

# THE JEWEL TREASURY *of* ADVICE

A Hundred Teachings from the Heart



## THE WISDOM OF DRIKUNG BHANDE DHARMARADZA

*Translated from Tibetan by*  
*Khenchen Konchog Gyaltsen Rinpoché*  
*& Venerable Khenpo Tsultrim Tenzin*

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*Edited by*  
*Rick Finney and Khenmo Trinlay*



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*Cover photograph of Lord Jigten Sumgön*



*This book is one of the treasures of the Drikung Lineage.  
The heart advices by Drikung Bhande Dharmaradza  
are really useful for us in practicing the Buddha Dharma  
in our daily life and keeping the faith in the Path.  
We thank Khenchen Khonchog Gyaltshe Rinpoché  
and Venerable Khenpo Tsultrim Tenzin who  
worked to make improvements for our benefit.  
We wish we could receive their precious teachings about this book  
in the future.*

*May all the Gurus have a long life and good health.  
May their activities be always successful in bringing benefits for all beings.  
May all sentient beings be happy and free from suffering  
and reach the ultimate enlightenment in the end.*



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*“We dedicate the merit of this publication  
to the long life of all lamas and  
to peace and well-being in the world.”*



*Please treat this book with respect  
as it contains the precious teaching of the Dharma.*

## ACKNOWLEDGMENTS



Khenchen Konchog Gyaltsen Rinpoché

The author of this remarkable and inspiring text, Drikung Bhande Dharmaradza (1704-1754), was the reincarnation of the great Drikung Dharmakirti (1595-1659), the first of the Drikung Kyabgön Chungtsang Rinpochés.

Revered for centuries as a combined emanation of Manjushri and Guru Padmasambhava, these great lamas have held one of the thrones of the Drikung Kagyu lineage from the seventeenth century up to the present day. In these Hundred Teachings from the Heart, Dharmaradza maps out, in verse, the entire structure of the Buddhist path according to both sutra and tantra.



The teachings given here are honest and direct, yet rich in analogy, and cover topics ranging from the first contemplations on impermanence to how the disciplines and vows of the three yanas may be practiced without conflict or contradiction. The book's concluding section, "The Life of Drikung Bhande Dharmaradza," was taken from The Golden Rosary of the Drikung Kagyu, a lineage history composed by Tendzin Pemai Gyaltzen ( 1770-1826).

Many people reviewed the manuscript of this translation at various stages of its production and offered encouragement and advice. Particular thanks are due to Stephen Willing, Belle Waring, Janice D. Willis, Jinpa Zangpo, Ani Trinlay Chodron, and Sandra Roscoe and Stuart Horn for their close reading of the text and for their helpful editorial suggestions. Thanks also go to all the members and friends of the Tibetan Meditation Center and affiliated groups.

Read with an open mind, these verses can penetrate the veil of discursive thought, leading to ever deeper and more profound levels of meaning. Still, the deeper meaning may sometimes elude our understanding. Questions on any aspect of the Buddha's teachings should always be referred to a qualified lama.



Khenchen Konchog Gyaltshen Rinpoché and Rick Finney  
Frederick, Maryland  
March 2001

## ACKNOWLEDGMENTS

I have also found Drikung Bhande Dharmaradza's Hundred Verses of Advice to be especially inspirational. It is written in a clear and precise manner, and has something beneficial to offer to practitioners at many different levels. We can all enjoy reading the poetry and learning from its wisdom.

Over time, I have gathered several printings of the text and noticed that they are not identical. Misspellings and other slight changes have been introduced.



*Ven. Khenpo Tsultrim Tenzin*

In some cases, these errors actually changed the meaning.

As I prepared to teach this text, I thought that reviewing the entire translation could be beneficial. The result is this electronic book.

I compared the various texts with each other and consulted with other khenpos to arrive at a consensus meaning. I am grateful to Rase Konchok Gyatso and Khenpo Konchok Monlam for their help. Khenmo Trinlay ably assisted me with the English, as she has done many times before. Finally, Elen Badra from Indonesia did great job to prepare this book.

Without these people, this work would not have been possible.

This work should be considered an interim translation; improvements could still be made. If you have any suggestions or notice that I have introduced new errors, please let me know.

I dedicate the merit of working on this text to our holy gurus.

May His Holiness Drikung Kyabgön Chetsang Rinpoché and Khenchen Konchog Gyaltshen Rinpoché live long and healthy lives!

Venerable Khenpo Tsultrim Tenzin

March 2021

Frederick, MD



## INTRODUCTION

The original Tibetan text of this work came into my hands from my friend Tsondu Senghe, who had published it in India. I read the book several times and reflected on the meaning of all the Dharma teachings I had studied before, both sutra and tantra. The more I read and contemplated, the more I was impressed by the author's depth of expression and his precise way of writing. This short text contains the complete teachings of Buddhism, starting with the four basic foundations and going through the complete Mahayana and Vajrayana systems, including the Six Yogas of Naropa. For this reason, I thought it very important to translate the text and make it available to all Dharma practitioners. If we pay close attention to the structure of the writing and follow this advice from Dharmaradza's heart about how to practice sincerely, the text will give us a very clear picture of the purpose of our study and practice of the Buddhadharma. If we sincerely follow Dharma practice on the basis of the three trainings and supported by bodhicitta and the Vajrayana system, then enlightenment is in our hands.

Generally speaking, all sentient beings inherently wish to experience peace and happiness and to gain freedom from suffering and unfavorable conditions. However, they must be able to recognize these experiences for what they are. Human life has this quality of intelligence. In fact, it brings with it every opportunity to gain freedom from all suffering and to accomplish full enlightenment. We should recognize the truth of this for ourselves and cultivate the confidence that we, too, can use this precious human life as a ship to cross the ocean of samsara.

The appearance of a Buddha in this world is rare. The taking of an interest in the Dharma is also rare. It is rare to obtain the precious human body and to enjoy good health, and it is rare to find an opportunity to practice. If we do not make use of these circumstances now when we have them, how can we hope to ever find them again?

Although this precious human body is difficult to find and possesses all excellent qualities, it is impermanent. All composite phenomena are transitory, and this is particularly true of our human life.

All the great enlightened masters and powerful rulers of nations who have ever lived have vanished without a trace. No matter how important we are to our family or society--no matter how much is left for us to learn or to do--when the time comes, we will have to face our death.

Therefore, we should follow the example of Milarepa, who said:

*Out of fear of death, I escaped to the mountains.  
Because of the uncertainty of the time of death,  
I persistently practiced the Dharma.  
I captured the fortress of the unchanging nature of mind.  
Now I am free from the fear of death.*

Since the sole purpose of our practice and study of Dharma is to bring peace--both for ourselves and for others--in this life, at the time of death, and in our future lives, we should observe the changing of the seasons, the change of day to night, and apply ourselves to practice in every moment.

All sentient beings exist from moment to moment in a state of suffering. Many, especially in the three lower realms, experience the suffering of physical and mental pain. Others, in more fortunate circumstances, experience the suffering of change when their temporary happiness and enjoyment give way to sorrow. Friends may become enemies. Food may turn into poison.



We are disappointed when we don't get what we want, and we helplessly meet with what we would like to avoid. These various sufferings are nothing more than the results that arise from our own nonvirtuous actions and thoughts, and so it is useless to struggle against them.

In fact, we can learn to approach our suffering in a positive way.

Suffering can remind us to be aware of our ongoing accumulation of causes and their inevitable effects, which we alone will have to experience.

Suffering also undermines our arrogance, brings us down to earth, and inspires us to look for solutions. Because of our suffering, we can better understand others who are in pain. And when we become convinced of the inexorable quality of karmic causation, we will be effective and sincere in our responsibility for others and ourselves.

Since all sentient beings exist within this state of suffering, it can be helpful to see them as our parents, friends, or children and to cultivate the same loving-kindness and compassion toward them that we experience toward our own parents, friends, and children of this life. Compassion, in particular, is one of the principal antidotes to the afflicting emotions, especially anger and resentment. It extends itself to all beings, wishing to free them from their suffering, and brings with it a deep sense of space and relaxation.

Those who possess compassion become attractive to others and are respected by everyone. Compassion opens our heart.

There are two kinds of bodhicitta, that concerned with aspiration and that concerned with activity. The bodhicitta of aspiration is the altruistic thought to obtain buddhahood for the benefit of others. Aspiration bodhicitta can be compared to the wish to go to a certain place.

The bodhicitta of activity puts the bodhicitta of aspiration into effect, in the same way that one would prepare for and then set out on a journey.

Bodhicitta includes all practice and study undertaken to train the mind, including the disciplines of the six paramitas.

*The first* of these paramitas, generosity, cuts through our selfishness.

*The second*, morality and ethics, disciplines our body, speech, and mind so that we can avoid negative actions and cultivate virtue.

*The third*, patience, helps us to attain fearlessness and confidence.

*The fourth*, perseverance, channels the energy and strength we need to gather the two accumulations of merit and wisdom.

*The fifth*, meditative concentration, is the method of abiding in one-pointed calm, free from distractions and mental obscurations.

*The sixth*, wisdom-awareness, penetrates the all-pervading nature of the mind and dispels all delusions; this is the special insight that transcends the duality of grasping and fixation.

Bodhicitta is the backbone of the Buddhadharma. Without it, there is no way to obtain buddhahood or to benefit countless numbers of beings; yet, if one possesses bodhicitta, one helplessly becomes a buddha.

Lord Jigten Sumgön said,

*“Buddhahood is the mental formation of bodhicitta.”*

Thus, the cultivation of bodhicitta is one of the best methods to be free from outer and inner obstacles and hindrances, both in our ordinary lives and on the path to enlightenment. Bodhicitta is the supreme wheel of protection.

Those who have this foundation of training in the causal vehicle and who have a good understanding of the general teachings of the Buddha can begin the practice of tantra. The word tantra itself means “continuity” and refers to the continuity of the unchanging nature of enlightened mind, the buddha nature.



The practice of tantra is a powerful and direct method to awaken this luminous nature of mind. Especially through the ceremony of the four empowerments, one receives the potential to purify one's ordinary body and manifest the body of a deity, to purify ordinary speech and manifest wisdom-speech, to purify the obscurations of mind and realize wisdom-mind, and to purify the obscurations of duality and recognize the all-pervading nature of enlightenment.

The Six Yogas of Naropa in particular—the practices of *tummo*, clear light, dream yoga, the illusory body, *phowa*, and *bardo* contain the very essence of all the teachings of tantra. The proper accomplishment of these methods cuts through all samsaric delusion and allows the enlightened mind to manifest directly.

In order to study and practice this magnificent path, in order to be free from samsara and attain enlightenment, it is essential to have a fully qualified teacher. For example, if one were to try to cross the ocean in a ship with no captain, one would have no hope at all of reaching the opposite shore. In the same way, one needs a qualified teacher to lead one safely to one's goal, especially on the path of tantra.

However, when teachers themselves are confused, they will not be able to properly guide their students. One may practice guru yoga, seeing one's lama as the four kayas of a buddha, but this is not just guru worship; rather, it is the way to awaken the mind and receive the full blessings of enlightenment.

Lord Jigten Sumgön said:

*I, a yogin, realized the unity  
of the guru, my own mind, and the Buddha.  
I have no need of superficial devotion.  
In noneffort, I, the yogin, am happy.  
This happy yogin experiences joy.  
This experience of joy is the guru's kindness.*

Enlightenment is the all-pervading wisdom of emptiness,  
the unity of nonobjectified great compassion and intrinsic awareness.  
All of samsara and nirvana is “sealed” (mudra) by this nature, and there  
is nothing “greater” (maha) than this. Therefore, it is called mahamudra.  
When one realizes this nature, it is called nirvana.  
When one fails to realize this, one wanders in samsara.

Nagarjuna said,  
*“There is no difference between samsara and nirvana. When one realizes  
the nature of samsara, that is called the attainment of nirvana.”*

In order to practice mahamudra, one should first make effort to  
practice calm-abiding meditation through the method of watching  
the breath. First, sit in a comfortable seat and relax your mind.  
Then take a deep, full breath and exhale, expelling all tension.  
Then breathe naturally through your nostrils and, taking your breath as  
your object, rest your mind. When your mind wanders, simply  
bring it back to an awareness of the breath.

In this way, tame your mind and stabilize it in one-pointed calm.  
Alternatively, visualize at your heart-center a blue-colored light about the  
size of a mustard seed and, taking that as your object, rest your mind.  
When thoughts arise, without chasing after them or pushing them away,  
let them dissolve into the blue light and let them rest.



This training dispels confusion and establishes the mind in clarity and peace, and on the basis of this stability-and through the pointing-out instructions-~me realizes mahamudra, the all-pervading nature of the mind. At that time, all gross afflicting emotions are seen to be of the nature of emptiness. Then, there is nothing to accept and nothing to reject. Simply be aware of this unfabricated experience of things as they are. In the same way that space is primordially free from clouds, this nature is inexpressible in its vastness and profundity. This is what it is like when the mind is free from conceptual thoughts. This is total freedom.

Dedication is the method to fully establish the fruit of whatever practice one has done. One may have accumulated a great deal of merit, but if it has not been dedicated, its result may be wasted before it manifests. One's own virtue and the virtue of all others in the past, present, and future-along with the inherent virtue of buddha nature itself, which is possessed by everyone, should be dedicated to the attainment of complete enlightenment for oneself and all sentient beings. This method of dedication not only increases virtue's result, but, like a drop of water merging with the ocean, that virtue becomes inexhaustible until one attains complete buddhahood. It is very important for every practitioner to attend to this simple yet effective method.

Khenchen Konchog Gyaltsen Rinpoché  
Frederick, Maryland  
September 1995







༣༡། །བསྐྱབ་བྱ་ཉོར་བུའི་བང་མཛོད་སྤྲིང་གཏམ་བརྒྱུ་པ་ཞེས་བྱ་བ་བཞུགས་སོ།།

# The Jewel Treasury of Advice

A Hundred Teachings from the Heart

༣༡། །རང་ལ་བསྐྱལ་བའི་གྲོས་འདེབས་བཞུགས་སོ།།

I give this advice as an exhortation to myself.

འགན་ཟུག་ཀུན་བལ་རྒྱལ་དབང་རཏྭ་ཤྱི། སྐྱབས་གནས་ཀུན་འདུས་ཤྱ་བའི་མཚན་ཅན་ལ། །  
ཅེ་གཅིག་གུས་པས་གསོལ་བ་འདེབས་ལགས་ན། །ཁྱ་མའི་རྣམ་ཐར་འཁྱེད་ས་པར་བྱེན་གྱིས་སྒྲོལ་ས། །

One pointedly and respectfully, I supplicate the supreme,  
victorious Ratna Shri<sup>1</sup>

and the one who holds the name Bhadra,<sup>2</sup>  
the embodiment of all refuges.

Please grant your blessings so that I may actualize the life of the lama.

བདག་ནི་ལྷགས་གཉིས་ཐོས་པ་རྒྱ་རྒྱུང་ཞིང་། །རིགས་ལམ་སྤྲོ་ཚོགས་དག་ལ་མ་སྦྱངས་བྱེད། །  
བསྐྱབ་བྱ་བྱི་བའི་འོས་སྤྲོ་མ་མཐོང་ཡང་། །ཉེ་གནས་ཁྱོད་གྱིས་ནན་གྱིས་བསྐྱལ་བའི་བྱིར། །  
རང་སྒྲོར་གང་ཤར་མོད་ཅམ་བྱི་བར་བྱ། །

I don't know much about the two ways of life<sup>3</sup>  
and have not studied the various classes of knowledge,  
so I am not qualified to write these words of advice.

But because you, my personal assistant,  
have asked me so persistently,  
I will briefly set down whatever comes to mind.

## General Advice

བརྟེན་དཀའི་རྟེན་མཆོག་དལ་འབྱོར་ལུས་ཐོབ་ནས། ལངས་རྒྱས་བསྟན་པ་རིན་ཆེན་ཆོས་སྒྲོར་བྱགས། །  
ལྷག་པར་དོ་རྩེ་ཐོག་པའི་ཆོས་ཐོས་ཆོ། མི་ཆོ་སྟོང་ཟད་མ་བྱེད་ཉམས་ལེན་གཅེས། །

A body endowed with leisure and fortune<sup>4</sup>  
is the supreme basis, which is difficult to find.  
You have entered into the precious teachings of the Buddha  
and, especially, have heard the Vajrayana Dharma.  
So don't waste your human life.  
Cherish your practice.

རྒྱ་དཔེ་ལ་སོགས་དལ་འབྱོར་རྟེན་པར་བཀའ། མི་འགྱུར་ན་ཡང་མཐའ་འཁོབ་རྒྱ་ཆེ་ཞིང་། །  
ལངས་རྒྱས་བྱོན་དང་ཆོས་གསུང་ཤིན་ཏུ་དཀའོན། ལྷག་པར་གསང་སྟགས་ཆོས་ནི་སྲིད་མཐའ་ཙམ། །  
ཆོ་ཡང་སྐད་ཅིག་སྟོང་པའི་ལོང་མེད་ཕྱིར། དལ་འབྱོར་སྟོང་ལོག་པོད་དམ་ལེགས་པར་སོམས། །

According to cause, example, and so forth,  
leisure and fortune are difficult to find.  
Even if one is born as a human,  
vast regions remain without the Dharma.  
Buddhas appear and teach the Dharma very rarely.  
In particular, it is barely possible to hear  
the teachings of secret mantra.  
Life doesn't stand still for even a moment.  
So think carefully,  
can you afford to waste this leisure and fortune?



བསྟན་པའི་ཚ་བ་འདུལ་བྱིས་ཉིད་ཡིན་ཅིང་། །འདི་མེད་ཆོས་པ་ཟེར་ཡང་འཁོར་བ་པ། །  
དེ་ཕྱིར་བསྐབ་བྱ་མིག་འབྲས་བཞིན་དུ་སྤངས། །

The root of the Buddha's teachings is the morality of the vinaya.  
Without this, even if you are called a practitioner,  
you are still a worldly person.  
Therefore, guard your discipline as you would your eyes.

འདྲོད་པ་ན་མས་ནི་མི་དགའི་བང་མཛོད་དེ། །རྩ་ཆོས་ལྟ་ཞོག་འཇིག་རྟེན་ཕལ་བ་ཡང་། །  
ལྷུས་སྟོག་ལོངས་སྤྱོད་མངའ་ཐང་ཤོར་བ་མང་། །དེ་ཕྱིར་དག་བཞིན་བག་ཟོན་བྱ་བར་རིགས། །

Desires are a storehouse of nonvirtue.  
Spirituality aside, even in ordinary, worldly life  
there are many who have lost life, wealth, and power.  
Therefore, regard desire as an enemy and be cautious.

ཆང་ནི་ཉེས་ཀྱན་ཚ་བ་དེའི་ཕྱོགས་གཏོགས། །ཨ་རགས་བསྐོས་ལྡན་སོགས་ཀྱང་སྦྱོན་ཆེ་ཞིང་། །  
རིམ་བར་ཆང་ཡང་འབྱུང་བའི་དུག་བཞིན་སྤོང་། །

Beer is the source of all harm.  
Others in this group, like boiled liquor,  
still possesses great faults.  
Gradually, come to regard even beer as poison.

གཞན་ཡང་འཕྱོར་གཡེང་འཛོལ་གྱི་ཆེད་མོད་དང་། །བློ་གཞས་སྤྱོད་སོགས་བརྟ་དང་ཉན་པ་ནི། །  
རི་དྭགས་སྤྱོད་ཡིས་བསྐྱས་ནས་གསོད་པ་ལྟར། །འདྲོད་འཕེལ་འཁོར་བའི་བསྐྱེད་ལྡན་པས་སྤོངས། །

Also, wandering distractedly, being caught up in frivolity, charm  
and sport, watching others dance and sing, and so forth  
are like the sounds that lure wild animals to their death.  
These growing desires are the deceptiveness of samsara.  
Therefore, avoid them.

ཆས་གོས་སྟགས་ལས་རྒྱས་མཐུན་དག་སེམས་སྦྱང། སྦྱ་ཆས་མཚན་སྟགས་མི་དགའི་སྟགས་སྦྱང་གྱུ། །  
ཁྱད་པར་དྲན་པ་གསེའི་དང་བ་འདེན། རྒྱལ་བའི་བསྟན་པ་རྟགས་ཀྱིས་ཆེ་བའི་ཕྱིར། །  
དོན་མེད་ཆས་གོས་ཡ་མ་བྱང་སྟོངས་ལ། །དད་ལྡན་དང་བ་འདེན་པའི་མིག་རྒྱན་གཅེས། །

Through wearing robes, one cultivates a virtuous mind.  
Wearing lay dress and weapons is a cause of the mind of nonvirtue.  
In particular, religious dress inspires and reminds one of renunciation.  
It is a sign of the glory of the Victor's teachings.  
Therefore, abandon meaningless dress.  
Be an ornament to inspire those who have devotion.

དོན་མེད་འདྲ་འཛིན་རྣམ་གཤེད་བློ་མེད་གཏམ། རྩོམ་ལ་སྟགས་མི་ཆེ་སྟོང་བད་གྱུ། །  
དགེ་ལ་བློ་གསོག་ལུལ་གསོག་བྱེད་པ་གཅེས། །

Meaningless diversions, idle tales, gambling, and so forth  
are a cause of wasting one's life.  
Instead, you should accumulate a full measure of virtue.

ནོར་རྒྱས་རྣམས་ནི་སྤང་མའི་སྤང་ཆེ་འདྲ། །འཁོར་བར་འཆིང་ཞིང་དབང་མེད་གཞན་གྱིས་འབྱེར། །  
བོར་སྟགས་དོན་མེད་རྒྱས་བོས་མང་བས་ན། །ཆོས་དང་སྦྱིན་གཏོང་སྤང་བོ་ལེན་པ་གཅེས། །

All wealth is like the honey of the bees.  
It binds one to samsara and is freely taken by others.  
Much is lost and wasted to no purpose.  
Therefore, it is important to take wealth's essence by using it for  
the Dharma and by practicing generosity.

སྤྲ་མང་སྦྱོན་གྱིས་གཏོར་མཛོད་གཞན་གྱིས་བསྟད། ཅི་ཡང་མ་སྤྲས་ནག་པོ་བཟོ་མི་འཕྲོད། །  
དེ་ཕྱིར་སྤྲ་བའི་གོ་སྐབས་བྱེད་པ་གཅེས། །

Excess chatter is a source of faults  
and is despised by others,  
but if we are completely silent we cannot point the way.  
Therefore, it is important to know when to speak.



རང་གིས་ཕན་པར་བསྐྱེད་པའི་གྲོགས་ན་མས་ཀྱང་། ། ཏུས་ངན་དབང་གིས་དག་ཅུ་ལྡང་བ་མང་། །  
 ལྷིང་གཏམ་ཤ་ཆའི་གྲོས་ལ་སྟགས་པ་ཡང་། ། དབྱེན་དང་བྱར་ཟའི་གཞོན་པར་གོ་བ་མང་། །  
 ཕན་བཏགས་གཞོན་པར་གོ་བའང་མང་བའི་ཕྱིར། ། རྩོམ་རྩལ་ལ་སྟགས་གང་གིས་ཕན་འདོགས་ཀྱང་། །  
 ལན་ལ་མ་རེ་བསམ་པ་བཟང་པོ་བགྱིས། ། རྩམ་སྒྲིན་འབྲས་བྱ་ནམ་ཡང་བསྐྱུ་བ་མེད། །  
 ལྷིང་གཏམ་ལ་སྟགས་སྐབས་མཆམས་འབྱེད་བ་གཅིས། ། གཞན་ལ་མི་ཕན་རང་ལ་གཞོན་པས་སྤོངས། །  
 ཕན་བཏགས་ལན་དུ་རེ་སྟོན་ཆེས་བ་ན། ། དགོས་དུས་བསྐྱུ་བ་མང་པོ་སྤོང་ལ་ཆོངས། །

Due to the degeneration of the times,  
 many of those friends whom we have aided will arise as enemies.  
 Heartfelt and affectionate advice and so forth  
 can be misunderstood as discord or sarcasm.  
 There are many who mistake our help for harm.  
 Therefore, whatever benefit you provide  
 through the giving of wealth and so forth,  
 do it without expectation and with a pure heart.  
 The fruit of this will ripen without a doubt.  
 It is important to know when to offer heartfelt words.  
 Abandon that which harms yourself and doesn't benefit others.  
 If you expect too much from your good deeds,  
 you will often be let down.  
 Keep this in your heart.

ལྷ་ར་ནང་ལེགས་ཀྱང་དུག་སྒྲུལ་ལྷ་བྱ་དང་། །འགའ་ཞིག་བྱི་ཚུལ་ཀྱན་དང་མི་མཐུན་ཡང་། །  
བསམ་བཟང་ཆོས་བྱེད་སོགས་ཀྱང་མང་བས་ན། །མ་བརྟགས་བར་དུ་སྒྲོས་མི་འགེལ་བ་དང་། །  
ཅུང་ཟད་ཅི་གྱི་ཕན་གཞོན་ཕན་བྱ་ལ། །

Some may have a good manner but be like a poisonous snake.  
The behavior of others may be unpleasant,  
but they may have a pure heart  
and may perform many Dharma activities and so forth.  
Therefore, don't rely on first impressions.  
Look closely at their character.

དགའ་དང་མི་དགའ་ནམ་འགྱུར་ཆེས་པ་ན། །ཕྱགས་སུ་སུ་ཕན་སུ་གཞོན་མི་ཤེས་པས། །  
དགའ་ཁྲིའི་ནམ་འགྱུར་ཆུང་དང་མ་ཅུང་འགར། །ཁི་མང་ལྷ་བྱར་སྒྲོགས་དང་བསམ་བཟང་དགའ། །

If you overreact with like or dislike  
to small amounts of benefit or harm,  
in the long run you won't know  
who will help or harm you.  
It is good to respond without much anger or delight.  
Have a pure heart.  
Be even, like the strings of a guitar.

རྒྱལ་པོར་སྒྲུབ་ཆོག་དོན་ཨེ་མཐུན་རྟགས། །རི་བོང་ཅལ་རྒྱུག་སྒྲུལ་ལྷ་སྒྲུས་པ་མང་། །  
ངེས་པར་རང་ལ་སྙིང་ནས་སྒྲོག་ཏོད་ན། །རང་དོན་ཉིད་དང་བྱུང་མེད་བྱ་བ་གཅེས། །  
བསྐྱུས་ན་ནམ་སྤོན་ལ་སོགས་འབྱུང་བས་གཞོབས། །

If someone speaks harsh words, try to see if they are true.  
Many are deceived, like the rabbit who heard *chal*.<sup>5</sup>  
If someone depends on you from their heart,  
it is important to treat them as you would yourself.  
If you betray them, you will experience the result of it.  
So be careful.



རིག་གནས་འདོན་སྤྱོད་གར་དབྱངས་ལ་སོགས་པ། མིག་རྒྱ་ཡིན་མོ་བརྩོན་པ་ཆེ་བར་གྱིས། །  
འོན་ཀྱང་ད་རྒྱལ་ཕྱག་དོག་གིས་བཅིངས་ན། །ཆོས་བྱས་འབྲས་སུ་དན་སོང་འབྱུང་བས་ན། །  
བསམ་བཟང་བྱིན་ཟིན་འདི་བྱིའི་དོན་ཆེན་འགྲུབ། །

Knowing the various aspects of ritual, dance, melody,  
and so forth<sup>6</sup> is a source of upliftment.<sup>7</sup>

It is important to make effort in this.

But if you are bound by jealousy and pride,  
the result of your practice will be birth in lower realms.

Therefore, establish the true meaning  
of this and future lives by having noble thoughts  
and by generating loving-kindness.

དགོ་ཐྱིག་ལས་ནི་ཅུང་ཟད་ཙམ་རེ་ཡང་། །འདི་ཡི་མི་གཞོད་སྒྲུམ་དུ་བསམ་པ་ན། །  
ཅུང་དུ་ཉིད་ལས་ཆེན་པོར་འགྱུར་བས་ན། །ཕྱ་མོ་ཙམ་ལའང་ཤིན་ཏུ་ཞིབ་པར་གཅེས། །

You may think that small actions of virtue and nonvirtue  
may not help or harm.

But small karmas will cause big results.

So be careful even in little things.

བསམ་ཚད་ཁར་འདོན་དུན་ཚད་ལག་ཏུ་འགེལ། །མི་དགོ་ཀྱན་གྱི་གཏེར་མཛོད་ཉིད་ཡིན་ཅིང་། །  
མ་བརྟགས་བར་དུ་གང་ཡང་མ་བརྩམ་ཞིང་། །བརྩམས་པའི་འབྲས་སུ་མཐའ་དུ་བྱིན་པ་གཅེས། །

Saying or doing whatever comes to mind  
is the storehouse of all nonvirtue.

Investigate before you act.

Until you gain the fruit of what you started,  
it is important to continue.

དངས་པོ་དགར་ལང་ཡོད་པོ་ནམ་མཁུ་མི་མི། ཀྱན་མཐུན་ཅེས་མཐུན་དེ་བས་ལ།  
དེ་ཕྱིར་གཡོ་སྒྱུ་ཕྱིག་སེམས་མེད་པས་ནས། ལྷ་ཚོགས་སྤྱོད་པ་ཐབས་ལ་མཁས་པ་གཅིག།

If you are too direct, you will make enemies.

Deceitful behavior ripens heavy karma.

Getting along with everyone is gullible.

Not getting along with anyone is worse.

Therefore, it is important to be skillful in various methods  
and to be free from deceit, cunning, and a nonvirtuous mind.

བྱང་ཆུབ་སེམས་ནི་རྒྱལ་ཁབ་རྣམས་ཀྱི་རྒྱ། དེ་ཕྱིར་ཚོས་ཀྱན་གཞན་དོན་ཁོ་ན་དང་། །  
བྱད་པར་ཆེ་གཅིག་སངས་རྒྱས་ཐོབ་པའི་ལམ། གསང་ལྷགས་བསྐྱེད་རྫོགས་གདམས་པ་ཉམས་ལེན་གཅིག།

Bodhicitta is the source of all bodhisattvas,

and all Dharma is only for the benefit of others.

Especially on the path of attaining buddhahood in one life,

it is essential to practice the teachings

of arising and completion of secret mantra.

སྤྱིགས་པའི་དུས་འདྲིར་འདྲེ་ལ་སློ་གཏོད་མང་། ཐེུ་རང་ལྷར་མཚོད་གྱིར་འཆིའི་དཔེ་བཞིན་དུ། །  
ཕན་མེད་རང་སློག་གཙོད་ཅིང་ཀུན་འདྲེ་བྱེད། དེ་ཕྱིར་བསྐྱེད་དཀོན་མཚན་རྣམ་གསུམ་ལ། །  
སྤྱིང་ནས་གུས་པས་སྐྱབས་སུ་འགོ་བ་གཅིག།

In this degenerate time, many rely on ghosts.

The worship of *the-rang*<sup>8</sup> as deities is like death at the edge of a knife.

It creates rebelliousness and takes one's life for no purpose.

Therefore, to the unfailing Three Jewels,

go for refuge from the bottom of your heart.



འགའ་ཞིག་ཀྱིས་གསུང་དམ་ཆོས་པན་ཡོན་ལ། ཡིད་མི་ཆེས་ཤིང་མོ་བོན་ཡིད་ཆེས་བྱེད། །  
 ལོག་ལྟ་དེ་འདྲ་དཔུལ་བར་སྐྱེ་བའི་རྒྱ། །དཀོར་གྱི་བ་དུས་སྟོགས་ལག་ལེན་འཕུགས་སོགས་གྱིས། །  
 འབས་བྱ་འཕུལ་དུ་གསལ་བར་མ་གྱུར་ཀྱང་། །ནམ་ཡང་བསྐྱེད་པ་མེད་དོ་ཡིད་ཆེས་གྱིས། །

Some do not fully trust the benefits  
 of the Buddha's speech, the holy Dharma.  
 Instead, they put their faith in divination and ritual.<sup>9</sup>  
 This kind of wrong view is a cause for rebirth in the hells.  
 The obscurations that result from mistaken actions  
 such as from mishandling religious funds during the degenerate time  
 and so forth may not appear immediately,  
 but will ripen without a doubt. So fully trust

དངོས་གྲུབ་ཙུ་བ་དོན་མེད་སྤོང་ཉེ། །དེས་གསུངས་བཀའ་ལ་ཚད་མར་འཛིན་པ་དང་། །  
 ངོ་སྟོག་མེད་པར་བསྟེན་བསྐྱར་བྱ་བ་དང་། །མཛད་པ་ཀུན་ལ་དད་པ་བསྐྱེད་པ་ནི། །  
 ཆོས་ཀུན་རྩ་བ་ཡིན་མོ་འགའ་ཞིག་གིས། །དམ་ཆོག་སྟོང་འདི་དཔེ་བཞིན་བསམ་བྱས་ན། །  
 རང་གི་རང་ཉིད་ཕྱང་ངོ་སྟོང་གི་གཏམ། །

The root of attainment is the vajra master.  
 Developing faith in all his activities, holding his instructions as valid,  
 and respectfully serving and attending him  
 without hypocrisy is the root of all Dharma<sup>10</sup>.  
 But those who think that samaya is like an egg deceive themselves.<sup>11</sup>  
 This is my heart's advice.

སོ་སྟེའི་སོར་མཚམས་ཉན་ཐོས་ཚུལ་ཁྲིམས་ནི། །བསྐྱུང་མ་རུས་བར་འཕགས་ཆེན་སྟོང་ཡུལ་གྱིས། །  
 གསང་ཐུགས་སྟོན་པ་སྐྱེ་བར་སེམས་པ་མང་། །སྟོར་སྟོལ་བརྟུལ་ཞུགས་ལ་སོགས་གསུང་ན་ཡང་། །  
 དེ་དག་དག་པའི་ས་ཡི་སྟོང་ཡུལ་ཉིད། །

Some people can't even keep the discipline  
 of the shravaka's morality,  
 yet they think that the vows of secret mantra,  
 the discipline of maha-aryas, are easier to keep.  
 Even though the activities of union, liberating,  
 and so forth<sup>12</sup> are stated in the tantras,  
 these are the deeds only of those on pure bhumis.

དེ་ཕྱིར་གསང་ཕྱགས་ཁག་བཏགས་བྱད་མེད་དང་། ཁྱོས་འགྱུར་ཆས་གོས་ངེས་མེད་སྒྱུན་སྒྱུད་སྐྱེས་།  
རང་གི་རང་བསྐྱེས་བྱས་ན་ཆོས་པའི་མཐའ། །འཁོར་བའི་འདས་ཚུད་དཔྱལ་བའི་གཏིང་དུ་སྤྱང་། །

In the name of secret mantra, some take women,  
drink, wear strange clothes, act like madmen, and so forth.

One who deceives himself in this way  
is the worst kind of Dharma practitioner.  
He will become stuck in the mud of samsara  
and then fall to the depths of hell.

སྒྲིམ་གསུམ་ཡ་བཤལ་བྱང་ཚུབ་མི་ཐོབ་པས། སྦྱོད་པ་འདུལ་ཁྲིམས་ནམ་པར་དག་པ་ལ། །  
ཐམས་ཅད་གཞན་དོན་སེམས་བསྐྱེད་ཀྱིས་ཟེན་ཅིང་། །གསང་ཕྱགས་བསྐྱེད་རྫོགས་ཉམས་སུ་སྒྲངས་པ་ན། །  
སྐྱེ་གསུམ་འབྲས་བྱ་ཐོབ་ལ་དཀའ་བ་མེད། །

One cannot accomplish buddhahood by separating the three vows.

If you behave with the pure conduct of the vinaya,  
bind all you do to the altruistic motivation of bodhicitta,  
and practice the arising and completion stages of secret mantra,  
it will not be difficult to gain the fruit of the three kayas.

དེ་ལྟར་ཐུན་མོངས་བསྐྱབ་བྱ་མདོར་བསྐྱན་ནས། སྒྲང་ཡང་དམ་ཆོས་སྦྱིང་ནས་བྱེད་པ་ལ། །  
འདྲ་དཔེའི་སྒྲོ་ནས་གཏན་ལ་འབབས་པ་ནི། །

Thus, I have briefly presented this general advice.  
Now, for those who wish to practice the holy Dharma  
from the depths of their heart,  
I will explain these things by means of analogy.



## Advice for Meditation Practitioners

(1)

མི་ཏྲག་འཆི་བ་ལ་ཁའི་གི་བ་སོ་འདྲ། སྐད་ཅིག་ཅམ་ཡང་མི་སྤྱད་ཚུར་ཚུར་འོང་། །  
ཆོས་ལས་གཞན་གྱིས་མི་ཕན་སྙིང་གི་གཏམ། །

Impermanence and death are like  
the spreading shadow of sunset at the peak of a mountain pass.  
It approaches without stopping for even an instant.  
Apart from Dharma, nothing will help.  
This is my heart's advice.<sup>13</sup>

(2)

ཆོ་འདིའི་བདེ་སྦྱད་མི་ལམ་སྦྱ་མ་འདྲ། །ཤི་བའི་ཆོ་ན་སྐད་ཅིག་ཡུད་ལས་མེད། །  
མ་ཡངས་དམ་ཆོས་སྦྱབས་ཤིག་སྙིང་གི་གཏམ། །

The joy and happiness of this life are like dreams and magical illusions.  
The time of death lasts only an instant.  
Practice the holy Dharma without distraction.  
This is my heart's advice.

(3)

འཇིག་རྟེན་ཆོས་བརྒྱད་རི་དྲགས་ཀྱར་ཚུད་འདྲ། །དོན་དམ་ཟེན་མེད་ངང་དུ་མི་ཆོ་འཇོག་། །  
ངས་འབྱུང་ལེགས་པར་སྒྲོམས་ཤིག་སྙིང་གི་གཏམ། །

A person caught by the eight worldly concerns  
is like an animal trapped in a snare.  
We exhaust our lives without reaching the ultimate nature.  
Meditate well on renunciation.  
This is my heart's advice.

(4)

ལྷ་རྣམས་བདེ་བ་ཐམས་ཅད་མེ་འོབས་འདྲ། །མ་ཚཱ་ངང་ལས་གཏན་གྱི་འདུན་མ་འཇིག།  
ཞེན་ལྷག་སྦྱིང་རུས་བསྐྱེད་ཅིག་སྦྱིང་གི་གཏམ། །

The appearance of happiness is like burning ash.<sup>14</sup>  
Without knowing this, we destroy our everlasting goal.  
Make effort and generate revulsion.<sup>15</sup>  
This is my heart's advice.

(5)

འདིར་སྒྲུང་བྱ་གཞག་ཕྱེ་ལེབ་མེར་མཚོང་འདྲ། །རང་གིས་རང་བསྐྱུས་སྐྱུག་བསྐྱུལ་ཁོ་ནའི་རྒྱ།  
འཁོར་བའི་ཞེན་བ་སྦྱངས་ཤིག་སྦྱིང་གི་གཏམ། །

Activities done only for this life are like a moth drawn into a flame.  
Deceiving oneself in this way is only a cause of suffering.  
Abandon attachment to samsara.  
This is my heart's advice.

(6)

འཁོར་བའི་ལས་ནི་ཚུ་བོའི་གཉེར་མ་འདྲ། །ཟིན་མེད་ངང་དུ་མི་ཆོ་མཛད་བ་ན། །  
ཚོ་སྒྱུར་དུ་སྤངས་ཤིག་སྦྱིང་གི་གཏམ། །

The activities of samsara are like ripples of water.  
Before they cease, our lives come to an end.  
Quickly, protect your attention.  
This is my heart's advice.



(7)

གཉེན་དང་ཉེ་འཁོར་འབྲེལ་བ་བཙོན་བསྟུང་འདྲ། སྙིང་ནས་དམ་ཚིས་བསྐྱབས་ལ་བཤོལ་བ་མང་། །  
སེམས་ཀྱི་འཕྲེང་ཐག་ཚད་ཅིག་སྙིང་གི་གཏམ། །

Relatives and friends can be like prison guards.  
There are many who obstruct those who wish to practice  
the holy Dharma from the depths of their hearts.  
Cut the mental bonds of clinging.  
This is my heart's advice.

(8)

བརྗེ་གདུང་གོགས་ཀྱང་གཤེད་མ་མཚོན་ཐོགས་འདྲ། །ལན་པར་བསྐྱུངས་ཀྱང་དྲིན་ལན་གཞོད་པས་འཇལ། །  
གང་ལའང་ཆགས་ཞེན་སྤོངས་ཤིག་སྙིང་གི་གཏམ། །

Sweethearts can be like butchers holding knives.  
Even if we benefit them, they respond to our kindness with harm.  
Abandon attachment to everyone.  
This is my heart's advice.

(9)

དུས་ངན་སྒྱུད་པ་སྒྱུན་པའི་རྫོས་གར་འདྲ། །ཇི་ལྟར་བྱས་ཀྱང་མགུ་བའི་གོ་སྐབས་མེད། །  
འདུས་བྱས་སྙིང་པོ་སེམས་ཤིག་སྙིང་གི་གཏམ། །

The activities of this degenerate age  
are like a madman's dramatic performance.  
No matter what we do, there is no way to please others.  
Think about what is essential.  
This is my heart's advice.

(10)

སྤྱ་བ་པལ་ཆེར་རི་བོང་ཅལ་སྒྲོག་འདྲ། རྟིང་པོ་མེད་ཅིང་ངེས་པར་བསྐྱ་བ་མང་། །  
རྟོགས་སྦྱོང་ལེགས་པར་གྱིས་ཤིག་རྟིང་གི་གཏམ། །

Almost all speech is like the rabbit's startling sound of *chal*.  
It has no essence and results in many deceptions.  
Investigate carefully.  
This is my heart's advice.

(11)

འདྲོད་པ་རྒྱུ་མཉམ་ནི་ཉ་ལའི་ཁ་ཟས་འདྲ། མི་དག་ཀུན་འབྱུང་ཐར་བའི་སྒྲིག་རྩ་གཙོ། །  
ཡེངས་མེད་བག་ཚེན་དགོས་སོ་རྟིང་གི་གཏམ། །

All desires are like poisonous food.  
They are the cause of nonvirtue and cut the root of liberation.  
Apply vigilance without distraction.  
This is my heart's advice.

(12)

བཀའ་ནག་ལས་འབྲས་བྱ་འཕུར་གྱི་མ་མཉམ་འདྲ། །ད་ལྟ་མེད་ཀྱང་འཆི་དུས་མི་བསྐྱ་སྒྲིབ། །  
ཐྱིག་སྦོང་དག་བསྐྱབ་འབྱུངས་ཤིག་རྟིང་གི་གཏམ། །

The results of virtue and nonvirtue are like the shadows of flying birds.<sup>16</sup>  
We may not see them now, but they will appear at the time of death.  
Make effort to abandon nonvirtue and to accomplish wholesome deeds.  
This is my heart's advice.



(13)

ནོར་རྒྱལ་བསགས་པ་སྤང་མའི་སྤང་ཅི་འདྲ། །རང་ཉིད་འཆིང་ཞིང་དབང་མེད་གཞན་གྱིས་བྱེད། །  
ཚོགས་བསོགས་སྤྱོད་གཏོང་གྱིས་ཤིས་སྤོང་གི་གཏམ། །

Accumulated wealth is like honey gathered by bees.  
We are bound by it, and it is freely taken by others.  
Therefore, accumulate merit through the practice of generosity.  
This is my heart's advice.

(14)

སློ་གཏོང་རེ་བ་པལ་ཆེར་སྤྲིག་སྤྱུ་འདྲ། །དགོས་དུས་བསྐྱེད་ཡིད་ཆད་སྤྱེ་བ་མང། །  
སློ་སྤྲུ་ཚས་ལ་གཏོང་ཅིག་སྤོང་གི་གཏམ། །

Much of what we hope for and rely on is like a mirage.  
It will deceive and upset us when we need it most.  
Therefore, direct your mind toward the Dharma.  
This is my heart's advice.

(15)

གཅེས་བའི་ལུས་ཀྱང་སྟོན་ཀའི་མེ་ཉྟག་འདྲ། །མི་རྟག་བ་མས་སྐད་ཅིག་འཛོམས་བས་ན། །  
ལོང་མེད་འཆི་བ་སོམས་ཤིག་སྤོང་གི་གཏམ། །

Even this cherished body is like an autumn flower.  
In an instant, it is destroyed  
by the frost of impermanence.  
Therefore, without wasting time, contemplate death.  
This is my heart's advice.

(16)

འདོད་ཡོན་རྣམས་ནི་མི་གཙང་འདམ་རྩབ་འདྲ། རྩུང་ཟད་ཅམ་ལའང་སྟིང་པོ་མ་མཆིས་པས། །  
ཞེན་ལོག་ཆོག་ཤེས་དགོས་སོ་སྟིང་གི་གཏམ། །

Sense objects are like filthy muck.

They have no essence, not even in their smallest part.  
Therefore, you should generate revulsion and contentment.  
This is my heart's advice.

(17)

སྐྱེ་ནས་ན་འཆི་བྱེ་ཚན་ཉ་བསྐྱེས་འདྲ། རྩད་གཙོད་སྤྲུག་བཟུལ་དྲག་པོ་བཟོད་ཆགས་མེད། །  
ཆོས་ལས་གཞན་གྱིས་མི་ཕན་སྟིང་གི་གཏམ། །

Birth, old age, sickness, and death  
are like fish struggling on hot sand.

Their fierce torment and suffering of transmigration<sup>17</sup> are intolerable.  
Apart from Dharma, nothing will help.  
This is my heart's advice.

(18)

བར་དོའི་རྣམ་ཤེས་བྱ་སྟོ་རྒྱུད་ཁྱེར་འདྲ། གང་མེད་ལས་རྒྱུད་གིས་བདས་གཤིན་རྩིས་འཁྲིད། །  
མཆོག་གསུམ་ལས་གཞན་སྐྱབས་མེད་སྟིང་གི་གཏམ། །

One's consciousness in the bardo is like a feather blown by the wind.  
Powerless, it is blown by the winds of karma  
and led by the Lord of Death.  
Apart from the Three Jewels, there is no refuge.  
This is my heart's advice.



(19)

ངས་སོང་གསུམ་ནི་ལྷགས་ཁང་སྒོ་མེད་འདྲ། ལྷག་བཟུལ་གྱིས་མནར་ཐར་བའི་གོ་སྐབས་མེད། །  
རྒྱ་འབྲས་ཅིས་གདབ་གཅིས་སོ་སྦྱིང་གི་གཏམ། །

The three lower realms are like an iron house with no door.  
There, one is tormented by suffering and has no chance for liberation.  
Therefore, attend closely to cause and result.  
This is my heart's advice.

(20)

མཐོ་རིས་བདེ་བ་བཅན་དྲག་ལྟོར་བསེས་འདྲ། །ལྟར་ལྷང་བདེ་བ་ལྷག་བཟུལ་ཁོ་ནའི་རྒྱ། །  
འཁོར་བར་སྦྱང་སོ་མེད་དོ་སྦྱིང་གི་གཏམ། །

The bliss of higher realms is like food mixed with deadly poison.  
It has the appearance of happiness but is only a cause of suffering.  
Samsara has no essence.  
This is my heart's advice.

(21)

དེ་ལྟུང་འཁོར་བ་ལྷག་བཟུལ་བཅོན་ར་འདྲ། །བདེ་བའི་སྐབས་དང་ཐར་བའི་གནས་མེད་པས། །  
ངས་འབྲུང་སྐྱོད་ཤས་བསྐྱེད་ཅིག་སྦྱིང་གི་གཏམ། །

Thus, the suffering of samsara is like a prison.  
There is no chance for happiness or freedom there.  
Therefore, generate sadness and revulsion.  
This is my heart's advice.

(22)

དཀོར་ཟས་ཤ་ཁྲག་ཟྱེག་ཟས་མེ་སྲུང་འདྲ། ཟྱེག་སྒྲིབ་ཆེ་ཞིང་དཀར་པོའི་ཚས་ཀྱན་བསྐྱབས། །  
སྤྱངས་ཐབས་བསྐྱོམ་བསྐྱས་འབྱུང་ཞིག་སྤྱིང་གི་གཏམ། །

Wealth belonging to the Three Jewels, meat,  
and the wealth of sinful persons  
are like burning ash.<sup>18</sup>

They carry heavy sin and obstruction  
and obscure all one's virtuous qualities.

Therefore, make effort in purifying meditation and recitation.  
This is my heart's advice.

(23)

དམ་ཚིས་སྤྱིང་བྱན་མགོ་བོར་མེ་ཤོར་འདྲ། །དེ་ལས་གལ་ཆེའི་བྱ་བ་གཞན་ མེད་པས། །  
ལེ་ལོ་སྦྱོམས་ལས་མ་བྱེད་སྤྱིང་གི་གཏམ། །

Heartfelt recollection of the Dharma is like one's hair caught on fire.

Nothing is as important as that.

Therefore, don't be lazy or attached to pleasure.  
This is my heart's advice.

(24)

ངེས་འབྱུང་སྤྱོད་སེམས་གཉན་བ་བྱ་ཐོགས་འདྲ། །འཁོར་བ་ལས་སྦྱོལ་དེ་ལས་རགས་ལས་པས། །  
དུས་ཀྱན་མ་ཡངས་སྦྱོམས་ཤིས་སྤྱིང་གི་གཏམ། །

Renunciation and the mind that abandons negativity  
are like a captain piloting a ship.

Freedom from samsara depends upon them.

Therefore, always contemplate this without distraction.  
This is my heart's advice



(25)

དལ་འབྱོར་ཐོབ་པ་རིན་ཆེན་སྒྲིབ་ཕྱིན་འདྲ། །ཐར་པ་ཐོབ་མིན་རང་དབང་ཡོད་པའི་ཕྱིར། །  
དོན་མེད་སྟོང་ལྷག་མ་བྱེད་སྟོང་གི་གཏམ། །

Obtaining a life of leisure and endowments  
is like arriving at an island of jewels.  
Whether we attain liberation or not is up to us.  
Be sure, therefore, not to leave empty-handed.  
This is my heart's advice.

(26)

ཤེས་བཞིན་བྱུང་གསོད་སྟོན་པ་རང་བསོད་འདྲ། །རང་གིས་རང་ཉིད་ལུང་དུ་འཇུག་པས་ན། །  
དུན་པའི་ལྷགས་འདེབས་གྱིས་ཤིག་སྟོང་གི་གཏམ། །

Knowingly doing wrong is like a madman taking his own life.  
One only destroys oneself in this way.  
Be urged on by the whip of mindfulness.  
This is my heart's advice.

(27)

དགེ་བའི་བཤེས་གཉེན་ས་མཁན་ལམ་སྟོན་འདྲ། །ངན་འགོ་ལས་སྐྱབས་ཐར་བའི་གནས་སུ་སྐྱེལ། །  
སྟོ་གསུམ་གྱས་པས་བརྟེན་ཅིག་སྟོང་གི་གཏམ། །

The spiritual master is like a guide on the path.  
He protects one from the lower realms and leads one to liberation.  
Attend him respectfully with body, speech, and mind.  
This is my heart's advice.

(28)

དེས་གསུངས་དམ་ཚེས་འཆི་མེད་བདུད་རྩི་འདྲ། ཉེས་པ་ཀུན་སེལ་ཡོན་ཏན་མ་ལུས་ལྷན། །  
གཉེས་གསུམ་གྱིས་མཆོད་ཀླུས་ཤིག་སྦྱང་གིས་གཏམ། །

The holy Dharma that he teaches is like the nectar of immortality.  
It dispels all faults and possesses all good qualities without exception.  
Make offerings to him of the three ways of pleasing.  
This is my heart's advice.

(29)

ཉམས་ལེན་མེད་ན་བྲག་ཆའི་སྒྲ་དང་འདྲ། རྟོང་པ་ཉིད་ལས་དོན་གྱིས་དབེན་པས་ན། །  
རང་རྒྱུད་ཆོས་པ་སྦྱོར་ཞིག་སྦྱང་གི་གཏམ། །

Not taking the teachings to heart through practice  
is like the sound of an echo.  
It is empty and without meaning.  
Therefore, apply your mind to the Dharma.  
This is my heart's advice.

(30)

ཐོན་འགྲོའི་ཆོས་བཞི་མཁར་གྱི་རྩ་དོ་འདྲ། འདི་མེད་གང་ཡང་མཐར་ཐྱིན་མི་འགྱུར་བས། །  
དུན་ཀུན་དྲན་པ་གཅེས་སོ་སྦྱང་གི་གཏམ། །

The four preliminaries are like the foundation of a building.  
Without them, nothing can be perfected.  
Therefore, cherish persistent recollection.  
This is my heart's advice.



(31)

དབེན་པའི་གནས་མཆོག་བཙན་པོའི་མཁར་དང་འདྲ།  
འཇིག་རྟེན་ཆོས་བརྒྱད་འདྲ་འཛིད་རྣམ་གཡང་གེལ། རི་ཁྱལ་ས་མཐའ་བརྟེན་ཅིག་སྟོང་གི་གཏམ།

The supreme place of solitude is like a well-guarded fort.  
Engaging in the eight worldly concerns causes you  
to be distracted and diverted.  
Therefore, keep to the mountains and retreat.  
This is my heart's advice.

(32)

འབྲི་བསྟན་རིན་ཆེན་རྒྱལ་པོའི་དཀོར་མཛད་འདྲ། དམ་པའི་ཆོས་ལ་མ་ཆང་གཅིག་ཀྱང་མེད།  
གཞན་ལ་བསྟོས་པ་མེད་དོ་སྟོང་གི་གཏམ།

The precious teachings of the Drikung Kagyu,  
which are like the treasury of a king,  
lack nothing of the holy Dharma.  
There is no need to depend on anything else.  
This is my heart's advice.

(33)

དཀོན་མཆོག་རྣམ་གསུམ་ཉི་མའི་དཀྱིལ་འཁོར་འདྲ། ལྷགས་རྩེས་ཉི་རིང་མི་མངའ་དུས་མི་ཡོལ།  
སྟོང་ནས་སྐྱབས་སུ་སོང་ཞིག་སྟོང་གི་གཏམ།

The Three Jewels are like the sphere of the sun.  
Their compassion is impartial and unfailing.  
Take refuge from the bottom of your heart.  
This is my heart's advice.

(34)

ཐིག་སྒྲིབ་ཀྱིས་གོས་ནོར་བྱ་འདམ་བྱིང་འདྲ། །ཀུན་གཞི་དག་ཀྱང་ཡོན་ཏན་འབྱེན་མི་རུས། །  
སྟོབས་བཞིའི་བཤགས་པ་གཅིས་སོ་སྟོང་གི་གཏམ། །

The stain of bad deeds and obscurations is like mud covering a jewel.  
Even though the *alaya* is pure, it cannot manifest the qualities.<sup>19</sup>  
The confession of four powers is essential.  
This is my heart's advice.

(35)

ཚོགས་གཉིས་གསོག་པ་ཚོང་པ་མཁས་དང་འདྲ། །དགོས་ཚེ་མི་མཛད་གཏོར་ལ་ལོངས་སྟོང་པས། །  
རྒྱུ་དཀར་དགེ་ལས་འབྲངས་ཤིང་སྟོང་གི་གཏམ། །

One who gathers the two accumulations is like a wise investor.  
Though he enjoys his wealth, it is never exhausted.  
Therefore, apply yourself to virtuous deeds.  
This is my heart's advice.

(36)

ཐེག་ཆེན་བསྟོན་བ་བང་མཛད་བཅན་པོ་འདྲ། །གནས་སྐབས་འབྲས་འབྱེན་བྱང་རྒྱལ་བར་མི་འཛད། །  
རང་གཞན་དོན་གཉིས་འབྲུབ་བོ་སྟོང་གི་གཏམ། །

Mahayana dedication is like a well-guarded treasure.  
It bears fruit continually until enlightenment is won.  
It accomplishes the benefit of oneself and others.  
This is my heart's advice.



(37)

སོ་ཐར་སྒྲུལ་པ་ལོར་འཛིན་གཞི་དང་འདྲ། །འདི་ལ་མ་བརྟེན་དམ་ཚུལ་མེད་པས་ན། །  
ཀུན་གྱིས་གཞི་མ་ཡིན་ནོ་སྟོང་གི་གཏམ། །

The pratimoksha vow is like the Holder of Jewels.<sup>20</sup>  
Without depending on this, there is no holy Dharma.  
It is the foundation of everything.  
This is my heart's advice.

(38)

ཚུལ་འབྲིམས་རྣམ་དག་རིན་ཆེན་མཆོད་སྟོང་འདྲ། །ལྟར་བཅས་འགོ་བ་ཀུན་གྱིས་བྱུག་བྱའི་གནས། །  
བསྐྱབ་གསུམ་མིག་ལྟར་སྤངས་ཤིག་སྟོང་གི་གཏམ། །

Pure morality is like a precious shrine.<sup>21</sup>  
It is an object of prostrations for all beings, including the gods.  
One should guard the three trainings as one guards one's eyes.  
This is my heart's advice.

(39)

ཁྲིམས་འཆལ་མི་གཙང་འདམ་བྱིན་མི་རོ་འདྲ། །དམ་བའི་ཁྲིམ་ཞིང་དག་བའི་རྩ་བ་ཆད། །  
སྤང་བའི་གནས་སུ་འགྱུར་རོ་སྟོང་གི་གཏམ། །

Immorality's effects are unclean, like a corpse.  
They arouse the disgust of holy persons and destroy the root of virtue.  
Those who violate morality become an object of scorn.  
This is my heart's advice.

## Advice for Mahayana Practitioners

(40)

བྱམས་པ་གཡུལ་ལས་རྒྱལ་བའི་དབང་བོ་འདྲ། །བདུད་ཟླ་དཔུང་བཅས་མ་ལུས་སྐད་ཅིག་འཛིན་མ། །  
འགྲོ་ཀུན་པ་མར་སྒྲིམས་ཤིག་སྟོང་གི་གཏམ། །

Loving-kindness is like a warrior victorious in battle.  
In an instant, it annihilates all the hordes of maras  
without exception.

Meditate on all beings as your parents.  
This is my heart's advice.

(41)

སྟོང་ཇེ་མཆོག་ནི་མ་བཟང་བྱ་སྟོང་འདྲ། །རང་བདེ་དོར་ལ་གཞན་དོན་ལ་འཇུག་ཕྱིར། །  
ཕན་སེམས་སྟོང་སྟོབས་བསྐྱེད་ཅིག་སྟོང་གི་གཏམ། །

Supreme compassion is like a skillful mother nurturing her child.  
Abandoning one's own comfort, it engages in the benefit of others.

Therefore, generate the courage of altruistic thought.  
This is my heart's advice.

(42)

བྱང་ཆུབ་སེམས་མཆོག་ས་བོན་སྟོན་མེད་འདྲ། །འདི་མེད་རྫོགས་བྱང་ཐོབ་པ་མི་བྲིད་པས། །  
ཐེག་ཆེན་སེམས་བསྐྱེད་གཅེས་སོ་སྟོང་གི་གཏམ། །

The supreme mind of bodhicitta is like an unspoiled seed.  
Without it, it is impossible to achieve perfect enlightenment.  
Therefore, cherish the cultivation of the mind of Mahayana.

This is my heart's advice.



(43)

བྱང་ཆུབ་སྒོམ་པ་འགོན་པོ་ལམ་ཁྱེས་འདྲ། རིང་པོར་མི་ཐོགས་སངས་རྒྱས་ས་ལ་འགྲོ། །  
སྒོམ་ལམ་རྣམ་དག་ཐོབ་ཅིག་སྙིང་གི་གཏམ། །

Aspiration bodhicitta is like a traveler setting out on a journey.  
Before long, he will arrive at buddhahood.  
Therefore, make a pure aspiration.  
This is my heart's advice.

(44)

བྱང་ཆུབ་འབྲུག་པ་ཡུར་བ་ལེགས་གཏོང་འདྲ། །ཡལ་བར་དོར་ཡང་མ་ཆོར་ཆོགས་གཉིས་ཚོགས། །  
བསོད་ནམས་རྒྱན་ཆགས་འབྱུང་ངོ་སྙིང་གི་གཏམ། །

Action bodhicitta is like a well-built channel.  
With it, you can perfect the two accumulations without effort  
even if you are neglectful.  
Merit will continuously arise.  
This is my heart's advice.

(45)

ཆགས་མེད་སྤྱིན་གཏོང་སོ་ནམ་མཁན་དང་འདྲ། །དགོས་པའི་དོན་རྣམས་འབྲུབ་ཅིང་རྒྱུ་མི་བ། །  
ནོར་ཚུལ་སྙིང་པོ་ལོན་ཅིག་སྙིང་གི་གཏམ། །

The practice of generosity, free from attachment,  
is like a farmer sowing seeds.  
It accomplishes our wishes and intentions without waste.  
Discover the essence of your wealth.  
This is my heart's advice.

(46)

ཚུལ་བྱིམས་རྣམ་གསུམ་དཔའ་བའི་རལ་གི་འདྲ། ཉེན་མོངས་སྒྲིབ་པ་འཁོར་བའི་འཆིང་ཐག་གཙོད། །  
དྲན་ཤེས་བག་ཡོད་ཁྲེལ་ལྷན་སྟོང་གི་གཏམ། །

The three kinds of morality are like a warrior's sword.  
They cut the bonds of the obscuring emotions.  
You should possess recollection, alertness, carefulness, and modesty.  
This is my heart's advice.

(47)

བཟོད་པའི་གོ་ཆ་བཙན་པའི་གོས་དང་འདྲ། ཁོང་ཁྲོས་མི་ཚུགས་དགེ་བའི་ཚོས་ཀྱན་འཕེལ། །  
མཚན་དཔེས་བརྟན་པའི་ལྷས་ཐོབ་སྟོང་གི་གཏམ། །

The armor of patience is like a protective suit.  
It cannot be pierced by anger,  
and it will increase all one's virtuous qualities.  
Through patience, one will attain a body  
adorned by the major and minor marks.<sup>22</sup>  
This is my heart's advice.

(48)

བརྩོན་འགྲུས་རྣམ་གསུམ་རྟ་མཚན་ལྷག་བསྐྱེལ་འདྲ། ལྷུང་དུ་འཁོར་བ་སྒྲོལ་བ་དམ་པའི་ཚོས། །  
མཐར་ཕྱིན་ཐབས་མཚན་ཡིན་ནི་སྟོང་གི་གཏམ། །

The three kinds of perseverance  
are like the whips that encourage a steed.  
They are the supreme method to perfect the holy Dharma  
and to quickly free oneself from samsara.  
This is my heart's advice.



(49)

བསམ་གཏན་མཉམ་བཞག་གཞལ་མེད་ཁང་ཆེན་འདྲ། ཁྱིའི་བདེ་བ་གནས་ཤིང་སྲིད་ལས་ངལ་བསོ་ཐོབ། །  
ཉིང་འཛིན་མ་ཡེངས་སྒྲོམས་ཤིག་སྦྱང་གི་གཏམ། །

Meditative equipoise is like a glorious palace.  
One can abide there in peace and joy and can rest there from samsara.  
Practice samadhi without distraction.  
This is my heart's advice.

(50)

ཤེས་རབ་དབང་པོའི་དྲངས་མ་མིག་དང་འདྲ། ཆོས་ཀྱན་མ་འདྲེས་འབྱེད་པའི་སྒྲོ་དང་ལྷན། །  
ཐར་པའི་ལམ་སྒྲོན་ཡིན་ནི་སྦྱང་གི་གཏམ། །

Discriminating awareness is like the eye, the principal sense faculty.  
It can distinguish all dharmas without mistake.  
It is the lamp on the path to liberation.  
This is my heart's advice.



*foot print of Lord Jigten Sumgön*

## Advice for Vajrayana Practitioners

(51)

རྡོ་རྗེའི་ཐེག་མཆོག་གཉིས་འབྱུང་དབང་པོ་འདྲ། །དཀའ་བ་མེད་པར་སྐད་ཅིག་རྫོགས་བྱང་ཐོབ། །  
བསྟན་པའི་སྤྲིང་པོ་ཡིན་ནོ་སྤྲིང་གི་གཏམ། །

The supreme Vajrayana is like the king of elephants.  
In an instant, without difficulty, it brings complete enlightenment.  
It is the essence of the teachings.  
This is my heart's advice.

(52)

རྩ་བའི་སྐ་མ་ཡིད་བཞིན་ནོར་བུ་འདྲ། །ཡོན་ཏན་ཀུན་གྱི་འབྱུང་གནས་ཡིན་པའི་ཕྱིར། །  
སྟོན་མེད་གུས་པས་སྟེན་ཅིག་སྤྲིང་གི་གཏམ། །

The root lama is like a wish-fulfilling jewel.  
He is the source of all good qualities.  
Therefore, attend him with flawless respect.  
This is my heart's advice.

(53)

སྟོན་མེད་མོས་གུས་ཞིང་ས་གཤིན་པོ་འདྲ། །དགེ་བའི་ཆོས་དང་ཕུན་ཆོགས་ཀུན་གྱི་གཞི། །  
གུས་པས་གསོལ་བ་ཐོབ་ཅིག་སྤྲིང་གི་གཏམ། །

Faultless devotion is like a well-plowed field.  
It is the basis of all virtuous Dharma and excellence.  
Supplicate with devotion.  
This is my heart's advice.



(54)

དེས་གསུངས་ཆོག་ནི་ནད་གསོའི་སྒྲན་དང་འདྲ། །ཕན་པའི་ཆོག་ཡིན་རང་ལ་གཅེས་པའི་བྱིར། །  
ཅི་གསུངས་བཀའ་བཞིན་སྐྱབས་ཤིག་སྟོང་གི་གཏམ། །

The lama's teachings are like a healing medicine.  
His beneficial words are spoken for your sake.  
Therefore, carry out the lama's instructions.  
This is my heart's advice.

(55)

མཉེས་གསུམ་གྱིས་མཚོད་ལོར་བྱ་བྱེ་དོར་འདྲ། །མཚོག་མཐུན་དངོས་གྲུབ་ཆར་དུ་འབེབས་པས་ན། །  
སྐྱབས་གནས་ཀྱན་འདུས་ཡིན་ནོ་སྟོང་གི་གཏམ། །

Making offerings of the three ways of pleasing  
is like polishing a jewel.  
It brings a rainfall of the supreme and common siddhis.  
The lama is the embodiment of all objects of refuge.  
This is my heart's advice.

(56)

སླ་མའི་དམ་ཆོག་སྟོག་དང་རྣམ་ཤེས་འདྲ། །འདི་སྤངས་མི་རོ་གསོར་མེད་ཡིན་པས་ན། །  
མེད་ཐབས་གཏན་ནས་མེད་དོ་སྟོང་གི་གཏམ། །

Samaya with the lama is like one's consciousness and life.  
Abandoning it creates a corpse that cannot be revived.  
*Samaya* is indispensable.  
This is my heart's advice.

(57)

མིན་བྱེད་དབང་བཞི་བདུད་ཅིའི་ཚུ་རྒྱན་འདྲ། ཁྱིའ་བཞི་སྦྱོང་ཞིང་སྐྱ་བཞིའི་ས་བོན་འཛིག།  
ཐུགས་ལམ་རྩ་བ་ཡིན་ནི་སྦྱང་གི་གཏམ།

The ripening four empowerments are like a stream of nectar.  
They purify the four obscurations and plant the seeds of the four kayas.  
They are the root of the Vajrayana path.  
This is my heart's advice.

(58)

བསྐྱེད་པའི་རིམ་པ་རྒྱལ་པོར་དབང་བསྐྱར་འདྲ། །འཁོར་འདས་ཀྱི་བདག་པོར་འགྱུར་པས་ན། །  
ཐ་མལ་སྤང་ཞེན་སྦྱངས་ཤིག་སྦྱང་གི་གཏམ།

The generation stage is like the enthronement of a king.  
Through that, one becomes lord of all samsara and nirvana.  
Therefore, abandon clinging to ordinary perception.  
This is my heart's advice.

(59)

རྣམ་པ་གསལ་བ་དབང་པོའི་གཞུང་འདྲ། །མ་འདྲིས་གསལ་ཚོགས་བརྗོད་བཅས་འཛིན་པ་བྲལ། །  
ཨ་འཐས་བདེན་ཞེན་སྦྱངས་ཤིག་སྦྱང་གི་གཏམ།

Clear appearances are like Indra's bow.<sup>23</sup>  
They are distinct, vivid, complete, and insubstantial.  
Abandon clinging to solid reality.  
This is my heart's advice.



(60)

ནམ་དག་དྲན་པ་ནོར་བུའི་འཕྲེང་བ་འདྲ། །ཡོན་ཏན་སྣ་ཚོགས་སོ་སོར་གསལ་ཞིང་བཟ། །  
ཐ་དད་དགོས་དོན་ཟུན་ནོ་སྦྱང་གི་གཏམ། །

Recollection of purity is like a rosary of jewels.  
It displays various qualities one by one.  
Each of them is needed.  
This is my heart's advice.

(61)

ང་རྒྱལ་བསྟན་པ་བྱུང་གི་ནོར་བུ་འདྲ། །ལོགས་སུ་མ་བཅལ་གདོད་ནས་ཡོངས་སུ་བྱུབ། །  
རང་ངོ་ཤེས་པར་གྱིས་ཤིག་སྦྱང་གི་གཏམ། །

Divine pride<sup>24</sup> is like a strong man's jewel.  
There is no need to search outside,  
as it is fully established from the beginning.  
Understand your own true nature.  
This is my heart's advice.

(62)

དོ་རྩེའི་བརླས་པ་ནགས་ཚལ་མེ་མཆེད་འདྲ། །སྤྱིབ་གཉིས་བག་ཆགས་ནད་གདོན་སྐད་ཅིག་བསྐྱེད། །  
རྣམ་མཐུ་ཐུར་དུ་འབྱུང་ངོ་སྦྱང་གི་གཏམ། །

Vajra recitation is like a forest fire.  
In an instant, it burns the two obscurations  
and all sickness, propensities, and evil spirits.  
With it, powerful abilities will quickly develop.  
This is my heart's advice.

(63)

གསང་ཕྱགས་དམ་ཚིག་སྒྲིག་དོང་སྤྱལ་བཅུག་འདྲ། །བསྐྱེད་ན་རྩོགས་བྱང་མ་བསྐྱེད་བཅུལ་བའི་བྱ། །  
མིག་འབྱས་ཉ་བྱར་སྤངས་ཤིག་སྤྱིང་གི་གཏམ། །

The *samaya* of secret mantra is like a snake in a length of bamboo.  
If one keeps it, it brings complete enlightenment;  
if one doesn't, it is a cause of the hells.  
Therefore, protect it as you would your eyes.  
This is my heart's advice.

(64)

བྱིན་རྒྱབས་པན་ཡོན་སྤྲན་མཚོག་ནམ་བྱལ་འདྲ། །ཉོན་མོངས་རང་གྲོལ་རྩོགས་བྱང་དཀའ་བ་མེད། །  
ཉེ་ལམ་མཚོག་གྱུར་ཡིན་ནོ་སྤྱིང་གི་གཏམ། །

The beneficial effects of magnificent blessings  
are like a supreme and all-victorious medicine.  
Because of them, the afflicting emotions are self-liberated,  
and it is not difficult to gain complete enlightenment.  
Blessing is the supreme, direct path.  
This is my heart's advice.

(65)

ཉ་སྤྱོད་བསྐྱོམ་གསུམ་རི་དྲགས་བྱལ་བོ་འདྲ། །གང་ལའང་འཇིགས་བ་མེད་ཅིང་བེལ་གྱིས་གཞོན། །  
ཐེག་བའི་ཡང་ཅེ་ཡིན་ནོ་སྤྱིང་གི་གཏམ། །

View, action, and meditation are like the king of beasts.  
Fearlessly, they overpower anything.  
They form the pinnacle of the path.  
This is my heart's advice.



(66)

དུས་མིན་བརྟེན་ཞུགས་ཕྱེ་ལེབ་ཁྲུང་འགན་འདྲ། རང་གི་རང་ཕུང་དོ་རྩེ་དཔྱལ་བར་སྦྱང་། །  
བག་མེད་སྦྱོན་སྦྱོང་སྦྱོངས་ཤིག་སྦྱང་གི་གཏམ། །

Untimely yogic behavior is like a butterfly matched against a garuda.  
Through this, one destroys oneself and falls to the vajra hell.  
Therefore, avoid heedless, mad activity.  
This is my heart's advice.

(67)

ཀླན་ཕྱེད་སེམས་ནི་སྒྲུ་མ་མཁན་དང་འདྲ། འཁོར་འདས་བདེ་སྤྱད་ཐམས་ཅད་འདི་ལས་བྱུང་། །  
སེམས་དོན་ལེགས་པར་སྦྱོངས་ཤིག་སྦྱང་གི་གཏམ། །

The all-creating mind is like a magician.  
All the suffering and joy of samsara and nirvana arise from it.  
Hold well the real meaning of the mind.  
This is my heart's advice.

(68)

རྫོགས་པའི་རིམ་པ་མེ་ལོང་གཟུགས་བརྟན་འདྲ། ཡོད་མེད་སྦྱོས་བྲལ་སྒྲུབ་བརྗོད་ཡུལ་ལ་འདས། །  
རང་རིག་སྦྱོང་ཡུལ་ཡིན་ནི་སྦྱང་གི་གཏམ། །

The completion stage is like a reflection in a mirror.  
It is inexpressible and is free from the elaborations  
of existence and nonexistence.  
It is a matter of self-awareness.  
This is my heart's advice.

(69)

ཉམས་ལེན་སྐྱོད་བ་རང་ནོར་ལོངས་སྐྱོད་འདྲ། གཞན་ནས་མ་བྱུང་རང་ལ་ལྷན་གྱིས་གྲུབ། །  
སློ་སྦྲ་ནང་དུ་ཁྱེད་ཅིག་སྦྱང་གི་གཏམ། །

Keeping to your practice is like enjoying your own wealth.  
It doesn't come from anyone else  
and is spontaneously established by yourself.  
Focus your attention inward.  
This is my heart's advice.





## Advice on Preparing for Mahamudra Practice

(70)

ཆེ་འདིའི་སྒོས་གཏང་ཚོང་པ་དོན་འགྲུབ་འདྲ། །དམ་ཚིས་མཐར་ཕྱིན་ཐབས་མཚོག་འདི་ལས་མེད། །  
སྤྱད་པའི་རྒྱལ་པོ་ཡིན་ནི་སྤྱིང་གི་གཏམ། །

Giving up concern for this life  
is like a merchant whose work is done.  
There is no better method to perfect the holy Dharma.  
It is the king of actions.  
This is my heart's advice.

(71)

ཞི་གནས་མར་མེ་རླུང་གིས་མི་བསྐྱོད་འདྲ། །ཚོགས་བྱུག་སྒྲུང་བ་གསལ་ལ་དེར་འཛིན་མེད། །  
རིག་པ་བྱིང་དུ་མ་འཕྲག་སྤྱིང་གི་གཏམ། །

Calm abiding is like a lamp unmoved by the wind.  
Although the six objects are clearly present,  
they are free from being grasped by the mind.  
Don't allow awareness to sink.  
This is my heart's advice.

## Advice for Mahamudra Practitioners

(72)

ལྷག་པར་མཐོང་བ་རྒྱ་མཚོ་དངས་དང་འདྲ། །གནས་འགྲུ་ངོས་ཟེན་སྒྲིང་བ་བདེ་ཞིང་དྲངས། །  
སེམས་ཉིད་གཞི་རྩ་ཚད་ཅིག་སྦྱང་གི་གཏམ། །

Special insight<sup>25</sup> is like a calm, clear ocean.

In clarity and joy, sustain the recognition of movement and abiding.

Cut through to absolute conviction of the true nature of mind.

This is my heart's advice.

(73)

སེམས་སྣང་གཏན་དབབ་ཁང་སྟོང་རྒྱན་པོ་འདྲ། །ཁ་དྲོག་གཟུགས་དབྱིབས་མཚན་མའི་ཡུལ་ལས་འདས། །  
ཚལ་བྱ་འཚལ་བྱེད་མེད་དོ་སྦྱང་གི་གཏམ། །

Establishing the appearance of the mind is like a thief in an empty house.

It is beyond color, form, shape, and characteristics.

There is no searcher and no object of a search.

This is my heart's advice.

(74)

སེམས་དང་ནམ་རྟོག་ཁྱ་དང་ཆབ་མོམ་འདྲ། །ནམ་ཡང་དབྱེར་མེད་གཅིག་དང་ཐ་དད་གྱི། །  
ཁ་ཚོན་བཅད་དུ་མེད་དོ་སྦྱང་གི་གཏམ། །

Mind and conceptual thought are like water and ice.

They have always been inseparable,

yet cannot be said to be one thing or two.

This is my heart's advice.



(75)

སྒྲུང་སེམས་དབྱེར་མེད་མདང་གི་སྒྲིལ་མ་འདྲ། །མཚན་ཉིད་བཞི་ཐུན་སྒྲུང་སྒྲོང་བྱང་དུ་འབྱུག།  
གཅིག་གམ་ཐ་དད་བརྗོད་མེད་སྒྲིང་གི་གཏམ། །

The inseparability of appearance and mind is like last night's dream.  
It possesses the four characteristics and is the union of  
appearance and emptiness.  
It cannot be said to be one thing or two.  
This is my heart's advice.

(76)

སེམས་ཉིད་ལྟན་སྒྲིལ་བྱ་མཚའི་སྒྲུབས་དང་འདྲ། །རྣམ་རྟོག་ཉེར་ཞི་ཚྭས་དུག་མ་འགགས་གསལ། །  
གསལ་སྒྲོང་དབྱེར་མེད་ཡིན་ནོ་སྒྲིང་གི་གཏམ། །

Coemergent mind-as-such is like an ocean wave.  
Although discursive thought has completely subsided,  
the six objects are clearly present.  
Clarity and emptiness are inseparable.  
This is my heart's advice.

(77)

ཐ་མལ་ཤེས་བ་ནམ་མཁའི་དགྲིལ་དང་འདྲ། །དུས་གསུམ་རྟོག་པས་མ་བསྐྱད་རང་བབས་ཀྱིས། །  
ཤེས་བ་མ་བཅོས་དེ་ཡིན་སྒྲིང་གི་གཏམ། །

Ordinary mind is like the center of the sky.  
It is untouched by the thoughts of the three times  
and its mode of being is unfabricated mind.  
This is my heart's advice.

(78)

རྒྱན་གྱི་ཉམས་ལེན་བྱ་ར་བ་དང་འདྲ། །མ་ཡེངས་ཙམ་ལས་དགག་སྐྱབ་འདྲོར་ལེན་བྲལ། །  
ཐང་གཉེན་གཉིས་སུ་མེད་དོ་སྦྱང་གི་གཏམ། །

Unbroken practice is like a watchful guard.

It is simply unscattered and is free from acceptance or rejection.  
There is no duality of things to be abandoned and their antidotes.

This is my heart's advice.

(79)

ལམ་འཁྱར་འཛོལ་བྱེད་གཞོན་ནུའི་སྒྲན་དང་འདྲ། །གཞོད་བྱེད་རྣམས་ཀྱང་སེམས་ལས་གཞན་དུ་མེད། །  
གང་ཤར་འཛིན་མེད་སྦོད་ཅིག་སྦྱང་གི་གཏམ། །

Bringing everything to the path  
is like the medicine of Youthful Healer.<sup>26</sup>

Even harmful beings do not exist apart from one's mind.

Release, without grasping, whatever arises.

This is my heart's advice.





## Advice on How to Dispel Obstacles When They Are Encountered

(80)

ཞི་གནས་ལ་ཞེན་མཚོ་ལ་དར་ཆགས་འདྲ། །འདི་ཡིན་མེད་པའི་ཤེས་པ་ནག་ཐོམ་མ། །  
གཟུགས་མེད་ཁམས་སུ་གོལ་ལོ་སྤྲོང་གི་གཏམ། །

Attachment to calm abiding is like the frozen surface of a lake.

It is a dull and indiscriminating mind.

It is a mistake that leads you to the formless realm.

This is my heart's advice.

(81)

སྤང་གཉེན་གཉིས་འཛིན་རབ་རིབ་ཅན་དང་འདྲ། །གནས་ལྷགས་མ་རྟོགས་རང་སྤང་དགྲ་བྱ་འཛིན། །  
མ་ཡིངས་འཛིན་མེད་གཅེས་སོ་སྤྲོང་གི་གཏམ། །

Grasping at the duality of things to be abandoned and  
their antidotes is like someone with faulty vision.

Not realizing their true nature,

one holds one's own projections as the enemy.

Cherish the undistracted and nongrasping mind.

This is my heart's advice.

(82)

སྟོང་ལྟ་ཉལ་པོ་སྤྲོད་ཉིད་དུག་འགྱུར་འདྲ། །རྒྱ་འབྲས་བྱད་གསོད་སྣ་མེད་འདྲེ་མེད་ཟེར། །  
གསོར་མེ་བྱང་བ་ཡིན་ནོ་སྤྲོང་གི་གཏམ། །

A blank view of emptiness<sup>27</sup> is like medicine becoming poison.

Disavowing cause and result

and saying there are no deities and no ghosts: this is incurable.

This is my heart's advice.

(83)

འགོག་པར་ཞེན་པ་བྱ་རྒྱུ་འགོས་དང་འདྲ། །རྫོགས་པའི་བྱང་ཆུབ་ས་ལ་ཕྱིན་མི་ནུས། །  
ཉན་ཐོས་ཐེག་པར་སྤྱད་དོ་སྦྱང་གི་གཏམ། །

Attachment to cessation<sup>28</sup> is like a raven's walk.  
One cannot arrive at complete enlightenment.  
One will fall to the vehicle of the *shravakas*.  
This is my heart's advice.

(84)

ཉམས་སྒྲུང་སྒྲ་ཚོགས་དབྱར་ཁའི་ཕྱང་དང་འདྲ། །མངོན་ཤེས་ལ་སོགས་མི་འབྱུང་གཅིག་ཀྱང་མེད། །  
རྫོམ་སེམས་ང་རྒྱལ་སྤྱད་ས་ཤིག་སྦྱང་གི་གཏམ། །

Meditative experiences<sup>29</sup> are like a summer meadow.  
There is nothing that cannot arise,  
such as clairvoyance and so forth.  
Avoid pride and arrogance.  
This is my heart's advice.

(85)

བདག་འཛིན་ལོག་འདོད་འབྲས་དྲག་སད་ཁྱིར་འདྲ། །སེམས་འདུལ་ཚས་ཀྱི་སྒྲར་ཡང་ཁེངས་གྱུར་ན། །  
དགེ་བའི་རྩ་བ་ཆད་དོ་སྦྱང་གི་གཏམ། །

Self-grasping and agreeing with falsehoods  
are like crops<sup>30</sup> destroyed by frost.  
If the Dharma, which is meant to tame the mind,  
becomes a cause of arrogance,  
the root of virtue is cut.  
This is my heart's advice.





(86)

འགོ་དོན་སྤྲུལ་ཆོ་ལོང་བའི་ས་མཁན་འདྲ། །གཞན་ལ་མི་ཕན་རང་ཉིད་སྤྱུག་བསྐྱལ་རྒྱ། །  
ཐུ་སྟོན་བྱམས་བརྩེར་འབྲངས་ཤིག་སྙིང་གི་གཏམ། །

The premature benefit of beings is like a guide with no sight.  
It does not help others and is a cause of suffering for oneself.  
Make effort in loving-kindness, aspiration, and dedication.  
This is my heart's advice.

(87)

དུས་མིན་རྟག་མཚན་ནམ་མཁའི་མེ་དོག་འདྲ། །རྒྱ་མེད་འབྲས་བུས་བསྐྱུ་བ་ཉིད་ཡིན་པས། །  
བདུད་ཀྱི་བར་ཆད་ཡིན་ནོ་སྙིང་གི་གཏམ། །

Untimely signs and marks<sup>31</sup> are like sky-flowers.  
Results without causes are deceptive.  
These are obstacles caused by maras.  
This is my heart's advice.

## Advice on the Six Yogas of Naropa

(88)

གཏུམ་མེའི་འབར་འཛག་ཡེ་ཤེས་བསྐལ་མེ་འདྲ། རྣམ་སྤྲིན་ལུས་ཀྱང་ཆོ་འདིར་བྱང་རྒྱབ་ཐོབ། །  
ལམ་གྱི་གཞུང་ཤིང་ཡིན་ནོ་སྤྲིང་གི་གཏམ། །

The blaze and dripping of *tummo* are like the fire at the end of a kalpa.<sup>32</sup>  
Through *tummo*, even this ordinary body  
can gain enlightenment in this life.  
It is the center-beam of the path.  
This is my heart's advice.

(89)

འོད་གསལ་མ་རིག་ཅུན་སེལ་སྤང་གསལ་འདྲ། ཉོན་མོངས་སྤྲིབ་སེལ་རང་རིག་རྗེན་པར་རྟོགས། །  
ལམ་གྱི་སྤྲིང་པོ་ཡིན་ནོ་སྤྲིང་གི་གཏམ། །

Luminosity, which dispels the darkness of ignorance,  
is like a brilliant light.  
It dispels the obstructions of the afflicting emotions  
and brings realization of the freshness of self-awareness.  
It is the essence of the path.  
This is my heart's advice.

(90)

རྩི་ལམ་སྤྲུལ་བསྐྱར་ཅད་ཤེས་རྩལ་བྱོང་འདྲ། སྤྲུལ་བསྐྱར་དབང་ཐོབ་ཉིན་མཚན་སྤང་བ་འདྲེས། །  
ལམ་གྱིས་ཆོད་འཛིན་ཡིན་ནོ་སྤྲིང་གི་གཏམ། །

The manifestations and transformations of dream practice  
are like a steed being trained.  
Through this, one masters manifestation and transformation,  
blending the appearance of day and night.  
It is the measure of the path.  
This is my heart's advice.



(91)

སྒྱུ་ལྟས་གདམ་བ་ཚུ་ནང་ཟླ་གཟུགས་འདྲ། །ཐ་མལ་སྒྲུང་ཞེན་ཚས་བརྒྱད་བདག་འཛིན་འཛིག།  
ལམ་གྱི་གཞི་མ་ཡིན་ནོ་སྟོང་གི་གཏམ། །

The illusory body is like a reflection of the moon in water.  
This instruction destroys attachment to ordinary appearance,  
the eight worldly concerns, and self-grasping.  
It is the foundation of the path.  
This is my heart's advice.

(92)

འཕོ་བ་བྱུང་ཆེན་མཁའ་ལ་འཕུར་དང་འདྲ། །དག་པའི་ཁིང་དུ་སྐད་ཅིག་ཉིད་ལ་བཞོད། །  
ལམ་གྱི་ཕོ་ཉ་ཡིན་ནོ་སྟོང་གི་གཏམ། །

*Phowa* is like a great garuda flying in the sky.  
In an instant, it arrives at the pure land.  
It is the messenger of the path.  
This is my heart's advice.

(93)

བར་དོ་རྒྱས་ཅན་ལམ་ལ་འགོ་དང་འདྲ། །རང་སྒྲུང་འབྲུལ་བར་ཤེས་བས་འཛིགས་སྒྲག་བཤལ། །  
ལམ་གྱི་བསུན་མ་ཡིན་ནོ་སྟོང་གི་གཏམ། །

The practice of *bardo* is like traveling a familiar road.  
Free from fear, one recognizes confusion as one's own projection.  
It is the receptionist of the path.  
This is my heart's advice.

(94)

ཟབ་ལམ་ཚས་བླ་མ་རྣམས་ཀྱི་འཕྲི་བའང་མཛོད་འདྲ། །རྒྱུད་སྡེའི་ཉམས་ལེན་གནད་ཀྱི་མ་ལུས་འདུས། །  
གདམས་པའི་མཆོག་གྱུར་ཡིན་ནོ་སྟོང་གི་གཏམ། །

The profound path of the Six Yogas of Naropa is like a treasury of jewels.  
It contains all the essential practices of the classes of tantra  
without exception.  
It is the supreme instruction.  
This is my heart's advice.

## Advice about the Final Result of Dharma Practice

(95)

སྒྲིམ་གསུམ་ཡ་བྲལ་ཤིང་མཁན་ལག་ཆ་འདྲ། ཐམས་ཅད་མེད་ན་རྫོགས་བྱང་མི་ཐོབ་བས། །  
འགལ་མེད་ཉམས་ལེན་ཤེས་དགོས་སྟོང་གི་གཏམ། །

The three vows are like a carpenter's tools.  
Without all three together,  
one cannot achieve perfect enlightenment.  
Therefore, one should know how to keep them without contradiction.  
This is my heart's advice.

(96)

སོ་སོར་ཚིག་འཛིན་སྒྲན་བ་ཤེས་ཆུང་འདྲ། །གཅིག་པན་གཅིག་སྟོང་འགལ་སྒྲུམ་མེད་བས་ན། །  
བཀའ་བརྒྱུད་དགོངས་བ་ལོན་ཅིག་སྟོང་གི་གཏམ། །

Literal interpretation is like a physician with little knowledge.  
Without integration, one meaning may help, another may harm.  
Therefore, one should assimilate the Kagyu masters' wisdom mind.  
This is my heart's advice.

(97)

སྒྲིམ་གསུམ་གནད་གཅིག་ཤིང་རྟའི་འཁོར་ལོ་འདྲ། །སྟོང་བ་ཉན་ཐོས་གསང་སྤྲུལ་ཉམས་ལེན་དང་། །  
སེམས་བསྐྱེད་ཀྱིས་ཟིན་དོན་འབྲུབ་སྟོང་གི་གཏམ། །

The essential point of the three vows is like a chariot's wheel.  
Behaving like a shravaka, practicing secret mantra,  
and holding to bodhicitta,  
accomplish the goal.  
This is my heart's advice.



(98)

ས་བརྩ་ལམ་ཐུ་ཐེམ་སྐྱེས་རིམ་འཛོགས་འདྲ། །རྒྱ་རྒྱུན་རྟེན་འབྲེལ་ཚོགས་ལས་རིམ་བར་བསྐྱོད། །  
རྒྱལ་སྐབས་སྦྱོང་བ་སྦྱོངས་ཤིག་སྦྱིང་གི་གཏམ། །

The ten *bhumis* and five paths are like a climbing staircase.  
Because of complete causes and conditions, one can gradually progress.  
One should maintain the conduct of a bodhisattva.  
This is my heart's advice.

(99)

མཐར་ཕྱིན་འབྲས་བུ་འཁོར་ལོས་བསྐྱར་རྒྱལ་འདྲ། །འགན་ཟླ་མེད་ཅིང་འདོད་དགུ་བསམ་བ་འགྲུབ། །  
རེ་དོགས་ཀྱན་དང་བལ་ལོ་སྦྱིང་གི་གཏམ། །

The fruit of perfection is like a universal king.  
It is without equal and fulfills all wishes.  
It is completely free from hope and fear.  
This is my heart's advice.

(100)

ཆོས་སྤྱི་ཡན་ལག་བདུན་ལྟ་ལམ་འདྲ། །ཞལ་ཕྱག་མཚན་མ་གཟུགས་འཛིན་སྦྱོས་དང་བལ། །  
མཐོང་ཐོས་ཡུལ་ལས་འདས་སོ་སྦྱིང་གི་གཏམ། །

The dharmakaya, which has seven characteristics, is like space.  
It is free from grasping and fixation  
and from the elaborations of face, hands, and attributes.  
It is beyond being an object of seeing or hearing.  
This is my heart's advice.

(101)

གཟུགས་སྐྱུ་ནམ་གཉིས་ཉི་ཟླའི་དཀྱིལ་འཁོར་འདྲ། རྟོག་པ་མེད་ཀྱང་འགྲོ་བའི་མས་སྒོར་སྣང་། །  
ཐུགས་རྗེའི་སྤྱལ་བ་ཡིན་ནོ་སྤྲིང་གི་གཏམ། །

The two kinds of form body are like the mandala  
of the sun and moon.  
Even though they are without conceptual thought,  
they appear according to the needs of beings.  
They are the manifestation of compassion.  
This is my heart's advice.

(102)

ཐུགས་རྗེ་རྒྱན་ཆད་མེད་པ་རྒྱ་བོ་འདྲ། རྟོག་པ་མེད་ཅིང་ནམ་ཡང་འཛོད་པ་མེད། །  
འཁོར་བའི་མཐའ་དང་མཉམ་མོ་སྤྲིང་གི་གཏམ། །

Uninterrupted compassion is like a river.  
It doesn't tire or become discouraged.  
It is equal to the limits of samsara.  
This is my heart's advice.

(103)

བསྐྲུབ་བྱ་འདི་ཡང་ནོར་བུའི་བང་མཛོད་འདྲ། དམ་ཚཱས་སྤྲིང་ནས་བྱེད་ལ་མ་ཆང་མེད། །  
རྒྱལ་བཞིན་ཉམས་སྲུ་ལོངས་ཤིག་སྤྲིང་གི་གཏམ། །

This advice is like a treasury of jewels.  
It lacks nothing for those who take the holy Dharma to their heart.  
Practice it accordingly.  
This is my heart's advice.



དེ་ལྟར་སྒྲིབ་གཏམ་འདྲ་དཔེའི་རིམ་པ་ནམས། །འདྲ་ཕྱིར་དངོས་མེན་མི་འདྲས་དཔེ་མི་འབྲུབ། །  
 ལྷན་པར་ཟབ་ལམ་རྫོགས་པའི་རིམ་པ་དང་། །སྐྱ་གསུམ་ལ་སོགས་དཔེ་ཡིས་མཚོན་དུ་མེད། །  
 གོ་བདེའི་ཕྱིར་ན་ཕྱོགས་མཚུངས་ཅིམ་དུ་བྲིས། །ཀྱེ་མ་དེང་སང་ཆོས་པར་སྒྲིམ་པ་འགའ། །  
 ཞི་གནས་སོགས་ཀྱི་ཆ་ཅིམ་རྟོགས་པ་དང་། །རྩ་ཁམས་ཉམས་སྤང་ཅད་ཅིམ་རེ་དང་། །  
 བདུད་ཀྱི་བསྐྱེད་མཛན་ཤེས་ལ་སོགས་ལ། །ཆོས་སྐྱ་རྟོགས་པ་ཅིམ་དུ་སྒྲིམ་པ་དང་། །  
 འགའ་ཞིག་གཏུམ་མའི་དགོས་པ་དོད་དུ་སེམས། །དེ་ལྟར་ཡིན་ན་མེ་ཉི་གོས་ཀྱིས་ཀྱང་། །  
 རོད་བསྐྱེད་ཕྱིར་ན་གཏུམ་མའི་དགོས་པ་ཅིམ། །གཏུམ་མོས་ཆོ་འདིར་ཡན་ལག་བདུན་ལྔ་ཐོག།  
 རོད་ཅེས་བྱ་བའི་སྐྱ་ལ་འཁྱུལ་ནས་ཀྱང་། །རོད་གསལ་ཉི་རོད་ལྟ་བུར་སེམས་པ་དང་། །  
 ཉམས་དང་སྤྲེའི་མའི་རོད་གསལ་ཅིམ་པོ་བར། །གཉིད་འཕྱག་རོད་གསལ་མཚོག་དུ་འཛིན་པ་མཐོང་། །  
 འབྲུ་གསུམ་བཟླ་ལྷགས་ཅིམ་ཡང་མི་ཤེས་པར། །གསང་ལྷགས་པ་ཞེས་འདུལ་བྲིམས་ལྷན་དུ་གསོད། །  
 རྟོགས་ལྔ་ཡིན་ཟེར་དུག་ལྷ་གཞན་པས་སྤྲུགས། །དཔེན་པའི་གནས་སུ་བག་མེད་སྦྱོང་པ་བྱེད། །  
 ཅི་བྱས་ཆོས་ཉིད་རྩལ་པར་ཁག་བཏགས་ནས། །ཐོ་ཆོ་བྱེད་ཅིང་རྒྱ་འབྲས་ཁྱད་དུ་གསོད། །  
 དེ་དག་ཐམས་ཅད་ ཡིད་ལྷག་ཁོ་ནའི་རྒྱ། །དེ་ཕྱིར་དམ་ཆོས་སྒྲིབ་ནས་བྱ་འདོད་ན། །  
 མཚན་ལྔ་ལྔ་མའི་གསུང་གི་བདུད་ཅི་ལྷངས། །དཔེན་པར་ཆོ་འདིར་བྱ་བ་རྒྱུངས་བསྐངས་ཏེ། །  
 དེ་ཡང་བག་མེད་སྦྱོང་པ་མི་བྱ་ཞིང་། །ཕྱི་ཚུལ་འདུལ་བྲིམས་ཉིད་ལས་མི་འདའ་བར། །  
 མཛན་ཤེས་རྩ་འཕྱུལ་ལོ་འདོད་ཁེངས་སྦྱང་ནས། །ཞེན་ལོག་བསྐྱོམ་གྱི་རྐང་པའམ་བདག་པོ་སྟེ། །  
 འཁོར་བའི་སྤྱུག་བསྐལ་མི་རྟག་ཞེ་སྤྱུགས་བཅུག །སྒྲིབ་པོ་མེད་བསམ་ཆོ་དང་བསྐྱབ་པ་མཉམ། །  
 མོས་གུས་བསྐྱོམ་གྱི་མགོ་བོའམ་བོགས་འདོན་ཏེ། །ཁྱ་མར་སངས་རྒྱས་དངོས་ཀྱི་འདུ་ཤེས་ཀྱིས། །  
 གུས་པས་གསོལ་བ་རྒྱན་ཆད་མེད་པར་འདེབས། །དྲན་པ་བྱ་བ་པའམ་དངོས་གཞི་སྟེ། །  
 དུས་ཀྱན་གནས་ལྷགས་དྲན་པ་མ་བལ་བ། །བསྐྱོམ་གྱི་འཕྲིན་ལས་སྒྲིབ་རྩིས་སེམས་ཅན་ལ། །  
 བྱང་རྒྱུབ་སེམས་བསྐྱོམས་བསྐྱོར་བ་སྐྱོན་ལམ་བྱ། །རང་ཉིད་མ་རྟོགས་གཞན་ལ་སྐྱོན་པ་དང་། །  
 བསྐྱང་བ་བཏགས་པ་བྱ་བ་ལ་སོགས་པ། །ལྟར་སྤྱང་བདུད་ཀྱི་བར་ཆད་ཡིན་པས་སྦྱོངས། །

བསྐྱོམ་གྱི་གོ་ཆ་ཁྲེལ་དང་ངོ་ཆ་སྟེ། །རང་སེམས་དཔང་ཞོག་ཟླ་མ་དཀོན་མཆོག་དང་། །  
 མཆེད་གོགས་ཞེ་མི་ཁྲེལ་བའི་ཉམས་ལེན་བྱ། །ཆོ་འདིར་ཞེན་པའི་འཕྲང་ཐག་ཅད་ཀྱིས་བཅད། །  
 ཅུ་རྒྱུད་གཞན་ལུས་གསུངས་ཀྱང་ཐ་མལ་གྱི། །སྤང་ཞེན་སྐད་ཅིག་ཙམ་ཡང་སྟེས་གུར་ན། །  
 ཏུ་འབོད་དང་ནི་དོ་རྩེ་དཔྱལ་བར་སྤྱང་། །དེ་ཕྱིར་ས་བརྒྱད་ནས་ནི་ས་བཅའི་བར། །  
 དག་པའི་ས་ལ་གནས་པའི་སྟོང་ཡུལ་ཡིན། །ཐ་མལ་བ་ཡི་ཉམས་སུ་སྤངས་གུར་ན། །  
 ཆོས་བྱས་འབྲས་བྱ་འཁོར་བའི་གཏིང་དོར་འགྲུར། །ག་བྱར་སྤྲུལ་མཆོག་ཡིན་ཡང་གང་ནད་ལ། །  
 བཏང་ན་གསོར་མི་རུང་བ་ཇི་བཞིན་དུ། །རང་སྒོར་མཆོམས་པའི་ཉམས་ལེན་བྱ་བ་གཅེས། །  
 སྟོན་མེད་ཉམས་སྤངས་གཉུག་མའི་རང་ཞལ་མཐོང་། །དེ་ལྟར་བྱ་མོང་བསྐྱུས་བྱ་མདོར་བསྐྱུས་དང་། །  
 སྟོང་གཏམ་འདྲ་དཔེའི་རིམ་བུ་བརྒྱ་ཕྱག་གཅིག་སྤྲུལ་ཡང་དམ་ཆོས་ཉམས་ལེན་འགག་དོན་བཅས། །  
 ཆོགས་བཅད་ཡི་གེའི་ཕྱང་བར་སྟེལ་འདི་ཡང་། །རྒྱལ་དབང་རྒྱ་མིའི་རྩེས་འཇུག། །  
 དཔལ་ལྷན་ཟླ་མ་འཕྲིན་ལས་བཟམ་བོ་ཡི། །དམ་ཆོས་གསུང་གི་ཉིན་བྱེད་འོད་ཟེར་གྱིས། །  
 སྒོ་གོས་བསྐྱུ་ཅུང་ཟབ་ཁ་བྱེ་བ། །འབྲི་བན་སྟོམས་ལས་རྟེན་མ་རྩ་ཇི་ཞེས། །  
 འཁོར་བའི་སྤང་ཚུལ་དུམས་རབ་སྟོང་ཞིང་། །སྟོང་པའི་དོན་ལ་གཅིག་ཏུ་མས་བ་དེས། །  
 རང་ཉིང་ཆོས་བསྐྱུལ་དན་བ་གསོ་ཕྱིར་དང་། །ཉེ་གནས་དཀོན་མཆོག་གསལ་ལྡན་གྱིས་བསྐྱུལ་ཞིང་། །  
 སྟོང་ནས་ཆོས་བྱེད་རྣམས་ལའང་ཕན་ཕྱིར་བྱིས། །དགེ་བས་འགྲོ་རྣམས་སངས་རྒྱས་ས་ཐོབ་ཅིང་། །  
 བདག་ཀྱང་འདྲུ་འཛིན་གཡེང་བ་ལྷུང་ལྷངས་ནས། །འདི་བཞིན་ཉམས་ལེན་མཐར་ཐུ་ཕྱིན་ནས་ཀྱང་། །  
 སྟུ་གསུམ་འབྲས་བྱ་ཆོ་འདིར་ཐོབ་པར་ཤོག། ། །མཁྱེ་ལྷ་ཨ་ཡུར་སིཾ་རུ། །



## Conclusion with Concise Advice

Thus, this heart advice is given as a series of analogies. Because they are analogies, they are not ultimately real, but if there were no similarity, they could not be used as examples. In particular, the profound path, the completion stage, the three kayas, and so forth cannot be defined by analogy. Yet, to make them easier to understand, these analogies are given.

Alas! These days, some who pretend to be practitioners achieve a few of the experiences of calm abiding and so forth, and have some experience of the practice of inner channels. Possessing clairvoyance and so forth, they are deceived by maras. Because of this, they arrogantly believe they have achieved the dharmakaya.

Some think that the purpose of *tummo* is warmth. If this were true, even fire, clothing and the sun could fulfill *tummo*'s purpose. But through the practice of *tummo*, one can obtain the seven characteristics in this life.

Some are confused by the words "clear light." They think it is like the radiance of the sun. When they gain some experience of shallow clear light, they think they have achieved the supreme clear light of deep sleep.

Without even understanding the recitation of the three syllables, some think they are tantrikas and are careless about the Vinaya. Some proclaim themselves as realized, but their five poisons are coarser than others'.

In solitude, some behave improperly. They excuse whatever they do as the display of dharmata. They misbehave and disavow cause and result.

All this is only a cause of great distress.

Therefore, if you wish to practice the holy Dharma from the depths of your heart, receive the nectar of the teachings from an authentic lama. Then go to a solitary place, far from the activities of this life. Further, do not engage in heedless behavior. Outwardly, do not transgress the Vinaya. Give up expectations of clairvoyance and miracle power.

Revulsion is the foot or keeper of meditation. Hold in your innermost heart an awareness of impermanence and the sufferings of samsara. Contemplate the meaningless nature and practice for the rest of your life.

Devotion is the head or enhancement of meditation.  
Therefore, with devotion, see the lama as the authentic Buddha and supplicate continuously with respect.

Mindfulness is a sentry or the actual practice. Therefore, never be apart from recollection of the fundamental nature.

Compassion is the activity of meditation. For the benefit of beings contemplate bodhicitta, say prayers, and dedicate the merit. If you have no realization of your own, superficially guiding others and performing ceremonies of protection and so forth are obstacles of maras.

Therefore, give these up.

The armor of meditation is modesty and a sense of shame.  
Let your own mind be a witness and do not arouse the disappointment of the lama, the Three Jewels, or your spiritual friends.



Fully cut the rope of attachment to this life. Although the practice of winds and channels with consort is proclaimed, if there arises even one moment of ordinary view, one will fall to the howling or vajra hell. This is therefore the activity of those on pure bhumis, the eighth through the tenth. If performed by ordinary beings, the result of this practice of Dharma will be a rock to sink one to the depths of samsara. Camphor is a supreme medicine, but if it is used for treating colds, there can be no hope. It is important to practice according to one's own ability. Faultless practice sees the original face of one's innate nature.

Thus, I have presented—as a garland of words and verses—this common advice, the series of a hundred heart-teachings with analogies, and again the essential points of the practice of holy Dharma.

Because I, the Drigung Bhande Dharmaradza—  
a follower of the Victorious Lord Ratna Shri—  
opened a little of the lotus of my wisdom, because of the radiant sun of  
the holy Dharma speech of the glorious lama Karma Bhadra,  
because of my deep sorrow at the sufferings of samsara and my desire  
to practice one-pointedly the essential meaning of the path, in order to  
remind myself of the Dharma, at the request of my attendant Könchok  
Drakden, and also in order to benefit those who take the Dharma to their  
heart, this was written.

By this virtue, may all sentient beings attain the level of buddhahood.  
May I, also, abandon the confusion of distracting activities. In this way,  
may I perfect and achieve the fruit of the three kayas in this life.

*Mangala Ayur Siddhi Rastu*

## Endnotes

1. Ratna Shri is another name for Lord Jigten Sumgön, the founder of the Drikung Kagyu lineage.
2. Bhadra refers to Konchok Trinley Sangpo (1656-1718), the second Drikung Kyabgon Chetsang Rinpoche.
3. The two ways of life are secular and religious.
4. Leisure and fortune are the conditions supportive of Dharma practice, including birth as a human with complete sense faculties at a time and in a place where the Dharma is taught.
5. This refers to the story of a rabbit who, on hearing an unfamiliar sound perceived it as a threat and became afraid for no reason.
6. This refers specifically to religious rituals, dances, and so forth.
7. Literally, an ornament for the eyes.
8. The-rang are a kind of one-legged spirits, sometimes invoked by gamblers.
9. This refers to shamanistic rituals like animal sacrifice.
10. “The root of all Dharma” refers to one’s own accomplishment of the path.



11. An egg is fragile, so has to be protected from both sides. That is, the samaya-egg must be guarded by both the teacher and student. One must take full responsibility to protect one's commitments.
12. "Union" and "liberating" refer to the high tantric activities of engaging in sexual union and of taking the lives of beings in order to liberate their mindstream.
13. This is the first of the actual hundred verses, numbered 1 - 103 in the Tibetan text.
14. Burning ash appears cool on the surface, but is still hot underneath.
15. Revulsion is a heartfelt disgust and turning away from the futility of samsara.
16. In the same way that a bird must finally land and rejoin its shadow on the ground, each of us must finally die and experience the results of our karma.
17. In particular, this refers to the moment when one's breath is interrupted at the time of death.
18. Offerings to the Three Jewels are made with high hopes, so there is a strong responsibility to use them carefully. Wealth that has been acquired in nonvirtuous ways should not be used at all.
19. These are the qualities of enlightenment.
20. "Holder of Jewels" is a poetic metaphor for the earth in its role as foundation and support.

21. A precious shrine is any place that is suitable to make offerings, such as a stupa or a statue.
22. The major and minor marks are the physical attributes traditionally associated with buddhahood.
23. Indra's bow is a poetic reference to a rainbow.
24. Divine pride is confidence in one's own awakened nature.
25. Special insight refers to vipassana meditation.
26. Youthful Healer was a famous physician who lived at the time of the Buddha. He may be an illegitimate son of King Bimbisara, the Buddha's close friend and patron.
27. A blank view of emptiness would be related to nihilism.
28. The cessation of suffering is an experience sought for one's own benefit alone.
29. Meditative experiences include the various phenomena, such as clairvoyance, that arise as a result of one's practice.
30. The Tibetan word implies fruit trees such as peach, pecan, or apple, whose flowers can be destroyed by frost.
31. These are signs and marks that indicate apparent progress on the path.
32. The fire at the end of a kalpa consumes every phenomenon; it is the hottest possible fire.



# The Life of Drikung Bhande Dharmaradza

*You are the embodiment of the vajra dance,  
the three secrets of the Three jewels,  
the inconceivable activity of holding  
the Victors teachings and liberating all beings.  
Dondrub Chökyi Gyalpo, I supplicate you.*



*Lord Jigten Sumgön*

Trinley Dondrub Chögyal (Dharmaradza), the reincarnation of the great Drikung Dharmakirti, was born on the morning of the twenty-fifth day of the Moon Month of the Wood Monkey Year (1704) in Jang. His father's name was Dresay Ngodrup Tashi, and his mother's name was Namjom. Many auspicious signs accompanied his birth and, on that same day, rainbows appeared and flowers fell from the sky in the area of Drikung.

The omniscient Könchok Trinley Sangpo, the second Drikung Kyabgön Chetsang, whose fame pervades the three worlds, had meanwhile received a dear and unobstructed vision of this event and had written down its details. Giving directions and advice to the *choppon* Chojor, the *tsorpon* Bukge, and two other monks, he sent them to find the *tulku*. These four traveled south to Jang and searched in many places. Then they came to Laphir, a place whose qualities and features matched those found in the description given by Könchok Trinley Sangpo. When the search party heard that a special child had been born to Ngödrup Tashi, they immediately went to investigate.

The child, who was still only a few months old, became delighted when he saw them, and the party realized that he was without a doubt the incarnation they were seeking. They then returned to make their repon, and on the way they discussed the situation with Taksham Tertön, who confirmed the child's identity. Then they arrived in Drikung and recounted all that had happened to Könchok Trinley Sangpo. Könchok Trinley Sangpo confirmed that they had indeed found the tulku, and he gave them a statue of Amitayus-together with many offerings and blessing pills-and sent them back to Jang. Evenrually, they arrived again in Laphir.



On an auspicious day, they named the child Könchok Trinley Döndrub and presented him with the statue and other gifts, and offered prayers for his long life. Könchok Trinley Sangpo then sent a party of seven, including the lama Trinley Wangchuk and the *drönyer* Rinchen Urgyen, with a complete set of the *Kangyur* and vast riches to obtain the child. When they arrived in Laphir, they offered all this to the child's father, but the father refused to part with his son, and this delayed matters for a time. During this period, the entire group visited the Five Deities Temple in Gyaltang, Döndrub Ling monastery, and Kongtse Rawa.

After finally receiving the father's permission to take the child, they began, on the first day of the first month, the return journey to Central Tibet. Although the boy was only six years old, he already understood Tibetan perfectly and was able to speak about the Dharma. Marvelous visions of Guru Padmasambhava and other enlightened beings appeared to him on the way. He visited Chamdo and many places in Nangchen. As his predecessor, Dharmakirti, had predicted, he opened the secret place of Lawa Gangchik. He then traveled through Jang, Pangchik, Wanak Gön, and other places. Large parties were sent out from Drikung Thil and Yangrigar to receive him, and in their company he went to the palace of Trolung. Rainbows appeared, and flowers rained down from the sky.



*Drikung Thil Monastery - Tibet*

On the third day of the ninth month, Hlotrul Chökyi Gyatso, the chief disciple of Könchok Trinley Sangpo, and Namgyal Horpön Sönam Wangchuk, the general secretary, along with other senior lamas and leading figures, received the young incarnation at the Supreme Vajra Place of Saten, greeting him with banners, parasols, and music that seemed to rival the wealth of the gods. The two lamas [*Editor's note: Konchok Trinley Sangpo and Drikung Dharmaradza*] then met like father and son, and soon afterward they proceeded to Jangchub Ling at Drikung Thil to perform the hair-cutting ceremony before the statue of the peerless Lord Jigten Sumgön, Ratna Shri, which is like a wish-fulfilling jewel. To the young lama's name was now added the title Chökyi Gyalpo.

Visiting the shrine of Serkhang Dzamling Gyen, the chapel of the protectors, and other temples, Chokyi Gyalpo made great offerings and also made vast offerings to the assembly of monks. Chokyi Gyalpo then began his studies and quickly mastered all known systems of reading and writing. To his attendants, he spontaneously recalled the story of how the Buddha in one of his previous lives as a bodhisattva had offered his body to a tigress, how he himself had stayed in his wisdom-body form on the Copper-colored Mountain, and how he had then come to be born to his mother, and all who heard him were amazed.

At the age of seven, Chökyi Gyalpo received pre-novice vows from Könchok Trinley Sangpo. Then, over time, he attended Hlotrul Chökyi Gyatso, Taklung Wojo Tulku, Pelri Tulku, and many other great beings and studied the profound teachings of Lord Jigten Sumgön, the Fivefold Profound Path of Mahamudra, and all the teachings of the earlier great masters.



He received numerous teachings and empowerments: The Vajra Mala, the Seven Mandalas of Ngok; the three traditions of Chakrasamvara (those of Luipa, Nakpopa, and Drillbupa); and various empowerments of the Four-armed Mahakala. He also studied the teachings of the great treasure revealers: Nyang, Sangye Lingpa, Karma Lingpa, Ratna Lingpa, Jatsönpa, and others. In this way, he received boundless teachings and empowerments from the ancient and new traditions. In addition, he memorized the ritual systems and styles of dance, drawing, and chanting of the Drikung Kagyu monasteries. He also studied poetry and the astrological systems of India and China. He mastered all common knowledge to perfection.

In the month of Saga Dawa in the Water Snake Year, the father and son went to Lhasa to see the Jowo Shakyas and to offer gold-leaf to that statue and others. Together, they made great offerings of butter lamps, scarves, and so forth, and made prayers of vast aspiration. At that time, Chökyi Gyalpo made a second offering of hair to the regent of the Sixth Dalai Lama and received the name Könchok Döndrub Rinchen. From Lhasa, he traveled to Drikung Thil and Terdrom Tsokhang, where Yeshe Tsogyal had stayed for many years, practicing the Dharma.

A five-colored rainbow, witnessed by everyone, greeted him on his arrival. He then went to Tsewa Saten, where he settled for a time. In the Horse Year, many people gathered at the monastery of Trolung to mark a change in the administration, and both father and son went there and gave many vast and profound teachings.

In the Wood Sheep Year, when he was twelve, Chökyi Gyalpo entered into retreat to perform the practices of various *yidam* deities. In the first month of the Fire Monkey Year, he undertook a retreat on Yamantaka and experienced all the traditional signs of accomplishment.

On this occasion, Könchok Trinley Sangpo carved, from red and white sandalwood, images of the Sixteen Arhats and of the Buddha and the eight manifestations of Mahakala and so forth. Chökyi Gyalpo carved images of Yamantaka with his consort and retinue and of the peaceful and wrathful Manjushri. All these were done in precise detail and were magnificently beautiful.

In the sixth month of that same year, Chökyi Gyalpo went on pilgrimage to Terdrom. If interdependence and auspiciousness had come together, his life-span would have increased to seventy-six years and he would have revealed *terma*. But his attendant, Gelong Do Dorje, created obstacles to his activities. It thus became inauspicious for him to visit the holy places of the ancient and new traditions, and he could not open new ones. He undertook a strict retreat of one week, and on the tenth day he conferred an empowerment of the peaceful Guru Rinpoche on a large gathering of people. He then returned to Tsewa.

In the Fire Bird Year, when he was fourteen, he took the vows of a novice monk with Könchok Trinley Sangpo acting as *khenpo* and Hlotrul Chokyi Gyatso acting as *loppön*. In the midst of a large gathering, he then received the empowerments and teachings of the Eight Herukas of the Nyang tradition in their entirety.



He also received the teachings and empowerments of Lama Gongdu, together with instructions on Dharma medicine practice. Soon after this, the Dzungar Mongols invaded Tibet, and Chökyi Gyalpo went to Lhasa. The Dzungars destroyed the monasteries of Dorje Drak, Mindröling, and Dranang, killing many lamas and causing much turmoil. But through the blessings and skill of the father and son, no harm came to the Drikung Kagyu.

In the Earth Dog Year, Chökyi Gyalpo returned to his monastery. Könchok Trinley Sangpo's health then began to fail, and Chökyi Gyalpo remained in his presence to guard him and pray for his long life. After Könchok Trinley Sangpo passed away, Chökyi Gyalpo took charge of his cremation and invited many great lamas to gather and perform ceremonies, all of which were successfully completed. In particular, Shabdrung Chödrak of Lungkar came to offer condolences and to help in whatever way he could. As an offering to Chökyi Gyalpo, Shabdrung Chödrak presented him with an image of a youthful Manjushri made of *dzikyim*, which had been the special practice suppon of Loppön Prabahasti. He also gave him a cup made from the skull of one who had been born a Brahmin for seven consecutive lives. Both of these objects had been revealed as terma by Chöje Lingpa.

During this time, in the dream state, Chökyi Gyalpo had a vision of Könchok Trinley Sangpo, who transmitted to him a full empowerment of the Eight Herukas. This was a sign that he would later establish a tradition of the great accomplishment ceremony of this practice. In that same year, on the twenty-third day of the tenth month, at Layel Thang at Jangchub Ling, Chökyi Gyalpo ascended the golden throne as the regent of Lord Jigten Sumgön.

In the Earth Pig Year, he completed work on the silver stupa of Könchok Trinley Sangpo, and an assembly of monks consecrated this with the performance of a Chakrasamvara sadhana. He also raised a statue at Trolung which was consecrated in the same way. Then, in a dream, Könchok Trinley Sangpo appeared again in his wisdom body, and Chökyi Gyalpo asked if he had made any mistake in the construction of these supports. To Chökyi Gyalpo's relief, Könchok Trinley Sangpo assured him that all had been properly fulfilled.

With the Chödze of Depa Lumpa, Chökyi Gyalpo then studied the two systems of Sanskrit - Kalapa and Tsandrapa - and, just on hearing them presented, quickly understood them. To further fulfill the intentions of Könchok Trinley Sangpo, he established, in the Iron Bird Year at Yangrigar, the tradition of the great accomplishment ceremony of the deity Tsogu, which had been composed by Dharmakirti.

Then, to protect Tibet from the ravages of the Dzungars, the K'ang-hsi emperor came. Chökyi Gyalpo went to meet him at Tsar Gunthang, where the two honored each other with an exchange of gifts. Soon after, the reincarnation of the Sixth Dalai Lama arrived from Lithang, and Chökyi Gyalpo went to receive him at Radreng Valley by way of Lungsho. Chökyi Gyalpo and his entourage welcomed him with great ceremony, and they then traveled together through Phenyul to Lhasa, where Chökyi Gyalpo made great offerings during the Dalai Lama's enthronement. He then returned to Drikung.



In the Iron Ox Year, Chökyi Gyalpo traveled through Lhasa to Drepung to see the Dalai Lama and to make long-life offerings and hold close and open discussions. While in Lhasa, he met many Chinese, Mongolians, and Tibetans whom he satisfied with teachings according to their individual wishes. He then returned again to Drikung. During the time of the Dzungar occupation, there had been a break in the continuity of the reversal ceremonies of Shinje and Sotor, and these had gradually almost been lost. In the Water Tiger Year, Chökyi Gyalpo restored these ceremonies to their former strength. At Yangrigar, monastic discipline had declined.

Because of his conviction that the root of the Buddha's teachings is the vinaya--and especially because Lord Jigten Sumgön had praised moral ethics--Chökyi Gyalpo tightened the discipline at Yangrigar, using both peaceful and wrathful means, and he encouraged the monks in their study, contemplation, and meditation and in the path of the ten virtuous activities. For the use of the monasteries, he gathered images, different types of cymbals from Hor, brocades, silks, and other precious materials. Each year, he made offerings of these in quantities and of a quality beyond the imagination of ordinary people.

In the Wood Dragon Year, he commissioned thirty-nine *thangkas* depicting the holders of the Golden Lineage of the Drikung Kagyu, and he completed the construction of Dzongsar Tashi Tsuk, which had been begun by Dharmakirti. Then he conducted elaborate consecrations.

Although inauspicious circumstances had manifested before when he had visited Terdrom, a chance remained that he could open secret places, in particular the Urgyen Cave. But when he sent some monks to find a road to these sites, Gelong Dode said that there was no way to go, and this became an obstacle to their discovery.

In the later part of that year, Chökyi Gyalpo went to Terdrom, visited most of the old and new holy places nearby, and performed many feast-offerings and said many prayers of pure aspiration. When he arrived at the top of one of the new holy places, a mountain, a rainbow appeared, and all who were present heard the sound of a drum being beaten in the Mahakala Cave. Chökyi Gyalpo himself received visions of Milarepa, Tara, Dzambhala, and other awakened beings, and he pointed out the many self-arisen images that had appeared in that holy place.

By stages, he traveled around the mountain and came to the glorious retreat place, Tsa-Uk. In the Dorje Lokar Cave, Lord Jigten Sumgön's footprints had, over time, become hidden by dirt, and people could not easily find them. Chökyi Gyalpo found them all and showed them to his companions. At Terdrom and at Tsa-Uk, he himself left handprints in the rock. At Lord Jigten Sumgön's former residence at Tsa-Uk, Chökyi Gyalpo's party performed a longevity practice in retreat.

In the Wood Snake Year, on the fourth day of the sixth month (the day when Lord Buddha taught the Four Noble Truths) Chökyi Gyalpo traveled north with a large entourage to Taklung, Yangpachen, and other holy places.



At Dechen Chökyi Phodrang in Shang Takna, on the auspicious eighth day of the month of Saga Dawa, he received the vows of full ordination from Trewo Rinpoche Jangchub Chökyi Nyingpo. The two lamas then exchanged empowerments. Chökyi Gyalpo then toured the great holy place of Saphu Lung and the retreat place of Tashak.

Even though the principal meditation practice of Lord Jigten Sumgön had been Chakrasamvara, the numbers of people performing this meditation had decreased since his time. Therefore, Chökyi Gyalpo composed an abbreviated text for this sadhana and reestablished its practice. During this period, Chökyi Gyalpo received limitless offerings, gave many teachings, and distributed wealth to satisfy the needy. In the autumn, he returned to Yangrigar in Drikung. There, he strengthened the three streams of practice and established the *sojong* of the fourteenth and fifteenth days.

In the Eanh Monkey Year, when problems arose in U-Tsang, he quickly went to Kongpo but returned soon after. Könchok Trinley Sangpo's reincarnation was then born to the Orong family of Kongpo. Chökyi Gyalpo dearly perceived this, and he sent Gelong Chojor to find the tulku. The child was recognized without error, but Önpö Hla Sithar and Sölpön Leksang disputed the recognition, and many people became confused by maras.

The matter was taken to court.

Because of a misinterpretation of a prophecy of the oracle of a Dharma protector, the son of Hlasi was mistakenly recognized as the tulku, and this resulted in great controversy. Because of this, Chökyi Gyalpo went to Lhasa to see the ruler to present his case, and he received permission to conduct an urn ceremony in front of the precious Jowo.

The first name to emerge from the urn was that of the son of Orong, who was the unmistakable incarnation. The second name was that of a candidate in a distant place. The third name, that of the son of Hlasi, did not come out at all. Thus, all ended well.

Then, in order to revive and increase the tradition of secret mantra of the Ancient Translation School, and also-as a root cause for the happiness of the Tibetan people-to reverse the causes of war, Chökyi Gyalpo established the great accomplishment ceremony of Nyang's Kagye Deshek Dupa at Yangrigar. He assigned the responsibilities for mandala construction, mask-making, and the gathering of materials and compiled the necessary texts. In this way, he benefited the teachings of the Nyingma school.

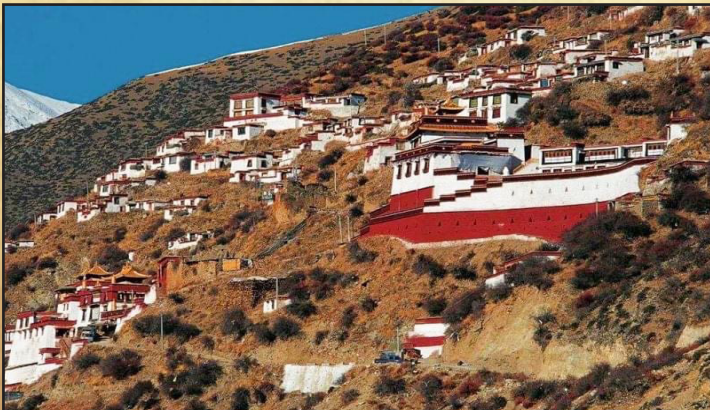
Soon after this, the former abbot of Yangrigar, Gyalse Trinley Tsedak-along with many others-went to bring back the tulku of Könchok Trinley Sangpo, and in the ninth month of the Earth Bird Year they arrived without obstacle in Drikung. With great joy, the father and son met at Tsewa. Then, in front of the statue of Lord Jigten Sumgön at Drikung Thil, they performed the first hair-cutting ceremony. It was a common practice at that time for people to eat meat during religious ceremonies. Chökyi Gyalpo felt that this was improper, especially during the recitation of longevity prayers, and asked everyone to reduce their attachment to this custom.

He then gave all the teachings and empowerments--common and uncommon-of the Drikung Kagyu to the young tulku. In addition, both father and son received many teachings and empowerments from Hlotrul Chökyi Gyatso.



Before the Dzungar occupation, Trolung monastery had successfully maintained the *torma*-throwing traditions of Kagye, Mahakala, Trochu, and Guru Drakpo. In the Wood Tiger Year, Chökyi Gyalpo appointed teachers to restore these traditions. In the same way that he had tightened discipline at Yangrigar, Chokyi Gyalpo then began to speak against the consumption of alcohol by monks, even though they argued that by boiling liquor they removed its bad effects. Even in the preparation of the nectar used for blessing *tormas*, no one performed this system properly because of a general decline of realization due to obscurations of conceptual thought. Because Lord Jigten Sumgön had said that for those with realization there is no difference between water, beer, and milk, Chökyi Gyalpo established the use of milk, tea, or clean water for this purpose and taught that alcohol should not be used at all.

Chökyi Gyalpo performed many retreats on Yamantaka, Chakrasamvara, Kalachakra, Yangsab, and the Dharma protector Achi and accomplished all the signs and realizations described in those texts. Once, while doing a longevity practice in retreat, he had a vision of Guru Rinpoche and the Dharma King Trisong Detsen surrounded by a rainbow.



*Drikung Thil Monastery - Tibet*

Every six years, there was a rotation of the administrators of Yangrigar and Drikung Thil. On these occasions, Chökyi Gyalpo would present to retreatants the profound teachings of Lord Jigten Sumgön, the Fivefold Profound Path of Mahamudra, the Six Yogas of Naropa, Dzokchen according to the Yangsab, and other instructions.

As a result of his teaching, many practitioners were produced who gave up all attachment to this life-in particular Gampo Tulku, Kunzang Ngedon Wangpo; the omniscient Drukpa Kagyu Trinley Shingta; Katok Rigdzin Tsewang Norbu; Pawo Dorje Tsuklak; and others. These great beings received empowerments and teachings of both the old and new schools from Chökyi Gyalpo on many occasions. In Do-Me Tongkhor, Sara Choje made offerings of wealth to Chökyi Gyalpo that rivaled the riches of Vaishravana.

Chökyi Gyalpo once painted a thangka of the Kagye Dedu, including depictions of his own future lives as Peljung Atima and so forth. He also commissioned statues, made from red and white sandalwood, depicting the twelve deeds of the Buddha. The artisan, Lujin, began work on this but then passed away, and the work was discontinued.

At Laphir in Jang, Chökyi Gyalpo established a new monastery, Thubten Dargye Ling, which was still flourishing at the time that this account was written [*Editors note: in the eighteenth or nineteenth century*]. Then-in order to maintain the continuity of the Buddha's teachings and to provide a support for the gathering of the two accumulations-he decided to build a temple, complete with images and furnishings, at Trolung.



On an auspicious day of an auspicious month in the Earth Horse Year, he conducted elaborate groundbreaking ceremonies, and he then quickly built a temple of two stories and twelve pillars. This was completed in the first month of the Earth Sheep Year, and in the Iron Monkey Year he finished work on the interior-including paintings and shrine-shelves and brought many images that had previously had no home.

In the Iron Bird Year, he invited many Tibetan and Nepalese artisans to build an Enlightenment Stupa and a Miracle Stupa to subjugate evil forces, along with a Harmonizing Stupa for the blessings of life. Each of these was one-and-a-half stories tall, made from gold and silver, ornamented with precious jewels, and of beautiful form. They were placed in the Hlundrub Dorje chapel, where Chökyi Gyalpo consecrated them many times.

In the Water Dog Year, Chökyi Gyalpo invited more artisans along with their leader, Dorshing, and including those who had previously built the stupas-to construct an image called Great Sage, Ornament of the Three Worlds, Shower of Blessings. This image, together with its golden parasol and throne, stood two stories tall. To build this amazing statue-the mere sight of which inspires pure devotion -Chökyi Gyalpo used more than three thousand gold pieces and six hundred horseloads of copper. It was located in the chapel called Mingyur Dorje Den and was consecrated many times with elaborate ceremony with the practices of Chakrasamvara, Yamantaka, and the peaceful and wrathful deities.

In the Water Pig Year, many of those same artisans made images of the Sixteen Arhats from gold and copper. Using more than seven hundred *sang* of silver, Chökyi Gyalpo then built a statue of Könchok Trinley Sangpo, of greater than life size, called Meaningful to Behold. Chökyi Gyalpo's monks, led by Epa Norbu Chopel, fashioned representations of the Buddha's fifteen miracles at Shravasti out of ground gems and powdered silk and built rock caves to shelter the images of the arhats. The miracle representations were placed in the chapel called Ogmin, and the arhats were placed in the chapel called Deden. They were repeatedly consecrated with the practice of an ocean of tantras.

In the thirteenth *rabjung*, in the Fire Horse Year, the unfinished work of Lujin was begun again by some wealthy monks led by Epa Gyaltsen. Then, accompanied by the scattering of auspicious flowers, the tulku of Könchok Trinley Sangpo was enthroned on the lion throne at the great seat, Jangchub Ling.

At Trolung, Chökyi Gyalpo established a tradition of the dances of the Dharma protectors, adding those of Beng Mahakala, Tsering Chen-nga, Vaishravana, and so forth. By the end of that year, the carvings of the twelve deeds were completed.

When Könchok Trinley Sangpo was alive, he had repeatedly said that it would be good to build a model of the Chakrasamvara mandala of sixty-two deities. In order to fulfill this intention, and to provide a crucial support for the practice of that meditation, Chökyi Gyalpo constructed that mandala - both its outer form and inner contents- in astonishing detail. The artisans he employed were the same as before. The mandala was completed in the Dragon Year and was placed in the Ngönga chapel and consecrated.



In the Earth Snake Year, the mahapandita Situ Chokyi Jungne came to visit Chökyi Gyalpo, and they exchanged many teachings and empowerments. In the Horse Year, Chökyi Gyalpo became seriously ill but soon recovered.

At Trolung monastery, the great accomplishment ceremony of Tsogu was performed on the twenty-ninth day of the sixth month of each year to fulfill the intention of Könchok Trinley Sangpo. On these occasions, Chökyi Gyalpo made vast offerings to the assembly of monks. In the second month of the Water Monkey Year, many Tibetan and Nepalese artisans, joined later by Dhanoshing, began to gather to construct images of the lineage lamas of Drikung.

Beginning with Vajradhara and including yidams and Dharma protectors, all were life size and made from gold and copper. These were completed in the Water Bird Year and were placed in the Chökor Dorje Nyingpo chapel. Then, using gold and silver, Chökyi Gyalpo built a Descending From the God Realm Stupa and a Lotus Heap Stupa. He also built an Auspicious Stupa of Many Doors, a little higher than the others, which contained the sixty-two deities of Chakrasamvara.

For reasons of auspiciousness, he then built a Completely Victorious Stupa instead of a Parinirvana Stupa. To the right and left of the temple's main statue were placed images of Amitabha and the All-seeing Lord. The main statue stood two stories high, and the flanking images stood at a height of a little more than a story each. Their thrones and back supports were also made of gold and silver.

In the third month of the Wood Dog Year, all of this was completed without obstacle. From Lhasa, Chökyi Gyalpo then brought a complete set of the *Kangyur* and the *Tengyur*; and from Derge he brought two sets of the *Kangyur* printed in a special red ink. He then quickly fashioned images of the Thirty-five Buddhas out of red and white sandalwood, along with a representation of the buddhaheld of Dewachen. One by one, he opened the mandalas—from both the old and the new traditions—of the Three Roots, the wrathful and peaceful deities, Yamantaka, Chakrasamvara, and so forth. These were consecrated many times with auspicious prayers in gatherings led by the father and son. When the artisans had finished their work, Chökyi Gyalpo pleased them with many gifts.

Each of the six chapels was adorned with canopies and wall hangings, all as colorful and bright as if they had come from the treasury of the emperor of China. The images were dressed in excellent clothes and scarves. Marvelous butterlamps were brought in countless numbers from China, Hor, Kashmir, and other places. In brief, many inconceivably wonderful varieties of offering materials were made and taken there.

Thus, Chökyi Gyalpo accomplished all that he had intended. When he had completed his benefit of beings in that life, many inauspicious signs were observed. He gave extensive advice to all his followers, including the tulku of Könchok Trinley Sangpo, saying especially that if it were not possible for them to build his stupa in gold and silver, they should build many stupas of various sizes in the upper and lower parts of Drikung valley and divide his relics among them. This, he said, would provide many causes for the spread of the Dharma. Then, pointing to a lotus in a representation of Dewachen, he said: *“I will be sitting here. Because I have prayed with one-pointed mind, there is no doubt that I will be born in Dewachen.”*



Then, although no particular disease had been diagnosed, Chökyi Gyalpo's health began to fail. On the twenty-first day of the month of Saga Dawa in his fifty-first year, as the first warmth of the morning sun struck the ground, his profound mind dissolved into the dharmadhatu, and the area was filled with rainbows and the sounds of music. Many other marvelous signs occurred.

On the twenty-ninth day, Chökyi Gyalpo's holy remains were cremated in a large gathering and Yamantaka ceremony led by the supreme emanation Tendzin Drodul, the tulku of Könchok Trinley Sangpo.

On the forty-ninth day following the parinirvana, a stupa called One Hundred Thousand Relics was built during a special ceremony at Trolung. At the end of that year, ceremonies were also held in Tsewa, and following that, in the Wood Pig Year, a large image of Chökyi Gyalpo made of gold and silver was placed in the hall at Trolung. A large silver stupa, more than two stories high, was built at the great seat, Drikung Thil. A golden stupa was also built at Kailash. All this was done in accordance with custom.

Chökyi Gyalpo's successor was the peerless precious Dharma Lord Tendzin Drodul, and his chief disciple was Gartrul Konchok Tendzin Chokyi Nyima, who held the vast and profound teachings of the Drikung Kagyu that ripen and free. When Lord Jigten Sumgön appeared as the tathagata Lurik Dron, Gartrul was born as the youngest prince. At the time of Lord Jigten Sumgön himself, he appeared as Gar Chodingpa Shakya Pel, a principal disciple. At the time of the Victorious Ratna, he appeared as Ngawang Dondrub, a lama of Tsang. At the time of the peerless Chögyal Phuntsok, he appeared as Tendzin Phuntsok. At the time of Dharmakirti, he was called Tendzin Drakpa. Thus, he has been recognized as the reincarnation of many great beings.

Gartrul Rinpoché was born in Nangchen. From Chökyi Gyalpo he received, in succession, the vows of an upasaka, of a novice monk, and of full ordination. He received the complete teachings of the Drikung Kagyu and all knowledge contained in the sutras and tantras.

He attended the lords Tendzin Drodul and Hlotrul Chökyi Gyatso, mastered all their teachings, and gained direct realization. In each moment, he was unstained by the eight worldly concerns. Later, he became the vajra master of Chökyi Nyima, the incarnation of Chökyi Gyalpo, and gave him all the teachings of the Drikung Kagyu, including instructions on the Eight Herukas. Thus, he showed inconceivable great kindness to this Dharma lineage. There were also many others who perfected the two stages.



*Lord Jigten Sumgön*



## GLOSSARY OF ENUMERATIONS

**Two Accumulations:** Merit and wisdom.

**Two Kinds of Form Body:** Nirmanakaya and sambhogakaya (see entry for three kayas).

**Two Obscurations:** Obscurations of the afflicting emotions and obscurations of knowledge.

**Two Stages:** The generation stage of tantric practice, wherein one visualizes oneself as a deity, and the completion stage, wherein one dissolves that visualization and rests the mind in formless contemplation.

**Three Jewels:** Buddha, Dharma, and Sangha.

**Three Kinds of Morality:** Avoiding nonvirtue, accumulating virtue, benefiting beings.

**Three Kinds of Perseverance:** The armor-like perseverance, the perseverance of action, and the perseverance that is not satisfied with what has already been accomplished.

**Three Kayas:** The three “bodies,” or modes of being, of a buddha (the dharmakaya, “truth body”; sambhogakaya, “enjoyment body”; and nirmanakaya, “emanation body”).

**Three Lower Realms:** The realms of hell beings, of hungry ghosts, and of animals.

**Three Roots:** The lamas (the root of blessings), the yidams (the root of attainments), and the Dharma protectors (the root of enlightened activity).

**Three Secrets:** The unceasing and indestructible realities of a buddha's body, speech, and mind.

**Three Streams of Practice:** Performing prostrations, reciting sutras, and dedicating merit.

**Three Syllables:** OM, AH, HUM.

**Three Times:** Past, present, and future.

**Three Trainings:** Discipline, meditation, and wisdom.

**Three Vows:** The vows of individual liberation (see entry for pratimoksha), of the mahayana, and of the vajrayana

**Three Ways of Pleasing:** Pleasing one's teacher through respect and service, by offering necessities, and by practicing according to the teacher's instructions.

**Three Worlds:** The world of gods, the world of humans, and the world of nagas (water-dwelling serpent beings).

**Four Characteristics:** All phenomena are interdependent, perform a function, do not exist independently, and are apprehendable by the collective senses of beings.

**Four Empowerments:** Vase empowerment, secret empowerment, wisdom empowerment, sacred word empowerment.

**Four Kayas:** The three kayas, plus the svabhavikakaya, representing their inseparable unity.

**Four Obscurations:** Obscurations of karma, obscurations of the afflicting emotions, obscurations of knowledge, and obscurations of habitual tendencies.



**Four Powers, Confession of:** A purification practice incorporating the generation of remorse over a misdeed, the determination never to repeat the misdeed, the antidote of practice (usually the generation of bodhicitta and recitation of mantra), and reliance on refuge in the Three Jewels.

**Four Preliminaries:** Classified in two sets of four each as “ordinary” and “extraordinary,” these are

(1) the contemplations on the precious human birth, impermanence, cause and effect, and the sufferings of samsara, and

(2) the practices of refuge and prostrations, Vajrasatva mantra, mandala offerings, and guru yoga.

**Five Paths:** The sequential paths along which the bodhisattva progresses towards enlightenment: the path of accumulation, the path of preparation, the path of insight, the path of meditation, and the path of perfection (or no more learning).

**Five Poisons:** Desire, hatred, ignorance, arrogance, and jealousy.

**Six Objects:** The objects of perception of the six senses, including mind.

**Seven Characteristics:** The dharmakaya pervades all phenomena; it is the unification of supreme all-pervading emptiness and non-objectified great compassion;

it is great bliss, completely free from all suffering; it is inherently non-existent and free from elaboration in its mode of abiding;

it is the great embodiment of full compassion, unchanging from coemergent wisdom; it never varies from all the qualities described above and is free from coming, going, increasing, or decreasing;

it is unceasing and not “just nothing” - instead, it is the embodiment of the ultimate great bliss.

**Eight Worldly Concerns:** Gain and loss, pleasure and pain, praise and blame, fame and disgrace.

**Ten Bhumis:** The ten levels, or stages, of a bodhisattva's progress on the path to full enlightenment.

**Ten Virtuous Activities:** In this context, these refer to copying Dharma texts, making offerings to Dharma texts, distributing copies of Dharma texts, giving teachings, reciting prayers, receiving teachings, reading, memorizing, contemplating, and meditating.

**Twelve Deeds of the Buddha:** The major themes in the life of Shakyamuni Buddha (descending from the Tushita heaven, entering the womb, taking birth, developing proficiency in the arts, enjoying the kingdom, renouncing the kingdom, undergoing austerities, going to Bodhgaya, subjugating the maras, attaining enlightenment, turning the wheel of Dharma, and attaining parinirvana).



*Lord Jigten Sumgön*



## GLOSSARY OF TERMS

*Note: The definitions given here are not exhaustive and are meant only to provide access to these terms at the level of introductory study.*

**Alaya:** A foundational aspect of mind that can hold the seeds of dualistic thought or blossom into wisdom.

**Bardo:** The intermediate state through which consciousness passes between death and rebirth.

**Bhumis:** The levels, or stages, of accomplishment of a bodhisattva on the path to full enlightenment.

**Bodhicitta:** The “mind of enlightenment,” the intention to accomplish full awakening for the benefit of all beings.

**Bodhisattva:** One who possesses bodhicitta and who works tirelessly for the spiritual welfare of others.

**Buddha:** Any fully enlightened being (one who has fully awakened all wisdom and fully purified all obscurations), but referring especially to Shakyamuni Buddha, the first of the Three Jewels of Refuge.

**Chöppön:** One who prepares and arranges offerings during the performance of tantric ritual.

**Dhamma:** “Virtue and peace.” The teachings of the Buddha with regard both to what is taught and what is experienced.

**Dhammadhatu:** All-encompassing space.

**Dhammakaya:** One of the three “bodies” of a buddha, corresponding to enlightenment itself

**Dhammata:** The essential nature of reality.

**Drikung Kagyu:** The branch of the Kagyu tradition founded by Lord Jigten Sumgon (1143-1217) and descending originally from the Indian siddhas Tilopa and Naropa to the Tibetan masters Marpa, Milarepa, Gampopa, and Phagmo Drupa, Lord Jigten Sumgon’s teacher.

**Drönyer:** A monastic official responsible for hospitality and public relations.

**Dzikyim:** A rare extraterrestrial metal.

**Garuda:** A mythological bird that hatches fully-grown, symbolizing the awakened mind.

**Kangyur:** The collected scriptures of the Buddha's teachings.

**Karma:** "Cause and result," referring especially to the positive or negative activities of body, speech, and mind and to their corresponding fruition in one's own experience.

**Khenpo:** An abbot or senior teacher of a monastery or college.

**Kyorpön:** The senior teaching assistant of a monastery or college.

**Lama:** One qualified to act as a teacher, especially with regard to tantra, in the Tibetan tradition of Buddhism.

**Loppön:** The master of studies in a monastery.

**Maha Aryas:** Those who directly experience and abide in the wisdom of emptiness.

**Mahapandita:** A scholar in the Buddhist tradition who is highly learned in the "ten know ledges": theatrical performance, astrology, poetry, the use of synonyms, the use of meter in classical composition, logic, linguistics, medicine, the creative arts, and metaphysics.

**Mahayana:** The "greater" vehicle of Buddhist teaching and practice, which transcends exclusive concern for one's own spiritual accomplishment and takes as its purpose the liberation of all beings.

**Mandala:** The "palace" of a deity, arranged as a circular diagram or three-dimensional structure with symbolic components surrounding a central figure.

**Mantra:** "Mind protection." Sanskrit syllables or words uttered as sacred sound.



**Maras:** Forces, often personified as demons, that obstruct spiritual progress.

**Nirvana:** Liberation from compulsive rebirth in samsara.

**Parinirvana:** An honorific term for the passing away of a buddha.

**Phowa:** The practice of consciousness transference at the moment of death.

**Pratimoksha:** The vows of "individual liberation," corresponding to the various levels and kinds of monastic ordination.

**Rabjung:** A sixty-year cycle according to the Tibetan calendar.

**Sadhana:** A tantric ritual and its corresponding text.

**Samadhi:** Meditative absorption.

**Samaya:** The vows of commitment in the practice of Buddhist tantra.

**Samsara:** Confused existence, which takes the form of cyclic rebirth in one or another of six realms, each of which is pervaded with suffering.

**Sang:** A unit of monetary value.

**Sangha:** The monastic and lay communities of those who follow the Buddha's teachings.

**Shravakas:** Those who take as their path the basic practices and teachings of Buddhism.

**Siddhas:** Highly accomplished practitioners of tantra.

**Sojong:** A ritual to purify and strengthen monastic vows.

**Stupas:** Structures, originally memorial mounds, whose form symbolizes the awakened mind and physical presence of the Buddha.

**Sutras:** Scriptures presenting the discourses of the Buddha.

**Tantra:** “Continuity,” referring to the continuity of awakened mind and to the esoteric teachings and advanced meditation techniques that lead to enlightenment.

**Tantrikas:** Those who practice tantra.

**Tathagata:** “Thus Gone,” an epithet for a buddha.

**Tengyur:** The collected scriptures of the teachings and commentaries of Indian Buddhist masters.

**Terma:** “Treasure,” referring especially to teachings and symbolic objects concealed in the eighth or ninth centuries C.E. by Guru Padmasambhava and others and intended for discovery at a later time.

**Thangkas:** Scroll-mounted religious paintings in the Tibetan tradition.

**Torma:** Specially shaped and colored offering cakes or deity representations used in tantric ritual.

**Tulku:** The reincarnation of an accomplished lama.

**Tummo:** The practice of “inner heat,” one of the Six Yogas of Naropa.

**Upasaka:** One who holds the vows of lay ordination: not to kill, steal, lie, take intoxicants, or engage in sexual misconduct.

**Vajra Hell:** The solidification of confusion and suffering that results from breaking one’s samaya, misusing the power of tantra, or generating any other heavy negative karma.

**Vajra Master:** An accomplished practitioner and teacher of the Vajrayana.

**Vajra Recitation:** The recitation of mantra.

**Vajrayana:** The diamond path or “vehicle” of Buddhist tantra.

**Vinaya:** The vows of moral conduct of the Buddhist monastic tradition.

**Yidam:** A deity whose form and attributes embody a particular aspect of enlightenment and with whom the practitioner identifies in meditation.





*Achi Chökyi Drolma*  
*the Protector of Drikung Kagyu Lineage*

## About the Translators



### **Khenchen Konchog Gyaltsen Rinpoché**

The village of Tsari and the area surrounding it are considered to be one of the most sacred places in Tibet. It was there that Khenchen Konchog Gyaltsen Rinpoché was born in the spring of 1946, and it was there that he spent his early years.

In 1959, because of the political situation in Tibet, Khenchen Rinpoché fled to India with his family. The family then settled in Darjeeling where Rinpoche began his education. Even at a young age, he was an excellent and dedicated student, and he was able to complete his middle school studies in less than the average time. At about this same time a new university, the Central Institute of Higher Tibetan Studies, opened in Varanasi, India. Determined to be among its first students, Khenchen Rinpoché traveled to Varanasi in October 1967 to seek admission. He then began a nine-year course of study that included Madhyamika, Abhidharma, Vinaya, the Abhisamayalankara, and the Uttaratantra, as well as history, logic and Tibetan grammar.



In early 1968, he had the good fortune to take full monastic ordination from the great Kalu Rinpoché, and, shortly after graduating from the Institute, he received teachings from the Sixteenth Gyalwa Karmapa on the realization songs of the Indian mahasiddhas.

Even after completing this long and arduous course of study, Khenchen Rinpoché wanted only to deepen his knowledge and practice of the Dharma. With the same intensity that he brought to his earlier studies, Rinpoché sought out and received teachings and instructions from great Buddhist masters. One was the Venerable Khunu Lama Rinpoché, with whom Khenchen Rinpoché studied two works of Gampopa: *The Jewel Ornament of Liberation* and *The Precious Garland of the Excellmt Path*. Rinpoché's studies with the Venerable Khunu Lama also included mahamudra and many of the songs of Milarepa.

Maintaining a balance between theoretical understanding and the practice of meditation, Khenchen Rinpoché began a three-year retreat in 1978 under the guidance of the enlightened master Khyunga Rinpoché. During this time, he was able to deepen and enhance his understanding of The Fivefold Path of Mahamudra and the profound Gong Chik text of Lord Jigten Sumgön. He also received many other transmissions.

In 1982, the force of karma and the requests of many practitioners combined to bring Khenchen Rinpoché to the United States. Since that time, Rinpoché's compassion and dedication to the Dharma have taken him to all parts of the world. Rinpoché now travels tirelessly, giving teachings and organizing Dharma centers.

He has translated all the major Drikung Kagyu meditation practices, and, because of his efforts, Western students are now able to read and perform the Chakrasamvara, Vajrayogini, Guru Yoga, Chod, Green and White Tara, Chenrezig, Medicine Buddha, and other practices in their own language.

Wanting the teachings of Dharma to reach as many people as possible, Khenchen Rinpoché has quickly adapted himself to Western forms of communication. He has made appearances on television, been a guest on many radio programs, lectured extensively at colleges and universities, and spoken to the public through countless newspaper articles.

A skilled and dedicated translator and author, Rinpoché has published six books: *Prayer Flag*, *In Search of the Stainless Ambrosia*, *The Garland of Mahamudra Practices*, *The Great Kagyu Masters*, *The Jewel Ornament of Liberation*, and *Transformation of Suffering: A Handbook for Practitioners*. In this way, Rinpoché has been able to make important texts available to the public and to provide his students with a thorough and systematic training in the Dharma.

In 1985, Khenchen Rinpoché traveled to the main seat of the Drikung Kagyu lineage, Drikung Thil, in Tibet. There he was able to receive personal blessings, as well as instructions and transmissions of mahamudra and the Six Yogas of Naropa, from the enlightened master, the Venerable Pachung Rinpoché.

As a public figure, Khenchen Rinpoché continues to write, translate texts, and teach whenever requested. He recently returned from the Drikung Kagyu Institute in India, where he taught the Gong Chik to a group of about ninety monks and nuns. With the financial assistance of friends and students worldwide, Rinpoché was able to print 1,700 copies of the Gong Chik and to distribute them to the students of the Institute. In 1996, Rinpoché printed and distributed 1,500 copies of *Essence of the Mahayana Teachings* by Ngorje Repa, an important disciple of Lord Jigten Sumgön.



When Khenchen Rinpoché met His Eminence Garchen Rinpoché in March 1997 in Tucson, Arizona, His Eminence strongly urged Khenchen Rinpoché to visit his monastery in Tibet and give teachings to all the monks and nuns there. Bearing that request in mind, Khenchen Rinpoché started his journey to Tibet in August of that same year. On the way, he stopped in Europe to give teachings at various Dharma centers. Then he stayed at the Drikung Kagyu Institute near Dehra Dun, India, for three months, where he taught the Essence of the Mahayana Teachings and other important subjects.

Since many people requested it, he also visited Malaysia and Taiwan to bestow empowerments, lead retreats, and give public talks.

Finally in May 1998, he was able to go to Gar Monastery.

First, he gave teachings to the monks and nuns in three-year retreat. Then Khenchen Rinpoché taught The Jewel Ornament of Liberation and The Fivefold Path of Mahamudra. He also visited six other Drikung Kagyu monasteries and gave many teachings to monks, nuns, and lay people. He explained the importance of studying and practicing the precious Dharma teachings to all the different people he met.

For about four months during the winter, he gave teachings on Gong Chik and The Essence of the Mahayana Teachings.

In this way, many monks and nuns were greedily inspired to further their study and practice.

In October of 1999, Khenchen Rinpoché returned to the Tibetan Meditation Center in Maryland. There he reorganized the Center, and started a five-year program of instruction.

Remembering the struggles of his early years, Khenchen Rinpoché inspires and supports monks, nuns, and laypeople in their practice of the Dharma, and is always ready to assist them in whatever way he can. To all, he gives of himself freely. With his heart and mind turned firmly toward the Dharma, he compassionately and with great patience shows the way.



## **Venerable Khenpo Tsultrim Tenzin**

Khenpo Tsultrim Tenzin took monk's vows at the age of 14.

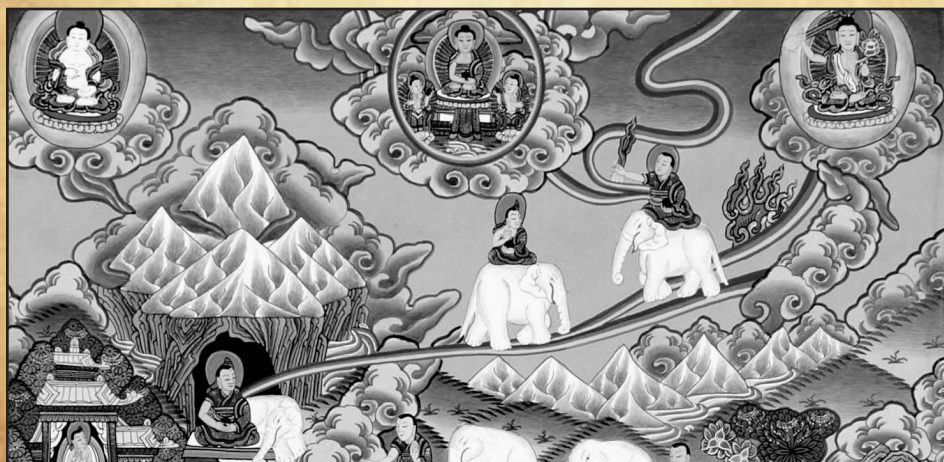
He studied the Thirteen Major Texts with Khenchen Nawang Gyalpo Rinpoché and other khenpos. He also received the entire Lamdré-cycle of empowerments of the Ngor-Sakya lineage from Khensur Khenchen Rinpoché and from Amdo Lama Togden Rinpoché and Dilgo Khyentse Rinpoché he received many Nyingma empowerments and teachings.

Later, Khenpo Rinpoché joined the Drikung Kagyu Institute at Jangchub Ling in Dehra Dun and there met His Holiness Drikung Kyabgön Chetsang Rinpoché. The spontaneous devotion he felt for His Holiness resulted in his request to His Holiness to join the monastery and continue his education.



Having already completed the first four years of his studies at other monasteries, Khenpo Rinpoché quickly completed his education at Jangchub Ling. After three years teaching lower classes in the monastic college, he was enthroned by His Holiness Drikung Kyabgön Chetsang Rinpoché as a “khenpo” in 1998 and spent three more years teaching Buddhist philosophy at the Institute. In between his busy schedule first as a student and later as an instructor, Khenpo Rinpoché completed the Ngondro, Chakrasamvara, and other practices while in retreat.

In April 2001, Khenpo Rinpoché arrived at the Tibetan Meditation Center in Frederick MD to assist Khenchen Rinpoché and also to improve his mastery of the English language so that he can be of more benefit to the spread of Dharma. He began teaching at TMC in August of that year and was subsequently appointed as spiritual director of TMC by Khenchen Rinpoché. Khenpo Rinpoché is known and loved for his engaging teaching style as well as his complete lack of pretensions.



*Nine Stages of Samatha*

## About the Editors

### Rick Finney

A long-time student of Buddhism and the Tibetan language, has worked closely with Khenchen Konchog Gyaltsen Rinpoche on many of his published works since 1982. Rick holds a degree in East Asian Studies from the Elliott School of International Affairs of the George Washington University and lives in Gaithersburg, Maryland, with his wife and children.



### Khenmo K. Trinlay Chödrön

Khenmo Trinlay is one of Khenchen Rinpoché's senior students as well as editor of several of Rinpoché's books. She first met Rinpoché in 1990 and since then has devotedly served Rinpoché and helped build the Tibetan Meditation Center. In 1997 she renounced her lay life and joined the monastic order, finally taking her bhikshuni vows in 2005.

In December 2006, she was honored with the title of "Khenmo" in a letter from His Holiness Drikung Kyabgön Chetsang Rinpoché. Khenmo Trinlay is only the second woman in the lineage honored with this title. She was officially recognized and celebrated at the 25<sup>th</sup> anniversary of the founding of TMC in 2007. Aside from TMC, Khenmo Trinlay also teaches at affiliated centers.





TIBETAN MEDITATION CENTER  
Maryland - USA  
2021