

T*,,,MA TI BH'A D'I PA MA H'A SH'A STRA MA DHY'A MA
KA AA VA T'A RA SYA SA M'A NY'A RTHA BI BH'A shI TA
M'A K'A RA PRA BH'A A'A KA RA BH'A KA RA N'A MA BI
HA RA TE SMA,,

*Matibha dipa mahashastra madhyamaka avatarasya samanyartha
vibhashitam akara prabha akara bhakara nama viharesma.*

BSTAN BCOS CHEN PO DBU MA LA 'JUG PA'I SPYI DON
RNAM BSHAD DGONGS PA RAB GSAL GYI DGONGS PA
GSAL BAR BYED PA'I BLO GSAL SGRON ME ZHES BYA BA
BZHUGS SO,,

Herein contained is *A Lamp for Those of Clear Minds*, which is an
illumination of the true thought of *The Illumination of the True
Thought*, and which presents an overview of that great classical
commentary, *Entering the Middle Way*.

NA MO MANYDZU GHOSH'A YA,

Namo Manjughoshaya.

I bow down to Gentle Voice.

,GRANGS MED GSUM DU TSOGS GNYIS RAB RDZOGS
PAS,

,SKU GSUM BRNYES NAS THEG GSUM GDUL BYA LA,

,MDZAD MCHOG 'KHOR LO GSUM PO RAB BSKOR BA'I,

,THUB DBANG SMRA BA'I DBANG POR PHYAG 'TSAL LO,

I bow down to the Lord of the Able Ones,
the absolute lord of the spoken word,
who completed the two collections
over the length of three countless eons,
and thus won the three holy bodies;
then performed the highest of enlightened deeds,
turning the wheel three times
for disciples of three different ways.

,RAB 'BYAMS ZHING DU RLABS CHEN SPYOD PA YIS,
,MTHA' YAS 'GRO BA SGRAL BA'I KHUR KHYER BA'I,
,RGYAL SRAS KUN GYI DBUS NA LHAM ME BA,
,SRAS KYI THU BO GNYIS LA'ANG MGOS PHYAG 'TSAL,

I bow down as well to his two sons,\$ the princes,
who shine in the midst of a mass
of the princes and princesses of the Victors—
the two who took on the heavy burden
of freeing infinite beings on infinite worlds
with their extraordinarily potent deeds.

[\$*His two sons*: The two sons here would be the two principal
disciples of Gautama Buddha: Shariputra and
Maudgalyayana.]

,RGYAL BA'I RING LUGS SPYI DANG KHYAD PAR DU,
,RTEN 'BREL ZAB MO'I DE NYID 'GREL BA LA,
,SA STENG 'DI NA 'GRAN PA'I ZLA DANG BRAL,
,KLU SGRUB SNYING PO RTAG TU RGYAL GYUR CIG

May you always be victorious, Nagarjuna Heart,
without equal on this entire planet
in explaining, in general, the system
of the Victors—and more especially
the essence of the profound,
dependent origination.

,YAB SRAS DGONGS PA MTHAR THUG THAL 'GYUR DU,
, 'GREL BA'I SROL 'BYED GRUB MCHOG SANGS RGYAS
BSKYANGS,
,SROL 'DZIN ZLA MED DPAL LDAN ZLA BA'I ZHABS,
,ZHI BA LHA DANG BCAS PA'I ZHABS LA 'DUD,

I throw myself down as well
at the holy feet of that highest adept,
Buddhapalita, who opened the door
of the system that interprets
the true thought of the father and son\$
as being that of the Consequence group.
I also bow at the feet of the one
who kept this system in the world:
the Moon that cannot be eclipsed,
and I kneel as well to Shantideva.

[\$*The father and son:* The “father and son” here are Arya Nagarjuna and his disciple Aryadeva. The “Moon” is Master Chandrakirti; the first part of his name, *chandra*, means “moon” in Sanskrit.]

,RGYAL BA'I MKHYEN BRTZE GCIG BSDUS 'JAM DPAL
DBYANGS,
,NGUR SMRIG 'DZIN PA'I BSHES GNYEN TSUL BZUNG BA,
,BLO BZANG GRAGS PA'I DPAL ZHES SA GSUM GYI,
,SKYE RGU'I 'DREN PA MCHOG LA SNYING NAS 'DUD,

I bow from my heart to that highest guide
of beings in all the three different realms:
to the one we know as Lobsang Drakpa\$—
the divine angel Gentle Voice,
all the knowledge and love of the Victors combined,
masquerading in the form of a spiritual friend
dressed in the saffron robes.

[\$*Lobsang Drakpa*: “Lobsang Drakpa” was the ordination name
of Je Tsongkapa (1357-1419), author of *Illumination of the True
Thought*.]

,DE SRAS THU BO GNYIS LAS LEGS BRGYUD PA'I,
,BSHES GNYEN SPYI DANG KHYAD PAR CHOS 'DI YI,
,BKA' DRIN NOD PA'I BLA MA'I ZHABS BTUD NAS,
,DGONGS PA RAB GSAL DGONGS GSAL SGRON ME 'BRI,

I fall first at the feet of the entire lineage
of spiritual guides descended from
his two holy sons,\$ the princes;
and then especially I touch
the holy feet of my Lamas,

who have shown me the priceless kindness
of granting me this teaching.
And so now I shall write
this lamp to illumine
the *Illumination of the True Thought*.

[*His two holy sons*: Refers to the two principal disciples of Je Tsongkapa: Gyaltsab Je Darma Rinchen (1364-1432) and Kedrup Je Gelek Pelsang (1385-1438).]

,DE LA 'DIR BSTAN BCOS CHEN PO DBU MA LA 'JUG PA,
RANG GI 'GREL PA DANG MTHUN PAR 'CHAD PA LA,
BSTAN BCOS KYI SNGON DU 'GRO BA SPYI'I RNAM
GZHAG BSHAD PA DANG, SKABS SU BABS PA'I GZHUNG
DON SO SOR BSHAD PA DANG GNYIS LAS,

And so now I will present a treatise upon that great classical commentary, *Entering the Middle Way*, in accordance with the author's own explanation of it. We will proceed in two steps: a preliminary, general overview of the work; and then separate explanations of selected portions.

DANG PO LA, RANG CAG TSE 'DI'I BDE BA TZAM GYIS
CHOG PAR MI 'DZIN PAR 'JIG RTEN PHYI MA PHAN
CHAD KYI BDE BA DON DU GNYER BA RNAMS KYIS
YANG DAG PAR RDZOGS PA'I SANGS RGYAS LA SKYABS
SU SONG BA'I SGO NAS, DE'I BSTAN PA LA 'JUG RIGS TE,
SPEL MAR BSTOD PA LAS,

Here is the first. You and I are people who have decided that it's not enough to simply be content with the pleasures of this current life. We strive for happiness in the world beyond, and more. And so it's right that we should take shelter in the totally enlightened one, and thereby enter into his teachings. And this is true because *Interwoven Praises* says,

,GTING MTHA' MED PA'I 'KHOR BA NI,
,RGYA MTSO'I NANG NA RNAM PAR GNAS,
, 'DOD CHAGS LA SOGS MI ZAD PA'I,
,CHU SRIN GYIS NI LUS ZOS PAS,

Here we are adrift alone
on a shoreless ocean,
the cycle of pain. The savage sharks
of desire and the rest
rip away at our bodies.

,DE RING GANG LA SKYABS SU MCHI,
,GANG LA NYES PA THAMS CAD KUN,
,GTAN NAS YONGS YE MI MNGA' ZHING,
,GANG ZHIG LA NI YON TAN KUN,
,RNAM PA KUN TU GNAS GYUR PA,

Who can we turn to now
for shelter?
To the one who is totally free
of each and every fault there is.
To the one who possesses

every good quality, in every way.

,GAL TE SEMS SHIG YOD NA NI,
,DE NYID LA NI SKYABS 'GRO ZHING,
,DE BSTOD DE NI BKUR BA DANG,
,DE YI BSTAN LA GNAS PA'I RIGS,
,ZHES GSUNGS PA'I PHYIR,

And so if you have any mind at all
you must go for shelter to him;
you must praise him, honor him,
and come to stay in his teachings.

'JUG BYA RGYAL BA'I BSTAN PA DE LA YANG, LUNG GI
BSTAN PA DANG, RTOGS PA'I BSTAN PA GNYIS,

The teaching into which we should enter, moreover, comes in
two parts: that teaching which is physical, and the teaching in
the form of realizations.

DANG PO LA, STON PAS NYON MONGS PA BRGYAD KHRI
BZHI STONG GI GNYEN POR, CHOS KYI PHUNG PO
BRGYAD KHRI BZHI STONG GSUNGS PA'I NANG NAS,
BRJOD BYA'I NGOS NAS RAB DANG PHUL DU BYUNG BA
NI, RGYAS 'BRING BSDUS GSUM LTA BU YIN TE,

As for the physical teaching, the Teacher spoke 84,000 heaps of
Dharma, as antidotes for the 84,000 different forms of mental

affliction. Of all these teachings, those like the more extensive, medium-length, and briefer sutras on the perfection of wisdom are—from the point of view of their subject matter—the highest and most exalted.

DE'I DNGOS BSTAN LA THAMS CAD MKHYEN PA THOB
PAR MA ZAD, THAR PA TZAM THOB PA LA YANG NGES
PAR RTOGS DGOS PA'I STONG NYID RGYAS PAR BSTAN,

And this is because what they teach explicitly, and at great length, is emptiness: that thing which one must surely realize in order not only to reach omniscience, but even just freedom.

SBAS DON LA RIGS CAN GSUM GYI MNGON PAR RTOGS
PA'I NGO BO NGES PA, GRANGS NGES PA, GO RIM NGES
PA RGYAS PAR BSTAN PA'I PHYIR,

It is also true because what they teach implicitly, again at great length, is how the essence of the realizations of those of the three tracks is fixed; and how their number is fixed; and how their order is fixed.

'DIR DE GNYIS KYI NANG NAS, DNGOS BSTAN STONG
NYID KYI RIM PA GTAN LA 'BEBS SHING, DE YANG
MGON PO KLU SGRUB KYIS ZAB MO RTEN 'BYUNG GI DE

KHO NA NYID LUNG RIGS KYI SGO NAS GTAN LA PHAB
PA'I RJES SU 'BRANGS NAS GTAN LA 'BEBS PA YIN TE,

What we will undertake here is to set forth an entire treatment of one of these two: emptiness, the explicit subject matter of these teachings. And to do so, we will follow the way in which the Savior, Nagarjuna, utilized both scriptural authority and logic in order to establish the meaning of that profound object: the suchness of dependent origination.

MGON POS SPYIR RGYAL BA'I BSTAN PA RGYAS PA'I
PHYIR DU, MDO SNGAGS KYI GSUNG RAB DU MA ZHIG
MDZAD CING, KHYAD PAR DU YANG ZAB MO RTEN
'BYUNG GI DE KHO NA NYID LUNG RIGS KYI SGO NAS
GTAN LA PHAB PA'I PHYIR DANG,

We will do so because, in general, the Savior composed a great number of perfect works on both the open and the secret teachings, all for the purpose of spreading the teachings of the Victors. And more specifically, he specialized in setting forth this profound meaning of the suchness of dependent origination, using both scriptural authority and logic.

DE LTAR 'GREL BAR RGYAL BA NYID KYIS LUNG BSTAN
PA'I TSAD MA'I SKYES BU YIN PA'I PHYIR,

Moreover, he is a being of truth that the Buddha foretold would come to further clarify his teachings.

DE TZAM DU MA ZAD THUN MONG BA'I BSTAN BCOS
SKYE BO GSO THIGS, SHES RAB BRGYA PA, 'JIG RTEN
LUGS KYI BSTAN BCOS SOGS DU MA MDZAD PA'I PHYIR,

And finally, this Savior also composed a great many classical commentaries upon more common subjects: \$ works such as *A Drop to Heal*, *A Hundred Lines on Wisdom*, and *The Commentary on Worldly Affairs*.

[\$*Commentaries upon more common subjects*: The first two works mentioned are listed by these names in the Tengyur catalog of works translated from the Sanskrit. The third work listed could refer to several other compositions by Master Nagarjuna found in the same section of the Tengyur.]

DES NA ZAB MO RTEN 'BYUNG GI DE KHO NA NYID
LUNG RIGS GNYIS KYI SGO NAS GTAN LA PHAB PA'I
TSUL YOD DE, MDO SDE DU MA'I LUNG GI SGO NAS ZAB
PA DANG RGYA CHE BA'I PHYOGS GNYIS RGYAS PAR
STON PA MDO SDE KUN LAS BTUS DANG, RIGS PA'I SGO
NAS GTAN LA 'BEBS PA, DBU MA RIGS TSOGS DRUG
GSUNGS PA'I PHYIR,

Now there is a way in which Master Nagarjuna set forth the profound meaning of the suchness of dependent origination by using both scriptural authority and logic. For the former, he composed *The Compendium of the Sutras*, which utilizes quotations from a great number of sutras in order to explain, at length, both the profound and the far-reaching sides of the teachings. For the latter, he taught the Middle-Way Collection of Six Works on Reasoning.

RIGS TSOGS DRUG PO DES BRJOD BYA JI LTAR BSTAN PA'I
TSUL YOD DE, RTZA SHES RANG GZHAN GYI SDE PA
RNAMS KYIS SGRO BTAGS PA'I BSGRUB BYA BDEN
DNGOS BKAG PA DANG,

Now there is a way in which the Collection of Six Works on Reasoning presents its subject matter. And this is true, first of all, because *The Root Text on Wisdom* refutes the idea of a truly-existing, working thing—the existence of which other groups seek to prove, when in fact they have simply fabricated it.

ZHIB MO RNAM 'THAG GIS RANG BZHIN GYIS GRUB PA'I
SGRUB BYED RTOG GE'I TSIG DON BCU DRUG BKAG PA
DANG,

Secondly, *Smashing Things to Fine Dust* refutes the idea that what we *use* to prove things—the sixteen different logical terms—could ever exist by definition.

RAB BYED BDUN PA LAS 'PHROS PA'I STONG NYID BDUN
CU PAS, RANG BZHIN GYIS MED PA LA, SKYE 'JIG LA
SOGS PA BYA BYED KYI RNAM GZHAG 'THAD TSUL
SPYIR BSTAN,

Seventy Lines on Emptiness picks up then from the seventh chapter of *The Root Text on Wisdom*, presenting in general terms how the entire way in which things work in the world—the very fact of things starting, stopping, and so on—is completely consistent with their lacking any nature of their own.

RAB BYED DANG PO LAS 'PHROS PA'I RTZOD BZLOG GIS
KHYAD PAR DU YANG DGAG SGRUB KYI RNAM GZHAG
'THAD TSUL BSTAN,

His next book, *The Refutation of Argument*, picks up from the first chapter of the same work, and goes more specifically into how the entire system of disproving and proving things is also still quite correct.

DBU MA RIN CHEN 'PHRENG BA DANG RIGS PA DRUG
CU PA GNYIS KYIS THA SNYAD DU YOD CING, RANG
BZHIN GYIS MED PA'I MTHA' GNYIS SPANGS PA'I DE
KHO NA NYID RTOGS PA'I YE SHES DE GROL BYED KYI
LAM DU BSTAN PA'I PHYIR,

And the two works called *A String of Jewels of the Middle Way* and *Sixty Lines of Reasoning* demonstrate that the wisdom which perceives suchness—the wisdom which avoids the two extremes by asserting that things can exist nominally and still lack any nature of their own—is in fact the path that liberates us.

ZHIB MO RNAM 'THAG GIS RTOG GE'I TSIG DON BCU
DRUG 'GOG NA, DE GANG ZHE NA YOD DE,

“If Smashing Things to Fine Dust refutes sixteen different logical terms,” you may ask, *“then what are those sixteen terms?”*

,TSAD MA GZHAL BYA THE TSOM DGOS PA DANG,
,GRUB MTHA' YAN LAG RTOG GE GTAN DBAB DANG,
,RTZOD DANG BRJOD DANG SUN 'BYIN RGOL BA DANG,
,GTAN TSIGS LTAR SNANG TSIG RTAGS TSAR BCAD PA,
,DI DAG RTOG GE'I TSIG DON BCU DRUG GO ,
,ZHES PA LTAR YIN PA'I PHYIR,

There are sixteen such terms, for they are listed in that verse which goes,

Here are the sixteen terms of logic:
Correct perception; the object considered;
Doubt; necessity; philosophical school;
Parts; logic; establishment;

Debate; statement; refutation; opponent;
False logic; their words; reason; and termination.\$

[\$*The sixteen terms of logic*: We have not located the verse here quoted in any other work. It numbers the sixteen terms differently than other works such as the Tengyur composition *A Detailed Explanation Illuminating All the Ways* (*Theg-pa thams-cad snang-bar byed-pa'i bye-brag tu bshad-pa*), by the Indian master Subhutiḥosha (ACIP digital text TD3907, f. 307a); and other native Tibetan texts such as *The Survey of the Schools of Philosophy* (*Grub-mtha'*) of Changkya Rolpay Dorje (1717-1786) (ACIP S0060, f. 28b) and *Annotations to the Overview of the Perfection of Wisdom, Chapter One* (*Phar-phyin spyi-don*) by Chuje Ngawang Pelden (b. 1806) (ACIP S0982-1, f. 2a).

In these works, “the example” (*dpe*) comes before “necessity” and before “philosophical school”; “refutation” and “opponent” are one term as “refutation of the opponent”; “their words” appears as “rejecting the words” (*tsig dor*); and “reason” is “false refutation” (*ltag chod*)—which again comes to sixteen total terms.]

STONG NYID BDUN CU PA RAB BYED BDUN PA LAS
'PHROS SHING, SKYE 'JIG LA SOGS PA'I RNAM GZHAG
'THAD PAR BSTAN PA'I TSUL YOD DE,

Now there is a way in which *The Seventy Verses on Emptiness* takes off from the seventh chapter of *The Root Text on Wisdom*,

and in which it demonstrates that the whole way that things work—the way that things grow, or stop, and so on—is all perfectly correct.

RAB BYED BDUN PA LAS,
,RMI LAM JI BZHIN SGYU MA BZHIN,
,DRI ZA'I GRONG KHYER JI BZHIN DU,
,DE BZHIN SKYE DANG DE BZHIN GNAS,
,DE BZHIN DU NI 'JIG PAR GSUNGS,
,ZHES

The seventh chapter says,

They have spoken that
The way in which things start,
And the way in which they stay,
And the way in which they end,
Are all the same as a dream,
An illusion, the city of the spirits.

SKYE 'JIG GNAS GSUM RANG BZHIN GYIS MED PAR
BSTAN PA NA,

Now suppose the point of these lines is to say that none of these three—starting, staying, and stopping—exists through any quality of its own.

KHA CIG ,DE MI 'THAD DE SKYE 'JIG GNAS GSUM RANG
BZHIN GYIS MED NA, DE MED DGOS PA DANG, DE MED
NA MDO LAS, GSUM PO 'DI DAG NI 'DUS BYAS KYI
MTSAN NYID DE, 'DUS BYAS SKYE BA YANG MNGON, 'JIG
PAR YANG MNGON GNAS PA LAS GZHAN DU 'GYUR BA
YANG MNGON NO, ,ZHES GSUNGS PA DANG 'GAL BA'I
PHYIR ZER NA

Well in that case someone might make the following objection:

It would be incorrect to say that those three cannot exist through any quality of their own. Because if they cannot, then they must not exist at all.

And if you are claiming that they do not exist at all, then you are contradicting the teachings of the sutras themselves, where it is stated that “These three are the qualities which define a produced thing: the starting of produced things is evident to us; the stopping of produced things is also evident; and the fact that they stay and then change into something else is also evident.”

SKYON MED DE, SKYE 'JIG GNAS GSUM PO THA SNYAD
TZAM DU YOD PA LA DGONGS PA YIN PA'I PHYIR ZHES
LAN MDZAD PA YIN TE,

And yet there is no such problem, the seventh chapter is replying. Those passages from sutra were spoken with regard

to the three—a starting and a stopping and a staying—which exist only in name.

DE SKAD DU YANG STONG NYID BDUN CU PA LAS,
,SKYE 'AM GNAS 'JIG YOD DAM MED,
,DMAN PA'AM MNYAM DANG KHYAD PAR CAN,
,SANGS RGYAS 'JIG RTEN BSNYAD DBANG GI ,
,GSUNG GI YANG DAG DBANG GIS MIN,
,ZHES GSUNGS PA'I PHYIR,

The Seventy Verses on Emptiness is making this same point when it says,

Do starting, and staying, and stopping
Exist, or do they not?
Is anything less, or equal, or better?
The Buddhas do say
That they do, and they are;
But only in keeping
With the words of the world.
It is not that they are so
In some way which is absolute.

RTZOD BZLOG RAB BYED DANG PO LAS 'PHROS SHING
KHYAD PAR DU YANG DGAG SGRUB KYI RNAM GZHAG
'THAD PAR BSTAN PA'I TSUL YOD DE,

Now there is also the following way in which *The Refutation of Argument* picks up from the first chapter of *The Root Text on Wisdom*, and goes more specifically into how the system of disproving and proving things is also still quite correct.

RAB BYED DANG PO LAS,
,DNGOS PO RNAMS KYI RANG BZHIN NI,
,RKYEN LA SOGS LA YOD MA YIN,

The first chapter itself states,

The nature of working things
Does not lie in their factors and such.

,ZHES DNGOS PO RNAMS RANG BZHIN GYIS MA SKYES
PA'I RGYU MTSAN GYIS RANG BZHIN GYIS MA GRUB
PAR BSTAN PA NA,

These lines are meant to indicate that—because working things do not grow through any nature of their own—then they cannot exist through any nature of their own.

KHA CIG ,DNGOS PO RANG BZHIN GYIS MED NA KHYOD
KYI DNGOS PO RNAMS RANG BZHIN GYIS MED CES PA'I
TSIG DE YANG RANG BZHIN GYIS MED DGOS

This idea could lead someone to make the following objection:

Well then; if it's true that working things don't have any nature of their own, then it must be the case that your own words when you say "Working things don't have any nature of their own" cannot have any nature of their own.

DE RANG BZHIN GYIS MED NA, TSIG DE LA BRTEN NAS
DNGOS PO RANG BZHIN GYIS GRUB PA DGAG PA DANG,
DNGOS PO RANG BZHIN GYIS MED PA SGRUB MI NUS SO
ZHES RTZOD PA DE 'GOD PA LA,

And if it's true that these words don't have any nature of their own, then it would never be possible to employ these words to disprove that working things existed through some nature of their own, or to prove that they didn't exist through any nature of their own.

RTZOD BZLOG LAS,
,GAL TE DNGOS PO THAMS CAD KYI,
,RANG BZHIN KUN LA YOD MIN NA,
,KHYOD KYI TSIG KYANG RANG BZHIN MED,
,RANG BZHIN BZLOG PAR MI NUS SO,
,ZHES RTZOD PA DE BKOD NAS,

This argument is set forth in *The Refutation of Argument* with the following lines:

“If it is true that no working thing at all
Possesses any nature of its own at all,
Then your words cannot have any nature either,
And could never refute this nature of things.”

DE LA DNGOS PO RANG BZHIN GYIS GRUB PA'I KHAS
LEN DANG DAM BCA' YOD NA, DE LTA BU'I DGAG
SGRUB KYI RNAM GZHAG MI 'THAD KYANG DE 'DRA'I
KHAS LEN DANG DAM BCA' MED PAS DGAG SGRUB KYI
RNAM GZHAG MI 'THAD PA'I SKYON MED PA'I LAN
MDZAD PA YIN TE,

The reply given to this objection goes as follows. “If I had made any statement or assertion in favor of working things existing through some nature of their own, well then it’s true that the entire way in which I’ve disproved one thing and proven another here would be incorrect. But the fact is that I have never made any such statement or assertion. As such, I am free of this problem you’ve posed, that my disproving the one thing and proving the other cannot be correct.”

RTZOD BZLOG LAS,
,GAL TE NGAS DAM BCAS 'GA' YOD,
,DES NA NGA LA SKYON DE YOD,

,NGA LA DAM BCAS MED PAS NA,
,NGA NI SKYON MED KHO NA YIN,
,ZHES GSUNGS PA'I PHYIR,

And this is true because *The Refutation of Argument* itself says,

If I had made any such assertion,
Then that problem would apply to me.
But since I have made no such assertion,
It doesn't apply to me at all.

LAN LHAG MA RNAMS RTZOD BZLOG GI GZHUNG
LHAG MA RNAMS KYIS 'CHAD PAR BYED PA'I PHYIR,

And it is further true because the remaining sections of *The Refutation of Argument* continue on to explain the remainder of the response here.

RIGS PA DRUG CU PAS, MTHA' GNYIS SPANGS PA'I YE
SHES DE GROL BYED KYI LAM DU BSTAN PA YIN TE, RIGS
PA DRUG CU PA LAS,
,YOD PAS RNAM PAR MI GROL TE,
,MED PAS SRID PA 'DI LAS MIN,
,DNGOS DANG DNGOS MED YONGS SHES PAS,
,BDAG NYID CHEN PO RNAM PAR GROL,
,ZHES DANG

Now it is true that *The Sixty Verses on Reasoning* do teach that the wisdom which is free of two extremes is the path which takes us to liberation, for this same text states the following:

Those who think that things exist
Cannot ever be liberated.
Those who think that they don't exist
Can never escape this circle of pain.
Great ones though reach complete liberation,
For they understand perfectly how it is
That some things do exist,
While other things do not.

,YOD PA PA NI BDE 'GROR 'GRO,
,MED PA PA NI NGAN 'GROR 'GRO,
,YANG DAG JI BZHIN YONGS SHES NAS,
,GNYIS LA MI BRTEN THAR BAR 'GYUR,
,ZHES GSUNGS PA'I PHYIR,

And the text moreover states,

Those who think that things exist
Pass on to the higher realms.
Those who think that things don't exist
Pass on to the lower realms.
Those who totally comprehend
The way that these things really are
Avoid thinking in either way,

And so they come to freedom itself.

RIN CHEN 'PHRENG BAS DE LTA BU'I YE SHES DE GROL
BYED KYI LAM DANG THAMS CAD MKHYEN PA 'THOB
BYED KYI LAM DU BSTAN PA YIN TE,

It is the case as well that *The String of Jewels* teaches that this type of wisdom is both the path that enables us to reach liberation and the path which allows us to reach omniscience.

RIN CHEN 'PHRENG BA LAS,
,JI SRID PHUNG POR 'DZIN YOD PA,
,DE SRID DE LA NGAR 'DZIN YOD,
,NGAR 'DZIN YOD NA YANG LAS TE,
,DE LAS YANG NI SKYE BA YIN,

And this is true because *The String of Jewels* itself says,

As long as you grasp to the parts of yourself,
Then you will grasp to yourself as well.
And as long as you grasp to yourself,
You'll continue to collect then karma as well,
And because of it too take birth.

,LAM GSUM THOG MTHA' DBUS MED PAR,
,KHOR BA'I DKYIL 'KHOR 'GAL ME YI,
,DKYIL 'KHOR LTA BU PHAN TSUN DU,

,RGYU RKYEN 'DI NI 'KHOR BAR 'GYUR,

These three ways have no beginning;
They have no end, nor even a middle.\$
And so this circle of fire,
The cycle of pain in which we live,
Continues to spin, like a pinwheel,
Perpetuated by causes and factors
That support each one the other.

[\$*These three ways:* The “three ways” here are explained by Master Jayananda in *The Explication of “Entering into the Middle Way,” Section One* (ACIP digital text TD3870-1, ff. 71b-72a) as referring to the grasping, collection of karma, and rebirth just mentioned.]

,DE NI RANG GZHAN GNYIS KA DANG,
,DUS GSUM NYID DU'ANG MA THOB PHYIR,
,NGAR 'DZIN PA NI ZAD PAR 'GYUR,
,DE LAS LAS DANG SKYE BA YANG,
,ZHES DANG,

This thing has neither of those two natures;\$
Neither does it display any one
Of the three different times either.
As such, this grasping to ourselves
Will end, and when that happens
Then karma and rebirth end as well.

[\$Master Jayananda, in the same work (ff. 72a-72b), explains that “this thing” refers to the cycle of pain, and the impure parts that make us up. They possess neither a nature of coming from themselves, nor a nature of coming from something else.]

,BDAG NYID DANG NI 'JIG RTEN 'DIS,
,BLA MED BYANG CHUB 'THOB 'DOD NA,
,DE YI RTZA BA BYANG CHUB SEMS,
,RI DBANG RGYAL PO LTAR BRTAN DANG,
,PHYOGS MTHA' GTUGS PA'I SNYING RJE DANG,
,GNYIS LA MI BR TEN YE SHES LAGS,
,ZHES GSUNGS PA'I PHYIR,

If you have any hope at all
Of achieving matchless enlightenment
For yourself or for the world,
Then you will need to have
Its root, the Wish for Buddhahood—
Firm as the king of every mountain\$—
Along with compassion that reaches
As far as limitless space itself,
And the wisdom that falls
Into neither of the two.\$\$

[\$*King of every mountain*: Referring to Mount Meru, the mythical center of the world.]

\$\$Neither of the two: That is, wisdom which never falls into the two extremes of believing either that things exist in and of themselves, or that—if they do not exist this way—then they cannot exist at all.]

MGON PO KLU SGRUB KYIS RTEN 'BREL ZAB MO'I DE
KHO NA NYID LUNG RIGS GNYIS KYI SGO NAS BSTAN
TSUL DE LTAR YIN NA, DE'I RJES 'BRANGS RNAMS KYIS
BSTAN TSUL JI LTA BU, RANG LUGS 'GREL PA GANG GI
RJES SU 'BRANGS NAS 'CHAD PA YIN ZHE NA,

Someone might ask the following question:

So you have described then the way in which our Protector, Nagarjuna, presents the suchness of profound dependent origination through both scriptural authority and logical reasoning. How then have those who follow this Master made this same presentation? And whose commentary do we follow when we seek to explain our own position?

SLOB DPON 'PHAGS PA LHAS, MGON PO KLU SGRUB
LUGS KYI THUN MONG MA YIN PA'I ZAB PA DANG
RGYA CHE BA'I PHYOGS GNYIS BSTAN PA'I TSUL YOD DE,

There is a certain way in which Master Aryadeva presented the unique position of the Protector, Nagarjuna, as far as both the

profound side of the teachings and the far-reaching side of the teachings.

RANG RGYUD LA DGAG PA GSAL BAR MA MDZAD PAR,
ZAB PA DANG RGYA CHE BA'I PHYOGS GNYIS GTAN LA
'BEBS PA LA, RNAL 'BYOR SPYOD PA'I BZHI BRGYA PA
MDZAD CING,

That is, he composed *The 400 Verses of the Yogi's Way*^{\$}—setting forth both the profound and the far-reaching sides of the teachings, but without explicitly denying the views of the Independent Group.

[^{\$}*The 400 Verses of the Yogi's Way*: A number of Tibetan works (such as the commentary by Je Tsongkapa on the secret practice of Lo Diamond—Hevajra—at S5350, f.78a; and the explanation of Jikme Damchu Gyatso on how to interpret the Buddha, at S0303, ff. 30a-30b), clarify that the “Yogi’s Way” mentioned here does not refer to the Mind-Only School, but rather to the path of the bodhisattva practitioner in general.]

DE'I RJES 'BRANGS RNAMS KYIS SLOB DPON 'PHAGS PA
LHA MGON PO KLU SGRUB DANG 'DRA BAR YID CHES
PA'I KHUNGS SU BYAS NAS, SLOB DPON 'DI GNYIS LA
GZHUNG PHYI MO BA'I DBU MA PA ZHES GRAGS PA'I
PHYIR,

Those who followed after him considered Master Aryadeva as much an authoritative source as the Protector, Nagarjuna, himself. And so these two masters came to be known as “The Masters of the Original Classics of the Middle Way.”

DE'I RJES SU SLOB DPON SANGS RGYAS BSKYANGS KYIS
'PHAGS PA YAB SRAS KYI DGONGS PA JI LTAR BKRAL BA'I
TSUL YOD DE,

Now there is also a way that, subsequent to this, Master Buddhapalita commented upon the true intent of the realized Father and Son.\$

[\$*Realized Father and Son*: Meaning Arya Nagarjuna and Master Aryadeva.]

DNGOS PO RANG BZHIN GYIS GRUB PA LA DGAG PA
GSAL BAR MDZAD NAS THAL 'GYUR LA BR TEN NAS
DNGOS PO RANG BZHIN GYIS MED PAR RTOGS PA'I RJES
DPAG BSKYED NUS PA'I RNAME GZHAG BYAS NAS,
'PHAGS PA YAB SRAS KYI DGONGS PA THAL 'GYUR DU
'GREL BA LA,

He interpreted the true intent of the realized Father and Son as being that of the Consequence Group. That is, he did explicitly refute the idea that working things could exist through some nature of their own. He furthermore clarified the way in which it is possible for one to use a statement of logical consequence

to gain an intellectual realization that working things cannot exist through some nature of their own.

'GREL PA BUDDHA P'A LI TA MDZAD PA'I SGO NAS THAL
'GYUR GYI SHING RTA'I SROL PHYE BA YIN PA'I PHYIR,

To do this, he composed *Buddhapalita's Commentary*, and thus became the originator of the Consequence School.

DE'I RJES SU SLOB DPON LEGS LDAN 'BYED YAB SRAS
KYIS 'PHAGS PA YAB SRAS KYI DGONGS PA JI LTAR
BKRAL BA'I TSUL YOD DE,

Then too there is the way in which, subsequent to that, Master Bhavaviveka interpreted the true thought of the realized Father and Son.

SLOB DPON SANGS RGYAS BSKYANGS KYIS DE GNYIS
KYI DGONGS PA THAL 'GYUR DU BKRAL BA LA DGAG PA
RGYAS PAR MDZAD NAS, DE GNYIS KYI DGONGS PA
MTHAR THUG RANG RGYUD DU 'GREL BA LA,

This Master first undertook an extensive refutation of the way in which Master Buddhapalita had interpreted the true intent of these two as following the Consequence Group. He

interpreted then their ultimately true intent as being that of the Independent Group.

SLOB DPON LEGS LDAN 'BYED KYIS RANG GZHUNG DBU
MA SNYING PO, ,DE'I RANG 'GREL RTOG GE 'BAR BA
DANG, GZHAN GZHUNG DU MDZAD PA, RTZA SHE'I
'GREL PA SHES RAB SGRON ME'I PHRENG BA MDZAD PA'I
SGO NAS RANG RGYUD KYI SHING RTA'I SROL PHYE BA
DANG,

Master Bhavaviveka wrote original works such as *The Essence of the Middle Way*, and its autocommentary entitled *The Blaze of Reasoning*. He also composed commentaries upon the works of others—such as *The String of Wisdom Lights*, an explication of *The Root Text on Wisdom*. In so doing, he became the originator of the Independent School.

SLOB DPON YE SHES SNYING POS, 'PHAGS PA YAB SRAS
KYI DGONGS PA RANG RGYUD DU 'GREL BA LA, BDEN
GNYIS RANG 'GREL DANG BCAS PA MDZAD PA'I SGO
NAS RANG RGYUD DU BKRAL BA'I PHYIR,

And the master Jnyanagarbha also interpreted the true intent of the realized Father and Son as being that of the Independent School, for he did so in writing *The Two Truths* and its autocommentary.

DE'I RJES SU ZHI 'TSO YAB SRAS DANG, 'PHAGS SENG
GNYIS KYIS DGONGS PA JI LTAR BKRAL BA'I TSUL YOD
DE,

Now there is also the way in which, even later, Master
Shantarakshita and his spiritual son\$—and the pair of Master
Vimuktisena and Haribhadra—interpreted this true intent.

[*\$Master Shantarakshita and his spiritual son: The “spiritual son”*
here is Master Kamalashila.]

RANG RIG YOD CING PHYI DON MED PA'I THA SNYAD
KYI RNAME GZHAG RNAL 'BYOR SPYOD PA DANG
MTHUN PAR BSTAN PA'I SGO NAS, 'PHAGS PA YAB SRAS
KYI DGONGS PA RNAL 'BYOR SPYOD PA'I DBU MAR
'GREL BA LA,

First there was interpreting the true intent of the realized
Father and Son as being that of the section of the Middle-Way
School which follows more the Way of the Yogis. This was
done by presenting nominal reality in keeping with the beliefs
of those who follow the Yogi's Way. That is, it was asserted
that the mind is able to know itself in the moment, and that
outer objects don't really exist.

SLOB DPON ZHI BA 'TSOS DBU MA RGYAN RANG 'GREL
DANG BCAS PA MDZAD, SLOB DPON KA MA LA SH'I LAS,

DBU MA SNANG BA DANG DBU MA'I SGOM RIM BAR
MTHA' GSUM MDZAD,

And this is true because Master Shantarakshita composed *The Ornament on the Middle Way*, along with its autocommentary; while Master Kamalashila wrote *Light on the Middle Way* and the three versions of *Steps of Meditation*: the middle one and the ones that go before and after it.

'PHAGS SENG GNYIS KYI RGYAN RTZA BA'I DGONGS PA
RANG RGYUD DU 'GREL BA LA, 'GREL CHEN GNYIS LA
SOGS PA MDZAD PA'I PHYIR,

It's further true because the pair of Arya Vimuktisena and Master Haribhadra commented upon the true intent of the root text of *The Ornament of Realizations* as belonging to the Independent School. This they did in the two “Great Commentaries” and similar works.

DPAL LDAN ZLA BA GRAGS PAS, 'PHAGS PA YAB SRAS
KYI DGONGS PA JI LTAR BKRAL BA'I TSUL YOD DE,

Now there is the following way in which the glorious Chandrakirti commented upon the true intent of the realized Father and Son.

SLOB DPON LEGS LDAN 'BYED KYIS SANGS RGYAS
BSKYANGS LA DGAG PA RGYAS PAR BRJOD PA'I SKYON
DE LEGS PAR SPANGS PA'I SGO NAS,

The first thing he did was to completely disprove all the
supposed problems brought up by Master Bhavaviveka when
he presented his extensive refutation of Master Buddhapalita.

SANGS RGYAS BSKYANGS DANG MTHUN PAR 'PHAGS
PA YAB SRAS KYI DGONGS PA MTHAR THUG THAL
'GYUR DU 'GREL BA LA,

He then interpreted the true intent of the realized Father and
Son as being that of the Consequence School, exactly as Master
Buddhapalita had originally done.

RANG GZHUNG DBU MA 'JUG PA RANG 'GREL DANG
BCAS PA DANG, GZHAN 'GREL DU MDZAD PA RTZA
SHE'I 'GREL PA TSIG GSAL, BZHI BRGYA PA'I 'GREL PA
DANG, RIGS PA DRUG CU PA'I 'GREL PA DANG BCAS PA
MDZAD PA'I PHYIR,

And this is true because he composed *Entering the Middle Way*
and its autocommentary—his own original works—and
expositions on the works of others such as *Clear Words* (a
commentary to *The Root Text on Wisdom*); *A Commentary to the*
400 Verses; and *A Commentary to the Sixty Verses on Reasoning*.

RTZA SHE'I 'GREL PA LA BRGYAD YOD DE, GA LAS 'JIGS
MED, DE BA SHAR MA, GU NA SHR'I, GU NA MA TI, STHI
RA MA TI, SANGS RGYAS BSKYANGS, ZLA BA GRAGS PA,
LEGS LDAN 'BYED KYIS MDZAD PA'I 'GREL PA RNAMS SU
YOD PA'I PHYIR,

Now there are eight different classical commentaries to *The Root Text on Wisdom*. And this is true because there are the commentaries written by The One Beyond All Fear; Devasharma; Sunashri; Gunamati; Sthiramati; Buddhapalita; Chandrakirti; and Bhavaviveka.

DE RNAMS KYI NANG NAS GA LAS 'JIGS MED RTZA SHE'I
RANG 'GREL DU 'DOD PA MI 'THAD DE,

Now the idea that the “Beyond All Fear” commentary here is an autocommentary to *The Root Text on Wisdom* is incorrect.

DE NYID DU BTZUN PA 'PHAGS PA LHAS KYANG,
,NYAN PA PO DANG NYAN BYA DANG,
,SMRA PO 'BYUNG BA SHIN TU DKON,
,DE PHYIR MDOR NA 'KHOR BA NI,
,MTHA' YOD MA YIN MTHA' MED MIN,
,ZHES BZHI BRGYA PA'I LUNG SHES BYED DU DRANGS
PA'I PHYIR DANG,

And this is true because the text of this very same commentary quotes *The 400 Lines* to prove a point, when it says:

Aryadeva is making this same point when he says,

It is extremely rare to have
Someone to listen, and something
To listen to, and someone to speak.
And that is why, to put it briefly,
This cycle of pain neither has an end
Nor has no end.

DES RTZA SHE'I DKA' BA'I GNAS MA BSHAD PA'I CHA DU
MA YOD PA'I PHYIR DANG,

And it's moreover true because there are a great many sections in *The Root Text on Wisdom* which this commentary simply fails to explain.

RANG 'GREL DANG, TSIG GSAL GNYIS SU, LEGS LDAN
'BYED KYI 'GREL PA'I LEGS CHA BLANGS PA DU MA YOD
PA LAS, GA LAS 'JIGS MED GYI TSIG ZUR TZAM YANG
DRANGS PA MED PA'I PHYIR,

And it's further true since both the autocommentary\$ and *Clear Words* contain numerous sections that utilize the better sections of Master Bhavaviveka's commentary—whereas they fail to quote even a single word of *Beyond All Fear*.

[\$*The autocommentary*: Meaning the autocommentary to *Entering the Middle Way*.]

RANG LUGS 'GREL PA DE RNAMS KYI NANG NAS, 'JUG
PA RANG 'GREL DANG BCAS PA'I RJES SU 'BRANGS NAS
'CHAD PA YIN TE,

Now to present the position which we ourselves accept, we are only going to use one of these eight commentaries; and that is *Entering the Middle Way*, along with the autocommentary.

DPAL LDAN ZLA BA GRAGS PA DE MGON PO KLU SGRUB
LA RTZA SHE'I TSIG DNGOS SU GSAN NAS DON RDZOGS
PAR THUGS SU CHUD PA'I TSAD MA'I SKYES BU YIN PA'I
PHYIR,

And we are going to do so because the glorious Chandrakirti learned *The Root Text on Wisdom* directly from the protector Nagarjuna; and because he is a being of truth who grasped its meaning totally.

JO BO'I DBU MA BDEN GNYIS LAS,
,STONG NYID GANG GIS RTOGS SHE NA,
,BDE BAR GSHEGS PAS LUNG BSTAN PA'I,
,CHOS NYID BDEN PA GZIGS PA YI,
,KLU SGRUB SLOB MA ZLA GRAGS YIN,
,DE LAS BRGYUD PA'I MAN NGAG LA,

,SANGS RGYAS YOD KYI GZHAN DU MIN,
,ZHES DANG,

And this is true because Lord Atisha, in his *Two Truths*, makes the following statement:

Now you may ask whether there was anyone
Who actually realized emptiness.
The answer is that there was a disciple
Of Nagarjuna whose coming
Was foretold by Those Gone to Bliss,
And who saw reality, the truth.
And this was Chandrakirti.
Within the instructions passed down
From him lies perfect enlightenment,
But nowhere else will you find it.

SGRON GSAL LAS, SANGS RGYAS KUN GYI RIM GNYIS
GNAS KYI RGYAS BTAB DE NI KLU SGRUB LAS BRNYES
PA, KHYAB BDAG DPAL LDAN RDO RJE SEMS DPA' BTUD
DE ZLA BA GRAGS PAS RIM BZHIN BSHAD, CES PA
DANG,

And this is further true because *The Lamp of Illumination* says,

It was Chandrakirti—the one who received from Nagarjuna confirmation of his grasp of the ideas of the two levels taught by every Buddha, and who was an extension of that Lord of a Secret World, the

glorious Warrior of Diamond—who went on to explain it, step by step.

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PAndI TA SKAL LDAN GRAGS PAS KYANG, DE DAG NI
DPAL LDAN KLU SGRUB KYI ZHAL SNGA NAS KYI
DNGOS KYI SLOB MA NYID DU SO SOR BSTAN GYI
BRGYUD PAS NI MA YIN NO, ,ZHES GSUNGS PA'I PHYIR,

And it's finally true because the master scholar Kelden Drakpa says as well,

These were disciples of Nagarjuna who were each taught by him directly; it's not the case that they received the transmission through others.

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KHA CIG NA RE, DPAL LDAN ZLA BA DES MGON PO KLU
SGRUB KYI DNGOS SLOB YIN PA MI 'THAD PAR THAL,
TSIG GSAL LAS, MGON POS MDZAD PA'I GZHUNG DANG
SLOB MA'I TSOGS DUS MANG ZHIG NAS NYAMS PAS
DENG SANG DUS NA GZHUNG LUGS GSAL PO MED, CES
GSUNGS PA'I PHYIR, ZER NA

Now someone may make the following claim:

It can't be true that the glorious Chandrakirti was a direct disciple of the protector Nagarjuna. And this is true because *Clear Words* includes that part which says, "After some great length of time, the texts that the Protector had composed—as well as his circle of disciples—declined, so that nowadays the positions expressed in the texts are no longer clear."

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SKYON MED DE, DE'I DON MGON PO'I SKU TSE'I MJUG
LA GZHUNG SROL DANG, SLOB MA'I TSOGS RNAMS
CUNG ZAD NYAMS PA'I DON YIN PAS MI 'GAL BA'I
PHYIR,

But there's no such problem. All this quotation means is that—during the latter part of the Protector's life—the general transmission of his texts, and the number of his students, declined slightly. As such there is no contradiction.

'JUG PA RANG 'GREL DANG BCAS PA'I RJES SU 'BRANGS
NAS RTEN 'BREL ZAB MO'I DE KHO NA NYID GTAN LA
'BEB PAR BYED NA 'JUG BYA'I DBU MA DE GANG, 'JUG
TSUL JI LTA BU ZHE NA,

Now one may ask the following question: "So we understand now that we will be following *Entering the Middle Way* and its autocommentary in our task of setting forth the suchness of profound dependent origination. What exactly though is the

‘middle way’ that we’ll be entering into; and how will we be ‘entering into’ it?”

DBU MA LA SGRAS BRJOD RIGS KYI SGO NAS DBYE NA,
RJOD BYED TSIG GI DBU MA DANG, BRJOD BYA DON GYI
DBU MA GNYIS,

The “middle way” can be divided, if only nominally, into two different “middle ways”: into the words used to express the middle way, and into the middle way which is the subject of those words.

DANG PO LA DBU MA'I MDO DANG BSTAN BCOS GNYIS,
RGYAS 'BRING BSDUS GSUM LTA BU'I NGES DON GYI
MDO RNAMS DANG PO DANG, RIGS TSOGS DRUG LTA
BU PHYI MA YIN PA'I PHYIR,

And this is true because, for the former, there are both the sutras and the classical commentaries of the middle way. The first of these consists of those sutras which are literal, such as the more extensive, medium-length, and briefer presentations of the perfection of wisdom. The second consists of works such as the Collection of Six Texts on Reasoning.

BRJOD BYA DON GYI DBU MA LA YANG SGRAS BRJOD
RIGS KYI SGO NAS DBYE NA, GZHI DBU MA LAM DBU
MA 'BRAS BU DBU MA DANG GSUM,

Now the “middle way” in the form of what these books talk about can also be divided (again, only nominally) into three types: foundation middle way; path middle way; and result middle way.

CHOS RNAMS RANG BZHIN GYIS MED PA DANG PO DANG,

And this is so because the fact that no object has any nature of its own is the “foundation” middle way.

DE MNGON SUM DU RTOGS PA'I NYAN THOS KYI MTHONG LAM BAR CHAD MED LAM LTA BU GNYIS PA DANG,

Moreover, something like the uninterrupted part of the path of seeing for a listener who is in the direct perception of this “foundation” middle way would be an example of “path” middle way.

NYAN THOS KYI LHAG MED MYANG 'DAS LTA BU 'BRAS BU DBU MA YIN PA'I PHYIR,

And finally, something like the nirvana of a listener where nothing is left is an example of “result” middle way.

DE RNAMS KYI NANG NAS 'JUG BYA'I DBU MA NI, RJOD BYED TSIG GI DBU MA LA BYED CING,

Among all these different kinds of “middle way,” the middle way we are talking about when we speak of “entering the middle way” is the middle way in the form of the words used to express it.

DE YANG DBU MA'I BSTAN BCOS LA BYED PA YIN TE,
DBU MA RTZA BA SHES RAB LA BYED PA'I PHYIR,

And this is true because the “middle way in the form of words” referred to here is the “classical commentary on the middle way,” which itself refers to *The Root Text on Wisdom*.

DE YIN TE RANG 'GREL LAS, DBU MA'I BSTAN BCOS LA
'JUG PAR BYA BA'I PHYIR, DBU MA LA 'JUG PA RTZAM
PAR 'DOD PAS, ZHES GSUNGS PA'I PHYIR DANG,

And this is true because the autocommentary says,

I wanted to compose *Entering the Middle Way* in
order to “enter into” the classical commentary on
the middle way; and so...

RANG 'GREL DANG TSIG GSAL GNYIS SU, RIGS TSOGS
GZHAN RNAMS LUNG KHUNGS SU SMOS PA NA RANG
MING GIS SMOS, RTZA SHES SMOS PA NA DBU MA LAS
ZHES 'BYUNG BA'I PHYIR,

And this is true because, in both the autocommentary and in *Clear Words*, Master Chandrakirti mentions each of the other five texts from the collection of six by their individual name, whenever he quotes them to prove a point. But when he quotes *The Root Text on Wisdom*, he simply says, “And *The Middle Way* says...”

'JUG TSUL LA DBU MA 'JUG PAS RTZA SHES LA 'JUG PA'I
TSUL GNYIS YOD DE, ZAB PA DANG RGYA CHE BA GNYIS
KYI SGO NAS 'JUG PA'I PHYIR,

As for *how* we enter into this middle way, the text of *Entering the Middle Way* “enters into” *The Root Text on Wisdom* in two different ways. And this is true because it enters into the work from both the profound side of the teachings and the far-reaching side of the teachings.

ZAB PA'I SGO NAS 'JUG TSUL LA KHA CIG ,RTZA SHES
KUN RDZOB DANG DON DAM PA'I RANG BZHIN RGYAS
PAR MA BSTAN CING 'JUG PAS DE NYID RGYAS PAR
BSTAN PA'I SGO NAS 'JUG GO, ZER BA

Now as for how the commentary enters into the text from the profound side of the teachings, someone may come and make the following claim:

The Root Text on Wisdom never presents the nature of
deceptive reality and ultimate reality in any

extensive way; whereas *Entering the Middle Way* does enter into these two quite extensively.

MI 'THAD DE, STONG NYID RIGS PA'I RNAM GRANGS
MTHA' YAS PA'I SGO NAS RGYAS PAR STON PA 'JUG PA
LAS RTZA SHES SHIN TU RGYAS PA'I PHYIR,

But that's completely incorrect, because on this point *The Root Text on Wisdom* is ever so much more detailed than *Entering the Middle Way*: it presents emptiness with an infinite variety of logical arguments.

RANG LUGS LA ZAB MO'I SGO NAS 'JUG TSUL YOD DE,
GRUB MTHA' 'OG MA RNAMS DANG THUN MONG MIN
PA'I KHYAD CHOS BRGYAD BSTAN PA'I SGO NAS 'JUG PA
DANG, RTZA SHE'I DGONGS PA MTHAR THUG SEMS
TZAM DU 'GREL DU MI RUNG BA LA NGES PA BRTAN PO
RNYED PA GNYIS KYI SGO NAS 'JUG PA'I PHYIR,

According to our position, there is a way that *Entering the Middle Way* enters into *The Root Text on Wisdom* through the profound side of the teachings. And this is true first because the former “enters” the latter by presenting eight unique characteristics that distinguish the highest school from the lower schools. Secondly, it allows a person to gain a firm realization that it would be incorrect to interpret the ultimate

intention of *The Root Text on Wisdom* as being that of the Mind-Only School.

DANG PO YIN TE JI LTAR GZUGS SOGS BDEN PAS STONG
BA'I STONG NYID DE DBU MA'I BSTAN BCOS NAS
'BYUNG BA YIN GYI, SEMS TZAM PA MAN CHAD KYI
BSTAN BCOS NAS MI 'BYUNG BA

Now the first is true, for the following reasons. Emptiness—in the sense that everything from form on up is empty of any real existence—does appear in the classical commentary on the middle way; but it is not found in the classical commentaries of the schools from the Mind-Only on down.

DE BZHIN DU RANG BZHIN GYIS MA GRUB PA GZHIR
BYAS PA'I STENG DU KUN GZHI RANG RIG MED PA SOGS
KYI KHYAD CHOS RNAMS RANG RGYUD PA MAN CHAD
KYI GZHUNG NAS MI 'BYUNG BAS,

In the same way, ideas such as the position that neither foundation consciousness nor the ability of the mind to know itself in a single moment exist at all (with this position taken from the more basic position that they have no nature of their own) are distinctive positions that are not found in the major texts of the schools from the Independent Group on down.

THUN MONG MA YIN PA'I KHYAD CHOS BSTAN PA'I SGO
NAS RTZA SHE'I DGONGS PA 'GREL BA LA 'JUG PA'I
PHYIR,

Thus it is that *Entering the Middle Way* comments upon the true intent of *The Root Text on Wisdom* by presenting the distinctive features that are unique to the highest school.

DE YANG YIN TE, 'GREL PA LAS, LUGS 'DI NI THUN
MONG MIN PA'O ZHES MKHAS PA RNAMS KYIS NGES
PAR BYA'O,,ZHES DANG,

And this is true because the commentary says, “Sages must come to see the truth of the statement ‘This is a unique system.’”

[\$ The quotation is found in *The Autocommentary to “Entering the Middle Way,”* ACIP T3862, f. 347a.]

DE NYID MA RTOGS PA'I CHOS ZAB MO 'DI SPANGS PAS
DE'I PHYIR BSTAN BCOS KYI DE KHO NA NYID PHYIN CI
MA LOG PA RTOGS PAR BYA BA'I PHYIR DBU MA'I BSTAN
BCOS LA 'JUG PA 'DI SBYAR BA YIN NO,,ZHES DANG,

And it is also true because, as Master Chandrakirti says: “Because they haven’t realized this one thing, they have

rejected this profound object. And so—in order to demonstrate that the commentary presents suchness in a completely unmistaken way—I am composing this work, *Entering into the Commentary on the Middle Way*.”

JI LTAR DBU MA'I BSTAN BCOS LAS MA GTOGS PAR
BSTAN BCOS GZHAN LAS STONG PA NYID CES BYA BA'I
CHOS 'DI PHYIN CI MA LOG PAR MI BRJOD PA

And this is moreover true because he says,

Classical commentaries other than the classical
commentary on the middle way fail to explain this
thing called “emptiness” in an unerring way.

DE BZHIN DU KHO BO CAG GI 'DIR 'BYUNG BA'I LUGS
GANG ZHIG BRGAL LAN DANG BCAS TE, BSNYAD PA'I
LUGS 'DI NAS 'BYUNG BA DE YANG STONG PA NYID KYI
CHOS LTAR BSTAN BCOS GZHAN NA MED DO ZHES
MKHAS PA RNAMS KYIS NGES PAR MDZAD DU GSOL,
ZHES GSUNGS PA'I PHYIR,

Here in our text we are using a system of
explanation which incorporates responses to earlier
objections; and the way here that we explain
emptiness is—in that same way—something that is
lacking in the other classical commentaries. This is
something we hope the wise will perceive.

RTZA SHE'I DGONGS PA SEMS TZAM DU 'GREL DU MI
RUNG BA LA NGES PA BRTAN PO RNYED PA'I SGO NAS
'JUG TSUL YOD DE,

There is also a way in which *Entering the Middle Way* “enters” into the true intent of *The Root Text on Wisdom* by helping people come to a firm realization that it would be incorrect to interpret the latter work as one that belongs to the Mind-Only School.

RANG GI MTSAN NYID KYIS GRUB PA'I RGYU GZHAN
LAS RANG GI MTSAN NYID KYIS GRUB PA'I 'BRAS BU
GZHAN SKYE BA'I GZHAN SKYE SPYI DANG KHYAD PAR
DU SEMS TZAM PA'I 'DOD PA BRJOD NAS DE LEGS PAR
BKAG PA'I SGO NAS

And this is true because *Entering the Middle Way* “enters into” explaining the meaning of *The Root Text on Wisdom* first by refuting, quite successfully, the general idea of something growing from something else: the idea that a result that existed by definition could grow from something other than it—that is, from a cause that also existed by definition. And it undertakes this refutation, more specifically, by expressing the position of the Mind-Only School and then refuting it.

MING BRDAS BZHAG TZAM LA RGYU 'BRAS KYI RNAM
GZHAG 'THAD PAR BSTAN PA'I SGO NAS RTZA SHE'I
DON 'GREL BA LA 'JUG PA'I PHYIR,

And then it goes on to demonstrate how—nonetheless—all the workings of cause and effect are perfectly reasonable; but only in a way established through terms and projections.

DE YIN TE, TSIG GSAL LAS, RTEN NAS BTAGS PA'I TSUL
DBU MA LA 'JUG PA LAS SHES PAR BYA'O, ,ZHES GSUNGS
PA'I PHYIR,

And this is true because *Clear Words* says, “If you want to understand how things are projected in dependence on other things, you should refer to *Entering the Middle Way*.”

RGYA CHE BA'I 'JUG TSUL LA, KHA CIG ,RTZA BA SHES
RAB THEG CHEN GYI BSTAN BCOS MA YIN PAR THAL,

Now as for how *Entering the Middle Way* “enters into” *The Root Text on Wisdom* by way of the far-reaching side of the teachings, someone may come and make the following claim:

The Root Text on Wisdom can't be a classical commentary that belongs to the greater way.

SKABS 'DIR THEG PA CHE CHUNG GI KHYAD PAR STONG
NYID PHRA MO MNGON SUM DU RTOGS PA YOD MED
KYI SGO NAS MI 'JOG PA GANG ZHIG ,

And this is true, first of all, because here in this context the distinction between the greater and lesser ways is not drawn upon the basis of whether or not one has perceived a more subtle form of emptiness.

RTZA SHES ZAB PA DANG RGYA CHE BA GNYIS KYI
NANG NAS ZAB MO'I PHYOGS MA GTOGS RGYA CHE
BA'I PHYOGS DNGOS BSTAN BSTAN BYA'I GTZO BOR
BYAS NAS MA BSTAN PA'I PHYIR ZER NA,

And, secondly, *The Root Text on Wisdom* takes as its explicit, principal subject matter only one of those two sides of the teaching—the profound side and the far-reaching side; for it takes only the profound side this way, and not the far-reaching side.

DE THEG CHEN THUN MONG MA YIN PA'I BSTAN BCOS
YIN PAR THAL, DES STONG NYID RIGS PA'I RNAM
GRANGS MTHA' YAS PA'I SGO NAS BSTAN PA GANG
ZHIG ,

And yet it is true that this classical commentary is in fact *uniquely* a work of the greater way. And this is true, first of all,

because it presents emptiness by way of a nearly infinite number of proofs for emptiness.

DE LTAR BSTAN PA DE YANG THEG CHEN GYI RIGS CAN
DE RJES SU 'DZIN PA'I PHYIR DU YIN PA'I PHYIR,

And this is true, secondly, because we present emptiness this way exactly in order to guide those who belong to that special family of people: those of the greater way.

THAR PA DANG THAMS CAD MKHYEN PA GANG RUNG
THOB PA LA STONG NYID PHRA MO MNGON SUM DU
RTOGS DGOS PAR MTSUNGS KYANG,

Now those of the lower way and those of the higher way are completely equivalent, in the sense that in order to reach freedom or omniscience they must definitely perceive subtle emptiness directly.

THEG DMAN GYI RIGS CAN RNAMS KYI THAR PA TZAM
THOB PA LA STONG NYID MDOR BSDUS TZAM DU
RTOGS SHING GOMS PAR BYAS PA LA BRTEN NAS 'THOB
NUS

Those who belong to the lower way though, who only need to achieve freedom, do so simply by perceiving, and accustoming themselves to, emptiness in just an abbreviated way.

THEG CHEN GYI RIGS CAN RNAMS KYI THAMS CAD
MKHYEN PA THOB PA LA STONG NYID RIGS PA'I RNAM
GRANGS MTHA' YAS PA'I SGO NAS RTOGS SHING GOMS
PAR BYAS PA LA BR TEN NAS 'THOB DGOS PA'I PHYIR,

Those of the greater way, on the other hand, are trying to reach the state of omniscience; and to do so they must perceive and accustom themselves to emptiness by means of a nearly infinite number of logical presentations.

DE YIN TE, RANG 'GREL LAS, CHOS KYI BDAG MED PA
GSAL BAR BYA BA'I PHYIR, THEG PA CHEN PO BSTAN PA
YANG RIGS PA NYID DE RGYAS PAR BSTAN PA BRJOD
PAR 'DOD PA'I PHYIR RO,,

And this is true because the autocommentary says,

This is so because the teachings of the greater way, in order to clarify the lack of a self to all things, undertake to present this same reasoning in an extensive way.

NYAN THOS KYI THEG PA LAS NI CHOS KYI BDAG MED
PA MDOR MTSON PA TZAM ZHIG TU ZAD DO, ,ZHES
GSUNGS PA'I PHYIR,

In the way of the listeners, though, the lack of self to things is presented only in an abbreviated way, and nothing more.

RANG LUGS LA, RGYA CHE BA'I SGO NAS 'JUG TSUL YOD
DE,

According to our own system, there is the following way in which *Entering the Middle Way* "enters into" *The Root Text on Wisdom* through the far-reaching side of the teachings.

RTZA SHES NAS BSTAN PA'I ZAB MO'I RIM PA RTOGS PA'I
LAM GYI STENG DU SO SO SKYE BO'I CHOS GSUM,
'PHAGS PA SLOB PA'I SA BCU, 'BRAS BU'I SA YANG SKU
GSUM MDZAD PA 'PHRIN LAS DANG BCAS PA DANG SA
LNGA PA DANG DRUG PA'I GO RIMS LA BRTEN NAS

Entering the Middle Way explains the path which *The Root Text on Wisdom* presents—the path for perceiving the various levels of the profound. But it does so by bringing in the three qualities of an ordinary person; the ten levels of a realized person; the level of the final goal; and the three bodies of an enlightened being, along with their enlightened activities. It also covers the transition between the fifth and the sixth levels.

BSAM GTAN GYI NGO BOR GYUR PA'I ZHI GNAS DANG
BDAG MED PA GNYIS KYI DE KHO NA NYID LA SO SOR
DPYOD PA'I LHAG MTHONG GI RIM PA RNAMS RIN
CHEN 'PHRENG BA LA SOGS RIGS TSOGS GZHAN RNAMS
KYIS BSTAN PA DE DAG GIS KHA BSKANG BA'I SGO NAS
RTZA SHES LA RGYA CHE BA'I SGO NAS 'JUG PA YIN PA'I
PHYIR,

In so doing, it presents the various levels of stillness—the very essence of meditative concentration—and also the various levels of the extraordinary vision of emptiness, which investigates the true nature of the two different ways in which things lack any quality of their own. And it does so drawing on additional material presented in *The String of Jewels* and other works of the Collection on Reasoning. This then is how *Entering the Middle Way* “enters into” *The Root Text on Wisdom* through the far-reaching side of the teachings.

KHA CIG GIS, RTZA BA SHES RAB KYIS RGYA CHE BA'I
PHYOGS MA BSTAN TO ZER NA,

Now suppose someone comes again and makes the claim, “*The Root Text on Wisdom* doesn’t present the far-reaching side of the teachings.”

DES RGYA CHE BA'I PHYOGS BSTAN PAR THAL, GZHI
DNGOS PO'I GNAS TSUL LAM BGROD PA'I RIM PA 'BRAS
BU SANGS RGYAS KYI SA DANG BCAS PA DNGOS BSTAN
BSTAN BYA'I GTZO BOR BYAS NAS BSTAN PA'I PHYIR,

But isn’t it the fact that this text *does* present the far-reaching side of things? Because isn’t it the fact that the main thing it presents, and presents explicitly, is the foundation—meaning the basic nature of all things; and the various steps of the path we must travel; and the result of this path: the level of an enlightened being.

DE RNAMS RANG BZHIN GYIS MED CING THA SNYAD
DU YOD PA DNGOS BSTAN BSTAN BYA'I GTZO BOR BYAS
NAS BSTAN PA'I PHYIR,

And this is true because the main subject it speaks about, and speaks about explicitly, is how all of these things lack any nature of their own, and yet still exist nominally.

DER THAL, RANG BZHIN GYIS MED CING THA SNYAD
DU YOD PA LA DE RNAMS KYI RNAM GZHAG 'THAD
PAR BRGAL LAN GYI SGO NAS GTAN LA PHAB PA'I
PHYIR,

And that too is true, because *The Root Text on Wisdom* sets forth —by incorporating answers to arguments by the other side— how it is that all of these things can, on the one hand, be devoid of any nature of their own; but on the other still exist, if only nominally.

GZHAN YANG RTZA BA SHES RAB KYIS RGYA CHE BA'I
LAM GYI RIM PA BSTAN PAR THAL,

And it *is moreover* the case that *The Root Text on Wisdom* presents the far-reaching steps of the teaching.

DE'I CHED DU BYA BA'I GDUL BYA DES MDO DANG
DGONGS 'GREL GZHAN LA MA BR TEN PAR DE NYID LA

BRTEN NAS RGYA CHE BA'I LAM GYI RIM PA RTOGS NUS
PA'I PHYIR TE,

And this is true because the disciple for whom this particular text was specifically designed will be able to achieve the far-reaching steps of the path by relying on this one work alone—without having to use any other sutra or commentary at all.

MNGON RTOGS RGYAN GYI CHED DU BYA BA'I GDUL
BYA DES MDO DANG DGONGS 'GREL GZHAN LA MA
BRTEN PAR, DE NYID LA BRTEN NAS ZAB PA DANG
RGYA CHE BA'I PHYOGS GNYIS KYI NANG NAS, ZAB MO'I
PHYOGS DE YANG RTOGS NUS PA'I PHYIR,

And this is true because that particular disciple for whom *The Ornament of Realizations* was specifically designed can use that one work to achieve (from among the two sides of the teachings, the profound and the far-reaching) the steps of the profound side of the teachings, without having to rely on any other sutra or commentary at all.

GZHAN YANG, DES RGYA CHE BA'I LAM GYI RIM PA
BSTAN PAR THAL, RIGS TSOGS GZHAN NAS BSTAN PA'I
RGYA CHE BA'I LAM GYI RIM PAS KHA BSKANGS NAS
RGYA CHE BA'I PHYOGS BSTAN BYA'I GTZO BO BYAS NAS
BSTAN PA'I PHYIR TE,

And it is moreover true that *The Root Text on Wisdom* presents the far-reaching steps of the path; because it in fact takes the far-reaching side of the teachings as its principal subject matter, supplementing its presentation with steps of the far-reaching path taken from other texts of the Collection on Reasoning.

DBU MA 'JUG PA 'DIS RIGS TSOGS GZHAN NAS BSTAN
PA'I SO SO SKYE BO'I CHOS GSUM LA SOGS PA'I RGYA
CHE BA'I LAM GYI RIM PAS KHA BSKANGS NAS, RTZA
SHES LA ZAB PA DANG RGYA CHE BA'I PHYOGS GNYIS
KYI SGO NAS DE'I DGONGS PA 'GREL BA LA 'JUG PA'I
PHYIR,

And this is true because the present text—*Entering the Middle Way*—“enters into” its explanation of the true intent of *The Root Text on Wisdom*, through both the profound and far-reaching sides of the teaching by supplementing its presentation with material from other texts of the Collection on Reasoning, adding points such as the three qualities of an ordinary being.

KHO NA RE, DES RGYA CHE BA'I PHYOGS MA BSTAN PAR
THAL, RNAM BSHAD DGONGS PA RAB GSAL LAS, RTZA
SHES LAS ZAB MO'I PHYOGS MA GTOGS RGYA CHE BA'I
THEG CHEN GYI KHYAD CHOS MA BSTAN KYANG, ZHES
GSUNGS PA'I PHYIR,

Now suppose someone comes and makes the following claim:

But isn't it true that it's *not* the case that *The Root Text on Wisdom* presents the far-reaching side of the teachings? Because isn't it the case that *The Treatise which Illuminates the True Thought* itself says, "*The Root Text on Wisdom* does present the profound side of the teachings, but does not go further to elucidate the specific features of the greater way: the far-reaching side of the teachings."\$

[\$*Treatise which Illuminates the True Thought*: This of course is the very work by Je Tsongkapa being commented upon by Kedrup Tenpa Dargye (f. 3b).]

RNAM BSHAD RIGS PA'I RGYA MTSO LAS KYANG DE
DANG MTSUNGS PAR GSUNGS PA'I PHYIR ZER NA

Moreover, the treatise called *Ocean of Reasoning* says the same thing.\$

[\$*Ocean of Reasoning*: A commentary by Je Tsongkapa upon *The Root Text on Wisdom* itself, found at S5401.]

SKYON MED DE, DE'I DON RTZA BA SHES RAB KYIS ZAB
PA DANG RGYA CHE BA'I PHYOGS GNYIS KYI NANG NAS
RGYA CHE BA'I PHYOGS DNGOS BSTAN BSTAN BYA'I
GTZO BOR BYAS NAS MA BSTAN PA'I DON YIN PA'I
PHYIR,

And yet there's no such problem, because all this means is that —from among the profound and the far-reaching sides of the teachings—*The Root Text on Wisdom* does not make its presentation by taking, as its explicit principal subject matter, the far-reaching side of the teachings.

RIN CHEN 'PHRENG BA'I DAR t'IK LAS, DE YANG GTAN
LA DBAB BYA'I GTZO BO'I DBANG DU BYAS PA YIN PA'I
PHYIR, GZHAN DU NA RTZA BA SHES RAB KYIS THEG PA
CHEN PO'I LAM GYI RIM PA RGYAS PAR BSTAN PA DBU
MA LA 'JUG PAS BSGRUBS PA'I PHYIR, ZHES GSUNGS PA'I
PHYIR,

Moreover, *The Extensive Commentary on "The String of Jewels"* says,

And that's true because that was only said with reference to the principal point being made. It's true furthermore because *Entering the Middle Way* in fact goes about demonstrating how *The Root Text on Wisdom* presents the steps of the path of the greater way in extensive detail.\$

[\$*Extensive Commentary on "The String of Jewels"*: An explanation of Arya Nagarjuna's work by Gyaltsab Je Darma Rinchen (1364-1432), found at S5427, f. 3b.]

MDOR BSDU NA, 'DIR 'JUG BYA'I DBU MA DE RTZA BA
SHES RAB LA BYED PA DANG,

To summarize, the points we've made here are true, for the following reasons. First of all, the "middle way" being entered into here is *The Root Text on Wisdom*.

BSTAN BCOS 'JUG PA BRTZAMS PA'I DGOS PA YANG
RTZA SHE'I DGONGS PA MTHAR THUG SEMS TZAM DU
'GREL DU MI RUNG BA LA NGES PA BRTAN PO RNYED PA
DANG,

And the purpose for which this classical commentary, *Entering the Middle Way*, was composed is, first, to allow us to come to a firm understanding of how it would be incorrect to interpret the ultimate intent of *The Root Text on Wisdom* as being, ultimately, the teachings of the Mind-Only School.

RANG RGYUD PA MAN CHAD DANG THUN MONG MIN
PA'I KHYAD CHOS NAMS SHES PAR BYA BA'I CHED YIN
PA'I PHYIR,

And the second purpose was to allow us to learn the unique, distinctive features which differentiate the highest part of the Middle-Way School from the schools of the Independents on down.

RANG 'GREL LAS, DE NYID MA RTOGS PAS ZHES GSUNGS
PA'I PHYIR DANG,

All this, furthermore, is reflected in the autocommentary in the lines that include, “Because they haven’t realized this one thing...”

TSIG GSAL LAS DE LTA BU BSTAN PA'I DGONGS PA MI
SHES PAS 'DIR DE KHO NA'I DON CAN GYI BSTAN PA NI
GANG ZHIG YIN, DGONGS PA CAN NI 'DIR GANG ZHIG
YIN SNYAM DU GANG ZHIG THE TSOM DU 'GYUR BA
DANG,

And moreover, *Clear Words* says,

There will be some who have doubts; who, because they don’t understand the true intent of the work, will think to themselves: “What part of this book is written literally? And what part of it is written with some other point in mind?”\$

[\$*There will be some:* The Tibetan of this quotation from the Derge edition of the Tengyur differs in several significant ways from the version found in this text. Since the Tengyur version makes more sense, we have made the following revisions of the Tibetan here: DGONGS PA MI SHES PAS for the original, BSTAN PA'I DGONGS PAS; DON CAN GYI for DON CAN GYIS; DGONGS PA CAN NI for DGONGS PA CAN GYI. And in the following continuation of the quotation, BLO ZHAN PA for BLO GZHAN PA; and DRANG BA'I DON GYI for DRANG

BA'I DON GYIS. These readings are found in the original of *Clear Words*, TD3860, f. 13b]

GANG ZHIG BLO ZHAN PA NYID KYIS DRANG BA'I DON
GYI BSTAN PA LA NGES PA'I DON DU RTOGS PA DE
GNYIS KA'I THE TSOM DANG, LOG PA'I SHES PA DAG
RIGS PA DANG LUNG GNYIS KYI SGO NAS GSAL BAR
BYA BA'I PHYIR SLOB DPON GYIS DBU MA'I BSTAN BCOS
'DI BRTZAMS SO, ,ZHES GSUNGS PA'I PHYIR,

There are certain sections where one should realize that what seems to be literal should rather be taken figuratively. And some people, due to the weakness of their intellect, will entertain some uncertainty about the two; or simply misunderstand them completely. The Master, in order to correct these ideas both through logic and scriptural authority, has undertaken to compose the classical commentary on the middle way.

GNYIS PA GZHUNG DON RNAMS SO SOR BSHAD PA LA,
BSTAN BCOS RTZOM PA LA 'JUG PA'I THABS MCHOD PAR
BRJOD PA DANG, BRTZAMS PA'I BSTAN BCOS KYI LUS
DNGOS DANG, JI LTAR BRTZAMS PA'I TSUL DANG,
BSTAN BCOS BRTZAMS PA'I DGE BA BSNGO BA DANG
BZHI LAS,

Here is the second step from above: separate explanations of selected portions of Master Chandrakirti's text. Here we

proceed in four stages: the offering of praise which serves as a vehicle for undertaking the composition of the commentary; the actual body of the commentary which is then composed; comments on how the text was composed; and a dedication of the good deed of having composed the text.

DANG PO LA, SNYING RJE CHEN PO LA SO SOR MA PHYE
BAR BSTOD PA DANG, DE LA SO SOR PHYE NAS PHYAG
'TSAL BA GNYIS,

The first of these has two parts of its own: honoring great compassion without dividing it, and then honoring great compassion by dividing it.

DANG PO DE 'CHAD PA LA, NYAN THOS SANGS RGYAS
'BRING RNAMS THUB DBANG SKYES, ,ZHES PA NAS, DE
PHYIR BDAG GIS THOG MAR SNYING RJE BSTOD PAR
BGYIS, ZHES PA'I BAR GSUNGS PA'I PHYIR,

The first is explained in the verses from “Listeners and the mid-level Buddhas are born from those Lords of the Able” and continuing up to the verse that begins with “At the very beginning then I sing the praises of compassion, for love, and only love, was said to be like the seed for the excellent crops of the Victors.”\$

\$(These are the opening verses of *Entering the Middle Way* (ACIP digital text TD3861, f. 201b); they read in full as follows:

,NYAN THOS SANGS RGYAS 'BRING RNAMS THUB
DBANG SKYES,
,SANGS RGYAS BYANG CHUB SEMS DPA' LAS 'KHRUNGS
SHING,
,SNYING RJE'I SEMS DANG GNYIS SU MED BLO DANG,
,BYANG CHUB SEMS NI RGYAL SRAS RNAMS KYI RGYU,

Listeners and the mid-level Buddhas
Are born from those Lords of the Able;
And Buddhas themselves
Take their holy birth from bodhisattvas.
The causes for the children of the Victors
Are the attitude of compassion;
The mind that transcends duality;
And the Wish for total enlightenment.

,GANG PHYIR BRTZE NYID RGYAL BA'I LO THOG PHUN
TSOGS 'DI'I,
,SA BON DANG NI SPEL LA CHU 'DRA YUN RING DU,
,LONGS SPYOD GNAS LA SMIN PA LTA BUR 'DOD GYUR
PA,
,DE PHYIR BDAG GIS THOG MAR SNYING RJE BSTOD PAR
BGYI,

At the very beginning then
I sing the praises of compassion,
For love, and only love, was said to be

Like the seed for the excellent crops
Of the Victors; like the water
That makes them grow;
Like the years of ripening it takes
For them to become
A thing we can partake @ FIX THIS AS PER COMM LATER]

GNYSIS PA DE 'CHAD PA LA, DANG POR NGA ZHES BDAG
LA ZHEN GYUR CING, ZHES PA NAS, G-YO DANG RANG
BZHIN NYID KYIS STONG PAR MTHONG BA YI, ZHES PA'I
BAR GSUNGS,

The second is explained in the verses that include “Who begin by thinking ‘Me,’ entranced by the idea of a self”; up to “The bodhisattvas see these beings as flickering, and devoid of having any real nature.”\$

\$(The full lines read as follows (from the same work, f. 201b):

,DANG POR NGA ZHES BDAG LA ZHEN GYUR CING,
,BDAG GI 'DI ZHES DNGOS LA CHAGS BSKYED PA,
,ZO CHUN 'PHYAN LTAR RANG DBANG MED PA YI,
,GRO LA SNYING RJER GYUR GANG DE LA 'DUD,

I bow down to the state of mind
That feels compassion for living beings:
For those who begin by thinking “Me,”
Entranced by the idea of a self;

And then find themselves
Attached to things—to the “My”;
And continue then like a water wheel,
Helplessly turning, on and on.

, 'GRO BA G-YO BA'I CHU YI NANG GI ZLA BA LTAR,
, G-YO DANG RANG BZHIN NYID KYIS STONG PAR
MTHONG BA YI,

The bodhisattvas see these beings
As flickering, and devoid
Of having any real nature—
Like a moon shimmering on the water.]

DANG PO'I SKABS SU, BSTAN BCOS GZHAN GYI BSTOD
PHYAG GI YUL DU DNGOS SU SMOS PA'I NYAN RANG
DANG RGYAL BA SRAS BCAS LA DNGOS SU MA BSTOD
PAR, SNYING RJE CHEN PO LA DNGOS SU BSTOD PA LA
DGOS PA YOD DE,

Now as for the first of the two above, there is a specific reason why the author directly praises great compassion, without directly praising the listeners, self-made Buddhas, and children of the Victors who are directly mentioned in other classical commentaries as the object of both the traditional praise and obeisance.

SEMS CAN SDUG BSNGAL BA LAS SKYOB PAR 'DOD PA'I
SNYING RJE CHEN PO DE, YON TAN THAMS CAD KYI
RTZA BAR SHES PA'I DGOS PA YOD PA'I PHYIR,

And this is true because he wanted us to realize that great compassion—the desire to protect living beings from anything that would hurt them—is the root of every high spiritual quality.

DE YON TAN THAMS CAD KYI RTZA BA YIN TE, NYAN
RANG THUB DBANG LAS 'KHRUNGS, THUB DBANG
BYANG SEMS LAS 'KHRUNGS, BYANG SEMS DE YANG
RGYU GSUM LAS 'KHRUNGS PA DANG, RGYU GZHAN
GNYIS PO DE YANG BRTZE BA SNYING RJE CHEN PO LAS
'KHRUNGS PA'I PHYIR,

This compassion is the root of every higher spiritual quality; this is true because both listeners and self-made Buddhas are born from the Lords of the Able Ones; and the Lords of the Able Ones are born from bodhisattvas; and bodhisattvas in turn are born from three different causes; and two of these causes, at last, are born from love: from great compassion.

DE YIN TE, RANG 'GREL LAS, YANG DAG PAR RDZOGS
PA'I SANGS RGYAS DANG BYANG CHUB SEMS DPA'
RNAMS PAS KYANG, THOG MAR BCOM LDAN 'DAS [ma]

SNYING RJE CHEN PO SANGS RGYAS NYID KYI RGYU
PHUN SUM TSOGS PA DANG PO, SEMS CAN 'KHOR BA'I
BTZON RAR BSDAMS PA SKYABS MED PA DPAG TU MED
PA MA LUS PA YONGS SU SKYOB PA'I MTSAN NYID CAN
LA BSTOD PAR 'OS PA NYID DU BSTAN PA'I PHYIR, NYAN
THOS SANGS RGYAS 'BRING RNAMS THUB DBANG
SKYES, ZHES SOGS TSIGS SU BCAD PA GNYIS SMOS
SO, ,ZHES GSUNGS PA'I PHYIR,

And this is true because the autocommentary says:

I wanted to show, at the very beginning, that there was one thing that was worthy of being praised even by the perfectly enlightened Buddhas, and the bodhisattvas. And this one thing is the Lady of Conquest; great compassion; the first and most excellent cause of the Buddhas themselves; that one thing which protects, forever, every single one of the infinite number of living beings chained within this prison of the cycle of life. And this then is why I wrote those two verses that include the words, "Listeners and the mid-level Buddhas are born from those Lords of the Able. . ."\$

\$(Found at folio 220a of the autocommentary, TD3862.)

NYAN RANG THUB DBANG LAS 'KHRUNGS NA NYAN
RANG DE GANG 'KHRUNGS TSUL DE JI LTA BU ZHE NA,

You may ask, “If it’s true that listeners and self-made Buddhas take their holy birth from the Lords of the Able Ones, then just how is it that they take this birth?”

RANG DON DU SDUG KUN NYE BAR ZHI BA'I NYER ZHI
GTZO BOR DON DU GNYER BA'I THEG PA CHUNG NGU'I
GANG ZAG NYAN THOS YIN ZHING,

A “listener” is someone of the lesser way, who strives primarily to put a final end to the truth of suffering and the truth of the source of suffering, all for their own sake.

DE LA NYAN THOS ZHES BYA BA'I RGYU MTSAN YOD DE,
DE BZHIN GSHEGS PA LA RTEN 'BREL ZAB MO'I DE KHO
NA NYID NYAN NAS, DE DON GNYER GYI GANG ZAG
RNAMS KYIS THOS PAR BYED PA'I RGYU MTSAN GYIS DE
LTAR BSHAD PA'I PHYIR,

And there’s a reason why they are called “listeners” (Tibetan: *nyentu*). It’s because they go to the One Gone Thus and listen (*nyen*) to the teaching on profound dependent origination from him, and then go and report it to people who aspire to this teaching; they help them to hear (*tu*) this teaching.

THOS PAR BYED PA'I TSUL YOD DE, 'DI LTAR BYA BA BYAS
SO, , 'DI LAS SRID PA GZHAN MI SHES SO, ,ZHES 'BYUNG
BA LTAR DU THOS PAR BYED PA'I PHYIR,

Now it is true that there's a way in which they help others to hear a teaching, because they help others hear teachings like "This is how I did it; I will never see another rebirth," reporting just how these teachings were given.

NYAN THOS KYI SKAD DOD SRA BA KA NI THOS SGROG
LA 'JUG PAS, DE'I DBANG DU BYAS NAS DE LA THOS
SGROG PA ZHES 'CHAD PA'I RGYU MTSAN YOD DE,

The Sanskrit equivalent for "listener" — which is *shravaka* — also applies to the idea of "one who listens and proclaims what they have heard." And there is a reason why, with reference to this fact, the term "one who listens and proclaims" is applied to listeners.

THEG CHEN GYI LAM 'BRAS BU DANG BCAS PA DE LA
THOS NAS DE DON GNYER GYI THEG CHEN GYI RIGS
CAN GZHAN LA SGROGS PAR BYED PA'I RGYU MTSAN
GYIS DE LTAR BSHAD PA'I PHYIR,

And this is that they are given this name because they do *listen* to the teachings on the path and final result of the greater way, and then *proclaim* these teachings to other types of people: to those of the greater way who aspire to this path and goal.

DE YIN TE, DAM CHOS PAD DKAR LAS,
,MGON PO DE RING BDAG CAG NYAN THOS GYUR,
,BYANG CHUB DAM PA YANG DAG BSGRAG PAR BGYI,

,BYANG CHUB PA YI SGRA YANG RAB TU BRJOD,
,DE BAS BDAG CAG NYAN THOS MI BZAD 'DRA,
,ZHES GSUNGS PA'I PHYIR,

And this is true because the *Holy Dharma of the White Lotus*
says,

O Savior, today we have become your listeners,
And now we shall proclaim, perfectly,
That highest enlightenment.
We will echo and spread the word
Of this enlightenment;
And so we will become, in a sense,
Your unworthy listeners.

NYAN THOS YIN NA NYAN THOS KYI SGRA BSHAD DU
YOD PAS MA KHYAB STE,

Now just because the word “listener” is applied to someone,
that doesn’t mean that it applies to them in its literal sense.

GZUGS MED KHAMS PA'I NYAN THOS LA NYAN THOS
KYI SGRA 'JUG TU YOD KYANG, BSHAD DU MED PA'I
PHYIR,

And this is true because there are listeners in the formless
realm to whom the word “listener” can be properly applied,
but not its literal sense.

DPER NA SKAM LAS SKYES PA'I PADMA LA MTSO SKYES
KYI SGRA 'JUG TU YOD KYANG BSHAD DU MED PA LTA
BU YIN PA'I PHYIR,

For example, the expression “born of the lake” can properly be applied to a lotus that has grown in a dry spot, even though it doesn’t describe that particular lotus in a literal sense.

BYANG SEMS KYIS THEG CHEN GYI LAM 'BRAS BU DANG
BCAS PA DE BZHIN GSHEGS PA LA NYAN NAS GZHAN
LA STON PA YOD KYANG, THOS SGROG PAR MI 'GYUR
TE,

Now there do exist cases where bodhisattvas listen to the teachings on the path and goals of the greater way from Those Who Have Gone That Way and teach them to others, but this doesn’t make them “those who listen and proclaim.”

NYAN THOS KYIS GZHAN LA SGROG PA TZAM YIN GYI
RANG NYID KYIS RJES SU MTHUN PA TZAM YANG
NYAMS SU LEN MI NUS PAS,

Listeners only proclaim what they have heard to others; they have no ability to put this into proper practice themselves.

DE LA THOS SGROG GI SGRA DNGOS MING DU 'JUG PA
DANG, BYANG CHUB SEMS DPA' RNAMS LA 'DRA BA
RGYU MTSAN DU BYAS NAS THOS SGROG GI SGRA
BTAGS MING DU 'JUG PA'I PHYIR,

As such, the expression “one who listens and proclaims what they hear” applies to them as an actual name; whereas “one who listens and proclaims what they hear” would only be

applied to a bodhisattva informally, and only insofar as they resembled the others.

KHA CIG ,BYANG CHUB DAM PA ZHES PA THEG CHEN
GYI BYANG CHUB DANG, BYANG CHUB GNYIS PA THEG
DMAN GYI BYANG CHUB LA BYED PA

Now some say that the expression “highest enlightenment” refers to the enlightenment of the greater way, whereas the second “enlightenment” mentioned refers to the enlightenment of the lower way.

MI 'THAD DE, BYANG CHUB PHYI MA THEG CHEN GYI
BYANG CHUB TU BGROD PAR BYED PA'I THEG CHEN GYI
LAM LA BYED PA'I PHYIR,

But this is incorrect, because the second “enlightenment” mentioned refers to the path of the greater way, which enables you to travel to the enlightenment of the greater way.

RANG DON DU SDUG KUN NYE BAR ZHI BA'I NYER ZHI
GTZO BOR DON DU GNYER BA'I THEG PA 'BRING PO'I
GANG ZAG RANG RGYAL YIN ZHING,

Now a person of the middle track who aspires primarily to that deep state of peace where they have—only for their own sake—destroyed the truths of suffering and the source of suffering within them is what we call a “self-made Buddha.”

DE LA 'DIR SANGS RGYAS 'BRING ZHES BRJOD PA DE
YANG, SANG RGYAS KYI SKAD DOD BUDDHA ZHES PA
DE,

Now as for the expression “mid-level Buddhas” [*sangye dring*],
the Sanskrit word for *sangye* here is “Buddha.”

SANGS RGYAS PA, PADMA RGYAS PA, GNYID SAD PA,
KHONG DU CHUD PA LA SOGS PA DU MA LA 'JUG CING,

The point is that the Sanskrit word *buddha* can apply to a
number of things: to becoming enlightened; to the opening of a
lotus; to waking up from sleep; and to comprehending
something.

DE'I STENG DU TA TVA BSNAN PAS, DE KHO NA NYID
KHONG DU CHUD PA LA 'JUG PAS,

And if you add the word *tattva* to *buddha*, then what you come
up with is “one who *comprehends thusness*.”

RANG RGYAL DE KHO NA NYID KHONG DU CHUD PA'I
RTOGS PA LA GNAS PA 'BRING PO YIN PAS, DE NYID DU
BSGYUR BAR BYA BA YIN GYI, SANGS RGYAS 'BRING
ZHES PA 'GYUR CUNG ZAD MI 'TSAM PA YIN PA'I PHYIR,

Self-made Buddhas then are people who have reached a middle-level position of realization in their comprehension of thusness, and so really the phrase should have been translated that way—translating it as “mid-level Buddhas” doesn’t quite fit.

RANG RGYAL 'BRING POR 'JOG PA'I RGYU MTSAN YOD
DE, NYAN THOS LA BLTOS NAS TSOGS GNYIS KYI GOMS
PA BSRING NUS PA DANG,

Now there is a reason why we can say that self-made Buddhas might be “mid-level.” And this is true because, first of all, they have been able to maintain their practice of the two collections for a relatively longer period than the listeners have.

TSOGS GNYIS KHYAD PAR CAN DANG, SEMS CAN
THAMS CAD LA DMIGS PA'I THUGS RJE CHEN PO DANG
RNAM PA THAMS CAD MKHYEN PA NYID LA SOGS PA
MED PAS, SANGS RGYAS DANG BYANG CHUB SEMS DPA'
RNAMS LAS DMAN PAS 'BRING POR BZHAG PA'I PHYIR,

But they don’t possess qualities like having reached an extraordinary level of the two collections; nor the high compassion that is focused towards every living being; nor the ability to know all things—and this places them lower than Buddhas and bodhisattvas. As such, they are “mid-level.”

DE YIN TE, RANG 'GREL LAS, DE DAG NI BSOD NAMS
DANG YE SHES GONG DU 'PHEL BA'I KHYAD PAR GYIS
NYAN THOS RNAMS LAS KHYAD PAR 'PHAGS PA'I PHYIR
DANG,

And this is true because the autocommentary says,

This is true because they are far superior to listeners
in the high level to which they have been able to take
both their merit and wisdom.

BSOD NAMS DANG YE SHES KYI TSOGS DANG THUGS
RJE CHEN PO DANG, RNAM PA THAMS CAD MKHYEN
PA LA SOGS PA MED PAS,

But they lack qualities such as the collection of merit
and wisdom; and high compassion; and
omniscience.

YANG DAG PAR RDZOGS PA'I SANGS RGYAS DANG
BYANG CHUB SEMS DPA' RNAMS LAS DMAN PA'I PHYIR
NA 'BRING NGO, ,ZHES GSUNGS PA'I PHYIR,

This then makes them lower than totally enlightened
Buddhas, and bodhisattvas. And so this is why they
are “mid-level.”

RANG RGYAL LA TSOGS GNYIS KHYAD PAR CAN MED
DE, TSOGS GNYIS KHYAD PAR CAN YIN NA, RANG 'BRAS

CHOS SKU'I THUN MONG MA YIN PA'I RGYU YIN DGOS
PA'I PHYIR, RANG RGYAL GYI RGYUD LA RANG 'BRAS
CHOS SKU'I THUN MONG MA YIN PA'I RGYU MED PA'I
PHYIR,

And it is true that self-made Buddhas lack any extraordinary form of the two collections. Once something is an extraordinary form of the two collections, then it must always act as a unique cause for a specific result: the dharma body. And the fact is that no unique cause for the specific result of the dharma body exists in the mindstream of a self-made Buddha.

KHYAB STE 'GREL PA DON GSAL LAS, YANG DAG PAR
'GRUB PA'I NGO BOS BYANG CHUB CHEN PO 'BYIN PAR
BYED PA'I PHYIR NA, SNYING RJE CHEN PO LA SOGS PA
TSOGS YIN PAS, ZHES GSUNGS PA'I PHYIR,

And this is necessarily the case because, as the commentary called *The Meaning Illuminated* states,

Great compassion and the rest are referred to as “the collection,” insofar as—by the very nature of what they do—they produce the great enlightenment.\$

[\$*They produce the great enlightenment*: The quotation is found at f. 91a in this commentary (ACIP digital text TD3793) by Master Haribhadra on Lord Maitreya's *The*

Ornament of Realizations. In this version of the text, the word 'byin here is given as 'dzin, but the meaning remains the same.]

DE'I RGYUD LA TSOGS GNYIS KHYAD PAR CAN MED
KYANG, TSOGS TZAM NI YOD DE, TSOGS PHAL PA YOD
PA'I PHYIR DANG,

Now even though these beings do not possess the two collections within their mind streams in an extraordinary form, they do possess some kind of collection. And this is true because they have a more common form of these collections.

MDZOD 'GREL LAS, BSKAL PA CHEN PO BRGYAR BYANG
CHUB KYI TSOGS DAG LA SPYAD PAS BSE RU LTA BUR
'GYUR TE, ZHES GSUNGS PA'I PHYIR,

It is also true because the commentary to *The Treasure House* says,

You become one of those who resembles a rhinoceros
if you work at the collections for enlightenment for
the length of a hundred great eons.\$

[\$[A hundred great eons: The quotation is found in Master Vasubandhu's autocommentary to the great *Treasure House of Higher Knowledge* (ACIP digital text TD4090, f. 159b).]

KHA CIG GIS, RANG RGYAL 'BRING POR 'JOG PA'I RGYU
MTSAN, RANG LAM DU GZUGS PHYI ROL DON 'DZIN
GYI RTOG PA SPONG SHES PA BDEN 'DZIN MI SPONG BA'I
SGO NAS 'BRING PO 'JOG PA YIN ZER NA,

Now suppose someone comes and makes the following claim:

There is a specific reason why self-made Buddhas are said to be “mid-level.” The point is that, on their own track, they *have* already been able to eliminate the mistake of thinking of physical matter as some kind of outside object; but they *have not* been able to eliminate the tendency to think of the mind itself as something that really exists. This then is why we can say they are only “mid-level.”

DE MI 'THAD PAR THAL, LUGS 'DIR PHYI DON YOD,
NYAN RANG GNYIS LA DE KHO NA NYID MNGON SUM
GYIS RTOGS PA YOD PAR MTSUNGS PA'I PHYIR DANG,

But that can't be correct, because in *this* system, outer objects *do* exist; and both listeners and self-made Buddhas are completely equal in perceiving thusness directly.

NYAN RANG SLOB PA RNAMS BDEN 'DZIN SPANG BYA'I
GTZO BOR BYAS NAS SPONG BAR MTSUNGS PA'I PHYIR,

And moreover, listeners and self-made Buddhas who are still learning are completely equal in that the main thing which they seek to eliminate is the tendency to believe that things are real.

DE GNYIS THUB PA'I DBANG PO LAS 'KHRUNGS PA'I
TSUL YOD DE,

Now there is a certain way in which these two take their holy birth from the Lords of the Able Ones.

THUB PA'I DBANG POS RTEN 'BREL ZAB MO'I CHOS
BSTAN PA NYAN SEMS BSGOMS GSUM BYAS PA LA BR TEN
NAS RANG RANG GI 'DOD BYA'I BYANG CHUB 'THOB
PAR 'GYUR BAS THUB PA'I DBANG PO LAS 'KHRUNGS
PAR BZHAG PA'I PHYIR,

And this is true because a Lord of the Able Ones first teaches profound dependent origination. They then listen to it, and think upon it, and meditate upon it. Due to this, they then achieve the respective enlightenments to which they aspire. And this is why we can say that they “take their holy births from the Lords of the Able.”

DE YANG YIN TE RANG 'GREL LAS, SANGS RGYAS
RNAMS 'BYUNG BAR GYUR PA NA, RTEN CING 'BREL
BAR 'BYUNG BA PHYIN CI MA LOG PAR BSTAN PA LA
'JUG PA'I PHYIR,

And this is true, because the autocommentary says,

When Buddhas appear in any particular place, they
set about presenting their flawless teachings on how
things occur through dependence.

DE NYAN PA DANG SEMS PA DANG SGOM PA'I RIM PA
LAS KYANG LHAG PAR MOS PA JI LTA BA BZHIN, NYAN
THOS LA SOGS PA RNAMS YONGS SU RDZOGS PAR
'GYUR BA'I PHYIR RO, ,ZHES GSUNGS PA'I PHYIR,

The listeners and the rest then go through the steps
of listening to these teachings, and then thinking
upon them, and then meditating upon them. And
when they have worked at this in exactly the right
way, then they reach their ultimate completion.\$

\$(*Their ultimate completion*: The quotation is found on f. 220a of
Master Chandrakirti's autocommentary (ACIP digital text
TD3862) to *Entering the Middle Way*.)

KHA CIG ,NYAN THOS SLOB PA RNAMS KYIS THUB PA'I
DBANG POS CHOS BSTAN PA NYAN SEMS BSGOMS GSUM

BYAS PA'I TSE DE LA RANG GI BYANG CHUB THOB PA
YOD KYANG,

Now suppose someone comes and makes the following claim:

It is true that there are listeners who are still learning, and who achieve their particular enlightenment in the very same life that a Lord of the Able Ones came and taught them the Dharma, which they listened to, contemplated, and meditated upon.

RANG RGYAL SLOB PA RNAMS KYIS RTEN 'BREL ZAB
MO'I CHOS NYAN SEMS BSGOMS GSUM BYAS PA'I TSE DE
LA RANG GI BYANG CHUB THOB PA MED PAS, THUB PA'I
DBANG PO LAS 'KHRUNGS PA MI 'THAD ZER NA,

But there don't exist any self-made Buddhas who are still learning, and who have attained their particular enlightenment in the very same life in which they went through the three steps of listening to, contemplating, and meditating upon profound dependent origination. As such, it is incorrect to say that these self-made Buddhas "take their holy birth from the Lords of the Able Ones."

SKYON MED DE, RANG RGYAL RNAMS KYIS TSE DE LA
RANG GI BYANG CHUB MA THOB KYANG, NYAN SEMS

BSGOMS GSUM YAS PA LA BR TEN NAS SKYE BA GZHAN
DU RANG GI BYANG CHUB 'THOB PAR 'GYUR BA'I PHYIR,

And yet there's no such problem. And this is true because—even though these self-made Buddhas will not achieve their particular enlightenment in that very life—they do go through the three-fold process of learning, contemplating, and meditating; and based on this achieve their particular enlightenment in another lifetime.

DE YIN TE DPER NA, MYONG NGES KYI LAS BSAGS PA'I
GANG ZAG DES TSE DE LA LAS KYI 'BRAS BU MA MYONG
YANG, SKYE BA GZHAN DU MYONG BA LTA BU YIN TE,

And this is true because it's like, for example, when a person collects a karma which is certain to give them a result—even though they don't experience the result of this karma in that same life—they do experience it in other lifetimes.

BZHI BRGYA PA LAS,
,DE NYID SHES PAS GAL TE 'DIR,
,MYA NGAN 'DAS PA MA THOB KYANG,
,SKYE BA GZHAN DU 'BAD MED PAR,
,NGES PAR 'THOB 'GYUR LAS BZHIN NO,
,ZHES PA DANG,

As The Four Hundred Verses states,

Suppose someone realizes thusness;
Even if they don't attain then
Nirvana in that same life,
They are certain to achieve it
In another, without any effort—
It's just like that kind of karma.\$

\$(*That kind of karma*: The quotation is found on folio 10a of the work, by Master Aryadeva. In the version available to us (ACIP digital text TD3846), the words “in another” (*gzhan du*) read as *phyi mar*, which would most often mean “in the next” life.]

RTZA SHES LAS,
,RDZOGS SANGS RGYAS RNAMS MA BYUNG ZHING,
,NYAN THOS RNAMS KYANG ZAD PA NA,
,RANG SANGS RGYAS KYI YE SHES NI,
,BRTEN PA MED PAR RAB TU 'BYUNG,
,ZHES GSUNGS PA'I PHYIR,

The Root Text on Wisdom itself concurs:

Even if a totally enlightened one
Never happens to appear there;
Even if all the listeners too
Are finished and gone away;
Still the wisdom of those practitioners
Who are Buddhas that are self-made

Will grow to the highest degree,
Even without a Teacher.\$

\$(*Even without a Teacher*: There are a number of variant readings in Tengyur sources for the word *brten-pa* here. We are using the *ston-pa* (“Teacher”) found in *The Root Text on Wisdom* itself, f. 11a, ACIP digital text TD3824.]

KHO NA RE, RANG RGYAL YIN NA, RANG RGYAL RIGS
NGES YIN PAS KHYAB STE, BZHI BRGYA PA'I LUNG DE'I
PHYIR DANG,

Now suppose someone comes and makes the following claim:

Once someone is on the track of a self-made Buddha,
it is certain that they will follow that track to its end.
This is true, first of all, because of the above
quotation from *The 400 Verses*.

'JUG PA LAS, RANG BYANG CHUB LA BDAG NYID NGES
RNAMS DANG, ,ZHES GSUNGS PA'I PHYIR ZER NA

And moreover, *Entering the Middle Way* itself has
those lines about “Those who are themselves fixed as
self-made Buddhas.”

SKYON MED DE, GTZO CHE BA LA DGONGS PA YIN GYI,
RANG RGYAL LA RANG RGYAL RIGS NGES PAS MA
KHYAB STE,

But there's no such problem. Those were both stated with the majority of cases in mind; it's not though the case that everyone who is on the track of a self-made Buddha always follows that track to its end.

BCOM LDAN 'DAS KYI 'KHOR DU LHAGS PA'I NYAN
RANG THEG CHEN GYI LAM DU KHA DRANGS PA'I
PHYIR DU, BYANG SEMS LA DE BZHIN GSHEGS PA LAS
KYANG CHES LHAG PA'I BSNGAGS PA MDZAD PA'I
PHYIR,

And this is true because the Conqueror himself had to try to lead listeners who had arrived in his circle of disciples up to the path of the greater way; and to do so, in fact, undertook to praise bodhisattvas in infinitely higher terms than Buddhas themselves.

KHYAB STE, MCHOG GI SPRUL SKU'I 'KHOR DU GYUR
PA'I RANG RGYAL DGRA BCOM MED PA'I PHYIR,

And this certainly too *is* the case, because there are never any self-made enemy destroyers who are *in* the circle of disciples of the supreme form of emanation.

KHA CIG GI GSUNGS NA RE, 'GREL PAR KHA CIG CES
SOGS KYI DON,

Suppose someone again comes, and makes a new claim:

The commentary has that line about “certain ones.”
And here’s what it’s referring to.\$

\$(*Certain ones*: From a line in Master Chandrakirti’s
autocommentary, ACIP TD3862, f. 220a.)

NYAN RANG GNYIS KYI RTEN 'BREL ZAB MO'I CHOS
BSTAN PA NYAN SEMS BSGOMS GSUM BYAS PA'I TSE DE
LA RANG GI BYANG CHUB MA THOB PA DU MA YOD PAS,
DE GNYIS THUB PA'I DBANG PO LAS 'KHRUNGS PA MI
'THAD PA'I LAN BSTAN PA YIN NO, ZHES ZER,

The point is that there are a great many people—
both listeners and self-made Buddhas—who go
through the three-fold process of listening to the
teachings on profound dependent origination; and
thinking on these teachings; and meditating upon
them; but who do not attain their particular
enlightenment in that lifetime. These lines from the
autocommentary are thus presenting a response to

an argument that it's incorrect to say that these two take their holy birth from the Buddhas.

YANG KHA CIG ,STON PAS RTEN 'BREL ZAB MO'I CHOS
BSTAN MA THAG TU NYAN RANG GNYIS KYIS RANG GI
BYANG CHUB MA THOB PHYIS KYANG THOB PAR MI
'GYUR BAS DE GNYIS THUB PA'I DBANG PO LAS
'KHRUNGS PA MI 'THAD PA'I RTZOD LAN BSTAN PA YIN
NO, ,ZHES ZER BA

And there are still others who come and make another claim that—

What these lines are presenting is a response to an argument that it's incorrect to say that both these types take their holy birth from the Lords of the Able—but for the reason that there are both listeners and self-made Buddhas who neither attain their own particular enlightenment *just after* they are taught profound dependent origination by the Teacher; nor attain it *later on*.

MI 'THAD DE, 'DIR RANG RGYAL THUB DBANG LAS
'KHRUNGS PA LA DOGS PA CHE BAS, DE LA DMIGS PHUG
PA'I RTZOD LAN MDZAD CING,

But that's incorrect, because the real question that people could have in their minds at this point is how it is that a self-made Buddha can

take their holy birth from the Lords of the Able; and it's over this question that the Master would have to target his response.

KHYOD 'DOD PA LTAR GYI RTZOD LAN DE, DE LA DMIGS
PHUG PA'I RTZOD LAN MIN PAS, SKABS DON MI 'GRUB
PA'I PHYIR,

But if his response were trying to make the point that you two have expressed, then it wouldn't be addressing the real question that might come up with people; and then it would simply be irrelevant here.

NYAN RANG THUB DBANG LAS 'KHRUNGS NA, THUB
PA'I DBANG PO DE GANG, DE GANG LAS 'KHRUNGS PA
YIN ZHE NA,

@fix born for Buddha instead of from Lords of the Able

Now you may wonder, “Let's say it's true that listeners and self-made Buddhas are born from the Lords of the Able Ones. Just what is an ‘Able One’? And what are *they* born from?”

SPYIR NYON SGRIB SPANGS PA'I GANG ZAG THAMS CAD
THUB PA YIN ZHING,

Generally speaking, any person who has eliminated their mental-affliction obstacles is an “Able One.”

BCOM LDAN 'DAS DE GONG NA MED PA'I CHOS KYI
DBANG PHYUG PHUN SUM TSOGS PA MNGA' BA DANG,

NYAN RANG RNAMS KYI CHOS KYI RGYAL SRID LA DE'I
BKAS MNGA' BSGYUR BA MDZAD PAS, SANGS RGYAS
BCOM LDAN 'DAS RNAMS LA THUB PA'I DBANG PO
ZHES BRJOD PA YIN PA'I PHYIR,

The Conquerors are absolute and ultimate sovereigns over the realm of the Dharma; listeners and self-made Buddhas can assume control over the realm through the power of the Conquerors' word. Therefore we refer to these Conquerors as "The Lords of the Able Ones."

DE YIN TE, RANG 'GREL LAS, DE LA GONG NA MED PA'I
CHOS KYI DBANG PHYUG PHUN SUM TSOGS PA MNGA'
BAS,

And this is true because, as the autocommentary states,

They are absolute and ultimate sovereigns over the realm of the Dharma.

NYAN THOS DANG RANG SANGS RGYAS DANG BYANG
CHUB SEMS DPA' RNAMS PAS KYANG DBANG PHYUG
DAM PA PHUN SUM TSOGS PA NYID DANG, NYAN THOS
LA SOGS PA RNAMS LA DE'I BKAS MNGA' BSGYUR BA'I
PHYIR,

Listeners and self-made Buddhas and bodhisattvas also gain this high, absolute authority--for they do so by virtue of the Conquerors' word.

SANGS RGYAS BCOM LDAN 'DAS RNAMS LA THUB PA'I
DBANG PO ZHES BYA'O,,ZHES GSUNGS PA'I PHYIR,

And this is why we call the Conquerors, the Buddhas, the
“Lords of the Able Ones.”\$

\$(*And this is why*: From Master Chandrakirti’s autocommentary
(TD3862), f. 220a.)

DE 'KHRUNGS TSUL YANG BYANG SEMS LAS 'KHRUNGS
PA YIN TE, BYANG SEMS LAS 'KHRUNGS PA RIGS PAS
KYANG 'GRUB, LUNG GIS YANG 'GRUB PA'I PHYIR,

Now as for *how* they take their holy birth, they take it from
bodhisattvas. And this is true because it can be established
both by logic and by scriptural authority.

RIGS PAS 'GRUB PA'I TSUL LA,

Here’s how we prove it with logic.

KHA CIG ,THUB PA'I DBANG PO BYANG SEMS LAS
'KHRUNGS PA MA YIN PAR THAL, BYANG SEMS THUB
PA'I DBANG PO LAS 'KHRUNGS PA'I PHYIR,

Suppose someone makes the following claim:

It can't be the case that the Lords of the Able Ones take their holy births from bodhisattvas—because bodhisattvas take their holy births from the Lords of the Able Ones.

DER THAL, THUB PA'I DBANG POS THEG CHEN GYI LAM
'BRAS BU DANG BCAS PA BSTAN NAS NYAMS SU BLANGS
PA DE LA BR TEN NAS BYANG SEMS 'KHRUNGS PAS DE
LA RGYAL BA'I SRAS ZHES BRJOD PA'I PHYIR ZER NA,

And this must be the case—because bodhisattvas are actually called “children of the Victors,” for the reason that they first get teachings on the path and result of the greater way from the Lords of the Able Ones, and then put them into practice, and then are born as bodhisattvas.

BYANG SEMS RANG NYID LA CHOS STON PA'I RGYAL BA
'GA' ZHIG LAS 'KHRUNGS PAS RGYAL BA'I SRAS ZHES
BRJOD PA BDEN MOD KYANG,

We would of course have to admit that bodhisattvas take their holy birth from some number of Victors who teach them the Dharma, and that therefore these bodhisattvas are called “children of the Victors.”

THUB PA'I DBANG PO BYANG SEMS LAS 'KHRUNGS PA
MI 'GAL TE,

But it's no contradiction to say as well that the Lords of the
Able Ones are born from bodhisattvas.

RANG DANG RGYUD GCIG TU GYUR PA'I BYANG CHUB
SEMS DPA'I NYER LEN DANG RANG DANG RGYUD THA
DAD DU GYUR PA'I BYANG SEMS 'GA' ZHIG GIS LHAN
CIG BYED RKYEN BYAS PA LA BR TEN NAS 'KHRUNGS PA'I
PHYIR,

And this is true because they take their holy birth from two
kinds of bodhisattvas. First of all they take birth from the
material cause of the bodhisattva that they used to be.
Secondly, they take birth from the contributing factor of some
number of bodhisattvas other than themselves.

DER THAL, DPER NA, 'PHAGS PA 'JAM DPAL BYANG
CHUB SEMS DPAR GYUR PA'I DUS NYID NA, BDAG CAG
GI STON PA DANG DE LAS GZHAN PA'I BSKAL BZANG GI
SANGS RGYAS STONG PO BYANG CHUB MCHO G TU
SEMS BSKYED DU BCUG PA MDO SDE LAS GSUNGS PA
LTA BU YIN PA'I PHYIR,

And that is the case, because, for example, we hear about
situations like the following in the sutras: In the days when the

glorious realized being, Gentle One, was still a bodhisattva, he led our Teacher—as well as others among the thousand Buddhas of the fortunate eon—to develop the wish for the highest form of enlightenment.

RANG 'GREL LAS, 'ON KYANG RGYU GNYIS KYIS BYANG
CHUB SEMS DPA' DAG SANGS RGYAS BCOM LDAN 'DAS
RNAMS KYI RGYUR 'GYUR TE, GNAS SKABS KYI KHYAD
PAR DANG, YANG DAG PAR 'DZIN DU 'JUG PA LAS SO,,

And this is true because the autocommentary says the following:

There are however two ways in which bodhisattvas serve as causes for the Buddhas, the Conquerors. That is, they provide a particular former stage for them, and also encourage them in a particular, very pure way.

DE LA GNAS SKABS KYI KHYAD PAR LAS NI DE BZHIN
GSHEGS PA'I GNAS SKABS KYI BYANG CHUB SEMS DPA'I
GNAS SKABS RGYU CAN YIN PA NYID KYIS PHYIR,

The way in which they provide a former stage is that the stage of being One Who Has Gone That Way has, as its cause, the stage of having been a bodhisattva before.

YANG DAG PA 'DZIN TU 'JUG PA LAS NI JI LTAR 'PHAGS
PA 'JAM DPAL BYANG CHUB SEMS DPAR GYUR PA NYID
KYIS BCOM LDAN 'DAS SH'AKYA THUB PA DANG, DE LAS
GZHAN PA'I DE BZHIN GSHEGS PA RNAMS CHES THOG
MA KHO NAR BYANG CHUB KYI SEMS YANG DAG PAR
'DZIN DU BCUG PAR 'DOD PA YIN NO, ,ZHES GSUNGS
PA'I PHYIR,

And the way in which they encourage them is as follows. It's just like when the realized being, the glorious Gentle One, was a bodhisattva in one of his previous lives. This was an inconceivably long time ago—and in a particular, very pure way he is said to have induced the Conqueror, the Lord of the Shakyas, as well as others among Those Who Had Gone That Way to develop the Wish for enlightenment.\$

[\$*The glorious Gentle One*: The quotation is from f. 221b of the autocommentary.]

KHA CIG BYANG CHUB SEMS DPA' RGYAL BA LAS
'KHRUNGS PA LA BDEN KHA STER BZHIN DU THUB PA'I
DBANG PO BYANG CHUB SEMS DPA' LAS 'KHRUNGS PA
MI 'GAL BAR SGRUB RIGS PA LAS SLAR YANG THUB PA'I
DBANG PO BYANG CHUB SEMS DPA' LAS 'KHRUNGS PAR
BSGRUBS PA DE DOGS PA SO NA GNAS PA YIN ZER NA,

Now someone may come and make the following claim:

You've conceded above the point that bodhisattvas take their holy birth from the Victors; you did so in the hopes of proving that it wasn't contradictory then that the Lords of the Able could take their own holy birth from bodhisattvas—but in the end the problem still stands: the whole question of trying to prove that the Lords of the Able could ever be born from bodhisattvas.

SKYON MED DE BYANG CHUB SEMS DPA' DE RANG LA
CHOS STON PA'I THUB PA'I DBANG PO LAS 'KHRUNGS
PA LA BDEN KHA SBYIN PA YIN GYI THUB PA'I DBANG
PO LAS 'KHRUNGS PA LA BDEN KHA SBYIN PA MA YIN
PAS, THUB PA'I DBANG PO BYANG SEMS LAS 'KHRUNGS
PA MI 'GAL BA'I PHYIR,

But there's no such problem. The point that we conceded was that bodhisattvas took their holy birth *from the Lords of the Able who taught them the Dharma*. We never conceded to any idea that they took their birth from the Lords of the Able. Thus it's no contradiction to say that the Lords of the Able take *their* holy birth from bodhisattvas.

THUB PA'I DBANG PO BYANG SEMS LAS 'KHRUNGS PA
LUNG GIS 'GRUB PA YIN TE, DKON MCHOOG BRTZEGS PA'I
MDO LAS,

Now the fact that the Lords of the Able Ones take their holy birth from bodhisattvas is also proven through scriptural authority. And this is true because the *Sutra of the Pile of Jewels* says,

'OD SRUNGS 'DI LTA STE DPER NA, ZLA BA TSES PA LA
PHYAG 'TSAL BA LTAR NYA BA LA NI MA YIN NO,,

O Light Protector, this is the way it is. We do not, for example, bow down to the full moon in the way that we do to the moon which has just begun to wax.

'OD SRUNGS DE BZHIN DU GANG DAG NGA LA RAB TU
DAD PA DE DAG NI BYANG CHUB SEMS DPA' RNAMS LA
PHYAG BYA YI DE BZHIN GSHEGS PA RNAMS LA NI DE
LTAR MA YIN NO,

O Protector of Light, it's the same thing here: those who have deep faith in me should bow themselves down to bodhisattvas, and not to Buddhas, in that particular way.

,DE CI'I PHYIR ZHE NA, BYANG CHUB SEMS DPA' LAS NI
DE BZHIN GSHEGS PA RNAMS 'BYUNG NGO,,

And why is that? Because Those Who Have Gone
That Way come from bodhisattvas.

DE BZHIN GSHEGS PA RNAMS LAS NI NYAN THOS DANG
RANG SANGS RGYAS THAMS CAD 'BYUNG NGO, ,ZHES
GSUNGS PA'I PHYIR,

And listeners and self-made Buddhas all come from
Those Who Have Gone That Way.

BYANG SEMS LA DE BZHIN GSHEGS PA LAS CHES LHAG
PA'I BSNGAGS PA BRJOD PA'I RGYU MTSAN YOD DE,

Now there are reasons why bodhisattvas are praised in an
infinitely higher way even than Those Who Have Gone That
Way.

DE BZHIN GSHEGS PA'I RGYU DE GCES PAR SHES PA
DANG,

And this is true, first of all, because we are meant thus to
appreciate how bodhisattvas are the cause for Those Who
Have Gone That Way.

DE'I RGYU LA BSNGAGS PA BRJOD PAS 'BRAS BU DE
BZHIN GSHEGS PA LA BSNGAGS PA BRJOD PAR 'GYUR BA
DANG,

And by singing the praises of the cause, you are also singing
the praises of its result: the Ones Who Have Gone That Way.

SMAN GYI MYU GU'I LO MA 'JAM PO DE GCES SPRAS
KYIS BSKYANG DGOS PA DE BZHIN DU, DE BZHIN
GSHEGS PA'I RGYU BYANG CHUB SEMS DPA' GCES SPRAS
KYIS BSKYANG DGOS PA SHES PAR BYA BA DANG,

Furthermore, we must take special care to nurture the fragile
leaves of the seedling of a medicinal plant. Just so, we are
meant to understand, we must nurture the bodhisattvas who
are the cause of Those Gone Thus.

DE BZHIN GSHEGS PA'I 'KHOR DU LHAGS PA'I NYAN
RANG GNYIS THEG CHEN LAM DU KHA DRANGS PA'I
DGOS PA YOD PA'I PHYIR,

And finally there is the additional purpose of dragging up to
the greater way those listeners and self-made Buddhas who
have appeared in the retinue of Those Gone Thus.

NYAN RANG THUB DBANG DANG, THUB DBANG BYANG
SEMS DANG, BYANG SEMS RANG GI BDAG RKYEN DU

GYUR PA'I THUB PA'I DBANG PO'I GSUNGS LAS
'KHRUNGS PA YIN NA,

Now someone may come and ask the following question:

It's been described how listeners and self-made Buddhas take their holy birth from the Lords of the Able; and how these Lords themselves are born from bodhisattvas; and how bodhisattvas in turn come from the particular factor of the words that these Lords speak.

SKABS 'DIR THUB DBANG LAS 'KHRUNGS TSUL DNGOS
SU BSTAN NAS BYANG SEMS 'KHRUNGS TSUL DNGOS SU
MI STON PA'I RGYU MTSAN CI YIN ZHE NA,

Why is it that here they explain how some of these are born directly from the Lords of the Able, but then fail to explain how bodhisattvas are born directly from these Lords?

DE'I RGYU MTSAN YOD DE, NYAN RANG 'KHRUNGS
TSUL DNGOS SU BSTAN PA DE, BRTZE BA SNYING RJE
CHEN PO YON TAN THAMS CAD KYI RTZA BAR SHES
PA'I CHED DU YIN PA'I PHYIR,

There is a reason why they did this—and it's because directly describing how listeners and self-made Buddhas take their holy births is meant to help us realize how love, great compassion, is the very root of all high spiritual qualities.

BYANG SEMS RGYU GSUM LAS 'KHRUNGS PA 'OG NAS
'CHAD PAR 'GYUR BA'I PHYIR,

And because the way in which bodhisattvas take their holy birth from three different causes is going to be explained later on.

BYANG SEMS GANG LAS 'KHRUNGS PA'I TSUL YOD DE,
BRTZE BA SNYING RJE CHEN PO DANG GNYIS SU MED
PA'I SHES RAB DANG, BYANG CHUB KYI SEMS GSUM LAS
'KHRUNGS PA'I PHYIR,

Now there is a way in which bodhisattvas take their holy birth. And this is true because they take this birth from the three of love, great compassion; and the wisdom which transcends duality; and the Wish for enlightenment.

DE GSUM GYI NANG NAS SNYING RJE CHEN PO DE
YANG SEMS CAN SDUG BSNGAL DANG BRAL 'DOD
TZAM GYI SNYING RJE LA BYED PA MA YIN TE, SDUG

BSNGAL LAS SKYOB PAR 'DOD PA'I SNYING RJE LA BYED
PA'I PHYIR,

And of these three, “great compassion” does not refer only to the wish that living beings be freed from suffering; rather, it refers to the compassion where you want to protect them from suffering.

DE LTAR YIN TE, RANG 'GREL LAS, SEMS CAN 'KHOR BA'I
BTZON RAR BSDAMS PA SKYABS MED PA DPAG TU MED
PA MA LUS PA YONGS SU SKYOB PA'I MTSAN NYID CAN
LA BSTOD PAR 'OS PA NYID DU BSTAN PA'I PHYIR, ZHES
GSUNGS PA'I PHYIR,

And this is true, because the autocommentary says,

It was written to indicate that it was perfectly appropriate to praise the attitude where you want to totally protect each and every one of the infinite number of living beings who are caught in the prison of the cycle of pain, and who have no one to shelter them.\$

\$(*No one to shelter them*: Found on folio 220a of the autocommentary.)

GNYIS MED KYI SHES RAB DE YANG GZUGS 'DZIN GNYIS
MED RTOGS PA'I SHES RAB LA BYED PA MA YIN TE,

Now what we're referring to in the expression "the wisdom that transcends duality" is *not* the wisdom which realizes that the two of form and what perceives this form are no two things.

'GREL PAR MTHA' GNYIS LA MI GNAS PA'I SHES RAB TU
GSUNGS PAS STONG NYID RTOGS PA'I SHES RAB LA
BYED RIGS PA'I PHYIR,

And this is true because the commentary states that this "wisdom which transcends duality" refers rather to the wisdom which no longer remains in one of the two extremes—meaning that we must properly take it to be the wisdom which perceives emptiness.

'DIR BSTAN BYANG CHUB KYI SEMS DE, KHA CIG ,RANG
GIS CHOS KYI DE KHO NA NYID RTOGS NAS CHOS NYID
DE SEMS CAN THAMS CAD KYIS KHONG DU CHUD PAR
BYA'O SNYAM PA'I SEMS ZHIG LA BYED PA YIN TE,

Let's talk a little about the Wish for enlightenment referred to at this point. Someone may come and make the following claim:

What this Wish is referring to is the state of mind where you say to yourself, “I will go and perceive the real nature of things, and then I will guide all living beings to comprehend this same nature.”

'GREL PAR MDO DRANGS PA LAS, RANG GIS CHOS KYI
DE KHO NA NYID RTOGS NAS CHOS NYID 'DI SEMS CAN
THAMS CAD KYIS KHONG DU CHUD PAR BYA'O SNYAM
NAS SEMS GANG SKYES PA DE NI BYANG CHUB KYI
SEMS ZHES BYA'O, ,ZHES GSUNGS PA'I PHYIR, ZER NA

And this is true because the commentary quotes a sutra that says, “What is the Wish for enlightenment? It is where you develop the thought that says, ‘I will go and perceive the real nature of things, and then I will guide all living beings to comprehend this same nature.’”\$

\$(*Comprehend this same nature*: Found at folio 220a in the autocommentary, where the full wording clarifies that we are defining the Wish for enlightenment of a bodhisattva.)

DE MI 'THAD PAR THAL, DE LTA BU'I SEMS DES GZHAN
DON GYI PHYOGS GCIG LA DMIGS KYANG, GZHAN DON
YONGS RDZOGS LA MA DMIGS PAS, BYANG CHUB KYI
SEMS SBYONG BA'I DMIGS RNAM MI RDZOGS PA'I PHYIR,

But that has to be incorrect. That particular state of mind is only focused upon one element of what it takes to fill the needs of others—it is not focused upon all the elements of filling these needs. As such, it does not express in its entirety the focus we need to practice the Wish for enlightenment.

YANG KHA CIG ,BDAG GIS 'JIG RTEN 'DI MTHA' DAG
'KHOR BA'I SDUG BSNGAL LAS BTON TE, RDZOGS PA'I
BYANG CHUB LA 'GOD PAR BYA'O SNYAM PA'I SEMS
ZHIG LA BYED PA YIN TE,

Suppose another person comes now and makes a different claim:

What's actually being referred to here is the state of mind where you say to yourself, "I will deliver every being in this entire world from the suffering of the cycle, and guide them to the state of total enlightenment."

'GREL PAR MDO DRANGS PA LAS, BDAG GIS 'JIG RTEN 'DI
MTHA' DAG SDUG BSNGAL LAS BTON TE, SANGS RGYAS
NYID LA NGES PAR SBYAR BAR BYA'O SNYAM DU NGES
PAR SEMS BSKYED PAR BYA'O, ,ZHES GSUNGS PA'I PHYIR,
ZER NA,

And this is true because the commentary quotes a sutra that says, “You must surely develop the state of mind where you think to yourself, ‘I will deliver every being in this entire world from suffering, and bring them without question to the state of enlightenment itself.’”\$

\$(*The state of enlightenment itself*: Folio 222b of the autocommentary.)

DE YANG MI 'THAD PAR THAL, DES RANG DON DU
RDZOGS PA'I BYANG CHUB LA MA DMIGS PAS BYANG
CHUB KYI SEMS SBYONG BA'I DMIGS RNAM YONGS SU
MI RDZOGS PA'I PHYIR,

But that too is incorrect. And this is true because it doesn't mention focusing on one's own goals—on total enlightenment; and, as such, it does not express in its entirety the focus we need to practice the Wish for enlightenment.

DON DAM SEMS BSKYED LA BYED PA YANG MI 'THAD
DE, DON DAM SEMS BSKYED SA DANG PO NAS THOB PA
GANG ZHIG , 'DIR RGYAL SRAS LAS DANG PO BA'I
RGYUR GYUR PA'I BYANG CHUB KYI SEMS SHIG GTAN
LA 'BEBS PAR BYED PA'I PHYIR,

It would also be incorrect to say that what this Wish for enlightenment refers to is the ultimate form of the Wish for enlightenment. And this is true because (1) the ultimate Wish for enlightenment is attained at the first bodhisattva level; and (2) what we're trying to set forth here is a form of the Wish for enlightenment which would be a cause for a fledgling bodhisattva.

RANG LUGS LA, SKABS 'DIR DNGOS SU BSTAN PA'I
BYANG CHUB KYI SEMS DE'I MTSAN GZHI YOD DE,

Here is our own position. Now there is a classic example of the type of Wish for enlightenment which is referred to directly at this point in the text.

SEMS CAN THAMS CAD RDZOGS BYANG LA 'GOD PA'I
PHYIR DU, RANG NYID KYANG RDZOGS PA'I BYANG
CHUB 'THOB PAR BYA'O, ,SNYAM PA'I THEG CHEN SEMS
BSKYED SBYONG BA'I DMIGS RNAM YONGS SU RDZOGS
PA'I SEMS SHIG LA BYED PA'I PHYIR TE,

And this is true because you could refer to a state of mind which was complete in all the various elements that one must be focused upon when you reach the Wish for enlightenment in the greater way; that is, a state of mind where you thought to yourself, "In order to lead every single living being to the

state of a fully enlightened being, I too am going to achieve this full enlightenment.”

RANG 'GREL DU MDO DRANGS PA LAS, DAM PA'I CHOS
KYI BDUD RTZI'I RO PHUL DU BYUNG BA 'BYUNG BA'I
RGYU, PHYIN CI LOG GI RTOG PA MTHA' DAG LOG PA'I
MTSAN NYID, 'GRO BA YONGS KYI GNYEN NYID KYI
RANG BZHIN DU GYUR PA, SANGS RGYAS NYID YANG
DAG PAR 'THOB PAR 'DOD PA YIN NO, ,ZHES GSUNGS
PA'I PHYIR,

And this is true because of the quotation from a sutra which is cited in the autocommentary:

It is the pure wish to attain enlightenment itself: the source from which the exquisite taste of the nectar of the holy Dharma flows; that one thing whose quality is to stop each and every mistaken idea; the state in which we become the beloved of every single living creature.\$

\$(*Every single living creature*: Folio 223b, autocommentary.)

KHA CIG ,DE LTA BU'I RGYU CAN GYI BYANG SEMS DE,
BYANG SEMS LAS DANG PO BA LA BYED DAM, MI BYED,

Now someone may come and make the following claim:

When you talk about a bodhisattva who has this particular Wish for enlightenment as their cause, are you referring to a fledgling bodhisattva, or not?

BYED NA MI 'THAD DE, THEG CHEN LAM DU ZHUGS PA
DANG, THEG CHEN SEMS BSKYED RANG RGYUD LA
BSKYED PA DUS MNYAM PAR GSUNGS PA'I PHYIR,

If you say that you're referring to a fledgling bodhisattva, you must be wrong. This is because it is stated that entering the path of the greater way and giving birth within your heart to the Wish in the greater way happen at the same moment.

THEG CHEN GYI RIGS CAN RNAMS KYIS DANG POR
BYANG CHUB MCHOG TU SEMS BSKYED, DE RJES STONG
NYID RTOGS PA'I LTA BA BTZAL NAS RGYAL SRAS KYI
SPYOD PA LA SLOB PAR BYED PA'I PHYIR,

Those who are of the greater-way type first give birth to the Wish for highest enlightenment; after that they seek the view wherein they perceive emptiness, and then train themselves in the activities of the children of the Victors.

MI BYED NA MI 'THAD DE, MDO LAS ZLA BA TSES PA
DANG, SMAN GYI MYU GU LTA BU'I BYANG CHUB SEMS
DPAR GSUNGS PA DANG 'GAL BA'I PHYIR ZER NA

And suppose you say that we're *not* referring to a fledgling bodhisattva. In that case you'd *still* be wrong, because then you'd be contradicting all those statements from sutra about the bodhisattva being like a "moon that has just begun to wax," and "the seedling of a medicinal plant."

RTAGS DE GNYIS KYI NANG NAS PHYI MA LTAR YIN NA,
MDO DANG 'GAL BAS KHAS MI LEN ZHING,

Of the two choices expressed in your reason, we cannot accept the latter, since it does contradict sutra.

DANG PO LTAR KHAS BLANGS PA LA SKYON DER MI
'GYUR TE,

And even if we accept the former, there is no such problem as the one you have raised.

'DIR DNGOS SU BSTAN PA'I BYANG CHUB KYI SEMS DE
SGOM BYUNG GI MYONG BA MA THON PA'I THEG CHEN
SEMS BSKYED SBYONG BA'I GNAS SKABS KYI BUR SHING

GI SHUN BA'I RO LTA BU'I BYANG CHUB KYI SEMS SHIG
LA BYED CING,

And that's because, first of all, the Wish for enlightenment directly referred to here is a Wish for enlightenment which is "like the taste that you get from the outer skin of a piece of sugar cane": we are referring to the Wish at that point where you have not yet become fluent in the version which you get from prolonged meditation—you are still in training.

THEG CHEN GYI RIGS CAN DBANG RTUL GYIS DANG
POR BYANG CHUB KYI SEMS BSKYED, DE RJES STONG
NYID RTOGS PA'I LTA BA 'TSOL BA YIN KYANG,

Secondly, those of the greater-way type who are possessed of relatively less sharp faculties do first give birth to the Wish for enlightenment, and only later seek the view in which they perceive emptiness.

THEG CHEN GYI RIGS CAN DBANG RNON RNAMS KYIS
DANG POR STONG NYID RTOGS PA'I LTA BA BSKYED, DE
RJES BYANG CHUB MCHOG TU SEMS BSKYED PA, DBU
MA RGYAN RANG 'GREL DANG BCAS PA LAS GSUNGS
PA'I PHYIR,

It is stated though, in both *The Ornament of the Middle Way* and its autocommentary, that those of the greater-way type who

possess relatively sharper faculties first give birth to the view which realizes emptiness; and only later give birth to the Wish for highest enlightenment.

DANG PO DE LTAR YIN TE, RNAM BSHAD DGONGS PA
RAB GSAL LAS,

The first of these is true, because the book of explanation called *Illumination of the True Thought* says:

BYANG SEMS KYI SNGON DU 'GRO BA'I SEMS BSKYED PA
NI, SEMS BSKYED SGOM PA'I SKABS LA DGONGS KYI
BSGOMS PA LA BR TEN NAS SKYES PA'I SEMS BSKYED
DNGOS MA YIN NO,,ZHE GSUNGS PA'I PHYIR,

When they speak here about developing a Wish which is a preliminary for a bodhisattva, what they're talking about is the Wish that you have while you're still working on the Wish, and not the actual Wish, which you develop through much practice.

LHAG BSAM BSKUL BA'I MDO LAS,

And this is true because *The Sutra that Urges Us to Take Personal Responsibility* says,

,BU RAM SHING SHUN SNYING PO CI YANG MED,

,DGA' BAR GYUR PA'I RO NI NANG NA 'DUG ,
,SHUN PA ZOS PA'I MIS NI BU RAM RO,
,ZHIM PO RNYED PAR GYUR PA MA YIN NO,
,JI LTAR SHUN PA DE BZHIN SMRA BA STE,
,RO LTA BU NI 'DI LA DON SEMS YIN,

The outer skin of the sugarcane
Has no essence;
The taste that makes us happy
Lies on the inside.
A person who spends their time
Eating the husk
Never finds the sweetness.
Talking about it is like the outer skin;
The real thought is like the taste.

,ZHES GSUNGS PA'I PHYIR,

CHOS GSUM PO DE BYANG SEMS LAS DANG PO BA'I
RGYU'I GTZO BO YIN PA MGON PO KLU SGRUB KYI
DGONGS PA YIN TE, RIN CHEN 'PHRENG BA LAS,

The fact that these three qualities are the principal causes of a fledgling bodhisattva was something that our savior, Nagarjuna, also believed. And this is true because he makes statements like the following in his *String of Precious Jewels*:

,BDAG NYID DANG NI 'JIG RTEN 'DIS,
,BLA MED BYANG CHUB 'THOB 'DOD NA,
,DE YI RTZA BA BYANG CHUB SEMS,
,RI DBANG RGYAL PO LTAR BRTAN DANG,

,ZHES SOGS GSUNGS PA'I PHYIR,

If you hope to see yourself
And all the world as well
Reach that highest enlightenment,
Then you must make its root,
Your wish for enlightenment,
As unshakable as the King—
The Lord of every mountain.

SNYING RJE CHEN PO RDZOGS PA'I BYANG CHUB KYI
RGYUR GSUNGS PA DANG, BYANG SEMS LAS DANG PO
BA'I RGYU'I GTZO BO YIN PA MI 'GAL TE,

Now it's no contradiction to say that great compassion is the
cause for total enlightenment, and at the same time to say it's
one of the principal causes for a fledgling bodhisattva.

RTZA BA'I RGYU ZHES PA DE DANG PO'I RGYU'I DON YIN
ZHING SKABS 'DIR BYANG SEMS LAS DANG PO BA'I
RGYU'I GTZO BO GSUM STON PA'I SKABS YIN PA'I PHYIR,

And that's true because when Arya Nagarjuna refers here to a "root" cause, he's referring to an "initial" cause; and moreover this comes in a context where he's presenting the three principal causes for a fledgling bodhisattva.

RGYU GSUM PO DE BYANG SEMS LAS DANG PO BA'I
RGYU YIN PAR MA ZAD, SEMS CAN SDUG BSNGAL LAS
SKYOB 'DOD KYI SNYING RJE CHEN PO DE, RGYU
GZHAN GNYIS KYI RTZA BA YIN TE,

By the way, it's not only the case that these three causes are what cause a fledgling bodhisattva. And that's true because great compassion wherein you seek to protect all living beings from pain is the very root of the other two causes.

SNYING RJE CHEN PO DE RGYAL BA'I LO TOG PHUN
TSOGS BSKYED PA LA DANG POR GAL CHE BA SA BON
DANG,

And this in turn is true because this great compassion has the following great qualities. It is, at the outset, something essential for the growth of the excellent crop of a Victor—it is like a seed.

RGYAL BA'I MYU GU GONG NAS GONG 'PHEL DU BYED
PA LA BAR DU GAL CHE BA CHU LUD DANG,

It is also something which is essential in the interim—as something which will help the sprout of a Victor grow higher and higher; that is, it is like water and nutrients.

MTHAR GDUL BYAS LONGS SPYOD PA LA GAL CHE BA
'BRAS BU SMIN PA LTA BU'I YON TAN DE LA YOD PA'I
PHYIR,

And it is finally something which is essential at the very end—
as something which will be enjoyed by disciples—for it is like
that which ripens the fruit.

THOG MTHA' BAR GSUM DU GAL CHE BA'I SNYING RJE
GSUM PO DE 'GAL BA YIN KYANG,

Now it's true that these three kinds of compassion which are so
essential at the beginning, middle, and end, are mutually
exclusive.

SEMS CAN SDUG BSNGAL LAS SKYOB 'DOD KYI SNYING
RJE DE LA DANG POR GAL CHE BA SA BON LTA BU'I
SNYING RJE DANG, BAR DU GAL CHE BA CHU LUD LTA
BU'I SNYING RJE DANG, MTHAR GAL CHE BA 'BRAS BU
SMIN PA LTA BU'I SNYING RJE'I YON TAN DANG LDAN
PA YIN TE,

But it is the case that the form of compassion wherein we hope to protect all living creatures from suffering possesses all the different high qualities of the compassion which is essential in the beginning—the one which is like a seed; and of the compassion which is essential in the interim—which is like water and nutrients; and of the compassion which is essential at the final end—which is like what ripens the fruit.

DPE'I SKABS SU DPE GSUM SO SO BA YIN PA LTAR MA
YIN PAR THOG MTHA' BAR GSUM DU GAL CHE BA'I
SNYING RJE GSUM PO DE SNYING RJE CHEN PO'I KHYAD
PAR YIN PA'I PHYIR TE,

And this is true because these three types of compassion which are so essential at the beginning, in the interim, and at the final end are, in reality, not as separate as they seem to be when we use the three separate metaphors to describe them—for they are all simply different forms of great compassion.

SKU GSUM GYI YON TAN SANGS RGYAS DKON MCHO
G LA MNGA' BA LTA BU YIN PA'I PHYIR,

And this in turn is true because it's the same as with the Jewel of the Buddha, who possesses the high qualities of all three bodies.

THOG MTHA' BAR GSUM DU GAL CHE BA'I SNYING RJE
GSUM PO DE 'GAL BA YIN TE,

Now it *is* the case that these three kinds of compassion—the ones that are so essential at the beginning, during the interim, and at the final end—*are* mutually exclusive.

DANG POR BYANG CHUB TU SEMS BSKYED PA'I RTZA
BAR GYUR PA'I SNYING RJE DANG, SEMS BSKYED NAS
RGYAL SRAS KYI SPYOD PA LA SLOB BA'I THUN MONG
MIN PA'I BDAG RKYEN DU GYUR PA'I SNYING RJE DANG,
SANGS RGYAS NAS GDUL BYA RIGS CAN GSUM LA CHOS
'KHOR RDZOGS PAR BSKOR BA'I THUN MONG MA YIN
PA'I BDAG RKYEN BYED PA'I SNYING RJE GSUM PO DE
'GAL BA'I PHYIR,

This is true because the following three are mutually exclusive:

- (1) The compassion which, at the beginning, provides the root for the initial growth of the Wish for enlightenment;
- (2) The compassion which provides the unique impetus for one to begin practicing the activities of a daughter or son of the Victors, once one has already developed the Wish; and
- (3) The compassion which provides the unique impetus for turning the wheel of the Dharma in its entirety for disciples of

all three different types, once one has already become enlightened.

DANG POR BYANG CHUB TU SEMS BSKYED PA'I RTZA
BAR GYUR PA'I SNYING RJE CHEN PO DE, RGYAL BA'I
MYU GU BSKYED PA LA DANG POR GAL CHE BA SA BON
DANG CHOS MTSUNGS PA YIN TE,

Now this great compassion which is so essential at the beginning—the one which acts as a root for your first developing the Wish for enlightenment—*is* something which is the same as a seed that is essential at the beginning for the sprout of a Victor to begin growing.

SNYING RJE CHEN PO CAN GYI GANG ZAG DES SEMS
CAN SDUG BSNGAL GYIS SDUG BSNGAL BAS SDUG
BSNGAL CAN GYI SEMS CAN THAMS CAD RDZOGS
BYANG LA 'GOD PA'I PHYIR DU,

And this is true because a person who possesses this great compassion sees that living beings are being tortured by pain, and wants to guide all these suffering beings to enlightenment.

GZHAN DON DON GNYER GYI BYANG CHUB KYI SEMS
BSKYED PA DANG, DE YANG RANG NYID KYIS RDZOGS
BYANG THOB PA LA RAG LAS PAR MTHONG NAS,

In order to accomplish this, they then develop the Wish—a state of mind which aspires to fulfill the needs of others. But they then see that fulfilling the needs of all these beings depends in turn upon their getting fully enlightened themselves.

RANG DON DU RDZOGS BYANG DON GNYER GYI SEMS
BSKYED PAR BYED PA'I PHYIR,

And so they also give birth to the state of mind which aspires to reach total enlightenment in order to fulfill their own needs. And all this is brought about by that initial compassion.

SEMS BSKYED NAS RGYAL SRAS KYI SPYOD PA LA SLOB
PA'I THUN MONG MIN PA'I BDAG RKYEN DU GYUR PA'I
SNYING RJE DE RGYAL BA'I MYU GU GONG NAS GONG
'PHEL DU BYED PA LA BAR DU GAL CHE BA CHU LUD
DANG CHOS MTSUNGS PA YIN TE,

Now it *is* true that this great compassion which is so essential in the interim—the one which, once you have already gained the Wish, acts as a unique impetus for learning the activities of the children of the Victors—*is* something which is the same as water and nutrients that help the sprout of a Victor to grow higher and higher.

BYANG CHUB TU SEMS BSKYED NAS KYANG SNYING RJE
CHEN PO'I CHUS YANG NAS YANG DU BRAN NAS TSOGS
GNYIS KYI GOMS PA RGYA CHEN PO MED NA, NYAN
RANG GI BYANG CHUB TU LTUNG BAR 'GYUR, DE YOD
NA DE LAS BZLOG STE 'BYUNG BA'I PHYIR,

And this is true because, even after you gain the Wish, you must still drench your mind again and again with the water of great compassion, and thus gain an extraordinarily deep familiarity with the two collections. If you don't do this, then you will fall into the enlightenment of the listeners and self-made Buddhas; whereas if you *do* do this, then the opposite will happen.

SANGS RGYAS NAS GDUL BYA RIGS CAN GSUM LA CHOS
'KHOR RDZOGS PAR BSKOR BA'I THUN MONG MA YIN
PA'I BDAG RKYEN BYED PA'I SNYING RJE DE MTHAR
GAL CHE BA GDUL BYAS LONGS SPYOD PA'I GNAS LA
'BRAS BU SMIN PA DANG MTSUNGS PA YIN TE,

And it *is* true that the compassion which is so essential in the final end—the one which, after one has already become enlightened, acts as a unique impetus for turning the wheel of the Dharma in its entirety, for disciples of all three types—is something which is the same as ripened fruit: something which disciples can then partake of.

RDZOGS PA'I BYANG CHUB THOB NAS KYANG GDUL
BYA'I KHAMS LA SNYING RJE CHEN POS NYIN MTSAN
DUS DRUG TU GZIGS PA MED NA,

Suppose now that, even after we reached total enlightenment,
we stopped using great compassion; that is, suppose that after
our enlightenment we did *not* stop six times a day, out of great
compassion, to look down, to see into the potential of disciples.

GDUL BYA RNAMS KYIS MNGON MTHO NGES LEGS KYI
'BRAS BU LA LONGS SPYOD PA DANG, NYAN RANG
DANG BYANG SEMS RNAMS GCIG NAS GCIG TU BRGYUD
DE RGYUD MAR 'BYUNG BA DE MI 'THAD PAS

In that case, it wouldn't be right to say that these disciples
would ever be able to partake of the finished fruits of the
higher births and definite good. Nor would it be possible that
listeners, self-made Buddhas, and bodhisattvas followed in a
constant stream, one after the other.

GDUL BYA'I KHAMS LA THUGS RJE CHEN POS NYIN
MTSAN DUS DRUG TU GZIGS PA DE YOD NA DE LAS
BZLOG STE 'BYUNG BA'I PHYIR,

On the other hand, if out of their precious great compassion
the Enlightened Ones *do* look down into the potential of their
disciples, six times a day, then the exact opposite will occur.

SNYING RJE CHEN PO SNGON DU BTANG STE BYANG
CHUB MCHOG TU SEMS BSKYED NAS, RGYAL SRAS KYI
SPYOD PA LA SLOB PA DANG, KHYAD PAR DU YANG
MTHA' GNYIS LA LTUNG BA'I DRI MA MED PA'I STONG
NYID RTOGS PA'I SHES RAB LA SLOB PA RNAMS NI,

Now let's consider those people who train themselves in the following way: first gaining great compassion and thus developing the Wish for highest enlightenment; then learning the activities of a son or daughter of the Victors; and most especially versing themselves in the immaculate wisdom which perceives emptiness—that wisdom which cannot fall into the two extremes.

SANGS RGYAS KYI RGYU'I RTZA BA YIN TE,

They are the root cause of a Buddha.

RIN CHEN 'PHRENG BA LAS,

,THEG PA CHEN PO GANG ZHIG LAS,
,SNYING RJE SNGON BTANG SPYOD KUN DANG,
,YE SHES DRI MA MED BSHAD PA,
,SEMS YOD SU ZHIG DE LA DMOD,

,CES GSUNGS PA'I PHYIR,

And this is true because *The String of Jewels* says,

How could any person of the greater way
Who had any kind of mind at all
Ever speak badly of this teaching,
Of beginning with great compassion,
Then engaging in all the activities,
And finally using immaculate wisdom.

GANG PHYIR BRTZE NYID CES SOGS KYI GZHUNG 'DIS,
THEG CHEN GYI RIGS CAN RNAMS LA THEG PA CHEN
PO'I LAM GYI GNAD KHYAD PAR CAN JI LTAR BSTAN PA'I
TSUL YOD DE,

Now there is a certain way in which this portion of the root text—the lines which include the words, “Love, and only love”—indicates certain crucial points about the path of the greater way for those who are of the greater-way type.

THEG CHEN PA BYED 'DOD PA RNAMS KYIS DANG POR
SNYING RJE CHEN PO'I GZHAN DBANG DU GYUR,

And this is true because this text is describing how those who have any hope of becoming followers of the greater way must train themselves. First of all, they must surrender themselves to great compassion.

DES KUN NAS BSLANGS STE BYANG CHUB MCHOG TU
SEMS BSKYED NAS,

And then, driven by this compassion, they must develop the
Wish for the highest enlightenment.

RGYAL SRAS KYI SPYOD PA SPYI DANG KHYAD PAR
STONG NYID RTOGS PA'I SHES RAB LA SLOB DGOS TSUL
BSTAN PA'I PHYIR,

Finally, they must train themselves in the activities of the
children of the Victors in general, and more specifically in the
wisdom which perceives emptiness.

SO SOR PHYE NAS PHYAG 'TSAL BA LA, SNYING RJE
CHEN PO SBYONG BYED KYI THABS BSHAD PA, DE LA
BR TEN NAS SKYES PA'I SNYING RJE'I NGO BO BSHAD PA
GNYIS, DANG PO LA,

This brings us to the second part of our explanation of the
offering of praise: a description of how great compassion is
honored by dividing it. This has two parts: an explanation of
the actual method for developing great compassion; and an
explanation of the exact nature of the great compassion that
one so develops. Here is the first.

SNGAR BSHAD PA'I YON TAN DE LTA BU DANG LDAN
PA'I SNYING RJE CHEN PO SBYONG BYED KYI THABS
YOD DE,

Now there does exist a method for developing that great compassion which possesses the high qualities that we have already described.

SEMS CAN 'KHOR BAR 'KHOR TSUL ZO CHUN GYI
RGYUD MO DANG CHOS MTHUN RNAM PA DRUG TU
SBYAR NAS BSAMS PA LA BR TEN NAS SKYE BA'I PHYIR,

And this is true because we develop this compassion by using a contemplation in which we compare—in six different metaphors—the way that living beings circle in the cycle of pain to an ever-turning wheel of buckets in a well.

CHOS MTHUN DRUG TU SBYOR TSUL YOD DE,

Now there is a way in which we apply these six metaphors.

DPER NA, ZO CHUN GYI RGYUD MO DE THAG PA SOGS
KYIS DAM DU BCINGS PA DANG,

For example, the buckets of a well wheel are tightly bound up in ropes and the like.

SKYES BU'I RTZOL BA LA BR TEN NAS RANG DBANG MED
PAR 'KHOR BA DANG,

Secondly, they circle up and down helplessly, forced to do so
by the energy of the person turning the wheel.

GRONG GI KHRON PA ZAB MO'I NANG DU 'JUG PA
DANG,

Third, they go up and down in a deep village well.

GYEN DU 'DREN PA DKA' ZHING THUR DU 'JUG PA SLA
BA DANG,

Fourth, the buckets are difficult to pull up, but slip down
easily.

SNGA PHYI BAR MTSAMS MED PAR 'KHOR BA DANG,

They circle in the cycle, one to the next, without a break.

CHU'I KHUR GYIS NON PA DANG,

They are oppressed under the burden of the water.

RTZIG PA LA SOGS PAS GCOG PAR BYED PA

And they get broken by the walls of the well and so on.

DE BZHIN DU 'KHOR BA PA'I SEMS CAN RNAMS KYANG,

Living beings who are caught in the cycle of pain are just the same.

LAS NYON GYI THAG PAS DAM DU BCINGS PA DANG,

First of all, they are bound tightly with the rope of karma and mental afflictions.

SHIN TU MA ZHI ZHING MA DUL BA'I RNAM SHES KYIS
BSKYOD PA LA BR TEN NAS RANG DBANG MED PAR
'KHOR BA DANG,

And these beings circle in pain helplessly, all due to the movement of their own minds, which are extremely disturbed and unruly.

DE YANG MNAR MED NAS SRID RTZE'I BAR GYI 'KHOR
BA'I KHRON PA ZAB MO'I NANG DU 'JUG PA DANG,

Moreover, they move up and down in the deep well of the
cycle of pain, travelling between the Hell Without Respite and
the Peak of Existence.

BDE 'GROR SKYE BA'I RGYU GSOG DKA' ZHING, NGAN
'GROR SKYE BA'I RGYU RANG GI NGANG GIS GSOG PA
DANG,

The causes for taking a birth in the higher realms are difficult
to gather; whereas we collect the causes for taking births in the
lower realms effortlessly.

NYON MONGS GSUM PO DES SNGA PHYI BAR MTSAMS
MED PAR 'KHOR BA DANG,

And, due to the three mental afflictions, they circle from one to
another, without a break.

SDUG BSNGAL GYI SDUG BSNGAL SOGS GSUM GYI
KHUR GYIS NON ZHING GDUNG BAR BYED PA SOGS
CHOS MTHUN DU SBYAR NAS SGOM PAR BYED PA'I
PHYIR,

And finally, they are oppressed by the burden of the suffering of suffering and the other two, battered by them. Thus then can we meditate, applying the metaphors.

DE YANG BYED PA PO GANG GIS 'KHOR DU BCUG NA
SHIN TU MA ZHI ZHING MA DUL BA'I SEMS 'DI NYID
KYIS 'KHOR DU BCUG ,

Who then is the one who compels them to circle this way? It is their own mind, and only that: the mind so disturbed and unruly.

GNAS GANG DU TSUL JI LTAR 'KHOR NA, GNAS SRID
RTZE NAS MNAR MED KYI BAR DU 'KHOR BA DANG,

Where is it then that they circle, and how? The place where they circle is the world, from the Peak of Existence down to the Hell Without Respite.

'KHOR TSUL YANG MI 'KHOR BA'I SKABS CUNG ZAD
KYANG MED PAR 'KHOR BA DANG,

As for how they circle, they circle without the slightest moment of not circling.

RGYU RKYEN GANG GIS 'KHOR DU BCUG NA LAS DANG
NYON MONGS PA'I DBANG GIS 'KHOR BA DANG,

And what are the causes or factors that compel them to circle?
They circle through the power of karma and everything
involved with mental afflictions.

DE YANG BSOD NAMS MA YIN PA'I LAS DANG NYON
MONGS KYI DBANG GIS NGAN 'GROR 'KHOR BA DANG,

And this is true because the way in which they circle to the
lower realms is through the power of non-meritorious karma
and mental afflictions.

BSOD NAMS DANG MI G-YO BA'I LAS DANG, DE KUN
NAS SLONG BYED KYI NYON MONGS KYI DBANG GIS
BDE 'GROR 'KHOR BA'I PHYIR,

And it is through the power of meritorious and unshifting
types of karma—as well as the power of the mental afflictions
which they give birth to—that these beings circle into the
higher realms.

BDE 'GRO'I RGYU BSOG PA DKA' ZHING NGAN 'GROR
SKYE BA'I RGYU RANG GI NGANG GIS BSOG PA YIN TE,

It's difficult for them to gather the causes to be born in the higher realms, whereas they gather the causes to be born in the lower realms effortlessly.

LUNG GZHI LAS, BDE 'GRO NAS NGAN 'GROR SKYE BA DANG, NGAN 'GRO NAS NGAN 'GROR SKYE BA SA CHEN PO'I RDUL DANG MNYAM PA DANG,

And this is true because in the *Foundation of the Word* it says that the quantity of beings who pass from the higher realms and are born into the lower realms, and the quantity of beings who pass from the lower realms and are born into another lower realm are equal in number to the particles of dust contained in our entire planet, down to the core.

NGAN 'GRO NAS BDE 'GROR SKYE BA DANG, BDE 'GRO NAS BDE 'GROR SKYE BA NI DE BZHIN GSHEGS PA'I PHYAG SEN GYI RTZE MOS GZHAL BA'I RDUL DANG MTSUNGS PAR GSUNGS PA'I PHYIR,

Whereas the quantity of beings who pass from the lower realms to the higher realms, or who pass from a higher realm to another higher realm, are equal in number to the particles of dust that Lord Buddha lifted up upon the very tip of his fingernail.

NYON MONGS GSUM GYI DBANG GIS SNGA PHYI BAR
MTSAMS MED PAR 'KHOR BA YIN TE,

And they circle from one to the other without a break, through
the power of the three mental afflictions.

RTEN 'BREL TSAR GCIG GIS NYON MONGS PA'I RTEN
'BREL GSUM 'JUG PA'I SKABS SU RTEN 'BREL GZHAN GYI
'BRAS BU'I RTEN 'BREL BDUN PO GANG RUNG 'JUG PA
YOD PA DANG,

And this is true because when the three links involved with
mental affliction in one cycle of interdependence are triggered,
then they set off some number among the seven links of
another cycle of interdependence which are results.

DE'I SKABS SU RTEN 'BREL GZHAN GYI LAS KYI RTEN
'BREL 'JUG PA YOD PAS,

And this then sets off the links which are karma in another
cycle.

SNGA PHYI BAR MTSAMS MED PAR 'KHOR BA'I PHYIR,

And thus do beings circle through the cycle, one after the other.

DE YANG RANG NYID DANG POR 'KHOR BA'I SDUG
BSNGAL GYIS MNAR TSUL BSAMS NAS, DE RJES SEMS
CAN GZHAN SDUG BSNGAL GYIS MNAR TSUL BSAM
DGOS PA YIN TE,

It's important to say that one must first contemplate the way in which you yourself are tormented by pain; and only after that reflect upon the way that other beings are tormented by this same pain.

RANG NYID 'KHOR BA'I SDUG BSNGAL GYIS MNAR TSUL
BSAMS PA NA YID LA 'GYUR BA CUNG ZAD MA THON
NA,

And this is true because of the following. Suppose you don't first contemplate how you yourself are tortured by pain here in the cycle; suppose you fail to gain any fluency at all in thinking this way.

GZHAN SDUG BSNGAL GYIS MNAR TSUL BSAM PA LA
BR TEN NAS SNYING RJE CHEN PO MI SKYE BA'I PHYIR,

Then you will never be able to give birth to the great compassion which comes from contemplating upon the way that others are tormented by pain.

'O NA SEMS CAN 'KHOR BA'I SDUG BSNGAL GYIS MNAR
TSUL BSAM PA TZAM LA BR TEN NAS SKYE'AM, DE'I
GROGS SU RGYU GZHAN DGOS SAM ZHE NA,

Now you might ask the following question: “Can you give birth to compassion just by thinking about how living beings are tormented by the suffering of the cycle, or do you need some other cause to go along with these thoughts?”

DE TZAM GYIS MI CHOG STE, DE'I RGYUR YID DU 'ONG
BA'I BYAMS PA DGOS TE,

These thoughts are not enough; one must also have, as a cause for this compassion, the love which sees them all as lovely.

'JIG RTEN 'DIR YANG DGRA SDUG BSNGAL GYIS MNAR
BA MTHONG BA NA SDUG BSNGAL DANG BRAL 'DOD
KYI BLO MI SKYE ZHING DGA' BA SKYE BA DANG,

And that's true first of all because, when people here in the world see someone they don't like going through some kind of

pain, they *don't* give birth to some desire to see them free of that pain; on the contrary, they enjoy it.

BAR MA SDUG BSNGAL GYIS MNAR BA MTHONG NA
YAL BAR 'DOR 'DOD KYI BLO SKYE BA DANG,

And when they see someone neutral undergoing some pain,
they feel a sense of indifference for them.

GNYEN SDUG BSNGAL GYIS MNAR BA MTHONG NA
SDUG BSNGAL DANG BRAL 'DOD KYI BLO SKYE ZHING,

And when they see someone close to them who has the same
pain, then they get a desire to free them from that pain.

DE YANG JI TZAM YID DU 'ONG BA DE TZAM DU SDUG
BSNGAL DANG BRAL 'DOD KYI BLO SHUGS DRAG SKYE
BA MNGON SUM GYIS 'GRUB PA YIN PA'I PHYIR,

And the lovelier they see the person, the stronger the desire to
free them from that pain. This is something we can see with
our own eyes.

DE LTA BU'I BYAMS PA SBYONG TSUL YANG GNYIS YOD
DE,

Now there are two ways of developing this kind of love.

BZHI BRGYA PA'I 'GREL PA DANG, SLOB DPON TZANDRA
GO MI'I GZHUNG NAS 'BYUNG BA LTAR

And this is true first of all because of presentations in *Commentary to the 400 Verses* and the text of Master Chandragomi.

GYI SEMS CAN RNAMS MA LA SOGS PA'I GNYEN DU
GRUB PA'I RIGS PA'I YA MTHA' THUG MED DU BSGRUBS
PA'I RIGS PA LA BR TEN NAS SBYONG BA'I TSUL DANG,

In these, a method of developing compassion is presented which depends on logic: on proving, through nearly countless logical arguments, how all living beings are for us close ones: how they are our mothers, and the like.

BSLAB SPYOD GNYIS NAS BSHAD PA LTAR GYI BDAG
GZHAN BRJE BA'I SGO NAS SBYONG TSUL DANG GNYIS
YOD PA'I PHYIR,

And there is the second presentation, found in *The Compendium* and in *The Guide*, where we develop this compassion by exchanging ourselves and others.

DMIGS MED KYI SNYING RJE CHEN PO LA SOGS PA
GSUM PO DE DMIGS PA'I SGO NAS 'JOG PA YIN GYI
SBYONG TSUL MI 'DRA BA'I KHYAD PAR MED PA'I PHYIR,

And this is true because the three of great compassion with nothing it sees, and the rest, are established by means of what you're looking at, and not through any differences in the way you seek to develop your compassion.

DE KHO NA NYID RTOGS PA'I SHES RAB DANG MI RTAG
LA SOGS RTOGS PA'I SHES RAB KYIS ZIN BYED KYI SGO
NAS 'JOG PA YIN TE,

And this is true because these three are established by means of what imbues them—whether it's the wisdom with which you realize suchness, or the wisdom which realizes impermanence or something similar.

SNYING RJE GSUM PO DE'I NGO BO SNGAR BSHAD PA'I
THABS DE LA BR TEN NAS SBYONG DGOS PAR MTSUNGS
PA'I PHYIR,

And that's true because the essence of these three kinds of compassion is equal, in that they must all be developed through using the method we described above.

GNYIS PA, SBYANGS PA LA BR TEN NAS SKYES PA'I
SNYING RJE CHEN PO'I NGO BO BSHAD PA LA, MTSAN
NYID, DBYE BA, SO SO'I DON BSHAD PA,

Here is our second point from above: an explanation of the exact nature of the great compassion that one develops with the method just described. Here we will explain this compassion in three steps: its definition, its divisions, and separate explanations.

DANG PO LA, SDUG BSNGAL CAN GYI SEMS CAN GANG
LA DMIGS KYANG MA BU GCIG PA LA BRTZE BAS TSOD
TZAM DU SDUG BSNGAL DANG BRAL BAR 'DOD PA'I BLO
BCOS MA MIN PA RANG GI NGANG GIS SKYE BA'I BLO,
SNYING RJE CHEN PO'I MTSAN NYID YIN TE,

Here is the first. Now the definition of great compassion is the following. It is a state of mind that, no matter which suffering living being it focuses upon, hopes that they could be free of that suffering, with the same intensity of love that a mother feels for her only child. And this state of mind is uncontrived: it arises all of itself.

SGOM RIM LAS, GANG GI TSE YID DU 'ONG BA'I BU MI
BDE BA BZHIN DU SEMS CAN THAMS CAD LA SDUG
BSNGAL GTAN NAS SBYANG BAR 'DOD PA'I RNAME PA'I

SNYING RJE BCOS MA MIN PA RANG GI NGANG GIS 'JUG
PA BDAG NYID THAMS CAD KYI MTSUNGS PAR 'JUG PA
DE'I TSE DE RDZOGS PA YIN PAS SNYING RJE CHEN PO
ZHES BYA BA'I GRANGS SU 'GRO'O, ,ZHES GSUNGS PA'I
PHYIR,

And this is true because the *Steps of Meditation* says,

The moment you begin to feel the same for every living being, as if they were each your own beloved child who had fallen ill; the moment this feeling of compassion arises automatically, all on its own, which longs to completely eradicate all suffering—only then is this practice perfected. Only then does it earn the name “great compassion.”

DE LA DBYE NA, SEMS CAN SDUG BSNGAL DANG BRAL
'DOD KYI SNYING RJE CHEN PO DANG, DE LAS SKYOB
'DOD KYI SNYING RJE CHEN PO GNYIS,

This can be divided into two types: great compassion wherein you hope that all living beings are freed from pain; and great compassion wherein you hope to protect all living beings from pain.

PHYI MA DANG LHAG BSAM RNAM DAG GNYIS DON
GCIG ,DANG PO DE NYAN RANG DANG THUN MONG
BA'I SNYING RJE CHEN PO YIN TE,

The latter of these is the same thing as personal responsibility.
The former is the great compassion which is shared by
listeners and self-made Buddhas.

RGYUD BLA DAR t'IK LAS, SEMS CAN SDUG BSNGAL
DANG BRAL BAR 'DOD PA'I SNYING RJE CHEN PO NI
THEG DMAN PA RNAMS LA YANG NAS YANG DU
'BYUNG MOD KYI

And this is true because Gyaltsab Je's commentary to the *The
Latter Part of the Series* says,

We would admit that the kind of great compassion
wherein you hope that all living beings are freed
from pain does occur over and over among those of
the lesser way.

SEMS CAN THAMS CAD SDUG BSNGAL DANG BRAL BA
BDAG GIS BYA'O SNYAM PA'I KHUR DU LEN PA'I LHAG
BSAM MED PAS THEG CHEN LAS DMAN PA'O, ,ZHES
GSUNGS PA'I PHYIR,

And yet these people do not possess the attitude of
personal responsibility, where they think to

themselves, “I will be the one who frees every living being from pain.” As such, they are *lesser* than those of the greater way.

RNAM BSHAD DGONGS PA RAB GSAL LAS KYANG, 'DI'I
SNYING RJE NI DMIGS PA GSUM PO GANG LA DMIGS
K YANG, SEMS CAN THAMS CAD SDUG BSNGAL MTHA'
DAG LAS SKYOB PAR 'DOD PA'I RNAM PA CAN YIN PAS
NYAN RANG GI SNYING RJE DANG KHYAD PAR SHIN TU
CHE'O, ,ZHES GSUNGS PA'I PHYIR,

And this is furthermore true because the explication known as
The Illumination of the True Thought also says,

Consider the compassion which they possess. No matter which of the three objects it focuses upon, it has a feature where you are hoping to protect all living beings from every form of pain. As such, the difference between this compassion and that of the listeners and self-made Buddhas is immense.

DE LA DMIGS PA'I SGO NAS DBYE NA, CHOS LA DMIGS
PA'I SNYING RJE DANG, DMIGS MED LA DMIGS PA'I
SNYING RJE DANG, SEMS CAN TZAM LA DMIGS PA'I
SNYING RJE DANG GSUM,

Now this compassion can be divided into three different types, according to its object. These are the compassion wherein you focus upon things; the compassion where you focus on that which cannot be focused upon; and the compassion where you focus on the person alone.

DE GSUM PO DMIGS PA'I SGO NAS 'JOG PA YIN TE, RNAME
PA MI 'DRA BA'I 'DZIN STANGS KYI SGO NAS 'JOG PA MA
YIN PA'I PHYIR,

Now these three are established through their different objects of focus, and not because they have any different way in grasping their object.

DE GSUM GA DMIGS PA SEMS CAN LA DMIGS NAS,
RNAME PA SDUG BSNGAL DANG BRAL 'DOD KYI RNAME
PA CAN DU MTSUNGS PA'I PHYIR,

And this is true because all three of these different types of compassion are exactly the same in how one focuses upon one's object—all living beings—and hope that they could be freed from their pain.

DMIGS PA'I SGO NAS 'JOG PA YIN TE, RANG 'GREL LAS,
CHOS LA DMIGS PA DANG, DMIGS PA MED PA LA DMIGS
PA'I SNYING RJE YANG DMIGS PA'I SGO NAS GSAL BAR

BYA BA'I PHYIR, 'GRO BA ZHES PA GNYIS SMOS SO, ,ZHES
GSUNGS PA'I PHYIR,

Now it is true that these different types of compassion are established through the object towards which we focus, because the autocommentary itself says:

The word “being” is repeated twice in order to distinguish two compassions from each other, in terms of the object of focus: the compassion in which we focus upon things, and the one in which we focus upon that which cannot be focused upon.\$

{ \$Folio 201b of the root text reflects the two usages of the word “being,” one comparing living beings to battered buckets in a well; the other comparing them to a reflection of the moon in water, and thus unreal. The quotation from the autocommentary however is found on f. 223b, and the version available to us refers to the moon’s reflection as both constantly changing and unreal, thus reflecting both types of compassion. }

GSUM PO DE DMIGS PA'I SGO NAS 'JOG KYANG, DMIGS
PA SEMS CAN LA DMIGS PA MTSUNGS PA YIN TE,

Now although these three types of compassion are all established through their object of focus, they are all equivalent in focusing upon the object of every living being.

SNYING RJE PHYI MA GNYIS KYI SKABS SU YANG 'GRO
LA SNYING RJER GYUR GANG DE LA 'DUD, CES GSUNGS
PA'I PHYIR,

And this is true because even in the case of the last two of the three, the statement is “I bow down to that which is compassion towards all living beings.”\$

{From the root text of *Entering the Middle Way*, f. 201b.}

SNYING RJE CHEN PO YIN NA SNYING RJE LA GSUM DU
BYAS PA'I SEMS CAN LA DMIGS PA'I SNYING RJE YIN PAS
MA KHYAB KYANG, SEMS CAN LA DMIGS PA'I SNYING
RJE YIN PAS KHYAB STE,

Now it's not the case that—if something is great compassion—it is necessarily that one of the three kinds of compassion wherein we focus upon living beings; but it *is* the case that it is necessarily a kind of compassion in which we are focused upon living beings.

DE YIN NA RANG GI DMIGS YUL DU GYUR PA'I SEMS
CAN LA DMIGS NAS RNAM PA SDUG BSNGAL DANG

BRAL BAR 'DOD PA'I SNYING RJE YIN DGOS PA'I PHYIR
DANG,

And this is true because, if something is great compassion, then it must be a compassion in which we focus upon a particular object of focus—all living beings—and wish that they could be freed of pain; and...

BYANG CHUB KYI SEMS YIN NA RDZOGS PA'I BYANG
CHUB LA DMIGS PA'I BYANG CHUB KYI SEMS YIN DGOS
PA'I PHYIR,

...if something is the Wish for enlightenment, then it must be a Wish for enlightenment which is focused upon total enlightenment.

GZHAN YANG, DE YIN NA SEMS CAN LA DMIGS PA'I
SNYING RJE YIN DGOS TE,

Moreover it *is* true that if something is great compassion, then it must be a form of compassion with which we focus upon living beings.

CHOS DANG DMIGS MED KYI SNYING RJE GANG RUNG
YIN NA SEMS CAN LA DMIGS PA'I SNYING RJE YIN DGOS
PA'I PHYIR,

And this is true because if something is either the compassion which focuses upon things or the one which has no focus, then it must still be a compassion in which we focus upon beings.

DER THAL, DE GANG RUNG YIN NA 'GRO BA LA DMIGS
PA'I SNYING RJE YIN DGOS PA'I PHYIR,

It is so, because if something is either one of these, it must necessarily be a kind of compassion which is focusing upon living beings.

, 'GRO BA G-YO BA CHU YI NANG GI ZLA BA LTAR,
, G-YO DANG RANG BZHIN NYID KYIS STONG PAR
MTHONG BA YI,
, 'GRO LA SNYING RJER GYUR GANG DE LA 'DUD,
, CES GSUNGS PA'I PHYIR,

And that's true because the root text itself states,

I bow down to the state of compassion
Towards every living being,
Which sees them like a moon
In rippling water: unstable,
And empty, without any nature
Of their own.

SNYING RJE CHEN PO YIN NA, DE GSUM DU PHYE BA'I
SEMS CAN LA DMIGS PA'I SNYING RJE YIN PAS MA
KHYAB STE, DE YIN NA SEMS CAN TZAM LA DMIGS PA'I
SNYING RJE YIN PAS MA KHYAB PA'I PHYIR,

And that's true because if something is a kind of great compassion, it doesn't necessarily have to be the compassion which is focused on suffering beings which is one of the three kinds of compassion; because if something is a kind of great compassion, it's not necessarily the kind of compassion which is focused *only* on suffering beings.

SNYING RJE GSUM PO DE DMIGS PA'I SGO NAS 'JOG
TSUL YOD DE,

Now there is a certain way in which these three different kinds of compassion are established through their focus.

CHOS LA DMIGS PA'I SNYING RJE DES SNGAR SEMS CAN
MI RTAG PA DANG RANG RKYA THUB PA'I RDZAS YOD
KYIS STONG PA RTOGS PA SOGS LA BRTEN NAS,

The type of compassion in which we focus on qualities involves relying first upon realizations such as those where we perceive that living beings are changing, and that they are devoid of any substantial existence, or quality of being self-standing.

MI RTAG PA DANG RANG RKYA THUB PA'I RDZAS YOD
KYIS STONG PA SOGS KYI RNAM PA SHAR BA'I SGO NAS
'JOG PA DANG,

It is then established as what it is through a sense of qualities such as its object being changing, or devoid of substantial existence—any quality of being self-standing.

DMIGS MED KYI SNYING RJE DES SNGAR SEMS CAN
RANG BZHIN MED PAR RTOGS PA LA BR TEN NAS, RANG
BZHIN MED PA'I RNAM PA SHAR BA'I SGO NAS BZHAG
PA DANG,

Compassion which has no focus is established through having a sense that beings lack any nature of their own; this sense depends upon a previous perception that they lack any such nature.

SEMS CAN TZAM LA DMIGS PA'I SNYING RJES, DE LTA
BU'I CHOS CAN GANG GI YANG RNAM PA MA SHAR BAR
SEMS CAN LA DMIGS PA'I SGO NAS BZHAG PA'I PHYIR,

And the kind of compassion which is focused on nothing more than the being is established by our focusing upon living beings without any of the senses that we talked about above.

CHOS LA DMIGS PA'I SNYING RJE DE LA MI RTAG PA
DANG, RANG RKYA THUB PA'I RDZAS YOD KYIS STONG
BA'I RNAM PA SHAR BAR GSUNGS PA DE YANG MTSON
PA TZAM YIN GYI DER NGES PA MA YIN TE,

Now they've been talking here about having compassion which is focused on things with a sense of how a person is constantly changing; or how they are empty of any quality of standing on their own, of being substantial. These though are only representative examples of the senses one might have; it's not that these are the only senses possible.

RTAG GCIG RANG DBANG CAN GYIS STONG BA'I RNAM
PA SHAR BA'I CHOS LA DMIGS PA'I SNYING RJE YANG
YOD PA'I PHYIR,

And that's true because there's also the compassion which focuses on things where you have a sense of how a person is empty of being unchanging, singular, and in control.

SNYING RJE DANG PO LA CHOS LA DMIGS PA'I SNYING
RJE ZHES 'CHAD PA'I RGYU MTSAN YOD DE,

Now there's a reason why we call the first kind of compassion the "compassion which focuses on things." And that's because of the following.

DE RGYUD LA LDAN PA'I GANG ZAG DES SNGAR SEMS
CAN SKAD CIG GIS SKYE 'JIG BYED PAR RTOGS,

The person who has this kind of compassion in their heart has previously perceived that living beings are passing in and out of existence moment by moment.

DE LA BRTEN NAS SEMS CAN RTAG GCIG RANG DBANG
CAN YIN PAR BLO NGOR KHEGS,

Based on this perception, the idea that living beings could be unchanging, singular, and independent is prevented from appearing to the mind.

DE LA BRTEN NAS SEMS CAN RANG GI PHUNG PO LAS
DON GZHAN PA DE KHEGS NUS,

And based on this, the idea that a person could be something independent of their parts or heaps can be prevented.

DE LA BRTEN NAS SEMS CAN DE PHUNG PO'I CHOS
TZAM LA BRTEN NAS BTAGS PA YIN PAR NGES NUS PAS,

Based on that, one is able to grasp that this living being is something which is projected onto nothing more than *things*: their parts, their heaps.

PHUNG PO'I CHOS TZAM LA BR TEN NAS BTAGS PA'I
SEMS CAN THAMS CAD LA DMIGS PA'I RGYU MTSAN
GYIS THA SNYAD BDE BA'I PHYIR DU NYE BSDU'I TSIG
GIS BSTAN PA'I PHYIR,

And so the full name of the compassion here is “the compassion which focuses upon all living beings, who are projected onto nothing more than ‘things,’ meaning their parts.” This explains the meaning of the name, which for the sake of convenience we give in an abbreviated form: “the compassion which focuses on things.”

SNYING RJE GNYIS PA LA, DMIGS MED KYI SNYING RJE
ZHES 'CHAD PA'I RGYU MTSAN YOD DE,

Now there's a reason why we call the second kind of compassion the “compassion which has no focus.” And that's because of the following.

RANG GI DMIGS YUL DU GYUR PA'I SEMS CAN BDEN
PAR 'DZIN PA'I BDEN 'DZIN DES JI LTAR BZUNG BA LTAR
DU MED PA'I KHYAD PAR DU BYAS NAS SEMS CAN LA
DMIGS PA'I RGYU MTSAN GYIS THA SNYAD BDE BA'I
PHYIR DU NYE BSDU'I TSIG GIS BSTAN PA'I PHYIR,

The way in which this kind of compassion focuses on living beings is characterized by the fact that the living beings which

provide its object of *focus don't even exist* in the way that the tendency to hold to true existence is holding them to be: truly existing. This is why the compassion is given its name; and again for convenience we present it with an abbreviated name: the “compassion which has no focus.”

SNYING RJE GSUM PA LA, SEMS CAN TZAM LA DMIGS
PA'I SNYING RJE ZHES 'CHAD PA'I RGYU MTSAN YOD DE,

And now there's also a reason why we call the third kind of compassion the “compassion which focuses just on living beings.” And that's because of the following.

MI RTAG SOGS GANG GIS KYANG KHYAD PAR DU MA
BYAS PAR SEMS CAN LA DMIGS PA'I RGYU MTSAN GYIS
DE LTAR BSHAD PA'I PHYIR,

This compassion focuses on living beings without characterizing them in any of these different ways: as being changing or such. This then is the reason for calling it what we do.

KHA CIG DMIGS MED KYI SNYING RJE DES RANG GI
DMIGS YUL DU GYUR PA'I SEMS CAN RANG BZHIN GYIS
MED PAR RTOGS PA YIN ZER NA,

Someone may make the following claim:

This compassion which has no focus is perceiving that the living beings which provide its object of focus have no nature of their own.

DE LA 'DZIN STANGS MI 'DRA BA GNYIS YOD PAR THAL,
Are you saying then that this kind of compassion is entertaining two disparate ways of holding to its object?

DES RANG GI DMIGS YUL DU GYUR PA'I SEMS CAN
RANG BZHIN MED PAR RTOGS PA GANG ZHIG ,RANG GI
DMIGS YUL DU GYUR PA'I SEMS CAN SDUG BSNGAL
DANG BRAL 'DOD KYI RNAM PA CAN GYI BLO YIN PA'I
PHYIR,

That's true because (1) it perceives the living beings who act as its object of focus as being something that have no nature of their own; and (2) it is a state of mind that has as its aspect the wish that the living beings who provide its object of focus should be freed from pain.

'DOD NA MI 'THAD DE, BLO MU GCIG PA YIN PA'I PHYIR,
And if you were to agree, you would still be wrong; because this is only a single instance of mind.

DMIGS MED KYI SNYING RJE DANG CHOS LA DMIGS PA'I
SNYING RJE GNYIS PO DES RANG GI DMIGS YUL DU
GYUR PA'I SEMS CAN RANG BZHIN MED PA DANG, MI

RTAG PA SOGS SU MA RTOGS KYANG, DE GNYIS KYI
RNAM PA SHAR BA ZHIG DGOS TE,

Now it must be true that—even though the two types of compassion, that which has no focus, and that which focuses on things, do *not* perceive that the living beings who are the object of their focus have no nature of their own, or are changing, or anything else of the like—still they must be states of mind which have a sense of these two qualities.

RNAM BSHAD DGONGS PA RAB GSAL LAS, DES NA
KHYAD PAR GNYIS KYIS KHYAD PAR DU BYAS PA'I SEMS
CAN SNYING RJE'I DMIGS PAR 'JOG PA NA,

And this is true because the explication called *The Illumination of the True Thought* says the following:

Consider, as such, the way in which we establish, as the object of compassion's focus, living beings who are characterized by these two different qualities.

SNYING RJE GNYIS RGYUD LDAN GYI GANG ZAG GIS
SEMS CAN SKAD CIG MA DANG, RANG BZHIN MED PA
SNGON DU NGES ZIN PA LA BR TEN NAS KHYAD CHOS
GNYIS KYI RNAM PA SHAR BA ZHIG DGOS KYI, SNYING
RJE DE GNYIS SU DMIGS PA MI DGOS SO, ,ZHES GSUNGS
PA'I PHYIR,

The person who possesses these two states of compassion in their heart has already, in the past, grasped the fact that these living beings are

momentary and without any nature of their own. Based on this prior perception, they are now having a sense of these beings possessing these two qualities. This is how the current perception must be going on; it cannot though be the case that compassion is focusing on the two.

BYANG SEMS MTHONG LAM PA'I RGYUD KYI DMIGS
MED KYI SNYING RJE DE LA, RANG GI DMIGS YUL DU
GYUR PA'I SEMS CAN BDEN MED DU YANG SNANG,
BDEN GRUB TU YANG SNANG BA YIN TE,

Now consider the compassion with no focus that exists in the heart of a bodhisattva on the path of seeing. The living beings which are the object of its focus both appear to this bodhisattva as not having some true nature of their own, and as *having* a true nature of their own.

BDEN MED DU SNANG BA RNAM BSHAD KYI LUNG GIS
'GRUB PA'I PHYIR,

And this is true because, first of all, the fact that they appear to this compassion as not having some true nature of their own is proven by the quotation from the explication.

BDEN GRUB TU SNANG BA YIN TE, DE BDEN SNANG
CAN GYI SHES PA YIN PA'I PHYIR,

And secondly, they *do* appear to this compassion as having some nature of their own, because it is a state of mind whose object is appearing to have some true nature of its own.

DER THAL, SLOB PA'I RGYUD KYI GNYIS SNANG CAN
GYI SHES PA YIN PA'I PHYIR,

That is so the case, because this compassion is a state of mind,
in the heart of a person who still has more to learn, whose
object is appearing dualistically.

DER THAL, SLOB PA'I RGYUD KYI SNYING RJE YIN PA'I
PHYIR,

That is *too* the case, because this is a state of compassion in the
heart of a person who still has more to learn.

KHA CIG NA RE, DES NA KHYAD PAR GNYIS KYIS ZHES
SOGS KYI LUNG DES, DMIGS MED DANG CHOS LA
DMIGS PA'I SNYING RJE GNYIS LA, RANG GI DMIGS YUL
DU GYUR PA'I SEMS CAN MI RTAG PA DANG RANG
BZHIN MED PA'I RNAM PA SHAR BA DGOS PA'I DON MA
YIN GYI,

Someone now comes and makes the following claim:

That citation above about being “characterized by
these two different qualities” is *not* saying that the
two types of compassion which either have no focus
or which are focused on things must be having a
sense of the living beings which provide their object
of focus as being either changing or devoid of any
nature of their own.

DE GNYIS RGYUD LA LDAN PA'I GANG ZAG LA SEMS
CAN MI RTAG PA DANG RANG BZHIN MED PA'I RNAM
PA SHAR BA DGOS PA'I DON YIN ZER BA DANG,

Rather, what it's saying is that the person who possesses these two types of compassion in their heart must be having a sense of the living beings as being changing and devoid of any nature of their own.

BYANG SEMS 'PHAGS PA LA STONG NYID MNGON SUM
DU RTOGS PAS KHYAB PA DANG, DE'I RGYUD LA
SNYING RJE GSUM GA YOD PAR 'DOD PA DANG, DE'I
RGYUD KYI SNYING RJE PHYI MA GNYIS 'GAL BAR 'DOD
PA NI, THAMS CAD 'GAL BA YIN TE,

This claim, and all the following ideas as well, are all contradictory: That a realized being who is a bodhisattva must be seeing emptiness directly; the belief that in the heart of this particular person all three kinds of compassion must be present; and the belief that for the latter two types of compassion to be in their heart is a contradiction.

DE LTAR NA BYANG SEMS 'PHAGS PA'I RGYUD KYI
SNYING RJE YIN NA, DMIGS MED KYI SNYING RJE CHEN
PO YIN DGOS PA'I PHYIR,

And that's true because—if that were the case—then if something were a form of compassion in the heart of a realized

being who was a bodhisattva, then that compassion would necessarily have to be great compassion which has no focus.

DER THAL, DE YIN NA, RANG RGYUD LA LDAN PA'I
BYANG SEMS LA RANG GI DMIGS YUL DU GYUR PA'I
SEMS CAN RANG BZHIN MED PA'I RNAM PA SHAR BA'I
SNYING RJE CHEN PO YIN DGOS PA'I PHYIR,

And that would *so* be the case, because—according to you—if something were a form of compassion in this person's heart, then it would have to be a form of great compassion, of the bodhisattva who possessed it in their heart, which had a sense that the beings who provided the object of its focus were devoid of any nature of their own.

RTAGS GRUB STE, SANGS RGYAS 'PHAGS PA'I THUGS
RGYUD LA SEMS CAN LA DMIGS PA'I SNYING RJE YOD
KYANG, SEMS CAN TZAM LA DMIGS PA'I SNYING RJE
MED CING,

And our reason here is correct; for although compassion which focuses on living beings does exist in the precious heart of a realized being who is a Buddha, the form of compassion which focuses *only* on living beings does not exist in their heart. And moreover . . .

DE'I RGYUD KYI CHOS DANG DMIGS MED KYI SNYING
RJE GNYIS MI 'GAL BAR MA ZAD, BYANG SEMS KYI
RGYUD KYI DE GNYIS KYANG MI 'GAL TE,

It's not only no contradiction for them to have both the compassion which focuses on things and the compassion which has no focus in their precious heart; it's not even a contradiction for both of these to be present in the heart of a bodhisattva.

DAG SA LA GNAS PA'I BYANG SEMS KYI RGYUD KYI
SNYING RJE YIN NA, DMIGS MED KYI SNYING RJE CHEN
PO YIN DGOS PA'I PHYIR,

And that's true because, if something is a type of compassion which exists in the heart of a bodhisattva who has reached one of the pure levels, then it must necessarily be great compassion which has no focus.

DER THAL, DE YIN NA, RANG GI DMIGS YUL DU GYUR
PA'I SEMS CAN BDEN MED KYI RNAM PA SHAR BA'I
SNYING RJE YIN DGOS PA'I PHYIR TE,

And that *too* must be the case, because anything which is this particular type of compassion must necessarily be a type of compassion which is having a sense of the living being which provides its object of focus as being something which does not have any true existence.

DE YIN NA, RANG GI DMIGS YUL DU GYUR PA'I SEMS
CAN BDEN PAR SNANG YANG BDEN PAR MA GRUB PA
SGYU MA LTA BUR SNANG BAS KHYAB PA'I PHYIR,

And that's true because, if something is this particular kind of compassion, then it must be a compassion where—despite the fact that the living beings which provide the object of its focus appear to have some true existence—it has a sense of them as being like an illusion: as not having any true existence.

KHA CIG ,SEMS CAN TZAM LA DMIGS PA'I SNYING RJE
DES, RANG GI DMIGS YUL DU GYUR PA'I SEMS CAN
RTAG GCIG RANG DBANG CAN DU DMIGS PA YIN
NO, ,ZER NA,

Now suppose someone claims:

The type of compassion which is focused only on a living being perceives the living beings which provide its object of focus as being unchanging, discrete, and independent.

DE MI 'THAD PAR THAL, MI RTAG SOGS DANG BDAG
MED PA'I DON GANG LA YANG BLO KHA MA PHYOGS
PA'I GANG ZAG GI RGYUD LA YANG SEMS CAN TZAM
LA DMIGS PA'I SNYING RJE CHEN PO SKYE BA YOD PA'I
PHYIR DANG,

But isn't that incorrect? Because, first of all, isn't it the case that the form of great compassion which focuses simply on the living being can arise even in the heart of a person who has never given any thought to the questions of things being changing and lacking any nature of their own.

BDAG MED THUN MONG BA DANG DE KHO NA NYID
RTOGS MYONG BA'I GANG ZAG GI RGYUD LA YANG
SEMS CAN TZAM LA DMIGS PA'I SNYING RJE CHEN PO
SKYE BA YOD PA'I PHYIR,

And second of all, the great compassion which focuses only on a living being can also arise in the heart of a person who has already undergone the experience of perceiving either the shared type of a lack of a nature to things, or suchness itself.

DER THAL, DPER NA, BUM PA RTAG PAR 'DZIN PA'I RTAG
'DZIN GYI ZHEN YUL SUN MA PHYUNG BA'I GANG ZAG
GIS,

And that is *too* the case. Because consider, for example, the tendency to hold to a vase as being an unchanging thing. There is a certain object which this tendency thinks is there, when it holds the vase as being unchanging. And let's say that there is a person who still hasn't heard a convincing argument about why this object doesn't even exist.

BUM PA DMIGS PAR 'JOG RES KYI RTAG PAS KHYAD PAR
DU BYAS NAS 'JOG PAS KYANG MA KHYAB,

It's not true that—whenever a person like this considers a vase as an object—they automatically characterize it as being unchanging.

BUM PA MI RTAG PAR RTOGS MYONG BA'I GANG ZAG
GIS, BUM PA DMIGS PAR 'JOG RES KYI MI RTAG PAS

KHYAD PAR DU BYAS NAS 'JOG PAS KYANG MA KHYAB
PA LTA BU YIN PA'I PHYIR,

In fact, it's not even the case that when a person who *has* already perceived that a vase is changing considers the vase as an object, they automatically characterize it as being *changing*. The case here is just the same.

KHA CIG ,RANG GI DMIGS YUL DU GYUR PA'I RANG
BZHIN MED PAS KHYAD PAR DU BYAS PA'I SEMS CAN LA
DMIGS PA'I SNYING RJE YIN NA, DMIGS MED KYI
SNYING RJE YIN PAS KHYAB PA DANG,

Now someone may make the following claim:

If something is a form of compassion that is focused upon a living being which provides its object of focus and which is characterized by lacking any nature of their own, then that particular compassion must always be the compassion which has no focus.

RANG GI DMIGS YUL DU GYUR PA'I MI RTAG PA SOGS
KYIS KHYAD PAR DU BYAS PA'I SEMS CAN LA DMIGS PA'I
SNYING RJE YIN NA, CHOS LA DMIGS PA'I SNYING RJE
YIN PAS KHYAB ZER NA,

And if something is a form of compassion that is focused upon a living being which provides its object of focus and which is characterized by being a changing thing, then that particular compassion

must always be the compassion which is focused on things.

DE MI 'THAD PAR THAL, SNYING RJE CHEN PO YIN NA,
RANG BZHIN MED PA DANG MI RTAG PA SOGS KYIS
KHYAD PAR DU BYAS PA'I RANG GI DMIGS YUL DU
GYUR PA'I SEMS CAN LA DMIGS PA'I SNYING RJE CHEN
PO YIN DGOS PA'I PHYIR,

But isn't that incorrect? Because isn't it the case that—if something is a form of great compassion—then it must necessarily be a form of great compassion which is focused upon a living being which provides its object of focus, and which is characterized by lacking any nature of its own; by being a changing thing; and all the rest?

DER THAL, SNYING RJE CHEN PO'I DMIGS YUL DU GYUR
PA'I SEMS CAN YIN NA, MI RTAG PA DANG RANG BZHIN
MED PAS KHYAD PAR DU BYAS PA'I SEMS CAN YIN DGOS
PA'I PHYIR,

And that *must* be the case, because if something is a living being which provides the object of focus for any form of great compassion, then it *must* be a living being who is characterized by being a changing thing, and by not having any nature of its own.

SNYING RJE GSUM PO DE DMIGS PA'I SGO NAS 'JOG PA'I
DON YANG YOD DE, DMIGS PAR 'JOG TSUL GYI SGO NAS
'JOG PA'I PHYIR,

Now it has a certain meaning when we say that the three forms of compassion are “established through their focus.” The point is that they are established by the way in which their focus is established.

DE DMIGS PAR 'JOG TSUL GYI SGO NAS 'JOG PA'I TSUL
YANG YOD DE,

But then what does it mean when we say that “they are established by the way in which their focus is established”?

RANG GI DMIGS YUL DU GYUR PA'I SEMS CAN MI RTAG
PA SOGS KYI RNAM PAR SHAR NAS RANG GI DMIGS YUL
DU GYUR PA'I SEMS CAN SDUG BSNGAL DANG BRAL
'DOD SOGS KYI SGO NAS 'JOG PA'I PHYIR,

And this is true because these three forms of compassion are established by having a sense that the living being which provides their object of focus is changing, or whatever; even as they feel a desire that this same living being be freed from suffering.

DMIGS MED KYI SNYING RJE DANG CHOS LA DMIGS PA'I
SNYING RJE GNYIS KYIS, RANG BZHIN MED PA DANG,
MI RTAG PA SOGS KYIS KHYAD PAR DU BYAS NAS SEMS
CAN LA DMIGS PA'I TSUL YOD DE,

Now there is a certain way in which both the compassion which has no focus and the compassion which focuses on things focus upon living beings and characterize them as having no nature of their own, or as being something which is changing, or anything else of the like.

DPER NA, CHU DVANGS SHING DRI MA MED PA'I NANG
DU ZLA BA'I GZUGS BRNYAN SHAR BA, RLUNG GIS
RLABS PA NA,

Think, for example, of the reflection of the moon in a pool of
crystal-clear, pure water. Then the wind rises, and causes
ripples in the water.

RTEN CHU DANG BRTEN PA ZLA BA'I GZUGS BRNYAN
GNYIS SKAD CIG GIS 'JIG PAR MTHONG BA DE BZHIN
DU,

We can observe then how the support—that is, the water—and
the thing which it supports, the reflection of the moon, are both
things which are being destroyed by the moment.

MI RTAG PA'I SEMS CAN 'DI SDUG BSNGAL DANG BRAL
NA SNYAM PA DANG, RANG BZHIN GYIS GRUB PAR
SNANG YANG, RANG BZHIN GYIS MA GRUB PA'I SEMS
CAN 'DI SDUG BSNGAL DANG BRAL NA SNYAM DU
DMIGS PA'I PHYIR,

And this is true, because these two types of compassion focus
upon their object, and think to themselves either, “May this
changing living being be freed from all pain,” or “May this
living being—who *appears* to have some nature of their own,
but who in reality has no such nature—be freed from all pain.”

MCHOD BRJOD KYI YUL DU GYUR PA'I SNYING RJE
GSUM GA YOD PA DANG, THEG CHEN GYI RIGS CAN
RNAMS KYIS DANG POR BYANG CHUB TU SEMS BSKYED
DE RJES STONG NYID RTOGS PA'I LTA BA 'TSOL BAR BYED
PA DANG, SNYING RJE CHEN PO DE RGYU GZHAN
GNYIS KYI RTZA BAR BSTAN PA MI 'GAL TE,

Now it's no contradiction to say (1) that one can have all three kinds of compassion which provide the subject of the initial offering of praise of the text; (2) that those who belong to the greater way first develop the Wish for enlightenment, and then later go on to seek the worldview with which one perceives emptiness; and (3) that great compassion is the very root of the other two causes presented here.

DANG PO DE THEG CHEN GYI RIGS CAN DBANG RTUL
GYI DBANG DU BYAS,

The first of these relates to those who belong to the greater way but who are of relatively dull faculties.

THEG CHEN GYI RIGS CAN DBANG RNON RNAMS KYIS,
THAR PA DON GNYER GYI BLO LA BCOS MIN GYI
MYONG BA THON PA LA THAR PA TSAD MAS NGES
DGOS TE,

Those who belong to the greater way and who possess sharper faculties must though confirm, through a valid perception, the very existence of liberation before they can come to feel a true aspiration for this liberation.

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SNYING RJE CHEN POS KUN NAS BSLANGS TE BYANG
 CHUB TU SEMS BSKYED PA NA, SEMS CAN SDUG
 BSNGAL LAS SKYOB DGOS PA DANG NUS PA LA NGES
 SHES 'DREN PAR BYED,

This is true because of the following. For a person to give birth
 to the Wish for enlightenment, inspired by a motivation of
 great compassion, they must first be able to reach a state of
 mind where they confirm that it is necessary to protect living
 beings from pain; and that it is even possible to do so.

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DE LA SEMS CAN GYI RGYUD KYI 'KHOR BA'I RTZA BAR
 GYUR PA'I BDAG 'DZIN SPONG NUS PA LA NGES PA
 'DREN PAR BYED,

And to do that, they must first reach a state of mind where
 they confirm that it is even possible to eliminate the grasping
 to a self-nature which is the very root of the cycle of pain
 within the hearts of living beings.

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DE LA YANG, BDAG 'DZIN GYI ZHEN YUL MED PAR TSAD
 MAS RTOGS DGOS PAS DE LA BR TEN NAS BYANG CHUB
 KYI SEMS BSKYED PA'I DBANG DU BYAS PA'I PHYIR,

And to do that, in turn, they must perceive, with a valid
 perception, that the object which our tendency to grasp to a
 self believes it sees doesn't even exist. Only with this then do
 they give birth to the Wish for enlightenment. Parts of the
 presentation then relate to them.

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THEG CHEN GYI RIGS CAN DBANG RNON RNAMS KYIS
 THAR PA DON GNYER GYI BLO LA BCOS MIN GYI
 MYONG BA THON PA LA THAR PA TSAD MAS NGES
 DGOS PA YIN TE,

Now for those who belong to the greater way and who are of
 relatively sharper powers to reach a state of genuine fluency in
 the aspiration to freedom, they must first confirm, with a valid
 perception, the very existence of this freedom.

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DES THAR PA TSAD MAS MA NGES PAR THAR PA LA DON
 GNYER GYI BSAM PA DAM BCA' MI 'JOG PA'I PHYIR,

Because until such a person has confirmed the existence of
 freedom with a valid perception, they will make no
 commitment to the wish in which they strive for this freedom.

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RGYUD BLA DAR t'IK LAS KYANG, GDUL BYA GNYIS KYI
 DBANG PO RNON POS NI THAR PA DON GNYER GYI BLO
 SKYE BA TZAM LA STONG NYID PHRA MO RTOGS PA
 SNGON DU SONG BAR SHES PAR BYA'O, ,ZHES GSUNGS
 PA'I PHYIR,

And this is true, because the *Commentary to the Latter Part of the Series* by Gyaltsab Je states,

You should understand that, of these two different types of disciples, the one of relatively sharper powers must already have had a perception of emptiness in its subtle form, before they give birth even to the aspiration for freedom.

THAR PA DON GNYER GYI BLO LA BCOS MIN GYI
MYONG BA THON PA'I BLO YIN NA, RANG RGYUD LDAN
GYI GANG ZAG DES THAR PA TSAD MAS NGES PAS MA
KHYAB STE,

Now just because something is a state of mind where one has reached a genuine fluency in the aspiration to reach freedom, this doesn't mean that the person who possesses this state of mind has necessarily confirmed the existence of this freedom through a valid perception.

RDZOGS BYANG DON GNYER GYI BLO LA BCOS MIN GYI
MYONG BA THON PA'I BLO YIN NA, RANG RGYUD LDAN
GYI GANG ZAG DES RDZOGS BYANG TSAD MAS NGES
PAS MA KHYAB PA'I PHYIR,

And that's true because, just because something is a state of mind where one has reached a genuine fluency in the aspiration to reach total enlightenment, this doesn't mean that the person who possesses this state of mind has necessarily confirmed the existence of this total enlightenment through a valid perception.

NYAN THOS SANGS RGYAS 'BRING RNAMS THUB DBANG
SKYES, ZHES SOGS KYI GZHUNG 'DIS GTZO BOR BYANG
SEMS LAS DANG PO BA'I RGYU'I GTZO BO, SEMS CAN
SDUG BSNGAL LAS SKYOB PAR 'DOD PA'I SNYING RJE LA
BSTOD PA YIN KYANG,

The lines of the root text that include “Listeners and the mid-level Buddhas are born from those Lords of the Able” are, primarily, words in praise of the principal cause of a fledgling [rookie] bodhisattva: the compassion where we hope to protect living beings from pain.

BYANG CHUB SEMS DPA'I RGYUD KYI SNYING RJE LA
YANG BSTOD PA YIN TE,

Nonetheless, they are as well words which praise the compassion in the heart of a bodhisattva.

'GREL PAR SNYING RJE RGYUD LA LDAN PA'I GANG ZAG
DE BYANG SEMS SU GSUNGS PA'I PHYIR,

And this is true because the commentary refers to a person with compassion in their hearts as a bodhisattva.

BSTAN BCOS 'JUG PA RTZOM PA'I THOG MAR, MCHOD
BRJOD DNGOS SU MDZAD NAS, RTZOM PAR DAM BCA'
DNGOS SU MA MDZAD KYANG, SKYON MED DE

Now the author of *Entering the Middle Way* does, at the very beginning of the text, make an explicit offering of praise; but he does not make any explicit pledge to compose the work. There is though no problem here.

RTZA BA SHES RAB DANG, RIGS PA DRUG CU PA GNYIS
LAS MCHOD BRJOD DNGOS SU MDZAD NAS RTZOM
PAR DAM BCA' DNGOS SU MA MDZAD PA LTA BU YIN
PA'I PHYIR,

And that's true because it's just the same as with two other works—the *Root Text on Wisdom* and the *Sixty Verses on Reasoning*—where the author also explicitly makes an offering of praise, but does not explicitly make a pledge to compose the work.

RTZOM PAR DAM BCA' DNGOS SU MDZAD NAS MCHOD
BRJOD DNGOS SU MA MDZAD PA YANG YOD DE,

There are as well cases where an author explicitly makes the pledge to compose the work, but then makes no explicit offering of praise.

DBU MA SHES PA'I SPRING YIG LTA BU YIN PA'I PHYIR,

And this is true because the *Letter to a Friend* on the middle way is just such an example.

BSTAN BCOS 'JUG PA RTZOM PA'I DAM BCA' DNGOS SU
MA MDZAD KYANG, RTZOM PA'I DAM BCA' MDZAD PA
YIN TE,

Now even though the author of *Entering the Middle Way* doesn't explicitly make any pledge to compose the work, he does certainly *make* a pledge to compose the work.

BSTAN BCOS 'DI RTZOM PA'I PHYIR DU SNYING RJE
CHEN PO LA BSTOD PHYAG MDZAD PA'I PHYIR,

And this is true because the very reason that he makes his
praise and obeisance to great compassion is in order to
compose this great commentary.

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DBU MA 'JUG PA'I DGOS SOGS CHOS BZHI'I KHYAD PAR
YOD DE,

Now there do exist the features of the four qualities of a goal
and so on with this text, *Entering the Middle Way*.

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KLU SGRUB LUGS KYI ZAB PA DANG RGYA CHE BA'I
 PHYOGS GNYIS BSTAN BCOS 'DI'I THUN MONG GI BRJOD
 BYA DANG,

And this is true, first of all, because the general subject matter
 of this classical commentary consists of the pair of the
 profound side of things and the far-reaching side of things, as
 set forth in the system of Nagarjuna.

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'DI'I CHED DU BYA BA'I GDUL BYAS BSTAN BCOS 'DI LA
 BR TEN NAS DE GNYIS BDE BLAG TU RTOGS PA THUN
 MONG GI DGOS PA DANG,

The general goal of the text is that the disciple for whom the
 work was specifically designed should use the text to grasp
 those two subjects with great ease.

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GRUB MTHA' 'OG MA RNAMS DANG THUN MONG MIN
 PA'I KHYAD CHOS BRGYAD DANG, RTZA SHE'I DGONGS
 PA MTHAR THUG SEMS TZAM DU 'GREL DU MI RUNG BA
 DANG BCAS PA THUN MONG MIN PA'I BRJOD BYA
 DANG,

And the unique subject matter of this work consists of the eight special features which are unique to this school—which are not shared with the lower schools; as well as a demonstration that it would be wrong to interpret the ultimate intention of the *Root Text on Wisdom* as being that of the Mind-Only School.

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'DI'I CHED DU BYA BA'I GDUL BYAS, BSTAN BCOS 'DI LA
BR TEN NAS DE BDE BLAG TU RTOGS PA THUN MONG
MIN PA'I DGOS PA DANG,

And the unique goal is that the disciple for whom this teaching
was specifically designed should use the text to grasp this
unique subject matter, with ease.

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DE LTAR RTOGS PA LA BR TEN NAS 'BRAS BU RNAME
MKHYEN THOB PA NYID DGOS DANG,

And the ultimate goal of the work is that disciples should use
these realizations to achieve the goal of omniscience.

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DE 'DRA'I RNAME MKHYEN DGOS PAR GYUR PA'I 'DUS
 BYAS DANG, DGOS PAR GYUR PA'I 'DUS BYAS BRJOD
 BYAR GYUR PA'I 'DUS BYAS DANG, DE BSTAN BCOS 'JUG
 PA LA 'BREL BA'I 'BREL BA DE DGOS SOGS CHOS BZHI'I
 NANG TSAN GYI 'BREL BA YIN PA'I PHYIR,

This very omniscience is related to that produced thing which
 is the goal; and the produced thing which is the goal is related
 to the produced thing which is the subject matter; and that in

itself is related to this classical commentary, *Entering the Middle Way*. And this interrelation then is “the relation,” as one of the four qualities of a goal and so on.

GNYIS PA BRTZAMS PA'I BSTAN BCOS KYI LUS DNGOS
BSHAD PA LA, RGYU'I SA BSHAD PA, 'BRAS BU'I SA
BSHAD PA'O,,

This brings us then to the second major section of our text: the explanation of the actual body of the classical commentary. We proceed in two parts: an explanation of the causal levels, and an explanation of the resulting level.

DANG PO LA LUGS 'DI'I LAM BGROD TSUL SPYIR BSTAN
PA, BYE BRAG TU SO SO SKYE BO'I SAR NYAMS SU LEN
TSUL DANG, RGYAL SRAS 'PHAGS PA'I SAR NYAMS SU
LEN TSUL DANG GSUM,

The first of these parts has three divisions of its own: a general presentation of how we travel the path of this system; and then, more particularly, how one practices the levels of an ordinary person; and how one practices the levels of a bodhisattva who is a realized being.

DANG PO LA, BSTAN BCOS 'JUG PA 'DIS, MGON PO KLU
SGRUB LUGS KYI ZAB PA DANG, RGYA CHE BA'I PHYOGS
GTAN LA 'BEBS NA, DE STON PA'I MGON PO KLU SGRUB
KYI GZHUNG DU ZHIG YOD CE NA,

We begin with the first. Now someone may ask the following question: “You’ve said that this classical commentary, *Entering*

the Middle Way, sets forth both the profound and the far-reaching sides of the teaching, according to the system of our Savior, Nagarjuna. Just how many works by our Savior, Nagarjuna, are there which present these two?"

DE'I LUGS KYI ZAB PA DANG RGYA CHE BA GNYIS
PHYOGS RE TZAM STON PA'I GZHUNG MANG DU YOD
KYANG, DE GNYIS GTZO BOR GTAN LA 'BEBS PA'I
GZHUNG GSUM YOD DE,

There are quite a number of major works by this sage which present some one or another of these two sides of the teaching —the profound and the far-reaching sides. But there are only three classics by him which set forth, primarily, both of these sides together.

RIN CHEN PHRENG BA, CHOS DBYINGS BSTOD PA, MDO
SDE KUN LAS BTUS PA DANG GSUM YOD PA'I PHYIR,

And that's true because there are the three of *The String of Precious Jewels*; *A Praise of the Sphere of Reality*; and *A Compendium of the Sutras*.

RIN CHEN PHRENG BAS JI LTAR BSTAN PA'I TSUL YOD
DE,

Now there is a way in which *The String of Precious Jewels* presents these two.

SNYING RJE CHEN PO SNGON DU BTANG NAS BYANG
CHUB TU SEMS BSKYED PA'I TSUL DANG, RDZOGS PA'I
BYANG CHUB 'THOB PA LA SO SO SKYE BO'I CHOS GSUM
NYAMS SU LEN DGOS PA DANG,

And this is true because, first of all, it describes how great compassion comes first, and then we develop the Wish for enlightenment. It also describes how we need to engage in the three practices of an ordinary person in order to attain total enlightenment.

SPYOD PA'I NGO BO PHYIN DRUG DANG, DE'I GROGS
SNYING RJE CHEN PO DANG, DE LA SLOB PA'I TSUL
DANG, BSLABS PA'I PHAN YON DANG, SPYOD PA'I RTEN
SEMS BSKYED PA SNGON DU BTANG STE, SPYOD PA PHA
ROL TU PHYIN PA BCU'I SGO NAS, SA BCU BGROD TSUL
RGYAS PAR BSTAN PA'I PHYIR,

It further describes the very essence of all bodhisattva activities—the six perfections—as well as the compassion which accompanies these perfections, and how we train ourselves in them. So too it describes the benefits of training ourselves this way, and how as a basis for these activities we first develop the Wish for enlightenment, then engaging in the activities in the form of the ten perfections—thus making our way through the ten levels. And it describes all these in detail.

DE YIN TE, RIN CHEN PHRENG BA LAS, SNYING RJE
SNGON BTANG SPYOD KUN DANG, ,ZHES PA DANG,

And this is true because *The String of Precious Jewels* itself includes that line about “reaching compassion first, then going on to all the activities.”

,BDAG NYID DANG NI 'JIG RTEN 'DIS, ,BLA MED BYANG
CHUB 'THOB 'DOD NA, ,ZHES DANG,
It also includes the lines that begin—

If we and those of the world around us
Have any hope of attaining
The matchless state of enlightenment...

\$The lines continue with:

Then its root within us, the Wish for perfection,
Must be firm as the mountain core of the world.@

,DE LA BYANG CHUB SEMS DPA' YIS,
,YON TAN MDOR BSTEN BYA BA NI,
,SBYIN DANG TSUL KHRIMS BZOD BRTZON 'GRUS,
,BSAM GTAN SHES RAB SNYING RJE SOGS,
And it also says,

Here then in brief
Are the fine qualities
Which bodhisattvas must practice:
Giving, an ethical life,
Patience, joyful effort,

Meditation, wisdom,
Compassion, and others as well.

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,SBYIN PA RANG DON YONGS BTANG BA,
,TSUL KHRIMS GZHAN PHAN BYA BA'O,
,BZOD PA KHRO BA SPANGS PA STE,
,DKAR PO'I CHOS SPEL BRTZON 'GRUS SO,
,BSAM GTAN RTZE GCIG NYON MONGS MED,
,SHES RAB BDEN DON GTAN LA 'BEBS,
,SNYING BRTZE SEMS CAN THAMS CAD LA,
,SNYING RJE RO GCIG BLO GROS SO,

Giving is to give away
The things we want;
The ethical life
Is doing good to others.
Patience is to give up
Ever feeling angry,
While joyful effort
Multiplies our pure qualities.
Meditation is a single-pointedness
Which destroys our mental afflictions,
And wisdom acts to establish
The meaning of the truth.
Love is the wisdom
Of a single song,
A kind of compassion

Towards all living beings.

,SBYIN PAS LONGS SPYOD KHRIMS KYIS BDE,
,BZOD PAS MDANGS LDAN BRTZON PAS BRJID,
,BSAM GTAN GYIS ZHI BLO YIS GROL,
,SNYING BRTZE BAS NI DON KUN SGRUB,

Giving brings the things we need;
An ethical life gives happiness.
Refusing to get upset or angry
Brings us beauty, while joyful effort
Grants us grace and authority.
Meditation leads to peace,
While understanding liberates us.
Love achieves all goals.

,BDUN PO 'DI DAG MA LUS PAR,
,CIG CAR PHA ROL PHYIN PA YIS,
,YE SHES BSAM GYIS MI KHYAB YUL,
,JIG RTEN MGON PO NYID 'THOB 'GYUR,
,ZHES GSUNGS PA'I PHYIR,

The perfection of wisdom
Where you combine all seven together
Makes you nothing less
Than the Savior of the World,
Something that can only be grasped
By inconceivable wisdom.

CHOS DBYINGS BSTOD PAS JI LTAR BSTAN PA'I TSUL YOD
DE,

Now there is a way in which the *Praise of the Sphere of Reality* makes its presentation.

SKYABS 'GRO SNGON DU BTANG NAS BYANG CHUB TU
SEMS BSKYED DE, PHYIN DRUG GI KHAMS RGYAS PAR
BYAS NAS SA BCU'I NYAMS LEN RAGS PA ZHIG BSTAN
PA'I PHYIR,

And this is true because in the preliminary outline presented in this text, we start first with going for refuge, and then work to develop the Wish for enlightenment. After that, we develop our capacity for the six perfections, and then practice the ten levels.

MDO SDE KUN LAS BTUS PA DANG, CHOS DBYINGS
BSTOD PAS ZAB BA DANG RGYA CHE BA'I PHYOGS
MDOR BSDUS TZAM ZHIG BSTAN PA DE RGYAS PAR
BSTAN PA YIN TE,

The profound and far-reaching sides of the teaching, which are presented only in an abbreviated form in the *Praise of the Sphere of Reality*, are presented in detail in the *Compendium of the Sutras*.

@READING DES FOR DANG

DAL 'BYOR DANG BSTAN PA LA DAD PA RNYED DKA' BA
DANG,

This text describes, first of all, how difficult it is to find opportunities and resources, as well as faith in the teachings.

DE DAG LAS KYANG BYANG CHUB TU SEMS BSKYED PA
DANG, SEMS CAN LA SNYING RJE CHE BA RNYED DKA'
BA DANG,

It then speaks of how much *more* difficult it is to develop the
Wish for enlightenment, and great compassion towards every
living being.

DE LAS KYANG BYANG SEMS LA RMA PHYUNG BA
DANG, SMAS PA DANG CHOS SPONG GI LAS BDUD LAS
SPONG BA RNYED DKA' BAS,

Then it talks of how even more difficult it is to overcome the
effects of having injured a bodhisattva, or having gotten angry
at them; and how supremely difficult it is to overcome the
karma of having rejected the dharma, the deeds of a demon,
are.

RNYED DKA' BA'I LAM GYI RIM PA LA SLOB TSUL GTZO
BOR GTAN LA PHAB PA'I PHYIR,

It sets forth its subject then mainly by means of teaching us the
steps of the path in terms of increasing difficulty.

MGON PO KLU SGRUB LUGS KYI ZAB PA DANG RGYA
CHE BA'I PHYOGS GTAN LA PHAB PA LA DGOS PA YOD
DE,

Now there is a particular reason why our protector, Nagarjuna, sets forth both the profound and far-reaching sides of the teachings.

MGON PO KLU SGRUB 'DI, DE GNYIS GTAN LA 'BEBS PA
LA MA 'KHRUL BA'I TSAD MA'I SKYES BU YIN PAS RANG
GIS YANG DAG PA'I LAM NYAMS SU LEN TSUL LA NGES
PA BRTAN PO RNYED NAS, LAM GZHAN LTAR SNANG
LA DKRI MI NUS PA'I DGOS PA YOD PA'I PHYIR,

This protector of ours, Nagarjuna, is a being who cannot lie: a person who cannot make a mistake in setting forth these two sides of the teaching. Having himself come to a point of deep certainty about how to practice the path of purity, the point of his setting forth these things is to avoid becoming entangled in other paths—in paths which are mistaken.

MGON PO'I LUGS 'DZIN CHEN PO RGYAL SRAS ZHI BA
LHAS, SPYIR BSLAB SPYOD GNYIS KA LAS RGYAS PAR
BSTAN ZHING,

These points are covered, in depth, in the two works entitled *A Compendium of the Trainings* and *A Guide to the Bodhisattva's Way of Life*, both written by that child of the victorious Buddhas, Shantideva—the great upholder of this protector's system.

KHYAD PAR DU YANG BSLAB BTUS LAS, DAL 'BYOR
RNYED DKA' DON CHE BSAM PA'I SGO NAS, TSE 'DIR
SNYING PO LEN PA'I PHAN YON SEMS PA'I TSUL DANG,

More particularly, the *Compendium* covers the way in which we contemplate the benefits of taking full advantage of this life we have—which comes when we have thought carefully on how the opportunities and resources we have been born with are nearly impossible to find, and of great value.

SPYIR BDE LEGS THAMS CAD KYI RTZA BA YID CHES KYI
DAD PA DANG, KHYAD PAR DU YANG THEG CHEN
THUN MONG MIN PA'I YID CHES KYI DAD PA LA BR TEN
NAS, SMON PA BYANG CHUB TU SEMS BSKYED,

Generally speaking, says the text, the root of all goodness and happiness is faith, in the sense of belief. And more especially, one gives birth to the wish for enlightenment in the form of a prayer by relying upon the unique form of belief found in the greater way.

DE NAS 'JUG SDOM BLANGS, 'JUG PA BYANG CHUB
MCHO G TU SEMS BSKYED NAS, LUS LONGS SPYOD DGE
PA'I RTZA BA RNAMS LA GTONG BSRUNG DAG SPEL
BZHI BZHI BYED TSUL BSTAN PA'I SGO NAS RGYAS PAR
BSTAN PA'I PHYIR,

After that, it says, we take the vow to engage in the activities of a bodhisattva. Once we have given birth to the wish expressed in these activities, to highest enlightenment, then we go through the process of doing four things each with the three objects of our body, our possessions, and our store of good karma. That is, we give them away; we protect them; we purify them; and we increase them.

DE BZHIN DU BZHI BRGYA PA, DBU MA SNYING PO, DBU
MA RGYAN, DBU MA'I SGOM RIM GSUM DANG BCAS PA
RNAMS KYIS BSTAN ZHING,

The 400 Verses, the Heart of the Middle Way, the Jewel of the Middle Way, and the three Stages of Meditation for the Middle Way teach the same two sides as well.

DE THAMS CAD LA NGES PA BDE BLAG TU STER BA'I
THABS LAS DANG PO BAS 'JUG PA BDE BA NI,

But there is one presentation that gives us an easy way to come to a firm understanding of all of these—one which is very easy for beginners to access.

SHING RTA CHEN PO'I LUGS LA MKHAS PA'I, JO BOS
MDZAD BA'I BYANG CHUB LAM GYI SGRON MAS NGES
PA BDE BLAG TU STER BA YIN TE,

This is the *Lamp on the Path to Enlightenment*, composed by the Lord, a master in the system of the great innovators. This is a work which can bring us this kind of firm understanding.

'DIS RGYAL BA'I GSUNG RAB KYI DON THAMS CAD,
SKYES BU GSUM GYI LAM GYI RIM PAR BSGRIL NAS, GO
SLA BA'I TSUL GYIS GSAL BAR BSTAN PA'I PHYIR,

And that's because this work takes absolutely all of the meaning of all the high speech of the victorious Buddhas and packs it into the steps of the path for people of three different

levels of capacity, thus presenting everything in a way which is very easy to understand.

GNYSIS PA, BYE BRAG TU SO SO SKYE BO'I SAR NYAMS SU
LEN TSUL BSHAD PA LA,

Here then is the second part of our explanation of the causal levels: a more particular presentation of how one practices the levels of an ordinary person.

KHA CIG ,DBU MA 'JUG PA 'DIR SO SO SKYE BO'I CHOS
GSUM, RGYAL SRAS 'PHAGS PA'I SA BCU BSTAN BYA'I
GTZO BOR BYAS NAS STON NA,

Suppose here that somebody comes and makes the following statement:

Here in *Entering the Middle Way*, the teaching is given by using as the principal subjects the three qualities of an ordinary being and the ten levels of a realized being who is a bodhisattva.

MCHOD BRJOD KYI GZHUNG RDZOGS PA'I RJES SU, SO
SO SKYE BO'I LAM NYAMS SU LEN TSUL DNGOS SU
BSTAN PA'I MGON PO'I GZHUNG GCIG 'BYUNG RIGS PA
LAS MI 'BYUNG BAS MI 'THAD DO ZHE NA,

As such, it would have been appropriate to present —after the text of the offering of praise—some citation of the Protector which directly described the

way in which a person practices the path of an ordinary being. The fact though is that no such citation comes at this point, which is a mistake.

SKYON MED DE, MCHOD BRJOD KYI SKABS SU CHOS
GSUM BSTAN PA LA DGONGS NAS, SKABS 'DIR DNGOS
SU MA BSTAN PA'I PHYIR,

But there's no such problem. And that's because the reason that these three qualities are not covered here at this point is to indicate that the author is thinking that he's covered them inside the offering of praise.

MCHOD BRJOD KYI SKABS SU DE GSUM BSTAN PAS DE
'GRUB PA YIN TE,

And this is something that we can understand from the fact that these three are presented during the offering of praise.

THEG CHEN PAR BYED PA LA GSUM PO DE NYAMS SU
LEN DGOS ZHES SHES PAR BYA BA'I PHYIR DU BSTAN
PAS

This is true because the presentation is made there in order that we should come to realize that these are the three qualities which a person needs to practice in order to become someone of the greater way.

CHOS GSUM PO DE BYANG SEMS LAS DANG PO BAR
'GYUR BA LA NYAMS SU LEN DGOS PAR MA ZAD, SEMS
BSKYED NAS KYANG NYAMS SU LEN DGOS TE,

Not only are these three qualities that we need to practice in order to become a fledgling bodhisattva; we need to practice them even after we have reached the Wish.

GNYIS SU MED PA'I LTA BAS MTSON NAS RGYAL SRAS
KYI SPYOD PA RLABS PO CHE LA SLOB DGOS PA'I PHYIR,
And this is because even at that point we must train ourselves
in the powerful activities of a child of the Victors—activities
that are represented here by the mention of the “view which
has transcended duality.”

DER THAL, MDO SDE KUN LAS BTUS PA LAS, BYANG
CHUB SEMS DPA' THABS LA MKHAS PA DANG BRAL BA
CHOS NYID ZAB MO LA SBYAR BAR MI BYA STE,

And this is too the case, because the *Compendium of the Sutras*
says—

A bodhisattva who lacks skill in the means should
never apply themselves to the profound nature of
things.

'DI LTAR THABS DANG SHES RAB ZUNG DU 'BREL BA NI,
BYANG CHUB SEMS DPA' RNAMS KYI SBYOR BA YANG
DAG PA'O ZHES GSUNGS PA'I PHYIR,

Combining the two of method and wisdom in this way is the perfect practice for bodhisattvas to apply themselves to.

KHA CIG ,DE KHO NA NYID LA DPYOD PA'I RIGS PAS,
DGAG BYA GANG BKAG MA SHES PAR YOD PA THAMS
CAD BKAG PAR GO NAS,

Some people don't understand exactly what it is that we are denying when we use reasoning to examine the idea of suchness. They understand it to mean that we deny everything that exists.

RTOG PA GANG YIN THAMS CAD BDEN 'DZIN DANG,
KUN RDZOB THAMS CAD SNANG NGO TZAM DANG,

They would then believe that all forms of conceptual thought constitute holding that things exist in truth, and that all deceptively-existing objects exist only in the mind.

SANGS RGYAS KYI SA NA YE SHES MED CING, DE BZHIN
NYID 'BA' ZHIG YOD PA DANG, GZUGS SKU GNYIS
SANGS RGYAS KYIS SAS BSDUS PA MA YIN PAR 'DOD PA
MI RIGS TE,

They would also say that there is no wisdom in a Buddha paradise, that there is only suchness, and suchness alone; and that the two physical bodies of an enlightened being cannot be included into a Buddha paradise. These ideas though are incorrect.

DE LTAR 'DOD PA NI, NYAN RANG THUB DBANG, THUB
DBANG BYANG SEMS, BYANG SEMS CHOS GSUM LAS
'KHRUNGS PA DE, DBU MA 'JUG PA RANG GI BRJOD BYA
DANG,

And that's because these beliefs contradict all those statements
such as the fact that the fact that the listeners and self-made
Buddhas are born from the Lords of the Able; and that these
Lords themselves are born from bodhisattvas; and that
bodhisattvas in turn are born from the three qualities is in fact
the very subject matter of *Entering the Middle Way*.

CHOS GSUM PO DE BYANG SEMS DBU MA PA'I NYAMS
LEN YIN PA DANG, BDEN PAR MED PA'I SEMS CAN
'KHOR BAR 'KHOR TSUL ZO CHUN GYI RGYUD MO
DANG MTSUNGS PAR GSUNGS PA THAMS CAD DANG
'GAL BA'I PHYIR,

They contradict as well the statements that these three qualities
are what bodhisattvas who belong to the middle way practice;
and that the way living beings who have no true existence
circle around in the circle of pain is just the same as the way a
wheel of buckets revolves continually in a well.

` GSUM PA RGYAL SRAS 'PHAGS PA'I SAR NYAMS SU LEN
TSUL BSHAD PA LA, SA BCU'I RNAM GZHAG SPYIR
BSTAN, SO SO'I NGO BO BSHAD BA, SA'I YON TAN BSHAD
PA'O,,

This brings us to the third division of our explanation of the
causal levels: how one practices the levels of a bodhisattva who
is a realized being. This division has three parts of its own: a

general explication of the ten levels; a detailed explanation of each individual level; and a description of the high spiritual qualities of each level.

DANG PO NI, DBU MA 'JUG PA 'DIR SA BCU DANG BCU
GCIG PA KUN TU 'OD KYI RNAM GZHAG RNAMS STON
NA, MDO BSTAN BCOS GANG GI RJES SU 'BRANGS NAS
STON ZHE NA,

Here is the first. Someone may ask the following:

You say that, here in *Entering the Middle Way*, you are going to present an explication of the ten levels, along with the eleventh level, Dazzling Light. Which sutras and classical commentaries though will you follow for your presentation?

DE'I TSUL YOD DE, DBU MA RIN CHEN PHRENG BAS, SA
BCU DANG BCU GCIG PA KUN TU 'OD KYI SA'I RNAM
GZHAG RAGS PA ZHIG BSTAN,

There is a system that we follow here. This is because, first of all, the *String of Jewels for the Middle Way* gives a rough presentation of the ten levels, and of the eleventh level, Dazzling Light.

DE YANG MDO SDE SA BCU PA'I RJES SU 'BRANGS NAS
BSTAN PA YIN PAS, 'DIR DE GNYIS KYI RJES SU 'BRANGS
NAS BSTAN LA 'BEBS PA'I PHYIR,

And this presentation in itself follows the presentation found in the *Sutra on the Ten Levels*. As such, we will set forth our presentation here based upon both these works.

DANG PO DE LTAR BSTAN PA YIN TE, DE NYID LAS,
,JI LTAR NYAN THOS THEG PA LA,
,NYAN THOS SA NI BRGYAD BSHAD PA,
,DE BZHIN THEG PA CHEN PO LA,
,BYANG CHUB SEMS DPA'I SA BCU'O,
,ZHES GSUNGS PA'I PHYIR,

The former point here is true because this very work states,

Eight different levels for listeners
Are described in the way of the listeners;
Just so are ten different levels described
For bodhisattvas in the greater way.

'DIR SA BCU DANG SBYAR NAS GSUNGS PA'I SEMS
BSKYED DE YANG DON DAM PA'I SEMS BSKYED LA BYED
CING, DE YANG NGO BO ZAG MED YE SHES YIN PA
DANG,

The “Wish for enlightenment” that relates to the ten levels here in this context, moreover, refers to the ultimate Wish for enlightenment—and it, moreover, is in nature immaculate wisdom.

ZIN BYED SNYING RJE CHEN POS ZIN PA'I SGO NAS
NYAMS SU LEN TSUL DANG,

And there is a way in which we practice this wisdom, as something which is imbued; and what imbues it is great compassion.

DE LA RAB DGA' LA SOGS PA SA BCUR 'BYED PA'I TSUL
DANG, SGRA DON DANG BCAS PA'I RNAM PA BZHI'I SGO
NAS BSHAD PAR BYA BA YIN TE,

There is as well a way in which this state of mind is divided into the ten levels of Extreme Bliss and the rest; and finally a way of explaining the literal meaning of its name. The levels are something that we explain in all four of these different ways.

RANG 'GREL LAS, BYANG CHUB SEMS DPA' RNAMS KYI
ZAG PA MED PA'I YE SHES SNYING RJE LA SOGS PAS ZIN
PA NYID CHAR RNAM PAR PHYE BA NI SA ZHES BYA BA'I
MING THOB STE YON TAN GYI GNAS SU GYUR PA'I
PHYIR RO, ,ZHES GSUNGS PA'I PHYIR,

As the autocommentary puts it,

We take the immaculate wisdom of the bodhisattvas,
imbued with compassion and the rest, and we divide
it into different parts that we give the name of
“levels”; that is, states in the attainment of spiritual
qualities.

KHA CIG , 'DIR BSTAN PA'I ZAG MED KYI DON NGO BO
DANG MTSUNGS LDAN CI RIGS KYI SGO NAS ZAG PA

RGYAS SU RUNG BA LA ZAG BCAS DANG, DE MED PA LA
ZAG MED DU 'DOD PA MI RIGS TE,

Some people have expressed the position that the meaning of “immaculate” or “unstained” here is the following. “Stained” means that something contributes to the growth of stains, either by its nature or by being linked with something else, mentally. And then “unstained” means that the thing doesn’t possess this type of stain. But this position is incorrect.

BDEN 'DZIN DANG DE'I BAG CHAGS LA ZAG PA DANG,
DE MED PA LA 'DIR BSTAN ZAG MED KYI DON YIN PA'I
PHYIR,

And that’s true because the word “stain” in the context here refers to either our tendency to think that things exist in truth, or the mental seed for this tendency. And “unstained” then would refer to not having these two.

DER THAL, BDEN 'DZIN ZAG PA'I GTZO BO YIN PA'I
PHYIR,

That must too be the case, because the tendency to think that things exist in truth is the principal form of stain.

DER THAL, TSIG GSAL LAS, MA RIG PA'I RAB RIB DANG
BRAL BA DAG GI YE SHES ZAG PA MED PA'I YUL GYI
RANG BZHIN LA BLTOS NAS NI MA YIN NO ZHES
GSUNGS PA'I PHYIR,

And this is so the case, because *Clear Words* says,

The unstained wisdom of those who are free of the cataracts of ignorance is not something which depends on the nature of an object which is unstained.

SLOB LAM NA 'PHAGS PA'I MNYAM GZHAG YE SHES MA
GTOGS ZAG MED KYI SHES PA MED DE,

And this is true because while we are on the path of someone who is still learning, there is no unstained state of mind—except for the meditative wisdom of a realized being.

SANGS RGYAS MA THOB TSUN CHAD KYI MNYAM
GZHAG YE SHES MA YIN PA'I SHES PA YIN NA, MA RIG
BAG CHAGS KYIS BSLAD PA'I ZAG BCAS KYI SHES PA YIN
DGOS PA'I PHYIR,

And this is true because anything which is a state of mind of someone who has not yet reached enlightenment—with the exception of that meditative wisdom—is necessarily a stained state of mind: one which is infected either by ignorance or its mental seed.

DER THAL, RNAM BSHAD DGONGS PA RAB GSAL LAS,
DE YANG SANGS RGYAS KYI SA MA THOB TSUN CHAD
DU MA RIG PA'I BAG CHAGS KYIS MA BSLAD PA'I SHES
PA NI, 'PHAGS PA RNAMS KYI MNYAM GZHAG MI RTOGS
PA'I YE SHES MA YIN PA MED LA,

And this is so the case, because the explication entitled *Illumination of the True Thought* says,

Until such time as one attains the level of a Buddha, there never occurs a state of mind which is not infected by the mental seed for ignorance—with the exception of the meditative wisdom of a realized being.

DE YANG RES 'JOG PA STE MNYAM GZHAG LAS LANGS
PA NA BAG CHAGS KYIS BSLAD PA CAN DU
SKYE'O, ,ZHES GSUNGS PA'I PHYIR RO,,

And even their condition is temporary, because once they rise out of this meditation, the mind goes back to being one which is infected by the mental seed.

SA BDUN PA MAN CHAD DU MA RIG PA DANG DE'I BAG
CHAGS GNYIS KAS BSLAD PA YOD KYANG,

Now it is the case that—from the seventh bodhisattva level on down—there exist both states of mind which are infected by ignorance and states of mind which are infected by its mental seeds.

SA BRGYAD PA DANG NYAN RANG DGRA BCOM GNYIS
KA'I GO 'PHANG THOB NAS, DE'I BAG CHAGS KYIS
BSLAD PA YOD KYI MA RIG PAS BSLAD PA MED DE,

Once though one has attained either the eighth bodhisattva level or the state of one of the two lower kinds of enemy destroyers—those who are listeners and those who are self-made Buddhas—there exists only the state of mind which is

infected by the mental seed for ignorance, and not that which is infected by ignorance itself.

SLONG BYED KYI MA RIG PA SPANGS PA'I PHYIR,
And that's true because they have eliminated the ignorance which would act to trigger it.

DE NYID LAS, SA BDUN PA'I BAR DU NI MA RIG PAS
BSLAD PA YOD LA, SA BRGYAD PA NAS DANG DGRA
BCOM PA GNYIS LA NI, SLONG BYED KYI MA RIG PA ZAD
PAS, DES BSLAD PA MED KYI MA RIG PA'I BAG CHAGS
KYIS BSLAD PA NI YOD DO, ,ZHES GSUNGS PA'I PHYIR,
And that's true because the same text says —

Up through the seventh of the bodhisattva levels, there are states of mind which are infected by ignorance. From the eighth bodhisattva level though —as well as with the two different types of enemy destroyers—there exist only states of mind which are infected by the mental seed for ignorance, and none which are infected by ignorance itself.

'GREL PA LAS KYANG, SA DANG PO LA GNYIS MED KYI
YE SHES SU GSUNGS PA'I DON, GZUGS 'DZIN GNYIS MED
RTOGS PA LA BYED PA MA YIN TE,
And when the commentary too speaks of “the wisdom of the first level, wisdom beyond duality,” what it's talking about is

not the realization that what we see and what we see it with are no two different things.

YUL YUL CAN RGYANGS CHAD KYI GNYIS SNANG NUB
PA'I SGO NAS DE KHO NA NYID MNGON SUM DU RTOGS
PA'I DON YIN PA'I PHYIR,

What it is talking about, rather, is the direct perception of suchness in the sense of suppressing the appearance that the subject and its object are somehow removed at a distance from one another.

DER THAL, DMAN LAM SNGON DU MA SONG BA'I
BYANG SEMS KYIS SA DANG PO MA THOB TSUN CHAD
DU, YUL YUL CAN RGYANGS CHAD KYI GNYIS SNANG
NUB PA'I SGO NAS DE KHO NA NYID MNGON SUM DU
MA RTOGS PA'I PHYIR,

And this is too the case, because a bodhisattva who has not traveled previously on a lower path can never perceive suchness in a direct way—suppressing the appearance that the subject and its object are somehow removed at a distance from one another—without first having attained the first bodhisattva level.

KHA CIG ,MA RIG PA DANG DE'I BAG CHAGS GNYIS RIG
PA YE SHES KYI KHYAB BYED DU BYAS NAS,

Some people put forth the following position. They believe that ignorance and the mental seeds for it—these two—pervade the mind, wisdom.

DE GNYIS ZAD PA NA RIG PA YE SHES ZAD PA DANG
SANGS RGYAS KYI SA NA RIG PA RGYUN CHAD PA
DANG, MNYAM GZHAG YE SHES KYI TSE NA RIG PA
RGYUN CHAD PAR 'DOD PA

They hold thus that, when you finish off these two, then you also finish off the mind itself, this wisdom. And they would say as well that the flow of the mind stops when you reach the level of a Buddha; and that the flow of the mind also stops during the wisdom of deep meditation upon emptiness.

MI RIGS TE, TSIG GSAL LAS, MA RIG PA'I RAB RIB DANG
BRAL BA DAG GI YE SHES ZHES GSUNGS PA'I PHYIR,

But that's wrong, because *Clear Words* speaks of "the wisdom which is free of the cataract of ignorance."

DE LTAR 'DOD PA NI MU STEGS BYED KYI DRI MA SEMS
KYI RANG BZHIN DU 'DOD PA DANG MTSUNGS PA'I
PHYIR DANG,

And that's true because holding this belief is the same as holding the belief that the non-Buddhists do, when they say that the very nature of the mind is impurity.

YUL CAN GYI BYED PA CI 'DRA BA ZHIG GIS DE KHO NA
NYID MNGON SUM DU MTHONG BA'I TSUL DRIS PA'I
LAN DU, THA SNYAD DU SEMS KYIS DE KHO NA NYID
MNGON SUM DU MTHONG BAR GSUNGS PA'I PHYIR,

And it's also true because—in reply to questions about just what kind of action on the part of the subject state of mind it is when we see suchness directly—it is stated in scripture that, nominally speaking, the mind sees suchness directly.

DPER NA, DRI MA CAN GYI RDO RGYUS KYI GOS MER
BCUG PA NA, MES DRI MA BSREGS KYANG GOS MI
BSREGS PA LTAR,

It's like, for example, putting a piece of fireproof cloth which is stained into a fire. Even though the fire burns off the stains, it doesn't burn the cloth.

MNYAM GZHAG YE SHES KYI TSE NA DRI MA BSREGS
KYANG YE SHES RANG NYID MI BSREGS PA LTA BU YIN
PA'I PHYIR,

Just so, when you are in the wisdom of deep meditation upon emptiness, the impurities in your mind are burned off, but the wisdom itself is not.

DE YIN TE, RIN CHEN PHRENG BA LAS,

,DE PHYIR DE LTAR MTHONG BA GROL,
,GANG GIS MTHONG BAR 'GYUR ZHE NA,
,THA SNYAD DU NI SEMS LA BRJOD,
,CES PA DANG,

And this is true because the *String of Precious Jewels* says,

As such, those who see this

Then reach liberation.
And if you ask who it is
That does the seeing,
Our answer is that,
In a nominal sense,
It is the mind.

CHOS DBYINGS BSTOD PA LAS KYANG,
The *Praise of the Sphere of Reality* also says,

,JI LTAR ME YIS DAG PA'I GOS,
,SNA TSOGS DRI MAS DRI MA CAN,
,JI LTAR ME YI NANG BCUG NA,
,DRI MA 'TSIG 'GYUR GOS MIN LTAR,

Think of how you put
A piece of cloth resistant to fire
But which has all sorts of stains
Into the middle of a fire.
The stains are burned,
But not the cloth.

,DE BZHIN 'OD GSAL BA YI SEMS,
,DOD CHAGS LAS SKYES DRI MA CAN,
,YE SHES ME YIS DRI MA SREG
,DE NYID 'OD GSAL MA YIN NO,
,ZHES GSUNGS PA'I PHYIR,

It's the same with the mind,
The mind of clear light.

It may possess the various stains
Which come from feelings of desire,
But when the fire of wisdom comes
And burns the stains,
It cannot burn the clear light itself.

GNAS LUGS MNGON SUM DU RTOGS PA'I THEG PA
GSUM GYI MNYAM GZHAG YE SHES GSUM PO DE ZAG
MED YE SHES YIN PAR MTSUNGS KYANG,

Now it is true that the wisdom of meditation as we directly
perceive the way things are is the same in all three of the
different ways; that is, they are all wisdom which is free of
impurity.

DON DAM PA'I SEMS BSKYED DU 'JOG MI 'JOG GI KHYAD
PAR YOD DE,

But there is a distinction between them—as to whether we say
that they are the ultimate form of the Wish or not.

SNYING RJE CHEN PO'I GZHAN DBANG DU GYUR MA
GYUR DANG, YON TAN BRGYA PHRAG LA SOGS PA'I NUS
PA THOB MA THOB DANG, STONG NYID RIGS PA'I RNAM
GRANGS MTHA' YAS PA'I SGO NAS RTOGS MA RTOGS
DANG, ZAB DON LA BLO RGYAS MA RGYAS LA SOGS PA'I
KHYAD PAR YOD PA'I PHYIR,

And this is true because there are differences between them
insofar as whether or not you are a slave to great compassion;
whether or not you have gained the ability to acquire hundreds

upon hundreds of high spiritual qualities, or the like; whether or not you have perceived your emptiness through the use of an infinite number of different proofs for emptiness; whether or not your understanding of this most profound object is constantly growing; and so on.

SA BCU'I MNYAM GZHAG YE SHES BCU PO DE ZAG MED
YE SHES YIN PAR MTSUNGS KYANG, RAB DGA' LA SOGS
PA'I SA BCUR 'BYED PA'I RGYU MTSAN YOD DE,

Now it is the case that the ten different forms of meditative wisdom at the ten different levels are all the same in being unstained wisdom. Nonetheless, there is a reason why we divide them out into the ten levels of Extreme Bliss and so on.

YON TAN GYI GRANGS DANG, MI MTHUN PHYOGS
'JOMS PA LA MTHU PHUL DU BYUNG BA THOB MA THOB
DANG, SBYIN PA LA SOGS PA'I PHAR PHYIN LHAG TSUL
DANG, RNAM SMIN GYIS SKYE BA 'DZIN TSUL LA SOGS
PA'I SGO NAS BCUR PHYE BA'I PHYIR,

This is true because they are divided into ten based on the number of high spiritual qualities one has attained; on whether or not we have attained excellent power to destroy all that is working against our spiritual progress; on the degree to which you have taken the perfections of giving and the rest to a new level; the way in which you take a rebirth as a result of karma; and so on.

RANG 'GREL LAS, DE YANG GONG NAS GONG DU YON
TAN GYI GRANGS DANG, MTHU PHUL DU BYUNG BA

THOB PA DANG, SBYIN PA LA SOGS PA'I PHA ROL TU
PHYIN PA LHAG PA DANG, RNAM PAR SMIN PA 'PHEL
BA'I BYE BRAG GIS SA RAB TU DGA' BA LA SOGS PA'I
RNAM PAR DBYE BAS DBYE BA RNAM PA BCUR BZHAG
GI, 'DIR RANG GI NGO BO'I KHYAD PAR GYIS BYAS PA'I
DBYE BA NI YOD PA MA YIN TE, ZHES GSUNGS PA'I
PHYIR,

And this in turn is true because the autocommentary says,

We set forth the division into ten different types—
into the various levels of Extreme Bliss and the rest—
all according to certain details such as the higher and
higher number of spiritual qualities you develop; the
degree to which your power is perfected; the level to
which you have been able to take the perfections of
giving and the rest; and constant advancement in
terms of karmic results. We do not however make
this distinction based on any difference in their basic
nature.

BCUR DBYE BA'I RGYU MTSAN DE LTAR YIN GYI, BCU PO
DE LA NGO BO LA RIGS MI 'DRA BA'I KHYAD PAR MED
DE,

This then is the basis on which we divide the levels into two;
it's not though the case that there are any differences between
them which reflect a different kind of basic nature.

DPER NA, BYA NAM MKHA' LA BGROD PA'I RJES 'JIG
RTEN PA'I BRDA' BYANG RNAMS KYI RANG NYID KYIS
RTOGS PA JI LTA BA BZHIN BRJOD MI NUS PA DANG,
GZHAN LA STON MI NUS PA DE BZHIN DU,

It's like, for example, the case with the track left by a bird as it crosses the sky. Even though a person may be someone who is well acquainted with the necessary words, they may not be able to describe this track as they have seen it to someone else, nor able to show it to them.

{@check KYI later edition KYANG}

NAM MKHA' LTA BU'I DON DAM BDEN PA LA, BYA LTA
BU'I DON DAM SEMS BSKYED KYIS BGROD TSUL BYANG
SEMS RANG NYID KYIS JI LTAR RTOGS PA BZHIN DU,
NYAN PA PO LA STON MI NUS NA NYAN PA POS DES JI
LTAR BRJOD PA LTAR DU RTOGS MI NUS PA LTA SMOS
KYANG CI DGOS PA'I PHYIR TE,

Just so, a bodhisattva may have had a realization—something where the ultimate form of the Wish for enlightenment (which is like the bird here) travels through ultimate reality (which is like the sky); but he or she may not be able to show it to someone who is listening to their description of it. And needless to say, the listener may not be able to realize this object, in the way it's described to them.

SA BCU PA'I MDO LAS,

,JI LTAR BAR SNANG BYA RJES MKHAS RNAMS KYIS,
,BRJOD PAR NUS MA YIN ZHING MI MTHONG BA,
,DE LTAR RGYAL BA'I SRAS KYI SA KUN YANG,
,BRJOD MI NUS NA NYAN PAR GA LA NUS,
,ZHES GSUNGS PA'I PHYIR,,

As the *Sutra on the Ten Levels* says,

The wise may not be able
To describe how the track
That a bird leaves as it
Crosses the sky may look;
Nor may the other see it.
It's the same with the levels—
If the children of the Victorious
Are unable even to describe them,
Then how on earth
Could anyone listen to them?

\$\$\$GNYIS PA SO SO'I NGO BO BSHAD PA LA, SA DANG PO
RAB TU DGA' BA SOGS LNGA BSHAD PA DANG, SA DRUG
PA MNGON DU GYUR PA BSHAD PA DANG, SA BDUN PA
RING DU SONG BA SOGS BZHI BSHAD PA'O,,

\$\$\$Here secondly is our explanation of the nature of each of the individual levels. We proceed in four steps: an explanation of the five levels that begin with the first level, Extreme Bliss;

an explanation of the sixth level, the Manifest; and an explanation of the seventh level, Gone Farther, and the rest.

{@ check why not 4}

\$\$\$DANG PO LA LNGA, SA RAB TU DGA' BA BSHAD PA,
GNYIS PA DRI MA MED PA BSHAD PA, GSUM PA 'OD BYED
PA BSHAD PA, BZHI PA 'OD 'PHRO BA BSHAD PA, LNGA
PA SBYANGS DKA' BA BSHAD PA'O,,

The first of these has five parts, which are explanations of the first level, of Extreme Bliss; the second level, the Immaculate; the third level, Radiance; the fourth level, Blazing Light; and the fifth level, Indomitable.

{@sa dang po?} {consider note explaining SKT diff}

DANG PO LA GZHUNG SPYI' I BSDU BA BSHAD PA,
GZHUNG DON DNGOS BSHAD PA DANG GNYIS,

The first of these will come in two parts: an explanation where we summarize the text in a general way; and then an explanation of the text itself.

DANG PO LA KHYAD GZHI SA'I NGO BO MDOR BSTAN
PA, KHYAD CHOS SA'I YON TAN RGYAS PAR BSHAD PA,
SA'I YON TAN BSTAN PA'I SGO NAS MJUG BSDU BA'O,,

The first too will have three sections of its own: a brief presentation of what it is that possesses the qualities—the level; a more extensive explanation of the qualities—the high spiritual qualities of each level; and then a concluding section, where we just indicate the qualities of the particular level.

DANG PO LA THEG CHEN GYI RIGS CAN DBANG RNON
RNAMS KYIS TSOGS SBYOR GYI GNAS SKABS SU CHOS
GSUM NYAMS SU BLANGS PA LA BRTEN NAS 'BRAS BU'I
KHYAD PAR JI LTA BU ZHIG THOB PA YIN ZHE NA,
Here is the first. Someone may ask the following question:

Let's consider disciples who belong to the type of the greater way, and who are of sharper faculties—at the point where they are on the paths of accumulation and preparation. What different kinds of results do they attain from their practice of the three qualities?

SNYING RJE CHEN PO'I GZHAN DBANG DU GYUR CING,
BCOM LDAN 'DAS KUN TU BZANG PO'I SMON LAM GYIS
DGE RTZA RDZOGS BYANG DU BSNGOS PAS MTSON PA'I
SA DANG PO'I CHA SHAS SU GYUR PA'I DON DAM PA'I
SEMS BSKYED THOB PA YIN NO,,

They become slaves to great compassion, and they attain the ultimate form of the Wish for enlightenment which constitutes a part of the first bodhisattva level, typified by using the

conquering prayer of Samantabhadra to dedicate all the good things they have done to reaching total enlightenment.

ZHES KHYAD GZHI SA'I NGO BO MDOR BSTAN NAS
'CHAD PA LA, RGYAL BA'I SRAS PO 'DI YIS SEMS GANG
'GRO BA RNAMS, ,ZHES PA NAS, RAB TU GNAS PA DE NI
DANG PO ZHES BYA'O, ,ZHES PA'I BAR GSUNGS,

This is a description of the basic nature of what it is that possesses the qualities—the level; the root text for this is the lines that go from “This is what we call the first...” up to “... prayer of Samantabhadra.”

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[*\$The relevant lines of the root text are:*

,RGYAL BA'I SRAS PO 'DI YI SEMS GANG 'GRO BA
 RNAMS, ,RNAME PAR GROL BAR BYA PHYIR SNYING RJE'I
 DBANG GYUR ZHING,
 ,KUN TU BZANG PO'I SMON PAS RAB BSNGOS DGA' BA
 LA,
 ,RAB TU GNAS PA DE NI DANG PO ZHES BYA'O,

This is what we call the first of them:
 To remain, in the most extreme way,
 Within the state of mind of these
 Children of the Victors,
 Where for the sake
 Of freeing every living being
 They become a slave to compassion,
 And find bliss in making dedication
 Of their good with the prayer
 Of Samantabhadra.]

KHYAD CHOS SA'I YON TAN RGYAS PAR BSHAD PA LA,
 RANG RGYUD MDZES PAR BYED PA'I YON TAN BSHAD
 PA, GZHAN RGYUD ZIL GYIS GNON PA'I YON TAN
 BSHAD PA, SA 'DIR LHAG PA'I YON TAN GZHAN BSHAD
 PA'O,

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Our explanation of the quality which is possessed here—the quality of this particular level—covers three different subjects: an explanation of the good qualities that make ones own mind beautiful; an explanation of the good qualities that outshine the minds of others; and an explanation of the good qualities that at this particular level surpass what they were before.

,DANG PO LA DON DAM SEMS BSKYED DANG POR THOB
PA NA, DON DAM PA'I BYANG SEMS ZHES PA'I DON
LDAN GYI MTSAN KHYAD PAR CAN THOB PA SOGS YON
TAN LNGA BSHAD PA, SA GONG MA GNON PA SOGS
YON TAN GSUM DANG, MDOR NA 'PHAGS PA BRGYAD
PA RGYUN ZHUGS ZHUGS PA DANG SPANGS RTOGS
RIGS MTHUN PA'I YON TAN THOB PA YIN NO,

Here is the first, which begins with an explanation of the five qualities such as our attaining a special name, with a special meaning—that is, “ultimate bodhisattva”—when we first attain the ultimate form of the Wish for enlightenment. We will then explain the three qualities where you reach higher levels which supercede the lower, and so on. And then finally we’ll cover how, in brief, we reach qualities which are similar in their types to those of a “realized being of the eighth kind”—a stream enterer at the entry stage—and to eliminating negativities and reaching realizations.

,ZHES 'CHAD PA LA, DE NAS BZUNG STE DE NI THOB
PAR GYUR PA YI,

,ZHES PA NAS, 'DI NI 'PHAGS PA BRGYAD PA JI LTA DE
LTAR NYE BAR BSTAN,

,ZHES PA'I BAR GSUNGS,

This point is explained in the lines of the root text that begin with “From this point on, because of what they have attained . . .” up to “. . . a realized being of the eighth.”

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,DE NAS BZUNG STE DE NI THOB PAR GYUR PA
YIS, ,BYANG CHUB SEMS DPA' ZHES BYA'I SGRA NYID
KYIS BSNYAD DO,
, 'DI NI DE BZHIN GSHEGS PA RNAMS KYI RIGS SU'ANG
SKYES PA STE,
, 'DI NI KUN TU SBYOR BA GSUM PO THAMS CAD SPANGS
PA YIN,

From this point on,
Because of what they have attained,
The person is referred to with
That one name: "a bodhisattva."
They have as well now taken birth
Into the family of Those Gone Thus;
And they have eliminated every form
Of the three different shackles.

,BYANG CHUB SEMS DPA' DE NI DGA' BA MCHOG TU
GYUR 'CHANG ZHING,
, 'JIG RTEN KHAM S BRGYA KUN NAS G-YO BAR NUS PAR
GYUR PA'ANG YIN,
,SA NAS SAR GNON BYED CING GONG MAR RAB TU 'GRO
BAR 'GYUR,
,DE TSE 'DI YI NGAN 'GRO'I LAM RNAMS MTHA' DAG
'GAG PAR 'GYUR,
This bodhisattva holds
The very highest form of bliss;
And they have as well
The power to shake
A hundred different planets.

Now they will pass on
 Ever higher, climbing
 From one level to the next;
 And at this time too
 The doors to the
 Realms of misery
 Are forever shut for them.

,DE TSE 'DI YI SO SO SKYE BO'I SA RNAMS THAMS CAD
 ZAD,
 ,'DI NI 'PHAGS PA BRGYAD PA JI LTA DE LTAR NYE BAR
 BSTAN,
 At this point,
 Every level of a normal person
 Is finished,
 And they are spoken of
 In the same way as
 A realized being of the eighth.

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GZHAN RGYUD ZIL GYIS GNON PA'I YON TAN BSHAD
PA LA, RIGS KYI SGO NAS ZIL GYIS GNON PA'I TSUL
BSHAD PA, BLO'I SGO NAS ZIL GYIS GNON PA'I TSUL
BSHAD PA DANG GNYIS,

This brings us to our explanation of the quality that the
bodhisattva has, of outshining other people. This in itself
comes in two parts: a description of how they outshine others
by virtue of their new family; and then how they outshine
others by virtue of their state of mind.

DANG PO 'CHAD PA LA, RDZOGS PA'I BYANG CHUB
SEMS LTA DANG PO LA GNAS KYANG, ,ZHES PA NAS,
BSOD NAMS DAG GI DBANG GIS PHAM BYAS RNAM PAR
'PHEL, ,ZHES PA'I BAR GSUNGS,

The first of these two is described in the root text with the lines
that begin, “Even a person who has only just reached / The first
state of mind that looks / Towards total enlightenment. . .” up
to the ones that end with “. . . so too do they increase.”

GNYIS PA 'CHAD PA LA, DE NI RING DU SONG BAR BLO
YANG LHAG PAR 'GYUR, ,ZHES PA'I GZHUNG GSUNGS,

The second of the two is treated in the part of the root text that says, “Because they have gone to a distance, / Their mind exceeds those of the others as well.”

SA 'DIR LHAG PA'I YON TAN GZHAN BSHAD PA LA, SA
'DIR SBYIN PA'I PHAR PHYIN LHAG PAR THOB PA'I TSUL
BSHAD PA, DE LAS RTEN DMAN PA'I SBYIN PA BSHAD
PA, SBYIN PA'I PHAR PHYIN GYI DBYE BA RGYAS PAR
BSHAD PA'O,

Our explanation of the exceeding qualities that one possesses at this particular bodhisattva level comes in three parts: a description of how one at this level attains an exceedingly high level of the art of giving; an explanation of how those of a lower nature than this do their giving; and an expanded explanation of the various divisions to the perfection of giving.

DANG PO BYANG SEMS SA DANG PO BA DES LUS LONGS
SPYOD DGE BA'I RTZA BA RNAMS GZHAN LA GTANG
BA'I TSE SER SNA'I KUN 'DZIN CUNG ZAD TZAM YANG
MED PAR GTONG BAS RDZOGS PA'I BYANG CHUB KYI
RGYU SBYIN PA'I PHAR PHYIN GYI NYAMS LEN LHAG
PAR 'THOB TSUL DANG,

Two points are made in the next section of the root text here. The first is a description of how the bodhisattva on this level attains an exceedingly high stage in their practice of the perfection of giving, which itself acts as a cause for them to reach total enlightenment. And this is due to the fact that a

person at the first bodhisattva level now is willing to give away their body, possessions, and stockpile of goodness, without the slightest trace of the shackle of hesitation.

DE GZHAN GYI NGO BOR DPOG PA'I RTAGS DANG BCAS
PA RNAMS RIM PA BZHIN DU 'CHAD PA LA,

The second point is that there are certain signs about this bodhisattva that can allow others to come to certain deductions. These two points are covered, one after the other, in the root text next.

DE TSE DE LA RDZOGS SANGS BYANG CHUB
RGYU, ,ZHES PA NAS, SNANG DU MI RUNG DPOG PA'I
RGYUR YANG 'GYUR, ,ZHES PA'I BAR GSUNGS,

The section in which these points are presented begins with “At that point they reach . . .” up to “. . . which is not immediately apparent.”

GNYIS PA BSHAD PA LA SO SO SKYE BO RNAMS NI
MNGON MTHO'I BDE BA 'DOD CING, MI LA SOGS PA'I
MNGON MTHO'I BDE BA YANG LONGS SPYOD LAS
'BYUNG ZHING LONGS SPYOD KYANG SBYIN PAS 'DREN
PAR GZIGS NAS, THUB PAS PHAR PHYIN DRUG GI NANG
NAS DANG POR SBYIN PA'I GTAM MDZAD PA YIN,

Here secondly is our explanation about those of a lower nature. Ordinary people seek the happiness of the higher rebirths; and the happiness of these births—the happiness of humans and

the like—comes moreover from possessions. And the Able Ones perceive that these possessions come from giving. When they teach the six perfections then, the Buddhas begin their presentation with the perfection of giving.

ZHES 'CHAD PA LA, SKYE BO 'DI KUN BDE BA MNGON
'DOD CING, ,ZHES PA NAS, THUB PAS DANG POR SBYIN
PA'I GTAM MDZAD DO, ,ZHES PA'I BAR GSUNGS,

The root text makes this point in the part that begins with
“Every one of the beings here . . .” and continues up through
“. . . began their presentation with giving.”

SBYIN PAS LONGS SPYOD 'DREN PA LA GTONG BA PO
TSUL DANG MTHUN PA ZHIG DGOS SAM ZHE NA,

Someone may come and ask the following question: “In order
for this to work—in order for giving to bring one possessions—
does the one who performs the giving have to be a person who
is noble?”

MI DGOS TE, SNYING RJE DMAN ZHING SHIN TU RTZUB
SEMS CAN RANG DON LHUR LEN PA'I GANG ZAG GIS,
SBYIN PA BTANG BA LA YANG LONGS SPYOD 'BYUNG
ZHES 'CHAD PA LA,

The answer here is that they need not be so. Even a person
who has little compassion, someone who in fact is completely
crass, and doing so solely out of self-interest, nonetheless gets

possessions coming back to them when they perform an act of generosity.

SNYING RJE DMAN ZHING SHIN TU RTZUB SEMS
CAN, ,ZHES PA NAS, SDUG BSNGAL NYER ZHI'I RGYUR
GYUR SBYIN LAS 'BYUNG, ZHES PA'I BAR GSUNGS,

This point is made in the root text in the lines that begin with
“Even a person of little compassion...” and continue up
through “the final annihilation of suffering.”

SBYIN PAS MNGON MTHO'I BDE BA 'DREN PAR MA ZAD,
SLONG BA PO 'PHAGS PA'I SKYE BO DANG PHRAD NAS,
DES RTEN 'BREL ZAB MO'I CHOS BSTAN PA NYAMS SU
BLANGS PA LA BR TEN NAS NGES LEGS KYI BDE BA YANG
THOB CES 'CHAD PA LA,

It's not just that the act of giving brings one the happiness of
the higher births. Suppose the giver comes into contact with
someone who has seen emptiness directly, and gives
something to them—and then the recipient grants them the
teaching on profound dependent origination. If then they
practice this teaching, they will go further, and attain the
happiness of ultimate good.

'DIR YANG SBYIN PA'I SKABS KYI NAM ZHIG TSE, ,ZHES
PA NAS, DE YIS RGYU CAN ZHI BAR 'GRO BAR
'GYUR, ,ZHES PA'I BAR GSUNGS,

This point is presented in the lines of the root text that begin with “This person will...” and continue up through “...that results from meeting them.”

BYANG CHUB SEMS DPAS SBYIN 'BRAS LA LONGS SPYOD
PA LONGS SPYOD LA BLTOS MI DGOS TE, SLONG BA PO'I
YID TSIM PA TZAM GYIS SBYIN 'BRAS LA LONGS SPYOD
PA YIN NO ZHES 'CHAD PA LA,

It's not necessarily the case, moreover, that as a result of their act of giving a bodhisattva needs to be enjoying the use of some possession. This is because a bodhisattva partakes of the result of their act of giving simply by seeing that the person to whom they have given something is pleased by it.

'GRO LA PHAN PAR DAM BCAS YID CAN RNAMS,
,SBYIN PAS RING POR MI THOGS DGA' BA 'THOB,
,CES PA'I GZHUNG GSUNGS,

As the text puts it,

Those who have that state of mind
Where they have sworn to help
All living beings feel a sense of joy
That ripens in no time at all
From their act of giving.

BRTZE BA'I BDAG NYID BYANG CHUB SEMS DPA' DANG,
,DE MA YIN PA'I GANG ZAG RNAMS KYI BDE BA YANG
SBYIN PA LAS 'BYUNG BAS, STON PAS GSUNGS RAB 'GA'
ZHIG LAS SBYIN PA'I GTAM GTZO BOR MDZAD PA YIN
ZHES 'CHAD PA LA,

Thus, the happiness of those very embodiments of love—the
bodhisattvas—and of other people as well all comes from the
act of giving. As such, the Teacher made giving the principal
subject of a variety of different teachings.

,GANG PHYIR BRTZE BDAG BRTZE BDAG MA YIN PA'I,
,DE PHYIR SBYIN PA'I GTAM NYID GTZO BO YIN,
,ZHES PA'I GZHUNG GSUNGS,

This point is made in the root text lines that go—

The subject of giving was made
The principal one,
Because it's true for both those
Who are the embodiment of love,
And for those who are not.

BYANG CHUB SEMS DPAS SBYIN PA BTANG BAS YID LA
DGA' BA 'BYUNG TSUL YOD DE,
Now there is a certain way that bodhisattvas feel a sense of joy
when they have given someone something.

SLONG BA POS BYIN CIG CES PA'I SGRA THOS PA TZAM
GYIS DGE SLONG BSAM GTAN DANG PO LA MNYAM

PAR GZHAG PA'I BDE BA LAS LHAG PA'I YID LA DGA' BA
'BYUNG NA, SLONG BA PO YID TSIM PA'I TSE DE BAS
KYANG CHES LHAG PA'I BDE BA 'BYUNG NGO ZHES
'CHAD PA LA,

Just the sound of someone asking them “Could you give me something?” gives these bodhisattvas a greater sense of bliss than a monk would feel if they were in deep meditation on the first of the concentration levels. And they feel an infinitely greater sense of bliss when the person they are giving the gift to is pleased by it.

JI LTAR BYIN CIG CES SGRA THOS BSAMS LAS, ,ZHES PA
NAS, THAMS CAD BTANG BAS LTA ZHIG SMOS CI
DGOS, ,ZHES PA'I BAR GSUNGS,

This point is made in the root text with the lines that begin with “These children of the Victorious Ones...” and continue up to “...every single thing they have.”

BYANG CHUB SEMS DPAS RANG GI LUS BCAD DE SBYIN
PA GTONG BA'I TSE, LUS KYI SHA BCAD PA'I SDUG
BSNGAL LAS LHAG PA'I DMYAL BA'I SDUG BSNGAL
MYONG DGOS PAR MTHONG NAS SDUG BSNGAL DE
BCAD PAR BYA BA'I PHYIR DU SLAR YANG SNYING RJE
CHEN POS KUN NAS BSLANGS TE, SBYIN PA GTONG BA
LA 'JUG PAR BYED DO ZHES 'CHAD PA LA,

Think now of when a bodhisattva decides to cut the very flesh from their body and give it to another person. They are seeing that other people will have to experience suffering in the

realms of hell which is much greater than the pain they undergo by cutting their own flesh. And so to cut off the pain of these beings—motivated by a sense of great compassion—they redouble their efforts to do this act of giving.

LUS BCAD STER ZHING BDAG GI SDUG BSN GAL
GYIS, ,ZHES PA NAS, DE BCAD BYA PHYIR MYUR DU
BRTZON 'GRUS RTZOM, ,ZHES PA'I BAR GSUNGS,

This point is presented in the root text in the lines that begin with “When they cut pieces from their body...” and continue up through “...they cut with ever more urgency.”

GSUM PA DBYE BA BSHAD PA LA, DE LA DBYE NA SBYIN
PA'I 'KHOR GSUM BDEN MED DU MNGON SUM DU
RTOGS PA'I SHES RAB KYIS MA ZIN PA'I 'JIG RTEN PA'I
SBYIN PA'I PHAR PHYIN DANG, DES ZIN PA'I 'JIG RTEN
LAS 'DAS PA'I SBYIN PA'I PHAR PHYIN GNYIS YOD CES
'CHAD PA LA,

This brings us to our third section from above: an explanation of the various kinds of giving. This type of giving can be divided into two different kinds. The first is a perfection of giving which is still in the world, because as one gives the mind is not imbued with that wisdom which directly perceives that the three spheres of the act of giving are devoid of any true existence. The second is a perfection of giving which has transcended the world, for while one gives the mind is indeed imbued with this wisdom.

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[1]

SBYIN PA SBYIN BYA LEN PO GTONG POS STONG, ,ZHES
 PA NAS, 'JIG RTEN PA YI PHA ROL PHYIN CES
 BSTAN, ,ZHES PA'I BAR GSUNGS,

To reflect this idea, the root text gives the lines that go from
 “The Buddha taught that when we do our giving...” up to “...
 still tied to the world of decay.”

%The entire verse reads:

The Buddha taught that
When we do our giving
With an awareness of the emptiness
Of the gift, the recipient, and the giver,
This then we call a perfection
Which has transcended
This world of decay.

But when it is done
By a person who feels attachment
For these three, it is called
A perfection still tied
To the world of decay.

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[2]

SA'I YON TAN BSTAN PA'I SGO NAS MJUG BSDUS TE
 'CHAD PA LA, ZLA BA'I DKYIL 'KHOR DE NAM MKHA'I

DBYINGS MTHON POR GNAS PA DANG, RANG NYID
 GANG LA GNAS PA'I RTEN DE LA 'OD KYIS MDZES PA
 BSKYED PA DANG, MUN PA STUG PO DANG TSA GDUNG
 SEL BA

The root text further presents lines which describe the extraordinary qualities of a person at this level in a summary way. It speaks about the disk of the moon standing high in the realm of the sky, and about how it makes the world over which it stands beautiful, with rays of light. And then it describes how this moon dispels the pitch black of darkness, and the agony of scorching heat.

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[3]

DE BZHIN DU SA DANG PO RAB DGA' 'DI YANG RGYAL
 SRAS 'PHAGS PA'I SA YIN PAS SA MTHON POR GNAS PA
 DANG, RANG NYID GANG LA GNAS PA'I RTEN DE LA
 MDZES PA BSKYED PA DANG, 'GRO BA'I YID KYI MUN PA
 SEL ZHING TSA GDUNG SEL BAR BYED PA DANG,

This first level, the one called Extreme Bliss, is a level of a
 realized spiritual warrior, and is thus similar to this moon. If
 we reach this place, we are at a high level, and we make
 wherever we are living into a place of beauty. We also act to

dispel the darkness in the minds of beings, and to remove the heat of the torment they feel.

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[4]

ZLA BA DANG CHOS MTHUN SBYAR NAS SA'I YON TAN
 BSTAN PA'I SGO NAS MJUG BSDUS TE 'CHAD PA LA, DE
 LTAR RGYAL BA'I SRAS KYI YID LA RAB GNAS
 SHING, ,ZHES PA MAN CHAD KYI GZHUNG RNAMS
 GSUNGS,

The root text itself presents the high qualities of this level in a summary way by comparing it to the metaphor of the moon. It does so in the lines that start from “This is exactly how it resides...” and continue on down.

%The full verse reads as follows:

This is exactly how it resides, high,
 In the mind of a child of the Victors;
 This is a kind of bliss
 Where one lends beauty
 To this highest place
 With their light.
 Like a jewel carved from pure crystal,
 It clears away the deepest darkness
 Of the night, and thus they triumph.

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[5]

GNYIS PA GZHUNG DON DNGOS BSHAD PA LA, RDZOGS
 PA'I BYANG CHUB SEMS LTA DANG PO, ,ZHES SOGS
 GSUNGS, DE NI RING DU SONG BAR BLO YANG LHAG
 PAR 'GYUR ZHES PA'I SKABS SU,

Here is the second major section in our presentation: our explanation of the actual meaning of the root text. We begin with the lines that speak about “the first state of mind,” and continues up through, “Because they have gone to a distance, their mind exceeds those of the others as well.”

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[6]

MTHA' DPYAD PA LA, NYAN RANG RIGS KYI SGO NAS
 ZIL GYIS GNON TSUL BSHAD PA, BLO'I SGO NAS ZIL GYIS

GNON TSUL BSHAD PA, DE DAG GI GRUB DON BSHAD
PA DANG GSUM,

We will analyze these lines in detail by going through three steps: explaining how those on the first level outshine listeners and self-made buddhas by virtue of their family; how they outshine others by virtue of their state of mind; and the conclusions we can draw from these points.

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[7]

DANG PO LA, DON DAM PA'I SEMS BSKYED DANG PO
THOB NAS, NYAN RANG RIGS KYI SGO NAS ZIL GYIS
GNON PA YIN TE, BYAMS PA'I RNAM THAR GYI MDO
LAS,

Here is the first of these three. Once a person has attained the
first level of the ultimate wish for enlightenment, they already
outshine listeners and self-made buddhas. As the *Life Story of
Maitreya* puts it,

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[8]

RIGS KYI BU 'DI LTA STE DPER NA, RGYAL PO'I BU SKYES
 NAS RING POR MA LON PA, RGYAL PO'I MTSAN DANG
 LDAN PA NI, BLON PO'I TSOGS RGAN PO GTZO BOR
 GYUR PA THAMS CAD KYANG, RIGS KYI BDAG NYID CHE
 BA'I DBANG GIS ZIL GYIS GNON TO,,

O child of noble family, it's like one of those examples that people talk about. There is a son of a king. Within moments of his birth, he already possesses the name of the king, and so solely by virtue of the greatness of his family he already outshines even the most senior of the many ministers who advise his father.

[9D]

DE BZHIN DU BYANG CHUB SEMS DPA' LAS DANG PO
BA BYANG CHUB TU SEMS BSKYED NAS RING POR MA
LON PA, DE BZHIN GSHEGS PA CHOS GYI RGYAL PO'I
RIGS SU SKYES PAS KYANG, BYANG CHUB KYI SEMS
DANG SNYING RJE'I DBANG GIS NYAN THOS DANG,
RANG SANGS RGYAS YUN RING DU TSANGS PAR SPYAD
PA RNAMS ZIL GYIS GNON TO,

This is also true of a fledgling spiritual warrior who has had the wish for enlightenment for only a short time--one newly born into the family of Those Gone Thus, the Kings of the Dharma. By the power of their wish and compassion they outshine listeners and self-made buddhas who have themselves been on the path of purity for an extremely long time.

[10]

RIGS KYI BU 'DI LTA STE, DPER NA, NAM MKHA' LDING
GI DBANG PO CHEN PO'I PHRUG GU SKYES NAS RING
POR MA LON PA GSHOG PA'I RLUNG GI SHUGS DANG,

MIG YONGS SU DAG PA'I YON TAN GANG YIN PA DE NI,
DE LAS GZHAN PA'I BYA'I TSOGS MA LUS PA RGAS PAR
GYUR PA THAMS CAD LA YOD PA MA YIN NO,,

Consider, too, O Child of Noble Family, the offspring of the great lord of the garudas—within even just a short time after their birth—possesses the fine qualities of being able to soar with might upon the wind, and to see with extraordinary clarity. These are qualities that are not possessed by any of the many other kinds of birds, even though they may be grown into maturity.

[11B]

,DE BZHIN DU BYANG CHUB SEMS DPA' BYANG CHUB TU
SEMS DANG PO BSKYED PA, DE BZHIN GSHEGS PA NAM
MKHA' LDING GI DBANG PO CHEN PO'I RIGS GYI
BRGYUD DU YANG DAG PAR BYUNG BA, NAM MKHA'
LDING GI DBANG PO'I PHRUG GU THAMS CAD MKHYEN
PA NYID DU SEMS BSKYED PA'I GSHOG PA'I STOBS KYIS
PHA ROL GNON PA DANG,

A bodhisattva who has just reached the Wish for enlightenment is the same. They have taken now a pure birth into the family line of the great lords of the garudas, the Ones Gone Thus. And these offspring of these lords of the garudas possess a certain power of their wings: the power of having

reached the Wish to become omniscient. And by this power they outshine all others.

[12]

LHAG PA'I BSAM PA YONGS SU DAG PA'I MIG GI YON
TAN GANG YIN PA DE NI, BSKAL PA BRGYA STONG DU
NGES PAR 'BYUNG BA'I NYAN THOS DANG, RANG
SANGS RGYAS THAMS CAD LA YOD PA MA YIN NO ZHES
BYA BA LA SOGS PA GSUNGS PA BZHIN NO, ,ZHES
GSUNGS PA'I PHYIR,

This power and the quality of their perfect vision—
meaning their willingness to take personal
responsibility for others—is something which is not
possessed even by those listeners and self-made
buddhas who have practiced renunciation for
hundreds or even thousands of eons.

[B13]

DE YANG RIGS TZAM GYI SGO NAS ZIL GYIS GNON PA
MA YIN TE, RIGS KHYAD PAR CAN BSOD NAMS KYI
TSOGS KHYAD PAR CAN GYI ZIL GYIS GNON PA'I DON
YIN PA'I PHYIR,

Now you should understand that when we say that the
bodhisattva outshines others by virtue of their family, that's not
all that it means. This is because when we say that the
bodhisattva outshines others by virtue of belonging to an
extraordinary family, what we mean is that they outshine them

by virtue of having amassed an extraordinary collection of merit.

[14]

DER THAL, SA 'DIR RIGS KHYAD PAR CAN DANG BSOD
NAMS KYI ZIL GYIS GNON PA'I TSUL DANG, SA BDUN
PAR BLO'AM YE SHES KHYAD PAR CAN GYI SGO NAS ZIL
GYIS GNON PA'I TSUL DE 'CHAD PAR BYED PA'I PHYIR,
RIGS TZAM DANG BSOD NAMS KYI TSOGS TZAM NYAN
RANG LA YANG YOD PA'I PHYIR,

It is so, because we see descriptions of how at this particular bodhisattva level the bodhisattva outshines others both by virtue of their extraordinary family and their merit; and descriptions as well of how, at the seventh bodhisattva level, they outshine others by virtue of their extraordinary state of mind, or wisdom. Furthermore, even listeners and self-made buddhas possess a basic form of both a family, and a collection of merit.

[15]

THEG CHEN GYI RIGS TZAM GYI SGO NAS TSOGS SBYOR
GYI SKABS SU YANG ZIL GYIS GNON PA YIN TE, MDO DE
NYID LAS,

Moreover, outshining others simply by virtue of belonging now to the greater way is something that is also happening even at the paths of accumulation and preparation. As the same text says,

[16]

RIGS KYI BU 'DI LTA STE DPER NA RDO RJE RIN PO CHE
NI CHAG KYANG GSER GYI RGYAN KHYAD PAR DU
'PHAGS PA THAMS CAD ZIL GYIS GNON CING, RDO RJE
RIN PO CHE'I MING YANG MI 'DOR LA, DBUL BA THAMS
CAD KYANG RNAM PAR BZLOG GO,

O child of noble family, it's like this. Take, for example, a diamond gem. Even if it is broken, it outshines in its value even the most highly prized ornament made of gold. And even if it is broken, it does not lose the name of "diamond," and still has the power to obliterate any form of poverty.

[17]

RIGS KYI BU DE BZHIN DU THAMS CAD MKHYEN PAR
SEMS BSKYED PA'I RDO RJE RIN PO CHE NAN TAN DANG
BRAL YANG, NYAN THOS DANG RANG SANGS RGYAS
KYI YON TAN GYI GSER GYI RGYAN THAMS CAD ZIL
GYIS GNON CING, BYANG CHUB SEMS DPA'I MING YANG
MI 'DOR LA 'KHOR BA'I DBUL BA THAMS CAD KYANG
RNAM PAR BZLOG GO, ZHES GSUNGS PA'I PHYIR,

O child of noble family, it's the same with someone who possesses the diamond gem of having reached the Wish for omniscience. Even if this person lacks passion in their practice, they still outshine the gold jewelry of the high qualities of the listeners and self-made buddhas. And neither do they, even without this passion, lose the name of "bodhisattva." Finally

too, they obliterate all forms of the poverty of the wheel of pain.

[18]

BSLAB BTUS LAS, SPYOD PA NAN TAN DANG BRAL BA'I
BYANG CHUB SEMS DPA' LA MI BRNYAS PA'I KHUNGS SU
MDZAD PA GANG ZHIG ,SPYOD PA NAN TAN DANG
BRAL BA'I SA THOB PA'I BYANG SEMS MED PA'I PHYIR,

And this is true further (a) because the *Compendium of the Trainings* uses this selection from scripture as its source when it discusses how we should never disparage even a bodhisattva who lacks passion in their activities; and (b) because there is no such thing as bodhisattva who has reached any bodhisattva level at all and still could lack passion for the activities of a bodhisattva.

BLO'I SGO NAS ZIL GYIS GNON TSUL BSHAD PA LA, SA
'DIR RIGS KYI SGO NAS ZIL GYIS GNON NUS NA, BLO'I
SGO NAS GANG NAS ZIL GYIS GNON NUS PA YIN ZHE
NA,

How then does a person outshine others by virtue of their state of mind? If a person at this level is able to outshine others by virtue of their family, at what point do they gain the ability to outshine others by their state of mind?

[20 JASON]

BLO'AM YE SHES KHYAD PAR CAN GYI SGO NAS SA
BDUN PA RING DU SONG BA THOB PA DE'I TSE NA ZIL
GYIS GNON NUS PA YIN TE,

It is when one reaches the seventh level, Gone Farther, that we are able to outshine others by virtue of our extraordinary state of mind, or wisdom.

SA BCU PA'I MDO LAS, KYE RGYAL BA'I SRAS DAG 'DI
LTA STE, DPER NA, RGYAL PO'I RIGS SU SKYES PA'I
RGYAL PO'I MTSAN DANG LDAN PA NI, SKYES PA TZAM
GYIS RGYAL PO'I BYIN GYIS BLON PO'I TSOGS THAMS
CAD ZIL GYIS GNON GYI, RANG GI BLO'I STOBS KYIS
RNAM PAR DPYAD PAS NI MA YIN NO,,

And this is true because *Sutra on the Ten Levels* says,

O children of the Victors! Here's the way it is. Take, for example, a child who has been born into a royal family, and possesses already the name of the King. Merely by being born, he or she outshines—by virtue of their father's line—the whole council of the King's ministers. They do not, however, outshine these ministers by the power of his or her mental capacity: through their mental powers of discrimination.

NAM DE NAR SON PAR GYUR PA DE'I TSE RANG GI BLO'I
STOBS BSKYED PAS, BLON PO'I BYA BA THAMS CAD LAS
NI SHIN TU 'DAS PA YIN TE, KYE RGYAL BA'I SRAS DAG
DE BZHIN DU BYANG CHUB SEMS DPA' YANG, SEMS
BSKYED MA THAG TU LHAG PA'I BSAM PA'I CHE BA
NYID KYIS, NYAN THOS DANG RANG SANGS RGYAS
THAMS CAD ZIL GYIS GNON GYI, RANG GI BLO'I STOBS
KYIS RNAM PAR DPYAD PA NI MA YIN NO,,

When though the child grows up, then the power of
his or her mind develops; and then its power far
surpasses anything the ministers could do. And it's
the same, o children of the Victors, for the spiritual
warrior. The instant after they reach the Wish for
enlightenment, they already outshine each and every
listener and self-made Buddha, by the simple virtue
of the greatness of their sense of personal
responsibility. But they do not outshine them by the
power of their intellect, their powers of
discrimination.

BYANG CHUB SEMS DPA' SA BDUN PA 'DI LA GNAS PA'I
BYANG CHUB SEMS DPA' NI, RANG GI YUL SHES PA'I CHE
BA LA GNAS PAS, NYAN THOS DANG RANG SANGS
RGYAS KYI BYA BA THAMS CAD LAS SHIN TU 'DAS PA
YIN NO,,ZHES GSUNGS PA'I PHYIR,

A spiritual warrior who has gained the seventh bodhisattva level, because of the great heights they have reached in understanding the object before their mind, has utterly surpassed anything that a listener or self-made buddha could have done.

'O NA SA BDUN PA 'DIR BLO'I SGO NAS ZIL GYIS GNON
NUS PA'I RGYU MTSAN JI LTA BU ZHE NA, DE LA GZHAN
LUGS DGAG PA, RANG LUGS BZHAG PA, RTZOD PA
SPONG BA GSUM LAS, DANG PO LA,

You may ask, "Well then, what exactly is the reason that spiritual warriors outshine listeners and self-made buddhas by way of their state of mind at this seventh level?"

We will answer this question in three steps: refuting the opponent's position; presenting our own position; and then countering the opponent's objections. Here is the first: refuting the opponent's position.

KHA CIG NA RE, SA DRUG PA MAN CHAD DU SHES SGRIB
SPONG BA'I NUS PA MED, SA BDUN PA'I GNAS SKABS SU
DE SPONG BA'I NUS PA YOD PA'I RGYU MTSAN GYIS YIN
NO, ,ZHES ZER,

#1 Now suppose someone comes and claims: "The reason they outshine them is that—from the sixth bodhisattva level on down—one lacks the ability to eliminate the obstacles to omniscience. But at the point of the seventh bodhisattva level, one does possess this ability."

KHA CIG SA DRUG PA MAN CHAD DU TING NGE 'DZIN
LA THOD BRGAL DU SNYOM PAR 'JUG PA MED, BDUN
PA'I GNAS SKABS SU DE YOD PA'I RGYU MTSAN GYIS YIN
NO ZHES ZER,

#2 Or suppose someone comes along and claims: "The reason they outshine them is, rather, that bodhisattvas at the sixth level on down have not yet mastered the ability to alternate between meditative levels, whereas at the seventh level, they have."

KHA CIG SA BDUN PA'I YE SHES KYIS DE MA THAG TU
PHYIR MI LDOG PA'I SA BRGYAD PA THOB NUS PA'I
RGYU MTSAN GYIS YIN NO ZER,

#3 Or suppose someone comes and makes yet another claim: "They outshine them because someone who has attained the wisdom of the seventh bodhisattva level is then immediately able to achieve the unstoppable eighth bodhisattva level."

KHA CIG SA BDUN PA'I GNAS SKABS SU KHO BO LAM DU
'JUG PAR BYA'O SNYAM PA'I 'BAD RTZOL YOD KYANG,
MDO LA SOGS PA'I CHOS KYI MTSAN MA MNGON DU
BYED MI DGOS DRUG PA'I GNAS SKABS SU DE DGOS PA'I
RGYU MTSAN GYIS YIN NO, ,ZER NA,

#4 Yet someone else may come along and make the following claim. "The reason that they outshine them is that—even

though at the point while they are on the seventh bodhisattva level the person must exert effort, saying to themselves, ‘I will practice the path’—they need no longer bring to mind the accoutrements of the Dharma: sutras and the rest. At the sixth level though, they do need to do so.”

[29 BETS]

DE'I LUGS DANG PO MI 'THAD DE, LUGS 'DIR GANG ZAG
BDEN PAR 'DZIN PA'I BDEN 'DZIN THAMS CAD NYON
MONGS CAN GYI MA RIG PA YIN PAS, DE SLAR MI SKYE
BA'I TSUL GYIS SPONG BA LA DE'I SA BON ZAD PAR
SPONG DGOS,

The first of these positions is incorrect, for the following reason. In this system, each and every form of the tendency to hold things as real where you hold the person as being real is a mentally-afflicted type of ignorance. In order to eliminate this ignorance in a way that will prevent it from ever occurring again, you must eliminate its seeds in their entirety.

[30 EVERYBODY D]

DE'I SA BON SPANGS PA'I SPANGS PA DE YANG NYAN
RANG DGRA BCOM PA RNAMS DANG SPANGS RIGS
THUN MONG BA YIN PAS, SA BDUN PA'I SKAD CIG THA
MA'I YE SHES LA BDEN 'DZIN GYI SA BON SPONG BA'I
NUS PA YOD KYANG, DE TZAM GYIS SHES SGRIB SPONG
BA'I NUS PA YOD PAR 'JOG MI NUS SHING,

Moreover, the state where you have eliminated these seeds is something which is of the same type as the state where enemy destroyers of the listener and self-made types have eliminated them. Therefore even though the wisdom of the final moment of the seventh bodhisattva level does possess the ability to eliminate the seeds of thinking things are real, we wouldn't merely on the basis of this be able to say that they had the ability to eliminate their obstacles to omniscience.

SA BON DE LAS GZHAN PA'I GNYIS SNANG 'KHRUL PA'I
BAG CHAGS SHES SGRIB TU BYAS NAS DE GNYEN PO
BAR CHAD MED LAM GYIS SPONG BA'I 'GO RTZOM PA NI
SA BRGYAD PA MA THOB KYI BAR DU MI RUNG BA'I
PHYIR,

And it would be incorrect to say that mental seeds for the mistake of seeing things in a dualistic way which were other than those seeds could be obstacles to omniscience; and that one reached the ability to begin eliminating those seeds with their antidote—an uninterrupted path—when they achieved the eighth bodhisattva level.

[32 EVERYBODY D]

LUGS GNYIS PA MI 'THAD DE, BRDA' RNYING LA SNREL
ZHI ZHES PA DE, TING NGE 'DZIN LA RIM PA CHOL BAR
SNYOM PAR 'JUG PA'I DON YIN PAS DE SA DRUG PA'I
GNAS SKABS SU YOD PAR MA ZAD, TSOGS SBYOR GYI
GNAS SKABS SU YANG YOD PA'I PHYIR,

The second position is also wrong, for the following reason. The meditation mentioned is referred to with an ancient word called *nelshi*. This refers to a type of balanced meditation where your concentration slips through different levels in a shuffled order. This type of meditation *is* possessed at the sixth bodhisattva level. Not only that, but it is even possessed at the paths of accumulation and preparation.

[33 EVERYBODY B]

LUGS GSUM PA MI 'THAD DE, SA BDUN PA'I YE SHES DE
KHO KHO RANG YIN PA'I RGYU MTSAN GYIS ZIL GYIS
GNON ZHES PA TZAM DU SNANG BAS DOGS PA SO NA
GNAS PA'I PHYIR,

The third position is also wrong, because it amounts to saying nothing more than that seventh-level bodhisattvas outshine the others because their wisdom is itself; and so the question remains unresolved.

[34 EVERYBODY B]

LUGS BZHI PA YANG MI 'THAD DE, SPYIR BYANG CHUB
SEMS DPA' RNAMS KYIS, SA DRUG PA MAN CHAD DU DE
KHO NA NYID MTSAN BCAS RTZOL BCAS KYI SGO NAS
RTOGS, SA BDUN PA'I GNAS SKABS SU MTSAN MED
RTZOL BCAS KYI SGO NAS RTOGS, BRGYAD PA'I GNAS
SKABS SU MTSAN MED RTZOL MED KYI SGO NAS RTOGS
KYANG, 'DIR DE KHO NA NYID RTOGS PA'I YE SHES KYIS

DE KHO NA NYID RTOGS TSUL KHYAD PAR BA ZHIG GI
SGO NAS 'JOG PA'I PHYIR,

The fourth position above is also wrong, because in general spiritual warriors on the sixth level and below realize suchness through signs and must make effort to do so. Spiritual warriors who have reached the seventh level must still make effort to realize suchness, but do so without signs. On reaching the eighth level, however, spiritual warriors realize suchness both without effort and without signs. And so what we are talking about here is established because the person is possessed of a truly extraordinary way of perceiving suchness through that wisdom which grasps suchness.

[1 Carol Dean]

KHA CIG ,SA BDUN PAR MTSAN MED KYI SGO NAS
RTOGS PA'I DON STONG NYID KYI SGRA SPYI BRGYUD
MI DGOS PA LA BYED ZER NA,

Now suppose someone comes and makes the following claim:
"What does it mean when we say that bodhisattvas on the seventh level perceive suchness 'without signs'? It refers to the fact that they no longer need to perceive emptiness through the medium of a descriptive mental image."

[2 Alistair Hla]

DE MI 'THAD DE, 'GREL BSHAD LAS, RANG GI BLOS
RNAM PAR DPYAD PAS KYANG ZHES BYA BA NI SHES

RAB KYIS RANG BZHIN MED PAR SHES PA'I SGO NAS
ZHES STON TE DE LTAR LUNG GI SGO NAS NI MA YIN
PA'O, ,ZHES DANG,

This claim is mistaken because as *The Explication* states:

When they say "You also examine it with your own mind," what they mean is "through using your wisdom to see that nothing has any nature of its own," and so it's talking about not doing it through reliance on a text.

MDO LA SOGS PA'I MTSAN MA MNGON SUM DU MI
BYED PAR 'JUG PAR BYA'O ZHES GSUNGS PA'I PHYIR,

This same text also states,

They engage in it without bringing the signs of
sutras and such to mind.

(§ *The Explication of 'Entering the Middle Way,' Section One*, by Master Jayananda, ACIP digital text TD3870-1, ff. 70a-70b, and 69a. The version available to us, the Derge Tengyur, gives the quotations as follows:

RANG GI BLOS RNAM PAR DPYAD PAS KYANG ZHES BYA
BA NI RANG GI SHES RAB KYIS RANG BZHIN MED PAR
YONGS SU SHES PA'I SGO NAS SO ZHES PA'I DON TO, ,DE
LTAR LUNG GI SGO NAS MA YIN PA'O,

and

MDO LA SOGS PA'I MTSAN MA MNGON DU MI BYED PA
DANG, RTZOL BA DANG BCAS PA DANG, MTSAN MA
MED PA'I LAM ZHES BRJOD PAR BYA'O, ,

[3 Rebecca]

` RANG LUGS LA, SA BDUN PA NAS BLO'I SGO NAS ZIL
GYIS GNON NUS PA'I RGYU MTSAN YANG YUL KHYAD
PAR CAN ZHIG ,YUL CAN KHYAD PAR CAN ZHIG GIS
RTOGS TSUL KHYAD PAR CAN ZHIG GI SGO NAS 'JOG PA
YIN TE,

Here then is our own position. The reason why, starting from the seventh bodhisattva level, a bodhisattva outshines those of lesser levels by virtue of his or her state of mind is the following. They are said to outshine the others because a very special subject state of mind is used to perceive a very special object by means of a very special method of perception.

YUL KHYAD PAR CAN SA LNGA PA MAN CHAD KYI
NGOS SKAL GYI DRI MA SPANGS PA'I 'GOG PA YANG
DAG PA'I MTHA' LA,

The object in this case is special, because we are talking about the ultimate end which is a cessation in which we have eliminated those impurities which are the particular

responsibility of the fifth and lower bodhisattva levels to eliminate from us.

YUL CAN SHER PHYIN GYI NYAMS LEN LHAG PAR THOB
PA'I 'GOG PA'I SNYOM 'JUG THUN MONG MA YIN PA
ZHIG GIS,

The subject state of mind here is also special: it is a unique, deep meditation of the cessation type wherein one has attained a remarkable stage in your practice of the perfection of wisdom.

RTOGS TSUL BYA RDZOGS KYI THUNG MTHA'I SKAD CIG
MA GCIG LA, GNYIS SNANG NUB PA'I SGO NAS PHAR
SNYOM PAR 'JUG PA DANG, BYA RDZOGS KYI SKAD CIG
MA GCIG LA GNYIS SNANG NUB PA DE LAS LDANG NUS
PA'I RGYU MTSAN GYIS YIN PA'I PHYIR,

How then is the *way* in which they perceive this object special? They are capable, within a microsecond—within one of those shortest moments of time in which any action can be performed—of dropping into a deep state of meditation wherein all duality has subsided. And they are able as well to come out of this meditation—this state in which duality has subsided—in the same amount of time. This then is the reason why the way in which they perceive this object is special.

[4 Bets Hla]

SA BDUN PA'I GNAS SKABS SU 'JUG LDANG DE LTAR
BYED PA YIN TE, MDO SDE SA BCU PA LAS,

Now it is the case that these bodhisattvas go into this meditation, and come out of it, in this particular way during the seventh bodhisattva level, because the *Sutra on the Ten Bodhisattva Levels* says,

KYEE RGYAL BA'I SRAS DAG BYANG CHUB SEMS DPA'I
SA DRUG PA MAN CHAD BYANG CHUB SEMS DPAS
[DPA'] 'GOG PA LA SNYOM PAR 'JUG STE, BYANG CHUB
SEMS DPA'I SA BDUN PA 'DI LA GNAS PA'I BYANG CHUB
SEMS DPA' NI, SEMS KYI SKAD CIG DANG SEMS KYI
SKAD CIG LA YANG 'GOG PA LA SNYOM PAR 'JUG CING
LDANG STE, 'GOG PA MNGON SUM DU BYAS ZHES NI MI
BYA'O, ,ZHES GSUNGS PA'I PHYIR DANG,

O children of the victorious Buddhas; think about the cessation meditation that bodhisattvas on the sixth bodhisattva level on down engage in. A bodhisattva staying on the seventh bodhisattva level also does this same cessation meditation, but they enter into and rise from it from one instant of the mind to the following instant. And so you should never say of them that they bring about this cessation.

'JUG PA LAS, RING DU SONG 'DIR 'DI NI SKAD CIG
DANG, ,SKAD CIG LA NI 'GOG PAR 'JUG 'GYUR
ZHING, ,ZHES GSUNGS PA'I PHYIR,
And as *Entering the Middle Way* itself says,

Here at the level known as "gone afar,"
They enter into the cessation
From one moment to the next.

KHA CIG BYA RDZOGS KYI THUNG MTHA'I SKAD CIG
MA GCIG NYID LA GNYIS SNANG NUB PA'I SGO NAS 'JUG
LDANG GNYIS KA BYED ZER NA,
Now suppose someone comes and makes the following claim:

These bodhisattvas both enter and come out of this
meditation, in which all duality has subsided, within
the space of but a single one of those instants which
is the smallest measure of time: the shortest amount
of time in which one can complete an action.

MI 'THAD DE, DE LTAR YIN NA LDANG BA'I BYA BA
DANG, 'JUG PA'I BYA BA GNYIS CHA SHAS SU SONG BAS
BYA RDZOGS KYI THUNG MTHA' SKAD CIG MA DE
THUNG MTHA'I SKAD CIG MA MA YIN PA'I SKYON YOD
PA'I PHYIR,

But that's incorrect, because of the following problem. If that
were the way it is, then there would be two parts to that single
instant: one part in which the bodhisattva went into the

meditation, and one where they came out. And then this smallest instant of time, the briefest instant in which one can do something, would no longer be a smallest instant of time.

DE LTAR NA LDANG BA'I BYA BA DANG 'JUG PA'I BYA BA
GNYIS BYA RDZOGS KYI SKAD CIG MA YIN PA'I PHYIR
RO,,

As such, both actions—the rising from the meditation and the entering into the meditation—are things which each require one of those instants which is the smallest amount of time in which one can do something.

[6 Evan]

SA 'DIR DE LTA BU'I LDANG 'JUG KHYAD PAR CAN BYED
NUS PA'I RGYU MTSAN YOD DE,

Now there is a specific reason why, at this level, one possesses the ability to perform this kind of extraordinary rising from and entering into the meditation.

DRUG PA'I GNAS SKABS SU SHER PHYIN GYI NYAMS LEN
LHAG PAR THOB KYANG; THABS MKHAS KYI PHAR
PHYIN GYI NYAMS LEN LHAG PAR MA 'THOB, SA 'DIR
THABS MKHAS KYI PHAR PHYIN GYI NYAMS LEN LHAG
PAR THOB PA'I PHYIR,

And this is true because, even though on the sixth bodhisattva level the bodhisattva has gained an extraordinary practice of

the perfection of wisdom, they have not yet attained an extraordinary practice of the perfection of skillful means. At this seventh level though, one does attain an extraordinary practice of the perfection of skillful means.

BYANG CHUB SEMS DPA' RNAMS KYIS SHER PHYIN GYI
NYAMS LEN LHAG PAR THOB PA'I SGO NAS LAM BGROD
TSUL KHYAD PAR CAN YOD DE,

Bodhisattvas have a unique way of traveling the path, through having attained a special level of practice in the perfection of wisdom.

DRUG PA'I GNAS SKABS SU 'GOG PA'I SNYOM 'JUG THUN
MONG MIN PA 'THOB,

During the sixth bodhisattva level, we attain an uncommon type of cessation meditation.

SA BDUN PA'I GNAS SKABS SU 'GOG PA YANG DAG PA'I
MTHA' LA MTSAN MED RTZOL BCAS KYI SGO NAS 'JUG
LDANG KHYAD PAR CAN BYED PA'I YON TAN THOB,

During the seventh bodhisattva level, we attain the good quality of being able, in an extraordinary way, to enter into and rise from a meditation upon cessation in the form of the ultimate end, without signs but with effort.

SA BRGYAD PA'I GNAS SKABS SU MTSAN MED RTZOL
MED KYI SGO NAS 'JUG LDANG BYED PA'I YON TAN
THOB PA'I RGYAL BA [SRAS?] RNAMS KYIS 'GOG LAS
SLONG DGOS PAR GSUNGS PA'I PHYIR,

And during the eighth bodhisattva level, bodhisattvas attain the good quality where they can enter into and arise from cessation meditation in a way which is both free of signs and free of effort. And then, it is said, they must come out of this cessation.

[8 Jason Hla]

DE LTA BU'I 'JUG LDANG KHYAD PAR CAN BYED PA LA
THABS MKHAS KYI PHAR PHYIN GYI NYAMS LEN LHAG
PAR 'THOB DGOS PA'I RGYU MTSAN YOD DE,

Now there's a reason why someone would have to attain this special kind of practice of the perfection of skillful means, where they can enter into and rise out of this meditation in this extraordinary way.

SO SO SKYE BO'I GNAS SKABS SU DE KHO NA NYID LA
GNYIS SNANG MA NUB PAS DUS THUNG NGU LA 'JUG
LDANG BYED PA MI DKA' YANG,

During that time when one is still an ordinary person, it's not difficult for them to enter into and rise from a meditation in a short amount of time, because they are not in a state where duality with regards to suchness has subsided.

RGYAL SRAS 'PHAGS PA'I SKABS SU DE KHO NA NYID LA
GNYIS SNANG NUB PA'I SGO NAS 'JUG LDANG BYED PA
DKA' BA'I PHYIR,

But at the point when one is a realized being who is a bodhisattva, it is difficult to go into and come out of a meditation on suchness where duality has subsided.

[9 Rob Hag]

` RTZOD PA SPONG BA LA, KHA CIG NA RE, DON DAM
PA'I SEMS BSKYED MA THAG PA'I BYANG SEMS KYIS
RANG RGYUD KYI THEG CHEN SEMS BSKYED DANG
SNYING RJE CHEN PO DE GNYIS KYIS, NYAN RANG ZIL
GYIS GNON NUS SAM MI NUS,

Here third then is our refutation of the opponent's rebuttal.
Someone may come and say—

Consider a bodhisattva who has just been able to
give birth to the ultimate form of the Wish for
enlightenment. Do the Wish of the greater way and
the great compassion in their mind stream outshine
the listeners and self-made buddhas, or not?

NUS NA MI 'THAD DE, DE'I RGYUD LA DE GNYIS MED
PAR KHAS BLANGS PA DANG 'GAL BA'I PHYIR,

If you say that they do outshine them, then you contradict your earlier position that this bodhisattva no longer possesses those two in their mind stream.

MI NUS NA MI 'THAD DE, BYAMS PA'I RNAM THAR GYI
MDO DANG PO'I SKABS SU, SEMS BSKYED NAS RING
POR MA LON ZHES PA DANG, BYANG CHUB KYI SEMS
DANG SNYING RJE'I DBANG GIS ZHES DANG, MDO PHYI
MA'I SKABS SU, SEMS DANG PO BSKYED PAS ZHES
DANG, SA BCU PA LAS KYANG, SEMS BSKYED MA THAG
TU LHAG PA'I BSAM PA'I CHE BA NYID KYI [*KYIS] ZHES
PA DANG 'GAL BA'I PHYIR DANG,

If you say that they don't outshine them, then you're wrong, because you then contradict the following statements: the first sutra reference, the *Life Story of Maitreya*, where it mentions "a spiritual warrior who has had the wish for enlightenment for only a short time," as well as "by the power of their wish and compassion"; the latter sutra reference, where it says "just reached the Wish for enlightenment"; and the *Ten Levels*, where it mentions "The instant after they reach the Wish for enlightenment . . . by the simple virtue of the greatness of their sense of personal responsibility."

DE NAS BZUNG STE DE NI THOB PAR GYUR PA YI, ZHES
PA'I SEMS BSKYED DE YANG DON DAM PA'I SEMS
BSKYED LA BYED PA'I PHYIR ZER NA,

And furthermore, you are wrong because the Wish
for enlightenment mentioned in the statement that
begins with "From this point on, because of what
they have attained" is referring to the ultimate Wish
for enlightenment.

[10 Ted Hla]

BYANG SEMS RGYUN MTHA' BA'I RGYUD LA THEG CHEN
SEMS BSKYED YOD PAR THAL, THEG CHEN MTHONG
LAM BAR CHAD MED LAM PA'I RGYUD LA THEG CHEN
SEMS BSKYED YOD PA'I PHYIR,

Are you saying there is a Wish for enlightenment of the greater
way in the mind stream of a bodhisattva who is at the final end
of the stream? Because there is a Wish for enlightenment of the
greater way in the mind stream of a person who is on the
uninterrupted path inside the path of seeing of the greater way.

'DOD NA, DE'I RGYUD KYI THEG CHEN SEMS BSKYED
CHOS CAN, BDEN 'DZIN GYI BAG CHAGS KYIS BSLAD
PA'I SHES PA YIN PAR THAL, STONG NYID MNGON SUM

DU RTOGS PA'I MNYAM BZHAG YE SHES MA YIN PA'I
SLOB PA'I SHES PA YIN PA'I PHYIR,

Suppose you agree. Let's consider the Wish for the enlightenment of the greater way that's present in this person's mental stream. Are you saying that it's a state of mind which is infected by a mental seed for holding things as existing in truth? Because it is a state of mind of a person who is still learning which is not the meditative wisdom which directly perceives emptiness.

KHYAB STE, t'IK CHEN LAS, DE YANG SANGS RGYAS KYI
SA MA 'THOB TSUN CHAD DU MA RIG PA'I BAG CHAGS
KYIS MA BSLAD PA'I SHES PA NI 'PHAGS PA RNAMS KYI
MNYAM GZHAG YE SHES MIN PA MED LA ZHES SOGS
GSUNGS PA'I PHYIR,

It is so necessarily the case, because the *Great Commentary* has those lines that include—

Moreover, there is no state of mind that exists prior to the attainment of enlightenment which is not the meditative wisdom of a realized being but which is still not infected by the mental seed for ignorance.

'DOD NA, GNYEN PO 'GAG 'GYUR GYI TSUL GYIS SPANG
BYA 'GAG 'GYUR SPONG BAR THAL, RGYUN MTHA' BA'I
RGYUD LA SHES SGRIB YOD PA'I PHYIR,

Suppose you agree. Isn't it the case then that they eliminate undesirable qualities at this point in a way where both the antidote state of mind and the thing it eliminates blink out of existence together? Because there does exist an obstacle to omniscience in the mind stream of a person who is at the final end of the stream.

[11 Ven Chukyi]

KHA CIG ,DE'I RGYUD KYI THEG CHEN SEMS BSKYED
YOD KYANG, DE LA RANG YUL BDEN GRUB TU MI
SNANG NGO ZER NA,

Suppose someone claims:

Even though this person possesses the Wish for enlightenment of the greater way in their mind stream, the objects of this state of mind do not appear to it to exist in truth.

YANG DAG KUN RDZOB BDEN PA YOD PAR THAL,
SNANG TSUL DANG GNAS TSUL MTHUN PAR GRUB PA'I
KUN RDZOB BDEN PA YOD PA'I PHYIR,

Are you saying that there's a correct deceptive reality? Because there does exist an example of deceptive reality where the way that something appears matches the way it really is.

DER THAL, BDEN GRUB TU MI SNANG BA'I KUN RDZOB
BDEN PA YOD PA'I PHYIR,

There does too! Because there exists an example of deceptive reality where something doesn't appear to exist in truth.

DER THAL, BYANG SEMS RGYUN MTHA' BA'I RGYUD KYI
THEG CHEN SEMS BSKYED YOD PA NI GANG ZHIG ,DE
LA RANG YUL BDEN GRUB TU MI SNANG BA'I PHYIR,

There does too! Because, first of all, the Wish for the enlightenment of the greater way does exist in the mind stream of a bodhisattva at the end of the stream; and, secondly, the objects which appear to this Wish do not appear to it to exist in truth.

GZHAN YANG NYAN THOS KYI SGOM LAM RDO RJE LTA
BU'I TING NGE 'DZIN LA GNAS PA'I GANG ZAG DES,
LHAG BCAS MYANG 'DAS DANG LHAG MED MYANG
'DAS GNYIS KA CIG CAR DU MNGON DU BYED PAR
THAL,

And are you telling me that a person who is residing in the diamond-like concentration during the path of habituation for a listener achieves, simultaneously, both nirvana with remainder and nirvana without remainder?

NYAN THOS DGRA BCOM PA'I GO 'PHANG THOB MA
THAG PA'I GANG ZAG DE'I RGYUD LA LHAG BCAS
MYANG 'DAS DANG LHAG MED MYANG 'DAS GNYIS KA
YOD PA'I PHYIR,

Because there does exist, in the mind stream of a person who has just attained the state of an enemy destroyer of the listener track, both nirvana with remainder and nirvana without remainder.

DER THAL, GANG ZAG DE'I RGYUD LA LHAG BCAS
MYANG 'DAS YOD PA'I PHYIR,

They do too! Because there does exist, in this person's mind stream, nirvana with remainder.

DE'I RGYUD LA BDEN SNANG DANG BCAS PA'I MYANG
'DAS YOD PA'I PHYIR,

Because there does exist, in this person's mind stream, a nirvana which is still involved with something appearing to exist in truth.

DE'I RGYUD LA BDEN SNANG YOD PA'I PHYIR,
Because there does exist, in this person's mind, the appearance of something existing in truth.

RGYUN MTHA' BA'I RGYUD LA BDEN SNANG YOD PA'I PHYIR,
Because there does exist, in the mind stream of a person who is at the final end of the stream, the appearance of something existing in truth.

[12 Ven Nyingpo]

THEG CHEN MTHONG LAM BAR CHAD MED LAM PA'I RGYUD LA RANG RGYUD KYI THEG CHEN SEMS BSKYED MED KYANG THEG CHEN SEMS BSKYED KYI BSOD NAMS KYI SHUGS YOD PA YIN TE,
Even though it's true that a person who is on the uninterrupted path within the path of seeing of the greater way doesn't possess, in their mind stream, a Wish for the enlightenment of the greater way that belongs in their mind stream, nonetheless it is the case that they possess the power of the merit of the Wish for the enlightenment of the greater way.

DE 'JUG SDOM THOB LA MA NYAMS PA'I GANG ZAG YIN
PA GANG ZHIG , SPYOD 'JUG LAS,

And this is because, first of all, they are a person who has assumed the vow for acting like a bodhisattva, and have not lost this vow. And moreover, the *Guide to the Bodhisattva's Way of Life* says—

,GANG NAS BZUNG STE SEMS CAN KHAMS,
,MTHA' YAS RAB TU BSGRAL BA'I PHYIR,
,MI LDOG PA YI SEMS KYIS SU,
,SEMS NI YANG DAG BLANGS GYUR PA,

Suppose a person is able to take on,
Purely, the Wish—with an unstoppable
State of mind, for they seek
To liberate infinite living beings.

,DE NAS BZUNG STE GNYID LOG GAM,
,BAG MED GYUR KYANG BSOD NAMS SHUGS,
,RGYUN MI CHAD PAR DU MA ZHIG
,NAM MKHA' MNYAM PA RAB TU 'BYUNG,

,ZHES GSUNGS PA'I PHYIR,

From that moment on,
There occurs in them
The power of merit—even if
They are sleeping, or even if
They aren't paying attention;
And the power will come
In masses, uninterrupted,
Equal to the sky itself.

DE LTAR YIN KYANG MDO SDE DE RNAMS DANG 'GAL
BA'I SKYON MED DE,

Even those this is the case, there's still no problem here that we
are contradicting those sutras.

RNAM THAR GYI MDO DANG PO'I SKABS KYI BYANG
CHUB TU SEMS BSKYED NAS RING POR MA LON PA ZHES
PA DANG,

Consider first the first quotation from the *Life Story of Maitreya*
that spoke about the spiritual warrior who "has had the wish
for enlightenment for only a short time."

PHYI MA'I SKABS SU BYANG CHUB TU SEMS DANG PO
BSKYED PA ZHES PA DANG,

Consider too the second quotation from the same work, about "a bodhisattva who has just reached the Wish for enlightenment."

SA BCU PA LAS, SKYES PA TZAM ZHES PA'I SKABS KYI
SEMS BSKYED GNYIS PO DE DON DAM SEMS BSKYED LA
BYED PA DANG,

And consider too the quotation from *The Ten Levels* which talks about "the instant after they reach the Wish." These two mentions of the Wish are referring to the ultimate form of the Wish.

MDO DANG PO'I SKABS SU BYANG CHUB KYI SEMS
DANG ZHES PA DANG,

Now let's consider the context of the first sutra where they speak about "by the power of their wish."

PHYI MA'I SKABS SU THAMS CAD MKHYEN PA NYID DU
SEMS BSKYED PA'I ZHES PA DANG,

Consider too the latter context, where they mention "having reached the Wish to become omniscient."

SA BCU PA LAS SEMS SKYES MA THAG TU LHAG PA'I
BSAM PA'I CHE BA NYID KYI ZHES PA'I

And consider finally the part in *The Ten Levels* where they speak about "the instant after they reach the Wish."

GZHUNG GSUM GYI SKABS NAS DNGOS SU BSTAN PA'I
SEMS BSKYED GSUM PO DE KUN RDZOB SEMS BSKYED
LA BYED PA'I PHYIR,

The three Wishes which are mentioned directly in these contexts in these three works all refer to the deceptive form of the Wish.

[13 Vilma Hla]

DANG PO DER THAL, DE GSUM GYI SKABS NAS DNGOS
SU BSTAN PA'I SEMS BSKYED DE, DE NAS BZUNG STE DE
NI THOB PAR GYUR PA YI, ,ZHES PA'I SKABS NAS DNGOS
SU BSTAN PA'I SEMS BSKYED DE LA BYED PA'I PHYIR,

The first is true, because the Wish which is directly mentioned in these three contexts refers to the wish which is mentioned directly in "From this point on, because of what they have attained..."

GZHUNG DES MDO GSUM PO DE'I DON BSDUS NAS
GTAN LA PHAB PA'I PHYIR,

And that's true because this quotation establishes the meaning
of those three sutra references in a summary way.

PHYI MA DER THAL, t'IK CHEN LAS SEMS BSKYED MA
THAG TU ZHES PA NI, SA DANG PO'I SKABS YIN PAS
LHAG PA'I BSAM PA DAG PA'I SEMS BSKYED PA'O, ,ZHES
GSUNGS PA'I PHYIR,

And the latter is so the case, because the *Great Commentary*
states, "When it talks about 'just after they have developed the
wish,' it's talking about the Wish that involves a sense of
personal responsibility, since we're talking about the first
bodhisattva level."

[14 Yat Peng Hla]

DE LTAR MA YIN PAR THAMS CAD DON DAM PA'I SEMS
BSKYED LA BYED PA MI RIGS TE, DE YIN NA MDO SDE DE
DAG LAS [*DANG] 'GAL BA SOGS KYI SKYON DU 'GYUR
BA'I PHYIR DANG,

If it weren't this way, and if we said that all these quotations
were referring to the ultimate form of the Wish, that would be
incorrect. First of all, there would be the problem that we
would contradict the statements from the sutras.

SEMS BSKYED NAS RING POR MA LON PA ZHES SMOS MI
RIGS PA'I PHYIR, DE'I RGYUD LA DE YOD PA'I PHYIR,

And also it would then be incorrect to talk about a time "not long after one had developed the Wish." And that's because they would already have had this kind of Wish in their mind stream.

` GSUM PA DE DAG GIS GRUB DON BSHAD PA LA,
Here next is the third part, where we explain additional conclusions that can be drawn from the above exchange.

MDO SDE SA BCU PA LAS, NYAN RANG LA CHOS KYI
BDAG MED MNGON SUM DU RTOGS PA YOD PAR BSTAN
PA DANG, DE'I SHES BYED KYI LUNG BKOD PA DANG, DE
LA GZHAN GYIS RTZOD PA SPONG BA DANG GSUM,

Our explanation will be made in three parts. First we will show how the *Sutra on the Ten Levels* holds that there does exist the direct perception of the selflessness of phenomena in listeners and self-made buddhas. Then we will set forth scriptural references that support this view. And finally we will overcome our opponent's objections.

DANG PO LA 'GREL PA MDZAD PA'I DGONGS PA GSAL
BAR BSHAD PA DANG, DE NYID SPYOD 'JUG MKHAN PO'I
LUGS SU BSTAN PA DANG GNYIS,

For the first, we'll begin with a clear explanation of the true intent of the author of the commentary; and then secondly we'll demonstrate that this very position is the one held by the Master of the Bodhisattva's Way of Life.

DANG PO LA DNGOS DANG, DOGS PA DPYAD PA GNYIS,

For the first point, we'll start with our explanation, and then go on to clear away certain doubts about it.

DANG PO LA, MDO SDE SA BCU PA LAS, BYANG SEMS SA
DANG PO BAS, NYAN RANG RIGS KYI SGO NAS ZIL GYIS
GNON NUS, BLO'I SGO NAS ZIL GYIS GNON MI NUS PAR
BSHAD PA LA BRTEN NAS,

Now for the first one. The *Sutra on the Ten Levels* says that a first-level bodhisattva outshines listeners and self-made buddhas by virtue of their family; but that they don't outshine them by virtue of their state of mind.

NYAN RANG LA CHOS KYI BDAG MED PHRA MO
MNGON SUM DU RTOGS PA YOD PAR GRUB PA YIN TE,

On the basis of this explanation, we can say that listeners and self-made buddhas *have* perceived the subtle lack of a self to things directly.

DE LTAR MA YIN NA, SA BCU PA'I LUNG DANG 'GAL BA
SOGS RIGS PA GSUM GYIS GNOD PA'I PHYIR,

And this is true because saying this is not the case is a position that is undermined by the three lines of reasoning beginning with contradicting the statement from the *Sutra on the Ten Levels*.

JI LTAR GNOD NA, SHES BYA CHOS CAN, BYANG SEMS
DANG PO BA DES CI YANG MED MAN CHAD LA CHAGS
PA MNGON GYUR BA DANG BRAL BA'I PHYI ROL PA
BZHIN DU, NYAN RANG DGRA BCOM PA STONG NYID
RTOGS PA'I SHES RAB KYI ZIL GYIS GNON NUS PAR
THAL,

And just how would it be undermined? Let's consider every knowable thing there is. Are you saying that a first-level bodhisattva outshines listener and self-made buddhas who are already enemy destroyers by virtue of the bodhisattva's perception of emptiness? So are you saying that these arhats are something like non-Buddhists who have been able to free themselves from manifest attachment for everything from Nothing At All on down?

DE GNYIS PO LA STONG NYID RTOGS PA'I SHES RAB MED
MTSUNGS GANG ZHIG ,BYANG SEMS DE LA STONG
NYID RTOGS PA'I SHES RAB YOD PA'I PHYIR,

This is true firstly because those enemy destroyers and non-Buddhists are just the same in that they both lack the wisdom which perceives emptiness; and secondly because these bodhisattvas do have that wisdom which perceives emptiness.

RTAGS DANG PO DER THAL, NYAN RANG DGRA BCOM
PA LA STONG NYID RTOGS PA'I SHES RAB MED PA'I
PHYIR,

The first reason is so true, because the enemy destroyers of the listener and self-made types lack the wisdom that realizes emptiness.

NYAN RANG DGRA BCOM PA CHOS CAN, PHYI ROL PA
BZHIN DU KHAMS GSUM NA SPYOD PA'I PHRA RGYAS
THAMS CAD MA SPANGS PAR THAL,

Let's consider enemy destroyers of the listener and self-made buddha types. Are you saying that they are similar to non-Buddhists in that they haven't eliminated all the widespread mental afflictions operating in all three realms?

DE THAMS CAD KYI RTZA BAR GYUR PA'I DNGOS PO
RANG BZHIN GYIS GRUB PAR 'DZIN PA'I RTOG PA DANG
'DZIN STANGS DNGOS 'GAL DU ZHUGS PA'I LAM MA
RNYED PA'I PHYIR,

Because they have not discovered the path that overcomes the mode of apprehending functioning things as conceptualized as truly established by way of their self-nature – the root of all subtle obstacles.

DER THAL, DNGOS PO RANG BZHIN MED PAR YONGS SU
SHES PA DANG BRAL BA'I PHYIR,

It is *so* true. Because they lack the total understanding that functional things have no nature of their own.

GZHAN YANG, DE CHOS CAN, GANG ZAG GI BDAG MED
RDZOGS PAR MA RTOGS PAR THAL, GANG ZAG RANG
BZHIN MED PAR MNGON SUM DU MA RTOGS PA'I PHYIR,

Moreover, let's again consider the same people. Are you saying that they haven't yet perceived the lack of a self to a person in its entirety? Because they haven't yet perceived, directly, the fact that a person has no nature of their own.

DER THAL, GDAGS GZHI PHUNG PO RANG NGOS NAS
GRUB PAR 'DZIN PA'I ZHEN YUL SUN 'BYIN MI NUS PA'I
TSUL GYI PHYIN CI LOG GIS BCINGS PA YIN PA'I PHYIR,

And it is *so* true that they haven't, because they are still fettered by the grossly mistaken idea which holds that the thing which is called "me"—the parts of a person—exist from their own side; and they are fettered in a way which doesn't allow them to obliterate the object they think they see.

DER THAL, PHUNG PO RANG BZHIN MED PAR YONGS
SU SHES PA DANG BRAL BA'I PHYIR,

It is *so* the case, because they lack the total understanding that the parts of a person have no nature of their own.

THAL 'GYUR SNGA MA LA KHYAB PA YOD DE,

There is *too* a necessary relationship in the previous absurd statement above.

GDAGS GZHI PHUNG PO RANG BZHIN GYIS GRUB PAR
'DZIN PA'I RTOG PA'I ZHEN YUL SUN PHYUNG MI NUS
PA JI SRID 'JUG GI BAR DU,

Suppose a person has still not been able to obliterate the object they think they see as they hold the thing which is called "me"—that is, their own parts—to exist through some nature of their own.

BTAGS CHOS GANG ZAG RANG NGOS NAS GRUB PAR
'DZIN PA'I RTOG PA'I ZHEN YUL SUN PHYUNG MI NUS
PAR 'JUG PA

So long as this is the case, they will not be able to obliterate the object they think they see as they hold to the thing which is the result of the process of naming—that is, the person—to exist from its own side.

GANG ZHIG ,DE JI SRID 'JUG GI BAR DU DE'I DBANG GIS
LAS BSOG ,LAS DE'I DBANG GIS 'KHOR BAR 'KHOR BA'I
PHYIR,

And so long as this is the case, they will continue—due to this very fact—to collect karma. And—due in turn to this fact—they will continue to circle in the cycle of pain.

DE SKAD DU YANG,

The same point is made in the following work.

RANG 'GREL LAS, LUNG 'DI LAS NI NYAN THOS DANG
RANG SANGS RGYAS RNAMS LA YANG CHOS THAMS
CAD RANG BZHIN MED PAR SHES PA YANG YOD DO, ,

The autocommentary says,

From this quotation, we can understand that
listeners and self-made buddhas as well know that
nothing in the universe has any nature of its own.

ZHES BYA BAR GSAL BAR NGES TE DE LTA MA YIN NA,
DNGOS PO RANG BZHIN MED PAR YONGS SU SHES PA
DANG BRAL BA'I PHYIR,

From this we can ascertain the fact; and if it weren't
that way, then they would be without any
understanding that things had no nature of their
own.

'JIG RTEN PA'I 'DOD CHAGS DANG BRAL BA LTAR DE
DAG KYANG SEMS DANG PO BSKYED PA'I BYANG CHUB
SEMS DPAS KYANG RANG GI BLOS RNAM PAR DPYAD
PAS KYANG ZIL GYIS GNON PAR 'GYUR LA,

And because of that, they would be people who
were free of desire in a worldly way; and then even a
bodhisattva who had just reached that first state of
mind would in fact outshine them, by virtue of his or
her capacity of discrimination.

PHYI ROL PA BZHIN DU 'DI DAG GIS KHAMS GSUM NA
SPYOD PA'I PHRA RGYAS THAMS CAD SPONG BAR YANG
MI 'GYUR RO,,

In that case, these of the lower tracks would be the same as the outsiders: they would not even have eliminated all the widespread mental afflictions that function in the three realms.

GZUGS LA SOGS PA'I RANG GI NGO BO LA DMIGS PAS
PHYIN CI LOG TU 'GYUR BA'I PHYIR,

And that's because they would be mistaken, since they would be seeing some nature of their own in things like forms.

GANG ZAG GI BDAG MED PAR RTOGS PAR YANG MI
'GYUR TE, BDAG TU GDAGS PA'I RGYU'I PHUNG PO LA
DMIGS PA'I PHYIR, ZHES GSUNGS PA'I PHYIR,

Nor would they be someone who had perceived the lack of self to the person, since they would be focusing upon the heaps, which are what we call the "self."*

\$\$From Master Chandrakirti's autocommentary, ff. 226b-227a, T3862.

PHYI MA DER THAL, RIN CHEN PHRENG BA LAS, JI SRID
PHUNG POR 'DZIN YOD PA, ,ZHES GSUNGS PA'I PHYIR,

And moreover this is true because *The String of Jewels* itself

says, “As long as you grasp to the parts of yourself “

DE LTAR YIN KYANG PHUNG PO RANG BZHIN MED PAR
MA RTOGS NA, GANG ZAG RANG BZHIN MED PAR MA
RTOGS PAS MA KHYAB STE,

Even though that's the case, it's not true that if someone has failed to perceive that the parts of a person have no nature of their own, they must necessarily have failed to perceive that the person themselves has no nature of their own.

PHUNG PO RANG BZHIN MED PA RDZOGS PAR RTOGS
PA LA GANG ZAG RANG BZHIN MED PA RDZOGS PAR
RTOGS PA SNGON DU 'GRO DGOS PA'I PHYIR,

And that's true because—in order to perceive, in its entirety, the fact that the parts of a person have no nature of their own—a person must first perceive, in its entirety, the fact that the person themselves has no nature of their own.

TING 'DZIN RGYAL PO LAS, JI LTAR KHYOD KYIS BDAG
GI 'DU SHES NI, ,SHES PA DE BZHIN KUN LA BLOS SBYAR
BYA, ,ZHES DANG,

As the *King of Concentration Sutra* puts it,

You should think of all other things
Just as the way you think about

Your conception of your "self."

'PHAGS PA SDUD PA LAS KYANG,
,BDAG CI 'DRA BA SEMS CAN THAMS CAD DE 'DRAR
SHES,
,SEMS CAN THAMS CAD CI 'DRA DE 'DRAR CHOS KUN
SHES,
,ZHES DANG,
The exalted *Summary* says as well,

Understand all other beings
In the same way
That you understand yourself.

Understand all other things
In the same way
That you understand all other beings.

RIN CHEN 'PHRENG BA LAS KYANG,
,SKYES BU SA MIN CHU MA YIN,
,ME MIN RLUNG MIN NAM MKHA' MIN,
,RNAM SHES MA YIN KUN MIN NA,
,DE LAS GZHAN NA SKYES BU GANG,

The *String of Jewels* also says,

The person is not earth,

Nor water nor fire nor wind,
Nor space nor consciousness.
And if they are none of these,
Where else could they be?

,SKYES BU KHAMS DRUG 'DUS PA'I PHYIR,
,YANG DAG MA YIN JI LTA BAR,
,DE BZHIN KHAMS NI RE RE YANG,
, 'DUS PHYIR YANG DAG NYID DU MIN,
,ZHES GSUNGS PA'I PHYIR,

The person is not actual,
Because they are composed
Of six different elements.
And neither are each
Of the elements actual,
For they themselves are composed.

BYANG CHUB LAM RIM CHUNG BA LAS KYANG, GZHI
GANG ZAG DANG CHOS KYI STENG DU NGES RGYU'I
BDAG MED LA PHRA RAGS MED KYANG,
The *Shorter Presentation on the Steps of the Path* says too,

It is true that there is no distinction of subtlety
between the lack of a self that we seek to ascertain
with regard to the separate objects of the person or
things.

KHYAD GZHI'I GNAD KYIS GANG ZAG GI STENG DU
NGES SLA LA CHOS KYI STENG DU NGES DKA' BA'I
PHYIR,

But according to crucial point of the object which possesses the quality, it is relatively easier to ascertain the lack of a self-nature which applies to the person and relatively more difficult to perceive the lack of a self-nature which applies to things.

DPER NA, CHOS KYI BDAG MED MIG RNA SOGS KYI
STENG DU NGES DKA' ZHING GZUGS BRNYAN SOGS KYI
STENG DU NGES SLA BAS, DE RNAMS SNGA MA'I STENG
DU BDAG MED GTAN LA 'BEB PA'I DPER 'JOG PA BZHIN
NO, ,ZHES GSUNGS PA'I PHYIR,

For example, the lack of a self-nature to things is relatively more difficult to ascertain relative to the eyes, the ears, and so on; and relatively more easy to ascertain relative to ones form, or the like. It's similar then to this case, where we use them as examples to establish what it means to have no self, with regard to the former.

[Translator's note: The original of the above quotation available to us (ACIP catalog number S5393, f. 176a, reads GZUGS BRNYAN for GZUGS, which would change the meaning to—

For example, the lack of a self-nature to things is relatively more difficult to ascertain relative to the

eyes, the ears, and so on; and relatively more easy to ascertain relative to a reflection in a mirror, or the like. It's similar then to this case, where we use them as examples to establish what it means to have no self, with regard to the former.]

GZHAN YANG, GANG ZAG DANG PHUNG PO LA RANG
BZHIN MED PA NGES DKA' SLA'I KHYAD PAR YOD PAR
THAL,

It is so moreover true that there is a distinction, of one being relatively easier to perceive, between the lack of a self-nature to the person, and to their heaps.

NANG SDE GRUB MTHA' SMRA BA RNAMS KYIS GANG
ZAG DE RANG RANG GI SKABS KYI BTAGS YOD DU
RTOGS PA'I PHYIR DANG, BDAG DANG PHUNG PO
GNYIS LA NGES DKA' SLA'I KHYAD PAR YOD PA'I PHYIR,
And this is true because those who profess Buddhist systems perceive the person as being something which is projected relative to each one's personal circumstances; and moreover there is a distinction between the person and their heaps where one is relatively more difficult and the other more easy to perceive.

DE LA DOGS PA DPYAD PA LA, KHA CIG NA RE, 'KHOR
BA LAS GROL BA'I GROL BA MYANG 'DAS THOB PA LA,
DNGOS PO RANG BZHIN MED PAR RTOGS MI DGOS PAR
THAL,

Let us investigate some questions that might come up in this regard. Somebody comes and says,

Are you telling me that in order to achieve nirvana, that liberation in which you are freed from the cycle of pain, you don't have to perceive that things have no nature of their own?

DNGOS PO RANG BZHIN MED PAR RTOGS PA LA MA
BLTOS PAR GANG ZAG RANG RKYA THUB PA'I RDZAS
YOD PHUNG PO DANG NGO BO GCIG DANG THA DAD
GANG RUNG GIS STONG BA THOS BSAM GYIS GTAN LA
PHAB NAS,

First we establish, with study and contemplation, the fact that the person is empty: it is neither true that to be the person is to be their heaps, nor is it true that to be the person is to be something other than their heaps. That is, it is not the case that the person is substantial, in the sense of being self-standing. And we can establish this without having to establish that things have no nature of their own.

DE'I CHED DU BYA BA'I GDUL BYAS SGOM BYED KYI YAN
LAG DANG MA BRAL BAR BSGOMS PAS SGOM PA RAB
KYI MTHAR THUG PA NA, BSGOM BYA'I DON MNGON
SUM DU RTOGS PA YOD PAR RNAL 'BYOR MNGON SUM
'BYUNG RUNG GI RTAGS LA BRTEN NAS GRUB PAS,

And then if the disciple for whom this particular presentation was designed meditates, without losing any of the necessary components of the meditation; and thus reaches the final goal of this meditation; then they attain the direct realization of the object of this meditation. This is proven by the fact that it is possible to achieve a yogic direct perception.

DE SNGAR MA RTOGS PA GSAR DU RTOGS PA MTHONG
LAM DANG RTOGS ZIN GOMS PA RGYUN LDAN DU BYAS
PA SGOM LAM YIN PAS,

If the person has not perceived this previously, and they perceive it now for the first time, then they are now on the path of seeing. If they are continuing now to habituate themselves to something they have already perceived, then they are on the path of habituation.

DE GNYIS KYIS RIM PA BZHIN DU, NYON MONGS KUN
BTAGS DANG LHAN SKYES SPONG ZHING,

These two paths, respectively, eliminate the mental afflictions that one has developed intellectually, and those which one was born with.

DE YANG MTHONG LAM GYI BAR CHAD MED LAM GYIS
SPONG TSUL YIN PAS, NYON MONGS KUN LHAN DE
GNYIS KYI SA BON SPANGS NAS, DGRA BCOM PA'I 'BRAS
BU MNGON SUM DU BYED PA'I PHYIR ZER NA

And this moreover is how the uninterrupted part of the path of seeing works to eliminate negativities. One thus brings about the result of becoming an enemy destroyer by eliminating the seeds of the mental afflictions, both learned and inborn.

SKYON MED DE, DNGOS PO RANG BZHIN MED PAR
RTOGS PA LA MA BLTOS PAR GANG ZAG RANG RKYA
THUB PA'I RDZAS YOD KYIS STONG BA THOS BSAM GYIS
GTAN LA PHAB NAS,

But there's no such problem. Suppose someone does go through the steps of learning and contemplation to establish that the person is devoid of being substantial, in the sense of self-standing—and that they do so without relying on any understanding that things have no nature of their own.

SGOM BYED KYI YAN LAG DANG MA BRAL BAR BSGOMS
PAS, BSGOM BYA'I DON MNGON SUM DU RTOGS PA YOD
DU CHUG KYANG,

Suppose too that they continue meditating on this, without losing any of the necessary components of this meditation. And suppose even that it were possible that they then perceived, directly, the truth of what they were meditating upon.

SNGAR MA RTOGS PA GSAR DU RTOGS PA MTHONG
LAM DANG, RTOGS ZIN GOMS PA RGYUN LDAN DU
BYED PA SGOM LAM MA YIN PAS,

If this is something that this person has not perceived previously, and they perceive it now for the first time, that's still not the path of seeing. And if they continue now to habituate themselves to this thing which they've already perceived, neither is that the path of habituation.

DE GNYIS KYIS NYON MONGS KUN LHAN GYI SA BON
SPONG MI NUS PAS, 'DIR DE DRANG DON DU 'GREL PAR
BYED PA'I PHYIR TE,

Neither is it the case that either of these would have the power to eliminate the seeds of the mental afflictions, whether they be learned or inborn. Therefore we must interpret this idea here as being presented figuratively.

DPER NA SEMS TZAM PAS RDUL PHRAN CHA MED
BSAGS PA'I RAGS PA PHYI DON PA DANG, DE 'DZIN PA'I
TSAD MA RDZAS GZHAN GYIS STONG BA'I STONG NYID
THOS BSAM GYIS GTAN LA PHAB NAS,

This is similar, for example, to what the Mind-Only School says. They would talk about a person who established a certain kind of emptiness: the fact that a gross outer form (one composed of partless atomic particles) and the correct perception which grasped onto it being devoid of any separate substance.

DE'I CHED DU BYA BA'I GDUL BYAS SGOM BYED KYI YAN
LAG DANG MA BRAL BAR BSGOMS PAS BSGOM BYA'I
STONG NYID RTOGS PA YOD PA DANG,

And they would say that, if the disciple for whom this particular idea was taught were to continue to meditate upon it without losing any of the necessary components of meditation, then they would actually perceive the desired object of the meditation: emptiness. They would say that such a thing existed.

DE'I STENG NAS SA BCU DANG, LAM PHYI MA GSUM
BGROD TSUL DANG SGRIB GNYIS SPONG BA'I RNAM
GZHAG BYED PA 'DIR DRANG DON DU 'GREL BA LTA BU
YIN PA'I PHYIR,

And they would say that this person builds upon this, and gains all ten levels, and traverses the latter three paths, and eliminates both types of obstacles. This whole presentation of the process though would be interpreted here as being figurative.

SEMS TZAM PAS RDUL PHRAN CHA MED BSAGS PA'I
RAGS PA PHYI DON PA DANG, DE 'DZIN PA'I TSAD MA
RDZAS GZHAN GYIS STONG BA'I STONG NYID CHOS KYI
BDAG MED PHRA MOR MI 'DOD KYANG,

Now it is not the case that the Mind-Only School would say that the emptiness represented by the fact that gross outer objects composed of partless atomic particles and the correct perceptions which hold to these outer forms are devoid of any separate substance is in fact the subtle lack of self-existence to things.

DE LTAR GSUNGS PA DANG 'GAL BA'I SKYON MED DE,
DE'I LUGS LA, PHYI DON BKAG NAS CHOS KYI BDAG
MED PHRA MO GTAN LA 'BEBS PA'I SKABS SU, DON
SMRA SDE GNYIS KYIS PHYIN CI LOG TU JI LTAR BZUNG
BA LTAR SGRUB PA DE BKAG NAS, RANG LUGS KYI LTA
BA GTAN LA 'BEBS PA'I DBANG DU BYAS PA'I PHYIR,

And yet there's no problem where the description here is contradicted. And here's why. Let's think about the point in this school where they establish the subtle lack of a self to things by denying the existence of external objects. All this is just said relative to establishing their own viewpoint once they have disproven that things could exist in the way that the two schools who profess the existence of objects wrongly hold them to.

DPER NA LUGS 'DIR MTHA' BZHI'I SKYE BA BKAG NAS,
CHOS KYI BDAG MED GTAN LA 'BEBS PA LTA BU YIN PA'I
PHYIR,

It's like, for example, in this very system where we establish the lack of a self to things by denying that anything could start in any of the four ways.

RNAL 'BYOR MNGON SUM RGYUD LA LDAN PA'I TSUR
MTHONG YOD DE,

Now it is the case that there does exist a yogic direct perception in the mind of a person who thinks that things are coming at them.

NYER LEN GYI PHUNG PO MI RTAG PAR MNGON SUM
DU RTOGS PA'I TSUR MTHONG YOD PA'I PHYIR,

And that's because there does exist a person who thinks that things are coming at them who perceives that the parts to them that they took on at birth are changing things.

DER THAL, DNGOS PO RANG BZHIN MED PAR RTOGS PA
LA MA BLTOS PAR RAGS PA'I MI RTAG SOGS BCU DRUG
MNGON SUM DU RTOGS PA'I GANG ZAG YOD PA'I
PHYIR,

That is so the case, because there does exist a person who—without relying on a perception that things which do something have no nature of their own—can still perceive, directly, the gross form of the sixteen aspects of changing and so on.

RNAM BSHAD LAS, MTHONG ZIN GOMS PAR BYED PA NI
MI 'ONG ZHES KHO BO CAG MI SMRA'O, ,ZHES GSUNGS
PA'I PHYIR,

And that's true because the *Perfect Explanation* says, "We don't say that getting used to what you saw won't come..."

**Translator's note: The entire quotation says, essentially, "We don't say that getting used to what you saw (that is, the path of habituation) won't come from a path of seeing that comes from a disciple who makes great efforts in contemplating the fact that all things change."*

KHA CIG GIS, KHYAB PA 'DU BYED KYI SDUG BSNGAL
GYI MI RTAG PA MNGON SUM DU RTOGS PA'I TSUR
MTHONG YOD PAR THAL,

Someone comes now and makes the following claim—

Are you telling me that there exists a person who
believes that things are coming at them who also
directly perceives that things change, in the form of
the suffering which pervades all changing things?

NYER LEN GYI PHUNG PO MI RTAG PAR MNGON SUM
DU RTOGS PA'I TSUR MTHONG YOD PA'I PHYIR,

Because there does exist a person who thinks that
things are coming at them who does also perceive
directly the fact that the parts of them that they have
taken on at birth are changing things.

'DOD NA, DE SDUG BSNGAL GYI RANG BZHIN DU
MNGON SUM DU RTOGS PA'I TSUR MTHONG YOD PAR
THAL,

If you do agree to that, then are you proposing that
there exists a person who thinks that things are
coming at them who has also directly perceived that
these parts are of the very nature of pain?

'DOD PA'I PHYIR,

Because you agreed.

'DOD NA MI 'THAD DE, CHOS MNGON PA LAS,
And yet you can't agree, because Higher Knowledge
states,

,BYIS PA LAG MTHIL LTA BU YIS,
, 'DU BYED SDUG BSNGAL SPU MI RIGS,
, 'PHAGS PA MIG DANG 'DRA BA YIS,
, DE YI YID KYANG SHIN TU 'BYUNG,
, ZHES GSUNGS PA'I PHYIR,

Children, who are like the palm,
Cannot sense a single eyelash
Of the pain that covers all things;
Realized beings, who are like the eye,
Have left it behind within their mind.

ZER NA SKYON MED DE,
And yet there's no such problem.

DNGOS PO RANG BZHIN MED PAR RTOGS PA LA MA
BLTOS PAR MI RTAG SOGS BCU DRUG RTOGS PA LA
BRTEN NAS GROL BA MYANG 'DAS 'THOB PAR 'DOD PA'I
GANG ZAG RJES SU 'DZIN PA'I CHED DU GSUNGS PAS
DRANG DON DGONGS PA CAN YIN PA'I PHYIR,

And that's because that statement was only made in order to
attract people who think that you can achieve liberation—
meaning nirvana—by utilizing a perception of the fact of

change and so on (the sixteen aspects) without having to rely upon a perception that things have no nature of their own. Thus the statement is only figurative: there was another motive behind saying it.

KHA CIG GIS, 'GOG BDEN LA PHRA RAGS GNYIS YOD KYANG, BDEN PA LHAG MA GSUM LA PHRA RAGS GNYIS GNYIS MED ZER NA,

Now suppose someone else comes and makes this next claim:

It is true that there are two forms—the subtle and the gross—to the truth of the end of pain. But it's not the case that the remaining three truths each have these two forms, subtle and gross.

DE GSUM LA YANG PHRA RAGS GNYIS GNYIS RE YOD PAR THAL,

But it is the case that each of the other three of the truths has these two forms: subtle and gross. And that's true because of @ different points:

KHYI RGAN RGYA'O LAS NYON GYI DBANG GIS RANG DBANG MED PAR SROG DBANG 'GAGS PA RAGS PA'I MI RTAG PA DANG, DE RANG GRUB DUS KYI SKAD CIG GNYIS PA'I DUS SU MI BSDOD PA PHRA BA'I MI RTAG PA DANG,

The fact that the energy of life within a mangy old dog must—due to the power of karma and mental afflictions—come to an end is an example of gross change. And the fact that the same

dog cannot remain into the moment after the moment of its present existence is an example of subtle change.

GANG ZAG RANG RKYA THUB PA'I RDZAS YOD DU 'DZIN PA'I RTOG PA DANG, DES DRANGS PA'I LAS GNYIS RAGS PA'I KUN 'BYUNG DANG, BDEN 'DZIN DANG DES DRANGS PA'I LAS GNYIS PHRA BA'I KUN 'BYUNG DANG,
The misperception where we hold that a person is substantial and self-supporting, as well as the karma which this wrong idea leads to, are an example of the gross form of the truth of the source of pain. And holding to objects as real, as well as the karma which this wrong idea leads to, are an example of the subtle form of the truth of the source.

BYANG SEMS MTHONG LAM PA'I RGYUD KYI GANG ZAG RANG RKYA THUB PA'I RDZAS YOD DU 'DZIN PA'I RTOG PA KUN BTAGS SPANGS PA'I KHYAD PAR DU BYAS PA'I GANG ZAG RANG RKYA THUB PA'I RDZAS YOD KYIS STONG BA'I STONG NYID DE RAGS PA'I 'GOG BDEN DANG, DE'I RGYUD KYI BDEN 'DZIN KUN BTAGS SPANGS PA'I KHYAD PAR DU BYAS PA'I STONG NYID DE PHRA BA'I 'GOG BDEN DANG,

Let's consider that emptiness where there is an absence of a person who exists in a substantial, self-standing way: an emptiness which characterizes the elimination (by a bodhisattva on the path of seeing) of a learned idea where they

hold that a person could ever exist substantially and in a self-standing way.

DANG PO MNGON SUM DU RTOGS PA'I THEG CHEN GYI
MTHONG LAM DE RAGS PA'I LAM BDEN DANG, PHYI
MA MNGON SUM DU RTOGS PA'I THEG CHEN GYI
MTHONG LAM PHRA BA'I LAM BDEN YIN PA'I PHYIR,

And that's true because the path of seeing of the greater way where we perceive the former directly is an example of the gross form of the truth of the path. The path of seeing of the greater way where we perceive the latter directly is an example of the subtle form of the truth of the path.

KHA CIG GIS, DNGOS PO RANG BZHIN MED PA RTOGS
PA LA MA BLTOS PAR MI RTAG SOGS BCU DRUG RTOGS
PA LA BR TEN NAS GROL BA MYANG 'DAS 'THOB NUS
PAR THAL,

Now suppose someone comes and says the following—

Are you proposing that a person can attain liberation—nirvana—through having a realization of the sixteen aspects of “impermanence” and the rest, even without having a realization that no functioning thing has any nature of its own?

MNGON PA GNYIS NAS BSHAD PA'I LAM LA BR TEN NAS
GROL BA MYANG 'DAS 'THOB NUS PA'I PHYIR,

Because it is possible to achieve liberation, nirvana, by utilizing the path which is taught in the two presentations of Higher Knowledge.

DER THAL, DE NAS BSHAD PA'I THAR PA DE THAR PA
YIN PA'I PHYIR,

It is so, because the freedom described in these presentations is freedom.

DER THAL, DE NAS BSHAD PA'I DGRA BCOM PA DGRA
BCOM PA YIN PA'I PHYIR,

It is so, because the enemy destroyer described in these presentations is an enemy destroyer.

DER THAL, DE NAS BSHAD PA'I THAR LAM THAR LAM
YIN PA'I PHYIR ZER NA MA KHYAB,

It is so, because the path to freedom described in these presentations is a path to freedom.

That's not necessarily the case.

MA GRUB NA DER THAL, DE NAS BSHAD PA'I NGES
'BYUNG GI BSAM PA NGES 'BYUNG GI BSAM PA YIN PA'I
PHYIR,

And if you say "Not correct" to that last reason, we'd say to you: "It is so a path to freedom, because the attitude of renunciation described in these presentations is an attitude of renunciation."

DER THAL, DE NAS BSHAD PA'I NGES 'BYUNG GI BSAM
PAS ZIN PA'I SO THAR GYI SDOM PA DE NGES 'BYUNG GI
BSAM PAS ZIN PA'I SO THAR GYI SDOM PA YIN PA'I
PHYIR,

It is so, because vows of individual freedom imbued with an attitude of renunciation as described in those presentations are in fact vows of individual freedom imbued with an attitude of renunciation.

DER THAL, DE NAS BSHAD PA'I DGE SLONG RNAM DAG
DE DGE SLONG RNAM DAG YIN PA'I PHYIR,

They are so, because the pure monk with full vows described in these presentations is indeed a pure monk with full vows.

DE LTA MA YIN NA, MNGON PA GNYIS NAS STONG NYID
PHRA MO BSTAN PAR THAL, DE NAS BSHAD PA'I THAR
PA DE THAR PA YIN PA'I PHYIR,

And suppose all this were not the case. Are you telling us then that the two presentations of Higher Knowledge describe the subtle form of emptiness? Because the freedom described in these presentations is freedom.

DER THAL, DE NAS BSHAD PA'I THAR PA'I GO 'PHANG
THOB PA'I GANG ZAG DE THAR PA'I GO 'PHANG THOB
PA'I GANG ZAG YIN PA'I PHYIR,

It is so, because the person who attains the state of freedom described in these presentations is indeed a person who attains the state of freedom.

RTAGS KHAS, RTZA BAR 'DOD NA, MA BSTAN PAR THAL,
RANG 'GREL LAS, JI LTAR DBU MA'I BSTAN BCOS
LAS, ,ZHES SOGS GSUNGS PA'I PHYIR,

But you've already accepted the reason. And if you agree to the original proposal, then we would say: "No they don't present it, because the autocommentary itself includes sections like the one that talks about 'In the way that the text on the Middle Way presents it...'"

MNGON PA NAS BSHAD PA'I DGRA BCOM PA MED ZER
NA,

Now suppose you say, "There don't exist any foe destroyers described in the texts on Higher Knowledge."

DE YOD PAR THAL, DE NAS BSHAD PA'I SKYES BU ZUNG
BZHI GANG ZAG YA BRGYAD YOD PA'I PHYIR,

And yet they *do* exist, because there is that description in those texts of the four pairs of practitioners and the eight individual ones.

DER THAL, MNGON PA LAS, DE LTA BU'I RNAM GZHAG
CIG MDZAD PA'I PHYIR,

There is too, because the texts on Higher Knowledge include just that kind of presentation.

DNGOS PO RANG BZHIN MED PAR RTOGS PA LA MA
BLTOS PAR GANG ZAG RANG RKYA THUB PA'I RDZAS
YOD KYIS STONG BA MNGON SUM DU RTOGS PA LA
BRTEN NAS GANG ZAG RANG RKYA THUB PA'I RDZAS
YOD DU 'DZIN PA'I RTOG PA MNGON GYUR BA RE ZHIG
SPANGS PA'I NYAN THOS DE MNGON PA NAS BSHAD
PA'I DGRA BCOM PA YIN PAR THAL,

And isn't it the case that the enemy destroyer described in the texts on Higher Knowledge is a listener who has, for the time being, eliminated the manifest idea where they hold that a person could be self-standing, and substantial? And haven't they done this through perceiving, directly, that the person is devoid of being self-standing and substantial, without perceiving that things have no nature of their own?

DE NAS BSHAD PA'I DGRA BCOM PA YIN NA, DGRA
BCOM PA YIN PAS MA KHYAB PA'I PHYIR,

Because it is the case that—if someone is the kind of enemy destroyer described in those presentations—then they would not, in fact, have to be a foe destroyer.

'DOD BYAS PA LA, DE CHOS CAN, DE NAS BSHAD PA'I
DGRA BCOM PA MA YIN PAR THAL, DE NAS BSHAD PA'I
NYAN THOS SLOB PA YIN PA'I PHYIR ZER NA,
Suppose now they claim,

Suppose you agree above. Let's consider this same person. He can't be a foe destroyer described in those presentations, because he is a listener who is still learning described in those presentations.

RNAM PA GCIG TU NA MA KHYAB,
From one point of view, that's not necessarily the case.

MA GRUB NA DER THAL, DE NAS BSHAD PA'I NYAN
THOS GANG ZHIG NYAN THOS SLOB PA YIN PA'I PHYIR,
ZHES ZER,

If you don't agree, we answer that he is—for he is (1) a listener described in these presentations and (2) a listener who is still learning. At least some people say so.

DNGOS PO RANG BZHIN MED PAR RTOGS PA LA MA
BLTOS PAR MI RTAG SOGS BCU DRUG MNGON SUM DU
RTOGS PA LA BR TEN NAS GROL BAR 'DOD PA'I LUGS LA
YANG STONG BDAG MED RTOGS PA'I YE SHES GROL
LAM DNGOS DANG, LHAG MA RNAMS DE RTOGS PA'I YE
SHES DE'I RGYUD SMIN BYED DU 'DOD PA YIN TE,

Consider those systems which assert that a person can reach liberation by no more than realizing, directly, the sixteen aspects of impermanence and the rest—without relying on a realization that things have no nature of their own. Even they accept that the wisdom which perceives emptiness and the lack

of a self is the real path to liberation, while the wisdom which perceives the rest of them only acts to ripen the person's mental continuum.

RNAM 'GREL LAS,
,STONG NYID LTA BAS GROL 'GYUR GYI,
,SGOM PA LHAG MA DE DON YIN,
,ZHES GSUNGS PA'I PHYIR,

And that's true because *Commentary on Valid Perception* says,

It's the vision of emptiness
That liberates you;
All the rest of the meditations
Are only to reach it.

DNGOS PO RANG BZHIN MED PAR RTOGS PA LA MA
BLTOS PAR GANG ZAG RANG RKYA THUB PA'I RDZAS
YOD KYIS STONG BA MNGON SUM DU RTOGS PA'I YE
SHES DES GANG ZAG RANG RKYA THUB PA'I RDZAS
YOD DU 'DZIN PA'I RTOG PA MNGON GYUR BA RE ZHIG
SPONG NUS PA YIN TE,

Let's consider a state of wisdom where you perceive, directly, the fact that a person is empty of existing in a self-standing and substantial way—without relying on a perception that things have no nature of their own. This allows a person, at least for the time being, to eliminate within them the manifest form of

the wrong idea where they hold that a person could exist in a self-standing and substantial way.

PHYI ROL PA DANG THUN MONG DU GYUR PA'I ZHI
RAGS KYI RNAM PA CAN GYI SNYOM 'JUG DES, CI YANG
MED MAN CHAD LA CHAGS PA MNGON GYUR BA DANG
BRAL BAR NUS PA'I PHYIR,

And that's true because of the following. Let's consider the balanced state of meditation which passes through the different aspects of subtlety and stillness—a meditative technique which we share with the non-Buddhist schools. It does have the capacity of freeing us from manifest forms of attachment to all the levels up to the one called "Nothing At All."

DE 'DRA BA'I YE SHES DES GANG ZAG RANG RKYA THUB
PA'I RDZAS YOD DU 'DZIN PA'I RTOG PA MNGON GYUR
BA DANG DES DNGOS SU DRANGS PA'I LTA BA DANG
LTA MIN RNAMS SPONG NUS KYANG BDEN 'DZIN DANG
DES DNGOS SU DRANGS PA'I LTA BA DANG LTA MIN
SOGS SPONG MI NUS TE,

That kind of wisdom does have the power to eliminate the manifest form of the wrong idea where we hold that a person could be self-standing and substantial—as well as the negative emotions which are viewpoints, and those which are not viewpoints, which are directly inspired by this idea. But it doesn't have the power to eliminate the negative emotions which are viewpoints, and those which are not viewpoints,

which are directly inspired by holding that things exist in a real way.

DE BDEN 'DZIN DANG 'DZIN STANGS DNGOS SU 'GAL
BA'I LAM MA YIN PA'I PHYIR,

And that's true because that is not a path which is in direct contradiction to the way in which the mind holds that things could exist in a real way.

DE LTAR YIN KYANG BDEN 'DZIN GYIS DRANGS PA'I
NYON MONGS YIN NA DES SPONG MI NUS PAS MA
KHYAB STE,

Now even though that's the case, it's not true that if something is a mental affliction which was brought on by ones tendency to hold things as real, then this other wisdom could never have the power to eliminate it.

GANG ZAG RANG RKYA THUB PA'I RDZAS YOD DU
'DZIN PA'I RTOG PA DE YANG RANG RGYU BDEN 'DZIN
GYI RTZA BA CAN YIN PA'I PHYIR,

And that's because the wrong idea where we hold that the person is self-standing and substantial has, as its very root, the tendency to hold things as being real.

ZHI RAGS KYI RNAM PA CAN GYI SNYOM 'JUG DES BDEN
'DZIN GYIS DNGOS SU DRANGS PA'I KHAMS 'OG MA LA
'DUN PA'I 'DOD SRED MNGON GYUR BA SPONG MI NUS
PA YIN TE,

The kind of meditation that depends upon differing degrees of subtlety though does not have the power to remove manifest forms of a desire which craves objects of lower realms of existence, in cases where this desire was directly brought on by a tendency of holding that things are real.

DE DANG 'DZIN STANGS 'GAL BA'I BLO MA YIN PA'I
PHYIR,

And that's true because that is not a state of mind which is in direct contradiction to the way in which that other state of mind holds that things exist.

SNYOM 'JUG DE DANG YE SHES DE GNYIS PO NYON
MONGS KYI SA BON SPONG MI NUS PAR MTSUNGS
KYANG,

Now it is true that that form of meditation and the type of wisdom we were speaking of above are equivalent to each other in that they are incapable of eliminating the seeds of mental affliction.

MNGON GYUR BA SPONG BA LA NUS PA CHE CHUNG GI
KHYAD PAR YOD DE,

There is though a difference in the degree of their capacity to eliminate manifest forms of mental affliction.

YE SHES DES SRID RTZE'I SAS BSDUS KYI GANG ZAG
RANG RKYA THUB PA'I RDZAS YOD DU 'DZIN PA'I RTOG
PA MNGON GYUR BA RE ZHIG SPONG NUS SNYOM 'JUG
DES DE MNGON GYUR BA TZAM YANG SPONG MI NUS
PA'I PHYIR,

The wisdom mentioned does have the capacity to allow us to eliminate, for the time being, a manifest form of the wrong idea where we hold to the person as existing in a self-standing and substantial way, where this misunderstanding is taken in by the level called “Peak of Existence.” The type of meditation mentioned though is unable even to eliminate the manifest form of this same misunderstanding.

GNYIS PA DE NYID SPYOD 'JUG MKHAN PO'I LUGS SU
BSTAN PA LA,

This brings us to our second major section: a demonstration that this same position represents the system of Shantideva, the Master of *The Guide*.

GROL BA MYANG 'DAS 'THOB PA LA DNGOS PO RANG
BZHIN MED PAR RTOGS DGOS PA DPAL LDAN ZLA BA

GRAGS PA'I DGONGS PA YIN PAR MA ZAD, RGYAL SRAS
ZHI BA LHA'I DGONGS PA YANG YIN TE,

And so it is certainly the case that it is the true thought of the glorious Chandrakirti that you must perceive that things have no qualities of their own if you hope to attain liberation, or nirvana. But it is as well the true thought of the great bodhisattva, Shantideva.

DE LTAR RTOGS DGOS PA SPYOD 'JUG LAS BRGAL LAN
GYI SGO NAS GTAN LA PHAB PA'I PHYIR,

And that's true because the need to have this sort of realization is set forth in *The Guide* in the form of an objection and a response.

GTAN LA PHAB TSUL JI LTA BU ZHE NA, DE LA RTZOD
PA DANG, LAN GNYIS LAS,

Just how does *The Guide* set it forth? We can answer this in two steps: a presentation of the original argument, and then the response.

DANG PO LA KHA CIG GIS, GROL BA MYANG 'DAS 'THOB
PA LA STONG NYID RTOGS MI DGOS PAR THAL,

The first of these is expressed where the opponent comes and claims, "It is *so* the case that you don't have to perceive emptiness to reach liberation, or nirvana."

STONG NYID RTOGS PA LA MA BLTOS PAR GROL BA
MYANG 'DAS 'THOB NUS PA'I PHYIR ZER BA YIN TE,
“And that’s true,” they continue, “because it is possible to
attain nirvana, or liberation, without relying on a perception of
emptiness.”

SPYOD 'JUG LAS,
,BDEN PA MTHONG BAS GROL 'GYUR GYI,
,STONG NYID MTHONG BAS CI ZHIG BYA,
,ZHES GSUNGS PA'I PHYIR,

And it’s true that they do because *The Guide* has those lines that
say,

We reach liberation
By seeing the truth;
So what use is it
To see emptiness?

GZHAN YANG, STONG NYID RTOGS PA LA MA BLTOS
PAR GROL BA MYANG 'DAS 'THOB MI NUS PAR THAL,
Moreover, it is *so* the case that you can’t attain liberation, or
nirvana, without relying on a perception of emptiness.

DE LTAR 'DOD PA LUNG GIS GNOD, RIGS PAS KYANG
GNOD PA'I PHYIR,

And that's true because the belief expressed above can be disproved both by scriptural authority and by logic.

LUNG GIS GNOD PA YIN TE, YUM GYI MDO LAS, DNGOS
PO'I 'DU SHES CAN LA THAR PA MED PAR GSUNGS PA'I
PHYIR DANG,

The belief is disproved by scriptural authority first because the *Mother Sutras* state that “Freedom is impossible for those who still see things as things.”

DUS GSUM GYI RGYUN DU ZHUGS PA NAS RANG SANGS
RGYAS KYIS BAR RNAMS SHER PHYIN 'DI LA BR TEN NAS
RANG RANG GI BYANG CHUB 'THOB DGOS PAR GSUNGS
PA'I PHYIR DANG,

It is disproved secondly because of the statement, “All those beings of the past, present, and future who have or ever will achieve the goals from entering the stream up to the state of a self-made Buddha can only do so by relying upon this perfection of wisdom to achieve their individual enlightenments.”

BSTAN PA'I RTZA BA DON DAM PA'I DGE S LONG YIN
YANG, NYAN RANG DGRA BCOM PA LA STONG NYID
MNGON SUM DU RTOGS PA MED NA, BSTAN PA'I RTZA
BA DON DAM PA'I DGE S LONG YANG BZHAG PAR DKA'
BA DANG, SEMS BDEN 'DZIN GYI DMIGS GTAD CAN LA

MYA NGAN LAS 'DAS PA YANG 'THOB DKA' BAR YANG
GSUNGS PA'I PHYIR,

And that's further true because, suppose someone is an ultimate monk: the very root of the Buddha's teaching. If it's not the case that such enemy destroyers of the listener and self-made Buddha type have not perceived emptiness directly, then it's difficult to say just what it is that would make them this very root of the Buddha's teachings: this ultimate monk. And further it's been stated that it's very difficult to attain nirvana for someone who still looks on things with a mind that is holding that things are real.

DE NYID LAS,
,GANG PHYIR LUNG LAS LAM 'DI NI,
,MED PAR BYANG CHUB MED PAR GSUNGS,
,BSTAN RTZA DGE SLONG NYID YIN NA,
,DGE SLONG NYID KYANG DKA' BAR GNAS,
,SEMS NI DMIGS DANG BCAS RNAMS LA,
,MYA NGAN 'DAS PA'ANG DKA' BAR GNAS,
,ZHES GSUNGS PA'I PHYIR,

And that's true because this same work states,

And that's true because it was stated
That there can be no enlightenment
Without this very path.
And it would be difficult to reconcile

Someone being an ultimate monk
And being a monk of that kind.
Further, it's difficult to say
That someone who still saw those things
Could ever reach nirvana.

RIGS PAS GNOD PA'I TSUL LA, STONG NYID RTOGS PA
LA MA BLTOS PAR GANG ZAG RANG RKYA THUB PA'I
RDZAS YOD KYIS STONG BA MNGON SUM DU RTOGS PA
LA BR TEN NAS GANG ZAG RANG RKYA THUB PA'I
RDZAS YOD DU 'DZIN PA'I RTOG PA MNGON GYUR BA
RE ZHIG SPANGS PA DE'I TSE NA GROL BA MYANG 'DAS
THOB PA YIN PAR THAL,

This brings us then to where we undermine our opponent's position by using reasoning. Are you telling me that a person, without having to perceive emptiness, can perceive—directly—the fact that a person is devoid of being self-standing and substantial, and thus, for some period of time at least, eliminate within themselves the manifest form of the idea which holds that a person is self-standing and substantial, and that would be enough for them to attain liberation: nirvana?

DE 'DRA BA'I LAM LA BR TEN NAS GROL BA MYANG 'DAS
'THOB NUS PA GANG ZHIG ,YE SHES DES NYON SGRIB
KYI SA BON SPONG MI NUS PA'I PHYIR,

Because it is possible to attain liberation—nirvana—by using the path just described; and because this kind of understanding does not have the power to remove the mental seed for the obstacles of the mental afflictions.

'DOD NA, GANG ZAG RANG RKYA THUB PA'I RDZAS
YOD KYIS STONG BA MNGON SUM DU RTOGS MA THAG
TU GROL BA THOB PAR THAL,

And if you agree, we ask you: Are you saying that a person reaches liberation right after they perceive, directly, that the person is void of existing in a self-standing, substantial way?

'DOD PA'I PHYIR,
Because you agreed.

'DOD NA, MI 'THAD DE, KHYOD RANG GI LUGS LA YANG
BDEN PA MNGON SUM DU MTHONG BA DANG, MYANG
'DAS THOB PA DUS MI MNYAM PA'I PHYIR,

But if you agree to *this* now, it would be wrong; because even in your own system, seeing the truth directly and attaining nirvana never happen at the same time.

DER THAL, DE NYID LAS,

,NYON MONGS SPANGS PAS GROL NA DE'I,
,DE MA THAG TU DER 'GYUR RO,

,ZHES GSUNGS PA'I PHYIR,

It is so, because the very same book says,

And if from eliminating such mental afflictions
They were to become liberated,
Then it would have to happen
Right after that.

GZHAN YANG, YE SHES DES DE MNGON GYUR BA
SPANGS PA'I TSE NA GROL BA MYANG 'DAS THOB PA MA
YIN PAR THAL,

Moreover, isn't it true that it can't be the case that you attain
nirvana when that kind of wisdom has eliminated the manifest
form of those kinds of mental affliction?

MNYAM GZHAG DE'I TSE NA GANG ZAG DE'I RGYUD LA
RTOG PA MNGON GYUR BA DE MED KYANG, MNYAM
GZHAG DE LAS LANGS RJES SU DE'I RGYUD LA RTOG PA
MNGON GYUR BA SKYE BA'I PHYIR DANG, GANG ZAG
DE'I RGYUD LA 'PHEN BYED KYI LAS NUS PA MA NYAMS
PAR YOD PA'I PHYIR,

Because—although it is the case that there does not exist in the
mind of this person any manifest form of that wrong idea

during their deep meditation—this idea reasserts itself there in their mind after they come up out of this meditation. Moreover, the energy of projecting karma is still there in this person's mind, without having diminished.

RTAGS DANG PO DER THAL, 'DU SHES MED PA'I SNYOM
'JUG LA MNYAM PAR GZHAG PA'I GANG ZAG DE'I
RGYUD LA TSOR 'DU RAGS PA MED KYANG SNYOM 'JUG
DE LAS LANGS RJES SU TSOR 'DU RAGS PA SKYE BA LTA
BU YIN PA'I PHYIR,

The first reason above *is* true, because it's just like the case of a person who goes into the deep meditation where they no longer have any obvious forms of feeling and discrimination—but then afterwards, when they come out of this meditation, these obvious forms of feeling and discrimination rise again in them.

DE NYID LAS,
 ,STONG PA NYID DANG BRAL BA'I SEMS,
 ,'GAGS PA SLAR YANG SKYE 'GYUR TE,
 ,'DU SHES MED PA'I SNYOM 'JUG BZHIN,
 ,ZHES GSUNGS PA'I PHYIR,

And that's true because the very same book says,

In a mind that is still without emptiness,

They may stop, but they'll arise again;
It's just like the deep meditation
Where you're free of discrimination.

RTAGS GNYIS PA DER THAL, DE NYID LAS,
 ,NYON MONGS MED KYANG DE DAG LA,
 ,LAS KYI NUS PA MTHONG BA YIN,
 ,ZHES GSUNGS PA'I PHYIR,

And the second reason is so true, because that same text states
—

We can see that, even though
They don't have those mental afflictions,
They still have the power of that karma.

KHO NA RE, GANG ZAG DE'I RGYUD LA 'PHEN BYED KYI
LAS MED PAR THAL, GANG ZAG DE'I RGYUD LA LAS DE
LA GSOS 'DEBS BYED KYI SRED PA MED PA'I PHYIR,

Now someone comes and claims,

It is *so* the case that a person like this no longer has
any projecting karma in the stream of their mind,
because it *is* the case that this same person no longer
possesses the kind of craving which activates this
type of karma.

DER THAL, GANG ZAG RANG RKYA THUB PA'I RDZAS
YOD DU 'DZIN PA'I RTOG PAS DRANGS PA'I SRED PA MED
PA'I PHYIR ZER NA MA KHYAB STE,

And that is so the case, because this person no longer possesses the kind of craving that is brought on by the misunderstanding where they believe that the person is self-standing, and substantial.

And to that we say, that doesn't necessarily follow.

DE'I RGYUD LA DE 'DRA BA'I SRED PA MED KYANG BDEN
'DZIN GYIS DRANGS PA'I SRED PA YOD PA'I PHYIR,

Even though this person no longer has that particular kind of craving in their mindstream, they do still have that craving which is brought on by holding to things as being true.

DON SMRA KHYOD RANG GI LUGS LA KUN RMONGS
CAN DE LA NYON MONGS CAN DANG NYON MONGS
CAN MA YIN PA GNYIS 'DOD PA

Even in your own system, those of you who still profess some outside thing, you believe that there are two types of things in

the afflicted side of things: those which are involved with mental affliction, and those which are not.

DE BZHIN DU, 'DIR SRED PA DE LA YANG MNGON PA
NAS BSHAD PA LTAR GYI DMIGS RNAM 'DZIN PA'I SRED
PA GCIG DANG, DE MA YIN PA'I BDEN 'DZIN GYIS
DRANGS PA'I SRED PA GNYIS 'DOD DGOS PA'I PHYIR,

In the same way, you must agree that there are two different kinds of craving. One is where you grasp to the perceived aspect, as explained in the literature on Higher Knowledge. And the other is the craving that is induced by grasping to things as existing truly—a craving which is distinct from the first.

DER THAL, DE NYID LAS,
 ,RE ZHIG NYER LEN SRED PA NI,
 ,MED CES NGES PA NYID CE NA,
 ,SRED 'DI NYON MONGS CAN MIN YANG,
 ,KUN RMONGS BZHIN DU CI STE MED,
,CES GSUNGS PA'I PHYIR,

And that is *so* the case, because the very same work says,

It is surely so, because,
For the time being,
They lack that craving

For what is taken on.
You may say that,
But how in fact
Can they lack the craving?
It's just like the one
Which is afflicted, even though
It is not mental affliction.

SRED 'DI NYON MONGS CAN MIN YANG, ,ZHES PA'I DON
YANG, BDEN 'DZIN GYIS DRANGS PA'I SRED PA DE
MNGON PA NAS BSHAD PA LTAR GYI DMIGS RNAM
'DZIN PA'I SRED PA MA YIN PA'I DON YIN GYI

Suppose you make the following argument. Let's talk about the lines which include "the craving...is not mental affliction." They are meant to say that the craving which is brought on by holding that things are true is not the craving, as described in the literature on Higher Knowledge, where we hold to the perceived aspect of something.

NYON MONGS CAN MA YIN PA'I DON MA YIN TE, NYON
MONGS CAN YIN PA'I PHYIR ZER NA,

But they are not meant to say that this craving is not related to mental affliction, for it certainly is.

**probable carving error, check scan@@*

MI 'THAD PAR THAL, SRED PA YIN NA NYON MONGS
CAN YIN DGOS PA'I PHYIR,

But this must surely be incorrect, because if something is a
kind of craving, it must be involved with mental affliction.

DER THAL, BDEN 'DZIN YIN NA, NYON MONGS CAN YIN
DGOS PA'I PHYIR,

And that must *so* be the case, because if something is a mental
tendency where we hold to things as true, then it *must* be
involved with mental affliction.

DER THAL, GANG ZAG DE'I RGYUD LA BDEN 'DZIN GYIS
DRANGS PA'I SRED PA SKYE BA'I TSUL YOD PA'I PHYIR,

And that is *so* the case, because there does exist a way in which
the craving in this person's mind which has been inspired by
holding things as true arises.

DER THAL, DE'I RGYUD LA TSOR BA'I 'KHOR GSUM BDEN
PAR 'DZIN PA'I BDEN 'DZIN GYI ZHEN YUL SUN MA
PHYUNG BA'I TSUL GYI YOD PA GANG ZHIG ,

And that is *so* the case, because (1) the way in which this craving exists in their mind is that they have yet to obliterate the object which their habit of holding to things as being true believes in—this habit being that of holding the three elements of the act of feeling to be true.

DE JI SRID 'JUG GI BAR DU TSOR BA BDE BA SKYES PA NA
MI 'BRAL BAR 'DOD PA'I SRED PA SKYE

(2) And as long as they engage in this kind of thinking, then whenever they get a good feeling they will get that craving where they want never to be separated from it.

TSOR BA SDUG BSNGAL SKYES PA NA 'BRAL 'DOD KYI
SRED PA SKYE BA'I PHYIR,

And whenever they get a bad feeling, they will get that craving where they want to be separated from it.

DER THAL, DE LTAR SKYE BA'I MTHUN RKYEN TSANG
ZHING 'GAL RKYEN DANG BRAL BA'I PHYIR,

They do *so*, because all the factors that would promote these cravings are complete in them, and they are without any of the factors that would prevent them.

DER THAL, DE NYID LAS,
 ,TSOR BA'I RKYEN GYIS SRED PA STE,
 ,TSOR BA DE DAG LA YANG YOD,
CES GSUNGS PA'I PHYIR,

And they are *too*, because the same work says,

Craving comes through the
Factor of feeling;
And feeling is had
With these as well.

RANG LUGS LA, DE 'DRA BA'I BDEN 'DZIN SPONG TSUL
YOD DE, TSOR BA'I 'KHOR GSUM BDEN MED DU MNGON
SUM DU RTOGS PA LA BR TEN NAS SPONG BA'I PHYIR,

As for our own system, we say that there is, in fact a way that a person can eliminate just such a tendency to hold things as being real. And that's because you can eliminate it by relying on a direct perception that none of the three elements in an act of feeling is real.

DER THAL, DE SKAD DU YANG,
 ,GANG TSE TSOR PO 'GA' MED CING,
 ,TSOR BA'ANG YOD PA MA YIN PA,
 ,DE TSE GNAS SKABS 'DI MTHONG NAS,

,SRED PA CI PHYIR LDOG MI 'GYUR,
,ZHES GSUNGS PA'I PHYIR,

And you can *too*, because this idea is also expressed in the words,

If you see the point come
Where there is no one at all
Who has the feeling,
And where there is not even
Any feeling at all,
Then how could you ever
Fail to stop the craving?

KHA CIG GIS, LUNG DE RNAMS KYI DON, DNGOS PO
RANG BZHIN MED PAR RTOGS PA LA MA BLTOS PAR
GANG ZAG RANG RKYA THUB PA'I RDZAS YOD KYIS
STONG BA RTOGS PA'I YE SHES KYIS, NYON MONGS KUN
BTAGS SPONG NUS LHAN SKYES SPONG MI NUS PA'I

Someone comes and says,

The meaning of all these lines of scripture is to say something about the state of wisdom where—without relying on an understanding that things have no nature of their own—you realize that people are devoid of any quality of being self-standing, or substantial. This wisdom allows you to eliminate, within yourself, the

learned forms of mental affliction, but not those which are innate from birth.

KHYAD PAR 'BYED PA YANG MI RIGS TE,

But making this kind of distinction too is something mistaken.

DES RE ZHIG GANG ZAG RANG RKYA THUB BA'I RDZAS
YOD DU 'DZIN PA'I RTOG PA LHAN SKYES DANG KUN
BTAGS MNGON GYUR BA SPONG NUS PAR YANG
MTSUNGS, DE GNYIS KA'I SA BON SPONG MI NUS PAR
MTSUNGS PA'I PHYIR,

Because the fact is that this kind of realization allows one to eliminate, for the time being, the manifest forms of *both* (1) the innate form of the idea where one holds the person to be both self-standing and substantial and (2) the learned form of the same idea—equally. And it is equally not enough to enable one to eliminate the seeds for both forms.

DES NA PHUNG PO RANG BZHIN MED PAR RTOGS MI
NUS NA GANG ZAG RANG BZHIN MED PAR RTOGS MI
NUS PAS

Thus we can say that—if one is unable to realize that the parts that make them up have no nature of their own—then they

will not be able to realize that they themselves as a person have no nature of their own.

DE MA RTOGS NA GANG ZAG GI BDAG MED RDZOGS
PAR RTOGS MI NUS PA DANG,

And if you don't realize that, then you won't be able to realize, fully, the fact that a person is not a person.

PHUNG PO BDEN 'DZIN CHOS KYI BDAG 'DZIN YIN NA,
GANG ZAG BDEN 'DZIN GANG ZAG GI BDAG 'DZIN YIN
DGOS,

If the tendency to see your own parts as real is the tendency to see things as being things, then the tendency to see yourself as real would have to be the tendency to see yourself as being yourself.

DE GANG ZAG GI BDAG 'DZIN YIN NA, DE MA ZAD BAR
DU CHAGS SOGS NYON MONGS RNAMS MI LDOG PAS

And if that is the tendency to see yourself as being yourself, then until such time as you can stop this tendency, you will never be able to stop your desire and other mental afflictions.

DE GNYIS KA NYON MONGS CAN GYI MA RIG PAR 'JOG
DGOS PAR MTSUNGS PA YIN TE,

There is an equal reason for saying that both of them are types
of ignorance involved with mental affliction.

PHUNG PO RANG BZHIN MED PA CHOS KYI BDAG MED
PHRA MO DANG, GANG ZAG RANG BZHIN MED PA
GANG ZAG GI BDAG MED PHRA MOR 'JOG MI 'JOG RGYU
MTSAN RNAM PA KUN TU MTSUNGS PA'I PHYIR,

Because the reason why we can or cannot describe the subtle
lack of a self-nature to things as the lack of any quality to the
parts of a person, or describe the subtle lack of a self-nature to
the person as the lack of any quality to the person, is exactly
the same in each case.

DER THAL, CHOS DANG GANG ZAG GI STENG DU GCIG
DU BRAL LA SOGS PA'I RIGS PA YANG DAG LA BR TEN
NAS, DGAG BYA RANG BZHIN GYIS GRUB PA 'GOG NUS
MI NUS RGYU MTSAN RNAM PA KUN TU MTSUNGS PA'I
PHYIR,

And that is so the case, because of the following. Because the
reason why we are able or not to refute the object we deny,
something that could be itself, is exactly the same in each case:
we rely upon correct reasoning with regard to either the

things, or the person: types of reasoning such as the one called
“Free of Being One or Many.”

x

` GNYIS PA SHES BYED KYI KHUNGS BKOD PA LA, THEG
CHEN GYI MDO DANG BSTAN BCOS KYI SHES BYED
BKOD PA DANG, THEG DMAN GYI MDO'I SHES BYED
BKOD PA DANG GNYIS LAS,

This brings us to the second major division, which is where we
describe authoritative sources which corroborate these points.
There are two types of sources we will set forth here:
references that come from the sutras and classical
commentaries of the greater way; and those which come from
sutras of the lesser way.

DANG PO LA, 'KHOR BA LAS GROL BA'I GROL BA MYANG
'DAS 'THOB PA LA DNGOS PO RANG BZHIN MED PA
RTOGS DGOS PA YIN TE,

Here is the first. It is the case that a person must realize that
things have no nature of their own, in order to reach nirvana:
that liberation where one is freed from the cycle of pain.

NYER LEN GYI PHUNG PO BDEN PAR BZUNG NAS, MI
RTAG SDUG BSNGAL SOGS BSGOMS PAS GROL BA
MYANG 'DAS THOB MI NUS PA'I PHYIR,

And that's true because—if a person holds that the parts that they have taken on at birth are real—then they will be unable to achieve liberation, nirvana, through meditating on the qualities of being impermanent, suffering, and so on.

DER THAL, DPER NA, SPRUL PA'I BUD MED LA BUD MED
DNGOS GNAS PA BZUNG NAS MI RTAG SDUG BSNGAL
SOGS SU BSGOMS PAS BUD MED DNGOS LA CHAGS PA
MI LDOG PA LTA BU YIN PA'I PHYIR,

It is *so* the case that they won't, because it's just like the example of a woman who's been conjured up. If you take her as being real and then try to meditate on how she is impermanent, suffering, or any of the rest, it's not going to stop your desire for a real woman.

DER THAL, LHAG BSAM BSTAN PA'I MDO TSIG GSAL DU
DRANGS PA LAS, DPER NA MI LA LA ZHIG GIS SGYU MA
MKHAN GYI ROL MO BYUNG BA'I TSE, SGYU MA MKHAN
GYIS SPRUL PA'I BUD MED MTHONG NAS 'DOD CHAGS
KYI SEMS BSKYED DE 'DOD CHAGS KYIS SEMS DKRIS
NAS 'KHOR GYIS 'JIGS SHING BAG TSA STE,

It is *so* the case, because we see the following selection from the *Sutra on Personal Responsibility*, as quoted in *Clear Words*:

Take for example the reaction that we see in a number of observers as a magician casts his spell. These people see a woman (which has actually been conjured up by the magician), and they are aroused. Their minds then are possessed by desire, and they get flustered and agitated.

STAN LAS LANGS NAS SONG STE, DE SONG NAS KYANG
BUD MED DE NYID LA MI SDUG PAR YID LA BYED CING,
MI RTAG PA DANG SDUG BSNAL BA DANG, STONG PA
DANG, BDAG MED PAR YID LA BYED NA,

And so then they leap from their seats, and come to the woman. But now suppose that they begin to bring to mind the fact of how this same woman is repulsive; and how she is impermanent, and how she is suffering, empty, and has no nature of her own.

RIGS KYI BU DE JI SNYAM DU SEMS, MI DE YANG DAG
PAR ZHUGS PA YIN NAM 'ON TE LOG PAR ZHUGS PA YIN,

O son of noble family, what do you think? Is he at this point headed in the right direction, or is he, rather, headed in the wrong direction?

GSOL PA, BCOM LDAN 'DAS GANG BUD MED MA MCHIS
PA LA MI SDUG PAR YID LA BYED CING, MI RTAG PA
DANG, SDUG BSNGAL BA DANG, STONG PA DANG,
BDAG MED PAR YID LA BGYID PA'I MI DE'I MNGON PAR
BRTZON PA DE NI LOG PA LAGS SO,,

Then he offered the following words. “O Conqueror,
suppose a certain person brings to mind how a
woman who in fact doesn’t even exist is repulsive,
and how she is impermanent, and suffering, and
empty, and lacks any nature of being herself. That
person, I would say, is headed in the wrong direction
with his heroic efforts.”

BCOM LDAN 'DAS KYIS BKA' STZAL PA, RIGS KYI BU 'DI
NA DGE SLONG DANG, DGE SLONG MA DANG, DGE
BSNYEN DANG, DGE BSNYEN MA KHA CIG ,MA SKYES
SHING MA BYUNG BA'I CHOS RNAMS LA MI SDUG PAR
YID LA BYED CING, MI RTAG PA DANG, SDUG BSNGAL
BA DANG, STONG PA DANG, BDAG MED PAR YID LA
BYED PA GANG YIN PA DE DAG KYANG DE DANG 'DRA
BAR LTA BAR BYA'O,,

And the Conqueror bespoke, “Think, o child of
noble family, of certain monks, and certain nuns,
and certain laymen with lifetime vows, and
laywomen with lifetime vows. They are trying to
bring to mind how things which never started and

never happened are repulsive; and they are trying to bring to mind how these things are impermanent, and suffering, and empty, and lack any nature of their own. And they are just like those aroused men."

NGA NI MI BLUN PO DE DAG LA LAM SGOM PA YIN
NO, ,ZHES MI SMRA STE, DE DAG NI LOG PAR ZHUGS PA
ZHES BYA'O, ,ZHES GSUNGS PA'I PHYIR,

"I do not proclaim that these fools are practitioners of the path. Rather, I say that they are mistaken in their direction."

NYER LEN GYI PHUNG PO BDEN PAR BZUNG NAS MI
RTAG SDUG BSNGAL SOGS SU SGOM PAS, RTAG 'DZIN
GYI NYON MONGS MNGON GYUR BA TZAM SPONG MI
NUS PA YIN GYI,

Suppose then that a person believes that the parts of them that they took on at birth are real, and then tries to meditate upon facts such as their being impermanent, or suffering. They will not even be able to eliminate just the manifest form of the mental affliction which holds these parts to be permanent.

BDEN 'DZIN RGYUD LA LDAN PA'I GANG ZAG GIS NYER
LEN GYI PHUNG PO MI RTAG SDUG BSNGAL SOGS SU
SGOM PAS RTAG 'DZIN GYI NYON MONGS MNGON
GYUR BA TZAM SPONG MI NUS PA MA YIN TE, DE LTAR
SGOM PA'I SHES PA DE LOG SHES MA YIN PA'I PHYIR,

And it is true that, if a person who still has the tendency to hold to things as real in their mind meditates on how the parts they have taken on at birth are impermanent, suffering, and so on, they will still be unable to eliminate even the manifest form of the mental affliction which is the tendency to hold that things are permanent. Because the state of mind in that particular meditation is still a mistaken state of mind.

GZHAN YANG, MI RTAG SOGS BCU DRUG BDEN PAR
BZUNG NAS MI RTAG SOGS SU SGOM PAS NYON MONGS
MNGON GYUR BA RE ZHIG SPANGS PA DE'I TSE, BDAG
GIS THAR PA THOB BO SNYAM PA NA,

Let's moreover examine the case, which exists, of someone who meditates upon impermanence even as they hold the view that impermanence and the rest of the sixteen aspects are real. Because of their meditation, they are—for the time being—able to eliminate the manifest form of their mental afflictions. But suppose that they then think to themselves, "I have attained freedom."

DE 'CHI 'PHO BA'I TSE SKYE BA LEN DGOS PAR MTHONG
NAS SANGS RGYAS KYI BYANG CHUB LA YID BRTAN MI
RUNG BA'I LOG LTA SKYES, DE'I DBANG GIS NGAN SONG
DU SKYE BA YOD PA DANG,

People like this die, begin to migrate, and suddenly see with their own eyes that they are going to have to take a rebirth—and into their minds comes the wrong view that the enlightenment of a Buddha is not something you should ever trust or believe in. And by the power of this wrong view, they take a rebirth in the lower realms.

BDEN BZHI RANG BZHIN GYIS MED PAR MNGON SUM
DU RTOGS PAS BDEN BZHI'I GNAS TSUL JI LTA BA BZHIN
DU MTHONG BAR GSUNGS PA YIN TE,

Moreover, it has been stated that—if you realize, directly, that the four higher truths have no existence of their own—then you are viewing the nature of these four truths just as it really is.

BSAM GTAN DPE MKHYUD KYIS ZHUS PA'I MDO TSIG
GSAL DU DRANGS PA LAS, 'JAM DPAL 'PHAGS PA'I BDEN
PA RNAMS YANG DAG PAR JI LTA BA BZHIN MA
MTHONG BAS, SEMS CAN PHYIN CI LOG BZHIS SEMS
PHYIN CI LOG TU GYUR PA RNAMS 'KHOR BA YANG

DAG PA MIN PA 'DI LAS 'DA' BAR MI 'GYUR RO, ,DE SKAD
CES BKA' STZAL PA DANG,

Consider the words from the *Sutra Requested by Samten Pekyu*,
as quoted in *Clear Words*:

And the Buddha said, “O glorious Gentle Voice, suppose that
someone is unable to see the four higher truths in a clear way
—exactly as they are. I can tell you then that this person’s
mind will be corrupted by the four backward views, and they
will never be able to move beyond this cycle of pain, impure as
it is.”

BCOM LDAN 'DAS LA 'JAM DPAL GZHON NUR GYUR PAS
'DI SKAD CES GSOL TO, ,BCOM LDAN 'DAS GANG LA NYE
BAR DMIGS PAS SEMS CAN RNAMS 'KHOR BA LAS 'DA'
BAR MI 'GYUR BAR BSTAN DU GSOL,

Gentle Voice, in his youthful form, respectfully addressed the
Conqueror in the following words: “O Conqueror, please edify
us as to that object which—if living beings remain focused
upon it—prevents them from ever passing beyond the wheel of
pain.”

BCOM LDAN 'DAS KYIS BKA' STZAL PA, 'JAM DPAL BDAG
DANG, BDAG GI BAR DMIGS PAS SEMS CAN RNAMS
'KHOR BA LAS MI 'DA'O,,

And the Conqueror bespoke, in reply: “O Gentle Voice, those living beings who remain focused upon me and mine cannot pass beyond the wheel of pain.”

DE CI'I PHYIR ZHE NA, 'JAM DPAL BDAG DANG GZHAN
DU YANG DAG PAR MTHONG BA DES NI LAS MNGON
PAR 'DU BYED DO,,

“And if you were to ask, o Gentle Voice, why that is, it's because anyone who is still convinced in me and others is creating karma.”

DE 'DI SNYAM DU BDAG SDUG BSNGAL THAMS CAD LAS
GROL BAR 'GYUR RO, ,SPANG BAR BYA BA CI YANG MED
CING BDAG NI DGRA BCOM PAR 'GYUR RO, ,ZHES BYA
BAR BDAG GIS SHES SO,,

And I perceive that such people think to themselves, “I am reaching freedom from all forms of suffering; I am becoming an enemy destroyer, who has nothing whatsoever left to eliminate.”

DE 'CHI BA'I DUS KYI TSE BDAG 'DIR SKYE BAR MTHONG
NAS SANGS RGYAS KYI BYANG CHUB LA THE TSOM
DANG SOM NYI ZA BAR 'GYUR RO,,

And then they approach the time of their death, and they perceive then that “I am going to take a certain rebirth”; and then they begin to doubt, and have second thoughts about, the very existence of the enlightenment of a Buddha.

DE NAS BCOM LDAN 'DAS LA 'JAM DPAL GZHON NUR
GYUR PAS 'DI SKAD CES GSOL TO, ,BCOM LDAN 'DAS
'PHAGS PA'I BDEN PA BZHI RNAMS JI LTAR 'KHUM PAR
BGYI,

And then Gentle Voice, in his youthful form, offered the following words to the Conqueror: “O Conqueror, how are we to grasp the four higher truths?”

'JAM DPAL GANG GIS 'DUS BYAS THAMS CAD MA SKYES
PAR MTHONG BA DES SDUG BSNGAL YONGS SU SHES
PA YIN NO,,

“O Gentle Voice, anyone who perceives that no produced thing ever starts has totally grasped suffering.”

GANG GIS CHOS NYID 'BYUNG BA MED PAR MTHONG
BA DE NI KUN 'BYUNG SPANGS PA YIN NO,,

“And anyone who perceives that the true nature of things is something that never happened has given up the source of pain.”

GANG GIS CHOS THAMS CAD GTAN YONGS SU MYA
NGAN LAS 'DAS PAR MTHONG BA DES NI 'GOG PA
MNGON DU BYED PA YIN NO,,

“And anyone who sees that all the things there are have already passed completely beyond grief has brought about the end of suffering.”

GANG GIS CHOS THAMS CAD SHIN TU MA SKYES PAR
MTHONG BA DES NI LAM SGOM PA YIN NO, ,ZHES
GSUNGS PA'I PHYIR DANG,

“And anyone who sees that nothing in the universe could ever possibly start is practicing the path.”

GZHAN YANG, RGYUN ZHUGS 'BRAS GNAS KYI RGYUD
LA RANG NYID DANG RGYUN ZHUGS KYI 'BRAS BU
BDEN PAR 'DZIN PA'I BDEN 'DZIN GYI ZHEN YUL SUN
MA PHYUNG BA'I TSUL GYIS YOD NA,

“Suppose moreover that a person who had achieved the result level of entering the stream were still acting in a way where

they had yet to debunk the object they think they see because of their tendency to hold both themselves and the resultant state of entering the stream that they have achieved as existing in reality.”

'THOB PA PO RANG NYID DANG THOB BYA RGYUN
ZHUGS KYI 'BRAS BU BZHAG TU MED PA DANG,

“In that case we would have to say that the very person who had achieved this level, and the resultant level of entering the stream that they had achieved, could never happen.”

RANG NYID RANG NYID LA BDAG TU 'DZIN PA DANG,
SEMS CAN DU 'DZIN PA SOGS SU GSUNGS PA YIN TE,

What Lord Buddha is describing here is for someone to hold themselves as being me, as being themselves; to hold themselves as being a living being; and so on.

SHER PHYIN SUM BRGYA PA LAS, RAB 'BYOR 'DI JI SNYAM
DU SEMS, RGYUN DU ZHUGS PA 'DI SNYAM DU BDAG
GIS RGYUN DU ZHUGS PA'I 'BRAS BU THOB PO SNYAM
DU SEMS SAM,

As the Perfection of Wisdom in 300 Verses puts it,

Now Subhuti, what do you think? Do those who have entered the stream ever think to themselves, "Now I have attained the goal of entering the stream"?

RAB 'BYOR GYIS GSOL PA, BCOM LDAN 'DAS DE NI MA
LAGS SO,,

And Subhuti respectfully replied,

O Conqueror, they do not.

DE CI'I SLAD DU ZHE NA, BCOM LDAN 'DAS DE NI GANG
LA YANG ZHUGS PA MA MCHIS PA'I SLAD DU STE, DES
NA RGYUN DU ZHUGS PA ZHES BYA'O,,

And why is it so? It is, o Conqueror, because it would be impossible for them to enter anything at all. And this is precisely why we can even speak of a "stream enterer."

BCOM LDAN 'DAS GAL TE RGYUN DU ZHUGS PA DE 'DI
SNYAM DU BDAG GIS RGYUN DU ZHUGS PA'I 'BRAS BU
THOB BO SNYAM DU SEMS PAR GYUR NA, DE NYID DE'I
BDAG TU 'DZIN PAR 'GYUR BA LAGS SO,

And if it happened, o Conqueror, that a stream-enterer were to think to themselves, "I have attained the goal of entering the stream," then they would begin to grasp to some self in it.

SEMS CAN DU 'DZIN PA DANG, SROG TU 'DZIN PA
DANG, GANG ZAG TU 'DZIN PAR 'GYUR LAGS SO, ,ZHES
GSUNGS PA'I PHYIR,

And they would begin to grasp to a living being, and to
something that lives, and to a person.

YUM GYI MDO LAS KYANG, THEG CHEN GYI SGRUB PA
THEG DMAN GYI SGRUB PA LAS KHYAD PAR DU 'PHAGS
PAR 'CHAD PA DE'I TSE NA,

We can also refer to the Mother Sutras, where they are
explaining why the practice of the greater way is so
extraordinarily superior to the practice of the lesser way.

SEMS CAN THAMS CAD MI GNAS PA'I MYANG 'DAS LA
'GOD 'DOD KYI THABS KHYAD PAR CAN GYIS ZIN PA'I
SGO NAS BSHAD KYI, STONG NYID RTOGS PA'I SHES RAB
YOD MED KYI SGO NAS BSHAD PA MA YIN PA'I PHYIR,

The reason for the superiority is given in terms of the mind
being imbued by an exceptional form of method, where one
hopes to establish every living being in the nirvana where they
no longer remain; it is not however explained in terms of

whether or not there is possessed the wisdom which perceives emptiness.

RGYUN ZHUGS KYI RGYUD LA BDEN 'DZIN GYI ZHEN
YUL SUN MA PHYUNG BA'I TSUL GYIS YOD NA MTHONG
SPANGS KUN SBYOR GSUM MA SPANGS PAS DE DAG
BZHAG TU MI RUNG BA YIN GYI,

Suppose that there were someone who had entered the stream and had yet to debunk the object they think they see because they still had in their mind the tendency to see things as real. They would not then have eliminated the three fetters that are eliminated by the path of seeing. And then it would be wrong to say that they were who they were.

BDEN 'DZIN RGYUD LA LDAN PA TZAM GYIS MA YIN TE,
'BRAS GNAS DANG PO GNYIS KYI RGYUD LA BDEN 'DZIN
LHAN SKYES 'JUG PA YOD PA'I PHYIR,

This isn't though decided simply by whether the person still possesses in their heart the tendency to hold things as being real. And this is true because the inborn tendency to hold things as real still applies to the hearts of those who have reached the first two resultant states.

'PHAGS PA LA STONG NYID RTOGS MYONG GIS KHYAB
PA LUGS 'DIR 'DOD PAR MA ZAD, DE LTAR 'DOD PA'I
RANG RGYUD PA YANG YOD DE,

The fact that anyone who is a realized being must then have experienced the perception of emptiness is something that is not only accepted in our present school; for there are also those of the Independent Group who believe the same thing.

SLOB DPON SHER 'BYUNG BLO GROS 'DI SHER PHYIN GYI
SBAS DON MDZAD PA PO DANG SPYOD 'JUG GI 'GREL PA
MDZAD PA PO GNYIS GANG YIN BRTAG ,

You would have to look then into the question of whether this Master Prajnakaramati was the author of a commentary on the hidden meaning of the perfection of wisdom, or the author of a commentary upon *Guide to the Bodhisattva's Way of Life*.

DANG PO YIN NA, 'PHAGS PA LA STONG NYID RTOGS
MYONG GIS KHYAB PA'I SHES BYED SHER PHYIN SUM
BRGYA PA'I LUNG DE 'DREN PAR BYED PA'I PHYIR,

And that's because if he were the first, then he quoted a selection from the *Perfection of Wisdom in 300 Verses* to prove that if someone is a realized being then they must have experienced the perception of emptiness.

DES NA LUGS 'DIR NI 'PHAGS PA LA STONG NYID RTOGS
MYONG GIS KHYAB PA YIN TE, GROL BA MYANG 'DAS
'THOB PA LA STONG NYID MNGON SUM DU RTOGS
DGOS PA GANG ZHIG ,NYAN RANG DGRA BCOM PA
'KHOR BA'I 'CHING BA LAS MA GROL BAR 'DOD PA'I
MKHAS PA SU YANG MED CING, RIGS PAS KYANG MI
'THAD PA'I PHYIR,

Therefore it is the position of our present school that anyone who is a realized being must necessarily have experienced the perception of emptiness. This is true first of all because—in order to achieve liberation, nirvana—one must perceive emptiness directly. And secondly, there is no sage anywhere who would ever say that enemy destroyers of the listener and self-made Buddha groups had failed to liberate themselves from the fetters of the cycle of life; nor could such an idea ever be proven logically.

GROL BA MYANG 'DAS PA THOB PA LA STONG NYID
MNGON SUM DU RTOGS DGOS PA THEG CHEN GYI MDO
LAS GSUNGS PAR MA ZAD, BSTAN BCOS LAS GSUNGS PA
YIN TE,

Not only has it been stated in the sutras of the greater way that one must perceive emptiness directly in order to attain liberation, nirvana; but this has also been stated in the classical commentaries.

PHUNG PO BDEN PAR 'DZIN PA'I BDEN 'DZIN GYI ZHEN
YUL SUN PHYUNG MI NUS PAR JI SRID 'JUG GI BAR DU
GANG ZAG BDEN PAR 'DZIN PA'I BDEN 'DZIN GYI ZHEN
YUL SUN PHYUNG MI NUS PA'I TSUL GYIS 'JUG ,

The way it works is that, for as long as you are unable to obliterate the object you think you see when, because of your tendency of holding the parts of you as being real, you think that these parts are indeed real, then you will be equally unable to obliterate the object you think you see when, because of your tendency of holding all of you as being real, you think that all of you is real.

DE JI SRID 'JUG GI BAR DU LAS BSAGS, LAS DE'I DBANG
GIS 'KHOR BAR 'KHOR BA MGON PO KLU SGRUB KYIS
BZHED PA'I PHYIR,

And so long as that is the way it goes, you will still collect karma. And that karma will force you to spin in the cycle of pain. This is the process as the savior, Nagarjuna, accepts it.

DER THAL, RIN CHEN PHRENG BA LAS,
,JI SRID PHUNG POR 'DZIN YOD PA,
,DE SRID DE LA NGAR 'DZIN YOD,
,CES GSUNGS PA'I PHYIR,

And he does too, because the *String of Precious Jewels* says,

You will hold to “me”
For as long as you continue
To hold to the parts of “me.”

GRUB MTHA' 'OG MA RNAMS DANG THUN MONG DU
GRAGS PA'I GANG ZAG GI BDAG MED NI, GANG ZAG
RANG RKYA THUB PA'I RDZAS YOD KYIS STONG BA'I
BDAG MED RAGS PA DE LA BYED PA YIN GYI, GANG ZAG
GI BDAG MED PHRA MO LA BYED PA MA YIN TE,

The “lack of a self to the person” which is understood to be held in common with the lower schools of thought refers to the gross form of the lack of a self to the person; that is, the fact that the person is void of being self-standing, and substantial. It does not though refer to the subtle form of the lack of a self to the person.

GANG ZAG RANG BZHIN GYIS MED PAR MA RTOGS NA,
GANG ZAG GI BDAG MED RDZOGS PAR RTOGS MI NUS
PA'I PHYIR,

And that’s because—if we fail to perceive that the person doesn’t exist through any nature of their own—then we will

never be able to realize, in its entirety, how the person has no self.

KHA CIG ,NYAN RANG GIS BDAG MED MNGON SUM DU
RTOGS PA'I DON GANG ZAG RANG RKYA THUB PA'I
RDZAS YOD KYIS STONG BA MNGON SUM DU RTOGS PA
LA BYAS NAS,

Some people say that what it means when we say that listeners and self-made Buddhas perceive the lack of a self directly is that they perceive, directly, the fact that the person is devoid of any self-standing, substantial existence.

GRUB MTHA' 'OG MA RNAMS DANG CHOS KYI BDAG
MED PHRA MO MNGON SUM DU RTOGS PA YOD MED
KYI SGO NAS 'BYED PA MI RIGS TE,

And then they make distinctions about what is a lower school of thought, and whether or not one has perceived, directly, the subtle form of the lack of self to things, based on that; but this is incorrect.

GANG ZAG RANG BZHIN MED PAR MA RTOGS NA,
GANG ZAG GI BDAG MED RTOGS MI NUS PAR BSHAD
ZIN PA'I PHYIR,

And that's because, as we've already explained, you will never be able to perceive the lack of a self to the person until you perceive that the person has no nature of their own.

GANG ZAG RANG RKYA THUB PA'I RDZAS YOD DU
'DZIN PA'I RTOG PA DE 'JIG LTA RAGS PA YIN TE,

The wrong idea where we hold that the person is self-standing and substantial is a gross form of the view of destruction.

GANG ZAG RANG RKYA THUB PA'I RDZAS YOD KYIS
STONG BA'I STONG NYID DE GANG ZAG GI BDAG MED
RAGS PA YIN PA'I PHYIR,

And that's because emptiness in the form of the person being void of existing in a self-standing, substantial way is the gross form of the lack of a self to the person.

LAM GSUM THOG MTHA' DBUS MED PA, ,ZHES PA'I DON
YANG YOD DE,

Now that quotation where they say, "The three paths are without beginning, without end, and without a middle," does have a particular meaning.

GANG ZAG BDEN PAR 'DZIN PA'I BDEN 'DZIN GYI ZHEN
YUL SUN PHYUNG MI NUS PAR JI SRID 'JUG GI BAR DU,
KUN NAS NYON MONGS PA'I NYON MONGS PA DANG,
SKYE BA'I NYON MONGS PA SOGS GSUM GYI DBANG GIS
SNGA PHYI BAR MTSAMS MED PAR 'KHOR BA'I DON YIN
PA'I PHYIR,

Because the meaning of the quotation is as follows. Suppose you are unable to obliterate what the tendency to hold things as being real—what the tendency to hold the person as being real—thinks it sees. As long as this tendency is still functioning, then you will experience those three: the afflicted side of things in the form of mental affliction; the afflicted side of things in the form of rebirth; and so on. And because of them then you will spin in the cycle of life, with no sense of before, and none of after, and none of what is between the two.

DE LAS LDOG PA'I THABS YOD DE, DUS GSUM DU RANG
GZHAN GNYIS KA DANG, NGA DANG NGA YI BA RNAMS
RANG BZHIN GYIS MED PAR RTOGS SHING GOMS PAR
BYAS PA LA BR TEN NAS SPONG BA'I PHYIR,

But there is a way to stop them; for we can eliminate them if we perceive, and then get used to, the idea that both “you” and “me”—for all the time there ever has been, or is, or will be—and also “me” and “mine,” never existed through any nature of their own.

DER THAL, RIN CHEN PHRENG BA LAS,

,DE NI RANG GZHAN GNYIS KA DANG,
,DUS GSUM NYID DU'ANG MA THOB PHYIR,
,NGAR 'DZIN PA NI ZAD PAR 'GYUR,
,DE LAS LAS DANG SKYE BA YANG,
,ZHES GSUNGS PA'I PHYIR,

You can too, because—as the *String of Precious Jewels* says—

This means that neither “I” nor “others,”
Nor even the three times themselves
Could even come to exist;
Thus then our tendency of holding
To a “me” comes to a stop;
And then too do karma and rebirth.

DE LTAR LDOG PA'I RGYU MTSAN YOD DE, DE LTAR
RTOGS SHING GOMS PAR BYAS PAS 'KHOR BA'I RTZA
BAR GYUR PA'I BDAG 'DZIN LDOG PAS RGYU MED PA'I
ME BZHIN DU 'KHOR BA LAS LDOG PA'I PHYIR,

And there is a reason why you can stop them. If you perceive things to be this way, and you accustom yourself to this perception, then you are able to stop the tendency to believe in a “self” which is the root of the cycle of pain. And then the cycle is stopped from spinning, like a fire without its fuel.

DE NYID LAS,
,DE LTAR YANG DAG JI BZHIN DU,
,GRO BA DON MED SHES NAS NI,
,RGYU MED PA YI ME BZHIN DU,
,GNAS MED LEN MED MYA NGAN 'DA',
,ZHES GSUNGS PA'I PHYIR,

As the same work states,

And so if you understand
That the workings of things
Is not as real as it seemed —
That these are not true —
Then you no longer stay;
You no longer take it,
You are beyond all grief,
Like a fire without its fuel.

KHA CIG GIS, DE'I DON THEG CHEN GYI RIGS CAN
RNAMS KYIS THEG CHEN GYI BYANG CHUB 'THOB PA
LA, STONG NYID RTOGS DGOS PA'I DON YIN ZER NA,

Now some people might make the claim,

What those lines are referring to is the fact that
those who belong to the track of the greater way

must, in order to attain the enlightenment of the greater way, perceive emptiness.

DE YANG MI 'THAD DE, THEG DMAN GYI RIGS CAN
RNAMS KYIS THEG DMAN GYI BYANG CHUB 'THOB PA
LA STONG NYID MNGON SUM DU RTOGS DGOS PAR

But that is incorrect, because those of the lower tracks must also perceive emptiness, directly, in order to attain the enlightenment of the lower tracks.

MTHONG NAS THEG CHEN GYI RIGS CAN RNAMS KYIS
THEG CHEN GYI BYANG CHUB 'THOB PA LA STONG
NYID MNGON SUM DU RTOGS NAS DE SGOM PAR BSTAN
ZHING,

And what the lines are indicating is that those who belong to the track of the greater way, once they have seen this fact, proceed to perceive emptiness directly, and then meditate on what they have seen, in order to attain the enlightenment of the greater way.

'ON KYANG KHYAD PAR MED PA MA YIN TE, SNYING RJE
DANG SMON LAM GYI DBANG GIS 'KHOR BA'I GNAS SU
SKYE BA LEN MI LEN GYI KHYAD PAR YOD PA'I PHYIR,

It is not the case though that there is no difference between them. For there is a difference of whether or not they take birth in the place of the cycle out of their compassion, and the prayers that they have made.

DER THAL, DE NYID LAS,
,DE LTAR BYANG CHUB SEMS DPAS KYANG,
,MTHONG NAS BYANG CHUB NGES PAR 'DOD,
, 'ON KYANG DE NI SNYING RJE YIS,
,BYANG CHUB BAR DU SRID MTSAMS SBYOR,
,ZHES GSUNGS PA'I PHYIR,

And that is too the case, for the same work states:

Bodhisattvas as well then,
Seeing how it works,
Feel compelled to seek
Their enlightenment.
They though, out of compassion,
Continue to cross into rebirth
Here in the cycle of existence
Until the day of the enlightenment.

GNYIS PA THEG DMAN GYI MDO'I SHES BYED 'GOD PA
LA,

We have reached now the second section, where we set forth supporting statements from the sutras of the lower way.

GROL BA MYANG 'DAS 'THOB PA LA STONG NYID RTOGS
DGOS PA THEG CHEN GYI MDO DANG BSTAN BCOS LAS
KYANG GSUNGS PAR MA ZAD, THEG DMAN GYI MDO
LAS KYANG GSUNGS PA YIN TE,

Not only is it true that the sutras and classical commentaries of the greater way state that one must perceive emptiness in order to reach liberation, nirvana; it is also the case that the sutras of the lower way say the same thing.

PHRAN TSEGS LAS,
,GZUGS NI DBU BA BRDOS PA 'DRA,
,TSOR BA CHU YI CHU BUR 'DRA,
, 'DU SHES SMIG RGYU LTA BU STE,
, 'DU BYED RNAMS NI CHU SHING BZHIN,
,RNAM PAR SHES PA SGYU MA LTAR,
,NYI MA'I GNYEN GYIS BKA' STZAL TE,
,ZHES GSUNGS PA'I PHYIR,

As the Sutra on Miscellaneous Topics puts it,

Your body is like a bubble;
Your feelings are froth on the wave;
The discriminations you make

Are nothing more than a mirage;
The other parts of you
Are the space inside bamboo;
And your awareness is like
An illusion. Thus spoke
The Friend of the Sun.

DANG PO NYID NAS THEG DMAN DU RIGS NGES PA'I
THEG DMAN LA STONG NYID MNGON SUM DU RTOGS
PA MED PAR BZHED PA'I SLOB DPON LEGS LDAN 'BYED
LA SOGS PA RNAMS, MDO DES STONG NYID PHRA MO
BSTAN PAR MI BZHED PAR,

There are sages, such as Master Bhavaviveka, who take the position that those who are locked into a lower track from the beginning don't perceive emptiness directly. They then would also take the position that this particular sutra is not describing the subtle form of emptiness.

GZUGS SOGS GANG ZAG GI BDAG TU SNANG YANG
DER MA GRUB PA DBU BA BRDOS PA DANG 'DRA BAR
BSTAN PAR BZHED DE,

Rather, they would say, the sutra is describing how our physical form and the rest appear as some “self” to a person, but in fact don't exist this way—and so are similar to a bubble.

KUN LAS BTUS LAS, GZUGS SOGS MI RTAG PA DBU BA
BRDOS BA DANG 'DRA BAR BSHAD PA'I PHYIR,

And that is so true, because *The Compendium* explains that our physical form and the rest are changing, are like a bubble.

KHA CIG GIS, THEG DMAN GYI SDE SNOD LAS CHOS KYI
BDAG MED PHRA MO MA BSTAN PAR THAL, BYANG
CHUB SEMS 'GREL LAS,

Suppose now that someone comes and says, “Isn’t it though the case that the subtle form of the lack of a self to things is *not* presented in the scriptural collection of the lesser way? Because doesn’t the *Commentary on the Wish for Enlightenment* say,

STON PAS THEG DMAN RNAMS LA PHUNG PO LNGA
RANG BZHIN GYIS GRUB PAR GSUNGS PA DANG, THEG
CHEN RNAMS LA RANG BZHIN MED PAR DBU BA BRDOS
PA DANG 'DRA BAR GSUNGS PAR BSHAD ZIN PA'I PHYIR
ZER NA,

The Teacher told those of the lower way that the five heaps did exist through some nature of their own; and he told those of the higher way that these

heaps were void of any such nature—that they were like a bubble. We’ve already explained this...”

DE MI 'THAD DE, DE DANG PO NYID NAS THEG DMAN
DU RIGS NGES PA'I STONG NYID STON PA'I SNOD DU MI
RUNG BA'I THEG DMAN LA DGONGS PA YIN GYI, THEG
DMAN THAMS CAD LA DGONGS PA MA YIN PA'I PHYIR
TE,

But that’s not correct. The people that this statement is meant to describe are certain disciples amongst those who are, from the very beginning, locked into the lower way: disciples of the lower way who are not fit vessels to receive teaching on emptiness itself. The statement is not though meant to refer to all disciples of the lower way.

BYANG CHUB SEMS 'GREL LAS,
,GANG DAG STONG NYID MI SHES PA,
,DE DAG THAR PA RTEN MA YIN,
, 'GRO DRUG SRID PA'I BTZON RAR NI,
,RMONGS PA DE DAG 'KHOR BAR 'GYUR,
,ZHES GSUNGS PA'I PHYIR,

And that’s true because the *Commentary on the Wish for Enlightenment* also says,

Freedom is completely impossible

For one who cannot perceive emptiness;
These ignorant ones will circle around
In the six births of the prison
Of the cycle of suffering life.

GZHAN YANG, THEG DMAN GYI SDE SNOD LAS CHOS
KYI BDAG MED PHRA MO BSTAN PAR THAL,

Moreover, it is *so* the case that the scriptural collection of the lower way describes the subtle form of the lack of a self to things.

DE NYID LAS, STONG NYID STON PA NA 'DUS BYAS ZAD
PA STONG NYID DU STON PA DANG, THEG CHEN GYI
SDE SNOD LAS, 'DUS BYAS RANG BZHIN GYIS SKYE BA
MED PA STONG NYID DU BSTAN PAS, DE GNYIS STONG
NYID DU DON GCIG PA'I PHYIR,

And that's true because—when in this collection emptiness is described, they say that the fact that produced things wear out is emptiness; whereas in the scriptural collection of the greater way emptiness is described as the fact that produced things never grow through any nature of their own. They are both though the same in being described as emptiness.

DER THAL, RIN CHEN PHRENG BA LAS,

,THEG PA CHE LAS SKYE MED BSTAN,
,GZHAN GYI ZAD PA STONG PA NYID,
,ZAD DANG MI SKYE DON DU NI,
,GCIG PA DE PHYIR BZOD PAR GYIS,
,ZHES GSUNGS PA'I PHYIR,

That is *so* the case, because the *String of Precious Jewels* says,

Those of the greater way
Describe how nothing starts;
The wearing out for the others
Is emptiness itself;
In effect, wearing out
And never starting
Are the same; let it be.

KHA CIG GIS, DE GNYIS STONG NYID DU DON GCIG PA'I
DON, NYAN THOS SDE PAS 'DUS BYAS LA ZAD PA KHAS
LEN PAS 'DUS BYAS RANG BZHIN GYIS GRUB NA ZAD PA
MI 'THAD PA'I DON YIN ZER NA,

Now someone may make the following objection—

When the passage says that these two are one in being emptiness, what it means is that—since those of the listener group accept that produced things wear out—then it would be wrong that produced things could ever wear out if they existed through some nature of their own.

DE MI 'THAD PAR THAL, DE LTAR YIN NA, DBU MA PAS
NGES PAR YOD PAR 'DOD PA'I MYU GU LA SOGS PA'I
DNGOS PO THAMS CAD LA RGYU MTSAN DE TSANG BAS
DNGOS PO THAMS CAD DANG STONG NYID DON GCIG
YIN PA HA CANG THAL BA'I PHYIR,

But that's incorrect, because if that were true, think about all the different things, such as sprouts, which followers of the Middle Way assert certainly do exist. Since in all these objects all the reasons you've put forth are complete, then they'd have to be saying that all the things there are, and emptiness itself, are in fact the same thing—and that would be a bit too much.

THEG DMAN GYI SDE SNOD LAS 'DUS BYAS ZAD PA
STONG NYID DU BSTAN NA, DE'I TSUL DE GANG, DE
DANG STONG NYID DON GCIG PA'I TSUL JI LTA BU YIN
ZER NA,

One may then ask the following question: “Let's assume that in the scriptural collection of the lower way they do teach that the fact that produced things wear out is emptiness. Just how do they say that works? And what does it mean to say that that's the same thing as emptiness?”

DANG PO DE LTAR BSTAN PA YIN TE, RIGS PA DRUG CU
PA'I 'GREL PAR, GANG SDUG BSNGAL 'DI MA LUS PAR
SPANGS PA NGES PAR SPANGS PA BYANG BAR GYUR PA,
ZAD PA 'DOD CHAGS DANG BRAL BA, 'GOG PA NYE BAR
ZHI BA NUB PA SDUG BSNGAL GZHAN GYI MTSAMS MI
SBYOR ZHING, MI 'BYUNG MI SKYE BA 'DI NI ZHI BA, 'DI
NI GYA NOM PA STE,

The first is in fact indicated, in the following way. The
commentary to the *Sixty Verses on Reasoning* says,

Consider that thing which is the elimination of
every bit of this suffering; consider their certain
elimination; consider their purification; consider
the finish; consider freedom from all desire;
consider the end, the final end, the passing, never
again encountering pain, the fact that nothing
happens, the fact that nothing stops: this is peace,
this is sublime.

'DI LTA STE, PHUNG PO THAMS CAD NGES PAR SPANGS
PA SRID PA ZAD PA, 'DOD CHAGS DANG BRAL BA, 'GOG
PA MYA NGAN LAS 'DAS PA'O, ,ZHES GSUNGS PA'I PHYIR,

Here is how it is: all the heaps are finally
eliminated; the cycle of pain itself is finished; we are
freed of all attachment; we reach the cessation, we
reach—nirvana.

GANG SDUG BSNGAL 'DI MA LUS PA SPANGS PA, ZHES
PA NAS NUB PA ZHES PA'I BAR GYIS, DGRA BCOM PA'I
TSE 'DI'I NYER LEN GYI PHUNG PO LHAG MED MYANG
'DAS THOB MA THAG PA'I MNYAM GZHAG DE'I GZIGS
NGOR MED PAR BSTAN,

The words beginning with those that include “the elimination of every bit of suffering” up to those that include “the passing” are a reference to the fact that—in the moment after a person attains the nirvana where nothing is left over—the heaps which they took on in this life no longer appear to the perceptions of the mind of an enemy destroyer in deep meditation.

SDUG BSNGAL GZHAN GYI MTSAMS MI SBYOR ZHES PA
MAN CHAD GYIS DGRA BCOM PA'I MA 'ONGS PA'I
PHUNG PO MNYAM GZHAG DE'I GZIGS NGOR MED PAR
BSTAN PA'I PHYIR,

And the part all the way from “never again encountering pain” on down is meant to express the fact that the heaps that the enemy destroyer will possess in the future cannot appear to the perceptions of their mind in deep meditation.

DGRA BCOM PA'I TSE 'DI'I NYER LEN GYI PHUNG PO
MNYAM GZHAG DE'I GZIGS NGOR MED PA GNAS LUGS

YIN GYI, DE'I SKYE BA PHYI MA'I ZAG BCAS NYER LEN
GYI PHUNG PO DE'I GZIGS NGOR MED PA GNAS LUGS
MA YIN TE, DE THA SNYAD TZAM DU YANG MED PA'I
PHYIR,

The fact that the heaps that an enemy destroyer took on in this life cannot appear to the perceptions of their mind as they are in deep meditation is indeed the real nature of things; but the fact that the impure heaps that they are going to take on in their subsequent lives cannot appear to their perception in this same meditation is not the real nature of things—because they could never exist even in a nominal sense.

ZAD PA STONG NYID DU GSUNGS PA DE YANG, NYER
LEN GYI PHUNG PO GDOD MA NAS ZAD PA'AM, RANG
BZHIN GYIS ZAD PA LA BYED PA YIN TE,

And when the text refers to “the finish” as emptiness, it’s a reference to the fact that the heaps that we have taken on are—from the very beginning—“finished,” which is to say, finished of having any nature of their own.

DE 'DRA BA'I PHUNG PO DE RANG BZHIN GYIS GRUB
NA, MNYAM GZHAG DE'I GZIGS NGOR YOD DGOS PA
LAS MED PA'I PHYIR,

Because if heaps like this were to exist through some nature of their own, then they would have to exist to the perceptions of this type of deep meditation, whereas they do not.

GDOD MA NAS ZAD PA LA BYED PA YIN GYI, DNGOS
SMRA BA 'DOD PA LTAR, GNYEN POS ZAD PA LA BYED
PA MA YIN TE,

What they're talking about here is something being "finished" forever, and not finished because—as those who claim that there are things that work say—we have utilized a spiritual antidote to finish them.

DE LTAR YIN NA, THOB BYA LHAG MED MYANG 'DAS
YOD PA'I DUS SU THOB PA PO DGRA BCOM PA MED PA
DANG, THOB PA PO DGRA BCOM PA YOD PA'I DUS SU
THOB BYA LHAG MED MYANG 'DAS MED PAR KHAS LEN
DGOS PA'I SKYON YOD PA'I PHYIR,

Because if it were that way, then there is the logical problem that one would have to agree that—at that point in time where what we were trying to achieve; that is, nirvana with no remainder, were already present—then the enemy destroyer could not be. And at that point in time when the person who was trying to achieve this thing—that is, the enemy destroyer—were present, then the nirvana without remainder that they were trying to achieve could not be present.

GDOD MA NAS ZAD PA LA BYED PA YIN TE, RGYUD BLA
MA LAS, GDOD NAS ZAD PAS ZAD CES BYA, ,ZHES
GSUNGS PA'I PHYIR,

And that's true because the *Higher Line* has that line which says, "We say that it is 'finished,' in the sense of having been finished from the beginning."

` GSUM PA RTZOD PA SPONG BA LA, 'GREL PA NAS
BSHAD PA'I RTZOD PA SPONG BA DANG, MA BSHAD PA'I
RTZOD PA SPONG BA GNYIS, DANG PO LA, RTZOD PA
DANG, LAN GNYIS,

Here finally is the third section, where we refute our opponent's rebuttal. This itself has two parts: refutations of rebuttal that we see in the commentary; and those that we don't find there. For the first, we present the rebuttal itself, and then continue to our response.

DANG PO LA, SLOB DPON SANGS RGYAS BSKYANGS
KYIS RAB BYED BDUN PA'I 'GREL PAR THEG DMAN GYI
MDO LAS CHOS THAMS CAD BDAG MED PAR GSUNGS
PA'I DON, CHOS RNAMS RANG BZHIN GYIS MA GRUB
PA'I DON DU BSHAD PA LA,

Here is the first. In the commentary by Master Buddhapalita on the seventh chapter, it is stated that descriptions of how nothing in the universe has any self-nature are found in the sutras of the lower way. And he explains this lack as referring to the fact that nothing in the universe occurs through any nature of its own.

SLOB DPON LEGS LDAN 'BYED NA RE, THEG CHEN
BSTAN PA DON MED PAR THAL, THEG DMAN GYI SDE
SNOD LAS, CHOS KYI BDAG MED BSTAN PA'I PHYIR,
ZHES RTZOD DO,,

In reply to this, Master Bhavaviveka argues: “Well then, I suppose that it was unnecessary for Lord Buddha to have taught the greater way. Because the fact that things have no nature of their own is in fact already presented in the collection of teachings of the lower way.”

GNYIS PA LAN BSHAD PA LA, DE LTAR RTZOD PA MI
'THAD PAR THAL, LUNG DANG YANG 'GAL RIGS PA
DANG 'GAL BA'I PHYIR,

Here secondly we present our response. This type of argument though is incorrect, because first of all it contradicts scripture, and secondly it contradicts reason.

DANG PO DER THAL, SNGAR BSHAD PA'I MDO BSTAN
BCOS DE THAMS CAD DANG 'GAL BA'I PHYIR,

And the first certainly is true, because this statement contradicts each and every one of the sutras and classical commentaries that we mentioned earlier.

RIGS PA DANG 'GAL BA'I TSUL LA, SPYIR THEG CHEN
BSTAN PA DON MED PAR 'GYUR ZER RAM, THEG CHEN
GYI SDE SNOD LAS ,STONG NYID BSTAN PA DON MED
DU 'GYUR ZER,

Which brings us to how the argument contradicts reason. Are you saying that, in general, giving the entire teachings of the greater way would be pointless? Or are you saying, more specifically, that it would be pointless for the collection of teachings of the greater way to have presented the concept of emptiness?

DANG PO LTAR NA KHYAB PA NGES PA MA YIN TE, THEG
CHEN GYI SDE SNOD LAS STONG NYID PHRA MO TZAM
STON PA MIN GYI BYANG SEMS KYI SA DANG, SBYIN PA
LA SOGS PA'I SPYOD PA DANG, SMON LAM DANG,
BSNGO BA RLABS PO CHE LA SOGS PA BYANG SEMS KYI
MTHU PHUL DU BYUNG BA RNAMS BSTAN PA'I PHYIR,

If you reply that the first is the case, then we would answer that it's not necessarily so. The collection of teachings of the greater way isn't restricted to presenting the subtle form of emptiness alone. Rather, these teachings also present the various bodhisattva levels, as well as practices of exquisite power such as the activities of giving and the rest; the art of prayer; potent forms of dedication; and so on.

DER THAL, RIN CHEN 'PHRENG BA LAS,
,NYAN THOS THEG PA DE LAS NI,
,BYANG CHUB SEMS DPA'I SMON LAM DANG,
,SPYOD PA YONGS BSNGO MA BSHAD PA,
,BYANG CHUB SEMS DPAR GA LA 'GYUR,

And that is so true, because the *String of Precious Jewels* says,

The teachings of the way of the listeners
Don't present the arts of prayer,
And the activities, and dedication
That are followed by bodhisattvas;
And so how could they be bodhisattvas?

,BYANG CHUB SPYOD LA GNAS PA'I DON,
,MDO SDE LAS NI BKA' MA STZAL,
,THEG PA CHE LAS BKA' STZAL PA,
,DE PHYIR MKHAS PA RNAMS KYI GSUNGS,
,ZHES GSUNGS PA'I PHYIR,

The way in which we maintain
The way of life of bodhisattva's activities
Was not spoken in the lower sutras;
It was spoken only in the greater way,
And thus the words of sages.

PHYI MA LTAR NA YANG KHYAB PA MA NGES PA YIN TE,
THEG CHEN GYI SDE SNOD LAS STONG NYID RIGS PA'I
RNAME GRANGS MTHA' YAS PA'I SGO NAS BSTAN, THEG
DZAN GYI SDE SNOD LAS STONG NYID RIGS PA'I RNAME
GRANGS MDOR BSDUS TZAM GYI SGO NAS BSTAN PA'I
PHYIR,

And neither is the latter necessarily the case. And this is
because—in the collection of teachings of the greater way—the
idea of emptiness is presented in a truly infinite number of
different forms of argument. In the collection of the lesser way,
it is presented in but a few, brief forms of argument.

STON TSUL DE LTAR 'BYUNG BA'I RGYU MTSAN YOD DE,
THEG CHEN GYI RIGS CAN RNAMS KYIS THEG CHEN GYI
BYANG CHUB THOB PA LA STONG NYID RIGS PA'I RNAME
GRANGS MTHA' YAS PA'I SGO NAS RTOGS SHING GOMS
PAR BYAS PA LA BR TEN NAS THOB DGOS,

And there is a reason why these arguments were presented in this way. This is that those who belong to the greater-way type can only reach the enlightenment of the greater way by understanding and meditating upon a literally infinite number of different proofs for emptiness.

THEG DMAN GYI RIGS CAN RNAMS KYIS THAR PA TZAM
THOB PA LA STONG NYID RIGS PA'I RNAM GRANGS
MDOR BSDUS TZAM ZHIG GIS RTOGS SHING GOMS PAR
BYAS PA LA BR TEN NAS THOB NUS PA'I PHYIR,

Those of the lesser way though, in order to achieve simply freedom, are able to do so through understanding and meditating upon no more than an abbreviated presentation of the different versions of the logic for proving emptiness.

DER THAL, RANG 'GREL LAS, CHOS KYI BDAG MED PA
GSAL BAR BYA BA'I PHYIR THEG PA CHEN PO BSTAN PA
YANG RIGS PA NYID CES GSUNGS PA'I PHYIR DANG,

And that is so the case, because—as the autocommentary puts it—“It was indeed fitting that he also taught the greater way, in order to clarify how things have no nature of their own.”

DE NYID LAS, GANG ZHIG GAL TE NYAN THOS KYI
THEG PA LAS KYANG CHOS LA BDAG MED PA BSTAN NA,

DE'I TSE THEG PA CHEN PO BSTAN PA DON MED PAR
'GYUR RO, ,SNYAM DU SEMS PA DE'I LUGS DE YANG 'DI
LTAR RIGS PA DANG, LUNG DANG 'GAL BAR RTOGS
SO, ,ZHES GSUNGS PA'I PHYIR,

And the same text says,

One may think to oneself, "If it's the case that the lack of a self-nature to things is also taught in the way of the listeners, wouldn't it then become redundant to have taught the greater way?" You should understand though that this way of thinking contradicts both logic and authoritative scripture.

THEG DMAN GYI SDE SNOD LAS STONG NYID RIGS PA'I
RNAM GRANGS MTHA' YAS PA'I SGO NAS RDZOGS PAR
MA BSTAN KYANG, DE LAS STONG NYID RDZOGS PAR
BSTAN PA YIN TE,

Even though this emptiness is not presented in full in the scriptural collection of the lesser way through an infinite number of different proofs, nonetheless it is presented fully.

DE NYID NAS BSHAD PA'I RIGS PAS, CHOS DANG GANG
ZAG GI BDAG GNYIS PO DE RDZOGS PAR KHEGS PA'I
PHYIR,

And from this very same reasoning, we can say that in this way both a self to things and a self to the person were, fully, disproved.

DER THAL, DE NAS BSHAD PA'I BDAG MED DE BDAG
MED PHRA MO YONGS SU RDZOGS PA YIN PA'I PHYIR,

That is so the case, because the lack of a self-nature explained in this way is a totally complete, subtle form of the lack of a self.

DER THAL, RANG 'GREL LAS, DE LTA NA'ANG DE DAG
LA CHOS KYI BDAG MED PA RDZOGS PAR BSGOMS PA
MED DE, KHAMS GSUM NA SPYOD PA'I NYON MONGS
PA SPONG BA'I THABS TZAM ZHIG NI YOD DO,,

And that is so the case, because the autocommentary says that,

Despite this, they do not have a meditation upon the lack of a self to things which is complete. All they have is a simple method of eliminating things involved with mental affliction operating in the three realms.

DE DAG LA GANG ZAG GI BDAG MED RDZOGS PAR
SGOM PA NI YOD PAR RNAM PAR GZHAG GO ,ZHES PA'I
DON NYAN RANG GI NYON SGRIB KYI GNYEN POR
GANG ZAG GI BDAG MED RDZOGS PAR SGOM PA YOD,

And we would say that they possess, in its entirety,
a meditation upon the lack of a self to the person.

The meaning of this is that they have a complete meditation
upon the lack of a self to the person, which is for the listeners
and self-made buddhas the antidote for their mental-affliction
obstacles.

SHES SGRIB KYI GNYEN POR CHOS KYI BDAG MED
RDZOGS PAR SGOM PA MED CES PA'I DON YIN TE,

And it is also meant to say that they lack a complete
meditation upon the lack of a self to things, which is the
antidote for the obstacles to omniscience.

t'IK CHEN LAS, NYON MONGS PA'I SA BON GYI GNYEN
PO RDZOGS PAR BSGOMS PA YOD LA, ZHES GSUNGS PA'I
PHYIR,

And this is true because the *Great Commentary* says, “They do
possess a complete meditation upon the antidote for the seeds
of things having to do with mental affliction.”

SLOB DPON SANGS RGYAS BSKYANGS KYIS RAB BYED
BDUN PA'I 'GREL PAR DE LTAR BSHAD PA YIN TE, 'GREL
PA BUDDHA PA LI TA LAS,

And it is too the case that Master Buddha Palita, in his
commentary to the seventh chapter, gave the explanation this
way; because the *Buddha Palita* itself says,

CHOS THAMS CAD BDAG MED DO ZHES GSUNGS PA LA
BDAG MED PA ZHES PA NI NGO BO NYID MED PA'I DON
TE BDAG CES BYA BA'I SGRA NI NGO BO NYID KYI TSIG
YIN PA'I PHYIR, ZHES GSUNGS PA'I PHYIR,

When we say that nothing in the universe has any
self of its own, the expression “no self of its own”
has the meaning of “no essential nature of its own.”
And this is because the word “self” is itself an
expression of something’s very essence.

KHA CIG GIS, DNGOS PO BDEN GRUB KHEGS PA'I LUGS
SU BYAS NAS BDEN STONG BDEN GRUB TU 'DOD PA
DANG,

Some people, using it as a means of disproving that a thing could exist in reality, claim that the lack of reality to things exists in reality.

KHA CIG ,DNGOS PO LA GO CHOD KYI CHOS MED PAR
KHAS BLANGS NAS CHOS NYID BSGRUB PA RANG
DBANG BA'I BDEN GRUB TU 'DOD PAS

Others believe something else: they assert that there is nothing at all that could ever fill the role of a functioning thing, and then say that the very nature of things is a positive thing, and real in an independent sense.

DANG PO MI 'THAD DE, DE DGAG BYA'I TSAD NGOS MA
ZIN PA'I SKYON YIN PA'I PHYIR,

And yet the first of these positions is mistaken, since it incurs the fault of failing to identify the proper extent of what it is we deny.

PHYI MA MI 'THAD DE, DNGOS PO BDEN GRUB BKAG
PAR BRLON YANG, TSAD MAS MA KHEGS PAS DNGOS PO
LA SKUR 'DEBS KYI LTA BAR 'GYUR BA'I PHYIR,

And the latter position is also incorrect, since even though those who follow this position delude themselves that they

have successfully denied the idea that working things could exist in truth, when in fact they have failed to disprove this idea with any valid perception—and they are thus underestimating working things.

@@@KHA CIG GIS, SLOB DPON LEGS LDAN 'BYED KYIS
THEG DMAN MTHUN MONG MA YIN PA'I SDE SNOD LAS
STONG NYID MA BSTAN PAR BZHED PA YIN GYI, SPYIR
THEG DMAN GYI SDE SNOD LAS STONG NYID BSTAN
PAR BZHED PA YIN TE,

Others have made the following claim:

Master Bhavaviveka does hold the position that—in the scriptural collection of the lower way in its uncommon form—emptiness is not presented. He does though hold the position that, generally speaking, emptiness is presented in the scriptural collection of the lower way.

, 'DU BYED THAMS CAD BSLU BA'I CHOS,
, DES NA DE DAG BRDZUN PA YIN,
, ZHES PA'I THAD KYI SHES RAB SGRON ME LAS,,

This is true first of all because there is a discussion of this point in the *Lamp of Wisdom* when it comments upon the lines,

All things which act
As factors
Are deceiving us;
And this is why
We call them false.

NYAN THOS KYI THEG PA LAS KYANG 'DI LTA STE 'DU
BYED GANG YIN PA DE DAG NI BRDZUN PA BSLU BA'I
CHOS SO, ,DGE SLONG DAG 'DI LTA STE, MI SLU BA'I
CHOS MYA NGAN LAS 'DAS PA DE NI BDEN PA'I MCHOG
GO ,ZHES GSUNGS PA'I PHYIR DANG,

At this point this commentary says, “In the way of the listeners as well it says that ‘This is how it is: all those things which are factors are also false things, deceptive things. O monks, this is how it is: it is passing beyond grief which is a thing that does not deceive us, which is the highest form of truth.’”

,BCOM LDAN 'DAS KYIS DE GSUNGS PA,
,STONG NYID YONGS SU BSTAN PA YIN,
,,ZHES PA'I THAD KYI MDO LAS KYANG, ,STONG NYID
BSTAN PAR BSHAD PA'I PHYIR,

The commentary also comes to a point where it quotes a sutra which says,

It was something spoken by the Conqueror:
He clarified emptiness perfectly.

And here the Master explains the lines as presenting
emptiness.

,KHA CIG ,SDUG BSNGAL BDAG GIS BYAS ZHES SOGS KYI
THAD LAS KYANG, NYAN THOS KYI THEG PA LAS
K YANG BKA' STZAL TE,

And others say,

When he reaches the section which treats the words
which include, “Suffering caused by oneself,” he
again describes how “it is also presented in the way
of the listeners” by quoting,

KYEE GO'U TA MA SDUG BSNGAL BDAG GIS BYAS SAM,
TSE DANG LDAN PA MA YIN NO, ,SDUG BSNGAL GZHAN
GYIS BYAS SAM, TSE DANG LDAN PA MA YIN NO, ,GNYIS
KAS BYAS SAM, TSE DANG LDAN PA MA YIN NO, ,BDAG
GIS KYANG MA BYAS GZHAN GYIS KYANG MA BYAS
SAM, TSE DANG LDAN PA MA YIN NO, ,ZHES GSUNGS
PA'I PHYIR DANG,

‘O Gautama. Was it I who caused my suffering?’

‘No, venerable one, it was not.’

‘Was it somebody else who caused my suffering?’

‘No, venerable one, it was not.’

‘Was it both of us?’

‘No, venerable one, it was not.’

‘Was it neither myself, nor someone else?’

‘No, venerable one, it was not.’”

DE BZHIN DU KUN RDZOB YOD CES BYA BA NI RTAG
PAR 'GYUR, MED CES BYA BA NI CHAD PAR 'GYUR, ZHES
GSUNGS PA'I PHYIR DANG,

And there is also that part about “To say that
deceptive things exist means that they are
unchanging; to say that they don’t exist means that
they have stopped.”

BCOM LDAN DNGOS DANG DNGOS MED PA ZHES PA'I
THAD LAS KYANG, KA TY'A YA NA 'JIG RTEN 'DI NI
GNYIS LA GNAS TE, PHAL CHER YOD PA NYID DANG

MED PA NYID LA'O, ,ZHES GSUNGS PA'I PHYIR ZER NA
SKYON MED DE,

And there's also the part in scripture where the
Conqueror has gotten onto the subject of whether
things work or not, and he says to his disciple:

O Katyayana, there are only two kinds of
people in this whole world. The majority
believe that things really exist. And then
there are some who believe that nothing
really exists.

You can say all that, but there's really no such problem.

SLOB DPON LEGS LDAN 'BYED KYIS GRUB MTHA' 'OG
MA RNAMS KYI NGOR GANG ZAG RANG RKYA THUB
PA'I RDZAS YOD KYIS STONG BA'I STONG NYID DE LA
STONG NYID KYI THA SNYAD MDZAD NAS, STONG NYID
RIGS MTHUN GYI DPE'I SGO NAS SGRUB PAR MDZAD
PA'I PHYIR,

@@@Master Bhavaviveka took that form of “emptiness”
consisting of the fact that a person is empty of any substantial
nature—of being self-standing—and simply called it
“emptiness,” when addressing those of the lower schools of
philosophy. What he was trying to do was to prove emptiness

to them by using a metaphor which they could understand, and which was applicable to the real thing.

DE YANG YIN TE, DPER NA, GZUGS NI DBU BA BRDOS PA
'DRA, ZHES SOGS KYI DON, GANG ZAG GI BDAG TU
SNANG YANG DER MA GRUB PA LA BSHAD PA LTA BU
YIN PA'I PHYIR,

And it happens that way. For example, it's like the statement that was made in scripture that "Everything you see around you is like a bubble that just popped up to the surface." But what was meant by the statement was that—despite the fact that a person seems to have some self-nature—the truth is that they do not.

DE LTA MA YIN NA, GONG DU THEG CHEN BSTAN PA
DON MED PAR THAL, THEG DMAN GYI SDE SNOD LAS
STONG NYID BSTAN PA'I PHYIR, ZHES RTZOD PA DE,

If it were not that way, then we ask you to consider the argument above which said, "Are you telling me that it was meaningless for Lord Buddha to have taught the greater way? Because emptiness was taught in the scriptural collection of the lower way."

SPYIR THEG DMAN GYI SDE SNOD LAS STONG NYID
BSTAN PA'I PHYIR ZER RAM, THEG DMAN THUN MONG

MA YIN PA'I SDE SNOD LAS STONG NYID BSTAN PA'I
PHYIR ZER,

When you say this, are you saying “Because emptiness was taught in the scriptural collection of the lower way in general” or are you saying “Because emptiness was taught in the unique scriptural collection of the lower way”?

DANG PO LTAR NA, MI 'THAD DE, SLOB DPON LEGS
LDAN 'BYED RANG NYID LA SLOG NA 'KHOR GSUM LAN
MED YIN PA'I PHYIR,

If it was the first, then it must be incorrect. Because even Master Bhavaviveka himself would be left with no answer if someone accused him of contradicting himself when the consequences of his answer were considered.

DER THAL, SLOB DPON LEGS LDAN 'BYED THEG DMAN
GYI SDE SNOD LAS STONG NYID BSTAN PAR BZHED PA'I
PHYIR,

And that is so the case, because Master Bhavaviveka accepted that emptiness was taught in the scriptural collection of the lower way.

PHYI MA LTAR NA MI 'THAD DE, KHYOD KYI LUGS LA
LEGS LDAN 'BYED DANG SANGS RGYAS BSKYANGS
GNYIS CHOS THAMS CAD STONG ZHING BDAG MED CES
PA'I MDO THEG CHEN THUN MONG MA YIN PA'I MDOR
BZHED PA KHUNGS MED PA'I PHYIR DANG,

But the latter would also be incorrect. The idea in your system that both Master Bhavaviveka and Master Buddhapalita believed that the sutra in which Lord Buddha said, “All things in the universe are empty, and devoid of any self-nature” is a unique scripture of the greater way is unfounded.

DE LTAR MA YIN NA, SNGAR GYI RTZOD PA DE YANG
'BREL MED DU 'GYUR BA'I PHYIR,

And if it weren't that way, then the previous argument would have been irrelevant.

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CHOS KYI SDOM BZHI, LTA BA BKAR BTAGS KYI

PHYAG RGYA BZHI STE,

'DUS BYAS THAMS CAD MI RTAG PA, ZAG BCAS

THAMS CAD SDUG BSNGAL

BA, CHOS THAMS CAD STONG ZHING BDAG MED PA,

MYA NGAN LAS 'DAS PA

ZHI BA STE BZHI'O,...}

GNYIS PA, 'GREL PA NAS MA BSHAD PA'I RTZOD PA
SPONG BA LA MNGON RTOGS RGYAN DANG 'GAL BA'I
RTZOD PA SPONG BA DANG, RGYUD BLA RTZA 'GREL
DANG 'GAL BA'I RTZOD PA SPONG BA DANG GNYIS LAS,

This brings us to the second part of our presentation, where we cover two different points, on defeating arguments which were not covered in the commentary. These include defeating arguments that our position contradicts the *Ornament of Realizations*, and defeating arguments that our position contradicts the root text and commentary of *The Higher Way*.

DANG PO LA, RTZOD PA DANG, LAN GNYIS, DANG PO
LA,

The first is covered in two sections: the argument, and the answer. Here is the first.

KHA CIG GIS, 'PHAGS PA LA STONG NYID RTOGS MYONG
GIS KHYAB PA DANG BDEN 'DZIN NYON SGRIB TU 'DOD
PA MI 'THAD PAR THAL,

Someone comes and makes the following argument:

It's incorrect to say that everyone who is a realized being has undergone the perception of emptiness; and it's also incorrect to say that the tendency to believe that things are real is a mental-affliction obstacle.

,GZUNG DON RTOG PA SPONG PHYIR DANG,
, 'DZIN PA MI SPONG PHYIR DANG NI,
,ZHES PA'I SKABS SU RANG RGYAL RNAMS KYIS GZUNG
BA LA BDEN ZHEN SPONG NUS KYANG, 'DZIN PA LA
BDEN ZHEN SPONG MI NUS PAR GSUNGS PA'I PHYIR
DANG,

And that's because of the following lines:

Because they have been able
To eliminate their misunderstanding
Of the object of the mind,
But not yet their misunderstanding
Of the mind which holds this object.

What's being said at this point in the scripture is that—even though the self-made Buddhas are able to eliminate their belief that objects held by the mind are real—they are unable to eliminate their belief that the states of mind which hold these objects are real.

NYON MONGS SHES BYA LAM GSUM GYI, ,ZHES SOGS
KYI SKABS SU BDEN 'DZIN SHES SGRIB TU BSHAD PA'I
PHYIR,

We also see the tendency to believe that things are real
explained as being an obstacle to omniscience at the point
in the scripture which includes the line, “[They end] the
negative emotions, knowable things, and those of the
three paths...”

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FILE: A\TENGYUR\03_SHE~1\080_KA\TD3786E.ACT
DAD MA YIN ZHING, ,BCAD DU MED PAS DAG PAR BRJOD, ,NYON MONGS SHES BYA
LAM GSUM GYI, ,NYAMS PHYIR SLOB MA BSE RU DANG, ,RGYAL SRAS RNAMS KYI
DAG PA STE, ,SANGS RGYAS RNAM KUN NA SHIN TU BA, ,SA DGU LA NI CHEN PO
YI, ,CHEN PO LA SOGS DRI MA Y

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FILE: A\SUNGBUM\PARCHIN\CHONE\S0195M2.ACT
,DANG PO NI, NYAN THOS DGRA BCOM PA'I RGYUD KYI 'GOG BDEN CHOS
CAN, SLOB MA NYAN THOS RNAM DGOS (RNAM DAG)

TE; NYON MONGS SPANGS PA'I NYAN THOS KYI BRAL BA YIN PA'I PHYIR,
RANG RGYAL DGRA BCOM PA'I RGYUD KYI 'GOG BDEN CHOS CAN, BSE RU
RANG SANGS RGYAS KYI RNAM DAG YIN TE, GZUGS PHYI ROL DON 'DZIN
GYI SHES BYA'I SGRIB PA'I RTOG PA SPANGS PA'I

RANG RGYAL GYI BRAL BA YIN PA'I PHYIR, BYANG 'PHAGS KYI 'GOG
BDEN CHOS CAN, RGYAL SRAS RNAMS KYI RNAM PAR DAG PA YIN TE, LAM
GSUM GYI SGRIB PA CI RIGS NYAMS PA STE SPANGS PA'I BYANG SEMS
KYI BRAL BA YIN PA'I PHYIR, SANGS RGYAS

KYI 'GOG BDEN CHOS CAN, RNAM KUN SHIN TU BA'I DAG PA YIN TE,
SGRIB GNYIS SPANGS PA'I BRAL BA YIN PA'I PHYIR,, `

DER THAL, BDEN 'DZIN LA CHUNG 'BRING CHEN PO
DGUR BYAS NAS CHUNG NGU'I CHUNG NGU DE RGYUN

MTHA'I BAR CHAD MED LAM GYIS SPONG BAR GSUNGS
PA'I PHYIR ZER NA,

And that must too be the case, because our tendency to think that things are real is first divided into three types—subtle, medium, and great—and each of these is then divided into three types of its own, including for example the subtle form of the subtle form of this tendency, for a total of nine. And what the uninterrupted path of the final moment eliminates is this subtle form of the subtle form.

RANG LUGS LA GZUNG BA LA BDEN ZHEN SPONG NUS
'DZIN PA LA BDEN ZHEN SPONG MI NUS PA'I DON DE,

Here then is our own position. When the scripture says that someone is able to eliminate their tendency to believe that the objects which their mind holds are real, but is at the same time unable to eliminate their tendency to believe that their states of mind which hold to these objects are real, which of the following three things do you think this refers to?

(1) PHYI ROL GYI DON TSAD MAS GRUB PA GZHIR BYAS
NAS GZUNG BA BDEN MED DU RTOGS, 'DZIN PA BDEN
MED DU MA RTOGS PA LA BYED PA YIN NAM,

Do you think that it refers to the fact that this person perceives that the object which their mind holds is not real (and here it is a given that this is something which is confirmed by a correct perception as being an outside object), but that they still haven't realized that the state of mind which is holding this object is not real either?

(2) GZUGS GZUGS 'DZIN TSAD MA DANG RDZAS GZHAN
YIN PA KHEGS, GZUGS 'DZIN TSAD MA GZUGS DANG,
RDZAS GZHAN YIN PA MA KHEGS PA LA BYED DAM,

Or do you think that it refers to the fact that this person has been able to stop thinking that the object they see has come from a different karmic seed than the state of mind which perceives it; but they haven't yet been able to stop thinking the the state of mind which perceives this object has come from a different karmic seed than the object which they see?

(3) GZUGS PHYI ROL DON DU 'DZIN PA'I RTOG PA SPONG
NUS SHES PA BDEN PAR 'DZIN PA'I BDEN 'DZIN SPONG
MI NUS PA LA BYED,

Or do you think that it refers to the fact that this person is able to eliminate the misunderstanding where they hold that the things they see are outer objects; but is not able to eliminate their tendency to hold to things as real, with regard to holding that their state of mind at this point is real?

(1) DANG PO LTAR NA MI 'THAD DE, CHOS GCIG BDEN
MED DU TSAD MAS NGES NA, RIGS PA DE'I BYED PA LA
BR TEN NAS CHOS GZHAN GYI STENG DU BDEN PAR
GRUB MA GRUB BLO KHA PHYOGS PA TZAM GYIS BDEN
MED DU NGES NUS PAS KHYAB PA'I PHYIR,

If you say it's the first, you're wrong. This is because it is always the case that if a person is able to confirm, with a correct perception, that any one existing thing is unreal, then they are then able, simply by turning their mind to the question, to perceive (by using their first perception as a logical example) that any other given object is equally void of existing in reality.

\$\$\$START HERE FALL 2011

DER THAL, 'PHAGS PA LHAS,
,DNGOS GCIG DNGOS PO KUN GYI NGO BO NYID,
,DNGOS KUN DNGOS PO GCIG GI NGO BO NYID,
,GANG GIS DNGOS GCIG DE BZHIN NYID MTHONG BA,
,DE YIS DNGOS KUN DE BZHIN NYID DU MTHONG,
,ZHES GSUNGS PA'I PHYIR DANG,

And that is so the case, because Master Aryadeva said —

The true nature of any one thing

Is the true nature of all things;
And the true nature of all things
Is the true nature of any one thing.

If you see the real nature
Of any one thing
Then you have seen the real nature
Of all things.

BZHI BRGYA PA LAS, GCIG GI LTA PO GANG YIN PA,
ZHES GSUNGS PA'I PHYIR,

And *The 400 Verses* has as well those lines that include,
“Anyone who sees one...”

{C:\A\SUNGBUM\LAMRIM\NAMDROL\S0004M.ACT:
BZHI BRGYA PA LAS KYANG, GCIG GI LTA PO GANG
YIN PA, ,DE NI KUN GYI LTA PO YIN, ,GCIG GI STONG
NYID GANG YIN PA, ,DE NI KUN GYI STONG NYID
YIN, ,ZHES GSUNGS PA LTAR YIN,}

(2) GNYIS PA LTAR NA MI 'THAD DE, GANG ZAG SU
DBANG PO RTUL YANG DANG PO KHEGS NA DE'I BYED
PA LA BR TEN NAS GNYIS PA YANG KHEGS NUS PA'I
PHYIR,

If you say it's the second, you're also wrong. Any person, regardless of how dull they might be, would be able to deny the second once they had denied the first.

DER THAL, ,DE YANG RTZOD PA MTSUNGS PHYIR
RO, ,ZHES GSUNGS PA'I PHYIR,

And that is so the case, just given the line which says, "That would be the very same argument."

C:\A\SUNGBUM\TSEMA\TSEGONG\SE0023M2.ACT:
 ,DANG PO THAL BA DGOD PA NI, RTZA BAR, 'KHRUL
PHYIR RLUNG SOGS CHOS MA YIN, ,ZHES PAS,
CHAGS SOGS RLUNG DANG BAD KAN DANG MKHRIS
PA SOGS KYI DNGOS 'BRAS KYI CHOS MA YIN PAR
THAL, DE LA RJES SU 'GRO LDOG 'KHRUL BA'I PHYIR,
DE DAG LAS LDOG STE SKYE BA YOD PA'I PHYIR,
GNYIS PA DE'I LAN DGAG PA NI, RTZA BAR, GAL TE
RANG BZHIN 'DRES PA'I PHYIR, ,
SKYON MED CE NA DE YI CHOS, ,

@133 DE LAS GZHAN YANG CIS MA MTHONG, ,
THAMS CAD 'DOD CHAGS MTSUNGS PA NI, ,
THAL PHYIR KUN GYI CHOS MA YIN, ,
GZUGS SOGS BZHIN SKYON MED CE NA, ,
GAL TE DE LA KHYAD PAR CAN, ,
LAS RNAMS BDAG PO MA YIN NA, ,

DE YANG RTZOD PA MTSUNGS PA YIN,,
ZHES PAS,

GAL TE DE'I TSE BAD KAN LAS ZHE SDANG SKYE BA
NI BAD KAN LA ZHE SDANG GI MKHRIS PA'I RANG
BZHIN 'DRES PA'I PHYIR, ZHE SDANG 'PHEL BAS RGYU
'KHRUL PA'I SKYON MED DO ZHE NA, 'O NA, MKHRIS
PA DE'I DNGOS 'BRAS KYI CHOS DUS MIN GYI SKRA
DKAR DANG SHA SER RDUL MANG BLO GSAL BA
SOGS ZHE SDANG DE LAS GZHAN YANG CIS MA
MTHONG STE MTHONG RIGS PAR THAL, DE DAG GI
DNGOS RGYU MKHRIS PA TSANG BA YOD PA'I PHYIR;
MKHRIS PA LAS DUG GSUM GA BSKYED PA DE BZHIN
DU BAD KAN DANG RLUNG LAS KYANG YIN NO ZHE
NA, NAD GSUM CHA MNYAM PA'I SKYES BU THAMS
CAD 'DOD CHAGS SOGS CHE CHUNG MTSUNGS PAR
THAL, DE DAG GI DNGOS RGYU MTSUNGS PA'I PHYIR,
DES NA NYON MONGS DUG GSUM GA NYES PA BAD
KAN DANG MKHRIS PA DANG RLUNG GSUM KUN GYI
DNGOS 'BRAS KYI CHOS MA YIN PAR THAL, DE LA
BSHAD MA THAG PA'I NYES PA THAL BA'I PHYIR,
YANG, RGYU 'BYUNG BA TZAM LAS SKYES PA'I SKYES
BU'I GZUGS CHE CHUNG MI MTSUNGS PA BZHIN 'DIR
YANG YIN PAS SKYON MED CE NA,
SKYES BU'I GZUGS CHE CHUNG DER YANG CHE
CHUNG MED PA'I RTZOD PA SNGA MA
DANG MTSUNGS PAR 'JUG PA YIN PAR THAL, SKYES
BU GZUGS CHE CHUNG DE LA KHYAD PAR CAN GYI
SNGON GYI LAS RNAMS BDAG PO'I RKYEN DU YOD PA

MIN PAR DNGOS RGYU 'BYUNG BA MTSUNGS PA LAS
@134 SKYES PA'I PHYIR, GNYIS PA RGYAS PAR BSHAD
PA LA, 'PHEL

(3) GSUM PA LTAR NA MI 'THAD DE, RGYAN RTZA BA'I
DGONGS PA MTHAR THUG RANG RGYUD DU 'GREL BA'I
DBANG DU BYAS NA DE LTAR YIN KYANG LUGS 'DIR
GZUNG DON RTOG PA SPONG PHYIR DANG, ,ZHES SOGS
DRANG DON DGONGS PA CAN DU 'GREL BAR BYED PA'I
PHYIR,

And if you say it's the third, you're equally wrong. It's true that if you are working from the point of view of explaining the ultimate intent of the root text of the *Ornament of Realizations* as being that of the Independent Group, it would admittedly be that way. But, in our own system, the lines including "Because they have been able / To eliminate their misunderstanding / Of the object of the mind" must be interpreted as being figurative; as being stated with another intention in mind.

BSTAN BCOS MNGON RTOGS RGYAN 'DIR, GDUL BYA
RIGS CAN GSUM LA DBANG PO RNO 'BRING RTUL GSUM
LTA BA MCHOOG DMAN 'BRING GSUM GYI SGO NAS 'JOG
PA YIN TE,

Here in the *Ornament of Realizations*, disciples belonging to the three different classes are established as being of higher, medium, or lower intellectual powers on the basis of their holding three different worldviews—higher, medium, or lower.

LTA BA DMAN PA GANG ZAG RANG RKYA THUB PA'I
RDZAS YOD KYIS STONG BAR RTOGS PA'I LTA BA DE LA
BLTOS DE NYAN THOS RANG BZHIN GYI DBANG RTUL
DANG,

The lowest of the worldviews is the one where we realize that a person is devoid of existing substantially, in the sense of being self-standing. And it is relative to this view that we describe someone as being of the nature of a “listener,” possessed of rather dull powers.

LTA BA 'BRING PO RDUL PHRAN CHA MED BSAGS PA'I
RAGS PA PHYI DON PA DANG, DE 'DZIN PA'I TSAD MA
RDZAS GZHAN GYIS STONG PA RTOGS PA'I LTA BA DE
LA BLTOS TE RANG RGYAL RNAMS RANG BZHIN GYI
DBANG PO 'BRING PO DANG,

The medium worldview is where you grasp that gross outer objects (in the sense of collection of partless atoms) and the correct perceptions which grasp onto them are empty of coming from separate karmic seeds. And relative to this view

we describe someone of being of the nature of a “self-made Buddha,” possessed of medium powers.

LTA BA MCHOG STONG NYID RTOGS PA'I LTA BA LA
BLTOS TE, THEG CHEN GYI RIGS CAN RNAMS RANG
BZHIN GYI DBANG RNON DU BZHAG PA'I PHYIR,

The highest worldview is where you perceive emptiness; and it is relative to this view that we describe someone as being of the nature of a “practitioner of the greater way,” possessed of sharp powers.

\$\$\$START HERE NEXT TEACHING 2011

SUMMARY OF THE KINDS OF DAKME:

PART A:

C:\A\SUNGBUM\PARCHIN\PARTA\S0001A6.ACT: GZUGS PHYI
ROL DON GYIS STONG PA CHOS KYI BDAG MED RAGS PA YIN

C:\A\SUNGBUM\LAMRIM\LAMTSO3\COMM\S12171E.ACT: YANG
MDO SDE PA, SEMS TZAM PA, RANG RGYUD PA RNAMS KYIS
GANG ZAG RANG RKYA THUB PA'I RDZAS YOD DU 'DZIN PA'I
'JIG LTA 'KHOR BA'I RTZA BAR BZUNG NAS, DE'I GNYEN
POR GANG ZAG RANG RKYA THUB PA'I RDZAS YOD KYIS STONG
PA'I GANG @51B ZAG GI BDAG MED RAGS PA MNGON SUM DU
RTOGS ZIN GOMS PAR BYAS PAS 'KHOR BA LAS GROL BAR
'DOD KYANG, DE YANG MI 'THAD DE,

SW:

I WOULD SAY

RTAG PA = GANG ZAG GI BDAG MED RAGS PA

RANG RKYA = GANG ZAG GI BDAG MED PHRA MO

RDZAS GZHAN (ASSUMING PHYI ROL DON IS CHA MED)= CHOS
BDAG MED RAGS

STONG NYID = CHOS BDAG MED PHRA MO,= BLO GNOD MED LA
GNANG BAS DBANG GIS MA BZHAG PAS STONG, SEE
FOLLOWING:

C:\A\SUNGBUM\PARCHIN\PARTA\S0001M1.ACT: GZUGS @26B SOGS KYI CHOS RNAMS
CHOS CAN, BLO GNOD MED LA SNANG BA'I DBANG GIS BZHAG TZAM MA YIN PAR YUL
RANG GI THUN MONG MA YIN PA'I SDOD LUGS KYI DOS NAS GRUNG PA DE, KHYOD KYI
STENG DU CHOS KYI BDAG MED PHRA MO GTAN LA 'BEBS PA'I DGAG BYA MTHAR THUG
YIN PAR THAL, KHYOD GZHI GRUB PA'I PHYIR

NOT SURE THIS IS RELEVANT MUST BE OTHER SCHOOLS:

C:\A\SUNGBUM\DODREL\DRUPTA\JETZDRUP\S0056M.ACT: DRUG
PA NI, GANG ZAG RTAG GCIG RANG DBANG CAN GYIS STONG
PA GANG ZAG GI BDAG MED RAGS PA DANG, GANG ZAG RANG
SKYA THUB PA'I RDZAS YOD KYIS STONG PA GANG ZAG GI
BDAG MED PHRA MOR @011B 'DOD, RNAL 'BYOR SPYOD PA'I
DBU MA PA LTAR NA, GZUGS DANG GZUGS 'DZIN PA'I TSAD
MA RDZAS GZHAN GYIS STONG PA CHOS KYI BDAG MED RAGS
PA DANG, CHOS THAMS CAD BDEN PAS STONG PA CHOS KYI
BDAG MED PHRA MOR 'DOD PA YIN PA'I PHYIR, BDAG MED
GNYIS DGAG BYA'I SGO NAS 'BYED PA YIN GYI STONG
GZHI'I SGO NAS 'BYED PA MA YIN TE, GZHI GANG ZAG GI
STENG DU DGAG BYA BDEN GRUB BKAG PA DE CHOS KYI BDAG
MED PHRA MO DANG, GZHI GANG ZAG GI STENG DU RANG SKYA
THUB PA'I RDZAS YOD DU GRUB PA BKAG PA DE, GANG ZAG
GI BDAG MED PHRA MO YIN PA'I PHYIR, BDAG 'DZIN GNYIS
'DZIN STANGS KYI SGO NAS 'BYED PA YIN GYI DMIGS PA'I
SGO NAS MA YIN TE, GZHI GANG ZAG LA DMIGS NAS BDEN
GRUB TU 'DZIN PA DE, CHOS KYI BDAG 'DZIN DANG, GZHI
GANG ZAG LA DMIGS NAS RANG SKYA THUB PA'I RDZAS YOD
DU GRUB PAR 'DZIN PA DE, GANG

RIGS CAN GSUM GA LA STONG NYID MNGON SUM DU
RTOGS PA YOD PA'I DBANG DU BYAS NA YANG DE LTAR
MI 'THAD DE,

Even if you accept that all three types of persons perceive
emptiness directly, you would still be wrong.

DE KHO NA NYID TSAD MAS MYUR DU DPOG NUS MI
NUS DANG, RIGS PA'I RNAM GRANGS MTHA' YAS PA'I
SGO NAS RTOGS MA RTOGS KYI KHYAD PAR YOD PA'I
PHYIR,

And this is because there are distinctions between them, such
as whether or not they are able to discern suchness with a
correct perception quickly or not; and whether or not they
perceive suchness by using a veritably infinite number of
logical arguments.

GZUNG DON RTOG PA SPONG PHYIR DANG,
,ZHES SOGS DANG,

Let's consider a statement such as the following:

Because they are able to stop

Their misunderstanding of the object held...

NYON MONGS SHES BYA LAM GSUM GYI,
,ZHES SOGS DANG,

Or one such as this:

...Stopped their mental afflictions,
And things, and those of three paths.

C:\A\TENGYUR\03_SHES_PHYIN\080_KA
\TD3786E.ACT: ,NYON MONGS SHES BYA LAM GSUM
GYI, ,NYAMS PHYIR SLOB MA BSE RU DANG, ,RGYAL
SRAS RNAMS KYI DAG PA STE, ,SANGS RGYAS RNAM
KUN NA SHIN TU BA,

C:\A\SUNGBUM\PARCHIN\CHONE\S0195M2.ACT: ,DANG
PO NI, NYAN THOS DGRA BCOM PA'I RGYUD KYI 'GOG
BDEN CHOS CAN, SLOB MA NYAN THOS RNAM DGOS TE;
NYON MONGS SPANGS PA'I NYAN THOS KYI BRAL BA
YIN PA'I PHYIR, RANG RGYAL DGRA BCOM PA'I
RGYUD KYI 'GOG BDEN CHOS CAN, BSE RU RANG
SANGS RGYAS KYI RNAM DAG YIN TE, GZUGS PHYI
ROL DON 'DZIN GYI SHES BYA'I SGRIB PA'I RTOG
PA SPANGS PA'I RANG RGYAL GYI BRAL BA YIN PA'I
PHYIR, BYANG 'PHAGS KYI 'GOG BDEN CHOS CAN,
RGYAL SRAS RNAMS KYI RNAM PAR DAG PA YIN TE,
LAM GSUM GYI SGRIB PA CI RIGS NYAMS PA STE
SPANGS PA'I BYANG SEMS KYI BRAL BA YIN PA'I
PHYIR, SANGS RGYAS KYI 'GOG BDEN CHOS CAN,

RNAM KUN SHIN TU BA'I DAG PA YIN TE, SGRIB
GNYIS SPANGS PA'I BRAL BA YIN PA'I PHYIR,,

DE NI TSAD [%MTSAN] MAR DMIGS SGO NAS,

...Even as they continue
To hold to signs...

C:\A\TENGYUR\03_SHES_PHYIN\080_KA\TD3786E.ACT:
,TSU ROL PHA ROL MTHA' LA MIN, ,DE DAG BAR NA
MI GNAS PA, ,DUS RNAMS MNYAM PA NYID SHES
PHYIR, ,SHES RAB PHA ROL PHYIN PAR 'DOD, ,DE NI
MTSAN MAR DMIGS SGO NAS, ,THABS MA YIN PAS
RING BA STE, ,DE NI THABS LA MKHAS PA YIS, ,YANG
DAG NYE BA NYID DU BSHAD,

{ring ba in phar phyin is explained as that of a theg dman pa,
like gzhi shes, so this implying that bodhisattvas are closer,}

,ZHES SOGS RNAMS DRANG DON DU 'GREL BA'I RGYU
MTSAN YOD DE RTEN {BR TEN} PA'I CHOS KYI BYE BRAG
GIS,

There is a reason why we must explain such pronouncements
as something we have to interpret. Let's consider the lines that
include, "Due to details of what is supported..."

C:\A\TENGYUR\03_SHES_PHYIN\080_KA\TD3786E.ACT: , 'JUG
PA'I RTEN LA RIGS SHES BYA, ,CHOS KYI DBYINGS LA
DBYER MED PHYIR, ,RIGS NI THA DAD RUNG MA YIN, ,{B}
RTEN PA'I CHOS KYI BYE BRAG GIS, ,DE YI DBYE BA YONGS
SU BRJOD,

But this is often misspelled even in Tengyur
elsewhere (references) as BRTEN PA'I CHOS; RTEN IS
CORRECT LATER: BRTEN MUST BE CORRECT

,ZHES PA'I DON 'PHAGS PA SLOB PA GSUM GYI RGYUD
KYI CHOS DBYINGS {Sw: the emptiness of their mind} LA
NGO BO LA RIGS MI 'DRA BA'I KHYAD PAR MED KYANG,
(B)RTEN PA SGRUB PA {i.e. that which rests upon the
foundation of the object, so BRTEN PA = the states of
realization; cf. niralambana shirshasana} GSUM GYI DBYE
BAS GNAS SKABS {provisionally, or at this point; both have
meaning} RIGS GSUM DANG RIGS CAN GSUM GYI DBYE
BA {a ref to root text} 'THAD PA DANG,

What these words are saying is that, first of all, there are no
different distinctions between their quality when we are
referring to the essence of the true nature of the mind of one of
these three disciples, these realized beings. Nonetheless, it is
still appropriate to make a division of three different types,
and of three different kinds of individuals who embody these
types—in this context—on the basis of differences in what is
supported: that is, in their realizations.

RTEN BR TEN PA'I DON YANG R TOGS BYA R TOGS BYED
LA BYED CING R TOGS BYA'I RIGS DE YANG RANG BZHIN
GNAS RIGS {i.e. the emptiness of the mind} LA BYED PAS,

What we mean by “supporter” and “supported,” by the way, is
“the thing that we realize” and “the mind which is doing the
realizing.” And the quality that we are realizing here is the
original nature of the mind.

CHOS NYID LA DMIGS PA LA CHOS NYID BLO NGOR
GRUB {prove to the mind, bring to the mind} DGOS, BDEN
GRUB BLO NGOR MA DPYAD PAR BDEN STONG BLO
NGOR MI 'GRUB DE MA GRUB NA, CHOS NYID BLO
NGOR MI 'GRUB PAS DE YANG DANG POR GZHI CHOS
@36B CAN GCIG GI STENG DU NGES DGOS PAS, {i.e. to
grasp the emptiness of the mind—rang bzhin gnas rigs—you
have to examine whether a s-e mind exists, so must be
understanding 'dzin stong,}

If you want to perceive the true nature of things, you will need
to establish that nature to your mind. But unless you examine
in your mind what it is to exist in reality, you will never be able
to establish what it means to be void of existing in reality. And
then you will never be able to establish to your mind the true
nature of things. And to do this, you will without question
have to choose a typical object with which to work.

DE LTAR BYAS NA RANG RGYAL LA DE KHO NA NYID
KYI DON RTOGS PA GCIG KYANG YOD DGOS PAS, RANG
RGYAL LA SHES PA BDEN PAR 'DZIN PA'I BDEN 'DZIN
SPONG MI NUS PAS MA KHYAB PA'I PHYIR,

Given all this, it must not necessarily be the case that a self-made Buddha is unable to eliminate their tendency of holding things as real, in the sense of holding their own mind as being real. Because a self-made Buddha must have achieved some kind of realization of suchness.

RTEN PA'I CHOS KYI BYE BRAG GIS ,ZHES SOGS KYI DON
DE LTAR YIN KYANG, 'DZIN PA MI SPONG PHYIR DANG
NI, ZHES PA DANG 'GAL BA'I SKYON MED DE,

This then is the meaning of the lines which include the words “due to details of what is supported.” Nonetheless, there’s no problem where this might be thought to contradict the line about “not being able to give it up with what is grasping the object.”

DE THEG CHEN GYI RIGS CAN DE LA YANG SEMS TZAM
PA'I LTA BA LA MA 'KHRID PAR DBU MA'I LTA BA LA DKRI
MI RUNG BA YOD PA DE BZHIN DU,

Even with individuals who are already of the greater way type, there are cases of people where it would be wrong to introduce

to the worldview of the Middle Way before introducing them to the worldview of the Mind-Only School.

RANG RGYAL GYI RIGS CAN LA YANG RDUL PHRAN
CHA MED BSAGS PA'I RAGS PA PHYI DON PA {sw: i.e. the
gzung don,} DANG, DE 'DZIN PA'I TSAD {i.e. the 'dzin pa,}
MA RDZAS GZHAN GYIS STONG BA RTOGS PA'I LTA BA
LA MA 'KHRID PAR SHES PA BDEN MED DU RTOGS PA'I
LTA BA LA DKRI MI RUNG BA YOD PA DANG, {'dzin pa'i
stong nyid IN THE CONTEXT OF holding a cha med gzung
ba}

Just so, when we are talking about individuals who are of the Self-Made Buddha type, there are cases of people where it would be wrong to introduce them to the worldview where we realize that the mind lacks any real nature of its own without first introducing them to the view where we realize that gross outer objects composed of indivisible atoms and the states of mind which perceive these objects are void of any separate substance.

NYAN THOS KYI RIGS CAN LA YANG GANG ZAG RANG
RKYA THUB PA'I RDZAS YOD KYIS STONG BA RTOGS PA'I
LTA BA LA MA 'KHRID PAR GANG ZAG RANG BZHIN
MED PA RTOGS MI NUS PA YOD PA DE'I DBANG DU BYAS
PA YIN PA'I PHYIR,

And when we are talking about individuals who are of the Listener type, there are situations where they won't be able to grasp that a person has no nature of being themselves unless you first guide them through the idea that a person is devoid of any substantial existence—an existence in which they exist independently.

MNGON PAR RTOGS PA'I RGYAN 'DIR THEG DMAN LA
CHOS KYI BDAG MED PHRA MO RTOGS PA YOD PAR
BSHAD PA DANG, MED PAR BSHAD PA'I SKABS GNYIS
'BYUNG BA'I RGYU MTSAN YOD DE,

Here in the *Jewel Ornament of Realizations*, we see two different occasions: one on which it is explained that those of the lower way do realize the subtle form of the lack of a self to things, and a second on which it is explained that they don't. And there's a reason for this.

'DIR LAM SHES GSUM GTAN LA PHAB PA DE GDUL BYA
RIGS CAN GSUM RJES SU 'DZIN PA'I PHYIR DU YIN
ZHING,

The point is, first of all, that in the context of this work, presenting a knowledge of the path in three different versions has the goal of accommodating the needs of disciples of three different classes.

Sw: i.e. to say that a lower rigs could still have a lam shes, when actually it is just a higher rigs having their gzhi shes,; or, as we see immediately below, there comes a time when they can be instructed in a lam shes when they are ready to move up

C:\A\SUNGBUM\PARCHIN\CHONE\S0195M2.ACT: ,GNYIS PA RANG GI LUGS LA, THABS SHES KHYAD PAR CAN {i.e. sems bskyed, could be that a byang sems teaches gzhi shes also and understands it} GNYIS {see below} KYIS ZIN PA'I THEG CHEN 'PHAGS PA'I MKHYEN PA, LAM SHES KYI MTSAN NYID, NGO BO'I SGO NAS DBYE NA, RGYU LAM SHES DANG, 'BRAS BU LAM SHES GNYIS, DANG PO DANG, BYANG 'PHAGS KYI MKHYEN PA DON GCIG, PHYI MA DANG RNAM MKHYEN DON GCIG, BYED LAS KYI @003A *, ,SGO NAS DBYE NA, NYAN THOS KYI LAM SHES PA'I LAM SHES, RANG RGYAL GYI LAM SHES PA'I LAM SHES, BYANG SEMS KYI LAM SHES PA'I LAM SHES DANG GSUM MO,,

It's thabs & shes rab:

C:\A\SUNGBUM\PARCHIN\CHUNJOR\S0999E.ACT: BYANG SEMS 'PHAGS PA DE NI, THABS SHES KHYAD PAR CAN GNYIS DANG LDAN PA'I PHYIR, DE THABS KHYAD PAR CAN DANG LDAN TE, THEG CHEN SEMS BSKYED LA BR TEN TE PHYIN DRUG ,SDU DNGOS BZHI'I SGO NAS, RANG GZHAN MTHA' DAG GI RGYUD SMIN PAR MDZAD CING, YANG DAG PA'I MTHA' MNGON DU BYED PA'I DUS LA MKHAS PA'I PHYIR, DE SHES RAB KHYAD PAR CAN DANG LDAN TE, THEG PA GSUM GYI LAM SHES RDZOGS PAR BYAS PA'I SGO NAS RIGS CAN GSUM GYI DON SGRUB TSUL RTOGS PA'I SHES RAB KHYAD PAR CAN DANG LDAN PA'I PHYIR,

RJES SU BZUNG RGYU'I NYAN RANG DE LA YANG, DANG PO NYID NAS STONG NYID STON PA'I SNOD DU RUNG MI RUNG GNYIS YOD CING, DE YANG MI RUNG BA CHES

MANG BAS PHAL CHER DE'I LAM GYI RNAM GZHAG
BSTAN PA'I PHYIR, {de'i lam = theg dman}

Let's consider the Listeners and Self-Made Buddhas whom you may need to accommodate. They come in two types: those who are, from the outset, someone who is a worthy vessel to teach emptiness, and secondly someone who is not a worthy vessel in this way. That particular presentation of the path is by far the most common, because those who are not worthy in this way are vastly more numerous.

RGYAN GYI DGONGS PA MTHAR THUG THAL 'GYUR DU
'GREL BA'I SKABS SU, DE LTA BU'I SKABS GNYIS 'BYUNG
BAR MA ZAD,

And let's consider, by the way, the cases where the ultimate intent of the *The Jewel* is interpreted as being that of the Consequence Group. They describe two different interpretations—these same two occasions.

DE'I DGONGS PA MTHAR THUG RANG RGYUD DU 'GREL
BA'I SKABS SU YANG SKABS GNYIS 'BYUNG BA YIN TE,

Not only that; but in cases where the ultimate intent of *The Jewel* is interpreted as being that of Independent Group, two interpretations—two different occasions—are also recognized.

RTEN PA'I CHOS KYI BYE BRAG GIS, ZHES PA'I SKABS SU
YOD PAR BSTAN, {even theg dman see chos bdag med phra
(rten); the only diff is in the state of mind (brten pa)},

When the text talks about “Due to details of what is
supported,” it is saying that they do see emptiness when they
reach nirvana.

DE NI MTSAN MAR DMIGS SGO NAS, ZHES SOGS KYI
SKABS SU MED PAR BSTAN PA'I PHYIR,

But parts like the one that says “They perceive it still holding
to signs,” it is saying that they don’t see emptiness when they
reach nirvana.

C:\A\SUNGBUM\PARCHIN\CHONE\S0195A1.INC: 'O NA, NYAN
RANG DGRA BCOM PA YIN NA, STONG NYID MNGON SUM DU
RTOGS MYONG YIN PAS KHYAB PAR THAL, DAM BCA' 'THAD
PA'I PHYIR, @149A *, , 'DOD MI NUS TE, DE NI MTSAN MAR
DMIGS SGO NAS, ,ZHES SOGS KYI SKABS SU BDEN 'DZIN
GYIS BCINGS PA'I NYAN RANG DGRA BCOM YOD PAR BSHAD
PA'I PHYIR

RTAGS DANG PO DER THAL, DE'I SKABS SU 'PHAGS PA
SLOB PA GSUM GYI RGYUD KYI CHOS DBYINGS {emp of
their mind} LA RIGS MI 'DRA BA'I KHYAD PAR MED
KYANG, RTEN PA SGRUB PA GSUM GYI DBYE BAS, GNAS

SKABS RIGS GSUM DANG RIGS CAN GSUM GYI DBYE BA
'THAD PA DANG,

The first statement above is correct, because it is saying, first of all, that there is no difference in the quality of the emptiness of their mind for the three types of students who are realized beings—but that, nonetheless, they can be divided into three types according to the realization: that thing which is supported. And therefore it is, provisionally, appropriate to posit three types of emptiness and therefore three different classes of practitioner.

RTEN BR TEN PA'I DON YANG RTOGS BYA RTOGS BYED
LA BYED PA DANG, @37A *, ,RTOGS BYA'I RIGS DE YANG
SEMS KYI NGO BO DANG KHYAD PAR LA BDEN PAR
SGRO BTAGS NAS 'DZIN PA'I BDEN 'DZIN GYI ZHEN YUL
MED PA LA BYED PA 'GREL CHEN GNYIS KAR, 'PHAGS
PA'I GANG ZAG THAMS CAD NI 'DUS MA BYAS KYI RAB
TU PHYE BA'I SLAD DU'O ZHES PA'I MDO KHUNGS SU
MDZAD NAS BSGRUB PAR MDZAD PA'I PHYIR,

Remember then that the expression “that which is supported, and that which supports it” is a reference to what is realized, and the state of mind which realizes it. When we talk about “type” in terms of what is realized, we’re talking about the tendency to overestimate the essence and the features of the mind, thinking that they are real—we’re talking about something that we feel is there, which isn’t actually there. Both

of the great commentaries prove this idea by making reference to an original sutra source which says, “It’s because all of the people who are realized beings are differentiated by things that exist, but which were never produced.”

{Kangyur (it’s actually the 8,000 Verses and not DC):

BCOM LDAN 'DAS, GAL TE LAM
YANG DNGOS PO MA MCHIS LA, MYA NGAN LAS 'DAS PA'ANG DNGOS PO MA
MCHIS NA, CI'I SLAD DU 'DI NI RGYUN DU

ZHUGS PA'O, , 'DI NI LAN GCIG PHYIR 'ONG BA'O, , 'DI NI PHYIR MI
'ONG BA'O, , 'DI NI DGRA BCOM PA'O, , 'DI NI RANG SANGS RGYAS SO,
,ZHES BSHAD LAGS, BCOM LDAN 'DAS KYIS

BJA' STZAL PA, RAB 'BYOR, RGYUN DU ZHUGS PA GANG YIN PA DANG, DE
BZHIN GSHEGS PA DGRA BCOM PA YANG DAG PAR RDZOGS PA'I SANGS
RGYAS
KYI BAR GANG YIN PA DE DAG **THAMS CAD**

NI 'DUS MA BYAS KYIS RAB TU PHYE BA YIN NO, ,GSOL PA,

{AN UMA TEXT:
GZHAN

YANG NYI KHRI SNANG BA DANG, BRGYAD STONG 'GREL CHEN GNYIS KAR
CHOS
DBYINGS THEG PA GSUM GA'I RIGS SU 'JOG PA'I SHES BYED DU, 'PHAGS
PA'I
GANG ZAG **THAMS CAD NI**, **'DUS MA BYAS** KYIS RAB TU PHYE BAR GSUNGS
PA

DRANGS LA, DE NI RDO RJE GCOD PA LAS SANGS RGYAS PA'I CHOS DANG,
DES
BSTAN PA'I CHOS THAMS CAD MA MCHIS SO,, ZHES PA'I SGRUB BYED DU
'PHAGS
PA'I GANG ZAG RNAMS NI 'DUS MA BYAS KYIS RAB TU PHYE BA'I SLAD DU'O,,

ZHES GSUNGS PA'I DON NI THEG PA CHE CHUNG GI 'PHAGS PA'I GANG ZAG
THAMS CAD NI CHOS RNAMS DE KHO NAR MA GRUB PA'I DON DAM 'DUS MA
BYAS
MNGON DU BYAS PAS BZHAG PA'I PHYIR ZHES PA'O,,

GZHAN

YANG NYI KHRI SNANG BA DANG, BRGYAD STONG 'GREL CHEN GNYIS KAR
CHOS
DBYINGS THEG PA GSUM GA'I RIGS SU 'JOG PA'I SHES BYED DU, 'PHAGS
PA'I
GANG ZAG THAMS CAD NI, 'DUS MA BYAS KYIS RAB TU PHYE BAR GSUNGS
PA

DRANGS LA, DE NI RDO RJE GCOD PA LAS SANGS RGYAS PA'I CHOS DANG,
DES
BSTAN PA'I CHOS THAMS CAD MA MCHIS SO,, ZHES PA'I SGRUB BYED DU
'PHAGS
PA'I GANG ZAG RNAMS NI 'DUS MA BYAS KYIS RAB TU PHYE BA'I SLAD DU'O,,

ZHES GSUNGS PA'I DON NI THEG PA CHE CHUNG GI 'PHAGS PA'I GANG ZAG
THAMS CAD NI CHOS RNAMS DE KHO NAR MA GRUB PA'I DON DAM 'DUS MA
BYAS
MNGON DU BYAS PAS BZHAG PA'I PHYIR ZHES PA'O,,}

GNYIS PA RGYUD BLA MA RTZA 'GREL DANG 'GAL BA
SPONG BA LA RTZOD PA DANG, LAN GNYIS,

Here is the second section, where we disprove the idea that our position is in contradiction with that of the root text and commentary of *The Higher Line*. We will proceed in two steps: the opponent will present his argument, and then we will give our response.

{the first was:

This brings us to the second part of our presentation, where we cover two different points, on defeating arguments which were not covered in the commentary. These include defeating arguments that our position contradicts the *Ornament of Realizations*, and defeating arguments that our position contradicts the root text and commentary of *The Higher Way*.

The original argument was:

It's incorrect to say that everyone who is a realized being has undergone the perception of emptiness; and it's also incorrect to say that the tendency to believe that things are real is a mental-affliction obstacle.}

DANG PO LA KHA CIG GIS, 'PHAGS PA LA STONG NYID
RTOGS MYONG GIS KHYAB PA DANG, BDEN 'DZIN NYON
SGRIB TU 'DOD PA MI 'THAD BAR THAL,

Here is the first. Someone comes and says,

It's not correct to say that in order to be a realized being, you must have perceived emptiness; and it's also incorrect to say that the tendency to believe that things are real is a mental-affliction obstacle.

RGYUD BLA MA LAS,
,NYI MA'I DKYIL 'KHOR 'OD 'BAR BA,

,MIG MED PAS NI MTHONG BA MED,
,CES PA DANG,

That's true because *The Higher Line* says,

Because they have no eyes,
They cannot see
The bright burning orb of the sun.

DE'I THAD KYI 'GREL PA LAS,

And because at this juncture, the commentary says:

{the comm is 4025:

1 THEG PA CHEN PO RGYUD BLA MA'I BSTAN BCOS RNAM PAR

BSHAD PA,

By Arya Asanga

A PARCHIN TEXT:

GZHAN YANG, MDOR BSDU

NA GANG ZAG BZHI PO 'DI NI DE PA'I SNYING PO MTHONG

BA LA MIG DANG MI LDAN PAR RNAM PAR BZHAG GO, ZHES SOGS KYI
GZHUNG 'DIS CHOS KYI BDAG MED RTOGS PA'I THEG DMAN MED PAR MA
BSTAN PA THAL, DES DE YOD PAR BSTAN PA'I PHYIR TE, THEG DMAN

GYI MIG PHYE NAS GZUGS MTHONG BA LTAR DE PA'I SNYING PO MA RTOGS
KYANG, DE PA LA DAD PA'I SGO NAS GSUNGS RAB KYI RJES SU 'BRANG
STE DE PA'I SNYING PO RTOGS PAR BSTAN PA'I PHYIR, ,DMUS LONG GI}

MDOR BSDU NA GANG ZAG BZHI PO 'DI NI, DE BZHIN
GSHEGS PA'I SNYING PO MTHONG BA LA MIG DANG MI
LDAN PAR RNAM PAR GZHAG PA YIN TE,

To put it briefly, there are four types of people who we
say *have no eyes* with which they can see the essence of
Those Who Have Gone That Way.

BZHI GANG ZHE NA, 'DI LTA STE, SO SO'I SKYE BO DANG,
NYAN THOS DANG, RANG SANGS RGYAS DANG, THEG
PA LA GSAR DU ZHUGS PA'I BYANG CHUB SEMS DPA'
STE,

Who are the four? This is how we describe them. They
are “normal people”; the Listeners; the Self-Made
Buddhas; and bodhisattvas who have just entered the
way.

JI SKAD DU, BCOM LDAN 'DAS DE BZHIN GSHEGS PA'I
SNYING PO 'DI NI, 'JIG TSOGS LA LTA BAR LHUNG BA
RNAMS DANG, PHYIN CI LOG LA MNGON PAR DGA' BA
[NYAMS PA*] RNAMS DANG, STONG PA NYID LA [LAS]
SEMS RNAM PAR G-YENG BA RNAMS KYI SPYOD YUL
MA LAGS SO, ,ZHES GSUNGS PA'I PHYIR DANG,

As it was stated, “O Conqueror, the essence of Those Who
Have Gone That Way is not something that can be

perceived by those who have fallen into the view of the perishable assemblage; nor by those who are brought down by the mistaken; nor by those who are distracted from emptiness.”

[*correcting the reading to the original as found in the DPAL PHRENG SENG GE'SI NGA ROS ZHUS PA'I MDO,]

{found in 4025; the original quotation is from DKON BRTZEGS CHA PA (it looks like DPAL

PHRENG SENG GE'I NGA ROS ZHUS PA'I MDO:)

BCOM LDAN 'DAS, DE BZHIN
GSHEGS PA'I SNYING PO NI

SEMS CAN 'JIG TSOGS LA LTA BAR **LHUNG BA** DAG DANG, PHYIN CI LOG
GIS NYAMS PAR GYUR PA DAG DANG, STONG PA NYID LAS SEMS G-YENG
BA

RNAMS KYI **SPYOD YUL MA LAGS** SO, }

, 'KHOR GSUM RNAM PAR RTOG PA GANG,
, DE NI SHES BYA'I SGRIB PAR 'DOD,
, SER SNA LA SOGS RNAM RTOG GANG,
, DE NI NYON MONGS SGRIB PAR 'DOD,
, CES GSUNGS PA'I PHYIR ZER NA,

And it's true as well because of the following statement:

Whenever you imagine
That one of the three spheres is there,

This is what we call
An obstacle to omniscience.

Random thoughts like stinginess
And the rest
Are something we believe
Are obstacles to nirvana.

{it is RGYUD BLA MA, 4024; i.e., Sw: if it is a shes sgrib it is
only abandoned at enlightenment}

GNYSIS PA LAN BSHAD PA LA,

Here secondly is our response.

SKYON MED DE, 'GREL PA DE'I DON 'JIG LTA LHAN SKYES
DANG 'DZIN STANGS DNGOS SU 'GAL BA'I LAM MA
RNYED PA'I 'JIG TSOGS LA LTA BAR LHUNG BA'I SO SO
SKYE BO 'GA' ZHIG DANG,

But there's no such problem. First of all, the citation from the commentary is only a reference to a number of normal people who have failed to find the path which is in direct contradiction to the way in which our innate perishable view holds to its object—to those who have fallen into the view of the perishable assemblage.

PHYIN CI LOG LA MNGON PAR DGA' BA'I [NYAMS PA'I*]
MI RTAG SOGS BCU DRUG BDEN PAR BZUNG NAS, MI
RTAG SOGS SU SGOM PA'I NYAN RANG 'GA' ZHIG DANG,

When the text talks about “those who are brought down by the mistaken,” it’s talking about a number of Listeners and Self-Made Buddhas who take impermanence and the rest of the sixteen aspects to be real, and then meditate upon them.

{the four aspects of the four truths:

BDEN BZHI RE RE LA'ANG RIM BZHIN MI RTAG SDUG BSNGAL
STONG PA BDAG MED BZHI, RGYU KUN 'BYUNG RKYEN RAB SKYE BZHI,
'GOG PA ZHI BA GYA NOM NGES 'BYUNG BZHI, LAM RIGS PA SGRUB PA
NGES 'BYIN BZHI STE KHYAD CHOS BZHI BZHI

YOD;}

STONG PA NYID LA [LAS*] SEMS RNAM PAR G-YENG BA
DNGOS PO BDEN PAR 'DZIN PA'I BDEN 'DZIN GYIS
BCINGS PA'I THEG PA LA GSAR DU ZHUGS PA'I BYANG
SEMS 'GA' ZHIG GIS SPYOD YUL MA YIN PAR BSTAN PA'I
PHYIR,

And the part about the mind being “distracted from emptiness” is a reference to some number of bodhisattvas who have just entered into the way, but who are still fettered by

their tendency to believe that things are real. These certain numbers of these types of persons for whom that thing is something which cannot be perceived.

DE LTAR MA YIN NA THEG PA LA GSAR DU ZHUGS @37B
PA'I BYANG SEMS DANG SO SO'I SKYE BO GANG RUNG
YIN NA, STONG NYID MA RTOGS PAS KHYAB PAR THAL,

Suppose it were not that way. Are you saying that if a person were either a bodhisattva who had only just entered the way, or else a “normal” person, then it must be the case that they have not realized emptiness?

NYAN THOS DANG, RANG SANGS RGYAS DANG, ZHES
GSUNGS NA, DE GANG RUNG LA STONG NYID MA
RTOGS PAS KHYAB PA GANG ZHIG ,SO SO SKYE BO
DANG, THEG PA LA GSAR DU ZHUGS PA'I BYANG CHUB
SEMS DPA' DANG, ZHES GSUNGS PA'I PHYIR,

Because, first of all, it is the case that the reference to “listeners and self-made Buddhas and...” is meant to indicate that *they* cannot have realized emptiness; and, secondly, there is the continued reference to “normal people, and bodhisattvas who have only just entered the way.”

'DOD NA, DMAN LAM SNGON DU MA SONG BA'I BYANG
SEMS SBYOR LAM PA DANG, DANG PO NYID NAS THEG
CHEN DU RIGS NGES PA'I THEG CHEN GYI TSOGS LAM
DU ZHUGS MA THAG PA'I BYANG SEMS TSOGS LAM PA
DBANG RNON GNYIS CHOS CAN, DER THAL, DE'I PHYIR,

And if you do agree, then let's consider the two following types of people. First, a bodhisattva who is on the path of preparation and who has not previously travelled any of the lower paths. And secondly, a bodhisattva on the path of accumulation who possesses a keen spiritual intellect, and is from the very beginning fixed as belonging to the greater-way type, and who has just recently entered the path of accumulation on the greater way. Are you claiming the same thing about them? Because they do apply.

'DOD NA, MI 'THAD DE, DANG PO DES STONG NYID
RTOGS PA'I LHAG MTHONG THOB PA DANG, THEG
CHEN GYI SBYOR LAM DU 'PHOS PA DUS MNYAM PA'I
PHYIR,

If you agree to that, then you are wrong. Because the first of them attaining special insight with which they realize emptiness, and moving up to the path of preparation in the greater way, happen at the same time.

PHYI MA DES TSOGS LAM DU MA ZHUGS PA'I SNGA ROL
NAS STONG NYID RTOGS PA'I PHYIR,

And the second of the two has already realized emptiness
before they entered the path of accumulation.

GZHAN YANG, NYAN RANG LA STONG NYID RTOGS PA
YOD PAR THAL, DE BZHIN GSHEGS PA LA DAD STOBS
KYIS STONG NYID RTOGS PA YOD PA'I PHYIR,

Moreover, it *must* be the case that listeners and self-made
Buddhas can realize emptiness. Because there do exist such
people who realize emptiness because of the power of their
faith in Those Who Have Gone That Way.

DER THAL, RGYUD BLA MA LAS,
,RANG 'BYUNG RNAMS KYI DON DAM DE,
,DAD PA NYID KYIS RTOGS BYA YIN,
,ZHES GSUNGS PA'I PHYIR,

And that certainly is the case, because the *Higher Line* itself
says,

For those who have come
From themselves,
The ultimate is something
That they realize

Using nothing more than faith.

DE LTAR YIN KYANG, NYI MA'I DKYIL 'KHOR 'OD 'BAR
BA, ,ZHES GSUNGS PA DANG 'GAL BA'I SKYON MED DE,

That certainly is the case, but that doesn't mean that there
is any contradiction here with the statement involving the
“bright burning orb of the sun.”

DE'I DON MIG DANG MI LDAN PA'I MIS GANG ZAG
GZHAN GYIS BSTAN PA LA MA BLTOS [*LTOS] PAR NYI
MA'I DKYIL 'KHOR RANG STOBS KYIS MNGON SUM DU
RTOGS MI NUS PA

The meaning of that quotation is that a person who possesses
no eyes is incapable, on their own accord, of directly
perceiving the orb of the sun—that is, without relying upon the
description of another person.

DE BZHIN DU, GANG ZAG BZHI PO DES, DE BZHIN
GSHEGS PA'I GSUNG LA MA BR TEN PAR RANG NYID KYIS
STONG NYID RIGS PA YANG DAG LA BR TEN NAS RANG
STOBS KYIS RTOGS MI NUS PA'I DON YIN PA'I PHYIR,

Here it's the same. The four types of people mentioned are
incapable—on their own accord, relying upon proper logic—of

perceiving emptiness without relying upon the words of Those Who Have Gone That Way.

GZHAN YANG, NYAN RANG LA STONG NYID RTOGS PA
YOD PAR THAL,

Moreover, isn't it the case that we can say that there are Listeners and Self-made Buddhas who *have* perceived emptiness?

DNGOS PO BDEN MED DU RTOGS PA LA THABS LA
ZHUGS PA DANG, DE BDEN PAR 'DZIN PA'I BDEN 'DZIN
GYIS BCINGS PA LA THABS MA YIN PA LA ZHUGS PA
GNYIS SU BYAS PA'I THABS LA ZHUGS PA'I NYAN RANG
YOD PA'I PHYIR,

Because isn't there a traditional distinction made between those who "engage in the method" (meaning those who have perceived that nothing is real); and those who "engage in something which is not method" (meaning those who are still fettered by the tendency to believe that things are real).

DER THAL, 'GREL PA LAS, DE LA THABS LA ZHUGS PA
YANG RNAM PA GNYIS TE, NYAN THOS KYI THEG PA
DANG MTHUN PA YANG DAG PA NGES PA NYID DU

ZHUGS PA DANG, RANG SANGS RGYAS KYI THEG PA
DANG MTHUN PA'O, ,ZHES GSUNGS PA'I PHYIR,

And there is *too* such a distinction, because the *Commentary* says:

There are two kinds of people, with regard to “engaging in the method.” There are those who engage in the absolute certainty in keeping with the way of the Listeners; and there are those who engage in it in keeping with the way of the Self-Made Buddhas.*

[*Found on folio 89B of Arya Asanga’s own commentary to *The Higher Line*.]

DNGOS PO BDEN MED DU RTOGS PA'I LTA BA RANG
RGYUD LA SKYES PA LA THABS LA ZHUGS PAR 'JOG RIGS
PA YIN TE, DE BDEN @38A *, PAR 'DZIN PA'I BDEN 'DZIN
GYIS BCINGS PA LA THABS MA YIN PA LA ZHUGS PAR
'JOG PA'I PHYIR,

And at any rate, it is fitting that we describe what it means to “engage in the method” by saying that it is developing, within one’s mind, the view which perceives that nothing is real. That’s because “engaging in that which is not the method” is already described as being fettered by the tendency to believe that things are real.

DER THAL, 'GREL PA LAS, MNGON PA'I NGA RGYAL CAN
STONG PA NYID DU LTA BA STE 'DI LA STONG PA NYID
DU LTA BA GANG DAG DE'I RNAM PAR THAR PA'I SGO
LA YANG STONG PA NYID DU LTA BAR 'GYUR BA'O,,

And that is *too* the case, because *The Commentary* refers to:

How those with exceeding pride think of emptiness;
and how they think as well of that emptiness as
being the view of emptiness which acts as a door to
freedom...

{4025:

MNGON PA'I NGA RGYAL CAN STONG BA NYID DU LTA BA STE, 'DI LA STONG
PA NYID DU LTA BA GANG DAG DE'I RNAM PAR THAR PA'I SGO LA YANG
STONG PA NYID DU LTA PAR 'GYUR BA GANG GI DBANG DU MDZAD NAS, 'OD
SRUNGS GANG ZAG TU LTA BA RI RAB TZAM NI BLA'I, MNGON PA'I NGA
RGYAL CAN STON PA NYID DU LTA BA NI DE LTA MA YIN NO ZHES GSUNGS
PA YIN NO, ,DE LA THABS LA ZHUGS PA LA YANG RNAM PA GNYIS TE, NYAN
THOS KYI THEG PA DANG MTHUN PA YANG DAG PAR NGES PA NYID DU
ZHUGS PA DANG, RANG SANGS RGYAS KYI THEG PA DANG MTHUN PA'O,}

{NGA RGYAL CHOS CAN, BDUN NAM DGU YOD DE,

(1) 'DI DANG BDAG RIGS SOGS MNYAM MO SNYAM DU SEMS PA'I MNYAM PA'I
NGA RGYAL DANG,

(2) DE LAS BDAG LHAG GO SNYAM PA'I LHAG PA'I NGA RGYAL DANG,

(3) KHYAD PAR 'PHAGS PA DE LAS KYANG BDAG 'PHAGS @144A *, ,SO
SNYAM PA'I NGA RGYAL LAS NGA RGYAL DANG,

(4) NYE BAR LEN PA'I PHUNG PO LA DMIGS NAS NGA'O SNYAM PA'I NGA
RGYAL DANG,

(5) YON TAN GYI KHYAD PAR DE MA THOB KYANG THOB BO SNYAM PA'I
MNGON PA'I NGA RGYAL DANG,

(6) KHYAD 'PHAGS DE LAS CUNG ZAD DMAN NO SNYAM PA'I CUNG ZAD
SNYAM PA'I NGA RGYAL DANG,

(7) YON TAN CAN MIN PA LA YON TAN CAN DU RLOM PA'I LOG PA'I NGA
RGYAL DANG BDUN YOD CING,

BSTAN BCOS DAG LAS,

(1) BDAG MCHOG YIN NO,,

(2) BDAG DANG 'DRA'O,,

(3) BDAG DMAN NO,,

(4) BDAG PAS MCHOG GO,

(5) BDAG PAS DMAN NO,,

(6) BDAG DANG MNYAM PA MED DO,,

(7) BDAG PAS DMAN PA MED DO,,

(8) BDAG DANG MNYAM PA YOD DO,,

(9) BDAG PAS DMAN PA YOD DO ZHES DGU GSUNGS PA RNAMS NI,

NGA RGYAL DANG LHAG PA'I NGA RGYAL DANG CUNG ZAD SNYAM PA'I NGA
RGYAL GSUM GYIS BSDUS PA'I PHYIR,}

GANG GI DBANG DU MDZAD NAS 'OD SRUNGS GANG
ZAG TU LTA BA RI RAB TZAM NI SLA YI MNGON PA'I
NGA RGYAL CAN STONG PA NYID DU LTA BA NI DE LTA
MA YIN NO, ,ZHES GSUNGS PA'I PHYIR,

It doesn't matter, Kashyapa, which one we're talking about. It would be a small matter if you had a wrong view about a person which were as big as Mount Meru. But that's not the case with the way in which those who possess exceeding pride view emptiness.

KHA CIG ,THEG DMAN LA STONG NYID RTOGS PA MED
PAR THAL, RGYUD BLA MA LAS,

Now someone may come and make the following claim:

It is *so* the case that those of the lower way fail to
perceive emptiness, because *The Higher Line* states:

, 'DOD CHEN MU STEGS NYAN THOS DANG,
, RANG BYUNG RNAMS KYI SGRIB RNAM BZHI,
ZHES DANG,

There are four types
Who have obscurations:
Those with great desire;
Those who espouse other views;
The Listeners; and those
Who are born of themselves.

'GREL PA LAS KYANG, DE LA THEG PA CHEN PO LA
YANG DAG PAR GNAS PA'I SEMS CAN SGRIB PA MED PA'I
RTOG [*RTOGS] PA MA GTOGS PAR GZHAN SEMS CAN
RNAM PA BZHI PO 'DI LTA STE, 'DOD CHEN DANG, MU
STEGS PA DANG, NYAN THOS DANG, RANG SANGS
RGYAS TE, DE DAG LA NI DE BZHIN GSHEGS PA'I KHAM
MI RTOG [*RTOGS] PA DANG, MNGON DU BYED PAR MI

'GYUR BA'I SGRIB PA 'DI BZHI YANG DAG PAR GNAS
SO, ,ZHES GSUNGS PA'I PHYIR ZER NA

And *The Commentary* also says,

There are certain people with realizations who have been living within the greater way, and who have no obscurations. Aside from these though there are four types of people—other people—who live in a state of obscuration. These are people possessed of great desire; those who espouse other views; the Listeners; and the Self-Made Buddhas. They have obscurations which prevent them from realizing the inner nature of Those Who Have Gone That Way; and prevent them as well from actualizing this nature within themselves.

SKYON MED DE, DE'I DON GANG ZAG BZHI PO DES,
SGRIB GNYIS SPANGS PA'I DE BZHIN NYID MNGON SUM
DU MA RTOGS PA'I DON DANG, DE MNGON DU MA BYAS
ZHES PA'I DON YIN PA'I PHYIR,

And yet there's no problem here. What those are referring to is the fact that these four types of people fail to perceive, directly, the nature of an enlightened being in which they have forever eliminated the two types of obstacles; and these people moreover have failed to actualize that nature within themselves.

DES NA BDEN 'DZIN NYON SGRIB DANG, 'PHAGS PA LA
STONG NYID RTOGS MYONG GIS KHYAB PA DANG,
GROL BA MYANG 'DAS 'THOB PA LA STONG NYID RTOGS
DGOS PA, RGYUD BLA MA RTZA 'GREL GYI DGONGS PA
MTHAR THUG YIN TE,

Therefore the ultimate intent of *The Higher Line*—both the root text and the commentary—is to assert that: the tendency to believe that things are real is an obstacle to nirvana; anyone who is a “higher being” must have undergone an experience of emptiness; and in order to attain liberation—that is, nirvana—one *must* perceive emptiness.

BDAG 'DZIN GNYIS KYI BAG CHAGS LA BR TEN NAS DE
GNYIS SKYES,

What this text is really saying, then, is the following. Based on the seeds for the two ways in which we grasp to a real self, those two themselves arise.

DE LA BR TEN NAS RANG NGOS NAS GRUB PA'I YID 'ONG
BA DANG YID MI 'ONG DU SNANG BA'I TSUL MIN YID
BYED KYI RNAME RTOG SKYE,

Due to those, we get thoughts which misunderstand the way in which some things appear to be attractive, and others to be unattractive, from their own side.

DE LA BR TEN NAS YID 'ONG LA DMIGS NAS MI 'BRAL
BAR 'DOD PA'I 'DOD CHAGS DANG, YID MI 'ONG LA
DMIGS NAS 'BRAL 'DOD KYI ZHE SDANG SKYES,

And due to those, we start to feel liking—the desire not to lose the things which we find attractive; and disliking—the desire to escape from the things which we find unattractive.

DE'I DBANG GIS LAS BSAGS

And because of that, we make karma.

LAS DE'I DBANG GIS 'KHOR BAR 'KHOR BA DANG DE
LTAR 'KHOR BA DE YANG, DE BZHIN GSHEGS PA'I
SNYING PO MNGON SUM DU MA RTOGS PA'I DBANG GIS
YIN PAR GSUNGS PA'I PHYIR TE,

And then, due to that karma, we continue to spin in the circle. And all of this has happened due to the fact that we have failed to perceive, directly, the essence of Those Who Have Gone That Way.

'GREL PA LAS, DE LTAR NA BYIS PA BAG LA NYAL DANG
LDAN PA MTSAN MAR 'DZIN PA CAN GYI DMIGS PA LA
SPYOD PA,

As The Commentary itself puts it,

And so infants, who have those seeds lying dormant
within them, begin to relate to objects in a way in which
they grasp to signs within them.

DE DAG @38B LA NI TSUL BZHIN MA YIN PA YID LA BYED
PA KUN 'BYUNG BA LAS,

From that comes a source of things: they think of these
objects in a mistaken way.

NYON MONGS PA KUN 'BYUNG NGO,,

From that comes another source of things:
negative thoughts.

NYON MONGS PA KUN 'BYUNG BA LAS NI, LAS KUN
'BYUNG NGO,,

From this source—from the negative thoughts—comes
the source we know as “karma.”

LAS KUN 'BYUNG BA LAS NI, SKYE BA KUN 'BYUNG BAR
'GYUR TE,

And from this source—from the karma—comes the
source in the sense of rebirth.

BYIS PA RNAMS KYI NYON MONGS PA DANG, LAS DANG
SKYE BA'I KUN NAS NYON MONGS PA 'DI THAMS CAD
KYANG KHAMS GCIG YANG DAG PAR JI LTA BA BZHIN
MA SHES PA LAS RAB TU 'JUG GO ,ZHES GSUNGS PA'I
PHYIR,

Know moreover that this afflicted state—all of these
things: the negative emotions; the karma; the fact of being
born—spring forth because these infants fail to
understand a certain inner nature correctly, as it really is.

'KHOR BA DE LAS LDOG PA YANG, DE BZHIN GSHEGS
PA'I SNYING PO MNGON SUM DU RTOGS PA LA RAG LAS
PA GSUNGS PA YIN TE, RGYUD BLA MA'I 'GREL PAR MDO
DRANGS PA LAS,

Moreover, it is stated that escaping from this cycle depends
upon perceiving, directly, the essence of Those Who Have

Gone That Way. As *The Commentary to The Higher Line* itself says, quoting a sutra:

'JAM DPAL SKYE BA MED CING 'GAG PA MED PA LA NI
SEMS DANG YID DANG RNAM PAR SHES PA MI 'JUG GO ,

Suppose, O Gentle Voice, that someone's mind—their thoughts, their awareness—is unable to delve into the fact that nothing starts, and nothing stops.

GANG LA SEMS DANG YID DANG RNAM PAR SHES PA MI
'JUG PA DE LA NI, KUN TU RTOG PA GANG ZHIG

This person—the one whose mind and thoughts and awareness are unable to delve in this way—will begin to have mistaken ideas about things.

TSUL BZHIN MA YIN PA YID LA BYED PAR 'GYUR BA

And then they begin to perceive things in the wrong way.

KUN TU RTOG PA 'GA' YANG MED DO TSUL BZHIN YID
LA BYED PA LA RAB TU SBYAR BA DE NI, MA RIG PAS
KUN NAS SLONG BA MI BYED DO,,

Ignorance prevents the arising of an attitude in which they perceive things in the right way: in which there is no trace of a mistaken idea.

MA RIG PA KUN NAS LDANG BA MED PA GANG YIN PA
DE NI, SRID PA'I YAN LAG BCU GNYIS KUN NAS LDANG
BAR MI BYED DE, ZHES GSUNGS PA'I PHYIR,

A person in whom ignorance never arises never sees the birth of the twelve links of the cycle of suffering.

{here is the full quotation, from 049-002, which is @483A RGYA
GAR SKAD DU, A'ARYA SARBA BUDDHA BI shA YA AA BA
T'A RA DZNY'A NA A'A LO KAAA LAm KA RA N'A MA MA H'A Y'A NA S'U
TRA, BOD SKAD DU, 'PHAGS PA SANGS RGYAS THAMS

CAD KYI YUL LA 'JUG PA'I YE SHES SNANG BA'I RGYAN CES BYA BA THEG
PA CHEN PO'I MDO:

, 'JAM DPAL SKYE BA MED PA DANG, 'GAG PA
MED PA LA NI, SEMS

DANG, YID DANG, RNAM PAR SHES PA 'JUG PAR MI 'GYUR TE, 'JAM DPAL,
GANG LA SEMS DANG, YID DANG, RNAM PAR SHES PA MI 'JUG PA DE LA
NI, YONGS SU

@520B RTOGS PA GANG GIS TSUL BZHIN MA YIN PA YID LA BYED PAR
'GYUR BA'I YONGS SU RTOG PA GANG YANG MED DO, ,TSUL BZHIN YID LA
BYED PA LA RAB TU BRTZON PA DE NI, MA RIG PA

KUN NAS SLONG BA MI BYED DO, ,MA RIG PA KUN NAS LDANG BA MED PA
GANG YIN PA DE NI, SRID PA'I YAN LAG BCU GNYIS PO DAG GI KUN NAS
SLONG BA MED PA YIN NO, ,SRID PA'I YAN

LAG BCU GNYIS PO DAG GI KUN NAS LDANG BA MED PA GANG YIN PA DE
NI, SKYE BA MED PA YIN NO, ,SKYE BA MED PA GANG YIN PA DE NI,
SKYON MED PA YIN NO, ,SKYON MED PA GANG YIN

PA DE NI, NGES PA'I DON YIN NO, ,NGES PA'I DON GANG YIN PA DE NI,
DON DAM PA YIN NO, ,DON DAM PA GANG YIN PA DE NI, GANG ZAG MED
PA'I DON YIN NO, ,GANG ZAG MED PA'I

DON GANG YIN PA DE NI, BRJOD DU MED PA'I DON YIN NO,}

DE LTAR YIN KYANG, 'KHOR GSUM RNAM PAR RTOG PA
GANG, ,ZHES SOGS DANG 'GAL BA'I SKYON MED DE,

And even though this is the case, it's still not true that there is
some contradiction with the other statement, which referred to
“imagining that one of the three spheres is there.”

DANG PO NYID NAS THEG DMAN DU RIGS NGES PA'I
STONG NYID STON PA'I SNOD DU MI RUNG BA'I THEG
DMAN 'GA' ZHIG RJES SU 'DZIN PA'I PHYIR DU GSUNGS
PA'I DRANG DON DGONGS PA CAN YIN PA'I PHYIR,

And that's because this statement is figurative: it is one of those
statements which have been made with a different intention in
mind. It was only made in order to attract certain disciples
who were fixed in the lesser way: disciples who were not fit
vessels to be granted the teachings on emptiness.

\$\$\$STOPPED HERE IN NOVEMBER 2012

\$\$\$GNYIS PA, SA GNYIS PA DRI MA MED PA BSHAD PA
LA,

Here is the second part from above. This is an explanation about the second bodhisattva level, which is called “Immaculate.”

GZHUNG SPYI'I BSDU BA DANG, GZHUNG DON DNGOS
BSHAD PA GNYIS LAS, DANG PO LA, SA'I YON TAN
RGYAS PAR BSHAD PA DANG, SA'I YON TAN BSTAN PA'I
SGO NAS MJUG BSDU BA DANG GNYIS,

This explanation will have two parts: a brief general overview of this major work, followed by the actual explanation of this text. The first of these two has two parts of its own: an expanded explanation of the high quality related to this bodhisattva level; and then a concluding section which again relates this particular quality.

DANG PO LA, SA 'DIR TSUL KHRIMS YONGS SU DAG PAR
BSTAN PA DANG, TSUL KHRIMS KYI BSNGAGS PA BSHAD
PA DANG, TSUL KHRIMS MI MTHUN PHYOGS DANG MA
'DRES PA'I DPE BSHAD PA DANG, TSUL KHRIMS KYI
PHAR PHYIN GYI DBYE BA BSHAD PA DANG BZHI LAS,

The first of the two has four different sections: (1) a demonstration that, at this level, our observation of an ethical

way of life is absolutely pure; (2) an explanation of the praise of an ethical life style; (3) an explanation of the metaphor used to demonstrate how, at this level, a person's ethics are never polluted by the opposite; and (4) an explanation of the various divisions of the perfection of an ethical way of life.

DANG PO LA, SA 'DIR RMI LAM GYI SKABS SU YANG
 TSUL KHRIMS 'CHAL BA'I DRI MA SPANGS PA'I SGO NAS,
 TSUL KHRIMS KYI PHAR PHYIN GYI NYAMS LEN LHAG
 PAR THOB PA'I TSUL DANG, NYES SPYOD SDOM PA'I
 @39A *,,TSUL KHRIMS RNAM PAR DAG PA'I SGO NAS {of
 the traditional 3 of **NYES SPYOD SDOM PA'I TSUL** KHRIMS, DGE BA
 CHOS SDUD KYI TSUL KHRIMS, SEMS CAN DON BYED KYI TSUL KHRIMS TE
 GSUM} DGE BCU RANG GI NGANG GIS BSOG PA'I YON TAN
 THOB PA YIN NO ZHES 'CHAD PAR BYED PA LA,

For the first, certain parts of this chapter cover the idea that—at this level, the bodhisattva has eliminated the stench of having ruined their morality, even in their dreams; and so then they have attained an extraordinary level in their practice of the perfection of an ethical way of life. And this means that they have attained a level where their practice of the kind of morality where we restrain ourselves from harming others is now completely pure, and so they are accumulating karma from the ten good deeds automatically.

DE TSUL PHUN TSOGS, ZHES PA NAS, DAM PA'I LAS LAM
BCU CHAR BSOG PAR BYED, CES PA'I BAR GSUNGS,

These sections are the ones in the chapter which go from the lines about “their excellent morality” up to the ones about “they collect all ten.”

{from the original:

,DE TSUL PHUN TSOGS YON TAN DAG LDAN PHYIR,
,RMI LAM DU YANG 'CHAL KHRIMS DRI MA SPANGS,
,LUS NGAG YID KYI RGYU BA DAG GYUR PAS,
,DAM PA'I LAS LAM BCU CHAR SOG PAR BYED;}

SA DANG PO'I GNAS SKABS SU YANG DGE BCU RDZOGS
PAR BSOG PA YOD KYANG, SA 'DIR RMI LAM GYI GNAS
SKABS SU YANG TSUL KHRIMS 'CHAL BA'I DRI MA
SPANGS PAS, SA DANG PO'I GNAS SKABS LAS KYANG
CHES LHAG PA'I YON TAN THOB PA DANG,

Now when a person is at the first bodhisattva level, it is true that they complete the ten good deeds in their entirety; but at this level, the bodhisattva eliminates even the stench of failed morality as they are dreaming—and thus they have attained this high quality in a way which exceeds even that of the bodhisattva at the first level.

NANG DU TSUL KHRIMS KYI PHAR PHYIN GYI NYAMS
LEN THOB PA'I PHYI'I RTAGS DANG BCAS PA RIM PA

BZHIN DU 'CHAD PA LA, DGE BA'I LAM 'DI LTA ZHIG
BCU CHAR YANG, ZHES PA NAS, ZHI 'OD CHAGS PA DE
DAG GIS RNAM MDZES, ZHES PA'I BAR GSUNGS,

The next sections of the chapter explain, one after the other, the inner attainment of the practice of the perfection of an ethical life, followed by the outer sign of this attainment. These are the sections that start with the line about “this kind of virtuous path, including all ten...” up to the line about “rays of the light of peace, which form around them and make them lovely.”

{original:

,DGE BA'I LAM 'DI LTA ZHIG BCU CHAR YANG,
,DE LA KLAGS TE SHIN TU DAG PAR 'GYUR,
,STON KA'I ZLA LTAR RTAG TU RNAM DAG DE,
,ZHI 'OD CHAGS PAR DE DAG GIS RNAM MDZES,}

klags = **KLAGS** PA, (RNYING) GZHAN LAS LHAG PA'AM, PHUL DU BYUNG BA,...

NYES SPYOD SDOM PA'I TSUL KHRIMS RNAM PAR DAG
KYANG TSUL KHRIMS KYI 'KHOR GSUM BDEN PAR 'DZIN
PA'I BDEN 'DZIN GYIS BCINGS NA,

Your morality—the kind where you restrain yourself from hurting others—may be perfectly pure; but suppose that you are still fettered by the chains of believing that things are real: where you still believe that the three spheres in an act of morality are real.

BYANG SEMS KYI TSUL KHRIMS RNAM PAR DAG PAR MI
'GYUR BAS,

In that case, your practice of the morality of a bodhisattva
would not be pure.

BYANG SEMS SA GNYIS PA BA 'DIS RMI LAM GYI GNAS
SKABS SU YANG TSUL KHRIMS 'CHAL BA'I DRI MA
SPANGS PA DANG, TSUL KHRIMS KYI 'KHOR GSUM BDEN
MED DU MNGON SUM DU RTOGS PAS,

This bodhisattva at the second level, though, has given up the
stench of failed morality, even in their dreams; and they have
realized, directly, that the three spheres in an act of morality
are unreal.

BYANG SEMS KYI TSUL KHRIMS RNAM PAR DAG PA YIN
NO ZHES 'CHAD PA LA,

And therefore this bodhisattva's observation of an ethical life is
perfect. To describe all this, the root text includes the following
words:

GAL TE DE NI KHRIMS DAG RANG BZHIN LTA, ,ZHES PA
NAS BZUNG STE, GNYIS BLO'I RGYU BA YANG DAG
BRAL BAR 'GYUR, ,ZHES PA'I BAR GSUNGS,

Those lines from the one that says “suppose their acts of morality involved seeing things as having a nature of their own...” on up to the one that says “they are free of all sense of duality.”

{,GAL TE DE NI KHRIMS DAG RANG BZHIN LTA,
,DE PHYIR DE NI TSUL KHRIMS DAG MI 'GYUR,
,DE PHYIR DE NI RTAG TU GSUM CHAR LA'ANG,
,GNYIS BLO'I RGYU BA YANG DAG BRAL BAR 'GYUR,}

GNYIS PA, TSUL KHRIMS KYI BSNGAGS PA BSHAD PA LA,
SBYIN PA'I 'BRAS BU BDE 'GRO'I RTEN LA LONGS SPYOD
PA TSUL KHRIMS LA RAG LAS PA DANG, DE LA SKYE BA
BRGYUD MAR LONGS SPYOD BA {%PA} TSUL KHRIMS LA
RAG LAS PA DANG,

Here is the second point from above: an explanation of the praise of an ethical life style. Enjoying the resources that practicing giving has created in a lifetime in the higher realms depends upon morality. Enjoying the same resources over a string of lifetimes also depends upon this practice.

TSUL KHRIMS RNAM PAR DAG NA NGAN SONG LAS
MYUR DU THAR BA DANG, MNGON MTHO NGES LEGS
GANG 'THOB PA'I RGYUR TSUL KHRIMS BSNGAGS PA YIN

If one's morality is pure, it quickly frees a person from the lower realms; and it also helps one to attain one of the higher rebirths, as well as higher good. Morality is thus praised, as being a cause leading to these benefits, and that praise is explained in these lines:

ZHES BSNGAGS PA DE 'CHAD PA LA, SBYIN PAS LONGS
SPYOD DAG NI 'GRO NGAN NA'ANG, ZHES PA NAS,
MNGON MTHO'I RGYU NI TSUL KHRIMS LAS GZHAN
MED, ,CES PA'I BAR GSUNGS,

“Giving brings resources, even in the realms of misery...” up
to “there is no cause other than morality for attaining the
higher realms.”

,SBYIN PAS LONGS SPYOD DAG NI 'GRO NGAN NA'ANG,
,SKYE BO TSUL KHRIMS RKANG PA NYAMS LA 'BYUNG,
,BSKYED BCAS DNGOS 'DU YONGS SU ZAD PAS NA,
,PHYIN CHAD DE LA LONGS SPYOD 'BYUNG MI 'GYUR,

,GANG TSE RANG DBANG 'JUG CING MTHUN GNAS PA,
,GAL TE 'DI BDAG 'DZIN PAR MI BYED NA,
,G-YANG SAR LHUNG BAS GZHAN DBANG 'JUG 'GYUR BA,
,DE LAS PHYI NAS GANG GIS SLONG BAR 'GYUR,

,DE PHYIR RGYAL BAS SBYIN PA'I GTAM MDZAD NAS;
,TSUL KHRIMS RJES 'GRO'I GTAM NYID MDZAD PA YIN,
,YON TAN TSUL KHRIMS ZHING DU RNAM 'PHEL NA,
,'BRAS BU NYER SPYOD CHAD PA MED PAR 'GYUR,

,SO SO'I SKYE BO RNAMS DANG GSUNG SKYES DANG,
,RANG BYANG CHUB LA BDAG NYID NGES RNAMS DANG,
,RGYAL SRAS RNAMS KYI NGES PAR LEGS PA DANG,

,MNGON MTHO'I RGYU NI TSUL KHRIMS LAS GZHAN MED, ,}

\$\$\$\$\$STOPPED HERE MAY 2013

GSUM PA TSUL KHRIMS MI MTHUN PHYOGS DANG MA
'DRES PA'I DPE BSHAD PA LA,

Here then is the third section, where we present a metaphor for how the bodhisattva's practice of an ethical lifestyle is no longer intermingled with the opposite types of influences.

KLU GTZANG SBRA CAN GNAS PA'I RGYA MTSO RO
DANG @39B LHAN CIG TU MI GNAS PA DE BZHIN DU,

A corpse cannot remain in an ocean which is inhabited by water serpents of high purity.

BYANG SEMS SA GNYIS PA BA'I THUGS RGYUD DE YANG,
TSUL KHRIMS 'CHAL BA DANG LHAN CIG TU MI GNAS
PA DPE'I SGO NAS TSUL KHRIMS RNAM PAR DAG TSUL
'CHAD PAR BYED PA LA,

The mind of a bodhisattva on the second level is the same: it cannot tolerate the presence of immorality. The root text uses the following lines to describe the way in which they keep their morality so pure, by way of a metaphor.

JI LTAR RGYA MTSO RO DANG LHAN CIG TU ZHES PA
NAS, ,DE 'CHAL BA DANG LHAN CIG GNAS MI
'DOD, ,CES PA'I BAR GSUNGS,

This is found in the verse which begins with “The ocean cannot tolerate...” and continues up to “...cannot bear to live amidst immorality.”

{the verse:

,JI LTAR RGYA MTSO RO DANG LHAN CIG DANG,
,BKRA SHIS RNA NAG MA DANG LHAN CIG BZHIN,
,DE LTAR TSUL KHRIMS DBANG BYAS BDAG NYID CHE,
,DE 'CHAL BA DANG LHAN CIG GNAS MI 'DOD,

The ocean cannot tolerate
The presence of a corpse;
Nor will you ever find calamity
On the heels of serendipity
Those great souls who are slaves
Of their morality
Cannot bear to live amidst
Immorality.

{/Users/michaelroach/Documents/C Drive Files/A/SUNGBUM/DBU MA_MIDDLE-
WAY PHILOSOPHY (MADHYAMIKA PRASANGIKA SCHOOL)/DBU MA LA 'JUG
PA'I 'GREL PA_COMMENTARIES ON 'ENTERING THE MIDDLE
WAY' (MADHYAMAKA AVATARA)/GONGSEL/input of GSmith Kumbum edit E3-
SKUBU.TXT

BKRA SHIS PA'I PHUN TSOGS DANG, RNA NAG MA STE BKRA MI SHIS

PA GNYIS LHAN CIG TU MI 'GROGS PA DE LTAR TE DE BZHIN DU, TSUL
KHRIMS YONGS SU DAG PAS DBANG DU BYAS PA'I BDAG NYID CHEN PO SA
GNYIS PA BA DE, TSUL KHRIMS 'CHAL BA DANG LHAN CIG TU GNAS PAR MI
'DOD DO

Also:

DPER NA BKRA SHIS MA'I RJES SU **RNA NAG MA** NGES PAR 'BRANG BA
DANG, KHA ZAS

DUG BCAS KYIS BDE BA CUNG ZAD BSKYED KYANG MTHAR SDUG BSNAL
BSKYED PA DANG 'DRA BAR SHES PAR BYA'O, }

BZHI PA, DBYE BA BSHAD PA LA, DE LA DBYE NA, TSUL
KHRIMS KYI 'KHOR GSUM BDEN MED DU MNGON SUM
DU RTOGS PA'I SHES RAB KYIS MA ZIN PA'I 'JIG RTEN PA'I
TSUL KHRIMS KYI PHAR PHYIN GCIG DANG, DES ZIN
PA'I 'JIG RTEN LAS 'DAS PA'I TSUL KHRIMS KYI PHAR
PHYIN GNYIS YOD DO ZHES 'CHAD PAR BYED PA LA,

Here is the fourth point, an explanation of the divisions of morality. That is, the practice of an ethical lifestyle can be divided into two types: (1) a worldly perfection of morality, which is not imbued with the wisdom which directly perceives that none of the three elements in an act of morality is real; and (2) a transcendent perfection of morality, which is so imbued. It is to indicate this division that the root text includes the verse

GANG GIS GANG ZHIG GANG LA SPONG BYED PA, ,ZHES
PA NAS, GSUM LA CHAGS PAS STONG STE 'JIG RTEN
'DAS, ,ZHES PA'I BAR GSUNGS,

Which begins with “Consider a practice of the ethical life...”
and continues up to “...is beyond the world.”

{the verse:

,GANG GIS GANG ZHIG GANG LA SPONG BYED PA,
,GSUM DU DMIGS PA YOD NA TSUL KHRIMS DE,
,JIG RTEN PA YI PHA ROL PHYIN ZHES BSHAD,
,GSUM LA CHAGS PAS STONG DE 'JIG RTEN 'DAS,}

Consider a practice
Of the ethical life
Where a person perceives
These three things:
Someone doing the practice
Of avoiding a certain act;
The practice of doing so,
And someone towards whom
They are doing it.
This kind of morality
Is what we call
A “worldly perfection”;
The one where the act
Is devoid of an attachment
To the three
Is “beyond the world.”

GNYIS PA, SA'I YON TAN BSTAN PA'I SGO NAS MJUG
BSDUS TE BSHAD PA LA, RGYAL BA'I SRAS PO BYANG
SEMS SA GNYIS PA BA'I ZLA BA LAS BYUNG BA'I 'OD ZER
LTA BU'I SA GNYIS PA'I YE SHES DE, SRID PA 'KHOR BA PA
MA YIN KYANG DE'I DPAL DU GYUR PA DANG 'GRO BA'I
YID KYI GDUNG BA SEL BA ZLA BA'I 'OD ZER DANG
CHOS MTHUN SBYAR NAS 'CHAD PAR BYED PA LA,

RGYAL SRAS ZLA BA LAS BYUNG SRID MIN SRID PA YIS,
,ZHES PA MAN CHAD KYI GZHUNG GSUNGS,

{the verse (which ends Ch II:

,RGYAL SRAS ZLA BA LAS BYUNG SRID MIN SRID PA YI,
,DPAL GYUR DRI MA DANG @203A * BRAL DRI MA MED
'DI YANG,
,STON KHA'I DUS KYI ZLA BA'I 'OD NI JI BZHIN DU,
, 'GRO BA'I YID KYI GDUNG BA SEL BAR BYED PA YIN,
,DBU MA LA 'JUG PA LAS, SEMS BSKYED PA GNYIS PA'O,,}

GNYIS PA, GZHUNG DON DNGOS 'CHAD PA LA, GAL TE
DE NI KHRIMS DAG RANG BZHIN LTA, ,ZHES SOGS KYI
SKABS SU, MTHA' DPYAD PA LA,

{the verse again:

{GAL TE DE NI KHRIMS DAG RANG BZHIN LTA,
,DE PHYIR DE NI TSUL KHRIMS DAG MI 'GYUR,
,DE PHYIR DE NI RTAG TU GSUM CHAR LA'ANG,
,GNYIS BLO'I RGYU BA YANG DAG BRAL BAR 'GYUR,}

BYANG SEMS SA GNYIS PA BA BYANG SEMS KYI TSUL
KHRIMS RNAM PAR DAG NA DAG BYA'I TSUL KHRIMS
KYI NYAMS LEN GANG ZHE NA,

RGYAL SRAS KYI SPYOD PA LA SLOB PA'I NYAMS LEN
RNAMS, BYANG SEMS KYI TSUL KHRIMS KYI NYAMS LEN
GSUM DU 'DU BA YIN TE, NYAN RANG YID BYED KYI
BSAM PA SPONG BA DANG, BDEN 'DZIN SPONG BA'I
NYAMS LEN RNAMS NYES SPYOD SDOM PA'I TSUL
KHRIMS DANG,

GZHAN DON BYA BA BCU GCIG DANG, BSDU BZHI'I
NYAMS LEN RNAMS SEMS CAN DON BYED KYI TSUL
KHRIMS KYI NYAMS LEN DANG,

{from lam rim:

SEMS CAN DON BYED NI, GZHAN GYI NOR BRKUN POS MI 'KHYER BA'I
THABS STON PA SOGS TSUL KHRIMS KYI PHAR PHYIN GYI SKABS NAS
'BYUNG BA'I DON **BYA BA BCU GCIG** GI SGO NAS SEMS CAN GYI DON BYED
PA LA BRTZON PAS SLOB PA'O,

Or:

,DE NAS SEMS CAN THAMS CAD KYANG TSUL KHRIMS LA SOGS PA'I DGE BA
RNAME PAR DAG PA LA SBYANG BAR BYA STE, DE LA SEMS CAN GYI DON

BYA BA BCU GCIG GI SGO NAS BYAS STE SDOM LA,

(1) ,GROGS BYA (2) THABS RMONGS (3) PHAN THOGS DANG,
(4) ,JIGS PAS NYEN DANG (5) MYA NGAN GZER {%GZIR},
(6) ,YO BYED KYIS PHONGS (7) GNAS 'CHA' 'DOD,
(8) ,BLO MTHUN 'DOD DANG (9) YANG DAG ZHUGS,
(10) ,LOG PAR ZHUGS DANG (11) RDZU 'PHRUL GYIS,
,GDUL BYED DON BYED BCU GCIG YIN, ,ZHES PA LTAR TE

RKANG GRANGS TZAM LAS MA SPROS SHING BSDU BZHI'I SGO NAS GZHAN
DON BYAS KYANG CHOG PAS MDOR NA PHAR PHYIN DANG PO LNGAS SEMS
CAN THAMS CAD SMIN PAR BYED CING, THA MA SHES RAB KYIS
GROL BAR BYA'O, }

An explanation (UNCAT Lobsang Norbu):

(1) DE LA MGRON PO RNAMS KYI LAM GROGS BYED PA DANG, NYES PA MED
PA'I LAS KYI THABS BSTAN PA SOGS BYA BA BYED PA DANG, NAD PA LA
SMAN SBYIN PA DANG, LONG BA LA LONG KHRID BYED PA SOGS
GROGS BYA DGOS PA'I DON BYED PA DANG,

(2) SEMS CAN RNAMS LA BLO DANG 'TSAMS PA'I CHOS BSTAN NAS NYES
SPYOD LAS BZLOG PA THABS LA RMONGS PA'I DON BYED PA DANG,

(3) SNGAR RANG LA PHAN 'DOGS PA RNAMS LA BYAS PA GZO BA'I PHYIR
'PHRAL DU YUN GYI PHAN BDE BSGRUB PA PHAN 'DOGS PA'I DON BYED PA
DANG,

(4) SEMS CAN RNAMS MI DANG MI MIN SOGS KYI 'JIGS PA LAS SKYOB PA
'JIGS PAS NYEN PA'I DON BYED PA DANG,

(5) PHA MA SOGS GNYEN BSHES DANG, LONGS SPYOD DANG BRAL BA
RNAMS KYI MYA NGAN MI RTAG PA BSTAN PAS SEL BA MYA NGAN KYIS GZIR
BA'I DON BYED PA DANG,

(6) LONGS SPYOD KYIS PHONGS PA RNAMS LA ZAS SKOM GOS RGYAN
SOGS SBYIN PA YO BYAD KYIS PHONGS PA'I DON BYED PA DANG,

(7) 'KHOR RNAMS LA ZAS GOS SOGS STER BA DANG, GDAMS NGAG BRGYAD
DANG, RJES BSTAN LNGA YIS CHOS BSTAN PA GNAS 'GYUR BAR 'DOD PA'I
DON BYED PA DANG,

{THE 8 GDAMS NGAG:

,DE LA GDAMS NGAG BRGYAD NI, SEMS MI GNAS PA DMIGS PA LA GNAS PA'I
PHYIR DU GDAMS NGAG LNGA STE, (1) 'DOD CHAGS DANG, (2) ZHE SDANG
DANG, (3) GTI MUG DANG, (4) NGA RGYAL DANG, (5) RNAM RTOG SHAS CHE
BA LA, RIM BZHIN DU (1) MI SDUG PA DANG, (2) BYAMS PA DANG, (3) RTEN
CING 'BREL PAR 'BYUNG BA DANG, (4) KHAMS KYI RAB TU DBYE BA DANG,
(5) DBUGS 'BYUNG RINGUB RJES SU DRAN PA'O, ,

(6) SEMS GNAS PA LA RANG GI DON THOB PAR BYA BA'I PHYIR RTAG CHAD
DU LTA BA'I GNYEN POR RTAG CHAD DANG BRAL BA'I DBU MA'I LAM STON
PA'I GDAMS NGAG GCIG GO ,

(7) LAM MNGON DU MA BYAS PAR BYAS SO SNYAM PA DANG, 'BRAS BU MA
THOB PAR THOB PO SNYAM PA'I MNGON PA'I NGA RGYAL 'DOR DU 'JUG PA'I
GDAMS NGAG GNYIS TE, GNAS PA DANG, RNAM PAR SGYUR BA DANG,
SPYOD PA 'DOD PA GSUM DU BSDU'O, ,

(8) RJES SU BSTAN PA SBYIN PA LA LNGA STE, KHA NA MA THO BA DANG
BCAS PA NI MI RUNG NGO ZHES DGAG PA DANG, KHA NA MA THO BA
MED PA NI RUNG NGO ZHES GNANG BA DANG, BKAG PA LA SPYOD NA DE
LAS LDOG PA'I PHYIR DU BSKUL BA DANG, DE LTAR BYAS KYANG MI GTONG
NA TSAR BCAD PA DANG, GNANG BKAG MA NOR BAR SPYOD PA LA DGA'
BAR BYA BA'O, ,

(I THINK THE 8 END THERE)

TSUL KHRIMS GSUM PHUN SUM TSOGS PA'I RGYU NI, DUS GSUM
GYI 'DOD PA LA MI LTA BA SOGS

DANG, PHYIN DRUG GI MI MTHUN PHYOGS DANG DU MI LEN PA DANG,
GZHAN GYI BYA BA BYED PA'I GROGS BYED PA

SOGS GSUM NI RIM PA BZHIN TSUL KHRIMS GSUM PHUN SUM TSOGS PAR
BYED PA'I RGYU YIN NO, ,DE YANG

BYANG SEMS DE'I RGYUD LA SDOM PA'I TSUL KHRIMS DANG, SEMS CAN
DON BYED KYI TSUL KHRIMS GNYIS DANG

(8) LUS NGAG GI SPYOD PA GANG GIS SEMS CAN DE LA SDUG
BSNGAL DE LA SDUG BSNGAL DANG YID MI BDE SKYE BAR SNANG NA 'DI
LTAR BRTAG STE, SDUG BSNGAL DANG YID MI BDE DES SEMS CAN DE MI
DGE BA LAS BSLANGS TE DGE BA LA 'JOG PA MI 'GYUR NA, BYANG SEMS
KYIS SPYOD PA DE 'BAD NAS SPANGS TE DE'I SEMS DANG MTHUN PAR BYA
BA DANG, GAL TE SDUG BSNGAL DANG YID MI BDE BA DES, GZHAN DGE BA
LA 'JOG PAR NUS NA NI GZHAN LA SNYING BRTZE BA KHO NA NYE BAR
BZUNG NAS GZHAN GYI SEMS DANG MTHUN PAR MI BYA @323 BAR SPYOD

PA DE LA 'JUG PA BLO MTHUN PAR 'DOD PA'I DON BYED PA DANG,

(9) DAD PA DANG TSUL KHRIMS DANG THOS PA SOGS YON TAN DANG LDAN
PA LA DE DANG DE'I GTAM GYIS GZENGs BSTOD PA YANG DAG PAR ZHUGS
PA'I DON BYED PA DANG,

(10) NYES PA BYED PA CHUNG 'BRING CHE GSUM LA SMA DBAB PA DANG
CHAD PA CHUNG 'BRING CHE GSUM GYIS TSAR BCAD PA LOG PAR ZHUGS
PA'I DON BYED PA DANG,

(11) NYES PAR SPYOD PA RNAMS GDUL BA'I PHYIR TSA GRANG GI DMYAL
BA SOGS SPRUL NAS SKYO BAR BYAS TE NYES SPYOD LAS BZLOG PA
SOGS RDZU 'PHRUL GYI GDUL BAR BYA BA RNAMS KYI DON BYED PA STE
BCU GCIG GO ,}

{'CHA' BA,...SGRIGS LAM BCA' BA,...TSUL KHRIMS BCAS PA,...2) KHAS
LEN PA,...DAM BCAS PA,...KHAS LEN DAM BCA' BA,...'CHOS PA, 'CHA'
BA, 'CHOS,, MUR MUR BYED PA,...SHA 'CHA' BA,...KHYIS 'CHOS
PA,...GCIG GIS GCIG 'CHA' BA,...'CHA' RLOM PA,...2.(THA MI DAD
PA) BCAS PA, BCA' BA,, GTAN DU SDOD PA'AM CHAGS PA,...GNAS 'CHA'
BA,...MAL 'CHA' BA,...DMAG SGAR BCAS PA,...SKYIL KRUNG 'CHA'
BA,...RGOD TSANG BRAG LA BCAS PA,...}

{GNAS KYI SLOB MA, BLA MA'I GAM DU GNAS 'CHA' BA'I SLOB MA,...}

{BSDU BZHI=MKHO BA SBYIN DANG SNYAN PAR SMRA BA
DANG, 'JIG RTEN DON MTHUN GDUL BYA'I DON LA SPYED {%SPYOD}, ,BSDU
BA'I
DNGOS PO BZHI}

/Users/michaelroach/Documents/C Drive Files/A/SUNGBUM
NYINGPO UPDATED TO 6 23 13/NYAMS LEN_PERSONAL
PRACTICE/NGOWA/S0919E.ACT

S0919 = C: S0919\

TN: BSNGO BA'I RGYAL PO BSTAN 'BAR MA'I DGONGS DON RGYA CHER
'GREL PA LEGS BSHAD BSTAN PA'I SGRON ME,\

YY: "A Lamp for Showing the Eloquence," being an Expanded Commentary on the
Real Intent of that King of All Works for Dedicating the Power of a Good Deed: the
"Blaze of the Teachings"\

AT: GUNG THANG DKON MCHOG BSTAN PA'I SGRON ME,\

AP: \

AD: 1762-1823\

GNYIS PA GZHAN RGYUD SMIN BYED BSDU BA BZHI LA
BSLAB TSUL LAS BRTZAMS TE BSNGO BA LA GNYIS,

BSDU BA BZHI SO SOR BSLAB TSUL DANG, BSDU BA
BZHI'I SGO NAS SLOB LAM SPYI'I DON BSDU BA'O,

,DANG PO NI, BSDU BA BZHI PO 'DI DAG BYANG CHUB
SEMS DPAS GZHAN DON SGRUB TSUL GYI THABS RMAD
DU BYUNG BA YIN TE,

MDO SDE RGYAN LAS,
,DANG POS SNOD GYUR DNGOS PO STE,
,GNYIS PA YIS NI MOS PA YIN,
,GSUM PA YIS NI BSGRUB BA STE,
,BZHI PAS RNAM PAR SBYONG BA'O, ,ZHES

(1) THOG MAR SBYIN PA'I GA-YAB MOS 'KHOR DU BSDUS
NAS CHOS NYAN PA'I SNOD RUNG DU BYED,

(2) SNYAN SMRAS CHOS NYAN PA SOGS LA MOS PAR
BYED,

(3) DON SPYOD KYIS NYAN BSHAD BYAS PA'I CHOS
BSGRUB TU GZHUG , (encourage them to practice)

(4) DON MTHUN PAS PHA ROL PO LA YID CHES BSKYED
DE YUN RING POR SGRUB PA LAS PHYIR MI LDOG PAR
'BAD PAS SGRUB PA MTHAR PHYIN PAR BYED DO,,

CHOS YANG DAG PAR BSDUS PA LAS,

BYANG CHUB SEMS DPA' RNAMS KYIS DGA' BAR BYED
PA'I CHOS BZHI STE, BZHI GANG ZHE NA

(1) LAN DU PHAN 'DOGS PA LA MI RE BA'I SBYIN PA DANG,

(2) SEMS CAN THAMS CAD LA MNYAM PA'I SEMS KYIS
SNYAN PAR SMRA BA DANG,

(3) SEMS CAN THAMS CAD KYI DON MA LAGS PA SEL
CING DON SGRUB PAS DON SPYOD PA DANG,

(4) SEMS CAN THAMS CAD @033B LA DGA' BA'I BDAG
NYID KYIS DON MTHUN PA STE,

BZHI PO 'DI DAG NI BYANG CHUB SEMS DPA' RNAMS KYIS
DGA' BAR BGYI BA'O, ,ZHE**S DGA' BAR BYED PA'I CHOS
SU GSUNGS PA'ANG BSDU BA'I DON YIN TE,**

RNAM BSHAD RIGS PA LAS BSDU BA'I SGRA 'JUG TSUL
DU MA ZHIG GSUNGS BA'I NANG NAS, DGA' BA LA BRDUG
PA BSDU BA'I DNGOS PO BZHI LTA BUR GSUNGS BA'I
PHYIR RO, ,

BSDU PA BZHI PO DE'ANG TSUR BSDUS NA, ZANG ZING
GIS SDUD PA DANG, CHOS KYIS SDUD PA GNYIS SU 'DU
STE,

RGYAN LAS,
,ZANG ZING DANG NI CHOS KYIS TE,
,DMIGS PAS CHOS LA SOGS PA YI,
,BSDU BA GNYIS KYI SGO NAS NI,
,BSDU BA'I DNGOS PO BZHIR 'DOD DO, ,ZHE**S DANG PO
ZANG ZING GI SDUD PA DANG, PHYI MA GSUM CHOS
KYIS SDUD TSUL YIN PAS, BYANG CHUB SEMS DPAS TE
GNYI GA'I SGO NAS SLOB MA BSDU BA ZHIG DGOS SO,**

'ON KYANG SLOB MA'I NGOS NAS CHOS KYIS SDUD PA
GTZO BOR BYED KYI, ZANG ZING GIS SDUD PA LA CHER
MI LTOS PA ZHIG DGOS TE,

RGYAN LAS,
,DE CHOS BGO SKAL LA SPYOD YON TAN LDAN,
,BSHES GNYEN RAB TU STEN BYED ZANG ZING
MIN, ,ZHES GSUNGS PA LTAR RO,}

RGYAL BA'I GSUNG RAB LA THOS PA NGOMS MED DU
BYED PA DANG, PHYIN DRUG GI NYAMS LEN RNAMS
BYANG SEMS KYI DGE BA CHOS SDUD KYI TSUL KHRIMS
KYI NYAMS LEN DU 'DU BA'I PHYIR,

BYANG SEMS RAB BYUNG DES LUS NGAG GI KHA NA
MA THO BA BDUN SPONG ZHING, DE'I RGYUD KYI TSUL
@40A *,,KHRIMS DE BYANG SEMS KYI TSUL KHRIMS YIN
KYANG, LUS NGAG GI KHA NA MA THO BA BDUN
DANG, YID KYI GSUM GYI NANG NAS YID KYI GSUM PO
DE GTZO BOR SPONG DGOS PA YIN TE,

DANG PO BDUN PO DE BYANG SEMS LA GNANG BA'I
SKABS YOD, PHYI MA GSUM PO DE BYANG SEMS LA
GNANG BA'I SKABS MED PA'I PHYIR,

DE'I RGYUD KYI TSUL KHRIMS DE BYANG SEMS KYI
TSUL KHRIMS YIN GYI, DE'I RGYUD KYI DGE TSUL GYI
SDOM PA DANG DGE SLONG GI SDOM PA GNYIS PO DE
BYANG SEMS GYI SDOM PA MA YIN TE, DE JI SRID 'TSO
BAR GYI SDOM PA GANG ZHIG ,BYANG SEMS KYI SDOM
PA YIN NA JI SRID 'TSO BAR GYI SDOM PA MA YIN DGOS
PA'I PHYIR,

DE'I RGYUD KYI SDOM PA GNYIS PO DE BYANG SEMS KYI
TSUL KHRIMS YIN TE, BYANG SEMS KYI SO THAR GYI
TSUL KHRIMS YIN PA'I PHYIR,

TSUL KHRIMS KYI 'KHOR GSUM BDEN PAR 'DZIN PA'I
BDEN 'DZIN GYIS BCINGS SHING, PHAM PAS MA GOS
PA'I DGE SLONG BYANG SEMS KYI RGYUD KYI SDOM PA
DE, NYES SPYOD SDOM PA'I TSUL KHRIMS RNAM DAG
YIN KYANG, BYANG SEMS KYI TSUL KHRIMS RNAM DAG
MA YIN TE, BYANG SEMS KYI TSUL KHRIMS 'CHAL BA
YIN PA'I PHYIR,

DKON BRTZEGS LAS, 'OD SRUNGS 'DI LA DGE SLONG
KHA CIG TSUL KHRIMS DANG LDAN PA YIN TE, SO SO
THAR PA'I SDOM PAS BSDAMS SHING GNAS CHO GA
DANG SPYOD YUL PHUN SUM TSOGS PA KHA NA MA
THO BA PHRA RAGS RNAMS LA'ANG 'JIGS PAR LTA BA,
YANG DAG PAR BLANGS TE BSLAB PA'I GZHI RNAMS LA
SLOB CING LUS DANG NGAG DANG YID KYI LAS YONGS
SU DAG PA DANG LDAN PAR GYUR PAS 'TSO BA YONGS
SU DAG KYANG DE BDAG TU SMRA BA YIN TE, 'OD
SRUNGS DE NI TSUL KHRIMS 'CHAL PA TSUL KHRIMS
DANG LDAN PA LTAR BCOS PA DANG PO'O, ,ZHES BYA
BA NAS,

{there are 4 in the original here they are:

, 'OD SRUNG, BZHI PO 'DI DAG NI TSUL KHRIMS

'CHAL BA TSUL KHRIMS DANG LDAN PA LTAR BCOS PA YIN TE, BZHI GANG
ZHE NA, 'OD SRUNG, 'DI LA DGE SLONG KHA CIG TSUL KHRIMS DANG LDAN
PA YIN TE, SO SOR THAR PA'I SDOM PAS BSDAMS

SHING GNAS, CHO GA DANG SPYOD YUL PHUN SUM TSOGS PA, KHA NA MA
THO BA PHRA RAB RNAMS LA YANG 'JIGS PAR LTA, YANG DAG PAR BLANGS
TE BSLAB PA'I GZHI RNAMS LA SLOB CING, LUS KYI LAS

DANG; NGAG GI LAS DANG, YID KYI LAS YONGS SU DAG PA DANG LDAN PAR
GNAS PAS 'TSO BA YONGS SU DAG KYANG, DE BDAG TU SMRA BA YIN TE,
'OD SRUNG, DE NI TSUL KHRIMS 'CHAL PA TSUL KHRIMS DANG

LDAN PA LTAR BCOS PA DANG PO'O,

'OD SRUNG, GZHAN YANG 'DI LA DGE
SLONG KHA CIG 'DUL BA 'DZIN CING 'DUL BA LA ZHUGS TE, 'DUL BA'I
TSUL LA GNAS PA YIN YANG 'JIG TSOGS LA LTA BA LAS MA BSKYOD

PA YIN TE, 'OD SRUNG, DE NI TSUL KHRIMS 'CHAL PA TSUL KHRIMS DANG
LDAN PA LTAR BCOS PA GNYIS PA'O, , 'OD SRUNG, GZHAN YANG 'DI LA
DGE SLONG KHA CIG BYAMS PA LA GNAS PA LA GNAS PA

YIN TE, SEMS CAN LA DMIGS PA'I BYAMS PA DANG LDAN PA YIN YANG 'DU
BYED THAMS CAD LA SKYE BA MED PA THOS NA SKRAG STE KUN DU
DNGANG
BAR 'GYUR CING, KUN DU RAB TU DNGANG BAR 'GYUR

@251A *, ,BA DE NI, 'OD SRUNG, TSUL KHRIMS 'CHAL PA TSUL KHRIMS
DANG LDAN PA LTAR BCOS PA GSUM PA'O, , 'OD SRUNG, GZHAN YANG 'DI
LA DGE SLONG KHA CIG SBYANGS

PA'I YON TAN BCU GNYIS YANG DAG PAR BLANGS KYANG DMIGS PAR LTA BA
YIN TE, NGAR 'DZIN PA DANG, NGA YIR 'DZIN PA LA GNAS PA DE NI,
'OD SRUNG, TSUL KHRIMS 'CHAL PA TSUL KHRIMS

DANG LDAN PA LTAR BCOS PA BZHI PA STE, 'OD SRUNG, BZHI PO DE DAG
NI TSUL KHRIMS 'CHAL PA TSUL KHRIMS DANG LDAN PA LTAR BCOS PA YIN
NO, , 'OD SRUNG, TSUL KHRIMS ZHES BYA BA NI

GANG LA BDAG MED PA DANG, BDAG GI BA MED PA DANG, BYA BA MED PA
DANG, MI BYA BA YANG MED PA DANG, BYED PA MED PA DANG, BYED PA
MED PA YANG MA YIN PA DANG, RGYU BA MA YIN PA DANG,

MI RGYU BA YANG MA YIN PA DANG, RAB TU SPYOD PA MED PA DANG, RAB
TU SPYOD PA MED PA YANG MA YIN PA DANG, MING MED PA DANG, GZUGS

MED PA DANG, MTSAN MA MED PA DANG, MTSAN MA

MED PA YANG MA YIN PA DANG, RAB TU ZHI BA MA YIN PA DANG, RAB TU
MA ZHI BA YANG MA YIN PA DANG, 'DZIN PA MED PA DANG, 'DOR BA MED
PA DANG, GZUNG BA MED PA DANG, GZUNG BA MED

PA YANG MA YIN PA DANG, SEMS CAN MED PA DANG, SEMS CAN DU 'DOGS
PA MED PA DANG, TSIG MED PA DANG, TSIG TU 'DOGS PA MED PA DANG,
SEMS MED PA DANG, SEMS SU

@251B 'DOGS PA MED PA DANG, 'JIG RTEN MED PA DANG, 'JIG RTEN MED
PA YANG MA YIN PA DANG, RTEN MED PA DANG, RTEN MED PA YANG MA YIN
PA DANG, BDAG GI TSUL KHRIMS LA MI BSTOD PA DANG,

GZHAN GYI TSUL KHRIMS LA MI SMAD PA DANG, TSUL KHRIMS KYIS RLOM
SEMS SU MI BYED PA DANG, TSUL KHRIMS LA MI RTOG PA YIN TE, DE NI
'PHAGS PA RNAMS KYI TSUL KHRIMS ZAG PA MED

PA; RTOG PA MA YIN PA, KHAM GSUM PA DANG BRAL BA, RTEN THAMS CAD
MED PA ZHES BYA'O, ,}

'OD SRUNGS GZHAN YANG 'DI LA DGE SLONG KHA CIG
SBYANGS PA'I YON TAN BCU GNYIS YANG DAG BAR
BLANGS KYANG DMIGS PAR LTA BA YIN TE, NGAR 'DZIN
PA DANG NGA YIR 'DZIN PA LA GNAS PA DE NI 'OD
SRUNGS TSUL KHRIMS 'CHAL PA TSUL KHRIMS DANG
LDAN PA LTAR BCOS PA BZHI PA STE, ZHES GSUNGS PA'I
PHYIR,

DE SO THAR GYI NYES SPYOD SDOM PA'I TSUL KHRIMS
RNAM DAG YIN TE, DNGOS SMRA BA'I DGE SLONG DE
DGE SLONG RNAM DAG YIN PA'I PHYIR, GAL TE DE NI,
ZHES PA DANG, MDO LAS 'OD SRUNGS DE NI, ZHES PA
DE SA GNYIS PA

@40B BA LA SNYEG PA MA YIN TE, SA GNYIS PA BA DE
RMI LAM GYI GNAS SKABS SU YANG 'CHAL TSUL GYI DRI
MA SPANGS SHING, TSUL KHRIMS KYI 'KHOR GSUM
BDEN MED DU RTOGS MYONG BAS BYANG SEMS KYI
TSUL KHRIMS RNAM PAR DAG PA YIN PA'I PHYIR,

\$\$\$SA GSUM PA 'OD BYED PA BSHAD PA LA, GZHUNG
SPYI'I BSDU BA BSHAD

PA DANG, GZHUNG DON DNGOS BSHAD PA GNYIS,
DANG PO LA KHYAD GZHI SA'I NGES TSIG BSHAD PA
DANG, KHYAD CHOS SA'I YON TAN RGYAS PAR BSHAD
PA, NYI MA'I 'OD ZER DANG CHOS MTHUN SBYAR NAS
SA'I YON TAN BSTAN PA'I SGO NAS MJUG BSDUS TE
BSHAD PA DANG GSUM, DANG PO LA, SA DANG PO
GNYIS SU PHAR

PHYIN DANG PO GNYIS NYAMS SU BLANGS PA LA
BR TEN NAS GONG MA'I YON TAN JI LTA BU ZHIG
'BYUNG BA YIN ZHE NA, BZOD PA'I PHAR PHYIN GYI
NYAMS LEN LHAG PAR 'THOB PA'I SA GSUM PA 'OD BYED
PA DE THOB CING, DE LA 'OD BYED PA ZHES BRJOD PA'I
RGYU MTSAN YOD DE, BZOD PA'I PHAR PHYIN GYI
NYAMS LEN LHAG

PAR THOB PA'I MNYAM GZHAG GI GNAS SKABS SU SHES
SGRIB MNGON GYUR BA'I BUD SHING BSREGS PA'I YE
SHES KYI ME 'BYUNG BA'I SNGA BLTAS, RJES KYI GNAS

SKABS SU SNANG BA ZANGS KYI 'OD LTAR DMAR SER
'BYUNG BA'I RGYU MTSAN GYIS 'OD BYED PA ZHES
BSHAD PA'I PHYIR, ZHES KHYAD GZHI SA'I NGES TSIG
DE 'CHAD PA

LA; SHES BYA'I BUD SHING MA LUS BSREGS PA'I ME,
,ZHES PA NAS, DE TSE NYI LTAR ZANGS 'DRA'I SNANG
BAR BYUNG,
,ZHES PA'I BAR GSUNGS, KHYAD CHOS SA'I YON TAN
RGYAS PAR BSHAD PA LA, DNGOS DANG, PHAR PHYIN
DANG PO GSUM GYI KHYAD PAR BSHAD PA DANG
GNYIS, DANG PO LA, SA 'DIR BZOD PA'I PHAR PHYIN GYI

NYAMS LEN LHAG PAR THOB TSUL DANG, BZOD PA
GZHAN JI LTAR BSTAN PA'I TSUL DANG, BZOD PA'I
PHAR PHYIN GYI DBYE BA BSHAD PA DANG, SA 'DIR
LHAG PA'I YON TAN GZHAN BSHAD PA DANG BZHI LAS,
DANG PO NI, BYANG SEMS SA GSUM PA BA DE BDAG
DANG BDAG GI BSHES RNAMS LA GNOD PA 'DI LTA BU
BYAS SO

SNYAM PA'I NGA DANG NGA YI BAR 'DZIN PA MED PAS
KHONG KHRO'I GNAS MA YIN KYANG, KHONG KHROS
RGYUD RANG DBANG MED PAR 'KHRUGS PA'I GANG
ZAG 'GA' ZHIG GIS, BYANG SEMS DE'I SHA RUS SRANG
RE RE NAS BCAD KYANG GCOD BYED LA MI KHRO BAR
MA ZAD, SPYIR SHA RUS BCAD PA'I SDUG BSNGAL LAS
LHAG PA'I SEMS CAN

@41A*,

,DMYAL BA'I SDUG BSNGAL MYONG DGOS PAR
MTHONG NAS, SDUG BSNGAL RGYU DANG BCAS PA
SPONG BA'I BRTZE BA SNYING RJE CHEN POS ZIN PA'I
SGO NAS BZOD PA'I PHAR PHYIN GYI NYAMS LEN LHAG
PA'I TSUL DANG, SHA RUS GCOD PA'I 'KHOR GSUM BDEN
MED DU MNGON SUM DU RTOGS

PA'I SHES RAB KYIS ZIN PA'I SGO NAS, BZOD PA'I PHAR
PHYIN GYI NYAMS LEN LHAG PA'I TSUL GNYIS PO DE
RIM PA BZHIN DU 'CHAD PA LA, GAL TE GNAS MIN
'KHRUG PA 'GA' YIS DE'I,

,ZHES PA NAS, MTHONG BA DES KYANG DE YIS BZOD
PAR 'GYUR,

,ZHES [*PA'I BAR] GSUNGS, GNYIS PA, BZOD PA GZHAN

JI LTAR BSTAN PA'I TSUL BSHAD PA LA, KHONG KHRO'I
NYES DMIGS BSAM PA'I SGO NAS, KHONG KHRO DGAG
RIGS PAR BSTAN PA DANG, BZOD PA'I PHAN YON BSAM
PA'I SGO NAS BZOD PA SGOM RIGS PAR BSTAN PA DANG
GNYIS LAS, DANG PO LA, GNOD BYED LA GNOD LAN
'JAL BAS SNGAR BYAS KYI GNOD PA MI

LDOG CING GNOD LAN 'JAL BAS SNGAR GYI SDUG
BSNGAL LAS CHES LHAG PA'I SDUG BSNGAL BSKYED
PAS DGOS PA MED CING, NYES DMIGS CHE BA DANG,
GNOD BYED LA GNOD LAN 'JAL BA DANG, PHYIN CHAD
BDE BAR 'DOD PA 'GAL BA DANG, GNOD BYED KYIS

GNOD PA BYED PA DE, SNGON GYI LAS NGAN 'DAG
BYED

YIN PA LA, SLAR YANG DE LA GNOD LAN 'JAL BAS
SNGAR GYI SDUG BSNGAL DE LAS CHES LHAG PA'I
NGAN SONG GI SDUG BSNGAL MYONG DGOS PA DANG,
KHONG KHROS SNGAR YUN RING DU BSAGS PA'I DGE
RTZA 'JOMS PA DANG GNAS SKABS BZHIN MI SDUG
CING DAM PA MA YIN PAR DKRI BAR 'GYUR BAS,
KHONG KHRO SGO DU

MA NAS DGAG RIGS SO ZHES 'CHAD PA LA, GNOD PA
BYAS PAS GAL TE DER DKON NA,
,ZHES PA NAS, MI BZOD PA YIS MYUR DU NGAN 'GROR
SKYUR BAR BYED,
,CES PA'I BAR GSUNGS, GNYIS PA, BZOD PA'I PHAN YON
BSAM PA'I SGO NAS BZOD PA SGOM RIGS PAR BSTAN PA
LA, SNGAR BSHAD PA'I KHONG KHRO'I NYES

DMIGS DE DAG DANG 'GAL BA'I PHAN YON BZOD PA LA
YOD PA'I TSUL DANG, SO SO SKYE BO'I KHONG KHRO'I
NYES DMIGS DANG, RGYAL SRAS 'PHAGS PA'I BZOD PA'I
PHAN YON BSAM PA'I SGO NAS BZOD PA SGO DU MA
NAS SGOM RIGS SO ZHES 'CHAD PAR BYED PA LA, BZOD
PAS BSHAD ZIN DANG 'GAL YON TAN

@41B RNAMS BYED, CES PA NAS, BSNGAGS PA'I BZOD PA
RTAG TU MYUR BSTEN BYA,

,ZHES PA'I BAR GSUNGS, GSUM PA, BZOD PA'I PHAR
PHYIN GYI DBYE BA BSHAD PA LA, DE LA DBYE NA,
BZOD PA'I 'KHOR GSUM BDEN MED DU MNGON SUM DU
RTOGS PA'I SHES RAB KYIS MA ZIN PA'I 'JIG RTEN PA'I
BZOD PA'I PHAR PHYIN

DANG; DES ZIN PA'I 'JIG RTEN LAS 'DAS PA'I BZOD PA'I
PHAR PHYIN GNYIS YOD DO ZHES 'CHAD PAR BYED PA
LA, RDZOGS SANGS RGYAS KYI BYANG CHUB PHYIR
BSNGOS KYANG, ZHES PA NAS, 'JIG RTEN 'DAS PA'I PHA
ROL PHYIN CES BSTAN,
,ZHES PA'I BAR GSUNGS, SA 'DIR LHAG PA'I YON TAN
GZHAN BSHAD PA LA,

SA 'DIR BZOD PA'I PHAR PHYIN GYI NYAMS LEN LHAG
PAR THOB PAR MA ZAD, BSLAB PA GSUM GYI NANG NAS
TING NGE 'DZIN GYI BSLAB PA'I NYAMS LEN LHAG PAR
THOB PAS SA GNYIS PA MAN CHAD DU MA THOB PA'I
ZHI RAGS KYI RNAM PA CAN GYI BSAM GTAN DANG
GZUGS MED KYI SNYOM 'JUG DANG, MNGON SHES
DANG, SPANGS

PA'I KHYAD PAR RNAMS 'CHAD PA LA, SA DER RGYAL
SRAS BSAM GTAN MNGON SHES DANG, ZHES PA NAS,
'DOD PA'I 'DOD CHAGS 'JOMS PAR NUS PAR 'GYUR,
,ZHES PA'I BAR GSUNGS, SBYIN SOGS DANG PO GSUM
GYI KHYAD PAR BSHAD PA LA, DE GSUM PO DE KHYIM
PA DANG RAB BYUNG GNYIS KYI NANG NAS RTEN
KHYIM

PA LA BSNGAGS PA DANG, TSOGS GNYIS KYI NANG NAS
GTZO BOR BSOD NAMS KYI TSOGS KYIS BSDUS PA DANG,
SKU GNYIS KYI NANG NAS GTZO BOR GZUGS SKU'I LAG
RJES 'JOG PA YIN NO ZHES 'CHAD PA LA, SBYIN SOGS
CHOS GSUM DE DAG PHAL MO CHE,
,ZHES PA NAS, SANGS RGYAS GZUGS KYI BDAG NYID
SKU YI RGYU,

,

ZHES PA'I BAR GSUNGS, NYI MA'I 'OD ZER DANG CHOS
MTHUN SBYAR NAS SA'I YON TAN BSTAN PA'I SGO NAS
MJUG BSDUS TE 'CHAD PA LA NYI MA'I 'OD ZER DES
DANG POR RANG NYID MTHONG BA LA SGRIB BYED KYI
MUN PA RNAMS SEL DE'I RJES SU GZUGS SOGS GZHAN
MTHONG BA LA SGRIB BYED KYI MUN PA SEL BAR BYED
PA DE

BZHIN DU, SA GSUM PA'I YE SHES 'DI YANG DANG POR
SA GSUM PA RANG NYID 'THOB PA LA BGEKS BYED KYI
SGRIB PA SEL BAR BYED DE'I RJES SU GDUL BYA GZHAN
GYIS 'DI 'THOB PA LA GTZO BOR BGEKS BYED KYI SGRIB
PA SEL BAR BYED PA DANG, TSIG RTZUB SOGS SHIN TU
RNON PO RNAMS LA YANG KHRO BAR MI BYED DO
ZHES

@42A *,

,NYI MA'I 'OD ZER DANG CHOS MTHUN SBYAR NAS SA'I
YON TAN BSTAN PA'I SGO NAS MJUG BSDUS TE 'CHAD

PA LA, RGYAL BA'I SRAS PO NYI MA LA GNAS 'OD BYED
'DI,
,ZHES PA MAN CHAD KYI GZHUNG GSUNGS, ` GNYIS PA,
GZHUNG DON DNGOS BSHAD PA LA, GANG PHYIR
RGYAL SRAS RNAMS LA

KHROS PA YIS,
,ZHES SOGS KYI SKABS SU, MTHA' DPYAD PA LA, RTEN
GYI GANG ZAG GANG GIS YUL GANG LA KHONG KHRO
JI TZAM ZHIG SKYES PAS DGE RTZA 'JOMS PA'I TSUL
BSHAD PA DANG, 'JOM [*'JOMS] BYA'I DGE RTZA NGOS
BZUNG BA DANG, JI LTAR 'JOMS PA'I TSUL BSHAD PA
DANG, MDOR BSDUS TE BZOD PA

BSTAN RIGS PAR BSTAN PA DANG BZHI, DANG PO LA,
YUL BYANG CHUB SEMS DPA' LA RGYU MTSAN BDEN PA
DANG MI BDEN PA'I TSIG GANG GIS NYES PA LHAG PAR
SGRO BTAGS NAS, KHONG KHRO SKAD CIG MA GCIG
SKYES NA, BSKAL PA BRGYAR BSAGS PA'I DGE RTZA
'JOMS PA YIN TE, 'JAM DPAL RNAM PAR

ROL PA'I MDO LAS, 'JAM DPAL KHONG KHRO BA KHONG
KHRO BA ZHES BYA BA NI, BSKAL PA BRGYAR BSAGS PA'I
DGE BA NYE BAR 'JOMS PAR BYED PA DE'I PHYIR KHONG
KHRO BA ZHES BYA'O,
,ZHES GSUNGS PA'I PHYIR, RGYU MTSAN BDEN PA
DANG MI BDEN PA'I KHYAD PAR YOD DE, NYES PA
CUNG ZAD KYANG MA BYAS PA LA BYAS SO

ZHES GSHE BA NI RGYU MTSAN MI BDEN PAR SGRO
BTAGS PA DANG, NYES PA CHUNG NGU BYAS PA LA
CHEN PO BYAS SO ZHES GSHE BA NI RGYU MTSAN BDEN
PAR SGRO BTAGS PA YIN PA'I PHYIR, YUL RTEN GNYIS
KA BYANG SEMS SU GSAL BAR MA GSUNGS KYANG YUL
RTEN GNYIS KA BYANG SEMS KYI DBANG DU BYAS PA
YIN

PA'I PHYIR, BYAMS PA SENG GE SGRAS ZHUS PA'I MDO
LAS, BYANG CHUB SEMS DPA' GANG LA LA ZHIG GIS,
STONG GSUM GYI STONG CHEN PO'I 'JIG RTEN GYI
KHAM SU GTOGS PA'I SEMS CAN THAMS CAD LA SPYOS
PA DANG, BRGYAD PA DANG, DBYUG PA DANG, KHU
TSUR GYIS BRDEG PA DE TZAM GYIS, BYANG CHUB

SEMS DPA' LA RMA PHYUNG ZHING RMAS PAR MI
'GYUR GYIS, BYANG CHUB SEMS DPA' GANG GIS BYANG
CHUB SEMS DPA' GCIG LA, THA NA GNOD SEMS DANG,
THA BA DANG, ZHE SDANG GI SEMS BSKYED PA TZAM
GYIS BYANG CHUB SEMS DPA' LA RMA PHYUNG ZHING
RMAS PAR 'GYUR RO,
,DE CI'I PHYIR ZHE NA, GAL TE DE THAMS

@42B CAD MKHYEN PA YONGS SU MA BTANG NA BYANG
CHUB SEMS DPAS BYANG CHUB SEMS DPA' CIG SHOS LA
GNOD SEMS DANG, THA BA DANG, SDANG BA'I SEMS JI
SNYED DU BSKYED PA DE SNYED KYI BSKAL PAR GO
CHA GZOD YANG BGO DGOS SO ZHES PA'I MDO LA

BR TEN NAS YUL RTEN GNYIS KA BYANG CHUB SEMS
DPA' GRUB PA'I PHYIR, KHONG

KHRO SKAD CIG MA GCIG KHROS PAS, BSKAL PA
BRGYAR BSAGS PA'I DGE RTZA 'JOMS PA DE YANG RTEN
GYI BYANG SEMS DE, KHRO YUL GYI BYANG SEMS LAS
STOBS CHE BA'I DBANG DU BYAS PA YIN TE, 'GREL PA
LAS, BYANG SEMS BDAG NYID CHEN PO DES, ZHES
GSUNGS PA'I PHYIR, KHA CIG GIS, YUL BYANG CHUB
SEMS

DPA' LA KHONG KHRO SKAD CIG MA GCIG SKYES PAS
BSKAL PA BRGYAR BSAGS PA'I DGE RTZA 'JOMS PA MI
'THAD PAR THAL, BSKAL PA STONG DU BSAGS PA'I DGE
RTZA 'JOMS PA SLOB DPON DPA' BO DANG, RGYAL SRAS
ZHI BA LHA GNYIS GAS GSUNGS PA'I PHYIR, ZHI BA
LHAS,
,BSKAL PA STONG DU BSAGS PA YI,
,SBYIN

DANG BDE GSHEGS MCHOD LA SOGS,
,LEGS SPYAD GANG YIN DE KUN KYANG,
,KHONG KHRO GCIG GIS 'JOMS PAR BYED,
,CES GSUNGS PA'I PHYIR ZER NA, SKYON MED DE, DE
BYANG SEMS MA YIN PAS BYANG SEMS LA KHROS PA'I
DBANG DU BYAS PA YIN PA'I PHYIR, DER THAL, RIN PO
CHE ZA MA TOG LAS, RGYA MTSO CHEN PO'I

CHU SRANG GIS GZHAL MI NUS PA DE BZHIN DU
BYANG SEMS MA YIN PAS BYANG SEMS LA KHROS PA'I
RNAME SMIN GYI MTSAMS 'DZIN MI NUS PAR GSUNGS
PA'I PHYIR, KHONG KHRO GSAR DU SKYES PA'I BYANG
SEMS LA SO SKYES KHYAB KYANG, KHRO YUL GYI
BYANG SEMS LA SO SKYES MA KHYAB STE, BYANG SEMS
'PHAGS PA LA DMIGS NAS, KHONG KHRO

LOG LTA SOGS GSAR DU SKYE BA YOD PA'I PHYIR,
KHONG KHRO GSAR DU SKYE BA'I RTEN GYI BYANG
SEMS DE, SO SKYER NGES TE, 'PHAGS PA'I RTEN LA
KHONG KHRO LOG LTA GSAR DU SKYE BA MED PA'I
PHYIR, BYANG SEMS STOBS CHE BAS STOBS CHUNG BA
LA KHROS PAS DGE RTZA JI TZAM 'JOMS PA DANG,
STOBS CHUNG BAS CHE BA LA KHROS PAS DGE RTZA JI

TZAM 'JOMS PA DANG, YUL RTEN MNYAM PAS MNYAM
PA LA KHROS PAS DGE RTZA JI TZAM 'JOMS PA DANG,
BYANG SEMS MA YIN PAS BYANG SEMS LA KHROS PAS
DGE RTZA JI TZAM 'JOMS PA'I TSUL YOD DE, DANG PO
DE BSHAD MA THAG PA DANG, BAR PA GNYIS PO DE
BRGYA LAS LHAG STONG LAS DMAN PA GCIG 'JOMS PA'I

@43A *,

,PHYIR; DER THAL, BYANG SEMS STOBS CHE BAS STOBS
CHUNG BA LA KHONG KHRO SKAD CIG MA GCIG
BSKYED PAS, BSKAL PA BRGYAR BSAGS BA'I DGE RTZA
'JOMS PA DANG, BYANG SEMS MA YIN PAS BYANG SEMS

LA KHROS NA BSKAL PA STONG DU BSAGS PA'I DGE
RTZA 'JOMS PAR

GSUNGS PA'I PHYIR, BYANG CHUB SEMS DPAS LUS
NGAG TU 'THON NAS BYANG SEMS MA YIN PA LA
KHROS KYANG, KHONG KHRO'I GRANGS DANG MNYAM
PAR GZHI NAS BSKAL PAR GO CHA BGO MI DGOS TE,
BYANG SEMS KYIS BYANG SEMS MA YIN PA LA KHROS
PA DANG, BYANG SEMS MA YIN PAS BYANG SEMS LA
KHROS PA GNYIS RGYU

MTSAN MI MTSUNGS PAR GSUNGS PA'I PHYIR, BYANG
SEMS KYIS LUS NGAG TU MA THON PAR BYANG SEMS
LA KHROS NA GZHI NAS BSKAL PAR GO CHA BGO DGOS
PAR GSUNGS PA DE YANG, LUNG BSTAN MA THOB PA'I
BYANG SEMS KYIS, LUNG BSTAN THOB PA'I BYANG SEMS
LA KHROS PA'I DBANG DU BYAS PA YIN TE, MDO SDUD
PA LAS,

LUNG BSTAN MA THOB BYANG CHUB SEMS DPA' GANG
ZHIG GIS,
,LUNG BSTAN THOB LA SEMS KHROS RTZOD PA RTZOM
BYED NA,
,THA BA SKYON LDAN SEMS KYI SKAD CIG JI SNYED PA,
,DE SNYED BSKAL PAR GZHI NAS GO CHA BGO DGOS SO,
,ZHES GSUNGS PA'I PHYIR, BSKAL PAR GO CHA BGO
DGOS PA'I DON YOD DE, SBYOR LAM DU

MYUR DU 'PHO NUS PA'I BYANG SEMS TSOGS LAM CHEN
PO BA ZHIG GIS, LUNG BSTAN THOB PA'I BYANG SEMS
LA KHROS NA, KHONG KHRO SKAD CIG GI GRANGS
DANG MNYAM PAR BSKAL PAR GZHI NAS TSOGS GNYIS
LA SLOB DGOS PA'I DON YIN PA'I PHYIR, KHONG KHROS
DGE RTZA 'JOMS PAR MA ZAD RNAM SMIN DMYAL BA
MYONG DGOS PA YANG

YOD DE, SPYOD 'JUG LAS, GANG ZHIG DE 'DRA'I RGYAL
SRAS SBYIN BDAG LA,
,GAL TE NGAN SEMS SKYED PAR BYED PA DE,
,NGAN SEMS BSKYED PA'I GRANGS BZHIN BSKAL PAR
NI,
,DMYAL BAR GNAS PAR 'GYUR ZHES THUB PAS GSUNGS,
,ZHES GSUNGS PA'I PHYIR, KHONG KHROS DGE RTZA
'JOMS PA DANG DE'I RNAM SMIN BSHAD

MA THAG PA DE LTAR YIN PAS, GNYEN PO STOBS BZHI
LA BR TEN NAS BSHAGS SDOM LA 'BAD DGOS PA YIN TE,
RNAM PAR 'THAG PA BSDUS PA'I MDO LAS, CHOS SPONG
GI LAS BYUNG BA'I GANG ZAG DES, LO BDUN GYI BAR
DU NYI MA RE RE LA BSHAGS SDOM LAN GSUM BYAS
PAS, RNAM SMIN DAG KYANG SBYOR LAM BZOD PA

@43B THOB PA LA JI LTAR MYUR YANG BSKAL PA BCUS
BUL BAR GSUNGS PAS, BSHAGS SDOM BYAS NA LAM
GSAR DU SKYE BA'I NUS PA BCOM PA SOR MI CHUD
KYANG RNAM SMIN MYONG MI DGOS PA'I PHYIR,
KHONG KHROS DGE RTZA 'JOMS PA'I YUL,

,BYANG CHUB SEMS DPAR MA NGES TE,
,GROGS TSANGS PAR MTSUNGS PAR SPYOD PA LA
KHROS PAS KYANG

DGE RTZA 'JOMS PA'I PHYIR, DE YIN TE, THAMS CAD
YOD PAR SMRA BA'I GZHUNG BSLAB BTUS SU DRANGS
PA LAS, DGE SLONG DAG DGE SLONG GI 'DI LTAR SKRA
DANG SEN MO'I MCHOD RTEN LA YAN LAG THAMS
CAD KYIS PHYAG 'TSAL TE, SEMS DANG BAR BYED PA
LA LTOS, BTZUN PA DE LTA LAGS SO,
,DGE SLONG DAG 'DIS JI TZAM ZHIG NON PA'I

'OG DPAG TSAD BRGYAD KHRI BZHI STONG NA GSER
GYI 'KHOR LO LA THUG PA'I BAR NA, BYE MA JI SNYED
YOD PA DE SNYED DU DGE SLONG 'DIS 'KHOR LOS
BSGYUR BA'I RGYAL SRID STONG 'GYUR DU LONGS
SPYOD PAR 'GYUR RO,
,ZHES BYA BA NAS, DE NAS TSE DANG LDAN PA NYE
BAR 'KHOR GYIS, BCOM LDAN 'DAS GA LA BA DER LOGS
SU THAL MO SBYAR BA BTUD DE,

BCOM LDAN 'DAS LA 'DI SKAD CES GSOL TO,
,BCOM LDAN 'DAS KYIS DGE SLONG GI DGE BA'I RTZA
DE LTA BUR CHE BAR GSUNGS NA BCOM LDAN 'DAS
DGE BA'I RTZA BA DE DAG GANG DU BSRABS PA DANG,
YONGS SU BYANG BA DANG, YONGS SU ZAD PAR 'GYUR,
NYE BAR 'KHOR JI LTAR TSANGS PAR MTSUNGS PAR
SPYOD PA LA RMA PHYUNG BA DANG,

RMAS PAR BYAS PA DE LTA BU NI NGAS MA MTHONG
STE, NYE BAR 'KHOR DES DGE BA'I RTZA BA CHEN PO 'DI
DAG BSRABS PA DANG, YONGS SU BYANG BA DANG,
YONGS SU ZAD PAR 'GYUR RO,
,NYE BAR 'KHOR DE LTA BAS NA CI NAS KYANG 'GAL BA
LA YANG, SEMS KYIS GNOD PA MI BYA NA, RNAM PAR
SHES PA DANG BCAS PA'I LUS LA LTA SMOS

KYANG CI DGOS, ZHES GSUNGS PA'I PHYIR, ZAD PA
CHUNG 'BRING CHEN PO GSUM GYI KHYAD PAR YOD
DE, RNAM SMIN GYIS 'BRAS BU RGYA CHEN PO 'BYIN PA
RGYA CHUNG DU BTANG BA DANG, DUS YUN RING DU
'BYIN PA DUS THUNG DU BTANG BA DE ZAD PA CHUNG
NGU DANG, DE NYID 'BRING DU BYAS PA ZAD PA 'BRING
DANG, DE NYID GTAN MED DU BYAS PA DE GTUGS PA

'AM; ZAD PA CHEN PO'I DON YIN PA'I PHYIR, DE LTAR
RANG GI GROGS LA KHROS PA'I KHONG KHRO'I RNAM
SMIN TSUL KHRIMS, THOS PA, DKA' THUB SOGS KYIS
SKYOB MI NUS PA YIN TE, ZLA BA SGRON MES ZHUS PA'I
MDO LAS, PHAN TSUN GNOD PA'I SEMS SU GANG BYED
PA,
,DE LA TSUL KHRIMS THOS PAS SKYOB MI BYED,
,BSAM GTAN

@44A *,
,DANG NI DGON GNAS MI SKYOB STE,
,SBYIN DANG SANGS RGYAS MCHOD PA'ANG SKYOB MI
BYED,

,CES GSUNGS PA'I PHYIR, GNYIS PA 'JOMS BYA'I DGE
RTZA NGOS BZUNG BA LA, KHONG KHRO SKAD CIG MA
GCIG GIS BSKAL PA BRGYAR BSAGS PA'I DGE RTZA 'JOMS
PA'I DGE RTZA DE YANG TSOGS GNYIS KYI NANG NAS

BSOD NAMS KYI TSOGS KYIS BSDUS PA'I DGE RTZA LA
BYED PA YIN TE, BDAG MED LEGS PAR RTOGS PA'I DGE
RTZA KHONG KHRO LOG LTA LA SOGS PAS 'JOMS MI
NUS PA'I PHYIR, 'GREL PA LAS, BSOD NAMS KYI TSOGS
ZHES DANG, 'JUG PA LAS, SBYIN DANG KHRIMS BYUNG
DGE BA BSKAL PA BRGYAR,
,ZHES GSUNGS PA'I

PHYIR; SPYOD 'JUG LAS KYANG, SBYIN DANG BDE
GSHEGS MCHOD LA SOGS,
,ZHES GSUNGS PA'I PHYIR, BDAG MED GNYIS LEGS PAR
RTOGS PA'I DGE RTZA DES 'JOMS MI NUS PA'I RGYU
MTSAN YOD DE, 'JOMS BYED DE GNYIS KYI RTZA BA
BDAG 'DZIN GYI ZHEN YUL BDAG MED PAR RTOGS PAS
BYED PA PO'I NUS PA BCOM PA'I

BYA BA BZHIN DU SONG BA'I PHYIR, DE LTAR YIN GYI YE
SHES KYI TSOGS YIN NA, KHONG KHRO SOGS KYIS 'JOMS
MI NUS PAS MA KHYAB STE, SBYIN SOGS DANG PO
LNGA'I DGE RTZA RNAMS TSOGS GNYIS KYI DGE RTZA
YIN PA'I PHYIR, MDO SDE RGYAN LAS, SBYIN DANG
TSUL KHRIMS BSOD NAMS KYIS,
,TSOGS YIN SHES RAB YE SHES KYI,

,

GSUM PO GZHAN NI GNYIS KA STE,
,LNGA CHAR YANG NI YE SHES TSOGS,
,ZHES GSUNGS PA'I PHYIR, KHA CIG GIS, THEG CHEN
SEMS BSKYED KYI DGE RTZA DANG, RDZOGS BYANG DU
BSNGOS PA'I DGE RTZA YIN NA, KHONG KHRO SOGS
KYIS 'JOMS MI NUS PAS KHYAB STE, BLO GROS RGYA
MTSOS ZHUS PA'I MDO LAS, CHU YI THIGS PA RGYA

MTSO'I NANG DU LHUNG BA NA, RGYA MTSO MA
BSKAMS BAR DU CHU THIGS MI BSKAMS PA DE BZHIN
DU, RDZOGS BYANG MA THOB BAR DU RDZOGS BYANG
DU BSNGOS ZIN PA'I DGE RTZA YANG MI ZAD PAR
GSUNGS PA'I PHYIR DANG, SDONG PO BKOD PA'I MDO
LAS, DNGUL CHU'I KHAMs GSER DU SNANG BA SRANG
GANG GIS LCAGS SRANG STONG GSER DU

BSGYUR BA NA LCAGS ZAD KYI DNGUL CHU'I KHAMs
MI ZAD PA DE BZHIN DU, KHONG KHROS BYANG SEMs
KYI DGE RTZA 'JOMS MI NUS PAR GSUNGS PA'I PHYIR
ZER NA, THEG CHEN SEMs BSKYED KYIS ZIN PA'I DGE
RTZA KHONG KHROS 'JOMS PAR YOD PAR THAL, BYANG
SEMS BDAG NYID CHEN PO'I DGE RTZA 'JOMS PA YOD
PA GONG DU BSGRUBS

@44B ZIN PA'I PHYIR, DES NA, MDO GNYIS PO DE'I DON
YOD DE, DANG PO NI, DPE DE BZHIN DU RDZOGS
BYANG DU BSNGOS PA'I DGE RTZA YIN NA, RDZOGS
BYANG MA THOB BAR DU 'BRAS BU 'BYIN PAS MI ZAD

PA'I DON YIN PA'I PHYIR DANG, PHYI MA NI, BYANG
CHUB KYI SEMS KYIS KHONG KHRO GTAN ZAD BYED
PA LTAR DU, KHONG KHRO SOGS KYIS BYANG CHUB KYI
SEMS

GTAN ZAD BYED MI NUS PA'I PHYIR, GSUM PA JI LTAR
'JOMS PA'I TSUL BSHAD PA LA, KHA CIG GIS, KHONG
KHROS DGE RTZA 'JOMS PA'I TSUL YANG, RNAM SMIN
GYI 'BRAS BU YID 'ONG MYUR DU 'BYIN PA'I NUS PA
BCOM NAS, 'BRAS BU 'BYIN PA RGYANG RING DU BTANG
BA'I DON YIN GYIS [*GYI], PHYIS RKYEN DANG PHRAD
PA NA RNAM SMIN GYI 'BRAS BU

YID 'ONG MI 'BYIN PA MA YIN TE, 'JIG RTEN PA'I LAM
GANG GIS YANG SPANG BYA'I SA BON SPONG MI NUS
PAS, KHONG KHROS DGE RTZA'I SA BON 'JOMS MI NUS
PA'I PHYIR ZER NA, DE NI RGYU MTSAN MA NGES PA
YIN TE, SO SO SKYE BOS GNYEN PO STOBS BZHI LA
BR TEN NAS SDIG PA DAG PA'I DAG PA DE DANG, SBYOR
LAM RTZE MO THOB NAS, KHONG KHROS

DGE RTZA GCOD PA SPANGS PA'I SPANGS PA DANG,
SBYOR LAM BZOD PA THOB NAS LAS NYON GYI DBANG
GIS NGAN SONG DU SKYE BA SPANGS PA'I SPANGS PA
DE GSUM GYIS RIM PA BZHIN DU DE DAG GI SA BON MA
SPANGS KYANG, PHYIS RKYEN DANG PHRAD NA, DANG
POS RNAM SMIN GYI 'BRAS BU YID MI 'ONG YANG MI
SKYE, SBYOR LAM RTZE MO THOB NAS, KHONG KHROS
DGE RTZA

GTAN ZAD DU BYED PA DANG, BZOD PA THOB NAS LAS
NYON GYI DBANG GIS NGAN SONG DU SKYE BA LEN PA
MI SRID PA YIN PA'I PHYIR, GZHAN YANG, KHYOD KYI
DGE RTZA 'JOMS TSUL DE MI 'THAD PAR THAL, MDZOD
'GREL DU MDO DRANGS PA LAS, LAS KYI 'KHOR BAR LCI
GANG DANG,
,NYE BA GANG DANG GOMS PA GANG,
,SNGON BYAS GANG YIN DE

DAG LAS,
,SNGA MA SNGA MA RNAM SMIN 'GYUR,
,ZHES DGE MI DGE'I LAS STOBS GANG CHE BA DE'I 'BRAS
BU SNGAR SMIN NAS, LAS GZHAN GYI 'BRAS BU 'BYIN
PA YUN RING DU BYAS PA YOD PAR GSUNGS PA GANG
ZHIG ,KHYOD LTAR NA YUN RING DU BYAS PA DE YANG
BCOM PA YIN PAS, MI DGE BA STOBS LDAN THAMS CAD
DGE BA 'JOMS

BYED DANG, DGE BA STOBS LDAN THAMS CAD MI DGE
BA 'JOMS BYED DU KHAS LEN DGOS PA'I SKYON YOD
PA'I PHYIR, ` RANG LUGS LA, KHONG KHROS DGE RTZA
'JOMS PA'I TSUL YOD DE, DBU MA SNYING PO'I 'GREL
PAR, SA BON ME YIS TSIG PA PHYIS RKYEN DANG
PHRAD KYANG MYU GU SNGON PO MI 'BYUNG BA DE
BZHIN DU, GNYEN PO STOBS BZHIS

@45A *,

,SDIG PA DAG PA DANG, KHONG KHROS DGE RTZA
BCOM PA DE GNYIS KYIS PHYIS RKYEN DANG PHRAD
PA NA YANG RIM PA BZHIN DU, RNAM SMIN YID MI
'ONG DANG, YID 'ONG 'BYIN MI NUS PAR GSUNGS PA DE
BZHIN DU 'JOMS PAR BYED PA'I PHYIR, DE YANG KHONG
KHRO SKYES MA THAG TU DGE RTZA 'JOMS PA MA

YIN TE, RNAM SMIN GYI 'BRAS BU 'BYIN PA'I NUS PA LA
GNOD PA BYAS PA'I SGO NAS 'JOMS PAR BYED PA'I
PHYIR, DE YANG, ZAD PA CHUNG NGU 'BRING CHEN PO
GSUM BSHAD PA'I PHYIR, GNOD PA JI TZAM BYAS PA DE
NYID PHYIS RKYEN DANG PHRAD KYANG RNAM SMIN
GYI 'BRAS BU MI 'BYIN PA YIN GYI, KHONG KHROS
BCOM PA'I DGE RTZA

YIN NA, RNAM SMIN GYI 'BRAS BU YID 'ONG MI 'BYIN
PAS MA KHYAB STE, ZAD PA CHUNG NGU BYAS PA DES
RNAM SMIN GYI 'BRAS BU YID 'ONG 'BYIN PA YOD PA'I
PHYIR, DER THAL, DES GTAN ZAD DU BYAS PA MA YIN
PA'I PHYIR, DE BZHIN DU DMYAL BAR 'PHEN BYED KYI
LAS BSHAGS SDOM BYAS PA LA BRTEN NAS, RNAM SMIN
DMYAL BAR

MYONG BA DAG NAS TSE 'DI'I MGO BO TSA BA TZAM DU
'GYUR BA YOD DE, DBU MA SNYING PO'I 'GREL PA LAS,
DMYAL BAR SKYE BA'I LAS RNAMS LA NI, TSE 'DIR MGO
BO TSA BA TZAM DU 'GYUR RO,

,ZHES GSUNGS PA'I PHYIR, KHONG KHRO LOG LTA SOGS
KYIS DGE RTZA 'JOMS TSUL DE LA YANG GNYIS YOD DE,
LAM GSAR PA MYUR DU SKYE BA'I NUS

PA LA GNOD PA BYAS PA DANG, BDE 'GRO SOGS KYI
'BRAS BU SKYE BA LA GNOD PA BYAS PA GNYIS YOD PA'I
PHYIR, KHONG KHRO LOG LTA SOGS SPYI DANG KHYAD
PAR DU GROGS TSANGS PAR MTSUNGS PAR SPYOD PA
DANG, BYANG SEMS LA DMIGS PA'I KHONG KHRO SOGS
NUS PA CI YOD KYI SGO NAS BSHAGS SDOM LA 'BAD
DGOS PA YIN TE, KUN

SLONG NGAN PAS BYANG SEMS LA KHONG KHROS PA
DANG, SNYAD PA DANG, SMAD PA LA NYES PA MU MED
PAR GSUNGS PA'I PHYIR DANG, BYANG SEMS LA KHONG
KHROS PAS DGE RTZA 'JOMS PA LA, YUL BYANG CHUB
SEMS DPAR NGES MA NGES DANG, RGYU MTSAN BDEN
MI BDEN MTSUNGS PAR GSUNGS PA'I PHYIR, DGE RTZA
'JOMS BYED LA KHONG

KHRO LOG LTA SOGS SU MA NGES TE, NAM MKHA'I
SNYING PO'I MDO LAS, RTZA BA'I LTUNG BA BYUNG BAS
'JOMS PAR YANG GSUNGS, BSLAB BTUS LAS, RNYED
BKUR LA LHAG PAR ZHEN NAS YANG DANG YANG DU
KHYIM LA LTA BA DANG, MNGON PA'I NGA RGYAL
DANG, CHOS SPONG GI LAS BYUNG BAS YANG DGE
RTZA 'JOMS PAR GSUNGS

@45B PA'I PHYIR, BZHI PA MDOR BSDUS TE BZOD PA
SGOM RIGS PAR GDAMS PA LA, SNGAR BSHAD PA'I
KHONG KHRO'I NYES DMIGS DANG, BZOD PA'I PHAN
YON BSAMS PA'I SGO NAS KHONG KHRO SGO DU MA
NAS DGAG PA DANG, BZOD PA SGO DU MA NAS BSTEN
RIGS PA YIN TE, SPYOD 'JUG LAS, ZHE SDANG LTA BU'I
SDIG PA MED,
,BZOD PA LTA BU'I DKA'

THUB MED,
,DE BAS BZOD LA NAN TAN DU,
,SNA TSOGS TSUL GYIS GOMS PAR BYA,
,ZHES GSUNGS PA'I PHYIR,

\$\$\$` SA BZHI PA 'OD 'PHRO BA BSHAD PA LA, SA 'DIR
BRTZON 'GRUS KYI PHAR PHYIN LHAG PAR BSTAN PA
DANG, SA'I NGES TSIG BSHAD PA DANG, SPANGS PA'I
KHYAD PAR BSHAD PA DANG GSUM, DANG PO LA, YON
TAN SNGAR MA THOB PA

'THOB PAR BYED PA DANG, THOB ZIN MI NYAMS PAR
GONG NAS GONG 'PHEL DU BYED PA YANG, DGE BA LA
SPRO BA'I BRTZON 'GRUS LA RAGS LAS SHING, TSOGS
GNYIS KHYAD PAR CAN GYI RGYUR YANG BRTZON
'GRUS BSNGAGS PAS SA 'DIR BRTZON 'GRUS KYI PHAR
PHYIN GYI NYAMS LEN LHAG PA'I TSUL DE 'CHAD PA
LA, YON TAN MA LUS BRTZON

'GRUS RJES 'GRO ZHING,
,BSOD NAMS BLO GROS TSOGS NI GNYIS KYI RGYU,
ZHES PA'I GZHUNG GSUNGS, GNYIS PA SA'I NGES TSIG
BSHAD PA LA, SA DANG PO GSUM DU PHAR PHYIN
DANG PO GSUM NYAMS SU BLANGS PA LA BR TEN NAS
GONG MA'I YON TAN GYI KHYAD PAR JI LTA BU ZHIG
THOB PA YIN ZHE NA, SA BZHI PA 'OD 'PHRO BA THOB
CING DE

LA 'OD 'PHRO BA ZHES 'CHAD PA'I RGYU MTSAN YOD
DE, BRTZON 'GRUS KYI PHAR PHYIN GYI NYAMS LEN
LHAG PAR THOB PA DANG, BSLAB PA GSUM GYI NANG
NAS TING NGE 'DZIN GYI BSLAB PA'I NYAMS LEN LHAG
PAR THOB PA MA ZAD, BYANG PHYOGS SO BDUN PHRA
RAGS LA MKHAS PA'I SHES RAB KYI BSLAB PA'I NYAMS
LEN LHAG PAR THOB

PAS MNYAM GZHAG GI GNAS SKABS SU SHES SGRIB
MNGON GYUR BA'I BUD SHING BSREG PA'I YE SHES KYI
ME 'BYUNG BA'I SNGA BLTAS, RJES THOB KYI GNAS
SKABS SU SNANG BA ZANGS KYI 'OD LTAR DMAR SER
'BYUNG BA, SA GSUM PA'I GNAS SKABS LAS CHES LHAG
PA GCIG 'BYUNG BA'I RGYU MTSAN GYIS 'OD 'PHRO BA
ZHES BSHAD PA

YIN NO,
,ZHES SA'I NGES TSIG GI SGO NAS 'CHAD PA LA, BRTZON
'GRUS GANG DU 'BAR BAR GYUR PA YIS, ZHES PA NAS,
SNANG BA ZANGS GYI 'OD PAS LHAG 'BYUNG ZHING,

,ZHES PA'I BAR GSUNGS, GSUM PA SPANG BYA'I KHYAD
PAR BSHAD PA LA, SA BZHI PA'I YE SHES 'DI RANG GI
NGOS SKAL GYI SPANG BYAR GYUR PA'I NGA DANG
NGA YI BAR 'DZIN

@46A *,

,PA'I 'JIG LTA DANG DES DRANGS PA'I GANG ZAG RANG
RKYA THUB PA'I RDZAS YOD DU 'DZIN PA'I RTOG PA
SPANGS PA'I SPANGS PA DE 'CHAD PAR BYED PA LA,
RANG DU LTA BA DANG 'BREL YONGS SU ZAD,
,CES PA'I GZHUNG GSUNGS SO,

\$\$\$,SA LNGA PA SBYANGS DKA' BA BSHAD PA LA, SA'I
NGES TSIG BSHAD PA

DANG, BSAM GTAN LHAG CING BDEN PA LA MKHAS
TSUL BSHAD PA DANG GNYIS, DANG PO LA, SA 'DI LA
SBYANGS DKA' BA ZHES 'CHAD PA'I RGYU MTSAN YOD
DE, 'JIG RTEN GYI KHAMS THAMS CAD DU GNAS PA'I
LHA'I BU'I BDUD LA SOGS PA BDUD GTZO BO RNAMS
KYIS 'PHAM PAR MI NUS PAS, DE DAG LAS GZHAN PA'I

BDUD KYI BKA' NYAN PA BRAN LA SOGS PA RNAMS KYIS
'PHAM PAR MI NUS PA LTA CI SMOS ZHES SA'I NGES TSIG
DE 'CHAD PA LA, BDAG NYID CHE DE BDUD RNAMS
KUN GYIS KYANG,
,SBYANGS DKA'I SA LA 'PHAM PAR NUS MA YIN,

,ZHES PA'I GZHUNG GSUNGS, GNYIS PA BSAM GTAN
LHAG CING BDEN PA LA MKHAS TSUL 'CHAD PA LA,

SA 'DIR YON TAN KHYAD PAR CAN THOB PA'I TSUL YOD
DE, PHAR PHYIN BCU'I NANG NAS BSAM GTAN GYI
PHAR PHYIN GYI NYAMS LEN LHAG PAR THOB PA
DANG, BYANG PHYOGS SO BDUN PHRA RAGS LA
MKHAS PA'I SHES RAB GYI BSLAB PA'I NYAMS LEN LHAG
PAR THOB PAR MA ZAD BDEN BZHI PHRA RAGS LA
MKHAS PA'I SHES RAB KYI BSLAB

PA'I NYAMS LEN LHAG PAR THOB PA'I TSUL DE 'CHAD
PAR BYED PA LA, BSAM GTAN LHAG CING BLO BZANG
BDEN RANG BZHIN,

,ZHIB MO RTOGS LA'ANG SHIN TU MKHAS PA THOB,
,CES PA'I GZHUNG GSUNGS, MDO SDE SA BCU PA LAS,
BYANG SEMS SA LNGA PA DE BDEN PA BZHI LA MKHAS
PA LAS LOGS SU BDEN PA GNYIS LA

MKHAS PAR GSUNGS KYANG, BDEN PA BZHI PO DE
BDEN PA GNYIS SU MA 'DUS PA MA YIN TE, 'GOG BDEN
DON DAM BDEN PA DANG, LHAG MA RNAMS KUN
RDZOB BDEN PAR 'DU BA'I PHYIR, RTAGS DANG PO DER
THAL, RIGS PA DRUG CU PA'I 'GREL PAR MYANG 'DAS LA
DON DAM BDEN PAS KHYAB PA SHES BYED KYI LUNG
DANG BCAS

PA'I SGO NAS SGRUB PAR MDZAD PA GANG
ZHIG ,MYANG 'DAS LA 'GOG BDEN GYIS KHYAB PA'I

PHYIR, GZHAN YANG, 'GOG BDEN LA DON DAM BDEN
PAS KHYAB PAR THAL, RIGS PA DRUG CU PA'I 'GREL PAR,
'GOG BDEN MNGON SUM DU RTOGS PAR STON PAS
ZHAL GYIS BZHED PAR GSUNGS, MNGON SUM TSAD
MA DNGOS

@46B PO RANG MTSAN PA 'BA' ZHIG GI DNGOS YUL CAN
DU 'DOD PA'I DNGOS SMRA BA'I LUGS LA DE DAG
BSHAD PAR MI RUNG ZHING, RANG LUGS LA DE KHO
NA NYID MNGON SUM DU RTOGS PA'I MNYAM GZHAG
ZAG MED YE SHES KYI STENG NAS BSHAD PAS
CHOG , 'GOG BDEN KUN RDZOB BDEN PA YIN NA, DE
DAG BSHAD DU MI RUNG BA'I PHYIR DANG, MYANG

'DAS 'THOB PA LA DE KHO NA NYID MNGON SUM DU
RTOGS DGOS PA 'BAD PA DU MAS SGRUB PAS 'GOG BDEN
KUN RDZOB BDEN PAR 'DOD PA MTHA' MA CHOD PA
YIN PA'I PHYIR, GZHI 'GA' ZHIG GI STENG DU DGAG BYA
BDEN GRUB BKAG TZAM DON DAM BDEN PA YIN
KYANG, DON DAM BDEN PA YIN NA, RANG GI DGAG
BYA SHES BYA LA MI SRID PAS

MA KHYAB STE, DRI BCAS SEMS KYI CHOS NYID DRI MA
JE DAG TU SONG BA NA MYANG 'DAS SU 'GYUR ZHING,
DE LTAR MI 'GYUR NA, CHOS NYID MNGON SUM DU
RTOGS PA'I PHYIR DU 'BAD PA BYAS PA DON MED DU
'GYUR BAS CHOS NYID DRI MA JE DAG TU SONG BA'I
MYANG 'DAS DANG, CHOS SKU'I DGAG BYA'I DRI MA
SHES BYA LA SRID PA'I PHYIR, DER THAL,

CHOS DBYINGS BSTOD PA LAS, GANG ZHIG KUN TU MA
SHES NA,
,SRID PA GSUM DU RNAM 'KHOR BA,
,SEMS CAN KUN LA NGES GNAS PA'I,
,CHOS KYI DBYINGS LA PHYAG 'TSAL 'DUD,
,GANG ZHIG 'KHOR BA'I RGYUR GYUR PA,
,DE NYID SBYANGS PA BYAS PA LAS,
,DAG PA DE NYID MYA NGAN 'DAS,
,CHOS KYI SKU YANG DE NYID DO,
,ZHES GSUNGS

PA'I PHYIR, DAG MA DAG GI CHOS CAN SPYI LA KHYAB
PA'I CHOS NYID KYI DGAG BYA SHES BYA LA MI SRID PA'I
DBANG DU BYAS KYANG 'GOG BDEN GYI DGAG BYA
SHES BYA LA SRID PA YIN TE, CHOS CAN DRI MA JE DAG
TU SONG BA NA, DE'I CHOS NYID KYANG DRI MA JE DAG
TU 'GRO BAS, CHOS CAN KHYAD PAR CAN GYI CHOS
NYID DAG PA PHYOGS RE BA TZAM MA YIN

PAS RANG RANG GI SKABS KYI BLO [*GLO] BUR GYI DRI
MA SPANGS PA'I CHOS NYID DE 'GOG BDEN DU 'JOG PA'I
PHYIR, THEG CHEN MTHONG LAM BAR CHAD MED
LAM GYI NGOS SKAL GYI DRI MA SPANGS PA'I 'GOG
BDEN GYI DGAG BYA MTHONG SPANGS SHES BYA LA
SRID PA DANG, BDEN GRUB SHES BYA LA MI SRID PA
GNYIS MI 'GAL TE, DPER NA, DGAG BYA RI BONG

GI RVA SHES BYA LA MI SRID, DGAG BYA BUM PA SHES
BYA LA SRID KYANG, BUM PAS DAG PA'I SA PHYOGS DE
RI BONG GI RVA MED DANG, BUM MED GNYIS KA YIN
PA LTA BU YIN PA'I PHYIR, LUGS 'DIR NGO BO NYID SKU
YIN NA, RANG BZHIN RNAM DAG GI CHAR GYUR PA'I
NGO BO NYID SKU YIN PAS KHYAB, DE YIN NA BLO
[*GLO] BUR RNAM DAG GI CHAR GYUR PA'I

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,NGO BO NYID SKU [*MA] YIN PAS KHYAB STE, BLO
[*GLO] BUR RNAM DAG GI CHAR GYUR PA'I NGO BO
NYID SKU MED PA'I PHYIR, DER THAL, 'GOG BDEN LA
DON DAM BDEN PAS KHYAB PA'I PHYIR, KHA CIG ,THEG
CHEN MTHONG LAM RNAM GROL LAM GYI STENG GI
'GOG BDEN DON DAM BDEN PA YIN KYANG, GNAS LUGS
MA YIN TE,

MTHONG LAM DE NYID DU MI GNAS PA'I PHYIR TE,
'GOG BDEN DE NI DE'I DUS GSUM GA LA MA 'KHRUL PA
MA YIN PA'I PHYIR, DER THAL, MTHONG LAM PA DE'I
'DAS MA 'ONGS KYI DUS SU CHOS NYID DE MED PA'I
PHYIR, THAL 'GYUR DE LA KHYAB PA YOD DE, TSIG
GSAL LAS, DUS GSUM DU YANG ME LA MA 'KHRUL BA,
,ZHES SOGS

GSUNGS PA'I PHYIR ZER NA MA KHYAB,

\$\$\$BZHI PA SA DRUG PA MNGON DU GYUR PA BSHAD
PA LA, SA'I NGES TSIG DANG, SHER PHYIN GYI NYAMS
LEN LHAG PAR BSTAN PA DANG, SHER PHYIN GYI
BSNGAGS PA BSHAD PA DANG, ZAB MO RTEN 'BYUNG GI
DE KHO NA NYID GZIGS TSUL BSHAD PA DANG, SA'I
YON TAN BSTAN PA'I SGO NAS MJUG BSDUS

TE BSHAD PA LNGA LAS, DANG PO LA, SA LNGA PAR
BSAM GTAN GYI PHAR PHYIN LHAG PAR NYAMS SU
BLANGS PA LA BR TEN NAS GONG MA'I YON TAN GYI
KHYAD PAR JI LTA BU ZHIG THOB PA YIN ZHE NA, SA
DRUG PA MNGON DU GYUR PA DE THOB CING DE LA
MNGON DU GYUR PA'I SA ZHES BSHAD PA'I RGYU
MTSAN YANG YOD DE, SA LNGA PAR BSAM

GTAN GYI NYAMS LEN LHAG PAR THOB PA LA BR TEN
NAS SA 'DIR YANG MNYAM GZHAG YE SHES KHYAD
PAR CAN LA GNAS NAS DE KHO NA NYID MNGON SUM
DU RTOGS PA'I SHES RAB KYI SGO NAS RDZOGS PA'I
BYANG CHUB LA NYE BA 'AM MNGON DU PHYOGS PA'I
SA YIN PA'I RGYU MTSAN GYIS MNGON DU GYUR PA'I
SA ZHES BSHAD PA DANG, GNYIS

PA SHER PHYIN GYI NYAMS LEN LHAG PAR THOB PA'I
STOBS KYIS 'GOG PA'I SNYOM 'JUG THUN MONG MA YIN
PA ZHIG THOB PAS SA'I NGES TSIG DANG SHER PHYIN
GYI NYAMS LEN LHAG PAR THOB PA'I YON TAN DANG
BCAS PA MDOR BSTAN PA'I TSUL GYI 'CHAD PA LA,

MNGON DU PHYOGS PAR MNYAM GZHAG SEMS GNAS
TE, ZHES PA NAS,

SHES RAB GNAS PAS 'GOG PA 'THOB PAR 'GYUR, ZHES
PA'I BAR GSUNGS, SA 'DIR SHER PHYIN GYI NYAMS LEN
LHAG PAR THOB PA YIN TE, ZHI GNAS JI TZAM KHYAD
PAR 'PHAGS PAS DE'I LHAG MTHONG KHYAD PAR
'PHAGS PAR 'GYUR BAS SA LNGA PAR BSAM GTAN GYI
PHAR PHYIN LHAG PAR THOB PAS SA 'DIR YANG ZHI

@47B GNAS KHYAD PAR CAN LA BR TEN NAS DE KHO NA
NYID LA SO SOR DPYOD PA'I LHAG MTHONG KHYAD
PAR CAN THOB PA'I PHYIR DANG, BYANG PHYOGS SO
BDUN PHRA RAGS DANG BDEN BZHI PHRA RAGS LA
MKHAS PA'I SHES RAB KYIS BSDUS PA'I NYAMS LEN
LHAG PAR THOB PAR MA ZAD, RTEN 'BREL LUGS
'BYUNG LUGS LDOG LA MKHAS PA'I SHES RAB KYI

BSLAB PA'I NYAMS LEN LHAG PAR THOB PA'I PHYIR,
GSUM PA SHER PHYIN GYI BSNGAGS PA BSHAD PA LA,
'DIR THOB PA'I SHER PHYIN DE YON TAN KHYAD PAR
CAN DANG LDAN TE, PHAR PHYIN DANG PO LNGA
SANGS RGYAS KYI SAR 'KHRID PA DE LA RAG LAS PAS
SHER PHYIN GYI BSNGAGS PA DE 'CHAD PA LA, JI LTAR
LONG BA'I TSOGS KUN BDE

BLAG TU,
,ZHES PA NAS, MIG NYAMS YON TAN BLANGS TE RGYAL
NYID 'GRO, ZHES PA'I BAR GSUNGS, DE LTA BU'I SHER

PHYIN DE BSNGAGS PA DE LTA BU DANG LDAN PA YIN
TE, MDO SDUD PA LAS, DMUS LONG DMIGS BU MED PA
BYE BA KHRAG KHRIG RNAMS,
,LAM YANG MI SHES GRONG KHYER 'JUG PAR GA LA
'GYUR,
,SHES RAB

MED NA MIG MED PHA ROL PHYIN LNGA 'DI,
,DMIGS BU MED PAS BYANG CHUB REG PAR NUS MA
YIN,
,ZHES PA DANG, SHER PHYIN SUM BRGYA PA LAS, DPER
NA MIG DANG LDAN PA'I MI ZHIG MUN PAR ZHUGS
NAS CI YANG MI MTHONG BA BZHIN DU GANG DNGOS
POR LHUNG BA'I SBYIN PA YONGS SU GTONG BA'I
BYANG CHUB SEMS DPAR BLTA

BAR BYA'O,
,RAB 'BYOR 'DI LTA STE, DPER NA, NAM LANGS TE NYI
MA SHAR NAS MIG DANG LDAN PA'I MIS GZUGS RNAM
PA SNA TSOGS DAG MTHONG BA DE BZHIN DU GANG
DNGOS POR MA LHUNG BAS, SBYIN PA YONGS SU
GTONG BA'I BYANG CHUB SEMS DPAR BLTA BAR BYA'O,
,ZHES GSUNGS PA'I PHYIR, BZHI PA ZAB MO RTEN
'BYUNG GI DE KHO NA

NYID GZIGS TSUL BSHAD PA LA, SKABS 'DIR BYANG
SEMS [*SA] DRUG PA BAS DE KHO NA NYID GZIGS TSUL
BSHAD PA DANG, ZAB MO RTEN 'BYUNG GI DE KHO NA
NYID JI LTAR BSTAN PA'I TSUL BSHAD PA DANG GNYIS,

DANG PO NI, DE'I GZIGS TSUL DE JI LTA BU YIN ZHE NA,
DE MNGON SUM DU GZIGS PA LA 'DRI NA SA DRUG PA
YAN CHAD KYI SANGS

RGYAS DANG BYANG SEMS RNAMS LA 'DRI DGOS
SHING, 'ON KYANG MDO SDE SA BCU PA DANG, RGYAS
'BRING BSDUS GSUM LAS BSHAD PAS DE'I RJES SU
'BRANGS NAS 'CHAD DGOS SO ZHE NA, DE YANG MDO
DON LA RANG DBANG DU 'JUG MI NUS PAS ZAB MO
RTEN 'BYUNG GI DE KHO NA NYID STON PA LA, RGYAL
BA NYID KYIS MDO RGYUD DU MA NAS LUNG

@48A *,

,BSTAN PA'I MGON PO KLU SGRUB TSAD MA'I SKYES BU
YIN PAS DE'I RJES SU 'BRANGS NAS 'CHAD PA YIN NO,
,ZHES ZAB MO RTEN 'BYUNG GI DE KHO NA NYID
'CHAD PAR DAM BCAS PA'I DAM BCA' DE 'CHAD PA LA,
JI LTAR DE YIS CHES ZAB CHOS RTOGS PA,
,ZHES PA NAS, JI LTAR GNAS PA'I LUGS BZHIN BRJOD
PAR BYA,

,

ZHES PA'I BAR GSUNGS, MGON PO KLU SGRUB MDO
RGYUD DU MA NAS LUNG BSTAN PA YIN TE, LANG KAR
GSHEGS PA'I MDO LAS, LHO PHYOGS BE TA'I YUL DU NI,
,DGE SLONG DPAL LDAN ZHES GRAGS PA,
,DE MING KLU ZHES BOD PA STE,
,YOD DANG MED PA'I PHYOGS 'JIG PA,
,NGA YI THEG PA 'JIG RTEN DU,

,BLA MED THEG CHEN RAB BSHAD NAS,
,RAB TU

DGA' BA'I SA BSGRUBS TE,
,BDE BA CAN DU DE 'GRO 'O,
,ZHES GSUNGS PA DANG, SPRIN CHEN STONG PHRAG
BCU BZHI PA LAS KYANG, GZHON NU 'DI NGA MYA
NGAN LAS 'DAS NAS, LO BZHI BRGYA LON PA NA KLU
ZHES BYA BA'I DGE SLONG DU GYUR NAS NGA'I BSTAN
PA RGYAS PAR BYAS TE, MTHAR GYIS DAD PA'I 'OD CES
BYA BA'I 'JIG RTEN GYI KHAM SU DE BZHIN GSHEGS PA
YE SHES 'BYUNG GNAS 'OD

CES BYA BA'I RGYAL BAR 'GYUR RO, ZHES GSUNGS PA
DANG, 'JAM DPAL RTZA RGYUD LAS KYANG, 'BYUNG
BA'I DUS DANG MTSAN DE DANG MTHUN ZHING LO
DRUG BRGYA BZHUGS PAR BSHAD PA DANG, RNGA BO
CHE'I MDO LAS KYANG, LI TZA BYI GZHON NU 'JIG RTEN
THAMS CAD KYIS MTHONG NA DGA' BA 'DI, STON PA
'DAS NAS LO BRGYAD CU PA LA BSTAN PA NYAMS

PA'I TSE STON PA'I MTSAN 'CHANG BA'I DGE SLONG DU
GYUR NAS BSTAN PA RGYAS PAR BYAS TE, LO BRGYA
LON PA'I 'OG TU 'DAS NAS BDE BA CAN DU SKYE BAR
BSHAD PA'I PHYIR, DE RNAMS LAS 'BYUNG BA'I DUS
DANG MTSAN DANG LO DU BZHUGS MI MTHUN PAR
GSUNGS PA DANG, RNGA BO CHE LAS SA BDUN PA BAR
BSHAD PA DANG, GZHAN LAS SA DANG PO

BAR BSHAD PA MI 'GAL TE, SPRUL PA'I MDZAD PA STON
PA'I DBANG DU BYAS PA YIN PA'I PHYIR, DPER NA MDO
SDE 'GA' ZHIG LAS RGYAL CHEN 'GA' ZHIG RGYUN
ZHUGS SU GSUNGS PA DANG, 'GA' ZHIG LAS DE BZHIN
GSHEGS PAR GSUNGS PA MI 'GAL BA LTA BU YIN PA'I
PHYIR, NGES DON GYI BSTAN BCOS DE YANG, ZAB

MO RTEN 'BYUNG GI DE KHO NA NYID NYAN PA'I BAG
CHAGS BZHAG PA'I SNOD RUNG GI GDUL BYA LA
BSHAD PAR BYA BA YIN GYI BAG CHAGS MA BZHAG PA'I
SNOD MI RUNG GI GDUL BYA LA BSTAN PAR BYA BA MA
YIN TE, 'GA' ZHIG LA MOS PA CUNG ZAD KYANG MED
PAS STONG PA NYID KYI GTAM THOS MA THAG TU
SPONG BAR 'GYUR BA DANG, KHA CIG

@48B LA MOS PA LTAR SNANG YOD KYANG RANG BZHIN
GYIS MED PA DANG, MED PA GNYIS DON GCIG TU
BZUNG NAS LAS 'BRAS LA SKUR BA 'DEBS PA'I LOG LTA
DANG PO SKYES, DE GONG NAS GONG 'PHEL BYAS NAS
NGAN 'GROR SKYE BAR 'GYUR BA'I PHYIR, DER THAL,
RTZA SHES LAS, STONG PA NYID LA LTA NYES NA,
,SHES RAB CHUNG RNAMS PHUNG BAR BYED,
,JI LTAR SBRUL LA BZUNG

NYES DANG,
,RIGS SNGAGS NYES PAR BSGRUBS PA BZHIN,
,ZHES GSUNGS PA'I PHYIR DANG, DE'I 'GREL PAR YANG,
KUN RDZOB LA SKUR BA MI 'DEBS PA LA GZUGS
BRNYAN DANG 'DRA BA'I LAS 'BRAS LA GNOD PA MA

BYAS PA DGOS PA DANG, DON DAM PAR SGRO MI 'DOGS
PA LA DNGOS PO RANG BZHIN GYIS MED PA KHO NA
LA LAS 'BRAS KYI

RNAM GZHAG 'JOG SHES PA DGOS PAR GSUNGS PA
DANG, BZHI BRGYA PA LAS, GCIG NI NGAN 'GRO NYID
'GRO LA, THA MAL MA YIN ZHI NYID DU'O,
,ZHES DANG, DE'I 'GREL PAR YANG, DAM PA MIN PA
GANG ZHIG BDAG MED PA'I CHOS NYAN PA DE NI
SPANGS PA DANG, PHYIN CI LOG TU RTOGS [*RTOG] PAS
NGAN 'GRO KHO NAR 'GRO LA, ZHES GSUNGS

PA'I PHYIR, NGES DON GYI BSTAN BCOS DE NYAN PA'I
BAG CHAGS BZHAG PA'I SNOD RUNG GI GDUL BYA LA
STON PAR BYA BA YIN GYI, NYAN PA'I BAG CHAGS MA
BZHAG PA'I SNOD MI RUNG GI GDUL BYA LA STON PAR
BYA BA MA YIN NA SNOD DU RUNG MI RUNG GI KHYAD
PAR JI LTA BU YIN ZHE NA, DE GANG [*YANG] STONG
NYID TSUL BZHIN DU THOS THOS PA'I DON DE TSUL
BZHIN

DU GO BA LA BRTEN NAS, LUS KYI BA SPU G-YO MIG
NAS MCHI MA 'KHRUG PA'I LUS NGAG GI RTAGS KHYAD
PAR CAN DANG LDAN PA'I GDUL BYA DE LA STON PAR
BYA BA YIN NO, ZHES SNOD RUNG GI GDUL BYA DE
STON PAR BYED PA LA, SO SO SKYE BO'I DUS NA'ANG
STONG PA NYID THOS NAS, ZHES PA NAS, DE LA DAM
PA'I DON GYI BDEN PA BSTAN PAR

BYA, ZHES PA'I BAR GSUNGS, DE LTA BU'I SNOD RUNG GI
GDUL BYA DE LA, MTHA' GNYIS SU MA LHUNG BA'I ZAB
MO'I PHYOGS LA MOS PA'I YON TAN YOD PAR MA ZAD,
RGYA CHE BA'I PHYOGS LA MOS PA'I YON TAN 'BYUNG
BA YIN TE, SKYE BA THAMS CAD DU STONG NYID SGOM
PA'I RTEN GYIS MI 'PHONGS

BAR BYA BA'I PHYIR DU, TSUL KHRIMS YANG DAG PAR
BSRUNG BAR BYED PA DANG, RTEN DE LA LONGS
SPYOD KYIS MI 'PHONGS PAR BYA BA'I PHYIR DU SBYIN
PA GTONG BA DANG, STONG NYID RTOGS PA'I SHES RAB

@49A *,

,SNGAR BSHAD PA LTA BU'I SNYING RJE CHEN POS ZIN
NA, RDZOGS PA'I BYANG CHUB KYI RGYUR 'GYUR BAR
MTHONG NAS SNYING RJE CHEN PO SGOM PA DANG
KHONG KHROS NGAN SONG DU 'GRO BA DANG DGE
RTZA 'JOMS PA DANG, MDOG MI SDUG PAR BYED PAS
DE'I RKYEN GYIS 'PHAGS PA RNAMS MI MNYES PA
MTHONG NAS BZOD PA SGOM PA

DANG, RDZOGS BYANG DU BSNGOS PA'I DGE RTZAS
'BRAS BU 'BYIN PAS MI 'DZAD PAR MTHONG NAS, DGE
RTZA RNAMS RDZOGS BYANG DU BSNGO BA DANG,
SANGS RGYAS BYANG SEMS MA GTOGS GZHAN RNAMS
KYIS STONG NYID RIGS PA'I RNAM GRANGS MTHA' YAS
PA'I SGO NAS STON MI NUS PAR MTHONG NAS, SANGS
RGYAS BYANG SEMS LA

GUS PAR BYED PA LA SOGS PA'I RGYA CHE BA'I PHYOGS
LA MOS PA'I YON TAN RNAMS 'BYUNG BA YIN NO,
,ZHES 'CHAD PA LA, DE LA DE YI RJES SU 'GRO BA'I YON
TAN 'BYUNG,
,ZHES PA NAS, RDZOGS PA'I BYANG CHUB SEMS DPA'
RNAMS LA'ANG GUS PAR BYED,
,CES PA'I BAR GSUNGS, DE LTA BU'I ZAB MO'I PHYOGS
LA MOS

PA'I STENG DU RGYA CHE BA'I PHYOGS LA MOS NAS
NYAMS SU LEN PA DE NI, SA DANG PO RAB TU DGA' BA
THOB PAS DE DON DU GNYER BA'I LAM 'DI MNYAN PAR
RIGS SO,
,ZHES GDUL BYA LA MNYAN PAR BSKUL BA'I TSUL DE
'CHAD PA LA, ZAB CING RGYA CHE'I TSUL LA MKHAS
PA'I SKYE BOS NI,
,ZHES PA NAS, DE NI DON DU GNYER BA'I

LAM 'DI MNYAN PAR GYIS,
,ZHES PA'I BAR GSUNGS, STONG NYID TSUL BZHIN DU
MI GO YANG BLA MA DAM PA'I BKA' LAS MI 'DA' NA LAS
'BRAS LA MI GNOD PA'I THABS BSTAN PA'I SGO NAS,
SKYE BA PHYI MA RNAMS SU STONG NYID STON PA'I
BAG CHAGS BZHAG PA'I PHYIR DU STONG NYID STON
DGOS PA YIN TE, BZHI BRGYA PA'I

'GREL PA LAS, RANG BZHIN STONG PA NYID KYI GTAM
LA GUS PAR 'GYUR NA DE DANG MTHUN PA'I RKYEN
NYE BAR BSGRUBS PA'I SGO NAS, JI LTAR STONG PA

NYID LA DANG BA 'PHEL BAR 'GYUR BA DE LTAR BYA
ZHING SNYING RJE CHE BA DANG, BCOM LDAN 'DAS DE
BZHIN GSHEGS PA LA BYAS PA BZO ZHING, BDAG NYID
KYI DAM PA'I CHOS KYI BAR

CHAD KYI RGYU MTSAN G-YANG SA CHEN PO'I RGYU
YONGS SU SPANG BAR 'DOD PAS YA NGA BA LA BR TEN
PA DANG, SBYIN PAR DKA' BA YANG SBYIN PA DANG,
BSDU BA'I DNGOS PO BZHIS KYANG BSDU BAR BYA STE,
DAM PA'I CHOS 'DI 'BAD PA THAMS CAD KYIS SKYES BU
DAM PA'I CHOS KYI SNOD DU GYUR PA LA NYE BAR
BSTAN PAR BYA'O,
,ZHES GSUNGS

@49B PA'I PHYIR, DE LTA BU'I SNOD RUNG GI GDUL BYA
THA MA YAN CHAD LA STONG NYID STON PA LA PHAN
YON SHIN TU CHE BA YIN TE, MDO KUN BTUS LAS,
CHOS ZAB MO LA MOS PAS BSOD NAMS THAMS CAD
SDUD PA YIN TE, SANGS RGYAS SU MA GRUB KYI BAR DU
'JIG RTEN PA DANG 'JIG RTEN LAS 'DAS PA'I PHUN SUM
TSOGS PA THAMS

CAD 'GRUB PAR 'GYUR TE, KHYE'U RIN CHEN BYIN PA'I
MDO LAS, 'JAM DPAL BYANG CHUB SEMS DPA' THABS
MKHAS PA DANG BRAL BAS, BSKAL PA BRGYA STONG
DU PHA ROL TU PHYIN PA DRUG LA SPYAD PA BAS,
GANG GI CHOS KYI RNAM GRANGS 'DI THE TSOM DANG
BCAS PAS NYAN PA 'DI, BSOD NAMS DE BAS CHES MANG
DU BSKYED NAS GANG [*BSKYED NA, GANG] THE

TSOM MED PAR NYAN PA LTA CI SMOS, GANG YI GER
BRIS NAS LUNG 'BOGS PA DANG, 'CHANG BA DANG,
GZHAN DAG LA YANG RGYA CHER RAB TU STON PA
LTA CI SMOS, ZHES GSUNGS PA'I PHYIR, SHER PHYIN
SUM BRGYA PA LAS KYANG, BCOM LDAN 'DAS KYIS BKA'
STZAL PA, RAB 'BYOR 'DI JI SNYAM DU SEMS, GANG G'A'I
KLUNG GI BYE MA SNYED

GANG JI SNYED PA GANG G'A'I KLUNG YANG DE SNYED
DU GYUR NA, GANG DE DAG GI BYE MAR GYUR PA DE
MANG BA YIN NAM, RAB 'BYOR GYIS GSOL PA, BCOM
LDAN 'DAS GANG G'A'I BYE MA SNYED DU GYUR PA DE
DAG NYID KYANG MANG BA LAGS NA DE DAG GI BYE
MAR GYUR PA LTA SMOS KYANG CI 'TSAL, BCOM LDAN
'DAS KYIS BKA' STZAL PA, RAB 'BYOR KHYOD

LA BSGO'O,
,KHYOD KYIS KHONG DU CHUD PAR BYA'O,
,GANG G'A'I KLUNG DE DAG GI BYE MA JI SNYED PA DE
SNYED KYI 'JIG RTEN GYI KHAMs SKYES PA 'AM BUD
MED LA LAS RIN PO CHE SNA BDUN GYIS RAB TU
BKANG STE, DE BZHIN GSHEGS PA LA SBYIN PA BYIN NA
SKYES PA'AM BUD MED DE GZHI DE LAS BSOD NAMS
MANG DU BSKYED DAM, RAB 'BYOR GYIS

GSOL PA, BCOM LDAN 'DAS MANG LAGS SO,
,BDE BAR GSHEGS PA MANG LAGS SO,

,BCOM LDAN 'DAS KYIS BKA' STZAL PA, GANG ZHIG
CHOS KYI RNAM GRANGS 'DI LAS THA NA TSIG BZHI
PA'I TSIGS SU BCAD PA TZAM BZUNG STE, GZHAN DAG
LA YANG BSTAN NA DE BAS BSOD NAMS CHES MANG
DU BSKYED DO,
,ZHES GSUNGS PA'I

PHYIR, GZHAN YANG, SDIG LTUNG SNGAR BSAGS 'DAG
PA LA YANG SHIN TU STOBS DANG LDAN PA YIN TE, DE
BZHIN GSHEGS PA'I MDZOD KYI MDO LAS, MI DGE BCU'I
CHEN PO RNAMS BGRANGS NAS, DE DAG DANG LDAN
PA'I BDAG MED PA'I CHOS LA 'JUG CING, CHOS THAMS
CAD GDOD MA NAS DAG PAR DAD PA DANG MOS PA'I
SEMS

@50A *,
,CAN DE NGAN SONG DU MI 'GRO'O,
,ZHES GSUNGS PA'I PHYIR, BDUD 'DUL BA'I LE'U LAS,
DGE SLONG GANG GIS CHOS THAMS CAD SHIN TU DUL
BAR SHES SHING, NYES PA RNAMS KYI THOG MA'I
MTHA' YANG RANG BZHIN GYIS DBEN PAR SHES TE
NYES PA BYUNG BA'I 'GYOD PA SEL ZHING BRTAN POR
MI BYED PAS MTSAMS

MED PA YANG GNON NA, CHO GA DANG TSUL KHRIMS
LA LOG PAR ZHUGS PA PHRAN TSEGS LTA CI SMOS,
ZHES GSUNGS PA DANG, MA SKYES DGRA'I MDO LAS,
MTSAMS MED BYED PAS DAM PA'I CHOS 'DI THOS NAS

'JUG CING MOS NA, DE'I LAS DE LAS KYI SGRIB PA YIN
ZHES NGA MI SMRA'O,
,ZHES GSUNGS PA'I PHYIR, DE LTA BU'I PHAN YON

'BYUNG BA LA YANG SEMS RNYED BKUR DANG, GRAGS
PAS KUN NAS MA BSLANGS PA DANG, BSHAD BYA'I
CHOS LOG PAR MA SONG BA ZHIG DGOS TE, DE GNYIS
KA'AM GANG RUNG GCIG DANG LDAN NA BSOD NAMS
GSAR DU MI SKYE BAR MA ZAD, SNGAR BSAGS PA'I DGE
RTZA YANG 'JOMS PAR BYED PA'I PHYIR, DER THAL,
MDZOD LAS,

CHOS SBYIN NYON MONGS CAN MIN PAS,
,MDO SOGS YANG DAG DE BZHIN BSHAD,
,CES GSUNGS PA'I PHYIR DANG, DE'I 'GREL PAR, DE'I
PHYIR GANG DAG CHOS LOG PAR 'CHAD PAR BYED PA
DANG, SEMS NYON MONGS PA CAN RNYED PA DANG,
BKUR BSTI DANG GRAGS PA 'DOD PAS 'CHAD PA DE DAG
NI BDAG NYID KYI BSOD NAMS CHEN

PO NYAMS PAR BYED PA YIN NO,
,ZHES GSUNGS PA'I PHYIR, BZHI PA ZAB MO RTEN
'BYUNG GI DE KHO NA NYID JI LTAR BSTAN PA'I TSUL
BSHAD PA LA, YANG DAG PA'I DON LUNG GIS BSTAN
PA'I TSUL, LUNG DON RIGS PAS SGRUB PA'I TSUL DANG,
RIGS PAS SGRUB PA'I STONG NYID KYI RAB DBYE BSHAD
PA DANG GSUM, DANG PO LA,

LUNG LAS GSUNGS PA'I TSUL 'GOD PA DANG, DE KHO
NA NYID SHES PA'I MI MTHUN PHYOGS NGOS BZUNG
BA DANG GNYIS LAS, DANG PO NI BYANG SEMS SA
LNGA PA BA SA DRUG PAR 'JUG PA DE'I TSE NA, MNYAM
NYID BCU'I SGO NAS 'JUG PA YIN TE, MDO SDE SA BCU
PA LAS, SA LNGA PA BA DE SA DRUG PA LA 'JUG PA NA,
CHOS MNYAM PA NYID

BCUS 'JUG GO ,BCU GANG ZHE NA, 'DI LTA STE, CHOS
THAMS CAD MTSAN MA MED PAR MNYAM PA NYID
DANG, CHOS THAMS CAD MTSAN NYID MED PAR
MNYAM PA NYID DANG, DE BZHIN DU SKYE BA MED PA
DANG, MA SKYES PA DANG, DBEN PA DANG, GDOD MA
NAS RNAM PAR DAG PA DANG, SPROS PA MED PA
DANG, BLANG BA MED PA DANG,

,

@50B DOR BA MED PAR MNYAM PA NYID DANG, CHOS
THAMS CAD SGYU MA DANG, RMI LAM DANG, MIG
YOR DANG, BRAG CA DANG, CHU ZLA DANG, GZUGS
BRNYAN DANG, SPRUL PA LTA BUR MNYAM PA NYID
DANG, CHOS THAMS CAD DNGOS PO DANG, DNGOS PO
MED PA GNYIS SU MED PAR MNYAM PA NYID DE, DE
CHOS THAMS CAD KYI RANG BZHIN DE LTAR RAB TU
RTOGS

PA NA, RNO ZHING RJES SU MTHUN PA'I BZOD PAS,
BYANG CHUB SEMS DPA'I SA DRUG PA MNGON DU
GYUR PA RJES SU THOB STE, ZHES GSUNGS PA'I PHYIR,

LUNG DES SA DRUG PA BAS YUL GZIGS TSUL BSTAN PA
YIN TE, CHOS THAMS CAD SGYU MA DANG, ZHES SOGS
TSIG RKANG BDUN MA GTOGS PA'I LHAG MA RNAMS
KYIS, MNYAM GZHAG GI

SKABS SU YUL GZIGS TSUL DANG BDUN PO DES RJES
THOB KYI GNAS SKABS SU YUL GZIGS TSUL BSTAN PA'I
PHYIR, DANG PO DER THAL, TSIG RKANG DANG PO
GNYIS KYIS MDOR BSTAN, GZHAN RNAMS KYIS RGYAS
PAR BSHAD PA'I PHYIR, DANG PO DER THAL, CHOS
THAMS CAD MTSAN MA MED PA ZHES PA DES, SA DRUG
PA THOB MA THAG PA'I MNYAM

GZHAG YE SHES DE'I GZIGS NGOR, SNGO SER LA SOGS
PA'I MTSAN MA THA DAD MED PA MNYAM PA NYID
DANG CHOS THAMS CAD MTSAN NYID MED PA ZHES
PA DES CHOS THAMS CAD RANG GI MTSAN NYID KYIS
GRUB PA MED PA MNYAM PA NYID DU BSTAN PA'I
PHYIR, GZHAN RNAMS KYIS RGYAS PAR BSHAD PA YIN
TE, MA 'ONGS PA'I DUS KYI DNGOS PO RNAMS RANG

BZHIN GYIS SKYE BA MED PA MNYAM PA NYID DANG,
'DAS PA'I DUS KYI DNGOS PO DANG, DA LTA BA'I DUS
KYI DNGOS PO RNAMS RANG BZHIN GYIS MA SKYES PA
MNYAM PA NYID DANG, DUS GSUM GA'I DNGOS PO
RANG BZHIN GYIS GRUB PAS DBEN PA MNYAM PA NYID
DANG, DE YANG 'PHRAL DU LUNG RIGS SOGS KYIS BCOS
PA MA YIN PAR GDOD

MA NAS RANG BZHIN GYIS DBEN PA MNYAM PA NYID
DANG, SPROS PA MED PA ZHES PA DES, MNYAM GZHAG
DE'I GZIGS NGOR BLANG DOR THA DAD PA'I GNYIS
SNANG MED PA MNYAM PA NYID DAM, RANG GI
MTSAN NYID KYIS GRUB PA'I BLANG DOR MED PA
MNYAM PA NYID DANG, RANG GI MTSAN NYID KYIS
GRUB PA'I DNGOS PO MED PA GNYIS SU MED PA MNYAM

PA NYID DU BSTAN PA'I PHYIR, DE BZHIN DU ZHES PA
DE 'DUS BYAS KYI CHOS THAMS CAD CES PA DE LA
SNYEG PA YIN GYI, CHOS THAMS CAD RANG BZHIN
GYIS MA SKYES PA, MNYAM GZHAG DE'I GZIGS NGOR
YOD PAR BSTAN PA MA YIN TE, CHOS THAMS CAD
RANG BZHIN GYIS MA SKYES PA DE DON DAM BDEN PA
MA YIN PA'I PHYIR, DER THAL,

@51A *,

,CHOS THAMS CAD THA SNYAD TZAM DU YANG MA
SKYES PA'I PHYIR, TSIG RKANG BDUN PO DES RJES THOB
KYI GNAS SKABS SU YUL GZIGS TSUL BSTAN PA YIN TE,
SGYU MA MKHAN GYIS RDE SHING RTA GLANG DU
SPRUL PA DE'I TSE NA, RDE SHING RTA GLANG DU
SNANG YANG RTA GLANG DU MA GRUB PA DE BZHIN
DU GZUGS SOGS

BDEN GRUB TU SNANG YANG, BDEN PAR MA GRUB PA
SGYU MA SOGS DANG 'DRA BAR GZIGS PAR GSUNGS
SHING, RNO ZHING ZHES PA DES, SA DRUG PA'I YE SHES
DES, DE KHO NA NYID RTOGS PA'I SHES RAB MYUR BAR

BSTAN, RJES SU MTHUN PA ZHES PA DES, MI SKYE BA'I
CHOS LA BZOD PA CHEN PO THOB PA'I SA BRGYAD PA'I
YE SHES

DANG RJES SU MTHUN PA'I SA DRUG PA'I YE SHES DE
BSTAN PA'I PHYIR, GNYIS PA DE KHO NA NYID SHES PA'I
MI MTHUN PHYOGS NGOS BZUNG BA LA, NGOS 'DZIN
DGOS PA'I RGYU MTSAN BSHAD PA DANG, NGOS 'DZIN
DNGOS BSHAD PA DANG GNYIS, DANG PO LA, STONG
NYID RTOGS PA'I LTA BA RGYUD LA SKYE BA LA DGAG
BYA BDEN GRUB KYI DON

SPYI BLO YUL DU SHAR BA ZHIG SNGON DU 'GRO DGOS
TE, DE SNGON DU MA SONG BAR DE BKAG PA'I STONG
NYID RTOGS PA'I LTA BA RGYUD LA SKYE MI NUS PA'I
PHYIR, DER THAL, DPER NA, DGAG BYA BUM PA'I DON
SPYI BLO YUL DU SHAR BA SNGON DU MA SONG BAR DE
BKAG PA'I BUM MED NGES MI NUS PA LTA BU YIN PA'I
PHYIR, DER THAL, SPYOD

'JUG LAS, BRTAGS PA'I DNGOS LA MA REG PAR,
,DE YIS DNGOS MED 'DZIN MA YIN,
,ZHES GSUNGS PA'I PHYIR, GNYIS PA, NGOS 'DZIN
DNGOS BSHAD PA LA, NGOS MA ZIN PA'I GZHAN LUGS
DGAG PA DANG, RANG LUGS BZHAG PA DANG GNYIS,
DANG PO LA GNYIS, KHYAB CHE BA DGAG PA, CHUNG
BA DGAG PA GNYIS,

DANG PO LA, PHYOGS SNGA MA BRJOD PA DANG, DE
DGAG PA GNYIS, DANG PO LA KHA CIG ,DBU MA PAS
STONG NYID GTAN LA 'BEBS PA'I RIGS PAS, GZUGS NAS
RNAM MKHYEN GYI BAR GYI CHOS THAMS CAD BKAG
PA YIN TE, DE LTAR MA YIN NA, GZUGS SOGS KYI CHOS
RNAMS DBU MA'I RIGS PAS DPYAD BZOD DAM MI BZOD,

DPYAD BZOD NA BDEN GRUB TU 'GYUR, MI BZOD NA
DBU MA'I RIGS PAS MA BKAG PA DANG 'GAL BA'I PHYIR,
GZHAN YANG, GZUGS SOGS KYI CHOS RNAMS DBU MA'I
RIGS PAS BKAG PAR THAL, GZUGS SOGS KYI CHOS
RNAMS YOD PA DANG, MED PA DANG, YOD MED GNYIS
KA DANG GNYIS KA MA YIN PA GANG

@51B RUNG DU MA 'DUS PA MED, DE BZHI PO NGES DON
GYI GSUNG RAB PHAL CHER LAS BKAG PA'I PHYIR
DANG, YOD PAR BZUNG NA RTAG MTHA' DANG,
,MED PAR BZUNG NA CHAD MTHA' DANG,
,DE GNYIS GYI DBUS NA YANG MI GNAS PAR GSUNGS
PA'I PHYIR, DER THAL, MDO LAS, YOD MIN MED MIN
GNYIS KA MIN,
,GNYIS KA'I BDAG NYID MIN PA'ANG

MIN; ;MTHA' BZHI RNAM PAR GROL BA YI,
,DE NYID DBU MA PA YIS RIGS,
,ZHES PA DANG, RIGS PA DRUG CU PA LAS KYANG,
,YOD PAS RNAM PAR MI GROL ZHING,
,MED PAS SRID PA 'DI LAS MIN,
,DNGOS DANG DNGOS MED YONGS SHES NAS,

,BDAG NYID CHEN PO RNAM PAR GROL,
,ZHES DANG, YOD PA PA NI BDE 'GROR 'GRO

MED PA PA NI NGAN 'GROR 'GRO, YANG DAG JI BZHIN
YONGS SHES PAS,
,GNYIS LA MI BR TEN THAR BAR 'GYUR,
,ZHES PA DANG, RTZA SHES LAS, YOD CES BYA BA RTAG
PAR 'DZIN,
,MED CES BYA BA CHAD PAR LTA,
,DE PHYIR YOD DANG MED PA LA,
,MKHAS PAS GNAS PAR MI BYA'O,
,ZHES GSUNGS PA DANG, DKON BRTZEGS

LAS; 'OD SRUNGS YOD CES BYA BA 'DI NI MTHA' GCIG
GO ,MED CES BYA BA 'DI NI MTHA' GNYIS SO,
,ZHES DANG, YOD DANG MED PA 'DI YANG MTHA' YIN
TE,
,GTZANG DANG MI GTZANG 'DI YANG MTHA' NYID YIN,
,DE PHYIR GNYIS KA'I MTHA' NI YONGS SPANGS NAS,
,MKHAS PAS DBUS LA'ANG GNAS PAR YOD MI BYED,
,CES DANG,

RTZA SHES LAS, GAL TE STONG MIN CUNG ZAD YOD,
,STONG PA'ANG CUNG ZAD YOD PAR 'GYUR,
,MI STONG CUNG ZAD YOD MIN NA,
,STONG PA YOD PAR GA LA 'GYUR,
,ZHES GSUNGS PA'I PHYIR, GZHAN YANG, DNGOS PO'I
SKYE BA YOD NA, TSAD MAS GRUB NAS YOD DAM, MA

GRUB PAR YOD, DANG PO LTAR NA 'PHAGS PA'I MNYAM
GZHAG YE

SHES KYIS GRUB NAS YOD DAM, MIG SHES LA SOGS PA'I
THA SNYAD PA'I TSAD MAS GRUB NAS YOD, DANG PO
LTAR NA MI 'THAD DE, DE DAG MI SKYE BA'I CHOS LA
BZOD PA THOB PA'I PHYIR, PHYI MA LTAR NA MI 'THAD
DE, DE DAG TSAD MA MA YIN PA'I PHYIR, DER THAL,
TING NGE 'DZIN GYI RGYAL PO LAS, MIG DANG RNA BA
SNA YANG TSAD MA MIN,
,LCE DANG

LUS DANG YID KYANG TSAD MA MIN,
,GAL TE DBANG PO 'DI DAG TSAD YIN NA,
, 'PHAGS PA'I LAM GYIS SU LA CI ZHIG BYA,
,ZHES GSUNGS PA'I PHYIR, GZHAN YANG, DNGOS PO'I
SKYE BA YOD NA, DE LA BDAG SKYE SOGS BZHI PO DER
KHA TSON CHOD DAM MI CHOD, MI CHOD NA MI
'THAD DE, DNGOS SMRA BAS, DNGOS PO'I SKYE BA
KHAS LEN PA LA DE

@52A *,
,BZHI PO GANG RUNG LAS SKYE BA KHA TSON BCAD
NAS BKAG PA DANG 'GAL BA'I PHYIR, KHA TSON CHOD
NA, DNGOS PO'I SKYE BA YOD PA MI 'THAD PAR THAL,
DE LA MTHA' BZHI GANG RUNG LAS SKYE BA KHA
TSON CHOD PA GANG ZHIG ,DE GANG RUNG LAS SKYE
BA THA SNYAD TZAM DU YANG MED PA'I PHYIR, DER
THAL, 'JUG

PA LAS, GZHAN LAS SKYE BA 'JIG RTEN LAS KYANG
MED,
,CES PA DANG, DE NYID SKABS SU RIGS PA GANG ZHIG
GIS,
,BDAG DANG GZHAN LAS SKYE BA RIGS MIN PA,
,RIGS DE THA SNYAD DU YANG RIGS MIN PAS,
,KHYOD KYI SKYE BA GANG GIS YIN PAR 'GYUR,
,ZHES GSUNGS PA'I PHYIR, GZHAN YANG, DNGOS PO'I
SKYE BA

MED PAR THAL, DNGOS PO RNAMS RANG GI RGYU
RKYEN LA BR TEN NAS SKYE BA'I RGYU MTSAN GYIS MI
SKYE BA'I PHYIR, DER THAL, MA DROS PAS ZHUS PA'I
MDO LAS, GANG ZHIG RKYEN LAS SKYES PA DE MA
SKYES,
,DE LA SKYE BA'I RANG BZHIN YOD MA YIN,
,RKYEN LA RAG LAS GANG DE STONG PAR BSHAD,
,GANG ZHIG STONG NYID SHES DE BAG YOD

YIN; ;ZHES GSUNGS PA'I PHYIR, GZHAN YANG, GZUGS
SOGS KYI CHOS RNAMS DON DAM DU MED PAS MED GO
MI CHOD, THA SNYAD DU YOD PAS YOD GO CHOD PAR
THAL, GZUGS SOGS RNAMS DON DAM DU MED KYANG,
YOD PAR KHAS LEN RIGS PA'I PHYIR, 'DOD NA, BLO
GROS MI ZAD PA'I MDO LAS GANG ZAG LA MI RTON

CHOS LA RTON PA DANG, TSIG LA MI RTON DON LA
RTON PA DANG, DRANG DON LA MI RTON NGES DON

LA RTON PA DANG, RNAM SHES LA MI RTON YE SHES
LA RTON PA'I RTON PA BZHI GSUNGS PA DE LAS LDOG
STE SMRA RIGS PAR THAL, KUN RDZOB TU YOD PAS YOD
PA'I GO CHOD, DON DAM DU MED PAS MED PA'I GO MI
CHOD PA'I PHYIR DANG, RNAM SHES

'KHRUL PA'I NGO BOR YOD PAS YOD PA'I GO CHOD, YE
SHES MA 'KHRUL PA'I NGO BOR MED PAS MED GO MI
CHOD PA'I PHYIR, DE RNAMS KYI NANG NAS, KHA
CIG ,CHOS THAMS CAD YOD PA MA YIN NO,
,ZHES ZER, KHA CIG ,THA SNYAD DU YOD PAR SMRA
ZHING DE LA THA SNYAD DU YOD PAS YOD GO CHOD
DAM, MI CHOD DRIS PA NA, THA

SNYAD DU YOD PAS THA SNYAD DU YOD GO CHOD,
DON DAM DU MED PAS DON DAM DU MED GO CHOD
CES ZER, THA SNYAD DANG DON DAM GANG GIS
KYANG KHYAD PAR DU MA BYAS PAR SPYIR YOD DAM
MED DRIS PA NA BDEN GNYIS GANG RUNG DU MA 'DUS
PA'I CHOS MED PAS DRI BA SKYON CAN YIN NO,
,ZHES LAN 'DEBS PAR BYED DO,
,GNYIS

@52B PA DE DGAG PA LA, RIGS PA DES DBU MA THAL
'GYUR BA'I THUN MONG MA YIN PA'I KHYAD CHOS
BKAG PAR BSTAN PA DANG, 'GOG BYED KYI RIGS PA DE
RIGS PA LTAR SNANG DU BSTAN PA GNYIS, DANG PO LA,
THAL 'GYUR BA'I KHYAD CHOS KYI GTZO BO NGOS

BZUNG BA DANG, DE RIGS PA DES JI LTAR BKAG PA'I
TSUL BSHAD PA GNYIS, DANG PO

THAL 'GYUR BA'I KHYAD CHOS KYI GTZO BO NGOS
BZUNG BA LA, THAL 'GYUR BA RNAMS NI RIGS PA DRUG
CU PA LAS, DGE BA 'DI YIS SKYE BO KUN,
,BSOD NAMS YE SHES TSOGS BSAGS SHING,
,BSOD NAMS YE SHES LAS BYUNG BA'I,
,DAM PA GNYIS NI 'THOB PAR SHOG ,CES GSUNGS PA
LTAR, THEG CHEN GYI RIGS CAN RNAMS

KYIS DON DU GNYER BYA'I MTHAR THUG PA NI CHOS
GZUGS KYI SKU GNYIS ZUNG DU 'JUG PA DE YIN LA, DE
'THOB PA LA LAM DUS SU TSOGS GNYIS ZUNG 'BREL DU
BSOG PA LA RAG LAS, DE YANG GZHI DUS SU LTA BA
GTAN LA 'BEBS PA NA BDEN GNYIS KYI RNAM GZHAG
PHYIN CI MA LOG PAR GTAN LA 'BEBS PA LA RAG LAS
PA YIN TE,

RGYU SO SO BA LAS 'BRAS BU SO SO BA 'BYUNG BA LA
NGES PA MA RNYED NA BSOD NAMS KYI TSOGS BSAGS
PA LAS GZUGS SKU GNYIS 'BYUNG BA LA NGES PA MI
RNYED PAS, GZUGS SKU GNYIS KYI RGYU BSOD NAMS
KYI TSOGS BSOG PA LA GUS PAR MI 'GYUR BA'I PHYIR,
RANG BZHIN GYIS GRUB PA RDUL TZAM YANG MED PA
LA NGES PA MA

RNYED NA YE SHES KYI TSOGS RDZOGS PAR BSOG PAR
'DOD KYANG BSOG PA'I THABS MED PA'I PHYIR, DER

THAL, STONG NYID MA RTOGS NA YE SHES KYI TSOGS
RDZOGS PAR BSOG PA'I THABS MED PA'I PHYIR, DER
THAL, RGYU 'BRAS LA SOGS PA'I BYA BYED KYI RNAM
GZHAG 'THAD LDAN DU 'JOG PA DANG, RANG BZHIN
GYIS GRUB PA RDUL

TZAM YANG MED PA GNYIS 'GAL MED DU 'JOG MI SHES
KYI BAR DU TSOGS GNYIS RDZOGS PAR BSOG PA'I GO
SKABS MED PA'I PHYIR, RANG BZHIN GYIS GRUB PA
RDUL TZAM YANG MED PAR LTA BA'I 'JIG RTEN LAS 'DAS
PA'I LTA BA DE RGYUD LA SKYE BA LA, RGYU SO SO BA
LAS 'BRAS BU SO SO BA MA 'CHOL BA 'BYUNG BAR LTA
BA'I

'JIG RTEN PA'I LTA BA DE SNGON DU 'GRO DGOS TE,
DANG PO DE SKYE BA LA BSOD NAMS KYI TSOGS
RNAMS BSOG DGOS, PHYI MA DE LA BRTEN NAS BSOD
NAMS KYI TSOGS RDZOGS PAR BSOG PA DE 'BYUNG BA
YIN PA'I PHYIR, DER THAL, MDO LAS, 'JIG RTEN PA YI
YANG DAG LTA,
,MI GANG SU LA YOD GYUR PA,
,DE NI BSKAL PA

@53A *,
,STONG RNAMS SU,
,NGAN 'GROR 'GRO BAR MI 'GYUR RO,
,ZHES GSUNGS PA'I PHYIR, LTA BA DANG PO LA 'PHAGS
RGYUD KYI LTA BA DANG, PHYI MA LA SO SO SKYE BO'I

RGYUD KYI LTA BA YIN PAS MA KHYAB STE 'JIG RTEN
KUN RDZOB BDEN PA DANG,
,DAM PA'I DON GYI BDEN PA'O,
,ZHES GSUNGS PA LTAR, BDEN

GNYIS LA BRTEN PA'I DBANG DU BYAS PA'I PHYIR,
DNGOS POR SMRA BA RNAMS NI RGYU SO SO BA LAS
'BRAS BU SO SO BA MA 'CHOL BAR 'BYUNG BAR NGES
NA RGYU 'BRAS BDEN PAR GRUB DGOS, BDEN PAR MA
GRUB NA DE DAG MI 'THAD PAR MTHONG NAS RGYU
'BRAS BDEN PAR GRUB PAR 'DOD, DBU MA RANG RGYUD
PA RNAMS RGYU SO SO BA LAS 'BRAS

BU SO SO BA MA 'CHOL BAR 'BYUNG BAR NGES NA RGYU
'BRAS RANG GI MTSAN NYID KYIS GRUB DGOS, RGYU
'BRAS RANG GI MTSAN NYID KYIS MA GRUB NA, DE
DAG MI 'THAD PAR MTHONG NAS RGYU 'BRAS RANG GI
MTSAN NYID KYIS GRUB PAR 'DOD CING, DE GNYIS KYI
LTA BA DE BOR NAS, JI SRID THAL 'GYUR GYI LTA BA LA
MA ZHUGS KYI BAR DU THAMS

CAD MKHYEN PA LTA ZHOG ,THAR PA TZAM YANG
THOB MI NUS TE, SLOB DPON KLU SGRUB KYI THUN
MONG MA YIN PA'I BDEN GNYIS KYI RNAM GZHAG LAS
PHYI ROL TU GYUR PA RNAMS LA ZHI BA MYANG 'DAS
'THOB PA'I THABS MED PA'I PHYIR, DER THAL, 'JUG PA
LAS, SLOB DPON KLU SGRUB ZHABS KYI LAM LAS NI,
,PHYI ROL GYUR LA ZHI BA'I

THABS MED DE,
,DE DAG KUN RDZOB DE NYID BDEN LAS NYAMS,
,DE LAS NYAMS PAS THAR PA 'GRUB YOD MIN,
,ZHES GSUNGS PA'I PHYIR, ` RANG LUGS LA, GZUGS
SOGS RANG BZHIN GYIS GRUB PA DBU MA'I RIGS PAS
BKAG NAS, RGYU 'BRAS LA SOGS PA'I BYA BYED KYI
RNAM GZHAG 'THAD PA'I RGYU MTSAN GYIS RANG
BZHIN

GYIS MA GRUB, DE RANG BZHIN GYIS MA GRUB PA'I
RGYU MTSAN GYIS, BYA BYED KYI RNAM GZHAG 'THAD
PA YIN TE, GRUB MTHA' 'OG MA RNAMS KYIS RANG
BZHIN GYIS GRUB PA'I RGYU MTSAN GTZO BOR BYED
PA'I [*BYAS NAS] RGYU 'BRAS MI SLU BAR 'DOD, 'DIR
RANG BZHIN GYIS MA GRUB PA'I RGYU MTSAN GTZO
BOR BYAS NAS BYA BYED KYI RNAM GZHAG 'THAD PA

DANG; RANG BZHIN GYIS GRUB PA RDUL TZAM YANG
MED PA GNYIS 'GAL MED DU 'JOG SHES PAR MA ZAD,
PHAN TSUN GROGS BYAS NAS NGES PA DRANGS TE
TSOGS GNYIS MA TSANG BA MED PAR BSAGS NAS 'BRAS
BU SKU GSUM GYI GO 'PHANG MNGON DU BYED PA'I
PHYIR, DE LTA BU'I GZHI LAM 'BRAS GSUM GYI RNAM
GZHAG DE SHIN

@53B TU BSNGAGS PA YIN TE, RTZOD BZLOG LAS, STONG
PA NYID DANG RTEN 'BYUNG DAG ,DBU MA'I LAM DU
DON GCIG PAR,
,GSUNG MCHOOG MTSUNGS PA MED PA YI,

,SANGS RGYAS DE LA PHYAG 'TSAL LO, ZHES GSUNGS
PA'I PHYIR, GNYIS PA JI LTAR BKAG PA'I TSUL BSHAD PA
LA, KHYOD KYI RIGS PA DES THAL 'GYUR BA'I KHYAD
CHOS

KYI GTZO BO BKAG PA YIN TE, THAL 'GYUR BA NI RANG
BZHIN GYIS MA GRUB PA'I RGYU MTSAN GYIS BYA BYED
KYI RNAM GZHAG 'THAD, DE'I RGYU MTSAN GYIS
RANG BZHIN GYIS MA GRUB PAR 'DOD, KHYOD NI
RANG BZHIN GYIS MA GRUB PA'I RGYU MTSAN GYIS
RGYU 'BRAS SOGS YOD PA MA YIN PA DANG DE DAG
YOD PA YIN NA RANG BZHIN GYIS GRUB PAR 'DOD

PA'I PHYIR, GZHAN YANG, DE PHYIR RTEN 'BYUNG RIGS
PA 'DI YIS NI,
,LTA NGAN DRA BA MTHA' DAG GCOD PAR BYED,
,CES LTA NGAN GYI DRA BA GCOD PA LA RTEN 'BYUNG
GI RIGS PA DGOS PAR GSUNGS PA MI 'THAD PAR THAL,
DBU MA'I RIGS PAS RTEN 'BYUNG GI RIGS PA BKAG PA'I
PHYIR, DER THAL, DES CHOS THAMS CAD

BKAG PA'I PHYIR, RTEN 'BREL GYI RTAGS KYI MYU GU
BDEN MED DU SGRUB PA'I KHYAB PA 'GAL KHYAB TU
SONG BAR THAL, RTEN 'BREL YIN NA, BDEN MED MA
YIN DGOS PA'I PHYIR, DER THAL, DE YIN NA LTOS GRUB
MA YIN DGOS PA'I PHYIR, DER THAL, DE YIN NA YOD PA
MA YIN DGOS PA'I PHYIR, GZHAN YANG, DBU MA PAS,
DNGOS

PO BDEN MED DU KHAS BLANGS PA LA DNGOS SMRA
BA RNAMS KYIS, GAL TE 'DI DAG KUN STONG NA,
, 'BYUNG BA MED CING 'JIG PA MED,
, 'PHAGS PA'I BDEN PA BZHI PO RNAMS,
, KHYOD LA MED PAR THAL BAR 'GYUR,
, ZHES 'BYUNG 'JIG DANG BDEN BZHI'I 'DOR LEN SOGS MI
'THAD PAR RTZOD PA LA, KHYAB PA 'GAL BA'I LAN BYED
MI

RIGS PAR THAL, KHYED LTAR NA, 'DOD LAN DON
MTHUN ZHIG THEBS PA'I PHYIR, 'DOD NA, MI 'THAD DE,
GAL TE 'DI KUN MI STONG NA,
, 'BYUNG BA MED CING 'JIG PA MED,
, 'PHAGS PA'I BDEN PA BZHI PO RNAMS,
, KHYOD LA MED PAR THAL BAR 'GYUR,
, ZHES KHYAB PA 'GAL BA'I LAN MDZAD PA'I PHYIR,
GZUGS SOGS RANG BZHIN

GYIS MA GRUB PAR 'DOD PA'I LUGS LA 'BYUNG 'JIG
DANG, BDEN BZHI'I 'DOR LEN DANG, SKYABS YUL DKON
MCHOG GSUM LA SOGS PA RUNG ZHING RUNG BA'I
DON YANG DE DAG YOD PA LA BYED PA YIN TE, RTZA
SHES LAS, GANG LA STONG PA NYID RUNG BA,
, DE LA THAMS CAD RUNG BA YIN,
, GANG LA STONG NYID MI RUNG BA,
, DE LA THAMS

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, CAD RUNG MI 'GYUR,

,ZHES PA DANG, DE'I 'GREL PA TSIG GSAL LAS, GANG LA
DNGOS PO THAMS CAD RANG BZHIN GYIS STONG PA
NYID 'DI RUNG BA DE LA, JI SKAD DU SMRAS PA DE DAG
THAMS CAD RUNG BAR 'GYUR RO,
,JI LTAR ZHE NA, GANG GI PHYIR KHO BO CAG NI RTEN
CING 'BREL PAR 'BYUNG BA LA STONG

PA NYID CES SMRA STE, DE'I PHYIR GANG LA STONG PA
NYID 'DI RUNG BA DE LA RTEN CING 'BREL PAR 'BYUNG
BA RUNG LA, GANG LA RTEN CING 'BREL BAR 'BYUNG
BA RUNG BA DE LA 'PHAGS PA'I BDEN PA BZHI RNAMS
RIGS PAR 'GYUR RO,
,ZHES GSUNGS PA'I PHYIR, GZHAN YANG, TSIG GSAL
LAS, KHO BO CAG LA 'BYUNG 'JIG

SOGS MI 'THAD PA'I SKYON MED PAR MA ZAD BDEN PA
BZHI LA SOGS PA 'THAD PA YIN NO,
,ZHES GSUNGS PA'I PHYIR DANG, 'JUG PA LAS KYANG,
DNGOS PO STONG PA GZUGS BRNYAN LA SOGS PA,
,TSOGS LA LTOS RNAMS MA GRAGS PA YANG MIN,
,ZHES GSUNGS PA'I PHYIR, GNYIS PA DE 'GOG BYED KYI
RIGS

PA LTAR SNANG DU BSTAN PA LA LNGA LAS, DANG PO
GZUGS SOGS KYI CHOS RNAMS DBU MA'I RIGS PAS
DPYAD BZOD MI BZOD BRTAGS NAS 'GOG PA DE RIGS
PA LTAR SNANG YIN TE, CHOS DE DON DAM DPYOD
BYED KYI TSAD MAS DPYAD MI BZOD NA, CHOS DE DON

DAM DPYOD BYED KYI TSAD MAS BKAG MI DGOS PA'I
PHYIR, DER

THAL; CHOS DE DON DAM DPYOD BYED KYI TSAD MAS
MA RNYED NA, CHOS DE DON DAM DPYOD BYED KYI
TSAD MAS MED PAR RNYED MI DGOS PA'I PHYIR, DER
THAL, CHOS DE TSAD MA DES MA RNYED NA, TSAD MA
DES CHOS DE MED PAR RNYED MI DGOS PA'I PHYIR, MA
GRUB NA SGRA CHOS CAN, MIG SHES TSAD MAS KHYOD
MED PAR RNYED PAR

THAL; KHYED MIG SHES TSAD MAS MA RNYED PA'I
PHYIR, DER THAL, KHYOD MIG SHES TSAD MA'I GZUNG
BYA MA YIN PA'I PHYIR, 'DOD NA, SGRA CHOS CAN, MED
PAR THAL, MIG SHES TSAD MAS MED PAR RTOGS PA'I
PHYIR, 'DOD NA, MI 'THAD DE, SGRA MNGON SUM DU
THOS PA DANG 'GAL ZHING, KHYOD KYIS MED PA

THAMS CAD CHAD MTHAR KHAS BLANGS PA DANG
YANG 'GAL BA'I PHYIR, DES NA DON DAM DPYOD BYED
KYI RIGS PAS DPYAD MTSAMS DANG, DPYAD PA'I TSE
NA RNYED MI RNYED SOGS KYI KHYAD PAR JI LTA BU
YIN ZHE NA, DE'I TSUL YANG YOD DE, BUM SNAM SOGS
DANG LHAS BYIN MCHOD SBYIN SOGS CHOS DANG
GANG ZAG GI THA SNYAD

@54B SNA TSOGS PA BYAS PA 'DI RNAMS LA, MING GI
THA SNYAD BTAGS PA TZAM GYIS MA TSIM PAR BTAGS
DON RANG GI CHA SHAS RNAMS DANG NGO BO GCIG

DANG NGO BO THA DAD GANG DU GRUB MA GRUB
BTZAL BA NA DE DAG GI GNAS LUGS 'TSOL BA LA
ZHUGS PA YIN ZHING, DE'I TSE NA RANG GI YAN LAG
RNAMS DANG NGO BO GCIG DANG THA

DAD GANG RUNG DU RNYED RGYU MED DE, DE'I TSE
NA RNYED RGYU ZHIG YOD NA RNYED DON BDEN
GRUB DANG, 'TSOL BYED KYI RIGS PA DE RIGS PA LTAR
SNANG DANG, DE LA BR TEN PA'I RTOG PA DE YANG
LOG SHES SU 'GYUR BA'I PHYIR, GAL TE RIGS PA YANG
DAG GCIG DU BRAL DANG, MTHA' BDUN GYI RIGS PAS
CHOS DANG GANG ZAG DE

DAG RANG GI CHA SHAS DANG NGO BO GCIG DANG
NGO BO THA DAD GANG RUNG DU MA RNYED PAS
CHOS DANG GANG ZAG DE DAG RANG NYID KYIS
MTHAR THUG DPYOD PA'I RIGS SHES TSAD MAS MA
RNYED PA'I DON MA YIN PA DANG, DE'I TSE NA DE DAG
RANG BZHIN MED PA YIN GYI MED PA MA YIN PA DANG,
DE'I TSE NA RANG GI CHA SHAS RNAMS DANG NGO BO
GCIG

DANG THA DAD GANG RUNG DU MA GRUB PA RNYED
PA NA, CHOS DANG GANG ZAG DE DAG GI GNAS LUGS
RNYED PAR 'GYUR BA YIN TE, DE'I TSE NA DE DAG BDEN
PAR MED PA RNYED PAR 'GYUR BA GANG ZHIG ,DE DAG
BDEN PAR MED PA DE DAG GI GNAS LUGS YIN PA'I
PHYIR, GNYIS PA GZUGS SOGS RNAMS LA YOD MED
SOGS MU

BZHIR BRTAGS NAS 'GOG PA DE YANG RIGS PA LTAR
SNANG YIN TE, YOD PA MA YIN PAR KHAS BLANGS PAS
MED PAR KHAS BLANGS PAR SONG, MED PA MA YIN
PAR KHAS BLANGS PAS YOD PAR KHAS BLANGS PAR
SONG, GNYIS KA MA YIN PAR KHAS BLANGS NAS SLAR
YANG GNYIS KA MA YIN PA MA YIN PAR KHAS BLANGS
PAS,

GNYIS KAR KHAS BLANGS PAR SONG BA'I PHYIR, KHO
NA RE, RANG RGYUD PA MAN CHAD KYI LUGS LA DGAG
PA GNYIS RNAL MAR GO BA YOD KYANG LUGS 'DIR
DGAG PA GNYIS RNAL MAR GO BA MED DO,
,ZER NA, SHES BYA CHOS CAN, PHAN TSUN SPANG 'GAL
GYI DNGOS 'GAL MED PAR THAL, YOD PA RNAM PAR
BCAD PAS MED PAR GO MI

NUS; MED PA RNAM PAR BCAD PAS YOD PAR GO MI NUS
PA'I PHYIR, DANG PO MA GRUB NA, DGAG PA GNYIS
RNAL MAR GO BA YOD PAR THAL, MA GRUB PA DE'I
PHYIR, [*RTZA BAR] 'DOD NA, DNGOS SMRA BAS, DNGOS
PO BDEN GRUB KHAS BLANGS PA LA, KHAS BLANGS
NANG 'GAL STON PA'I SGO NAS 'GOG MI RIGS PAR THAL,
'DOD PA'I PHYIR,

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, 'DOD NA, DE LTAR 'GOG RIGS PAR THAL, 'GAL BA LA
DMIGS PA'I GTAN TSIGS KYI SGO NAS 'GOG RIGS PA'I
PHYIR, GZHAN YANG, DNGOS SMRA BAS DNGOS PO

BDEN GRUB TU DAM BCAS PA'I DAM BCA' DANG DBU
MA PAS BDEN MED DU DAM BCAS PA'I DAM BCA' GNYIS
PO DE LA,

DAM BCA' YANG DAG YIN MIN GYI KHYAD PAR MED
PAR THAL, DE DAG GANG GI YANG BZHED DON LA
TSAD MAS GNOD PA YANG MI SRID, GRUB PA YANG MI
SRID PA'I PHYIR, PHAN TSUN SPANGS 'GAL GYI DNGOS
'GAL YOD PAR THAL, MA GRUB PA DE'I PHYIR, PHYI MA
LTAR NA MI 'THAD DE, KHYOD KYI TSAD MAS GRUB PA'I
DON CUNG ZAD TZAM

YANG MED PAR KHAS BLANGS PA DANG 'GAL BA'I
PHYIR, RTZA BAR 'DOD NA, DE GNYIS KYI GRUB MTHA'
LA BZANG NGAN GYI KHYAD PAR MED PAR THAL,
KHYOD LTAR NA YOD PA MED PA DANG DNGOS 'GAL
MA YIN PA'I PHYIR, DER THAL, CHOS THAMS CAD YOD
MED GANG RUNG MA YIN PA'I PHUNG GSUM PA YIN
PA'I PHYIR, GZHAN YANG, CHOS

GANG LA YANG 'DI YIN DANG 'DI MA YIN GANG DU
YANG BZUNG MI RUNG BAR THAL, YOD MED SOGS
GANG DU YANG 'DZIN MI RIGS PA'I PHYIR, 'DOD NA,
CHOS THAMS CAD SPROS BRAL YIN PA DANG, YOD MED
SOGS BZHI PO GANG RUNG MA YIN ZHES 'DZIN MI RIGS
PAR THAL, 'DOD PA'I PHYIR, GZHAN YANG, CHOS GANG

LA YANG 'DI YIN DANG 'DI MIN GYI NGES PA 'DREN MI
NUS PAR THE TSOM ZA BA 'BA' ZHIG SNYING POR BYED

RIGS PAR THAL, CHOS THAMS CAD MYU GU YOD MED
GANG RUNG MA YIN PA'I PHUNG GSUM PA GANG
ZHIG , DE LTAR YIN NA, CHOS THAMS CAD MYU GU YIN
MIN DANG MYU GU SKYE MI SKYE DANG DNGOS PO
DANG DNGOS MED GANG

RUNG MA YIN PA'I PHUNG GSUM PAR KHAS BLANGS
DGOS PAR MTSUNGS PA'I PHYIR, KHYOD LTAR NA LUNG
LAS BSTAN MA BSTAN YANG MTSUNGS TE, YOD DANG
MED PA 'DI YANG MTHA' GCIG STE,
,ZHEGSUNGS PA LTAR DU, GTZANG DANG MI GTZANG
'DI YANG MTHA' NYID YIN,
,ZHEGSUNGS PA'I PHYIR, GZHAN YANG, THAL

'GYUR BA'I LUGS LA, SHES BYA LA BDEN PA GNYIS SU
GRANGS NGES 'BYED PA YANG MI 'THAD PAR THAL,
PHUNG GSUM SPANGS PA'I 'GAL BA MI SRID PA'I PHYIR,
RANG BZHIN MED PA DE YANG RIGS PAS 'GOG PA
DANG, RANG BZHIN MED PAR YANG 'DZIN MI RIGS PAR
THAL, CHOS THAMS CAD DBU MA'I RIGS PAS BKAG

@55B PA'I PHYIR DANG, RANG BZHIN MED PAR BZUNG
NA CHAD MTHAR LHUNG BA YIN PA'I PHYIR, 'DOD NA,
MI 'THAD DE, SHES RAB SNYING PO LAS, PHUNG PO
LNGA PO DE DAG KYANG RANG BZHIN GYIS STONG PA
RNAM PAR YANG DAG PAR RJES SU LTA'O,
,ZHEGSUNGS PA DANG, SDUD PA LAS, CHOS RNAMS RANG
BZHIN MED PAR YONGS SU SHES GYUR PA,
, 'DI NI SHES

RAB PHA ROL PHYIN MCHOOG SPYOD PA YIN,
,ZHES GSUNGS PA'I PHYIR, GZHAN YANG, DGAG PA
GNYIS RNAL MAR GO BAR THAL, CHOS RNAMS RANG
BZHIN GYIS MED PA MA YIN NA, RANG BZHIN GYIS
GRUB DGOS PA'I PHYIR, DER THAL, RTZOD BZLOG LAS,
RANG BZHIN MED PA NYID BZLOG NA,
,RANG BZHIN NYID DU RAB GRUB 'GYUR,

,

ZHES DANG, RANG 'GREL LAS, GAL TE TSIG RANG
BZHIN MED PA NYID KYIS DNGOS PO RNAMS KYI RANG
BZHIN MED PA NYID 'GOG PAR BYED NA NI, RANG
BZHIN MED PA NYID BKAG PA NYID KYI PHYIR, DNGOS
PO RNAMS RANG BZHIN DANG BCAS PAR 'GYUR LA,
RANG BZHIN DANG BCAS PA'I PHYIR STONG BA MA YIN
PAR 'GYUR RO,
,ZHES GSUNGS

PA'I PHYIR, KHO NA RE, CHOS THAMS CAD YOD PA MA
YIN PAR THAL, STONG NYID YOD PA MA YIN PA'I PHYIR,
DER THAL, RIN CHEN PHRENG BA LAS, BDAG DANG
BDAG MED LTA BA DAG ,DE PHYIR THUB PA CHEN POS
BZLOG ,CES DANG, BZHI BRGYA PA LAS, STONG MIN
MED PAR STONG PA NI,
,GANG LAS 'BYUNG BA NYID DU 'GYUR,

,

ZHES DANG, RTZA SHES LAS, MI STONG CUNG ZAD YOD
MIN NA,
,STONG PA'ANG YOD PA GA LA 'GYUR,
,ZHES GSUNGS PA'I PHYIR ZER NA, SKYON MED DE, DE'I
DON, RANG BZHIN GYIS GRUB PAS MI STONG BA'I CHOS
RDUL TZAM YANG MED PAS, RANG BZHIN GYIS GRUB
PAS STONG BA'I STONG NYID DE YANG RANG BZHIN
GYIS MED DO,
,ZHES STONG NYID

BDEN GRUB 'GOG PA'I DON YIN PA'I PHYIR, KHYOD
LTAR NA KHYAB PA 'GAL KHYAB TU SONG BA YIN TE,
RANG BZHIN GYIS GRUB PAS STONG PA'I CHOS RDUL
TZAM YANG MED PAS, RANG BZHIN GYIS GRUB PAS
STONG BA'I STONG NYID YOD PA MA YIN, ZHES SMRA
BA YIN PA'I PHYIR, DER THAL, DPER NA, DGAG BYA RI
BONG RVA MED PAS, RI BONG

GI RVA MED KYANG YOD PA MA YIN NO,
,ZHES SMRA BA LTA BU YIN PA'I PHYIR, DES NA YOD MIN
ZHES SOGS KYI MDO'I YOD PA SOGS BZHI PO DE RANG
BZHIN GYIS MED CES PA'I DON YIN PA'I PHYIR, SNGAR
BSHAD PA'I LOG RTOG DE DAG 'BYUNG BA NI, RTZA
SHES LAS, YOD CES BYA BA RTAG PAR LTA,
,ZHES SOGS KYI LUNG DON CUNG ZAD KYANG MA

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,GO BAR YOD PA DANG, RANG BZHIN YOD PA DANG,
MED PA DANG, RANG BZHIN MED PA'I KHYAD PAR MA

PHYED PA'I SKYON YIN PAS, DE BSHAD NA, 'JIG RTEN
NA YANG GANG DU LHUNG NA LHUNG BA PO'I SKYES
BU PHUNG BAR 'GYUR BA'I GNAS SHIG LA MTHA' ZHES
GSUNGS PA DE BZHIN DU, 'DIR YANG GANG

DU BZUNG NA 'DZIN PA PO'I SKYES BU LTA NGAN GYI G-
YANG SAR LHUNG NAS, PHUNG BAR 'GYUR BA'I GNAS
SHIG LA MTHA' ZHES GSUNGS PA YIN LA, MTHAR 'DZIN
DE LA YANG GNYIS YOD PA'I RTAG PA'I MTHAR 'DZIN
GYI KHYAD PAR YOD DE, PHYI ROL PA KHA CIG GIS,
BDAG RTAG PA DANG, SPYI GTZO BO DANG, DBANG
PHYUG RTAG PA SOGS

YOD PAR 'DZIN PA'I SEMS BYUNG DANG, BYE BRAG TU
SMRA BAS, NAM MKHA' RTAG RDZAS DANG, DNGOS
SMRA BA RNAMS KYIS DNGOS PO RANG BZHIN GYIS
YOD PAR 'DZIN PA'I SEMS BYUNG RNAMS RTAG PA'I
MTHAR 'DZIN DANG, DE'I ZHEN YUL DU GRUB PA ZHIG
BYUNG NA, RTAG MTHA' YIN PA'I PHYIR, DNGOS PO
RANG BZHIN GYIS GRUB PAR

'DZIN PA'I BLO LA RTAG 'DZIN GYI 'DZIN STANGS
DNGOS SU MED KYANG, DE RTAG PA'I MTHAR 'DZIN DU
'GYUR BA'I TSUL YOD DE, DNGOS PO RANG BZHIN GYIS
GRUB NA DNGOS PO'I YOD PA DE DNGOS PO'I RANG
BZHIN YIN DGOS, DE YIN NA, RANG GI RANG BZHIN
SPANGS PA'I CHOS MI SRID PAS DE DNGOS PO'I DUS
THAMS CAD DU MA 'KHRUL DGOS,

DE MA 'KHRUL NA DUS RTAG TU YOD DGOS, DUS RTAG
TU YOD NA RTAG PA YIN DGOS PA'I PHYIR, DER THAL,
RTZA SHES LAS, GANG ZHIG RANG BZHIN GYIS YOD PA,
,DE NI MED PA MIN PAS RTAG ,CES GSUNGS PA'I PHYIR,
CHAD PA'I MTHAR 'DZIN GYI KHYAD PAR YOD DE, PHYI
ROL PA KHA CIG THAR PA DANG THAMS CAD MKHYEN
PA MED

PA DANG, DNGOS PO RNAMS LA RGYU MED PA DANG,
SKYE BA SNGA PHYI MED PAR 'DZIN PA'I SEMS BYUNG
DANG, NANG SDE KHA CIG ,SRID PA BAR DO MED PA
DANG, DNGOS PO SMRA BA RNAMS KYIS RANG NGOS
NAS GRUB PA'I DNGOS PO RANG GRUB DUS KYI SKAD
CIG GNYIS PA'I DUS SU ZHIG PAR 'DZIN PA'I SEMS
BYUNG RNAMS CHAD PA'I MTHAR 'DZIN DANG, DE'I

ZHEN YUL RNAMS CHAD MTHA' YIN PA'I PHYIR, RANG
BZHIN GYIS GRUB PA'I DNGOS PO RANG GRUB DUS KYI
SKAD CIG GNYIS PAR ZHIG PAR 'DZIN PA'I BLO DE LA,
DNGOS PO MED PAR 'DZIN PA'I 'DZIN STANGS DNGOS
SU MED KYANG, CHAD PA'I MTHAR 'DZIN DU 'GYUR
TSUL YOD DE, GONG DU BSHAD PA LTAR DNGOS PO
RANG BZHIN GYIS GRUB

@56B NA DNGOS PO'I YOD PA DE DNGOS PO'I RANG
BZHIN YIN DGOS, DE YIN NA, DE DNGOS PO'I GNAS
LUGS DANG, RTAG PA YIN DGOS, GNAS LUGS DANG
RTAG PA RANG GRUB DUS KYI SKAD CIG GNYIS PA'I DUS
SU ZHIG NA DE DAG LA SKUR 'DEBS YIN PA'I PHYIR,

DANG PO DER THAL, SNGON BYUNG DE [*DA] LTAR
MED CES PA,
,DES NA CHAD PAR THAL

BAR 'GYUR,
,ZHES GSUNGS PA'I PHYIR, DE LTAR YIN GYI YOD PAR
BZUNG NA RTAG PA'I MTHAR 'DZIN, MED PAR BZUNG
NA CHAD PA'I MTHAR 'DZIN DU 'GYUR BA MA YIN TE,
BUM PA YOD PA DANG, NAM MKHA' RTAG PAR BZUNG
NA RTAG MTHA' DANG, SANGS RGYAS 'PHAGS PA'I
RGYUD LA SGRIB PA MED PA DANG, RI BONG GI RVA
MED PAR

BZUNG NA CHAD PA'I MTHAR LHUNG BAR 'DOD PA HA
CANG THAL BA'I PHYIR, DER THAL, GANG ZHIG RANG
BZHIN GYIS YOD PA,
,ZHES SOGS KYI 'GREL PA TSIG GSAL LAS, GANG ZHIG
RANG BZHIN GYIS YOD PAR BRJOD PA DE NI RANG
BZHIN LDOG PA MED PAS NAM YANG MED PA MA YIN
TE, DE LTAR NA, RANG BZHIN YOD PA NYID DU KHAS
BLANGS PAS

RTAG PAR LTA BAR 'GYUR LA, SNGON GNAS PA'I GNAS
SKABS SU DNGOS PO'I RANG BZHIN KHAS BLANGS NAS
DA LTA PHYIS DE ZHIG PAS MED DO,
,ZHES KHAS BLANGS PAS CHAD PAR LTA BAR THAL BAR
'GYUR RO,

,ZHES GSUNGS PA'I PHYIR, YOD CES BYA BA RTAG PAR
'DZIN, ZHES PA'I DON YANG YOD TZAM LA BYED PA MA
YIN GYI RANG BZHIN GYIS YOD PA, ZHES

SOGS GZHUNG GONG MA'I RGYU MTSAN 'CHAD BYED
KYI GZHUNG YIN PA'I PHYIR, DES NA LAS DANG BYED
PA PO DANG 'BRAS BU LA SOGS PA RANG BZHIN GYIS
MED KYANG, YOD PA YIN TE, TSIG GSAL LAS, KHO BO
CAG NI LAS DANG, BYED PA PO DANG, 'BRAS BU LA
SOGS PA MED DO ZHES SMRA BA YANG MA YIN TE, 'O
NA CI ZHE NA, 'DI DAG RANG

BZHIN MED DO ZHES RNAM PAR 'JOG PA YIN,
,CI STE RANG BZHIN MED PA RNAMS LA BYA BA BYED
PA MI 'THAD PA'I PHYIR NYES PA SO NA 'DUG PA NYID
DO SNYAM NA, DE YANG YOD PA MA YIN TE, RANG
BZHIN DANG BCAS PA RNAMS KHO NA LA BYA BA MA
MTHONG BA'I PHYIR DANG, RANG BZHIN MED PA
RNAMS KHO NA LA BYA BA MTHONG BA'I PHYIR, ZHES
GSUNGS

PA'I PHYIR, GZHAN YANG, CHOS THAMS CAD YOD PA
MA YIN PAR 'DOD PA DE MI 'THAD PAR THAL, DE LTAR
'DOD PA DE DNGOS PO SMRA BA RNAMS KYIS DNGOS
PO BDEN PAR MA GRUB NA, DE DAG GTAN NAS MED PA
BONG BU'I RVA DANG 'DRA BAR KHAS BLANGS PA
DANG MTSUNGS PA'I PHYIR, DER THAL, BZHI BRGYA
PA'I 'GREL PA LAS, DNGOS

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,POR SMRA BA'I LTA BA NI, JI SRID DU DNGOS PO DE'I
YOD PA NYID YIN PA DE SRID DU RANG GI NGO BO
YANG YIN PA NYID LA, GANG GI TSE RANG GI NGO BO
DANG BRAL BA DE'I TSE DE LA DNGOS PO DE RNAM PA
THAMS CAD DU MED PA'I PHYIR, BONG BU'I RVA DANG
'DRA BAS GNYIS SU SMRA BA LAS MA 'DAS PA'I PHYIR,
'DI'I

MNGON PAR 'DOD PA THAMS CAD 'GRIG DKA' BAR
'GYUR RO,

,ZHES GSUNGS PA'I PHYIR, GZHAN YANG, SKYE BA
SNGA PHYI LA SOGS PA RANG BZHIN MED KYANG YOD
PAR KHAS LEN RIGS TE, DBU MA PAS, DE DAG BDEN
MED DU KHAS BLANGS PA LA, DNGOS SMRA BAS, PHYI
ROL MED PA BA DANG MTSUNGS PAR RTZOD PA'I LAN

DU, PHYI ROL MED PA BA LA KHAS LEN YOD PAS SKYON
CHAGS, KHO BO CAG LA KHAS LEN MED PAS MI
MTSUNGS PA'I LAN YANG MA MDZAD, PHYI ROL MED
PA BAS MED PAR KHAS BLANGS, KHO BO CAG GIS YOD
PA MA YIN PAR KHAS BLANGS PAS MI MTSUNGS ZHES
LAN MA MDZAD PAR DBU MA PAS, SKYE BA SNGA PHYI
SOGS

RTEN 'BREL YIN PAS RANG BZHIN GYIS MED KYANG
YOD PAR KHAS BLANGS, PHYI ROL MED PA BAS MNGON
SUM DU MA MTHONG BAS MED PAR KHAS BLANGS PAS
MI MTSUNGS PA'I LAN MDZAD PA'I PHYIR, DES NA THA

SNYAD DU YOD NA YOD DGOS TE, TSIG GSAL LAS, GAL
TE DE LTA NA YANG DE DAG GIS DNGOS PO'I RANG GI
NGO BO

YOD PA MIN PA NYID LA MED PA NYID DU RTOGS PA'I
PHYIR, RE ZHIG LTA BA 'DI'I SGO NAS MTSUNGS PA YOD
DO ZHE NA, MED DE, DBU MA PA DE DAG GIS KUN
RDZOB TU YOD PAR KHAS BLANGS PA'I PHYIR LA, DE
DAG GIS KHAS MA BLANGS PA'I PHYIR MI MTSUNGS PA
NYID DO,
,ZHES GSUNGS PA'I PHYIR, DE LTAR MA YIN NA, BCOM
LDAN

'DAS KYIS STONG NYID STON MI RIGS PA DANG,
DGONGS 'GREL MKHAN PO RNAMS KYIS KYANG DE
GTAN LA 'BEBS MI RIGS PAR THAL, SGOM PA'I TSE NA
RANG BZHIN MED PAR 'DZIN MI RIGS NA, THOS BSAM
GYIS GTAN LA 'BEBS PA'I TSE, RANG BZHIN GYIS MA
GRUB PAR GTAN LA 'BEBS MI RIGS PA MTSUNGS PA'I
PHYIR, BDAG

YOD MED GANG DU YANG MA BZUNG BAS GNAS LUGS
KYI DON SGOM PAR MI 'GYUR TE, SPYIR BLO LA CHOS
DANG GANG ZAG GI BDAG YOD PAR 'DZIN PA DANG,
MED PAR 'DZIN PA DANG, DE GANG DU YANG MI 'DZIN
PA'I MU GSUM YOD PAS, DANG PO 'KHOR BA'I RTZA BA
DANG, DE'I GNYEN POR BLO GNYIS PA DE SGOM DGOS
PA'I PHYIR, SGOM

@57B PA'I TSUL YANG YOD DE, BDEN 'DZIN LHAN SKYES
KYI ZHEN YUL LA RIGS PA YANG DAG GIS GNOD BYED
BSTAN NAS DE'I ZHEN YUL MED PAR NGES SHES
DRANGS NAS SGOM DGOS PA YIN PA'I PHYIR, DPER NA,
CHOM RKUN GYIS 'JIGS PA 'BYUNG BA NA CHOM RKUN
MED PA'I RGYU MTSAN YID CHES PA LA BR TEN NAS DE'I
'JIGS PA

SPONG NUS KYI, CHOM RKUN YOD MED GANG DU
YANG MA BZUNG BAS DE'I 'JIGS PA SPONG MI NUS PA
LTA BU YIN PA'I PHYIR, DER THAL, RNAM 'GREL LAS,
NGES PA DANG NI SGRO 'DOGS YID,
,CES SOGS DANG, 'DI YUL SUN PHYUNG MED PAR NI,
,DE SPONG BA NI NUS MA YIN,
,ZHES GSUNGS PA'I PHYIR DANG, 'JUG PA LAS KYANG

NYON MONGS SKYON RNAMS MA LUS 'JIG TSOGS LA,
,LTA LAS BYUNG BAR BLO YIS MTHONG 'GYUR ZHING,
,ZHES GSUNGS PA'I PHYIR, GZHAN YANG, BDAG YOD
MED GANG DU YANG MA BZUNG BAS GNAS LUGS KYI
DON SGOM PA MA YIN TE, DE 'DRA'I BLO DE GRUB
MTHAS BLO MA BSGYUR BA'I BYA RI DVAGS SOGS DANG,
'DU SHES MED PA'I

SNYOM 'JUG LA GNAS PA'I GANG ZAG GI RGYUD LA
YOD PA GANG ZHIG ,DE RNAMS GNAS LUGS SGOM PA
MA YIN PA'I PHYIR, RTAGS DANG PO DER THAL, DE DAG
GI RGYUD GYI BLO YIN NA, BDEN 'DZIN DANG DE'I
GNYEN PO GANG RUNG YIN PAS MA KHYAB PA'I PHYIR,

GSUM PA GZUGS SOGS KYI CHOS RNAMS TSAD MAS GRUB MA GRUB

BRTAGS NAS 'GOG PA DE YANG LTAR SNANG YIN TE, GZUGS SOGS KYI CHOS RNAMS TSAD MAS GRUB PA'I SGO NAS KHAS LEN, DE YANG GZUGS SOGS KUN RDZOB PA'I CHOS RNAMS THA SNYAD DPYOD BYED KYI TSAD MAS GRUB PA'I SGO NAS YOD PAR KHAS LEN, DON DAM BDEN PA RNAMS MTHAR THUG DPYOD BYED KYI TSAD MAS GRUB

PA'I SGO NAS YOD PAR KHAS LEN PA'I PHYIR, KHYOD LTAR NA 'GAL KHYAB YIN TE, MIG SHES DANG NYAN SHES SOGS GZUGS SGRA SOGS LA TSAD MA YIN NA, 'PHAGS LAM BSKYED PA DON MED DU 'GYUR ZHES SMRA BAS THA SNYAD DPYOD BYED KYI TSAD MA THA SNYAD KYI DON LA TSAD MA YIN NA, MTHAR THUG DPYOD BYED KYI TSAD MA MTHAR

THUG GI DON LA TSAD MA YIN PA DON MED DU 'GYUR ZHES SMRA DGOS PA'I PHYIR, DES NA, MIG DANG RNA BA SNA YANG TSAD MA MIN, ,ZHES SOGS KYI DON YANG YOD DE, MIG SHES SOGS DE KHO NA NYID LA TSAD MA YIN NA, SEMS CAN RNAMS KYIS THOG MA MED PA NAS DE KHO NA NYID MNGON SUM DU RTOGS DGOS PAS DE MNGON SUM DU RTOGS

@58A *,

,PA'I PHYIR DU 'PHAGS LAM BSKYED PA DON MED DU
'GYUR RO ZHES BSTAN PA'I PHYIR, DER THAL, GAL TE
'JIG RTEN TSAD MA YIN NA NI,
,ZHES SOGS KYIS MDO DE DAG GI DON BSDUS TE GTAN
LA PHAB PA'I PHYIR, BZHI PA DNGOS PO'I SKYE BA LA,
BDAG SKYE SOGS BZHI PO GANG RUNG LAS SKYE BA

KHA TSON CHOD DAM MI CHOD BRTAGS NAS 'GOG PA
DE YANG BRTAGS PA LTAR SNANG YIN TE, DNGOS
SMRA BA DANG, THAL 'GYUR BA GNYIS KYIS DNGOS
PO'I SKYE BA KHAS LEN PA TZAM DU MTSUNGS KYANG,
DE LA BDAG SKYE SOGS BZHIR BRTAGS NAS 'GOG NUS
MI NUS MI MTSUNGS PA'I PHYIR, DER THAL, DNGOS
POR SMRA BAS,

DNGOS PO'I SKYE BA THA SNYAD BRTAGS PA'I BTAGS
DON BTZAL BA'I TSE NA, RNYED PA'I SKYE BAR KHAS
BLANGS PAS BZHIR BRTAGS PA'I SGO NAS 'GOG NUS,
THAL 'GYUR BAS MA BRTAGS MA DPYAD PAR SKYE BA
TZAM KHAS BLANGS PA LA, DE LA BTAGS DON BTZAL
BA'I TSE NA RNYED PA 'GOG PA'I RIGS PAS MI GNOD PA'I
PHYIR,

RTAGS DANG PO DER THAL, DES DNGOS PO'I SKYE BA
BDEN PAR SKYE BA KHAS BLANGS PA'I PHYIR, DE NYID
SKABS SU RIGS PA GANG ZHIG GI ,ZHES SOGS KYIS
DNGOS PO'I SKYE BA BKAG PA MA YIN TE, DE KHO NA
NYID LA DPYOD PA'I SKABS SU, MTHA' BZHI GANG

RUNG LAS SKYE BA 'GOG BYED KYI RIGS PAS THA SNYAD
TZAM DU YANG

MTHA' BZHI LAS SKYE BA KHEGS PAS DNGOS PO RANG
BZHIN GYIS SKYE BA BKAG PA'I PHYIR, MA DROS PAS
ZHUS PA'I MDO LAS, DNGOS PO'I SKYE BA RANG BZHIN
MED PAR BSTAN PA'I PHYIR, DER THAL, DE LA SKYE BA'I
RANG BZHIN YOD MA YIN,
,ZHES PA DANG, LANG KAR GSHEGS PA LAS KYANG,
BLO GROS CHEN PO RANG BZHIN

GYIS MA SKYES PA LA DGONGS NAS NGAS CHOS THAMS
CAD MA SKYES PA'O,
,ZHES SOGS KYIS LUGS 'DIR NI YOD PA DANG RANG
BZHIN GYIS YOD PA DANG, MED PA DANG RANG BZHIN
GYIS MED PA'I KHYAD PAR SHIN TU CHE BA YIN TE, RIGS
PA DRUG CU PA LAS, BR TEN NAS SKYES PA MA SKYES PA,
,DE NYID MKHYEN PA'I MCHOG GIS

GSUNGS, ZHES DANG, DE'I 'GREL PAR, GAL TE BR TEN
NAS SKYES PA GANG YIN PA DE NI SKYES PA KHO NA
MA YIN NAM, DE JI LTAR MA SKYES PA'I SGRAS BRJOD
PAR BYA BAR 'GYUR RO,
,CI STE MA SKYES SO ZHES BRJOD NA 'ON TE BR TEN NAS
SKYES SO ZHES BRJOD PAR MI BYA'O,
,DE'I PHYIR, PHAN TSUN 'GAL BA NYID KYI PHYIR 'DI MI

@58B RIGS SO ZHE NA, KYE MA KYE HUD RNA BA DANG,

,SNYING MED PAS KYANG BRGAL BAR 'GYUR BA 'DI NI
KHO BO CAG LA DKA' BA ZHIG BAB PO,
,GANG GI TSE KHO BO CAG GIS GANG BR TEN NAS SKYE
BA DE GZUGS BRNYAN BZHIN DU RANG BZHIN GYIS
MA SKYES SO ZHES SMRAS PA DE'I TSE RGOL BA'I GO
SKABS GA LA YOD, CES GSUNGS PA'I PHYIR, SNGA MA
[*LNGA PA]

CHOS RNAMS 'JAL BA LA, THA SNYAD DPYOD BYED KYI
TSAD MA DANG, MTHAR THUG DPYOD BYED KYI TSAD
MA GNYIS PO DE DBANG GANG BTZAN BRTAGS NAS
'GOG PA DE YANG RIGS PA LTAR SNANG YIN TE, MTHAR
THUG DPYOD BYED KYI RIGS SHES TSAD MAS GZUGS
SOGS KUN RDZOB PA'I CHOS RNAMS MA GZIGS PA YIN
GYI MED PAR GZIGS

PA MA YIN ZHING MA GZIGS PA YANG YUL MA YIN PAS
MA GZIGS PA'I PHYIR YUL MA YIN PA'I RGYU MTSAN
YOD DE, GZUGS SOGS KUN RDZOB BDEN PA YIN LA
TSAD MA DE MTHAR THUG DPYOD BYED KYI TSAD MA
YIN PA'I PHYIR, DES NA MTHAR THUG GI DON 'JAL BA
LA, MTHAR THUG DPYOD BYED KYI TSAD MAR DBANG
BTZAN, THA

SNYAD KYI DON 'JAL BA LA, THA SNYAD DPYOD BYED
KYI TSAD MA DBANG BTZAN PA YIN TE, THA SNYAD PA'I
TSAD MAS GRUB PA'I DON LA MTHAR THUG DPYOD
BYED KYI TSAD MAS MI GNOD, MTHAR THUG DPYOD
BYED KYI TSAD MAS GRUB PA'I DON LA, THA SNYAD

PA'I TSAD MAS MI GNOD DE, DE LTAR GNOD NA KUN
RDZOB BDEN PAS DON DAM

BDEN PA BKAG PA DANG, DON DAM BDEN PAS KUN
RDZOB BDEN PA BKAG PAR 'GYUR BAS, BDEN GNYIS
GZHI GCIG GI STENG DU 'DU MI RUNG DU 'GYUR BA'I
PHYIR, KHYOD LTAR NA DRANG DON LA MI RTON,
NGES DON LA RTON PA'I KHYAD PAR MI 'THAD PAR
THAL, DE GNYIS KA RIGS PAS BKAG PA'I PHYIR, MA
KHYAB NA,

GANG ZAG GI BDAG LA MI RTON, CHOS KYI BDAG LA
RTON PA'I KHYAD PAR 'THAD PAR THAL, MA KHYAB PA
DE'I PHYIR, GZHAN YANG, CHOS THAMS CAD YOD PA
YIN PAR THAL, TSAD MAS GZHAL BA'I PHYIR, DER
THAL, 'PHAGS PA'I MNYAM GZHAG YE SHES KYIS
GZHAL BA'I PHYIR, 'DOD NA, MI 'THAD DE,

YOD PA MA YIN PAR KHAS BLANGS PA DANG 'GAL BA'I
PHYIR, RNAM SHES LA MI RTON YE SHES LA RTON PA'I
KHYAD PAR YANG MI 'THAD PAR THAL, DE GANG RUNG
YIN NA TSAD MA MA YIN DGOS PA'I PHYIR, MA GRUB
NA TSAD MA ZHIG YOD PAR THAL, MA GRUB PA DE'I
PHYIR, 'DOD NA, TSAD MAS GRUB PA'I DON ZHIG YOD
PAR

@59A *,

,THAL, 'DOD PA DE'I PHYIR, ` RANG LUGS LA, DRANG
DON LA MI RTON NGES DON LA RTON TSUL YOD DE,

THA SNYAD SNA TSOGS SU SNANG BA DE GNAS LUGS
MA YIN ZHING DE SNANG BA LTAR DU GRUB PAS
STONG PA GNAS LUGS YIN PA DE, DRANG DON LA MI
RTON NGES DON LA RTON PA'I DON YIN PA'I PHYIR,
RNAM

SHES LA MI RTON YE SHES LA RTON PA'I DON YANG
YOD DE, RNAM SHES 'KHRUL PA'I NGOR JI LTAR SNANG
BA'I DON DE NYID GNAS LUGS MA YIN ZHING YE SHES
MA 'KHRUL PA'I NGOR JI LTAR SNANG BA'I DON GNAS
LUGS YIN PA DE, RNAM SHES LA MI RTON YE SHES LA
RTON PA'I DON YIN PA'I PHYIR, GNYIS PA DGAG BYA
KHYAB CHUNG

BA BKAG PA LA, PHYOGS SNGA MA BRJOD PA DANG, DE
DGAG PA GNYIS, DANG PO LA, KHA CIG ,NGO BO RGYU
RKYEN GYIS MA BSKYED PA, 'JOG BYED GZHAN LA RAG
MA LAS PA, GNAS SKABS GZHAN NAS GZHAN DU MI
'GYUR BA'I KHYAD CHOS GSUM LDAN DE, DON DAM LA
DPYOD PA'I RTAGS YANG DAG GIS [*GI] DGAG CHOS

MTHAR THUG PA YIN TE, RTZA SHES LAS, RANG BZHIN
DAG NI BCOS MIN DANG,
,GZHAN LA BLTOS PA MED PA YIN,
,ZHES GSUNGS PA'I PHYIR ZER NA, GNYIS PA DE DGAG
PA LA, SEMS TZAM PAS DNGOS PO'I STENG DU GNAS
LUGS KYI DON TSAD MAS NGES PAR THAL, KHYOD KYI
DAM BCA' 'THAD PA GANG ZHIG,

DES DNGOS PO KHYAD CHOS GSUM PO DES STONG BAR
TSAD MAS NGES PA'I PHYIR, DER THAL, DNGOS PO NGO
BO RGYU RKYEN GYIS BSKYED PA SOGS KHYAD CHOS
GSUM LDAN DU TSAD MAS NGES PA'I PHYIR, 'DOD NA,
MI 'THAD DE, DNGOS SMRA BA YIN PA'I PHYIR, GZHAN
YANG, DE LTA BU'I KHYAD CHOS GSUM LDAN DE DON
DAM LA DPYOD

PA'I RTAGS YANG DAG GI DGAG BYA MTHAR THUG MA
YIN PAR THAL, MYU GU KHYAD CHOS GSUM LDAN GYIS
STONG BAR RTOGS PA'I TSAD MA DES MYU GU BDEN
PAR 'DZIN PA'I BDEN 'DZIN GYI ZHEN YUL GYI BZLOG
PHYOGS MI RTOGS PA'I PHYIR, DER THAL, GRUB MTHAS
BLO MA BSGYUR BA'I GROG SBUR SOGS KYI RGYUD LA

BDEN 'DZIN YOD PA GANG ZHIG ,DE LA KHYAD CHOS
GSUM LDAN GYI 'DZIN TSUL DE MED PA'I PHYIR, KHO
NA RE, DE LTA BU'I KHYAD CHOS GSUM LDAN DE DON
DAM LA DPYOD PA'I RTAGS YANG DAG GI DGAG CHOS
MTHAR THUG YIN PAR THAL, BDEN PAR GRUB NA
KHYAD CHOS GSUM PO DER GRUB DGOS PA'I PHYIR ZER
NA, 'O NA,

@59B DNGOS PO RTAG PAR GYUR PA YANG DON DAM
LA DPYOD PA'I RTAGS YANG DAG GI DGAG BYA MTHAR
THUG YIN PAR THAL, DNGOS PO BDEN PAR GRUB NA,
RTAG PAR GRUB DGOS PA'I PHYIR, 'DOD NA, MA YIN
PAR THAL, DNGOS PO RTAG PAR MED PA DON DAM

BDEN PA MA YIN PA'I PHYIR, DER THAL, DNGOS PO MI
RTAG PA DON DAM BDEN PA MA

YIN PA'I PHYIR, ` RANG LUGS LA, RTZA SHE'I LUNG DES,
DE LTA BU'I DGAG BYA'I KHYAD PAR BSTAN PA MA YIN
TE, RANG LUGS LA KHAS LEN PA'I RANG BZHIN BSTAN
PA YIN PA'I PHYIR, DE YANG ME BDEN PAS STONG BA DE
KHYAD CHOS GSUM DANG LDAN PA YIN TE, CHU'I TSA
BA

LTAR NGO BO RGYU RKYEN GYIS KYANG MA BSKYED,
'JOG BYED GZHAN LA RAG MA LAS, GNAS SKABS
GZHAN DANG GZHAN DU YANG MI 'GYUR, THAG PA
KHRU GANG PA GCIG RING POR 'DZIN PA NA, MTHO
GANG BA LA BLTOS TE RING POR 'JOG PA YIN GYI, THAG
PA 'DOM GANG BA ZHIG MNGON DU GYUR PA NA, RING
PO'I BLO 'DOR BA DANG, PHA RI TSU RI LA BLTOS PA
DANG, TSU RI PHA RI LA BLTOS PA

DANG, ME'I TSA BA DE, CHU'I TSA BA LA BLTOS TE ME'I
RANG BZHIN YIN PA 'JIG RTEN DU GRAGS KYANG, ME'I
RANG BZHIN MNGON SUM DU RTOGS PA'I GANG ZAG
GIS, DE ME'I RANG BZHIN YIN PA 'DOR BA LTAR YIN PA'I
PHYIR, ME BDEN PAS STONG BA DE ME'I DUS GSUM GA
LA MA 'KHRUL BA YIN PA'I PHYIR, DER THAL, ME'I 'DAS
MA

'ONGS KYI DUS SU YANG ME BDEN PAS STONG BA'I
PHYIR, DER THAL, ME'I 'DAS MA 'ONGS KYI DUS SU

YANG DE BDEN PAR MA GRUB PA'I PHYIR, 'JOG BYED
GZHAN LA RAG MA LAS PA'I DON DE LTAR YIN GYI
RGYU RKYEN LA RAG MA LAS PA'I DON MA YIN TE, DE
YIN NA KHYAD CHOS DANG PO DANG ZLOS PA'I SKYON
YOD PA'I PHYIR, RANG GI CHA SHAS LA MI BLTOS

PA'I DON MA YIN TE, DE YIN NA, RTEN 'BREL MA YIN
PA'I SKYON YOD PA'I PHYIR, DE LTA BU'I KHYAD CHOS
GSUM LDAN GYI RANG BZHIN DE NGES PAR YOD PAR
KHAS LEN DGOS TE, BYANG CHUB SEMS DPA' RNAMS DE
MNGON SUM DU RTOGS PAR BYA BA'I PHYIR DU PHA
ROL TU PHYIN PA'I LAM SGOM PA DANG, RGYAL SRAS
KYI DKA' SPYAD LA BZOD PA'I

BZOD PA NYAMS SU LEN PAR BYED PA'I PHYIR, DER
THAL, RANG 'GREL LAS, KHYAD PAR DU MDZAD PA
RNAME PA DE LTA BU'I RANG BZHIN SLOB DPON GYI
ZHAL GYIS BZHES PA ZHIG YOD DAM ZHE NA, GANG GI
DBANG DU MDZAD NAS, BCOM LDAN 'DAS KYIS DE
BZHIN GSHEGS PA RNAMS BYUNG YANG RUNG MA
BYUNG YANG RUNG CHOS RNAMS KYI CHOS NYID

@60A *,
, 'DI NI GNAS PA NYID DO,
, ZHES RGYAS PAR GSUNGS PA CHOS NYID CES BYA BA NI
YOD DO CHOS NYID CES BYA BA 'DI YANG CI ZHIG MIG
LA SOGS PA 'DI DAG GI RANG BZHIN NO,

,DE DAG GI RANG BZHIN YANG GANG ZHIG CE NA, DE
DAG GIS BCOS MA MA YIN PA NYID DANG, GZHAN LA
BLTOS PA MED

PA GANG YIN PA STE MA RIG PA'I RAB RIB DANG BRAL
BA'I SHES PAS RTOGS PAR BYA BA'I RANG GI NGO BO CI
DE YOD DAM, MED DO ZHES DE SKAD DU SMRA GAL TE
MED NA DE CI'I DON DU BYANG CHUB SEMS DPA'
RNAMS PHA ROL TU PHYIN PA'I LAM SGOM PAR 'GYUR
TE GANG GI PHYIR CHOS NYID RTOGS PAR BYA BA'I
PHYIR, BYANG CHUB SEMS DPA' RNAMS

DE LTAR DKA' BA BRGYA PHRAG RTZOM PA YIN NO,
,ZHES GSUNGS PA'I PHYIR, ME BDEN PAS STONG BA DE
RANG BZHIN GYIS MA GRUB KYANG DE ME'I RANG
BZHIN DU GRUB PA DANG DE YOD PA DANG CHOS CAN
DU 'BREL BA RNAMS MTHAR THUG DPYOD BYED KYI
TSAD MA'I RNYED DON MA YIN KYANG, THA SNYAD
DPYOD BYED KYIS [*KYI] TSAD MAS SGRO BTAGS NAS
YOD PA YIN

TE; TSIG GSAL LAS, DUS GSUM DU YANG ME LA MI
'KHRUL BA GNYUG MA'I NGO BO MA BCOS PA GANG
ZHIG SNGAR MA BYUNG BA LAS PHYIS 'BYUNG BA MA
YIN PA GANG ZHIG CHU'I TSA BA 'AM TSU ROL DANG
PHA ROL LAM RING PO DANG THUNG NGU LTAR RGYU
DANG RKYEN LA BLTOS PA DANG BCAS PAR MA GYUR
PA GANG YIN PA DE RANG BZHIN YIN PAR

BRJOD DO,
,CI ME'I RANG GI NGO BOR GYUR PA DE YOD DAM ZHE
NA, DE NI RANG GI NGO BOS YOD PA YANG MA YIN NO,
,DE LTA YIN MOD KYANG NYAN PA PO RNAMS KYI
SKRAG PA SPANG BAR BYA BA'I PHYIR, SGRO BTAGS NAS
KUN RDZOB TU DE YOD DO ZHES BRJOD PAR BYA'O,
,ZHES GSUNGS PA'I PHYIR, SGRO BTAGS PA LA MED PAS
MA KHYAB STE,

SGRO 'DOGS TSUL LA PHYIN CI LOG TU SGRO 'DOGS
TSUL DANG, PHYIN CI MA LOG PAR SGRO 'DOGS TSUL
GNYIS YOD PAS, GZUGS SOGS KUN RDZOB PA'I CHOS
RNAMS RANG 'DZIN RTOG PAS SGRO BTAGS TZAM DU
YOD PA'I PHYIR, ` GNYIS PA RANG LUGS DGAG BYA'I
TSAD NGOS BZUNG BA LA, DGAG BYA SPYI'I RNAM
GZHAG BSHAD PA

DANG; DBU MA THAL RANG GI DGAG BYA'I TSAD SO
SOR BSHAD PA DANG GNYIS, DANG PO LA, LAM GYI
DGAG BYA DANG, RIGS PA'I DGAG BYA GNYIS LAS,
DANG PO NI, SGRIB GNYIS LTA BU YIN LA, DE YANG
RANG RGYUD LA SLAR MI SKYE BA'I TSUL GYI SPONG
BA YIN GYI, SHES BYA LA YOD PA 'GOG PA MA YIN TE
SGRIB GNYIS

@60B SHES BYA LA MED NA 'GRO BA RNAMS 'BAD MED
DU GROL BAR 'GYUR BA'I PHYIR, GNYIS PA RIGS PA'I
DGAG BYA LA YANG THA SNYAD DPYOD BYED KYI RIGS
PA'I DGAG BYA GANG YIN 'DIR DPYOD PA MA YIN GYI

DON DAM DPYOD PA'I RIGS PA'I DGAG BYA NGOS 'DZIN
PA YIN LA, DE YANG CHOS RNAMS KYI DE KHO NA
NYID LA PHYIN CI LOG TU SGRO 'DOGS

PA'I LOG RTOGS [*RTOG] DANG, LOG RTOGS [*RTOG] DE
[*DES] JI LTAR [*BZUNG BA LTAR] GRUB PA GNYIS KA
YANG DGAG BYA YIN TE, RTZOD GZLOG [*BZLOG] RANG
'GREL LAS, SKYES BU KHA CIG SPRUL PA'I BUD MED
RANG BZHIN GYIS STONG BA YIN PA LA, DON DAM PAR
BUD MED YOD DO SNYAM DU LOG PAR 'DZIN PAR
'GYUR RO,
,DE'I PHYIR DE LOG PAR 'DZIN PA DES

'DOD CHAGS SKYES PA LA, DE BZHIN GSHEGS PA 'AM,
DE'I NYAN THOS KYIS SPRUL PA ZHIG SPRUL LA DES DE'I
LOG PAR 'DZIN PA DE LDOG PAR BYED DO,
,DE BZHIN DU NGA'I TSIG STONG PA SPRUL PA LTA BUS
DNGOS PO THAMS CAD LA RANG BZHIN MED PA DANG
STONG PA SPRUL PA'I BUD MED DANG 'DRA BA DAG LA
RANG BZHIN YOD PAR 'DZIN PA GANG

YIN PA DE BZLOG PAR BYED DO,
,ZHES GSUNGS PA'I PHYIR, YUL GYI DGAG BYA DANG
YUL CAN GYI DGAG BYA GNYIS KYI NANG NAS YUL GYI
DGAG BYA GTZO BOR 'GOG DGOS PA YIN TE, BDEN 'DZIN
LHAN SKYES KYI ZHEN YUL LA RIGS PA YANG DAG GIS
GNOD BYED BSTAN NAS 'GOG MI NUS NA, BDEN 'DZIN
LHAN SKYES SPONG BYED KYI THABS MED PA'I PHYIR,
GNOD BYED STON

PA'I TSUL YANG YOD DE, BDEN 'DZIN LHAN SKYES KYIS
JI LTAR BZUNG BA LTAR MED PAR NGES SHES DRANGS
TE, DE'I RGYU MTSAN RTOGS SHING GOMS PAR BYAS PA
LA BR TEN NAS DE SA BON DANG BCAS PA SPONG BAR
BYED PA'I PHYIR, LOG RTOG DE LA YANG KUN BTAGS
DANG, LHAN SKYES GNYIS YOD PAS DE GNYIS KYI
KHYAD PAR YOD DE, DANG PO NI,

DNGOS POR SMRA BA RNAMS KYIS DNGOS PO RANG
BZHIN GYIS GRUB PA'I RGYU MTSAN MANG DU SGRO
BTAGS NAS RANG BZHIN GYIS GRUB TSUL 'DI 'DRA BA
ZHIG 'DOD TSUL MI 'DRA BA SNA TSOGS PA'I SGO NAS
RANG NGOS NAS GRUB PAR 'DZIN PA'I LOG RTOG NI
DANG PO DANG, PHYI MA NI, SEMS CAN THAMS CAD
LA THOG MA MED PA NAS RJES SU 'BREL ZHING CHOS

GANG BLO YUL DU SONG YANG RGYU MTSAN CHED DU
BSAMS PA LA MA BLTOS PAR RANG GI NGANG GIS RANG
BZHIN GYIS GRUB PAR 'DZIN PA'I RTOG PA DE YIN PA'I
PHYIR, DE GNYIS KYI NANG NAS DGAG BYA'I GTZO BO
NI LHAN SKYES YIN GYI KUN BTAGS MA YIN TE, THOS
BSAM GYIS GTAN LA 'BEB PA'I TSE NA KUN BTAGS KYI
ZHEN YUL

@61A *,

,BKAG TZAM DE NYID GTAN LA 'BEB NA SGOM PA'I TSE
NA YANG DE TZAM ZHIG SGOM DGOS PAS, DES NYON
MONGS LHAN SKYES MNGON GYUR BA SPONG MI NUS

NA DE'I SA BON SPONG MI NUS PA LTA SMOS KYANG CI
DGOS PA'I PHYIR, DER THAL, DPER NA, MTHA' BZHI LAS
SKYE BA BKAG TZAM SGOM PAS, RANG BZHIN

GYIS GRUB PAR 'DZIN PA'I RTOG PA SPONG MI NUS PA
LTA BU YIN PA'I PHYIR, BDAG 'DZIN KUN BTAGS KYI
ZHEN YUL BKAG TZAM GYIS DE LHAN SKYES SPONG BA
MA YIN GYI LHAN SKYES SPONG BA LA MI PHAN PA MA
YIN TE, KUN BTAGS KYI ZHEN YUL BKAG PA LA BR TEN
NAS LHAN SKYES SPONG BA'I RGYUD SMIN BYED DU
'GYUR BA'I PHYIR,

DE LTA BU'I YUL YUL CAN GYI DGAG BYA DANG DE
GNYIS KYI NANG NAS YUL GYI DGAG BYA'I GTZO BO
'GOG DGOS PA DBU SEMS GNYIS KAS 'DOD PA YIN TE,
DRANG NGES RNAM 'BYED LAS, LUGS 'DIR RIGS PA'I
DGAG BYA LA GNYIS YOD PAS, SKUR 'DEBS NI GRUB
MTHAS BZHAG PA KHO NA YIN LA, ZHES GSUNGS PA'I

PHYIR DANG, BYANG CHUB LAM RIM CHEN MO LAS
KYANG, PHYIN CI LOG GI 'DZIN PA LA DGAG BYAR
GSUNGS PA DANG, DES BZUNG BA RANG BZHIN GYIS
YOD PA LA DGAG BYAR MDZAD PA GNYIS YOD, 'ON
KYANG, DGAG BYA'I GTZO BO NI PHYI MA YIN ZHES
GSUNGS PA'I PHYIR, GNYIS PA THAL RANG GI DGAG
BYA'I TSAD SO SOR

BSHAD PA LA, DBU MA RANG RGYUD PA NI, BLO GNOD
MED LA SNANG BA'I DBANG GIS BZHAG TZAM MA YIN

PAR, YUL RANG GI THUN MONG MA YIN PA'I BSDOD
LUGS KYI SGO NAS YOD PA DE, DON DAM LA DPYOD
PA'I RTAGS YANG DAG GI DGAG BYA MTHAR THUG YIN
GYI, MING BRDAS BZHAG TZAM MA YIN PAR RANG GI
BSDOD

LUGS KYI NGOS NAS GRUB PA DE, DON DAM LA DPYOD
PA'I RTAGS YANG DAG GI DGAG CHOS MTHAR THUG
MA YIN TE, CHOS RNAMS LA RANG GI MING BRDAS
BZHAG TZAM MA YIN PAR, RANG GI BSDOD LUGS KYI
NGOS NAS GRUB PA'I BSDOD LUGS SHIG YOD PAR 'DOD
PA'I PHYIR, DER THAL, t'IK CHEN LAS, DE LTAR BLO LA
SNANG

BA'I DBANG GIS BZHAG PA MA YIN PA'I BSDOD LUGS
MED KYANG, DE'I DBANG GIS BZHAG PA'I BSDOD LUGS
MING DU BTAGS BA TZAM MA YIN PA ZHIG YOD PA
LUGS 'DI LA MI 'GAL BAS DBU MA PA GNYIS DGAG BYA
LA BLO'I NGOR MI 'DRA BA CHEN PO 'ONG NGO,
,ZHES GSUNGS PA'I PHYIR, THAL 'GYUR BA NI,

@61B MING BRDAS BZHAG PA TZAM MA YIN PAR RANG
GIS BSDOD LUGS KYI NGOS NAS GRUB PA DE, DON DAM
LA DPYOD PA'I RTAGS YANG DAG GI DGAG BYA MTHAR
THUG TU 'DOD PA YIN TE, GZUGS SOGS KYI CHOS
RNAMS MING BRDAS BZHAG TZAM YIN PA'I PHYIR, DER
THAL, CHAGS SOGS NYON MONGS RNAMS MING BRDAS

BZHAG TZAM YIN PA'I PHYIR, DER THAL, DE RNAMS
RANG 'DZIN RTOG PA YOD NA YOD PA DANG, MED NA
MED PAS RANG 'DZIN RTOG PA'I RJES SU 'GRO LDOG
BYED PA'I PHYIR, DE'I DPE YANG YOD DE, DPER NA,
THAG KHRA'I STENG DU MUN BA CUNG ZAD BABS PA
NA SBRUL 'DZIN GYI BLO SKYES PA'I TSE THAG KHRA
DE'I CHA SHAS RE RE BA DANG

DBYIBS DANG TSOGS PA DANG DE LAS DON GZHAN PA
GANG YANG SBRUL DE'I MTSAN GZHIR BZUNG RGYU
MED PAS THAG KHRA'I STENG DU SBRUL RANG 'DZIN
RTOG PAS BTAGS PA TZAM YIN PA LTA BU YIN PA'I
PHYIR, BZHI BRGYA PA LAS, RTOG PA MED PAR 'DOD
CHAGS LAS,
,SOGS LA YOD NYID YOD MA YIN,
,YANG DAG DON

DANG RTOG PA ZHES,
,BLO DANG LDAN PA SU ZHIG 'DZIN,
,ZHES DANG, DE'I 'GREL PAR YANG, RTOG PA YOD PA
KHO NAS YOD PA NYID DANG RTOG PA MED PAR YOD
PA NYID MED PA DE DAG NI GOR MA CHAG PAR THAG
PA BSDOGS PA LA BTAGS PA'I SBRUL LTAR RANG GI NGO
BOS MA GRUB PAR NGES SO,
,ZHES GSUNGS PA'I PHYIR, DE

BZHIN DU NGA DE YANG RTOG PAS BTAGS TZAM YIN TE
PHUNG PO'I STENG DU NGAR 'DZIN GYI BLO SKYES PA
DE'I TSE, PHUNG PO'I CHA SHAS RE RE BA DANG DBYIBS

DANG TSOGS PA DANG DE LAS GZHAN PA'I DON GANG
YANG NGA DE'I MTSAN GZHIR GZUNG RGYU MED PAS
NGA RTOG PAS BTAGS PA TZAM YIN PA'I PHYIR, PHUNG
PO'I STENG DU NGA RTOG PAS BTAGS

TZAM DANG THAG KHRA'I STENG DU SBRUL RANG
'DZIN RTOG PAS BTAGS TZAM YIN PA MTSUNGS KYANG,
BTAGS DON GNYIS LA TSAD MAS GNOD MI GNOD MI
MTSUNGS TE, DANG PO'I BTAGS DON LA TSAD MAS MI
GNOD, PHYI MA'I BTAGS DON LA TSAD MAS GNOD PA'I
PHYIR, DER THAL, PHUNG PO'I STENG NA DE YOD,
THAG KHRA'I STENG

DU SBRUL MED PA'I PHYIR, DER THAL, THAG KHRA
SBRUL MA YIN PAR 'DZIN PA'I TSAD MA YOD PA'I PHYIR,
NGA RTOG PAS BTAGS TZAM YIN PA DE YANG MTSON
PA TZAM YIN GYI DE TZAM DU ZAD PA MA YIN TE,
NGA'I GDAGS GZHI PHUNG PO RNAMS KYANG RANG GI
CHA SHAS RNAMS LA BTAGS TZAM YIN PA'I PHYIR, DER
THAL, RIN

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,CHEN PHRENG BA LAS, SKYES BU SA MIN CHU MA YIN,
,ME MIN RLUNG MIN NAM MKHA' MIN,
,RNAM SHES MA YIN KUN MIN NA,
,DE LAS GZHAN NA SKYES BU GANG,
,ZHES DANG, TING 'DZIN RGYAL PO LAS, JI LTAR KHYOD
KYI BDAG GI 'DU SHES NI,
,SHES PA DE LTAR KUN LA BLOS SBYAR BYA,

ZHES DANG, SDUD PA LAS, BDAG CI 'DRA BA DE 'DRAR
SEMS CAN THAMS CAD SHES,
,SEMS CAN THAMS CAD CI 'DRA DE 'DRAR CHOS KUN
SHES,
,ZHES GSUNGS PA'I PHYIR, CHOS NYID RTOG PAS BTAGS
TZAM YIN NAM ZHE NA, CHOS NYID KYANG RTOG PAS
BTAGS TZAM YIN TE, CHOS NYID BDEN PAR GRUB CHOS

CAN BDEN PAR MA GRUB NA DE GNYIS LA RTOG PAS
BTAGS TZAM YIN MIN GYI KHYAD PAR 'THAD KYANG,
CHOS NYID BDEN PAR MA GRUB PAS CHOS NYID RTOG
PAS BTAGS TZAM YIN PA'I PHYIR, GZHAN YANG, CHOS
CAN RTOG PAS BTAGS TZAM YIN TE, CHOS NYID DANG
CHOS CAN GNYIS KYI STENG DU GCIG DU BRAL LA
SOGS PA'I

RIGS PA YANG DAG LA BR TEN NAS BDEN GRUB KYI
GCIG DANG BDEN GRUB KYI DU MA GANG RUNG DU
MA GRUB PA'I TSUL GSUM TSANG MA TSANG RGYU
MTSAN RNAM PA KUN TU MTSUNGS PA'I PHYIR, DE LTA
MA YIN PAR MYU GU BDEN STONG BDEN PAR GRUB NA
MYU GU DANG DE GNYIS BDEN GRUB KYI RTEN BR TEN
PA YIN PAR THAL, MYU GU BDEN STONG BDEN

PAR GRUB PA'I PHYIR, 'DOD NA, DE GNYIS YUL DUS
RANG BZHIN GANG LA BLTOS TE YANG RTEN BR TEN PA
YIN PAR THAL, 'DOD PA'I PHYIR, 'DOD NA, MYU GU'I
GNAS LUGS MNGON SUM DU RTOGS PA'I MNYAM

GZHAG YE SHES KYI GZIGS NGOR YANG MYU GU YOD
PA DANG, MYU GU'I 'DAS MA 'ONGS KYI DUS SU YANG
MYU GU YOD

PAR THAL, 'DOD PA'I PHYIR, GZHAN YANG, CHOS NYID
RTOG PAS BTAGS TZAM YIN PAR THAL, CHOS NYID CES
PA'I THA SNYAD DE BSNYON MED DU 'BYUNG, DE YANG
BRDA SBYAR BA PO LA MA BLTOS PAR RANG GRUB TU
YANG MA BYUNG, RTOG MED SHES PAS BRDA SBYAR BA
YANG MA YIN PAR RANG 'DZIN RTOG PAS BTAGS PA
TZAM YIN PA'I

PHYIR; RTOG MED SHES PAS BRDA SBYAR BA MA YIN TE,
CHOS NYID MNGON SUM DU RTOGS PA'I YE SHES DES
CHOS NYID CES PA'I THA SNYAD MI BYED PA'I PHYIR,
GZUGS SOGS KYI CHOS RNAMS LA MING TZAM BRDA
TZAM ZHES PA'I DON YANG YOD DE, CHOS DANG
GANG ZAG GI THA SNYAD SNA TSOGS PA DMIGS PA 'DI
RNAMS LA, SNAM BU BUM PA ZHES

@62B PA DANG, LHAS SBYIN MCHOD SBYIN ZHES PA'I
THA SNYAD BTAGS PA TZAM GYIS TSIM NAS BLANG
DOR LA ZHUGS NA BLANG DOR MI SLU BA YIN GYI, DE
TZAM GYIS MA TSIM PAR BTAGS DON DE RANG GI CHA
SHAS RNAMS DANG NGO BO GCIG DANG, NGO BO THA
DAD GANG RUNG DU GRUB BTAGS NAS BLANG DOR LA
ZHUGS NA BLANG DOR RGYUN CHAD PAR 'GYUR

BA'I PHYIR, DER THAL, LHAS SBYIN DANG PHRAD 'DOD
PA'I MI ZHIG GIS, LHAS SBYIN GANG DU YOD DRIS PA
NA, BYA ROG SKAD SGROG PA'I KHANG PA'I NANG DU
YOD CES PA'I MING TZAM GYIS TSIM NAS KHYIM DU
ZHUGS NA LHAS SBYIN DANG PHRAD PAR NUS KYI DE
TZAM GYIS MA TSIM PAR BTAGS DON LHAS SBYIN DE
RANG GI CHA SHAS RNAMS DANG NGO

BO GCIG DANG THA DAD GANG DU GRUB BTAGS NAS
PHRAD DGOS NA PHRAD MI NUS PA LTA BU YIN PA'I
PHYIR, SA LAM GYI RNAM GZHAG 'GA' ZHIG DANG, DE
BZHIN GSHEGS PA'I SKU GSUNG THUGS KYI GSANG BA
PHRA MO RNAMS, DANG PO NYID NAS RTOG PAS BRDA
SBYAR BA MA YIN KYANG, RTOG PAS BTAGS TZAM YIN
PA MI 'GAL

TE; BCOM LDAN 'DAS KYIS 'JIG RTEN BZHUGS PA'I
PHYIR DU, THA SNYAD KYI RNAM GZHAG 'JIG RTEN
DANG MTHUN PAR MDZAD PA'I PHYIR, DBU MA THAL
'GYUR BAS THA SNYAD KYI RNAM GZHAG 'JIG RTEN PA
DANG MTHUN PAR 'JOG PA'I DON YANG, 'JIG RTEN
BLUN PO RNAMS KYIS YOD PAR KHAS BLANGS NA, YOD
PA DANG MED PAR

KHAS BLANGS NA, MED PAR KHAS LEN PA'I DON MA
YIN TE, SO SO SKYE BO DANG 'PHAGS PA SLOB PA'I
RGYUD LA YOD PA'I MA BRTAGS MA DPYAD PAR 'JUG
PA'I BLO LHAN SKYES DE'I RJES SU 'BRANG NAS 'JOG PA
YIN PA'I PHYIR, THA SNYAD KYI RNAM GZHAG 'JIG

RTEN PA DANG MTHUN PAR 'JOG PA YIN TE, MDO LAS,
BCOM

LDAN 'DAS KYIS 'JIG RTEN NGA DANG LHAN CIG RTZOD
KYI, NGA NI 'JIG RTEN DANG MI RTZOD DE, GANG 'JIG
RTEN NA YOD PAR 'DOD PA DE NI, NGAS KYANG YOD
PAR BZHED DO,
,GANG 'JIG RTEN NA MED PAR 'DOD PA DE NI NGA YANG
MED PAR BZHED DO,
,ZHES GSUNGS PA'I PHYIR, GZUGS SOGS KYI CHOS
RNAMS MING BRDAS BZHAG

TZAM YIN PA NGES DON GYI GSUNG RAB DGONGS
'GREL DANG BCAS PA LAS GSUNGS PA YIN TE, NYE BAR
'KHOR GYIS ZHUS PA'I MDO LAS, SEMS DMYAL 'JIGS PA
NGA YIS BSTAN BYAS NAS,
,SEMS CAN STONG PHRAG DU MA SKYO BSKYED
KYANG,
,GANG DAG SHI 'PHOS NGAN 'GROR DRAG [*DAG] 'GRO
BA'I,
, 'GRO BA DE DAG NAM YANG YOD MA

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,YIN; ;GANG DAG RAL GRI MDA' CHEN MTSON 'BYIN
PA'I,
,GNOD PA BYED PA YOD PA MA YIN TE,
,RTOG PA'I DBANG GIS NGAN SONG DE DAG NA,
,LUS LA 'BAB MTHONG DE NA MTSON CHA MED,
,SNA TSOGS YID DGA' ME TOG KHA 'BYED CING,

,GSER GYI KHANG MCHOG 'BAR BA YID 'ONG

BA; ;'DI NA DE LA'ANG BYED PO 'GA' MED DO,
,DE DAG RTOG PA'I DBANG GIS BZHAG PA YIN,
,RTOG PA'I DBANG GIS 'JIG RTEN RNAM BRTAGS TE,
, 'DU SHES 'DZIN PAS BYIS PA RNAM PAR PHYE,
, 'DZIN DANG 'DZIN MED PA YANG 'BYUNG BA MIN,
,YONGS SU RTOG PA RMI LAM SGYU MA BZHIN,
,ZHES GSUNGS PA'I PHYIR

DANG; YAB SRAS MJAL BA'I MDO LAS KYANG,
,DRI ZA'I GRONG KHYER JI LTAR SNANG GYUR KYANG,
,GRONG KHYER PHYOGS BCUR YOD MIN GZHAN
NA'ANG MED,
,GRONG KHYER MING TZAM ZHIG GIS RAB TU
BZHAG ,DE BZHIN BDE BAR GSHEGS PAS 'GRO 'DI GZIGS,
ZHES DANG, SHER PHYIN GYI MDO LAS KYANG, 'DI LTA
STE, BYANG CHUB SEMS

DPA' ZHES BYA BA 'DI NI MING TZAM MO,
, 'DI LTA STE, SHES RAB KYI PHA ROL TU PHYIN PA 'DI NI
MING TZAM MO,
, 'DI LTA STE, GZUGS DANG, TSOR BA DANG, 'DU SHES
DANG, 'DU BYED DANG, RNAM BAR SHES PA ZHES BYA
BA 'DI NI MING TZAM MO,
, 'DI LTA STE, GZUGS NI SGYU MA LTA BU'O ZHES SOGS
MANG DU GSUNGS PA'I PHYIR,

MING BRDAS BZHAG PA'I GZUGS SOGS SU MA ZAD 'JOG
BYED KYI MING BRDA YANG MING BRDAS BZHAG TZAM
YIN TE, RIGS PA DRUG CU PA LAS KYANG,
,JIG RTEN MA RIG RKYEN CAN DU,
,GANG PHYIR RDZOGS PA'I SANGS RGYAS GSUNGS,
,DE YI PHYIR NA 'JIG RTEN 'DI,
,RNAME RTOG YIN ZHES CIS MI 'THAD, CES GSUNGS PA'I

PHYIR; RIN CHEN PHRENG BA LAS, GZUGS KYI DNGOS
PO MING TZAM PHYIR,
,NAME MKHA' YANG NI MING TZAM MO,
,GYUR [*BYUNG] MED GZUGS LTA GA LA YOD,
,DE PHYIR MING TZAM NYID KYANG MED,
,TSOR DANG 'DU SHES 'DU BYED DANG,
,RNAME SHES SGYU MA LTA BU DANG,
,BDAG GZHAN DU NI BSAM BYAS TE,
,DE PHYIR KHAM DRUG

BDAG MED DO,
,ZHES DANG, THA SNYAD GDAGS PAR MA GTOGS PAR,
,GANG GI YOD DANG MED 'GYUR BA'I,
,JIG RTEN DON DU CI ZHIG YOD,
,CES GSUNGS PA'I PHYIR, DE LTAR SNGAR BSHAD PA
BZHIN GYI CHOS THAMS CAD MING BRDAS BZHAG
TZAM MA YIN PA'I YOD PAR 'DZIN PA LHAN SKYES
DANG, CHOS RNAMS MING

@63B BRDA'I DBANG GIS BZHAG TZAM MA YIN PA'I YOD
PA ZHIG BYUNG NA DE NYID LA BDEN PAR GRUB PA,

DON DAM PAR GRUB PA, YANG DAG PAR GRUB PA, DE
KHO NA NYID DU GRUB PA, RANG GI MTSAN NYID KYIS
GRUB PA, RANG BZHIN GYIS GRUB PA, RANG NGOS NAS
GRUB PA, RDZAS SU GRUB PA ZHES BYA ZHING 'OG TU
DGAG SGRUB JI SNYED CIG

BYED PA THAMS CAD KYANG, CHOS THAMS CAD KYI
STENG DU 'DI DAG 'GOG PA DANG, MING BRDAS BZHAG
TZAM LA 'CHING GROL DANG, BYA BYED KYI RNAM
GZHAG THAMS CAD 'JOG PA'I YAN LAG TU SHES PAR
BYA'O,
,ON KYANG DE DAG TU GRUB NA, GNAS LUGS SU
DANG CHOS NYID DANG,
,DON DAM BDEN PAR GRUB DGOS KYANG,

DE GSUM DU GRUB PA TZAM GYIS BDEN PAR GRUB MI
DGOS TE, MYU GU BDEN STONG MTHAR THUG DPYOD
PA'I RIGS SHES TSAD MA'I RNYED DON DU GRUB PAS,
GSUM PO DER 'GRUB KYANG BDEN PAR MA GRUB PA'I
PHYIR, DE SKAD DU YANG, RNAM BSHAD DGONGS PA
RAB GSAL DU, RIGS PA DRUG CU PA'I 'GREL PA DRANGS
PA LAS,

MYANG 'DAS KUN RDZOB BDEN PAR GSUNGS PA NI,
MYANG 'DAS DON DAM PA'I BDEN PAR YOD PA KUN
RDZOB PA'I NGOR 'JOG PA'I DON YIN GYI THA SNYAD
DU BDEN PAR BZHED PA MA YIN NO,

,ZHES DANG, STONG MTHUN BSKAL BZANG MIG 'BYED
LAS KYANG, GNAS LUGS SU GRUB KYANG BDEN PAR
GRUB MI DGOS PAS DE KHO NA NYID

DPYOD PA'I RIGS SHES KYI NGO BOR GRUB KYANG BDEN
PAR GRUB MI DGOS SO,

,ZHES DANG, CHOS NYID RIGS SHES KYI NGO NA YOD
PAS GNAS LUGS SU GRUB PAR SONG YANG, GNAS LUGS
SU GRUB PA TZAM GYIS BDEN GRUB TU 'GRO MI DGOS
PA'I PHYIR RO,

,ZHES GSUNGS PA DANG, DE DANG MTHUN PAR LAM
RIM DANG, DRANG

NGES RNAM 'BYED LAS KYANG GSUNGS PA'I PHYIR, 'DI
RNAMS RANG RGYUD PA'I SKABS YIN KYANG 'DI TZAM
LA THAL RANG GNYIS LA KHYAD PAR MED CING, RANG
RGYUD PA DANG RANG GI MTSAN NYID KYIS GRUB PA
BZHED MI BZHED KYI KHYAD PAR NI RANG 'GREL LAS
'DIR SMRAS PA, GZUGS DANG TSOR BA LA SOGS PA
MNGON SUM DANG ZHES

SOGS KYI LUNG DANG, YANG DAG KUN RDZOB BZHED
MI BZHED SOGS RIGS PA DU MAS 'GRUB BO,

,GNYIS PA DE RIGS PAS SGRUB PA'I TSUL LA, CHOS KYI
BDAG MED RIGS PAS SGRUB TSUL DANG, GANG ZAG GI
BDAG MED RIGS PAS SGRUB TSUL LO,

,DANG PO NI, DE NYID DE LAS 'BYUNG MIN GZHAN
DAG LAS LTA GA LA ZHIG ,

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,CES PA NAS, RNAM DPYOD PA NI MYUR DU GROL BAR
'GYUR,

,ZHES PA'I BAR GSUNGS, GNYIS PA NI NYON MONGS
SKYON RNAMS, ZHES PA NAS, LHAG MA PHYOGS 'DI
NYID KYI RTOGS PAR BYA, ZHES PA'I BAR GSUNGS,
DANG PO LA, MTHA' BZHI'I SKYE BA BDEN PA GNYIS
CAR DU DGAG PA, DE LA

RTZOD PA SPONG BA, RTEN 'BYUNG GI SKYE BA NYID
KYIS MTHAR 'DZIN GYI LOG RTOG 'GOG TSUL, RIGS PAS
DPYAD PA BYAS PA'I 'BRAS BU NGOS BZUNG BA'O,
,DANG PO NI, 'DI NAS DNGOS RNAMS RANG BZHIN
BRAL,

,ZHES PA'I BAR GSUNGS, GNYIS PA NI, GANG GI SPRIN
TSOGS DANG MTSUNGS, ZHES PA NAS, MO GSHAM BU
DANG

MTSUNGS PAR THAL MI 'GYUR,

,ZHES PA'I BAR GSUNGS, GSUM PA NI, GANG PHYIR
RGYU MED PA DANG, ZHES PA NAS, BUD SHING MED
PAR ME YOD MIN DE BZHIN,

,ZHES PA'I BAR GSUNGS, BZHI PA NI, SO SO SKYE BO
RNAMS NI RTOG PAS BCINGS,

,ZHES PA NAS, RNAM DPYOD PA NI MYUR DU GROL BAR
'GYUR,

,ZHES PA'I BAR

GSUNGS, DANG PO LA, MTHA' BZHI'I SKYE BA BKAG PA'I
DAM BCA' BZHAG PA, DE RIGS PAS SGRUB PA'I SGRUB
BYED BSHAD PA GNYIS, DANG PO 'CHAD PA LA, DE
NYID DE LAS ZHES SOGS RKANG PA GNYIS GSUNGS, `
'DI'I SKABS SU MTHA' DPYAD PA LA, MTHA' BZHI LAS
SKYE BA MED PA'I DAM BCA' JI LTAR MDZAD TSUL,

DAM BCA'I BZHED DON DGAG SGRUB GANG YIN DPYAD
PA, 'PHROS DON DGAG SGRUB KYI RNAM GZHAG
BSHAD PA DANG GSUM LAS, DANG PO LA, SA BCU PA'I
MDO LAS MNYAM NYID BCU GSUNGS PA'I NANG NAS
'DUS BYAS KYI CHOS RNAMS SKYE BA MED PA MNYAM
PA NYID GTAN LA PHAB NA MNYAM NYID GZHAN
RNAMS BSTAN SLA BAR

DGONGS NAS DBU MA'I BSTAN BCOS KYI DANG POR
MTHA' BZHI LAS SKYE BA MED PA'I DAM BCA' DNGOS
SU MDZAD NAS RANG BZHIN GYIS SKYE BA MED PA'I
DAM BCA' SHUGS KYIS MDZAD PA DE BZHIN DU 'DIR
YANG MDZAD PA YIN TE, RANG 'GREL LAS, DE'I PHYIR
'DIR CHOS SKYE BA MED PA MNYAM PA NYID KHO NA
RIGS PAS BSTAN PA

NYID KYIS CHOS MNYAM PA NYID GZHAN BSTAN PAR
SLA BAR DGONGS TE SLOB DPON GYIS DBU MA'I BSTAN
BCOS KYI THOG MAR, BDAG LAS MA YIN GZHAN LAS
MIN,
,GNYIS LAS MA YIN RGYU MED MIN,
,DNGOS PO GANG DAG GANG NA YANG,

,SKYE BA NAM YANG YOD MA YIN,
,ZHES NYE BAR BKOD PA YIN NO,
,ZHES GSUNGS PA'I

@64B PHYIR; DE YANG NAM YANG ZHES BYA BA GZHAR
YANG GI SGRA'I RNAM GRANGS YIN ZHING, GANG NA
YANG ZHES PA NI YUL DUS GANG GI DBANG GIS KYANG
MI SKYE BA'I GZHI STON PA DANG, GANG DAG CES PA
RTEN PA'I TSIG GIS GANG MI SKYE BA'I PHYI NANG GI
DNGOS PO RNAMS BRJOD PA YIN TE, RANG 'GREL LAS,
NAM YANG ZHES BYA BA NI GZHAR YANG

ZHES BYA BA'I DON TO,
,GANG NA YANG ZHES BYA BA RTEN PA'I TSIG GIS YUL
DANG DUS DANG GRUB PA'I MTHA' BSHAD PA YIN NO,
,GANG DAG ZHES BYA BA RTEN PA'I TSIG GIS NI PHYI
DANG NANG GI DNGOS PO BRJOD PA YIN NO,
,ZHES GSUNGS PA'I PHYIR, DNGOS SMRA BA'I GRUB
MTHA'I LUGS LA DNGOS PO RANG BZHIN GYIS SKYE
YANG DE'I GRUB

MTHA' DBANG GIS MI SKYE STE, DNGOS SMRA BAS
DNGOS PO RANG BZHIN GYIS SKYE ZHES DAM BCAS PA
NA RANG BZHIN GYIS MA SKYES PA'I PHYIR, DE'I TSE
DAM BCA' DE DAM BCA' LTAR SNANG YIN PA'I PHYIR,
DBU MA SNANG BAR BSHAD PA BZHIN DU PHYI NANG
GI DNGOS PO RNAMS CHOS CAN YUL DUS RANG BZHIN
GRUB PA'I MTHA' GANG NA

YANG RANG BZHIN GYIS SKYE BA MED DE, MTHA' BZHI
LAS SKYE BA MED PA'I PHYIR ZHES GZHUNG GI MTSAMS
GCOD PA MA YIN TE, PHYI NANG GI DNGOS PO RNAMS
BDAG LAS SKYE BA YUL DUS RANG BZHIN GRUB PA'I
MTHA' GANG DU YANG YOD PA MA YIN PA DE BZHIN
DU GZHAN DANG GNYIS KA DANG RGYU MED LAS
SKYE BA YANG YOD PA MA YIN

NO ZHES SBYAR BA BYA BA YIN PA'I PHYIR, RANG 'GREL
LAS, 'DIR MA YIN ZHES BYA BA NI YOD PA NYID KYI
SGRUB BYED RANG LAS SKYE BA DANG SBREL GYI YOD
PA DANG NI MA YIN TE DE BKAG PA DON GYIS 'GRUB
PA'I PHYIR, DE BZHIN DU DAM BCA' BA 'OG MA GSUM
LA YANG SBYAR BAR BYA'O ZHES GSUNGS PA'I PHYIR,
'OG MA GSUM LA

YANG SBYOR TSUL YOD DE, 'DIR MA YIN ZHES BYA BA NI
YOD PA NYID KYI SGRUB BYED GZHAN LAS SKYE BA
DANG SBREL GYI YOD PA DANG NI MA YIN TE DE BKAG
PA DON GYIS 'GRUB PA'I PHYIR DE BZHIN DU DAM BCA'
'OG MA GNYIS LA SBYAR BAR BYA'O,
,ZHES SOGS GSUNGS PA'I PHYIR, DNGOS PO RNAMS YUL
DUS RANG BZHIN GRUB

PA'I MTHA' GANG GI DBANG GIS KYANG BDAG LAS MI
SKYE STE, YUL 'DIR GUR GUM MI SKYE YANG YUL
GZHAN DU SKYE ZHES PA LTA BU'I YUL GYI DBANG GIS
MI SKYE BA TZAM YANG MA YIN, DUS 'DIR LO THOG
PHUN SUM TSOGS PA MI 'BYUNG YANG DUS GZHAN DU

'BYUNG ZHES PA LTA BU DUS KYI DBANG GIS MI SKYE
BA TZAM YANG MA

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,YIN; 'DI LTA BU'I RANG BZHIN LA BLTOS NAS MI SKYE
YANG RANG BZHIN 'DI LAS SKYE ZHES PA LTA BU'I
RANG BZHIN GYIS MI SKYE BA TZAM YANG MA YIN,
DBU MA'I GRUB MTHA'I DBANG GIS MI SKYE YANG
DNGOS SMRA BA'I GRUB MTHA'I DBANG GIS SKYE ZHES
PA TZAM YANG MA YIN PAR BZHI PO DE GANG GI

DBANG GIS KYANG MI SKYE BA'I PHYIR, MTHA' BZHI
LAS SKYE BA LA YOD PA NYID KYI SGRUB BYED CES
'CHAD PA'I RGYU MTSAN YOD DE, DNGOS SMRA BA
RNAMS KYIS DNGOS PO RANG BZHIN GYIS SKYE BA'I
SGRUB BYED DU MTHA' BZHI'I SKYE BA GANG RUNG
'GOD PA'I RGYU MTSAN GYIS DE LTAR BSHAD PA'I
PHYIR, GZHUNG 'DI'I GCOD MTSAMS DE LTAR

YIN GYIS, SPYIR DBU MA SNANG BAR BSHAD PA LTAR
'GOD MI RUNG BA MA YIN TE, GRUB DON GYI SKABS SU,
GANG GIS PHYIR NA BDAG DANG GZHAN DANG GNYIS
KA LAS SKYES DANG,
,RGYU LA MA LTOS YOD PA MIN PA'I DNGOS RNAMS
RANG BZHIN BRAL,
,ZHES GSUNGS PA'I PHYIR, BDAG LAS MA YIN ZHES
SOGS KYIS DNGOS

SU MTHA' BZHI LAS MI SKYE BA'I DAM BCA' MDZAD
NAS SHUGS LA RANG BZHIN GYIS SKYE BA MED PA'I
DAM BCA' MDZAD DE 'DI'I THAD KYI RNAM BSHAD LAS,
RANG BZHIN GYIS SKYE BA MED PA'I DAM BCA' BZHAG
CES DANG RANG 'GREL LAS, DE DGAG PA DON GYIS
GRUB PA'I PHYIR, ZHES GSUNGS PA'I PHYIR, DNGOS PO

RNAMS YUL DUS RANG BZHIN GRUB PA'I MTHA' GANG
DU YANG GZHAN LAS SKYE BA MA YIN ZHES SBYAR BA
DANG, TSIG GSAL LAS KYANG, RKYEN NYID 'DI PA
TZAM GYIS KUN RDZOB GRUB PA KHAS LEN GYI,
PHYOGS BZHI KHAS BLANGS PA'I SGO NAS NI MA YIN
TE, DNGOS PO RANG BZHIN DANG BCAS PAR SMRA BAR
THAL BAR 'GYUR

BA'I PHYIR DANG ZHES GSUNGS PAS, GZHAN SKYE NI
GSUNG RAB KYI THA SNYAD MA YIN GYIS GRUB MTHA'
SMRA BA'I THA SNYAD YIN LA DES NA LUGS 'DI LA NI
GZHAN SKYE THA SNYAD DU YANG MED DE, GZHAN
SKYE KHAS LEN PA RANG GI MTSAN NYID KYIS GRUB
PA'I GZHAN LA BSAMS PA YIN PAS DE KHAS LEN NA
RANG GI MTSAN

NYID KYIS GRUB PA YOD PA 'DOD DGOS PA'I PHYIR,
RGYU 'BRAS NGO BO THA DAD DANG, 'BRAS BU RANG
DANG NGO BO THA DAD PA'I RGYU LAS SKYE YANG DE
TZAM GYI [*GYIS] GZHAN SKYE'I DON DU MI 'GYUR TE,
THA SNYAD DU YANG CHOS CAN RE RES NGO BO GNYIS

GNYIS 'DZIN PAR GSUNGS PA LTAR NGO BO GRUB PA
YOD KYANG RANG GIS [*GI] NGO BOS GRUB PA MI

@65B 'DOD PA BZHIN YIN PA'I PHYIR, GNYIS PA DAM
BCA'I BZHED DON DGAG SGRUB GANG YIN DPYAD PA
LA TSIG GSAL LAS, DNGOS PO BDAG LAS MI SKYE BAR
SGRUB PA'I DAM BCA'I BZHED DON MED DGAG TU
GSUNGS PA NI DAM BCA' GZHAN GSUM LA YANG
MTSUNGS PAS BDAG MED PHRA RAGS GANG DAM BCAS
PA'I BZHED DON

GANG YIN KYANG DGAG BYA BCAD TZAM GYI MED
DGAG YIN DGOS TE TSIG GSAL LAS, 'JIG RTEN 'DI NA JI
SNYED SGRA YOD PA,
,THAMS CAD DNGOS MED CI YANG MED PA ZHES BYA
BA LA SOGS PA 'BYUNG BAS NA MED PAR DGAG PA
BRJOD PAR 'DOD PA'I PHYIR, DNGOS PO MED PA'I DON
NI RANG BZHIN MED PA'I DON NO ZHES GSUNGS

PA'I PHYIR, MTHA' BZHI'I SKYE BA BKAG PA'I DAM BCA'I
BZHED DON MED DGAG YIN KYANG DNGOS PO RNAMS
RANG BZHIN GYIS SKYE BA MED PAR SGRUB PAR MI
'DOD PA YANG MA YIN TE, RANG 'GREL LAS, DAM BCA'
BA BZHI PO DE RJES SU BRJOD NAS RIGS PAS SGRUB PA'I
PHYIR BSHAD PA, ZHES GSUNGS PA'I PHYIR, 'OG NAS

KYANG MTHA' BZHI'I SKYE BA BKAG PA RTAGS SU BYAS
NAS DNGOS PO RNAMS RANG BZHIN GYIS SKYE BA
DANG BRAL BAR GSUNGS PA DANG, YANG TSIG GSAL

LAS KYANG, MTHA' BZHI'I SKYE BA BKAG PA'I MTHAR
DE'I PHYIR SKYE BA YOD PA MA YIN NO ZHES BYA BA 'DI
BSGRUBS PA YIN LA, ZHES GSUNGS PA'I PHYIR, KHA
CIG ,

MTHA' BZHI'I SKYE BA BKAG NAS RANG BZHIN MED
PAR SGRUB PA MI 'THAD DE, TSIG GSAL LAS, RJES SU
DPAG PA DAG NI GZHAN GYI DAM BCA' 'GOG PA TZAM
GYI 'BRAS BU CAN YIN PA'I PHYIR, ZHES GSUNGS PA'I
PHYIR, ZER NA, SKYON MED DE, DE'I DON NI SBYOR BA
RNAMS KYIS PHA ROL PO'I DAM BCA'I BZHED DON 'GOG
PA TZAM

DU ZAD KYI DE LAS GZHAN MI SGRUB PA'I DON YIN GYI
BKAG TZAM DE NYID MI SGRUB PA'I DON MA YIN PA'I
PHYIR, DE BZHIN DU KHO BO CAG 'DI YOD PA DANG
MED PA MI SGRUB KYI GZHAN GYIS YOD PAR BRTAGS
PA DANG MED PAR BRTAGS PA 'GOG STE MTHA' GNYIS
BSAL NAS DBU MA'I LAM SGRUB PAR 'DOD PA'I PHYIR,
ZHES GSUNGS

PA YANG PHA ROL POS KHAS BLANGS PA'I YOD MTHA'
DANG, MED MTHA' GNYIS RNAM PAR GCOD PA TZAM
YIN GYI MTHA' GNYIS BKAG TZAM MI SGRUB PA MA YIN
TE MTHA' GNYIS BSAL NAS DBU MA'I LAM SGRUB PAR
GSUNGS PA'I PHYIR, DNGOS PO RANG BZHIN GYIS GRUB
PA BKAG KYANG RANG BZHIN GYIS GRUB PA MED PA
MA YIN

@66A *,

,NA NI PHUNG GSUM MED PA'I RANG BZHIN GYIS YOD
PA YIN TE RTZOD BZLOG LAS, GAL TE RANG BZHIN MED
NYID KYIS,

,CI STE RANG BZHIN MED LA BZLOG ,RANG BZHIN MED
PA NYID LOG NA,

,RANG BZHIN NYID DU RAB GRUB 'GYUR,

,ZHES GSUNGS PA'I PHYIR, DE LTA BU'I SGRUB BYED
KHAS

LEN KYANG RANG RGYUD KYI RTAGS KHAS LEN MI
DGOS TE RANG RGYUD KYI GTAN TSIGS KHAS BLANGS
PA RNAMS KYI LUGS LA RTAGS CHOS DON GSUM RANG
NGOS NAS GRUB PAR KHAS BLANGS PA'I PHYIR, GSUM
PA DGAG SGRUB KYI RNAM GZHAG BSHAD PA LA,
SPYIR DGAG PAR 'GYUR BA LA RANG GI DGAG BYA
BCAD NAS RTOGS PA'I DNGOS

PO LA, RANG GI DGAG BYA DNGOS PO MA YIN PA BCAD
PA LTA BUS MI CHOG STE RANG NYID NGES PA'I BLOS
RANG GI DGAG BYA DNGOS SU BCAD PA DGOS PA'I
PHYIR, RANG BRJOD PA'I SGRAS RANG GI DGAG BYA
SGRA ZIN LA BCAD MI DGOS TE, CHOS NYID DANG
YONGS GRUB CES PA'I SGRAS DGAG BYA SGRAS ZIN LA
MA BCAD KYANG DE DAG NGES PA

NA BDEN PA'I SPROS PA BCAD PA'I RNAM PAR NGES
DGOS PA'I PHYIR, DES NA RANG NYID NGES PA'I BLOS
RANG GI DGAG BYA DNGOS SU MA BCAD PAR NGES NUS

PA'I CHOS SGRUB PA'I MTSAN NYID, MTSAN GZHI NI
MYU GU LTA BU, KHA CIG GIS GZHI SGRUB PA DANG
TSOGS NA CHOS GZHAN 'PHANGS PAR 'GYUR ZHES
'DOD PA MI RIGS

TE, BRAM ZE SGRUB PA YIN PAS DES CHANG MI 'THUNG
BA MED DGAG YIN PA 'GOG MI NUS PA'I PHYIR, DER
THAL, DPER NA SGRA MNGON GYUR BA YIN PAS SGRA
MI RTAG PA LKOG GYUR YIN PA MI 'GOG PA LTA BU YIN
PA'I PHYIR, KHA CIG GZHI DANG TSOGS NA CHOS
GZHAN 'PHANGS PAR 'GYUR ZHES ZER BA YANG MI

'THAD DE, BRAM ZE LTA BU CHOS GZHAN 'PHEN MI
'PHEN RTZI BA'I GZHI YIN GYIS [*GYI] 'PHANGS PA'I
CHOS MA YIN PA'I PHYIR TE, DE BLO YUL DU BYAS NAS
CHANG 'THUNG MI 'THUNG SOGS RTZI BA'I PHYIR, DE
LTAR BYAS NA, RANG NYID NGES PA'I BLOS RANG GI
DGAG BYA DNGOS SU BCAD NAS RTOGS DGOS PA'I
CHOS, DGAG PA'I MTSAN NYID, DE

LA MED DGAG DANG MA YIN DGAG GNYIS, RANG NYID
NGES PA'I BLOS RANG GI DGAG BYA BCAD SHUL DU
RANG GIS 'PHANGS BYAR GYUR PA'I CHOS GZHAN MI
'PHEN PA'I DGAG PA, MED DGAG GI MTSAN NYID, DPER
NA GANG ZAG GI BDAG MED LTA BU, RANG NYID NGES
PA'I BLOS RANG GI DGAG BYA BKAG SHUL DU RANG GI

@66B 'PHANGS BYAR GYUR PA'I CHOS GZHAN 'PHEN PA
'AM SGRUB PA'I DGAG PA, MA YIN DGAG GI MTSAN

NYID, DE LA DBYE NA CHOS GZHAN DNGOS SU 'PHEN
PA, SHUGS LA 'PHEN PA, DNGOS SHUGS GNYIS KA LA
'PHEN PA, SKABS STOPS KYIS 'PHEN PA'I MA YIN DGAG
DANG BZHI, DANG PO NI, GANG ZAG GI BDAG MED
YOD

PA LTA BU, GNYIS PA NI NYIN PAR ZAS MI ZA BA'I LHAS
BYIN LTA BU'O, GSUM PA NI LHAS BYIN TSON PO NYIN
PAR ZAS MI ZA BA RID PA MIN PA YOD PA LTA BU, BZHI
PA NI SKYES BU GCIG RGYAL RIGS DANG BRAM ZE'I RIGS
GANG RUNG DU NGES KHYAD PAR MA NGES PAR DRIS
PA'I TSE BRAM ZE MA YIN PAR STON 'DOD NAS 'DI BRAM
ZE MA YIN

ZHES BRJOD PA NA BRAM ZE MA YIN PA'I RGYAL RIGS
LTA BU'O DE LTAR YIN GYIS DE DAG GI MTSAN GZHIR
GANG ZAG GI BDAG MED PA YOD CES PA LTA BU 'DZIN
PA MI 'THAD DE, GANG ZAG GI BDAG MED PA YOD CES
PA LTA BU DGAG PA MA YIN PA'I PHYIR TE, MYU GU
BDEN PAR MED CES PA LTA BU DGAG PA MA YIN PA'I
PHYIR TE,

NGES DON GYI MDO DGAG PA MA YIN PA'I PHYIR,
DGAG PA GNYIS KYI RNAM GZHAG DE LTAR 'THAD DE,
SPYAN RAS GZIGS BRTUL ZHUGS SU DRANGS PA LAS,
DGAG PA DON GYIS BSTAN PA DANG,
,TSIG GCIG SGRUB PAR BYED PA DANG,
,DE LDAN RANG TSIG MI STON PA,
,MA YIN GZHAN PA GZHAN YIN NO,

,ZHES GSUNGS

PA'I PHYIR, DE YANG DGAG PA ZHES PA'I CHOS GZHAN
DNGOS LA 'PHEN PA BSTAN NAS, DON GYIS BSTAN PA
ZHES PAS SHUGS LA 'PHEN PA DANG, TSIG GCIG CES PAS
DNGOS SHUGS GNYIS KA LA 'PHEN PA DANG, DE LDAN
RANG TSIG CES SOGS KYIS SKABS STOBS KYIS 'PHEN PA'I
MA YIN DGAG DANG, GZHAN PA

GZHAN YIN NO ZHES PAS MED DGAG BSTAN PA'I PHYIR,
DES NA MTHA' BZHI'I SKYE BA MED PA'I DAM BCA'
MDZAD PAS RANG BZHIN GYIS SKYE MED KYI DAM
BCA' MDZAD PAR 'GYUR TE, RANG BZHIN GYIS SKYE NA
BZHI PO GANG RUNG DU SKYE DGOS PA'I PHYIR, GNYIS
PA DE RIGS PAS SGRUB PA'I SGRUB BYED BSHAD PA LA,
BDAG SKYE

BKAG PA, GZHAN SKYE BKAG PA, GNYIS KA LAS SKYE
BA BKAG PA, RGYU MED DU SKYE BA BKAG PA DANG
BZHI LAS, DANG PO DE 'CHAD PA LA, DE NI DE LAS
'BYUNG NA YON TAN 'GA' YANG YOD MA YIN, ZHES PA
NAS, BYA MIN RGYA CHER BSHAD PA'I NYES PAR THAL
BAR 'GYUR PHYIR RO,
,ZHES PA'I BAR GSUNGS,

@67A *,

,GNYIS PA DE 'CHAD PA LA, GZHAN LA BR TEN NAS GAL
TE GZHAN ZHIG 'BYUNG BAR 'GYUR NA NI, ZHES PA

NAS, STONG NYID DON CAN NGES DON SHES PAR
BGYIS,
,ZHE PA'I BAR GSUNGS, GSUM PA DE 'CHAD PA LA,
GNYIS LAS SKYE BA'ANG RIGS PA'I NGO BO MA YIN
GANG GI PHYIR,

ZHE PA NAS, GANG PHYIR RE RE LAS NI SKYE BA 'GRUB
PA YOD MA YIN,
,ZHE PA'I BAR GSUNGS, BZHI PA DE 'CHAD PA LA, GAL
TE RGYU MED KHO NAR SKYE BA LTA ZHIG 'GYUR NA
NI,
,ZHE PA NAS, MA BSHAD 'BYUNG BA 'DI DAG LTA ZHIG
YOD PA MA YIN NO,
,ZHE PA'I BAR GSUNGS, MTHA' BZHI'I SKYE BA BKAG
PA'I

GRUB DON 'CHAD PA LA, GANG GIS PHYIR NA BDAG
DANG GZHAN DANG GNYIS KA LAS SKYES DANG,
,RGYU LA MA LTOS YOD PA MIN PAS DNGOS RNAMS
RANG BZHIN BRAL,
,ZHE PA'I GZHUNG GSUNGS, MTHA' BZHI LAS SKYE BA
BDEN PA GNYIS CHAR DU DGAG PA LA, RTZOD PA
SPONG BA DANG RTEN 'BYUNG GIS SKYE BAS MTHAR

'DZIN GYIS LOG RTOG SEL BA'I TSUL DANG, RIGS PAS
DPYAD PA BYAS PA'I 'BRAS BU NGOS GZUNG BA RNAMS
RIM PA BZHIN DU 'CHAD PA LA, GANG GI SPRIN TSOGS
DANG MTSUNGS GTI MUG STUG PO'I 'JIG RTEN LA,

,ZHES PA NAS, RNAM DPYOD PA NI MYUR DU GROL BAR
'GYUR,
,ZHES PA'I BAR GSUNGS, ` DE NI DE LAS

'BYUNG NA YON TAN 'GA' YANG YOD MA YIN,
,ZHES SOGS KYI SKABS SU GZHUNG 'GREL DANG, MTHA'
DPYAD PA GNYIS LAS, DANG PO LA, 'GREL PA MDZAD
PA'I RIGS PAS BKAG PA DANG, RTZA BA SHES RAB KYI
RIGS PAS BKAG PA GNYIS LAS, DANG PO LA, DE KHO NA
NYID RTOGS PAR 'DOD PA'I GRUB MTHA'

MKHAN GYI LUGS BKAG PA DANG, 'JIG RTEN THA
SNYAD DU YANG BDAG SKYE BKAG PA DANG GNYIS
LAS, DANG PO LA 'BRAS BU RANG DANG NGO BO GCIG
PA'I RGYU LAS SKYE BA BKAG PA DANG, RGYU 'BRAS
NGO BO GCIG YIN PA BKAG PA GNYIS LAS, DANG PO LA,
RGYU DUS SU GRUB PA'I 'BRAS BU SLAR YANG SKYE
DGOS NA SLAR YANG

SKYE BA DON MED THUG MED DU THAL BA LA, KHO
NA RE, SKYON MED DE, DUS DPYID DUS DANG RKYEN
CHU LUD LA SOGS PAS SA BON SBRANG RO LTAR
NYAMS PAR BYED PAS SA BON SRID MTHA'I BAR DU
SKYE BA'I SKYON MED DO ZER NA, 'O NA, SA BON GYIS
SA BON SBRANG RO LTAR NYAMS PAR BYED PAR THAL,
KHYOD KYI DAM BCA' 'THAD PA GANG ZHIG ,SA

@67B BON DANG RKYEN CHU LUD SOGS RANG BZHIN
GCIG PA'I PHYIR ZHES NYES SPONG GI LAN DANG BCAS

PA 'GOG PAR BYED PA LA, DE NI DE LAS 'BYUNG NA YON
TAN 'GA' YANG YOD MA YIN,
,ZHES PA NAS, JI LTAR DE NYID KYI STE RNAM PAR 'JIG
PAR BYED PAR 'GYUR,
,ZHES PA'I BAR GSUNGS, GNYIS PA LA, RGYU 'BRAS NGO
BO GCIG

YIN NA SA MYUG GNYIS LA DBYIBS DANG KHA DOG RO
NUS MED PAR THAL BA LA, KHO NA RE SKYON MED DE,
SA BON GYI GNAS SKABS BTANG NAS MYU GU'I GNAS
SKABS SU 'GYUR BAS SA MYUG GNYIS LA DBYIBS SOGS
THA DAD MED PA'I SKYON MED DO ZER NA, 'O NA, MYU
GU'I GNAS SKABS BTANG NAS MYU GU'I GNAS SKABS SU
'GYUR

BAR THAL, KHYOD KYI DAM BCA' 'THAD PA GANG
ZHIG ,SA MYUG GNYIS RANG BZHIN GCIG YIN PA'I
PHYIR DANG, SA BON GYI DUS SU SA BON BZUNG DU
YOD PA DE BZHIN DU, SA BON GYI DUS SU MYU GU
YANG BZUNG DU YOD PA 'AM, YANG NA SA BON GYI
DUS SU MYU GU BZUNG DU MED PA DE BZHIN DU SA
BON GYI DUS SU SA BON YANG

BZUNG DU MED PAR THAL LO,
,ZHES NYES SPONG GI LAN DANG BCAS PA 'GOG PAR
BYED PA LA, BYED RGYU SA BON GYI LAS THA DAD MYU
GU'I DBYIBS DANG NI,
,ZHES PA NAS, DE PHYIR DE NI KHAS MI BLANGS, ZHES
PA'I BAR GSUNGS, GNYIS PA, 'JIG RTEN THA SNYAD DU

BDAG SKYE DGAG PA LA, 'JIG RTEN PA RNAMS SA BON
ZHIG

PA'I RJES SU MYU GU SKYE BAR 'DOD PAS DE KHO NA
NYID LA DPYOD PA'I SKABS SU BDAG SKYE MED PAR
MA ZAD 'JIG RTEN THA SNYAD DU YANG BDAG SKYE
MED DO ZHES 'CHAD PA LA, GANG PHYIR RGYU ZHIG
NA YANG DE YI 'BRAS BU MTHONG BA'I PHYIR,
,DE DAG GCIG PA YIN ZHES 'JIG RTEN GYIS KYANG KHAS
MI LEN,
,ZHES PA'I GZHUNG GSUNGS,

BDEN PA GNYIS CHAR DU YANG BDAG SKYE MED PA'I
BDAG LAS SKYE BA YOD PA MA YIN NO ZHES DON
BSDUS TE 'CHAD PA LA, DE PHYIR DNGOS PO BDAG LAS
'BYUNG ZHES RAB TU BRTAGS PA NI,
,DE NYID DANG NI 'JIG RTEN DU YANG RIGS PA MA YIN
NO,
,ZHES PA'I GZHUNG GSUNGS, GNYIS PA RTZA SHES NAS
GSUNGS

PA'I RIGS PAS BKAG PA LA, RGYU 'BRAS RANG BZHIN
GCIG YIN NA LAS BYA BYED GCIG TU THAL ZHES RTZA
SHES NAS RGYA CHER BSHAD PA'I RIGS PAS DGAG PA
LA, BDAG LAS SKYE BAR 'DOD NA BSKYED PAR BYA
DANG SKYED BYED DANG,
,ZHES PA NAS, BYA MIN RGYA CHER BSHAD PA'I NYES
PAR THAL BAR 'GYUR PHYIR RO,
,ZHES

@68A *,

,PA'I BAR GSUNGS, GNYIS PA MTHA' DPYAD PA LA, BDAG
SKYE 'DOD PA'I PHYOGS SNGA MA BRJOD PA DANG, DE
'GOG PA'I SANGS RGYAS BSKYANGS KYI 'GREL PA BKOD
PA DANG, DE LA SLOB DPON LEGS LDAN 'BYED KYIS
SKYON BRJOD PA'I TSUL DANG, DPAL LDAN ZLA BAS

SKYON DE SPANGS PA'I SGO NAS 'GREL PA'I DGONGS PA
PHYIN CI MA LOG PAR BSHAD PA DANG BZHI LAS,
DANG PO LA GRANGS CAN PA RNAMS KYIS SHES BYA
LA NYI SHU RTZA LNGA'I GRANGS NGES BYAS NAS DE
THAMS CAD SPYI GTZO BO CHA MED KYI NGANG DU
RANG BZHIN GCIG PAR 'DOD CING, RGYU RKYEN THA
DAD PA DU MAS 'BRAS

BU GCIG THUN MONG DU SKYE BA YOD, DE THAMS
CAD KYI RJES SU 'GRO BA'I SPYI GTZO BO MED NA, RGYU
RKYEN DU MAS 'BRAS BU GCIG THUN MONG DU
BSKYED PA MED PAS SA BON GYI RANG BZHIN GANG
YIN RKYEN CHU LUD KYI RANG BZHIN DANG, DE'I
RANG BZHIN GANG YIN THAMS CAD MYU GU'I RANG
BZHIN YIN PAS DE THAMS CAD

RANG BZHIN GCIG YIN PAR 'DOD PAS RNAM 'GYUR GYI
DNGOS PO THAMS CAD RANG BZHIN GCIG TU 'DOD PA
YIN NO,
,MYU GU BDAG LAS SKYE BA'I DON YANG MYU GU MYU
GU LAS SKYE BA 'AM, MYU GU RGYU RKYEN LAS MI

SKYE BAR RANG DBANG DU SKYE BA'I DON MA YIN TE,
MYU GU SA BON LAS SKYE BA NA SA BON GYI RANG
BZHIN

GANG YIN MYU GU'I RANG BZHIN DU 'DOD PAS MYU
GU MYU GU'I RANG BZHIN DU GYUR PA'I SA BON LAS
SKYE BAR 'DOD PA'I PHYIR DANG, RGYU'I DUS SU GRUB
ZIN KYANG RKYEN GYIS BSKYED MA ZIN PAS RGYU
RKYEN LAS SLAR YANG SKYE BAR 'DOD PA DANG, KHA
CIG RGYU DUS SU SKYES ZIN KYANG GSAL MA ZIN PAS
RKYEN GYIS GSAL DGOS

PAR GRANGS CAN GSAL BYED PAS 'DOD PA'I PHYIR,
GRUB ZIN PA SLAR YANG SKYE DGOS PA DANG, SKYES
ZIN PA SLAR YANG GSAL DGOS PA 'DOD PA'I TSUL YOD
DE SNGA MAS SPYIR SHES BYAR MED PA ZHIG MI SKYE
BA DE BZHIN DU RGYU DUS SU MED PA ZHIG MI SKYE
BAS RGYU DUS SU YOD PA ZHIG SKYE DGOS SHING,
SKYES ZIN PA

SLAR YANG SKYE BA LA DGOS PA MED CING, DGOS PA
YOD NA SLAR YANG SKYE BA THUG MED DU THAL BA
DANG, PHYI MAS MA SKYES PA ZHIG MI SKYE BA DE
BZHIN DU, RGYU DUS SU MA SKYES PA ZHIG MI SKYE
BAS, SKYES ZIN PA DE NYID RKYEN GYIS GSAL DGOS
PAR 'DOD CING GSAL ZIN SLAR YANG GSAL BA DGOS PA
MED

@68B CING; DGOS PA YOD NA SLAR YANG GSAL BA
THUG MED DU 'DOD PA'I PHYIR, GNYIS PA DE 'GOG
BYED SANGS RGYAS BSKYANGS KYIS 'GREL PA BKOD PA
LA, KHYOD LTAR NA MYU GU'I RANG BZHIN DANG
MYU GU'I NGO BO LAS GZHAN DU MYU GU BZHAG TU
MED PAS DES NA MYU GU SA BON GYI DUS SU GRUB
DGOS SHING, SA BON GYI DUS SU GRUB PA

SLAR YANG SA BON LAS SKYE DGOS NA, SLAR YANG
SKYE BA DON MED DANG THUG MED DU 'GYUR RO
ZHES 'GOG PAR BYED PA LA, 'GREL PA BUDDHA PA LI TA
LAS, DNGOS PO RNAMS BDAG LAS SKYE BA MED DE DE
DAG GI SKYE BA DON MED PA NYID DU 'GYUR PA'I
PHYIR DANG, SHIN TU THAL BAR 'GYUR BA'I PHYIR RO
DNGOS PO BDAG GI BDAG NYID

DU YOD PA RNAMS LA NI YANG SKYE BA LA DGOS PA
MED DO,
,CI STE YOD KYANG SKYE NA NAM YANG MI SKYE BAR
MI 'GYUR RO,
,ZHES GSUNGS PA'I PHYIR, DE'I DON LA KHA CIG GIS,
MYU GU CHOS CAN, SLAR YANG SKYE BA DON MED
PAR THAL, BDAG LAS SKYE BA'I PHYIR, MA KHYAB NA,
SLAR YANG SKYE BA THUG PA MED PAR THAL, MA
KHYAB PA DE'I

PHYIR, ZHES PA'I THAL 'GYUR DE, 'GREL PA DES BSTAN
PA'I THAL 'GYUR YIN ZER NA, DE 'DRA BA'I THAL 'GYUR
DANG PO DE DNGOS PO BDAG GI BDAG NYID DU YOD

PA RNAMS LA ZHES PA'I SKABS NAS BSTAN PA'I THAL
'GYUR YIN PAR THAL, DAM BCA' 'THAD PA'I PHYIR, 'DOD
NA, DE 'DRA BA'I THAL 'GYUR CHOS CAN, KHYOD

KYI RTAGS YOD PAR THAL, KHYOD DE'I SKABS NAS
BSTAN PA'I THAL 'GYUR YIN PA'I PHYIR, MA KHYAB NA,
KHYAB PA YOD PAR THAL, 'GREL PA DES BDAG SKYE
'GOG NUS KYI GZHAN LA GRAGS KYI GTAN TSIGS SHIG
BSTAN PA'I PHYIR, DER THAL, TSIG GSAL LAS, DE LA
RANG GI BDAG NYID DU YOD PA ZHES BYA BA 'DIS NI

GTAN TSIGS 'DZIN PA YIN NO,
,ZHES GSUNGS PA'I PHYIR, GZHAN YANG DNGOS PO
BDAG GI BDAG NYID DU YOD PA ZHES PA DES BDAG
SKYE BSTAN PAR THAL, KHYOD KYI DAM BCA' 'THAD
PA'I PHYIR, 'DOD NA, MI 'THAD DE, BDAG SKYE MED PAS
DES BDAG SKYE YOD PAR SGRUB MI NUS PA'I PHYIR,
YANG KHA CIG GIS MYU GU CHOS CAN

SLAR YANG SKYE BA DON MED PAR THAL, RANG GI
RGYU'I DUS SU YOD PA'I PHYIR, MA KHYAB NA, SLAR
YANG SKYE BA THUG MED DU THAL, MA GRUB PA DE'I
PHYIR, KHA CIG GIS MYU GU CHOS CAN, SA BON LAS
SLAR YANG SKYE BA DON MED PAR THAL, SA BON GYI
DUS SU GRUB ZIN PA'I PHYIR, MA KHYAB NA, SA BON
LAS SLAR YANG SKYE BA THUG MED

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,DU THAL, MA KHYAB PA DE'I PHYIR, ZHES PA'I THAL
'GYUR DE GNYIS 'GREL PA DES BSTAN PA'I THAL 'GYUR
YIN ZER NA, DE YANG MI 'THAD DE, DE SNGAR BSHAD
PA'I RIGS PA DE DAG GIS KHEGS NUS PAR MTSUNGS PA'I
PHYIR, GZHAN YANG THAL 'GYUR DANG PO DE MI
'THAD DE, KHYAB PA DE

GRANGS CAN GYI KHAS BLANGS LA 'GRO DON MED PA
SOGS KYIS 'OG NAS 'CHAD PA'I GNOD BYED 'JUG PA'I
PHYIR, GSUM PA DE LA SLOB DPON LEGS LDAN 'BYED
KYIS SKYON BRJOD TSUL LA, 'GREL PA'I DON JI LTAR
DGONGS PA'I TSUL DANG, DGONGS NAS SKYON BRJOD
PA'I TSUL DANG, RTZOD PA SPONG BA GSUM LAS,

DANG PO LA, DGAG GZHAG GNYIS LAS, DANG PO LA,
KHA CIG ,SLOB DPON LEGS LDAN 'BYED KYIS DNGOS PO
RNAMS BDAG LAS SKYE BA MED DE ZHES PA'I MDOR
BSTAN GYI 'GREL PA LA SLAR YANG GI DON YOD PAR
DGONGS SHING THAL 'GYUR GYI BZLOG DON SLAR
YANG SKYE BA DON BCAS THUG BCAS RTAGS SU 'GOD
NA, DE

MI BZHED PA'I DBU MA PA'I GRUB MTHA' DANG 'GAL
ZHES SKYON BRJOD PA YIN ZHE NA, 'O NA 'GREL PA DES,
SKYE LDAN GYI DNGOS PO RNAMS CHOS CAN, SLAR
YANG SKYE BA DON MED PAR THAL, BDAG LAS SKYE
BA'I PHYIR, MA KHYAB NA, SLAR YANG SKYE BA THUG
MED DU THAL, MA KHYAB PA DE'I PHYIR ZHES PA'I
THAL 'GYUR

BSTAN PAR DGONGS PAR THAL, DAM BCA' 'THAD PA'I
PHYIR, 'DOD NA, MI 'THAD PAR THAL, DE 'DRA BA'I
THAL 'GYUR DE'I KHYAB PA GRANGS CAN GYI KHAS
BLANGS LA 'GRO DON MED PA'I KHYAB PA 'GAL KHYAB
TU SONG ZHING, THAL 'GYUR DES 'PHANGS PA'I SBYOR
BA'I GTAN TSIGS KYANG GZHI MA GRUB PAS THAL

'GYUR DANG GTAN TSIGS LA DE LAS SKYON CHE BA
MED PAS DE'I SGO NAS SKYON MI BRJOD PAR, SLAR
YANG SKYE BA DON BCAS DANG THUG BCAS MI BZHED
PA'I DBU MA PA'I GRUB MTHA' DANG 'GAL ZHES ZER
DGOS PA BYUNG BAS SLOB DPON LEGS LDAN 'BYED LTA
BU'I MKHAS PA DE BAS SHIN TU NGO MTSAR CHE BA'I
PHYIR,

KHA CIG GIS 'GREL PA DES BDAG SKYE 'GOG PA'I GTAN
TSIGS DANG DPE MA BSTAN PA'I SGO NAS SKYON BRJOD
PA YIN ZER NA, SLOB DPON LEGS LDAN 'BYED 'GREL PA
DES DE MA BSTAN PAR 'DOD PAR THAL, KHYOD KYI
DAM BCA' 'THAD PA'I PHYIR, 'DOD NA MI 'THAD DE, DE
LTAR BSTAN PAR 'DOD PA'I PHYIR,

@69B DER THAL, RGOL BA GZHAN GYIS KLAN KA'I
GLAGS DANG BCAS PA'I GTAN TSIGS BSTAN PAR 'DOD
PA'I PHYIR, DER THAL, SKYE BA DON BCAS DANG THUG
BCAS RTAGS SU BSTAN PAR 'DOD PA'I PHYIR, KHA CIG
GIS 'GREL PA DES BSTAN PA'I BDAG SKYE 'GOG BYED KYI
GTAN TSIGS YIN NA, BDAG SKYE 'GOG NUS KYI GTAN

TSIGS YIN DGOS PAR RTZOD PA YIN ZER NA, 'O NA, SLOB
DPON LEGS LDAN 'BYED DE LTAR KHYAB PAR 'DOD PAR
THAL, KHYOD KYI DAM BCA' 'THAD PA'I PHYIR, 'DOD
NA MI 'THAD DE, SKYE BA DON BCAS DANG THUG BCAS
DE 'GREL PA DES BSTAN PA'I BDAG SKYE 'GOG PA'I GTAN
TSIGS SU 'DOD KYANG, BDAG SKYE 'GOG

NUS KYI GTAN TSIGS SU MI 'DOD PA'I PHYIR, DER THAL,
DE RGOL BA GZHAN GYI KLAN KA'I KLAGS DANG BCAS
PA'I GTAN TSIG SU 'DOD PA'I PHYIR, ` GNYIS PA RANG
LUGS BZHAG PA LA, LEGS LDAN 'BYED KYIS 'GREL PA'I
DON JI LTAR DGONGS TSUL DANG, DGONGS NAS
SKYON BRJOD TSUL DNGOS DANG GNYIS LAS,

DANG PO LA,
, 'GREL PA'I DON JI LTAR DGONGS TSUL YOD DE, SKYE
LDAN GYI DNGOS PO RNAMS CHOS CAN, BDAG LAS MI
SKYE BAR THAL, BDAG LAS SKYE NA SKYE BA DON MED
DANG THUG MED DU THAL BAR 'GYUR BA'I PHYIR,
ZHES PA DE MDOR BSTAN GYI SKABS NAS BSTAN PA'I
DNGOS ZIN GYI THAL 'GYUR DANG, RGYU DUS SU MI

GSAL BA'I TSUL GYI YOD PAR 'DOD PA'I MYU GU CHOS
CAN, BDAG LAS MI SKYE STE, SKYE BA DON BCAS THUG
BCAS YIN PA'I PHYIR, ZHES PA'I SBYOR BA DE SHUGS
BSTAN GYI SBYOR BA DANG, SKYE LDAN GYI DNGOS PO
RNAMS CHOS CAN, SLAR YANG SKYE BA DON MED PAR

THAL, RANG GI BDAG NYID DU GRUB ZIN YOD PA'I
PHYIR, MA KHYAB NA

DE CHOS CAN, SLAR YANG SKYE BA THUG MED DU
THAL, RANG GI BDAG NYID DU GRUB ZIN YOD KYANG
SLAR YANG SKYE BA DGOS PA DANG BCAS PA'I PHYIR,
ZHES PA'I THAL 'GYUR DE, RGYAS BSHAD KYI SKABS
NAS BSTAN PA'I THAL 'GYUR DU DGONGS PA'I PHYIR,
GNYIS PA SKYON BRJOD PA'I TSUL DNGOS LA, BDAG
SKYE 'GOG NUS KYI GTAN

TSIGS DANG DPE MA BSTAN PA'I SGO NAS SKYON BRJOD
PA'I TSUL DANG, DBU MA PAS BDAG SKYE MED PAR
DAM BCAS PA'I DAM BCA' LA GRANGS CAN GZHAN
GYIS SMRAS PA'I NYES PA MA BSAL PA'I SGO NAS SKYON
BRJOD TSUL DANG, GAL TE BZLOG DON RTAGS SU 'GOD
NA, DBU MA PA'I GRUB MTHA' DANG 'GAL BA'I SGO NAS
SKYON

@70A *,
,BRJOD TSUL DANG GSUM LAS, DANG PO NI, DNGOS PO
RNAMS BDAG LAS SKYE BA MED DE ZHES PA'I 'GREL PA
'DIS BDAG SKYE 'GOG TSUL DE MI 'THAD PAR THAL, DES
BDAG SKYE 'GOG NUS KYI RTAGS DPE YANG DAG MA
BSTAN PA'I PHYIR, DER THAL, DNGOS ZIN LTAR NA SKYE
LDAN GYI DNGOS

PO RNAMS CHOS CAN, BDAG LAS MI SKYE STE, SKYE BA
DON MED DANG THUG MED YIN PA'I PHYIR ZHES PA

'AM, YANG NA BDAG LAS MI SKYE STE, BDAG LAS SKYE
NA DE DAG GI SKYE BA DON MED DANG THUG MED DU
'GYUR DGOS PA'I PHYIR, ZHES PA GANG RUNG LAS MA
'DAS, DANG PO LTAR NA DBU MA PA LA GTAN TSIGS

MA GRUB PA'I SKYON DU 'GYUR, PHYI MA LTAR NA
GRANGS CAN LA GRUB ZIN BSGRUBS PA'I MA GRUB PA'I
GTAN TSIGS SU 'GYUR PA'I PHYIR, DANG PO DER THAL,
DBU MA PAS SKYE BA DON BCAS DANG THUG BCAS SU
'DOD PA'I PHYIR, PHYI MA DER THAL, GRANGS CAN
GYIS SKYE BA DON BCAS DANG THUG BCAS KHAS
BLANGS BDAG

LAS SKYE NA SKYE BA DON MED DANG THUG MED DU
'GYUR BAR TSAD MAS NGES NA, BDAG SKYE MED PAR
TSAD MAS NGES DGOS PA'I PHYIR, GNYIS PA LA,
GRANGS CAN NA RE, KHYOD KYI BDAG LAS MI SKYE
ZHES PA'I DON, MNGON PAR GSAL ZIN PA'I MYU GU
BDAG LAS MI SKYE ZHES PA'I DON YIN NAM, RGYU DUS
SU MNGON

PAR MI GSAL BA'I TSUL GYI YOD PA'I MYU GU BDAG LAS
MI SKYE ZHES PA'I DON GANG YIN, DANG PO LTAR NA
MI 'THAD DE, NGED GRANGS CAN LA GRUB ZIN
BSGRUBS PAR 'GYUR PA'I PHYIR, DER THAL, NGED
GRANGS CAN GYIS MNGON PAR GSAL ZIN GYI MYU GU
BDAG LAS SKYE BA KHAS MA BLANGS PA'I PHYIR, GNYIS
PA LTAR NA, DE

LTA BU'I MYU GU BDAG LAS MI SKYE BA LA YOD PA'I
CHOS MED PAS, GTAN TSIGS GANG BKOD KYANG
KHYAB PA 'GAL KHYAB DU 'GYUR BA'I PHYIR, GSUM PA
LA, GAL TE BZLOG DON RTAGS SU BKOD NA DBU MA
PA'I GRUB MTHA' DANG 'GAL BA'I SKYON YOD DE,
THAL 'GYUR TZAM LA BR TEN NAS BDAG SKYE MED PAR

RTOGS PA'I RJES DPAG BSKYED MI NUS PAS, RTAGS DPE
NGES PAR 'GOD DGOS SHING DNGOS ZIN LTAR 'GOD MI
RUNG BA GONG DU BSHAD ZIN PAS DES NA SKYE LDAN
GYI DNGOS PO RNAMS CHOS CAN, BDAG LAS MI SKYE
STE BDAG LAS SKYE NA SKYE BA DON MED DU 'GYUR
DGOS PA LAS DON DANG BCAS PA'I PHYIR, THUG

@70B MED DU 'GYUR DGOS PA LAS THUG PA DANG BCAS
PA'I PHYIR, ZHES PA'I BZLOG DON SKYE BA DON BCAS
DANG THUG BCAS RTAGS SU 'GOD PAR MNGON, DE
'GOD NA BDAG SKYE RNAME PAR BCAD TZAM MA YIN
PAS SKYE BA ZHIG BSGRUB BYAR BYAS PAR 'GYUR, DE
LTAR NA, BDAG SKYE MED PAR DAM BCAS PAS DAM

BCA'I BZHED DON MED DGAG TU KHAS BLANGS PA'I
DBU MA PA'I GRUB MTHA' DANG 'GAL BA'I SKYON YOD
PA'I PHYIR, SKYE BA DON BCAS THUG BCAS RTAGS SU
'GOD NA, BDAG SKYE BKAG TZAM LAS GZHAN PA'I
SKYE BA ZHIG BSGRUB BYAR 'GYUR BA'I RGYU MTSAN
YOD DE, DNGOS ZIN GYI RTAGS BZLOG PA'I DON SKYE
BA DON BCAS

DANG THUG BCAS RTAGS SU 'GOD NA, DNGOS ZIN GYI
DAM BCA' YANG BZLOG DGOS TE MTSUNGS PA'I PHYIR,
MTSUNGS PA'I DON YANG RTAGS KHYAD PAR CAN SKYE
BA DON BCAS DANG THUG BCAS RTAGS SU 'GOD NA,
BDAG SKYE RNAM PAR BCAD TZAM LAS GZHAN PA'I
SKYE BA ZHIG BSGRUB BYAR BYED PA MNGON PA'I DON
YIN

GYIS, RGYU MTSAN MTSUNGS PA'I DON MA YIN TE,
BDAG SKYE MED PA DANG, SKYE BA DON MED DANG
THUG MED LA RIGS PA'I GNOD PA YOD MED MI
MTSUNGS PA'I PHYIR, DE YANG DNGOS ZIN GYI RTAGS
BZLOG PA LTAR BYAR MED DE, BDAG SKYE 'GOG PA'I
SKABS SU BDAG SKYE SGRUB PA MI RIGS PA'I PHYIR,
DNGOS ZIN GYI

DAM BCA' BZLOG PA'I DON DAM BCA' YIN PAR THAL,
DNGOS ZIN GYI RTAGS BZLOG PA'I DON RTAGS YIN PA'I
PHYIR, ZHES NAN GYI 'PHUL BA YANG MA YIN TE, RIGS
PA SMRA BA'I DOGS PA DPYOD PA'I SKABS YIN PA'I
PHYIR, BDAG SKYE RNAM PAR BCAD TZAM LAS GZHAN
PA'I SKYE BA BSGRUB BYAR BYAS NA DBU MA PA'I

GRUB MTHA' DANG 'GAL BA'I RGYU MTSAN YOD DE, DE
BSGRUB BYAR BYAS NA GZHAN SKYE 'PHEN PAR 'GYUR,
GZHAN SKYE 'PHEN NA BDAG SKYE MED PAR DAM
BCAS PA'I DAM BCA'I BZHED DON MED DGAG TU 'DOD
PA'I DBU MA'I GRUB MTHA' DANG 'GAL BA'I PHYIR, DE

BSGRUB BYAR BYED NA GZHAN SKYE 'PHEN PA YIN TE,
DNGOS PO'I SKYE

BA LA BDAG SKYE DANG GZHAN SKYE GNYIS SU KHA
TSON CHOD, SKYE BA ZHIG NI BSGRUB BYAR BYAS BDAG
SKYE NI BKAG ,DES NA GZHAN SKYE 'PHEN PA'I PHYIR,
DER THAL, DPER NA SKYES BU GCIG RGYAL RIGS DANG
BRAM ZE'I RIGS GANG RUNG DU NGES KHYAD PAR MA
NGES PA NA RGYAL RIGS MA YIN ZHES BRJOD PA'I TSE
BRAM ZE'I RIGS SU

@71A *,

,GO BA LTA BU YIN PA'I PHYIR, DER THAL, TSIG GSAL
LAS, 'DI LA KHA CIG GIS DE NI RIGS PA MA YIN TE GTAN
TSIGS DANG DPE MA BRJOD PA'I PHYIR DANG, GZHAN
GYIS SMRAS PAS [*PA'I] NYES PA MA BSAL BA'I PHYIR,
THAL BAR 'GYUR BA'I TSIG YIN PA'I PHYIR, SKABS KYI

DON LAS BZLOG PA BSGRUB PAR BYA BA DANG, DE'I
CHOS BZLOG PA'I DON MNGON PAS DNGOS PO RNAMS
GZHAN LAS SKYE BAR 'GYUR BA DANG, SKYE BA 'BRAS
BU DANG BCAS PA NYID DU 'GYUR BA DANG, SKYE BA
THUG PA YOD PAR 'GYUR BA'I PHYIR GRUB PA'I MTHA'
DANG 'GAL BAR 'GYUR RO,
,ZHES SKYON SMRA STE, ZHES

GSUNGS PA'I PHYIR, ` GSUM PA RTZOD PA SPONG BA LA,
KHA CIG GIS SLOB DPON LEGS LDAN 'BYED KYIS 'GREL
PA'I DON DGONGS PA'I TSUL DANG, DGONGS NAS

SKYON BRJOD PA'I TSUL DE MI 'THAD DE, LEGS LDAN
'BYED KYIS MDOR BSTAN LA SLAR YANG GI DON YOD
PA DGONGS SHING SKYON BRJOD TSUL YANG 'GREL PA

DES BDAG SKYE 'GOG TSUL DE MI 'THAD DE, 'DI LTAR
'GREL PA DES GTAN TSIGS KYI DBANG DU BYAS NAS
BDAG SKYE 'GOG GAM, THAL 'GYUR GYI DBANG DU
BYAS NAS 'GOG ,DANG PO LTAR NA MI 'THAD DE, 'GREL
PA 'DIS BDAG SKYE 'GOG NUS KYI RTAGS DPE YANG DAG
DNGOS SU MA BSTAN PA'I PHYIR, PHYI MA LTAR NA

SKYE LDAN GYI DNGOS PO RNAMS CHOS CAN, SLAR
YANG SKYE BA DON MED DANG THUG MED YIN PAR
THAL, BDAG LAS SKYE BA'I PHYIR ZHES PA'I THAL
'GYUR 'DI, BDAG SKYE 'GOG BYED KYI BZLOG DON TSUL
GSUM 'PHEN PA'I THAL 'GYUR YIN PAR THAL, THAL
'GYUR GYI DBANG DU BYAS NAS BDAG SKYE 'GOG PA
GANG ZHIG ,

SGRUB BYED MI 'PHEN PA'I THAL 'GYUR GYIS BDAG
SKYE 'GOG MI NUS PA'I PHYIR, 'DOD NA, SLAR YANG
SKYE BA DON BCAS THUG BCAS DE, THAL 'GYUR DES
'PHANGS PA'I SBYOR BA'I GTAN TSIGS YANG DAG YIN
PAR THAL, 'DOD PA'I PHYIR, 'DOD NA, MI RIGS TE, SLAR
YANG SKYE BA DON BCAS DANG THUG BCAS MI BZHED

PA'I DBU MA PA'I GRUB MTHA' DANG 'GAL BA'I PHYIR
ZHES PA DANG, GZHAN SKYE 'PHEN TSUL YANG, SKYE
LDAN GYI DNGOS PO RNAMS CHOS CAN, GZHAN LAS

SKYE BAR THAL, BDAG SKYE BKAG PA GANG
ZHIG ,SLAR YANG SKYE BA DON BCAS DANG THUG
BCAS YIN PA'I PHYIR, 'DOD NA GZHAN SKYE MI BZHED
PA'I MGON PO KLU

@71B SGRUB KYI GRUB MTHA' DANG 'GAL LO ZHES ZER,
DES NA LEGS LDAN 'BYED KYIS MDOR BSTAN GYI 'GREL
PA LA SLAR YANG GI DON YOD PAR DGONGS PA YIN TE,
TSIG GSAL LAS, THAL BAR 'GYUR BA BZLOG PA'I DON
DANG YANG PHA ROL PO NYID DANG 'BREL GYI KHO
BO CAG LA MA YIN TE ZHES SOGS KYIS, SLAR YANG
SKYE BA

DON MED DANG THUG MED KYI BZLOG DON SLAR
YANG SKYE BA DON BCAS DANG THUG BCAS PHA ROL
GRANGS CAN GYIS KHAS LEN DGOS KYI, KHO BO CAG
SANGS RGYAS BSKYANGS KYIS KHAS BLANGS PA'I NYES
PA MED DO ZHES, DPAL LDAN ZLA BAS SKYON SPONGS
MDZAD PA'I PHYIR, KHYOD KYI SBYOR BA'I BZLOG TSUL
DE YANG MI 'THAD DE,
,BZLOG

KHYAB KYI BZLOG TSUL MA YIN PA'I PHYIR, DNGOS ZIN
GYI RTAGS BZLOG NA DNGOS ZIN GYI DAM BCA' BZLOG
DGOS PA YANG MA YIN TE, RTAGS CHOS SO SOR BZLOG
PA'I PHYIR, ZHES ZER NA, THAL 'GYUR GYI DBANG DU
BYAS NAS BDAG SKYE 'GOG PAR DGONGS NAS SKYON
BRJOD TSUL DE MI 'THAD PAR THAL, THAL 'GYUR DE'I

KHYAB PA 'GAL KHYAB TU SONG BA SOGS KYI SKYON
GONG DU BRJOD ZIN PA'I PHYIR, GZHAN SKYE MI
BZHED PA'I KLU SGRUB KYI DGONGS PA DANG 'GAL
ZHES ZER BA YANG MI RIGS TE, LEGS LDAN 'BYED
GZHAN SKYE KLU SGRUB KYI DGONGS PAR BZHED PA'I
PHYIR, DER THAL, RANG GI MTSAN NYID KYIS GRUB
PA'I RGYU GZHAN LAS RANG

GI MTSAN NYID KYIS GRUB PA'I 'BRAS BU GZHAN SKYE
BA DE'I DGONGS PAR BZHED PA'I PHYIR, DER THAL,
RGYU DANG 'BRAS BU RANG GI MTSAN NYID KYIS GRUB
PA DE'I DGONGS PAR BZHED PA'I PHYIR, GZHAN SKYE
'PHEN TSUL DE YANG MI RIGS TE, SLAR YANG SKYE BA
DON BCAS DANG THUGS BCAS YIN NA, BDAG SKYE'I
DON DU

'GYUR BA RIGS PA SMRA BA RNAMS KYI LUGS YIN GYI
SLAR YANG SKYE BA DON BCAS DANG THUG BCAS YIN
NA, GZHAN SKYE'I DON DU 'GYUR BA RIGS PA SMRA BA
RNAMS KYI LUGS MA YIN PA'I PHYIR, THAL BAR 'GYUR
BA BZLOG PA'I DON DANG YANG ZHES SOGS GSUNGS
PAS LEGS LDAN 'BYED KYIS SLAR YANG GI DON
DGONGS

PAR MI 'GRUB PAR THAL, DE LTAR GSUNGS PAS MA
DGONGS PAR 'GRUB PA'I PHYIR, DER THAL, DE DAG GI
SKYE BA DON MED PA NYID DU 'GYUR BA'I PHYIR DANG,
ZHES SOGS KYIS, SKYE LDAN GYI DNGOS PO RNAMS
CHOS CAN, SKYE BA DON MED DANG THUG MED YIN

PAR THAL, BDAG LAS SKYE BA'I PHYIR, ZHES PA'I THAL
'GYUR

@72A *,

,TZAM BSTAN PA MA YIN PAR, DE RNAMS CHOS CAN,
SLAR YANG SKYE BA DON MED DANG THUG MED YIN
PAR THAL, RANG GI BDAG NYID DU GRUB ZIN YOD PA'I
PHYIR, ZHES PA'I THAL 'GYUR BSTAN PAS, DE'I BZLOG
DON SLAR YANG SKYE BA DON BCAS DANG THUG BCAS
PHA ROL GRANGS CAN GYIS

KHAS BLANGS DGOS KYI, KHO BO CAG SANGS RGYAS
BSKYANGS KYIS KHAS BLANGS PA'I NYES PA MED DO
ZHES ZLA BAS SKYON SPONGS MDZAD PA GANG
ZHIG ,LEGS LDAN 'BYED KYI SLAR YANG GI DON
DGONGS NA DE LTA BU'I SKYON SPONG MI DGOS PA'I
PHYIR, DER THAL, LEGS LDAN GYIS SANGS RGYAS
BSKYANGS SLAR YANG SKYE BA DON BCAS

DANG THUG BCAS MI BZHED PA DGONGS ZIN PA'I
PHYIR, SBYAR [*SBYOR] BA'I BZLOG TSUL DE LDOG
KHYAB KYI BZLOG TSUL MA YIN KYANG, DNGOS ZIN
GYI RTAGS BZLOG NA DAM BCA' BZLOG DGOS PAR 'DOD
PA'I RGYU MTSAN YOD DE, LEGS LDAN 'BYED BDAG
SKYE MED PAR RTOGS PA'I RJES DPAG SKYE BA LA RANG
RGYUD KYI GTAN TSIGS

SHIG NGES PAR 'GOD DGOS PA PHUGS SU TSANGS PA'I
PHYIR, RTAGS CHOS SO SOR BZLOG PAS DNGOS ZIN GYI

RTAGS BZLOG NA DNGOS ZIN GYI DAM BCA' BZLOG
DGOS PA MI MTSUNGS PAS SKYON BRJOD PA YANG MI
'THAD DE, SPYIR RTAGS BZLOG NA DAM BCA' BZLOG MI
DGOS KYANG, LEGS LDAN 'BYED DE LTAR BZHED PA'I
RGYU MTSAN, RTAGS KHYAD PAR CAN SKYE BA DON
BCAS DANG THUG BCAS RTAGS SU BKOD PAS, BDAG
SKYE RNAM PAR BCAD TZAM LAS GZHAN PA'I SKYE BA
ZHIG BSGRUB BYAR BYED 'DOD PA DGONGS PA'I PHYIR,
GZHAN YANG LEGS LDAN GYIS GRUB MTHA' DANG
'GAL ZHES RTZOD PA DE, BDAG SKYE MED PAR DAM
BCA'

BA'I DNGOS ZIN LAS BZLOG PAS, DBU MA PA'I GRUB
MTHA' DANG 'GAL ZHES SKYON BRJOD PA MA YIN PAR
THAL, KHYOD KYIS SHES RAB SGRON ME'I SKYON
BRJOD TSUL DE 'THAD PA'I PHYIR, 'DOD NA, DE LTAR
SKYON BRJOD PA YIN PAR THAL, SKABS KYI DON LAS
BZLOG PAS BSGRUB PAR BYA BA DANG, ZHES SOGS KYI

GZHUNG DE, LEGS LDAN 'BYED KYI RANG GZHUNG
RNAM DAG YIN PA'I PHYIR, BYAS PA LA KHO NA RE,
SKABS KYI DON SKYE LDAN GYI DNGOS PO RNAMS
CHOS CAN, SLAR YANG SKYE BA DON MED DANG THUG
MED YIN PAR THAL, BDAG LAS SKYE BA'I PHYIR, ZHES
PA'I THAL 'GYUR GYI RTAGS BZLOG PA BSGRUB BYA
DANG, THAL CHOS

@72B BZLOG PA RTAGS SU BYAS NAS, SLAR YANG SKYE
BA DON BCAS DANG THUG BCAS MI BZHED PA'I DBU

MA'I GRUB MTHA' DANG 'GAL ZHES PA'I DON YIN NO
ZER NA YANG MI 'THAD DE, SHES RAB SGRON ME LAS,
SKABS KYI DON LAS BZLOG PAS BSGRUB PAR BYA BA
DANG DE'I CHOS BZLOG PAS [*PA'I] DON MNGON PAS
DNGOS PO RNAMS GZHAN LAS SKYE BAR

'GYUR BA DANG, ZHES GSUNGS PA'I PHYIR, RNAM
BSHAD RIGS PA'I RGYA MTSO LAS KYANG, 'DI'I THAL
CHOS KYI RTAGS BZLOG PA MA YIN TE BSGRUB PAR BYA
BA BZLOG PA ZHES BSHAD PA'I PHYIR DANG BDAG SKYE
MED PA RTAGS SU MA SMRAS PA'I PHYIR, ZHES GSUNGS
PA'I PHYIR, KHO NA RE SKYON MED DE, DNGOS ZIN GYI
SKABS KYI DON LAS

BZLOG PAS BSGRUB BYA GSAL BAR 'THON, DE'I THAL
CHOS BZLOG PAS RTAGS GSAL BAR 'THON ZHES PA'I
DON YIN NO ZER NA, DE YANG MI 'THAD PAR THAL,
SHES RAB SGRON ME LAS, DAM BCA' BZLOG PAS
GZHAN SKYE 'PHEN PAR GSUNGS SPYAN RAS GZIGS
BRTUL ZHUGS LAS KYANG DE LTAR GSAL BAR GSUNGS

PA'I PHYIR, DE NYID LAS, DE'I PHYIR BSGRUB PAR BYA
BA DANG DE'I CHOS BZLOG PA'I DON MNGON PAS ZHES
BYA BAR SMRAS TE BSGRUB PAR BYA BA ZHES GSUNGS
PA NI DNGOS PO RNAMS BDAG GI BDAG NYID LAS SKYE
BA MED DE ZHES BSGRUB PAR BYA'O,
,DE BZLOG PA'I DON MNGON PAS ZHES BYA BA NI
DNGOS PO RNAMS BDAG GI BDAG

NYID LAS SKYE BA MED DE, ZHES BYA BA BZLOG PA'I
DON DNGOS PO RNAMS GZHAN LAS SKYE BA MNGON
PAS ZHES GSUNGS PA'I PHYIR, KHA CIG TSIG GSAL
'GYUR RNYING LAS,
,SKABS KYI DON LAS BZLOG PAS BSGRUB PAR BYA BA
DANG DE'I CHOS BSAL BA YIN PAS DNGOS PO RNAMS
GZHAN LAS SKYE BAR 'GYUR LA, SKYE BA 'BRAS

BU DANG BCAS PA DANG SKYE BA THUG PA YOD PA
NYID DU 'GYUR BA DE'I PHYIR, GRUB PA'I MTHA' DANG
'GAL BAR 'GYUR RO,
,ZHES SUN 'BYIN MDZAD DE, ZHES GSUNGS, DE'I DON
YANG SANGS RGYAS BSKYANGS KYI 'GREL PA 'DIS BDAG
SKYE 'GOG TSUL DE MI 'THAD PAR THAL, DES BDAG
SKYE 'GOG NUS KYI RTAGS DPE DNGOS SU

MA BSTAN PA'I PHYIR, MA GRUB NA, SKYE LDAN GYI
DNGOS PO RNAMS CHOS CAN, SLAR YANG SKYE BA
DON MED DANG THUG MED DU THAL, BDAG LAS SKYE
BA'I PHYIR, ZHES PA'I THAL 'GYUR 'DI BDAG SKYE 'GOG
NUS KYI SGRUB BYED YANG DAG 'PHEN PA'I THAL
'GYUR YANG DAG YIN PAR THAL, 'GREL PA DES BDAG
SKYE 'GOG NUS KYI

@73A *,
,RTAGS DPE DNGOS SU BSTAN PA GANG ZHIG ,SGRUB
BYED MI 'PHEN PA'I THAL 'GYUR GYIS BDAG SKYE 'GOG
MI NUS PA'I PHYIR, 'DOD NA, SLAR YANG SKYE BA DON
BCAS DE THAL 'GYUR DES 'PHANGS PA'I SBYOR BA'I

GTAN TSIGS YIN PAR THAL, 'DOD PA'I PHYIR, 'DOD NA
MI 'THAD DE, DE LTAR MI

BZHED BA'I DBU MA PA'I GRUB MTHA' DANG 'GAL BA'I
PHYIR ZHES ZER, GZHAN SKYE 'PHEN TSUL YANG, SKYE
LDAN GYI DNGOS PO RNAMS CHOS CAN, RANG GI
RGYU'I DUS SU YOD PAR THAL, SLAR YANG SKYE BA
DON BCAS DANG THUG BCAS YIN PA'I PHYIR, 'DOD NA,
RANG GI RGYU'I DUS SU RANG GI RGYU DANG NGO BO
GCIG TU YOD DAM, NGO

BO THA DAD DU YOD NGO BO GCIG TU YOD NA BDAG
SKYER 'GYUR, NGO BO THA DAD DU YOD NA DON DAM
PA'I GZHAN SKYE YIN PAR THAL, 'DOD PA GANG
ZHIG ,THA SNYAD PA'I SKYE TSUL LA DE LTAR MI 'THAD
PA'I PHYIR, 'DOD NA, DON DAM PA'I GZHAN SKYE MI
BZHED PA'I DBU MA PA'I GRUB MTHA' DANG 'GAL BAR
'GYUR ZHE NA, DE MI 'THAD

PAR THAL, RNAM BSHAD RIGS PA'I RGYA MTSO DANG
MI MTHUN ZHING, SHES RAB SGRON ME LAS SKYON
BRJOD PA NA, MDOR BSTAN DRANGS RGYAS BSHAD MA
DRANGS PAR SKYON BRJOD PA'I PHYIR DANG, SKYON
STON TSUL YANG BDAG SKYE MED PAR DAM BCAS PA'I
DAM BCA'I BZHED DON MED DGAG TU KHAS BLANGS
PA'I DBU MA PA'I

GRUB MTHA' DANG 'GAL BA'I SKYON YOD PAR BRJOD
PA YIN GYI, SLAR YANG SKYE BA DON BCAS DANG

THUG BCAS MI BZHED PA'I DBU MA'I GRUB MTHA'
DANG 'GAL BA'I SKYON BRJOD MA MDZAD PA'I PHYIR,
KHA CIG GIS, SANGS RGYAS BSKYANGS KYI 'GREL PA 'DIS
BDAG SKYE 'GOG PA DE RTAGS DPE'I DBANG DU BYAS
NAS 'GOG

GAM; THAL 'GYUR GYI DBANG DU BYAS NAS 'GOG ,PHYI
MA LTAR NA SKYE LDAN GYI DNGOS PO RNAMS CHOS
CAN, SLAR YANG SKYE BA DON BCAS DANG THUG BCAS
MA YIN PAR THAL, BDAG LAS SKYE BA'I PHYIR, ZHES
PA'I THAL 'GYUR 'DI BDAG SKYE 'GOG NUS KYI SGRUB
BYED YANG DAG 'PHEN PA'I THAL 'GYUR YIN PAR

THAL; DE RANG NYID GANG LA 'PHEN PA'I 'PHEN YUL
GYI GANG ZAG GI RGYUD LA BDAG SKYE MED PAR
RTOGS PA'I RJES DPAG SKYE NUS DANG, BDAG SKYE
YOD PAR 'DZIN PA'I LOG RTOG MNGON GYUR BA
GZHOM NUS YIN PA'I PHYIR, 'DOD NA, SLAR YANG SKYE
BA DON BCAS DANG THUG BCAS DE BDAG SKYE MED
PAR SGRUB PA'I

@73B SBYOR BA'I GTAN TSIGS YANG DAG YIN PAR THAL,
'DOD PA'I PHYIR, 'DOD NA SLAR YANG SKYE BA DON
BCAS DANG THUG BCAS MI BZHED PA'I DBU MA PA'I
GRUB MTHA' DANG 'GAL, GZHAN SKYE 'PHEN TSUL
YANG 'GREL PA 'DIS SKYE BA ZHIG BSGRUB BYA'I CHOS
SU BYAS PAR THAL, SLAR YANG SKYE BA DON BCAS
DANG THUG BCAS RTAGS SU

BKOD PA'I PHYIR, 'DOD NA, BDAG SKYE RNAM PAR
BCAD TZAM MA YIN PA'I SKYE BA ZHIG BSGRUB BYA'I
CHOS SU BYAS PAR THAL, 'DOD PA'I PHYIR, 'DOD NA, DE
'DRA'I SKYE BA DE BDAG SKYE MED PAR SGRUB PA'I
DNGOS KYI BSGRUB BYA'I CHOS SU BZUNG BYA YIN PAR
THAL, 'DOD PA'I PHYIR, 'DOD NA, DE 'DRA'I SKYE BA DE
BDAG SKYE MED PAR

RTOGS PA'I RJES DPAG GI DNGOS KYI GZHAL BYA YIN
PAR THAL, 'DOD PA'I PHYIR, 'DOD NA, DE DE'I GZHAL
BYAR GYUR PA'I SKYE BA YIN PAR THAL, DE'I GZHAL
BYA GANG ZHIG ,SKYE BA YIN PA'I PHYIR, 'DOD NA,
BLOS BZHAG PA MA YIN PAR DPYAD MTHAR RNYED PA'I
SKYE BA YIN PAR THAL, 'DOD PA'I PHYIR, 'DOD NA, DON
DAM PA'I

GZHAN SKYE YIN PAR THAL, 'DOD PA'I PHYIR, 'DOD NA,
DON DAM PA'I GZHAN SKYE MI BZHED PA'I DBU MA PA'I
GRUB MTHA' DANG 'GAL ZHES ZER NA, 'O NA, LEGS
LDAN 'BYED KYIS SANGS RGYAS BSKYANGS THAL
'GYUR LA BR TEN NAS BDAG SKYE MED PAR RTOGS PA'I
RJES DPAG SKYE NUS SU BZHED PA DE DGONGS PAR
THAL, DAM

BCA' 'THAD PA'I PHYIR, 'DOD NA, SANGS RGYAS
BSKYANGS RANG RGYUD KYI GTAN TSIGS MI BZHED
PAR DGONGS PAR THAL, 'DOD PA'I PHYIR, 'DOD NA, MI
'THAD DE, LEGS BSHAD SNYING PO LAS, LEGS LDAN LA
YANG SANGS RGYAS BSKYANGS DANG RANG NYID LA

RANG RGYUD KHAS LEN MI LEN GYI KHYAD PAR YOD
SNYAM PA MI 'DUG

GI KHAS LEN PA 'OS MED DU BYED PA'I LUGS SU SNANG
NGO,

,ZHES GSUNGS PA'I PHYIR, LEGS LDAN GYIS SANGS
RGYAS BSKYANGS KYI 'GREL PA LA DBU MA'I GRUB
MTHA' DANG 'GAL BA'I SKYON BRJOD PA DE YANG DON
DAM PAR GZHAN SKYE MI BZHED PA'I GRUB MTHA'
DANG SLAR YANG SKYE BA DON BCAS DANG THUG
BCAS MI BZHED PA'I

DBU MA'I GRUB MTHA' DANG 'GAL ZHES SKYON BRJOD
PA MA YIN PAR THAL, BDAG SKYE MED PAR DAM BCAS
PA'I DAM BCA'I BZHED DON MED DGAG TU KHAS
BLANGS PA'I DBU MA'I GRUB MTHA' DANG 'GAL ZHES
SKYON BRJOD PA YIN PA'I PHYIR, SHES RAB SGRON ME
LAS, MA YIN PA DGAG PA YONGS SU BZUNG NA NI, DE
BSGRUBS

@74A *,

,PA GTZO CHE BA'I PHYIR, CHOS RNAMS MA SKYES SO
ZHES BSGRUBS PAS SKYE BA MED PA STON PA'I PHYIR,
MDZAD PA'I MTHA' DANG BRAL BAR 'GYUR TE, ZHES
GSUNGS LA, DE'I 'GREL BSHAD SPYAN RAS GZIGS BRTUL
ZHUGS LAS, DE BSGRUBS PA GTZO CHE BA'I PHYIR ZHES
BYA BA NI MA YIN PAR DGAG

PA DE NI SGRUB PA GTZO CHE BA'I PHYIR, 'DI LTAR
DNGOS PO RNAMS SKYE BA MED DO ZHES DGAG PA'I
SGO NAS MA SKYES SO ZHES SGRUB PA'I PHYIR, DE
GNYIS BSTAN PA'I PHYIR CHOS RNAMS MA SKYES SO
ZHES BSGRUBS PAS SKYE BA MED PAR STON PA'I PHYIR
ZHES BYA BA SMRAS TE, ZHES GSUNGS PA'I PHYIR,
THAL BAR 'GYUR BA'I TSIG YIN PA'I PHYIR

ZHES PA YANG THAL 'GYUR GYI DBANG DU BYAS NAS
'GOG GAM ZHES PA'I DON MA YIN TE, SHES RAB SGRON
ME'I 'GYUR KHA CIG LAS GLAGS DANG BCAS PA'I TSIG
YIN PA'I PHYIR, ZHES GSUNGS PAS, RGOL BA GZHAN
GYIS KLAN KA'I GLAGS DANG BCAS PAR GSUNGS PA'I
PHYIR, KHA CIG GIS LEGS LDAN GYIS SKYE BA DON

BCAS DANG THUG BCAS RTAGS SU 'GOD NA RGOL BA
GZHAN GYIS KLAN KA'I GLAGS DANG BCAS PAS DBU
MA PA'I GRUB MTHA' DANG 'GAL BA'I SKYON BRJOD PA
DE MI 'THAD PAR THAL, RANG NYID KYANG SKYE BA
DON BCAS DANG THUG BCAS BDAG SKYE MED PAR
SGRUB PA'I RTAGS YANG DAG TU 'DOD PA'I PHYIR, ZER
NA LAN LA KHA CIG GIS,

'O NA DES DE MYU GU RANG GI RGYU DUS SU MED PAR
SGRUB PA'I RTAGS YANG DAG TU 'DOD PAR THAL, 'DOD
PA'I PHYIR, 'DOD NA, MI 'THAD DE, MYU GU SKYE BA
DON BCAS DANG THUG BCAS SU TSAD MAS NGES NA,
MYU GU RANG GI RGYU'I DUS SU MED PAR TSAD MAS

NGES DGOS PA'I PHYIR, GZHAN YANG SKYE BA DON
BCAS DANG THUG BCAS

DE MYU GU RGYU MED LAS MI SKYE BAR SGRUB PA'I
RTAGS YANG DAG TU 'DOD PAR THAL, DAM BCA' 'THAD
PA'I PHYIR, 'DOD NA, MI 'THAD PAR THAL, MYU GU
SKYE BA DON BCAS DANG THUG BCAS SU TSAD MAS
NGES NA MYU GU RGYU MED LAS MI SKYE BAR TSAD
MAS NGES DGOS PA'I PHYIR, DER THAL, SKYE BA DON
BCAS DANG THUG

BCAS TSAD MAS NGES NA MYU GU RANG RGYU LAS
SKYE BAR TSAD MAS NGES DGOS PA'I PHYIR, KHA
CIG ,RIGS PA DE DAG LA BR TEN NAS GRANGS CAN GYIS
MYU GU SKYE BAR TSAD MAS MA NGES SO ZER NA,
MYU GU SKYE BAR TSAD MAS NGES PA'I GANG ZAG YIN
NA, THAL 'GYUR BA YIN DGOS PAR THAL, RANG RGYUD
PA MAN CHAD KYIS NANG

@74B SDE DANG GZHAN SDE GANG GIS KYANG MYU GU
SKYE BAR TSAD MAS MA NGES PA'I PHYIR, NANG SDES
MA NGES PAR THAL, DES MYU GU GZHAN LAS SKYE
BAR 'DOD PA'I PHYIR, KHYAB PA YOD PAR THAL,
GRANGS CAN GYIS BDAG SKYE 'DOD PA'I RGYU MTSAN
GYIS MYU GU SKYE BAR TSAD MAS MA NGES PA'I PHYIR,
' BZHI PA DPAL LDAN ZLA BA GRAGS PAS SKYON DE
SPANGS PA'I

SGO NAS 'GREL PA'I DGONGS PA PHYIN CI MA LOG PAR
BSHAD PA LA, SKYON DE SANGS RGYAS BSKYANGS LA
MI 'JUG PAR BSTAN PA DANG, LEGS LDAN 'BYED RANG
NYID LA 'JUG PAR BSTAN PA DANG GNYIS, DANG PO LA,
MDOR BSTAN PA DANG RGYAS PAR BSHAD PA GNYIS
LAS, DANG PO LA, SKYON DE SANGS RGYAS BSKYANGS
LA MI 'JUG STE,

DE LA MI 'JUG PAR DPAL LDAN ZLA BAS TSAD MAS
NGES PA'I PHYIR, DER THAL, TSIG GSAL LAS, SKYON DE
DAG THAMS CAD NI RIGS PA MA YIN PAR KHO BO CAG
GIS MTHONG NGO,
,ZHES GSUNGS PA'I PHYIR, GNYIS PA, RGYAS PAR BSHAD
PA LA, BDAG SKYE 'GOG NUS KYI GTAN TSIGS DANG
DPE MA BSTAN PA'I SKYON MED PAR BSTAN

PA DANG, NYES PA'I KHYAD PAR GZHAN MED PAR
BSTAN PA DANG, THAL 'GYUR GYI BZLOG DON KHAS
BLANGS PA'I SGO NAS DBU MA PA'I GRUB MTHA' DANG
'GAL BA'I SKYON MED PAR BSTAN PA DANG GSUM,
DANG PO LA, RANG RGYUD KYI GTAN TSIGS DANG DPE
SOGS MA BSTAN PA'I SKYON MED PAR BSTAN PA DANG,
GZHAN LA GRAGS KYI GTAN TSIGS

DANG DPE MA BSTAN PA'I SKYON MED PAR BSTAN PA
GNYIS, DANG PO LA, DNGOS DANG, DE LA GZHAN GYIS
SMRAS PA'I NYES PA MA BSAL BA'I SKYON MED PAR
BSTAN PA DANG GNYIS, DANG PO LA, RANG RGYUD KYI
GTAN TSIGS LA DGOS NUS LHAG PO MED PAR BSTAN PA

DANG, DBU MA PAS RANG RGYUD KYI GTAN TSIGS
KHAS LEN MI RIGS PAR BSTAN

PA GNYIS, DANG PO LA, 'GREL PA DES RANG RGYUD KYI
GTAN TSIGS MA BSTAN PA'I SKYON MED DE, DES BDAG
SKYE 'GOG NUS KYI GTAN TSIGS DANG DGOS NUS
MTSUNGS PA'I THAL 'GYUR GNYIS BSTAN PA GANG
ZHIG,
,RANG RGYUD KYI GTAN TSIGS LA THAL 'GYUR DE LAS
DGOS NUS LHAG PO MED PA'I PHYIR, DES THAL 'GYUR
GNYIS

BSTAN PA YIN TE, SKYE LDAN GYI MYU GU CHOS CAN,
SLAR YANG SKYE BA DON MED DANG THUG MED YIN
PAR THAL, RANG GI BDAG NYID DU GRUB ZIN YOD PA'I
PHYIR, ZHES PA'I THAL 'GYUR GNYIS BSTAN PA GANG
ZHIG ,THAL 'GYUR DE GNYIS GRANGS CAN LA 'GAL BA
BRJOD PA'I THAL 'GYUR YIN PA'I PHYIR, DER THAL,
GRANGS CAN GYIS SKYE

@75A *,
,LDAN GYI MYU GU RANG GI RGYU'I BDAG NYID DU
GRUB ZIN YOD PAR KHAS BLANGS, SKYES ZIN SLAR
YANG SKYE BA LA DGOS PA MED PAR KHAS BLANGS,
DGOS PA YOD NA SLAR YANG SKYE BA DON MED DANG
THUG MED DU KHAS BLANGS MYU GU BDAG LAS SKYE
BA'I SGRUB BYED DU, SPYIR SHES BYA LA MI SRID PA
ZHIG MI SKYE BA DE BZHIN DU,

RGYU DUS SU MED PA ZHIG MI SKYE ZHES PA LAS 'GOD
RGYU MED PA'I PHYIR, RANG RGYUD KYI GTAN TSIGS
LA THAL 'GYUR LAS DGOS NUS LHAG PO MED DE, THAL
'GYUR BKOD PAS 'GAL BA MA MTHONG BAS MI BZLOG
NA, RANG RGYUD KYI GTAN TSIGS BKOD KYANG 'GAL
BA MTHONG MI NUS PAS 'GOG MI NUS, MTHONG BZHIN
DU MI

BZLOG NA, RE ZHIG BSANYON 'DING BA YIN PAS BSANYON
'DING BA'I RGOL BA RTZOD ZLAR MI RUNG BA'I PHYIR,
DES NA LEGS LDAN 'BYED RTAGS DPE 'GOD MI DGOS
PA'I SKABS SU YANG 'GOD DGOS SO ZHES SMRA BA NI MI
RIGS TE, RANG NYID RTOG GE'I BSTAN BCOS LA MKHAS
PA TZAM ZHIG BSTAN PAR 'DOD PAS KUN NAS

BSLANGS PA YIN PA'I PHYIR, THAL 'GYUR DE GNYIS KYI
[*KYIS] GRANGS CAN LA 'GAL BA STON PA'I RGYU
MTSAN YOD DE, GRANGS CAN GYIS THAL 'GYUR DE'I
RTAGS BSAL DNGOS SU KHAS BLANGS KHYAB PA DON
GYI [*GYIS] KHAS LEN DGOS SHING RANG GI BDAG
NYID DU YOD PA DANG SKYE BA MI 'GAL YANG DE
DANG SLAR YANG SKYE BA DON BCAS 'GAL

BAS; TSAD MA DANG 'GAL BA'I PHYIR, KHYAB PA DON
GYI [*GYIS] KHAS LEN DGOS TE, SKYES ZIN SLAR YANG
SKYE BAS DGOS PA MED CING DE YOD NA SLAR YANG
SKYE BA THUG MED DU KHAS BLANGS PA'I PHYIR, DER
THAL, TSIG GSAL LAS, JI LTAR ZHE NA, DE LA RE ZHIG

GTAN TSIG DANG DPE MA BRJOD PA'I PHYIR, ZHES
GANG SMRAS PA DE

MI RIGS SO CI'I PHYIR ZHE NA, GANG GI PHYIR BDAG
LAS ZHES BYA BA 'DI NI YOD PA RGYU NYID DANG, DE
NYID SKYE'O ZHES SMRAS PA YIN LA YOD PA NI YANG
SKYE BA LA DGOS PA MA MTHONG ZHING, THUG PA
MED PAR YANG MTHONG LA KHYED KYIS SKYES PA
SLAR YANG SKYE BA MI 'DOD CING THUG PA MED PAR
YANG MI 'DOD DO,
,DE'I PHYIR

KHYED CAG GIS RTZOD PA NI 'THAD PA DANG BRAL BA
DANG RANG GIS KHAS BLANGS PA DANG 'GAL BA YIN
NO,
,ZHES PHA ROL PO BDAG LAS SKYE BA 'DOD PA LA 'DRI
BAR BYED PA YIN TE, GANG LAS GTAN TSIGS DANG DPE
BKOD PA 'BRAS BU DANG BCAS PAR 'GYUR BA 'DI TZAM
ZHIG GIS RTZOD PA NA CI'I PHA ROL PO KHAS LEN PAR
MI

@75B BYED DAM, PHA ROL PO RANG GIS KHAS BLANGS
PA DANG 'GAL BAS, RTZOD PAS KYANG MI BZLOG NA NI
DE'I TSE NGO TSA MED PA NYID KYI GTAN TSIGS DANG
DPE GNYIS KYIS KYANG BZLOG PAR MI 'GYUR BA NYID
DO,
,KHO BO CAG NI BSNYON PA DANG LHAN CIG RTZOD
PA YANG MA YIN NO,

,DE'I PHYIR SLOB DPON NI GNAS MA YIN PAR RJES SU
DPAG

PA TSANG BAR BYED PA NA, BDAG 'DI [*NYID] RJES SU
DPAG PA LA DGA' BA NYID MNGON PAR BYED PA YIN
NO,

,ZHES GSUNGS PA'I PHYIR, 'GAL BRJOD KYI THAL 'GYUR
LA BR TEN NAS BDAG SKYE MED PAR RTOGS PA'I RJES
DPAG SKYE NUS PA YIN TE, THAL 'GYUR DE BDAG SKYE
'GOG NUS KYI GTAN TSIGS DANG DGOS NUS MTSUNGS
PAR

GSUNGS PA'I PHYIR, ` GNYIS PA DBU MA PAS RANG
RGYUD KYI GTAN TSIGS KHAS LEN MI RIGS PAR BSTAN
PA LA, RANG RGYUD KYI GTAN TSIGS LA DGOS NUS
LHAG PO MED PAR MA ZAD DBU MA PAS DE KHAS LEN
MI RIGS TE, DBU MA PAS SHES 'DOD CHOS CAN BDEN
GRUB TU KHAS BLANGS PA'I KHAS LEN MED PA'I PHYIR,
DER THAL, TSIG

GSAL LAS, DBU MA PA YIN NA NI RANG GI RGYUD KYI
RJES SU DPAG PAR BYA BA RIGS PA YANG MA YIN TE,
PHYOGS GZHAN KHAS BLANGS PA MED PA'I PHYIR RO,
,DE SKAD DU YANG 'PHAGS PA LHAS, YOD DANG MED
DANG YOD MED CES,
,PHYOGS NI GANG LA YOD MIN PA, DE LA YUN NI RING
PO NA'ANG,
,KLAN KA BRJOD BA NUS MA YIN,
,ZHES

BSHAD DO,
,RTZOD BZLOG LAS KYANG, GAL TE NGAS DAM BCAS
'GA' YOD,
,DE NA NGA LA SKYON DE YOD,
,NGA LA DAM BCA' MED PAS NA,
,NGA NI SKYON MED KHO NA YIN,
,GAL TE MNGON SUM LA SOGS PA'I,
,DON GYI 'GA' ZHIG DMIGS NA NI,
,SGRUB PA'AM BZLOG PAR BYA NA DE,
,MED PHYIR NGA LA KLAN KA MED,
,CES

GSUNGS PA'I PHYIR, DE LA GRANGS CAN GZHAN GYIS
SMRAS PA'I NYES PA MA BSAL BA'I SKYON MED PA'I
TSUL DE 'CHAD PA LA, YANG GANG GI TSE 'DI LTAR DBU
MA PAS, RANG GI RGYUD KYI RJES SU DPAG PA MI
BRJOD PA NYID YIN PA DE TSE, ZHES PA NAS BZUNG STE,
SLOB DPON SANGS RGYAS BSKYANGS KYIS DE'I LAN
BRJOD PAR BYA BA

MA YIN NO,
,ZHES PA'I BAR GSUNGS, DE'I DON SANGS RGYAS
BSKYANGS KYIS 'GREL PA 'DIS BSTAN PA'I RANG RGYUD
KYI GTAN TSIGS LA GRANGS CAN GYIS SMRAS PA'I NYES
PA MA BSAL BA'I SKYON MED DE, BDAG SKYE 'GOG PA
LA RANG RGYUD KYI GTAN TSIGS 'GOD MI DGOS PA'I
PHYIR DANG, DBU MA PAS RANG RGYUD KYI GTAN
TSIGS KHAS LEN MI

@76A *,

,RIGS PA GONG DU BSGRUBS ZIN PA'I PHYIR, ` GNYIS PA
GZHAN LA GRAGS KYI GTAN TSIGS DANG DPE MA
BKOD PA SOGS KYI SKYON MED PAR BSTAN PA LA
RTZOD PA DANG LAN GNYIS, RTZOD PA DE 'CHAD PA
LA, CI STE DBU MA PA RNAMS KYI LTAR NA, ZHES PA
NAS BZUNG STE, NYES PA DE NYID DU 'GYUR RO,

,

ZHES PA'I BAR GSUNGS, DE'I DON LA KHA CIG ,DBU MA
PAS RANG RGYUD KYI GTAN TSIGS LA GZHAN GYIS
SMRAS PA'I NYES PA MA BSAL BA'I SKYON MED DU
CHUG KYANG, BDAG SKYE 'GOG BYED KYI GZHAN LA
GRAGS KYI GTAN TSIGS LA, GZHAN GYIS SMRAS PA'I
NYES PA MA BSAL BA'I SKYON YOD PAS NYES PA DE
NYID DU 'GYUR

RO ZHES GSUNGS, DE'I LAN BSHAD PA LA PHYIR RGOL
MTHA' DAG LA GTAN TSIGS 'GOD MI DGOS PAR BSTAN
PA DANG, 'GOD DGOS PA RNAMS LA BKOD PA BSTAN PA
GNYIS, DANG PO DE 'CHAD PA LA, BSHAD PAR BYA STE
DE NI DE LTAR MA YIN NO,
,ZHES PA NAS BZUNG STE, 'DIR RJES SU DPAG PA 'GAL
BA BRJOD

PA LA DGOS PA CI ZHIG YOD, CES PA'I BAR GSUNGS, DE'I
DON YANG PHYIR RGOL MTHA' DAG LA GTAN TSIGS
'GOD MI DGOS TE, RANG NYID KYIS GANG DAM BCAS

PA DE NYID RANG NYID KYIS NGES PA'I RGYU MTSAN
YANG DAG DANG MTHUN DPE BKOD PA'I SGO NAS
PHYIR RGOL GYI NGO BOR SGRUB PA DE YANG SNGA
RGOL YANG DAG GI

LUGS YIN NA'ANG, GRANGS CAN GYIS BDAG SKYE DAM
BCAS PA'I DAM BCA' DE SGRUB PA LA RANG NYID KYIS
NGES PA'I RGYU MTSAN YANG DAG DANG RTAGS CHOS
GNYIS LDAN GYI MTHUN DPE YANG DAG 'GOD RGYU
MED PAS RANG NYID BSLU BAR BYED PA'I PHYIR, GNYIS
PA 'GOD DGOS PA RNAMS LA BKOD PAR BSTAN PA LA,
SANGS

RGYAS BSKYANGS KYI 'GREL PAS BSTAN PA'I BDAG SKYE
'GOG NUS GYI GZHAN LA GRAGS KYI GTAN TSIGS NGOS
BZUNG BA DANG, DE LA GZHAN GYIS SMRAS PA'I NYES
PA MA BSAL BA'I SKYON MED PAR BSTAN PA DANG
GNYIS, DANG PO LA, SANGS RGYAS BSKYANGS KYI
'GREL PA 'DIS BDAG SKYE 'GOG NUS KYI GZHAN LA
GRAGS KYI

GTAN TSIGS 'GOD DGOS PA RNAMS LA BKOD PA YIN TE,
'GREL PA GNYIS MDOR BSTAN RGYAS BSHAD DU BYAS
NAS, THAL 'GYUR SNGAR BSHAD PA GNYIS DNGOS SU
BSTAN NAS GZHAN GRAGS KYI GTAN TSIGS SHUGS LA
BSTAN PA'I PHYIR, DANG PO DER THAL, DNGOS PO
RNAMS BDAG LAS SKYE BA MED DE, DE DAG GI SKYE BA

@76B DON MED PA NYID DU 'GYUR PA'I PHYIR, SHIN TU
THAL BAR 'GYUR PA'I PHYIR, ZHES PAS, RGYU DUS SU MI
GSAL BA'I TSUL GYI YOD PAR 'DOD PA'I MYU GU BDAG
LAS SKYE BA KHAS BLANGS DU MI RUNG STE, DE LA
SLAR YANG SKYE BA DON MED DANG, THUG MED KYI
RIGS PAS GNOD PA'I PHYIR, ZHES BSTAN, DNGOS PO
BDAG GI BDAG NYID DU YOD PA ZHES

PA MAN CHAD KYIS, JI LTAR GNOD NA RGYU DUS SU MI
GSAL BA'I TSUL GYI YOD PAR 'DOD PA'I MYU GU CHOS
CAN, SLAR YANG SKYE BA DON MED DU THAL, RANG GI
BDAG NYID DU GRUB ZIN YOD PA'I PHYIR, MA KHYAB
NA SLAR YANG SKYE BA THUG MED DU THAL, MA
KHYAB PA DE'I PHYIR, ZHES BSTAN PA'I PHYIR, GNYIS
PA DER THAL, DNGOS PO RNAMS

ZHES PA DANG, DNGOS PO ZHES PA GNYIS MDOR
BSTAN RGYAS BSHAD DU BYAS NAS RGYU DUS SU MI
GSAL BA'I TSUL GYI YOD PAR 'DOD PA'I MYU GU LTA BU
SHES 'DOD CHOS CAN DANG, MNGON GSAL GYI RDZA
BUM MTHUN DPER BSTAN, DE DAG GIS ZHES PA DANG,
BDAG GI BDAG NYID CES PA GNYIS MDOR BSTAN RGYAS
BSHAD DU BYAS

NAS RANG GI BDAG NYID DU GRUB ZIN YOD PA DE
GTAN TSIGS SU BSTAN, SKYE BA DON MED PA NYID DU
'GYUR ZHES PA DANG, YANG SKYE BA LA DGOS PA MED
DE ZHES PA GNYIS MDOR BSTAN RGYAS BSHAD DU BYAS
NAS, BSGRUB BYA'I CHOS BSTAN PA'I PHYIR, DER THAL,

TSIG GSAL LAS, CI STE YANG RANG GI RJES SU DPAG PAS
'GAL BA

GDON MI ZA BAR BRJOD PAR BYA BA YIN NO ZHES NA
DE YANG SLOB DPON SANGS RGYAS BSKYANGS KYIS
BRJOD PA NYID YIN NO,
,JI LTAR ZHE NA GANG GI PHYIR, DE NI 'DI SKAD DU
BSHAD PA YIN TE, DNGOS PO RNAMS BDAG LAS SKYE
BA MED DE, DE DAG GI SKYE BA DON MED PA NYID DU
'GYUR BA'I PHYIR DANG, ZHES BSHAD PA'I PHYIR, DE
LA DE DAG CES

BYA BA 'DIS NI RANG GI BDAG NYID DU YOD PA 'DZIN
PA YIN NO,
,CI'I PHYIR ZHE NA, 'DI LTAR RANG GI BDAG NYID DU
YOD PA DAG LA NI YANG SKYE BA LA DGOS PA MED DE,
ZHES BYA BA 'DI NI MDOR BZHAG PA'I NGAG DE'I 'GREL
PA'I NGAG YIN LA, NGAG 'DI NI CHOS MTHUN PA'I DPE
GZHAN LA GRAGS PAR BSGRUB PAR BYA BA DANG,
SGRUB

PAR BYED PA'I CHOS DANG LDAN PA NYE BAR BZUNG
BA YIN NO,
,DE LA RANG GI BDAG NYID DU YOD PA ZHES BYA BA 'DI
NI GTAN TSIGS 'DZIN PA YIN NO SKYE BA DON MED PA
NYID DU 'GYUR BA'I PHYIR DANG, ZHES BYA BA 'DI NI
BSGRUB PAR BYA BA'I CHOS 'DZIN PA YIN NO,
,ZHES GSUNGS PA'I PHYIR, 'GREL PA 'DIS BSTAN PA'I
BDAG SKYE

@77A *,

, 'GOG NUS KYI GZHAN LA GRAGS KYI RTAGS SBYOR GYI
MTSAN GZHI GANG ZHE NA, 'GREL PA 'DIS SHUGS LA
BSTAN PA'I BDAG SKYE 'GOG NUS KYI DPE DANG DON
GYI SGRUB NGAG YAN LAG LNGA LDAN DE 'CHAD PA
LA, DE LA SGRA NI MI RTAG STE BYAS PA MI RTAG PA'I
PHYIR, ZHES PA NAS BZUNG STE GTAN

TSIGS DANG DPE MA BRJOD PA'I PHYIR, ZHES CI STE
BRJOD PAR BYED CES PA'I BAR GSUNGS, 'GREL PA DES
SHUGS LA BSTAN PA'I BDAG SKYE 'GOG NUS KYI SGRUB
NGAG YAN LAG LNGA LDAN GYI DPE'I KHYAD PAR YOD
DE, SGRA CHOS CAN, MI RTAG STE, BYAS PA YIN PA'I
PHYIR, BYAS NA MI RTAG PAS KHYAB STE, DPER NA BUM
PA BZHIN, BUM PA

BYAS PA DE BZHIN DU SGRA YANG BYAS SO,
,DE'I PHYIR SGRA MI RTAG CES PA LTA BU YIN PA'I
PHYIR, DES MTSAN PA'I SGRUB NGAG YAN LAG LNGA
LDAN GYI KHYAD PAR YOD DE, RGYU DUS SU MI GSAL
BA'I TSUL GYI YOD PAR 'DOD PA'I MYU GU CHOS CAN,
SLAR YANG SKYE BA DON MED DE, RANG GI BDAG NYID
DU GRUB ZIN YOD PA'I PHYIR, RANG GI BDAG

NYID DU GRUB ZIN YOD NA, SLAR YANG SKYE BA DON
MED PAS KHYAB STE, DPER NA MNGON GSAL GYI RDZA
BUM BZHIN, MNGON GSAL GYI RDZA BUM RANG GI
BDAG NYID DU GRUB ZIN YOD PA DE BZHIN DU, DE LTA

BU'I MYU GU RANG GI BDAG NYID DU GRUB ZIN YOD
DO,

,DE'I PHYIR DE LTA BU'I MYU GU SLAR YANG SKYE BA
DON MED DO ZHES PA'I

SGRUB NGAG DE YIN PA'I PHYIR, DES YAN LAG LINGA
BRJOD PA'I TSUL YOD DE, SLAR YANG SKYE BA DON MED
DE ZHES PAS BSGRUB BYA DANG, RANG GI BDAG NYID
DU GRUB ZIN YOD PA'I PHYIR, ZHES PAS PHYOGS CHOS
BRJOD PA DANG, RANG GI BDAG NYID DU GRUB ZIN
YOD NA SLAR YANG SKYE BA DON MED PAS KHYAB STE,
DPER NA

MNGON GSAL GYI RDZA BUM BZHIN ZHES PAS KHYAB
PA BRJOD PA DANG, DE LTA BU'I BUM PA RANG GI BDAG
NYID DU GRUB ZIN YOD PA DE BZHIN DU, DE LTA BU'I
MYU GU RANG GI BDAG NYID DU GRUB ZIN YOD CES
PAS NYER GTOD BRJOD PA DANG, DE PHYIR MYU GU
SLAR YANG SKYE BA DON MED CES PAS MJUG BSDUD
[*SDUD] BRJOD PA'I PHYIR,

` GNYIS PA DE LA GZHAN GYIS SMRAS PA'I NYES PA MA
BSAL BA'I SKYON MED PAR BSTAN PA LA, 'GREL PA 'DIS
SHUGS LA BSTAN PA'I BDAG SKYE 'GOG NUS KYI GZHAN
LA GRAGS KYI GTAN TSIGS LA GZHAN GYIS SMRAS PA'I
NYES PA MA BSAL BA'I SKYON YANG MED DE, 'GREL PA
DES MNGON GSAL GYI RDZA BUM MTHUN DPER

@77B BSTAN, GRANGS CAN GYIS DE LTA BU'I BUM PA
RANG GI BDAG NYID DU GRUB ZIN YOD PAR KHAS
BLANGS SLAR YANG MI SKYE BA KHAS BLANGS PAS
MTHUN DPE MA GRUB PA'I SKYON YANG MED, 'GREL PA
'DIS RGYU DUS SU MI GSAL BA'I TSUL GYI YOD PAR 'DOD
PA'I MYU GU SLAR YANG MI SKYE BAR BSTAN, GRANGS
CAN GYIS SLAR YANG SKYE BAR KHAS

BLANGS PAS GRUB ZIN BSGRUBS PAS MA GRUB PA'I
SKYON YANG MED, DE LTA BU'I MYU GU RANG GI BDAG
NYID DU GRUB ZIN YOD PAR KHAS BLANGS PAS GTAN
TSIGS MA GRUB PA'I SKYON YANG MED, RANG GI BDAG
NYID DU GRUB ZIN YOD NA SLAR YANG MI SKYE BAS
KHYAB PAS KHYAB PA 'GAL BA'I SKYON YANG MED PA'I
PHYIR, DER THAL, TSIG

GSAL LAS, GTAN TSIGS DANG DPE MA BRJOD PA MA YIN
PA 'BA' ZHIG TU MA ZAD KYI GZHAN GYIS SMRAS PA'I
NYES PA MA BSAL BA YANG MA YIN NO,
,JI LTAR ZHE NA, GRANGS CAN PA DAG MDUN NA GNAS
PA'I BUM PA MNGON PAR GSAL BA'I RANG BZHIN CAN
YANG MNGON PAR GSAL BAR MI 'DOD CING DE NYID
'DIR DPE NYID DU GRUB

PA'I NGO BO YIN LA NUS PA'I NGO BOR GYUR CING
MNGON PAR GSAL BA'I RANG BZHIN CAN MA YIN PA
SKYE BA BKAG PAS KHYAD PAR DU BYAS PA NI, BSGRUB
PAR BYA BA YIN PA NYID KYI PHYIR GRUB PA LA
BSGRUBS PA'I PHYOGS KYI SKYON NYID DU DOGS PA'I

GTAN TSIGS 'GAL BA'I DON NYID DU DOGS PA GA LA
YOD DE'I PHYIR RANG GI RJES SU

DPAG PAS 'GAL BA BRJOD PA NA YANG JI SKAD SMRAS
PA'I NYES PA BRJOD PA MED PA'I PHYIR, GZHAN GYIS
SMRAS PA'I NYES PA MA BSAL BA MED PA NYID YIN PA
DE'I PHYIR RO,

,SUN 'BYIN PA 'DI DAG NI 'BREL PA MED PA NYID DO
ZHES SHES PAR BYA'O,

,ZHES GSUNGS PA'I PHYIR, SLOB DPON LEGS LDAN
'BYED KYIS DNGOS PO

BDAG GI BDAG NYID DU YOD PA RNAMS ZHES SOGS
KYIS 'GREL PAR SLAR YANG GI DON YOD PAR DGONGS
PA YIN TE, DES BDAG SKYE MED PAR RTOGS PA'I RJES
DPAG BSKYED PA LA RTAGS DPE 'GOD DGOS PA LAS, MA
BKOD CES RTZOD PA YIN GYI, 'GREL PA DE LA SLAR
YANG GI DON YOD MED TZAM LA RTZOD PA MA YIN
PA'I

PHYIR, DER THAL, SHES RAB SGRON ME LAS SKYON
BRJOD MDZAD PA'I TSE NA MDOR BSTAN DRANGS
RGYAS BSHAD MA DRANGS PAR SKYON BRJOD PA'I
PHYIR, RTAGS DANG PO DER THAL, RANG RGYUD PA
MAN CHAD KYIS RJES DPAG SKYE BA LA RTAGS DPE
NGES PAR 'GOD DGOS PAR 'DOD, THAL 'GYUR BAS 'GAL
BRJOD KYI THAL 'GYUR LA BRTEN NAS BDAG

@78A *,

,SKYE MED PAR RTOGS PA'I RJES DPAG BSKYED NUS PAR
'DOD PA DE GNYIS KYI KHYAD PAR YIN PA'I PHYIR,
RTAGS DER THAL, BYANG CHUB LAM RIM CHEN MO
LAS, DE'I PHYIR DNGOS PO RNAMS LA RANG BZHIN
MED PA YANG DE LA BR TEN NAS NGES PAR 'GYUR BAS
'DI NI THAL 'GYUR DU BYAS PA'I TSE, DE'I BYED PA

LA BR TEN NAS RJES DPAG SKYES PA YIN GYI DNGOS SU
DAM BCA' BSGRUB PA'I SBYOR NGAG MED DO,
,ZHES GSUNGS PA'I PHYIR, STONG MTHUN SKAL BZANG
MIG 'BYED LAS, THAL 'GYUR LA BR TEN NAS RJES DPAG
SKYE NUS PAR GSUNGS PA'I PHYIR, KHA CIG ,LEGS
LDAN 'BYED KYIS DNGOS PO BDAG GI BDAG NYID DU
YOD PA RNAMS ZHES

PA'I 'GREL PAS BDAG SKYE 'GOG NUS KYI GTAN TSIGS
DNGOS SU MA BSTAN PA'I SGO NAS SKYON BRJOD PA MI
'THAD PAR THAL, DES BDAG SKYE 'GOG NUS KYI GTAN
TSIGS DNGOS SU BSTAN PAR 'DOD PA'I PHYIR, DER
THAL, RANG GI BDAG NYID DU GRUB ZIN YOD PA DE
'GREL PA DES DNGOS SU BSTAN PA'I BDAG SKYE 'GOG
PA'I GTAN

TSIGS SU YANG 'DOD, SPYIR DE BDAG SKYE 'GOG NUS
KYI GTAN TSIGS SU 'DOD PA'I PHYIR, DANG PO DER
THAL, 'GREL PA DES DNGOS SU BSTAN PA'I THAL 'GYUR
GYI RTAGS SU 'DOD PA'I PHYIR, DER THAL, SKYE LDAN
GYI DNGOS PO RNAMS CHOS CAN, SLAR YANG SKYE BA

DON MED PAR THAL, RANG GI BDAG NYID DU GRUB
ZIN YOD

PA'I PHYIR, ZHES PA'I THAL 'GYUR DNGOS SU BSTAN
PAR 'DOD PA'I PHYIR, RTZA BA'I RTAGS GNYIS PA DER
THAL, YOD PA BDAG SKYE 'GOG NUS KYI GTAN TSIGS SU
'DOD PA'I PHYIR, RTZA BAR 'DOD NA, MI 'THAD DE, TSIG
GSAL LAS, GTAN TSIGS DANG DPE MA BRJOD PA'I PHYIR,
ZHES GSUNGS PA'I PHYIR, ZER NA

SKYON MED DE, RTAGS SBYOR DNGOS SU 'GOD DGOS
PA LAS MA BKOD PA'I PHYIR ZHES PA'I DON YIN PA'I
PHYIR, GNYIS PA NYES PA'I KHYAD PAR GZHAN MED
PAR BSTAN PA LA, BUM PA LA SOGS PA'I STENG DU ZHES
PA NAS, BZUNG STE 'DIR MA BSTAN PA CUNG ZAD MED
DO ZHES PA'I BAR GSUNGS, KHA CIG NA RE, 'GREL PA

'DIS BDAG SKYE 'GOG TSUL DES BUM PA LA SOGS PA'I
DNGOS PO 'GA' ZHIG GI STENG DU BDAG SKYE KHEGS
KYANG SNAM BU LA SOGS PA'I DNGOS PO MTHA' DAG
GI STENG DU BDAG SKYE MI KHEGS PA'I PHYIR ZER NA,
SKYON MED DE, DNGOS PO RNAMS ZHES PA'I SGRAS
SKYE LDAN GYI DNGOS PO THAMS CAD KYI STENG DU
BDAG SKYE BKAG PA'I

@78B PHYIR; YANG NA SBYOR BA'I KHYAD PAR GZHAN
ZHIG 'GOD PAR BZHED PA YIN TE, BDAG SHES RIG GI
SKYES BU MA GTOGS PA'I SHES BYA NYER BZHI PO DE
CHOS CAN, SLAR YANG SKYE BA DON MED DE, RANG GI

BDAG NYID DU GRUB ZIN YOD PA'I PHYIR, DPER NA,
BDAG SHES RIG GI SKYES BU BZHIN ZHES PA'I SBYOR BA
ZHIG BSTAN PA'I PHYIR,

KHA CIG GIS, 'GREL PA DES BDAG SKYE 'GOG TSUL MI
'THAD PAR THAL, SKYE BA SMRA BA'I LOG RTOG KHEGS
KYANG GSAL BA SMRA BA'I LUGS MA KHEGS PA'I PHYIR,
ZER NA SKYON MED DE, DE GNYIS KYI TSIG GIS BRJOD
TSUL TZAM MA GTOGS PA'I BSAM DON MTSUNGS PAS,
DANG PO BKAG PAS PHYI MA KHEGS PA'I PHYIR, KHA
CIG ,

'GREL PA DES BDAG SKYE 'GOG TSUL DE MI 'THAD PAR
THAL, BDAG SKYE 'GOG BYED KYI RTAGS SBYOR DNGOS
SU MA BSTAN PA'I PHYIR ZER NA SKYON MED DE, BDAG
SKYE 'GOG BYED KYI RIGS PA THAMS CAD STON PAR
BZHED NAS, THAL 'GYUR DNGOS SU BSTAN NAS RTAGS
SBYOR SHUGS LA BSTAN PAS DON CHEN PO CAN GYI
NGAG YIN PA'I PHYIR,

` GSUM PA THAL 'GYUR GYI BZLOG DON KHAS BLANGS
PA'I SGO NAS DBU MA'I GRUB MTHA' DANG 'GAL BA'I
SKYON MED PAR BSTAN PA LA 'GREL PA DES SKYE LDAN
GYI DNGOS PO RNAMS CHOS CAN, SLAR YANG SKYE BA
DON MED DANG THUG MED YIN PAR THAL, RANG GI
BDAG NYID DU GRUB ZIN YOD PA'I PHYIR, ZHES PA'I
THAL 'GYUR BSTAN KYANG, DE'I

BZLOG DON SLAR YANG SKYE BA DON BCAS DANG
THUGS BCAS KHO BO CAG SANGS RGYAS BSKYANGS
KYIS KHAS BLANGS PA'I NYES PA MED DE, DE GRANGS
CAN LA 'GAL BA STON PA'I PHYIR DU 'PHANGS PA YIN
PA'I PHYIR DANG, GRANGS CAN LA GNOD PA JI TZAM
BYUNG BA DE NYID KHO BO CAG MNGON PAR 'DOD PA
KHO NA YIN PA'I PHYIR, DES NA SANGS RGYAS

BSKYANGS LA THAL 'GYUR GYI BZLOG DON KHAS
BLANGS PA'I SGO NAS DBU MA'I GRUB MTHA' DANG
'GAL BA'I SKYON MED DE, DE MGON PO KLU SGRUB KYI
LUGS PHYIN CI MA LOG PA'I RJES SU 'BRANG BA'I TSAD
MA'I SKYES BU YIN PA'I PHYIR, DER THAL, TSIG GSAL
LAS, THAL BAR 'GYUR BA BZLOG PA'I DON DANG YANG
PHA ROL PO NYID [*DANG] 'BREL BA

YIN GYI KHO BO CAG NI MA YIN TE, RANG LA DAM BCA'
BA MED PA'I PHYIR RO,
,DE'I PHYIR KHO BO CAG LA GRUB PA'I MTHA' DANG
'GAL BA GA LA YOD, THAL BA LAS BZLOG PA'I SGRUB
PAS PHA ROL PO LA NYES PA MANG PO JI TZAM DU
'GYUR BA DE TZAM KHO BO CAG MNGON PAR 'DOD PA
KHO NA YIN PAS, GANG LAS 'DI LA GZHAN GYIS

@79A *,

,GLAGS RNYED PAR 'GYUR BA SLOB DPON KLU SGRUB
KYI LUGS PHYIN CI MA LOG PA'I RJES SU 'BRANG BA
SLOB DPON SANGS RGYAS BSKYANGS LA GLAGS DANG
BCAS PA'I TSIG GSUNGS PA NYID GA LA YOD, CES

GSUNGS PA'I PHYIR, SANGS RGYAS BSKYANGS BZLOG
DON KHAS LEN 'DOD MED KYANG THAL

'GYUR 'PHANGS PA TZAM GYI [*GYIS] BZLOG DON KHAS
LEN DGOS PA MA YIN TE, DPER NA, SGRA DE LA DON DE
STON PA'I NUS PA YOD NA, SMRA BA PO'I BRJOD 'DOD
KYI RJES SU BYED PA YIN GYI SMRA BA PO ZHAGS PAS
BCINGS DBYUG PAS BSNAN [*BSNUN] PA LTA BU'I RANG
DBANG MED PAR BYED PA MA YIN PA'I PHYIR, DES NA
DON DE STON 'DOD

TZAM MA YIN PAR SGRA DES DON DE STON PA LA DON
DE STON PA'I NUS PA YOD PA ZHIG KYANG DGOS TE,
GRANGS CAN GYIS MYU GU BDAG LAS SKYE BAR
BSGRUB 'DOD NAS MYU GU SKYE ZHES PA TZAM GYI
MYU GU BDAG LAS SKYE BA STON MI NUS PA'I PHYIR,
DER THAL, TSIG GSAL LAS, RANG BZHIN MED PAR
SMRA BAS RANG BZHIN DANG

BCAS PAR SMRA BA LA THAL BA BSGRUB PA NA THAL
BA LAS BZLOG PA'I DON CAN DU THAL BAR YANG GA
LA 'GYUR TE, SGRA RNAMS NI DBYUG PA DANG ZHAGS
PA CAN BZHIN DU SMRA BA PO RANG DBANG MED PAR
BYED PA MA YIN NO,
, 'O NA, CI ZHE NA NUS PA YOD NA SMRA BA PO'I BRJOD
PAR 'DOD PA'I RJES SU BYED PA YIN NO,
, ZHES GSUNGS PA'I

PHYIR; BZLOG DON KHAS LEN 'DOD NAS BKOD PA MA
YIN KYANG THAL 'GYUR 'PHANGS PA LA DGOS PA YOD
DE, GRANGS CAN GYIS BDAG SKYE DAM BCAS PAS DAM
BCA'I BZHED DON 'GOG PA'I DGOS PA YOD PA'I PHYIR
TE, TSIG GSAL LAS, DE'I PHYIR THAL BA BSGRUB PA NI
PHA ROL PO'I DAM BCA' 'GOG PA TZAM

GYI 'BRAS BU CAN YIN PA'I PHYIR, THAL BA LAS BZLOG
PA'I DON DU 'GYUR BA YOD PA MA YIN NO,
,ZHES GSUNGS PA'I PHYIR, RANG GI BDAG NYID DU
GRUB ZIN YOD PA DE LA RANG LA GRAGS KYI GTAN
TSIGS DANG, GZHAN GRAGS KYI GTAN TSIGS ZHES
BRJOD PA'I RGYU MTSAN YOD DE, PHYIR RGOL RANG
NYID LA

GRAGS SHING GRUB PAS RANG LA GRAGS KYI GTAN
TSIGS DANG, SNGA RGOL LA GRAGS PAR MA ZAD,
SNGA RGOL LAS GZHAN PA'I PHYIR RGOL LA GRAGS
SHING GRUB PAS GZHAN LA GRAGS KYI GTAN TSIGS
ZHES BSHAD PA'I PHYIR, DES NA THAL 'GYUR LA BRTEN
NAS BDAG SKYE MED PAR RTOGS PA'I RJES DPAG SKYE

@79B NUS PA YIN TE, DE LA BRTEN NAS DNGOS PO
RANG BZHIN MED PAR RTOGS PA'I RJES DPAG SKYE NUS
PA'I PHYIR, DER THAL, MGON POS DNGOS PO RANG
BZHIN GYIS GRUB PA PHAL CHER THAL 'GYUR GYI SGO
NAS 'GOG PAR MDZAD PA'I PHYIR, DER THAL, RTZA
SHES LAS, NAM MKHA'I MTSAN NYID SNGA ROL NA,
,NAM MKHA' CUNG

ZAD YOD MA YIN,
,GAL TE MTSAN LAS SNGA GYUR NA,
,MTSAN NYID MED PAR THAL BAR 'GYUR,
,ZHES PA DANG, GZUGS KYI RGYU NI MA GTOGS PAR,
,GZUGS NA GZUGS NI RGYU MED PAR,
,THAL BAR 'GYUR TE DON GANG YANG,
,RGYU MED PA NI GANG NA'ANG MED,
,CES PA DANG, MYA NGAN 'DAS PA DNGOS PO MIN,
,RGA

SHI'I MTSAN NYID THAL BAR 'GYUR,
,RGA DANG 'CHI BA MED PA YIS,
,DNGOS PO YOD PA MA YIN NO,
,ZHES GSUNGS PA'I PHYIR, BYAS PA LA KHO NA RE,
SKYON MED DE, MGON POS TSIG NYUNG NGUS DON
RGYA CHEN PO SDUD PAR BZHED NAS THAL 'GYUR
DNGOS SU BSTAN NAS RTAGS SBYOR SHUGS LA BSTAN
PA'I DON CHEN PO CAN GYI NGAG

YIN PA'I PHYIR ZER NA, DE SANGS RGYAS BSKYANGS KYI
'GREL PA LA YANG MTSUNGS TE, TSIG NYUNG NGUS
DON RGYA CHEN PO SDUD PAR BZHED NAS, THAL
'GYUR DNGOS SU BSTAN NAS, RTAGS SBYOR SHUGS LA
BSTAN PA'I DON CHEN PO CAN GYI NGAG YIN PA'I
PHYIR, BYAS PA LA KHO NA RE, MI MTSUNGS TE, MGON
PO'I GZHUNG RTZA BA DANG,

SANGS RGYAS BSKYANGS KYI DE 'GREL PA YIN PAS
RTZA BAS DNGOS SU MA BSTAN PA 'GREL PAS DNGOS SU
STON DGOS PA, 'GREL MDZAD MKHAN PO RNAMS KYI
LUGS YIN PA'I PHYIR ZER NA, DE YANG MTHA' GCIG TU
MA NGES TE, RTZOD BZLOG RTZA BAS SHUGS LA BSTAN
PA YANG RANG 'GREL GYIS DNGOS SU MA BSTAN PA'I
CHA DU MA YOD

PA'I PHYIR, ` GNYIS PA SKYON DE DAG LEGS LDAN
'BYED RANG NYID LA 'JUG PAR BSTAN PA LA, RANG
RGYUD KYI GTAN TSIGS KHAS LEN PA'I 'DOD PA BRJOD
PA DANG, DBU MA PAS RANG RGYUD KYI GTAN TSIGS
KHAS LEN MI RIGS PAR BSTAN PA DANG, DE NYID TSIG
GSAL DANG SBYAR NAS BSHAD PA DANG GSUM, DANG
PO NI DE DAG GI LUGS LA

GZHAN DON SKABS KYI RANG RGYUD KYI GTAN TSIGS
SU 'GYUR BA LA, CHOS CAN RGOL BA SNGA PHYI GNYIS
KAS TSAD MAS GRUB PA TZAM GYI [*GYIS] MI CHOG
PAR RGOL BA SNGA PHYI GNYIS KYIS TSAD MAS GRUB
TSUL MTHUN SNANG BA ZHIG DGOS PAR 'DOD PA YIN
TE, KUN LAS BTUS KYI RANG 'GREL LAS, GNYIS KA LA
RAB TU GRUB PA NI BSGRUB PA

@80A *,
,YIN NO,
,ZHES DANG, GANG ZHIG GNYIS KA LA NGES PA'I TSUL
GSUM DANG, MA GRUB PA GNYIS LA SOGS PA BRJOD PA
DE KHO NA SGRUB PA'AM SUN 'BYIN PA YIN GYI GANG

YANG RUNG BA LA GRUB PA DANG THE TSOM ZA BA
BRJOD PA MA YIN TE, YANG SGRUB PAR BYED PA LA
BLTOS PA NYID KYI PHYIR RO,
,ZHES

GSUNGS PA'I PHYIR, DBU MA THAL RANG GNYIS PO
[*SNGA] RGOL PHYIR RGOL DU BYAS NAS, DNGOS PO
RANG BZHIN MED PAR SGRUB PA DE'I TSE NA, CHOS
CAN TSAD MAS GRUB TSUL MTHUN SNANG DU GRUB
PA MED DE, DBU MA RANG RGYUD PA DES CHOS CAN
'JAL BA'I TSAD MA DE RANG NGOS NAS GRUB PA'I CHOS
CAN LA TSAD MAR SONG BA DANG, DE CHOS CAN LA
MA

'KHRUL BAR 'DOD PA'I PHYIR DANG, DBU MA THAL
'GYUR BA DES CHOS CAN 'JAL BA'I TSAD MA DE RANG
NGOS NAS GRUB PA'I CHOS CAN LA TSAD MAR SONG
BA YANG MI 'DOD, DE CHOS CAN LA 'KHRUL BAR 'DOD
PA'I PHYIR, PHYI MA DER THAL, DES RANG NGOS NAS
GRUB PA'I CHOS CAN MI 'DOD PA'I PHYIR, RANG RGYUD
PAS GZHAN LA GRAGS

KYI RJES DPAG DANG, THAL 'GYUR TZAM LA BR TEN
NAS BDAG SKYE MED PAR RTOGS PA'I RJES DPAG SKYE
BAR MI 'DOD, THAL 'GYUR BAS DE LTAR 'DOD PA'I
PHYIR, DER THAL, SKAL BZANG MIG 'BYED LAS, GNYIS
KA'I LUGS LA CHOS CAN TSAD MAS GRUB TSUL MTHUN
SNANG DU GRUB PA MI SRID PA'I PHYIR, GZHAN LA
GRAGS

KYI RJES DPAG DANG, THAL 'GYUR TZAM GYI SGO NAS
PHA ROL PO'I RGYUD LA BDEN MED RTOGS PA'I NGES
SHES SKYED PAR BYED PA YIN NO,
,ZHES GSUNGS PA'I PHYIR, RANG RGYUD PA'I LUGS LA,
MING BRDAS BZHAG TZAM MA YIN PAR RANG NGOS
NAS GRUB PA'I TSAD MA'I RNYED DON DU GYUR PA'I
CHOS CAN GYI STENG DU SNGA RGOL GANG

LA DPAG 'DOD ZHUGS PA'I BSGRUB BYA'I CHOS, SGRUB
BYED KYI GTAN TSIGS SU BKOD PA'I TSUL GSUM TSANG
BA'I GTAN TSIGS, GZHAN DON SKABS KYI RANG RGYUD
KYI GTAN TSIGS KYI MTSAN NYID DU 'DOD, RGOL
PHYIR RGOL GNYIS KA LA CHOS CAN TSAD MAS GRUB
TSUL MTHUN SNANG DU GRUB PA MI DGOS KYANG
SPYIR DE GNYIS KA LA

CHOS CAN TSAD MAS GRUB CING, KHYAD PAR PHYIR
RGOL GYIS TSAD MAS GRUB PAR KHAS BLANGS PA'I
KHAS BLANGS LA DKRIS NAS BKOD PA'I TSUL GSUM
TSANG BA'I GTAN TSIGS, GZHAN LA GRAGS KYI GTAN
TSIGS YANG DAG GI MTSAN NYID, DNGOS SMRA BA'I
GRUB MTHA' BTANG NAS, THAL 'GYUR BA'I GRUB
MTHA' LA MA ZHUGS BAR DU, CHOS CAN

@80B TSAD MAS GRUB TSUL MTHUN SNANG BA NI MED
DE, DES CHOS CAN 'JAL BA'I TSAD MA RANG NGOS NAS
GRUB PA'I CHOS CAN LA TSAD MAR SONG BAR 'DOD PA
YIN KYANG, DE RANG NGOS NAS GRUB PA'I CHOS CAN

'JAL BA'I TSAD MA MA YIN PA'I PHYIR, DNGOS SMRA BA'I
LUGS LA, RANG NGOS NAS MA GRUB PA'I CHOS CAN
'JAL BA'I TSAD MA MED KYANG

DE DAG GI RGYUD LA RANG NGOS NAS MA GRUB PA'I
CHOS CAN 'JAL BA'I TSAD MA YOD DE, DE DAG GI
RGYUD KYI CHOS CAN 'JAL BA'I TSAD MA YIN NA, DE
YIN DGOS PA'I PHYIR, 'O NA, GZHAN LA GRAGS KYI
GTAN TSIGS KYI DPE SOGS JI LTA BU ZHE NA, DE LA
GZHAN LA GRAGS KYI DPE DANG, DE'I TSUL GSUM
SGRUB PA'I TSUL DANG, DE LA BR TEN

NAS RJES DPAG SKYE BA'I TSUL DANG GSUM, DANG PO
NI, RANG LA MI BLTA BA DE MIG DON DAM PAR GZHAN
LA MI BLTA BAR SGRUB PAR BYED PA'I GZHAN GRAGS
KYI RTAGS YANG DAG YIN TE, RTZA SHES LAS, BLTA DE
RANG GI BDAG NYID NI,
,DE LA BLTA BA MA YIN NYID,
,GANG ZHIG BDAG LA MI BLTA BA,
,DE DAG GZHAN LA JI LTAR BLTA,

ZHES DANG, TSIGS GSAL LAS, KHO BO CAG NI RANG GI
RGYUD KYI RJES SU DPAG PA MI SBYOR TE, RJES SU DPAG
PA DAG NI GZHAN GYI DAM BCA' BA 'GOG PA'I 'BRAS BU
CAN YIN PA'I PHYIR, 'DI LTAR GZHAN MIG BLTA'O ZHES
BYA BAR RTOG PA DE NI MIG LA RANG GI BDAG NYID MI
BLTA BA'I CHOS KYANG 'DOD LA, GZHAN LA BLTA BA'I

CHOS MED NA MI 'BYUNG BA NYID DU KHAS BLANGS
PA YIN TE, DE PHYIR GANG DANG GANG LA RANG GI
BDAG NYID BLTA BA MED PA DE DANG DE LA NI GZHAN
BLTA BA YANG YOD PA MA YIN TE, DPER NA, BUM PA
BZHIN NO,

,MIG LA YANG RANG GI BDAG NYID LA MI BLTA BA YOD
PA YIN TE, DE'I PHYIR, GZHAN LA BLTA BA YANG 'DI LA
MED

DO; ;DE'I PHYIR RANG GI BDAG NYID MI BLTA BA DANG
'GAL BA SNGON PO LA SOGS PA GZHAN LA BLTA BA
RANG LA GRAGS PA'I RJES SU DPAG PA DANG 'GAL BA
YIN NO ZHES DE LA GRUB PA'I RJES SU DPAG PAS SEL
BAR BYED PA YIN NO,

,ZHES GSUNGS PA'I PHYIR, CHOS CAN NI [*MIG] RANG
LA MI BLTA BA THA SNYAD DU TSAD MAS GRUB PA

DANG GZHAN GZUGS LA RANG BZHIN GYIS BLTA BA
THA SNYAD TZAM DU YANG TSAD MAS MA GRUB STE,
DE GNYIS LA TSAD MAS GRUB MA GRUB KYI KHYAD
PAR MED NA RANG LA MI BLTA BA'I RTAGS LA BR TEN
NAS GZHAN LA RANG BZHIN GYIS BLTA BA 'GOG MI
NUS PA'I PHYIR, MIG RANG LA MI BLTA BA DE MED NA
MIG RANG LA BLTA DGOS PA'I PHYIR, GZHAN

@81A *,

,GZUGS LA RANG BZHIN GYIS BLTA BA DE YOD NA,
RANG LA MI BLTA BA'I RTAGS LA BR TEN NAS DE MI
KHEGS PAR 'GYUR BA'I PHYIR, RANG LA MI BLTA BA'I

RTAGS KYI [*KYIS] RANG BZHIN GYIS GZHAN LA MI
BLTA BAR SGRUB PAR BYED PA'I CHOS CAN DANG,
GTAN TSIGS RANG NYID KYIS TSAD MAS NGES SHING,

DGAG BYA TSAD MAS MA GRUB PA GZHAN GYIS KHAS
BLANGS PA TZAM MA YIN PAR RANG LUGS LA DBYE
NUS PA ZHIG DGOS PA YIN TE, DE 'DRA BA'I GTAN TSIGS
DE, PHYI RGOL RANG LA GRAGS SHING GRUB PAS RANG
LA GRAGS KYI GTAN TSIGS DANG, SNGA RGOL LA
GRAGS SHING GRUB PAR MA ZAD, SNGA RGOL LAS
GZHAN PHYIR RGOL

LA GRAGS SHING GRUB PAS NA GZHAN LA GRAGS KYI
GTAN TSIGS ZHES BSHAD PA'I PHYIR, GNYIS PA TSUL
GSUM SGRUB PA'I TSUL LA, CHOS CAN DANG GTAN
TSIGS DNGOS SMRA BAS TSAD MAS NGES ZIN PAS
SGRUB MI DGOS SHING, KHYAB 'BREL SGRUB PA'I TSUL
LA SPYI KHYAB NGES PAR BYED PA'I TSUL DANG, DE
DON LA SBYAR

BA GNYIS, DANG PO LA, CHU LA GSHER BA DMIGS PA
YOD NA DE DANG LDAN PA'I SA LA BRLAN DMIGS PA
'THAD KYIS, CHU LA GSHER BA DMIGS PA MED NA DE
DANG LDAN PA'I SA LA BRLAN DMIGS PA MI 'THAD PA
DE BZHIN DU, DNGOS PO RNAMS LA RANG NGOS NAS
GRUB PA'I RANG BZHIN ZHIG YOD NA, DANG PO RANG
NYID

LA DMIGS NAS DE RJES GZHAN LA DMIGS DGOS SO
ZHES SPYI KHYAB NGES SU 'JUG PA'I PHYIR, GNYIS PA DE
DON LA SBYAR BA LA, MIG RANG LA BLTA BA RANG
BZHIN GYIS GRUB PA ZHIG YOD NA, DANG PO RANG
NYID LA DMIGS NAS DE RJES GZUGS SOGS YUL RUNG
BA DANG TSOGS PA NA RANG BZHIN GYIS BLTA BA
DMIGS

DGOS PA ZHIG NA MIG RANG LA BLTA BA MED PAS
GZHAN GZUGS LA RANG BZHIN GYIS BLTA BA YOD PA
MA YIN NO ZHES SGRUB PAR BYED PA'I PHYIR, MIG
RANG LA MI BLTA NA, GZHAN GZUGS LA THA SNYAD
DU MI BLTA BAS MA KHYAB KYANG, RANG LA MI BLTA
NA GZHAN GZUGS LA RANG BZHIN GYIS MI BLTA BAS
KHYAB STE, DE LTAR

MA YIN PAR RANG BZHIN GYIS BLTA NA, DE MIG GI
GNAS LUGS YIN DGOS, DE MIG GI GNAS LUGS YIN NA,
RANG LA MI BLTA BA DANG, GZHAN LA RANG BZHIN
GYIS BLTA BA'I KHYAD PAR MI 'THAD PA'I PHYIR, DE
RKYEN LA MI BLTOS PA'I PHYIR, KHO NA RE, MIG RANG
LA MI BLTA NA, GZHAN LA RANG BZHIN GYIS MI BLTA

@81B BAS MA KHYAB PAR THAL, MES RANG NYID DE MI
[*NYID MI] BSREGS KYANG BUD SHING BSREGS PA LTA
BU YIN PA'I PHYIR ZER NA, 'DIR NI MIG GZUGS LA THA
SNYAD DU BLTA BA 'GOG PA MIN GYI RANG BZHIN GYIS
BLTA BA 'GOG PA YIN LA, KHYOD KYI DPE DES THA
SNYAD DU MES BUD SHING BSREGS PA 'GOD NA NI,

,DPE DON MI MTSUNGS PA'I PHYIR DANG, RANG

BZHIN GYIS BSREGS PA 'GOD NA NI, ME DANG BUD
SHING GNYIS RANG BZHIN GYIS GRUB PA'I GCIG DANG
THA DAD GANG RUNG YIN PA 'GOG BYED KYI RIGS PA
DES, DE GNYIS RANG BZHIN GYIS GRUB PA'I BSREG BYA
BSREG BYED YIN PA DE KHEGS PA'I PHYIR, ` GNYIS PA
DBU MA PAS RANG RGYUD KYI GTAN TSIGS KHAS LEN
MI RIGS PAR BSHAD

PA LA, DE LTAR BYAS NA, RANG RGYUD KYI GTAN TSIGS
KHAS LEN MI RIGS PA'I RGYU MTSAN YOD DE, RANG
NGOS NAS GRUB PA'I SHES 'DOD CHOS CAN ZHIG GI
STENG DU 'GOD TSUL DANG MTHUN PA'I GTAN TSIGS
MED PA'I PHYIR, DER THAL, RANG NGOS NAS GRUB PA'I
GTAN TSIGS MED PA'I PHYIR, GSUM PA DE NYID TSIG
GSAL DANG

SBYAR NAS BSHAD PA LA, MDOR BSTAN PA DANG
RGYAS PAR BSHAD PA GNYIS, DANG PO LA LEGS LDAN
'BYED KYIS RANG NYID RTOG GE'I BSTAN BCOS LA
MKHAS PA TZAM ZHIG STON PAR 'DOD NAS DNGOS PO
BDEN GRUB 'GOG PA DE'I TSE NA, RANG RGYUD KYI
GTAN TSIGS KYIS 'GOG PAR 'DOD PA DE MI RIGS PAR
THAL, DNGOS PO BDEN MED DU

LTA BA DE DBU MA'I LTA BA RNAM DAG TU KHAS LEN
PA DANG, RANG RGYUD KYI GTAN TSIGS KHAS LEN PA
GNYIS NANG 'GAL BA'I PHYIR, DER THAL, TSIG GSAL

LAS, GZHAN YANG RTOG GE PA 'DI NI BDAG NYID RTOG
GE'I BSTAN BCOS LA MKHAS PA TZAM ZHIG STON PAR
'DOD PAS, DBU MA'I LTA BA KHAS LEN BZHIN DU YANG
RANG GI RGYUD KYI SBYOR

BA'I NGAG BRJOD PA GANG YIN PA DE NI, CHES SHIN TU
NYES PA DU MA'I TSOGS KYIS GNAS SU RTOGS PA STE JI
LTAR ZHE NA, DE LA DE DAG GI GANG 'DI SKAD DU
'DIR TSIGS SU 'GYUR BA NI DON DAM PAR NANG GI
SKYE MCHED RNAMS BDAG LAS SKYE BA MED PAR
NGES TE, YOD PA'I PHYIR, DPER NA SHES PA YOD PA
NYID BZHIN NO,
,ZHES SMRAS

PA YIN NO,
,ZHES GSUNGS PA'I PHYIR RO, SLOB DPON LEGS LDAN
'BYED KYIS RANG RGYUD KYI GTAN TSIGS KHAS
BLANGS PA'I GTAN TSIGS DE'I SBYOR BA'I MTSAN GZHI'I
KHYAD PAR YOD DE, MIG SOGS NANG GI SKYE MCHED
RNAMS CHOS CAN, DON DAM PAR BDAG LAS MI SKYE
STE, YOD PA'I PHYIR RO,
,DPER NA, SHES PA YOD PA NYID

@82A *,
,BZHIN NO ZHES PA LTA BU'O,
,GNYIS PA, RGYAS PAR BSHAD PA LA, SLOB DPON LEGS
LDAN 'BYED KYIS BDAG SKYE 'GOG PA'I SBYOR BA LA
DON DAM GYI KHYAD PAR SBYAR BA LA DGOS PA LHAG
PO MED PAR BSTAN PA, RANG GI RGYUD [*RANG

RGYUD] KYI GTAN TSIGS 'GOG TSUL DNGOS BSHAD PA,
DE GZHAN GRAGS KYI GTAN

TSIGS LA MI MTSUNGS PAR BSTAN PA GSUM LAS, DANG
PO LA, SLOB DPON LEGS LDAN 'BYED KYIS BDAG SKYE
'GOG PA'I SBYOR BA LA DON DAM GYI KHYAD PAR
SBYOR MI RIGS PAR THAL, GRUB MTHAS BLO BSGYUR
BA LA BLTOS NAS KYANG SBYOR MI RIGS, BLO MA
BSGYUR BA LA BLTOS NAS KYANG MI RIGS PA'I PHYIR,
DANG PO DER THAL,

SNGA RGOL DBU MA PA LA BLTOS NAS KYANG SBYOR MI
RIGS, PHYI RGOL GRANGS CAN LA LTOS NAS KYANG
SBYOR MI RIGS PA'I PHYIR, DANG PO LA, SLOB DPON
LEGS LDAN 'BYED KYIS BDAG SKYE 'GOG PAR BYED PA
LA DON DAM GYI KHYAD PAR SBYOR BA MI RIGS TE, DE
LTAR SBYAR BA LA DGOS PA LHAG PO MED PA'I PHYIR,
KHO NA RE, BDAG SKYE

'GOG PA LA DON DAM GYI KHYAD PAR SBYAR BA DGOS
PA DANG BCAS TE, NGES DON GYI GSUNG RAB DGONGS
'GREL DANG BCAS PA RNAMS LAS MYU GU KUN RDZOB
TU BDAG LAS SKYE BAR BZHED, DON DAM PAR BDAG
LAS SKYE BA DE 'GOG PAR BYED PA'I PHYIR, ZER NA, DE
MI 'THAD DE, NGES DON GYI GSUNG RAB DGONGS
'GREL DANG BCAS PA RNAMS

LAS; MIG SOGS BDAG LAS SKYE BA MA GSUNGS SHING,
BDAG LAS SKYE BA DE BKAG PA'I PHYIR, DER THAL, SA

LU LJANG PA'I MDO LAS, SA BON GYI RGYU LAS BYUNG
BA'I MYU GU DE YANG SKYE BA NA, BDAG GIS MA BYAS
GZHAN GYIS MA BYAS, GNYIS KAS MA BYAS DBANG
PHYUG GIS MA BYAS, RDUL PHRA RAB LAS MA BYUNG
RANG BZHIN

LAS MA BYUNG NGO BO NYID LAS MA BYUNG, RGYU
MED LAS MA SKYES ZHES GSUNGS PA'I PHYIR, LANG
KAR GSHEGS PA LAS, SA BON YOD NA MYU GU JI BZHIN
TE,

,SA BON GANG YIN MYU GU DE NYID MIN,
,DE LAS GZHAN MIN DE YANG MA YIN TE,
,DE PHYIR RTAG MIN CHAD MIN CHOS NYID DO,
,ZHES DANG, RTZA SHES LAS, GANG LA BR TEN TE GANG

'BYUNG BA,
,DE NI RE ZHIG DE NYID MIN,
,DE LAS GZHAN PA'ANG MA YIN TE,
,DE PHYIR CHAD MIN RTAG PA MIN,
,ZHES GSUNGS PA'I PHYIR, GRANGS CAN LA BLTOS
[*LTOS] NAS DON DAM GYI KHYAD PAR SBYOR BA MI
'THAD PAR THAL, GRANGS CAN BDEN GNYIS KYI RNAM
GZHAG LAS NYAMS PAS DON DAM GYI KHYAD PAR
SBYOR BA LAS SPYIR BDAG SKYE

@82B BKAG PA DON CHE BA'I PHYIR, GRUB MTHAS BLO
MA BSGYUR BA'I 'JIG RTEN RANG GA BA LA BLTOS TE
DON DAM GYI KHYAD PAR SBYOR MI RIGS PAR THAL,
DES MIG SOGS BDAG LAS SKYE BA DANG, GZHAN LAS

SKYE BA MA DPYAD PAR, DES SKYE BA TZAM ZHIG KHAS
LEN GYI GAL TE DES BDAG SKYE KHAS LEN NA, DBU
MA PAS KYANG BDAG SKYE KHAS LEN

DGOS PA'I PHYIR, DER THAL, DES THA SNYAD KYI RNAM
GZHAG 'JIG RTEN PA DANG MTHUN PAR KHAS LEN PA'I
PHYIR, GNYIS PA RANG RGYUD KYI GTAN TSIGS 'GOG
TSUL DNGOS BSHAD PA LA, LEGS LDAN 'BYED KYIS
BDAG SKYE 'GOG BYED KYI GTAN TSIGS DE, RANG
RGYUD KYI GTAN TSIGS YIN PA DGAG PA DANG, DE LA
BR TEN NAS GTAN

TSIGS GZHAN RNAMS RANG RGYUD KYI GTAN TSIGS
YIN PA KHEGS PAR BSTAN PA GNYIS LAS, DANG PO LA,
CHOS CAN GZHI MA GRUB PA'I PHYOGS KYI SKYON
DANG, DE YOD PA'I GTAN TSIGS LA MTSUNGS PAR
BSTAN PA DANG, SKYON BRJOD TSUL DE LEGS LDAN
'BYED RANG NYID KYIS KHAS BLANGS PAR BSTAN PA
DANG GSUM LAS, DANG PO

LA; DNGOS DANG, NYES SPONG GI LAN DGAG PA GNYIS
LAS, DANG PO DE 'CHAD PAR BYED PA LA, GZHAN
YANG GAL TE KUN RDZOB TU SKYE BA DANG, ZHES PA
NAS BZUNG STE, DE NI MI RIGS SO,
,ZHES PA'I BAR GSUNGS, SLOB DPON LEGS LDAN 'BYED
KYIS SBYOR BA'I GTAN TSIGS SU BKOD PA'I YOD PA DE,
MIG SOGS RNAMS

BDAG LAS MI SKYE BAR SGRUB PAR BYED PA'I RANG
RGYUD KYI GTAN TSIGS MA YIN PAR THAL, DE LA CHOS
CAN GZHI MA GRUB PA'I PHYOGS KYI SKYON YOD PA'I
PHYIR, DER THAL, MIG SOGS DON DAM DU YANG MA
GRUB, KUN RDZOB TU YANG MA GRUB PA'I PHYIR RO,
,DANG PO DER THAL, DE GRUB NA DBU MA PAS DNGOS
PO BDEN MED DU KHAS BLANGS PA

DANG 'GAL BA'I PHYIR, PHYI MA MA GRUB NA KHYOD
KYI DON DAM GYI KHYAD PAR GANG LA SBYOR BYAS
PA LA, KUN RDZOB TU YOD PA'I MIG SOGS DON DAM
PAR SKYE BA MED PA LA SBYOR ZER NA, DE MI 'THAD
PAR THAL, KUN RDZOB TU YOD PA'I MIG SOGS CHOS
CAN, DON DAM PAR BDAG LAS MI SKYE STE, ZHES
DNGOS SU MA BKOD PA'I PHYIR

DANG; BKOD NA YANG GRANGS CAN LA CHOS CAN
GZHI MA GRUB PA'I SKYON YOD PA'I PHYIR, DER THAL,
GRANGS CAN GYIS MIG SOGS KUN RDZOB TU GRUB
PAR KHAS MA BLANGS PA'I PHYIR, GNYIS PA, NYES
SPONG GI LAN DGAG PA LA DE BRJOD PA DANG, DE
DGAG PA GNYIS LAS, DANG PO NI, SLOB DPON LEGS
LDAN 'BYED

@83A *,

,NA RE; MIG SOGS BDAG LAS MI SKYE BAR SGRUB PA'I
TSE, BDEN GNYIS GANG DU GRUB RTAGS [*BRTAGS] PA'I
SGO NAS CHOS CAN GZHI MA GRUB PA'I SKYON MED
DE, DE GNYIS GANG GIS KYANG KHYAD PAR DU MA

BYAS PA'I MIG TZAM ZHIG CHOS CAN DU BZUNG NAS
SGRUB PA'I PHYIR, DPER NA, SANGS RGYAS PAS BYE
BRAG

PA'I NGO BOR SGRA MI RTAG PA SGRUB PA DE'I TSE NA,
SANGS RGYAS PAS 'DOD PA'I 'BYUNG BA BZHI LAS
BYUNG BA'I 'BYUNG 'GYUR GYI SGRA YANG CHOS CAN
DU MI 'DZIN, BYE BRAG PAS 'DOD PA'I NAM MKHA'I YON
TAN DU GYUR PA'I SGRA YANG CHOS CAN DU MI 'DZIN
PAR SGRA TZAM BZUNG NAS SGRUB PA DANG, DE
BZHIN DU BYE BRAG PAS GSAL

BYED PA'I NGO BOR SGRA MI RTAG PA SGRUB PA DE'I TSE
NA, BYE BRAG PAS 'DOD PA'I RGYU RKYEN GYIS GSAR
DU BYAS PA'I SGRA YANG CHOS CAN DU MI 'DZIN, GSAL
BYED PAS 'DOD PA'I SNGAR YOD RKYEN GYIS MNGON
PAR GSAL BAR BYAS PA'I SGRA YANG CHOS CAN DU MI
'DZIN PAR SGRA TZAM BZUNG NAS SGRUB PA DANG,
SANGS RGYAS PAS BYE

BRAG PA'I NGO BOR SGRA MI RTAG PAR SGRUB PA DE'I
TSE NA, SANGS RGYAS PAS 'DOD PA'I 'JIG RGYU DON
GZHAN LA BLTOS MED KYI 'JIG PA YANG BSGRUB BYAR
MI 'DZIN, BYE BRAG PAS 'DOD PA'I 'JIG RGYU DON
GZHAN LA BLTOS BCAS KYI 'JIG PA BSGRUB CHOS SU MI
'DZIN PAR 'JIG PA TZAM ZHIG BSGRUB CHOS SU 'DZIN
PA LTA BU'O,
,ZHES

GSUNGS PA YIN TE, TSIG GSAL LAS, CI STE JI LTAR SGRA
MI RTAG CES BYA BA LA CHOS DANG CHOS CAN GNYIS
SPYI NYID BZUNG BA YIN GYI KHYAD PAR NI MA YIN TE,
KHYAD PAR 'DZIN NA NI RJES SU DPAG PA DANG, RJES
SU DPAG PAR BYA BA'I THA SNYAD MED PAR 'GYUR RO,
, 'DI LTAR GAL TE 'BYUNG BA CHEN PO BZHI LAS GYUR
PA'I SGRA

'DZIN NA NI PHA ROL PO LA MA GRUB PO,
, 'ON TE NAM MKHA'I YON TAN 'DZIN NA NI DE RANG
NYID SANGS RGYAS PA LA MA GRUB PA YIN NO,
, DE BZHIN DU BYE BRAG PA SGRA MI RTAG PAR DAM
'CHA' BA NA YANG BYAS PA'I SGRA 'DZIN NA DE GZHAN
LA MA GRUB BO,
, 'ON TE MNGON PAR GSAL BAR BYA BA YIN NA NI DE
RANG LA MA GRUB PA YIN NO,

,

DE BZHIN DU CI RIGS PAR 'JIG PA YANG GAL TE RGYU
DANG BCAS PA YIN NA NI DE SANGS RGYAS PA RANG
LA MA GRUB PA YIN LA, 'ON TE, RGYU MED PA YIN NA
NI DE PHA ROL PO LA MA GRUB PA YIN NO,
, DE [*DE'I] PHYIR JI LTAR 'DIR CHOS DANG CHOS CAN
SPYI TZAM ZHIG 'DZIN PA DE BZHIN DU 'DIR YANG
KHYAD PAR DOR BA'I CHOS CAN TZAM ZHIG 'DZIN

@83B PAR 'GYUR RO,
, ZHES GSUNGS PA'I PHYIR, GNYIS PA NYES SPONG GI
LAN DGAG PA LA, 'DON [*DON] DGAG PA DPE DON MI

MTSUNGS PAR BSTAN PA GNYIS, DANG PO LA, MDOR
BSTAN PA DANG, RGYAS PAR BSHAD PA, DON BSDU BA
GSUM LAS, DANG PO NI, DBU MA PAS DNGOS SMRA BA'I
NGO BOR MIG BDEN PA'I SKYE MED DU SGRUB PA DE'I

TSE NA; TSAD MAS GRUB TSUL MTHUN SNANG BA'I
CHOS CAN MIG DE MED PAR THAL, DBU MA PAS MIG
PHYIN CI LOG 'KHRUL BA'I TSAD MA'I RNYED DON DU
KHAS BLANG DGOS, DNGOS SMRA BAS PHYIN CI MA
LOG PA MA 'KHRUL BA'I TSAD MA'I RNYED DON DU
KHAS BLANGS PA GANG ZHIG , 'KHRUL BA'I TSAD MA'I
RNYED DON DANG MA 'KHRUL BA'I TSAD MA'I

RNYED DON GNYIS PHAN TSUN SPANGS 'GAL GYI
DNGOS 'GAL YIN PA'I PHYIR, DBU MA PAS DE LTAR KHAS
LEN DGOS PAR THAL, DBU MA PAS MIG 'JAL BYED KYI
TSAD MA DE MIG RANG GI MTSAN NYID KYIS GRUB PA
LA 'KHRUL BAR KHAS LEN DGOS PA'I PHYIR, DER THAL,
MIG RANG GI MTSAN NYID KYIS MA GRUB PAR KHAS
LEN DGOS

PA'I PHYIR, DER THAL, MIG DE BDEN PA'I SKYE MED DU
SGRUB PA'I SHES 'DOD CHOS CAN SKYON MED DU KHAS
BLANGS PA'I PHYIR, SEMS TZAM PAS DE LTAR KHAS
BLANGS PA YIN TE, SEMS TZAM PAS MIG 'JAL BYED KYI
TSAD MA DE, MIG RANG GI MTSAN NYID KYIS GRUB PA
LA MA 'KHRUL BAR KHAS LEN DGOS SHING KHAS
KYANG BLANGS

PA'I PHYIR, DER THAL, MIG BDEN GRUB TU KHAS
BLANGS PA'I PHYIR, DE SKAD DU, TSIG GSAL LAS, DE NI
DE LTAR MA YIN TE 'DI LTAR GANG GI TSE 'DIR SKYE BA
BKAG PAR BSGRUB PAR BYA BA'I CHOS SU 'DOD PA DE'I
TSE, DE KHO NAR DE'I RTEN CHOS CAN PHYIN CI LOG
TZAM GYIS BDAG GI DNGOS PO RNYED PA NI NYAMS
PAR GYUR PA 'DIS RANG NYID KYIS KHAS BLANGS PA
NYID DO,

,PHYIN CI LOG DANG PHYIN CI MA LOG PA DAG NI THA
DAD PA YIN NO,

,ZHES GSUNGS PA'I PHYIR, GNYIS PA RGYAS PAR BSHAD
PA LA, DBU MA PAS, DNGOS SMRA BA'I NGO BOR MIG
SOGS BDEN PA'I SKYE MED DU SGRUB PA'I TSE NA,
RANG GI MTSAN NYID KYIS GRUB PA'I MIG SOGS LA MA
'KHRUL BA'I

TSAD MA'I RNYED DON DU GYUR PA'I RANG GI MTSAN
NYID KYIS GRUB PA'I MIG SOGS CHOS CAN TSAD MAS
GRUB TSUL MTHUN SNANG BA MED DE, DE PHYIN CI
LOG 'KHRUL BA'I TSAD MA'I RNYED DON DU YANG
MED, PHYIN CI MA LOG PA MA 'KHRUL BA'I TSAD MA'I
RNYED DON DU YANG MED PA'I PHYIR, DANG PO DER
THAL, BSE RU'I NANG DU SKRA SHAD

@84A *,

, 'DZAG PAR SNANG BA'I RAB RIB CAN GYI MIG SHES LTA
BU'I MIG RANG GI MTSAN NYID KYIS GRUB PAR 'DZIN
PA STE SNANG BA'I TSAD MA'I RNYED DON DU GYUR
PA'I RANG GI MTSAN NYID KYIS GRUB PA'I MIG MED PA'I

PHYIR, DER THAL, DE 'DRA BA'I TSAD MA DE MIG RANG
GI MTSAN NYID KYIS GRUB PA LA 'KHRUL

BA'I PHYIR, DPER NA, BSE RU'I NANG DU SKRA SHAD
'DZAG PAR SNANG BA'I RAB RIB CAN GYI MIG SHES LTA
BU YIN PA'I PHYIR, PHYI MA DER THAL, BSE RU'I NANG
DU SKRA SHAD 'DZAG PAR MI SNANG BA'I RAB RIB MED
PA'I MIG SHES LTA BU'I MIG RANG GI MTSAN NYID KYIS
GRUB PAR MI 'DZIN PA STE, MI SNANG BA'I TSAD MA'I
RNYED DON DU GYUR PA'I

RANG GI MTSAN NYID KYIS GRUB PA'I MIG MED PA'I
PHYIR, DER THAL, PHYIN CI MA LOG PA MA 'KHRUL BA'I
TSAD MA SKYES PA DE'I TSE NA, TSAD MA DE'I GZIGS
NGOR MIG KUN RDZOB PA RANG GI MTSAN NYID KYIS
MA GRUB PA'I MIG TZAM YANG MED PA'I PHYIR, RTZA
BA'I THAL 'GYUR LA KHYAB PA YOD DE, PHYIN CI LOG
'KHRUL BA'I

TSAD MA'I RNYED DON DANG, PHYIN CI MA LOG PAR
[*PA] MA 'KHRUL BA'I TSAD MA'I RNYED DON GNYIS
PHAN TSUN SPANGS 'GAL GYI DNGOS 'GAL YIN PA'I
PHYIR, SGRUB BYED DE LTAR 'THAD DE, MGON PO KLU
SGRUB KYIS BSGRUB BYA SGRUB BYED RNAMS RANG GI
MTSAN NYID KYIS GRUB PA MNGON SUM LA SOGS PA'I
YUL DU MED PAS DNGOS

SMRA BA'I RIGS PA MI MTSUNGS PA'I SGO NAS LAN
MDZAD PA YIN PA'I PHYIR, DER THAL, TSIG GSAL LAS,

DE'I PHYIR GANG GI TSE RAB RIB CAN GYIS SKRA SHAD
LA SOGS PA LTAR PHYIN CI LOG GIS YOD PA MA YIN PA
YOD PA NYID DU 'DZIN PA DE'I TSE NI YOD PAR GYUR
PA'I DON CHA TZAM YANG DMIGS PA GA LA 'GYUR,

GANG GI TSE RAB RIB CAN MA YIN PA'I SKRA SHAD LA
SOGS PA LTAR PHYIN CI MA LOG PAS YANG DAG PA MA
YIN PAR SGRO MI 'DOGS PA DE'I TSE NA YANG GANG GIS
NA DE'I TSE KUN RDZOB TU 'GYUR BA YOD PA MA YIN
PAR GYUR PA'I DON CHA TZAM YANG DMIGS PA GA LA
YOD DE NYID KYI PHYIR, SLOB DPON GYI ZHAL SNGA
NAS

KYANG; GAL TE MNGON SUM LA SOGS PA'I,
,DON GYI 'GA' ZHIG DMIGS NA NI,
,SGRUB PA 'AM BZLOG PAR BYA NA DE,
,MED PHYIR NGA LA KLAN KA MED,
,CES GSUNGS, GSUM PA DON BSDUS TE DGAG PA LA,
DBU MA PAS DNGOS SMRA BA'I NGO BOR MIG BDEN PA'I
SKYE MED SGRUB PA DE'I TSE NA CHOS CAN TSAD MAS
GRUB

@84B TSUL MTHUN SNANG BA MED DE, PHYIN CI MA
LOG PA MA 'KHRUL BA'I TSAD MA SKYES PA'I GNAS
SKABS NA TSAD MA DE'I GZIGS NGOR PHYIN CI LOG
'KHRUL BA'I TSAD MA'I RNYED DON DU GYUR PA'I MIG
DE MED PA'I PHYIR, DES NA DBU MA PAS DNGOS SMRA
BA'I NGO BOR MIG SOGS BDEN PA'I SKYE MED DU SGRUB
PA'I TSE, SLOB DPON LEGS LDAN 'BYED

KYIS CHOS CAN GZHI MA GRUB PA'I PHYOGS KYI
SKYON DANG GTAN TSIGS GZHI MA GRUB PA'I RTAGS
SKYON SPONG MI NUS TE, SNGAR BSHAD PA'I NYES
SPONG GI LAN DES LAN DON MTHUN MI THEBS PA'I
PHYIR, DER THAL, TSIG GSAL LAS, GANG GI PHYIR DE
LTAR PHYIN CI LOG DANG PHYIN CI MA LOG PA DAG
THA DAD PA DE'I PHYIR PHYIN CI

MA LOG PA'I GNAS SKABS NA PHYIN CI LOG PA YOD PA
MA YIN PA'I PHYIR NA GANG ZHIG CHOS CAN NYID DU
'GYUR BA MIG KUN RDZOB PA LTA GA LA YOD, DE'I
PHYIR GZHI MA GRUB PA'I PHYOGS KYI SKYON DANG
GZHI MA GRUB PA'I GTAN TSIGS KYI SKYON BZLOG PA
MED PA NYID [*YIN] PAS 'DI LAN MIN PA NYID DO,
,ZHES GSUNGS SO,
,GNYIS PA DPE

DON MI MTSUNGS PAR BSTAN PA LA, KHA CIG ,DE LTA
BU'I DPE DON MI MTSUNGS TE, NANG SDE DNGOS
SMRA BAS BYE BRAG PA'I NGO BOR SGRA MI RTAG PAR
SGRUB PA DE'I TSE, RGOL BA SNGA PHYI GNYIS KAS
'BYUNG 'GYUR GYI SGRA DANG NAM MKHA'I YON TAN
GYI SGRA GANG RUNG MA YIN PA'I SGRA TZAM ZHIG
MTHUN SNANG DU GRUB PA YOD, DBU MA PAS DNGOS

SMRA BA'I NGO BOR MIG SOGS BDEN PA'I SKYE MED DU
SGRUB PA'I TSE NA, BDEN BRDZUN GANG GIS KYANG
KHYAD PAR DU MA BYAS PA'I MIG MTHUN SNANG DU

GRUB PA MED PA'I PHYIR ZER NA, DE MI 'THAD PAR
THAL, RANG SDE DNGOS SMRA BA'I LUGS LA 'BYUNG
'GYUR MA YIN PA'I SGRA MED CING 'BYUNG 'GYUR GYI
SGRA DE YANG BDEN GRUB TU KHAS LEN

PA'I PHYIR DANG, BYE BRAG PA'I LUGS LA NAM MKHA'I
YON TAN MA YIN PA'I SGRA MED CING, NAM MKHA'I
YON TAN DU GYUR PA'I SGRA DE YANG BDEN GRUB TU
KHAS LEN PA'I PHYIR, RANG LUGS LA, SNGAR BSHAD
PA DE LTA BU'I DPE DON MI MTSUNGS PA'I DON YOD DE,
NANG SDE DNGOS SMRA BAS BYE BRAG PA'I NGO BOR
SGRA MI RTAG PAR SGRUB PA DE'I

TSE NA; SGRA 'BYUNG 'GYUR YIN PA'I CHA LA YANG
TSAD MAR MA SONG, DE NAM MKHA'I YON TAN YIN
PA'I CHA LA YANG TSAD MAR MA SONG BAR SGRA
TZAM LA TSAD MAR SONG BA'I TSAD MA'I RNYED DON
DU GYUR PA'I RANG GI MTSAN NYID KYIS GRUB PA'I
SGRA GNYIS KA LA MTHUN SNANG DU GRUB PA YOD,
DBU MA PAS DNGOS SMRA BA'I NGO BOR MIG SOGS

@85A *,

,BDEN PA'I SKYE MED DU SGRUB PA'I TSE NA BDEN
BRDZUN GANG GIS KYANG KHYAD PAR DU MA BYAS
PA'I MIG TZAM LA TSAD MAR SONG BA'I TSAD MA'I
RNYED DON DU GYUR PA'I RANG GI MTSAN NYID KYIS
GRUB PA'I MIG GNYIS KA LA MTHUN SNANG DU GRUB
PA MED DE, KUN RDZOB DANG DON DAM PA GANG
RUNG DU MA GRUB

PA'I PHYIR, DER THAL, TSIG GSAL LAS, DPE LA YANG
'DRA BA YOD PA MA YIN TE, DE NI SGRA'I SPYI DANG MI
RTAG PA NYID KYI SPYI'I KHYAD PAR BRJOD PAR MI
'DOD PA GNYIS KA LA YANG YOD NA, DE BZHIN DU MIG
GI SPYI NI STONG PA NYID DANG, STONG PA NYID MA
YIN PAR SMRA BA DAG GIS KUN RDZOB TU YANG KHAS
MA BLANGS LA, DON

DAM PAR YANG MA YIN PAS DPE LA 'DRA BA YOD PA
MA YIN NO,
,ZHES GSUNGS PA'I PHYIR, GNYIS PA DE YOD PA'I GTAN
TSIGS LA MTSUNGS PAR BSTAN PA LA, DBU MA PAS
DNGOS SMRA BA'I NGO BOR MIG SOGS BDEN PA'I SKYE
MED DU SGRUB PA DE'I TSE NA, CHOS CAN GZHI MA
GRUB PA'I PHYOGS KYI SKYON DANG, GTAN TSIGS

GZHI MA GRUB PA'I SKYON DE DAG GTAN TSIGS YOD
PA LA YANG MTSUNGS PA YIN TE, GTAN TSIGS YOD PA
TSAD MAS GRUB TSUL MTHUN SNANG BA LA SNGAR
BSHAD PA'I SKYON DE DAG 'JUG PA'I PHYIR, DER THAL,
TSIG GSAL LAS, GZHI MA GRUB PA'I PHYOGS KYI NYES
PA BRJOD PA'I TSUL GANG YIN PA 'DI NYID NI

YOD PA'I PHYIR ZHES BYA BA'I GTAN TSIGS 'DI LA MA
GRUB PA'I SKYON BRJOD PA LA YANG SBYAR BAR BYA'O,
,ZHES GSUNGS SO,
,GSUM PA, SKYON BRJOD TSUL DE DAG LEGS LDAN
'BYED KYIS KHAS BLANGS PAR BSTAN PA LA, SNGAR

BSHAD PA'I CHOS CAN GZHI MA GRUB PA'I PHYOGS KYI
SKYON DANG GTAN TSIGS GZHI MA

GRUB PA'I SKYON BRJOD TSUL DE DAG SLOB DPON LEGS
LDAN 'BYED KYIS KHAS BLANGS PA YIN TE, BYE BRAG
TU SMRA BAS MIG SOGS NANG GI SKYE MCHED RNAMS
SKYED PAR BYED PA'I RGYU LA SOGS PA DON DAM PAR
YOD PA KHO NA YIN TE, DE LTAR DE BZHIN GSHEGS PAS
GSUNGS PA'I PHYIR, GANG DE BZHIN GSHEGS

PAS JI SKAD GSUNGS PA DE NI BDEN PA YIN TE, DPER
NA, MYA NGAN LAS 'DAS PA NI ZHI BA'O,
,ZHES GSUNGS PA LTA BU'O ZHES BKOD PA NA, SLOB
DPON LEGS LDAN 'BYED KYIS DE LTAR DE BZHIN
GSHEGS PAS GSUNGS PA'I PHYIR ZHES RTAGS SU SONG
TSOD DE KUN RDZOB DANG DON DAM GANG RUNG DU
MA GRUB PA MI

@85B 'THAD PAS DE KUN RDZOB TU GRUB BAM, DON
DAM DU GRUB, DANG PO LTAR NA MI 'THAD DE,
KHYOD RANG LA GTAN TSIGS GZHI MA GRUB PA'I
SKYON DU 'GYUR BA'I PHYIR, PHYI MA LTAR NA YANG
MI 'THAD DE, NGED DBU MA PA LA GTAN TSIGS GZHI
MA GRUB PA'I SKYON DU 'GYUR BA'I PHYIR ZHES BKAG
PA DE BZHIN DU, PHYIN CI LOG 'KHRUL

BA'I TSAD MA DANG, PHYIN CI MA LOG PA MA 'KHRUL
BA'I TSAD MA GANG RUNG MA YIN PA'I TSAD MA'I
RNYED DON DU GRUB PA MED PAS PHYIN CI LOG

'KHRUL BA'I TSAD MA'I RNYED DON DANG, PHYIN CI
MA LOG PA MA 'KHRUL BA'I TSAD MA'I RNYED DON
GANG RUNG DU MA GRUB NA, MED PAR KHAS LEN
DGOS PA'I PHYIR, DER THAL, TSIG GSAL

LAS; DE BZHIN DU DE NI 'DI LTAR YIN TE, GANG GI
PHYIR JI SKAD BSNYAD PA'I DON 'DI NI RTOG GE BA 'DIS
RANG NYID KYIS KHAS BLANGS PA YIN NO,
,JI LTAR ZHE NA, NANG GI SKYE MCHED RNAMS SKYED
PAR BYED PA RGYU LA SOGS PA NI YOD PA KHO NA YIN
TE, DE LTAR DE BZHIN GSHEGS PAS GSUNGS PA'I PHYIR
RO,
,GANG DE BZHIN

GSHEGS PAS JI SKAD GSUNGS PA DE NI DE BZHIN TE,
DPER NA MYA NGAN LAS 'DAS PA NI ZHI BA'O,
,ZHES BYA BA GZHAN GYIS BKOD PA'I SGRUB BYED 'DI
LA 'DIR KHYOD KYIS GTAN TSIGS KYI DON DU 'DOD PA
GANG YIN, DE BZHIN GSHEGS PAS KUN RDZOB TU DE
SKAD GSUNGS PA'I PHYIR RAM, 'ON TE DON DAM PAR
GSUNGS PA'I

PHYIR; GAL TE KUN RDZOB TU NA NI RANG LA GTAN
TSIGS KYI DON MA GRUB PA NYID DO,
,ON TE DON DAM PAR NA NI GANG GI TSE CHOS NI
YOD PA DANG, MED [*PA] DANG YOD MED MI 'GRUB PA
DE'I TSE 'BRAS BU YOD PA DANG MED PA DANG GNYIS
KA'I BDAG NYID KYI RKYEN BSAL BA'I PHYIR, JI LTAR
SGRUB BYED RGYU ZHES BYA,

,DE LTAR YIN NA MI

RIGS SO,

,DE NI SGRUB PAR BYED PA'I RGYU MA YIN PA KHO NA'O
ZHES BYA BA NI NGAG GI DON TO,

,DE'I PHYIR DON DAM PAR BSGRUB PAR BYA BA DANG
SGRUB PAR BYED PA NYID MA GRUB PA'I PHYIR, GTAN
TSIGS MA GRUB PA'I DON NYID DANG 'GAL BA'I DON
NYID DO ZHES 'DIS SKYON 'DI SMRAS PA NYID DO,
,ZHES GSUNGS PA'I PHYIR, DES SLOB

DPON LEGS LDAN 'BYED KYI SBYOR BA'I GTAN TSIGS
GZHAN RNAMS KYANG RANG RGYUD KYI GTAN TSIGS
YIN PA KHEGS PAR BSTAN PA LA, SLOB DPON LEGS
'BYED KYI YOD PA'I GTAN TSIGS DE, MIG SOGS RNAMS
DON DAM PAR BDAG LAS MI SKYE BAR SGRUB PA'I
RANG RGYUD KYI GTAN TSIGS YIN PA BKAG PA LA

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,BR TEN NAS, GTAN TSIGS GZHAN GZUGS 'DZIN MIG
SHES CHOS CAN, DON DAM PAR MIG DBANG GZHAN
LAS MI SKYE STE, GZHAN YIN PA'I PHYIR, DPER NA BUM
PA BZHIN ZHES PA'I SBYOR BA'I GTAN TSIGS LA SOGS PA
RNAMS, RANG RGYUD KYI GTAN TSIGS YIN PA KHEGS
PA

YIN TE, DE DAG LA YANG CHOS CAN GZHI MA GRUB
PA'I PHYOGS KYI SKYON DANG GTAN TSIGS GZHI MA
GRUB PA'I SKYON DE DAG MTSUNGS PAR 'JUG PA'I

PHYIR, DER THAL, TSIG GSAL LAS, GANG GI PHYIR DE
LTAR 'DIS RANG NYID KYI TSUL 'DIS GTAN TSIGS MA
GRUB PAR KHAS BLANGS PA DE'I PHYIR, DNGOS PO'I
CHOS

GTAN TSIGS SU BKOD PA'I RJES SU DPAG PA THAMS CAD
LA GTAN TSIGS LA SOGS PA RANG LA MA GRUB PA'I
PHYIR, SGRUB PAR BYED PA THAMS CAD RNAM PAR 'JIG
PAR 'GYUR RO,
,ZHES GSUNGS PA'I PHYIR, LEGS LDAN 'BYED KYIS YOD
PA'I GTAN TSIGS MIG SOGS DON DAM PAR BDAG LAS MI
SKYE BAR SGRUB PA'I

RANG RGYUD KYI GTAN TSIGS SU KHAS BLANGS PA LA,
CHOS CAN MA GRUB PA'I SKYON DANG GTAN TSIGS
MA GRUB PA'I SKYON 'JUG PA'I RGYU MTSAN YOD DE,
DES GTAN TSIGS DANG SHES 'DOD CHOS CAN GNYIS
BDEN MED DU KHAS BLANGS, RANG GI MTSAN NYID
KYIS GRUB PA'I GTAN TSIGS DANG SHES 'DOD CHOS
CAN RANG NYID LA MA 'KHRUL BA'I

TSAD MA'I RNYED DON DU KHAS BLANGS PAS KHAS
BLANGS NANG 'GAL BSTAN PA'I SGO NAS SKYON DE
DAG 'JUG PA'I PHYIR, GSUM PA DE GZHAN LA GRAGS
KYI GTAN TSIGS LA MTSUNGS PA SPANGS PA LA, KHO
NA RE, YOD PA'I GTAN TSIGS RANG RGYUD KYI GTAN
TSIGS YIN PA LA, CHOS CAN GZHI MA GRUB PA DANG,
GTAN TSIGS GZHI MA

GRUB PA'I SKYON BRJOD PA DE MI 'THAD PAR THAL, DE
LTA BU'I SKYON BRJOD TSUL DE, GZHAN LA GRAGS KYI
GTAN TSIGS LA YANG MTSUNGS PA'I PHYIR ZER NA, MI
MTSUNGS TE, KHYOD KYIS RANG RGYUD KYI GTAN
TSIGS SU 'GYUR BA LA CHOS CAN RGOL BA SNGA PHYI
GNYIS KAS TSAD MAS GRUB TSUL MTHUN SNANG BAR
KHAS BLANGS, NGED

KYI GZHAN LA GRAGS KYI GTAN TSIGS SU 'GYUR BA LA
DE LTAR KHAS MA BLANGS PA'I PHYIR, DER THAL, DE
NYID LAS, DES NA SKYON 'DI DAG THAMS CAD MI RIGS
PAR 'GYUR RO ZHE NA, BRJOD PAR BYA STE RANG GI
RGYUD KYI RJES SU DPAG PA KHAS BLANGS PA DAG LA
NYES PA DE NYID DU 'GYUR GYI KHO BO CAG NI RANG
GI RGYUD KYI, ZHES GSUNGS PA'I

@86B PHYIR; GZHAN SKYE 'GOG PA LA, GZHUNG SPYI'
BSDU BA BSHAD PA, GZHUNG DON LA MTHA' DPYAD
PA GNYIS LAS, DANG PO LA, GZHAN LA BR TEN NAS
GAL TE GZHAN ZHIG 'BYUNG BAR 'GYUR NA NI, ZHES
PA NAS, STONG NYID DON CAN NGES DON SHES PAR
GYIS,
,ZHES PA'I BAR GYIS GZHAN SKYE 'GOG PAR BYED NA
DE LTAR 'GOG

PAR BYED PA'I TSUL DE GANG ZHE NA, DE LA GZHAN
SKYE SPYIR BKAG PA DANG, SEMS TZAM PA'I LUGS BYE
BRAG TU BKAG PA GNYIS LAS, DANG PO DE 'CHAD PA
LA, GZHAN LA BR TEN NAS GAL TE GZHAN ZHIG

'BYUNG BAR 'GYUR NA NI, ZHES PA NAS, YOD CES
DRANG DON NYID DU BSTAN PA YIN, ZHES PA'I BAR
GSUNGS, GNYIS PA DE 'CHAD

PA LA; GZUNG BA MED PAR 'DZIN PA MA MTHONG
ZHING,
,ZHES PA NAS STONG NYID DON CAN NGES DON SHES
PAR GYIS,
,ZHES PA'I BAR GSUNGS, DANG PO LA, DNGOS DANG,
DE LA RTZOD PA SPONG BA GNYIS LAS, DANG PO DE
'CHAD PAR BYED PA LA, GZHAN LA BR TEN NAS GAL TE
GZHAN ZHIG 'BYUNG BAR 'GYUR NA NI,
,ZHES PA NAS, GNYIS

GNYIS LA STE CI BYA GNYIS DANG BRAL LA'ANG DES CI
BYA,
,ZHES PA'I BAR GSUNGS, GNYIS PA DE 'CHAD PA LA,
GANG GI RANG LTA LA GNAS,
,ZHES PA NAS, YOD CES DRANG DON NYID DU BSTAN
PA YIN,
,ZHES PA'I BAR GSUNGS, DANG PO LA, GZHAN SKYE
SPYIR BKAG PA, BYE BRAG TU BKAG PA DANG, 'BRAS BU
LA MU BZHIR BRTAGS

NAS BKAG PA GSUM LAS, DANG PO NI, RANG GI MTSAN
NYID KYIS GRUB PA'I RGYU GZHAN LAS 'BRAS BU
GZHAN SKYE BA LA HA CANG THAL BA'I 'GAL BRJOD
KYI THAL 'GYUR GNYIS DNGOS SU BSTAN NAS, GZHAN
GRAGS KYI GTAN TSIGS SHUGS LA BSTAN PA'I SGO NAS

'GOG PAR BYED PA LA, GZHAN LA BR TEN NAS, ZHES PA
NAS, SKYED

PAR BYED PA MA YIN MA LUS LA YANG GZHAN NYID
MTSUNGS,

,ZHES PA'I BAR GSUNGS, KHO NA RE, DNGOS PO GANG
GI RGYU DES RAB TU BYA BAR NUS PA DE 'BRAS BU
DANG RGYU DE 'BRAS BU LAS RANG GI MTSAN NYID
KYIS GRUB PA'I GZHAN YIN KYANG, 'BRAS BU DE SKYE
BAR BYED PA RGYUR 'JOG CING, SA LU'I SA BON DE SA
LU'I MYU GU SKYED PAR BYED,

SKYED PAR NUS, RGYUD GCIG TU RTOGS, SKAD CIG
SNGA MA'I DUS SU GRUB PAS SA LU'I MYU GU LA BLTOS
TE KHYAD CHOS BZHI DANG LDAN NAS MYUG LA
BLTOS TE KHYAD CHOS BZHI DANG MI LDAN PAS, RGYU
YIN MIN THAMS CAD LAS 'BRAS BU YIN MIN THAMS
CAD SKYE BA'I SKYON MED DO,

,ZER NA, 'O NA NAS DANG PADMA'I GE SAR DANG
KENG SHU KA'I ME TOG

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,RNAMS SA LU'I MYU GU LA BLTOS TE, KHYAD CHOS
BZHI DANG MI LDAN PA DE BZHIN DU SA LU'I SA BON
DE YANG SA LU'I MYU GU LA BLTOS TE KHYAD CHOS
BZHI DANG MI LDAN PAR THAL, DE RNAMS SA LU'I
MYU GU LA BLTOS TE 'BREL MED DON GZHAN YIN PAR
MTSUNGS PA'I PHYIR, DER THAL, DE RNAMS RANG

GI MTSAN NYID KYIS GRUB PA'I GZHAN YIN PAR
MTSUNGS PA'I PHYIR, ZHES 'GOG PAR BYED PA LA, RAB
TU BYA BAR NUS PA DE PHYIR 'BRAS BUR NGES BRJOD
CING,
,ZHES PA NAS, SA LU'I SA BON YANG NI DE YI MIN TE
GZHAN NYID PHYIR,
,ZHES PA'I BAR GSUNGS, ` GNYIS PA BYE BRAG TU 'GOG
PA LA, RGYU 'BRAS SNGA PHYI BA LA GZHAN SKYE

BKAG PA DANG, RGYU 'BRAS DUS MNYAM PA LA
GZHAN SKYE BKAG PA GNYIS LAS, DANG PO LA, MYU
GU DE RANG GI MTSAN NYID KYIS GRUB PA'I SA BON
LAS MI SKYE STE, DE SKYE NA DE GNYIS RANG GI
MTSAN NYID KYIS GRUB PA'I GZHAN YIN DGOS, DE YIN
NA DUS THAMS CAD DU RANG GI MTSAN NYID KYIS
GRUB PA'I GZHAN YIN DGOS

DE LTAR NA DE GNYIS DUS MNYAM DGOS PA LAS DUS
MI MNYAM PA'I PHYIR, ZHES 'GOG PAR BYED PA LA,
MYU GU SA BON DANG NI DUS MNYAM YOD PA MA YIN
TE, ZHES PA NAS, GZHAN LAS SKYE BA YIN ZHES BYA
BA'I PHYOGS 'DI BTANG BAR BYOS, ZHES PA'I BAR
GSUNGS, KHO NA RE, MYU GU SA BON DANG DUS MI
MNYAM PA'I

RGYU MTSAN GYIS, MYU GU RANG GI MTSAN NYID KYIS
GRUB PA'I SA BON LAS MI SKYE BA DE MI RIGS PAR
THAL, SRANG MDA'I 'GO MJUG GI BYA BA MTHO DMAN
GNYIS DUS MNYAM PAS SRANG MDA'I 'GO MJUG DUS

MNYAM PA DE BZHIN DU, MYU GU SKYE BA'I BYA BA
DANG SA BON 'GAGS PA'I BYA BA GNYIS DUS MNYAM
PAS BYED PA PO

SA BON DANG MYU GU GNYIS DUS MNYAM PA'I PHYIR
ZER NA, DPE DON MI MTSUNGS TE, SRANG MDA'I 'GO
MJUG GI MTHO DMA' GNYIS DA LTA BA YIN PAS, SRANG
MDA'I STENG DU DUS MNYAM PA DANG, SA MYUG
GNYIS KYI SKYE 'GAG GI BYA BA GNYIS DUS MNYAM
YANG SA MYUG GNYIS DUS MI MNYAM PA'I PHYIR, DER
THAL, SA

BON GYI DUS SU MYU GU SKYE BZHIN PA YIN PAS, DE'I
DUS SU MYU GU MED SA BON GYI DUS SU SA BON 'GAG
BZHIN PA YIN PAS DE'I DUS SU DE YOD PA'I PHYIR, ZHES
NYES SPONG GI LAN DANG BCAS PA 'GOG PAR BYED PA
LA, JI LTAR SRANG GIS [*GI] MDA' GNYIS MTHO BA
DANG NI DMA' BA DAG ,CES PA NAS, DE TSE 'DI NI JI
LTA BU

@87B NA SRANG DANG MTSUNGS PA YIN,
,SKYE BA 'DI NI BYED PO MED PAR RIGS PA'I NGO
BO'ANG MIN,
,ZHES PA'I BAR GSUNGS, GNYIS PA RGYU 'BRAS DUS
MNYAM PA LA GZHAN SKYE DGAG PA LA, KHA
CIG ,RGYU 'BRAS SNGA PHYI BA LA RANG GI MTSAN
NYID KYIS GRUB PA'I GZHAN MED PAS GZHAN SKYE
MED DU CHUG KYANG, RGYU 'BRAS DUS MNYAM PA LA
RANG GI MTSAN

NYID KYIS GRUB PA'I GZHAN YOD PAS GZHAN SKYE
YOD PA YIN TE, MIG SHES DE RANG DANG DUS MNYAM
PA'I RANG GI RGYU MIG DBANG TSOR BA 'DU SHES SOGS
LAS SKYE BA'I PHYIR ZER NA, 'O NA, MIG SHES DE RANG
DANG DUS MNYAM PA'I RANG GI RGYU MIG GI DBANG
PO SOGS KYI DUS SU YOD DAM MED, YOD NA RGYU'I
DUS SU GRUB ZIN SLAR YANG

SKYE BA LA DGOS PA MED, DE'I DUS SU MED PA RANG
BZHIN GYIS SKYE NA, RGYU 'BRAS SNGA PHYI BA LA
GZHAN SKYE 'GOG BYED KYI RIGS PAS GNOD PA YIN NO
ZHES 'CHAD PAR BYED PA LA, GAL TE MIG GI BLO LA
RANG GI SKYE BYED DUS GCIG PA, ZHES PA NAS, CI STE
DE MED CES NA 'DI LA NYES PA BSHAD ZIN TO,
,ZHES PA'I BAR GSUNGS,

GSUM PA 'BRAS BU LA MU BZHIR BRTAGS NAS GZHAN
SKYE 'GOG PAR BYED PA LA, RANG GI MTSAN NYID KYIS
GRUB PA'I RGYU GZHAN LAS RANG GI MTSAN NYID
KYIS GRUB PA'I 'BRAS BU GZHAN SKYE NA RGYU DUS SU
YOD PA'I 'BRAS BU SKYE 'AM, MED PAR SKYE 'AM, GNYIS
KA LAS SKYE 'AM, GANG RUNG MA YIN PA LAS SKYE BA
DAG LAS GANG

YIN; DANG PO LTAR NA, RGYU DUS SU YOD PA SLAR
YANG RGYUS SKYE BA LA DGOS PA MED PA'I PHYIR,
GNYIS PA LTAR NA, RGYU DUS SU MED PA RANG BZHIN
GYIS SKYE NA DE DUS RTAG TU MED DGOS TE, DE LTAR

NA RI BONG GI RVA BZHIN DU RGYUS SKYE MI NUS PA'I
PHYIR, GSUM PA LTAR NA MI RIGS TE, RE RE LAS SKYE
BA BKAG ZIN PA'I PHYIR, BZHI

PA LTAR NA MI RIGS TE, DE GNYIS GANG RUNG MA YIN
PA RANG BZHIN GYIS SKYE NA DE RTAG TU MED DGOS,
DE RTAG TU MED NA RGYUS SKYE MI NUS PA'I PHYIR,
ZHES 'GOG PAR BYED PA LA, SKYED PAR BYED PA
BSKYED BYA GZHAN SKYED PA DE RGYU YIN NA,
,ZHES PA NAS, GNYIS GNYIS LA DE CI BYA GNYIS DANG
BRAL LA'ANG DES CI BYA,
,ZHES PA'I BAR

GSUNGS, GNYIS PA RTZOD PA SPONG BA LA, RTZOD PA
DANG LAN GNYIS, RTZOD PA LA, 'DIR GZHAN SKYE
BKAG PA LA, DNGOS SMRA BA RNAMS NA RE, GZHAN
SKYE 'GOG NA, SA BON LAS MYU GU SKYE BA MTHONG
BA'I MNGON SUM GYIS GNOD PAR 'GYUR TE, SA BON
LAS MYU GU SKYE BA 'JIG RTEN PA RNAMS KYI MNGON
SUM GYIS MTHONG 'JIG RTEN PA RNAMS

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,MNGON SUM GYIS MTHONG BA RGYU MTSAN DU BYAS
NAS SKYE 'JIG SOGS KYI THA SNYAD LA 'JUG PA SHIN TU
STOBS DANG LDAN PAS MNGON SUM LAS GZHAN SKYE
GRUB PA'I THABS GZHAN MI DGOS PA'I PHYIR ZHES
RTZOD PA DE 'GOD PA LA, GANG GI RANG LTA LA GNAS,
ZHES PA NAS, RIGS PA CI ZHIG DGOS,

ZHES PA'I BAR GSUNGS, LAN BSHAD PA LA, DE LTA BU'I
RTZOD PA DE MYU GU SKYE NA RANG BZHIN GYIS SKYE
BA DANG, RANG BZHIN GYIS MI SKYE NA MI SKYE BAR
'DOD PAS, BDEN GNYIS GZHI GCIG GI STENG DU 'DU MI
RUNG GI RTZOD PA YIN ZHING, RTZOD PA DE SPONG
BA LA, YUL BDEN PA GNYIS DANG, YUL CAN TSAD MA
GNYIS KYI RNAM

GZHAG BSTAN DGOS PAS, DE LA GZHAN SKYE BKAG PA
LA, 'JIG RTEN PAS MI GNOD PAR BSTAN PA DANG, MI
GNOD PA TZAM DU MA ZAD YON TAN 'BYUNG BAR
BSTAN PA GNYIS, DANG PO DE 'CHAD PA LA, DNGOS
KUN YANG DAG ,CES PA NAS, GZHAN LAS SKYE BA 'JIG
RTEN LAS KYANG MED,
,CES PA YAN CHAD KYI GZHUNG

RNAMS GSUNGS, GNYIS PA DE 'CHAD PA LA, GANG
PHYIR MYU GU SA BON LAS GZHAN MIN,
,ZHES PA MAN CHAD KYI GZHUNG GSUNGS, DANG PO
LA DE KHO NA NYID LA DPYOD PA'I SKABS SU GZHAN
SKYE BKAG PA LA, 'JIG RTEN PAS MI GNOD PAR BSTAN
PA DANG, THA SNYAD DPYOD PA'I SKABS SU GZHAN
SKYE BKAG PA LA,

'JIG RTEN PAS MI GNOD PAR BSTAN PA DANG GNYIS
LAS, DANG PO LA MI GNOD PA'I RGYU MTSAN BSHAD
PA DANG, GNOD PAR 'DOD PA LA GNOD BYED BSTAN
PA DANG GNYIS LAS, DANG PO LA, BDEN GNYIS KYI
RNAM GZHAG SPYIR BSTAN PA DANG, SKABS KYI DON

LA SBYAR BA DANG, BDEN GNYIS SO SO'I MTSAN GZHI
NGOS

BZUNG BA DANG GSUM LAS, DANG PO LA SNGAR GYI
RTZOD PA DE LTA BU 'BYUNG BA NI, YUL BDEN GNYIS
DANG YUL CAN TSAD MA GNYIS KYI RNAM GZHAG
GTAN LA MA PHEBS PA'I RTZOD PA YIN PAS, DE 'GOG PA
LA YUL BDEN GNYIS DANG YUL CAN TSAD MA GNYIS
KYI RNAM GZHAG BSTAN DGOS, DE YANG GZHAN SKYE
'GOG PA'I [*PA DE]

'BRAS BU RANG BZHIN GYIS SKYE BA 'GOG PA'I SKABS
YIN ZHING 'BRAS BU RANG BZHIN GYIS MI SKYE BA DE
MTHAR THUG GI TSAD MA'I RNYED DON YIN LA, MYU
GU SA BON LAS SKYE BA MTHONG BA'I TSAD MA DE,
THA SNYAD PA'I TSAD MA YIN PAS THA SNYAD KYI
TSAD MAS MTHAR THUG GI TSAD MA'I RNYED DON LA
MI GNOD PA DPE DANG BCAS PA'I SGO NAS

@88B BSHAD DGOS SHING, DE LA BDEN GNYIS KYI
RNAM GZHAG SPYIR BSTAN PA LA, PHYI NANG GI
DNGOS PO RNAMS KYI RANG RANG GI DON DAM PA'I
NGO BO DANG KUN RDZOB PA'I NGO BO GNYIS GNYIS
'DZIN PAS, YUL YANG DAG PA MTHONG BA'I TSAD MA'I
RNYED DON DON DAM PA'I NGO BO DANG, YUL
BRDZUN PA MTHONG BA'I TSAD MA'I RNYED DON KUN
RDZOB BDEN PA'I NGO BO

YIN PA DANG, SHES BYA LA YANG LOG GNYIS KYI DBYE
BA BYED PA DANG, LOG PA LA YANG LOG GNYIS KYI
DBYE BA MI BYED KYANG, 'JIG RTEN SHES NGO LA
BLTOS PA'I YANG LOG GNYIS KYI DBYE BA BYED DE,
'PHRAL GYIS [*GYI] 'KHRUL RGYUS BSLAD PA'I SHES PA
YUL DANG BCAS PA DE LA BLTOS PA'I YUL YUL CAN LOG
PA DANG, 'PHRAL GYI 'KHRUL

RGYUS MA BSLAD PA'I SHES PA YUL DANG BCAS PA DE
LA BLTOS PA'I YUL YUL CAN YANG DAG DANG, DE KHO
NA NYID RTOGS PA LA MA BLTOS PAR LOG SHES SU
'GRUB NUS PA'I PHYI ROL PA'I RGYUD KYI SPYI GTZO BO
YOD PAR 'DZIN PA'I SHES PA LTA BU YUL CAN LOG PA'I
MTSAN GZHI SOGS SU RIM PA BZHIN DU 'CHAD PAR
BYED PA LA,

DNGOS KUN YANG DAG BRDZUN PA MTHONG BA YIS,
,ZHES PA NAS, DE DAG 'JIG RTEN LAS KYANG YOD MA
YIN,
,ZHES PA'I BAR GSUNGS, GNYIS PA SKABS KYI DON LA
SBYAR BA LA, RAB RIB CAN GYI MIG SHES KYIS BSE RU'I
NANG DU SKRA SHAD MTHONG BAS RAB RIB MED PA'I
MIG SHES KYIS BSE RU'I NANG DU SKRA SHAD MA
MTHONG BA LA MI GNOD PA

DE BZHIN DU ZAG PA MED PA'I YE SHES SPANGS SHING
RGYU 'BRAS RANG GI MTSAN NYID KYIS GRUB PAR
SNANG BA'I THA SNYAD PA'I TSAD MAS, RGYU 'BRAS
BDEN MED DU RTOGS PA'I TSAD MA'I YUL LA MI GNOD

DO ZHES SKABS DON LA SBYAR NAS 'CHAD PAR BYED
PA LA, MIG NI RAB RIB CAN GYI DMIGS PA YI,
,ZHES PA NAS, DRI MED BLO LA GNOD

PA YOD MA YIN,
,ZHES PA'I BAR GSUNGS, GSUM PA DE DAG GI MTSAN
GZHI NGOS BZUNG BA LA, GTI MUG BDEN 'DZIN DE DE
KHO NA NYID MTHONG BA LA SGRI B BYED KYI KUN
RDZOB YIN ZHING, DE'I NGOR GZUGS SOGS BDEN PA
DANG, GZUGS SGRA SOGS RANG BZHIN GYIS MA GRUB
KYANG, BDEN 'DZIN DES RANG BZHIN GYIS GRUB

PAR SNANG BAR BCOS PA'I BCOS MA'I KUN RDZOB
BDEN PA DANG, DE NYAN RANG DGRA BCOM DANG
DAG SA LA GNAS PA'I BYANG CHUB SEMS DPA' RNAMS
LA BDEN PA MA YIN ZHING KUN RDZOB TZAM YIN PA
DANG, RAB RIB CAN GYI MIG SHES LA BSE RU'I NANG
DU SKRA SHAD SNANG BA SKRA SHAD KYI YIN TSUL
MA YIN ZHING, RAB RIB MED PA'I MIG SHES

@89A *,
,KYIS BSE RU'I NANG DU SKRA SHAD MA MTHONG BA
DE SKRA SHAD KYI YIN TSUL YIN PA DE BZHIN DU,
GZUGS SGRA SOGS RANG BZHIN GYIS GRUB PAR SNANG
BA'I THA SNYAD PA'I TSAD MA'I GZIGS NGOR GZUGS
SGRA SNANG BA DE DON DAM BDEN PA'I MTSAN GZHI
MA YIN ZHING, DE BDEN MED DU MNGON SUM DU
RTOGS

PA'I YE SHES KYI GZIGS NGOR DE MED PA DE DON DAM
BDEN PA'I MTSAN GZHI YIN NO ZHES MTSAN GZHI RIM
PA BZHIN DU 'CHAD PA LA, GTI MUG RANG BZHIN
SGRIB PHYIR KUN RDZOB STE,
,ZHES PA NAS, MTHONG DE DE NYID DE BZHIN 'DIR
SHES KYI,
,ZHES PA'I BAR GSUNGS, GNYIS PA GNOD PAR 'DOD PA
LA GNOD BYED BSTAN PA

LA; DE KHO NA NYID LA DPYOD PA'I SKABS SU GZHAN
SKYE BKAG PA LA, SA BON LAS MYU GU SKYE BA
MTHONG BA'I 'JIG RTEN PA'I MNGON SUM GYIS MI
GNOD DE, DE'I SKABS SU DE RNAM PA THAMS CAD DU
TSAD MAR MI MTSUNGS PA'I PHYIR, GAL TE TSAD MA
YIN NA, DE KHO NA NYID MNGON SUM DU RTOGS PA'I
TSUR MTHONG YOD PAR 'GYUR

BAS; DE KHO NA NYID MNGON SUM DU RTOGS PA'I
CHED DU 'PHAGS LAM BSKYED PA DON MED DU 'GYUR
RO ZHES 'CHAD PA LA, GAL TE 'JIG RTEN TSAD MA YIN
NA NI,
,ZHES PA NAS, DE NYID SKABS SU 'JIG RTEN GNOD PA
MED,
,CES PA'I BAR GSUNGS, DE KHO NA NYID LA DPYOD PA'I
SKABS SU YUL GANG BKAG KYANG 'JIG

RTEN GYIS GNOD PA MA YIN NAM ZHE NA, DE YANG
MA YIN TE, BUM PA RDZAS YIN PA DANG, MYU GU SKYE

BA BKAG NA 'JIG RTEN GYIS GNOD DO ZHES 'CHAD PA
LA, 'JIG RTEN DON NI 'JIG RTEN GRAGS NYID KYI,
,GAL TE SEL NA 'JIG RTEN GYIS GNOD 'GYUR,
,ZHES PA'I GZHUNG GSUNGS, GNYIS PA THA SNYAD LA
DPYOD PA'I SKABS

SU; GZHAN SKYE BKAG PA LA 'JIG RTEN PAS MI GNOD
PAR BSTAN PA LA, 'JIG RTEN THA SNYAD DU GZHAN
SKYE YOD DU CHUG KYANG, DE KHO NA NYID LA
DPYOD PA'I SKABS SU 'JIG RTEN GYI MNGON SUM GYIS
MI GNOD PAR MA ZAD, 'JIG RTEN PA'I BLO LHAN SKYES
LA RGYU 'BRAS RANG GI MTSAN NYID KYIS GRUB PA'I
GZHAN DU 'DZIN PA DANG,

RANG GI MTSAN NYID KYIS GRUB PA'I SO SO BAR 'DZIN
PA MED PAS, 'JIG RTEN PA RNAMS KYIS SHING GI SA BON
BTZUGS NAS PHYIS SDONG POR SKYES PA NA BDAG GI
SHING SDONG 'DI SKYES SO ZHES PA'I THA SNYAD
TZAM ZHIG BYED CING, GZHAN SKYE'I THA SNYAD MI
BYED PAS GZHAN SKYE BKAG PA LA 'JIG RTEN GYI THA
SNYAD KYIS MI GNOD DO

@89B ZHES 'CHAD PA LA, GANG PHYIR 'JIG RTEN SA BON
TZAM BTAB NAS,
,ZHES PA NAS, GZHAN LAS SKYE BA 'JIG RTEN LAS
KYANG MED,
,CES PA'I BAR GSUNGS, GNYIS PA GZHUNG DON SO SOR
BSHAD PA LA, GZHAN LA BR TEN NAS, ZHES SOGS KYI

SKABS SU MTHA' DPYAD PA LA, GZHAN SKYE 'DOD PA'I
PHYOGS SNGA MA BRJOD PA DANG, DE

DGAG PA GNYIS LAS, DANG PO NI, RANG SDE DNGOS
POR SMRA BA RNAMS NA RE, BDAG LAS SKYE BA
SNGAR GYI RIGS PA DE DAG GIS KHEGS PAS BDAG LAS
SKYE BA MED, DE MED PAS GNYIS KA LAS SKYE BA MED
CING RGYU MED LAS SKYE BA SHIN TU MTHA' CHAD
PAS MED KYANG, GZHAN DAG LAS LTA GA LA
ZHIG ,CES GZHAN SKYE 'GOG PA MI RIGS PAR

THAL, DE LA LUNG DANG 'GAL, MNGON SUM DANG
YANG 'GAL BA'I PHYIR, LUNG DANG 'GAL TE, DNGOS PO
RNAMS RANG GI MTSAN NYID KYIS GRUB PA'I GZHAN
DU GYUR PA'I RKYEN BZHI PO GANG RUNG LAS SKYE
BA'I PHYIR, DER THAL, MDO LAS, GZHAN DU GYUR PA'I
RKYEN BZHI PO DNGOS PO RNAMS SKYED PAR BYED
PA'I RGYU YIN NO,
,ZHES GSUNGS PA'I

PHYIR; BYE BRAG TU SMRA BA RNAMS, DNGOS PO
RNAMS RANG GI MTSAN NYID KYIS GRUB PA'I RKYEN
BZHI PO CI RIGS LAS SKYE ZHING RGYU 'BRAS DU
MNYAM YOD PAR 'DOD PA DANG, RGYU DRUG GI NANG
NAS BYED RGYU MA GTOGS PA'I GZHAN LNGA PO DE
RGYU'I RKYEN DANG, CHOS THAMS CAD DMIGS RKYEN
DANG, LHAG MED MYANG 'DAS LA 'JUG KHA MA'I SEMS

SEMS BYUNG RNAMS MA GTOGS PA DE MA THAG
RKYEN DANG, BYED RGYU BDAG RKYEN DU 'DOD DE,
MDZOD LAS, RGYU ZHES BYA BA RGYU LNGA YIN,
,ZHES DANG, DMIGS PA CHOS RNAMS THAMS CAD DO,
,ZHES PA DANG, SEMS DANG SEMS BYUNG SKYES PA
RNAMS,
,THA MA MI MTSUNGS DE MA THAG ,BYED RGYU ZHES
BYA BDAG POR BSHAD,
,CES GSUNGS

SO; ,RGYU DRUG TU 'DOD PA YIN TE, DE NYID LAS, BYED
RGYU LHAN CIG 'BYUNG BA DANG,
,SKAL MNYAM MTSUNGS PAR LDAN PA DANG,
,KUN TU 'GRO DANG RNAM SMIN TE,
,RGYU NI RNAM PA DRUG TU 'DOD,
,CES GSUNGS PA'I PHYIR, RKYEN BZHI PO DE BSDU NA
GSUM DU 'DU STE, BDAG RKYEN RGYU GNYIS YOD PA'I
RKYEN DANG, DE MA THAG RKYEN MED PA'I

RKYEN DANG, DMIGS RKYEN MDUN NA GNAS PA'I
RKYEN DANG, MYU GU LTA BU'I GZUGS CAN GYI
DNGOS PO RNAMS LA DE MA THAG RKYEN YOD PAR
'DOD PA'I PHYIR, RANG RGYUD PA NAS MDO SDE PA'I
BAR GZHAN SKYE 'DOD PA'I TSUL YOD DE, 'BRAS BU
RNAMS RANG LAS GZHAN PA'I RGYU LAS SKYE BA
TZAM MA YIN PAR RANG GI MTSAN NYID KYIS GRUB
PA'I RGYU

@90A *,

,GZHAN LAS SKYE BAR 'DOD PA'I PHYIR, GNYIS PA DE
DGAG PA LA LUNG GIS DGAG PA DANG, RIGS PAS DGAG
PA GNYIS LAS, DANG PO LA, DE LTA BU'I GZHAN SKYE
DE MED PAR THAL, SA LU LJANG BA'I MDO LAS, SA BON
GYIS RGYU LAS BYUNG BA'I MYU GU DE YANG ZHES
SOGS GSUNGS PA'I PHYIR, GNYIS

PA RIGS PAS DGAG PA LA, HA CANG THAL PA'I RIGS PAS
DGAG PA DANG, HA CANG THAL BA'I RIGS PAS GNOD
PA'I RGYU MTSAN BSHAD PA DANG, DE LA RTZOD PA
SPONG BA GSUM, DANG PO LA, RANG GI MTSAN NYID
KYIS GRUB PA'I RGYU GZHAN LAS, RANG GI MTSAN
NYID KYIS GRUB PA'I 'BRAS BU GZHAN SKYE NA, RGYU
YIN MIN THAMS CAD LAS

'BRAS BU YIN MIN THAMS CAD SKYE BAR THAL, RANG
GI MTSAN NYID KYIS GRUB PA'I RGYU GZHAN LAS
RANG GI MTSAN NYID KYIS GRUB PA'I 'BRAS BU GZHAN
SKYE BA'I PHYIR, ZHES PA DANG, ME LCE LAS MUN PA
STUG PO 'BYUNG BAR THAL, RANG GI MTSAN NYID KYIS
GRUB PA'I RGYU GZHAN LAS RANG GI MTSAN NYID
KYIS GRUB PA'I 'BRAS BU GZHAN

SKYE BA'I PHYIR, ZHES PA'I THAL 'GYUR GNYIS PO
BZLOG DON TSUL GSUM 'PHEN PAR BYED PA'I THAL
'GYUR YIN TE, RANG GI MTSAN NYID KYIS GRUB PA'I
RGYU GZHAN LAS RANG GI MTSAN NYID KYIS GRUB
PA'I 'BRAS BU GZHAN MI SKYE STE, RGYU YIN MIN

THAMS CAD LAS 'BRAS BU YIN MIN THAMS CAD MI
SKYE BA'I PHYIR, RANG GI MTSAN

NYID KYIS GRUB PA'I RGYU GZHAN LAS RANG GI
MTSAN NYID KYIS GRUB PA'I 'BRAS BU GZHAN MI SKYE
STE, ME LCE LAS MUN PA STUG PO MI 'BYUNG BA'I
PHYIR, ZHES PA'I SBYOR BA GNYIS 'PHANGS NAS BSTAN
PA'I PHYIR, GNYIS PA HA CANG THAL BA'I RIGS PAS 'JUG
PA'I TSUL LA KHA CIG ,GZHAN SKYE KHAS BLANGS PA
LA, HA CANG

THAL BA'I RIGS PAS GNOD PA'I RGYU MTSAN YOD DE,
RGYU 'BRAS LA SNGA PHYI BAS KHYAB, GZHAN LA DUS
MNYAM PAS KHYAB PAS, HA CANG THAL BA'I RIGS PA
'JUG PA'I PHYIR ZER NA, DE MI RIGS TE, KHYOD RANG GI
LUGS LA YANG DE LTAR KHAS LEN DGOS PAS NYES PA
DE NYID DU 'GYUR BA'I PHYIR, DER THAL, 'BRAS BU

DE RGYU LAS GZHAN PA DANG, RGYU DE 'BRAS BU DE
LAS GZHAN YIN PAR 'DOD PA'I PHYIR, ` RANG GI LUGS
LA, GZHAN SKYE KHAS BLANGS PA LA, MTHUN RKYEN
MA TSANG BA'I RGYU LAS 'BRAS BU SKYE BA DANG
'GAL RKYEN GYIS ZIN PA'I RGYU LAS 'BRAS BU SKYE
BAR THAL BA'I RIGS PAS GNOD PA'I RGYU MTSAN YOD
DE, 'DIR GZHAN SKYE

@90B 'GOG PA NI 'BRAS BU RANG LAS GZHAN PA'I RGYU
LAS SKYE BA TZAM 'GOG PA MA YIN ZHING RANG GI
MTSAN NYID KYIS GRUB PA'I RGYU GZHAN LAS, RANG

GI MTSAN NYID KYIS GRUB PA'I 'BRAS BU GZHAN SKYE
BA 'GOG PA'I DBANG DU BYAS SHING, RANG GI MTSAN
NYID KYIS GRUB PA'I RGYU GZHAN LAS RANG GI
MTSAN NYID KYIS GRUB PA'I 'BRAS BU GZHAN SKYE NA

RANG GI MTSAN NYID KYIS GRUB PA'I GZHAN YIN
DGOS, DE YIN NA DUS THAMS CAD DU RANG GI MTSAN
NYID KYIS GRUB PA'I GZHAN YIN DGOS, DE YIN NA DUS
MNYAM DU 'GYUR BA'I SKYON YOD PA'I PHYIR DANG,
RANG GI MTSAN NYID KYIS GRUB PA'I GZHAN YIN NA,
'BREL MED DON GZHAN YIN DGOS, 'BREL MED DON
GZHAN LA RGYU 'BRAS KYI

RNAM GZHAG 'THAD NA, HA CANG THAL BAS RIGS PAS
GNOD PA'I PHYIR, RANG GI MTSAN NYID KYIS GRUB PA'I
RGYU GZHAN LAS RANG GI MTSAN NYID KYIS GRUB
PA'I 'BRAS BU GZHAN SKYE BA 'GOG PA YIN TE, TSIG
GSAL LAS, RKYEN NYID 'DI PA TZAM GYIS KUN RDZOB
GRUB PA KHAS LEN GYI PHYOGS BZHI KHAS BLANGS
PA'I SGO NAS NI MA YIN TE, DNGOS

PO RANG BZHIN DANG BCAS PA SMRA BA THAL BAR
'GYUR BA'I PHYIR DANG, DE YANG RIGS PA MA YIN PA'I
PHYIR RO,
,ZHES SOGS GSUNGS PA'I PHYIR, ` GSUM PA RTZOD PA
SPONG BA LA, DPAL LDAN ZLA BA'I 'GREL PA DANG
'GAL BA'I RTZOD PA SPONG BA DANG, GZHAN SKYE
'GOG BYED KYI SANGS RGYAS BSKYANGS KYI 'GREL PA
DANG 'GAL BA'I RTZOD PA SPONG BA

DANG GNYIS LAS, DANG PO LA, KHA CIG NA RE, THAL
'GYUR GNYIS PO DE BZLOG DON TSUL GSUM 'PHEN PA
DE MI RIGS PAR THAL, TSIG GSAL LAS, THAL BAR 'GYUR
BA BZLOG PA'I DON DANG YANG,
,ZHES SOGS GSUNGS PA'I PHYIR, ZHES ZER NA, SKYON
MED DE, 'GREL PA DES THAL 'GYUR MTHA' DAG GI
BZLOG DON KHAS MI LEN BAR

BSTAN PA MA YIN GYI, BDAG SKYE 'GOG BYED KYI THAL
'GYUR GNYIS PO DE'I BZLOG DON KHAS BLANGS PA'I
SGO NAS GRUB MTHA' DANG 'GAL BA'I SKYON MED PA
DANG, KHAS LEN 'DOD MED KYANG BKOD PA TZAM
GYI KHAS LEN MI DGOS PA DANG, KHAS LEN 'DOD NAS
MA BKOD KYANG, THAL 'GYUR BKOD PA LA DGOS PA
YOD PAR BSTAN PA'I PHYIR, PHYI

MA LA GZHAN SKYE 'GOG BYED KYI SANGS RGYAS
BSKYANGS KYI 'GREL PA NGOS BZUNG BA DANG, DE LA
LEGS LDAN 'BYED KYIS SKYON BRJOD PA'I TSUL DANG,
DPAL LDAN ZLA BAS SKYON DE SPONG BA'I TSUL DANG
GSUM LAS, DANG PO NI, TSIG GSAL LAS, SLOB DPON
SANGS RGYAS BSKYANGS NI DNGOS PO RNAMS GZHAN
LAS SKYE BA MED DE THAMS CAD LAS

@91A *,
,THAMS CAD SKYE BAR 'GYUR BA'I PHYIR, ZHES 'CHAD
PAR BYED DO,

,ZHES PA'I 'GREL PA DE YIN LA, GNYIS PA DE LA LEGS
LDAN 'BYED KYIS SKYON BRJOD PA LA, GZHAN SKYE
'GOG PA DE GZHAN SKYE KUN RDZOB TU GRUB PA 'GOG
GAM, DON DAM DU 'GOG ,DANG PO LTAR NA MI RIGS
TE, SANGS RGYAS

BSKYANGS KYIS GZHAN SKYE KUN RDZOB TU KHAS
BLANGS PA'I PHYIR, DER THAL, MYU GU RANG LAS
GZHAN PA'I SA BON LAS SKYE BAR 'DOD PA'I PHYIR,
GNYIS PA LTAR NA MI RIGS TE, DON DAM PAR GZHAN
SKYE 'GOG NUS KYI GTAN TSIGS DNGOS SU MA BSTAN
PA'I PHYIR, MA GRUB NA DER THAL, DNGOS ZIN LTAR
NA, THAMS CAD LAS THAMS

CAD SKYE BA RTAGS SU 'GOD DGOS PA LAS DE MI RIGS
PAS NA DNGOS ZIN GYI RTAGS KYI BZLOG DON 'GA'
ZHIG LAS 'GA' ZHIG SKYE BA RTAGS SU 'GOD PAR
MNGON, DE 'GOD NA DNGOS ZIN GYI RTAGS BZLOG NA
DNGOS ZIN GYI DAM BCA' BZLOG DGOS PAR MTSUNGS
PAS, DON DAM PAR GZHAN SKYE BKAG TZAM

LAS GZHAN PA'I SKYE BA ZHIG BSGRUB DGOS, DE
SGRUB NA DNGOS PO RNAMS BDAG GAM GNYIS SAM
RGYU MED PA GANG RUNG LAS SKYE BA 'PHEN DGOS,
DE 'PHEN NA DON DAM PAR GZHAN SKYE MED PAR
DAM BCA' BA'I DAM BCA'I BZHED DON MED DGAG TU
KHAS BLANGS PA'I DBU MA PA'I GRUB MTHA' DANG
'GAL BA'I SKYON BRJOD

MDZAD PA'I PHYIR, DER THAL, TSIG GSAL LAS, 'DI LA
SLOB DPON LEGS LDAN 'BYED NI, DES NA DE LA THAL
BAR 'GYUR BA'I NGAG YIN PA'I PHYIR BSGRUB PAR BYA
BA DANG, SGRUB PAR BYED PA BZLOG PAR BYAS NAS
DNGOS PO RNAMS BDAG GAM GNYIS SAM RGYU MED
PA LAS SKYE BAR 'GYUR BA DANG 'GA' ZHIG LAS 'GA'
ZHIG

SKYE BAR 'GYUR BA'I PHYIR GONG MA'I PHYOGS DANG
'GAL BAR 'GYUR RO,
,GZHAN DU NA YANG THAMS CAD LAS THAMS CAD
SKYE BAR 'GYUR BA'I PHYIR RO,
,DE BAS NA DE LA SGRUB PA DANG SUN 'BYIN PA NYID
MED PA'I PHYIR, DE NI DON 'BREL PA MED PA YIN TE,
ZHES SUN 'BYIN SMRAS SO,
,ZHES GSUNGS PA'I PHYIR, ` GSUM PA DPAL

LDAN ZLA BAS SKYON DE SPONG BA'I TSUL LA SANGS
RGYAS BSKYANGS KYI 'GREL PA 'DIS, GZHAN SKYE 'GOG
PAR BYED PA'I GTAN TSIGS YANG DAG DNGOS SU MA
BSTAN BA'I SGO NAS SKYON MED DE, THAL 'GYUR
GNYIS LA BR TEN NAS RJES DPAG SKYE BA DANG,
SNGAR BDAG SKYE BKAG PA LA SKYON SPONG BYAS
PA'I SKABS SU BSHAD ZIN PA'I PHYIR DANG,

@91B 'GREL PA 'DIS BDAG SKYE 'GOG PAR BYED PA'I
THAL 'GYUR GNYIS DNGOS SU BSTAN NAS, SHUGS LA
GZHAN SKYE 'GOG PAR BYED PA'I GZHAN LA GRAGS
KYI GTAN TSIGS BSTAN PA'I PHYIR, TSIG GSAL LAS, 'DI

YANG DON 'BREL PA MED PA YIN TE, GONG KHO NAR
BSHAD ZIN PA'I PHYIR DANG, GZHAN GYI DAM BCA'I
DON SUN 'BYIN

PAR BYA BA DANG SUN 'BYIN PAR BYED PA NYID KYANG
YIN PA'I PHYIR, 'DI NI GYI NA'O,
,ZHES GSUNGS PA'I PHYIR, RGYU 'BRAS RANG GI MTSAN
NYID KYIS GRUB PA'I GZHAN DU MA GRUB PA DANG,
RGYU 'BRAS RANG GI MTSAN NYID KYIS GRUB PA'I SO
SO BAR MA GRUB PAR GTAN LA 'BEBS PA DE, DE KHO
NA NYID LA DPYOD PA'I SKABS YIN KYANG, RGYU 'BRAS

RANG GI MTSAN NYID KYIS GZHAN DU MA GRUB PA DE,
DE KHO NA NYID DANG, DE LTAR GRUB PAR 'DZIN PA
DE CHOS KYI BDAG 'DZIN MA YIN TE, BDAG DANG
GZHAN LAS MI SKYE BA GNYIS KYI RTAGS LA BR TEN
NAS, RGYU 'BRAS RANG GI MTSAN NYID KYIS MA GRUB
PA DE SGRUB PAR BYED PA'I PHYIR, RGYU 'BRAS GZHAN
DU RANG GI MTSAN NYID KYIS MA GRUB PA DE

KHO NA NYID DANG, DE RANG GI MTSAN NYID KYIS
GRUB PA'I [*PAR] 'DZIN PA DE BDEN 'DZIN PHRA MO YIN
TE, RGYU 'BRAS GNYIS THA SNYAD DU GZHAN YIN PA
DANG MYU GU SA BON GZHAN LAS SKYE BA RANG GI
MTSAN NYID KYIS MA GRUB PA MYU GU'I GNAS LUGS
YIN PA'I PHYIR, ` DNGOS KUN YANG DAG BRDZUN PA
MTHONG BA YIS,
,ZHES SOGS KYI

SKABS SU MTHA' DPYAD PA LA DBU MA THAL RANG
GNYIS PO DE, BDEN PA GNYIS PO DE'I MTSAN NYID,
DBYE GZHI SOGS PHAL CHER MTHUN KYANG, MTSAN
GZHI MI MTHUN PA DANG, KUN RDZOB BDEN PA LA
YANG LOG GNYIS KYIS DBYE BA BYED MI BYED KYI
KHYAD PAR YOD DE, RANG RGYUD PAS GZUGS SOGS
BLO GNOD MED LA SNANG BA'I DBANG

GIS BZHAG TZAM MA YIN PAR YUL RANG GI BSDOD
LUGS KYI NGOS NAS MA GRUB PA DE DON DAM BDEN
PA'I MTSAN GZHI YIN PA DANG, BLO GNOD MED LA
SNANG BA'I DBANG GIS BZHAG TZAM DE KUN RDZOB
BDEN PA'I MTSAN GZHIR 'DOD, THAL 'GYUR BAS GZUGS
SOGS RANG NGOS NAS MA GRUB PA DON DAM BDEN
PA'I MTSAN GZHI DANG, MING

BRDAS BZHAG TZAM DU GRUB PA DE KUN RDZOB BDEN
PA'I MTSAN GZHIR 'DOD PA'I PHYIR, DE GNYIS KYIS KUN
RDZOB BDEN PA LA YANG LOG GNYIS KYI DBYE BA
BYED MI BYED KYI KHYAD PAR YOD DE, DBU MA RANG
RGYUD PAS KUN RDZOB BDEN PA LA YANG LOG GNYIS
KYI DBYE BA BYED CING, THAL 'GYUR BAS SHES BYA LA
YANG LOG GNYIS KYI DBYE BA BYED KYANG

@92A *,

,KUN RDZOB LA YANG LOG GNYIS KYI DBYE BA MI BYED
PA'I PHYIR, DE LTAR MI BYED KYANG 'JIG RTEN GYI SHES
NGO LA BLTOS NAS YANG LOG GNYIS KYI DBYE BA
BYED DE, 'PHRAL GYI 'KHRUL RGYUS BSLAD PA'I DBANG

PO'I SHES PA YUL DANG BCAS PA 'JIG RTEN NYID LA
BLTOS PA'I YUL YUL CAN LOG PA

DANG; 'PHRAL GYI 'KHRUL RGYUS MA BSLAD PA'I SHES
PA YUL DANG BCAS PA RNAMS 'JIG RTEN SHES NGO LA
BLTOS PA'I YUL YUL CAN YANG DAG YIN PA'I PHYIR,
DBANG SHES BSLAD BYED KYI 'PHRAL GYI 'KHRUL
RGYU DE LA YANG, NANG NA YOD PA DANG, PHYI NA
YOD PA GNYIS YOD PAS RAB RIB DANG, MIG SER DANG,
DA DU RA ZOS PA SOGS

NANG NA YOD PA DANG, CHU DANG TIL MAR DANG
BRAG PHUG GI SGRA DANG, DPYID DUS KYI NYI MA'I
'OD ZER BYE MA SKYA BO'I YUL DANG NYE BA RNAMS
RKYEN PHYI NA YOD PA YIN PA'I PHYIR, DANG PO DER
THAL, DE RNAMS LA BRTEN NAS BSE RU'I NANG DU
SKRA SHAD 'DZAG SNANG GI DBANG SHES DANG,
DUNG DKAR SER 'DZIN GYI DBANG SHES DANG, GZUGS
BRNYAN BYAD BZHIN DU 'DZIN

PA'I DBANG SHES DANG, SMIG RGYU LA CHU 'DZIN GYI
DBANG SHES RNAMS SKYE BA'I PHYIR, YID SHES SLAD
BYED KYI 'PHRAL GYI 'KHRUL RGYU LA YANG DU MA
YOD DE, SNGAR BSHAD PA DE DAG THAMS CAD DANG,
GNYID DANG GRUB MTHA' NGAN PA DANG, GTAN
TSIGS LTAR SNANG SOGS YIN PA'I PHYIR, DER THAL, DE
RNAMS LA BRTEN NAS BSE RU'I NANG DU

SKRA SHAD 'DZAG PAR 'DZIN PA'I RTOG PA DANG,
DUNG DKAR SER 'DZIN GYI RTOG PA DANG SMIG RGYU
CHU 'DZIN GYI RTOG PA DANG, RMI LAM DU MI YOD
PAR 'DZIN PA'I RTOG PA DANG, SGRA RTAG 'DZIN RTOG
PA DANG, SPYI GTZO BO YOD PAR 'DZIN PA'I RTOG PA
RNAMS SKYE BA'I PHYIR, NANG GI 'KHRUL RGYU DE LA
YUL LA YOD PA DANG, RTEN LA YOD PA DANG,

DE MA THAG RKYEN LA YOD PA DANG, BDAG RKYEN
LA YOD PA DU MA YOD DE, SMIG RGYU LA CHU 'DZIN
GYI DBANG SHES SKYES PA NI, RKYEN YUL LA YOD PA
DANG, GRU NANG DU ZHUGS NAS LJON SHING 'GRO
SNANG GI DBANG SHES SKYES PA NI RTEN LA YOD PA
DANG, SA GZHI DMAR SNANG GI DBANG SHES SKYES
PA NI DE MA THAG RKYEN LA YOD PA DANG, BSE RU'I

NANG DU SKRA SHAD 'DZAG SNANG GI DBANG SHES
SKYES PA NI 'KHRUL RGYU BDAG RKYEN LA YOD PA YIN
PA'I PHYIR, 'PHRAL GYI 'PHRUL RGYUS BSLAD PA'I SHES
PA YUL DANG BCAS PA RNAMS 'JIG RTEN SHES NGO LA
BLTOS PA'I YUL YUL CAN LOG PA YIN TE, STONG NYID
RTOGS PA LA MA BLTOS PAR 'JIG RTEN RANG KHA BA
RNAMS KYIS SNANG BA DE

@92B SNANG BA LTAR DU MA GRUB PAR RTOGS NUS PA'I
PHYIR, BYAD BZHIN DANG DE 'DZIN PA'I SHES PA 'JIG
RTEN SHES NGO LA BLTOS PA'I YANG DAG YIN TE, DE
RNAMS STONG NYID RTOGS PA LA MA BLTOS PAR
SNANG BA DE SNANG BA LTAR DU MA GRUB PAR 'JIG

RTEN RANG KHA BA RNAMS KYIS RTOGS MI NUS PA'I
PHYIR, 'PHRAL GYI 'KHRUL RGYUS BSLAD PA'I SHES PA
YIN

NA; STONG NYID RTOGS PA LA MA BLTOS PAR 'JIG RTEN
RANG KHA BAS 'KHRUL SHES SU RTOGS NUS PA DANG,
ZHEN YUL MED PAR RTOGS NUS PAS MA KHYAB STE,
GRUB MTHA' NGAN PAS BSLAD PA'I BDAG 'DZIN KUN
BTAGS GNYIS PO DE STONG NYID RTOGS PA LA MA
BLTOS PAR 'JIG RTEN RANG KHA BA RNAMS KYIS LOG
SHES DANG, ZHEN YUL MED PAR

RTOGS MI NUS PA'I PHYIR, DER THAL, DE'I ZHEN YUL
MED PAR RTOGS PA STONG NYID RTOGS PA LA BLTOS
PA'I PHYIR, DE'I ZHEN YUL MED PA STONG NYID YIN
PA'I PHYIR, BDAG 'DZIN KUN BTAGS GNYIS MA GTOGS
PA'I 'PHRAL GYI 'KHRUL RGYUS BSLAD PA'I SHES PA YIN
NA, GRUB MTHAS BLO MA BSGYUR BA'I 'JIG RTEN PA
RNAMS KYIS LOG

SHES SU RTOGS NUS PAS MA KHYAB STE, GRUB MTHAS
BLO MA BSGYUR BA'I 'JIG RTEN PA RNAMS KYIS SGRA
RTAG 'DZIN RTOG PA KUN BTAGS LOG SHES SU RTOGS
MI NUS PA'I PHYIR, DER THAL, DES SGRA MI RTAG PAR
RTOGS MI NUS PA'I PHYIR, 'JIG RTEN SHES NGO LA
BLTOS PA'I YUL CAN YANG DAG DANG LOG PA YIN NA,
YOD PAS KHYAB KYANG, DE LA

BLTOS PA'I YUL YANG DAG DANG LOG PA YIN NA, YOD
PAS MA KHYAB STE, SGRA RTAG PA DANG, SPYI GTZO BO
DE LA BLTOS PA'I YUL LOG PA DANG, BDAG GNYIS PO
DE LA BLTOS PA'I YUL YANG DAG YIN PA'I PHYIR,
'PHRAL GYI 'KHRUL RGYUS BSLAD PA'I SHES PA YUL
DANG BCAS PA DE LA BLTOS PA'I YUL YUL CAN LOG PA
DANG, DES MA BSLAD PA'I SHES PA YUL DANG BCAS

PA DE LA BLTOS PA'I YUL YUL CAN YANG DAG YIN PA'I
PHYIR, 'JIG RTEN SHES NGO LA BLTOS PA'I YUL CAN
YANG DAG DANG LOG PA YIN NA YOD PAS KHYAB STE,
'PHRAL GYI 'KHRUL RGYUS BSLAD PA'I SHES PA DANG,
'PHRAL GYI 'KHRUL RGYUS MA BSLAD PA'I SHES PA LA
YOD PAS KHYAB PA'I PHYIR, THAL 'GYUR BAS KUN
RDZOB LA YANG LOG

GNYIS KYI DBYE BA MI BYED KYANG, 'JIG RTEN SHES
NGO NYID LA BLTOS NAS KUN RDZOB LA YANG LOG
GNYIS KYI DBYE BA BYED PA'I DON YANG, 'JIG RTEN
SHES NGO NA KUN RDZOB LA YANG LOG GNYIS KYI
DBYE BA BYAS PA LTAR DU KHAS MI LEN PA'I DON YIN
GYI, 'JIG RTEN SHES NGO LA BLTOS NAS KUN RDZOB LA
YANG LOG GNYIS KYI DBYE BA BYAS

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,PA'I RGYU MTSAN GYI, RANG LUGS LA KHAS MI LEN
PA'I DON MA YIN TE, DE LTAR YIN NA BYA BYED DANG
'GRO 'ONG SOGS KYANG 'JIG RTEN GYI SHES NGO LA
BLTOS NAS 'JOG PAS, RANG LUGS LA DE KHAS MI LEN

PAR 'DOD DGOS PA'I SKYON YOD PA'I PHYIR, 'JIG RTEN
SHES NGO NA KUN RDZOB LA YANG LOG GNYIS

KYI DBYE BA BYED PA'I RGYU MTSAN YANG, BYAD
BZHIN DE RANG NYID 'DZIN PA'I SHES PA LA BYAD
BZHIN DU SNANG ZHING SNANG BA LTAR DU GRUB PA
LA BSAMS NAS YANG DAG DANG, BYAD BZHIN GYI
GZUGS BRNYAN DE DE 'DZIN PA'I SHES PA LA DER
SNANG GI [*ZHING] SNANG BA LTAR DU MA GRUB PA
LA BSAMS NAS DE LA LOG PA'I THA SNYAD BYED PA'I
PHYIR, THA SNYAD TSAD

MAS KUN RDZOB LA YANG LOG GNYIS KYI DBYE BA
BYAS NAS RANG LUGS LA KHAS MI LEN PA'I DON MA
YIN TE, DE LTAR YIN NA, TSAD MA'I RNYED DON DU
GRUB NAS RANG LUGS LA KHAS MI LEN NA, GRUB
MTHA'I RNAM GZHAG MI SHES PA'I SKYON YOD PA'I
PHYIR, 'JIG RTEN NYID LA BLTOS PA'I KUN RDZOB LA
YANG LOG GNYIS KYI DBYE BA BYED KYANG, DE

LA BLTOS PA'I YANG DAG KUN RDZOB DANG LOG PA'I
KUN RDZOB GNYIS KYI DBYE BA MI BYED DE, BYAD
BZHIN DE RANG GI NGO BOR YANG DAG TU SONG BA'I
BLO YIN NA, RANG NYID KYI NGO BOR KUN RDZOB TU
SONG BA'I BLO MA YIN DGOS PA'I PHYIR, DE LOG PAR
SONG BA'I BLO MA YIN DGOS PA'I PHYIR DANG, BYAD
BZHIN DE BLO GANG LA BLTOS NAS YANG DAG TU

'JOG PA'I BLO YIN NA, DE GANG LA BLTOS NAS LOG PAR
'JOG PA'I BLO MA YIN MI DGOS PA HA CANG THAL BA'I
PHYIR, ` RANG LUGS LA, KUN RDZOB LA YANG LOG
GNYIS KYI DBYE BA MI BYED DE, KUN RDZOB BDEN PA
LA SNANG BA LTAR GRUB PA'I KUN RDZOB BDEN PA
DANG, SNANG BA LTAR MA GRUB PA'I KUN RDZOB
BDEN PA GNYIS KYI RNAM GZHAG MI

'THAD PA'I PHYIR TE, DE YIN NA, SNANG TSUL GZHAN
DU SNANG ZHING GNAS TSUL GZHAN DU GRUB PAS
KHYAB PA'I PHYIR, DER THAL, DE YIN NA THA SNYAD
DU BRDZUN PAR GRUB PAS KHYAB PA'I PHYIR, MA GRUB
NA, THA SNYAD DU BDEN PAR GRUB PA'I KUN RDZOB
BDEN PA YOD PAR THAL, MA GRUB PA DE'I PHYIR,
GZHAN YANG, TSUR MTHONG GI RGYUD KYI

GZUGS 'DZIN MNGON SUM LA, RANG GI SNANG YUL
LA 'KHRUL MA 'KHRUL GNYIS YOD PAR THAL, DE LA
YANG LOG GNYIS YOD PA'I PHYIR, 'DOD NA, GZUGS
RANG GI MTSAN NYID KYIS GRUB PAR THAL, TSUR
MTHONG GI GZUGS 'DZIN MNGON SUM DE LA, GZUGS
MING BRDAS BZHAG TZAM MA YIN PAR, RANG GI
BSDOD LUGS KYI NGOS

@93B NAS GRUB PAR SNANG BA GANG ZHIG ,DE LA
SNANG BA DE SNANG BA LTAR DU GRUB PA'I PHYIR,
DER THAL, DE 'DRA'I SHES PA MA 'KHRUL BA YOD PA'I
PHYIR, DER THAL, DE LA 'KHRUL MA 'KHRUL GNYIS
YOD PA'I PHYIR, GZHAN YANG, TSUR MTHONG GI

MNGON SUM DE LA 'KHRUL MA 'KHRUL GNYIS DANG,
KUN RDZOB LA YANG LOG GNYIS KYI DBYE BA BYED
PAR

MI 'THAD PAR THAL, YANG LOG GNYIS SU BYAS PA'I
YANG DAG YIN NA, PHYIN CI MA LOG PA YIN DGOS,
TSUR MTHONG GI RGYUD KYI PHYIN CI MA LOG PA'I
SHES PA YOD NA, DE SNANG YUL LA MA 'KHRUL BA'I
SHES PA YIN DGOS, DE YIN NA RANG GI MTSAN NYID
KYIS MA GRUB BZHIN DU RANG GI MTSAN NYID KYIS
GRUB PAR KHAS LEN DGOS PA'I

PHYIR, THAL RANG GNYIS KYIS TSUR MTHONG GI
RGYUD KYI GZUGS 'DZIN MNGON SUM LA 'KHRUL MA
'KHRUL GNYIS KYI DBYE BA BYED MI BYED KYI KHYAD
PAR YOD DE, DE KUN RDZOB LA YANG LOG GNYIS KYI
DBYE BA BYED MI BYED LA THUG ,DE YANG RANG GI
MTSAN NYID KYIS GRUB PA KHAS LEN MI LEN LA THUG
PA'I PHYIR, RANG RGYUD PAS KUN RDZOB LA YANG

LOG GNYIS KYI DBYE BA BYED PA DE, RANG NYID DBU
MA'I LTA BA LA GNAS PA'I DBANG DU BYAS NAS KYANG
MI 'THAD, 'JIG RTEN SHES NGO LA BLTOS NAS KYANG MI
'THAD PAS DES NA RANG LUGS LA KUN RDZOB LA
YANG LOG GNYIS KYI DBYE BA MI BYED DE, BYAD
BZHIN DANG GZUGS BRNYAN GNYIS LA LOG PA YIN
MA YIN GYI KHYAD PAR MED PA'I PHYIR,

DER THAL, DE GNYIS KA LOG PA YIN PAR MTSUNGS PA'I
PHYIR, DER THAL, DE GNYIS RANG 'DZIN PA'I SHES PA
LA SNANG TZAM NAS RANG GI MTSAN NYID KYIS GRUB
PAR SNANG BA YANG MTSUNGS, RANG GI MTSAN NYID
KYIS MA GRUB PAR YANG MTSUNGS PA'I PHYIR, 'JIG
RTEN PA RNAMS KYIS BYAD BZHIN BYAD BZHIN DU
GRUB PA LA BSAMS NAS

BYAD BZHIN LA YANG DAG GI THA SNYAD BYED KYANG
THA SNYAD DE THA SNYAD DON MTHUN MA YIN TE,
BYAD BZHIN YANG DAG MA YIN PA'I PHYIR DANG,
BYAD BZHIN BLO GANG GI NGO BOR YANG DAG TU
SONG BA'I BLO YIN NA, LOG SHES YIN DGOS PA'I PHYIR
RO,

,GZHAN YANG, BSAM DON DE MA 'KHRUL KYANG, THA
SNYAD DE THA SNYAD LOG PA YIN TE, DPER NA,

DNGOS SMRA BA RNAMS KYIS RGYU DGE BA BYAS PA
LAS 'BRAS BU BDE BA 'BYUNG BAR NGES PA LA BSAMS
NAS, LAS 'BRAS BDEN PAR GRUB PA'I THA SNYAD BYED
PAS BSAM DON MA 'KHRUL YANG, THA SNYAD LOG PA
YIN PA LTA BU YIN PA'I PHYIR, DE 'DRA'I THA SNYAD DE
THA SNYAD LOG PA YIN TE, LAS 'BRAS BDEN PAR MA
GRUB PA'I PHYIR, KHA CIG NA

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,RE; YANG DAG KUN RDZOB MED PAR MA ZAD LOG PA'I
KUN RDZOB KYANG MED DE, RNAM BSHAD DGONGS
PA RAB GSAL LAS, GAL TE YANG DAG PA'I KUN RDZOB

MI 'DOD PAS YANG LOG GNYIS SU MI BYED KYANG, MA
RIG PAS BSLAD PA'I YUL DANG YUL CAN RNAMS LOG
PA'I KUN RDZOB TU CI'I PHYIR MI 'JOG CE NA KUN

RDZOB NI THA SNYAD PA'I TSAD MAS 'JOG DGOS PA'I
PHYIR, LOG PA'I KUN RDZOB 'JOG NA YANG DE LA
BLTOS NAS 'JOG DGOS NA, MA RIG PA'I BAG CHAGS KYIS
BSLAD PA NI 'KHRUL PAR THA SNYAD TSAD MAS MI
'GRUB PA'I PHYIR RO,
,ZHES GSUNGS PA'I PHYIR, KHA CIG NA RE, GSUNG DES
LOG PA'I KUN RDZOB MED PAR BSTAN PA YIN TE,

DE'I TSUL YANG SHES BYA CHOS CAN, DE MED PAR
THAL, LOG PA'I KUN RDZOB YOD NA THA SNYAD PA'I
TSAD MAS 'JOG DGOS PA LAS, DE THA SNYAD PA'I TSAD
MAS 'JOG MI NUS PA'I PHYIR, DER THAL, KUN RDZOB
YIN NA, DE KHO NA NYID RTOGS PA LA MA BLTOS PAR
THA SNYAD PA'I TSAD MAS KUN RDZOB TU 'JOG MI NUS
PAS KHYAB PA'I PHYIR,

KUN RDZOB YIN NA, DE RTOGS PA LA MA BLTOS PAR
BRDZUN PAR THA SNYAD PA'I TSAD MAS RTOGS MI NUS
PAS KHYAB PA'I PHYIR ZHES BSTAN PA YIN PA'I PHYIR
ZER NA, 'O NA, KUN RDZOB BDEN PA MED PAR THAL,
DE YOD NA THA SNYAD PA'I TSAD MAS 'JOG DGOS PA
LAS 'JOG MI NUS PA'I PHYIR, DER THAL, KUN RDZOB YIN
NA, DE KHO NA NYID RTOGS

BA LA MA BLTOS PAR KUN RDZOB TU RTOGS MI NUS PAS
KHYAB PA'I PHYIR, ` RANG LUGS LA, GSUNG DES LOG
PA'I KUN RDZOB MED PAR BSTAN PA MA YIN TE, MA RIG
PA'I BAG CHAGS KYIS BSLAD PA'I GZUGS SOGS BDEN
PAR SNANG BA'I BDEN SNANG DANG, DE BDEN PAR
'DZIN PA'I BDEN 'DZIN LOG PA'I KUN RDZOB BDEN PA
MA YIN

PAR BSTAN PA'I PHYIR, BSTAN PA'I TSUL YANG, DE LOG
PA'I KUN RDZOB YIN NA, KUN RDZOB KYI MTSAN GZHI
BUM SNAM LA SOGS [*SNAM SOGS] DE KHO NA NYID
RTOGS PA LA MA BLTOS PAR THA SNYAD TSAD MAS 'JOG
PA DE BZHIN DU, DE DAG KYANG DE KHO NA NYID
RTOGS PA LA MA BLTOS PAR THA SNYAD PA'I TSAD MAS
LOG PAR 'JOG DGOS PA LAS

'JOG MI NUS PA'I PHYIR, DE RTOGS PA LA MA BLTOS PAR
THA SNYAD PA'I TSAD MAS SNANG BA DE LOG PA DANG
BDEN 'DZIN DE 'KHRUL SHES SU RTOGS MI NUS PA'I
PHYIR ZHES BSTAN PA'I PHYIR, GSUNG DES DE DAG MA
GTOGS PA'I 'PHRAL GYI 'KHRUL RGYUS BSLAD PA'I SHES
PA YUL DANG BCAS PA RNAMS LOG PA'I KUN RDZOB
BDEN PAR

@94B SHUGS LA BSTAN PA YIN TE, GZUGS BRNYAN
DANG DE 'DZIN PA'I SHES PA LOG PA'I KUN RDZOB
BDEN PAR BSTAN PA'I PHYIR, DER THAL, DE GNYIS DE
KHO NA NYID RTOGS PA LA MA BLTOS PAR THA SNYAD
PA'I TSAD MAS SNANG BA DE YANG SNANG BA LTAR DU

MA GRUB PA DANG, DE 'DZIN GYI SHES PA DE 'KHRUL
SHES SU RTOGS NUS PAR BSTAN PA'I PHYIR, KHA CIG
NA RE, LUGS 'DI LA YANG DAG KUN RDZOB YOD DE,
'PHRAL GYI 'KHRUL RGYUS MA BSLAD PA'I SHES PA YUL
DANG BCAS PA RNAMS THA SNYAD PA'I TSAD MAS
YANG DAG KUN RDZOB TU 'GRUB PA'I PHYIR, DER
THAL, LAM RIM LAS, THAL 'GYUR BA'I LUGS KYI NI
'PHRAL GYI 'KHRUL RGYUS MA BSLAD PA'I SHES PA
DRUG DANG, DE

LAS LOG PA'I SHES PA DRUG DANG, PHYI MA DRUG GIS
BZUNG BA'I YUL DRUG STE, LOG PA'I YUL YUL CAN
DRUG LOG PA'I KUN RDZOB DANG, MA LOG PA'I YUL
YUL CAN DRUG YANG DAG PA'I KUN RDZOB TU 'JOG LA,
DE YANG 'JIG RTEN PA'I THA SNYAD PA'I TSAD MA NYID
LA BLTOS NAS YANG DAG DANG LOG PA'I KUN RDZOB
TU 'JOG GI ,

'PHAGS PA'I GZIGS PA'I RJES SU 'BRANG BA'I RIGS SHES
LA BLTOS NAS MA YIN PAS, DBU MA PA RANG GI LUGS
LA MA RIG PA DANG LDAN PA LA GZUGS BRNYAN LA
SOGS DANG, SNGO SOGS SNANG BA GNYIS LA SNANG
YUL LA BLTOS TE 'KHRUL MA 'KHRUL GNYIS MED PA'I
PHYIR, YANG DAG DANG LOG PA'I KUN RDZOB GNYIS
SU MI

BYED DE, 'JUG PA LAS, GNOD PA MED PA'I DBANG PO
DRUG RNAMS KYIS,

,ZHES SOGS GSUNGS PA'I PHYIR, ZHES ZER NA, SKYON
MED DE, LUNG DES THAL 'GYUR BA RANG LUGS LA,
KUN RDZOB LA YANG LOG GNYIS SU MI BYED DE, MA
RIG PA DANG LDAN PA RNAMS LA GZUGS BRNYAN
SOGS SNANG BA DANG, SNGO SOGS SNANG BA'I TSE
SNANG YUL

LA 'KHRUL MA 'KHRUL GYI KHYAD PAR MED PA'I PHYIR,
DER THAL, DE KHO NA NYID RTOGS PA LA MA BLTOS
PAR DE GNYIS RANG GI MTSAN NYID KYIS GRUB PAR
SNANG ZHING, SNANG BA LTAR DU MA GRUB PAR
RTOGS MI NUS PAR YANG MTSUNGS, DE GNYIS 'DZIN
PA'I SHES PA LA DE GNYIS RANG GI MTSAN NYID KYIS
GRUB PAR SNANG ZHING, SNANG BA LTAR DU

MA GRUB PA'I LOG SHES SU RTOGS MI NUS PAR
MTSUNGS PA'I PHYIR, DER THAL, 'PHRAL GYI 'KHRUL
RGYUS MA BSLAD PA'I 'JUG SHES YUL DRUG DANG BCAS
PA 'JIG RTEN SHES NGO LA BLTOS PA'I YANG DAG TU
GYUR PA'I KUN RDZOB DANG, 'PHRAL GYI 'KHRUL
RGYUS BSLAD PA'I 'JUG SHES DRUG YUL DANG BCAS PA,
'JIG RTEN SHES NGO

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,LA BLTOS PA'I LOG PAR GYUR PA'I KUN RDZOB YIN
ZHING, DE YANG 'JIG RTEN PA 'AM, THA SNYAD PA'I
TSAD MAS 'JOG GI MTHAR THUG GI TSAD MAS 'JOG PA
MA YIN NO ZHES 'JUG PA'I LUNG SHES BYED DU

DRANGS NAS BSTAN PA'I PHYIR, DE LTA MA YIN NA,
YANG DAG KUN RDZOB MED PAR THAL, DE NYID

LAS, LUGS 'DI NI MA RIG PA DANG LDAN PA LA, RANG
GI MTSAN NYID KYIS GRUB PAR GANG SNANG BA
THAMS CAD SHES PA DE MA RIG PAS BSLAD PA'I SNANG
BAR BZHED PAS, KUN RDZOB PA'I DON LA YANG LOG
GNYIS SU MI 'BYED DO,
,ZHES GSUNGS PA'I PHYIR, GZHAN YANG, DE KHO NA
NYID RTOGS PA LA MA BLTOS PAR SNANG BA

DE SNANG BA LTAR DU MA GRUB PAR RTOGS NUS PA
DANG, 'KHRUL SHES SU RTOGS NUS PA'I YUL CAN
RNAMS LOG PA'I KUN RDZOB YIN KYANG, DE RTOGS PA
LA MA BLTOS PAR SNANG BA DE SNANG BA LTAR DU
MA GRUB PAR RTOGS MI NUS PA DANG, 'KHRUL SHES SU
RTOGS MI NUS PA'I YUL YUL CAN RNAMS YANG DAG
KUN RDZOB KYANG MA

YIN TE, RANG LUGS LA KUN RDZOB LA YANG LOG
GNYIS KYI DBYE BA MI BYED CING, DE DAG 'JIG RTEN
SHES NGO LA BLTOS TE KUN RDZOB MA YIN TE, DE DAG
'JIG RTEN SHES NGO LA BLTOS NAS LOG PA MA YIN PA'I
PHYIR, 'DIR BSTAN PA'I 'JIG RTEN PA DANG 'JIG RTEN
LAS 'DAS PA DANG, SKYE 'PHAGS KYI KHYAD PAR YANG
DE

DAG MTSAN NYID PA LA MI BYED DE, STONG PA NYID
RTOGS MYONG GI GANG ZAG RNAMS 'DIR BSTAN PA'I

'PHAGS PA DANG, 'JIG RTEN LAS 'DAS PA YIN ZHING, DE
RTOGS MA MYONG BA'I GANG ZAG RNAMS 'JIG RTEN
PA DANG, SO SKYER 'JOG PA'I PHYIR, ` GTI MUG RANG
BZHIN SGRIB PHYIR KUN RDZOB STE,
,ZHES SOGS KYI SKABS

SU MTHA' DPYAD PA LA, GZUGS SOGS KUN RDZOB PA
GANG GI NGO BOR BDEN PA DANG MA BDEN PA'I
KHYAD PAR BSHAD PA, KUN RDZOB TZAM GANG ZAG
GSUM LA SNANG MI SNANG GI KHYAD BAR BSHAD PA
DANG, SKYE 'PHAGS LA BLTOS TE DON DAM PA DANG
KUN RDZOB TU 'GYUR TSUL BSHAD PA GSUM LAS,
DANG PO LA DNGOS DANG,

LUGS 'DI'I THUN MONG MA YIN PA'I SGRIB PA GNYIS KYI
RNAME GZHAG BSHAD PA DANG GNYIS LAS, DANG PO
LA, GZUGS SOGS KUN RDZOB PA'I CHOS RNAMS LA KUN
RDZOB BDEN PA ZHES 'CHAD PA'I RGYU MTSAN YOD
DE, BLO KUN RDZOB PA RANG BDEN PAR 'DZIN PA'I
BDEN 'DZIN GYI NGO BOR BDEN PAR GRUB KYANG, DON
LA MI BDEN

@95B PA'I RGYU MTSAN GYIS DE LTAR BSHAD PA'I PHYIR,
BDEN PAR MED KYANG BDEN 'DZIN GYIS BDEN PAR
SNANG BAR BCOS PA'I GZUGS SOGS KUN RDZOB PA'I
CHOS RNAMS STONG NYID RTOGS PA'I MNYAM GZHAG
LAS LANGS MA THAG PA'I YE SHES KYI NGO BOR BDEN
PA MA YIN TE, DE'I NGO BOR BCOS MA'I KUN RDZOB
TZAM YIN PA'I PHYIR, DER THAL,

DE LA BDEN ZHEN MED PA'I PHYIR, BDEN 'DZIN GYI
NGO BOR BDEN YANG, DON LA MI BDEN PA'I BYAD
BZHIN GYI GZUGS BRNYAN DANG BLO NGOR BDEN PA
MA ZAD, DON LA YANG BDEN PA'I PHUNG SOGS RANG
BZHIN GYIS MED PA GNYIS BRDA MA BYANG BA'I 'JIG
RTEN PA DANG, MA RIG PAS BSLAD PA'I SHES PA LA
BLTOS NAS, KUN RDZOB BDEN PA

DANG, BDEN PAR 'JOG PA MA YIN TE, GANG ZAG DE'I
NGO BOR BYAD BZHIN DU SNANG YANG BYAD BZHIN
DU MA GRUB PA'I BRDZUN PA YIN PA'I PHYIR DANG,
SNGON PO DANG SHES PA SOGS SNGON PO SOGS SU
SNANG ZHING, SNANG BA LTAR DU GRUB PAS BDEN PA
YIN PA'I PHYIR, DE DAG RANG BZHIN GYIS MED PA DE
MA RIG PAS BSLAD PA'I SHES PA'I NGO BOR BDEN

PA MA YIN TE, DE LA SNANG TSUL DANG GNAS TSUL
MTHUN PAR MI SNANG BA'I PHYIR, DER THAL, STONG
NYID DON SPYI' TSUL GYIS RTOGS PA'I YE SHES LA
SNANG TSUL DANG GNAS TSUL MTHUN PAR MI SNANG
BA'I PHYIR, DER THAL, DE LA STONG NYID KYI DON SPYI
STONG NYID DU SNANG BA'I PHYIR DANG, DE LA
STONG NYID MNGON SUM DU MI SNANG BA'I PHYIR,
DER THAL,

RANG 'GREL LAS BRTEN NAS BYUNG BA GZUGS BRNYAN
DANG BRAG CHA LA SOGS PA CUNG ZAD GCIG NI
BRDZUN YANG MA RIG PA DANG LDAN PA RNAMS LA

SNANG LA, SNGON PO LA SOGS PA GZUGS DANG SEMS
DANG TSOR BA LA SOGS PA CUNG ZAD GCIG NI BDEN
PAR SNANG STE, RANG BZHIN NI MA RIG PA DANG
LDAN PA RNAMS LA RNAM PA THAMS CAD

DU MI SNANG NGO DE'I PHYIR, DE DANG GANG ZHIG
KUN RDZOB TU YANG BRDZUN PA NI, KUN RDZOB KYI
BDEN PA MA YIN NO,
,ZHES GSUNGS PA'I PHYIR, 'GREL PA DES GANG ZAG DE'I
NGO BOR BDEN 'DZIN KUN RDZOB BDEN PA MA YIN
PAR BSTAN PA YIN GYIS, SPYIR KUN RDZOB BDEN PA MA
YIN PAR BSTAN PA MA YIN TE, KUN RDZOB BDEN PA

YIN PA'I PHYIR, GANG ZAG DE LA BYAD BZHIN GYI
GZUGS BRNYAN BYAD BZHIN DU SNANG YANG BYAD
BZHIN DU MA GRUB PA'I BRDZUN PA YIN GYIS BDEN
PAR SNANG YANG BDEN PAR MA GRUB PA'I BRDZUN
PAR RTOGS PA MA YIN TE, GANG ZAG DE'I RGYUD LA,
GZUGS BRNYAN BDEN PAR 'DZIN PA'I BDEN 'DZIN GYIS
ZHEN YUL SUN MA PHYUNG

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,BA'I TSUL GYI YOD PA'I PHYIR, GZUGS SOGS KUN
RDZOB PA'I CHOS RNAMS RANG BDEN PAR 'DZIN PA'I
BDEN 'DZIN GYI DBANG GIS KUN RDZOB BDEN PAR
BZHAG KYANG, DES KUN RDZOB BDEN PAR BZHAG PA
MA YIN TE, DES BZHAG PA'I DON THA SNYAD TZAM DU
YANG MED PA'I PHYIR TE, RANG 'GREL

LAS; DE LTAR NA RE ZHIG SRID PA'I YAN LAG GIS YONGS
SU BSDUS PA NYON MONGS PA CAN GYI MA RIG PA'I
DBANG GIS KUN RDZOB KYI BDEN PA RNAM PAR
GZHAG GO,
,ZHES GSUNGS PA'I PHYIR, GZUGS SOGS SANGS MA
RGYAS PA'I GANG ZAG THAMS CAD KYI NGO BOR BDEN
PA YIN NAM ZHE NA MA YIN TE, NYAN RANG DGRA

BCOM PA DANG DAG SA LA GNAS PA'I BYANG CHUB
SEMS DPA' RNAMS KYI NGO BOR BDEN PA MA YIN PA'I
PHYIR, DER THAL, DE DAG GI NGO BOR BCOS MA'I KUN
RDZOB TZAM YIN PA'I PHYIR, DER THAL, DE DAG GI
RJES THOB KYI GNAS SKABS SU BDEN PAR SNANG YANG
DER MA GRUB PA SGYU MA LTA BUR GZIGS PA'I PHYIR
DANG, BDEN

'DZIN SA BON DANG BCAS PA SPANGS PA'I PHYIR, RANG
'GREL LAS, DE YANG NYAN THOS DANG RANG SANGS
RGYAS DANG BYANG CHUB SEMS DPA' NYON MONGS
PA CAN GYI MA RIG PA SPANGS PA, 'DU BYED GZUGS
BRNYAN LA SOGS PA'I YOD PA NYID DANG 'DRA BAR
GZIGS PA RNAMS LA NI BCOS MA'I RANG BZHIN YIN GYI
BDEN PA NI

MA YIN TE, BDEN PAR MNGON PAR RLOM PA MED PA'I
PHYIR, ZHES GSUNGS PA'I PHYIR, ` GNYIS PA LUGS 'DI'I
SGRIB PA GNYIS KYI RNAM GZHAG THUN MONG MA
YIN PA BSHAD PA LA, SGRIB GNYIS KYI RNAM GZHAG
BSHAD PA, LUGS 'DI'I NYON MONGS SPYI'I RNAM

GZHAG THUN MONG MA YIN PA BSHAD PA, SGRIB PA
GNYIS

LAM GANG GI GNAS SKABS SU SPONG TSUL BSHAD PA
DANG GSUM LAS, DANG PO NI, SA LAM GYI RTOGS PA
SKYE BA LA GTZO BO GEGS BYED PA'I KHA NA MA THO
BA, SGRIB PA'I MTSAN NYID, DE LA DBYE NA, NYON
SGRIB DANG, SHES SGRIB GNYIS YOD DE, DANG PO LA
THAR PA DANG THAMS CAD MKHYEN PA GNYIS KYI
NANG NAS GTZO BO

THAR PA THOB PA LA GEGS BYED KYI SGRIB PA'I RIGS SU
GNAS PA DE, NYON SGRIB KYI MTSAN NYID, DE LA DBYE
NA KUN BTAGS DANG LHAN SKYES GNYIS YOD PAS,
KUN BTAGS NI GRUB MTHAS BLO BSGYUR BA'I DBANG
GIS RGYU MTSAN MANG DU BSAMS PA'I SGO NAS, MYU
GU GZHAN LAS SKYE BAR 'DZIN PA'I RTOG PA SA BON
DANG

@96B BCAS PA YIN, LHAN SKYES NI RGYU MTSAN MANG
DU BSAM MI DGOS PAR RANG GI NGANG GIS MYU GU
LTA BU BDEN PAR GRUB PAR 'DZIN PA'I RTOG PA SA BON
DANG BCAS PA RNAMS YIN, SGRIB PA KUN BTAGS YIN
NA MTHONG SPANGS YIN PAS KHYAB KYANG, MTHONG
SPANGS YIN NA SGRIB PA KUN BTAGS YIN PAS MA
KHYAB STE, GRUB MTHAS BLO

MA BSGYUR BA'I GANG ZAG GI RGYUD KYI MTHONG
SPANGS RTOG PA'I SA BON DE MTHONG SPANGS YIN

KYANG, SGRIB PA KUN BTAGS MA YIN PA'I PHYIR, DANG
PO DER THAL, DE YOD PA'I PHYIR, DER THAL, GRUB
MTHA' NGAN PAS BLO BSGYUR KHA MA'I GANG ZAG GI
RGYUD KYI DE YOD PA'I PHYIR, RTAGS PHYI MA DER
THAL, CHOS CAN DE YIN PA'I PHYIR, NYON

MONGS KYI BAG CHAGS SHES SGRIB YIN KYANG, DE YIN
NA SHES SGRIB YIN PAS MA KHYAB STE, 'JUG SHES DRUG
LA YUL RANG NGOS NAS GRUB PAR SNANG BA'I GNYIS
SNANG 'KHRUL BA'I CHA TZAM SKYES PA'I NUS PA'I
NGO BOR GYUR PA'I NYON MONGS KYIS BAG CHAGS
SHES SGRIB DANG, NYON MONGS KYI RIGS 'DRA PHYI
MA BSKYED PA'I NUS PA'I NGO BOR GYUR PA'I BAG
CHAGS NYON SGRIB YIN PA'I PHYIR, NYON MONGS PA'I
BAG CHAGS SHES SGRIB YIN TE, DE SKAD DU, RANG
'GREL LAS, GANG GIS SEMS KYI RGYUD 'BAG PAR BYED
CING BSGO BAR BYED LA, RJES SU BGROD PAR BYED PA
DE NI BAG CHAGS TE, NYON MONGS PA'I MUR THUG PA
DANG, GOMS PA DANG, RTZA BA DANG, BAG CHAGS

SHES BYA BA NI RNAM GRANGS DAG GO,
,DE NI ZAG PA MED PA'I LAM GYIS NYON MONGS PA
SPANGS SU ZIN KYANG, NYAN THOS DANG RANG
SANGS RGYAS KYIS SPANG BAR MI NUS TE, TIL MAR
DANG ME TOG LA SOGS PA BSAL DU ZIN KYANG, BUM
PA DANG SNAM BU LA SOGS PA RNAMS LA DE DANG
PHRAD PAS YON TAN PHRA MO DMIGS PA BZHIN

NO,

,ZHES GSUNGS PA'I PHYIR, DE GNYIS KYI NANG NAS
GTZO BOR THAMS CAD MKHYEN PA 'THOB PA LA GEGS
BYED PA'I SGRIB PA'I RIGS SU GNAS PA, SHES SGRIB KYI
MTSAN NYID, DE LA DBYE NA MNGON GYUR BA DANG,
SA BON GYI CHA GNYIS, DANG PO NI, 'JUG SHES DRUG
LA YUL RANG NGOS NAS GRUB PAR SNANG BA'I GNYIS
SNANG 'KHRUL

PA'I CHA LTA BU YIN, GNYIS PA DE SKYED PA'I NUS PA'I
NGO BOR GYUR PA'I BAG CHAGS LTA BU YIN PA'I PHYIR,
RNAM PA GCIG TU NA, RGYU 'BRAS KYI RAB DBYE
MTHA' YAS PA LA RANG STOBS KYIS RMONGS PA'I SEMS
BYUNG RMONGS PA LTA BU MNGON GYUR BA DANG,
DE SKYED PA'I NUS PA'I NGO BOR GYUR PA'I BAG CHAGS
LTA BU SA BON

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,GYI CHA YIN PA'I PHYIR, DE LTA BU'I RMONGS PA DE LA
YANG DU MA YOD DE, YUL SHIN TU SKAL BA LA
RMONGS PA DANG, YUL MCHOG TU GYUR PA LA
RMONGS PA DANG, RGYU 'BRAS KYI RAB DBYE MTHA'
YAS PA LA RMONGS PA DANG, YUL SHIN TU PHRA BA
LA RMONGS PA DANG BZHI LAS, DANG PO NI, MO'U
'GAL

GYI BUS, RANG GI MA BYANG PHYOGS 'OD ZER CAN GYI
'JIG RTEN GYI KHAMs KYI DMYAL BAR SKYES PA
MNGON SHES KYI YUN RING DU BRTAGS KYANG RANG
STOBS KYIS MI SHES PA'I RMONGS PA LTA BU DANG PO

DANG, NYAN RANG DGRA BCOM PAS DE BZHIN GSHEGS
PA'I TSUL KHRIMS KYI PHUNG PO DNGOS SU MTHONG
BA LA YANG RANG STOBS KYIS

RMONGS PA LTA BU GNYIS PA DANG, DE'I RGYUD KYI
RMA BYA'I MDONGS LA SOGS PA'I RGYU 'BRAS KYI RAB
DBYE MTHA' YAS PA LA RANG STOBS KYIS RMONGS PA
LTA BU GSUM PA DANG, SH'A RI'I BUS KHYIM BDAG
DPAL BSKYED KYI RGYUD LA THAR PA CHA MTHUN GYI
DGE RTZA YOD PA MNGON SHES KYIS YUN RING DU
BRTAGS KYANG MA SHES PA'I RMONGS

PA BZHI PA YIN PA'I PHYIR, GNYIS PA DER THAL, SHER
PHYIN SUM BRGYA PA LAS, RAB 'BYOR KHYOD KYIS DE
BZHIN GSHEGS PA'I TSUL KHRIMS KYI PHUNG PO
MTSAL [*'TSAL] LAM, BDE BAR GSHEGS PA MA MTSAL
[*'TSAL] LAGS SO,
,ZHES GSUNGS PA'I PHYIR, GSUM PA DER THAL, SGRA
GCAN 'DZIN GYIS ZHUS PA'I MDO LAS, RMA BYA'I

MDONGS KHRA LA SOGS PA'I,
,RGYU YI RNAM PA JI SNYED PA,
,KUN MKHYEN MIN PA'I RTOGS BYA MIN,
,ZHES GSUNGS PA'I PHYIR, BZHI PA DE LTAR YIN TE,
MDO LAS, NGAS NI DE YI THAR PA YIS,
,SA BON SHIN TU PHRA BA DAG ,MTSO 'AM RDO YI GSEB
DAG TU,
,BAG LA ZHA BA LTA BUR GZIGS,
,ZHES GSUNGS PA'I

PHYIR, DES NA 'JUG SHES DRUG LA YUL RANG NGOS
NAS GRUB PAR SNANG BA'I GNYIS SNANG 'KHRUL PA'I
CHA DANG DE'I BAG CHAGS GNYIS SHES SGRIB KYI
GTZO BO YIN KYANG, DER NGES PA MA YIN TE, PHAR
PHYIN DRUG GI NYAMS LEN LHAG PAR 'THOB PA LA
GTZO BO GEGS BYED KYI SGRIB PA DANG, YON TAN
BRGYA PHRAG BCU

GNYIS 'THOB PA LA GTZO BOR GEGS BYED KYI SGRIB PA
DANG, LAS 'BRAS KYI 'BREL BA LA RANG STOBS KYIS
RMONGS PA'I SGRIB PA DANG, NYAN RANG DGRA BCOM
PA'I RGYUD LA 'BYUNG BA'I LUS NGAG GI GNAS NGAN
LEN SKYED PA'I NUS PA'I NGO BOR GYUR PA'I BAG
CHAGS DANG BCAS PA RNAMS SHES SGRIB YIN PA'I

@97B PHYIR, DER THAL, SGRIB PA GANG ZHIG ,NYON
SGRIB DANG, SNYOM 'JUG GI SGRIB PA GANG RUNG MA
YIN PA'I PHYIR, DE GNYIS SHES SGRIB KYI GTZO BO YIN
TE, RANG 'GREL LAS, MA RIG PA'I BAG CHAGS NI SHES
BYA YONGS SU GCOD PA'I GEGS SU GYUR PA YIN LA,
'DOD CHAGS LA SOGS PA'I BAG CHAGS YOD PA

NI LUS DANG NGAG GI 'JUG PA DE LTA BU'I RGYU YANG
YIN TE, MA RIG PA DANG, 'DOD CHAGS LA SOGS PA'I
BAG CHAGS DE YANG RNAM PA THAMS CAD MKHYEN
PA DANG, SANGS RGYAS KHO NA LA LDOG PAR 'GYUR
GYI, GZHAN DAG LA NI MA YIN NO,

,ZHES GSUNGS PA'I PHYIR, MTHONG SPANGS SHES
SGRIB YOD KYANG SHES SGRIB

KUN BTAGS MED DE, DE YOD NA GRUB MTHA'I DBANG
GIS 'JUG SHES DRUG LA YUL RANG NGOS NAS GRUB
PAR SNANG BA DE SNANG BA LA MA 'KHRUL BAR 'THAD
SNYAM DU 'DZIN PA'I RTOG PA DE DE YIN DGOS PA LAS
DE MIN PA'I PHYIR, DER THAL, DE NYON SGRIB KUN
BTAGS YIN PA'I PHYIR, DER THAL, DE BDEN 'DZIN KUN
BTAGS

YIN PA'I PHYIR TE, GRUB MTHA'I DBANG GIS DE LA
SNANG BA DE SNANG BA LTAR DU GRUB PAR 'DZIN PA'I
RTOG PA DE BDEN 'DZIN KUN BTAGS YIN PA'I PHYIR,
RTZA BA'I RTAGS DER THAL, NYAN THOS DGRA BCOM
PA'I RTOGS PA SNGON DU SONG BA'I THEG CHEN
MTHONG LAM BAR CHAD MED LAM GYI NGOS SKAL
GYI SGRIB PA YOD

PA'I PHYIR, DER THAL, DE 'DRA BA'I BAR CHAD MED
LAM YOD PA'I PHYIR, DER THAL, DE'I RTOGS PA SNGON
DU SONG BA'I SA BDUN PA MAN CHAD KYI BAR CHAD
MED LAM YOD PA'I PHYIR, DE'I RTOGS PA SNGON DU
SONG BA'I SA BDUN PA MAN CHAD KYI SPANG BYA'I
YONGS SBYONG YOD PA'I PHYIR, DER THAL, DE 'DRA'I
GNYEN PO'I YONGS

SBYONG YOD PA'I PHYIR, DES NA NYON SGRIB GANG
ZHIG ,DMIGS RNAM 'DZIN PA'I BLO, NYON SGRIB

MNGON GYUR BA'I MTSAN NYID, DMIGS RNAM MI
'DZIN KYANG RANG GI 'BRAS BUR GYUR PA'I NYON
MONGS KYI RIGS 'DRA PHYI MA BSKYED PA'I NUS PA'I
NGO BOR GYUR PA'I BAG CHAGS DE, SA BON DU GYUR
PA'I NYON SGRIB KYI MTSAN NYID,

DE GNYIS RE RE LA YANG KUN BTAGS DANG LHAN
SKYES GNYIS GNYIS YOD DE, RANG RGYU NYON
MONGS PA'I DBANG GIS BZHAG CING, RANG 'BRAS
GNYIS SNANG 'KHRUL PA'I CHA BSKYED PA'I SGRIB PA
GANG ZHIG ,NYAN RANG DGRA BCOM PA DANG, DAG
SA LA GNAS PA'I BYANG CHUB SEMS DPA'I RGYUD LA
'BYUNG BA'I RIGS SU GNAS PA'I SGRIB

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,PA DE, SHES SGRIB PHRA MO'I MTSAN NYID, ` GNYIS PA
NYON MONGS KYI RNAM GZHAG THUN MONG MA YIN
PA BSHAD PA LA, RANG RGYUD PA MAN CHAD KYI
NANG SDE DANG GZHAN SDE GNYIS KAS CHOS DANG
GANG ZAG RANG NGOS NAS GRUB PAR 'DZIN PA'I RTOG
PA NYON MONGS SU MI 'DOD KYANG, RANG SDE DE
DAG GIS NYON

MONGS 'JOG TSUL GYI KHYAD PAR YOD DE, GANG ZAG
PHUNG PO LA DBANG SGYUR BA PO'I RANG RKYA THUB
PA'I RDZAS YOD DU 'DZIN PA'I SHES RAB NYON MONGS
CAN DE, NGAR 'DZIN PA'I 'JIG LTA DANG, NGA YI BA
RNAMS RANG RKYA THUB PA'I NGA DE'I DBANG

BSGYUR BYAR 'DZIN PA'I SHES RAB NYON MONGS CAN
DE, NGA YI BA 'DZIN PA'I

'JIG LTA DANG, DE LA BR TEN NAS SKYES PA'I DUG GSUM
DANG, DE LAS GZHAN PA'I LTA NGAN DANG NYE
NYON RNAMS NYON MONGS SU BZHED PA'I PHYIR,
LUGS 'DI LA GANG ZAG RANG RKYA THUB PA'I RDZAS
YOD DU 'DZIN PA'I RTOG PA LA KUN BTAGS KYIS MA
KHYAB KYANG, GANG ZAG PHUNG PO DANG MTSAN
NYID MI MTHUN PA'I RDZAS YOD DU

'DZIN PA'I RTOG PA LA KUN BTAGS KYIS KHYAB, GANG
ZAG RTAG GCIG RANG DBANG CAN DU 'DZIN PA'I RTOG
PA LA KUN BTAGS KYIS KHYAB PA'I PHYIR, DANG PO
DER THAL, DER GYUR PA'I LHAN SKYES YOD PA'I PHYIR,
DER THAL, 'JUG PA LAS, RANG DU LTA BA DANG 'BREL
YONGS SU ZAD,
,CES GSUNGS PA'I PHYIR, LUGS 'DI

LA SNGAR BSHAD PA DE DAG THAMS CAD NYON
MONGS YIN PAR MA ZAD, CHOS DANG GANG ZAG
RANG NGOS NAS GRUB PAR 'DZIN PA'I RTOG PA NYON
MONGS YIN TE, DE GNYIS CHOS DANG GANG ZAG GI
GNAS LUGS MTHONG BA LA RMONGS PAR BYED PAS
NA GTI MUG DANG, 'KHOR BA'I RTZA BAR GYUR PA'I
NYON MONGS CAN GYI MA RIG PA YIN PA'I

PHYIR, DANG PO DER THAL, RANG 'GREL LAS, DE LA
'DIS SEMS CAN RNAMS JI LTAR GNAS PA'I DNGOS PO

LTA BA LA RMONGS PAS NA GTI MUG STE, MA RIG PA
DNGOS PO'I RANG GI NGO BO YOD PA MA YIN PA SGRO
'DOGS PAR BYED PA RANG BZHIN MTHONG BA LA SGRIB
PA'I BDAG NYID CAN NI KUN RDZOB BO,
,ZHES GSUNGS PA'I PHYIR,

RTAGS GNYIS PA DER THAL, DE 'DRA'I RTOG PA GNYIS
PO DE BDAG MED RTOGS PA'I RIG PA YE SHES KYI MA
YIN MI MTHUN PHYOGS DANG MED PA MI MTHUN
PHYOGS TZAM MA YIN PAR 'GAL ZLA MI MTHUN
PHYOGS YIN PA'I PHYIR DANG, LUS DBANG ZUR DU
BZHAG PA LAS MIG GI DBANG PO BZHAG TU MED PA DE
BZHIN DU, CHAGS

@98B SOGS RNAMS DANG POR SKYE BA'I TSE NA, BDAG
'DZIN DE GNYIS LA BR TEN NAS SKYES MTHAR DE DANG
MTSUNGS LDAN DU 'JUG PA'I PHYIR, DER THAL, BZHI
BRGYA PA LAS, LUS LA LUS DBANG JI BZHIN DU,
,GTI MUG KUN LA GNAS 'GYUR TE,
,DE PHYIR NYON MONGS THAMS CAD KYANG,
,GTI MUG BCOM PAS BCOM PAR GYUR,
,ZHES

GSUNGS PA'I PHYIR DANG, DE'I 'GREL PA LAS, GTI MUG
NI DE RNAMS JI LTAR BDEN PAR RTOGS PA LAS RMONGS
PA NYID KYI PHYIR DNGOS PO BDEN PA'I RANG GI NGO
BOR LHAG PAR SGRO 'DOGS PAR RAB TU 'JUG GO,

, 'DOD CHAGS LA SOGS PA DAG KYANG GTI MUG GIS
KUN TU BRTAGS PA'I DNGOS PO'I RANG BZHIN KHO NA
LA, SDUG PA DANG

MI SDUG PA LA SOGS PA'I KHYAD PAR SGRO 'DOGS PAR
'JUG PA NYID KYI PHYIR, GTI MUG LAS THA MI DAD PAR
'JUG PAR 'GYUR ZHING, GTI MUG LA BR TEN PAR YANG
'GYUR TE, GTI MUG GTZO BO NYID KYI PHYIR RO,
, ZHES GSUNGS PA'I PHYIR, CHAGS SOGS NYON MONGS
RNAMS RANG GI RGYUR GYUR PA'I BDEN 'DZIN LAS
SKYE BA'I TSUL

YOD DE, CHOS DANG GANG ZAG BDEN PAR BZUNG BA
LA BR TEN NAS DE'I DMIGS YUL RANG NGOS NAS GRUB
PA'I YID 'ONG YID MI 'ONG DU SNANG BA'I TSUL MIN
YID BYED KYI RNAM RTOG SKYE ZHING, DE LA BR TEN
NAS YID 'ONG LA DMIGS PA'I 'DOD CHAGS DANG YID MI
'ONG LA DMIGS PA'I ZHE SDANG SKYE ZHING, DE DAG
LA BR TEN NAS GANG ZAG RANG RKYA THUB PA'I

RDZAS YOD DU 'DZIN PA'I RTOG PA LA BR TEN PA'I
CHAGS SOGS SKYE TSUL YANG SHES PAR BYA BA YIN
PA'I PHYIR, BDEN 'DZIN DES DNGOS SU DRANGS PA'I
'DOD CHAGS DES BDEN 'DZIN GYI DMIGS PA LA DMIGS
NAS RANG NGOS NAS GRUB PAR SNANG BA YIN GYI,
DE'I ZHEN YUL LA DMIGS NAS RANG NGOS NAS GRUB
PAR SNANG BA MA YIN TE, DE

GNYIS DMIGS PA MTSUNGS KYANG 'DZIN STANGS MI
MTSUNGS [*PA'I PHYIR] TE, 'DOD CHAGS GYIS BDEN PAR
MI 'DZIN PA'I PHYIR, DE 'DRA'I 'DOD CHAGS BDEN 'DZIN
MA YIN PA'I PHYIR, BDEN 'DZIN 'KHOR BA'I RTZA BA
DANG, DE MA LDOG BAR DU 'KHOR BA MI LDOG PA
DANG, DE LDOG PA YANG PHUNG SOGS RANG BZHIN
MED PA RTOGS PA LA RAG LAS PA

DANG, DE YANG NYAN RANG DGRA BCOM PA DANG
DAG SA LA GNAS PA'I BYANG CHUB SEMS DPA' RNAMS
KYIS SPANGS PA YIN TE, BZHI BRGYA PA'I 'GREL PA LAS,
RNAM PAR SHES PA DNGOS PO'I RANG GI NGO BO LHAG
PAR SGRO 'DOGS PAR BYED PA NYON MONGS PA CAN
GYI MI SHES PA'I DBANG GIS DNGOS PO RNAMS LA
CHAGS PA DANG LDAN ZHING 'KHOR BAR

@99A *,
,JUG PA'I SA BON DU GYUR PA RNAM PA THAMS CAD
DU 'GAG PA LAS, 'KHOR BA LDOG PA RNAM PAR BZHAG
GO ZHES BSTAN PA'I PHYIR BSHAD PA DANG, SRID PA'I
SA BON RNAM SHES TE,
,YUL RNAMS DE YI SPYOD YUL LO,
,YUL LA BDAG MED MTHONG NA NI,
,SRID PA'I SA BON 'GAG PAR

'GYUR,
,JI SKAD BSHAD PA'I TSUL GYI YUL RANG BZHIN MED
PAR MTHONG BAS, CHAGS PA'I RGYU SRID PA'I SA BON
DU GYUR PA DANG, RNAM PA THAMS CAD DU LOG PA

LAS NYAN THOS DANG RANG SANGS RGYAS DANG, MI
SKYE BA'I CHOS LA BZOD PA THOB PA'I BYANG SEMS
RNAMS LA 'KHOR BA LDOG PAR RNAM PAR BZHAG GO,
ZHES

GSUNGS PA'I PHYIR, BDEN 'DZIN DE CHAGS SOGS NYON
MONGS GZHAN THAMS CAD KYI RTZA BA YIN TE, SEMS
BDEN 'DZIN GANG RUNG GCIG GI DMIGS GTAD BYED
PA [*SA] GCIG RNYED NA SEMS DE NYON MONGS PA'I
SBRUL GDUG GIS ZIN PAR GYUR PA'I PHYIR, DER THAL,
RIGS PA DRUG CU PA LAS, GANG YANG RUNG BA'I GNAS
RNYED NA,

,

NYON MONGS SBRUL DUG [*GDUG] G-YO CAN GYIS,
,ZIN PAR 'GYUR RO GANG GIS SEMS,
,GNAS MED DE DAG ZIN MI 'GYUR,
,GNAS DANG BCAS PA'I SEMS LDAN LA,
,NYON MONGS DUG CAN CIS MI 'BYUNG,
,ZHES GSUNGS PA'I PHYIR DANG, DE'I 'GREL PA LAS,
DNGOS POR DMIGS PA YIN NA NI 'DOD CHAGS LA SOGS
PA'I NYON

MONGS PA RAB 'BYAMS NGES PAR LDOG TU MED PA
RNAMS 'BYUNG NGO,
,JI LTAR ZHE NA, RE ZHIG GAL TE DNGOS PO DE YID
DANG MTHUN PA YIN NA NI, DE'I TSE DE LA RJES SU
CHAGS PA LDOG PAR DKA'O CI STE MI MTHUN NA NI,

DE'I TSE DE LA KHONG KHRO BA DANG TSIG PA ZA BA
LDOG DKA'O,
,ZHEGS GSUNGS PA'I PHYIR, CHOS DANG GANG ZAG
RANG

NGOS NAS GRUB PAR 'DZIN PA'I RTOG PA GNYIS PO DE
NYON MONGS CAN GYI MA RIG PA DANG, 'KHOR BA'I
RTZA BA YIN TE, CHOS DANG GANG ZAG GI STENG DU
GCIG DU BRAL DANG, RTEN 'BREL SOGS KYI RIGS PA LA
BR TEN NAS, CHOS DANG GANG ZAG RANG NGOS NAS
GRUB PA KHEGS, DE LA BR TEN NAS RTOG PA GNYIS PO
DE ZHEN YUL LA

'KHRUL BA'I LOG SHES DANG BDEN 'DZIN DU GRUB, DE
LA BR TEN NAS RTOG PA GNYIS PO DE BDAG 'DZIN
GNYIS SU GRUB, DE LA BR TEN NAS DE GNYIS CHOS
DANG GANG ZAG GI GNAS LUGS MTHONG BA LA SGRI
BYED KYI RMONGS PAR GRUB PAS DE MA ZAD BAR DU
'JIG LTA MI ZAD, DE MA ZAD BAR DU 'KHOR BA MI LDOG
PA'I PHYIR, 'JIG

@99B LTA YIN NA GANG ZAG GI BDAG 'DZIN YIN PAS
KHYAB KYANG, GANG ZAG GI BDAG 'DZIN LA 'JIG LTAS
MA KHYAB STE, LHAS SBYIN GYI RGYUD KYI MCHOD
SBYIN RANG NGOS NAS GRUB PAR 'DZIN PA'I RTOG PA
DE 'JIG LTA MA YIN PA'I PHYIR, DER THAL, 'JIG LTA YIN
NA, RANG GI DMIGS YUL GYI GTZO BO LA DMIGS NAS
NGA'O

SNYAM PA'I BLO RANG GI NGANG GIS SKYE BA ZHIG
YIN DGOS PA GANG ZHIG ,LHAS SBYIN GYI RGYUD LA
MCHOD SBYIN LA DMIGS NAS NGA'O SNYAM PA'I BLO
RANG GI NGANG GIS MI SKYE BA'I PHYIR, 'JIG LTA YIN
NA GANG ZAG GI BDAG 'DZIN YIN PAS KHYAB STE,
BDAG 'DZIN GNYIS PO DMIGS YUL GYI GTZO BO'I SGO
NAS 'JOG PA YIN GYI, 'DZIN

STANGS MI 'DRA BA'I SGO NAS MI 'JOG PA'I PHYIR, BDAG
'DZIN GNYIS PO DE 'DZIN STANGS MI MTHUN PA'I SGO
NAS 'JOG PA MA YIN TE, BDAG MED GNYIS PO DE DGAG
BYA PHRA RAGS KYI SGO NAS MI 'JOG PAR, DGAG GZHI'I
GTZO BO'I SGO NAS 'JOG PA'I PHYIR, DER THAL, DGAG
BYA RANG NGOS NAS GRUB PA DE PHUNG SOGS RNAMS
KYI STENG

DU BKAG PA CHOS KYI BDAG MED PHRA MO DANG,
GANG ZAG GI STENG DU BKAG PA GANG ZAG GI BDAG
MED PHRA MO YIN PA'I PHYIR, BZHI BRGYA PA'I 'GREL
PA LAS, DE LA BDAG CES BYA BA NI, GANG ZHIG DNGOS
PO RNAMS KYI GZHAN LAS RAG MA LAS PA'I NGO BO
RANG BZHIN TE, DE MED PA NI BDAG MED PA'O,
,DE NI CHOS DANG GANG ZAG GI

DBYE BAS GNYIS SU GTOGS TE, CHOS KYI BDAG MED PA
DANG, GANG ZAG GI BDAG MED PA ZHES BYA'O,
,ZHES GSUNGS PA'I PHYIR, KHA CIG GIS, BDAG 'DZIN
GNYIS PO LA MU BZHIR RTZI BA YIN TE, NGA YI BAR

'DZIN PA'I 'JIG LTA DE, 'JIG LTA YIN KYANG GANG ZAG GI
BDAG 'DZIN MA YIN PA DANG, NGAR 'DZIN PA'I 'JIG

LTA DE, DE GNYIS KA YIN PA DANG, RANG LAS RGYUD
THA DAD PA'I SKYES BU LHAS SBYIN LA DMIGS NAS
RANG NGOS NAS GRUB PAR 'DZIN PA'I RTOG PA DE,
GANG ZAG GI BDAG 'DZIN YIN KYANG 'JIG LTA MA YIN
PA DANG, BUM PA BDEN PAR 'DZIN PA'I RTOG PA DE, DE
GNYIS KA MA YIN PA'I MU YIN PA'I PHYIR ZER NA, DE MI
'THAD DE, 'JIG

LTA LHAN SKYES KYI DMIGS PA'I GTZO BO YIN NA,
GANG ZAG YIN DGOS PA'I PHYIR, DER THAL, RTZA BAR
PHUNG PO 'JIG LTA'I YUL GYI GTZO BO YIN PA BKAG PA
DANG, 'GREL PAR BR TEN NAS BRTAGS PA'I BDAG 'JIG
LTA'I DMIGS YUL GYI GTZO BOR GSUNGS PA'I PHYIR, 'JIG
LTA GNYIS PO DE'I DMIGS YUL GYI

@100A *,

,GTZO BO GANG ZAG YIN PAR MTSUNGS KYANG, DE
GNYIS KYI DMIGS PAR 'JOG TSUL MI 'DRA BA'I KHYAD
PAR YOD DE, NGAR 'DZIN PA'I 'JIG LTA DE NGA TZAM
LA DMIGS NAS NGA RANG NGOS NAS GRUB PAR 'DZIN,
NGA YI BAR 'DZIN PA'I 'JIG LTA DES NGA TZAM LA
DMIGS NAS MIG SOGS NGA

YI BA LA LONGS SPYOD PA POR BDEN PAR 'DZIN PA'I
PHYIR, DER THAL, 'JUG PA LAS, DANG POR NGA ZHES
BDAG LA ZHEN GYUR CING,

,BDAG GI 'DI ZHES DNGOS LA CHAGS BSKYED PA,
,ZHES GSUNGS PA'I PHYIR DANG, RANG 'GREL LAS, DE
LA 'JIG TSOGS LA LTA BA NI NGA DANG NGA YI SNYAM
PA DE LTA BU'I RNAM PAR ZHUGS PA

SHES RAB NYON MONGS PA CAN NO,
,ZHES GSUNGS PA'I PHYIR, 'JIG LTA GNYIS PO DE RANG
NGOS NAS GRUB PAR 'DZIN PA'I RNAM PA CAN DU
MTSUNGS PA YIN TE, RANG 'GREL LAS, NGAR 'DZIN PAS
YOD PA MA YIN PA'I BDAG YOD DO SNYAM DU NYE BAR
BRTAGS NAS 'DI NYID DU BDEN PAR MNGON PAR ZHEN
CING, ZHES GSUNGS

PA'I PHYIR, NGA YI BAR 'DZIN PA'I 'JIG LTA DES NGA YI
BA'I MTSAN GZHI MIG SOGS LA LONGS SPYOD PA POR
BDEN PAR 'DZIN PA YIN TE, BSTAN BCOS MNGON RTOGS
RGYAN LAS SHES SGRI'B 'DZIN RTOG 'CHAD PA DE'I TSE,
LONGS SPYOD PA POR BDEN PAR 'DZIN PA'I RTOG PA
GSUNGS PA DANG, MDO LAS SHES

PA PO'I BDAG DANG, TSOR BA PO'I BDAG DANG, DMAN
PA'I GNAS NAS 'PHO BA PO'I GANG ZAG GI BDAG MED
PA DANG, NYON MONGS 'DUL BA PO'I GANG ZAG GI
BDAG MED PAR GSUNGS PA'I PHYIR, MIG SOGS NGA YI
BAR 'DZIN PA'I 'JIG LTA'I DMIGS PA'I GTZO BO MA YIN
K YANG DMIGS PA TZAM YIN TE,

DE DAG LA LONGS SPYOD PA POR BDEN PAR 'DZIN PA
LA DE DAG LA DMIGS DGOS PA'I PHYIR, DER THAL,

SKYES BU 'DI NI DBYUG PA CAN NO SNYAM DU 'DZIN PA
LA, SKYES BU'I DBYUG PA LA DMIGS DGOS PA'I PHYIR,
DER THAL, 'GREL CHUNG LAS, KHYAD PAR MA BZUNG
BAR KHYAD PAR CAN GYI BLO MI SKYE'O,
,ZHES GSUNGS

PA'I PHYIR, MIG SOGS NGA YI BA RNAMS DE'I DMIGS
YUL GYI GTZO BO MA YIN TE, NGA YI BAR 'DZIN PA'I 'JIG
LTAS DE DAG RANG NGOS NAS GRUB PAR YANG MI
'DZIN, LONGS SPYAD BYAR BDEN PAR YANG MI 'DZIN
PA'I PHYIR, DE LTAR YIN KYANG, RNAM BSHAD
DGONGS PA RAB GSAL LAS, BDAG GIR 'DZIN PA'I

@100B 'JIG LTA LHAN SKYES KYI DMIGS PA NI, NGA YI BA
NYID YIN GYI, RANG GI MIG SOGS DMIGS PAR MI BZUNG
NGO,
,RNAM PA NI DMIGS PA DE LA DMIGS NAS NGA YI BAR
RANG GI MTSAN NYID KYIS GRUB PAR 'DZIN PA'O,
,ZHES GSUNGS PA DANG 'GAL BA'I SKYON MED DE,
LUNG DANG PO'I DON NI, NGA YI BAR 'DZIN PA'I

'JIG LTAS MIG SOGS LA DMIGS NAS DE LA LONGS SPYOD
PA POR BDEN PAR 'DZIN PA'I DON YIN PA'I PHYIR DANG,
LUNG GNYIS PA'I DON NI, MIG SOGS RNAMS NGA YI
BAR 'DZIN PA'I 'JIG LTA'I DMIGS PA'I GTZO BO MA YIN PA
LA DGONGS PA'I PHYIR, DE LTAR MA YIN NA NGA YI BA
CHOS DANG GANG ZAG GNYIS SU PHYE BA'I

CHOS YIN PAS, NGA YI BAR 'DZIN PA'I 'JIG LTA DE CHOS
KYI BDAG 'DZIN DANG, GANG ZAG GI BDEN 'DZIN
GNYIS KA YIN DGOS PA LAS MA YIN PA'I PHYIR TE,
RANG 'GREL LAS, 'DI NI BDAG GI'O SNYAM DU NGAR
'DZIN PA'I YUL LAS GZHAN PA'I DNGOS PO'I RNAM PA
MA LUS PA LA MNGON PAR ZHEN PA YIN,

ZHES GSUNGS PA'I PHYIR DANG, RNAM BSHAD
DGONGS PA RAB GSAL LAS, DE NI MIG SOGS RNAMS
BDAG GI BAR MTHONG NAS, BDAG GI BA LA BDEN PAR
MNGON PAR ZHEN PA'I DON YIN GYI, BDAG GI BA'I
MTSAN GZHI MIG SOGS DMIGS PAR STON PA MA YIN TE,
DE LTAR MA YIN NA, 'JIG LTA DANG CHOS KYI

BDAG 'DZIN GNYIS MI 'GAL BAR 'GYUR BA'I PHYIR RO,
,ZHES GSUNGS PA'I PHYIR RO,
,NGA YI BA 'DZIN PA'I 'JIG LTA DES NGA YI BA RANG GI
MTSAN NYID KYIS GRUB PAR MI 'DZIN KYANG, NGA YI
BA LA DMIGS PA YIN TE, BYANG CHUB SEMS DPA'I
RGYUD KYI DMIGS MED KYI SNYING RJE DES DMIGS PA'I
GTZO BO SEMS

CAN DANG, DE RANG BZHIN MED PA LA'ANG DMIGS
KYANG SEMS CAN RANG BZHIN MED PA SDUG BSNGAL
DANG BRAL 'DOD KYI RNAM PA CAN DU MI 'DZIN PA'I
PHYIR, DES SEMS CAN RANG BZHIN MED PA LA DMIGS
PA YIN TE, DE DMIGS MED LA DMIGS PA'I SNYING RJE
YIN PA'I PHYIR, DER THAL, RNAM BSHAD LAS, SNYING
RJE

GSUM PO DMIGS YUL GYI GTZO BO DE'I SGO NAS 'JOG
PA YIN ZHING, 'DZIN STANGS MI MTHUN PA'I SGO NAS
MI 'JOG PAR GSUNGS PA'I PHYIR, BDAG GI BA LA BDEN
PAR MNGON PAR ZHEN PAR GSUNGS PA'I DON YOD DE,
MIG SOGS BDAG GI BAR SNANG NAS NGA DE LA LONGS
SPYOD PA POR BDEN PAR ZHEN PA'I DON YIN

@101A *,

,PA'I PHYIR, KHA CIG GIS, NGA YI BA GANG ZAG YIN PA'I
PHYIR ZER NA, 'O NA GANG ZAG THA SNYAD BRTAGS
PA'I BRTAGS DON BTZAL BA'I TSE NA RNYED PAR THAL,
NGA YI BA GANG ZAG GANG ZHIG ,NGA YI BA'I GDAGS
GZHI MIG SNA SOGS NGA YI BA'I MTSAN GZHI YIN PA'I
PHYIR, DER THAL, RNAM

BSHAD LAS, NGA YI BA'I MTSAN GZHI MIG SNA SOGS
DMIGS PAR STON PA MA YIN, ZHES GSUNGS PA'I PHYIR,
'DOD NA, GANG ZAG RANG NGOS NAS GRUB PAR THAL,
'DOD PA'I PHYIR, GZHAN YANG, NGA YI BA'I GDAGS
GZHI MIG SNA SOGS CHOS CAN, GANG ZAG YIN PAR
THAL, GANG ZAG GI MTSAN GZHI YIN PA'I

PHYIR, DER THAL, NGA YI BA'I MTSAN GZHI GANG
ZHIG ,NGA YI BA GANG ZAG YIN PA'I PHYIR, RTZA BAR
MA KHYAB NA, GANG ZAG GI GDAGS GZHI YIN NA,
GANG ZAG GI MTSAN GZHI YIN DGOS PAR THAL, GANG
ZAG GI MTSAN GZHI YIN NA GANG ZAG YIN MI DGOS

PA'I PHYIR, 'DOD NA, SKYES BU LHAS BYIN GYI GDAGS
GZHI

MIG SNA SOGS CHOS CAN, SKYES BU LHAS BYIN GYI
MTSAN GZHI YIN PAR THAL, DE'I GDAGS GZHI YIN PA'I
PHYIR, KHA CIG GIS, NGA YI BA CHOS YIN KYANG, CHOS
DANG GANG ZAG RNAM PA GNYIS SU PHYE BA'I GANG
ZAG YIN PA'I PHYIR ZER, KHA CIG ,NGA YI BA GANG
ZAG YIN KYANG, CHOS DANG GANG ZAG GNYIS SU

PHYE BA'I CHOS YIN ZER NA, DANG PO MI 'THAD DE,
CHOS DANG GANG ZAG GNYIS SU PHYE BA'I GANG ZAG
YIN NA, GANG ZAG YIN DGOS PA'I PHYIR, DER THAL,
GZUNG 'DZIN GNYIS SU PHYE BA'I 'DZIN PA YIN NA,
'DZIN PA YIN DGOS PA'I PHYIR, DER THAL, YUL YUL CAN
GNYIS SU PHYE BA'I YUL CAN YIN NA, YUL

CAN YIN DGOS PA'I PHYIR, GNYIS PA MI 'THAD DE,
GANG ZAG YIN NA, CHOS DANG GANG ZAG GNYIS SU
PHYE BA'I GANG ZAG YIN DGOS PA'I PHYIR, DER THAL,
'DZIN PA YIN NA, GZUNG 'DZIN GNYIS SU PHYE BA'I
'DZIN PA YIN DGOS PA'I PHYIR, DER THAL, YUL CAN YIN
NA, YUL YUL CAN GNYIS

SU PHYE BA'I YUL CAN YIN DGOS PA'I PHYIR, KHA CIG
GIS, NGA YI BA CHOS DANG GANG ZAG GNYIS SU PHYE
BA'I CHOS KYANG MA YIN, GANG ZAG KYANG MA YIN
PA'I PHYIR ZER NA, DE MI 'THAD DE, DE GNYIS SU PHYE

BA'I DE GNYIS GANG RUNG MA YIN PA'I CHOS MED PA'I
PHYIR, DER THAL, YUL YUL CAN GNYIS

@101B SU PHYE BA'I DE GNYIS GANG RUNG MA YIN PA'I
CHOS MED PA'I PHYIR, LUS CAN DANG LUS CAN MA YIN
PA GNYIS SU PHYE BA'I DE GNYIS GANG RUNG MA YIN
PA'I CHOS MED PA'I PHYIR, DER THAL, LUS CAN DANG
LUS CAN MA YIN PA GNYIS PHAN TSUN SPANG 'GAL GYI
DNGOS 'GAL YIN PA'I PHYIR, DBU MA SNANG BA LAS,
LUS

CAN DANG LUS CAN MA YIN PA'I BYE BRAG LTA BU'O,
,ZHES GSUNGS PA'I PHYIR, GZHAN YANG NGA YI BAR
'DZIN PA'I 'JIG LTA DE, CHOS KYI BDAG 'DZIN DANG
GANG ZAG GI BDAG 'DZIN GNYIS SU PHYE BA'I GANG
ZAG GI BDAG 'DZIN DANG, CHOS KYI BDAG 'DZIN
GANG RUNG MA YIN PAR THAL, NGA YI BAR 'DZIN PA'I
'JIG LTA DES

DE BDEN PAR BZUNG BA GANG ZHIG ,NGA YI BA DE
CHOS DANG GANG ZAG GNYIS SU PHYE BA'I CHOS
KYANG MA YIN, GANG ZAG KYANG MA YIN PA'I PHYIR,
'DOD NA, MI 'THAD DE, NGA YI BAR 'DZIN PA'I 'JIG LTA
DE DE GNYIS SU PHYE BA'I GANG ZAG GI BDAG 'DZIN
YIN PA'I PHYIR, DER THAL, DE GNYIS SU PHYE BA'I
GANG ZAG GI BDAG

'DZIN GYI PHYE BA'I YA GYAL YIN PA'I PHYIR, DER THAL,
GANG ZAG GI BDAG 'DZIN GYI YA GYAL YIN PA'I PHYIR,

DER THAL, GANG ZAG GI BDAG 'DZIN DE LA NGA YI
BAR 'DZIN PA'I 'JIG LTA DANG, NGAR 'DZIN PA'I 'JIG LTA
DANG, DE MA YIN PA'I GANG ZAG GI BDAG 'DZIN DANG
BCAS PA RNAMS SU YOD PAR KHAS

BLANGS PA'I PHYIR, KHA CIG GIS, BDAG 'DZIN GNYIS PO
DE DMIGS YUL GYI GTZO BO'I SGO NAS 'JOG PA DANG,
DE GNYIS 'GAL BAR 'DOD PA MI 'THAD PAR THAL, GANG
ZAG GI SKYE BA RANG NGOS NAS GRUB PAR 'DZIN PA
DE, GANG ZAG GI BDAG 'DZIN DANG CHOS KYI BDAG
'DZIN GNYIS KA YIN PA'I PHYIR, DE GANG ZAG

GI BDAG 'DZIN YIN TE, GANG ZAG GI SKYE BA RANG
NGOS NAS MA GRUB PA DE GANG ZAG GI GNAS LUGS
YIN PA'I PHYIR, DER THAL, MYU GU'I SKYE BA RANG
NGOS NAS MA GRUB PA DE DE'I GNAS LUGS YIN PA'I
PHYIR, RNAM BSHAD RIGS PA'I RGYA MTSO LAS, MYU
GU'I SKYE BA DON DAM PAR MED PA MYU GU'I GNAS
LUGS YIN KYANG

SKYE BA DON DAM BAR MED PA DE NYID GNAS LUGS
MA YIN TE, RANG NYID RANG NYID KYI GNAS LUGS YIN
PA 'GAL BA'I PHYIR, ZHES GSUNGS PA'I PHYIR ZER NA,
DE'I SKYON MED DE, DE'I DON NI MYU GU'I SKYE BA
RANG BZHIN GYIS MED PA DE, MYU GU'I KHYAD CHOS
SU GYUR BA'I SKYE BA'I GNAS LUGS YIN PA'I DON YIN

@102A *,

,PA'I PHYIR, DER THAL, KHYOD KYI LUNG DE RTEN
'BREL GYI STENG DU 'GAG SOGS BRGYAD THA SNYAD
DU YOD CING, DON DAM PAR MED PA GTAN LA 'BEBS
PA'I SKABS YIN PA'I PHYIR, GZHAN YANG, GANG ZAG GI
SKYE BA RANG NGOS NAS GRUB PAR 'DZIN PA DE,
GANG ZAG GI BDAG 'DZIN YIN

PAR THAL, DE RANG NGOS NAS MA GRUB PA DE GANG
ZAG GI GNAS LUGS YIN PA'I PHYIR, DER THAL, GANG
ZAG 'GRO BA RANG BZHIN MED PA DE DE'I GNAS LUGS
YIN PA'I PHYIR, DER THAL, GANG ZAG 'GRO BA POR
RANG BZHIN GYIS MED PA DE'I GNAS LUGS YIN PA'I
PHYIR NA MA KHYAB, GZHAN YANG DE CHOS KYI

BDAG 'DZIN YIN PAR THAL, GANG ZAG GI SKYE BA
RANG NGOS NAS MA GRUB PA DE CHOS KYI BDAG MED
PHRA MO YIN PA'I PHYIR, DER THAL, RTEN 'BREL YAN
LAG BCU GNYIS KYI NANG TSAN GYI SKYE BA'I RTEN
'BREL RANG BZHIN GYIS MA GRUB PA DE CHOS KYI
BDAG MED PHRA MO YIN PA'I PHYIR, DER THAL, RTEN
'BREL YAN LAG

BCU GNYIS PO CHOS DANG GANG ZAG GNYIS SU PHYE
BA'I CHOS YIN PA'I PHYIR, GSUM PA SGRIB PA GNYIS
LAM GANG GI GNAS SKABS SU SPONG BA'I TSUL BSHAD
PA LA, DMAN LAM SNGON DU MA SONG BA'I BYANG
CHUB SEMS DPA' RNAMS KYI SGRIB PA GNYIS PO DE
LAM GANG GI GNAS SKABS SU SPONG BA'I TSUL YOD
DE, DE

LA MTHONG SPANGS DANG SGOM SPANGS GNYIS SU
BYAS NAS NYON SGRIB KUN BTAGS RNAMS NI,
MTHONG LAM BAR CHAD MED LAM GYIS SPONG, LHAN
SKYES LA CHE 'BRING DRUG TU PHYE NAS SA DANG PO'I
NGO BOR GYUR PA'I SGOM LAM BAR CHAD MED LAM
NAS, SA BDUN PA'I SKAD CIG THA MA'I BAR CHAD MED
LAM GYI BAR GYIS SPONG,

GNYIS SNANG 'KHRUL PA'I BAG CHAGS SHES SGRIB
PHRA MOR BYAS NAS, DE GNYEN PO BAR CHAD MED
LAM GYIS SA BRGYAD PA NAS SPONG, YON TAN BRGYA
PHRAG BCU GNYIS 'THOB PA LA GTZO BOR GEGS BYED
KYI SGRIB PA RNAMS DANG, SBYIN PA'I PHAR PHYIN GYI
NYAMS LEN LHAG PAR 'THOB PA LA GTZO BO GEGS
BYED KYI SGRIB

PA SHES SGRIB TU BYAS PA NI, SA BDUN PA MAN CHAD
DU YANG GNYEN PO BAR CHAD MED LAM GYIS SPONG
BA YOD PA'I PHYIR, KHA CIG GIS, DMAN LAM SNGON
DU MA SONG BA'I BYANG CHUB SEMS DPAS BDEN 'DZIN
LHAN SKYES DE LA CHUNG NGU 'BRING CHEN PO
DGUR BYAS NAS, DANG PO DRUG PO DE SA GNYIS PA
NAS SA BDUN

@102B PA'I BAR GYIS SPONG, CHUNG NGU SKOR GSUM
PO DE, SA BRGYAD PA THOB MA THAG PA'I BAR CHAD
MED LAM GYIS SPONG BA YIN NO ZER NA, DE MI 'THAD
PAR THAL, DES DE GSUM PO DE CIG CAR DU SPONG NA

BDEN 'DZIN CHUNG NGU DE LA, CHUNG NGU 'BRING
CHEN PO GSUM DU PHYE BA DON MED DU 'GYUR PA'I
PHYIR DANG, RIM CAN DU

SPONG NA SA BRGYAD PA THOB MA THAG PA'I BAR
CHAD MED LAM DE CHUNG NGU 'BRING CHEN PO
GSUM DU 'JOG DGOS PA'I SKYON YOD PA'I PHYIR, KHA
CIG ,SGOM SPANGS SU GYUR PA'I SGRIB PA LA, CHUNG
NGU 'BRING CHEN PO DGUR BYAS PA'I DANG PO DRUG
NYON SGRIB TU BYAS NAS, SA GNYIS PA NAS BDUN PA'I
BAR GYIS SPONG, PHYI MA GSUM

PO SHES SGRIB TU BYAS NAS, DAG PA SA GSUM GYI
GNAS SKABS SU SPONG, ZHES ZER, YANG KHA
CIG ,BDEN 'DZIN LHAN SKYES LA CHEN PO BSKOR
[*SKOR] GSUM DANG 'BRING BSKOR [*SKOR] GSUM DU
BYAS NAS, SA GNYIS PA NAS BDUN PA'I BAR GYIS SPONG
ZHES ZER NA, DE GNYIS KA LA BDEN 'DZIN 'BRING GI
CHUNG NGU DE CHOS CAN,

KHYOD LA BLTOS PA'I BDEN 'DZIN CHUNG NGU YOD
PAR THAL, BDEN 'DZIN 'BRING YIN PA'I PHYIR, DER
THAL, 'BRING GI CHUNG NGU YIN PA'I PHYIR, 'DOD NA
MI 'THAD DE, SA BRGYAD PA NAS NYON SGRIB SPANGS
PA KHAS BLANGS PA DANG 'GAL BA'I PHYIR, ` RANG
LUGS LA, BDEN 'DZIN LHAN SKYES LA DRUG TU BYAS
NAS DMAN LAM

SNGON DU MA SONG BA'I BYANG CHUB SEMS DPAS JI
LTAR SPONG BA'I TSUL YOD DE, BDEN 'DZIN LHAN
SKYES DE LA CHUNG 'BRING CHEN PO GSUM DANG, DE
RE RE LA GNYIS GNYIS BYAS NAS DRUG PO DE, SA DANG
PO'I NGO BOR GYUR PA'I SGOM LAM BAR CHAD MED
LAM NAS BDUN PA'I SKAD CIG THA MA'I BAR CHAD
MED LAM GYI BAR GYIS

SPONG BA'I PHYIR, DER THAL, 'DOD CHAGS ZHE SDANG
YONGS SU ZAD PAR 'GYUR, ZHES PA'I RNAM BSHAD
LAS, DE YANG SGOM SPANGS KYI NYON MONGS LHAN
SKYES CHE 'BRING DRUG TU BYAS NAS SA GNYIS PA
NAS, BDUN PA'I BAR GYIS SPONG BA'I SA 'DI'I SPANG
BYA LA DGONGS SO,
,ZHES GSUNGS PA'I PHYIR, SA GNYIS PA NAS

ZHES GSUNGS KYANG SA DANG PO NAS SPONG BAR
KHAS BLANGS PA DANG 'GAL BA'I SKYON MED DE, SA
DANG PO'I NGO BOR GYUR PA'I SGOM LAM BAR CHAD
MED LAM DES, RANG GI NGOS SKAL GYI SPANG BYAR
GYUR PA'I BDEN 'DZIN CHEN PO'I CHEN PO'I DNGOS KYI
GNYEN PO BYED PAS RIGS BSDU BA YIN PA'I PHYIR, KHA
CIG ,SA BRGYAD

@103A *,

,PA THOB MA THAG PA'I BAR CHAD MED LAM DE, RNAM
GROL LAM DANG BAR CHAD MED LAM GNYIS KA YIN
PAR THAL, NYON SGRI B LAS DNGOS SU GROL BA'I
RNAM GROL LAM GANG ZHIG ,RANG GI NGOS SKAL GYI

SHES SGRIB KYI DNGOS GNYEN BAR CHAD MED LAM
YIN PA'I PHYIR,

'DOD BYAS PA LA, SPANG BYA GCIG LA BLTOS PA'I DE
GNYIS KYI GZHI MTHUN YOD PAR THAL, 'DOD PA'I
PHYIR ZER NA MA KHYAB, RTZA BA'I RTAGS DANG PO
DER THAL, SA BDUN PA'I SKAD CIG THA MA'I BAR CHAD
MED LAM DE NYON SGRIB KYI DNGOS GNYEN BAR
CHAD MED LAM YIN PA'I PHYIR, GZHAN YANG, SA
BRGYAD

PA'I YE SHES DES NYON SGRIB MA SPANGS PAR THAL,
DE NYON SGRIB SPONG DGOS YIN PA'I PHYIR, DER
THAL, 'JUG PA LAS, SA BRGYAD PA LA DRI MA DE DAG
RTZA BCAS NYE BAR ZHI 'GYUR ZHING, ZHES 'GYUR
TSIG SMOS PA'I PHYIR ZER NA MA KHYAB, 'O NA, SA
BDUN PA'I NGOS SKAL GYI SPANG BYA'I YONGS SBYONG
YONGS SU

RDZOGS PA'I SA BDUN PA'I YE SHES YOD PAR THAL, DE'I
NGOS SKAL GYI SPANG BYA'I YONGS SBYONG YONGS SU
RDZOGS PA'I YE SHES YIN NA, SA BRGYAD PA THOB PAS
MA KHYAB PA'I PHYIR, MA GRUB NA, SA BRGYAD PA
THOB MA THAG PA'I BAR CHAD MED LAM DE, DE'I
NGOS SKAL GYI SPANG BYA LAS DNGOS SU GROL BA'I

RNAM GROL LAM YIN PAR THAL, MA GRUB PA DE'I
PHYIR, 'DOD NA SPANG BYA GCIG LA BLTOS PA'I BAR
CHAD MED LAM DANG, RNAM GROL LAM GYI GZHI

MTHUN YOD PAR THAL, 'DOD PA'I PHYIR, GZHAN
YANG, SA BRGYAD PA NAS DBANG BCU MA THOB PAR
THAL, DBANG RNAMS BCU PO THOB PAR 'GYUR ZHING,

ZHES 'GYUR TSIG SMOS PA'I PHYIR, 'DOD NA, MI 'THAD
DE, SA BRGYAD PA'I YE SHES DE DAG SA'I YE SHES YIN
PA'I PHYIR, KHO NA RE, DMAN LAM SNGON DU MA
SONG BA'I BYANG CHUB SEMS DPAS, BDEN 'DZIN LHAN
SKYES LA CHUNG 'BRING CHEN PO DGUR BYAS NAS
SPANGS PAR THAL, DE'I SPANG BYAR GYUR PA'I BDEN

'DZIN LHAN SKYES LA CHUNG 'BRING CHEN PO DGU'I
DBYE BA 'THAD PA'I PHYIR NA MA KHYAB, KHA CIG, SA
BDUN PA MAN CHAD DU SHES SGRIB SPONG BA DE MI
'THAD PAR THAL, NYON SGRIB MA SPANGS BAR DU
SHES SGRIB MI SPONG BA'I PHYIR, DER THAL, RNAM
BSHAD DGONGS PA RAB GSAL LAS, BDEN 'DZIN NYON
MONGS

@103B SU 'JOG PA'I LUGS 'DI LA NYON MONGS ZAG MED
LAM GYIS SPONG BA NA, BDEN 'DZIN DE'I SA BON
SPONG DGOS PAS, SA BON DE LAS GZHAN PA'I GNYIS
SNANG 'KHRUL PA'I BAG CHAGS SHES SGRIB TU BZHAG
PA'I PHYOGS RE YANG GTAN ZAD MI NUS PAS NYON
MONGS THAMS CAD MA ZAD BAR DU SHES SGRIB MI
SPONG

BA'I PHYIR, SHES SGRIB NI DAG PA SA GSUM GYI SKABS
SU SPONG NGO,

,ZHES GSUNGS PA'I PHYIR, ZHES ZER NA SKYON MED
DE, GNYIS SNANG 'KHRUL PA'I BAG CHAGS SHES SGRIB
TU BYAS PA DE SA BDUN PA MAN CHAD DU GNYEN PO
BAR CHAD MED LAM GYIS MI SPONG BA'I DON YIN PA'I
PHYIR, DER THAL, RNAM BSHAD LAS, LUGS

'DIR NI GANG ZAG GI BDAG 'DZIN THAMS CAD NYON
MONGS CAN GYI MA RIG PAR BZHED LA, DE SLAR MI
SKYE BA'I TSUL GYIS SPONG BA LA, DE DAG GI SA BON
ZAD DGOS SHING SPANGS PA DE YANG DGRA BCOM
GNYIS DANG THUN MONG BA YIN PAS BDEN 'DZIN GYI
SA BON SPONG BA NI SHES SGRIB SPONG BA MA YIN NO,
,SA BON DE LAS

GZHAN PA'I BAG CHAGS KYIS SGRIB PA SHES SGRIB TU
'JOG PA NI, SA BRGYAD PA MA THOB BAR DU SPONG BA
MA YIN PA'I PHYIR, ZHES GSUNGS PA'I PHYIR, KHO NA
RE, NYON MONGS CAN MA YIN PA'I MA RIG PA YIN NA
SHES PA YIN DGOS PA THAL, SHES SGRIB DANG SHES
PA'I GZHI MTHUN YOD PA'I PHYIR, ZER NA 'DIR MA
KHYAB,

'DOD NA, NYAN THOS DGRA BCOM PA'I RGYUD KYI
BDEN 'DZIN GYI BAG CHAGS PHRA MO CHOS CAN, SHES
PA YIN PAR THAL, NYON MONGS CAN MA YIN PA'I MA
RIG PA YIN PA'I PHYIR, DER THAL, SHES SGRIB PHRA MO
YIN PA'I PHYIR, 'DOD NA MI RIGS TE, CHOS CAN DE YIN
PA'I PHYIR, KHA CIG GIS, NYAN THOS DGRA BCOM

PA'I RTOGS PA SNGON DU SONG BA'I SA BDUN PA MAN
CHAD KYI NGOS SKAL GYI SPANG BYA MED ZER BA
DANG, DE'I SPANG BYA YOD KYANG, DE GNYEN PO BAR
CHAD MED LAM GYIS SPONG MI DGOS ZHES ZER, DANG
PO MI 'THAD DE, DE'I NGOS SKAL GYI SPANG BYA YOD
PA'I PHYIR, DER THAL, DE'I NGOS SKAL GYI SPANG BYA'I
YONGS SBYONG YOD PA'I PHYIR,

DER THAL, DE'I YONGS SBYONG YOD PA'I PHYIR, GNYIS
PA MI 'THAD DE, SHES SGRIB DE RJES THOB TU BSOD
NAMS KYI TSOGS TZAM LA BR TEN NAS SPONG MI NUS
PA'I PHYIR, DER THAL, SHES SGRIB DE DAG PA SA GSUM
DU TSOGS GNYIS KYIS ZIN PA'I SGO NAS GNYEN PO BAR
CHAD MED LAM GYIS SPONG BA'I PHYIR, GZHAN YANG,
DE'I

@104A *,

,NGOS SKAL GYI SPANG BYA YOD PAR THAL, NYAN
THOS DGRA BCOM PA'I RTOGS PA SNGON DU SONG BA'I
BYANG SEMS TSOGS SBYOR BA DANG, DMAN LAM
SNGON DU MA SONG BA'I BYANG SEMS TSOGS SBYOR
BA GNYIS PO DES SA GSUM PA 'THOB PA LA GEGS BYED
KYI SGRIB PA YOD PA GANG ZHIG ,SA GSUM

PA BA DES DANG POR RANG NYID KYI [*KYIS] SA GSUM
PA 'THOB PA LA GEGS BYED KYI SGRIB PA SPONG, DE
RJES 'GRO BA GZHAN GYIS SA GSUM PA 'THOB PA LA
GEGS BYED KYI SGRIB PA SBYONG BAR BYED PA'I PHYIR,

DER THAL, 'JUG PA LAS, RANG RTOG MUN RNAMS
DANG POR YANG DAG BSAL BYAS NAS,
, 'GRO BA'I MUN PA RNAM PAR 'JOMS

PAR MNGON PAR 'DOD,
, CES GSUNGS PA'I PHYIR, GNYIS PA KUN RDZOB TZAM
GANG ZAG GSUM LA SNANG BA DANG MI SNANG BA'I
KHYAD PAR BSHAD PA LA, GZUGS SOGS KUN RDZOB
PA'I CHOS RNAMS, NYAN RANG DGRA BCOM PA DANG
DAG PA SA GSUM LA GNAS PA'I BYANG CHUB SEMS DPA'
RNAMS KYI NGOR BDEN PAR

MA GRUB CING, DE'I NGOR BDEN PAR SNANG BA'I KUN
RDZOB YIN KYANG DE'I NGOR RNAM PA THAMS CAD
DU KUN RDZOB TZAM MA YIN TE, RJES THOB SNANG
BCAS KYI SKABS SU KUN RDZOB TZAM YIN GYI, MNYAM
GZHAG SNANG MED RTOGS [*RTOG] BRAL GYI SKABS SU
KUN RDZOB TZAM YANG MA YIN PA'I PHYIR, GANG
ZAG DE RNAMS LA MNYAM

RJES RES 'JOG 'BYUNG BA'I RGYU MTSAN YOD DE, DE
RNAMS KYIS SHES BYA'I SGRIB PA'I MTSAN NYID CAN
GYI MA RIG PA MA SPANGS PA'I PHYIR, DER THAL, RANG
'GREL LAS, SHES BYA'I SGRIB PA'I MTSAN NYID CAN GYI
MA RIG PA KUN TU SPYOD PA'I 'PHAGS PA SNANG BA
DANG BCAS PAS SPYOD YUL CAN RNAMS LA SNANG
GI, SNANG BA

MED PA'I SPYOD YUL MNGA' BA RNAMS LA MA YIN NO,

,ZHES GSUNGS PA'I PHYIR, SEMS DPA' YIN NA, THEG
CHEN SEMS BSKYED RGYUD LA YOD PAS MA KHYAB STE,
MNYAM GZHAG SNANG MED KYI SEMS DPA' RNAMS LA
KUN RDZOB MI SNANG BA'I PHYIR, DER THAL, KUN
RDZOB KYI SNANG BA NUB PA'I PHYIR, DER THAL,
BSHAD

MA THAG PA'I LUNG DE'I PHYIR, SANGS RGYAS 'PHAGS
PA LA MNYAM RJES RES 'JOG MI 'BYUNG BA'I RGYU
MTSAN YOD DE, DES SHES BYA'I SGRIB PA'I MTSAN NYID
CAN GYI MA RIG PA SPANGS PA'I MKHYEN PA SKAD CIG
GCIG NYID KYIS CHOS THAMS CAD LA RNAM PA THAMS
CAD DU MNGON PAR BYANG CHUB PA'I PHYIR, DER
THAL, RANG

@104B 'GREL LAS, SANGS RGYAS RNAMS LA NI, CHOS
THAMS CAD RNAM PA THAMS CAD DU MNGON PAR
RDZOGS PAR BYANG CHUB PA'I PHYIR, SEMS DANG
SEMS LAS BYUNG BA'I RGYU BA GTAN LOG PAR 'DOD PA
YIN NO,

,ZHES GSUNGS PA'I PHYIR, SEMS DANG SEMS BYUNG GI
RGYU BA LOG PA DE YANG RNAM RTOG GI RGYU BA
LOG PA LA BYED PA

YIN GYI, SEMS DANG SEMS BYUNG GI RGYU BA GTAN
LOG PA LA BYED PA MA YIN TE, SANGS RGYAS 'PHAGS
PA'I RGYUD LA SEMS DANG SEMS BYUNG YOD PA'I
PHYIR, DER THAL, MDO LAS, 'JIG RTEN KHAMS KYI SEMS

CAN THAMS CAD KYIS, DUS GCIG NYID LA DRI BA ZHU
ZHUS KYANG, SEMS KYI SKAD CIG GCIG GIS THUGS

CHUD NAS,

,GSUNGS DBYANGS GCIG GIS LAN YANG SO SOR 'DEBS,
,ZHES GSUNGS PA'I PHYIR, SEMS SEMS BYUNG GI RGYU
BA DE RNAM RTOG GI RGYU BA LA BYED DE, TSIG GSAL
LAS, RNAM PAR RTOG PA NI SEMS KYI RGYU BA YIN NO,
DE DANG BRAL BA'I PHYIR, DE KHO NA NYID NI RNAM
PAR RTOG PA MED PA

YIN NO,

,JI SKAD DU MDO LAS, DON DAM PA'I BDEN PA GANG
ZHE NA, GANG LA SEMS KYI RGYU BA YANG MED NA YI
GE RNAMS LTA SMOS KYANG CI DGOS, ZHES GSUNGS
PA'I PHYIR, GSUM PA SKYE 'PHAGS LA LTOS TE, DON
DAM DANG KUN RDZOB TU 'GYUR TSUL BSHAD PA LA,
SO SO SKYE BO'I NGOR DON DAM PAR GRUB PA'I GZUGS

SOGS KUN RDZOB PA'I CHOS RNAMS STONG NYID
MNGON SUM DU RTOGS PA'I MNYAM GZHAG LAS
LANGS MA THAG PA'I RJES THOB KYI KUN RDZOB TZAM
DANG, DE DAG RANG BZHIN GYIS MED PA STONG NYID
MNGON SUM DU RTOGS PA'I 'PHAGS PA RNAMS LA DON
DAM PA'I BDEN PA YIN TE, DE SKAD DU YANG, RANG
'GREL LAS, DE LA SO SO

SKYE BO RNAMS KYI DON DAM PA GANG YIN PA DE
NYID 'PHAGS PA SNANG BA DANG BCAS PA'I SPYOD

YUL CAN RNAMS KYI KUN RDZOB TZAM YIN LA, DE'I
RANG BZHIN STONG PA NYID GANG YIN PA DE NI DE
RNAMS KYI DON DAM PA'O,
,ZHES GSUNGS PA'I PHYIR, LUNG DE'I DON DE LTAR YIN
GYI, SO SKYE'I GZUGS SOGS BDEN BAR 'DZIN PA'I BDEN
'DZIN GYI ZHEN

YUL RJES THOB YE SHES KYI NGOR KUN RDZOB TZAM
DU STON PA MA YIN TE, DE GZHI MA GRUB PA'I PHYIR,
DER THAL, DE RTOGS PA'I RJES THOB YE SHES MED PA'I
PHYIR, KHA CIG NA RE, PHUNG SOGS KUN RDZOB PA'I
CHOS RNAMS 'PHAGS PA LA BLTOS NAS DON DAM PA
DANG, SO SO SKYE BO LA BLTOS NAS KUN RDZOB TU
'DOD PA NI

@105A *,

,MI 'THAD DE, DE DAG RANG BZHIN GYIS MED PA DON
DAM BDEN PA YIN PA'I PHYIR DANG, DE LTAR 'DOD PA
DE, GZUGS SOGS KYI CHOS RNAMS BLO GANG GI NGO
BOR KUN RDZOB BDEN PA YIN PA DANG, BLO DE'I
NGOR BDEN GRUB YIN PA'I GZHI MTHUN MA KHEGS
PA'I SKYON YIN PA'I PHYIR, PHUNG

SOGS KYI GNAS LUGS DE SLOB PA LA MNYAM GZHAG
SNANG MED DANG, RJES THOB SNANG BCAS KYI SKABS
SU RANG BZHIN NYID YIN MIN GYI RES 'JOG 'BYUNG BA
LTAR MA YIN PA'I PHYIR, SANGS RGYAS KYI YE SHES KYI
YUL DU GYUR PA'I GNAS LUGS DE SANGS RGYAS 'PHAGS
PA LA DUS THAMS CAD DU RANG BZHIN NYID

YIN TE, SANGS RGYAS 'PHAGS PAS DE LA DUS RTAG TU
SLAR MI LDANG BA'I TSUL GYIS MNYAM PAR GZHAG
PA'I PHYIR, DER THAL, RANG 'GREL LAS, SANGS RGYAS
RNAMS KYI DON DAM PA NI RANG BZHIN NYID YIN
ZHING, DE YANG BSLU BA MED PA NYID KYI DON DAM
PA'I BDEN PA YIN LA, DE NI DE RNAMS KYI SO SO RANG
GI RIG

BAR BYA BA YIN NO,
,ZHES GSUNGS PA'I PHYIR, DE YANG BDEN PAR GRUB
PA'I BDEN PA'I DON MA YIN TE, SNANG TSUL DANG
GNAS TSUL MTHUN PA'I DON YIN PA'I PHYIR, DER
THAL, DE YANG BSLU BA MED PA NYID KYI, ZHES
GSUNGS PA'I PHYIR TE, SLOB PA'I STONG NYID RTOGS
PA'I RJES THOB YE SHES LA STONG NYID KYI DON

SPYI STONG NYID DU SNANG BA'I PHYIR, ` RAB RIB
MTHU YI SKRA SHAD LA SOGS PA'I,
,ZHES SOGS KYI SKABS SU MTHA' DPYAD PA LA, DON
DAM BDEN PA SHES BRJOD KYI YUL LAS 'DAS PAR
GSUNGS PA DE RAB RIB CAN DANG RAB RIB CAN MA
YIN PA'I SNANG TSUL GYI DPE LA BR TEN NAS BSHAD
DGOS PAS, DE SHES BRJOD KYI YUL

LAS 'DAS PA'I DON DE, DON DAM BDEN PA MNGON SUM
DU RTOGS PA'I GANG ZAG GIS RANG NYID KYIS
MNGON SUM DU RTOGS PA LTAR GZHAN LA STON MI
NUS PA DANG, NYAN PA POS 'CHAD PA POS MNGON

SUM DU RTOGS PA LTAR RTOGS MI NUS PA'I DON YIN
GYI, SPYIR SHES BRJOD KYI YUL LAS 'DAS PA'I DON MA
YIN

TE, NGES DON GYI GSUNG RAB KYIS BRJOD PAR NUS
SHING DE LA 'JUG PA'I THOS BSAM GYI SHES RAB KYIS
RTOGS PAR NUS BA'I PHYIR, DER THAL, DPER NA, RAB
RIB DANG BRAL BA'I GANG ZAG GIS RANG NYID KYI
[*KYIS] BSE RU'I NANG DU SKRA SHAD MED PA MNGON
SUM DU RTOGS PA LTAR, RAB RIB CAN LA STON MI NUS
KYANG SPYIR BSE RU'I

@105B NANG DU SKRA SHAD MED PAR STON NUS PA
DANG, RAB RIB CAN GYI GANG ZAG GIS SNGA MAS
RTOGS PA LTAR RTOGS MI NUS KYANG SPYIR BSE RU'I
NANG DU SKRA SHAD MED PAR RTOGS NUS PA LTA BU
YIN PA'I PHYIR, DES NA DON DAM BDEN PA DE RAB RIB
DANG BCAS BRAL GYI MIG SHES KYI MTHONG TSUL GYI
DPE LA BRTEN NAS GTAN LA 'BEBBS NA

DE'I TSUL DE JI LTA BU ZHE NA, DE LA DNGOS DANG,
RTZOD PA SPONG BA GNYIS LAS, DANG PO LA DPE
BSHAD PA DANG, DON LA SBYAR BA GNYIS LAS, DANG
PO NI RAB RIB CAN GYI MIG SHES DANG, DE DANG
BRAL BA'I MIG SHES GNYIS BSE RU GTZANG MA GCIG
NYID LA BLTAS PA DE'I TSE NA SNANG TSUL DANG
ZHEN TSUL MI 'DRA BA'I KHYAD PAR YOD

DE; DANG PO LA, DE'I NANG DU SKRA SHAD SNANG BA
DANG ZHEN PA GNYIS KA YOD, PHYI MA LA DE'I NANG
DU SKRA SHAD SNANG ZHEN GNYIS KA MED PA'I
PHYIR, DES NA RAB RIB CAN GYI MIG SHES LA SKRA
SHAD SNANG ZHING ZHEN NAS DE SEL BA LA BRTZON
PA DANG, BSE RU'I NANG DU SKRA SHAD YOD DO ZHES
SMRAS PA NA, RAB RIB DANG BRAL BA'I MIG SHES

KYIS BSE RU'I NANG DU SKRA SHAD MA MTHONG
ZHING RGYU MTSAN DU MA'I SGO NAS MED DO ZHES
SMRAS PAS, RAB RIB CAN GYI MIG SHES LA BSE RU'I
NANG DU SKRA SHAD SNANG BA LA SKUR PA BTAB PAR
MI 'GYUR TE, DE LA SNANG BA'I SKRA SHAD KYI YIN
TSUL DE, RAB RIB DANG BRAL BA'I MIG SHES KYIS BSE
RU'I NANG GI SKRA SHAD GRUB PA MED PAR

MTHONG BA DANG MED PAR SMRAS PA'I DON DE YIN
GYI, RAB RIB CAN GYI MIG SHES LA JI LTAR SNANG BA'I
DON DE DE'I YIN TSUL MA YIN PA'I PHYIR, DER THAL,
BSE RU GTZANG MA'I NANG DU SKRA SHAD MED PA'I
PHYIR, RAB RIB CAN GYI MIG SHES LA JI LTAR SNANG
BA'I SKRA SHAD MED KYANG DE LA SNANG BA'I SKRA
SHAD YOD DE, SGYU MA

MKHAN GYIS RDE SHING RTA GLANG DU SPRUL PA'I TSE
NA SGYU MA'I RTA GLANG YOD PA LTA BU YIN PA'I
PHYIR, GNYIS PA DON LA SBYAR BA LA DPE DE BZHIN
DU, MA RIG PA'I BAG CHAGS KYIS BSLAD PA'I SHES PA
DANG, DES MA BSLAD PA'I SHES PA GNYIS KYIS PHUNG

SOGS KYI CHOS RNAMS LA CIG CAR DU BLTAS PA'I TSE
NA, SNANG

TSUL MI 'DRA BA'I KHYAD PAR YOD DE, DANG POS RAB
RIB CAN BZHIN DU PHUNG SOGS RANG NGOS NAS
GRUB PAR SNANG BA'I SGO NAS PHUNG SOGS LA
DMIGS, PHYI MAS RAB RIB DANG BRAL BA'I MIG SHES
KYIS BSE RU'I NANG DU SKRA SHAD 'DZAG PAR SNANG
BA'I SNANG BA TZAM YANG MA MTHONG BA DE BZHIN
DU, GZUGS

@106A *,

,SOGS RANG GI MTSAN NYID KYIS GRUB PAR SNANG
BA'I SNANG BA TZAM YANG MA MTHONG BAR DON
DAM BDEN PA DMIGS PA'I PHYIR, DE LTAR BYAS NAS
BDEN PA GNYIS KYI KHYAD PAR YOD DE, MA RIG PA'I
BAG CHAGS KYIS BSLAD PA'I SHES PA LA RANG GI
MTSAN NYID KYIS GRUB PAR SNANG BA'I GZUGS

SOGS KUN RDZOB PA'I CHOS RNAMS KUN RDZOB BDEN
PA DANG, DES MA BSLAD PA'I SLOB PA'I MNYAM GZHAG
YE SHES KYI GZIGS NGOR PHUNG SOGS KUN RDZOB PA'I
CHOS RNAMS MED PA DE RNAMS KYI DON DAM BDEN
PA YIN PA'I PHYIR, GNYIS PA RTZOD PA SPONG BA LA,
RTZOD PA DANG, LAN GNYIS,
,DANG PO LA KHA

CIG NA RE, JI LTA BA RTOGS PA'I RNAM MKHYEN GYIS
PHUNG SOGS KUN RDZOB PA'I CHOS RNAMS MA GZIGS

PAR THAL, DPE DON SBYOR TSUL 'THAD PA GANG
ZHIG ,RAB RIB DANG BRAL BA'I MIG SHES KYIS BSE RU'I
NANG DU SKRA SHAD 'DZAG PAR SNANG BA'I SNANG
BA TZAM YANG MA MTHONG BA'I PHYIR, 'DOD NA, MA
RIG PA'I BAG CHAGS KYIS

BSLAD PA'I SGO NAS SNANG BA'I GZUGS SOGS KUN
RDZOB PA'I CHOS RNAMS MED PAR THAL, DE YOD NA JI
LTA BA RTOGS PA'I RNAM MKHYEN GYIS GZIGS DGOS
PA LAS MA GZIGS PA'I PHYIR, DANG PO DER THAL, JI
LTA BA RTOGS PA'I SANGS RGYAS KYIS GZIGS DGOS PA'I
PHYIR, 'DOD NA, JI LTA BA RTOGS PA'I RNAM

MKHYEN MED PAR THAL, 'DOD PA GANG ZHIG ,DANG
POR BYUNG CHUB MCHOG TU SEMS BSKYED, DE RJES
'TSANG RGYA BAR 'DOD PA LA MA RIG PA'I BAG CHAGS
KYIS BSLAD PA'I DBANG GIS GZUGS SOGS RANG GI
MTSAN NYID KYIS GRUB PAR MI SNANG BA'I PHYIR,
DER THAL, DE LTAR SNANG MKHAN DE MED PA'I
PHYIR, GNYIS PA LAN

BSHAD PA LA, SANGS RGYAS KYIS SHES BYA MKHYEN
TSUL SPYIR BSTAN PA DANG, DNGOS KYI LAN BSHAD
PA GNYIS, DANG PO LA, RNAM MKHYEN GYIS JI LTA BA
DANG JI SNYED PA GNYIS JI LTAR GZIGS PA'I TSUL YOD
DE, RNAM MKHYEN GYIS JI LTA BA GZIGS PA'I TSE NA,
MA RIG PA'I BAG CHAGS KYIS BSLAD PA'I SHES PA LA
RANG GI

MTSAN NYID KYIS GRUB PAR SNANG BA'I GZUGS SOGS
KUN RDZOB PA'I CHOS RNAMS MA GZIGS PA'I TSUL GYIS
JI LTA BA GZIGS, JI SNYED PA GZIGS PA'I TSE NA, MI
SNANG BA'I SHUGS RTOGS SANGS RGYAS LA GZHAG TU
MI RUNG ZHING, SNANG NAS MKHYEN DGOS PA'I YUL
YUL CAN GNYIS SU SNANG BA'I TSUL GYI [*GYIS]

@106B GZIGS PA'I PHYIR, DER THAL, RNAM BSHAD LAS,
SANGS RGYAS KYI YE SHES KYIS SHES BYA MKHYEN
TSUL NI GNYIS TE, DON DAM BDEN PA'I SHES BYA
THAMS CAD MKHYEN TSUL DANG, KUN RDZOB BDEN
PA'I SHES BYA THAMS CAD MKHYEN TSUL LO,
,DE LA DANG PO LA, PHUNG PO LA SOGS PA KUN
RDZOB PA'I SNANG BA RNAMS MA

GZIGS PA'I TSUL GYI [*GYIS] DE RNAMS KYI DE KHO NA
NYID MKHYEN PA'O,
,GNYIS PA NI, MI SNANG YANG RTOGS PA'I SHUGS
RTOGS SANGS RGYAS LA GZHAG TU MI RUNG BA'I
PHYIR, SNANG NAS MKHYEN DGOS PAS JI SNYED PA
MKHYEN PA'I YE SHES DE'I NGOR, YUL DANG YUL CAN
GNYIS SU SNANG BA'I TSUL GYIS MKHYEN PA'O,
,ZHES

GSUNGS PA'I PHYIR, DE'I DON LA MKHAS PA KHA
CIG ,RNAM MKHYEN GYIS JI LTA BA'I CHOS RNAMS
GNYIS SNANG NUB PA'I SGO NAS GZIGS, RANG LAS
THA DAD PA'I JI SNYED PA'I CHOS RNAMS GNYIS SNANG
DANG BCAS PA'I SGO NAS GZIGS KYANG, RANG NYID

KYIS RANG NYID GNYIS SNANG BCAS NUB GANG GI
SGO NAS KYANG MA GZIGS

TE; GNYIS SNANG DANG BCAS PA'I SGO NAS GZIGS NA
RANG NYID RANG NYID DANG THA DAD PAR 'GYUR,
GNYIS SNANG NUB PA'I SGO NAS GZIGS NA NI DON
DAM BDEN PAR THAL BA LDOG TU MED PA'I PHYIR,
RNAM MKHYEN LA RNAM MKHYEN GYI RNAM PA MA
SHAR TE, DES DE GNYIS SNANG DANG BCAS NUB GANG
GI SGO NAS KYANG MA RTOGS PA'I PHYIR,

DE LTAR YIN KYANG LUNG DE DANG 'GAL BA'I SKYON
MED DE, SANGS RGYAS KYI SA NA SEMS CAN LA SNANG
BA LTAR GYI SHUGS RTOGS MED PA'I DON YIN PA'I
PHYIR, KHA CIG GI GSUNGS NA RE, RNAM MKHYEN
GYIS JI LTA BA'I CHOS RNAMS GNYIS SNANG NUB PA'I
SGO NAS GZIGS, JI SNYED PA'I CHOS RANG LAS THA
DAD PA RNAMS GNYIS

SNANG DANG BCAS PA'I SGO NAS GZIGS, RNAM
MKHYEN GYIS RANG NYID GNYIS SNANG NUB PA'I SGO
NAS GZIGS KYANG, RANG NYID KYIS DON DAM PAR
GZIGS MI DGOS TE, RANG NYID RANG NYID DANG THA
DAD MA YIN PAR GZIGS NA DON DAM PAR GZIGS MI
DGOS PA'I PHYIR, DER THAL, RANG NYID RANG NYID
DANG GCIG TU GZIGS

NA DES DE DON DAM PA MA YIN PAR GZIGS DGOS PA'I
PHYIR, RNAM MKHYEN GYI [*GYIS] RANG NYID MNGON

SUM DU RTOGS TE, DES RANG NYID GNYIS SNANG NUB
PA'I SGO NAS RTOGS PA'I PHYIR ZER NA, DANG PO LA,
RNAM MKHYEN DU GYUR PA'I RNAM PAR SHES PA LA
RNAM MKHYEN DU GYUR PA'I RNAM PAR SHES PA MI
SNANG BAR THAL, RNAM MKHYEN LA

@107A *,

,RNAM MKHYEN MI SNANG BA'I PHYIR, 'DOD NA MI
'THAD DE, DE LA DE SNANG BA'I PHYIR, DER THAL, DE'I
'KHOR DU GYUR PA'I TSOR BA LA DE SNANG BA GANG
ZHIG ,DE GNYIS RNAM PA MTSUNGS PA'I PHYIR, DER
THAL, DE GNYIS MTSUNGS LDAN RNAM PA LNGA
MTSUNGS PA YIN PA'I PHYIR, DER GYUR PA'I TSOR BA DE
LA DE

SNANG BAR THAL, DES DE MNGON SUM DU RTOGS PA'I
PHYIR, DER THAL, RNAM MKHYEN GYIS RANG LAS THA
DAD PA'I KUN RDZOB PA'I CHOS THAMS CAD MNGON
SUM DU RTOGS PA'I PHYIR, DER THAL, GNYIS SNANG
DANG BCAS PA'I SGO NAS MNGON SUM DU RTOGS PA'I
PHYIR, GZHAN YANG, RNAM MKHYEN LA RNAM
MKHYEN SNANG BAR

THAL; DE LA DE'I MI RTAG PA SNANG BA GANG
ZHIG ,DE GNYIS YUL DUS RANG BZHIN GANG LA BLTOS
TE GRUB SDE RDZAS GCIG YIN PA'I PHYIR, DER THAL,
RNAM 'GREL LAS, DE PHYIR DNGOS PO MTHONG BA YIS,
,YON TAN THAMS CAD MTHONG BA NYID,

,CES GSUNGS PA'I PHYIR, DANG PO DER THAL, RNAM
MKHYEN GYIS DE'I

MI RTAG PA MNGON SUM DU RTOGS PA'I PHYIR, MA
GRUB NA, RNAM MKHYEN CHOS CAN, KHYOD KYIS
RNAM MKHYEN GYI MI RTAG PA MNGON SUM DU
RTOGS PAR THAL, KHYOD RNAM MKHYEN YIN PA'I
PHYIR, GZHAN YANG, KHYOD KYIS RNAM BSHAD KYI
LUNG DON 'CHAD TSUL DE MI 'THAD PAR THAL, RNAM
MKHYEN GYIS YUL GZIGS TSUL DANG, SEMS

CAN GYI SHES PAS YUL GZIGS TSUL LA KHYAD PAR MED
DAM SNYAM PA'I DOGS BA RGOL BA RTOGS LDAN LA MI
SKYE BA'I PHYIR, DER THAL, SANGS RGYAS 'PHAGS PAS
YUL GZIGS TSUL DANG SEMS CAN GYIS YUL GZIGS TSUL
LA KHYAD PAR MED DAM SNYAM PA'I DOGS PA RGOL
BA RTOGS LDAN LA MI SKYE BA'I PHYIR, LUGS

GNYIS PA MI 'THAD DE, 'O NA, BLO DE'I NGOR BLO DE
DANG YUL YUL CAN THA DAD PA'I GNYIS SNANG NUB
PA'I SGO NAS DON DAM BDEN PA RTOGS NA BLO DES
DON DAM BDEN PA GNYIS SNANG NUB PA'I SGO NAS
RTOGS DGOS PAR THAL, RNAM MKHYEN GYIS RANG
NYID RANG NYID YUL YUL CAN THA DAD PA'I GNYIS
SNANG NUB PA'I SGO NAS

RTOGS PA'I RGYU MTSAN GYIS, RANG NYID KYIS RANG
NYID GNYIS SNANG NUB PA'I SGO NAS RTOGS PAR
BZHAG PA'I PHYIR, 'DOD NA, DMAN LAM MNGON DU

MA SONG BA'I STONG NYID RTOGS PA'I THEG PA CHEN
PO'I SBYOR LAM BZOD PA'I YE SHES DES, STONG NYID
GNYIS SNANG NUB PA'I SGO NAS RTOGS PAR THAL, DES
RANG NYID

@107B KYI NGOR YUL YUL CAN THA DAD PA'I GNYIS
SNANG NUB PA'I SGO NAS STONG NYID RTOGS PA'I
PHYIR, DER THAL, NYAN THOS KYI SA LAS, GNYIS
SNANG NUB PA' LTAR SNANG GI GNYIS SNANG NUB PA'
NI MA YIN NO,
,ZHES GSUNGS PA'I PHYIR, 'DOD NA MI 'THAD DE, SO
SKYE'I YE SHES YIN PA'I PHYIR, ` RANG LUGS RNAM
MKHYEN

GYIS SHES BYA JI LTAR MKHYEN PA'I TSUL YOD DE, DON
DAM BDEN PA'I SHES BYA THAMS CAD GNYIS SNANG
NUB PA'I SGO NAS RTOGS, KUN RDZOB BDEN PA'I SHES
BYA THAMS CAD GNYIS SNANG DANG BCAS PA'I SGO
NAS RTOGS PA'I PHYIR, PHYI MA DER THAL, KUN
RDZOB BDEN PA'I SNANG BA DANG BCAS PA'I SGO NAS
RTOGS PA'I

PHYIR; DER THAL, RNAM BSHAD LAS, JI SNYED PA
MKHYEN PA'I YE SHES DE'I NGOR, YUL YUL CAN GNYIS
SU SNANG BA'I TSUL GYIS MKHYEN PA'O,
,MDO LAS, GZUGS NI GNYIS SU SNANG BA'O,
,ZHES GSUNGS PA'I PHYIR, KUN RDZOB PA'I SNANG BA
DANG BCAS NAS RTOGS PA' LA GNYIS SNANG DANG
BCAS NAS RTOGS PA'

ZHES 'CHAD PA'I RGYU MTSAN YOD DE, SEMS CAN LA
GZUGS SOGS KUN RDZOB PA'I CHOS SNANG BA NA,
BDEN PAR SNANG BA'I SGO NAS YUL YUL CAN 'BREL
MED RGYANG CHAD KYI SNANG BA 'BYUNG, RNAM
MKHYEN LA DE LTA BU'I SNANG BA MED KYANG DE'I
RIGS SU GNAS PA'I RGYU MTSAN GYIS DE LTAR BSHAD
PA'I PHYIR, KHA

CIG ,RNAM MKHYEN GYIS DON DAM BDEN PA GNYIS
SNANG NUB PA'I SGO NAS MA RTOGS PAR THAL, YUL
YUL CAN THA DAD PA'I GNYIS SNANG YANG MA NUB,
KUN RDZOB PA'I SNANG BA YANG MA NUB PAR DON
DAM BDEN PA RTOGS PA'I PHYIR ZER NA, SKYON MED
DE, RNAM MKHYEN GYIS YUL YUL CAN 'BREL MED
RGYANG CHAD KYI

GNYIS SNANG NUB PA'I SGO NAS RTOGS PA'I PHYIR,
GNYIS PA LAN DNGOS BSHAD PA LA, RAB RIB DANG
BRAL BA'I MIG SHES KYIS RAB RIB CAN GYI MIG SHES LA
BSE RU'I NANG DU SKRA SHAD 'DZAG PAR SNANG BA'I
SNANG BA TZAM YANG MA MTHONG BAR BSE RU'I
NANG DU SKRA SHAD MED PAR RTOGS KYANG, RNAM
MKHYEN GYIS MA RIG

PA'I BAG CHAGS KYIS BSLAD PA'I SHES PA LA KUN
RDZOB SNANG BA'I SNANG BA DE MA MTHONG BAR JI
LTA BA RTOGS PA MA YIN NO,

,SNANG BA DE RNAM MKHYEN LA MI SNANG NA MED
DGOS PA'I PHYIR, DER THAL, KUN MKHYEN YE SHES
KYIS GZIGS PA LAS LOG NA MED DGOS PA'I PHYIR DES
NA DPE DON SBYOR BA'I TSUL YOD DE, DPE DE

@108A *,

,BZHIN DU, RNAM MKHYEN RANG NYID MA RIG BAG
CHAGS KYIS MA BSLAD KYANG, MA RIG PA'I BAG
CHAGS KYIS BSLAD PA'I SHES PA LA KUN RDZOB SNANG
BA'I SNANG BA MA GZIGS PA'I TSUL GYIS JI LTA BA GZIGS
PA'I PHYIR [*TE], JI LTA BA GZIGS PA'I GZIGS NGOR KUN
RDZOB MA GZIGS

PA'I PHYIR, KHA CIG NA RE, RNAM MKHYEN GYIS JI LTA
BA MA GZIGS PAR THAL, DES GZIGS NA, DES JI LTA BA
GNYIS SNANG NUB PA'I SGO NAS GZIGS DGOS PA LAS
DES DE LTAR MA GZIGS PA'I PHYIR, RNAM MKHYEN
DANG JI LTA BA GNYIS YUL YUL CAN THA DAD KYANG
YIN TE, YUL YUL CAN

THA DAD PA DE RNAM MKHYEN GYIS GZIGS PA'I PHYIR,
ZER NA, RNAM MKHYEN GYIS JI LTA BA GZIGS PA'I
GZIGS NGOR GNYIS SNANG DANG BCAS PA'I SGO NAS
MA GZIGS PA DE BDEN MOD KYANG, DES JI LTA BA MA
GZIGS PA'I SKYON MED DE, GNYIS SNANG DE DAG MA
GZIGS PA'I TSUL GYIS JI LTA BA GZIGS PA'I PHYIR,

LAN DE RTZOD PA DE'I LAN DU 'GRO TSUL YOD DE,
RNAM BSHAD DGONGS PA RAB GSAL LAS, 'DI'I RTZOD

PA'I LAN DU 'GRO TSUL NI JI LTA BA MKHYEN PA'I YE
SHES DES PHUNG SOGS KYI DE KHO NA NYID MNGON
SUM DU GZIGS PA'I PHYIR DANG, PHUNG SOGS RNAMS
GZIGS NGO DER MA GRUB PA DE DAG GI DE KHO NA
NYID YIN

PA'I PHYIR, PHUNG SOGS MA GZIGS PA'I TSUL GYIS DE
KHO NA NYID GZIGS PA'I PHYIR TE, RANG 'GREL LAS,
DNGOS PO BYAS PA CAN LA MA REG PAR RANG BZHIN
'BA' ZHIG MNGON SUM DU MDZAD PAS, DE NYID
THUGS SU CHUD PA'I PHYIR SANGS RGYAS ZHES BRJOD
DE, ZHES GSUNGS PA'I PHYIR, KHA CIG GIS, RNAM
MKHYEN

GYIS PHUNG SOGS MA GZIGS PAR DE'I DE KHO NA NYID
GZIGS PAR THAL, DE MA GZIGS PA'I TSUL GYIS DE KHO
NA NYID GZIGS PA'I PHYIR, ZER NA MA KHYAB, 'DOD
NA MI 'THAD DE, DES BDEN GNYIS DUS CIG CAR DU
GZIGS PA'I PHYIR ZER NA, BSAL BA KHYOD RANG GI
DER THAL, RNAM MKHYEN GYIS PHUNG SOGS KYI DE

KHO NA NYID GZIGS PA'I GZIGS NGOR, PHUNG SOGS
MA GZIGS PA'I TSUL GYIS DE DAG GIS DE KHO NA NYID
GZIGS PA'I PHYIR, DER THAL, RANG 'GREL LAS, DNGOS
PO BYAS PA CAN LA MA REG PAR,
,ZHES GSUNGS PA'I PHYIR DANG, MDO LAS, MTHONG
BA MED PA NI MTHONG BA DAM PA'O,
,ZHES GSUNGS PA'I PHYIR,

@108B DANG; SDUD PA LAS, GZUGS RNAMS MI MTHONG
TSOR BA DAG KYANG MI MTHONG ZHING,
, 'DU SHES MTHONG BA MED LA SEMS PA MI MTHONG
ZHING,
, GANG LA RNAM PAR SHES DANG SEMS NYID MTHONG
MED PA,
, 'DI NI CHOS MTHONG YIN ZHES DE BZHIN GSHEGS PAS
BSTAN,
, NAM MKHA' MTHONG ZHES SEMS CAN TSIG TU RAB
BRJOD PA,

, NAM MKHA' JI LTAR MTHONG STE DE 'DIR BRTAG PAR
GYIS,
, DE LTAR CHOS MTHONG BA YANG DE BZHIN GSHEGS
PAS BSTAN,
, MTHONG BA DPE GZHAN GYIS NI BSNYAD PAR NUS
MA YIN,
, ZHES GSUNGS PA'I PHYIR, MDO DANG PO'I DON, YUL CI
YANG MA MTHONG BA MTHONG BA DAM PA'I DON MA
YIN TE, MA MTHONG BA DES NI [*BA NI] KUN RDZOB
KYI SPROS PA

DANG; DE DAG RANG BZHIN GYIS MED PA MTHONG BA
DAM PA'I DON YIN PA'I PHYIR, MDO PHYI MA'I DON NI,
NAM MKHA' THOG BCAS KYI REG BYA BKAG TZAM YIN
ZHING, DE RTOGS PA DANG MTHONG ZHES BRJOD PA
NA, THOGS BCAS KYI REG BYA YOD NA DMIGS DGOS PA
LAS MA DMIGS PAS, THOGS BCAS KYI REG BYA MA
MTHONG BA NAM

MKHA' MTHONG BA'I DON DU BSTAN PA'I PHYIR, DPE
DE BZHIN DU GZUGS SOGS KYI CHOS RNAMS RANG
BZHIN GYIS MED DE, DE RANG BZHIN GYIS YOD NA,
GNAS LUGS MNGON SUM DU RTOGS PA'I SLOB PA
'PHAGS PA'I MNYAM GZHAG GI GZIGS NGOR YOD DGOS
PA LAS, DE'I GZIGS NGOR DE MED PA DE DAG GI GNAS
LUGS YIN

PA'I PHYIR, DER THAL, MDO LAS, GANG GI RTEN CING
'BREL PAR 'BYUNG BA MTHONG BA DE NI, CHOS
MTHONG BA YIN NO,
,ZHES GSUNGS PA'I PHYIR, KHA CIG NA RE, DE KHO NA
NYID RTOGS PA'I TSE NA YUL CI YANG MA MTHONG BA
MTHONG BA DAM PA'I DON DU 'DOD PA NI, MTHONG
BA DPE GZHAN GYIS NI BSNYAD PAR NUS MA YIN,
,ZHES

PA'I MDOS BKAG PA YIN TE, THOGS BCAS KYI REG BYA
BKAG TZAM MTHONG BA DE NAM MKHA' MTHONG
BA'I DON DU BZHAG PA BZHIN DU DE KHO NA NYID
MTHONG BAR GSUNGS PA'I PHYIR, DES NA RNAM
MKHYEN GYIS JI LTA BA GZIGS PA'I GZIGS NGOR JI
SNYED PA MA GZIGS PAR JI LTA BA GZIGS PA YIN TE,
PHUNG SOGS

LUS NGAG YID GSUM GYI YUL DU GYUR PA LTAR, GZIGS
NGO DER YOD NA SPROS PA MA CHOD PAS DON DAM
PA MA YIN PA'I PHYIR, KUN RDZOB BDEN PAR 'GYUR

BA'I PHYIR, RNAM MKHYEN GYIS JI LTA BA GZIGS PA'I
GZIGS NGOR JI LTA BA GZIGS PA'I TSUL YOD DE, MING
TSIG YI GE LA SOGS PA'I THA SNYAD

@109A *,

,THAMS CAD LAS 'DAS PA DANG, DON DAM BDEN PA
LA NGO BO LA RIGS MI 'DRA BA'I KHYAD PAR MED PA
DANG, SKYE 'GAG DANG BRJOD BYA RJOD BYED DANG,
SHES BYA SHES BYED DANG BRAL BAR MNGON SUM DU
RTOGS PA'I PHYIR, DER THAL, MDO LAS, LHA'I BU GAL
TE DON DAM PAR NA DON DAM

PA'I BDEN PA LUS DANG NGAG DANG YID KYI YUL GYI
RANG BZHIN DU 'GYUR NA NI DON DAM PA ZHES BYA
BA'I GRANGS SU MI 'GRO STE, KUN RDZOB KYI BDEN PA
NYID DU 'GYUR RO,
, 'ON KYANG LHA'I BU DON DAM PAR NA DON DAM PA'I
BDEN PA NI THA SNYAD THAMS CAD LAS 'DAS PA, BYE
BRAG MED PA MA SKYES PA MA 'GAG PA SMRA BAR BYA

BA DANG SMRA BA DANG, SHES PAR BYA BA DANG,
SHES PA DANG BRAL BA'O,
,ZHES GSUNGS PA'I PHYIR, RNAM MKHYEN GYIS JI LTA
BA GZIGS PA'I GZIGS NGOR JI LTA BA GNYIS SNANG NUB
PA'I SGO NAS GZIGS PA YIN TE, SEMS CAN RNAMS LA
DON DAM PA'I BDEN PA'O ZHES BRJOD PA NA, SGRA DE'I
RJES SU 'BRANG BA'I

RTOG PA DE LA YUL YUL CAN 'BREL MED RGYANG
CHAD DU SNANG ZHING, SANGS RGYAS KYIS DE LTA
BU'I GNYIS SNANG NUB PA'I SGO NAS GZIGS PA'I PHYIR
DANG, GNYIS SNANG DE BRDZUN PA BSLU BA'I CHOS
CAN YIN PA'I PHYIR, DER THAL, MDO LAS, LHA'I BU
DON DAM PA'I BDEN PA NI RNAM PA THAMS CAD KYI
MCHOG

DANG LDAN PA DANG THAMS CAD MKHYEN PA'I YE
SHES KYI YUL GYI BAR LAS 'DAS PA YIN TE, DE LTAR
DON DAM PA'I BDEN PA'O,
,ZHES BRJOD PA LTAR NI MA YIN NO,
,CHOS THAMS CAD DE NI BRDZUN TE BSLU BA'I CHOS
SO,
,ZHES GSUNGS PA'I PHYIR, RNAM MKHYEN GYIS BDEN
GNYIS DUS CIG CAR DU RTOGS

PA DANG, DUS GSUM CIG CAR DU MNGON SUM DU
RTOGS KYANG, JI LTA BA LA BLTOS NAS JI SNYED PA
RTOGS PA'I YE SHES DANG, JI SNYED PA LA BLTOS NAS JI
LTA BA RTOGS PA'I YE SHES MA YIN PA DANG, JI LTA BA
LA BLTOS NAS MNYAM GZHAG YE SHES YIN PA DANG, JI
SNYED PA LA BLTOS NAS RJES THOB

YE SHES YIN TE, RGYUD BLA MA LAS, SHES RAB YE SHES
RNAM GROL RNAMS,
,GSAL DANG DAG DANG 'PHRO BA DANG,
,THA DAD MED CING 'OD DANG ZER,
,NYI MA'I DKYIL 'KHOR DAG DANG MTSUNGS,

,ZHES GSUNGS PA'I PHYIR, DES DUS GSUM CIG CAR DU
MNGON SUM DU RTOGS KYANG, DUS GSUM

@109B CIG CAR DU GRUB MI DGOS TE, MKHYEN DUS
DANG GRUB DUS MI MTSUNGS PA'I PHYIR, DER THAL,
DES DUS GSUM CIG CAR DU RTOGS PA NA, 'DAS MA
'ONGS GNYIS DA LTA BA'I DUS KYIS KHYAD PAR DU BYAS
NAS MA RTOGS PA'I PHYIR, KHA CIG NA RE, SANGS
RGYAS KYI SA NA, JI SNYED PA RTOGS PA'I YE SHES MED
CING, JI LTA BA

RTOGS PA'I YE SHES YOD PA DANG, YANG KHA CIG GIS,
DE GNYIS KA MED PAR 'DOD PA NI 'BRAS BU SANGS
RGYAS KYI YE SHES LA SKUR BA BTAB PA YIN TE,
MKHYEN PA'I SKAD CIG GCIG GIS YUL SO SO LA BLTOS
NAS GZIGS TSUL MI 'DRA BA GNYIS KYI SGO NAS
MNGON SUM DU GZIGS PAS MKHYEN PA GNYIS SU

'JOG PA SANGS RGYAS KHO NA'I KHYAD CHOS YIN PA'I
PHYIR, DER THAL, BDEN GNYIS RANG 'GREL LAS,
MKHYEN PA'I SKAD CIG GCIG GIS KYANG,
,SHES BYA'I DKYIL 'KHOR KUN KHYAB CAN,
,ZHES GSUNGS PA'I PHYIR, RNAM MKHYEN GYIS JI
SNYED PA MA GZIGS PA'I TSUL GYIS JI LTA BA GZIGS PA
DANG, JI LTA BA MA GZIGS

PA'I TSUL GYIS JI SNYED PA GZIGS PA DANG, JI SNYED
PA GZIGS PA'I GZIGS NGOR JI LTA BA MA GZIGS PA
DANG, JI LTA BA GZIGS PA'I GZIGS NGOR JI SNYED PA

MA GZIGS PA'I DON YOD DE, JI LTA BA GZIGS PA LTAR
DU JI SNYED PA MA GZIGS JI SNYED PA GZIGS PA LTAR
DU JI LTA BA MA GZIGS PA'I DON YIN

PA'I PHYIR, DER THAL, MDO LAS, JI LTAR DON DAM PA'I
BDEN PA ZHES BRJOD PA LTAR NI MA YIN NO,
,ZHES DANG, MNGON RTOGS RGYAN LAS, GZUGS LA
SOGS PAR MI SHES PHYIR,
,DE NI BSAM MI KHYAB PAR 'DOD,
,CES DANG, MDO LAS, MIG DANG RNA BA SNA YANG
TSAD MA MIN,
,ZHES GSUNGS PA'I PHYIR, RNAM

MKHYEN GYIS RNAM MKHYEN BDEN STONG GZIGS PA
LTAR DU RNAM MKHYEN MA GZIGS PA YIN TE, DES
RNAM MKHYEN BDEN STONG GZIGS PA NA, CHU LA
CHU BZHAG GI TSUL DU RO MNYAM DU GZIGS, RNAM
MKHYEN GZIGS PA NA DE LTAR DU MA GZIGS PA'I
PHYIR, RNAM MKHYEN GYIS JI SNYED PA GZIGS PA'I
SGO NAS JI LTA BA

GZIGS KYANG, JI SNYED PA [*MA] GZIGS PA'I TSUL GYIS JI
LTA BA GZIGS PA MI 'GAL TE, DPER NA, RGYUN MTHA'
BAS DE BZHIN NYID LA SLAR MI LDANG BAR MNYAM
PAR GZHAG KYANG, DE LA SLAR MI LDANG BA'I TSUL
GYIS MNYAM PAR MA GZHAG PA LTA BU YIN PA'I PHYIR,
RNAM MKHYEN DANG JI LTA BA GNYIS 'JAL BYA

@110A *,

,JAL BYED YIN KYANG, JI LTA BA GZIGS PA'I GZIGS NGOR
'JAL BYA 'JAL BYED MA YIN TE, DPER NA, MYU GU BDEN
MED DANG, DE RTOGS PA'I RIGS SHES RJES DPAG GNYIS
'JAL BYA 'JAL BYED YIN KYANG, DES DE GZIGS PA'I GZIGS
NGOR DE GNYIS 'JAL BYA 'JAL

BYED MA YIN PA LTA BU YIN PA'I PHYIR, DER THAL,
MDO LAS, THAMS CAD MKHYEN PA'I YE SHES KYI,
,ZHES GSUNGS PA'I PHYIR, DE LA KHA CIG ,PHUNG PO
BDEN MED DU GZIGS PA'I THEG CHEN MTHONG LAM
BAR CHAD MED LAM GYI GZIGS NGOR PHUNG PO MED
PA DE'I GNAS LUGS YIN PAR THAL, RNAM

MKHYEN GYIS JI LTA BA GZIGS PA'I GZIGS NGOR PHUNG
PO MED PA DE'I GNAS LUGS YIN PA'I PHYIR, 'DOD NA,
DE DE'I GNAS LUGS MA YIN PAR THAL, DE DE'I GNAS
LUGS GTAN LA 'BEBS PA'I RTAGS KYI PHYOGS GCIG YIN
PA'I PHYIR [*ZER NA], RNAM PA GCIG TU MA KHYAB,
MA GRUB NA, DER THAL, PHUNG

PO CHOS CAN, BDEN PAR MED DE, BDEN PAR YOD NA
GNAS LUGS MNGON SUM DU RTOGS PA'I SLOB PA'I
MNYAM GZHAG YE SHES KYI GZIGS NGOR YOD DGOS
PA LAS MA GZIGS PA'I PHYIR, ZHES PA'I SBYOR BA 'DI,
DE'I GNAS LUGS GTAN LA 'BEBS PA'I RTAGS SBYOR
RNAME DAG YIN PA'I PHYIR, RTZA BA

LA KHYAB PA YOD DE, MTHA' BDUN DU MA GRUB PA
DE, GANG ZAG GI GNAS LUGS MA YIN PA GANG

ZHIG ,DE DE'I GNAS LUGS GTAN LA 'BEBS PA'I RTAGS
YANG DAG YIN PA'I PHYIR, ZER NA MA KHYAB, MA
GRUB NA DER THAL, DE DE'I GNAS LUGS GTAN LA 'BEBS
PA LA 'JUG PA'I THABS YIN PA'I PHYIR,

DER THAL, 'JUG PA LAS, DES DE NYID LA BDE BLAG 'JUG
'GYUR BAS,
,ZHES GSUNGS PA'I PHYIR, KHA CIG ,PHUNG PO BDEN
MED DU RTOGS PA'I THEG CHEN MTHONG LAM BAR
CHAD MED LAM GYI GZIGS NGOR PHUNG PO MED PA
DE DE'I GNAS LUGS MA YIN KYANG, RNAM BSHAD KYI
LUNG DE DANG 'GAL BA'I SKYON MED DE,

PHUNG PO BDEN PAR GRUB NA, DE'I GZIGS NGOR YOD
DGOS PA LAS DE'I GZIGS NGOR MED PAS, DE'I SGO NAS
PHUNG SOGS KYI GNAS LUGS GTAN LA 'BEBS PA'I DON
YIN PA'I PHYIR, ZHES ZER, GNYIS PA, GZHAN SKYE 'GOG
PA LA, 'JIG RTEN GYIS MI GNOD PAR MA ZAD, YON TAN
'BYUNG BAR BSTAN PA

@110B LA; RTAG CHAD KYI MTHA' GNYIS SPONG SLA
BA'I YON TAN DANG, LAS 'BRAS KYI RNAM GZHAG
CHES 'THAD PA'I YON TAN DANG GNYIS, DANG PO LA,
MDOR BSTAN PA DANG, RGYAS PAR BSHAD PA, DON
BSDU BA GSUM LAS, DANG PO LA, SA BON LAS MYU GU
RANG BZHIN GYIS SKYE BA KHEGS KYANG, THA SNYAD
DU SA BON LAS MYU GU SKYE BAR

KHAS BLANGS PA LA, SA BON GYI DUS SU MYU GU YOD
MI DGOS PAS RTAG MTHA' SPONG BA DANG, SA BON
MYU GU'I DUS SU RGYUN MA CHAD PAR KHAS BLANG
PAS CHAD MTHA' SPANG BA YIN NO ZHES MDOR BSTAN
NAS 'CHAD PA LA, GANG PHYIR MYU GU SA BON LAS
GZHAN MIN,
,ZHES PA NAS, MYUG TSE SA BON YOD CES BRJOD MI
BYA,

ZHES PA'I BAR GSUNGS, GNYIS PA, RGYAS PAR BSHAD
PA LA RGYU 'BRAS RANG GI MTSAN NYID KYIS GRUB PA
BKAG PA DANG, RANG GI MTSAN NYID KYIS MA GRUB
KYANG, RANG RGYU LAS SKYE BA DPE'I SGO NAS BSTAN
PA GNYIS LAS, DANG PO LA, DBU MA RANG RGYUD PA
KHA CIG ,DNGOS PO DON DAM PA RANG GI MTSAN
NYID KYIS MA GRUB PAS DON

DAM PAR GZHAN LAS SKYE BA 'GOG RIGS KYANG, THA
SNYAD DU RANG GI MTSAN NYID KYIS GRUB PA'I RGYU
GZHAN LAS SKYE BA 'GOG MI RIGS TE, DE MI SKYE NA,
DE YANG DAG KUN RDZOB MA YIN PAR 'GYUR, DE
YANG DAG KUN RDZOB MA YIN NA, DE MED DGOS PA'I
SHES BYA LA DON DAM PA'I BDEN PA KHO NAR 'GYUR
RO ZHES ZER, DE 'GOG

PA LA; MNYAM GZHAG YE SHES DNGOS PO'I 'JIG RGYUR
THAL BA DANG, THA SNYAD BDEN PA RIGS PA'I DPYAD
BZOD DU THAL BA DANG, DON DAM PA'I SKYE BA MI
KHEGS PAR THAL BA DANG BCAS PA'I RIGS PA GSUM GYI

SGO NAS 'GOG PA LA, GAL TE RANG GI MTSAN NYID
BR TEN 'GYUR NA, ZHES PA NAS, KHYOD KYI SKYE BA
GANG

GI YIN PAR 'GYUR,
,ZHES PA'I BAR GSUNGS, GNYIS PA NI, DNGOS PO RANG
GI MTSAN NYID KYIS GRUB PA'I RGYU GZHAN LAS MI
SKYE YANG, THA SNYAD DU RANG GI RGYU LAS SKYE
BA BYAD BZHIN DANG, DE'I GZUGS BRNYAN GYI RGYU
'BRAS KYI DPE LA BR TEN NAS 'CHAD PA LA, DNGOS PO
STONG PA GZUGS BRNYAN LA SOGS PA, ZHES PA

NAS, STONG NYID DAG LAS RAB TU SKYE BAR 'GYUR,
,ZHES PA'I BAR GSUNGS, GSUM PA DON BSDU BA LA,
RANG GI MTSAN NYID KYIS GRUB PA'I RGYU GZHAN
LAS RANG GI MTSAN NYID KYIS GRUB PA'I 'BRAS BU
GZHAN SKYE BA, BDEN PA GNYIS CHAR DU BKAG PA LA
BR TEN NAS RTAG CHAD KYI LTA BA SPONG SLA BA'I
YON TAN YOD DO,
,ZHES

@111A*,
,DON BSDUS TE 'CHAD PA LA, BDEN PA GNYIS SU'ANG
RANG BZHIN MED PA'I PHYIR,
,DE DAG RTAG PA MA YIN CHAD PA'ANG MIN,
,ZHES PA'I GZHUNG GSUNGS, GNYIS PA LAS 'BRAS KYI
RNAME GZHAG CHES 'THAD PA'I YON TAN BSHAD PA LA,
DNGOS DANG, RTZOD PA SPONG BA GNYIS LAS, DANG
PO LA,

RANG GI MTSAN NYID KYIS GRUB PA'I RGYU GZHAN
LAS, RANG GI MTSAN NYID KYIS GRUB PA'I 'BRAS BU
GZHAN SKYE BA BKAG PA LA, RTAG CHAD KYI LTA BA
SPONG SLA BA'I YON TAN YOD PAR MA ZAD, LAS 'BRAS
KYI RTEN DU GYUR PA'I KUN GZHI KHAS LEN MI DGOS
PA SOGS KYI YON TAN 'BYUNG TSUL 'CHAD PA LA,
GANG PHYIR RANG BZHIN

GYIS TE MI 'GAGS PA,
,ZHES PA NAS, 'BRAS BU YANG DAG 'BYUNG BA RIG PAR
GYIS,
,ZHES PA'I BAR GSUNGS, GNYIS PA RTZOD PA SPONG BA
LA, RNAM SMIN GYI 'BRAS BU 'BYIN PA THUG MED DU
THAL BA SPANG BA DANG, KUN GZHI YOD PAR STON
PA'I LUNG DANG 'GAL BA SPONG BA GNYIS, DANG PO
LA, GANG PHYIR RANG BZHIN GYIS TE

MI 'GAGS PA,
,ZHES [*SOGS] RTZA 'GREL GYI SKABS SU KUN GZHI
BKAG NAS LAS ZHIG PAS 'BRAS BU BSKYED PAR BSTAN
PA LA, KHA CIG ,DGE MI DGE'I LAS KYI RNAM SMIN GYI
'BRAS BU YID 'ONG DANG, YID MI 'ONG 'BYIN PA 'CHOL
BAR 'GYUR BA DANG, 'BRAS BU PHYUNG ZIN PA'I LAS
KYIS SLAR YANG 'BRAS BU 'BYIN PAR THAL LO

ZER NA, DE LTA BU'I RTZOD PA DE RMI LAM GYI DPE'I
SGO NAS 'GOG PA LA, RMI LAM DMIGS PA'I YUL DAG
MTHONG NAS NI,

,ZHEs PA NAS, LAS 'BRAS RNAMS LA SEMs PA'ANG
DGAG PA MDZAD,
,CES PA'I BAR GSUNGS, RTZOD PA GNYIS PA LA KUN
GZHI MED NA, KUN GZHI YOD PAR STON PA'I LUNG
DANG 'GAL LO ZER NA,

'GAL BA'I SKYON MED DE, PHUNG PO BDEN GRUB 'DOD
PA'I GANG ZAG GI NGOR PHUNG PO BDEN GRUB STON
PA'I LUNG DRANG DON DGONGS PA CAN YIN PA DE
BZHIN DU, KUN GZHI YOD PAR STON PA'I LUNG YANG
DRANG DON DGONGS PA CAN YIN NO,
,ZHEs 'CHAD PAR BYED PA LA, KUN GZHI YOD CING
GANG ZAG NYID YOD LA,
,ZHEs PA NAS,

YOD CES DRANG DON NYID DU BSTAN PA YIN,
,ZHEs PA'I BAR GSUNGS, ` ,GAL TE RANG GI MTSAN
NYID BR TEN GYUR NA,
,ZHEs SOGS KYI SKABS SU MTHA' DPYAD PA LA, PHYOGS
SNGA MA BRJOD PA DANG, DE DGAG PA GNYIS, DANG
PO LA, SNGAR RANG GI MTSAN NYID KYIS GRUB PA'I
RGYU GZHAN LAS 'BRAS BU GZHAN SKYE BA BKAG

@111B PA LA; DBU MA RANG RGYUD PA RNAMS NA RE,
DNGOS PO DON DAM PAR RANG GI MTSAN NYID KYIS
MA GRUB PAS, DON DAM PAR GZHAN LAS SKYE BA
'GOG RIGS KYANG, TSAD MA GNYIS KYI YUL DU GYUR
PA'I GZUGS DANG, TSOR BA SOGS THA SNYAD DU RANG

GI MTSAN NYID KYIS GRUB PA'I RANG GI RGYU LAS
SKYE BA 'GOG MI RIGS TE, DE GNYIS RANG

GI MTSAN NYID KYIS GRUB PA'I RGYU LAS MI SKYE NA,
DE GNYIS YANG DAG KUN RDZOB MA YIN PAR 'GYUR,
DE GNYIS YANG DAG KUN RDZOB MA YIN NA DE GNYIS
MED DGOS PAS, SHES BYA LA DON DAM PA'I BDEN PA
KHO NAR 'GYUR BA'I SKYON YOD PA'I PHYIR ZER BA YIN
TE, RANG 'GREL LAS, 'DIR SMRAS PA, DON DAM PAR
SKYE BA MED PAS,

BDAG DANG GZHAN LAS SKYE BA DGAG PA LA RAG
MOD, GZUGS DANG, TSOR BA LA SOGS PA GANG DAG
MNGON SUM DANG RJES SU DPAG PA DAG GIS DMIGS
PA DE DAG GI, RANG BZHIN NI GDON MI ZA BAR
GZHAN LAS SKYE BAR 'GYUR RO,
,CI STE, DE LTAR MI 'DOD NA NI, BDEN PA GNYIS SU CI
STE BRJOD DE, BDEN PA GCIG KHO NAR

'GYUR RO,
,DE'I PHYIR GZHAN LAS SKYE BA YOD PA NYID DO,
,ZHES GSUNGS PA'I PHYIR, GZHUNG 'DI'I PHYOGS SNGA
SMRA BA PO RANG RGYUD PA YIN TE, DE'I PHYOGS
SNGA SMRA BA PO'I PHYI ROL PA YANG MED, NANG SDE
DNGOS SMRA BA YANG MED PA'I PHYIR, DANG PO DE
MED DE, GZHAN SKYE 'DOD PA'I PHYI ROL PA RNAMS
KYIS, DNGOS PO DON DAM PAR

GZHAN LAS SKYE BAR 'DOD PA GANG ZHIG ,GZHUNG
'DI'I PHYOGS SNGA SMRA BA POS DE LTAR MI 'DOD PA'I
PHYIR, GNYIS PA DE MI 'THAD DE, DES DNGOS PO
RNAMS BDEN PAR GRUB PA'I RANG GI RGYU LAS SKYE
BAR 'DOD PA YIN GYI, THA SNYAD DU SKYE BAR MI
'DOD PA GANG ZHIG ,GZHUNG 'DI'I PHYOGS SNGA
SMRA BA POS, DNGOS PO RNAMS BDEN PAR

GRUB PA'I RGYU LAS SKYE BAR MI 'DOD KYI, THA SNYAD
DU SKYE BAR 'DOD PA'I PHYIR, GNYIS PA, DE DGAG PA
LA, MNYAM GZHAG YE SHES DNGOS PO'I 'JIG RGYUR
THAL BA SOGS GSUM LAS, DANG PO LA, DNGOS PO
BDEN MED DU MNGON SUM DU RTOGS PA'I MNYAM
GZHAG YE SHES DE, DNGOS PO'I 'JIG RGYU YIN PAR
THAL, DNGOS PO

YOD PA GANG ZHIG ,MNYAM GZHAG DE'I TSE NA
DNGOS PO MED PA'I PHYIR, DER THAL, DE'I TSE YOD NA
MNYAM GZHAG YE SHES DES GZIGS DGOS PA LAS MA
GZIGS PA'I PHYIR, DE'I TSE NA DES GZIGS DGOS TE, DE'I
TSE YOD NA GNAS LUGS SU GRUB DGOS, DNGOS PO'I
GNAS LUGS SU GRUB NA DES GZIGS

@112A *,

,DGOS PA'I PHYIR, DE'I TSE GRUB NA GNAS LUGS SU
GRUB DGOS PAR THAL, DE'I TSE GRUB NA BDEN PAR
GRUB DGOS PA'I PHYIR, DER THAL, DE'I TSE YOD NA
RANG GI MTSAN NYID KYIS GRUB DGOS PA'I PHYIR,

DER THAL, DE RANG GI MTSAN NYID KYIS GRUB PA'I
PHYIR, RANG STONG KHAS LEN PA'I DBU MA PA RNAMS

KYIS; PHUNG SOGS RANG GI MTSAN NYID KYIS MA
GRUB PA RANG STONG GI DON DU KHAS LEN DGOS TE,
PHUNG SOGS RANG GI MTSAN NYID KYIS MA GRUB PA
DANG, PHUNG SOGS RANG 'DZIN TSAD MA DANG
RDZAS GZHAN GYIS STONG BA'I STONG NYID RANG
STONG GI DON DU MTSUNGS PAR 'DOD NA, LUNG
DANG YANG 'GAL, RIGS PA DANG YANG 'GAL BA'I
PHYIR, LUNG DANG

'GAL BA YIN TE, DKON MCHOG BRTZEGS PA LAS, 'OD
SRUNGS GZHAN YANG, DBU MA'I LAM CHOS RNAMS
LA YANG DAG PAR SO SOR RTOGS PA NI GANG STONG
PA NYID KYI CHOS RNAMS STONG PAR MI BYED DE,
CHOS RNAMS NYID KYANG STONG PA NYID DANG,
ZHES SOGS GSUNGS PA'I PHYIR, PHUNG SOGS RANG GI
MTSAN NYID KYIS MA GRUB PA RANG STONG

GI DON DU 'DOD DGOS PA'I RGYU MTSAN YOD DE,
PHUNG SOGS RANG GI MTSAN NYID KYIS MA GRUB PA,
TSAD MAS RTOGS SHING BYED PA MA NYAMS KYI BAR
DU BDEN GRUB TU SGRO 'DOGS PA'I SGRO 'DOGS DE MI
'BYUNG ZHING, PHUNG SOGS RANG 'DZIN TSAD MA
DANG, RDZAS GZHAN GYIS STONG PA'I STONG NYID
TSAD MAS RTOGS SHING, BYED PA MA NYAMS

KYANG DE 'DRA BA'I SGRO 'DOGS 'JUG PA YOD PA'I
PHYIR, KHA CIG GIS, GZUGS SOGS KYI CHOS RNAMS
RANG NYID KYIS RANG NYID STONG BA DE, RANG
STONG GI DON YIN NO ZHES ZER NA, 'O NA GZUGS
SOGS KYI CHOS RNAMS MED PAR THAL, DE GZUGS
SOGS KYI CHOS RNAMS LA YANG MED, DE LAS GZHAN
PA'I CHOS RNAMS

LA YANG MED PA'I PHYIR, DANG PO LA, DE MED DE, DES
STONG BA'I PHYIR, 'DOD NA, 'PHAGS PA'I MNYAM
GZHAG YE SHES DNGOS PO'I 'JIG RGYUR MI 'DOD PA
THAL BAR 'PHEN PA MI 'THAD PAR THAL, GZUGS SOGS
KYI CHOS RNAMS DE KHO NA NYID LA DPYOD PA'I
SKABS SU MED PA GANG ZHIG ,DE 'JIG RTEN THA
SNYAD DU

YOD PA'I PHYIR, DER THAL, 'JIG RTEN PA RNAMS KYIS
DE YOD PAR KHAS LEN PA'I PHYIR, GZUGS SOGS KYI
CHOS RNAMS RANG GI MTSAN NYID KYIS MA GRUB NA,
DE KUN RDZOB BDEN PA MA YIN DGOS, DE MA YIN NA
DE MED DGOS PA'I SHES BYA LA BDEN PA GCIG KHO
NAR 'GYUR RO ZHES RTZOD PA DE, SNANG TSUL DANG

@112B GNAS TSUL MTHUN PA LA BDEN PAR BYAS NAS
DE'I DBANG DU BYAS TE, SHES BYA LA BDEN PA GCIG
KHO NAR 'GYUR RO ZHES ZER BA YIN NAM, BDEN PAR
GRUB PA'I BDEN PA LA BYAS NAS DE'I DBANG DU BYAS
TE SHES BYA LA BDEN PA GCIG KHO NAR 'GYUR RO

ZHES ZER BA DAG LAS GANG YIN, DANG PO LTAR NA
'DOD PA KHO NA YIN

TE; SNANG TSUL DANG GNAS TSUL MTHUN PA'I MI SLU
BA'I BDEN PA YIN NA, DON DAM BDEN PA YIN DGOS TE,
RIGS PA DRUG CU PA'I 'GREL PAR MDO DRANGS PA LAS,
DGE SLONG DAG BDEN PA DON DAM PA 'DI NI GCIG
STE, 'DI LTA STE, MI SLU BA'I CHOS MYA NGAN LAS 'DAS
PA'O,
,ZHES GSUNGS PA'I PHYIR, PHYI MA LTAR NA, SHES BYA

LA BDEN PA GNYIS SU BYAS PA'I DBYE BA'I YA GYAL DU
GYUR PA'I BDEN PA DE, BDEN GRUB LA BYED PAR THAL,
KHYOD KYI RIGS PA DE 'THAD PA'I PHYIR, 'DOD NA, MI
'THAD DE, BDEN PAR GRUB PA MED PA'I PHYIR, DE LTAR
MA YIN PAR RGYU 'BRAS RANG GI MTSAN NYID KYIS
GRUB NA, SHES BYA LA BDEN PA GCIG KHO NAR 'GYUR
BA YIN

TE; RANG GI MTSAN NYID KYIS GRUB NA BDEN PAR
GRUB DGOS, BDEN PAR GRUB NA SNANG TSUL DANG
GNAS TSUL DU MTHUN PA'I MI SLU BA'I BDEN PA YIN
DGOS, DE YIN NA DON DAM BDEN PA YIN DGOS PA'I
PHYIR, RIGS PA GNYIS PA LA GZUGS SOGS KYI DNGOS
PO RNAMS, MTHAR THUG DPYOD PA'I RIGS SHES KYIS

DPYAD BZOD KYI SKYE BA YIN PAR THAL, THA SNYAD
BRTAGS PA'I BRTAGS DON BTZAL BA'I TSE NA RNYED
PA'I SKYE BA YIN PA'I PHYIR, DER THAL, RANG GI

MTSAN NYID KYIS GRUB PA'I SKYE BA YIN PA'I PHYIR,
'DOD NA, MI 'THAD DE, THA SNYAD PA'I SKYE BA YIN
PA'I PHYIR, DER THAL, DE THA SNYAD BDEN PA YIN PA'I
PHYIR, RIGS PA GSUM PA RDO RJE

GZEGS MA'I GTAN TSIGS DANG, GCIG DU BRAL SOGS KYI
GTAN TSIGS LA BRTEN NAS GZUGS SOGS BDEN GRUB
'GOG MI NUS PAR THAL, DE DAG LA BRTEN NAS RANG
GI MTSAN NYID KYIS GRUB PA 'GOG MI NUS PA'I PHYIR,
DER THAL, GZUGS SOGS RANG GI MTSAN NYID KYIS
GRUB PA'I PHYIR, 'DOD NA, GZUGS SOGS

BDEN PAR GRUB PAR THAL, 'DOD PA'I PHYIR, DES NA
GZUGS RANG GI MTSAN NYID KYIS MA GRUB STE, RIGS
PA DE DAG LA BRTEN NAS RANG GI MTSAN NYID KYIS
GRUB PA DANG, BDEN PAR GRUB PA GNYIS, 'GOG NUS
MI NUS RGYU MTSAN RNAM PA KUN TU MTSUNGS PA'I
PHYIR, ` DNGOS PO STONG PA GZUGS BRNYAN LA SOGS
PA,
,ZHES

@113A*,
,SOGS KYI SKABS SU MTHA' DPYAD PA LA, PHYOGS
SNGA MA BRJOD PA DANG, DE DGAG PA GNYIS DANG
PO LA, KHA CIG ,GZUGS SGRA SOGS MED PAR THAL, DE
RANG GI MTSAN NYID KYIS MA GRUB PA'I PHYIR, 'DOD
NA, DE DAG MNGON SUM DU MTHONG BA DANG THOS
PA MED PAR THAL, DE DAG

MED PA'I PHYIR, MA KHYAB NA, RI BONG GI RVA YANG
MTHONG BA YOD PAR THAL, MA KHYAB PA DE'I PHYIR
ZER NA, GNYIS PA DE DGAG PA LA, DPE 'GOD PA DANG,
DPE DE DON LA SBYAR BA DANG GNYIS, DANG PO LA,
ME LONG NANG GI BYAD BZHIN GYI GZUGS BRNYAN
DE, BYAD BZHIN DU RANG GI MTSAN NYID KYIS MA
GRUB KYANG KHYAD CHOS DU

MA DANG LDAN PA YIN TE, ME LONG G-YA' DAG PA
SOGS RANG GI RGYU RKYEN DU MA LAS SKYE BA DANG,
RANG NYID BYAD BZHIN DU SNANG BA'I SHES PA
SKYED PAR BYED PA'I 'DUS BYAS DANG, SHES PA'I RDZAS
MA YIN PAS PHYI ROL DON DU GRUB PA DANG, RANG
'DZIN MIG SHES KYI DMIGS RKYEN BYED PAS, GZUGS
BRNYAN BYAD BZHIN DU

SNANG YANG, BYAD BZHIN DU MA GRUB PA DANG,
BYAD BZHIN DU MA GRUB KYANG, GZUGS BRNYAN DU
GRUB PA SOGS KHYAD CHOS DU MA DANG BCAS PA'I
PHYIR, GNYIS PA DE DON LA SBYAR BA LA, DPE DE
BZHIN DU GZUGS SGRA SOGS KYI DNGOS PO RNAMS
RANG GI MTSAN NYID KYIS MA GRUB KYANG RGYU
'BRAS KYI BYA BA BYED PA SOGS KHYAD

CHOS DU MA DANG LDAN PA YIN TE, RANG GI RGYU
RKYEN RNAMS TSOGS PA LAS SKYE BA DANG, RANG
'DZIN SHES PA BSKYED PA'I 'DUS BYAS DANG, SHES PA'I
RDZAS MA YIN PAS PHYI ROL DON DU GRUB PA DANG,
RANG GI MTSAN NYID KYIS GRUB PAR SNANG YANG

DER MA GRUB PA DANG, RANG GI MTSAN NYID KYIS
MA GRUB KYANG GZUGS SOGS

SU GRUB PA SOGS KHYAD CHOS DU MA DANG LDAN
PA'I PHYIR, KHA CIG GIS, BYAD BZHIN GYI GZUGS
BRNYAN BYAD BZHIN DU SNANG YANG BYAD BZHIN
DU MA GRUB PA'I BDEN MED DU RTOGS PA'I SHES PA DE,
DE KHO NA NYID RTOGS PA'I RIGS SHES RAGS PAR 'DOD
PA MI 'THAD DE, DE KHO NA NYID PHRA RAGS GANG
RUNG LA BLO KHA MA

PHYOGS PA'I 'JIG RTEN PAS DE RTOGS PA YOD PA'I
PHYIR, DE LTAR YIN KYANG PHUNG SOGS RANG GI
MTSAN NYID KYIS MA GRUB PA'I DPER BKOD PA DANG
'GAL BA'I SKYON MED DE, 'JIG RTEN LA GRAGS PA'I
BRDZUN PA TZAM ZHIG ,DBU MA PAS BZHAG PA'I
BRDZUN PA'I RIGS MTHUN GYI DPER BKOD PA'I PHYIR,
'GOD

@113B TSUL YANG YOD DE, GZUGS BRNYAN SNANG
TZAM NYID NAS CHA THAMS CAD NAS BYAD BZHIN DU
SNANG YANG, GANG SNANG GI CHA THAMS CAD NAS
BYAD BZHIN DU GRUB PAS STONG PA'I RGYU 'BRAS KYI
BYA BA BYED PA DANG, DE BZHIN DU PHUNG SOGS KYI
DNGOS PO RNAMS SNANG TZAM NYID NAS RANG GI
MTSAN NYID KYIS GRUB PAR SNANG YANG, CHA
THAMS CAD NAS

RANG GI MTSAN NYID KYIS GRUB PAS STONG PA'I SGO
NAS RGYU 'BRAS KYI BYA BA BYED PA YIN PA'I PHYIR,
DES NA GZUGS SOGS KYI CHOS RNAMS RANG GI MTSAN
NYID KYIS MA GRUB CING, THA SNYAD DU GRUB PAR
KHAS BLANGS PAS RTAG CHAD KYI MTHA' GNYIS LAS
GROL BAR 'GYUR BA YIN TE, RANG GI MTSAN NYID KYIS
MA GRUB PAR KHAS BLANGS PAS RTAG

MTHA' LAS GROL BA DANG, THA SNYAD DU YOD PAR
KHAS BLANGS PAS CHAD MTHA' LAS GROL BAR 'GYUR
BA'I PHYIR, DER THAL, RANG 'GREL LAS, GZUGS
BRNYAN RANG BZHIN GYIS MED PA'I RGYU DANG 'BRAS
BU RNAM PAR GZHAG PA YANG, SHES BZHIN DU
MKHAS PA SU ZHIG GZUGS DANG TSOR BA LA SOGS PA
RGYU DANG 'BRAS BU LAS THA

DAD PA MED PAR GNAS PA RNAMS YOD PA TZAM ZHIG
TU DMIGS PAS, RANG BZHIN DANG BCAS PAR NGES
PAR BYED PA DE'I PHYIR, YOD PAR DMIGS KYANG RANG
BZHIN GYIS SKYE BA MED, CES GSUNGS PA'I PHYIR, DBU
MA PA DANG, DNGOS SMRA BA GNYIS PHUNG SOGS
RANG GI MTSAN NYID KYIS GRUB MA GRUB RTZOD PA
NA, DNGOS SMRA BAS,

DBU MA PAS BZHAG PA'I BRDZUN PA DE MTHUN DPE
GZUGS BRNYAN GYI STENG DU MA NGES KYANG RTEN
'BREL GYI RTAGS KYI [*KYIS] MYU GU BDEN MED DU
GRUB [*SGRUB] PA'I RTAGS 'GOD PA SKABS SU BABS PA'I
PHYIR RGOL YANG DAG GIS MTHUN DPE GZUGS

BRNYAN GYI STENG DU, DBU MA PAS BZHAG PA'I
BRDZUN PA NGES PA YIN TE, DPE DE'I STENG DU

BDEN MED TSAD MAS NGES PA'I PHYIR, DER THAL, DE'I
STENG DU RTEN 'BREL LA BDEN STONG GIS KHYAB PA
TSAD MAS NGES PA'I PHYIR, DE LTAR MA YIN NA, DBU
MA PA DANG RTZOD PA DE'I TSE NA, DNGOS SMRA BA
BDEN MED SGRUB PA 'GOD PA SKABS SU BAB PA'I PHYIR
RGOL YANG DAG YIN PAR THAL, RTEN 'BREL GYI RTAGS
KYI [*KYIS] MYU GU BDEN

MED DU SGRUB PA'I RTAGS YANG DAG 'GOD PA SKABS
SU BAB PA'I PHYIR RGOL YANG DAG DES MTHUN DPE
GZUGS BRNYAN GYI STENG DU BDEN MED TSAD MAS
NGES NA, DNGOS SMRA BAS DE LTAR NGES DGOS PA'I
PHYIR, 'DOD NA, DNGOS SMRA BA DE, BDEN MED SGRUB
PA'I RTAGS 'GOD PA SKABS SU BAB PA'I PHYIR RGOL
YANG DAG YIN PAR

@114A *,

,THAL; 'DOD PA'I PHYIR, 'DOD NA MI 'THAD DE, DNGOS
SMRA BA YIN PA'I PHYIR, DES NA, GZUGS BRNYAN GYI
DPE LA BR TEN NAS PHUNG SOGS KYI CHOS RNAMS KYI
STENG DU MTHA' GNYIS SPONG BA SHIN TU BSNGAGS
PA YIN TE, MDO LAS, ME LONG SHIN TU YONGS DAG LA,
,JI LTAR RANG

BZHIN MED PA YIS,

,GZUGS BRNYAN SNANG BA DE BZHIN DU,

,LJON PA CHOS RNAMS SHES PAR BYA,
,ZHES GSUNGS PA'I PHYIR, ` GANG PHYIR RANG BZHIN
GYIS TE MI 'GAG PA,
,ZHES SOGS KYI SKABS SU LAS 'BRAS KYI 'BREL BA CHES
'THAD PA'I YON TAN BSHAD PA LA, MTSAMS SBYAR GYI
DON BSHAD, RTZA

BA'I TSIG DON BSHAD PA DANG, DE LAS 'PHROS PA'I
DON BSHAD PA DANG GSUM LAS, DANG PO NI, RANG
BZHIN GYIS SKYE BA BDEN PA GNYIS CHAR DU BKAG
PA LA BRTEN NAS, RTAG CHAD KYI MTHA' SPONG SLA
BA'I YON TAN YOD PAR MA ZAD, LAS 'BRAS KYI RTEN
DU GYUR PA'I KUN GZHI KHAS LEN MI DGOS PA SOGS
GRUB

MTHA' 'OG MA PA RNAMS DANG THUN MONG MA YIN
PA'I KHYAD CHOS DU MA'I YON TAN YOD DE, RANG
'GREL LAS, BDEN PA GNYIS KAR YANG RANG BZHIN
MED PAS RTAG PA DANG CHAD PAR LTA BA RGYANG
RING DU SPANGS PA 'BA' ZHIG TU MA ZAD KYI, LAS
RNAMS 'GAGS NAS YUN RING DU LON YANG LAS
RNAMS KYI 'BRAS BU

DANG 'BREL BA NI, KUN GZHI'I RNAM PAR SHES PA
DANG, SEMS KYI RGYUN DANG, CHUD MI ZA BA DANG,
THOB PA LA SOGS PA YONGS SU RTOGS PAR MED PAR
YANG 'THAD PA YIN NO,

,ZHES GSUNGS PA'I PHYIR, GRUB MTHA' 'OG MA RNAMS
DANG THUN MONG MA YIN PA'I KHYAD CHOS KYI
GTZO BO LA DU MA YOD DE, RTZA BA'I DAM

BCA' BRGYAD, 'PHROS PA YAN LAG LTA BU'I DAM BCA'
DANG BCAS PA YOD PA'I PHYIR, DANG PO LA BRGYAD
YOD DE, RANG BZHIN GYIS MA GRUB PA GZHIR BYAS
PA'I SGO NAS, 'PHAGS PA LA STONG NYID MNGON SUM
DU RTOGS MYONG DANG, BDEN 'DZIN NYON SGRIB
DANG, PHYI DON YOD PA DANG, ZHIG PA DNGOS POR
YOD

PA DANG BCAS PA'I SGRUB PA'I DAM BCA' BZHI DANG,
KUN GZHI MED PA DANG, RANG RIG MED PA DANG,
RANG RGYUD KYI GTAN TSIGS MED PA DANG, GZHAN
SKYE MI 'DOD PA DANG BCAS PA'I DGAG PA'I DAM BCA'
BZHI DANG BCAS PA'I BRGYAD YOD PA'I PHYIR, 'PHROS
PA YAN LAG LTA BU LA DU MA YOD DE, TSUR MTHONG
GI

@114B RGYUD LA RNAL 'BYOR MNGON SUM YOD PA
DANG, MYANG 'DAS GNYIS KYI NANG NAS DANG POR
LHAG MED MYANG 'DAS MNGON DU BYED PA DANG,
'GOG BDEN LA DON DAM BDEN PAS KHYAB PA DANG,
STONG NYID MNGON SUM DU RTOGS PA'I MNYAM
GZHAG YE SHES KHYAD PAR BA ZHIG THUN MONG MA
YIN PA'I 'GOG SNYOMS SU 'DOD PA DANG, YANG

DAG KUN RDZOB MI BZHED PA DANG, SGRIB GNYIS
LAM GANG GI GNAS SKABS SU SPONG TSUL THUN
MONG MA YIN PA DANG, STONG NYID MNGON SUM DU
RTOGS PA'I SLOB PA'I MNYAM GZHAG YE SHES LA GZHI
SHES KYIS KHYAB PA DANG, SLOB PA'I RGYUD KYI
GNYIS SNANG CAN GYI SHES PA LA ZAG BCAS KYIS
KHYAB PA DANG, DE YIN NA RANG GI

SNANG BA LA TSAD MA YIN DGOS PA DANG, RANG GI
GZHAL BYA LA 'KHRUL PA'I TSAD MA YOD PA DANG,
GZHI GRUB NA LKOG GYUR DANG, MNGON GYUR
GNYIS KA YIN DGOS PA DANG, BCAD SHES LA TSAD
MAS KHYAB PA SOGS DU MA YOD PA'I PHYIR, RTZA BA'I
DAM BCA' BRGYAD PO KHAS LEN PA DE, RANG GI
MTSAN NYID KYIS MA GRUB PA

KHAS LEN PA LA THUG PA YIN TE, DE DAG KHAS MI LEN
PA DE, RANG GI MTSAN NYID KYIS GRUB PA KHAS LEN
PA LA THUG PA'I PHYIR, 'PHAGS PA LA STONG NYID
MNGON SUM DU RTOGS MYONG GIS MA KHYAB PAR
'DOD PA DE, RANG GI MTSAN NYID KYIS GRUB PA KHAS
LEN PA LA THUG PA YIN PA'I PHYIR TE, CHOS DANG
GANG ZAG RANG GI MTSAN NYID

KYIS GRUB PAR KHAS BLANGS PA LA BR TEN NAS, DE
GNYIS RANG GI MTSAN NYID KYIS GRUB PAR 'DZIN PA'I
RTOG PA GNYIS PO DE RIM PA BZHIN DU CHOS KYI
BDAG 'DZIN DANG, GANG ZAG GI BDAG 'DZIN DU KHAS
MA BLANGS SHING, DE LA BR TEN NAS GANG ZAG GI

BDAG MED PHRA MO MNGON SUM DU RTOGS NA,
STONG NYID MNGON SUM DU

RTOGS PAS MA KHYAB PA DANG, 'PHAGS PA LA STONG
NYID MNGON SUM DU RTOGS MYONG GIS MA KHYAB
PAR KHAS BLANGS PA'I PHYIR, BDEN 'DZIN NYON SGRI
TU MI 'DOD PA RANG GI MTSAN NYID KYIS GRUB PA
KHAS BLANGS PA LA THUG PA YIN TE, CHOS DANG
GANG ZAG RANG NGOS NAS GRUB PA KHAS BLANGS,
DE LA BR TEN NAS DE DAG BDEN PAR

'DZIN PA'I BDEN 'DZIN DE, THAR PA 'THOB PA LA NGES
PAR SPONG MI DGOS PAR KHAS LEN PA'I PHYIR, PHYI
DON MI 'DOD PA RANG GI MTSAN NYID KYIS GRUB PA
KHAS BLANGS PA LA THUG PA YIN TE, NANG GI SHES
PAS PHYI ROL GYI SNGON PO MTHONG, ZHES PA TZAM
GYIS MA TSIM PAR BRTAGS DON BTZAL BA'I TSE NA
SNGON PO DE SNGON

@115A*,

, 'DZIN SHES PA'I RDZAS SU SKYE BAR KHAS LEN PA'I
PHYIR, ZHIG PA DNGOS POR MI 'DOD PA RANG GI
MTSAN NYID KYIS GRUB PAR KHAS BLANGS PA LA
THUG PA YIN TE, MYU GU RANG GRUB DUS KYI SKAD
CIG GNYIS PA'I DUS SU ZHIG CES PA TZAM GYIS MA TSIM
PAR BRTAGS DON BTZAL BA'I TSE, DE

RANG GRUB DUS KYI SKAD CIG GNYIS PA'I DUS SU MI
BSDOD PA'I CHA DE'I ZHIG PA'I MTSAN GZHIR KHAS

BLANGS PA'I PHYIR, KUN GZHI KHAS LEN PA RANG GI
MTSAN NYID KYIS GRUB PA KHAS BLANGS PA LA THUG
PA YIN TE, BDAG GIS LAS 'DI LTA BU BYAS PAS, 'BRAS BU
'DI MYONG NGO ZHES PA TZAM GYIS MA TSIM PAR

BRTAGS DON BTZAL BA'I TSE NA, RNAM SHES TSOGS
DRUG LAS DON GZHAN PA'I RNAM SHES KYI STENG DU
BAG CHAGS BZHAG PA RNAMS SMIN PA LA BRTEN NAS,
DGE MI DGE'I RNAM SMIN GYI 'BRAS BU MYONG DGOS
PAR KHAS BLANGS PA'I PHYIR, RANG RIG 'DOD PA
RANG GI MTSAN NYID KYIS GRUB PA KHAS BLANGS PA
LA THUG

PA YIN TE, SNGON PO GZHAL STOBS KYIS SNGON 'DZIN
DBANG PO'I MNGON SUM GRUB CES PA TZAM GYIS MA
TSIM PAR BRTAGS DON BTZAL BA'I TSE NA, KHA NANG
KHO NA LA PHYOGS SHING, GNYIS SNANG THAMS CAD
DANG BRAL BA'I 'DZIN RNAM YAN GAR BA ZHIG GIS
GRUB PAR KHAS LEN PA'I PHYIR, RANG RGYUD KYI
GTAN TSIGS

'DOD PA RANG GI MTSAN NYID KYIS GRUB PAR KHAS
BLANGS PA LA THUG PA YIN TE, RGOL BA SNGA PHYI
GNYIS KAS SHES 'DOD CHOS CAN TSAD MAS GRUB
CING, KHYAD PAR PHYIR RGOL GYIS TSAD MAS GRUB
PAR KHAS BLANGS PA'I KHAS BLANGS LA DKRIS TE
BKOD PA'I GTAN TSIGS LA BRTEN NAS, RJES DPAG
BSKYED MI NUS PAR DE GNYIS

KYIS TSAD MAS GRUB TSUL MTHUN SNANG BA'I GTAN
TSIGS LA BR TEN NAS RJE S DPAG BSKYED DGOS PAR
KHAS BLANGS PA'I PHYIR, GZHAN SKYE 'DOD PA RANG
GI MTSAN NYID KYIS GRUB PA KHAS BLANGS PA LA
THUG PA YIN TE, MYU GU SA BON LAS SKYE ZHES PA
TZAM GYIS MA TSIM PAR, BRTAGS DON BTZAL BA'I TSE
NA RANG

LAS NGO BO THA DAD PA'I, RANG GI MTSAN NYID KYIS
GRUB PA'I SA BON LAS SKYE BAR KHAS BLANGS PA'I
PHYIR, GNYIS PA RTZA BA'I TSIG DON BSHAD PA LA,
RTZOD PA DANG LAN GNYIS, DANG PO LA KHA
CIG ,DGE MI DGE'I LAS DANG, RNAME SMIN GYI 'BRAS BU
YID 'ONG DANG YID MI 'ONG GI BAR DU BSKAL PA LA
SOGS PAS

@115B CHOD PA YOD CING, LAS DE GNYIS KYIS 'BRAS BU
DE GNYIS BSKYED PAR KHAS LEN DGOS, LAS DE GNYIS
KYIS 'BRAS BU SKYES MA ZIN PA'I BAR DU, LAS DE GNYIS
GNAS SAM MI GNAS DANG PO LTAR NA LAS RTAG PAR
'GYUR BAS KHYOD KYI LUGS LA MI 'THAD, GNYIS PA
LTAR NA MI 'THAD DE, LAS ZHIG PA DNGOS POR

MED PA'I PHYIR, LAS DE GNYIS KYIS 'BRAS BU DE GNYIS
BSKYED PAR KHAS LAN DGOS PA YIN TE, MDO LAS, LUS
CAN RNAMS KYI LAS RNAMS NI,
,BSKAL PA BRGYAR YANG CHUD MI ZA,
,TSOGS SHING DUS LA BABS PA NA,
, 'BRAS BU SMIN PA NYID DU 'GYUR,

,ZHES GSUNGS PA'I PHYIR ZER NA, GNYIS PA LAN
BSHAD

PA LA; GRUB MTHA' 'OG MA PAS LAN 'DEBS PA'I TSUL
DANG, RANG LUGS KYIS LAN 'DEBS PA'I TSUL GNYIS
LAS, DANG PO LA, KHA CHE BYE BRAG SMRA BA LAS
GZHAN PA'I BYE BRAG TU SMRA BA KHA CIG NA RE,
DGE MI DGE BA'I LAS DANG, RNAM SMIN GYI 'BRAS BU'I
BAR DU BSKAL PA LA SOGS PAS CHOD PA YOD CING, LAS

DE GNYIS KYIS 'BRAS BU DE GNYIS BSKYED MA ZIN GYI
BAR DU LAS DE MI GNAS KYANG, LAS DE GNYIS KYIS
'BRAS BU DE GNYIS MA BSKYED PA'I SKYON MED DE,
LAS DE GNYIS LAS DON GZHAN PA'I THOB PA RDZAS
GRUB LDAN MIN 'DU BYED CIG GIS RNAM SMIN GYI
'BRAS BU BSKYED PA'I PHYIR ZHES ZER, YANG DE LAS
GZHAN PA'I BYE BRAG TU

SMRA BA KHA CIG NA RE, DE LTA BU'I SKYON MED DE,
LAS DE GNYIS LAS DON GZHAN PA'I BU LON GYI
SPANGS RGYA STE YI GE DANG 'DRA BA CHUD MI ZA BA
RDZAS GRUB LDAN MIN 'DU BYED CIG GIS RNAM SMIN
GYI 'BRAS BU BSKYED PA'I PHYIR, ZHES 'DOD PA YIN TE,
RTZA SHES LAS, GANG PHYIR LAS NI SKYE BA MED,
, 'DI LTAR RANG BZHIN MED DE'I PHYIR,

,

GANG PHYIR DE NI MA SKYES PA,
,DE PHYIR CHUD ZAR MI 'GYUR RO,

,ZHES GSUNGS PA'I PHYIR, KHA CHE BYE BRAG TU SMRA
BA NA RE, DE LTA BU'I SKYON MED DE, PHUNG PO'I
RGYUN LA LAS KYI BAG CHAGS BSGOS NAS, DE SMIN
PA NA RNAM SMIN GYI 'BRAS BU 'BYIN PAR 'DOD PA YIN
TE, PHUNG PO'I RGYUN 'DI DAG LA DGE MI DGE'I 'BRAS
BU YOD PA NYID, CES PA

DANG; DE'I THAD KYI 'GREL PA LAS, BDAG TU MNGON
PAR BRJOD PA GANG YIN PA DE NI, PHUNG PO'I RGYUN
'DI KHO NA LA 'JUG GI BRJOD PAR BYA BA GZHAN DAG
LA NI MA YIN NO,
,ZHES GSUNGS PA'I PHYIR, DBU MA RANG RGYUD PA
KHA CIG DANG LUNG GI RJES 'BRANG GI SEMS TZAM
PA RNAMS NA RE, DE LTA BU'I SKYON MED DE, KUN

@116A *,

,GZHI'I RNAM SHES KYI STENG DU LAS KYI BAG CHAGS
BZHAG ,DE LA PHYIS RKYEN GYIS GSOS BTAB NAS
RNAM SMIN GYI 'BRAS BU 'BYIN PA'I PHYIR, ZHES ZER,
MDO SDE PA DANG, RIGS PA'I RJES 'BRANG GI SEMS
TZAM PA DANG, RNAL 'BYOR SPYOD PA'I DBU MA RANG
RGYUD PA DANG, LEGS LDAN

'BYED DANG BCAS PA RNAMS NA RE, DE LTA BU'I SKYON
MED DE, LAS ZHIG PA NA YID KYI RNAM PAR SHES PA'I
STENG DU LAS KYIS BAG CHAGS BZHAG ,DE LA PHYIS
RKYEN GYIS GSOS BTAB NAS, RNAM SMIN GYI 'BRAS BU
'BYIN PA'I PHYIR ZHES 'DOD PA YIN TE, DE SKAD DU,

RTOG GE 'BAR BA LAS, KHO BO CAG KYANG THA SNYAD
DU

RNAM PAR SHES PA LA BDAG GI SGRA DNGOS SU 'DOGS
TE, RNAM PAR SHES PA YANG SRID PAR SKYE BA LEN
PA'I PHYIR BDAG YIN NO,
,ZHES GSUNGS PA'I PHYIR, ` GNYIS PA RANG LUGS KYI
LAN 'DEBS TSUL LA, DGE MI DGE BA'I LAS DANG, RNAM
SMIN GYI 'BRAS BU YID 'ONG DANG YID MI 'ONG GI BAR
DU BSKAL PA LA SOGS

PAS CHOD PA YOD CING, LAS DE GNYIS RNAM SMIN GYI
'BRAS BU YID 'ONG DANG YID MI 'ONG MA BSKYED KYI
BAR DU MI GNAS KYANG, LAS DES 'BRAS BU DE GNYIS
MI BSKYED PA'I SKYON MED DE, LAS 'JIG PA NA RANG
BZHIN GYIS MI 'JIG CING, PHUNG PO LA BTAGS PA'I
NGA TZAM GYI STENG DU LAS KYI BAG CHAGS
BZHAG ,DE

LA PHYIS RKYEN GYIS GSOS BTAB NAS RNAM SMIN GYI
'BRAS BU YID 'ONG DANG YID MI 'ONG BSKYED PA'I
PHYIR, DE LTAR RANG BZHIN GYIS MI 'GAG CING
PHUNG PO LA BTAGS PA'I NGA TZAM, BAG CHAGS BSGO
GZHI MTHAR THUG TU 'DOD PA'I LUGS 'DI LA, KUN
GZHI KHAS LEN PA'I GRUB MTHA' SMRA BAS GANG ZAG
GNAS

'GYUR GYI RIGS PAS MI GNOD PA'I PHYIR, SRID RTZE'I
RTEN CAN GYI PHYIR MI 'ONG 'BRAS GNAS KYIS CI

YANG MED KYI DNGOS GZHI LA BR TEN NAS NYAN
THOS KYI SGOM LAM RDO RJE LTA BU'I TING NGE 'DZIN
MNGON DU BYED PA DE'I TSE NA, SRID RTZE'I SAS
BSDUS PAS BTAGS GZHIR GYUR PA'I PHUNG PO MED
KYANG, DE LA BTAGS

PA'I NGA TZAM DE SRID RTZE'I SAS BSDUS PAS, DE LTA
BU'I RTZOD PA LA, RANG RGYUD PA MAN CHAD KYIS
LAN DON MTHUN MI THEBS SHING, THAL 'GYUR BAS
LAN DON MTHUN THEBS PA'I PHYIR, DER THAL, RANG
RGYUD PA MAN CHAD KYIS LAS RANG BZHIN GYIS
'GAG CING, LAS KYI BAG CHAGS BSGO GZHI THA SNYAD
BRTAGS

@116B PA'I BRTAGS DON BTZAL BA'I TSE NA RNYED PAR
KHAS BLANGS, THAL 'GYUR BAS DE LTAR KHAS MA
BLANGS PA'I PHYIR, DGE MI DGE'I LAS KYI BAG CHAGS
BSGO GZHI MA BRTAGS MA DPYAD PAR 'JOG PA'I LUGS
'DI LA, NYAN THOS MTHONG LAM BAR CHAD MED LAM
PA'I GDAGS GZHI'I [*GZHI] PHUNG PO LNGA PO GANG
RUNG DE, SHES SGRIB LHAN

SKYES KYI BAG CHAGS KYIS MA GOS KYANG, DE 'DRA
BA'I GANG ZAG DE, DE'I BAG CHAGS KYIS GOS PA MI
'GAL TE, DPER NA, SRID RTZE'I RTEN CAN GYI PHYIR MI
'ONG DE, CI YANG MED KYI DNGOS GZHI LA BR TEN NAS
NYAN THOS KYI SGOM LAM RDO RJE LTA BU'I TING
'DZIN MNGON DU BYAS PA DE'I TSE NA, GDAGS GZHI
PHUNG PO BZHI

PO DE SRID RTZE'I SAS BSDUS MA YIN KYANG, DE 'DRA
BA'I GANG ZAG DE SRID RTZE'I SAS BSDUS YIN PA LTA
BU YIN PA'I PHYIR, NYAN THOS MTHONG LAM BAR
CHAD MED LAM PA'I GDAGS GZHI PHUNG PO LNGA PO
DE, SHES SGRIB LHAN SKYES KYI BAG CHAGS KYIS MA
GOS TE, DE'I GZUGS PHUNG YANG DES MA GOS, TSOR
BA'I

PHUNG PO DANG, 'DU SHES KYI PHUNG PO DANG, 'DU
BYED KYI PHUNG PO DANG, RNAM PAR SHES PA'I
PHUNG PO YANG DES MA GOS PA'I PHYIR, TSOR PHUNG
DES MA GOS PAR THAL, DE'I RGYUD LA DBANG SHES
RANG RIG KUN GZHI MED, YID SHES RNAMS ZAG MED
KYI NGO BOR GYUR ZIN PA'I PHYIR, KUN GZHI KHAS
LEN PA'I RANG RGYUD PA DANG

SEMS TZAM PA GNYIS KYI LUGS LA NYAN THOS
MTHONG LAM BAR CHAD MED LAM PAS SHES SGRIB
LHAN SKYES MA SPANGS KYANG, RKYEN MA TSANG
BA'I DBANG GIS DE'I RGYUD LA SHES SGRIB LHAN SKYES
MED DE, PHUNG PO LA BTAGS PA'I NGA TZAM YANG
DE'I BAG CHAGS BSGO GZHIR KHAS MA BLANGS,
GDAGS GZHI PHUNG PO LNGA PO YANG

DE'I BAG CHAGS KYIS MA GOS PAR GONG DU BSGRUBS
ZIN PA'I PHYIR, RTAGS DANG PO DER THAL, PHUNG PO
LA BTAGS PA'I NGA TZAM BAG CHAGS BSGO GZHIR
'DOD PA LUGS 'DI'I THUN MONG MA YIN PA'I KHYAD

CHOS YIN PA'I PHYIR, DER THAL, BYANG CHUB LAM
RIM LAS, DE'I PHYIR NGA TZAM LA BDAG TU ZHES PA
THA SNYAD DU YOD

PA DANG, ZHES DANG, 'OG TU DE 'DRA BA'I GANG ZAG
NGOS 'DZIN PA'I LUGS BLA NA MED PA 'DI'I KHYAD
CHOS SO,

,ZHES GSUNGS PA'I PHYIR, GSUM PA 'PHROS DON
BSHAD PA LA, LAS RANG BZHIN GYIS MI 'GAGS PA DE,
LAS 'BRAS KYI RTEN DU GYUR PA'I KUN GZHI KHAS LEN
MI DGOS PAS KUN GZHI KHAS LEN [*RTEN DU GYUR
PA'I KUN GZHI KHAS LEN]

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,MI DGOS PA'I RGYU MTSAN DU 'GRO TSUL BSHAD PA
DANG, DE'I RTEN DU GYUR PA'I KUN GZHI MED KYANG
LAS KYI BAG CHAGS BSGO GZHI JI LTAR 'JOG TSUL
BSHAD PA DANG, DE LA RTZOD PA SPONG BA DANG
GSUM, DANG PO LA, RTZOD PA DANG, LAN GNYIS,
DANG PO LA KHA CIG NA RE, LAS RANG BZHIN

GYIS MI 'GAGS KYANG, THA SNYAD DU LAS 'GAGS PA
KHAS LEN DGOS PAS SNGAR GYI DOGS PA DE SO NA
GNAS PA YIN TE, LAS ZHIG PA DNGOS PO MA YIN PAS,
RNAM SMIN GYI 'BRAS BU YID 'ONG DANG YID MI 'ONG
'BYIN PA MI 'THAD PA'I PHYIR, THA SNYAD DU LAS
'GAGS PA KHAS LEN DGOS TE, LA LAR LAS 'GAGS

YUN RING LON LAS KYANG,

,ZHES PA DANG, GANG PHYIR RANG BZHIN GYIS TE MI
'GAGS PA,
,ZHES PA DANG, MGON POS KYANG, THA SNYAD TSUL
DU 'GAGS PAR BSTAN,
,ZHES GSUNGS PA'I PHYIR, ZHES ZER, GNYIS PA LAN
BSHAD PA LA, LAN DNGOS DANG, DUS GSUM GYI
RNAM GZHAG SPYIR BSTAN PA DANG, 'DAS

MA 'ONGS DNGOS POR SGRUB PA'I TSUL DANG GSUM
LAS, DANG PO LA, LAS RANG BZHIN GYIS MI 'GAGS PA
DE, LAS 'BRAS KYI RTEN DU GYUR PA'I KUN GZHI KHAS
LEN MI DGOS PA'I RGYU MTSAN DU 'GRO TSUL YOD DE,
LAS RANG BZHIN GYIS MA SKYES PA'I RGYU MTSAN
GYIS LAS RANG BZHIN GYIS MI 'GAGS,
,DES NA

LAS 'GAGS PA DNGOS PO YIN PAS, LAS 'GAGS NAS YUN
RING DU LON YANG, LAS ZHIG PAS RNAM SMIN GYI
'BRAS BU YID 'ONG DANG YID MI 'ONG 'BYIN PA'I PHYIR,
LAS RANG BZHIN GYIS MI 'GAGS PA'I LUGS LA LAS ZHIG
PA DNGOS POR RUNG BA YIN TE, RANG RGYUD PA MAN
CHAD KYI LUGS LA MYU GU ZHIG PA DE'I TSE NA,

MYU GU'I CHA SHAS KYI DNGOS PO THAMS CAD
LOG ,MYU GU ZHIG PA DE KA BA DANG, BUM PA LA
SOGS PA'I DNGOS PO GZHAN GYI NGO BO MA THOB
PAS, MYU GU RANG GRUB DUS KYI SKAD CIG GNYIS PA'I
DUS SU ZHIG PA TZAM ZHIG ,MYU GU 'DAS PA'I MTSAN

GZHIR KHAS BLANGS, DE LA BR TEN NAS MYU GU'I 'DAS
PA DE RTAG PA

DANG MED DGAG TU KHAS BLANGS, MYU GU'I ZHIG PA
MA BRTAGS MA DPYAD PAR 'JOG PA'I LUGS LA, MYU GU
ZHIG PA DE'I TSE NA, MYU GU'I CHA SHAS KYI DNGOS
PO THAMS CAD LOG ,KA BA LA SOGS PA'I DNGOS PO
GZHAN GYI NGO BO MA THOB KYANG, MYU GU'I ZHIG
PA DNGOS POR KHAS BLANG DU RUNG BA YIN PA'I
PHYIR, DER THAL,

@117B DPER NA, SKYES BU LHAS BYIN GYI PHUNG PO RE
RE BA DANG, TSOGS TZAM DANG, DBYIBS DANG, DE
LAS GZHAN PA'I DON GANG YANG, LHAS BYIN DU MED
PA DANG LHAS BYIN DE RNAMS GANG RUNG DU MA
GRUB KYANG, DE RNAMS LA BTAGS PA'I LHAS BYIN
DNGOS POR 'JOG PA LTA BU YIN PA'I PHYIR, GNYIS PA,
DUS GSUM SPYI' RNAM GZHAG

BSHAD PA LA, GRUB MTHA' 'OG MA RNAMS KYI LUGS
BRJOD PA DANG, THAL 'GYUR BA RANG LUGS BZHAG
PA GNYIS, DANG PO LA, BYE BRAG TU SMRA BA RNAMS
MYU GU LA SOGS PA RE RE YANG DUS GSUM DU 'JOG
PAS, MYU GU DE RANG GI 'DAS MA 'ONGS KYI DUS SU
YOD PAR 'DOD DO,
,DE YANG BTZUN PA CHOS SKYOB NI, MYU GU

MA 'ONGS PA NAS DA LTAR BA DANG, DA LTAR BA NAS
'DAS PAR 'JUG PA NA, DNGOS PO 'GYUR BA YIN LA

RDZAS 'GYUR BA MA YIN TE, DPER NA, GSER GYI SNOD
GCIG RGYAN GZHAN DU GYUR PA'I TSE, DNGOS PO
'GYUR BA YIN GYI RDZAS 'GYUR BA MA YIN PA'I PHYIR,
BTZUN PA DBYANGS SGROGS NI, MYU GU LTA BU'I DUS
RE RE YANG

DUS GSUM GA'I MTSAN NYID DANG LDAN MOD
KYANG, GANG SHAS CHE BA DE'I SGO NAS 'DAS PA LA
SOGS PAR 'JOG STE, DPER NA, SKYES BU ZHIG BUD MED
GCIG LA CHAGS PA SHAS CHE BAR GYUR PA'I TSE, BUD
MED GZHAN LA CHAGS BRAL MA BYAS PA LTA BU YIN
PA'I PHYIR, ZHES ZER RO,
,BTZUN PA DBYIG BSHES NI, MYU GU LA

SOGS PA'I DNGOS PO GCIG NYID KYANG MA 'ONGS PA
LA SOGS PA'I GNAS SKABS SO SOR PHYIN PA NA MA
'ONGS PA LA SOGS PAR 'JOG STE, RIL BU GCIG GCIG
DANG BRGYA DANG STONG GI SHO MIG TU RIM GYI
BZHAG PA NA, GCIG DANG BRGYA DANG STONG GI
THA SNYAD BYED PA BZHIN NO,
,ZHES ZER RO,
,BTZUN PA SANGS RGYAS LHA NI, BUD

MED GCIG NYID RANG GI MA LA BLTOS NAS BU MO
DANG, RANG GI BU MO LA BLTOS NAS MAR 'JOG PA DE
BZHIN DU, DNGOS PO GCIG NYID KYANG RANG GI
SKAD CIG SNGA MA LA BLTOS NAS MA 'ONGS PA DANG,
PHYI MA LA BLTOS NAS 'DAS PAR 'JOG GO ,ZHES ZER
RO,

,LUGS DANG PO MI 'THAD DE, MYU GU LTA BU'I DNGOS
PO RNAMS DUS

GSUM DU 'JOG PA DE'I TSE NA, DNGOS PO 'GYUR ZHING
RDZAS MI 'GYUR BAR 'DOD PA NI, GRANGS CAN GYIS
DNGOS PO RNAMS RANG BZHIN GCIG LA RNAM 'GYUR
THA DAD DU 'DOD PA DANG MTSUNGS PA'I PHYIR,
LUGS GNYIS PA MI 'THAD DE, DUS GSUM RE RE YANG
DUS GSUM GYI MTSAN NYID DANG LDAN NA, DUS
GSUM 'CHOL BAR

@118A *,

, 'GYUR BA'I PHYIR, LUGS GSUM PA YANG MI 'THAD DE,
DE LTAR NA MYU GU LTA BU'I DNGOS PO RNAMS, RANG
GI 'DAS MA 'ONGS KYI BYA BA RNAMS DANG NGO BO
THA DAD YIN NAM, NGO BO GCIG YIN, DANG PO LTAR
NA DE DNGOS PO MA YIN PAR THAL, DE RANG GI 'DAS
MA 'ONGS KYI BYA BA DANG NGO BO THA DAD

YIN PA'I PHYIR, GNYIS PA LTAR NA, MYU GU LTA BU'I
DNGOS PO RNAMS, RANG GI 'DAS MA 'ONGS KYI BYA BA
BYED MI BYED KYI KHYAD PAR MED PAR THAL, DE DE
DANG NGO BO GCIG YIN PA'I PHYIR, LUGS BZHI PA MI
'THAD DE, DE LTAR NA MA 'ONGS PA DE, RANG GI SKAD
CIG SNGA MA LA BLTOS TE MA 'ONGS PA DANG, PHYI
MA LA BLTOS TE 'DAS

PA YIN DGOS PAS DUS GSUM THUG MED DU 'GYUR BA'I
PHYIR, GZHAN YANG, DE THAMS CAD MI 'THAD PAR

THAL, MYU GU RANG GI DUS GSUM GA'I DUS SU YOD
NA, MYU GU MA 'ONGS PA DA LTAR BA 'DAS PA ZHES
PA'I THA SNYAD MI 'THAD PA'I SKYON YOD PA'I PHYIR,
MDO SDE PA YAN CHAD KYIS MA 'ONGS PA SOGS KYI
MTSAN GZHI

'DOD TSUL GYI KHYAD PAR YOD DE, DNGOS PO DE SKYE
BA'I RGYU YOD CING, RKYEN MA TSANG BA'I DBANG
GIS RE ZHIG MA SKYES PA'I CHA, DNGOS PO DE'I MA
'ONGS PA DANG, DNGOS PO DE SKYE LA MA 'GAG PA
DNGOS PO DE'I DA LTAR BA DANG, DE RANG GRUB DUS
KYI SKAD CIG GNYIS PA'I DUS SU ZHIG PA'I CHA DE'I
'DAS PA'I MTSAN GZHI YIN

PA'I PHYIR, GNYIS BA BYE BRAG TU SMRA BA DANG,
THAL 'GYUR BA GNYIS, DUS GSUM DNGOS POR 'DOD
PAR MTSUNGS KYANG RNAM PA THAMS CAD DU MI
MTSUNGS TE, BYE BRAG TU SMRA BAS MYU GU LTA BU'I
DNGOS PO RNAMS RANG GI DUS GSUM GA'I GNAS
SKABS SU YOD PAR 'DOD, THAL 'GYUR BAS DE LTAR MI
'DOD PA'I PHYIR,

DBU MA THAL 'GYUR BAS 'DAS MA 'ONGS GTZO BO MA
YIN ZHING, DA LTAR BA GTZO BOR 'DOD PA YIN TE,
BZHI BRGYA PA'I 'GREL PA LAS, DE LA MA 'ONGS PA NI
DA LTA BA'I DUS SU MA PHYIN PA'O,
, 'DAS PA NI DE NYID LAS 'DAS PA'O,
, DA LTAR BYUNG BA NI SKYES LA MA 'GAGS PA'O,
, DA LTAR BYUNG BA NI DA LTAR DMIGS

PA'I PHYIR GTZO BO YIN GYI, MA 'ONGS PA DANG
BRGAL BA DAG GIS MA 'ONGS PA DANG 'DAS PA'I DUS
GNYIS RNAM PAR GZHAG PA NI GTZO BO MA YIN NO,
,ZHES GSUNGS PA'I PHYIR, LUGS 'DI'I DUS GSUM GYI
MTSAN GZHI'I KHYAD PAR YOD DE, MYU GU LTA BU LA
MTSON NA SPYIR MYU GU SKYE BA'I RGYU YOD KYANG,
DGUN

@118B DUS GYI ZHING LTA BU RE ZHIG RKYEN MA
TSANG BA'I DBANG GIS YUL DUS DER MYU GU MA
SKYES PA'I MA YIN DGAG GI CHA, MYU GU'I MA 'ONGS
PA DANG, MYU GU'I NGO BOR SKYES PA'I DNGOS PO DE'I
DA LTAR BA DANG, DE RANG GRUB DUS KYI SKAD CIG
GNYIS PA'I DUS SU ZHIG PA'I CHA DE, DE'I 'DAS PA'I
MTSAN GZHI YIN PA'I PHYIR, RI BONG GI RVA DANG
NAM

MKHA' LTA BU RNAMS MA SKYES SHING MA 'ONGS
KYANG DE DAG MA 'ONGS PA MA YIN TE, DE MA 'ONGS
PA YIN PA DPYAD PA'I [*BCAD PA'I] PHYIR DU, CHOS
MNGON PA'I MDO LAS, MA 'ONGS PA NI SKYE BA'I RGYU
YOD CING MA SKYES PA'O,
,ZHES GSUNGS PA'I PHYIR, KHA CIG ,THAL ZIN PA 'DAS
PA'I MTSAN NYID, MA SLEB PA MA 'ONGS PA'I

MTSAN NYID DU 'DOD PA MI 'THAD DE, CHOS MNGON
PA'I LUNG DE'I RNAM BCAD MA GO BA'I SKYON YIN PA'I
PHYIR DANG, SHING RTA CHEN PO RNAMS 'DAS MA

'ONGS RNAMS DA LTA BA LA BLTOS NAS 'JOG PAR 'DOD
PA GANG ZHIG ,NAM MKHA'I MA 'ONGS PA, DE'I DA
LTA BA LA BLTOS NAS 'JOG PA MI 'THAD PA'I PHYIR, DER
THAL, NAM MKHA'I

DA LTA BA MED PA'I PHYIR, MYU GU'I ZHIG PA DE SKYES
LA MA 'GAGS PA YIN TE, MYU GU SKAD CIG JI SNYED
CIG 'BYUNG BA THAMS CAD, SNGA MA SNGA MA LAS
PHYI MA PHYI MA SKYES PA DE BZHIN DU, MYU GU'I
ZHIG PA SKAD CIG JI SNYED CIG 'BYUNG BA THAMS CAD
KYANG, SNGA MA SNGA MA LAS PHYI MA PHYI MA
SKYE BA'I PHYIR, GZHAN YANG, DUS GSUM 'GAL

BA YIN TE, 'DAS PA'I RIGS 'DRA JI SNYED CIG 'BYUNG BA
THAMS CAD, DNGOS PO GZHAN ZHIG 'DAS PA'I CHA
LAS 'JOG PA DANG, MA 'ONGS PA'I RIGS 'DRA JI SNYED
CIG 'BYUNG BA THAMS CAD DNGOS PO GZHAN ZHIG
SKYE BA'I RGYU YOD CING, MA SKYES PA'I CHA LAS 'JOG
PA'I PHYIR DANG, DA LTA BA LA DE LTA BU'I KHYAD
CHOS

MED PA'I PHYIR, MYU GU ZHIG PA MYU GU'I ZHIG PAR
KHAS BLANGS PA LA, KHA CIG ,MYU GU 'DAS PA'I DUS
SU MYU GU MA 'DAS PAR THAL, MYU GU 'DAS PA 'DAS
PA YIN PA'I PHYIR, MA KHYAB NA DGAG PA GNYIS
RNAL MAR GO BA GCIG MED PAR THAL LO,
,ZHES ZER NA, 'O NA SPYIR MYU GU SKYE BA'I RGYU
YOD KYANG RKYEN MA TSANG BA'I

DBANG GIS RE ZHIG DGUN DUS KYI ZHING LA MYU GU
MA SKYES PA'I CHA DE, SKYES SAM MA SKYES SKYES NA
KHYOD RANG GI DE 'DUS MA BYAS SU KHAS BLANGS
PA DANG 'GAL, MA SKYES NA, DE LTA BU'I ZHING LA
MYU GU SKYES PAR THAL, DE MA SKYES PA DE MA
SKYES PA'I PHYIR, MA KHYAB NA, KHYOD 'DOD PA LTAR
NA DGAG PA GNYIS RNAL MAR MI GO BAR

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,THAL LO,

,DES NA MYU GU'I 'DAS PA MYU GU'I 'DAS PAR KHAS
BLANGS PA DANG, MYU GU 'DAS PA'I DUS SU MYU GU
'DAS PAR KHAS BLANGS PA LA DGAG PA GNYIS RNAL
MAR MI GO BA'I SKYON MED PAR THAL, MYU GU'I 'DAS
PA DE MYU GU'I 'DAS PA DANG, MYU GU'I MA 'ONGS PA
GANG RUNG DANG DNGOS

'GAL MA YIN PA'I PHYIR, DER THAL, DE GNYIS KYI BAR
DU GNYIS MA YIN GYI PHUNG GSUM PA DU MA YOD
PA'I PHYIR, KHA CIG ,SKYES LA MA 'GAG PA DA LTAR
BA'I MTSAN NYID DANG, MA 'ONGS PA'I MTSAN NYID
KYI ZUR DU SKYE BA LA MNGON DU PHYOGS PA ZHES
ZER BA MI 'THAD DE, 'DAS MA 'ONGS GNYIS KA SKYE LA
MA 'GAG

PA YIN PA'I PHYIR DANG, MYU GU'I MA 'ONGS PA DE
SKYE BA LA MNGON DU PHYOGS PA MA YIN PA'I PHYIR,
DER THAL, DE SKYES ZIN PA'I PHYIR, DER THAL, DNGOS
PO YIN PA'I PHYIR, YANG KHA CIG ,RANG NYID DUS

GANG DU 'JOG PA'I DNGOS PO GANG GI RANG DUS LA
BLTOS NAS BZHAG DGOS PA'I BLTOS SAR GYUR PA'I
DNGOS

PO'I DUS LAS THAL ZIN PA, 'DAS PA'I MTSAN NYID,
RANG NYID DUS GANG DU 'JOG PA'I DNGOS PO GANG
GI RANG DUS LA BLTOS NAS BZHAG DGOS PA'I BLTOS
SAR GYUR PA'I DNGOS PO DE'I DUS SU MA SLEB PA'I
CHA, MA 'ONGS PA'I MTSAN NYID ZER NA, MYU GU'I
MA 'ONGS PA CHOS CAN, 'DAS PA YIN PAR

THAL; MTSAN NYID DE'I PHYIR, DER THAL, MYU GU DE
MYU GU'I MA 'ONGS PA MA 'ONGS PAR 'JOG PA'I DNGOS
PO YIN PA GANG ZHIG ,MYU GU'I MA 'ONGS PA DE MYU
GU'I DUS SU THAL ZIN PA'I PHYIR, DER THAL, MYU GU
MYU GU'I DUS SU SLEBS ZIN PA'I PHYIR, 'DOD NA MA
YIN PAR THAL, MA 'ONGS PA YIN PA'I PHYIR,

DER THAL, MYU GU'I MA 'ONGS PA YIN PA'I PHYIR, MYU
GU'I 'DAS PA CHOS CAN, MA 'ONGS PA YIN PAR THAL,
MA 'ONGS PA'I MTSAN NYID DE'I PHYIR, DER THAL, MYU
GU DE MYU GU'I 'DAS PA 'DAS PAR 'JOG PA'I DNGOS PO
YIN PA GANG ZHIG ,MYU GU'I 'DAS PA DE MYU GU'I
DUS SU MA SLEBS PA'I PHYIR, DER THAL,

MYU GU MYU GU'I DUS SU MA 'DAS PA'I PHYIR, 'DOD
NA, MI 'THAD PAR THAL, 'DAS PA YIN PA'I PHYIR, DER
THAL, MYU GU'I 'DAS PA YIN PA'I PHYIR, ` RANG GI
LUGS LA, RANG NYID DUS GANG DU 'JOG PA'I DNGOS

PO GANG GI RANG DUS LA BLTOS NAS BZHAG DGOS
PA'I BLTOS SAR GYUR PA'I DNGOS PO DE RANG DUS SU
MA

@119B SLEBS PA, MA 'ONGS PA'I MTSAN NYID, RANG
NYID DUS GANG DU 'JOG PA'I DNGOS PO GANG GI
RANG DUS LA BLTOS NAS BZHAG DGOS PA'I BLTOS SAR
GYUR PA'I DNGOS PO DE RANG DUS SU THAL ZIN PA'I
CHA, 'DAS PA'I MTSAN NYID, SKYE LA MA 'GAG PA
GANG ZHIG ,RANG NYID KYI SPYI 'CHAR BA LA RANG
GI 'DAS MA 'ONGS GANG RUNG GI

SPYI 'CHAR BA LA BLTOS MI DGOS PA'I CHOS, DA LTAR
BA'I MTSAN NYID, MTSAN GZHI SNGAR BSHAD PA LTAR
RIM PA BZHIN DU 'JOG GO ,GSUM PA 'DAS MA 'ONGS
DNGOS POR SGRUB PA'I TSUL LA, LUNG GIS SGRUB PA
DANG RIGS PAS SGRUB PA GNYIS, DANG PO LA, DNGOS
PO'I 'DAS MA 'ONGS DNGOS PO YIN PAR THAL, SEMS

CAN 'DAS PA DNGOS PO YIN PA'I PHYIR, DER THAL,
SEMS CAN SHI BA DNGOS PO YIN PA'I PHYIR, DE RANG
RGYU SKYE BA'I RKYEN GYIS BSKYED PA'I PHYIR DANG,
DES 'DU BYED KYI PHUNG PO 'JIG PAR BYED, RANG
'BRAS MA RIG PA'I RIGS 'DRA PHYI MA SKYED PAR BYED
PA'I BYA BA GNYIS SU GNAS PA'I PHYIR, DER THAL, SA
BCU PA'I MDO LAS, SKYE

BA'I RKYEN GYIS RGA SHI ZHES PA DANG, DE NYID LAS,
SHI BA YANG BYA BA GNYIS SU NYE BAR GNAS PA YIN

TE, 'DU BYED 'JIG PA BYED LA, YONGS SU MI SHES PA
RGYUN MI CHAD PA'I RGYU YANG 'BYIN PA'O,
,ZHEGS GSUNGS PA'I PHYIR, GZHAN YANG, 'DAS PA
DNGOS PO YIN PAR THAL, MYU GU 'DAS PA DNGOS PO
YIN PA'I PHYIR, DER

THAL; MYU GU'I DNGOS POR YOD PA'I MYU GU DANG,
DE'I DNGOS POR MED PA'I MYU GU'I 'DAS PA GNYIS KA
DNGOS PO YIN PA'I PHYIR, DER THAL, RTZA SHES LAS,
DNGOS DANG DNGOS MED 'DUS BYAS YIN,
,ZHEGS GSUNGS PA'I PHYIR, GZHAN YANG, 'DAS PA
DNGOS PO YIN PAR THAL, MAR ME 'DAS PA DNGOS PO
YIN PA'I PHYIR, DER THAL, MAR ME SHI BA DNGOS

PO YIN PA'I PHYIR, DER THAL, RIGS PA DRUG CU PA LAS,
RGYU ZAD NYID LAS SHI BA NI,
,ZAD CES BYA BAR DMIGS PA STE,
,ZHEGS GSUNGS PA'I PHYIR DANG, DE'I 'GREL PA LAS
KYANG, MAR DANG SNYING PO LTA BU'I RGYU ZAD PA
MAR ME LTA BU'I 'BRAS BU ZAD PA'I RGYUR GSUNGS PA,
ZHEGS GSUNGS PA'I PHYIR, GNYIS PA DE RIGS PAS SGRUB
PA'I

TSUL BSHAD PA LA, MYU GU'I 'JIG PA RGYU RKYEN LA
BLTOS, DE ZHIG PA RKYEN LA MI BLTOS NA, MYU GU
SKAD CIG MA MA YIN PAR THAL, DE 'JIG RGYU RANG GI
SKYE BYED LAS DON GZHAN LA BLTOS MED KYI DNGOS
PO YIN PA'I PHYIR, DER THAL, DE'I 'JIG PA RGYU RKYEN

LA MI BLTOS PA'I PHYIR, GZHAN YANG, MYU GU'I 'JIG
PA RGYU RKYEN

@120A *,

,LA BLTOS PA'I DNGOS PO DANG, DE'I ZHIG PA RGYU
RKYEN LA MI BLTOS PAS DE DNGOS PO MED PAR 'DOD
PA MI 'THAD PAR THAL, MYU GU'I 'JIG PA 'JIG RGYU DON
GZHAN LA BLTOS MED KYI DNGOS POR 'DOD PA DANG,
DE'I ZHIG PA DNGOS MED DU 'DOD PA MI 'GRIG PA'I
PHYIR, DER THAL, TSIG GSAL LAS,

'JIG PA RGYU MED DU KHAS BLANGS NAS 'DUS BYAS
SKAD CIG MAR SMRA BA LTAR NA, RGYU MED PA'I 'JIG
PA MED PA'I PHYIR, DNGOS PO SKAD CIG DANG 'JIG PA
DANG BRAL BA RNAMS 'DUS BYAS SU JI LTAR 'GRUB, DE'I
PHYIR DE THAMS CAD MI 'GRIG PAR 'GYUR RO,
,ZHES GSUNGS PA'I PHYIR, MDOR BSDU NA, MYU GU LA
SOGS

PA'I DNGOS PO RNAMS RGYU RKYEN LA MI BLTOS PAR
ZHIG PA ZHIG YOD DAM MED, YOD NA MYU GU'I 'JIG PA
RGYU LA MI BLTOS PAR THAL, MYU GU'I ZHIG PA RGYU
LA MI BLTOS PA'I PHYIR, KHYAB STE, MYU GU 'JIG PA DE
MYU GU ZHIG PA LA MNGON DU PHYOGS PA'I GNAS
SKABS LA 'JOG PA GANG ZHIG ,ZHIG PA LA MNGON DU
PHYOGS

PA RGYUS BSKYED, ZHIG PA RGYUS MI BSKYED PA'I
KHYAD PAR MI 'THAD PA'I PHYIR, MYU GU SKYE BA LA

MNGON DU PHYOGS PA RGYUS BSKYED, MYU GU
BSKYED PA RGYUS MI BSKYED PA'I KHYAD PAR MI 'THAD
PA'I PHYIR, DE MED NA, MYU GU'I ZHIG PA DNGOS PO
YIN PAR THAL, DE RGYU RKYEN LA MA BLTOS PAR ZHIG
PA MED PA'I PHYIR, DER THAL, MYU GU LA SOGS

PA RNAMS RGYU RKYEN LA MA BLTOS PAR ZHIG PA
MED PA'I PHYIR, DES NA MYU GU'I ZHIG PA 'JIG RGYUS
BSKYED MA BSKYED MTSUNGS PAR 'DOD PA'I LUGS LA,
'DUS BYAS RNAMS SKAD CIG MAR 'GRUB SLA BA YIN TE,
SKYE BA'I RKYEN GYIS RGA SHI ZHES PA'I RIGS PA LA
BR TEN NAS SEMS CAN SHI BA DE RANG RGYU SKYE BA'I
RKYEN GYIS BSKYED PA YIN GYI

DE LAS GZHAN PA'I RGYU LAS MI SKYE BAR BSHAD PA
DE BZHIN DU, MYU GU ZHIG PA DE YANG RANG RGYU
'JIG PA'I RGYUS BSKYED PAR BSHAD PAS, DE RNAMS
SKAD CIG MAR 'GRUB SLA BA'I PHYIR, KHA CIG ,MYU
GU'I ZHIG PA RGYU RKYEN LA MA BLTOS PAR THAL, DE
MYU GU'I DNGOS POR MED PA GANG ZHIG ,DE'I DNGOS
POR MED PA SLAR YANG

RGYUS BSKYED PA LA DGOS PA MED PA'I PHYIR ZER NA,
MYU GU YANG RANG RGYU LAS MI SKYE BAR THAL, DE
RANG RGYU LAS SKYES ZIN PA GANG ZHIG ,SKYES ZIN
PA SLAR YANG RGYUS BSKYED PA LA DGOS PA MED PA'I
PHYIR, GANG ZHIG DER THAL, DNGOS PO YIN PA'I
PHYIR, 'DOD NA RANG RGYU LAS SKYES PAR THAL,
RANG RGYU'I BSKYED BYA YIN PA'I PHYIR,

@120B DER THAL, RANG RGYU'I 'BRAS BU YIN PA'I PHYIR,
GZHAN YANG, MYU GU'I ZHIG PA DNGOS PO YIN PAR
THAL, MYU GU SA BON GYI DUS SU MED KYANG, RANG
DUS SU YOD PA'I 'DUS BYAS YIN PA DE BZHIN DU, MYU
GU'I ZHIG PA DE MYU GU'I DUS SU MED KYANG, MYU
GU'I SKAD CIG GNYIS PA'I DUS SU GSAR DU BYUNG BA'I
RES 'GA' BA YIN

PA'I PHYIR, KHA CIG ,MAR DANG SNYING PO LTA BU'I
RGYU ZAD PA ZHES SOGS RTZA 'GREL RNAMS KYIS,
SDONG BU SNUM LDAN ZAD PA MAR ME SHI BA'I
RGYUR BSTAN PA MA YIN PAR THAL, DE'I TSE NA, MAR
ME SKAD CIG MTHA' MA'I RIGS 'DRA PHYI MA MA 'ONGS
PA RNAMS, RKYEN MA TSANG BA'I DBANG GIS MI SKYE
BA TZAM DU BSTAN PA'I PHYIR ZER NA, 'O

NA MAR ME'I MA 'ONGS PA SKYE BAR THAL, DE'I RIGS
'DRA PHYI MA'I MA 'ONGS PA SKYE BA'I PHYIR, DER
THAL, DE SDONG BU SNUM LDAN LA SOGS PA'I RKYEN
TSANG NA SKYE BA'I PHYIR, SDONG BU SNUM LDAN
ZAD PA'I TSE MAR ME SKAD CIG MTHA' MA'I RIGS 'DRA
PHYI MA MA 'ONGS PA RNAMS, RKYEN MA TSANG BA'I
DBANG GIS MI SKYE BA TZAM DU KHAS BLANGS PA'I

SHUGS KYI [*KYIS] RKYEN TSANG NA DE LAS SKYE BAR
KHAS BLANGS PAR SONG BA YIN PA'I PHYIR, DES NA
MYU GU'I SKYE 'GAG LA SOGS PA MA BRTAGS MA DPYAD
PAR 'JOG PA'I LUGS LA MYU GU DANG DE'I ZHIG PA

DANG, MAR ME DANG, DE'I ZHIG PA RNAMS RANG GI
RGYU LAS SKYE MI SKYE RGYU MTSAN RNAM PA KUN
TU MTSUNGS PA YIN TE, MA BRTAGS MA

DPYAD PA'I TSE NA SKYE BAR MTSUNGS, BRTAGS SHING
DPYAD PA'I TSE NI [*TSE NA] MI SKYE BAR YANG
MTSUNGS PA'I PHYIR, KHA CIG ,MYU GU'I 'DAS PA SKAD
CIG DANG PO MYU GU'I 'DAS PA YIN KYANG, DE'I SKAD
CIG GNYIS PA PHAN CHAD, MYU GU'I 'DAS PA MA YIN
NO ZER NA, DE'I SKAD CIG GNYIS PA DE MYU GU'I 'DAS
PA YIN PAR THAL, DE'I 'DAS

PAR 'JOG PA'I DA LTAR BA'I DNGOS PO ZHIG YOD PA
GANG ZHIG ,DE'I 'DAS PA SKAD CIG DANG PO DE, SKAD
CIG GNYIS PA PHAN CHAD 'DAS PAR 'JOG PA'I DA LTAR
BA'I DNGOS PO MA YIN PA'I PHYIR, DER THAL, DE DA
LTAR BA MA YIN PA'I PHYIR, DER THAL, DE 'DAS PA YIN
PA'I PHYIR, RTAGS DANG PO DER THAL, 'DAS MA 'ONGS
GNYIS

DA LTAR BA LA BLTOS NAS 'JOG PAS DA LTA BA GTZO BO
DANG, GZHAN GNYIS GTZO BO MA YIN PAR BZHI
BRGYA PA'I 'GREL PA LAS GSUNGS PA'I PHYIR, MYU GU'I
'DAS PA SKAD CIG GNYIS PA PHAN CHAD MYU GU 'DAS
PA YIN PAR THAL, DE'I 'DAS PA'I RIGS 'DRA JI SNYED CIG
'BYUNG BA THAMS CAD DE'I 'DAS PAR 'JOG

@121A *,

,DGOS PA'I PHYIR, DER THAL, MYU GU'I RIGS 'DRA JI
SNYED CIG 'BYUNG BA THAMS CAD MYU GUR 'JOG PA
LTA BU YIN PA'I PHYIR, DE LTAR MA YIN NA, DGE MI
DGE'I LAS 'GAGS NAS BSKAL PA BRGYA PHRAG LA SOGS
PAS CHOD PA'I RNAM SMIN GYI 'BRAS BU DNGOS SU MI
SKYE BAR THAL, DE 'DRA BA'I

LAS KYIS KYANG DNGOS SU MI BSKYED, LAS DE'I ZHIG
PAS KYANG DNGOS SU MI BSKYED PA'I PHYIR TE, DE'I
ZHIG PA SKAD CIG GNYIS PA PHAN CHAD LAS DE'I ZHIG
PA MA YIN PA'I PHYIR RO,
,RTZA BA LA KHYAB PA YOD PAR THAL, LAS DES KYANG
DNGOS SU MI BSKYED, LAS ZHIG PAS KYANG DNGOS SU
MI BSKYED NA, DE DNGOS SU SKYED BYED

KYI RGYU MED DGOS PA'I PHYIR, MYU GU'I ZHIG PA
MYU GU'I ZHIG PA YIN PAR THAL, DE'I SPYI 'CHAR BA
LA MYU GU'I SPYI 'CHAR BA DGOS PA GANG ZHIG ,DE
ZHIG PA YIN PA'I PHYIR, RTAGS DANG PO DER THAL,
MYU GU'I ZHIG PA'I ZHIG PA DE'I SPYI 'CHAR BA LA MYU
GU'I ZHIG PA'I SPYI 'CHAR BA DGOS, MYU GU'I ZHIG PA'I
SPYI

'CHAR BA LA MYU GU'I SPYI 'CHAR DGOS PA'I PHYIR,
MYU GU'I ZHIG PA DE, DNGOS PO YIN KYANG DE DGAG
PA NI YIN TE, RANG NYID RTOGS PA'I BLOS RANG GI
DGAG BYA DNGOS SU BCAD NAS RTOGS DGOS PA'I
CHOS YIN PA'I PHYIR, DE MA YIN DGAG YIN TE, DE

DGAG PA GANG ZHIG ,MED DGAG MA YIN PA'I PHYIR,
DGE

BA'I LAS ZHIG PA DE DGE BA DANG, MI DGE BA'I LAS
ZHIG PA DE MI DGE BA YIN TE, DE GNYIS RIM PA BZHIN
DU RANG GI RNAM SMIN GYI 'BRAS BU YID 'ONG DANG,
YID MI 'ONG 'BYIN PA NI GANG ZHIG ,DGE BA DANG
LDAN MIN 'DU BYED KYI GZHI MTHUN YANG YOD, MI
DGE BA DANG LDAN MIN 'DU BYED KYI GZHI MTHUN
YANG YOD PA'I

PHYIR; DER THAL, DGE BA DANG GZUGS KYI GZHI
MTHUN YANG YOD, MI DGE BA DANG GZUGS KYI GZHI
MTHUN YOD PA'I PHYIR, LUS NGAG GANG RUNG GI
DGE BA'I LAS GZUGS CAN PA YOD DE, DE GANG RUNG
GI MI DGE BA'I LAS GZUGS CAN PA YOD PA'I PHYIR,
GZHAN YANG, DGE BA'I LAS KYI ZHIG PA DE DGE BA
YIN

PAR THAL, DE 'DAS PA YIN PA GANG ZHIG ,DUS GSUM
GYI DGE RTZA YOD PA'I PHYIR, GNYIS PA LAS 'BRAS KYI
RTEN DU GYUR PA'I KUN GZHI MED KYANG, LAS 'BRAS
KYI RTEN DU GYUR PA'I BAG CHAGS BSGO GZHI JI LTAR
'JOG PA'I TSUL LA, NGA'O SNYAM PA'I BLO LHAN SKYES
DES GANG LA DMIGS PA'I PHUNG PO LNGA LA

@121B BTAGS PA'I NGA TZAM BAG CHAGS BSGO GZHI
YIN TE, BAG CHAGS BSGO GZHI YOD PA GANG
ZHIG ,SGO GZHI MED NA MI 'THAD CING, GRUB MTHA'

'OG MA RNAMS KYIS 'DOD PA'I KUN GZHI LA SOGS PA
RNAMS BAG CHAGS BSGO GZHI'I GTZO BOR MI 'THAD
PA'I PHYIR, BAG CHAGS BSGO GZHI YOD DE, THOGS
MED NAS BRGYUD DE 'ONGS PA'I

BDEN 'DZIN LHAN SKYES KYIS BAG CHAGS BSGO BA
YOD PA'I PHYIR, DER THAL, RANG 'GREL LAS, THOG MA
MED PA'I 'KHOR BAR DNGOS PO'I BAG CHAGS BZHAG
PA YONGS SU SMIN PA'I DNGOS PO LA MNGON PAR
ZHEN CING, ZHES GSUNGS PA'I PHYIR, DE 'DRA BA'I
NGA TZAM DE, LAS 'BRAS KYIS BAG CHAGS BSGO GZHI
YIN TE, KUN

GZHI 'DOD PA RNAMS KYIS NYON YID KYI NGA'O
SNYAM DU DMIGS PA'I KUN GZHI LAS 'BRAS KYI RTEN
DU 'DOD PA, 'DI'I RGYUD SMIN BYED DU BCOM LDAN
'DAS KYIS GSUNGS PA'I PHYIR RO,
,DE LA KHA CIG NA RE, NGA TZAM BAG CHAGS BSGO
GZHI YIN ZHING, YID KYI RNAM SHES BAG CHAGS
BSGO GZHI MA YIN PA MI RIGS PAR THAL, GANG

GIS SEMS KYI RGYUD SBAGS PAR BYED CING, BSGO BAR
BYED LA ZHES SOGS GSUNGS PA'I PHYIR ZER NA, SKYON
MED DE, NGA TZAM DE RNAM PAR SHES PA LA BTAGS
PA'I RGYUN DANG, YID KYI RNAM PAR SHES PA GNAS
SKABS KYI BAG CHAGS BSGO GZHI YIN PA'I DON YIN
PA'I PHYIR, DER THAL, YAN LAG GNYIS PA 'DU BYED KYI
LAS

KYI BAG CHAGS BSGO GZHIR GYUR PA'I RGYU DUS KYI
RNAM SHES KYI RTEN 'BREL YOD PA'I PHYIR, DGE MI
DGE'I LAS 'GAGS PAS, RNAM SMIN GYI 'BRAS BU 'BYIN
PA'I DPE YANG YOD DE, CHAGS PA DANG LDAN PA'I
SKYES BUS, RMI LAM DU YUL GYI BUD MED BZANG MO
RMIS NAS, SAD DUS SU DE LTA BU'I BUD MED 'GAGS

KYANG; DE LA DMIGS PAS CHAGS PA SKYE BA LTA BU
YIN PA'I PHYIR, ` GSUM PA RTZOD PA SPONG BA LA,
KHA CIG GIS, DGE BA DANG MI DGE BA'I LAS GNYIS KYIS
RIM PA BZHIN DU, RNAM SMIN GYI 'BRAS BU YID 'ONG
DANG YID MI 'ONG 'BYIN PA MED PAR THAL, LAS DE
GNYIS BDEN PAR MED PA GANG ZHIG ,LAS ZHIG PAS
'BRAS BU BSKYED

PA'I PHYIR, ZHES ZER, YANG KHA CIG GIS, DGE MI DGE'I
LAS KYI RNAM SMIN GYI 'BRAS BU 'BYIN PA THUG MED
YIN PAR THAL, LAS ZHIG PAS 'BRAS BU BSKYED PA'I
PHYIR, ZHES ZER NA, LAS RANG BZHIN GYIS MA GRUB
CING, LAS ZHIG PAS 'BRAS BU BSKYED KYANG, RNAM
SMIN GYI 'BRAS BU 'BYIN PA THUG MED DU 'GYUR BA
DANG MANGES

@122A *,

,PA'I SKYON MED DE, BSE RU GTZANG MA'I NANG DU
SKRA SHAD DANG, RI BONG GI RVA GNYIS MED
MTSUNGS YIN KYANG, RAB RIB CAN LA BSE RU'I NANG
DU SKRA SHAD 'DZAG SNANG GI DBANG SHES SKYE, RI
BONG RVA SNANG GI DBANG SHES MI SKYE BA DE

BZHIN DU, 'BRAS BU GTAN NAS PHYUNG ZIN PA'I LAS
KYIS 'BRAS BU

MI 'BYIN KYANG, 'BRAS BU PHYUNG MA ZIN PA'I LAS
KYIS 'BRAS BU YID 'ONG DANG YID MI 'ONG CI RIGS PAR
'BYIN PAR NGES PA'I PHYIR, LAS 'BRAS KYI RTEN DU
GYUR PA'I KUN GZHI MED PA DE MI 'THAD PAR THAL,
DGONGS 'GREL LAS, LEN PA'I RNAM PAR SHES PA ZAB
CING PHRA,
,ZHES SOGS GSUNGS PA'I PHYIR, ZER NA, SKYON

MED DE, DGOS PA'I DBANG GIS GSUNGS PA'I DRANG
DON GYI MDO YIN PAS, DGONGS GZHI DGOS PA DNGOS
LA GNOD BYED GSUM GYI SGO NAS DRANG DON DU
'GREL BAR BYED PA'I PHYIR, DER THAL, PHUNG PO
BDEN GRUB TU 'DOD PA'I GANG ZAG GI NGOR DE MA
BKAG PAR, MDO LAS, SEMS ZHES BYA BA 'AM, YID CES
BYA BA

'AM; RNAM PAR SHES PA ZHES BYA BA DE NI DUS DANG
POR DAD PA DANG, TSUL KHRIMS LA SOGS PAS YONGS
SU BSGOS SHING GONG DU 'GRO BA NA PHYI MA LA
MTHO RIS SU 'GYUR RO,
,ZHES GSUNGS PA'I PHYIR, LAS 'BRAS KYI RTEN DU
GYUR PA'I BDAG RANG RKYA THUB PA'I RDZAS YOD DU
'DOD PA'I GANG ZAG GI NGOR, DGE SLONG DAG

KHUR YOD DO KHUR KHUR BA PO YOD DO,

,ZHES GSUNGS PA LTA BU YIN PA'I PHYIR, DER THAL,
BCOM LDAN 'DAS KYI RGYUD LA NGAR 'DZIN MED
KYANG, DGOS PA'I DBANG GIS YOD PA LTAR DU
GSUNGS PA LTA BU YIN PA'I PHYIR, RGYAL BA'I BKA'
DANG DE'I DGONGS PA 'GREL BAR BYED PA'I BSTAN
BCOS RNAMS LAS KUN GZHI

YOD PAR BSTAN PA DANG, MED PAR BSTAN PA'I TSUL
GNYIS YOD DE, DGONGS 'GREL DANG, LANG KAR
GSHEGS PA DANG, RGYAN STUG PO BKOD PA LA SOGS
PA LAS DE YOD PAR BSTAN PA DANG, SHER PHYIN GYI
MDO RGYAS 'BRING BSDUS GSUM SOGS LAS DE MED
PAR BSTAN PA DANG, BYAMS CHOS PHYI MA GSUM LAS

DE YOD PAR BSTAN, MNGON PAR RTOGS PA'I RGYAN
DANG, THEG PA CHEN PO'I RGYUD BLA MA'I BSTAN
BCOS SOGS LAS MED PAR BSTAN PA'I PHYIR, DE'I RJES SU
'BRANG BA'I GANG ZAG LA YANG DE YOD PAR 'DOD MI
'DOD GNYIS YOD DE, MGON PO KLU SGRUB LUGS KYI
THAL 'GYUR GYI SROL PHYE BA'I RJES SU 'BRANG BA'I
THAL

@122B 'GYUR BA MTHA' DAG DANG, RANG RGYUD PA
PHAL CHE BA RNAMS KYIS DE MED PAR 'DOD PA DANG,
'PHAGS PA THOGS MED KYIS SEMS TZAM GYI SROL PHYE
BA'I RJES SU 'BRANG BA'I LUNG GI RJES SU 'BRANGS PA'I
SEMS TZAM PAS DE YOD PAR 'DOD PA DANG, RIGS PA'I
RJES 'BRANG GI SEMS TZAM PAS DE MED PAR 'DOD PA'I
PHYIR, SEMS TZAM PA

LA KUN GZHI YOD PAR 'DOD PA DANG MED PAR 'DOD
PA GNYIS YOD PA DE BZHIN DU, RANG RGYUD PA LA
YANG GNYIS YOD DE, ZHI 'TSO YAB SRAS DANG 'PHAGS
SENG GNYIS, LEGS LDAN 'BYED AA BHYA KA RA [*AA
BHY'A KA RA] DANG BCAS PA RNAMS KUN GZHI MED
PAR 'DOD, TZAND'A [*TZANDRA] GO MI DANG L'A BA PA
[*LVA BA PA] GNYIS YOD PAR 'DOD PA'I PHYIR, ` GNYIS
PA

SEMS TZAM PA'I LUGS BYE BRAG TU DGAG PA LA,
GZHUNG SPYI'I BSDU BA BSHAD PA DANG, GZHUNG
DON RNAMS LA MTHA' DPYAD PA GNYIS LAS, DANG PO
LA PHYOGS SNGA MA BRJOD PA DANG, DE DGAG PA
GNYIS LAS, DANG PO LA, SEMS TZAM PA NA RE, BYANG
SEMS SA DRUG PA BA DES, MNYAM GZHAG TU CHOS
THAMS CAD RANG BZHIN MED

PAR MNGON SUM DU RTOGS PA LA BRTEN NAS, SHER
PHYIN GYI NYAMS LEN LHAG PAR THOB PA MA YIN TE,
DES MNYAM GZHAG TU GZUGS SOGS PHYI ROL DON
GYIS STONG BAR MNGON SUM DU RTOGS PA DANG,
RJES THOB TU GZUGS SOGS RNAME PAR RIG PA TZAM GYI
BDAG NYID DU RTOGS PA LA BRTEN NAS, SHER PHYIN
GYI NYAMS LEN LHAG

PAR THOB PA'I PHYIR, DES NA KUN GZHI RNAME SHES
KYI STENG DU BAG CHAGS BZHAG PA SMIN PA LA
BRTEN NAS SKYES PA'I MA DAG GZHAN DBANG RNAMS

NI KHYAD CHOS BZHI DANG LDAN PA YIN TE, NGO BO
DANG KHYAD PAR LA KUN BTAGS PA'I KUN BTAGS KYI
'DOGS GZHI DANG, PHYI ROL DU MA GRUB CING BDEN
PAR GRUB PA DANG, DON DAM PAR

SGRA RTOG GI SPROS PA'I YUL MIN PA DANG BCAS PA'I
KHYAD CHOS BZHI DANG LDAN PA'I PHYIR ZHES, SEMS
TZAM PA'I 'DOD PA DE 'CHAD PA BYED PA LA, GZUNG
BA MED PAR 'DZIN PA MA MTHONG ZHING,
,ZHES PA NAS, YOD DANG SPROS KUN YUL MIN RANG
BZHIN YOD,
,CES PA'I BAR GSUNGS, GNYIS PA DE DGAG PA LA, PHYI

ROL MED PA'I SHES PA RANG BZHIN GYIS GRUB PA'I
BSGRUB BYA DGAG PA DANG, DE SGRUB BYED KYI TSAD
MA DGAG PA DANG, DE'I SGRUB BYED KYI LUNG DGAG
PA DANG GSUM LAS, DANG PO DE 'CHAD PA LA, PHYI
ROL MED SEMS DPE NI GANG DU YOD,
,CES PA NAS, BLO YANG MED CES DON 'DI SHES PAR
GYIS,
,ZHES BA'I BAR GSUNGS,

@123A *,
,GNYIS PA 'CHAD PA LA, GAL TE GZUNG MED 'DZIN PA
NYID BRAL ZHING,
,ZHES PA NAS, PHYI NAS STOBS LDAN BDAG GIS BSTEN
PAR BYA,
,ZHES PA'I BAR GSUNGS, GSUM PA DE 'CHAD PA LA,
MNGON GYUR MNGON PHYOGS BYANG CHUB SEMS

DPA' YIS, ZHES PA NAS, STONG NYID DON CAN NGES
DON

SHES PAR GYIS,
,ZHES PA'I BAR GSUNGS, DANG PO LA, PHYI ROL MED
PA'I SHES PA RANG BZHIN GYIS SKYE BA'I DPE BKAG PA
DANG, DON BKAG PA DANG, DE LTAR BKAG PA LA
LUNG RIGS DANG 'GAL BA SPANG BA DANG GSUM LAS,
DANG PO LA PHYI DON MED PA'I SHES PA RANG BZHIN
GYIS SKYE NA DE'I DPE JI LTA BU YIN

BYAS PA LA, KHA CIG ,DE'I DPE YOD DE, RMI LAM DU
KHANG MIG CHUNG NGU'I NANG DU GLANG PO CHE
MED KYANG, DE SNANG GI SHES PA RANG BZHIN GYIS
SKYE BA LTA BU YIN PA'I PHYIR ZER NA, DE LTA BU'I DPE
DE LA BR TEN NAS PHYI DON MED PA'I SHES PA RANG
BZHIN GYIS SKYE BA MI 'GRUB STE, RMI LAM GYI YUL
DBANG RNAM SHES GSUM PO DE

THA SNYAD DU YOD MTSUNGS DANG, RANG BZHIN
GYIS MED MTSUNGS YIN PA'I PHYIR, ZHES 'GOG PAR
BYED PA LA, PHYI ROL MED SEMS DPE NI GANG DU
YOD,
,CES PA NAS, GTI MUG GNYID SAD LAS DE DE BZHIN NO,
,ZHES PA'I BAR GSUNGS, YANG KHA CIG ,DE'I DPE YOD
DE, BSE RU GTZANG MA'I NANG DU SKRA SHAD

MED KYANG, DER SNANG GI SHES PA RANG BZHIN GYIS
SKYE BA LTA BU YIN PA'I PHYIR, ZHES ZER, BSE RU

GTZANG MA'I NANG DU SKRA SHAD MED KYANG DE
SNANG GI SHES PA RANG BZHIN GYIS SKYE NA RKYEN
LA BLTOS MI DGOS PAS, RAB RIB DANG BRAL BA'I SHES
PA LA'ANG, BSE RU'I NANG DU SKRA SHAD SNANG BAR
'GYUR RO,
,ZHES 'GOG PAR

BYED PA LA, DBANG PO RAB RIB BCAS PA BLO GANG GI,
ZHES PA NAS, DE LTA MA YIN DE PHYIR DE YOD MIN,
,ZHES PA'I BAR GSUNGS, GNYIS PA DE LA KHA CIG GIS,
RMI LAM GYI GNAS SKABS DANG, SAD DUS KYI GNAS
SKABS SU KHANG MIG CHUNG NGU'I NANG DU GLANG
CHEN MYOS PA'I KHYU SNANG BA'I SHES PA SKYE MI
SKYE

MTSUNGS PA DANG, RAB RIB DANG BCAS PA'I GANG
ZAG DANG, DE DANG BRAL BA'I GANG ZAG GNYIS LA,
BSE RU GTZANG MA'I NANG DU SKRA SHAD 'DZAG
SNANG GI DBANG SHES SKYE MI SKYE MTSUNGS PA DE
MI 'THAD PAR THAL, RMI LAM GYI GNAS SKABS DANG,
RAB RIB CAN GYI GANG ZAG GNYIS LA RIM PA BZHIN
DU RNAM SHES DE @123B GNYIS SKYE BA'I NUS PA YOD
CING, SAD DUS KYI GNAS SKABS DANG, RAB RIB DANG
BRAL BA'I GANG ZAG DE GNYIS LA RNAM SHES DE
GNYIS SKYE BA'I NUS PA MED PA'I PHYIR, ZER NA, DE MI
'THAD DE, RNAM SHES KYI NUS PA RANG BZHIN GYIS
GRUB NA, DE LTAR YIN DGOS KYANG, DE RANG BZHIN
GYIS MED PA'I PHYIR, DER THAL, RNAM SHES

SKYE BA'I NUS PA RANG BZHIN GYIS GRUB PA DE, RNAM
SHES DA LTA BA DANG, DE MA 'ONGS PA DANG, DE 'DAS
PA GSUM PO GANG RUNG LA MED PA'I PHYIR, ZHES
'GOG PAR BYED PA LA, GANG PHYIR MTHONG BA DAG
LA BLO NUS NI,
,ZHES PA NAS, DE DAG RGYUD GCIG RTOGS PAR RIGS
MA YIN,
,ZHES PA'I BAR GSUNGS, DE LA KHA CIG ,

MIG SHES SKAD CIG DANG PO 'GAGS PA'I TSE NA KUN
GZHI'I RNAM SHES KYI STENG DU, MIG SHES SKAD CIG
PHYI MA SKYE BA'I NUS PA BZHAG PA SMIN PA LA
BR TEN NAS, PHYI ROL DON DU MED PA'I RNAM SHES
RANG BZHIN GYIS SKYE BA YIN TE, DPER NA, RMI LAM
LTA BU YIN PA'I PHYIR, ZER NA, DE MI 'THAD PAR THAL,
RMI LAM GYI DPE

LA BR TEN NAS PHYI ROL GYI GZUGS MED CING, NANG
GI SHES PA RANG BZHIN GYIS SKYE BA MI 'GRUB CING,
DE GNYIS BRDZUN PAR SKYE BA 'GRUB PA'I PHYIR, ZHES
SLAR YANG PHYI DON MED PA'I SHES PA RANG BZHIN
GYIS SKYE BAR SGRUB PA'I SGRUB BYED DE 'GOG PAR
BYED PA LA, MIG BLO SKYE BA RANG NUS GANG ZHIG
LAS, ZHES PA NAS, RTZOD

'DIS SEL BYED CES PA'I BAR GSUNGS, PHYI DON MED PA'I
RNAM SHES RANG BZHIN GYIS SKYE BA DGAG PA LA,
BCOM LDAN 'DAS KYI LUNG DANG 'GAL BA'I SKYON
MED DE, BCOM LDAN 'DAS RANG LUGS LA, MDO SDE

'GAR YANG DNGOS PO RANG BZHIN GYIS GRUB PA MA
GSUNGS PA'I PHYIR, ZHES 'CHAD PAR BYED PA LA,

SANGS RGYAS RNAMS KYI NI, 'GAR YANG DNGOS PO
YOD CES MA BSTAN TO,
,ZHES GSUNGS, GSUM PA, RIGS PA DANG 'GAL BAR
SPONG BA LA, KHA CIG ,PHYI DON MED PA'I SHES PA
RANG BZHIN GYIS GRUB STE, DPER NA, RNAL 'BYOR PA'I
BLA MA'I MAN NGAG LA BR TEN NAS, KENG RUS GSAL
SNANG CAN GYI TING NGE 'DZIN

LA SA GZHI THAMS CAD KENG RUS KYIS KHYAB PAR
SNANG BA DE'I TSE SA GZHI THAMS CAD KENG RUS
KYIS MA KHYAB KYANG DER SNANG GI SHES PA RANG
BZHIN GYIS SKYE BA LTA BU YIN ZER NA, KENG RUS
GSAL SNANG GI TING NGE 'DZIN GYI DPE LA BR TEN
NAS, PHYI DON MED PA'I SHES PA RANG BZHIN GYIS
SKYE BA DE MI 'GRUB PAR THAL,

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,DE LTA BU'I TING NGE 'DZIN DE'I YUL YUL CAN THA
SNYAD DU YOD MTSUNGS DANG, RANG BZHIN GYIS
MED MTSUNGS YIN PA'I PHYIR, DE BZHIN DU BSE RU'I
NANG DU SKRA SHAD 'DZAG SNANG GI RAB RIB CAN
GYI MIG SHES DANG, CHU KLUNG RNAG KHRAG TU
SNANG BA'I YI DVAGS KYI MIG SHES KYI DPE LA BR TEN
NAS, PHYI

DON MED PA'I SHES PA RANG BZHIN GYIS SKYE BA MI
'GRUB BO,
,ZHES RIM PA BZHIN DU 'CHAD PAR BYED PA LA, RNAL
'BYOR PA YIS BLA MA'I MAN NGAG LAS, ZHES PA NAS,
BLO YANG MED CES DON 'DI SHES PAR GYIS,
,ZHES PA'I BAR GSUNGS, SGRUB BYED TSAD MA DGAG
PA LA, GZHAN DBANG RANG BZHIN GYIS GRUB PA'I
SGRUB BYED

RANG RIG 'GOG PA DNGOS DANG, SEMS TZAM PA'I
LUGS BDEN PA GNYIS CHAR LAS NYAMS PAR BSTAN PA
DANG, DES NA MGON PO KLU SGRUB KHO NA'I RJES SU
'BRANG RIGS PAR BSTAN PA DANG, GZHAN DBANG
RANG BZHIN GYIS GRUB PA BKAG PA DANG, 'JIG RTEN
GYIS THA SNYAD BKAG PA MTSUNGS PA SPANG PA
DANG BCAS PA RIM PA

BZHIN DU 'CHAD PAR BYED PA LA, GAL TE GZUNG MED
'DZIN PA NYID BRAL ZHING, ZHES PA NAS, PHYIS NAS
STOBS LDAN BDAG GIS BR TEN PAR BYA,
,ZHES PA'I BAR GSUNGS, LUNG GI SGRUB BYED DGAG
PA LA MDO SDE SA BCU PA LAS SEMS TZAM DU GSUNGS
PA'I DON DANG LANG KAR GSHEGS PA LAS SEMS TZAM
DU GSUNGS

PA'I DON BSHAD PA DANG GNYIS LAS, MDO DANG PO
LAS DE LTAR GSUNGS PA DE BYED PA PO DON GZHAN
BKAG PA YIN GYI PHYI DON BKAG PA MA YIN PA DANG,
MDO PHYI MA LAS, PHYI ROL SNANG BA YOD MIN TE,

,ZHES SOGS KYIS PHYI DON BKAG KYANG, DGONGS
GZHI, DGOS PA, DNGOS LA GNOD BYED GSUM GYI SGO
NAS DRANG

DON DU 'GREL BA DANG, DE BZHIN DU KUN GZHI YOD
PAR STON PA'I MDO DANG, GZHAN DBANG RANG
BZHIN GYIS YOD PAR STON PA'I MDO DANG BCAS PA
RNAMS, DGONGS GZHI, DGOS PA, DNGOS LA GNOD
BYED GSUM GYI SGO NAS DRANG DON DU 'GREL BA
DANG, DRANG NGES KYI MDO'I DON RTOGS PA'I THABS
DANG BCAS PA

RNAMS RIM PA BZHIN DU 'CHAD PAR BYED PA LA,
MNGON GYUR MNGON PHYOGS BYANG CHUB SEMS
DPA' YIS,
,ZHES PA NAS, STONG NYID DON CAN NGES DON SHES
PAR GYIS,
,ZHES PA'I BAR GSUNGS, ` GANG PHYIR MTHONG BA
DAG LA BLO NUS NI,
,ZHES SOGS KYI SKABS SU MTHA' DPYAD PA LA, RNAM
SHES KYI NUS PA RANG

@124B BZHIN GYIS MA GRUB STE, DE RNAM SHES DA
LTAR BA LA YANG MED, RNAM SHES MA 'ONGS PA LA
YANG MED, RNAM SHES 'DAS PA LA YANG MED PA'I
PHYIR, DE RNAM SHES DA LTA BA LA MED PAR THAL, DE
YOD NA NUS PA'I RNAM SHES ZHES PA'I SGRA DE'I RJES
SU 'BRANG BA'I RTOG PA LA JI LTAR SNANG BA LTAR DU
GRUB PA DANG, NUS PA

LAS RNAM SHES ZHES PA'I SGRA DE'I RJES SU 'BRANG
BA'I RTOG PA LA JI LTAR SNANG BA LTAR DU GRUB PA
GANG RUNG ZHIG TU GRUB DGOS PAS, DE GNYIS GANG
RUNG DU MA GRUB PA'I PHYIR, DANG PO DER THAL, DE
LTAR GRUB NA, RNAM SHES DANG RNAM SHES KYI NUS
PA GNYIS RANG BZHIN GYIS GRUB PA'I NGO BO GCIG
YIN DGOS, DE YIN NA DE THA

DAD GTAN MED KYI GCIG YIN DGOS, DE LTAR NA LAS
BYA BYED GNYIS GCIG TU 'GYUR BA'I PHYIR, GNYIS PA
DER THAL, DE LTAR GRUB NA DE GNYIS 'BREL MED DON
GZHAN DU 'GYUR BA'I PHYIR, RTOG PA DE LA DE GNYIS
BDEN GRUB KYI THA DAD DU SNANG BA'I PHYIR, DE
RNAM SHES MA 'ONGS PA LA MED PAR THAL, RNAM
SHES MA 'ONGS

PA DA LTAR RNAM SHES SU MED, DE MED PAS DE'I NUS
PA RNAM SHES RANG BZHIN GYIS GRUB PA'I NUS PAR
MED, DE MED PAS DE'I NUS PA RNAM SHES MA 'ONGS
PA RNAM SHES KYI NUS PA RANG BZHIN GYIS GRUB PA
LAS SKYE BA MI 'THAD PA'I PHYIR, DE LA, KHA CIG NA
RE, SKYON MED DE, RNAM SHES MA 'ONGS PA DA LTAR
RNAM SHES SU

MED KYANG, MA 'ONGS PA NA 'BYUNG 'GYUR LA BSAMS
NAS, RNAM SHES MA 'ONGS PA RNAM SHES KYI NUS PA
RANG BZHIN GYIS GRUB PA LA SKYE BA'I THA SNYAD
BYED PA'I PHYIR, MDZOD LAS, MNGAL DU 'JUG PA

GSUM YANG STE, 'KHOR LOS BSGYUR RGYAL RANG
BYUNG GNYIS,
,ZHES GSUNGS PA'I PHYIR DANG, MA 'ONGS PA LA
BSAMS

NAS 'BRAS CHEN TSOS SHIG RAS YUG THOGS SHIG CES
PA LTA BU YIN PA'I PHYIR ZER NA, RNAM SHES MA
'ONGS PA CHOS CAN, RANG BZHIN GYIS MI SKYE BAR
THAL, RANG GI RGYU RKYEN LA BLTOS NAS SKYE BA'I
PHYIR, KHYAB STE, LTOS NAS GRUB PA RANG BZHIN
GYIS MA GRUB PA'I DON DU BCOM LDAN 'DAS LA SOGS
PA'I DAM

PA MKHAS PA RNAMS BZHED PA'I PHYIR, DE RNAM
SHES 'DAS PA LA YOD NA, RNAM SHES SKAD CIG DANG
PO 'GAGS PA'I NUS PA LAS RNAM SHES SKAD CIG GNYIS
PA SKYE BAR THAL, RNAM SHES NUS PA RANG BZHIN
GYIS GRUB PA DE RNAM SHES 'DAS PA LA YOD PA'I
PHYIR, 'DOD NA MI 'THAD PAR THAL, DE GNYIS

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, 'BREL MED DON GZHAN YIN PA'I PHYIR, DER THAL,
RANG GI MTSAN NYID KYIS GRUB PA'I NGO BO THA
DAD YIN PA'I PHYIR, DER THAL, KHYOD LTAR NA
BYAMS PA DANG NYER SBAS LTA BU YIN PA'I PHYIR, DE
LA KHA CIG ,DE GNYIS RANG GI MTSAN NYID KYIS
GRUB PA'I NGO BO THA DAD YIN KYANG, 'BREL

MED DON GZHAN MA YIN TE, DE GNYIS RGYUN GCIG
YIN PA'I PHYIR, ZER NA, DE MI 'THAD PAR THAL, RANG
GI MTSAN NYID KYIS GRUB PA'I NGO BO THA DAD LA,
RGYUN GCIG DANG SKAD CIG SNGA PHYI LA SOGS PA
MI 'THAD PA GZHAN SKYE SPYIR 'GOG PA'I SKABS SU
BSHAD ZIN PA'I PHYIR,
, ` CHU 'BAB KLUNG LA YI DVAGS

RNAG BLO YANG,
,ZHESES SOGS KYI SKABS SU MTHA' DPYAD PA LA, CHU
KLUNG RNAG KHRAG TU SNANG BA'I YI DVAGS KYI
MIG SHES DANG, BSE RU'I NANG DU SKRA SHAD 'DZAG
PAR SNANG BA'I RAB RIB CAN GYI MIG SHES DANG, SA
GZHI KENG RUS KYIS KHYAB PAR SNANG BA'I KENG
RUS GSAL SNANG CAN GYI TING NGE 'DZIN DANG BCAS
PA

RNAMS KYI YUL DE DANG, DER YOD MED RNAM PA
KUN DU MTSUNGS SAM MI MTSUNGS ZHE NA, DE LA
BSHAD BYA'I LUNG 'GOD PA DANG, LUNG GI DON
BSHAD PA GNYIS, DANG PO LA, THEG BSDUS LAS, YI
DVAGS DUD 'GRO MI RNAMS DANG,
,LHA RNAMS JI LTAR RIGS RIGS SU,
,DNGOS GCIG YI [*YID] NI THA DAD PHYIR,
,DON

MA GRUB PAR 'DOD PA YIN,
,ZHESES DANG, DE'I BSHAD SBYAR DGE BSNYEN BTZUN
PA NGO BO NYID MED PAS MDZAD PA LAS, CHU KLUNG

GI DNGOS PO GCIG LA RANG RANG GI LAS KYI RNAM
SMIN GYI DBANG GIS YI DVAGS KYIS RNAG KHRAG LA
SOGS PAS GANG BAR MTHONG BA DANG, DE NYID LA
DUD 'GRO LA SOGS PAS GNAS KYI BLOS GNAS

PAR BYED PA DANG, MI RNAMS KYIS NI MNGAR BA
DANG, DVANGS PA DANG, BSIL BA'I CHUR RTOGS SHING
'THUNG NGO,
,KHRUS BYED DO,
,DER 'JUG GO, NAM MKHA' MTHA' YAS SKYE MCHED LA
SNYOMS PAR ZHUGS PA'I LHA RNAMS KYIS NAM
MKHAR MTHONG STE, GZUGS KYI 'DU SHES RNAM PAR
BSHIG PA'I PHYIR RO,
,ZHES

GSUNGS PA'I PHYIR, GNYIS PA LUNG GI DON BSHAD PA
LA, GZHAN LUGS DGAG ,RANG LUGS BZHAG ,RTZOD
PA SPONG BA DANG GSUM LAS, DANG PO LA, KHA CIG
NA RE, RGYU MTSAN DE NYID KYI PHYIR NA, CHOS
THAMS CAD LA 'DI YIN 'DI MIN GANG DU YANG BZUNG
DU MED DO,
,ZHES ZER NA, SANGS RGYAS PA'I GRUB

@125B MTHA' DANG, PHYI ROL PA'I GRUB MTHA' LA
BZANG NGAN DANG, BDAG CAG GI STON PA DANG,
PHYI ROL PA'I STON PA LA MCHOOG DMAN SOGS MED
PAR THAL, CHOS THAMS CAD LA 'DI YIN 'DI MIN GANG
DU YANG BZUNG DU MED PA'I PHYIR, 'DOD NA, YOD
PAR THAL, BDAG NI STON PA GZHAN SPANGS NAS,

,KHYOD LA SKYABS SU MCHI

LAGS KYI,

,CI SLAD CE NA KHYED NYID NI,

,SKYON MI MNGA' ZHING YON TAN RDZOGS,

,ZHES GSUNGS PA'I PHYIR, YANG KHA CIG ,BRLAN

ZHING GSHER BA CHU PHOR PA GANG LA, LHA MI YI

DVAGS GSUM GYIS CIG CAR DU BLTAS PA DE'I TSE NA,

'GRO BA RANG RANG GI NGO BOR THAD KA THAD KAR

BDEN PAS, BRLAN ZHING GSHER BA CHU PHOR PA

GANG PO DE, YI DVAGS KYI NGO BOR RNAG KHRAG TU

BDEN, MI'I NGO BOR CHUR BDEN LHA'I NGO BOR BDUD

RTZIR BDEN PA YIN NO,

,ZER NA, DE'I TSE NA 'GRO BA GSUM PO DE'I MIG SHES

THAMS CAD TSAD MA YIN NAM, 'GA' ZHIG TSAD MA

YIN PA DAG LAS GANG YIN, DANG PO LTAR NA BRLAN

ZHING GSHER BA CHU PHOR PA GANG PO DE RNAG

KHRAG LA SOGS PA'I DNGOS PO GSUM GA YIN PA

DANG, 'GAL BA LA MA 'KHRUL BA'I TSAD MA YOD PA

DANG, PHOR PA GANG PO DE CHU YIN PA DANG CHU

MA YIN PA GNYIS KAR TSAD MAS RTOGS PAR THAL, DE'I

TSE NA 'GRO BA GSUM PO DE'I MIG SHES THAMS CAD

TSAD MA YIN PA'I PHYIR, 'DOD NA MI 'THAD PAR THAL,

RNAG

KHRAG LA SOGS PA'I DNGOS PO GSUM PO 'GAL BA'I

PHYIR DANG, CHU YIN MIN GNYIS PO DE PHAN TSUN

SPANGS 'GAL GYI DNGOS 'GAL YIN PA'I PHYIR, DE LA
KHO NA RE, MI'I MIG SHES TSAD MA YIN GYI, 'GRO BA
GZHAN GNYIS KYI MIG SHES TSAD MA MA YIN TE, DE
GNYIS LAS BZANG NGAN GYI DBANG GIS RNAG KHRAG
DANG,

BDUD RTZI SOGS SU MTHONG BA TZAM YIN PA'I PHYIR,
ZER NA, 'O NA MI'I MIG SHES TSAD MA MA YIN PAR
THAL, MI LAS 'BRING PO'I DBANG GIS CHUR MTHONG
BA TZAM YIN PA'I PHYIR, GZHAN YANG, MI MA YIN PA'I
'GRO BA'I RGYUD LA LUS SHES TSAD MA DANG, NYAN
SHES TSAD MA YANG MED PAR THAL, DE'I RGYUD LA
MIG SHES

TSAD MA MED PA'I PHYIR, DER THAL, KHYOD KYI RTZA
BA'I DAM BCA' 'THAD PA'I PHYIR, 'DOD NA, 'GRO BA DE
DAG GIS NGES SHES 'GRONGS [*DRONGS] PA DANG,
SGRO 'DOGS CHOD PA YANG MED PAR THAL, 'DOD PA'I
PHYIR, 'DOD NA, DE DAG PHAN TSUN GCIG GIS GCIG
NGO SHES PA YANG MED PAR THAL, 'DOD PA'I PHYIR, '
GNYIS PA

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,RANG LUGS BZHAG PA LA, BRLAN ZHING GSHER BA
CHU PHOR PA GANG LA, LAS CAN GYI LHA MI YI DVAGS
GSUM GYIS CIG CAR DU BLTAS PA DE'I TSE, CHU PHOR
PA GANG PO DE DNGOS PO GSUM GYI GZHI MTHUN PA
MA YIN PA DANG, DE'I TSE TSAD MTSUNGS GSUM NGES
PAR MI DGOS SHING,

BRLAN ZHING GSHER BA CHU PHOR PA GANG PO DE
CHA SHAS GSUM LDAN DU SKYE BA DANG, DE YANG
DANG POR GRUB TZAM NAS CHA SHAS GSUM LDAN DU
GRUB CING, MTHAR MA ZHIG GI BAR DU CHA SHAS
GSUM LDAN DU GNAS PA MA YIN TE, BRLAN ZHING
GSHER BA CHU PHOR PA GANG PO DE'I CHA SHAS GCIG
GIS NYER LEN DANG, YI

DVAGS KYI LAS KYIS LHAN CIG BYED RKYEN BYAS PA
LA BR TEN NAS DE'I CHA SHAS GCIG GI RIGS 'DRA PHYI
MA RNAG KHRAG TU SKYE BA DANG, DE'I CHA SHAS
GCIG GIS NYER LEN DANG, MI'I LAS KYIS LHAN CIG
BYED RKYEN BYAS PA LA BR TEN NAS DE'I CHA SHAS
GCIG GI RIGS 'DRA PHYI MA CHUR SKYE BA DANG,
YANG DE'I CHA SHAS

GCIG GIS NYER LEN DANG, LHA'I LAS KYIS LHAN CIG
BYED RKYEN BYAS PA LA BR TEN NAS, DE'I CHA SHAS
GCIG GI RIGS 'DRA PHYI MA BDUD RTZIR SKYE BA SOGS
YIN PA'I PHYIR, DE'I TSE NA BRLAN ZHING GSHER BA
CHU PHOR PA GANG PO DE CHA SHAS GSUM LDAN DU
YOD KYANG, GSUM GAS GSUM GA MTHONG BA MA YIN
TE, YI

DVAGS KYI LAS NGAN PA BSAGS PA'I DBANG GIS RNAG
KHRAG TU MTHONG, DNGOS PO GZHAN GNYIS MA
MTHONG BA DANG, DE BZHIN DU 'GRO BA 'OG MA
GNYIS LA YANG SHES PAR BYA BA YIN PA'I PHYIR, DE

LTAR 'BYUNG BA DE YANG BRLAN ZHING GSHER BA
PHOR PA GANG PO DE BLTA BYA THUN MONG BA YIN
PA'I DBANG DU BYAS PA YIN GYI,

YI DVAGS KYIS LAG TU BLANGS NAS LONGS SPYOD PAR
BRTZAMS PA DE'I TSE NA KHYAD CHOS GSUM LDAN DU
SKYE BA MA YIN TE, DE'I TSE NA YI DVAGS KYI THUN
MONG MA YIN PA'I LONGS SPYOD BYA YIN PAS, RIGS
'DRA PHYI MA RNAG KHRAG TU SKYE BA YIN PA'I
PHYIR, DANG POR GANG DU GNAS PA DE YANG 'GRO
BA GSUM PO DE'I RANG RANG

GI THUN MONG MA YIN PA'I LAS LA BR TEN NAS GRUB
PA'I SNOD KYI 'JIG RTEN GANG NAS BLANGS PA DE NYID
DU GRUB PA YIN TE, MI'I THUN MONG MA YIN PA'I LAS
LA BR TEN NAS GRUB PAS MI'I 'JIG RTEN GYI CHU
DVANGS SHING BSIL BA NAS BLANGS NA DE NYID DU
GNAS PA SOGS YIN PA'I PHYIR, YI DVAGS KYIS CHU
KLUNG LA

@126B BLTAS PA NA RNAG KHRAG MTHONG BA DE
YANG YI DVAGS 'GA' ZHIG LA YIN GYI, YI DVAGS THAMS
CAD LA MA YIN TE, YI DVAGS LA PHYI'I SGRIB PA CAN,
NANG GI SGRIB PA CAN, ZAS SKOM NYID LA YOD PA'I
SGRIB PA CAN DU MA YOD PA'I PHYIR, BRLAN ZHING
GSHER BA PHOR PA GANG LA LAS CAN GYI 'GRO BA
GSUM GYIS CIG CAR

DU BLTAS PA DE'I TSE NA DNGOS PO TSAD MAS GRUB
PA GSUM SKYE BA'I DPE YANG YOD DE, LCAGS GONG
DMAR 'BAR BA'I CHA SHAS GCIG GIS NYER LEN DANG
LCAGS SNGAGS KYIS LHAN CIG BYED RKYEN BYAS PA
LA BR TEN NAS, LCAGS SNGAGS BTAB PA'I LAG PAS REG
PA DE'I TSE NA TSA BA'I REG BYA MI MYONG REG BYA
GZHAN ZHIG

MYONG BA DANG, LCAGS SNGAGS MA BTAB PA'I LAG
PAS REG PA DE'I TSE NA, TSA BA'I REG BYA MYONG REG
BYA GZHAN MI MYONG BA DANG, SOS KA'I DUS SU ZLA
BA'I REG BYA'I CHA SHAS GCIG GIS NYER LEN DANG, YI
DVAGS KYI LAS KYIS LHAN CIG BYED RKYEN BYAS PA
LA BR TEN NAS, DE'I LUS SHES KYI MYONG BYAR GYUR

PA'I TSA BA'I REG BYA SKYE BA DANG, DGUN DUS SU NYI
MA'I REG BYA'I CHA SHAS GCIG GIS NYER LEN DANG, YI
DVAGS KYI LAS KYIS LHAN CIG BYED RKYEN BYAS PA
LA BR TEN NAS, DE'I LUS SHES KYI MYONG BYAR GYUR
PA'I GRANG BA'I REG BYA SKYE BA YOD PA LTA BU YIN
PA'I PHYIR, DE LTAR SKYE BA YIN TE, BSHES SPRING

LAS; YI DVAGS RNAMS LA SOS KA'I DUS SU NI,
,ZLA BA'ANG TSA LA DGUN NI NYI MA'ANG GRANG,
ZHES GSUNGS PA'I PHYIR, DE YANG YUL DUS KHYAD
PAR CAN DE DAG GI DBANG GIS SKYE BA YIN GYI SPYIR
DE LTAR SKYE BA MA YIN TE, NYI MA'I STENG DU
GRANG BA'I REG BYA YANG MED, ZLA BA'I STENG DU
TSA BA'I REG BYA YANG MED PA'I PHYIR, DER

THAL; NYI MA'I STENG DU MUN PA'I RDZAS MED PA'I
PHYIR, GSUM PA DE LA RTZOD PA SPONG BA LA, BRLAN
ZHING GSHER BA PHOR PA GANG PO LA, LAS CAN GYI
'GRO BA GSUM GYIS CIG CAR DU BLTAS PA DE'I TSE,
BRLAN ZHING GSHER BA PHOR PA GANG PO DE, CHA
SHAS GSUM LDAN GYI CHA CAN DU SKYES KYANG,
'GRO BA GSUM PO DES

RANG RANG GI THUN MONG MA YIN PA'I LAS KYI
DBANG GIS, 'GRO BA RE RES DNGOS PO GSUM GA MA
MTHONG BAR KHAS BLANGS PA LA, KHA CIG ,DE LTAR
'DOD PA DE MI 'THAD PAR THAL, DPAL LDAN CHOS KYI
GRAGS PA'I LUNG DANG 'GAL BA'I PHYIR, DER THAL,
DE'I GZHUNG LAS, GAL TE DE YANG MTHONG MED LA,
,BR TEN

@127A *,
,NAS GZUGS GZHAN 'BYUNG 'GYUR NA,
,ZHES DGRA GNYEN GNYIS KYIS SKYES BU GCIG GI
GZUGS LA BLTAS PA DE'I TSE NA, SKYES BU DE'I GZUGS
MDZES MI MDZES GNYIS SU GNAS KYANG, GZUGS DE
DANG DGRA GNYEN GNYIS KYI BAR DU LAS GZUGS
SKYES PAS, DGRA GNYEN

GNYIS PO DES GZUGS MDZES MI MDZES GNYIS KA MA
MTHONG BA, GRANGS CAN GYIS KHAS BLANGS PA DE
'GOG BYED KYI RIGS PA KHA SPOS PAS KHYOD KYI DE
LA GNOD PA'I PHYIR ZER NA, DE MI 'THAD PAR THAL,

DE LTAR 'DOD PA DE NI CHOS KYI GRAGS PA'I LUNG
DON DANG, PHYOGS SNGA SMRA BA PO'I 'DOD PA
GNYIS KA KHONG DU

MA CHUD PA'I SKYON YIN PA'I PHYIR, DER THAL, CHOS
KYI GRAGS PA'I LUNG DON NI, GRANGS CAN GYIS
RGYANG RING THUNG GI GZUGS LA BLTAS PA DE'I TSE
NA, RGYANG RING THUNG GI GZUGS DANG, MIG SHES
GNYIS KYI BAR DU, LAS GZUGS GSAL MI GSAL SKYE BA'I
DBANG GIS, GZUGS GSAL BAR SNANG MI SNANG 'JOG

PA YIN GYI, GZUGS KYI RNAM PA SHAR BA'I SGO NAS
GZUGS GSAL BAR SNANG MI SNANG 'JOG PA MA YIN
ZHES KHAS BLANGS PA LA, DE LTA BU'I LAS GZUGS
GNYIS PO DES RGYANG RING THUNG GI GZUGS GNYIS
PO DE BSGRIBS SAM MA BSGRIBS, BSGRIBS NA MIG SHES
KYIS GZUGS GNYIS PO DE MA MTHONG BAR THAL,

DES DE SGRIB PA'I PHYIR, MA BSGRIBS NA, MIG SHES DES
LAS GZUGS GNYIS DANG RGYANG RING THUNG GI
GZUGS GNYIS PO DE CIG CAR DU MTHONG BAR THAL,
DES DE MA BSGRIBS PA'I PHYIR ZHES BKAG PA'I DON
YIN PA'I PHYIR, GNYIS PA DER THAL, PHYOGS SNGA
MAS BRLAN ZHING GSHER BA PHOR PA GANG LA, 'GRO
BA GSUM

GYIS CIG CAR DU BLTAS PA DE'I TSE NA, BRLAN ZHING
GSHER BA PHOR PA GANG PO DE, DNGOS PO GSUM GYI
GZHI MTHUN DU YANG KHAS MA BLANGS, SKYES BU

GCIG GI GZUGS MDZES MI MDZES GNYIS KA YIN PAR
YANG KHAS MA BLANGS, YI DVAGS KYIS MIG SHES
DANG CHU KLUNG GI BAR DU RNAG KHRAG GI LAS
GZUGS SKYE BAR

KHAS MA BLANGS, YI DVAGS KYI MIG GIS RNAG KHRAG
GI LAS GZUGS DANG CHU KLUNG GNYIS KA MTHONG
BAR YANG KHAS MA BLANGS, LAS KYI DBANG GIS YI
DVAGS KYI CHU KLUNG MA MTHONG BAR KHAS
BLANGS PA'I PHYIR, GZHAN YANG, DPAL CHOS KYI
GRAGS PA'I LUNG DANG KHYOD 'GAL BA YIN TE,
KHYOD KYI NAD LNGA DANG, 'BYUNG BA

@127B LNGA DANG, GDON LNGA DANG BCAS PA
RNAMS, NYON MONGS PA DUG LNGA'I DNGOS 'BRAS SU
KHAS BLANGS, MU STEGS BYED KYI BAD KAN DANG
'DOD CHAGS RGYU 'BRAS, MKHRIS PA DANG ZHE
SDANG RGYU 'BRAS SOGS SU KHAS BLANGS PA LA, BAD
KAN DANG 'DOD CHAGS RJES SU 'GRO LDOG 'KHRUL,
MKHRIS PA DANG ZHE SDANG RJES SU 'GRO LDOG
'KHRUL

PAS DE 'GOG BYED KYI, 'KHRUL PHYIR RLUNG SOGS
CHOS MA YIN,
,ZHES PA'I GZHUNG 'DON PA SGYUR BA'I SGO NAS
KHYOD LA GNOD PA'I PHYIR DANG, 'DUS MA BYAS KYI
NAM MKHA' PHRAG DOG GI DNGOS 'BRAS SU 'DOD PA
MI RIGS PA'I PHYIR, YANG KHA CIG NA RE, DNGOS GCIG
YIS [*YID] NI THA DAD PHYIR,

,DON MA GRUB PAR 'DOD PA YIN,

,

ZHES DNGOS PO GCIG LA SNANG TSUL MI 'DRA BA
GSUM 'BYUNG BAR GSUNGS PA MI 'THAD PAR THAL,
KHYOD LTAR NA DNGOS PO GSUM LA SNANG TSUL MI
'DRA BA GSUM 'BYUNG BA'I PHYIR, DER THAL, 'GRO BA
GSUM GYIS BRLAN ZHING GSHER BA PHOR PA GANG
LA CIG CAR DU BLTAS PA DE'I TSE NA, DNGOS PO TSAD
GRUB PA GSUM LA SNANG

TSUL MI 'DRA BA GSUM 'BYUNG BA'I PHYIR, ZER NA, 'O
NA, SKYES BU GCIG GIS YAN LAG MI 'DRA BA LNGAS
BYA BA MI 'DRA BA LNGA BYAS PA DE'I TSE NA, SKYES BU
GCIG GIS BYA BA MI 'DRA BA LNGA BYAS PA MA YIN PAR
THAL, YAN LAG MI 'DRA BA LNGAS BYA BA MI 'DRA BA
LNGA BYAS PA'I PHYIR, BYAS PA LA KHO NA RE, SKYON
MED DE, YAN

LAG LNGA PO DE SKYES BU DE'I CHA SHAS YIN PAS, DES
BYA BA BYAS PAS SKYES BU DES BYA BA BYAS PAR 'JOG
DGOS PA'I PHYIR, ZER NA, SNGA MA YANG DE DANG
MTSUNGS TE, RNAG KHRAG LA SOGS PA'I DNGOS PO
GSUM PO DE, BRLAN ZHING GSHER BA PHOR PA GANG
PO DE'I CHA SHAS YIN PAS DE GSUM SNANG BA NA,
BRLAN ZHING

GSHER BA PHOR PA GANG PO DE'I STENG DU SNANG
TSUL MI 'DRA BA GSUM SNANG BAR 'JOG PA'I PHYIR,

YANG KHA CIG NA RE, RNAG KHRAG LA SOGS PA'I
DNGOS PO GSUM PO DE PHAN TSUN GO SA 'GOG PA'I
DNGOS PO MA YIN PAR THAL, LAS CAN GYI 'GRO BA
GSUM GYI CHU PHOR PA GANG LA CIG CAR DU BLTAS
PA DE'I TSE NA, DNGOS

PO TSAD GRUB PA GSUM SRID PAR KHAS BLANGS PA LA,
DNGOS PO GSUM PHAN TSUN GO SA 'GOG PA'I DNGOS
PO MA YIN PAR THAL BA'I RIGS PAS MI GNOD DE, DE'I
TSE NA BRLAN ZHING GSHER BA PHOR PA GANG PO DE,
DNGOS PO GSUM GYI GZHI MTHUN DU YANG KHAS MA
BLANGS, TSAD MTSUNGS NGES PAR DGOS PAR YANG
KHAS MA BLANGS PA'I

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,PHYIR; YANG KHA CIG NA RE, NYI SHU PA'I 'GREL
BSHAD SLOB DPON DUL BA LHAS MDZAD PA LAS, DE
LA RNAG GI THIGS PA 'GA' YANG MED NA RNAG GIS
GANG BA'I KLUNG LTA GA LA YOD, LAS KYI RNAM PAR
SMIN PA'I DBANG GIS DE DAG GIS DE MTHONG NGO,
,ZHES GSUNGS PA DE MI 'THAD PAR

THAL; 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA
PHOR PA GANG LA CIG CAR DU BLTAS PA DE'I TSE NA, YI
DVAGS KYI MIG SHES TSAD MAR SONG BA'I RNAG
DNGOS GNAS PA YOD PA'I PHYIR ZER NA, SKYON MED
DE, DE LTA BU'I BRGAL LAN JI SNYED CIG BYAS PA
THAMS CAD PHYI DON 'GOG PA'I DBANG DU BYAS PA'I
PHYIR, PHYI DON

'GOG PA'I TSUL YANG YOD DE, SNGON PO PHYI ROL
DON DU GRUB NA, TSUR MTHONG GI RGYUD KYI
MNGON 'DZIN [*SNGON 'DZIN] DBANG PO'I MNGON
SUM LA, SNGON PO SNANG BA NA MNGON 'DZIN
[*SNGON 'DZIN] SNGA MA 'GAGS PA'I TSE, SNGON 'DZIN
PHYI MA SKYE BA'I BAG CHAGS BZHAG PA SMIN PA LA
BR TEN NAS, SNANG BA MA YIN PAR SNGON PO PHYI
ROL NAS RANG 'DRA'I

RNAM PA GTAD PA'I SGO NAS SNANG BA YIN NA, 'GRO
BA GSUM GYIS BRLAN ZHING GSHER BA PHOR PA GANG
LA CIG CAR DU BLTAS NAS, DNGOS PO GSUM SNANG
BA DE'I TSE NA, RANG RANG GI LAS KYIS BAG CHAGS
BZHAG PA SMIN PA LA MA BLTOS PAR, DNGOS PO GSUM
PO DE RANG 'DRA'I RNAM PA GTAD PA'I SGO NAS
SNANG

DGOS, DE LTAR SNANG NA 'GRO BA GSUM PO DES RANG
RANG GI THUN MONG MA YIN PA'I LAS KYIS BAG
CHAGS BZHAG PA SMIN PA LA BR TEN NAS, DNGOS PO
GSUM PO DE SNANG BA MA YIN PAS, GANG ZAG RE RES
DNGOS PO GSUM GA RTOGS DGOS PA LAS MA RTOGS
PA'I PHYIR ZHES BKAG PA'I PHYIR, DES NA LUNG DE'I
DON

YOD DE, YI DVAGS LA JI LTAR SNANG BA LTAR GYI PHYI
ROL DON DU GRUB PA'I RNAG GI THIGS PA 'GA' YANG
MED NA, PHYI ROL DON DU GRUB PA'I RNAG GIS GANG

BA'I KLUNG LTA GA LA YOD, 'ON KYANG, 'GRO BA DE
DAG GI LAS KYI DBANG GIS RNAG SOGS MTHONG NGO
ZHES BSTAN PA'I PHYIR, DER THAL, DE'I 'OG TU RNAG
KHRAG PHYI ROL DON DU

MA GRUB CING, SEMS TZAM GYI BDAG NYID YIN NA,
DES BZA' BTUNG GI BYA BA MI NUS PAR RTZOD PA'I LAN
DU, BYA BYED RMI LAM GNOD PA 'DRA,
,ZHES DE PHYI ROL DON DU MA GRUB KYANG BZA'
BTUNG GI BYA BA BYED NUS PA RMI LAM SOGS DPE DU
MAS SGRUB PAR MDZAD PA'I PHYIR, DE LTAR MA YIN
NA GZUGS LA SOGS PA'I

@128B SKYE MCHED RNAMS MED PAR THAL, DE YOD
PAR STON PA'I MDO DRANG DON DGONGS PA CAN GYI
MDO YIN PA'I PHYIR, DER THAL, NYI SHU PA'I RANG
'GREL LAS, DE BZHIN DU BCOM LDAN 'DAS KYI GZUGS
LA SOGS PA'I SKYE MCHED YOD PAR GSUNGS PA YANG
DE STON PAS 'DUL BA'I SKYE BO'I CHED DU STE BKA' DE
NI DGONGS PA CAN NO,

,

ZHES GSUNGS PA'I PHYIR, BYAS PA LA KHO NA RE,
SKYON MED DE, PHYI ROL DON DU GRUB PA'I GZUGS
SOGS SKYE MCHED YOD PAR STON PA'I MDO DRANG
DON DGONGS PA CAN YIN PA'I DON YIN PA'I PHYIR,
ZER NA, LUNG SNGA MA'I DON YANG MTSUNGS TE,
PHYI ROL DON DU GRUB PA'I RNAG KHRAG GI THIGS
PA 'GA' YANG MED CES

PA'I DON YIN PA'I PHYIR, YANG KHA CIG ,YI DVAGS
KYIS CHU KLUNG LA BLTAS PA DE'I TSE, CHU KLUNG
BSKAMS PA LA TSAD MAR SONG BA'I DE'I MIG SHES
DANG, 'BRAS BU CAN GYI LJON PA LA BLTAS PA DE'I TSE,
'BRAS BU MED PA LA TSAD MAR SONG BA'I DE'I MIG
SHES TSAD MA YOD PAR THAL, 'GRO BA GSUM GYIS
BRLAN

ZHING GSHER BA PHOR PA GANG LA BLTAS PA DE'I TSE,
RNAG KHRAG DNGOS GNAS PA LA TSAD MAR SONG
BA'I YI DVAGS KYI MIG SHES TSAD MA YOD PA'I PHYIR,
ZER NA MA KHYAB STE, DANG POR YI DVAGS KYIS CHU
MA MTHONG NA PHYOGS DER LONGS SPYOD PA'I
PHYIR, 'GRO BA YANG MI 'THAD PAS DANG POR CHU
MTHONG YANG, PHYIS LAS

KYI DBANG GIS CHU MA MTHONG BAR 'OG GZHI GRAM
SREG TZAM ZHIG MTHONG ZHING, DE'I RJES SU RTOG
PAS CHU BSKAMS PAR ZHEN PA DANG, DE BZHIN DU
DANG POR LJON SHING GI 'BRAS BU MTHONG YANG
PHYIS LAS KYI DBANG GIS 'BRAS BU MA MTHONG BAR
YAL GA TZAM ZHIG MTHONG ZHING, DE'I RJES SU RTOG
PAS 'BRAS BU MED

PAR ZHEN PA'I PHYIR, DE'I TSE NA, YI DVAGS KYI MIG
SHES KYI SGRIB BYED KYIS CHU KLUNG MA MTHONG
BAS, 'OG GZHI GRAM SREG MTHONG BA YIN TE, MI'I
MIG SHES KYIS KYANG SGRIB BYED KYIS CHU KLUNG

MA MTHONG NA, 'OG GZHI GRAM SREG MTHONG DGOS
PA LTA BU YIN PA'I PHYIR, RNAM PA GCIG TU NA, YI
DVAGS KYIS CHU KLUNG LA

BLTAS PA DE'I TSE NA DE MA BSKAMS KYANG, RANG GI
BLTA BYAR GYUR PA'I CHU KLUNG DANG, LONGS
SPYOD BYAR GYUR PA'I CHU KLUNG BSKAMS PA YOD
DE, 'GRO BA GSUM GYIS BRLAN ZHING GSHER BA PHOR
PA GANG LA CIG CAR DU BLTAS PA DE'I TSE NA, LAS KYI
DBANG GIS RNAG KHRAG SOGS DNGOS PO RNAM PA
GSUM CIG CAR DU GRUB PA

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,ZHIG YOD PA'I PHYIR, DE LTAR BYAS NA, ZAS SKOM
NYID LA YOD PA'I SGRIB PA CAN GYI YI DVAGS KYIS
LONGS SPYOD PA LA MA BRTZAMS KYI BAR DU BZA'
BTUNG DNGOS YIN KYANG, DES LONGS SPYOD PAR
BRTZAMS PA NA, ZAS DE'I RIGS 'DRA PHYI MA RNAG
KHRAG TU SKYE BA YIN GYI, RNAG KHRAG TU

SNANG BA'I SNANG BA TZAM GYIS BZA' BTUNG GI BYA
BA BYED PA MA YIN TE, DE YIN NA LAS 'BRAS LA SKUR
BA BTAB PAR 'GYUR BA'I PHYIR, DER THAL, DE LTA BU'I
YI DVAGS KYIS LAS 'BRAS LA SKUR BA BTAB PAR 'GYUR
BA'I PHYIR, GZHAN YANG, SNANG GZHIR GYUR PA'I
RNAG KHRAG MED CING DER SNANG BA'I SNANG BA
TZAM GYIS

BZA' BTUNG GI BYA BA BYED NA, RAB RIB CAN LA BSE
RU'I NANG DU SKRA SHAD SNANG BAS 'CHING BA
DANG, DE LA SNANG BA'I SBRANG BUS LUS ZA BA
DANG, SMIG RGYU'I CHUS CHU'I BYA BA BYED NUS PA
SOGS YIN PAR THAL, SNANG GZHIR GYUR PA'I RNAG
KHRAG MED KYANG, RNAG KHRAG TU SNANG BA'I
SNANG BA TZAM GYIS BZA' BTUNG GI BYA BA BYED

NUS PA'I PHYIR, BRLAN ZHING GSHER BA PHOR PA
GANG LA LHA MI YI DVAGS DUD 'GRO SOGS KYIS CIG
CAR DU BLTAS PA DE'I TSE NA, LHA YI BDUD RTZI
SNANG BA'I SNANG BA LA TSAD MAR SONG BA DANG,
YI DVAGS LA RNAG KHRAG SNANG BA'I SNANG BA LA
TSAD MAR SONG BA YOD KYANG, SNANG GZHIR GYUR
PA'I RNAG KHRAG SOGS MED NA,

SEMS CAN DMYAL BA'I MIG SHES DES, DMYAL BA'I
LCAGS SREG DANG, RAL GRI'I NAGS TSAL DANG, ME
TSOGS LA SOGS PA SNANG BA'I SNANG BA TZAM LA
TSAD MAR SONG BA YOD KYI, DE DAG DNGOS GNAS PA
LA TSAD MAR SONG BA MED PAR THAL, KHYOD KYI
DAM BCA' 'THAD PA GANG ZHIG ,RGYU MTSAN
MTSUNGS PA'I

PHYIR, 'DOD NA, LCAGS SREG LA SOGS PAS, DER SKYES
PA'I 'GRO BA'I LUS SREG PA DANG, GTUB PA LA SOGS PA
DNGOS GNAS PA ZHIG MED PAR THAL, 'DOD PA DE'I
PHYIR, 'DOD NA, DMYAL BA'I SDUG BSNGAL MED PAR

THAL, 'DOD PA DE'I PHYIR, GZHAN YANG DE LTAR CIG
CAR DU BLTAS PA DE'I TSE NA,

MI'I MIG SHES TSAD MAR SONG BA'I CHU DNGOS GNAS
PA MED PAR THAL, DE'I TSE NA RNAG KHRAG DNGOS
GNAS PA MED PA'I PHYIR, KHO NA RE, DE'I TSE NA CHU
DNGOS GNAS PA YOD DE, CHUS LUS 'KHRUD PA DANG
'TSOD PAR BYED PA MI RANG GIS MYONG BAS 'GRUB
PA'I PHYIR ZER NA, 'O NA, DE'I TSE NA, RNAG KHRAG
DNGOS GNAS

@129B YOD PAR THAL, DE'I TSE NA, RNAG KHRAG LA
LONGS SPYOD PA DANG, LTO BA DANG MGRIN PA LA
SOGS PA 'TSIG PA YI DVAGS RANG GIS MYONG BAS
'GRUB PA'I PHYIR, BYAS PA LA KHO NA RE, MI MTSUNGS
TE, YI DVAGS LA DE LTAR 'BYUNG BA DE, YI DVAGS
RANG GI BLOS RLOM PA TZAM YIN PA'I PHYIR, ZER NA,
DES NA MI LA YANG DE LTAR 'BYUNG BA

MED DE, DE MI RANG GI BLOS RLOM PA TZAM YIN PA'I
PHYIR, BYAS PA LA KHO NA RE, MI LA LUS 'KHRUD PA
SOGS DNGOS GNAS PA MED PAR THAL, DE MI RANG GI
BLOS RLOM PA TZAM YIN PA'I PHYIR, ZER NA, YI DVAGS
LA YANG LTO BSREG PA SOGS DNGOS GNAS PA MED
PAR THAL, DE YI DVAGS RANG GI BLOS RLOM PA TZAM
YIN PA'I PHYIR,

'DOD NA, YI DVAGS KYI SDUG BSNGAL MED PAR THAL,
KHO NA RE, DE LTAR CIG CAR DU BLTAS PA'I TSE, RNAG

KHRAG DNGOS GNAS PA MED PAR THAL, RAB RIB CAN
GYIS BSE RU LA BLTAS PA DE'I TSE BSE RU'I NANG DU
SKRA SHAD MED PA GANG ZHIG ,RAB RIB DANG LDAN
DBANG PO CAN MTSUNGS PA,
,CHU 'BAB KLUNG LA YI DVAGS RNAG BLO YANG,
,

ZHES GSUNGS PA'I PHYIR, ZER NA, SKYON MED DE, DBU
SEMS GNYIS DON SHES YOD MED MTSUNGS MI
MTSUNGS DPYOD PA'I SKABS YIN PA'I PHYIR DANG, YI
DVAGS KYI MIG SHES LA CHU KLUNG RNAG KHRAG TU
SNANG BA'I TSE NA, DE LTAR SNANG BA'I MIG SHES
TSAD MA MA YIN PA DANG, CHU KLUNG LA BLTAS PA
DE'I TSE NA, RNAG KHRAG

DNGOS GNAS PA ZHIG YOD PA MI 'GAL BA'I PHYIR,
YANG KHA CIG ,GRO BA GSUM GYIS BRLAN ZHING
GSHER BA PHOR PA GANG LA CIG CAR DU BLTAS PA'I
TSE NA, RNAG KHRAG DNGOS GNAS PA MED PAR THAL,
DMYAL BA'I LCAGS SREG LA SOGS PA DER SKYES PA'I
SEMS CAN GYI SNANG BA TZAM YIN GYI, DNGOS GNAS
SU GRUB

PA MED PA'I PHYIR, DER THAL, DE 'DRA'I BYED PA PO SU
YANG MED PA'I PHYIR, DER THAL, SPYOD 'JUG LAS,
LCAGS SREG SA GZHI SU YIS BYAS,
,ME TSOGS DE DAG CI LAS BYUNG,
,DE 'DRA DE DAG THAMS CAD KYANG, SDIG SEMS YIN
PAR THUB PAS GSUNGS,

,ZHES GSUNGS PA'I PHYIR, ZER NA, SKYON MED DE,

DE'I DON LCAGS SREG LA SOGS PA DE DAG DBANG
PHYUG RTAG PA SOGS KYIS BLO'I G-YO BA SNGON DU
BTANG NAS BYAS PA MA YIN PAR DER SKYES PA'I 'GRO
BA'I SDIG SEMS BYED PA POR BSTAN PA'I PHYIR, DE
LTAR MA YIN NA, DGE BA BCU LA SPYOD PA'I SKYES BU
DAM PA MTHO RIS SU SKYES NAS DE'I BDE BA MYONG
BA DANG, MI DGE

@130A*,

,BCU LA SPYOD PA'I SEMS CAN DMAN PA NGAN SONG
DU SKYES NAS DE'I SDUG BSNGAL MYONG BA GNYIS LA,
'KHRUL SNANG BZANG NGAN TZAM MA GTOGS LUS
KYIS BDE SDUG MYONG MI MYONG GI KHYAD PAR MED
PAR THAL, KHYOD KYIS [*KYI] RIGS PA DE 'THAD PA'I
PHYIR, 'DOD NA, MTHO RIS KYI BDE BA DANG,

NGAN SONG GI SDUG BSNGAL MED PAR THAL, 'DOD PA
DE'I PHYIR, DES NA, LAS CAN GYI 'GRO BA GSUM GYIS
BRLAN ZHING GSHER BA PHOR PA GANG LA CIG CAR
DU BLTAS PA DE'I TSE, TSAD MTSUNGS NGES PAR DGOS
PA MA YIN TE, DGOS NA, PHOR PA GANG PO DE'I NANG
DU GNAS KYI BLOS GNAS SHING, THA MAL GYI MIG
SHES

KYIS MI BZOD PA'I SROG CHAGS PHRA MO'I MIG SHES
KYIS KYANG, DE'I TSAD MAR 'GRO DGOS PA DANG,
RGYA MTSO'I NANG NA GNAS PA'I SROG CHAGS PHRA

MO'I MIG SHES KYIS KYANG, RGYA MTSO'I TSAD LA
TSAD MAR 'GRO DGOS PA DANG, LHA MA YIN 'GA' ZHIG
LA, MTSON CHA PHOR GANG SNANG DGOS PA LA SOGS
PA'I SKYON YOD

PA'I PHYIR, DE'I TSE NA, TSAD MTSUNGS NGES PAR MI
DGOS KYANG, TSAD MTSUNGS GSUM YOD PA SRID PA
YIN TE, LAS KYI DBANG GIS DNGOS PO TSAD GRUB PA
GSUM BSKYED NUS PA SNGAR GYI RIGS PAS 'GRUB, DE
BSKYED NUS NA, LAS KYI DBANG GIS SNOD TSAD
MTSUNGS GSUM SKYE BA YOD PAR YANG MTSUNGS PA'I
PHYIR,

RNAG LA SOGS PA'I DNGOS PO GSUM PO DE SPYIR GO
SA 'GOG NUS KYI DNGOS PO YIN KYANG, DE LTAR BLTAS
PA DE'I TSE NA GO SA 'GOG BYED KYI DNGOS PO MA YIN
PA MI 'GAL TE, RI RAB GRU BZHI DANG, ZLUM PO LA
SOGS PA PHAN TSUN GO SA 'GOG NUS KYI DNGOS PO
YIN KYANG, RI RAB GCIG GI GO SA NA, DE GNYIS

KA YOD PA SRID PA LTA BU YIN PA'I PHYIR, LCAGS
GONG DMAR 'BAR BA TSA BA YIN KYANG, LCAGS
SNGAGS BTAB PA'I LAG PAS REG PA'I TSE, DE'I MYONG
BYAR GYUR PA'I REG BYA DE TSA BA'I REG BYA MA YIN
TE, TSA BA MA YIN PA'I REG BYA YIN PA'I PHYIR, ` GAL TE
BZUNG MED 'DZIN PA NYID BRAL ZHING,
,ZHES SOGS KYI

SKABS SU MTHA' DPYAD PA LA, PHYOGS SNGA MA
BRJOD PA DANG, DE DGAG PA DANG, RANG LUGS LA
RANG RIG MED KYANG DRAN SHES SKYE BA'I TSUL
BSHAD PA DANG GSUM LAS, DANG PO LA, SEMS TZAM
PA KHYOD KYI PHYI DON MED PA'I SHES PA BDEN PAR
GRUB NA, SGRUB BYED KYI TSAD MA MED NA MI 'THAD
PAS, TSAD MA GANG GIS 'GRUB

@130B BYAS PA LA, KHO NA RE, DE 'GRUB BYED KYI TSAD
MA YOD DE, DE MYONG BYED KYI RANG RIG MNGON
SUM GYIS 'GRUB PA'I PHYIR, RANG RIG SKYE BA'I TSUL
YOD DE, SNGON 'DZIN DBANG PO'I MNGON SUM SKYES
PA DE'I TSE NA, SNGON PO'I RNAM PA SHAR BA'I RIG PA
GCIG DANG, SNGON PO'I RNAM PA MA SHAR YANG
KHA NANG KHO NA LA PHYOGS SHING,

GNYIS SNANG THAMS CAD DANG BRAL BA'I 'DZIN
RNAM YAN 'GAR BA GCIG DANG GNYIS SKYE BAS,
DANG PO GZUNG RNAM DANG PHYI MA 'DZIN RNAM
DU SKYE BA'I PHYIR, DER THAL, DPER NA, SHEL GONG
G-YA' DAG PA RAS SNGON PO'I STENG DU BZHAG PA
DE'I TSE NA, RAS SNGON POS KHA BSGYUR BA'I DVANGS
CHA GCIG DANG SHEL GONG RANG NYID KYI

NGO BO DVANGS PA'I DVANGS CHA GCIG DANG GNYIS
SKYE BA DANG, SGRON ME SKYES PA DE'I TSE NA, DANG
POR RANG NYID GSAL BAR BYAS DE RJES GZUGS GZHAN
GSAL BAR BYAS PA MA YIN PAR RANG NYID GSAL BA'I
NGO BOR SKYE BA DANG, GZHAN GZUGS GSAL BAR

BYED PA DANG, BUM PA'O ZHES BRJOD PA DE'I TSE NA,
BUM PA LA DMIGS

PA'I BLO GCIG SKYE BA DANG, SGRA DE LA DMIGS PA'I
BLO GCIG DANG GNYIS SKYE BA LTA BU YIN PA'I PHYIR,
ZHES 'DOD PA YIN TE, RTOG GE 'BAR BAR SEMS TZAM
PA'I 'DOD PA BRJOD PA'I SKABS SU, SEMS TZAM PAS
RNAM SHES NI GNYIS SU SNANG STE, RANG SNANG BA
DANG YUL DU SNANG BA'O,
,YUL DU SNANG BA'I RNAM

SHES NI PHYI ROL GYI YUL GYI RNAM PAR GYUR NAS,
RANG SNANG BA'I RNAM SHES KYI YUL DU 'GYUR RO,
,ZHES GSUNGS PA'I PHYIR, DE 'GOG PA LA, YUL DU
SNANG LAS GZHAN GYUR PA'I,
,SEMS NYID JI 'DRA BA ZHIG SNANG,
,ZHES GSUNGS PA'I PHYIR DANG, SLOB DPON YE SHES
SNYING POS KYANG, KHYOD KYIS PHYI DON MED PA'I

SHES PA BDEN GRUB TU 'DOD PA MI 'THAD PAR THAL,
DE YOD NA KHA NANG KHO NA LA PHYOGS SHING,
GNYIS SNANG THAMS CAD DANG BRAL BA'I 'DZIN
RNAM GCIG GIS 'GRUB DGOS PA LAS, DE 'DRA'I 'DZIN
RNAM MED PA'I PHYIR,
,ZHES BKAG PA YIN TE, DE LTAR YANG BDEN GNYIS
RANG 'GREL LAS, SHES PA NI GNYIS

KYIS DBEN PA'I RANG GI NGO BO RIG PA 'BYUNG BA YIN
PA DANG DE MED PAR SHES PAR 'GYUR GYI DE LTA MA
YIN NA MI RIGS PA'I PHYIR RO,
,ZHES GSUNGS PA'I PHYIR, DE DAG GI LUGS LA SNGON
'DZIN MYONG BYED KYI 'DZIN RNAM DES SNGON 'DZIN
DANG, RANG NYID GNYIS KA MYONG BA YIN KYANG,
RANG NYID LA RIG BYED DANG, SNGON 'DZIN LA RIG

@131A *,

,BYA'I RNAM PA 'CHAR RGYU MED PA'I GNYIS SNANG
DANG BRAL BA'I 'DZIN RNAM YAN 'GAR BA GCIG TU
'DOD PA YIN TE, RNAM 'GREL LAS, RTAG TU BDAG LA
SNANG MNGON PHYOGS,
,RIG BYA RIG BYED RNAM PA'ANG MED,
,CES GSUNGS PA'I PHYIR, SNGON 'DZIN LA MYONG
BYED YOD PA SGRUB

PA'I TSUL YANG SNGON 'DZIN LA MYONG BYED RANG
RIG YOD DE, PHYIS SNGON 'DZIN DRAN PA'I DRAN PA
SKYE BA'I PHYIR, ZHES DNGOS SU MI 'GOD DE, DE LTAR
NA BYE BRAG TU SMRA BA DANG MDO SDE SPYOD PA'I
DBU MA RANG RGYUD PA DANG, THAL 'GYUR BA DANG
BCAS PA'I NGO BOR RTAGS CHOS GNYIS LDAN GYI
MTHUN DPE MA GRUB PA'I PHYIR, DES

NA, DE LTAR SGRUB PA'I TSUL YOD DE, DRAN PA'I
RTAGS LA BR TEN NAS, SNGON 'DZIN LA MYONG BYED
YOD PAR 'GRUB, MYONG BYED LA DON GZHAN GYI
MYONG BYED DANG, RANG MYONG GNYIS PO GANG

RUNG DU NGES, GZHAN MYONG YOD NA MYONG BYED
THUG MED DU THAL BA DANG, SNGON 'DZIN PHYI MA
SNGON PO LA MI 'JUG PAR THAL BA'I RIGS

PAS KHEGS PAS MI 'THAD, RANG MYONG YOD NA,
RANG LAS RGYANG CHAD PA'I RANG MYONG MI 'THAD
PAS, DES NA RANG RIG 'GRUB PA'I PHYIR, GZHAN
MYONG MED PA'I TSUL LA, SNGON 'DZIN LA MYONG
BYED DON GZHAN PA YANG MED PAR THAL, RANG
DANG DUS MNYAM PA'I MYONG BYED DON GZHAN PA
YANG MED, PHYIS 'BYUNG BA'I MYONG BYED DON

GZHAN PA YANG MED PA'I PHYIR, DANG PO MED DE, DE
YOD NA MYONG BYED DON GZHAN PA DE YANG RANG
DANG DUS MNYAM PA'I MYONG BYED DON GZHAN PA
ZHIG GIS MYONG BAR 'GYUR BA'I PHYIR, PHYIS 'BYUNG
BA'I MYONG BYED DON GZHAN PA MED DE, DE YOD NA
DE YANG PHYIS 'BYUNG GI MYONG BYED DON GZHAN
PA ZHIG GIS MYONG DGOS, DE LTAR

NA MYONG BYED THUG MED DU 'GYUR, DE THUG MED
YIN NA, SHES PA THUG MED YIN PA DE BZHIN DU,
SNGON 'DZIN THUG MED YIN DGOS, DE LTAR NA RTZA
BA'I SNGON 'DZIN MED PAS RTZA BA'I SNGON 'DZIN LA
MYONG BYED MED PAR 'GYUR BA'I PHYIR, DES NA
SNGON 'DZIN LA MYONG BYED YOD DE, NGAS SNGON
PO MTHONG SNYAM PA'I YUL

YUL CAN DRAN PA SKYE BA GANG ZHIG ,SNGON PO
MA MYONG NA YUL SNGON PO DRAN PA'I DRAN SHES
MI SKYE BA DE BZHIN DU SNGON 'DZIN LA MYONG
BYED MED NA, YUL CAN DE DRAN PA'I DRAN SHES
SKYE BA MI 'THAD PA'I PHYIR, DE LA KHO NA RE,
MYONG BYED THUG MED DU 'GYUR BA'I SKYON MED
DE, SNGON 'DZIN PHYI MAS SNGON 'DZIN SNGA MA
MYONG

@131B BA'I PHYIR ZER NA, SNGON 'DZIN PHYI MA YUL
SNGON PO LA MI 'JUG PAR THAL, DES SNGON 'DZIN
SNGA MA MYONG BA'I PHYIR, KHYAB STE, NANG GI
YAN LAG NYE BA SNGON 'DZIN BZUNG DON DU BYED
PA BOR NAS, PHYI ROL GYI SNGON PO LA 'JUG PA LA
DGOS PA MED PA'I PHYIR, KHO NA RE, SKYON MED DE,
SNGON 'DZIN PHYI MA DANG, SNGON 'DZIN SNGA MA
MYONG BYED KYI

SNGON 'DZIN GNYIS CIG CAR DU SKYE BA'I PHYIR ZER
NA, SEMS CAN GCIG GI RGYUD LA YID KYI RNAM SHES
RIGS MTHUN RDZAS THA DAD PA GNYIS CIG CAR DU
SKYE BA YOD PAR THAL, KHYOD KYI DAM BCA' 'THAD
PA'I PHYIR, 'DOD NA MI 'THAD PAR THAL, MDO LAS, LUS
CAN RNAMS NI RNAM PAR SHES PA RGYUD RE RE KHO
NA'O,
,ZHES

GSUNGS PA'I PHYIR, DE LA KHO NA RE, GANG ZAG GCIG
GI RGYUD LA RNAM PAR SHES PA RDZAS THA DAD PA

DU MA CIG CAR DU SKYE BA YOD PAR THAL, GAR
MKHAN GYI KHYIM DU BLTAS PA NA, GAR MKHAN GYI
CHAS GOS SOGS MTHONG BA'I RNAM PAR SHES PA DU
MA CIG CAR DU SKYE BA'I PHYIR, ZHES RTZOD PA NA,
DE'I LAN DU SKYON MED DE,

DE DAG RIM CAN DU SKYES KYANG 'JUG PA MYUR BAS
CIG CAR DU SKYE BA MNGON PA'I PHYIR, DER THAL,
DPER NA, AUTPA LA'I 'DAB MA BRGYA MDA' GCIG GIS
PHUG PA NA, RIM CAN DU PHUG KYANG 'JUG PA MYUR
BAS CIG CAR DU PHUG PA MNGON PA LTA BU YIN PA'I
PHYIR, ZHES LAN 'DEBS PA YIN TE, RANG 'GREL LAS,

RNAM PAR SHES PA AUTPA LA'I 'DAB MA BRGYA 'BIG PA
LTAR RIM GYIS 'BYUNG BA RNAMS CIG CAR DU 'JUG PA
LTA BU MNGON PA YIN NO,
,ZHES GSUNGS PA'I PHYIR [*ZER NA], DE MI 'THAD PAR
THAL, RANG RIG 'DOD PA'I MDO SEMS GNYIS PO DES,
SEMS CAN GCIG GI RGYUD LA YID KYI RNAM PAR SHES
PA RIGS MTHUN RDZAS

THA DAD PA DU MA CIG CAR DU MI SKYE BA 'DOD PA
YIN GYI, DE'I RGYUD LA RNAM PAR SHES PA RIGS MI
MTHUN RDZAS THA DAD PA DU MA CIG CAR DU MI
SKYE BA MI 'DOD PA'I PHYIR, RTAGS DANG PO DER
THAL, RNAM 'GREL LAS, DE RNAMS RIGS MTHUN PA
NYID LAS, NUS PA NGES PAR GYUR PA YIN, ZHES
GSUNGS PA'I PHYIR, YANG KHA

CIG NA RE, LUNG DE'I DON, SEMS CAN GCIG GI RGYUD
LA RNAM PAR SHES PA RDZAS THA DAD PA DU MA CIG
CAR DU SKYE BA YOD PAR THAL, ZA 'OG LA BLTAS PA
DE'I TSE NA, SNGO SER LA SOGS PA MTHONG BA'I RNAM
PAR SHES PA DU MA CIG CAR DU SKYE BA'I PHYIR ZHES
RTZOD PA NA, SKYON MED DE, DE DAG RIM CAN DU
SKYES KYANG CIG CAR

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,DU SKYE BA MNGON PA YIN PA'I PHYIR, DPE SNGAR
BZHIN NO,
,ZHES LAN 'DEBS PA YIN NO ZHES ZER NA, DE YANG MI
'THAD PAR THAL, MDO LUNG DE'I DON SEMS CAN GCIG
GI RGYUD LA YID KYI RNAM PAR SHES PA RIGS MTHUN
RDZAS THA DAD PA DU MA CIG CAR DU SKYE BA MED
PA'I DON YIN

GYI; YID KYI RNAM PAR SHES PA RDZAS THA DAD PA DU
MA CIG CAR DU MI SKYE BA'I DON MA YIN PA'I PHYIR,
DE LTA MA YIN NA, KHRA 'DZIN DBANG MNGON SOGS
MED PAR KHAS LEN DGOS PA'I SKYON YOD PA'I PHYIR, `
RANG LUGS LA, LUNG DE RTAGS DPE MA DAG PA YIN
TE, SEMS CAN GCIG GI RGYUD LA YID KYI RNAM

PAR SHES PA RDZAS THA DAD PA DU MA CIG CAR DU
SKYE BA YOD PAR THAL, DE'I RGYUD LA YID KYI RNAM
PAR SHES PA RIGS MTHUN RDZAS THA DAD PA DU MA
CIG CAR DU SKYE BA YOD PA'I PHYIR ZHES RTZOD PA
NA, SKYON MED DE, DE DAG RIM CAN DU SKYES

KYANG 'JUG PA MYUR BAS CIG CAR DU SKYE BA MNGON
PA YIN PA'I PHYIR, ZHES DPE

BSTAN TE LAN BTAB PA LTAR SNANG YANG MDO SEMS
GNYIS KYIS 'JUG PA MYUR BA CIG CAR DU SKYE BA'I
'KHRUL RGYU YIN PA BKAG PA'I PHYIR, GNYIS PA DE
DGAG PA LA, SGRUB BYED DGAG PA DANG, BSGRUB
BYA DGAG PA GNYIS LAS, DANG PO LA, DRAN PA'I
RTAGS LA BR TEN NAS SNGON 'DZIN LA MYONG BYED
YOD PA

SGRUB PA DE, RANG GI MTSAN NYID KYIS GRUB PA'I
DRAN PA RTAGS SU 'GOD DAM, DRAN PA TZAM RTAGS
SU 'GOD, DANG PO LTAR NA MI RIGS TE, THAL 'GYUR
BA'I LUGS LA DE LTA BU'I DRAN PA DE DANG RANG RIG
GNYIS MED MTSUNGS YIN PAS, SGRUB BYED BSGRUB
BYA DANG MTSUNGS PA'I PHYIR, DER THAL, MIG SHES
KYI

BZUNG BYA'I RTAGS LA BR TEN NAS SGRA MI RTAG PAR
SGRUB PA LTA BU YIN PA'I PHYIR, GNYIS PA LTAR NA
KHYAB PA MA NGES PA YIN TE, ME TZAM GYI RTAGS
LAS ME SHEL DANG, CHU TZAM GYI RTAGS LAS CHU
SHEL MI 'GRUB PA LTA BU YIN PA'I PHYIR, GZHAN YANG,
DRAN SHES KYI RTAGS LA BR TEN NAS SNGON 'DZIN LA
MYONG

BYED YOD PA 'GRUB DE LA BR TEN NAS RANG RIG SGRUB
PA DE MI 'THAD PAR THAL, DRAN SHES KYI RTAGS LA

BR TEN NAS SNGON 'DZIN LA MYONG BA YOD PA 'GRUB
TU CHUG KYANG, KHYOD 'DOD PA LTAR DU MYONG BA
LA RANG MYONG DANG GZHAN MYONG GNYIS SU MA
NGES PA'I PHYIR, DER THAL, MAR ME GSAL BA'I NGO
BOR SKYES KYANG RANG

@132B NYID KYIS RANG NYID GSAL BAR YANG MI BYED,
DE LAS DON GZHAN GYIS KYANG GSAL BAR MI BYED
PA LTA BU YIN PA'I PHYIR, DANG PO MA GRUB NA, MUN
PAS MUN PA SGRIB PAR THAL, MAR ME RANG NYID KYIS
RANG NYID GSAL BAR BYED PA'I PHYIR, 'DOD NA, MUN
KHUNG NA YOD PA'I BUM PA'I GZUGS MTHONG BA
RKYEN LA BLTOS

MI DGOS PAR THAL, 'DOD PA DE'I PHYIR, SNGA MA LA
KHYAB PA YOD PAR THAL, RTZA SHES LAS, MAR ME
RANG DANG GZHAN GYI DNGOS,
,GAL TE SNANG BAR BYED 'GYUR NA,
,MUN PA'ANG RANG DANG GZHAN GYI DNGOS,
,SGRIB PAR 'GYUR BA THE TSOM MED,
,CES GSUNGS PA'I PHYIR, GZHAN YANG, DRAN SHES KYI
RTAGS LA

BR TEN NAS SNGON 'DZIN LA MYONG BYED YOD PA
SGRUB PA MI RIGS PAR THAL, SNGON 'DZIN DRAN PA'I
DRAN SHES DANG, SNGON 'DZIN GNYIS PO 'BREL MED
DON GZHAN YIN PA'I PHYIR, DER THAL, BYAMS PAS
MYONG BA NYE SBAS KYIS MI DRAN PA LTA BU YIN PA'I

PHYIR, DER THAL, RANG GI MTSAN NYID KYIS GRUB
PA'I SO SO BA YIN

PA'I PHYIR, GNYIS PA BSGRUB BYA DGAG PA LA, SNGON
'DZIN MYONG BYED KYI RANG RIG DE KHA NANG KHO
NA LA PHYOGS PA'I GNYIS SNANG THAMS CAD DANG
BRAL ZHING, RIG BYA RIG BYED KYI RNAM PA 'CHAR
RGYU MED KYANG RANG NYID RANG NYID KYI RIG
BYA RIG BYED GNYIS KA YIN PA DE MI 'THAD PAR THAL,
DPER NA, RAL GRI RANG NYID KYIS

RANG NYID GCOD PAR MI BYED, SOR MO RANG NYID
KYIS RANG NYID KYI RTZE MO LA REG PAR MI BYED,
SKYES BU G-YER SHING LEGS PAR BSLABS PA'I YANG
ZOR CAN DES, RANG NYID KYIS RANG NYID KYI PHRAG
PA LA 'GOM PAR MI BYED PA LTA BU YIN PA'I PHYIR, DE
SKAD DU YANG, LANG KAR GSHEGS PA LAS, JI LTAR
RAL GRIS

RANG GI SO,
,GCOD PAR MI BYED SOR MOS NI,
,RANG LA REG PAR MI BYED LTAR,
,RANG RIG SEMS KYANG DE BZHIN NO,
,ZHES GSUNGS PA'I PHYIR, GZHAN YANG, DE LTA BU'I
RANG RIG DE RANG NYID RANG NYID KYI RIG BYA RIG
BYED GNYIS KA YIN PA MI 'THAD PAR THAL, DE LA YID
JI TZAM GTAD KYANG RIG BYA RIG BYED KYI

RNAM PA 'CHAR RGYU MED PA'I PHYIR, MA KHYAB NA,
MYU GU DE RANG NYID KYI BSKYED BYA SKYED BYED
GNYIS KA YIN PAR THAL, DE LTA BU'I RANG RIG DANG
MYU GU GNYIS LA YID JI TZAM GTAD KYANG, DANG PO
LA RIG BYA RIG BYED DANG, MYU GU RANG NYID KYI
BSKYED BYA SKYED BYED GNYIS KYI RNAM PA 'CHAR
RGYU MED PA MTSUNGS PA GANG ZHIG ,RANG

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,RIG DE RANG RIG GI RIG BYA RIG BYED GNYIS KA YIN
PA'I PHYIR, 'DOD NA, LAS BYA BYED GNYIS GCIG YIN
PAR THAL, 'DOD PA DE'I PHYIR, 'DOD NA, SNGON 'DZIN
MYONG BYED KYI RANG RIG DE MED PAR THAL, RANG
RIG DE DANG BYE BRAG TU SMRA BA'I 'DOD PAS BTAGS
PA'I RDUL PHRAN PHYOGS

KYI CHA MED PA GNYIS LA YID JI TZAM GTAD KYANG,
RIG BYA RIG BYED DANG CHA BCAS KYI RNAM PA
'CHAR RGYU MED PA MTSUNGS PAS, GRUB MTHAS
BTAGS PA KHO NA YIN PA'I PHYIR, DER THAL, BDEN
GNYIS RANG 'GREL LAS, SHES PA'I BDAG NYID LA NI
RDUL PHRA RAB DAG GNYIS PO MED PA'I DNGOS PO'I
NGO BO MI SNANG NGO,

,

MI SNANG BA LA NI THA SNYAD MED DO,
,ZHES GSUNGS PA'I PHYIR, GZHAN YANG, DE LTA BU'I
RANG RIG DE RANG NYID KYI RIG BYA RIG BYED GNYIS
KA YIN PA MI 'THAD PAR THAL, DE LA YID JI TZAM

GTAD KYANG RIG BYA RIG BYED KYI RNAM PA 'CHAR
RGYU MED CING, DRAN PA TZAM DE LAS GZHAN PA'I
SGRUB BYED YANG DAG MED PAS,

SGRUB BYED LTAR SNANG TZAM DU ZAD PA'I PHYIR,
DER THAL, DE SKAD DU YANG BDEN GNYIS RANG
'GREL LAS, GAL TE SNANG BA BZHIN DU YANG NGES
PAR MI ZIN SNYAM PA NA, DES NA CI DE LTA BU LA NI
THA SNYAD MED DO SNANG ZHES BYA BA 'DI LA YANG
YID CHES PA MED PA'I PHYIR, GNA' CHU THUNG DGOS
SO,
,ZHES GSUNGS PA'I PHYIR,

` GSUM PA RANG LUGS LA, RANG RIG MED KYANG
DRAN SHES SKYE TSUL BSHAD PA LA, DNGOS DANG,
RTZOD PA SPONG BA GNYIS LAS, DANG PO LA GZHUNG
'DI NAS BSHAD TSUL DANG, GZHUNG GZHAN NAS
BSHAD TSUL GNYIS LAS, DANG PO LA, SNGON 'DZIN LA
MYONG BYED RANG RIG MED KYANG, NGAS SNGON PO
MTHONG SNYAM PA'I

YUL CAN GYI DRAN PA SKYE BA MI 'GAL TE, SNGON
'DZIN GYI RJES SU SKYES PA'I DRAN SHES YUL YUL CAN
DANG SNGON 'DZIN GYI YUL YUL CAN GNYIS RANG GI
MTSAN NYID KYIS GRUB PA'I SO SO BA MA YIN KYANG,
RGYUN GCIG PA'I 'BREL BA GRUB PA'I PHYIR DANG,
SNGON 'DZIN GYI YUL SNGON PO DE DANG, DRAN
SHES KYI

YUL SNGON PO GNYIS YUL GCIG PA'I PHYIR DANG,
SNGON 'DZIN DE NGA MA YIN KYANG NGA'I CHA SHAS
YIN PAS, DES SNGON PO MTHONG BAS NGAS SNGON PO
MTHONG NGO SNYAM PA'I DRAN PA SKYE BA 'THAD
PA'I PHYIR, DE LTAR YIN KYANG SNGON 'DZIN GYI DUS
SU GRUB PA'I SNGON PO DE, DRAN SHES KYI DUS SU
GRUB SNYAM PA'I DRAN PA SKYE

@133B BA MA YIN TE, DE LTA BU'I BLO LHAN SKYES LA
DUS KYIS KHYAD PAR DU BYAS PA'I DRAN PA SKYE BA
MI 'THAD PA'I PHYIR, GNYIS PA GZHUNG GZHAN NAS
BSHAD TSUL LA, SNGON 'DZIN GYI DUS SU SNGON
'DZIN LA MYONG BYED KYI RANG RIG MED KYANG,
PHYIS NGAS SNGON PO MTHONG SNYAM PA'I YUL CAN
GYI DRAN PA SKYE BA MI 'GAL TE, DPER NA, DGUN DUS

SU BYI BAS RMUGS PA NA DUG ZHUGS NAS, DPYID DUS
SU 'BRUG SGRA THOS NAS DUG LANGS PA NA, BYI BAS
RMUGS PA MA SPANGS PAR BYI BAS RMUGS PA'I DUS SU
DUG ZHUGS SO SNYAM PA'I DRAN SHES SKYE BA LTA BU
YIN PA'I PHYIR, DER THAL, DE SKAD DU YANG, SPYOD
'JUG LAS, GAL TE RANG RIG YOD MIN NA,
,RNAME SHES DRAN PA JI

LTAR 'GYUR,
,GZHAN MYONG BA DANG 'BREL PA LAS,
,DRAN 'GYUR BYI BA'I DUG BZHIN NO,

,ZHES GSUNGS PA'I PHYIR, DE DANG CHOS MTHUN PA
YIN TE, SNGON 'DZIN GYI DUS SU SNGON PO MTHONG
BA DANG,

,DGUN DUS SU BYI BAS RMUGS PA GNYIS CHOS MTHUN
PA DANG, SNGON 'DZIN GYI DUS SU SNGON 'DZIN LA
MYONG BYED MED PA

DANG, BYI BAS RMUGS PA'I DUS SU DUG ZHUGS PA MA
MYONG BA GNYIS CHOS MTHUN NO,

,SNGON 'DZIN MA SPANGS PAR NGAS SNGON PO
MTHONG SNYAM PA'I DRAN PA SKYE BA DANG, BYI BAS
RMUGS PA MA SPANGS PAR DUG ZHUGS PA MYONG BA'I
DRAN PA SKYE BA GNYIS CHOS MTHUN PA'I PHYIR,
KHA CIG NA RE, DPAL LDAN ZLA BA GRAGS PAS

RANG GI MTSAN NYID KYIS GRUB PA'I RANG RIG MI
BZHED KYANG THA SNYAD DU RANG RIG BZHED DO
ZER NA, DE MI 'THAD PAR THAL, DPAL LDAN ZLA BAS
RDZAS RANG GI MTSAN NYID KYIS GRUB PA BKAG PA'I
'OG TU RANG RIG DANG, DES DRANGS PA'I DRAN SHES
GNYIS BKAG PA'I PHYIR, DER THAL, RANG 'GREL LAS,
'ON TE 'JIG RTEN GYI

THA SNYAD KYI DBANG DU YIN NA NI, DE LTA NA YANG
RANG RIG PA'I RGYU CAN GYI DRAN PA MI SRID PA
NYID DO,

,ZHES PA DANG, YANG DE NYID LAS, RANG RIG PA MED
PAR YANG DRAN PA JI LTAR 'BYUNG BA DE LTAR STON
PAR 'GYUR RO,

,ZHES GSUNGS PA'I PHYIR, GNYIS PA RTZOD PA SPONG
BA LA, RTZOD PA DANG LAN GNYIS, DANG PO LA KHA
CIG

NA RE, THAL 'GYUR BA RANG LUGS LA RANG RIG MED
KYANG, DBANG SHES DANG YID SHES SOGS 'DOD DGOS
PAS, DE RANG GI MTSAN NYID KYIS GRUB NA RANG RIG
BKAG PA DANG 'GAL, MYONG BYED DON GZHAN PA
ZHIG GIS GRUB NA, MYONG BYED THUG MED DU 'GYUR
PAS, 'JUG PA LAS, 'DI YI YOD PA GANG GIS SHES

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,PAR 'GYUR, MA BZUNG BAR YANG YOD CES BYA MI
RUNG,

,ZHES GSUNGS PA'I PHYIR, RTZOD PA RANG LUGS LA
YANG MTSUNGS PAR 'GYUR RO ZER NA, DE'I LAN
BSHAD PA LA, LAN DNGOS DANG, ZHAR LA TSAD MA'I
RNAM GZHAG BSHAD PA DANG GNYIS, DANG PO LA,
DE LTA BU'I PHYOGS

GNYIS KA KHAS MI LEN ZHING, RANG RIG DGAG PA
DANG MTSUNGS PA SOGS KYI SKYON MED DE, GZHAL
BYA'I GRANGS NGES KYI SGO NAS TSAD MA'I GRANGS
NGES 'JOG PA DANG, TSAD MA LA GZHAL BYA'I RNAM
PA SHAR BA'I SGO NAS TSAD MA GRUB PA YIN TE, DE
LAS ZUR DU 'GRUB BYED RANG RIG SOGS MI DGOS PA'I
PHYIR,

DER THAL, TSIG GSAL LAS, TSAD MA'I GRANGS 'JUG PA
GZHAL BYA'I GZHAN GYI DBANG YIN PA'I PHYIR DANG,
GZHAL BYA'I RNAM PA'I RJES SU BYED PA TZAM GYIS
RANG GI NGO BO YOD PAR RNYED PA'I TSAD MA DAG
GIS RANG GI NGO BO RNAM PAR 'JOG PA'I PHYIR, ZHES
GSUNGS PA'I PHYIR, DE'I DON LA, TSAD MA LA GZHAL

BYA'I RNAM PA SHAR BA'I SGO NAS TSAD MA GRUB PAR
'JOG PA YIN NA, DE'I DON DE GANG ZHE NA, DE LA
GZHAN LUGS DGAG PA DANG, RANG LUGS BZHAG PA
GNYIS, DANG PO LA, MKHAS PA KHA CIG GI GSUNG NA
RE, SNGON 'DZIN DBANG PO'I MNGON SUM LA, SNGON
PO'I RNAM PA SHAR BA'I SGO NAS, SNGON 'DZIN
DBANG

PO'I MNGON SUM YOD PAR GRUB, DES NA SNGON 'DZIN
RANG NYID KYIS RANG NYID YOD PAR GRUB PAS
SNGON 'DZIN GYIS SNGON 'DZIN RTOGS PA DANG
MYONG BA YIN ZER NA, DE MI 'THAD PAR THAL,
SNGON 'DZIN LA YID JI TZAM GTAD KYANG, RANG
NYID LA RANG NYID KYI RIG BYA RIG BYED KYI RNAM
PA 'CHAR RGYU MED KYANG, RANG

NYID RANG NYID KYI RIG BYA RIG BYED GNYIS KA YIN
PAR 'DOD NA, RANG RIG BKAG PA DANG 'GAL BA'I
PHYIR, GZHAN YANG, SNGON 'DZIN DBANG PO'I
MNGON SUM GYIS SNGON 'DZIN DBANG PO'I MNGON
SUM MA RTOGS PAR THAL, DES DE DNGOS SHUGS

GANG RUNG DU MA RTOGS PA'I PHYIR, KHO NA RE, DES
SNGON PO MNGON SUM DU

RTOGS NAS RANG NYID SHUGS LA RTOGS PA YIN PA'I
PHYIR, ZER NA, STONG NYID MNGON SUM DU RTOGS
PA'I SLOB PA'I MNYAM GZHAG YE SHES DES, STONG
NYID MNGON SUM DU RTOGS NAS YUL CAN RANG
NYID SHUGS LA RTOGS PAR THAL, KHYOD KYI DAM
BCA' 'THAD PA'I PHYIR, 'DOD NA, MYU GU RANG BZHIN
MED PA

@134B MNGON SUM DU RTOGS PA'I MNYAM GZHAG YE
SHES DES, MYU GU RANG BZHIN MED PA YOD PA SHUGS
LA RTOGS PAR THAL, 'DOD PA'I PHYIR, 'DOD NA, MYU
GU RANG BZHIN GYIS MED CES BRJOD PA'I SGRA DES,
MYU GU RANG BZHIN MED PA YOD PA SHUGS LA BSTAN
PAR THAL, 'DOD PA'I PHYIR, 'DOD NA, SGRA DE'I RJES SU
'BRANG BA'I RTOG

PA DES MYU GU RANG BZHIN MED PA YOD PA DE
SHUGS LA RTOGS PAR THAL, 'DOD PA'I PHYIR, 'DOD NA,
MYU GU RANG BZHIN MED PA DE MA YIN DGAG YIN
PAR THAL, DE DGAG BYA RANG BZHIN GYIS GRUB PA
BKAG SHUL DU MYU GU RANG BZHIN MED PA YOD PA
'PHANGS NAS RTOGS PA'I DGAG PA YIN PA'I PHYIR,
'DOD NA, MI 'THAD DE,

MED DGAG YIN PA'I PHYIR TE, STONG NYID YIN PA'I
PHYIR, DE SKAD DU YANG, RNAM BSHAD RIGS PA'I

RGYA MTSO LAS, 'ON TE RANG BZHIN MED PA YOD PA
NI SHUGS KYIS RTOGS LA DE YANG RIGS SHES KYIS
GRUB PAR BYA DGOS SNYAM NA, DE LTAR NA MYU GU
RANG BZHIN MED CES PA'I SGRAS KYANG, RANG BZHIN
MED PA YOD PA DE

SHUGS LA BSTAN DGOS TE, SGRA DE'I RJES SU 'BRANG
BA'I BLOS DE YOD PAR SHUGS LA RTOGS PA'I PHYIR, DE'I
PHYIR, DGAG BYA BCAD TZAM MA YIN PA'I CHOS
GZHAN SHUGS LA 'PHEN PA'I MA YIN DGAG YIN PAS,
MED DGAG YIN PA NYAMS SO,
,ZHES GSUNGS PA'I PHYIR, GZHAN YANG, MYU GU
RANG BZHIN MED PA

YOD PA DE MTHAR THUG DPYOD PA'I RIGS SHES KYI
RNYED DON MA YIN PAR THAL, THA SNYAD PA'I TSAD
MA'I RNYED DON YIN PA'I PHYIR, DER THAL, KUN
RDZOB BDEN PA YIN PA'I PHYIR, KHA CIG NA RE, MYU
GU RANG BZHIN MED PA MNGON SUM DU RTOGS PA'I
MNYAM GZHAG YE SHES DES, MYU GU RANG BZHIN
MED PA YOD PA DNGOS SU

RTOGS PA YIN PA'I PHYIR ZER NA, DE MI 'THAD PAR
THAL, DE LTAR YIN NA, SLOB LAM NA THA SNYAD PA'I
TSAD MA DANG, MTHAR THUG DPYOD PA'I TSAD MA MI
'GAL BA DANG, DE NA BDEN GNYIS DUS CIG CAR DU
MNGON SUM DU RTOGS PA'I YE SHES YOD PA DANG,
MNYAM GZHAG DE'I GZHAL BYAR GYUR PA'I MYU GU
RANG BZHIN

MED PA DE, CHOS GZHAN DNGOS SU 'PHEN PA'I MA YIN
DGAG YIN PA'I SKYON YOD PA'I PHYIR, GZHAN YANG,
SNGON 'DZIN DBANG PO'I MNGON SUM GYIS SNGON
'DZIN DBANG PO'I MNGON SUM MA GRUB PAR THAL,
DES SNGON PO GZHAL STObs KYIS RANG NYID GRUB
PA MA YIN PA'I PHYIR, RANG NYID LA RANG NYID GRUB
PA'I CHA SHAS

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,SHIG YOD NA, RANG NYID [*RANG RIG] BKAG PA DANG
'GAL BA'I PHYIR, DER THAL, DE SKAD DU YANG, RNAM
BSHAD DGONGS PA RAB GSAL LAS, TSAD MA 'GRUB PA
LA GZHAL BYA GRUB PA TZAM GYIS MI CHOG PAR,
TSAD MA RANG LAS TSAD MA 'GRUB PA GZHAN DAG
'DOD PA LTAR YIN NA,

GZHAL BYA LA MA BLTOS PAR TSAD MA 'GRUB PAR
'GYUR RO,

,ZHES GSUNGS PA'I PHYIR, RANG LUGS TSIG GSAL GYI
LUNG DE'I DON YOD DE, SNGON 'DZIN GYIS SNGON
'DZIN 'GRUB, DES SNGON PO GZHAL STObs KYIS DE
'GRUB PA'I PHYIR, ZHES BSTAN PA MA YIN ZHING, DES
SNGON PO GZHAL STObs KYIS

DE YOD PAR 'GRUB PA'I DON YIN PA'I PHYIR, DE YOD
PAR 'GRUB PA'I TSUL YANG YOD DE, DES SNGON PO
DRAN PA'I DRAN SHES DE TSAD MA GZHAN LA MA
BLTOS PAR RANG STObs KYIS 'DREN, DE 'DRA BA'I DRAN

SHES DES YUL SNGON PO DANG YUL CAN SNGON 'DZIN
GNYIS MED PA'I SGRO 'DOGS BCAD NAS, BLO KHA
PHYOGS PA TZAM

GYIS YUL YUL CAN DE GNYIS [*YOD PAR] DRAN PA'I
DRAN SHES TSAD MA GZHAN LA MA BLTOS PAR RANG
STOBS KYIS 'DREN PA'I PHYIR, DES NA SNGON 'DZIN
GYIS DRANGS PA'I DRAN SHES DES YUL SNGON PO
DANG YUL CAN SNGON 'DZIN GNYIS KA RTOGS PA YIN
TE, SNGON 'DZIN MA SPANGS PAR NGAS SNGON PO
MTHONG SNYAM PA'I DRAN

PA DE SKYE BA'I PHYIR, SNGON 'DZIN DBANG PO'I
MNGON SUM DES SNGON PO MNGON SUM DU RTOGS
PA LA BR TEN NAS RANG NYID GRUB KYANG, DE SNGON
PO MNGON SUM DU RTOGS PA LA TSAD MAR MA SONG
STE, SNGON 'DZIN GYIS DRANGS PA'I DRAN SHES DE
SNGON 'DZIN GYIS SNGON PO MNGON SUM DU
MTHONG BA LA TSAD MAR SONG BA'I PHYIR

DANG, SNGON 'DZIN GYIS SNGON PO RTOGS NA SNGON
'DZIN YOD DGOS PA'I PHYIR, DE LTAR BYAS NA, JI LTA
BA MNGON SUM DU RTOGS PA'I SLOB PA'I MNYAM
GZHAG YE SHES DES, DGAG BYA BDEN GRUB BCAD
TZAM GYI MED DGAG LA CHU LA CHU BZHAG GI TSUL
DU MNYAM PAR GZHAG CING, YUL CAN DANG YUL
STONG NYID YOD

PA MA GRUB KYANG 'GRUB PA YIN TE, DES YUL STONG
NYID DANG YUL CAN RANG NYID NGES PA'I NGES SHES
DE TSAD MA GZHAN LA MA BLTOS PAR RANG STOBS
KYIS 'DREN, DE 'DRA BA'I DRAN SHES DES YUL YUL CAN
GNYIS MED PA'I SGRO 'DOGS BCAD NAS, YOD PAR NGES
PA'I NGES SHES DE RANG STOBS KYIS 'DREN PA'I PHYIR,

@135B DER THAL, RNAM BSHAD RIGS PA'I RGYA MTSO
LAS, DE LTA NA'ANG BAR DU TSAD MA GZHAN BRGYUD
PA LA MI BLTOS PAR RIGS SHES KYI STOBS LA BRTEN
NAS, RANG BZHIN MED PA MED PAR 'DZIN PA'I SGRO
'DOGS DANG, 'DZIN STANGS DNGOS SU 'GAL BA'I BLO
BSKYED NUS SHING, DE NYID KYIS DE DPYOD PAS RIGS
SHES LA

BRTEN NAS SGRO 'DOGS GCOD MOD KYANG RIGS SHES
KYIS SGRO 'DOGS DE GCOD PA MIN NO,
,ZHES GSUNGS PA'I PHYIR, DES NA SNGON 'DZIN GYIS
SNGON PO GZHAL STOBS KYIS RANG NYID KYIS RANG
NYID 'GRUB PA YIN TE, DPER NA, YUL DRAN PAS YUL
CAN DRAN PA DE BZHIN DU SNGON 'DZIN GYIS SNGON
PO GZHAL STOBS KYIS

RANG NYID DRAN PA'I DRAN SHES DE TSAD MA GZHAN
LA MA BLTOS PAR RANG STOBS KYIS 'DREN, DE 'DRA BA'I
NGES SHES DES SNGON 'DZIN 'GRUB PA'I PHYIR, DER
THAL, DE SKAD DU YANG, RNAM BSHAD DGONGS PA
RAB GSAL LAS, SNGON PO GRUB PA NYID KYIS SNGON

'DZIN DE 'GRUB STE, DPER NA YUL DRAN PA NYID KYIS
YUL CAN

DRAN PA YIN GYI, SNGAR YUL CAN KHO RANG GI KHO
RANG GZHAN DAG 'DOD PA LTAR, MYONG BA'I DBANG
GIS DRAN PA DE 'BYUNG BA MIN PA DANG 'DRA'O,
,ZHES GSUNGS PA'I PHYIR, DE LA, KHA CIG NA RE,
SNGON 'DZIN GYIS SNGON 'DZIN GRUB PAR THAL,
RNAM BSHAD DE NYID LAS, DE LTAR NA, SNGON 'DZIN
NI GZHAN LUGS LTAR RANG

RIG GIS MI 'GRUB KYI DBANG PO'I MNGON SUM TSAD
MAS 'GRUB PAR BSTAN TE, ZHES GSUNGS PA'I PHYIR,
ZHES ZER NA, SKYON MED DE, DE'I DON SNGON 'DZIN
RANG NYID KYIS RANG NYID 'GRUB CES PA'I DON YIN
PA'I PHYIR, DER THAL, GZHUNG GNYIS PO DE DGONGS
PA GCIG PA YIN PA'I PHYIR, DES NA, GNAS LUGS

MNGON SUM DU RTOGS PA'I SLOB PA'I MNYAM GZHAG
YE SHES DES, RANG NYID LA GNAS LUGS SNANG BA DE
DNGOS SHUGS GANG RUNG LA MA GRUB PAS, SNANG
BA DE DANG, YUL CAN RANG NYID GNYIS MA GRUB
KYANG 'GRUB PA YIN TE, DE GNYIS NGES PA'I NGES
SHES DE TSAD MA GZHAN LA MA BLTOS PAR RANG
STOBS KYIS

'DREN, DES DRANGS PA'I NGES SHES DES, YUL CAN DE
DANG SNANG BA GNYIS KA GRUB PA'I PHYIR, MNYAM
GZHAG DES SNANG BA DE DNGOS SHUGS GANG RUNG

DU MA GRUB PAR THAL, SHUGS LA GRUB NA CHOS
NYID DE'I DNGOS KYIS GZHAL BYA MA YIN PAR 'GYUR
BA'I PHYIR DANG, DNGOS SU GRUB NA MNYAM GZHAG
YE SHES DE

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,GNYIS SNANG CAN GYI SHES PA YIN DGOS PA'I PHYIR,
DER THAL, MNYAM GZHAG DE LA GNAS LUGS SNANG
BA KUN RDZOB BDEN PA YIN PA'I PHYIR, DER THAL, DES
GNAS LUGS GZIGS PA KUN RDZOB BDEN PA YIN PA'I
PHYIR, DE BZHIN DU ZLA BA GNYIS SNANG GI DBANG
SHES DANG,

BSE RU'I NANG DU SKRA SHAD 'DZAG SNANG GI
DBANG SHES LA SOGS PA'I RTOG MED LOG SHES RNAMS
DANG, SGRA RTAG 'DZIN RTOG PA DANG, BDEN 'DZIN
GNYIS LA SOGS PA'I LOG SHES RNAMS RIM PA BZHIN DU
ZLA BA GNYIS SU SNANG BA DANG, SGRA RTAG PAR
SNANG BA SOGS LA TSAD MA YIN ZHING, YUL CAN
RANG

NYID MA GRUB KYANG 'GRUB PA YIN TE, SNANG BA DE
DANG YUL CAN RANG NYID GNYIS KA NGES PA'I NGES
SHES TSAD MA GZHAN LA MA BLTOS PAR RANG STOB
KYIS 'DREN, DE 'DRA'I NGES SHES DES SNANG BA DE
DANG YUL CAN GNYIS KA 'GRUB PA'I PHYIR, ` GNYIS PA
ZHAR LA TSAD MA'I RNAM GZHAG BSHAD PA LA,
MTSAN

NYID, DBYE BA, PHYE BA SO SO'I DON DANG GSUM,
DANG PO LA, RANG GI 'DZIN STANGS KYI YUL DU GYUR
PA'I GZHAL BYA'I GTZO BO LA MI SLU BA'I RIG PA, TSAD
MA'I MTSAN NYID, MTSAN NYID DE LTAR 'JOG PA
DANG, 'DU BYED RNAMS NI BSLU BA'I CHOS,
,DES NA DE DAG BRDZUN PA YIN,
,ZHES GSUNGS PA

DANG 'GAL BA'I SKYON MED DE, 'DU BYED THAMS CAD
RANG 'DZIN RTOG PA LA SNANG TSUL DANG GNAS
TSUL MI MTHUN PA'I BRDZUN PA BSLU BA'I DON YIN PA
DANG, TSAD MAS RANG GI GZHAL BYA JI LTAR DPYAD
PA LTAR DU GRUB PA'I DON LA MI SLU BA MI 'GAL BA'I
PHYIR, RANG RGYUD PA MAN CHAD KYI LUGS LA

TSAD MA YIN NA, RANG GI GZHAL BYA LA MI SLU BA
DANG MA 'KHRUL BAS KHYAB KYANG, LUGS 'DI LA DE
LTAR MA KHYAB STE, TSUR MTHONG GI RGYUD KYI
THA SNYAD PA'I TSAD MA DANG, MA RIG PA'I BAG
CHAGS KYIS BSLAD PA'I SLOB PA 'PHAGS PA'I RGYUD KYI
THA SNYAD PA'I TSAD MA RNAMS RANG GI GZHAL BYA
LA 'KHRUL

BA'I PHYIR, DER THAL, TSUR MTHONG GI RGYUD KYI
SGRA MI RTAG RTOGS KYI RIGS SHES RJES DPAG DANG,
'PHAGS RGYUD KYI SGRA MI RTAG PAR MNGON SUM DU
RTOGS PA'I MNGON SUM GNYIS KA SGRA MI RTAG PA
LA 'KHRUL BA'I PHYIR, DER THAL, DE GNYIS KA LA

SGRA MI RTAG PA RANG GI MTSAN NYID KYIS GRUB
PAR SNANG YANG, DE

@136B RANG GI MTSAN NYID KYIS MA GRUB PA'I PHYIR,
GNYIS PA TSAD MA LA DBYE NA, MNGON RJES KYI TSAD
MA GNYIS YOD CING, DE LTAR YIN KYANG RTZOD
BZLOG RTZA 'GREL LAS, LUNG TSAD MA DANG, DPE
NYER 'JAL GYI TSAD MA GNYIS GSUNGS PA DANG 'GAL
BA'I SKYON MED DE, DANG PO NI, DPYAD GSUM GYIS
DAG PA'I

LUNG GI RTAGS LA BR TEN NAS GZHAL BYA SHIN TU
LKOG GYUR 'GA' ZHIG LA MI SLU BA'I YID CHES RJES
DPAG YIN PA DANG, PHYI MA NI, DPE'I RTAGS LA BR TEN
NAS GZHAL BYA LKOG GYUR 'GA' ZHIG LA MI SLU BA'I
RIG PA YIN PAS DE GNYIS KA RJES DPAG TSAD MA'I
NANG DU 'DU BA'I PHYIR, MNGON SUM GYI TSAD MA
LA

DBYE NA, DBANG PO'I MNGON SUM GYI TSAD MA
DANG, YID KYI MNGON SUM TSAD MA DANG, RNAL
'BYOR MNGON SUM TSAD MA DANG GSUM KHO NAR
NGES PA YIN TE, RANG RIG GONG DU BKAG ZIN PA'I
PHYIR, YID KYI MNGON SUM YANG RNAM 'GREL SOGS
NAS BSHAD PA DANG MI MTHUN TE, DE LAS GZUGS
GSAL BAR MNGON SUM DU MTHONG BA'I RANG KHA
BA'I

TSUR MTHONG GI YID KYI MNGON SUM YOD PAR
GSUNGS, LUGS 'DI LA GZUGS GSAL BAR MNGON SUM
DU MTHONG BA'I RANG KHA BA'I TSUR MTHONG GI
DBANG PO'I MNGON SUM YOD KYANG, GZUGS GSAL
BAR MNGON SUM DU MTHONG BA'I RANG KHA BA'I
TSUR MTHONG GI YID KYI MNGON SUM MED DE,
GZUGS 'DZIN

YID KYI SHES PA DE DBANG PO'I MNGON SUM GYIS
GZUGS GSAL BAR MNGON SUM DU MTHONG BA DRAN
PA'I TSUL GYIS RTOGS PA'I RTOG PA YIN PA'I PHYIR, DER
THAL, DE SKAD DU YANG, BZHI BRGYA PA'I 'GREL PA
LAS, RNAM PAR SHES PA GNYIS KYIS DON GCIG RNAM
PAR SHES PA MA YIN TE, GCIG NI YUL GYI

RNAM PA DNGOS SU GCOD PAR BYED PA STE GANG
DANG POR SKYE BA'O,
,GNYIS PA NI DNGOS SU BYED PA NYID DU RNAM PAR
SHES PA MA YIN TE, DBANG PO'I RNAM PAR SHES PA'I
STOBS KYIS DE LTAR RTOG CING SKYE BA NA DES
KYANG DON DE RNAM PAR SHES SO ZHES NYE BAR
'DOGS SO,
,ZHES GSUNGS PA'I PHYIR, 'ON KYANG YID KYI MNGON
SUM

MI BZHED PA MA YIN TE, 'GREL PA DE NYID KYIS, TSOR
BA LA SOGS PA LTAR NYAMS SU MYONG BA'I RNAM PA
YANG MA YIN LA, GZUGS DANG SGRA LA SOGS PA

BZHIN DBANG PO'I SGO NAS YONGS SU DPYAD PAR BYA
BA YANG MA YIN NO,
,ZHES GSUNGS PAS YID KYI RNAM PAR SHES PA'I 'KHOR
DU BYUNG BA'I TSOR BA BDE SDUG

@137A *,
,BTANG SNYOMS GSUM SOGS RANG YUL SIM GDUNG
BAR MA SOGS NYAMS SU MYONG BA'I SGO NAS, RANG
GI GZHAL BYA MNGON GYUR LA MI SLU BA'I YID KYI
MNGON SUM DU GSUNGS PA'I PHYIR, DE YID KYI
MNGON SUM YIN PA DANG RANG RIG BKAG PA MI 'GAL
TE, SEMS 'BYUNG

TSOR BA GSUM PO 'JAL BYED DANG, BDE SDUG SOGS
GZHAL BYA YIN PA DANG, MDO LAS KYANG NYAMS SU
MYONG BA KHYAD PAR CAN TSOR BA'I MTSAN NYID DU
GSUNGS PA DANG, GANG NYAMS SU MYONG NA BDE
SDUG SOGS NYAMS SU MYONG ZHES 'CHAD DGOS
SHING, 'JIG RTEN PA RNAMS KYIS KYANG BDE BA DANG
SDUG

BSNGAL MYONG ZHES THA SNYAD BYED PA'I PHYIR
DANG, DE LA YID GTAD PA NA TSOR BA LA MYONG
BYED DANG BDE SDUG SOGS LA MYONG BYA'I RNAM
PA 'CHAR RGYU YOD PA LUNG RIGS GNYIS KYIS GRUB
PAS, DE LTAR NA RANG RIG BKAG PA DANG MI 'GAL BA'I
PHYIR, TSIG GSAL LAS, GAL TE MTSAN GZHI 'AM, RANG
GI MTSAN

NYID DAM, SPYI' MTSAN NYID KYANG RUNG STE, 'JIG
RTEN NA YOD NA NI THAMS CAD MNGON SUM DU
DMIGS PAR BYA BA YIN PA'I PHYIR, LKOG TU MA GYUR
PA YIN TE DE'I PHYIR, DE'I YUL CAN GYI RNAM PAR
SHES PA DANG LHAN CIG TU MNGON SUM NYID DU
RNAM PAR GZHAG GO ZHES GSUNGS PA'I DON YIN
KYANG, GZHI

GRUB NA KUN MKHYEN YE SHES LA MNGON GYUR
DANG MNGON SUM YIN PAS KHYAB PA DANG, LKOG
GYUR MED PAR BSTAN PA MA YIN TE, TSAD MA GNYIS
KYI NANG NAS MNGON SUM TSAD MA NGOS 'DZIN PA'I
SKABS YIN PA'I PHYIR, DE'I MJUG TU TSIG GSAL LAS,
LKOG TU GYUR PA'I YUL CAN RTAGS BSGRUB PAR BYA
BA

LA MI 'KHRUL BA LAS SKYES PA'I SHES PA NI RJES SU
DPAG PA'O,
,ZHES LKOG GYUR YOD PAR GSUNGS PA'I PHYIR, DES
NA LUNG SNGA MA'I DON NI, DNGOS SMRA BA RNAMS
KYIS RANG SPYI GANG RUNG DU KHAS BLANGS PA'I
CHOS YIN NA, RANG SNANG YUL DU BYED PA'I GNYIS
SNANG CAN GYI SHES PA LA RANG NYID KYI RNAM PA
SHAR

BAS KHYAB, SHES PA GANG LA YUL GANG GI RNAM PA
SHAR BA'I YUL DE YIN NA, SHES PA DE'I YUL MNGON
SUM PA YIN PAS KHYAB PAS YUL DE LA MNGON SUM
GYI SGRA DNGOS MING DANG, DE LA BLTOS TE YUL

CAN LA MNGON SUM GYI SGRA BTAGS NAS 'JUG PA'I
DON YIN PA'I PHYIR, DE LTAR BYAS NA

@137B GNYIS SNANG CAN GYI SHES PA YIN NA, RANG GI
SNANG BA LA MNGON SUM TSAD MA YIN PAS KHYAB
STE, DE YIN NA RANG GI SNANG BA DE LA BLTOS TE
RANG YUL LA MI SLU BAS KHYAB, SHES PA DE'I YUL
MNGON SUM PA YIN NA, SHES PA DE'I YUL MNGON
GYUR BA YIN PAS KHYAB PA GANG ZHIG ,RANG GI RTEN
RTAGS YANG DAG

LA MA BR TEN PAR RANG GI YUL GYI GTZO BO MNGON
GYUR BA LA MI SLU BA'I RIG PA, MNGON SUM TSAD
MA'I MTSAN NYID YIN PA'I PHYIR, DES NA ZLA GCIG
ZLA GNYIS SU SNANG BA'I DBANG SHES LA SOGS PA'I
RTOG MED LOG SHES RNAMS DANG, SGRA RTAG 'DZIN
RTOG PA LA SOGS PA'I RTOG PA LOG SHES RNAMS
KYANG RANG GI

SNANG BA LA MNGON SUM TSAD MA YIN TE, SNANG
BA DE LA BLTOS TE YUL MNGON GYUR BA LA MI SLU
BA'I RIG PA YIN PA'I PHYIR, DE DAG SNANG BA DE LA MI
SLU BA'I RIG PA YIN TE, SHES PA DES SNANG BA DE
DANG YUL CAN DE NYID NGES PA'I NGES SHES TSAD
MA GZHAN LA MA BLTOS PAR RANG STOBS KYIS 'DREN
PA'I PHYIR, DE DAG RANG GI

SNANG BA LA TSAD MA YIN KYANG TSAD MA MA YIN
TE, RANG GI 'DZIN STANGS KYI YUL GYI GTZO BO LA

TSAD MA MA YIN PA'I PHYIR, DER THAL, ZLA BA GCIG
ZLA BA GNYIS YIN PA DANG, SGRA RTAG PA YIN PA LA
TSAD MA MA YIN PA'I PHYIR, RANG GI 'DZIN STANGS
KYI YUL GYI GTZO BO LA TSAD MA MA YIN NA TSAD
MA MA YIN PAS KHYAB

STE; DPER NA, MDO SDE PAS LOG SHES YIN MA YIN GYI
KHYAD PAR, YUL GYI GTZO BO LA LOG SHES YIN MA YIN
GYI SGO NAS 'JOG PA YIN GYI, SNANG BA TZAM LA LOG
SHES YIN MIN GYI SGO NAS LOG SHES YIN MIN DU MI
'JOG PA LTA BU YIN PA'I PHYIR, RANG GI SNANG BA LA
TSAD MA YIN NA TSAD MA YIN PAS KHYAB

MA KHYAB DPYAD PA LA, KHO NA RE, ZLA GCIG ZLA
GNYIS SU SNANG BA LA SOGS PA'I RTOG MED LOG SHES
RNAMS, RANG GI SNANG BA LA TSAD MA YIN PAS DE
DAG TSAD MAR 'JOG NUS PA DANG, SGRA RTAG 'DZIN
LA SOGS PA'I RTOG PA LOG SHES RNAMS RANG GI
SNANG BA LA TSAD MA YIN KYANG, DE DAG TSAD MAR
'JOG MI NUS

TE; RTOG MED SHES PA'I YUL KYI GTZO BO SNANG YUL
DANG, RTOG PA'I YUL GYI GTZO BO ZHEN YUL YIN PA
GANG ZHIG ,SGRA RTAG 'DZIN RTOG PA DE RANG GI
ZHEN YUL LA TSAD MA MA YIN PA'I PHYIR, DER THAL,
SGRA RTAG PA LA TSAD MA MA YIN PA'I PHYIR ZER NA,
RGYU MTSAN DE NYID KYI PHYIR RTOG MED LOG SHES
RNAMS

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,TSAD MA MA YIN PAR GRUB PA YIN TE, DE'I YUL GYI
GTZO BO SNANG YUL YIN KYANG, DE'I SNANG BA TZAM
SNANG YUL GYI GTZO BO MA YIN ZHING, SNANG BA
DE'I SNANG GZHI DE NYID YUL GYI GTZO BO YIN PA'I
PHYIR, DER THAL, DPER NA, SNGON PO'I SNANG BA
TZAM ZHIG SNGON 'DZIN DBANG PO'I MNGON

SUM GYI YUL GYI GTZO BO MA YIN ZHING, DE'I SNANG
GZHI SNGON PO DE DE'I YUL GYI GTZO BO YIN PA LTA
BU YIN PA'I PHYIR, DES NA RANG GI SNANG BA LA TSAD
MAR SONG BA'I RTOG MED SHES PA RNAMS, SNANG
GZHI'I GTZO BO GANG LA YANG TSAD MAR MA SONG
NA DE DAG TSAD MA MA YIN PAS KHYAB STE, DE DAG
TSAD MAR SONG BA'I

SNANG YUL GYI GTZO BO GZHI MA GRUB PA'I PHYIR,
RGYU MTSAN DE'I PHYIR LOG SHES YIN MIN GYI KHYAD
PAR, YUL GYI GTZO BO LA LOG SHES YIN MIN GYI SGO
NAS 'JOG PA YIN GYI, SNANG BA TZAM LA LOG SHES YIN
MIN GYI SGO NAS LOG SHES YIN MIN DU 'JOG PA MA
YIN TE, DE YIN NA, TSUR MTHONG GI RGYUD KYI RTOG

MED LOG SHES MED PA'AM, YANG NA DE'I RGYUD KYI
RTOG MED SHES PA LA LOG SHES KYIS KHYAB PA GANG
RUNG KHAS LEN DGOS PA'I SKYON YOD PA'I PHYIR, DE
LTAR BYAS NA RTOG MED LOG SHES RNAMS RANG GI
SNANG BA LA TSAD MA YIN KYANG TSAD MA MA YIN

TE, LOG SHES YIN MIN GYI KHYAD PAR YUL GYI GTZO
BO LA LOG SHES YIN MIN

GYI SGO NAS 'JOG PA DE BZHIN DU, TSAD MA YIN MIN
GYI KHYAD PAR YANG RANG GI YUL GYI GTZO BO LA,
TSAD MA YIN MIN GYI SGO NAS 'JOG PA'I PHYIR, TSAD
MAR 'GRO TSUL YANG RANG GI 'DZIN STANGS KYI YUL
LA MI SLU BA'I SGO NAS 'JOG PA YIN GYI, GSAR DU MI
SLU BA'I SGO NAS 'JOG PA MA YIN TE, GSAR DU MI SLU

BA'I DGOS PA THA SNYAD PA'I TSAD MAS MI 'GRUB NA,
MTHAR THUG RTOGS PA'I TSAD MAS 'JOG MI NUS PA'I
PHYIR, RTAGS PHYI MA DER THAL, DE MTHAR THUG
DPYOD PA'I TSAD MA'I RNYED DON MA YIN PA'I PHYIR,
DER THAL, DE KUN RDZOB BDEN PA YIN PA'I PHYIR,
RTAGS DANG PO DER THAL, 'PHRAL GYI 'PHRUL RGYUS
MA

BSLAD CING, MA BRTAGS MA DPYAD PAR 'JUG PA'I 'JIG
RTEN PA'I BLO LHAN SKYES RANG KHA BA DES, 'DZIN
STANGS KYI YUL LA MI SLU BA'I RIG PA ZHIG LA TSAD
MA'I THA SNYAD BYED PA YIN ZHING, GSAR DU MI SLU
BA'I RIG PA LA TSAD MA'I THA SNYAD MI BYED PA'I
PHYIR DANG, RANG RGYUD PA MAN CHAD KYIS TSAD
MA'I MTSAN NYID

@138B KYI ZUR DU GSAR DU MI SLU BA 'DOD PA NI, TSAD
MAR 'GRO TSUL DE THA SNYAD BTAGS PA'I BTAGS DON
BTZAL BA'I TSE NA RNYED PA KHAS BLANGS PA'I

DBANG GIS YIN GYI, LUGS 'DIR DE LTAR KHAS MI LEN
PA'I PHYIR, RANG RGYUD PAS SGRA MI RTAG RTOGS KYI
RIGS SHES RJE DPAG DE, SNANG YUL LA 'KHRUL
ZHING, ZHEN

YUL LA MA 'KHRUL BAR 'DOD KYANG, LUGS 'DIR ZHEN
YUL LA YANG 'KHRUL BA YIN TE, SGRA MI RTAG PA LA
'KHRUL PA'I PHYIR, DER THAL, SGRA MI RTAG PA RANG
GI MTSAN NYID KYIS MA GRUB BZHIN DU DE LA SGRA
MI RTAG PA RANG GI MTSAN NYID KYIS GRUB PAR
SNANG BA'I PHYIR, KHYAB STE, ZLA GCIG ZLA GNYIS
SNANG BA'I DBANG SHES

LA ZLA GCIG ZLA GNYIS SU MA GRUB BZHIN DU DE LA
ZLA GCIG ZLA GNYIS SU SNANG BA'I RGYU MTSAN GYIS
DE ZLA BA LA 'KHRUL PAR BZHAG PA'I PHYIR, LOG SHES
YIN MIN GYI KHYAD PAR RANG DANG 'DZIN STANGS
'GAL BA'I TSAD MA YOD MED KYI SGO NAS 'JOG PA YIN
GYI, SNANG STANGS 'GAL BA'I TSAD MA YOD MED
DANG RANG GI ZHEN

YUL LA 'KHRUL MA 'KHRUL GYI SGO NAS 'JOG PA MA
YIN TE, SGRA MI RTAG RTOGS KYIS [*KYI] RIGS SHES RJE
DPAG DANG, TSUR MTHONG GI RGYUD KYI SNGON
'DZIN DBANG PO'I MNGON SUM LA RANG DANG
SNANG STANGS 'GAL BA'I TSAD MA YANG YOD, DE
GNYIS RANG GI ZHEN YUL LA 'KHRUL YANG LOG SHES
MA YIN PA'I PHYIR, KHA CIG

TSAD MAR 'GRO TSUL DE MI 'THAD PAR THAL, RTOG
MED SHES PA'I 'DZIN STANGS MED PA'I PHYIR ZER NA,
DE MI 'THAD PAR THAL, DE LTAR 'DOD PA NI 'DZIN
STANGS DANG ZHEN STANGS MA PHYED PA'I SKYON
YIN PA'I PHYIR, DE YIN TE, SHES PAS YUL JI LTAR DPYAD
PA LTAR DU BZUNG BA DE 'DZIN STANGS KYI DON YIN
PA'I PHYIR, GZHAN

YANG; RTOG MED SHES PA'I 'DZIN STANGS MED PA DE
MI 'THAD PAR THAL, DE MED NA BDEN 'DZIN GNYIS
DANG BDEN MED MNGON SUM DU RTOGS PA'I SHES
RAB GNYIS DMIGS PA GCIG LA DMIGS NAS 'DZIN
STANGS DNGOS 'GAL DU ZHUGS PA KHAS BLANGS PA
DANG 'GAL BA'I PHYIR, MNGON SUM DNGOS BTAGS KYI

KHYAD PAR YANG YUL SO SO LA BLTOS NAS 'JOG PA YIN
GYI, MNGON SUM TSAD MA YIN NA, MNGON SUM
BTAGS PA BA YIN PAS MA KHYAB STE, SNGON PO DE
SNGON 'DZIN MIG SHES LA BLTOS NAS MNGON SUM
MTSAN NYID PA DANG, SNGON 'DZIN MIG SHES DE LA
BLTOS NAS MNGON SUM BTAGS PA BA DANG, MNGON

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,SUM TSAD MA DNGOS DANG SNGON 'DZIN MIG SHES
DE, RANG MNGON SUM DU RTOGS PA'I GZHAN SEMS
SHES PA'I MNGON SHES LA BLTOS NAS MNGON SUM
MTSAN NYID PA DANG, DE 'DRA BA'I MNGON SHES DE
SNGON 'DZIN LA BLTOS NAS MNGON SUM BTAGS PA BA
DANG, MNGON SUM TSAD MA

MTSAN NYID PA YIN PA'I PHYIR, DES NA LUGS 'DI LA
BCAD SHES DANG, MNGON SUM TSAD MA MI 'GAL
ZHING SGRA DON 'DRES RUNG DU 'DZIN PA'I ZHEN RIG
DANG, MNGON SUM TSAD MA MI 'GAL TE, SNGON
'DZIN DBANG PO'I MNGON SUM GYIS DRANGS NAS
SKYES PA'I DRAN SHES MNGON SUM TSAD MA YIN PA'I
PHYIR, DER THAL,

DE RANG GI 'DZIN STANGS KYI YUL DU GYUR PA'I
SNGON PO MNGON GYUR BA LA MYONG STOPS KYIS MI
SLU BA'I RIG PA YIN PA'I PHYIR, DER THAL, DE SKAD DU
YANG, TSIG GSAL LAS, GZHAN YANG MNGON SUM GYI
SGRA NI LKOG TU MA GYUR PA'I DON GYIS BRJOD PAR
BYED PA YIN PA'I PHYIR, DBANG PO MNGON DU
PHYOGS PA'I DON

NI MNGON SUM YIN NO,
, 'DI LA DBANG PO MNGON DU PHYOGS PAS ZHES BYAS
NAS BUM PA DANG SNGON PO LA SOGS PA LKOG TU
MA GYUR PA RNAMS MNGON SUM NYID DU GRUB PAR
'GYUR LA DES YONGS SU DPYOD PAR BYED PA'I SHES PA
NI RTZVA DANG SOG MA'I ME BZHIN DU MNGON SUM
GYI RGYU CAN YIN PA'I PHYIR, MNGON

SUM NYID DU RJOD PAR BYED DO,
, ZHES GSUNGS PA'I PHYIR, SNGON PO DANG SNGON
'DZIN GNYIS MNGON SUM DNGOS BTAGS SU 'GYUR
TSUL YOD DE, SNGON PO DE SNGON 'DZIN GYIS DNGOS

SU RTOGS PA DANG DE LA MNGON DU GYUR PA YOD,
SNGON 'DZIN DE YANG SNGON POS DNGOS SU RTOGS
PA DANG, SNGON PO LA MNGON DU GYUR

PA MED PA'I DON YIN PA'I PHYIR, DE LTAR YIN KYANG
SNGON 'DZIN LA SNGON 'DZIN MNGON SUM ZHES
'CHAD PA'I RGYU MTSAN YOD DE, RTZVA LAS BYUNG
BA'I ME LA RTZVA'I ME ZHES BRJOD PA LTA BU YIN PA'I
PHYIR, GZHI GRUB NA MNGON GYUR DANG LKOG
GYUR GNYIS KA YIN PAS KHYAB STE, GZHI GRUB NA
RANG NYID MNGON SUM DU SONG BA'I YUL

CAN YOD PAS KHYAB, RANG NYID LKOG GYUR DU
SONG BA'I YUL CAN MNGON SUM YOD PAS KHYAB PA'I
PHYIR, RTAGS DANG PO DER THAL, DE YIN NA, RANG
NYID MNGON SUM DU RTOGS PA'I YUL CAN ZHIG YOD
DGOS PA'I PHYIR, RTAGS PHYI MA DER THAL, DE YIN
NA, RANG NYID LKOG GYUR DU SONG BA'I TSUR
MTHONG ZHIG YOD DGOS PA'I

@139B PHYIR, RANG YUL MNGON SUM PA RTOGS PA'I
TSAD MA YIN NA, DE MNGON SUM DU RTOGS PAS MA
KHYAB STE, SNGON 'DZIN DBANG PO'I MNGON SUM
GYIS DRANGS NAS SKYES PA'I DRAN SHES DES RANG
YUL MNGON SUM PA MNGON SUM DU MA RTOGS PA'I
PHYIR, DE BZHIN DU MNGON SUM TSAD MA YIN NA
RANG YUL MNGON SUM DU RTOGS PAS

MA KHYAB STE, DE 'DRA'I DRAN SHES DE MNGON SUM
TSAD MA YIN KYANG, RANG YUL MNGON SUM DU MA
RTOGS PA'I PHYIR, DER THAL, DES RANG YUL MNGON
SUM DU RTOGS NA, DE DANG SNGON 'DZIN DBANG
PO'I MNGON SUM GNYIS YUL RTOGS TSUL LA KHYAD
PAR MED DGOS, DE MED NA LONG BAS KYANG SNGON
PO MNGON SUM DU

MTHONG BAR 'GYUR BA'I PHYIR, RANG RGYUD PA MAN
CHAD KYI LUGS LA, MI RTAG SOGS BCU DRUG MNGON
SUM DU RTOGS PA'I SO SKYE MED PA DANG, SO SKYE'I
RGYUD KYI KENG RUS GSAL SNANG CAN GYI TING
'DZIN DE RNAL 'BYOR MNGON SUM MA YIN PA DANG,
DMAN LAM SNGON DU MA SONG BA'I STONG NYID
RTOGS PA'I THEG PA CHEN PO'I

SBYOR LAM DE RTOG PA YIN ZHING, MNGON SUM TSAD
MA MA YIN PAS RNAL 'BYOR MNGON SUM RGYUD LA
LDAN PA'I TSUR MTHONG MED PAR 'DOD KYANG, LUGS
'DI LA NI DE RGYUD LA LDAN PA'I TSUR MTHONG YOD
DE, BDAG MED PHRA MO GNYIS GTAN LA MA PHEBS
PAR, RAGS PA'I MI RTAG SOGS BCU DRUG DANG, GANG
ZAG RANG RKYA THUB

PA'I RDZAS YOD KYIS STONG BA'I STONG NYID DANG,
GZUGS DANG GZUGS 'DZIN TSAD MA RDZAS GZHAN
GYIS STONG BA'I STONG NYID RNAMS THOS BSAM GYIS
GTAN LA PHEBS NAS SGOM BYED KYI YAN LAG DANG
MA BRAL BAR BSGOMS PA RAB KYI MTHAR THUG PA

DE'I TSE, DE DAG MNGON SUM DU RTOGS PA YOD PA'I
PHYIR, DMAN LAM SNGON

DU MA SONG BA'I STONG NYID RTOGS PA'I THEG PA
CHEN PO'I SBYOR LAM DE, RANG GI RTEN RTAGS YANG
DAG LA MA BR TEN PAR RANG GI 'DZIN STANGS KYI
YUL DU GYUR PA'I GZHAL BYA MNGON GYUR BA LA, MI
SLU BA'I RIG PA YIN PAS MNGON SUM TSAD MA YIN PA'I
PHYIR, DE LTAR BYAS NA RANG GI RTEN RTAGS YANG
DAG LA MA BR TEN PAR RANG

GI 'DZIN STANGS KYI YUL DU GYUR PA'I GZHAL BYA'I
GTZO BO MNGON GYUR BA LA MI SLU BA'I RIG PA,
MNGON SUM TSAD MA'I MTSAN NYID, DE LA DBYE NA
G SUM YOD, RANG GI THUN MONG MA YIN PA'I BDAG
RKYEN DBANG PO GZUGS CAN PA LA BR TEN NAS SKYE
ZHING, RANG GI 'DZIN STANGS KYI YUL DU GYUR PA'I
GZHAL BYA'I

@140A *,

,GTZO BO MNGON GYUR BA LA MI SLU BA'I RIG PA,
DBANG PO'I MNGON SUM GYI TSAD MA'I MTSAN NYID,
DE LA DBYE NA L NGA YOD, RANG GI THUN MONG MA
YIN PA'I BDAG RKYEN YID DBANG LA BR TEN NAS
DNGOS SU SKYES SHING, TING 'DZIN LA MI BR TEN PA'I
RIGS SU GNAS PA'I SGO NAS RANG GI 'DZIN

STANGS KYI YUL DU GYUR PA'I GZHAL BYA'I GTZO BO
MNGON GYUR PA LA MI SLU BA'I RIG PA, YID KYI

MNGON SUM GYI TSAD MA'I MTSAN NYID, DPER NA,
SNGON 'DZIN DBANG PO'I MNGON SUM GYI RJES SU
SKYES PA'I SNGON PO DRAN PA'I DRAN SHES LTA BU
YIN, RANG GI THUN MONG MA YIN PA'I BDAG RKYEN
ZHI LHAG ZUNG 'BREL GYI

TING NGE 'DZIN LA BR TEN NAS DNGOS SU SKYES
SHING, RANG GI YUL DU GYUR PA'I BDAG MED PA 'AM,
BDEN PA'I RNAM PA GANG YANG RUNG BA LA MI SLU
ZHING RTOG PA DANG BRAL BA'I YE SHES, RNAL 'BYOR
MNGON SUM GYI TSAD MA'I MTSAN NYID, RANG GI
RTEN RTAGS YANG DAG LA BR TEN NAS RANG GI
GZHAL BYA LKOG GYUR PA LA MI

SLU BA'I RIG PA, RJES DPAG TSAD MA'I MTSAN NYID, DE
LA DBYE NA, DNGOS STOPS RJES DPAG ,GRAGS PA'I RJES
DPAG ,YID CHES RJES DPAG ,DPE NYER 'JAL GYI RJES
DPAG DANG BZHI YOD DE, PHYI MA'I MTSAN GZHI NI,
RVA DANG, RMIG PA DANG, NOG DANG LKOG SHAL
SOGS PA GLANG DANG 'DRA BA'I RTAGS LA BR TEN

NAS BA MIN BA GLANG DANG 'DRA BAR RTOGS PA'I
RJES DPAG LTA BU YIN TE, DE SKAD DU YANG, RTZOD
BZLOG LAS, GANG GI BA MIN CI 'DRA ZHES,
,GRONG PA DAG GIS DRIS PA NA,
,BA GLANG CI 'DRA DE 'DRA ZHES,
, 'BROG PAS SMRAS PA LTA BU'O,
,ZHES GSUNGS PA'I PHYIR, PHYI DON MED CING SHES
PA BDEN GRUB TU 'DOD PA

MI 'THAD PAR THAL, DE RANG BZHIN GYIS MA SKYES
SHING DE LTAR GRUB PA'I TSAD MA MED PA'I PHYIR,
GZHAN YANG, PHYI DON MED CING SHES PA BDEN PAR
GRUB PA DE MI 'THAD PAR THAL, DE BDEN PA GNYIS
CHAR LAS NYAMS PA'I PHYIR, DON DAM BDEN PA LAS
NYAMS PA YIN TE, RANG GI RGYU 'BRAS KYI DUS SU
MED

CING, RANG DUS SU YOD PA DANG PHYI ROL DON
'DZIN GYI RTOG PA'I RGYU BYED PA'I KHYAD CHOS
DANG MI LDAN PA'I PHYIR TE, BDEN PAR GRUB PA'I
PHYIR, KUN RDZOB BDEN PA LAS NYAMS PA YIN TE,
PHYI ROL DON DU MA GRUB NA SONG ZHIG 'DUG CIG
CES PA DANG, PHYI'YUL LA BLTA BA LA SOGS PA'I THA
SNYAD MI 'THAD PA'I

@140B PHYIR, DER THAL, BYA BA DE DAG PHYI ROL LA
BLTOS PA'I PHYIR, DE LA KHA CIG NA RE, PHYI ROL DON
DU MED CING SHES PA BDEN GRUB TU 'DOD PA'I LUGS
LA, 'GRO 'ONGS SOGS MI 'THAD PA'I SKYON MED CING
GZUGS SOGS BDEN MED DU 'DOD PA'I LUGS LA SKYON
DE DAG YOD DO,
,ZER NA, GZUGS SOGS BDEN MED

DU 'DOD PA'I LUGS LA SKYON DE DAG MED DE, 'GRO
'ONGS LA SOGS PA'I THA SNYAD KYI RNAM
GZHAG ,DANG POR 'JIG RTEN PA'I THA SNYAD BYAS PA
DANG MTHUN PAR 'JOG CING, PHYI DON MED CING

SHES PA BDEN GRUB TU 'DOD PA KHYOD DANG, 'JIG
RTEN PA GNYIS RTZOD PA GYIS DANG GANG RGYAL BA
'AM STOBS DANG LDAN PA DE'I RJES SU

'BRANG BA YIN GYI, NGED DBU MA PA 'JIG RTEN DANG
MI MTHUN PA'I THA SNYAD MI BYED PA'I PHYIR, 'GRO
'ONGS LA SOGS PA'I THA SNYAD KYI RNAM GZHAG 'JIG
RTEN PA DANG, MTHUN PAR 'JOG PA'I TSUL YANG YOD
DE, BSNYON MED KYI THA SNYAD KYI RNAM GZHAG
RNAMS THA SNYAD PA'I TSAD MAS GRUB PA'I SGO NAS
'JOG PA DANG, DE KHO NA NYID

STON PA'I SNOD DU MI RUNG BA RNAMS LA, PHUNG
SOGS BDEN GRUB TU BSTAN NAS RE ZHIG DE DANG
MTHUN PA TZAM DU KHAS LEN PA'I PHYIR, DES NA
PHYI DON MED CING SHES PA BDEN PAR GRUB PAR
'DOD PA'I SEMS TZAM PA'I GRUB MTHA' LA ZHEN CING,
MGON PO KLU SGRUB KYI THUN MONG MA YIN PA'I
LUGS LAS NYAMS PA'I GANG ZAG DE RE

ZHIG THAR PA MYANG 'DAS THOB PA'I THABS MED DE,
BDEN GNYIS KYI RNAM GZHAG PHYIN CI MA LOG PA
LAS PHYI ROL TU GYUR PA'I PHYIR, KHYAB STE, KUN
RDZOB BDEN PA JI LTA BA BZHIN DU RTOGS PA DE JI LTA
BA RTOGS PA'I THABS DANG, DON DAM BDEN PA JI LTA
BA BZHIN DU RTOGS PA'I YE SHES DE THAR LAM DNGOS
YIN PA'I PHYIR,

DE YANG NYER LEN GYI PHUNG PO SPANGS PA'I ZHI
BA'I DBYINGS LA MNYAM PAR GZHAG PA'I DGRA BCOM
PA'I RGYUD LA NYER LEN GYI PHUNG PO MED PA DE
BZHIN DU THA SNYAD KYI RNAM GZHAG RNAMS MED
BZHIN DU YOD PAR KHAS LEN PA MA YIN TE, CHOS
MNGON PA LAS YOD PAR GSUNGS, RGYAS 'BRING BSDUS
GSUM SOGS LAS RANG

BZHIN MED PAR GSUNGS PA'I PHYIR, THA SNYAD KYI
RNAM GZHAG 'JIG RTEN PA DANG MTHUN PAR KHAS
LEN PA YIN TE, DE LTAR DU MDO LAS GSUNGS PA'I
PHYIR, ' MNGON GYUR MNGON PHYOGS BYANG CHUB
SEMS DPA' YIS,
,ZHES SOGS KYI SKABS SU MTHA' DPYAD PA LA, MDO
SDE SA BCU PA LAS SEMS TZAM DU GSUNGS

@141A*,

,PA'I DGONGS PA BSHAD PA DANG, PHYI DON DANG,
NANG GI SHES PA YOD MED MTSUNGS PAR BSTAN PA
DANG, MDO GZHAN LAS SEMS TZAM DU GSUNGS PA'I
DGONGS PA BSHAD PA DANG GSUM, DANG PO LA, SA
BCU PA LAS SEMS TZAM DU GSUNGS PA DES PHYI DON
BKAG PA MA YIN PAR BSTAN

PA DANG, DE MDO GZHAN GYIS SGRUB PA DANG, TZAM
GYIS SGRAS SEMS BYED PA PO'I GTZO BOR BSTAN PA
DANG GSUM LAS, DANG PO LA, KHA CIG NA RE, SGRUB
BYED YANG DAG MED PAR 'JIG RTEN GYI THA SNYAD
KYIS 'JIGS NAS PHYI DON YOD PAR KHAS LEN NA, LUNG

GI 'JIGS NAS DE MED PAR KHAS LEN DGOS TE, DE SKAD
DU

YANG SA BCU PA LAS, DE 'DI SNYAM DU SEMS TE, 'DI
LTAR KHAM GSUM PO 'DI NI SEMS TZAM STE ZHES
GSUNGS PA'I PHYIR, ZER NA, SKYON MED DE, MDO DES
PHYI DON BKAG PA MA YIN ZHING, SRID PA KHAM
GSUM PO DE BDAG RTAG PA DANG, SPYI GTZO BO LA
SOGS PA RNAMS BYED PA PO YIN PA DE BKAG NAS, SEMS

BYED PA POR BSTAN PA YIN PA'I PHYIR, DE SKAD DU
YANG SA BCU PA LAS, LUGS SU 'BYUNG BA'I RNAM PAR
RTEN CING 'BREL BAR 'BYUNG BA LA RAB TU RTOG
GO ,DE LTAR NA SDUG BSNGAL GYI PHUNG PO, SDUG
BSNGAL GYI LJON PA BYED PA PO DANG, TSOR BA PO
MED PA 'BA' ZHIG PO 'DI MNGON PAR 'GRUB PAR 'GYUR
RO SNYAM MO DE 'DI

SNYAM DU SEMS TE, BYED PA PO LA MNGON PAR ZHEN
PAS LAS RNAMS YOD PAR GYUR TO,
,GANG NA BYED PA PO MED PA DE NA, DON DAM PAR
LAS KYANG MI DMIGS SNYAM MO,
,DE 'DI SNYAM DU SEMS TE, KHAM GSUM PO 'DI NI
SEMS TZAM STE SRID PA'I YAN LAG BCU GNYIS PO
GANG DAG DE BZHIN GSHEGS PAS RAB TU

PHYE STE BKA' STZAL PA DE DAG THAMS CAD KYANG
SEMS GCIG LA BR TEN PA DAG GO ,ZHES GSUNGS PA'I
PHYIR, GNYIS PA MDO GZHAN GYIS SGRUB PA'I TSUL

BSHAD PA LA, GZHAN YANG, SA BCU PA'I MDO DES
PHYI DON BKAG PA MA YIN TE, LANG KAR GSHEGS PA
LAS, GANG ZAG RGYUN DANG PHUNG PO DANG,
,DE BZHIN RKYEN

DANG RDUL DAG DANG,
,GTZO BO DBANG PHYUG BYED PO RNAMS,
,SEMS TZAM DU NI NGAS BSHAD DO,
,ZHES MU STEGS BYED RNAMS KYIS BDAG RTAG PA
DANG, SPYI GTZO BO LA SOGS PA BYED PA POR 'DOD PA
DE BKAG NAS SEMS BYED PA POR BSTAN PAR GSUNGS
PA'I PHYIR, GSUM PA TZAM GYIS SGRAS SEMS BYED PA
POR

@141B BSTAN PAR BSHAD PA LA, SA BCU PA'I MDO DES,
TZAM SGRA SMOS PAS PHYI DON BKAG PA MA YIN TE,
GZUGS SEMS GNYIS KYI NANG NAS SEMS BYED PA POR
BSTAN PA'I PHYIR, DER THAL, SNOD BCUD KYI 'JIG RTEN
RNAMS SEMS CAN RNAMS KYI THUN MONG MA YIN
PA'I LAS LA BR TEN NAS GRUB, LAS DE YANG BYED PA PO
SEMS MED

NA MI 'THAD PAS, GZUGS SEMS GNYIS KYI NANG NAS
SEMS BYED PA POR BSTAN PA'I PHYIR, DE LTAR YIN
KYANG SEMS TZAM ZHES SMOS PA'I RGYU MTSAN YOD
DE, SEMS BYED PA PO'I GTZO BO YIN PAS, GTZO BO'I TSIG
MI MNGON PAR BYAS NAS SEMS TZAM ZHES BRJOD PA'I
PHYIR, DER THAL, DPER NA, DE KHO NA NYID LA BLO
KHA

RGYAS PA LA SANGS RGYAS ZHES BRJOD PA YIN KYANG,
DE KHO NA NYID KYI TSIG MI MNGON PAR BYAS NAS
SANGS RGYAS ZHES BRJOD PA LTA BU YIN PA'I PHYIR, DE
LTAR MA YIN NA, MDO DES MA RIG PA'I RKYEN GYIS 'DU
BYED, 'DU BYED KYI RKYEN GYIS RNAM PAR SHES PA
ZHES GSUNGS PA MI 'THAD PAR THAL, RNAM PAR SHES
PA 'DU BYED KYI RKYEN LA

MA BLTOS PA'I PHYIR, DER THAL, RNAM PAR SHES PA
BDEN PAR GRUB PA'I PHYIR, GNYIS PA PHYI DON DANG
NANG GI SHES PA GNYIS YOD MED MTSUNGS PAR
BSTAN PA LA, DE GNYIS YOD MED MTSUNGS TE, DE
GNYIS THA SNYAD PA'I TSAD MAS GRUB MNYAM DANG,
MTHAR THUG GI TSAD MAS MA GRUB MNYAM DU
MTSUNGS PA'I PHYIR, LUNG LAS

BSTAN MA BSTAN YANG MTSUNGS PA'I PHYIR, DER
THAL, CHOS MNGON PA LAS YOD MNYAM DU GSUNGS
KYANG, SHER PHYIN GYI MDO LAS, GZUGS MI DMIGS
TSOR BA MI DMIGS ZHES RANG BZHIN GYIS MED
MNYAM DU GSUNGS PA'I PHYIR, MDOR BSDU NA SEMS
TZAM PA KHYOD KYIS PHYI DON MED CING SHES PA
BDEN GRUB TU 'DOD

PA DE MI 'THAD PAR THAL, DE LTAR 'DOD PA NI BDEN
GNYIS KYI RNAM GZHAG PHYIN CI MA LOG PA DE
BSHIG CING, RNAM SHES BDEN PAR GRUB PA YANG MI
'GRUB, PHYI DON MED PAR YANG MI 'GRUB PA'I PHYIR,

GSUM PA MDO GZHAN LAS SEMS TZAM DU GSUNGS PA'I
DGONGS PA BSHAD PA LA, KHO NA RE, PHYI DON MED
PAR THAL, LANG GSHEGS LAS, PHYI ROL SNANG

BA YOD MIN TE,
,SEMS NI SNA TSOGS RNAMS SU SNANG,
,LUS DANG LONGS SPYOD GNAS 'DRA BA,
,SEMS TZAM DU NI NGAS BSHAD DO,
,ZHES GSUNGS PA'I PHYIR ZER NA, SLOB DPON LEGS
LDAN 'BYED NI, MDO DES PHYI DON BKAG PA MI BZHED
DE, DE'I DON LUS MIG GI DBANG PO SOGS DANG,
LONGS SPYOD GZUGS SGRA SOGS

@142A *,
,DANG, GNAS SNOD KYI 'JIG RTEN SOGS DNGOS SU
RTOGS PA'I TSAD MA SKYES PA DE'I TSE NA, DE DAG GI
RNAM LDAN DU SKYE BA YIN GYI, RNAM MED DU SKYE
BA BKAG PAR BZHED PA'I PHYIR, DES NA SLOB DPON
LEGS LDAN 'BYED, PHYI DON BKAG PA MDO GANG GI
YANG DON MA YIN PAR BZHED PA YIN TE,

MDO DES PHYI DON BKAG PA MI BZHED PA'I PHYIR, `
RANG LUGS LA, MDO DES PHYI DON BKAG KYANG PHYI
DON MED MI DGOS TE, MDO DE DGONGS GZHI DGOS
PA DNGOS LA GNOD BYED GSUM GYI SGO NAS DRANG
DON DU 'GREL BA'I PHYIR, DGONGS GZHI YOD DE,
TSUR MTHONG GI RGYUD KYI GZUGS 'DZIN DBANG
SHES LA, GZUGS PHYI ROL DON

DU RANG GI MTSAN NYID KYIS GRUB PAR SNANG BA DE
SNANG BA LTAR DU MA GRUB PA LA DGONGS PA'I
PHYIR, DE LA DE LTAR SNANG BA SNANG BA LTAR DU
MA GRUB STE, DE LA GZUGS RANG BZHIN GYIS GRUB
PA'I PHYI ROL DON DU SNANG BA'I PHYIR, DGOS PA
YOD DE, PHYI ROL DON LA BDEN PAR ZHEN NAS DUG
GSUM LA SOGS PA'I NYON MONGS

RGYAS PAR 'GYUR BA'I GANG ZAG GI RGYUD KYI PHYI
ROL DON LA BR TEN PA'I CHAGS SOGS NYON MONGS
RNAMS 'GOG PA'I DGOS PA YOD PA'I PHYIR, DNGOS LA
GNOD BYED YOD DE, DON SHES YOD MED MTSUNGS
PAR STON PA'I LUNG RIGS KYIS GNOD PA'I PHYIR, LUNG
GIS GNOD PA YIN TE, DE SKAD DU YANG LANG GSHEGS

LAS; ;JI LTAR NAD PA NAD PA LA,
,SMAN PA SMAN RNAMS GTONG BA LTAR,
,SANGS RGYAS DE BZHIN SEMS CAN LA,
,SEMS TZAM DU YANG RAB TU GSUNGS,
,ZHES PA'I LUNG GIS GNOD PA'I PHYIR, RANG LUGS LA
PHYI DON YOD DE, GZUGS 'DZIN MIG SHES LA SOGS PA'I
DBANG SHES RNAMS DANG, PHYI ROL GYI GZUGS

SOGS GNYIS RGYANG CHAD DU SNANG ZHING SNANG
BA LTAR DU MA GRUB, SNANG BA LTAR DU GRUB PA DE,
MTHAR THUG GI TSAD MA LA MA BLTOS PAR THA
SNYAD PA'I TSAD MAS 'GOG MI NUS, MTHAR THUG GI
TSAD MAS DPYAD PA'I TSE NA PHYI ROL GYI GZUGS SU

MA ZAD NANG GI SHES PA YANG MI RNYED PA'I PHYIR
DANG, PHYI DON 'GOG BYED KYI THA SNYAD

PA'I TSAD MA MED PA'I PHYIR, PHYI DON 'GOG BYED KYI
THA SNYAD PA'I TSAD MA MED PA LUGS 'DIR MA ZAD,
SEMS TZAM PA'I LUGS LA YANG MED DE, DE'I LUGS LA
LHAN CIG DMIGS NGES LA SOGS PA'I RTAGS LA BR TEN
NAS, MTHAR THUG GI TSAD MAS PHYI DON 'GOG PA'I
PHYIR DANG, GZUGS SOGS PHYI ROL DON DU MA

@142B GRUB PA DON DAM BDEN PAR 'DOD PA'I PHYIR,
PHYI DON MED PA DANG, GZUGS SOGS RANG GI MTSAN
NYID KYIS MA GRUB PAR 'DOD PA GNYIS PO KHAS LEN
NANG 'GAL YIN TE, GZUGS SOGS PHYI ROL DON DU MA
GRUB PAR NANG SEMS KYI BDAG NYID YIN NA, DE MA
DPYAD PAR 'JUG PA'I 'JIG RTEN PA'I BLO LHAN SKYES
RANG

KHA BAS MI 'GRUB DE TZAM GYIS MA TSIM PAR PHYI
BEM PO DANG NANG GI SHES PA'I BDAG NYID GANG
DU GRUB BRTAGS NAS, NANG GI SHES PA'I BDAG NYID
DU GRUB NA, RANG GI MTSAN NYID KYIS GRUB PAR
'GYUR BA'I PHYIR, MDO SDE PA DANG, THAL 'GYUR BA
GNYIS PHYI DON KHAS LEN PAR MTSUNGS KYANG, LEN
TSUL MI MTSUNGS

TE; MDO SDE PAS RDUL PHRAN CHA MED BSAGS PA'I
RAGS PA PHYI ROL DON DU KHAS LEN, THAL 'GYUR BAS
MA BRTAGS MA DPYAD PAR PHYI GZUGS DANG NANG

GI SHES PA ZHES PA TZAM GYIS RJES SU 'BRANGS NAS
PHYI DON KHAS LEN PA'I PHYIR, DE LTAR BYAS NA,
DRUG GI CIG CAR SBYAR BA NA, ZHES GSUNGS PA
DANG 'GAL BA'I

SKYON MED DE, LUNG DES RDUL PHRAN CHA MED
BSAGS PA'I RAGS PA PHYI ROL DON DU GRUB PA 'GOG
PA'I DBANG DU BYAS, LUGS 'DIR RDUL PHRAN CHA MED
BSAGS PA'I PHYI DON KHAS MI LEN PA'I PHYIR, KHA CIG
NA RE, SEMS TZAM PA MDO SDE PA LAS GRUB MTHA'
DMAN PAR THAL, DE GNYIS KAS SHES PA BDEN GRUB
TU

'DOD PAR MTSUNGS, MDO SDE PAS PHYI DON YOD PAR
'DOD, SEMS TZAM PAS PHYI DON MED PAR 'DOD PA
GANG ZHIG ,PHYI DON YOD PAR 'DOD PA DE, PHYI DON
MED PAR 'DOD PA LAS GRUB MTHA' CHES BZANG BA'I
PHYIR ZER NA, DE MI 'THAD PAR THAL, MDO SDE PAS
RDUL PHRAN CHA MED BSAGS PA'I RAGS PA PHYI DON
DU

BDEN PAR YOD PAR 'DOD, SEMS TZAM PAS DE MI 'THAD
PAR 'DOD CING, DE YOD PAR 'DOD PA LAS DE MED PAR
'DOD PA STONG NYID RTOGS PA'I LTA BA'I RGYUD SMIN
BYED KYI MCHOG TU GSUNGS PA'I PHYIR, PHYI DON
YOD PA MGON PO KLU SGRUB KYI DGONGS PA YIN TE,
MGON PO KLU SGRUB KYIS DON SHES GNYIS YOD MED

MTSUNGS PAR BZHED PA'I PHYIR, DER THAL, DE SKAD
DU YANG, BYANG CHUB SEMS 'GREL LAS, SHES PAS SHES
BYA RTOGS PA STE,
,SHES BYA MED PAR SHES PA MED,
,DE LTA NA NI RIG BYA DANG,
,RIG BYED MED CES CIS MI 'DOD,
,CES GSUNGS PA'I PHYIR, KHA CIG NA RE, SEMS TZAM
PA'I LUGS LA GZUGS MED DO

@143A *,

,ZER NA, DE YOD PAR THAL, GZUGS SOGS PHUNG PO
LNGA YOD PAR STON PA'I PHUNG PO LNGA'I RAB BYED
DE SEMS TZAM PA'I RANG GZHUNG RNAM DAG YIN PA'I
PHYIR, KHA CIG NA RE, DE'I LUGS LA DE MED PAR THAL,
GZUGS MED NA NI SEMS YOD MA 'DZIN CIG ,CES
GSUNGS PA'I PHYIR ZER

NA SKYON MED DE, DE'I DON NI, PHYI ROL GYI GZUGS
MED NA DE 'DZIN PA'I SHES PA MED PAR 'GYUR RO,
,ZHES PA'I DON YIN PA'I PHYIR, DE LTA MA YIN NA DE'I
LUGS LA SHES BYA YANG MED PAR THAL, GAL TE SHES
BYA MED PAR BLO YOD NA,
,ZHES GSUNGS PA'I PHYIR, KHA CIG NA RE, SEMS TZAM
PAS PHYI DON BDEN GRUB

TU MI 'DOD KYANG, THA SNYAD DU PHYI DON YOD
PAR 'DOD DO ZER, DES NA 'JUG PA RTZA 'GREL LAS, DBU
SEMS GNYIS DON SHES YOD MED MTSUNGS MA
MTSUNGS KYIS BRGAL LAN JI SNYED CIG BYAS PA 'BREL

MED PAR THAL, DE GNYIS KAS PHYI DON BDEN GRUB
TU MED PA DANG, THA SNYAD DU YOD PAR 'DOD PA
MTSUNGS PA'I

PHYIR; LUGS 'DIR LANG GSHEGS LAS, PHYI ROL SNANG
BA YOD MIN TE,
,ZHES SOGS DRANG DON DU 'GREL BAR MA ZAD, SEMS
TZAM PAS NGES DON GYI MDOR KHAS BLANGS SHING,
LUGS 'DIR DRANG DON DU 'GREL RGYU'I DGONGS
'GREL GYI MDO DE LA BZHI YOD DE, MTSAN NYID GSUM
LA BDEN PAR GRUB MA GRUB SO

SOR PHYE NAS STON PA'I MDO DANG, PHYI DON MED
PAR STON PA'I MDO DANG, KUN GZHI YOD PAR STON
PA'I MDO DANG, MTHAR THUG THEG PA GSUM DU
GRUB PAR STON PA'I MDO DANG BZHI YOD PA'I PHYIR,
DE DAG GI MTSAN GZHI'I KHYAD PAR YOD DE, DGONGS
'GREL LAS, BTAGS PA DANG GZHAN GYI DBANG DANG,
YONGS SU

GRUB PA ZHES BYA BA'I MTSAN NYID GSUM BSTAN PA
LAS, BTAGS PA MED PA NYID DANG, GZHAN GYI DBANG
YOD PA DANG ZHES PA'I MDO LTA BU DANG PO, GNYIS
PA NI, DE'I BYAMS ZHUS KYI LE'U LAS, BCOM LDAN 'DAS
TING NGE 'DZIN GYI SPYOD YUL GYI GZUGS BRNYAN DE
CI SEMS DE LAS THA DAD PA ZHES BGYI 'AM, THA

DAD PA MA LAGS PA ZHES BGYI, BCOM LDAN 'DAS KYIS
BKA' STZAL PA, BYAMS PA THA DAD PA MA YIN ZHES

BYA'O, DE CI'I PHYIR ZHE NA, RNAM PAR SHES PA NI
DMIGS PA RNAM PAR RIG PA TZAM GYIS RAB TU PHYE
BA CAN YIN NO ZHES NGAS BSHAD DO,
,ZHES PA'I MDO DANG, GSUM PA NI, LEN PA'I RNAM
PAR SHES PA

@143B ZAB CING PHRA,
,SA BON RNAMS NI CHU BO'I RGYUN BZHIN 'BAB,
,BDAG TU RTOGS PAR GYUR NA MI RUNG ZHES,
,BYIS PA RNAMS LA NGAS NI DE MA BSTAN,
,ZHES PA DANG, BZHI PA NI, DE NYID LAS NYAN THOS
KYI RIGS KYI GANG ZAG ZHI BA BGROD PA GCIG PU PA
RNAMS NI SANGS RGYAS THAMS CAD BRTZON PA
DANG LDAN PAR GYUR KYANG, ZHES SOGS

KYI MDO LTA BU YIN PA'I PHYIR, KHA CIG ,DE BZHIN DU
BCOM LDAN 'DAS KYIS MDO BRJOD PA LAS ZHES PA'I
DON, BDE GSHEGS SNYING PO BDEN GRUB TU BSTAN
PA'I MDO DRANG DON DU 'GREL PA DE BZHIN DU, PHYI
DON MED PAR STON PA'I MDO DRANG DON DU 'GREL
BA'I DON MA YIN TE, PHYI DON MED PAR STON PA'I
MDO DRANG DON DU

'GREL PA DE BZHIN DU CIG SHOS KYANG DRANG DON
DU 'GREL ZHES PA'I DON YIN PA'I PHYIR, RANG 'GREL
LAS, DE'I PHYIR DE LTAR NA RNAM PA DE LTA BU'I MDO
DE RNAM PAR SHES PAR SMRA BA RNAMS KYI NGES PA'I
DON NYID DU KHAS BLANGS PA THAMS CAD DRANG

BA'I DON NYID DU YIN PAR, LUNG 'DIS MNGON PAR
GSAL BAR BYAS NAS ZHES GSUNGS

PA'I DRANG DON DU 'GREL RGYU DE YANG, PHYI DON
MED PAR STON PA'I MDO DANG, KUN GZHI YOD PAR
STON PA'I MDO SOGS DGONGS 'GREL GYI MDO DE
RNAMS LA BYED PA YIN TE, MDO DE SEMS TZAM PAS
NGES DON GYI MDOR KHAS BLANGS PA YIN PA'I PHYIR,
DER THAL, DES PHYI DON MED PA DANG, KUN GZHI
YOD PAR 'DOD PA'I PHYIR, BDE

GSHEGS SNYING PO RTAG BRTAN BDEN GRUB STON PA'I
MDO DE 'DIR DNGOS SU BSTAN PA'I DRANG DON DU
'GREL RGYU'I MDO MA YIN TE, DE DBU SEMS GNYIS KAS
DRANG DON GYI MDOR 'DOD PA'I PHYIR, LUNG 'DIS
ZHES PA 'DI YANG SA BCU PA'I RTEN 'BREL LA RTOGS
PA'I LUNG LA BYED PA MA YIN TE, LANG GSHEGS LAS,
DE

BZHIN GSHEGS PA'I SNYING PO BSTAN PA NI, ZHES PA
DANG, SANGS RGYAS THAMS CAD KYIS MDO SDE'I
NANG DU ZHES SOGS KYI MDO TSAN PA GNYIS LA BYED
PA'I PHYIR, 'DIR DRANG DON DU 'GREL RGYU'I MDO DE
LA BZHI YOD PAS, DRANG DON DU 'GREL BYED KYI
MDO DE LA BZHI DGOS KYANG, MTHAR THUG THEG PA
GSUM DU GRUB PAR STON

PA'I MDO DRANG DON DU 'GREL BYED KYI MDO SKABS
'DIR DNGOS SU MI STON PA'I RGYU MTSAN YOD DE,

MGON POS MDO KUN LAS BTUS LAS, LUNG RIGS GNYIS
KYI SGO NAS RGYAS PAR DRANG DON DU 'GREL BAS DE
LA DGONGS NAS SKABS 'DIR DNGOS SU MA SMOS PA'I
PHYIR, RTAG [*BTAGS] PA DANG, ZHES SOGS KYI MDO
DE DRANG DON DU 'GREL

@144A *,

,BA'I MDO'I MTSAN GZHI YOD DE, LANG GSHEGS LAS,
BLO GROS CHEN PO STONG PA NYID DANG MI SKYES PA
DANG, MI GNYIS PA DANG, RANG BZHIN MED PA'I
MTSAN NYID SANGS RGYAS THAMS CAD KYI MDO SDE'I
NANG DU CHUD PA 'DI ZHES DANG, 'DI NI MDO SDE
GANG DU YANG RUNG STE DE DAG TU DON 'DI NYID

KHONG DU CHUD PAR BYA'O,
,ZHES PA'I MDO GNYIS KYIS DRANG DON DU 'GREL BA'I
PHYIR, DRANG DON DU 'GREL TSUL YOD DE, SANGS
RGYAS KYIS BKA' THAMS CAD DNGOS SHUGS CI RIGS
PA'I SGO NAS 'DUS BYAS KYI CHOS RNAMS KYI NGO BO
RGYU 'BRAS GSUM BDEN PAS STONG BA MA RTOGS PA
RTOGS PAR BYED PA DANG, RTOGS PA GONG 'PHEL

DU BYED PA'I PHYIR DU GSUNGS PAR BSHAD PA'I SGO
NAS DRANG DON DU 'GREL BA'I PHYIR, DE LTAR
GSUNGS PA YANG YIN TE, DE SKAD DU YANG SPYOD
'JUG LAS, YAN LAG 'DI DAG THAMS CAD NI,
,THUB PAS SHES RAB DON DU GSUNGS,
,DE YI PHYIR NA SDUG BSNGAL DAG ,ZHI BAR 'DOD PAS
SHES RAB BSKYED,

,CES GSUNGS

PA'I PHYIR, BCOM LDAN 'DAS TING NGE 'DZIN GYI
SPYOD YUL ZHES SOGS KYI MDO DRANG DON DU 'GREL
BA'I TSUL YOD DE, PHYI ROL SNANG BA YOD MIN TE,
,ZHES SOGS KYI MDO DRANG DON DU BKRAL BA DE
BZHIN DU 'GREL BAR BYED PA'I PHYIR, KUN GZHI YOD
PAR STON PA'I MDO DRANG DON DU 'GREL BA'I TSUL
YANG YOD DE, BDE GSHEGS

SNYING PO RTAG BRTAN BDEN GRUB STON PA'I MDO
DES DRANG DON DU 'GREL BA'I PHYIR, DE DRANG DON
DU 'GREL BYED KYI MDO DE GANG, 'GREL TSUL JI LTA BU
ZHE NA, DE'I MTSAN GZHI YOD DE, LANG GSHEGS LAS,
DE BZHIN DU BCOM LDAN 'DAS KYIS MDO BRJOD PA
LAS, DE BZHIN GSHEGS PA'I SNYING PO GSUNGS PA DE

BCOM LDAN 'DAS KYIS RANG BZHIN GYIS 'OD GSAL BA
RNAM PAR DAG PAS THOG MA NAS RNAM PAR DAG PA
NYID, MTSAN SUM CU RTZA GNYIS DANG LDAN PA
SEMS CAN THAMS CAD KYI LUS KYI NANG NA MCHIS
PAR BRJOD DE BCOM LDAN 'DAS KYIS RIN PO CHE RIN
THANG CHEN PO GOS DRI MA CAN GYIS YONGS SU
DKRIS PA

LTAR PHUNG PO DANG KHAMS DANG SKYE MCHED KYI
GOS KYIS BKRIS PA 'DOD CHAGS DANG, ZHE SDANG
DANG GTI MUG GIS ZIL GYIS GNON PA YONGS SU RTOG
PA'I DRI MAS DRI MA CAN DU GYUR PA RTAG PA BRTAN

PA THER ZUG PAR NI BRJOD NA, BCOM LDAN 'DAS KYIS
DE BZHIN GSHEGS PA'I SNYING PO SMRA BA 'DI NI MU
STEGS BYED KYIS

@144B BDAG TU SMRA BA DANG, JI LTAR 'DRA BA MA
LAGS, BCOM LDAN 'DAS MU STEGS BYED RNAMS
KYANG, RTAG PA BYED PA PO YON TAN MED PA KHYAB
PA MI 'JIG PA'O,
,ZHES BDAG TU SMRA BA STON PAR BGYID DO,
,BCOM LDAN 'DAS KYIS BKA' STZAL PA, BLO GROS CHEN
PO NGA YIS DE BZHIN GSHEGS PA'I SNYING PO BSTAN
PA NI, MU STEGS BYED GYI

BDAG TU SMRA BA DANG MTSUNGS PA MA YIN TE, BLO
GROS CHEN PO DE BZHIN GSHEGS PA DGRA BCOM PA
YANG DAG PAR RDZOGS PA'I SANGS RGYAS RNAMS NI,
STONG PA NYID DANG, YANG DAG PA'I MTHA' DANG,
MYA NGAN LAS 'DAS PA DANG, MA SKYES PA DANG,
MTSAN MA MED PA DANG, SMON PA MED PA LA SOGS
PA'I TSIG GI DON RNAMS LA DE

BZHIN GSHEGS PA'I SNYING PO BSTAN PAR BYAS NAS,
BYIS PA RNAMS BDAG MED PAS 'JIGS PAR 'GYUR BA'I
GNAS RNAM PAR SPANG BA'I DON DU, DE BZHIN
GSHEGS PA'I SNYING PO'I SGRA BSTAN PAS, RNAM PAR
MI RTOG PA'I GNAS, SNANG BA MED PA'I SPYOD YUL
STON TE, BLO GROS CHEN PO MA 'ONGS PA DANG DA
LTAR BYUNG BA'I BYANG

CHUB SEMS DPA' SEMS DPA' CHEN PO RNAMS KYIS
BDAG TU MNGON PAR ZHEN PAR MI BYA'O,
,ZHE S SOGS KYI MDOS DRANG DON DU 'GREL BA'I
PHYIR, DES DRANG DON DU 'GREL BA'I TSUL YANG YOD
DE, DGONGS GZHI DGOS PA DNGOS LA GNOD BYED
GSUM GYIS [*GYI] SGO NAS DRANG DON DU 'GREL BA'I
PHYIR TE, DE DGONGS GZHI CHOS NYID LA

DGONGS PA DANG, DGOS PA MU STEGS BYED BDAG LA
ZHEN PA'I BAG CHAGS CAN RNAMS LA BDAG MED
GNYIS BSTAN NA SKRAG PAR 'GYUR BA'I SKRAG PA
SPONG BA'I DGOS PA YOD PA DANG, DNGOS LA GNOD
BYED BDE GSHEGS SNYING PO BDEN GRUB TU 'DOD PA
DANG, MU STEGS BYED KYIS BDAG RTAG PAR 'DOD PA
GNYIS MTSUNGS PAR

STON PA'I LUNG RIGS RNAMS KYIS GNOD PA'I PHYIR,
MDO DES KUN GZHI YOD PAR STON PA'I MDO DRANG
DON DU 'GREL BA'I RGYU MTSAN YOD DE, MDO DE
GNYIS DGONGS GZHI DGOS PA DNGOS LA GNOD BYED
GSUM MTSUNGS PA'I PHYIR, DGONGS GZHI CHOS NYID
LA DGONGS PA MTSUNGS PA YIN TE, DE SKAD DU YANG
RANG 'GREL LAS,

DNGOS PO THAMS CAD KYI RANG BZHIN RJES SU
ZHUGS PA'I PHYIR STONG PA NYID KHO NA, KUN GZHI'I
RNAM PAR SHES PA'I SGRAS BSTAN PAR RIG PAR BYA'O,

,ZHES GSUNGS PA'I PHYIR DANG, RGYAN STUG PO BKOD
PA'I MDO LAS KYANG, SA RNAMS SNA TSOGS KUN GZHI
STE,
,BDE GSHEGS SNYING PO DGE BA'ANG DE,
,SNYING PO DE LA KUN GZHI'I

@145A *,
,SGRAS; ;DE BZHIN GSHEGS RNAMS STON PAR MDZAD,
,SNYING PO KUN GZHIR BSGRAGS PA YANG,
,BLO ZHAN RNAMS KYIS MI SHES SO,
,ZHES GSUNGS PA DANG, CHOS MNGON PA LAS,
,THOG MA MED PA'I DUS KYI KHAMS,
,CHOS RNAMS KUN GYI GNAS YIN TE,
,DI YOD PAS NA 'GRO KUN

GYIS; ;MYA NGAN 'DAS PA'ANG 'THOB PAR 'GYUR,
,ZHES GSUNGS PA'I PHYIR, DGOS PA DANG DNGOS LA
GNOD BYED YOD DE, SNGAR BDE GSHEGS SNYING PO
BDEN GRUB TU STON PA'I MDO DRANG DON DU 'GREL
BA'I SKABS BZHIN SHES PAR BYA BA YIN PA'I PHYIR, BDE
GSHEGS SNYING PO BDEN GRUB TU STON PA'I MDO
DANG, DE

BZHIN GSHEGS PA'I SNYING PO'I MDO GNYIS MI GCIG
STE, DANG PO NI STONG GSUM DAR YUG CHEN PO'I
TSAD KYI MDO YIN ZHING, DES BDE GSHEGS SNYING PO
BDEN PAR GRUB PA DE SEMS CAN THAMS CAD KYI
RGYUD LA YOD PA DANG, SEMS CAN THAMS CAD KYI

RGYUD LA STOBS SOGS KYI YON TAN RNAMS RANG
CHAS SU YOD

PAR BSTAN, DE BZHIN GSHEGS PA'I SNYING PO'I MDO
LAS, SEMS CAN GYI RGYUD KYI SEMS BDEN PAS STONG
BA'I RANG BZHIN GNAS RIGS DE RANG BZHIN GYIS
RNAME PAR DAG PA YIN KYANG, BLO [*GLO] BUR GYI DRI
MAS MA DAG BAR DU STOBS SOGS KYI YON TAN
MNGON DU MI 'GYUR BA DANG, DES DAG PA NA STOBS
SOGS KYI YON TAN

MNGON DU 'GYUR BA DON DGU DPE DGU'I SGO NAS
RGYAS PAR BSTAN, DE BZHIN DU THEG PA CHEN PO'I
RGYUD BLA MAS KYANG RGYAS PAR GTAN LA PHABS
PA'I PHYIR, LUGS 'DIR KUN GZHI MED NA, DE YOD PAR
'DOD PA'I LUGS LA, KUN GZHI'I NGO BO DANG BYED
LAS DE DAG GANG, RANG LUGS LA, DE MED PA'I RGYU
MTSAN JI LTA BU YIN

ZER NA, DE KHAS LEN PA'I LUGS LA DE'I NGO BO DANG
BYED LAS KYI KHYAD PAR YOD DE, NGO BO MA SGRI
LUNG MA BSTAN DU GYUR PA'I RNAME SMIN GYI CHOS
DANG, BYED LAS SKYE BA SNGA MA NAS 'DIR SKYE
SEMS DANG, 'DI NAS PHYI MAR 'CHI SEMS DANG, KUN
KHYAB [*BYANG] GI SA BON 'DZIN PA'I GZHI BYED PA
DANG, LUS KUN LA KHYAB PA

DANG; LUS KUN GNAS PA'I RTEN BYED PA'I KHYAD
CHOS CAN DU 'DOD PA'I PHYIR, DE DAG GIS NYON YID

JI LTAR 'DOD PA'I TSUL YOD DE, NGO BO SGRIB LUNG
MA BSTAN DANG KUN GZHI LA DMIGS NAS NGA'O
SNYAM DU 'DZIN PA DANG, 'KHOR BDAG TU LTA BA
DANG, BDAG TU RMONGS PA DANG, BDAG TU NGA
RGYAL BA DANG, BDAG

@145B TU CHAGS PA DANG LDAN PA DANG RTEN GYI
GANG ZAG GANG DU RTOGS [*GTOGS] PA'I SA DE NYID
KYIS BSDUS PA DANG, DGRA BCOM PA'I 'BRAS BU THOB
PA DANG, 'DAS LAM MNGON DU GYUR PA DANG, 'GOG
PA LA MNYAM PAR BZHAG PA'I GNAS SKABS GSUM DU
MI 'JUG PA'I KHYAD PAR CAN DU 'DOD PA'I PHYIR, DE
DAG [*GIS] KUN GZHI DANG NYON YID

LUNG RIGS GNYIS KYIS SGRUB PA YIN TE, LUNG NI, LEN
PA'I RNAM PAR SHES PA ZAB CING PHRA,
,ZHES SOGS DANG, RGYAN STUG PO BKOD PA LAS, JI
LTAR ZLA BA SKAR TSOGS DANG,
,MKHA' LA LHAN CIG RGYU BA LTAR,
,DE BZHIN KUN GZHI'I RNAM SHES KYANG,
,RNAM SHES BDUN DANG LHAN CIG GNAS,
,ZHES PA'I LUNG GIS

SGRUB PA'I PHYIR DANG, RIGS PA SRID RTZE'I RTEN CAN
GYI PHYIR MI 'ONG GIS CI YANG MED KYI DNGOS GZHI
LA BR TEN NAS LAM ZAG MED MNGON DU BYAS PA DE'I
TSE NA DE GNYIS KYIS 'GRO BA LDOG PA LA SOGS PA'I
RIGS PA CHEN PO BRGYAD KYIS SGRUB PA'I PHYIR,

RANG LUGS LA, KUN GZHI MI BZHED PA'I RGYUN
MTSAN BSHAD PA LA, DE LTA

BU'I KUN GZHI MED PAR THAL, DE YOD NA DGE MI
DGE'I LAS KYI BAG CHAGS BSGO GZHI YIN DGOS PA LAS,
DE MED KYANG LAS DE GNYIS KYI BAG CHAGS BSGO
GZHI YOD PA'I PHYIR, DER THAL, DE SKAD DU YANG
RANG 'GREL LAS, DE'I PHYIR DE LTA NA BDEN PA GNYIS
KA DU [*GAR] YANG RANG BZHIN MED PA ZHES
GSUNGS PA'I PHYIR

RO; ;GZHAN YANG, DE LTA BU'I KUN GZHI DE MED PAR
THAL, DE YOD NA, DGONGS 'GREL DANG, THEG BSDUS
DANG, GTAN LA DBAB PA BSDU BA DANG, SUM CU PA
RTZA 'GREL DANG, BYAMS CHOS PHYI MA GSUM 'GREL
PA DANG BCAS PA LAS JI LTAR BSHAD PA LTAR GYI KUN
GZHI YOD DGOS PA LAS, DE YOD PA DRANG NGES

KYI LUNG GIS MI 'GRUB CING, KHAS KYANG LEN PA MI
RIGS PA'I PHYIR, KHAS LEN MI RIGS PAR THAL, SUM CU
PA LAS, DE LA LEN PA DAG DANG GNAS,
,SNANG BA'I RNAM PAR RIG PA NI,
,SKYE'O, ZHES BCUD KYI SEMS CAN GYI LUS DANG,
SNOD KYI 'JIG RTEN RNAMS, KUN GZHI'I BAG CHAGS
BZHAG PA SMIN PA'I SNANG

BA TZAM YIN PAS, KUN GZHI LA DMIGS PA MA CHAD
PAR GSUNGS, DE YOD NA PHYI DON MED DGOS PA LAS
PHYI DON YOD PA'I PHYIR, GZHAN YANG, DE LTA BU'I

KUN GZHI MED PAR THAL, DE MA BRTAGS MA DPYAD
PAR 'JUG PA'I THA SNYAD PA'I TSAD MAS MI 'GRUB,
BRTAGS SHING BTZAL NAS RNAM SHES TSOGS BRGYAD
KYI

@146A *,

,YA GYAL DU GYUR PA'I KUN GZHI RNYED NA, BRTAGS
DON BTZAL BA'I TSE NA RNYED PA'I CHOS MED PA
DANG 'GAL BA'I PHYIR, GZHAN YANG, DE LTA BU'I KUN
GZHI MED PAR THAL, DE YOD NA, DE 'JIG LTA LHAN
SKYES KYI DMIGS YUL GYI GTZO BO YIN DGOS PA LAS
PHUNG PO LNGA GA DANG, RNAM PAR

SHES PA LA SOGS PA RE RE BA RNAMS DE'I DMIGS PA'I
GTZO BO YIN PA 'JUG PA RTZA 'GREL GYIS BKAG PA'I
PHYIR, MDOR BSDU NA KUN GZHI MED DE, DE YOD NA
THA SNYAD BTAGS PA'I BRTAGS DON BTZAL BA'I TSE NA
RNYED PA'I CHOS YOD DGOS PA LAS MED PA DANG,
RANG BZHIN GYIS GRUB PA'I CHOS MED PA DANG, PHYI
DON YOD

PAR KHAS BLANGS PA DANG 'GAL BA'I PHYIR, KHA CIG
NA RE, DPAL LDAN ZLA BAS KUN GZHI STON PA'I MDO
DRANG DON DU 'DOD PA YIN GYI, KUN GZHI MED PAR
'DOD PA MA YIN TE, DE MED NA PHUNG PO DANG
GANG ZAG KYANG MED PAR 'DOD DGOS PAR THAL,
KUN GZHI MED PA GANG ZHIG , 'JUG PA LAS, KUN GZHI

YOD CING GANG ZAG NYID YOD LA,

,PHUNG PO 'DI DAG 'BA' ZHIG NYID YOD CING,
,ZHES GSUNGS PA'I PHYIR, DE LTAR YIN KYANG RANG
'GREL LAS, DBANG PHYUG KUN GYI BYED PA POR
GSUNGS PA DANG KUN GZHI BYED PA POR GSUNGS PA
GNYIS NI MI RTAG PA DANG, RTAG PAR 'DOD PA'I
KHYAD PAR TZAM DU ZAD DO,
,ZHES GSUNGS PA

DANG 'GAL BA'I SKYON MED DE, DE GNYIS BYED PA
POR 'DOD PA MTSUNGS PA'I DON YIN GYI, DE GNYIS
YOD MED MTSUNGS PA'I DON MA YIN PA'I PHYIR, DE
MED NA, JI LTAR ZLA BA SKAR TSOGS DANG,
,ZHES SOGS KYI LUNG DON 'GOG RIGS PAR THAL, KUN
GZHI MED PA'I PHYIR, KHO NA RE, GZHAN YANG DE
YOD PAR THAL, GSER

'OD DAM PA LAS, RNAM SHES TSOGS BRGYAD KYI GNAS
'GYUR SO SOR GSUNGS PA'I PHYIR ZER NA, DPAL LDAN
ZLA BAS KUN GZHI YOD PAR STON PA'I MDO DRANG
DON DU 'DOD PA'I DON DE, DE DRANG DON DGONGS
PA CAN YIN PA LA BYED DAM, KUN GZHI KUN RDZOB
BDEN PA YIN PA LA BYED, DANG PO LTAR NA KUN GZHI
MED PAR

THAL; DE DRANG DON DGONGS PA CAN GYI MDO YIN
PA'I PHYIR, GNYIS PA LTAR NA, MDO DE'I DGONGS GZHI
STONG NYID DE KUN GZHI MA YIN KYANG, DGOS PA'I
DBANG GIS DGONGS GZHI DE LA DGONGS NAS KUN
GZHI YOD PAR BSTAN PA DANG, DGOS PA BDAG RTAG

PAR LTA BA'I BAG CHAGS CAN GYI MU STEGS RNAMS
RJES

@146B SU 'DZIN PA'I DGOS PA DANG, DNGOS LA GNOD
BYED BDAG RTAG PAR BYED PA POR 'DOD PA [*DANG],
KUN GZHI BYED PA POR 'DOD PA MTSUNGS PAR STON
PA'I RIGS PA GSUM GYIS DRANG DON DU 'GREL BA MA
YIN PAR THAL, KUN GZHI DE RNAM SHES TSOGS
BRGYAD KYI YA GYAL DU GYUR PA'I KUN RDZOB BDEN
PA YIN PA'I PHYIR DANG, STONG NYID

RNAM SHES MA YIN PA'I PHYIR, DE LA KHO NA RE, KUN
GZHI BDEN GRUB TU STON PA'I MDO DRANG DON
DGONGS PA CAN YIN PA'I DON YIN ZER NA, 'O NA,
PHUNG PO DANG GANG ZAG MED PAR THAL, KUN
GZHI MED PA'I PHYIR ZHES PA'I THAL BA DE, DE DAG
BDEN PAR MED PAR THAL ZER RAM, DE DAG MED PAR
THAL ZER, DANG PO LTAR NA, 'DOD PA KHO

NA'O; ;DPAL LDAN ZLA BAS BDEN GRUB THA SNYAD
TZAM DU YANG MI BZHED PA KHYOD RANG YANG
'DOD PA'I PHYIR, PHYI MA LTAR NA MI RIGS TE, 'BREL
MED DU 'GYUR BA'I PHYIR, GZHAN YANG, DPAL LDAN
ZLA BAS KUN GZHI MED PAR BZHED PAR THAL, MU
STEGS BYED KYIS DBANG PHYUG KUN GYI BYED PA POR
'DOD PA DANG, SEMS TZAM PAS KUN GZHI

BYED PA POR 'DOD PA GNYIS MTSUNGS PAR STON BYED
KYI RIGS PA LA BR TEN NAS KUN GZHI MED PAR GRUB

PA'I PHYIR DANG, DE YOD NA, SNOD BCUD KYI 'JIG
RTEN RNAMS KUN GZHI'I STENG DU BAG CHAGS
BZHAG PA SMIN PA LA BR TEN NAS BYUNG BA'I SNANG
BA TZAM YIN DGOS, DE LTA NA PHYI DON MED DGOS
PA LAS YOD PAR BZHED PA'I PHYIR,

DE LTA MA YIN NA DBU MA THAL RANG GNYIS KYIS
MDO SDE DGONGS 'GREL GYI DON BKAG PAR THAL, DE
GNYIS KYIS GZHAN DBANG BDEN GRUB TU STON PA'I
DGONGS 'GREL GYI MDO DRANG DON DGONGS PA CAN
DU BKRAL BA'I PHYIR, KHYAB PA KHAS, KHYOD RANG
NYID LA'ANG, RANG BZHIN MED CING RNAM RIG MED,
,KUN GZHI MED CING DNGOS MED NA,

BYIS PA NGAN PA RTOG GE PA,
,RO DANG 'DRA BAS 'DI DAG RTAG ,CES PA'I MDO DON
BKAG PAR THAL, KHYOD KUN GZHI YOD PAR 'DOD PA'I
PHYIR, KHYAB PA SNGA PHYI KHAS BLANGS, GZHAN
YANG, KHYOD LTAR NA, MDO YIN NA SGRA JI BZHIN
PA'I MDO YIN DGOS PAR THAL, MDO GNYIS KYI SGRAS
ZIN DRANG DON DU BKRAL NA, MDO THAMS CAD
BKAG

DGOS PA'I PHYIR, KHO NA RE, DPAL LDAN ZLA BA KUN
GZHI BZHED PAR THAL, MGON PO KLU SGRUB DE
BZHED PA'I PHYIR, DE SKAD DU YANG, BYANG CHUB
SEMS 'GREL LAS, JI LTAR KHAB LEN DANG NYE BAS,
,LCAGS NI MYUR DU YONGS SU 'KHOR,
,DE LA SEMS NI YOD MIN TE,

,SEMS DANG LDAN BZHIN SNANG BAR 'GYUR,
,DE BZHIN KUN

@147A *,
,GZHI'I RNAM SHES NI,
,BDEN MIN BDEN PA BZHIN DU NI,
,GANG TSE 'GRO 'ONGS G-YO BAR 'GYUR,
,DE TSE SRID PA 'DZIN PAR BYED,
,JI LTAR RGYA MTSO LA NI SHING,
,SEMS NI MED KYANG G-YO BAR 'GYUR,
,DE BZHIN KUN GZHI'I RNAM SHES NI,
,LUS LA BR TEN NAS G-YO BA YIN,
,ZHES GSUNGS

PA'I PHYIR, ZER NA, SKYON MED DE, GZHUNG DE PHYI
DON MED CING SHES PA BDEN GRUB TU 'DOD PA'I SEMS
TZAM PA 'GOG CES PA'I DON YIN PA'I PHYIR, DE'I TSUL
YANG YOD DE, SEMS KYI RANG BZHIN GNAS GYUR PA'I
RANG BZHIN RNAM DAG BDEN PAR GRUB PA DE, SO SO
RANG RIG PA'I YE SHES KYI YUL YIN PA DE BKAG PA NA,
SEMS

TZAM PA NA RE LAS KYI BAG CHAGS BSGO GZHIR
GYUR PA'I YID KYI RNAM PAR SHES PA BDEN PAR MA
GRUB PAR THAL, DE'I GNAS LUGS RANG BZHIN RNAM
DAG BDEN PAR MA GRUB PA'I PHYIR, 'DOD NA, DES
SKYE BA SNGA MA NAS 'DIR SKYE SEMS DANG, 'DI NAS
PHYI MAR 'CHI SEMS MI 'THAD PAR THAL, DE BDEN PAR
MA GRUB PA'I

PHYIR; ZHES ZER BA LA SKYON MED DE, DE BDEN PAR
MA GRUB KYANG BDEN PAR SNANG BA'I SGO NAS SKYE
BA SNGA MA NAS 'DIR SKYE SEMS DANG, 'DI NAS PHYI
MAR 'CHI SEMS BYED PA'I PHYIR, DER THAL, DPER NA,
LCAGS DANG SHING LA SEMS MED KYANG, RDO KHAB
LEN DANG NYE BA NA SEMS YOD PA LTAR G-YO BA LTA
BU YIN PA'I PHYIR, ZHES

BKAG PA YIN PA'I PHYIR, DES NA MGON PO KLU SGRUB
KUN GZHI MI BZHED DE, DE BZHED NA PHYI DON MI
BZHED DGOS PA LAS, DES DON SHES GNYIS YOD MED
MTSUNGS PAR BZHED PA'I PHYIR, DER THAL, GZHUNG
DE NYID KYI, SHES PAS SHES BYA RTOGS PA STE,
,ZHES SOGS GSUNGS PA'I PHYIR, GZHAN DBANG YONGS
GRUB BDEN

PAR GRUB PA'I MTSAN NYID GSUM GYI RNAM GZHAG
STON PA'I MDO DRANG DON GYI MDO YIN NA, LUGS
'DI'I MTSAN NYID GSUM GYI RNAM GZHAG DE JI LTA BU
ZHE NA, DE LA BDAG MED PHRA RAGS GNYIS KYI
DBANG DU BYAS PA'I MTSAN NYID GSUM GYI 'JOG LUGS
GNYIS LAS, BDAG MED PHRA MO'I DBANG DU BYAS PA'I
MTSAN

NYID GSUM GYI 'JOG TSUL YOD DE, DPER NA, SBRUL DE
THAG KHRA'I STENG DU RANG 'DZIN RTOG PAS BTAGS
TZAM GYI KUN BTAGS DANG, DES STONG BA THAG
KHRA'I YIN TSUL DANG, SBRUL DE RANG 'DZIN SHES

PA'I NGO BOR SBRUL DNGOS SU YONGS SU GRUB PA DE
BZHIN DU, RANG BZHIN GCIG NYID KYANG GZHI SO SO
LA BLTOS

@147B NAS KUN BTAGS DANG, YONGS GRUB TU 'GYUR
TSUL YOD DE, RANG BZHIN DE RTEN 'BREL 'DUS BYAS
KYI STENG DU RANG 'DZIN RTOG PAS BTAGS PA TZAM
GYI KUN BTAGS DANG, MIG SHES LA SOGS PAS BZUNG
BZHIN PA'I RTEN CING 'BREL BAR 'BYUNG BA GZUGS
BRNYAN DANG 'DRA BA'I GZUGS LA SOGS PA'I STENG
DU, KUN BTAGS PA'I RANG

BZHIN DE, DE RNAMS KYI RANG BZHIN JI LTAR GZIGS
PA'I GZIGS NGOR RANG BZHIN DNGOS YIN PA'I PHYIR,
DANG PO DER THAL, RANG BZHIN YIN NA NGO BO
RGYU RKYEN GYIS MA BSKYED PA, 'JOG BYED GZHAN
LA RAG MA LAS PA DANG, GNAS SKABS GZHAN NAS
GZHAN DU MI 'GYUR BA'I KHYAD CHOS GSUM LDAN
YIN DGOS PA'I PHYIR, 'DUS BYAS YIN

NA; RANG GI RGYU RKYEN GYIS BSKYED DGOS PA SOGS
YIN PA'I PHYIR, DER THAL, DE SKAD DU YANG, RTZA
SHES LAS, RANG BZHIN DAG NI BCOS MIN DANG,
,GZHAN LA BLTOS PA MED PA YIN,
,ZHES GSUNGS PA'I PHYIR, RTAGS PHYI MA DER THAL,
RNAM MKHYEN GYIS JI LTA BA GZIGS PA'I GZIGS NGOR
JI SNYED PA MA GZIGS KYANG, MNYAM

GZHAG DES JI SNYED PA MA GZIGS PA'I TSUL GYIS JI LTA
BA GZIGS PA'I SANGS RGYAS DANG, THAMS CAD
MKHYEN PA ZHES BRJOD PA'I PHYIR, DES NA MTSAN
NYID GSUM GYI 'JOG LUGS GNYIS GSUNGS PA LAS, NYI
KHRI BYAMS ZHUS KYI LE'U LAS GSUNGS PA DE RANG
LUGS SU KHAS LEN ZHING, DE YONGS SU RDZOGS PA'I
MTSAN NYID GSUM

GYI RNAM GZHAG DANG, MDO DGONGS 'GREL LAS
SEMS TZAM PA'I 'DOD PA LTAR GYI MTSAN NYID GSUM
GYI RNAM GZHAG GSUNGS PA DE, SEMS TZAM PA'I RIGS
CAN RJES SU 'DZIN PA'I PHYIR DU GSUNGS PA RANG
LUGS LA KHAS MI LEN PAS YONGS SU MA RDZOGS PA'I
MTSAN NYID GSUM GYI RNAM GZHAG YIN PA'I PHYIR,
DER THAL, RANG

'GREL LAS, DPER NA, SBRUL THAG PA BSDOGS PA'I RTEN
CING 'BREL BAR 'BYUNG BA LA BTAGS PA YIN TE, *DE DE
LA YOD PA MA YIN PA'I PHYIR, DE SBRUL DNGOS LA NI
YONGS SU GRUB PA YIN TE KUN TU MA BTAGS PA'I
PHYIR, DE BZHIN DU RANG BZHIN YANG GZHAN GYI
DBANG BYAS PA CAN LA NI KUN TU BTAGS PA YIN TE,
RANG

BZHIN DAG NI BCOS MIN DANG,
,GZHAN LA BLTOS PA MED PA YIN,
,ZHES 'BYUNG BAS NGO BO NYID NI BYAS PA CAN MA
YIN TE, GZUNG BZHIN PA'I RTEN CING 'BREL BAR
'BYUNG BA BYAS PA CAN LA NI GZUGS BRNYAN DANG

'DRA BA LA, BTAGS PA GANG YIN PA DE NI SANGS
RGYAS KYI SPYOD YUL LA NI DNGOS YIN TE, KUN TU
MA BRTAGS

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,PA'I PHYIR TE, DNGOS PO BYAS PA CAN LA MA REG PAR
RANG BZHIN 'BA' ZHIG MNGON SUM DU MDZAD PA DE
NYID THUGS SU CHUD PA'I PHYIR, SANGS RGYAS ZHES
BRJOD DO,

,DE'I PHYIR DE LTAR BTAGS PA DANG GZHAN GYI
DBANG DANG YONGS SU GRUB PA ZHES BYA BA'I NGO
BO NYID GSUM RNAM PAR DAG PA RTOGS PAR

BYAS NAS, MDO'I DGONGS PA RNAM PAR BSHAD PAR
BYA'O,

,ZHES GSUNGS PA'I PHYIR, DE LTAR BYAS NA GZUGS
NAS RNAM MKHYEN GYI BAR GYI CHOS THAMS CAD
RANG GI GNAS LUGS GTAN LA 'BEBS PA'I DBANG DU
BYAS PA'I GZHAN DBANG DANG, DE'I STENG DU BDEN
GRUB TU SGRO BTAGS PA KUN BTAGS DANG, BTAGS PA
LTAR DU GRUB

PAS STONG BA YONGS GRUB TU 'JOG PA YIN TE, DPER
NA, THAG KHRA DE RANG NYID KYI STENG DU SBRUL
'DOGS PA'I GZHI GZHAN DBANG DANG, DE'I STENG DU
SBRUL DU SGRO BTAGS PA KUN BTAGS DANG, BTAGS PA
LTAR DU GRUB PAS STONG BA THAG KHRA'I YIN TSUL
DANG, SBRUL DE SBRUL DNGOS KYI STENG DU YONGS

SU GRUB PA LTA BU YIN PA'I PHYIR, 'DIR PHYI DON MED
PA'I

SHES PA BDEN GRUB BKAG PA LA, PHYI DON MED PAR
STON PA'I MDO DANG 'GAL BA'I SKYON MED DE, DE'I
DON PHYI ROL GYI GZUGS RANG BZHIN GYIS GRUB PA
KHEGS NA RANG BZHIN GYIS GRUB PA KHEGS SLA BA
LA DGONGS PA'I PHYIR, DE LTAR BYAS NA RIGS PA DE
DAG LA BR TEN NAS, STONG NYID DNGOS BSTAN BSTAN
BYA'I GTZO BOR BYAS NAS STON

PA'I SGRA JI BZHIN PA'I MDO NGES DON GYI MDO
DANG, STONG NYID DNGOS BSTAN BSTAN BYA'I GTZO
BOR BYAS NAS MI STON PA'I MDO DRANG DON GYI
MDOR GRUB PA YIN TE, SGRA JI BZHIN PA MA YIN PA'I
MDO DANG, SGRA JI BZHIN PA'I MDO GNYIS LAS, DANG
PO DRANG DON DGONGS PA CAN DANG, PHYI MA LA
GRANGS [*DRANG] NGES KYI MDO GNYIS LAS, KUN
RDZOB

BDEN PA DON DAM BDEN PA YIN PA BKAG PA LA BR TEN
NAS DE LTAR GRUB PA'I PHYIR, GNYIS LAS SKYE BA'ANG
RIGS PA'I NGO BO MA YIN GANG GI PHYIR, ZHES SOGS
KYI SKABS SU, GCER BU PA KHA CIG ,BDAG SKYE DANG
GZHAN SKYE LA SNGAR BSHAD PA'I RIGS PA DE DAG
GIS GNOD PAS MI 'THAD KYANG, GNYIS KA LAS SKYE BA

YOD DE, SKYES BU LHAS BYIN DE RANG GI BDAG NYID
DU GYUR PA'I SROG DBANG LAS SKYE BAS BDAG LAS

SKYE BA DANG, RANG GI PHA MA SOGS LAS SKYE BAS
GZHAN LAS SKYE BAS GNYIS KA LAS SKYE BA YIN PA'I
PHYIR NA, DE MI 'THAD PAR THAL, DE LTAR 'DOD PA LA
SNGAR BSHAD PA'I RIGS PA DE DAG GIS GNOD PA'I
PHYIR, GAL TE RGYU MED

@148B KHO NAR SKYE BAR LTA ZHIG 'GYUR NA NI, ZHES
SOGS KYI SKABS SU, KHA CIG ,BDAG GZHAN RE RE BA
DANG, GNYIS KA LAS SKYE BA LA SNGAR BSHAD PA'I
RIGS PA DE DAG GIS GNOD PAS MI 'THAD KYANG RGYU
MED LAS SKYE BA YOD DE, RMA BYA'I MDONGS KYI
KHRA BO'I KHYAD PAR RNAMS BYED PA PO SU YANG
MED PAS RGYU MED LAS SKYE BA'I PHYIR DANG,

TSE 'DI'I BDE SDUG RNAMS SKYE BA SNGA MA'I LAS LA
BR TEN NAS SKYES PA MA YIN PAR, 'BYUNG BA'I NUS PA
SMIN PA LA BR TEN NAS SKYES PA YIN PA'I PHYIR, DPER
NA, 'BYUNG BA'I NUS PA SMIN PA LA BR TEN NAS SKYES
BU MYOS PA'I NUS PA 'BYUNG BA'I PHYIR ZER NA, DE MI
'THAD PAR THAL, DE LTAR YIN NA, DNGOS PO DUS
THAMS CAD DU SKYE BA

'AM; YANG NA GTAN NAS MI SKYE BA'I SKYON YOD PA'I
PHYIR DANG, STON DUS SU LO TOG PHUN SUM TSOGS
PA 'BYUNG BA'I PHYIR DU, DPYID DUS SU SA BON 'DEBS
PA SOGS KYI DE'I BRTZON PA DON MED DU 'GYUR BA'I
PHYIR, 'BYUNG BA RANG BZHIN GYIS GRUB PA'I NUS PA
LAS, SKYES BU MYOS PA'I NUS PA SKYE BA DE MI 'THAD
PAR THAL, 'BYUNG BA

RANG BZHIN GYIS GRUB PA GONG DU BKAG ZIN PA'I
PHYIR, RGYANG 'PHEN DE DAG GIS RGYU MED PA
RGYUR BYAS NAS SKYE BA DANG, 'BRAS BU YIN NA
RGYU MED LAS SKYE BAR 'DOD PA MA YIN TE, 'BYUNG
BA'I NUS PA SMIN PA LA BR TEN NAS SKYES BU MYOS PA'I
NUS PA SKYE BAR 'DOD PA'I PHYIR DANG, TSAD MA LA
MNGON SUM TSAD MA KHO NAR GRANGS NGES PAR

'DOD PA DANG, MNGON SUM GYIS MTHONG BA LA
BSNYON MI 'DING BA'I PHYIR, PHYI NANG GI DNGOS PO
RNAMS CHOS CAN, RANG BZHIN GYIS MI SKYE STE,
BDAG LA SOGS PA'I MTHA' BZHI PO GANG RUNG LAS MI
SKYE BA'I PHYIR, KHYAB STE, RANG BZHIN GYIS SKYE
NA, DE BZHI PO GANG RUNG LAS SKYE DGOS PA'I
PHYIR, RANG BZHIN GYIS SKYE NA RGYU YOD MED

GANG RUNG LAS SKYE DGOS, RGYU YOD PA LAS SKYE
NA RANG DANG NGO BO GCIG PA'I RGYU DANG NGO
BO THA DAD PA'I RGYU GANG RUNG LAS RANG BZHIN
GYIS SKYE DGOS PA'I PHYIR, DES NA RANG BZHIN GYIS
SKYE BA KHEGS TE, GONG DU BKAG ZIN PA'I PHYIR, `
NYON MONGS SKYON RNAMS MA LUS 'JIG TSOGS LA,
ZHES SOGS KYI SKABS SU, MTHA' DPYAD

PA LA, THAR 'DOD KYI SKYES BU RNAMS KYI THOG
MAR BDAG DANG BDAG GI BA RANG BZHIN GYIS GRUB
PA 'GOG DGOS PA'I RGYU MTSAN BSHAD PA DANG,
BDAG DANG BDAG GI BA RANG BZHIN GYIS GRUB PA

'GOG PA'I TSUL DANG, BDAG DANG SHING RTA'I DPYAD
PA DNGOS PO GZHAN LA BSGRE BAR BSTAN PA DANG
GSUM, DANG PO LA, THAR 'DOD KYI SKYES

@149A*,

,BU RNAMS KYI DE GNYIS RANG BZHIN GYIS GRUB PA
'GOG DGOS PA'I RGYU MTSAN YOD DE, BDAG DANG
BDAG GI BA LA DMIGS NAS RANG NGOS NAS GRUB PAR
'DZIN PA'I 'JIG LTA SKYE DE GNYIS LA BR TEN NAS,
CHAGS SOGS NYON MONGS GZHAN RNAMS DANG,
,SKYE RGA NA 'CHI LA SOGS PA'I 'KHOR BA'I RGUD PA

RNAMS 'BYUNG, 'JIG LTA DE GNYIS LDOG NA DE THAMS
CAD LDOG PA DANG, DE GNYIS MA LDOG NA DE
THAMS CAD MI LDOG PA YIN PA'I PHYIR, DER THAL, DE
LTAR LUNG GIS KYANG 'GRUB, RIGS PAS KYANG 'GRUB
PA'I PHYIR, DANG PO DER THAL, DE SKAD DU YANG,
BSLAB BTUS LAS, GANG ZAG STONG PA NYID NI DE
LTAR SHIN TU GRUB PA

YIN NO,

,DE'I PHYIR RTZA BA CHAD PAS NYON MONGS THAMS
CAD KUN TU MI 'BYUNG NGO ZHES DANG, 'PHAGS PA
DE BZHIN GSHEGS PA'I GSANG BA'I MDO LAS, JI SKAD
DU ZHI BA'I BLO GROS 'DI LTA STE, DPER NA, SHING
RTZA BA NAS BCAD NA YAL GA DANG, LO MA DANG,
YAN LAG PHRA MO THAMS CAD BSKAMS PAR 'GYUR RO,
,ZHI BA'I BLO

GROS DE BZHIN DU, 'JIG TSOGS LA LTA BA NYE BAR ZHI
NA, NYON MONGS PA DANG NYE BA'I NYON MONGS PA
THAMS CAD ZHI BAR 'GYUR RO,
,ZHES GSUNGS PA'I PHYIR DANG, DBU MA RIN CHEN
PHRENG BA LAS,
,JI SRID PHUNG POR 'DZIN YOD PA,
,ZHES SOGS GSUNGS PA'I PHYIR, GNYIS PA DER THAL,
BDAG DANG BDAG GI BA RANG NGOS

NAS GRUB PAR BZUNG BA LA BR TEN NAS, RANG NGOS
NAS GRUB PA'I YUL YID 'ONG DANG YID MI 'ONG DU
SNANG BA'I TSUL MIN YID BYED KYI RNAM RTOG SKYE,
DE LA BR TEN NAS YUL YID 'ONG LA DMIGS NAS MI
'BRAL BAR 'DOD PA'I 'DOD CHAGS DANG, YUL YID MI
'ONG LA DMIGS NAS 'BRAL 'DOD KYI ZHE SDANG SKYE,
DE GNYIS KYI DBANG

GIS DGE MI DGE'I LAS BSAGS, LAS DE'I DBANG GIS SKYE
RGA NA 'CHI LA SOGS PA'I 'KHOR BA'I SDUG BSNGAL
RNAMS MYONG DGOS PA'I PHYIR, 'JIG LTA GNYIS PO DE
YANG BDAG DANG BDAG GI BA RANG BZHIN GYIS MED
PAR MNGON SUM DU RTOGS PA LA BR TEN NAS SPONG
DGOS PA YIN TE, DE SKAD DU YANG RNAM 'GREL LAS,

'DI YUL SUN PHYUNG MED PAR NI,
,DE SPONG BA NI NUS MA YIN,
,ZHES PA DANG, BZHI BRGYA PA LAS, BDAG MED RNAM
PA GNYIS MTHONG NA,
,SRID PA'I SA BON 'GAG PAR 'GYUR,

,ZHES GSUNGS PA'I PHYIR, GNYIS PA LA BDAG RANG
BZHIN GYIS GRUB PA BKAG PA DANG, BDAG GI BA
RANG BZHIN GYIS GRUB PA DGAG PA

@149B DANG GNYIS LAS, DANG PO LA, GZHAN SDES
BTAGS PA'I PHUNG PO LAS NGO BO THA DAD PA'I BDAG
DGAG PA DANG, RANG SDES BTAGS PA'I PHUNG PO
NYID BDAG TU 'DOD PA DGAG PA DANG, DE GNYIS KYI
LHAG MA'I PHYOGS RTEN DANG BRTEN PA SOGS GSUM
DGAG PA DANG, DE NYID DANG GZHAN NYID DU
BRJOD DU MED PA'I GANG ZAG RDZAS

YOD DGAG PA, BDAG BRTEN NAS BTAGS PA TZAM DU
BZHAG PA DPE DANG BCAS PAR BSHAD PA, DE LTAR
BZHAG PA LA MTHAR 'DZIN GYI RTOG PA SPANGS SLA
BA'I YON TAN BSHAD PA DANG DRUG LAS, DANG PO
LA PHYOGS SNGA MA BRJOD PA DANG DE DGAG PA'O,
,DANG PO LA MU STEGS BYED RNAMS KYIS BDAG DE,
RTAG PA'I DNGOS

PO DANG, CHA MED KYI GCIG PU DANG, PHUNG PO LA
DBANG SGYUR BA PO'I RANG DBANG CAN GYI KHYAD
CHOS GSUM LDAN DU 'DOD PAR MTSUNGS SHING, DE
RNAMS KYI NANG NAS GRANGS CAN PA DES BDAG
RNAM SMIN LA LONGS SPYOD PA PO'I ZAB PA PO DANG
RTAG PA'I DNGOS PO DANG, RNAM 'GYUR GYI BYED PA
PO MIN PA DANG, RDUL MUN SNYING STOBS GSUM

GYI YON TAN DANG MI LDAN PA DANG, KHYAB PA'I
BYED PA PO YIN ZHING, BYA BA MIN PA'I YON TAN
LNGA DANG LDAN PAR 'DOD PA DANG, BYE BRAG PA'I
YON TAN DGU LDAN DU 'DOD PA DANG, RIG BYED PAS
NAM MKHA' GCIG NYID SNOD SO SO LA BLTOS NAS,
THA DAD DU 'JOG PA DE BZHIN DU, BDAG GCIG NYID
PHUNG PO SO SO LA BLTOS NAS, GNAS

SKABS DU MAR 'GYUR BAR 'DOD PA'I PHYIR, GRANGS
CAN GYI [*GYIS] SHES BYA LA NYI SHU RTZA LNGA'I
GRANGS NGES 'DOD PA YIN TE, SPYI GTZO BO'AM RANG
BZHIN DANG, BLO'AM CHEN PO DANG, NGA RGYAL
DANG, GZUGS SOGS DE TZAM LNGA DANG, MIG SOGS
DBANG PO BCU GCIG DANG, SA SOGS 'BYUNG BA LNGA
DANG, BDAG SHES RIG GI SKYES

BU DANG, NYI SHU RTZA LNGAR 'DOD PA'I PHYIR, DE
RNAMS KYI NANG NAS SPYI GTZO BO RANG BZHIN
KHO NA YIN ZHING, RNAM 'GYUR MIN PA DANG, BLO
DANG, NGA RGYAL DANG, GZUGS SOGS DE TZAM
LNGA DANG BDUN PO RTZA BA'I RANG BZHIN LA
BLTOS NAS RNAM 'GYUR DANG, RANG GI RNAM 'GYUR
LA BLTOS NAS RANG BZHIN YIN PAS DE GNYIS KA YIN
PA

DANG, BDAG SHES RIG GI SKYES BU MA GTOGS PA'I
LHAG MA BCU DRUG PO DE RNAM 'GYUR KHO NA YIN
ZHING, RANG BZHIN MA YIN PA DANG, BDAG SHES RIG
GI SKYES BU DE GNYIS KA MA YIN PAR 'DOD PA YIN TE,

DE NYID KYI GZHUNG LAS, RTZA BA'I RANG BZHIN
RNAM PAR 'GYUR MIN LA,
,CHEN PO SOGS BDUN RANG BZHIN RNAM

@150A *,
, 'GYUR ZHING,
,BCU DRUG PO NI RNAM PAR 'GYUR BA STE,
,SKYES BU RANG BZHIN MA YIN RNAM 'GYUR MIN,
,ZHES 'BYUNG BA'I PHYIR DANG, MU STEGS BYED
RNAMS KYIS RTAG GCIG RANG DBANG CAN GYI BDAG
DE 'JIG LTA LHAN SKYES KYI DMIGS YUL DU GYUR PA'I
KHYAD CHOS GSUM LDAN DU RANG

BZHIN GYIS GRUB PAR 'DOD PA'I PHYIR, GNYIS PA DE
DGAG PA LA, DE LTA BU'I BDAG DE RANG BZHIN GYIS
MA GRUB PA DANG, 'JIG LTA LHAN SKYES KYI DMIGS
YUL DU YANG RANG BZHIN GYIS MA GRUB PA DANG,
THA SNYAD DU YANG RDZAS SU MA GRUB PA YIN TE,
MO GSHAM GYI BU LTAR SKYE BA DANG BRAL BA'I
PHYIR, RTAGS DPE

DE GNYIS LA BR TEN NAS BDAG RANG BZHIN GYIS GRUB
PA KHEGS PA MA ZAD, DE DAG GIS KHYAD CHOS ZA BA
PO DANG, BDE SDUG RNAMS KYANG RANG BZHIN GYIS
GRUB PA KHEGS TE, DE RNAMS KYANG MO GSHAM GYI
BU LTAR SKYE BA DANG BRAL BA BDAG DANG
MTSUNGS PA'I PHYIR, GZHAN YANG, DE LTA BU'I BDAG
DE MED PAR THAL, DE

YOD NA PHUNG PO LAS YAN 'GAR DU DMIGS DGOS PA
LAS MA DMIGS PA'I PHYIR, GZHAN YANG, DE LTA BU'I
BDAG DE MED PAR THAL, DE YOD NA 'JIG LTA LHAN
SKYES KYI DMIGS YUL DU YOD DGOS PA LAS MED PA'I
PHYIR, DER THAL, DE LTA BU'I BDAG MA MTHONG BA'I
GANG ZAG LA 'JIG LTA LHAN SKYES RANG GI NGANG

GIS SKYE BA YOD PA'I PHYIR, DES NA RTAG GCIG RANG
DBANG CAN GYI BDAG KHYAD CHOS GSUM LDAN DU
RANG BZHIN GYIS MA GRUB PAR THAL, DE GONG DU
BKAG ZIN PA'I PHYIR, GNYIS PA NANG SDES BTAGS PA'I
PHUNG PO NYID BDAG TU 'DOD PA DGAG PA LA,
PHYOGS SNGA MA BRJOD PA DANG, DE DGAG PA GNYIS,
DANG PO LA, NANG SDE

GNAS MA BU BA DANG, KHA CHE BYE BRAG TU SMRA
BA MA GTOGS PA'I MANG BKUR BA RNAMS NA RE, DGE
SLONG DAG DGE SBYONG NGAM BRAM ZE GANG SU
DAG GCIG BDAG GO SNYAM DU YANG DAG PAR RJES SU
LTA BA DE DAG NI NYE BAR LEN PA'I PHUNG PO 'DI KHO
NA LA YANG DAG PAR RJES SU BLTA'O,
,ZHES PA'I MDO LA BRTEN NAS PHUNG PO LNGA

GA BDAG TU 'DOD, GNAS MA BU PA RNAMS PHUNG PO
LAS DE NYID DANG, GZHAN NYID DU BRJOD DU MED
PA'I BDAG RDZAS YOD GCIG 'JIG LTA'I DMIGS YUL SOGS
SU 'DOD, KHA CHE BYE BRAG TU SMRA BA DANG, RIGS
PA'I RJES 'BRANGS KYI SEMS TZAM PA DANG, KUN GZHI

MI 'DOD PA'I DBU MA RANG RGYUD PA RNAMS, BDAG
NYID

@150B BDAG GI MGON YIN GYIS [*GYI],
,GZHAN NI SU ZHIG MGON DU 'GYUR,
,BDAG NYID LEGS PAR DUL BAS NA,
,MKHAS PAS MTHO RIS 'THOB PAR 'GYUR,
,BDAG NYID BDAG GI MGON YIN GYIS [*GYI],
,BDAG NYID BDAG GI DGRA YANG YIN,
,LEGS DANG NGAN PA BYED PA LA,
,BDAG NYID BDAG GI DPANG PO YIN,
,ZHES PA DANG, MDO

GZHAN LAS, SEMS DUL BAS BDAG DUL BAR GSUNGS
PA'I PHYIR, YID KYI RNAM PAR SHES PA 'DI NAS 'CHI
SEMS DANG, PHYI MAR SKYE SEMS BYED PA'I RIGS PA
LA BR TEN NAS YID KYI RNAM SHES BDAG TU 'DOD PA'I
PHYIR, KHA CHE BYE BRAG TU SMRA BAS YID KYI RNAM
PAR SHES PA BDAG TU 'DOD PA YIN TE, MDZOD 'GREL
LAS, BDAG TU

MNGON PAR BRJOD PA GANG YIN PA DE NI PHUNG PO'I
RGYUN 'DI KHO NA LA 'JUG GI BRJOD PAR BYA BA
GZHAN DAG LA MA YIN NO,
,ZHES GSUNGS PA'I PHYIR, DER MA ZAD MDO SDE PA,
SLOB DPON LEGS LDAN 'BYED, 'PHAGS SENG GNYIS
DANG BCAS PA YANG YID KYI RNAM SHES BDAG TU
'DOD PA YIN TE, RTOG GE 'BAR BA LAS, 'DI LTAR KHO BO
CAG KYANG

THA SNYAD DU RNAM PAR SHES PA LA BDAG GI SGRA
DNGOS SU 'DOGS TE, 'DI LTAR RNAM PAR SHES PA NI
YANG SRID PA LEN PA'I PHYIR BDAG YIN, ZHES LUS
DANG DBANG PO'I TSOGS DAG LA YANG NYE BAR 'DOD
PA'I PHYIR, ZHES GSUNGS PA'I PHYIR DANG, 'GREL
CHEN LAS KYANG, RGYUN NYID GANG ZAG GCIG
GO ,ZHES GSUNGS PA'I PHYIR, SLOB

DPON TZANdA [*TZANDRA] GO MI KUN GZHI BDAG TU
BZHED DE, KHO RANG GI GZHUNG LAS, GANG YANG
KUN GZHI'I RNAM PAR SHES,
,ME LONG YE SHES NYID GYUR PA,
,ZHES GSUNGS PA'I PHYIR, LA BA PA DE LTA BU'I GNAS
'GYUR BZHED PA KHO RANG GI GZHUNG LAS 'BYUNG,
DE DAG THAMS CAD KYIS BDAG GI MTSAN GZHI DE
DAG 'JIG LTA LHAN SKYES KYI

DMIGS YUL DU GYUR PA'I RANG BZHIN GYIS GRUB PA'I
BDAG TU 'DOD PA DE NYID 'GOG GO ,SLOB DPON LEGS
LDAN 'BYED LA SOGS PA DANG PO NYID NAS THEG
DMAN DU RIGS NGES KYI THEG DMAN LA CHOS KYI
BDAG MED PHRA MO MNGON SUM DU RTOGS PA MED
PAR 'DOD PA RNAMS KYI LUGS LA, NYAN RANG GNYIS
GANG ZAG RANG LDOG NAS

RANG RKYA THUB PA'I RDZAS YOD KYIS STONG BA
RTOGS PAR 'DOD PA YIN GYI, DE'I GZHI LDOG TU GYUR
PA'I RNAM PAR SHES PA RANG RKYA THUB PA'I RDZAS

KYIS STONG BA RTOGS PAR 'DOD PA MA YIN TE, GANG
ZAG RANG LDOG NAS BTAGS YOD DANG, DE'I GZHI
LDOG TU GYUR PA'I YID KYI RNAM PAR SHES PA RDZAS
YOD DU 'DOD PA'I PHYIR, DER THAL,

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,DE SKAD DU YANG, RNAM BSHAD DGONGS PA RAB
GSAL LAS, GANG ZAG RANG RKYA THUB PA'I RDZAS SU
MED PAR SMRA BA NI, GANG ZAG RANG GI LDOG PA
NAS 'DOD PA YIN GYI GANG ZAG GI MTSAN GZHI RNAM
PAR SHES PA LA DE LTAR 'DOD PA MA YIN NO,
,ZHES GSUNGS PA'I PHYIR, KHA CIG ,MANG BKUR

BAS PHUNG PO LNGA BDAG TU MI 'DOD PA DANG, KHA
CHE BYE BRAG TU SMRA BA NAS RANG RGYUD PA'I BAR
GYI [*GYIS] KUN GZHI DANG YID KYI RNAM SHES SOGS
BDAG TU MI 'DOD DO ZER NA, DE MI 'THAD PAR THAL,
DE DAG NI NYE BAR LEN PA'I PHUNG PO LNGA PO 'DI
KHO NA, ZHES SOGS DANG, BDAG NYID BDAG GI MGON
YIN GYI,
,ZHES SOGS DANG, LEN

PA'I RNAM PAR SHES PA ZAB CING PHRA,
,ZHES SOGS KYI MDO RNAMS SGRA JI BZHIN DU KHAS
BLANGS PA'I PHYIR, DE LTA MA YIN NA, DPAL LDAN
ZLA BA GRAGS PAS, 'JIG LTA LHAN SKYES KYI DMIGS
YUL DU GYUR PA'I BDAG RANG BZHIN GYIS GRUB PA
'GOG PA DE'I TSE NA, LNGA CHAR YANG 'DOD KHA CIG
SEMS GCIG 'DOD,

CES PHYOGS SNGA MA BRJOD NAS BKAG PA DE PHYOGS
 SNGA MA MA LON PAR THAL, KHYOD KYI DAM BCA'
 'THAD PA'I PHYIR, KHA CIG ,DE DAG GIS PHUNG PO
 LNGA DANG RNAM SHES SOGS BDAG GI MTSAN GZHIR
 'DOD PA YIN GYI, BDAG TU 'DOD PA MA YIN NO ZHES
 ZER NA, DE DAG GI LUGS LA GANG ZAG GI GDAGS GZHI
 YIN NA, GANG ZAG

GI MTSAN GZHI YIN DGOS PAR THAL, GANG ZAG GI
 MTSAN GZHI YIN NA GANG ZAG YIN PAS MA KHYAB
 PA'I PHYIR, GNYIS PA DE DGAG PA LA DNGOS DANG,
 MDO LAS PHUNG PO BDAG TU GSUNGS PA SOGS KYI
 DGONGS PA BSHAD PA GNYIS, DANG PO LA BDAG GCIG
 NYID RGYUD THA DAD PA LNGAR 'GYUR BA DANG,
 PHUNG PO LNGA GCIG TU

'GYUR BAR THAL, PHUNG PO LNGA PO DE RANG BZHIN
 GYIS GRUB PA'I BDAG YIN PA'I PHYIR, BDAG DE KUN
 GZHI'I RNAM SHES DANG YID KYI RNAM SHES DANG
 THA DAD GTAN MED KYI GCIG YIN PAR THAL, DE GNYIS
 RANG BZHIN GYI [*GYIS] GRUB PA'I NGO BO GCIG YIN
 PA'I PHYIR, RANG BZHIN GYIS GRUB PA GANG
 ZHIG ,PHUNG PO LAS NGO BO THA DAD

PA'I BDAG MED PA'I PHYIR, 'DOD NA, BDAG CHOS CAN,
 RDZAS YOD YIN PAR THAL, RNAM SHES RDZAS YOD PA
 DE DANG GCIG YIN PA'I PHYIR, 'DOD NA MI 'THAD PAR

THAL, BTAGS YOD YIN PA'I PHYIR, DE SKAD DU YANG
MDO LAS, DGE SLONG DAG LNGA PO 'DI DAG NI MING
TZAM BTAGS PA TZAM STE, 'DI LTA STE, 'DAS

@151B PA'I DUS DANG MA 'ONGS PA DANG NAM MKHA'
DANG,

,MYA NGAN LAS 'DAS PA DANG GANG ZAG GO ,ZHES
PA DANG, YANG MDO LAS, JI LTAR YAN LAG TSOGS
RNAMS LA,

,BR TEN NAS SHING LTAR BRJOD PA LTAR,

,DE BZHIN PHUNG PO RNAMS BR TEN NAS,

,KUN RDZOB SEMS CAN ZHES BYA'O,

,ZHES GSUNGS PA'I PHYIR, KHYOD LTAR NA GANG

ZAG RANG RKYA THUB PA'I RDZAS YOD DU GRUB PAR
'DZIN PA'I RTOG PA DE 'DZIN STANGS DON MTHUN GYI
BLO YIN PAR THAL, KHYOD KYI LUGS LA GANG ZAG
RANG RKYA THUB PA'I RDZAS YOD YIN PA'I PHYIR,
KHYAB STE, SER PO SER POR 'DZIN PA'I BLO DANG,
SNGON PO SNGON POR 'DZIN PA'I BLO LTA BU YIN PA'I
PHYIR, GZHAN YANG, NYAN RANG DGRA

BCOM PAS LHAG MED MYANG 'DAS THOB PA DE'I TSE
BDAG RGYUN CHAD PAR THAL, DE'I TSE NA NYER LEN
GYI PHUNG PO RGYUN CHAD PA GANG ZHIG ,NYER
LEN GYI PHUNG PO RANG BZHIN GYIS GRUB PA'I BDAG
YIN PA'I PHYIR, 'DOD NA, MA YIN PAR THAL, LAS 'BRAS
KYI RTEN DU GYUR PA'I BDAG RGYUN CHAD PAR LTA
BA'I LTA BA DE CHAD LTAR 'DOD PA NANG PA

SANGS RGYAS PA THAMS CAD MTSUNGS PA'I PHYIR,
LHAG MED MYANG 'DAS MA THOB PA'I SNGA ROL DU
PHUNG PO RGYUN CHAD PA'I TSUL GYIS SKAD CIG
SNGA PHYI SKYE 'JIG BYED PA DE BZHIN DU, BDAG DE
YANG RGYUN CHAD PA'I TSUL GYIS SKAD CIG SNGA
PHYI SKYE 'JIG BYED PAR THAL, PHUNG PO RANG
BZHIN GYIS GRUB PA'I BDAG YIN PA'I PHYIR, 'DOD NA,

BDAG GI LUS 'DI SNGON 'DI LTA BU ZHIG TU GYUR
SNYAM DU SKYE BA MI DRAN PA DE BZHIN DU, BDAG
SNGON 'DI LTA BU ZHIG TU GYUR SNYAM DU SKYE BA
DRAN PA MI 'THAD PAR THAL, 'DOD PA DE'I PHYIR, 'DOD
NA, MI 'THAD PAR THAL, NGA DE'I TSE DE'I DUS NA
RGYAL PO NGA LAS NUS ZHES BYA BAR GYUR TE, ZHES
GSUNGS PA'I PHYIR, GZHAN YANG LAS MA

BYAS PA DANG PHRAD PA DANG, BYAS PA CHUD ZOS
PA YOD PAR THAL, PHUNG PO SKAD CIG SNGA PHYI
SKYE 'JIG BYED PAR RANG BZHIN GYIS GRUB PA'I BDAG
YIN PA GANG ZHIG ,RANG BZHIN GYIS GRUB PA'I SKAD
CIG SNGA PHYI BA YIN NA, 'BREL MED DON GZHAN YIN
DGOS, 'BREL MED DON GZHAN YIN NA, SNGA MAS
BSAGS PA'I LAS KYI 'BRAS

BU PHYI MAS MYONG BA MI 'THAD PA'I PHYIR, DER
THAL, DE SKAD DU YANG, RTZA SHES LAS, NYE BAR
LEN NYID BDAG MA YIN,
,DE 'BYUNG BA DANG 'JIG PA YIN,

,NYE BAR BLANGS PA JI LTA BUR,
,NYE BAR LEN PO YIN PAR 'GYUR,
,ZHES PA DANG, GAL TE PHUNG PO BDAG YIN NA,
,SKYE DANG 'JIG PA CAN DU 'GYUR,
,ZHES GSUNGS PA'I PHYIR,

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,KHA CIG ,BDAG SKAD CIG SNGA PHYI GNYIS PO DE
RANG BZHIN GYIS GRUB PA'I SO SO BA YIN KYANG, DE
GNYIS 'BREL MED DON GZHAN DU 'GYUR BA'I SKYON
MED DE, DE GNYIS RGYUD GCIG YIN PA'I PHYIR, ZHE
NA MI 'THAD PAR THAL, RANG BZHIN GYIS GRUB PA'I
SO SO BA LA RGYUD GCIG

MI 'THAD PA, BYAMS PA NYE SBAS LA ZHES SOGS KYI
SKABS SU BSHAD ZIN PA'I PHYIR, GZHAN YANG, PHUNG
PO LNGA DANG KUN GZHI'I RNAM SHES DANG, YID KYI
RNAM SHES SOGS BDAG TU 'DOD PA DE MI RIGS PA'I
RGYU MTSAN DANG, DE DAG BDAG TU 'DOD PA LA
SNGAR BSHAD PA'I LUNG RIGS KYIS GNOD PAR

MA ZAD, DE DAG BDAG TU KHAS LEN MI RUNG BA'I
RGYU MTSAN GZHAN YANG YOD DE, BDAG DANG
PHUNG PO MI RTAG PAR LTA BA'I LTA BA DANG, BDAG
DANG 'JIG RTEN MTHA' DANG LDAN PA DE SKYE BA
PHYI MAR MI 'JUG PAR LTA BA DANG GROL BAR 'DOD
PA'I BDAG GRONGS PHAN CHAD DU 'BYUNG BAR LTA
BA DANG, MI 'BYUNG BAR

LTA BA DANG, LUS SROG RDZAS GCIG TU LTA BA DANG,
RDZAS THA DAD DU LTA BA'I LTA BA RNAMS LUNG MA
BSTAN GYI LTA NGAN YIN PAS, DE DAG GIS KUN NAS
BSLANGS PA'I DRI BA YIN NA, BCOM LDAN 'DAS KYIS
LAN MTHA' GCIG TU LUNG STON MI RIGS PAS KHYAB
PA GANG ZHIG ,PHUNG PO MI RTAG PAR LUNG

STON RIGS PA'I PHYI ROL PA YOD PA'I PHYIR, GNOD
BYED GZHAN BSTAN PA LA, RNAL 'BYOR PAS BDAG MED
MNGON SUM DU RTOGS PA'I TSE NA YANG, PHUNG
SOGS MED PAR RTOGS PAR THAL, DE'I TSE BDAG RANG
BZHIN GYIS MED PAR RTOGS PA GANG ZHIG ,PHUNG
PO RANG BZHIN GYIS GRUB PA'I BDAG YIN PA'I

PHYIR; 'DOD NA, MI 'THAD PAR THAL, DE'I TSE NA
PHUNG PO YOD PA'I PHYIR, DE'I TSE NA PHUNG PO
RANG BZHIN GYIS GRUB PA'I BDAG YIN PA'I PHYIR, DE
LA KHO NA RE, RNAL 'BYOR PAS BDAG MED MNGON
SUM DU RTOGS PA DE'I TSE NA, RTAG CIG RANG DBANG
CAN GYI BDAG GIS STONG BA'I 'DU BYED KYI PHUNG PO
TZAM ZHIG MNGON

SUM DU RTOGS PAS, PHUNG PO MED PA'I SKYON MED
DO ZER NA, PHUNG PO RANG BZHIN GYIS GRUB PA'I
BDAG MA YIN PAR THAL, KHYOD KYI DAM BCA' 'THAD
PA GANG ZHIG ,RANG BZHIN GYIS GRUB PA'I BDAG YIN
NA, RTAG CIG RANG DBANG CAN GYI BDAG YIN DGOS
PA'I PHYIR, GZHAN YANG, RNAL 'BYOR PAS

@152B BDAG MED MNGON SUM DU RTOGS PA LA BR TEN
NAS, CHAGS SOGS NYON MONGS RNAMS SPONG BA
MA YIN PAR THAL, DE'I TSE NA RTAG GCIG RANG
DBANG CAN GYI BDAG GIS STONG BA TZAM ZHIG
RTOGS PA'I PHYIR, KHYAB PA YOD PAR THAL, CHAGS
SOGS NYON MONGS RNAMS SKYE BA NA RTAG CIG
RANG DBANG CAN GYI BDAG LA DMIGS

NAS; MI 'BRAL BAR 'DOD PA'I 'DOD CHAGS DANG, DE LA
DMIGS NAS BRAL 'DOD KYI ZHE SDANG SOGS SKYE BA
YIN PA'I PHYIR, 'DOD NA, MI 'THAD PAR THAL, RNAL
'BYOR PAS BDAG MED MNGON SUM DU RTOGS PAR
BYED PA DE CHAGS SOGS NYON MONGS RNAMS SPONG
BA'I CHED DU YIN PA'I PHYIR, GNYIS PA MDO

LAS PHUNG PO BDAG TU GSUNGS PA SOGS KYI DGONGS
PA BSHAD PA LA, BDAG TU GANG LTA BA THAMS CAD
PHUNG PO KHO NA LA LTA BAR GSUNGS PA'I DON
BSHAD PA DANG, PHUNG PO'I TSOGS PA TZAM GYI
DBYIBS KYI BKOD PA BDAG YIN PA DGAG PA DANG,
PHUNG PO'I TSOGS TZAM BDAG TU 'DOD PA LA GNOD

BYED BSTAN PA DANG, THUB PAS BDAG DE KHAM
S DRUG 'DUS PA SOGS LA BR TEN NAS BTAGS PAR GSUNGS
PA BSHAD PA DANG BZHI LAS, DANG PO LA, KHA CIG
NA RE, PHUNG PO LGA PO BDAG YIN PAR THAL, MDO
LAS, NYE BAR LEN PA'I PHUNG PO LGA PO 'DI KHO NA
YANG DAG PAR RJES SU BLTA'O,
,ZHES

GSUNGS PA'I PHYIR ZER NA, SKYON MED DE, MDO DES
DGAG PHYOGS NAS PHUNG PO LAS DON GZHAN PA'I
BDAG BKAG PA YIN GYI, SGRUB PHYOGS NAS PHUNG
PO LNGA PO BDAG TU BSTAN PA MA YIN PA'I PHYIR,
DER THAL, MDO GZHAN LAS, GZUGS BDAG MA YIN
TSOR BA BDAG MA YIN, ZHES GSUNGS PA'I

PHYIR DANG, GAL TE PHUNG PO BDAG TU BSTAN DU
CHUG KYANG, PHUNG PO'I TSOGS PA TZAM ZHIG BDAG
TU BSTAN PA YIN GYI, RE RE BA RNAMS BDAG TU BSTAN
PA MA YIN PA'I PHYIR, DER THAL, DPER NA, SHING
RNAMS NI NAGS TSAL LO,
,ZHES BRJOD PA DE'I TSE NA SHING GI TSOGS PA TZAM
ZHIG NAGS

TSAL DU BSTAN PA YIN GYI, SHA SHUG LA SOGS PA RE
RE BA RNAMS NAGS TSAL DU BSTAN PA MA YIN PA LTA
BU YIN PA'I PHYIR, PHUNG PO'I TSOGS PA BDAG TU 'DOD
PA YIN NO,
,ZER NA, DES NA KHYOD KYI BDAG DE MGON DANG,
LEGS NYES KYI DPANG PO SOGS SU 'DOD PA DE MI RIGS
PAR THAL, PHUNG

@153A *,

,PO'I TSOGS PA BTAGS YOD YIN ZHING, RDZAS YOD MA
YIN PA GANG ZHIG ,KHYOD KYI MGON DANG 'DUL BA
PO LA RDZAS YOD CIG DGOS PAR KHAS BLANGS PA'I
PHYIR, GZHAN YANG, SHING RTA'I TSOGS PA TZAM

ZHIG SHING RTA YIN PAR THAL, PHUNG PO'I TSOGS PA
TZAM ZHIG

BDAG YIN PA GANG ZHIG ,DE GNYIS DPE DON DU
SBYAR NAS GSUNGS PA'I PHYIR, DER THAL, DE SKAD DU
YANG MDO LAS, BDAG CES BYA BA BDUD KYI SEMS,
ZHES GSUNGS PA'I PHYIR, GZHAN YANG, PHUNG PO'I
TSOGS PA BDAG MA YIN PAR THAL, BDAG PHUNG PO'I
TSOGS PA LA BR TEN NAS 'DOGS

PA YIN PA'I PHYIR, DER THAL, BDAG DANG SHING RTA
DPE DON DU SBYAR NAS GSUNGS PA GANG ZHING,
,SHING RTA DE SHING RTA'I TSOGS PA LA BR TEN NAS
'DOGS PA YIN PA'I PHYIR, DER THAL, JI LTAR YAN LAG
TSOGS RNAMS LA, BR TEN NAS SHING RTAR BRJOD PA
LTAR, ZHES GSUNGS PA'I PHYIR, GNYIS PA,

PHUNG PO'I TSOGS PA'I DBYIBS KYI BKOD PA BDAG YIN
PA BKAG PA LA, KHA CIG NA RE, PHUNG PO'I TSOGS PA'I
DBYIBS KYI BKOD PA BDAG YIN NO ZER NA, DES NA
KHYOD KYI LUGS LA, BDAG DE GZUGS CAN KHO NA LA
YOD PAR THAL, PHUNG PO'I TSOGS PA'I DBYIBS KYI
BKOD PA RANG BZHIN

GYIS GRUB PA'I BDAG YIN PA GANG ZHIG ,DBYIBS DE
GZUGS CAN KHO NA LA YOD PA'I PHYIR, 'DOD NA,
PHUNG PO LGA PO DANG, KHYAD PAR RNAM PAR
SHES PA BDAG MA YIN PAR THAL, 'DOD PA DE'I PHYIR,

GZHAN YANG, GZUGS MED KHAMs NA BDAG MED PAR
THAL, BDAG DE GZUGS CAN KHO

NA LA YOD PA GANG ZHIG ,GZUGS MED KHAMs NA
GZUGS MED PA'I PHYIR, GSUM PA GNOD BYED GZHAN
BSTAN PA LA, PHUNG PO LA BLTOS NAS NYE BAR
BLANG BYA DANG, NYE BAR LEN PA PO GNYIS GCIG YIN
PAR THAL, PHUNG PO'I DBYIBS KYI BKOD PA DE NYE
BAR LEN PA PO YIN PA GANG ZHIG ,

NYE BAR BLANG BYA YIN PA'I PHYIR, RTAGS PHYI MA
DER THAL, PHUNG PO'I DBYIBS NYE BAR BLANG BYA
YIN PA'I PHYIR, 'DOD NA MI 'THAD PAR THAL, DE SKAD
DU YANG, RTZA SHES LAS, DE BZHIN NYER LEN SHES
PAR BYA,

,LAS DANG BYED PO GSAL PHYIR RO,

,BYED PA PO DANG LAS DAG GIS ,DNGOS PO LHAG MA
SHES PAR BYA,

,

@153B ZHES GSUNGS PA'I PHYIR, KHO NA RE, PHUNG
PO'I TSOGS PA TZAM GYI DBYIBS KYI BKOD PA LAS
GZHAN PA'I BDAG MED KYANG, DBYIBS KYI BKOD PA DE
RANG BZHIN GYIS GRUB PA'I NYE BAR BLANG BYA YIN
NO ZER NA, DE MI 'THAD PAR THAL, BYED PA PO MED
PAS LAS SU BYA BA MI 'THAD PA'I PHYIR, DER THAL,
RGYU MED PAS

'BRAS BU MED PA'I PHYIR, DES DNGOS PO LHAG MA
RNAMS LA SHES PAR BYA BA'I TSUL YOD DE, RGYU
DANG 'BRAS BU DANG MTSAN NYID MTSON BYA
RNAMS DE BZHIN DU SHES PAR BYA BA YIN PA'I PHYIR,
BZHI PA THUB PAS BDAG DE KHAM'S DRUG LA BR TEN
NAS B TAGS PAR GSUNGS PA'I DON BSHAD PA LA,
PHUNG PO L NGA KA

DANG RE RE BA DANG, PHUNG PO'I TSOGS PA DANG
DBYIBS DANG BCAS PA RNAMS 'JIG LTA LHAN SKYES KYI
DMIGS YUL DU GYUR PA'I RANG BZHIN GYIS GRUB PA'I
BDAG MA YIN PAR THAL, THUB PAS BDAG DE KHAM'S
DRUG DANG, SKYE MCHED DRUG SOGS LA BR TEN NAS
B TAGS PAR GSUNGS PA'I PHYIR, DER THAL, RGYAL PO

LA GDAMS PA LAS, RGYAL PO CHEN PO SKYES BU GANG
ZAG DE NI KHAM'S DRUG DANG REG PA'I SKYE MCHED
DRUG DANG, YID KYI NYE BAR RGYU BA BCO BRGYAD
PA'O,
,ZHES GSUNGS PA'I PHYIR, GZHAN LUGS 'BREL MED DU
BSTAN PA LA, KHYOD KYI LUGS LA PHUNG PO MA ZAD
PAR [*BAR] DU 'JIG LTA MI ZAD PA DANG, 'JIG LTA ZAD
NA

PHUNG PO ZAD PA YIN PAR THAL, PHUNG PO DE 'JIG
LTA LHAN SKYES KYI DMIGS RNAME GNYIS KYI NANG
NAS RNAME PA'I 'DZIN STANGS KYI YUL YIN PA'I PHYIR,
KHO NA RE, SKYON MED DE, BDAG MED MNGON SUM
DU RTOGS PA DE'I TSE, RTAG GCIG RANG DBANG CAN

GYI BDAG MED MNGON SUM DU RTOGS PAS, 'JIG LTA
LHAN

SKYES SPONG BA YIN NO ZER NA, DE MI 'THAD PAR
THAL, 'JIG LTA LHAN SKYES DE LA RTAG GCIG RANG
DBANG CAN GYI 'DZIN TSUL DE MED PAS, BDAG RTAG
GCIG RANG DBANG CAN GYIS STONG BAR MNGON SUM
DU RTOGS PA DE'I TSE NA, RTAG GCIG RANG DBANG
CAN DU 'DZIN PA'I RTOGS PA MNGON GYUR BA RE ZHIG
SPONG NUS

KYANG; 'JIG LTA LHAN SKYES SPONG MI NUS PA'I PHYIR,
KHYIM DU GLANG PO CHE MED PAR BZUNG BAS,
GLANG PO CHE GTUM PO'I 'JIGS PA SPONG NUS KYANG,
DUG SBRUL GYI 'JIGS PA SPONG MI NUS PA LTA BU YIN
PA'I PHYIR, GSUM PA DE GNYIS KYI LHAG MA RTEN
DANG BR TEN PA SOGS GSUM DGAG PA LA, KHA CIG NA
RE,

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,BDAG DANG PHUNG PO GNYIS PO DE RANG BZHIN
GYIS GRUB PA'I RTEN BR TEN PA YIN NO ZER NA, DE MI
'THAD PAR THAL, BDAG LA PHUNG PO RANG BZHIN
GYIS BR TEN PA YANG MA YIN, PHUNG PO LA BDAG
RANG BZHIN GYIS BR TEN PA YANG MA YIN PA'I PHYIR,
DER THAL, BDAG

DANG PHUNG PO GNYIS RANG BZHIN GYIS GRUB PA'I
DON GZHAN YIN PA GONG DU BKAG ZIN PA'I PHYIR,

KHYAB STE, DE LTAR BR TEN NA RANG BZHIN GYIS GRUB
PA'I GZHAN YIN DGOS PA'I PHYIR, DE LA KHO NA RE,
BDAG PHUNG PO LA LDAN PAR RANG BZHIN KYIS
GRUB PA YIN ZER NA, DE MI 'THAD PAR THAL,

DE SKYES BU LHAS SBYIN RANG GI RNA BA DANG LDAN
PA LTAR GYI NGO BO GCIG TU LDAN PAR YANG RANG
BZHIN GYIS MA GRUB, SKYES BU LHAS SBYIN RANG GI
GNAG DANG LDAN PA LTAR GYIS NGO BO THA DAD DU
LDAN PAR YANG RANG BZHIN GYIS MA GRUB PA'I
PHYIR, DES NA DBU MA RANG RGYUD PA MAN CHAD
KYIS RNAM PAR SHES PA SOGS

RANG BZHIN GYIS GRUB PA'I BDAG TU LTA BA'I LTA BA
DE 'JIG LTA KUN BTAGS YIN ZHING, 'JIG LTA KUN BTAGS
DE LA NYI SHU YOD DE, GZUGS KYI PHUNG PO RANG
BZHIN GYIS GRUB PA'I BDAG TU LTA BA DANG, BDAG
GZUGS KYI PHUNG PO LA LDAN PAR RANG BZHIN GYIS
LTA BA DANG, BDAG LA GZUGS PHUNG

RANG BZHIN GYIS LDAN PAR LTA BA DANG, GZUGS
PHUNG LA BDAG RANG BZHIN GYIS YOD PAR LTA BA
DANG, BZHI YOD PA DE BZHIN DU PHUNG PO LHAG
MA BZHI LA YANG BZHI BZHI DANG BCAS PA NYI SHU
YOD PA'I PHYIR, DE 'JOMS BYED KYI GNYEN PO YANG,
NYAN THOS KYI DBANG DU BYAS NAS SPONG BA'I TSUL
YOD DE

NYI SHU PO DE DANG DE GANG LA GNAS PA'I 'JIG
TSOGS LA LTA BA LHAN SKYES KYI RI' LHUN STUG PO
DE'I RTZE MO KUN BTAGS RNAMS DANG LHAN CIG TU
NYAN THOS KYI MTHONG LAM BAR CHAD MED LAM
GYI YE SHES KYI RDO RJES BCOM NAS DES RGYUN
ZHUGS KYI 'BRAS BU MNGON DU BYED PA'I PHYIR, DER
THAL, DE SKAD DU YANG,

MDO LAS, DE LA 'JIG TSOGS LA LTA BA'I RI' RTZE MO
MTHO BA YE SHES KYIS BCOM NAS RGYUN DU ZHUGS
PA'I 'BRAS BU MNGON DU BYAS SO,
,ZHES GSUNGS PA'I PHYIR, BZHI PA PHUNG PO LAS DE
NYID DANG GZHAN NYID DU BRJOD DU MED PA'I
GANG ZAG RDZAS YOD BKAG PA LA, PHYOGS SNGA MA
BRJOD PA DANG, DE

@154B DGAG PA GNYIS LAS, DANG PO LA NANG SDE
GNAS MA BU PA RNAMS NA RE, PHUNG PO LAS DON
GZHAN PA'I BDAG YOD PA DANG, PHUNG PO NYID
BDAG YIN PA LA SNGAR BSHAD PA'I RIGS PA DE DAG GIS
GNOD PAS MI 'THAD CING, DES NA PHUNG PO LAS DE
NYID DANG GZHAN NYID GANG DU YANG BRJOD DU
MED PA DANG,

RTAG MI RTAG SOGS GANG DU YANG BRJOD DU MED
PA'I BDAG RDZAS YOD CIG 'JIG LTA LHAN SKYES KYI
DMIGS YUL DU GYUR PA'I RANG BZHIN GYIS GRUB PA'I
BDAG YIN TE, DE RNAM SHES DRUG GIS SHES BYA DANG

'KHOR BAR 'CHING BA PO DANG, BDE SDUG GI RNAM
SMIN MYONG BA PO YIN NO,
,ZHES ZER, GNYIS

PA DE DGAG PA LA, BDAG DE PHUNG PO LAS DE NYID
DANG GZHAN NYID GANG DU BRJOD DU MED PA'I
RDZAS YOD DU YOD PA MA YIN PAR THAL, DE RDZAS
YOD YIN NA PHUNG PO LAS DE NYID DANG, GZHAN
NYID GANG RUNG ZHIG TU YOD PAR KHAS LEN DGOS
PA'I PHYIR, DER THAL, KHYOD KYI RNAM SHES RDZAS
YOD DU KHAS BLANGS

PAS; RNAM SHES LA DE NYID DANG GZUGS PHUNG LA
GZHAN NYID GANG RUNG DU 'DOD PA LTA BU YIN PA'I
PHYIR, GZHAN YANG, BDAG RDZAS YOD DU 'DOD PA MI
RIGS PAR THAL, KHYOD KYI LUGS LA DE PHUNG PO LAS
DE NYID DANG GZHAN NYID GANG DU YANG BRJOD
DU MED PA'I BTAGS YOD DU 'DOD DGOS PA'I PHYIR,

DER THAL, KHYOD KYI BUM PA DE RANG GI CHA SHAS
RNAMS DANG DE NYID DANG, GZHAN NYID GANG DU
YANG BRJOD DU MED PA'I BTAGS YOD DU 'DOD PA LTA
BU YIN PA'I PHYIR, GZHAN YANG, BDAG RANG BZHIN
GYIS MA GRUB PAR THAL, DE DNGOS PO LA YOD PA'I
CHOS GCIG DANG, DU MA GANG RUNG DU GRUB PA

DANG BRAL BA'I PHYIR, DER THAL, DE PHUNG PO LAS
DE NYID DANG GZHAN NYID GANG DU YANG BRJOD
DU MED PA'I PHYIR, GZHAN YANG, BDAG DE PHUNG PO

LAS DE NYID DANG, GZHAN NYID GANG DU YANG
BRJOD DU MED PA DE MI 'THAD PAR THAL, DE GNYIS
GANG RUNG ZHIG TU YOD PAR KHAS LEN DGOS PA'I

PHYIR; DER THAL, KHYOD KYI LUGS LA RNAM SHES
RDZAS YOD PA DE RNAM SHES LA BLTOS NAS DE NYID
DANG, GZUGS PHUNG LA BLTOS NAS GZHAN NYID DU
YOD PAR KHYOD KYI KHAS BLANGS PA YIN PA'I PHYIR,
LNGA PA, BDAG BRTEN NAS BTAGS PA TZAM DU BZHAG
PA DPE DANG BCAS PAR BSHAD PA LA,

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,BDAG MTHA' BDUN DU MED KYANG BRTEN NAS BTAGS
PA SHING RTA DANG 'DRA BAR BSTAN PA DANG,
SNGAR MA BSHAD PA'I PHYOGS LHAG MA GNYIS RGYAS
PAR BSHAD PA DANG, DE LTAR BSHAD PA LA GZHAN
GYIS RTZOD PA SPONG BA DANG, MING GI THA SNYAD
KYIS

DON GZHAN GRUB PAR BSTAN PA DANG BZHI LAS,
DANG PO LA BDAG RANG BZHIN GYIS MA GRUB STE,
PHUNG PO LAS DON GZHAN PA'I BDAG KYANG RANG
BZHIN GYIS MA GRUB, PHUNG PO NYID KYANG BDAG
TU RANG BZHIN GYIS MA GRUB CING, PHUNG PO DANG
RTEN BRTEN PA DANG LDAN PAR YANG

RANG BZHIN GYIS MA GRUB PAR PHUNG PO LA BRTEN
NAS BTAGS PA TZAM YIN PA'I PHYIR, DER THAL, DPER
NA, SHING RTA DE RANG GI YAN LAG GI TSOGS PA'I

STENG DU MING DANG RTOG PAS BTAGS PA TZAM YIN
PA LTA BU YIN PA'I PHYIR, GNYIS PA LA DNGOS KYI DON
DANG, RIGS PA DE GZHAN LA

KHA SPO BA DANG GNYIS LAS, DANG PO LA, KHA
CIG ,SHING RTA'I YAN LAG GI TSOGS PA SHING RTA YIN
NO ZER NA, DES NA SHING RTA'I YAN LAG SIL BUR
SPUNGS PA DE'I TSE NA SHING RTA YOD PAR THAL, DAM
BCA' 'THAD PA'I PHYIR, 'DOD NA MI 'THAD DE, MNGON
SUM DANG 'GAL BA'I PHYIR, GZHAN

YANG SHING RTA'I YAN LAG MED PAR THAL, YAN LAG
CAN SHING RTA MED PA'I PHYIR, DER THAL, KHYOD KYI
SHING RTA'I YAN LAG GI TSOGS PA LAS GZHAN PA'I
YAN LAG CAN GYI SHING RTA MED PAR KHAS BLANGS
PA GANG ZHIG SHING RTA'I YAN LAG GI TSOGS PA YAN
LAG CAN GYI SHING RTA MA

YIN PA'I PHYIR, 'DOD NA, DE YOD PAR THAL, YAN LAG
CAN GYI SHING RTA YOD PA'I PHYIR, KHA CIG NA RE,
SHING RTA'I YAN LAG GI DBYIBS SHING RTA YIN ZER
NA, DE'I YAN LAG RE RE'I DBYIBS SHING RTA YIN NAM,
YAN LAG TSOGS PA'I DBYIBS SHING RTA YIN, DANG PO
LTAR NA SHING RTA MA

BSGRIGS PA'I GNAS SKABS KYI YAN LAG RE RE'I DBYIBS
KYI KHYAD PAR MA BTANG BA DE SHING RTA YIN NAM,
DE BTANG BA'I YAN LAG RE RE'I DBYIBS SHING RTA YIN,
DANG PO LTAR NA, SHING RTA BSGRIGS PA'I GNAS

SKABS NA SHING RTA MED PAR THAL, MA BSGRIGS PA'I
GNAS SKABS KYI YAN LAG RE

@155B RE'I DBYIBS KYI KHYAD PAR MA BTANG BA DE
SHING RTA YIN PA GANG ZHIG ,SNGAR MA BSGRIGS
PA'I GNAS SKABS KYI DBYIBS KYI KHYAD PAR MA BTANG
BA'I YAN LAG RE RE'I DBYIBS LA SHING RTA MED PA'I
PHYIR, GNYIS PA LTAR NA, SHING RTA MA BSGRIGS PA'I
GNAS SKABS NA YANG SHING RTA YOD PAR THAL,
SHING RTA MA BSGRIGS

PA'I GNAS SKABS KYI YAN LAG RE RE'I DBYIBS SHING
RTA YIN PA GANG ZHIG ,DE BSGRIGS PA'I GNAS SKABS
KYI DE'I YAN LAG RE RE BA DANG, DE MA BSGRIGS PA'I
GNAS SKABS KYI DE'I YAN LAG RE RE BA LA MI 'DRA BA'I
KHYAD PAR MED PA'I PHYIR, DER THAL, DE GNYIS LA MI
'DRA BA'I KHYAD PAR YOD NA,

TSAD MAS BZUNG DU YOD DGOS PA LAS TSAD MAS
BZUNG DU MED PA'I PHYIR, KHO NA RE, SHING RTA'I
YAN LAG TSOGS PA'I DBYIBS KYI BKOD PA KHYAD PAR
BA ZHIG MTHONG BA NA, SHING RTA MTHONG BAR
'JOG PAS DE'I YAN LAG TSOGS PA'I DBYIBS SHING RTA
YIN NO ZER NA, DE YANG MI 'THAD PAR

THAL; KHYED KYI LUGS LA SHING RTA'I YAN LAG GI
TSOGS PA BRJOD DU MED PAS, DE LA BTAGS PA'I DBYIBS
BTAGS YOD PA DE SHING RTA [*RTAR] 'DOD PA MI RIGS
PA'I PHYIR, DER THAL, KHYOD KYIS BTAGS YOD THAMS

CAD BTAGS DON BTZAL BA'I TSE NA RANG GI BTAGS
GZHI RDZAS YOD DE LA 'JOG

PAR KHAS BLANGS PA'I PHYIR, GZHAN YANG, SHING
RTA'I DBYIBS SHING RTA MA YIN PAR THAL, SKYES BU'I
KHA DOG SNGO SANG DANG SKYA SANG SOGS SKYES
BU MA YIN PA'I PHYIR, DER THAL, DE SKYES BU'I GDAGS
GZHI DANG, SKYES BU'I BLANG BYA YIN PA'I PHYIR,
GNYIS PA RIGS PA DE GZHAN

LA KHA SPO BA LA, KHO NA RE, TSOGS PA MI BDEN PA
BTAGS YOD LAS DBYIBS MI BDEN PA BTAGS YOD 'DOGS
ZER NA, PHYI' RGYU SA BON BRDZUN PA DANG, NANG
GI RGYU MA RIG PA BRDZUN PA LAS, 'BRAS BU BRDZUN
PA MYU GU DANG 'DU BYED KYI LAS LA SOGS PA SKYE
BA YOD

PAR THAL, SHING RTA'I TSOGS PA BRDZUN PA BTAGS
YOD PA DE LA, SHING RTA BRDZUN PA BTAGS YOD PA
DE 'DOGS PA'I PHYIR, GZHAN YANG, BUM PA RDUL
RDZAS BRGYAD 'DUS 'BYAR BA'I GZHI DE DANG, BUM
PA'I YAN LAG TSOGS PA'I DBYIBS BUM PA MA YIN PAR
THAL,

@156A *,

,SHING RTA'I DBYIBS SHING RTA MA YIN PA'I PHYIR,
GZHAN YANG, BUM PA'I YAN LAG GI TSOGS PA'I DBYIBS
BUM PA MA YIN PAR THAL, MTHA' GZHI LAS SKYE BA

'GOG BYED KYI RIGS PA LA BR TEN NAS BUM PA'I B TAGS
GZHI RDUL RDZAS BRGYAD RANG

BZHIN GYIS SKYE BA GONG DU BKAG ZIN PA'I PHYIR, `G SUM PA RTZOD PA SPONG BA LA, KHA CIG NA RE, SHING RTA MED PAR THAL, SHING RTA B TAGS DON BTZAL BA'I TSE NA MTHA' BDUN GANG RUNG DU MA GRUB PA'I PHYIR, ZER NA MA KHYAB, 'DOD NA, SHING RTA LON SHIG CHOS SHIG

CES PA'I THA SNYAD MI 'THAD PAR THAL, 'DOD PA'I PHYIR ZER NA, 'O NA KHYOD RANG GI LUGS LA DE LTA BU'I THA SNYAD MI 'THAD PAR THAL, SHING RTA MED PA'I PHYIR, DER THAL, KHYOD KYI SHING RTA B TAGS DON BTZAL BA'I TSE NA, MTHA' BDUN GANG RUNG DU GRUB PA'I SGO NAS GRUB PAR 'DOD PA GANG

ZHIG ; SHING RTA MTHA' BDUN GANG RUNG DU GRUB PA GONG DU BKAG ZIN PA'I PHYIR, DES NA SHING RTA DON DAM DU MED CING THA SNYAD DU YOD DE, DON DAM DANG THA SNYAD DU YANG B TAGS DON BTZAL BA'I TSE NA MTHA' BDUN PO GANG DU MA GRUB PA GANG ZHIG ,JIG RTEN NA SHING RTA'I THA SNYAD SKYON MED

DU YOD PA'I PHYIR, BZHI PA LA, SHING RTA RANG GI GDAGS GZHI'I STENG DU MA BRTAGS MA DPYAD PAR 'JIG RTEN PA'I RIGS PA 'DI DAG LA BR TEN NAS MING GIS THA SNYAD KYI DON GZHAN YANG GRUB PA YIN TE,

RANG GI YAN LAG LA BLTOS NAS YAN LAG CAN DANG,
RANG GI CHA SHAS LA BLTOS

NAS CHA SHAS CAN DANG, NYE BAR LEN PA'I BLANG
BYA LA BLTOS NAS BYED PA PO DANG, NYE BAR BLANG
BYA LA BLTOS NAS LEN PA PO LA SOGS PA'I MING GI
THA SNYAD KYANG GRUB PA'I PHYIR, DRUG PA DE
LTAR BKAG PA LA MTHAR 'DZIN GYI RTOG PA SPONG
SLA BA'I YON TAN BSTAN PA LA, DNGOS KYI DON
DANG, SHING

RTA DANG BDAG GI THA SNYAD RNAMS DPE DON DU
SBYAR BA DANG, BRTEN NAS BTAGS PA'I BDAG KHAS
LEN PA'I YON TAN BSTAN PA DANG, MKHAS RMONGS
KYI 'CHING GROL GYI GZHI'I BDAG NGOS BZUNG BA
DANG BZHI LAS, DANG PO LA, DBU MA PA'I LUGS 'DIR
NI BDAG DE PHUNG PO'I STENG DU MING BRDAS
BZHAG

@156B TZAM DU GRUB PAR BRJOD PAR BYA BA YIN TE,
BDAG DE MTHA' BDUN PO GANG RUNG DU MA GRUB
KYANG, MING BRDAS BZHAG TZAM LA BRTEN NAS DE
KHO NA NYID LA BDE BLAG TU 'JUG PA DANG, KUN
RDZOB KYI BDEN PA RGYUN MI CHAD PA'I DGOS PA
YOD PA'I PHYIR, DER THAL, DE LA BRTEN NAS BDAG
RANG BZHIN GYIS GRUB PAR

'DOD PA DE MA RIG PA'I LING RTOG GI BSGRIBS PA'I
DBANG GIS YIN PAR SHES NAS RNAL 'BYOR PAS BDAG

RANG BZHIN GYIS MED PA LA NGES PA SKYE BAR 'GYUR
BA'I PHYIR, DER THAL, BDAG RANG BZHIN GYIS GRUB
NA MTHA' BDUN PO GANG RUNG ZHIG TU GRUB DGOS
PA LAS, MTHA' BDUN PO GANG RUNG DU

MA GRUB PA'I PHYIR, KHA CIG ,DBU MA PA RANG LUGS
LA, DAM BCA' DANG KHAS LEN SOGS MED DO ZER NA,
MI 'THAD PAR THAL, BDAG MTHA' BDUN GANG RUNG
DU MA GRUB KYANG, PHUNG PO'I STENG DU MING
BRDAS BZHAG PA TZAM DU 'JOG PA'I LUGS 'DI LUGS
RNAMS KYI NANG NAS MCHOG YIN PA'I

PHYIR DANG, DE LTAR KHAS LEN DGOS PAR YANG
GSUNGS PA'I PHYIR, KHO NA RE, SHING RTA RANG
BZHIN GYIS MA GRUB KYANG SHING RTA'I TSOGS PA
RANG BZHIN GYIS GRUB PA YIN NO,
,ZER NA, DE MI 'THAD PAR THAL, SHING RTA RANG
BZHIN GYI [*GYIS] MA GRUB NA, SHING RTA'I YAN LAG
RANG BZHIN GYIS MED DGOS,

DE RANG BZHIN GYIS MED NA, SHING RTA'I YAN LAG GI
TSOGS PA YANG RANG BZHIN GYIS MED PAR 'GYUR BA'I
PHYIR, DER THAL, DPER NA, SHING RTA MES 'TSIG NA,
SHING RTA'I YAN LAG GI TSOGS PA YANG MES 'TSIG
DGOS PA DE BZHIN DU, MTHAR THUG DPYOD PA'I RIGS
SHES TSAD MAS

SHING RTA RANG BZHIN GYIS GRUB PA BSREGS PA NA,
SHING RTA'I YAN LAG GI TSOGS PA RANG BZHIN GYIS

GRUB PA YANG BSREG PAR 'GYUR BA'I PHYIR, KHA
CIG ,SHING RTA MED NA SHING RTA'I YAN LAG MED MI
DGOS PAR THAL, SHING RTA BSHIG PA'I TSE NA, SHING
RTA MED KYANG SHING RTA'I YAN LAG

YOD PA'I PHYIR, ZER NA, DE MI 'THAD PAR THAL, YAN
LAG DE RNAMS SNGAR SHING RTA DANG BDAG GCIG
TU 'BREL MYONG BA'I DBANG GIS SHING RTA'I THA
SNYAD BYED KYANG, DE SHING RTA'I YAN LAG MA YIN
PA'I PHYIR, DE'I DUS SU SHING RTA MED PA'I PHYIR
DANG, SHING RTA DANG DE'I YAN LAG GI THA SNYAD

@157A *,

,MI SHES PA'I GANG ZAG GIS YAN LAG DE DAG SHING
RTA'I YAN LAG TU MI 'DZIN PA'I PHYIR, GNYIS PA,
SHING RTA DANG BDAG GI THA SNYAD DPE DON DU
SBYAR BA LA, BDAG PHUNG PO LNGA DANG SKYE
MCHED DRUG SOGS LA BLTOS NAS NYE BAR LEN PA PO

DANG; LAS SU BYED PA PO DANG PHUNG PO DANG
SKYE MCHED DE DAG BDAG LA BLTOS NAS, NYE BAR
BLANG BYA DANG, LAS SU BYA BAR MING BRDAS
BZHAG TZAM DU 'JOG PA YIN TE, DPER NA SHING RTA
DE RANG GI YAN LAG LA BLTOS NAS YAN LAG CAN
DANG, CHA SHAS LA BLTOS NAS

CHA SHAS CAN SOGS SU 'JOG PA LTA BU YIN PA'I PHYIR,
GSUM PA LA, BDAG RANG BZHIN GYIS GRUB PA'I
DNGOS POR MED PAS, BRTEN MI BRTEN GANG RUNG

DU RANG BZHIN GYIS MA GRUB STE, BR TEN PA RTAG
PAR YANG RANG BZHIN GYIS MA GRUB, MI BR TEN PA MI
RTAG PAR YANG RANG

BZHIN GYIS MA GRUB PA'I PHYIR, DANG PO DER THAL,
BDAG RTAG PAR RANG BZHIN GYIS GRUB NA SKYE BA
SNGA PHYI' I BDAG GNYIS PO DE GCIG TU 'GYUR BA
DANG, SKYE BA SNGA PHYI' I PHUNG PO GNYIS 'BREL
MED DON GZHAN YIN PA DE BZHIN DU, SKYE BA SNGA
PHYI DRAN PA MED PA'I SKYON DU 'GYUR PA'I

PHYIR; PHYI MA DER THAL, BDAG MI RTAG PAR RANG
BZHIN GYIS GRUB NA, PHUNG PO LAS DON GZHAN PA'I
BDAG MED PAS PHUNG PO SKAD CIG SNGA PHYIR SKYE
'JIG BYED PA DE BZHIN DU BDAG RANG BZHIN GYIS
GRUB PA'I SKYE 'JIG BYED DGOS, DE LTA NA, BDAG SKAD
CIG SNGA PHYI GNYIS PO DE

'BREL MED DON GZHAN DU 'GYUR BA'I SKYON YOD PA'I
PHYIR DANG, BDAG DE BDAG GI NYE BAR BLANG BYA
YIN DGOS PA'I SKYON YOD PA'I PHYIR, DES NA BDAG DE
PHUNG PO'I STENG DU MING BRDAS BTAGS PA TZAM
DU BZHAG PA LA DGOS PA YOD DE, BDAG DANG
PHUNG PO MI RTAG PAR LTA BA DANG,

RTAG MI RTAG GNYIS KAR LTA BA DANG, GNYIS KA MA
YIN PAR LTA BA LA SOGS PA'I LUNG MA BSTAN GYI LTA
NGAN DE RNAMS MI 'BYUNG BA'I DGOS PA YOD PA'I

PHYIR, DE SKAD DU YANG RTZA SHE LAS, RTAG DANG
MI RTAG LA SOGS BZHI,
,ZHI BA 'DI LA GA LA YOD,
,MTHA' DANG MTHA'

@157B MED LA SOGS BZHI,
,ZHI BA 'DI LA GA LA YOD,
,CES GSUNGS PA'I PHYIR, BZHI PA LA, BDAG RANG
BZHIN GYIS MA GRUB KYANG, MKHAS RMONGS RNAMS
KYI 'CHING GROL GYI GZHIR GYUR PA'I BDAG 'JOG PA'I
TSUL YOD DE, MTHA' BDUN GANG RUNG DU BZUNG
NA BYIS PA RNAMS 'CHING BAR

'GYUR ZHING, GANG RUNG DU MA BZUNG NA RNAL
'BYOR PA RNAMS GROL BAR 'GYUR BA'I GZHI BYED PA'I
NGA TZAM DE, 'CHING GROL GYI GZHIR GYUR PA'I
BDAG TU 'JOG PA'I PHYIR, JI LTAR 'CHING BA'I TSUL YOD
DE, MU STEGS BYED KYI BDAG 'TSOL BYED KYI RIGS PA
DES PHUNG PO BDAG TU MA RNYED PA NA,

PHUNG PO LAS DON GZHAN GYIS BDAG RANG BZHIN
GYIS GRUB PAR BZUNG, DE LA BR TEN NAS NGA YI BAR
ZHEN DE LA BR TEN NAS 'CHING BAR BYED PA'I PHYIR
DANG, DBU MA RANG RGYUD PA MAN CHAD KYI NANG
SDE RNAMS KYI PHUNG PO LAS DON GZHAN PA'I BDAG
'GOG BYED KYI RIGS PA DES PHUNG PO LAS DON
GZHAN

PA'I BDAG KHEGS NAS MA MTHONG BA NA, PHUNG PO
RANG BZHIN GYIS GRUB PA'I BDAG TU BZUNG, DE LA
BR TEN NAS NGA YI BA LA ZHEN DE LA BR TEN NAS
'CHING BAR BYED PA'I PHYIR, GNYIS PA BDAG GI BA
RANG BZHIN GYIS GRUB PA BKAG PA LA, MIG SNA SOGS
NANG GI CHOS DANG, ZAS GOS GNAS

MAL SOGS PHYI NANG GI BDAG GI BA RNAMS KYANG
RANG BZHIN GYIS MA GRUB STE, BDAG RANG BZHIN
GYIS MA GRUB PA'I PHYIR, KHYAB STE, DPER NA, RDZA
MKHAN MED PAS, DES BYAS PA'I RDZA BUM MED PA
LTA BU YIN PA'I PHYIR, BDAG DANG BDAG GI BA RANG
BZHIN GYIS MA GRUB PAR GTAN LA PHAB

PA LA DGOS PA YOD DE, RNAL 'BYOR PAS DE GNYIS
RANG BZHIN GYIS MA GRUB PA RTOGS SHING GOMS
PAR BYAS PA LA BR TEN NAS, GROL BA MYA NGAN 'DAS
THOB PA'I DGOS PA YOD PA'I PHYIR, GSUM PA, BDAG
DANG SHING RTA'I DPYAD PA DNGOS PO GZHAN LA
BSGRE BAR BSTAN PA LA, BUM

SNAM SOGS KYI DNGOS PO LA BSGRE BA DANG, RGYU
'BRAS SOGS KYI DNGOS PO LA BSGRE BA DANG, DE LA
GZHAN GYIS RTZOD PA SPONG BA DANG GSUM LAS,
DANG PO LA, BDAG DANG SHING RTA'I DPYAD PA DE
DAG DNGOS PO GZHAN LA YANG MTSUNGS TE, BDAG
DANG SHING RTA BTAGS DON BTZAL BA'I TSE NA
MTHA'

@158A *,

,BDUN PO GANG RUNG DU MA GRUB PAS RANG GI
BTAGS GZHI'I STENG DU MING BRDAS BZHAG PA TZAM
YIN PA DE BZHIN DU, BUM PA SNAM BU RE LDE DMAG
NAS BZUNG STE, MGRON GNAS KYI BAR RNAMS KYANG
BTAGS DON BTZAL BA'I TSE NA MTHA' BDUN PO GANG
RUNG DU

MA GRUB PAS, RANG GI BTAGS GZHI'I STENG DU MING
BRDAS GZHAG PA TZAM YIN PA'I PHYIR, DE YANG 'JIG
RTEN GYI SKYE BOS THA SNYAD SKYON MED JI LTAR
BYAS PA LTAR DU THA SNYAD KYI RNAM GZHAG 'THAD
PA YIN TE, STON PA SANGS RGYAS KYIS THA SNYAD 'JIG
RTEN DANG MI 'GAL BAR 'JOG PA'I

PHYIR, DE SKAD DU YANG, DKON MCHOG BRTZEGS PA
LAS, 'JIG RTEN PA NGA DANG LHAN CIG RTZOD KYI,
NGA NI 'JIG RTEN DANG MI RTZOD DE, GANG 'JIG RTEN
NA YOD PAR 'DOD PA DE NI NGAS KYANG YOD PAR
BZHED DO,

,GANG 'JIG RTEN NA MED PAR 'DOD PA DE NI NGA YANG
MED PAR BZHED DO ZHES

GSUNGS PA'I PHYIR, THA SNYAD JI LTAR BYED PA'I TSUL
YANG YOD DE, GYO MO DE RDZA BUM GYI YAN LAG
DANG, RDZA BUM DE'I YAN LAG CAN DANG, MI RIS
SNGO SANGS LA SOGS PA DE'I YON TAN DANG, RDZA
BUM DE'I YON TAN CAN DANG, YUL YID 'ONG LA LHAG
PAR CHAGS PA'I GANG ZAG

CHAGS PA CAN DANG, YUL YID 'ONG LA RANG STOB
KYIS SRED PA'I SEMS PA DE 'DOD CHAGS DANG, DE
BZHIN DU BSREG BYA SREG BYED DANG MTSAN NYID
MTSON BYA LA SOGS PA'I THA SNYAD BYED PA'I PHYIR,
DE DAG THAMS CAD RANG BZHIN GYIS MA GRUB STE,
SHING RTA BZHIN DU RANG GI

BTAGS GZHI'I STENG DU MING BRDAS BZHAG TZAM YIN
PA'I PHYIR, GNYIS PA RGYU 'BRAS KYI DNGOS PO LA
SBYOR TSUL LA, RGYU 'BRAS GNYIS PO DE YANG PHAN
TSUN BLTOS NAS GRUB PA YIN TE, RGYUS 'BRAS BU MI
BSKYED NA RGYUR BZHAG TU MED, RGYUS 'BRAS BU
BSKYED PAS RGYU 'BRAS

BU LA BLTOS PA DANG, 'BRAS BU RGYU LAS MI SKYE NA
'BRAS BU RGYU MED DU 'GYUR BAS 'BRAS BU RGYUS
BSKYED PAS 'BRAS BU RGYU LA BLTOS PA'I PHYIR, DES
NA RGYU 'BRAS GNYIS RANG BZHIN GYIS MA GRUB STE,
DE GNYIS PHAN TSUN BLTOS NAS GRUB PA YIN PA'I
PHYIR, DE LTA MA

@158B YIN PAR RGYU 'BRAS RANG BZHIN GYIS GRUB NA
RGYU DE 'BRAS BU'I SNGA ROL DU BYUNG NGAM PHYI
ROL TU BYUNG NGAM, DUS SNYAM DU BYUNG BA DAG
LAS GANG YIN, DANG PO LTAR NA RGYU'I DUS SU RGYU
RGYUR 'JOG PA'I 'BRAS BU YOD PAR THAL, RGYU 'BRAS
BU'I SNGA ROL DU RANG BZHIN GYIS GRUB PA'I PHYIR,

GNYSIS PA LTAR NA, 'BRAS BU RGYU MED LAS SKYES PAR
THAL, 'BRAS BU RGYU'I SNGA ROL DU SKYES PA'I PHYIR,
GSUM PA LTAR NA MI 'THAD DE, RGYU'I DUS SU GRUB
ZIN PA SLAR YANG RGYU LAS SKYES PA LA DGOS PA
MED PA'I PHYIR, GZHAN YANG RGYU 'BRAS RANG
BZHIN GYIS GRUB NA RGYU 'BRAS

GNYSIS PHRAD NAS SKYED DAM MA PHRAD PAR SKYED,
DANG PO LTAR NA, RGYU 'BRAS GNYIS NUS PA GCIG
PAR THAL, RGYUS 'BRAS BU PHRAD NAS RANG BZHIN
GYIS BSKYED PA'I PHYIR, 'DOD NA, DE GNYIS BSKYED
BYA SKYED BYED MA YIN PAR THAL, 'DOD PA'I PHYIR,
GNYSIS PA LTAR NA, MA PHRAD

PAR THAMS CAD KYIS THAMS CAD BSKYED PAR THAL,
RGYUS 'BRAS BU MA PHRAD PAR RANG BZHIN GYIS
BSKYED PA'I PHYIR, 'DOD MI RIGS TE, PHRAD MA PHRAD
GANG RUNG MA YIN PA'I PHYIR, YANG RGYUS 'BRAS BU
MI BSKYED DE, KHYOD KYIS RGYUS 'BRAS BU BSKYED
PA DE THA SNYAD BTAGS PA

TZAM GYIS MA TSIM PAR BTAGS DON BTZAL BA'I TSE
NA RNYED PA'I SGO NAS BSKYED PAR KHAS BLANGS
PA'I PHYIR, GZHAN YANG 'BRAS BU RANG BZHIN GYIS
MA GRUB PAR THAL, RGYUS 'BRAS BU RANG BZHIN GYIS
MI BSKYED PA'I PHYIR, 'DOD NA, RGYU RANG BZHIN
GYIS MA GRUB PAR THAL, 'BRAS

BU RANG BZHIN GYIS MA GRUB PA GANG ZHIG ,RGYU
DANG BRAL BA'I 'BRAS BU MED PA'I PHYIR, DES NA DBU
MA PA RANG LUGS LA RGYU 'BRAS GNYIS MED PA'I
SKYON MED CING, 'JIG RTEN NA GRAGS PA'I DNGOS PO
RNAMS KYANG YOD PA YIN TE, RGYU 'BRAS GNYIS SGYU
MA'I RGYU 'BRAS BZHIN DU NANG

PHAN TSUN BLTOS NAS GRUB CING, 'JIG RTEN GYI THA
SNYAD TZAM DU YOD PA'I PHYIR, GSUM PA RTZOD PA
SPONG BA LA, RGYU 'BRAS RANG BZHIN GYIS GRUB PA
BKAG PA LA, SKYON MTSUNGS PA'I RTZOD PA BKOD PA
DANG, RANG LA SKYON MI MTSUNGS PA'I LAN BSTAN
PA DANG GNYIS LAS, DANG PO LA

@159A *,

,KHA CIG NA RE, KHYOD KYI RGYU 'BRAS PHRAD MA
PHRAD BTAGS NAS RGYU 'BRAS RANG BZHIN GYIS
GRUB PA 'GOG PA DE MI RIGS PAR THAL, DE 'GOG NA DE
LTA BU'I SUN DBYUNG BYED DES RGYU 'BRAS RANG
BZHIN GYIS GRUB PAR DAM BCA' BA DANG PHRAD NAS
SUN DBYUNG NGAM, MA

PHRAD PAR SUN DBYUNG, DANG PO LTAR NA, DE
GNYIS NUS PA GCIG TU 'GYUR BAS SUN DBYUNG BYA
DBYUNG BYED KYI KHYAD PAR MED PAR 'GYUR BA'I
PHYIR DANG, GNYIS PA LTAR NA, MA PHRAD PAR
THAMS CAD KYIS THAMS CAD SUN DBYUNG BAR
'GYUR PA'I PHYIR, DE GNYIS PO GANG RUNG MA YIN
PA'I SUN

DBYUNG TSUL GCIG MED PA'I PHYIR, DES NA 'BRAS BU
RANG BZHIN GYIS GRUB STE, DE 'GOG BYED KYI SUN
'BYIN DE SUN DBYUNG BYA DBYUNG BYED PHRAD MA
PHRAD BTAGS PA'I THAL BA MTSUNGS PAS, DE LA RGYU
'BRAS RANG BZHIN GYIS GRUB PA 'GOG PA'I NUS PA
MED PA'I PHYIR, GZHAN YANG, KHYOD KYIS

RGYU 'BRAS GNYIS RANG BZHIN GYIS MA GRUB PAR
'DOD PA DE SANGS RGYAS DANG, BYANG CHUB SEMS
DPA' LA SOGS PA'I SKYES BU DAM PA RNAMS KYI BZHED
PAR MI 'GYUR TE, DE LA YANG THAL BA MTSUNGS
SHING SGRUB BYED KYI RIGS PA YANG DAG MED PAS
MTHA' CHAD KYI RIGS PA YIN ZHING, DNGOS

PO RNAMS LA SKUR 'DEBS SU 'GYUR BA'I PHYIR, GZHAN
YANG, MA PHRAD PAR SKYE NA, MA PHRAD PAR
THAMS CAD KYIS THAMS CAD SKYE DGOS PAS DE YANG
MI 'THAD PAR THAL, RDO KHAB LEN GYI LCAGS DANG
MA PHRAD PAR LCAGS 'DREN PAR BYED PA'I PHYIR
DANG, MIG GI DBANG POS GZUGS DANG MA PHRAD
PAR

YUL DU RUNG BA DANG TSOGS PA NA GZUGS MTHONG
BA'I PHYIR, GZHAN YANG, RGYU 'BRAS RANG BZHIN
GYIS GRUB STE, DE LTA MA YIN NA RANG LUGS LA
RGYU 'BRAS BZHAG TU MED CING, GZHAN LUGS 'GOG
PA GTZO BOR BYED PA KHYOD SUN CI 'BYIN [*PHYIN]
GYI RGOL BA POR 'GYUR BA'I PHYIR, GNYIS

PA RANG LA SKYON MI MTSUNGS PA'I LAN BSHAD PA
LA, RANG LUGS LA SUN 'BYIN SGRUB PA 'THAD TSUL
BSHAD PA DANG, GZHAN GYI THAL BA MI MTSUNGS
PA'I RGYU MTSAN GSAL BAR BSHAD PA DANG, RANG
NYID KYI DNGOS PO RANG BZHIN GYIS MED PAR SGRUB
NUS PA DE BZHIN DU, GZHAN GYI DE LAS LDOG STE

@159B SGRUB MI NUS PA DANG, 'DIR MA BSHAD PA'I SUN
'BYIN LHAG MA SHES PAR BYED PA'I TSUL DANG BZHI
LAS, DANG PO LA THA SNYAD DU GZHAN LUGS SUN
'BYIN PA KHAS LEN TSUL DANG, RANG LUGS SGRUB PA
KHAS LEN TSUL GNYIS LAS, DANG PO LA, RGYU 'BRAS
PHRAD MA PHRAD BTAGS PA'I SGO NAS RGYU 'BRAS
RANG BZHIN

GYIS GRUB PA BKAG PA LA, KHYOD KYIS SUN DBYUNG
BYA DBYUNG BYED PHRAD MA PHRAD BRTAGS NAS,
MTSUNGS SO ZHES RTZOD PA DE MI RIGS PAR THAL,
KHYOD KYI BSKYED BYA SKYED BYED RANG BZHIN GYIS
GRUB PAR KHAS BLANGS, KHO BOS SUN DBYUNG BYA
DBYUNG BYED DANG RGYU 'BRAS RANG BZHIN GYIS
GRUB PAR KHAS MA BLANGS

PA'I PHYIR, KHYAB STE, RANG BZHIN GYIS GRUB NA,
THA SNYAD BTAGS PA'I BTAGS DON BTZAL BA'I TSE NA
RNYED DGOS, RANG BZHIN GYIS MA GRUB PA LA, DE
LTAR RNYED MI DGOS PA'I PHYIR, GNYIS PA RANG LUGS

SGRUB PA KHAS LEN TSUL LA, RANG BZHIN GYIS GRUB
PA'I BSGRUB BYA SGRUB BYED KYI 'THAD PA

DANG BRAL YANG, GDONG PA DANG 'DRA BA'I STONG
NYID RTOGS PA'I THOS BSAM SGOM GSUM GYI SHES
RAB GSUM GYIS, MA RIG PA'I DRI MA SBYANG ZHING
BDEN MED SGRUB PA'I GCIG DU BRAL DANG, RTEN
'BREL LA SOGS PA'I GTAN TSIGS RNAMS 'THAD PA YIN
TE, DPER NA GZUGS BRNYAN

LA BRTEN NAS NYI MA DANG BYAD BZHIN GYI KHYAD
PAR RNAMS SHES PAR 'GYUR ZHING, GZUGS BRNYAN
DE YANG NYI MA DANG PHRAD MA PHRAD MA BRTAGS
PAR BRDZUN PAR SKYE BA DANG, BRDZUN PA DES
KYANG BYAD BZHIN LA CHAGS PA'I DRI MA SEL BA'I
BYA BA BYED NUS PA LTA BU YIN PA'I PHYIR, GNYIS PA,
GZHAN GYIS THAL

BA MI MTSUNGS PA'I RGYU MTSAN GSAL BAR BSHAD PA
LA, RGYU 'BRAS PHRAD MA PHRAD BRTAGS PA'I SGO
NAS RGYU 'BRAS RANG BZHIN GYIS GRUB PA BKAG PA
LA, SUN DBYUNG BYA DBYUNG BYED PHRAD MA
PHRAD BRTAGS PA'I THAL BA DE MI MTSUNGS PA'I
RGYU MTSAN YOD DE, BSGRUB BYA SGRUB BYED DE
DAG RANG BZHIN GYIS

GRUB PAR KHAS BLANGS NA DE LTAR MTSUNGS
KYANG, KHO BOS DE DAG RANG BZHIN GYIS GRUB PAR
KHAS MA BLANGS PAS KHYOD RANG NGAL BA TZAM

DU ZAD PA'I PHYIR, GSUM PA RANG NYID KYI DNGOS
PO RNAMS RANG BZHIN GYIS MED PAR SGRUB NUS PA
BZHIN DU, GZHAN GYIS DE LAS BZLOG STE SGRUB MI
NUS PAR BSTAN PA LA, DBU

@160A *,

,MA PAS DNGOS SMRA BA'I NGO BOR GZUGS SOGS BDEN
MED DU SGRUB NUS PA BZHIN DU, DNGOS SMRA BAS
DBU MA PA'I NGOR GZUGS SOGS BDEN GRUB TU SGRUB
MI NUS TE, DANG POS DE LTAR SGRUB PA'I TSE RGOL BA
SNGA PHYI GNYIS KA LA MTHUN SNANG DU GRUB PA'I
GZUGS BRNYAN LA SOGS

PA'I RTAGS CHOS GNYIS LDAN GYI MTHUN DPE YANG
DAG 'GOD RGYU YOD, PHYI MAS DE LTAR SGRUB PA'I
TSE NA RGOL BA SNGA PHYI GNYIS KA LA MTHUN
SNANG DU GRUB PA'I RTAGS CHOS GNYIS LDAN GYI
MTHUN DPE YANG DAG 'GOD RGYU MED PA'I PHYIR,,
,,DNGOS RNAMS MTHA' DAG DNGOS PO MED

PAR RTOGS SU ZHUGS PA NI, ZHES PA'I GZHUNG 'DIS
RTEN 'BREL GYI RTAGS LA BR TEN NAS MYU GU BDEN
MED DU SGRUB PA DE'I TSE, MTHUN DPE GZUGS
BRNYAN GYI STENG DU RTEN 'BREL LA BDEN STONG GIS
KHYAB PA TSAD MAS MA NGES PAR SHES 'DOD CHOS
CAN GYI STENG DU BDEN MED TSAD MAS NGES MI NUS
PAR BSTAN PA YIN

TE; DE SKAD DU YANG, RNAM BSHAD DGONGS PA RAB
GSAL LAS, 'DIS NI BDEN MED SGRUB PA'I GTAN TSIGS
RTEN 'BREL LTA BU LA BDEN MED KYIS KHYAB PA
MTHUN DPE'I STENG DU MA NGES PAR, BDEN MED
CHOS CAN GYI STENG DU TSAD MAS NGES PAR BYAR
MED PAR GSUNGS SO,
,ZHES GSUNGS

PA'I PHYIR, DE LTAR SGRUB PA DE'I TSE NA PHYI RGOL
YANG DAG DES, MTHUN DPE GZUGS BRNYAN GYI
STENG DU RTEN 'BREL LA BDEN STONG GIS KHYAB PA
TSAD MAS NGES KYANG MTHUN DPE BDEN MED DU
TSAD MAS MA NGES ZER NA, PHYI RGOL DES MYU GU'I
STENG DU DE 'DRA BA'I KHYAB PA TSAD MAS NGES PAR
THAL, MYU

GU'I STENG DU DE NGES NA, MYU GU BDEN MED DU
TSAD MAS NGES MI DGOS PA'I PHYIR, DER THAL,
MTHUN DPE GZUGS BRNYAN LA DE'I PHYIR, 'DOD NA,
MYU GU BDEN MED DANG RTEN 'BREL GYI GZHI
MTHUN DU TSAD MAS NGES PAR THAL, 'DOD PA'I
PHYIR, DES NA DNGOS SMRA BA KHYOD KYI SU ZHIG
GIS RBAD CING

BCOL NAS, DAR GYI SRIN BU RANG GI KHA MCHUS
'CHING BA DE BZHIN DU, SEMS CAN RNAMS BDEN
'DZIN LHAN SKYES KYIS BCINGS BZHIN DU BDEN 'DZIN
KUN BTAGS KYIS 'CHING BAR BYED PA MI RIGS PAR

THAL, DNGOS PO RANG BZHIN GYIS GRUB PA 'GOG
BYED KYI SUN 'BYIN DE, CHOS MTHUN GYI

@160B RGOL BA GANG GI YANG BZLOG PAR MI NUS PA'I
PHYIR, GZHAN YANG, BDEN 'DZIN LHAN SKYES KYI
[*KYIS] KUN NAS BSLANGS NAS, RIGS PA LTAR SNANG
GIS DNGOS PO RANG BZHIN GYIS GRUB PAR SGRUB PA
DE MI 'THAD PAR THAL, GZHAL BYA RANG SPYI GNYIS
DANG GZHAL BYED MNGON RJES TSAD MA GNYIS
RANG BZHIN GYIS GRUB PA'I

SKABS MED PA'I PHYIR, NGED DBU MA PA SUN CI PHYIN
GYI RGOL BA PO YANG MA YIN TE, DE NI RANG PHYOGS
THA SNYAD TZAM DU BZHAG TU MED GZHAN PHYOGS
'GOG PA DON DAM DU GRUB PAR 'DOD PA ZHIG YIN PA
ZHIG NA, NGED DBU MA PA DE LTA BU MA YIN PA'I
PHYIR, BZHI PA, 'DIR MA BSHAD PA'I SUN 'BYIN LHAG
MA

SHES PAR BYA BA'I TSUL LA, SA BON LA MYU GU RTEN
PAS RTEN 'BYUNG DANG, PHUNG PO LA BDAG RTEN
PA'I RTEN 'BREL GYI RNAM GZHAG BYED PA DE'I TSE NA,
DE'I LOG PHYOGS MTHA' BZHI 'GOG BYED KYI RIGS PA'I
SUN 'BYIN LHAG MA RGYU 'BRAS PHRAD MA PHRAD
BRTAGS PA'I SGO NAS BKAG PA LA, SUN DBYUNG BYA
DBYUNG BYED

PHRAD MA PHRAD BRTAGS PA'I SGO NAS MTSUNGS
PAR BSGRE BA LA SNGA PHYI RANG BZHIN GYIS GRUB

PAR KHAS LEN PA'I KHAS LEN MED PA'I LAN 'DI NYID
KYANG DE DANG RIGS PA MTSUNGS PA'I PHYIR, RTZOD
PA GZHAN LA YANG LAN BSTAN PAR BYA BA YIN TE,
'DI'I SGO NAS LAN DON MTHUN THEBS GZHAN GYIS MI
THEBS PA'I

PHYIR; MDOR BSDU NA, CHOS DANG GANG ZAG
THAMS CAD RANG BZHIN GYIS MA GRUB STE, DE GNYIS
RANG BZHIN GYIS GRUB PA TSAD MAS MI 'GRUB CING,
DE GNYIS RANG BZHIN GYIS MA GRUB PAR DAM BCAS
PA LA CHOS MTHUN GYI RGOL BA SU YANG MED PA'I
PHYIR, 'BRAS BU'I RNAM GZHAG LA SOGS PA NI GZHAN
DU SHES

PAR BYA'O,,
,,RAB 'BYAMS ZHING GI RGYAL DANG DE SRAS KYIS,
,LEGS PAR BSNGAGS PA'I RGYAS 'BRING BSDUS GSUM
GYI,
,DNGOS BSTAN STONG NYID RIM PA LUNG RIGS KYIS,
,RDZOGS PAR 'GREL PA KLU SGRUB GZHUNG LUGS
MCHOG ,TSUL BZHIN 'GREL MDZAD DPAL LDAN ZLA
BA YIS,
,

'GREL MDZAD GZHAN DANG THUN MONG MA YIN PA,
,RANG BZHIN MED CING MING BRDAS BZHAG TZAM
LA,
,CHING GROL CHES 'THAD MTHA' BRAL DBU MA'I LAM,
,GA' ZHIG 'DI LA PHYOGS TZAM MOS NA YANG,

,DAM PA'I MGON DANG BSAGS SBYANGS STOBS DMAN
PAS,
,YOD MIN RANG BZHIN MED PA'I DON SOGS

@161A*,
,SU; ;'DZIN PA'I NYES BSHAD DRI MAS SBAGS PA RNAMS,
,LUNG DANG RIGS PAS LEGS PAR SUN PHYUNG NAS,
,GANGS RI'I KHROD 'DIR RGYAS PAR BYED PA LA,
,KLU SGRUB SNYING PO SLAR YANG BYON 'DRA BA'I,
,BLO BZANG GRAGS PA'I LUGS BZANG RMAD DU
BYUNG,
,DE PHYIR

MGON DE'I BKA' DRIN BSAM MI KHYAB,
,DE BSAB PHYIR DANG DON GNYER 'GA' ZHIG LA,
,PHAN PAR SRID SNYAM KHO BOS 'DI BYAS SO,
,DE PHYIR GZUNG GNAS BLO GROS LDAN RNAMS KYIS,
,BSNYEN BKUR DON GNYER DRI MAS MA GOS PAR,
,RANG GZHAN DON GNYIS BSGRUB PAR BYA BA'I PHYIR,
,

'JUG NGOGS 'DI LA THOS BSAM SGOM GSUM GYIS,
,JUG PAR RIGS SO BRTZON PA'I STOBS BSKYED CIG ,ON
KYANG BDAG NI BLO DMAN BRTZON PA CHUNG,
,SHER PHYIN DGONGS DON MTSO LTAR GTING ZAB PAS,
,ZAB MO'I LAM 'DI RTOGS PAR SHIN TU DKA',
,DE PHYIR NOR 'KHRUL

MCHIS NA MKHAS LA BSHAGS,

,DGE 'DIS MTSON NAS DUS GSUM DANG 'BREL BA'I,
,BDAG GZHAN DGE BA'I RTZA BA CI MCHIS PA,
,GNAS SKABS ZAB MO'I DON 'DI LEGS RTOGS NAS,
,MTHAR THUG BYANG CHUB CHEN PO MYUR THOB
SHOG ,DE MA THOB KYI TSE RABS THAMS CAD DU,
,BLO

BZANG BSTAN PA'I RGYAL MTSAN PHYOGS KUN TU,
,BSGRENG LA SA STENG 'GRAN ZLA MA MCHIS PA'I,
,PHYOGS LAS RNAM PAR RGYAL BA 'THOB PAR
SHOG ,DI NYID 'CHAD DANG NYAN PAR BYED PA
RNAMS,
,RGYAL BA'I SPYAN SNGAR SKYONG BAR ZHAL BZHES
PA,
,ZHING SKYONG GZI LDAN DBANG PHYUG

'KHOR BCAS KYIS,
,G-YEL BA MED PAR RTAG TU GROGS BYED SHOG ,CES
DBU MA LA 'JUG PA'I SPYI DON RNAM BSHAD DGONGS
PA RAB GSAL GYI DGONGS PA GSAL BAR BYED PA BLO
GSAL SGRON ME ZHES BYA BA 'DI NI SNYOMS LAS 'DZIN
PA DGE SLONG DGE 'DUN BSTAN PA DAR RGYAS

KYIS SBYAR BA'O,,
,,AOm SVASTI, PHUN TSOGS LEGS BYAS GSER GYI SA
GZHI LAS,
,LEGS 'THON SKU BZHI'I BANG RIM MCHOOG GIS MDZES,
,SKYON BRAL 'PHRIN LAS GZI BYIN RAB 'BAR BA'I,
,THUB DBANG SA 'DZIN DBANG POR GUS

@161B PHYAG 'TSAL,
,DE SRAS THU BO RJE BTZUN MKHYEN PA'I GTER,
,KLU SGRUB 'PHAGS PA LHA DANG ZLA BA'I ZHABS,
,THUB BSTAN 'DZIN PA'I GTZUG RGYAN MKHAS PA'I
MCHOG ,YAB SRAS BRGYUD PAR BCAS LA SNYING NAS
'DUD,
,BLO GROS BLO YIS MUN PA MTHAR BYED CING,
,BZANG PO'I

LEGS BSHAD PAD TSAL RGYAS MDZAD PA,
,GRAGS PA'I 'OD STONG SRID GSUM RAB SPRO BA'I,
,JAM MGON NYIN BYED DBANG PO PHYAG GI YUL,
,MKHAS MANG DGE 'DUN RGYU SKAR DBUS GNAS
SHING,
,LUNG RTOGS BSTAN PA'I GLING BZHI'I MKHAR 'PHAGS
TE,
,MKHYEN BRTZE'I 'OD KYIS

GDUL BYA KUN DGA'I TSAL,
,YONGS SMIN BSHES GNYEN MTSAN MO'I MGON DE
RGYAL,
,ZAB BRLING DON BZANG LEGS BSHAD RGYUD MANG
GLUR,
,BLANGS PAS THE TSOM NAD SEL SMAN GYI LJON,
,MA RIG NAD KYI ZUG RNGU ZHI BYED PA'I,
,MTHA' BRAL LTA BA'I GNAD DON SENGGE'I SGRAS,
,PHAS RGOL

GNYIS 'THUNG TSOGS RNAMS ZIL GYIS GNON,
,DPAL LDAN ZLA BA'I LUGS BZANG CHU GTER LAS,
,LEGS 'THON RNAM BSHAD RIN CHEN DBANG GI
RGYAL,
,LUNG DANG RIGS PA'I BYI DOR CHER BYAS TE,
,THUB BSTAN RGYAL MTSAN RTZE MOR RAB BKOD NAS,
,YANG DAG LTA BA'I 'BYOR PA 'DOD

RNAMS LA,
,DPAG YAS YON TAN 'DZAD MED NOR GYI CHAR,
,PHAB PAS LTA NGAN DBUL 'PHONGS ZHI GYUR
CIG , 'DIR 'BAD DGE TSOGS BYANG CHUB RGYUR
BSNGOS PA'I,
, 'BRAS BU'I TSAD KYANG NAM MKHA'I MTHA' KLAS PA,
, 'GRO BA KUN GYI 'DREN PA BLA MED MCHOG ,THAMS
CAD GZIGS

PA'I GO 'PHANG MYUR THOB SHOG ,THUB BSTAN
SNYING PO GSER MDOG 'CHANG BA'I SDE,
,SPYI DANG THOS BSAM NOR BUS PHYUG PA'I GLING,
, 'PHEL RGYAS PHAN BDE'I DRI BZANG MNGAR PO'I RO,
,MYANGS PAS MTHA' DBUS 'GRO RNAMS BDE LDAN
SHOG , 'DI'I CHED RGYU SBYOR 'BREL THOGS 'GRO

BA KUN,
,SNGON BSAGS SDIG SGRIB DRI MA KUN SBYANGS NAS,
,LEGS TSOGS TSE 'BYOR STOBS SOGS YON TAN KUN,
,LHUN GRUB KUN MKHYEN THOB PA'I RGYU RU BSNGO,
,DGE LEGS KUN 'BYUNG BLA MA YI DAM LHA,

, 'PHRIN LAS KUN SGRUB SRUNG MA'I TSOGS SPYI DANG,
, KHYAD PAR THA 'OG LI BYIN HA RA CHES,

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@162A*,

, [DD] G-YEL MED SRUNG SKYOB BKRA SHIS BDE LEGS
MDZOD,

, CES BSTAN BCOS CHEN PO DBU MA LA 'JUG PA'I SPYI
DON MKHAS GRUB BSTAN PA DAR RGYAS KYIS MDZAD
PA'I RNAM BSHAD DGONGS PA RAB GSAL GYI DGONGS
PA GSAL BAR

BYED PA'I BLO GSAL SGRON ME ZHES BYA BA 'DI SNGA
SOR SER SMAD RANG DU PAR ZHIG YOD PAR SNANG
YANG LCAGS SBRUL LA ZHUGS KYIS RKYEN DBANG DU
SONG BA BCAS, SPYI DON 'DI BZHIN BLO GSAL RNAMS
LA PHAN THOGS CHE NGES YOD STABS BSTAN RGYUN
LA BSAMS GZHUNG SA NAS PAR GSAR BSKRUN BGYID

RTZIS YOD THOG RGYAL KHAB PI CING NAS G-YUNG
DGON KHRI PA RGYUD STOD SHAR PA CHOS RJES
KYANG BSKUL MA'I NYER LEN LA BR TEN SNGON YOD
PAR MA LA YIG NOR PHRAN BU YOD PA RNAMS RANG
LUGS KHAS LEN DANG MTHUN KHYAD SER SMAD THOS
BSAM NOR BU'I GLING GI SLOB DPON LAS THOG PA
GRAGS PA 'PHRIN LAS

NAS ZHIB 'JUG BGYIS SHING, DGE BSHES RAB 'BYAMS PA
RIN CHEN RGYAL MTSAN DANG, DKA' BCU 'PHRIN LAS

CHOS 'KHOR GNYIS NAS KYANG CHED DU YIG CHAR
DAG THER SKYON SEL LEGS PAR BYAS, DO DAM RTZE
DRUNG SBYANG GRONG BSKAL BZANG 'PHRIN LAS YAR
'PHEL DANG, AE SNYE'I BRIS BRKOS MKHAS BSDUS BZHI
BCU SKOR

NAS ME KHYI LO 'PHAGS PA 'JIG RTEN DBANG PHYUG GI
GZHAL MED KHANG PHO BRANG CHEN PO PO TA LAR
PAR GSAR BSKRUN BGYIS DUS PAR BYANG SMON TSIG
TU SH'AKYA'I DGE SLONG DE MO NO MIN HAN NGAG
DBANG 'JAM DPAL BDE LEGS RGYA MTSOS DGA' LDAN
GSANG SNGAGS DGA' TSAL GYI GTZUG LAG KHANG DU
SBYAR BA 'DIS KYANG RGYAL

BA'I BSTAN PA RIN PO CHE PHYOGS DUS GNAS SKABS
THAMS CAD DU DAR ZHING RGYAS LA YUN RING DU
GNAS PA'I RGYUR GYUR CIG ,SARBA MANGGA LAm; ,,
[DD]

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