Homage and prostrations to the lama and supreme deity!

PART ONE: The Introductory Section
	sangs rgyas dang byang chub sems dpa’ thams cad la phyag ‘tshal lo
Homage to all the buddhas and bodhisattvas!

PART TWO: The Main Body of the Teaching

1.0  The Four Dharma
1.1  Finding The Lama
yang dag lam ston tshad ldan bla ma bstal
Look for a qualified lama who can show you the authentic spiritual path.

1.2  How to Rely on the Lama
skyo med gus pas ston pa’i bka’ bzhin bsgrub
With devotion that never grows weary, practice in accordance
with the instructions of the Buddha, the Teacher.

1.3  How to Please the Lama
zang zing rdzas dang srid zhu sgrubs pas mchod
Venerate [the lama] with material offerings,
service of body and speech, and practice.
1.4 How to Practice the Path

*zab don rnyed nas gcig pur dben pa bsten*

Having found the teachings of the profound truth, practice in a solitary hermitage.

*yon tan phun tshogs gnas der brtson ‘grus brtsam*

Generate diligence in such a place where all the perfect qualities are present.

*drang por skyil krung dran pa mngon gzhag nas*

Sit straight and cross-legged, and give rise to mindful awareness.

2.0 Abandoning the Faults of the Vessel

2.1 Meditation on Death and Impermanence

*tshe ‘di’i g.nyen por mi rtag ‘chi ba bsam*

As an antidote to getting roped into this present life’s dramas, think about impermanence and death.

2.2 Contemplating the Precious Human Birth

*da lta’i lus ni bsod rnams mthu las rnyed*

The body I have now was obtained through the power of my [previous] merit.

*phyi nas dal ‘byor ‘di ‘dra rnyed dka’ ste*

It is unlikely that I will find these freedoms and endowments in future rebirths.

2.3 Karma, Cause and Effect

*rang dgar mi ‘jug las kyi dbang du ‘gro*
Things do not happen arbitrarily. Everything follows the force of karma.

dkar nag rgyu ‘bras bde sdu g so sor smin
Positive and negative actions ripen into happiness and suffering respectively. This is the law of cause and effect.

2.4 Contemplating the Defects of Samsara
dmyal ba yi dwags de bzhin dud ’gro dang
The hells, hungry-ghost realm, and likewise, the animal realm,

mi dang lha min lha rnams gar skyes kyang
and the realms of humans, jealous gods, and gods—wherever we are born,

tsha grang bkres skom blun rmongs skye ‘chi sog s
we must experience intense burning or freezing, hunger, thirst, stupidity and inability to communicate, as well as birth, death, and so forth.

‘thab rtsod ‘chi ‘pho sdu g bsngal dag gis gzir
Beings are stricken by the sufferings of warring and fighting, of death and transmigration.

3.0 The Four Training
3.1 Refuge
’gro skyabs bla med bstan rtsa dkon mchog gsum
Beings’ source of refuge, the root of the unsurpassable teachings, is the Triple Gem.
The everlasting refuge, precious jewel treasure, granter of protection

Three yantras are revealed within the authentic vows.

The essence of the [refuge] precepts, the benefits, how they get broken, and how to obtain them is shown.

3.1.1 Precepts of What to Abandon
3.1.2 Precepts of What to Adopt
3.2 Pratimoksha Vows

With a mindset of abandoning [the poisons], and using antidotes, there are seven vows [of individual liberation].

3.2.1 How to Take the Vows

From a pure refuge field, [receive the vows] with a motivation of renunciation.

3.2.2 Benefits of Holding the Vows

If you keep the [refuge] precepts without transgression, you become a vessel for all pure qualities.

3.2.3 Repairing Broken Vows
nyams na phyir bcos gtong thob dus shes bya
If you impair [your vows], restore them. Know how long the vows remain with you, and the time they are obtained.

3.3 Bodhisattva Vows
mtho ris nyan rang mi ‘dod rdzogs sangs rgyas
Not desiring higher rebirth in samsara or the state of shravaka or pratyekabuddha, instead one desires total awakening as a buddha.

med na mi ‘byung sa bon byang chub sems
For this, one needs the indispensable seed: bodhichitta.

3.3.1 How to Awaken Bodhicitta
bdag gis sems can bdag tu ‘dzin pa las
From cultivating a sense of all beings as being “me”

byas shes drin mthong byams dang snying rje skyes
Recognizing that all beings have been our mothers, and appreciating their kindness, love and compassion arise.

de las dri med rin chen byang chub sems
From these [two], arises the stainless, precious bodhichitta-mind.

3.3.2 The Causes of Bodhicitta
gnas dang bskyed pa’i rgyu las ‘byung ba ste
It arises from causes: being innately present, and being further cultivated.
3.3.2.1 Accumulation of Merit

3.3.2.2 Extraordinary Refuge

3.3.2.3 Cultivation the Four Immeasurables

3.3.2.4 Seeing the Lama as Buddha

3.3.3 The essence of Bodhicitta Mind

snying rjes kun bslangs gzhan don rdzogs sangs rgyas
With the motivation of compassion, for the sake of others, striving for perfect awakening.

‘thob ‘dod bsam ‘phel ‘jug sems dge ba’i rgyu
With the desire to attain awakening, increasing your intention, give rise to engaging bodhichitta, the cause of virtue.

3.3.4 To Catergorize Bodhicitta

sa sogs yon tan lam dang smon ‘jug sdom
Understand the division of the grounds (bhumis) and so forth, and the qualities, paths, and vows of aspiring and engaging [bodhichitta].

3.3.4.1 Twenty one Anologies

3.3.4.2 According to the Five Paths

3.3.4.3 According to the Essence

3.3.5 How to Take the Vows

sangs rgyas nas brgyud bla ma mkhas la blang
Take [the vows] from a knowledgeable lama who holds a transmission lineage from the Buddha.
3.3.6 The Benefits of Bodhicitta

de yi phan yon nam mkha’i mtha’ mnyam zhing
The benefits of this are as vast as infinite space.

tshogs rdzogs theg chen rnal ‘byor sgrib gsum ‘joms
The accumulations will be perfected, we will enter the yoga of the Great Vehicle,
and the three obscurations will be vanquished.

rgya chen sangs rgyas sras nyid byang sems kyis
Vast [becomes your virtue, and you become a] child of the Buddha because
of bodhichitta.

mtshams ‘byor bde bar ‘pho zhing rgyal bar ‘gyur
This will carry you onward, where you will move to happier states
and become victorious.

3.4 Bodhisattva Practices

de phyir tshogs bsag rjes dran spel zhing sbyang
Therefore, gather accumulations, keep remembering [the sources of refuge], and
exert yourself to increase [merit and wisdom] and purify [obscurations].

3.4.1 Aspiring Bodhicitta: Remembering, Increasing, Purifying

sems can mi spang chos bzhi spang dang blang
Never forsake any sentient being; abandon the four wrong-doings and adopt the
four practices.
3.4.2 Engaging Bodhicitta: Ethical Discipline

sdom pa’i tshul khrims sems can don byed dang

Authentically practice the [threefold] ethical discipline: (1) restraining from wrong-doing, (2) working for the benefit of sentient beings,

dge ba chos sdud tshul khrims yang dag gzung

and (3) gathering virtuous Dharma.

3.4.2.1 Abandoning All Non-Virtue

nyon mongs drag po’i dbang gyur rtsa ba ste

At the root, becoming overpowered by a strong negative emotion...

zag pa ‘bring gis yan lag nyes byas ‘gyur

Through middling downfalls, one incurs corruption of the branch [precepts].

3.4.2.2 Accomplish the Benefit of Beings

sems can tha mal lam zhugs phyi rol gyi

[Bodhisattvas need to help all beings, regardless of whether they are] ordinary beings, beings who have entered the path, or non-Buddhists

don sgrub dus brjod de nyams phyir bcos bya

Accomplish [all beings’] benefit. From the time of the [final] repetition [of the vows, you have received the vows. From then onward, uphold them], if you transgress them, correct your transgressions.

rnyed bkur la zhen ‘dod yon chags pa spang

Abandon clinging to material gain and honor; abandon attachment to sensory
pleasures.

_lus ngag yid gsum rnam dag dben pa brten_
Stay in a solitary retreat hermitage, keeping body, speech, and mind pure.

_bdag gis khyad du mi gsod brtson ‘grus brtsam_
Do not underestimate yourself. Don’t feel discouraged, but give rise to diligence.

### 3.4.2.3 Gather Virtuous Dharma

_iam bcu pha rol phyin drug bsdu dngos bzhi_
The ten paths, the six perfections, and the four ways of gathering disciples

### 3.4.2.3.1 Perfect Abandoning and Practicing

_rnam bcu spang zhing lam bcu rdzogs par spyad_
Abandon the ten [non-virtues] and practice the ten paths [of virtues] to perfection

### 3.4.2.3.2 The Six Perfections

_sbyin dang tshul khrims de bzhin bzod pa dang_
Generosity, ethical discipline, and patience,

_brtsom ‘grus bsam gtan shes rab pha rol phyin_
Diligence, meditative stability, and wisdom—the perfections.

_bde ‘gror longs spyod gzugs bzang gzi brjid che_
One will go to the higher realms, and have enjoyments (wealth), attractive physical form, and great magnetism.
One will find peace, be liberated, and attain the fruition in which all awakened qualities are perfected.

3.4.2.3.3 The Four Ways of Gathering Disciples

Generosity with purpose, speaking kindly, engaging in the benefit of sentient beings, and keeping conduct in tune [with the teachings].

They become fit vessels [for the Dharma] and [gain] faith. Benefit [for beings] is accomplished, and the result is attained.

3.4.2.3.4 Dedication

For the attainment of omniscient buddhahood, [dedicate virtue accrued through] your own actions, and [virtue gained by] encouraging others, and by rejoicing.

All the virtue ever accrued throughout the three times encompassed in samsara and nirvana

If [virtue is] completely dedicated, accomplishment ensues. If [virtue is] not dedicated, it will dissipate.
Wrongly dedicated virtue will ripen in accord with the intention. Therefore, dedicate it to omniscient buddhahood.

3.4.2.3.5  Progression Along the Paths and Bhumis

Like that, transcending worldly samsara and reaching the pure bhumis

Penetrating the ten [bhumin], one attains the result of three countless [eons].

4.0  Vajrayana

In this supreme vehicle of great bliss, where anyone who has the diligence will swiftly be rescued and protected,

4.1  Ripening Empowerment

[the master should be] imbued with the tantras, and imbued with the potency and power of the profound truth...

4.1.1 Qualities of the Master (no root text)
4.1.2 Conduct of Disciples (no root text)

4.1.3 Empowerment

The word abhisheka means both cleansing and pouring in. In total there are
four stages of the empowerment.

dgos ‘dod kun ‘byung de min dngos grub med
Without receiving the empowerment, which fulfills all wishes and desires, there will be no siddhis.

de thob rnam gsum mi ‘da’ dam pa’i tshig
Receiving empowerment, we swear words of sacred oath never to transgress the three samayas

4.1.4 Samaya
thun mong rtsa ba yan lag sogs srung gang
The general root samayas, the branch samayas, and the rest [should be upheld]

phan bde kun ‘byung de nyams ngan ‘gror ltung
[Through] keeping samaya, all benefit and happiness ensue. Through impairing samaya, one will fall to the lower realms.

de phyir srog bzhin srung dang dus shes pas
Therefore, by guarding your samayas with your life, and knowing when [samaya is received and when it is broken].

4.2 Instruction on the Fivefold Path

rnam grol don mang bstan pa’i snying po sgom
Meditate on the essence of the teachings through the many points of liberation.
thabs mchog rnam dag bdag nyid chen po’i sku
The supreme skillful means, the embodiment of the pure [bodhichitta] being

yid bzhin nor bu mtha’ bral nam mkha’i dbus
wish-fulfilling jewel within limitless sky,

gnyis med chu rgyun mi zad rin chen gter
is the ongoing river of non-duality, [where virtue is] the inexhaustible precious treasury.

4.2.1 Bodhicitta

byams chen brtser ldan mkha’ mnyam rin chen sems
The precious [bodhichitta] mind of love and kindness is as vast as infinite space

de las gang byung der ‘gyur der bsngos ‘grub
Whatever comes from this will become this; whatever is dedicated to this will be accomplished.

4.2.2 Yidam Deity Meditation

gdod nas lhan skyes ‘dus so gs rgyud rnams don
The true essence of the tantras, such as Guhyasamaja, has always been innately present from the very beginning.

byang chub las byung brtan gnas gsal zhing dag
Coming from bodhichitta, abiding with stability, clarity, and purity.
4.2.2.1 Deity arise from Bodhicitta (no root text)
4.2.2.2 Deity Pride (no root text)
4.2.2.3 Clear Visualization (no root text)

4.2.2.4 Recalling the Purity

**gsang dang thugs bskul sngags dang de nyid ‘grub**

Keep the practice secret and invoke the awakened mind with the mantra recitation.

Then you will accomplish the essential nature.

**de med dngos min de las de ‘bras thob**

Without it [Secret Mantra], there can be no siddhis. From it, the result [of buddhahood] is attained.

4.2.3 Guru Yoga

**dngos grub rtsa ba dbang gi rgyal po ste**

The [lama is the] root of the siddhis, king of the empowerments

**sangs rgyas nyid mthong sku gsum rgyal ba’i gter**

See the lama as an actual buddha, the treasury of the three kayas.

**rab gus dbyer med gnas gsum brtan par bzhugs**

Have sublime devotion to the lama, inseparable, abiding firmly in the three places.

**mig med mig ldan rnam grol sngas rgyas ‘gyur**

Like a blind person gaining sight, you will be liberated and will awaken to buddhahood.
4.2.4 Mahamudra

god na skyes mkha’ ltar ‘dus ma byas
Primordially unborn, like the sky, unconditioned

khyab dang rdo rje mi ‘gyur thams cad gnas
All-pervasive and like a vajra, unchanging and always present.

rnam dag zung ‘jug phyag rgya chen po’i don
Innately pure, indivisible, the essence of mahamudra

rto gs pas rnam grol ‘dzin pas srid par ‘ching
Realization brings you freedom; grasping keeps you stuck in samsara.

dug ni bdud rtsi nyon mongs ye shes te
Poison is nectar; the kleshas are wisdoms.

4.2.5 Dedication

mi mthun skyon dag dgos ‘dod nam mkha’i mdzod
Unfavorable conditions of faults will be purified. This dedication is a treasury of space that fulfills all wishes and needs.

4.2.6 The Ultimate Result

drug dang bzhi so gs byang chub chos rnam rdzogs
The six [perfections] and the four [means of gathering disciples], and all the Dharmas of enlightenment will be perfected.
Traversing the bhumis and the paths, [one reaches] the nirvana that does not abide in either of the two extremes.

What we call “bodhisattvas” are shown to be sūgatas, buddhas.

Those who have seen the truth but are not diligent will still be free of anything to reject and anything to adopt when in the bardo.

One will attain inseparable dhammakaya, free of the stains of the three obscurations.

Ultimate truth, all-pervasive peace, free of concepts, like space.

Dhammakaya and sambhogakaya, and myriad emanation bodies, appear in response to beings’ wishes.

Without concept, like a wish-fulfilling jewel, ongoing is the stream of enlightened activity.

Ultimate truth, all-pervasive peace, free of concepts, like space.
Beyond extremes, all-knowing, unconditioned and undefiled wisdom seeing,

\[ \text{stobs bcu mi 'jigs ma 'dres yon tan rdzogs} \]
With enlightened qualities in perfect bloom, such as the ten powers, [four types of] fearlessness, and [eighteen types of] distinctive qualities,

\[ \text{mtshan dang dpe byad kyis rgyan chu zla bzhi}n \]
Adorned with the marks and signs of a fully awakened buddha, like the reflection of the moon in water,

\[ \text{phrin las lhun grub rgyun chad med par 'byung} \]
Spontaneous enlightened activities occur uninterruptedly.

**PART THREE: Concluding Section**

\[ \text{bka' lung mdo rgyud bstan bcos man ngag don} \]
Thus is the essence, the meaning of all the Buddha’s teachings, all the Buddhist scriptures, sutras, tantras, shastras, and oral instructions.

\[ \text{zab mo'i bcud bsdus gzhi lam 'bras bur bcas} \]
Thus having synthesized the nectar essence of the profound truth, encompassing the ground, path, and fruit,

\[ \text{'dir brjod dge bas mkha' mnyam 'gro ba rnams} \]
By the virtue of articulating this, may all beings as infinite as space

\[ \text{dag pa gnyis ldan thams cad mkhyen thob shog} \]
attain omniscient buddhahood—the twofold purity.

* This root text is extracted from Essence of the Mahayana Teachings, A commentary on Jigten Sumgon’s Lam Rim Text by Khenpo Samdup Rinpoche. May all benefits.