Jigme Lingpa’s “Advice on Mindfulness”

The Heart of the Six Pāramitās

A Contextual Study and Translation

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Thesis for the degree of Master of Arts
in Translation, Textual Interpretation and Philology

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“Whatever my situation or circumstance, may I never feel the slightest urge to follow worldly ways that run contrary to the Dharma! Even if, while under the influence of karma and habitual patterns, a mistaken thought arises within me, may it never come to fruition.”

Jigme Lingpa
Abstract

This thesis presents the first annotated translation and critical edition of Rigdzin Jigme Lingpa’s (rig’dzin ’jigs med gling pa, 1730-1789) thereafter (Jigme Lingpa) “Advice on Mindfulness” (dran pa’i gtam), one of the seventy-three chapters in An Ocean of Vehicles: A Collection of Sayings and Advice (gtam gyi tsogs theg’i rgya mtsho), thereafter (A Collection of Sayings and Advice), which is the fourth volume of the nine volumes in the Collected Works of Jigme Lingpa. Alongside the translation, this thesis includes a short study of Jigme Lingpa’s “Advice on Mindfulness” as a whole. Despite his remarkable impact within the Nyingma tradition, and although his main treasure revelation—the Longchen Nyingthig (klong chen snying thig)—is widely accepted as a significant practice by Tibetan scholars and academics alike, his Collections of Saying and Advice has received limited scholarly attention. While the Collection of Sayings and Advice consists of seventy-three chapters, only a few chapters have been translated into English to date.1 Jigme Lingpa’s “Advice on Mindfulness,” based upon both Mahāyāna and Vajrayāna traditions, deserves to be accessible to a wider audience, as it provides advice relevant for both worldly beings and dharma practitioners. In particular, this text illustrates how the authentic practice of the six pāramitās depends on mindfulness, demonstrating how these go hand in hand on the path to Buddhahood.

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1 A few chapters of Jigme Lingpa’s volume on Collection of Sayings and Advice are translated includes, chapter 3, Discourse on the Southern Country of India (lho phyogs rgya gar gvi gtam) -Translated by Aris, Michael in 1995. Chapter 9, A Letter to a Queen (btsun mo la spring ba’i gtam) -Translated by Jann Ronis in 2017. And Chapter 31, Discourse on the Glorious Samye Chimphu Caves (dpal gyi bsam yas mchims phu’i gtam) by Kaleb Yaniger in 2017.
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With the completion of my Master of Arts in Translation, Textual Interpretation, and Philology at Kathmandu University, I feel honored to have had the opportunity to engage in the study of Buddhist Philosophy through both traditional and modern systems of education. Studying at an institution of modern education had been a wish I had nurtured for a long time. I humbly thank the Centre for Buddhist Studies at Rangjung Yeshe Institute. Without their years of instruction, I would never have acquired the knowledge, skills, or confidence to write a thesis or translate an excerpt of Jigme Lingpa’s Collected Works. I sincerely thank my thesis advisor, Daniel McNamara, for his invaluable advice and feedback in improving this thesis. Moreover, I am deeply grateful to him for providing me with many secondary sources for my project.

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Conventions Used in This Thesis

Transliteration and Italics

Tibetan technical terms and titles of Tibetan texts that appear in parenthesis are provided in the extended Wylie system of transliteration to provide readers with the original words. Titles of texts and Sanskrit and Tibetan technical terms are italicized, except for some terms that have entered the *Oxford Dictionary English*, such as bhūmi, saṁsāra, ḍākinī, lama, pāramitā, karma, guru, dharma and so on. Proper names and titles of people, for example, Jigme Lingpa, Angulimala, Cakrasaṃvara, Vajradhāra, Padmasambhavaḥ, Ānanda, Mañjuśrī, Atiśa, and Nāgārjuna are not italicized. Quoted verses are italicized.

Capitalization

Tibetan and Sanskrit proper names and text titles have their first letter, not their root letter (*ming gzhi*), capitalized for appearance. The names of places, institutions, people, texts, important terms such as Prajñāpāramitā*-sūtra*, Lhojyu Mon Jongkhar, Vimalakīrti, Vajrayāna, Mahāyāna, Bodhicaryāvatāra, Svātantrika, Prāsaṅgika, Uttarāṣāḍhā, Yogācāra, *Mañjuśrīmūlakalpa*, Bhāvanākrama, and *Laṅkāvatārasūtra* are also capitalized. Transliterated names are not capitalized.

Punctuation and Numerals

Punctuation marks are included inside quotation marks. Numerals are used to indicate parts of the outline and to identify items in lists [especially in the footnotes]. An em-dash often follows topic-marking particles. Questions are marked with question marks, and quotations are highlighted with double quotation marks. Brackets are used to include additional information.
Abbreviations

Full names are given along with the abbreviation at the first mention of the name. The abbreviations are often not italicized.

BDRC                                   Buddhist Digital Resource Center

X1                                         Jigme Lingpa’s gsungs bum (Collected Works), Adzom parma,
A digitized version is available on BDRC.

X2                                         gtm gyi tshogs theg p’i rgya mtsho bzugs so (recension of
Detailed comparison of Lhasa xylograph and Derge xylograph).
A digitized version is available on BDRC
‘jigs med gling pai gtam tshogs, Version RID MW2055_D891C0
Chapter 56, Dran p’i gtam yon ten rgya mtsho: 656-673.

Om.                                                Omission
Skt.                                                Sanskrit
Tib.                                                Tibetan

Introduction

In the vast fabric of Tibetan Buddhist literature, the teachings and writings of Rigdzin Jigme Lingpa (rig ’dzin ’jigs med gling pa, 1730-1789), hereafter Jigme Lingpa, stand as the great beacons of wisdom and insight. This groundbreaking thesis presents the first annotated translation and critical edition of a profound work within his literary collection—the “Advice on Mindfulness” (dran pa’i gtam). This text serves as one of the seventy-three chapters within An Ocean of Vehicles: A Collection of Sayings and Advice (gtam gyi tsogs theg ’i rgya mtsho), which make up the entirety of the fourth volume of Jigme Lingpa’s esteemed Collected Works.

Jigme Lingpa was a prominent figure in the Nyingma tradition, and his Longchen Nyingthig (klong chen snying thig) “The Heart Sphere of the Great Expanse,” (hereafter Longchen Nyingthig)\(^2\) revelation is widely recognized as a significant and reliable practice within Tibetan scholarly circles. However, his insightful contributions to the “Collections of Saying and Advice” have received limited scholarly attention to date.

This thesis aims to shed light on the relevance and significance of Jigme Lingpa’s “Advice on Mindfulness” from religious (chos pyogs nas) and worldly perspectives (’jig rten pyogs nas). The thesis’s core theme revolves around mindfulness’s pivotal role in the lives of ordinary beings and dedicated dharma practitioners—for the latter, it specifically emphasizes the practice of the six pāramitās. By skillfully employing short stories, Jigme Lingpa conveys the importance of mindfulness in a lucid and accessible manner, making it understandable to individuals on various levels and practicing various paths of spiritual contemplation.

The value of Jigme Lingpa’s insights is further highlighted by his distinctive use of poetic language and references to illustrious figures from Indian Buddhist history, including the Lord

\(^2\) Often translated as The Heart Essence of the Great Expanse, this is a mind-treasure (dgongs gter) revealed by Jigme Lingpa.
Buddha, Vimalakīrti, Uttarāṣādhā, Nāgārjuna, Saraha, and others. By drawing upon a rich array of sources such as the *Prajñāpāramitā-sūtra*, *Ratnamegha-sūtra*, and *Mañjuśrīmūlakalpa*, Jigme Lingpa weaves a tapestry of wisdom that emphasizes how the authentic practice of the six paramita crucially depends on mindfulness going hand in hand on the path towards the ultimate goal of Buddhahood.

This research not only explores the philosophical significance of Jigme Lingpa’s “Advice on Mindfulness” but also addresses the paucity of English translations of his *Collection of Sayings and Advice* with an annotated translation; for those who read Tibetan a critical edition is also included. By rendering his elegant teachings accessible to a wider audience, transcending language barriers and cultural boundaries, this thesis contributes to disseminating Jigme Lingpa’s wisdom. It enriches the existing body of knowledge on the subject.

This thesis begins with a discussion of Jigme Lingpa’s life, followed by an overview of his literary works. After that, there is a discussion of his definition of mindfulness and its sources, as well as the genre of his “Advice on Mindfulness,” its authorship, and key points. Next, this paper will present the introduction to translation, the research methodology, and the approach employed in the task of translation and editing. The thesis then discusses recensions and provides an annotated translation, concluding with a critical edition and a final conclusion.
Historical Context of the Author and His Literary Works

Historical Context of the Author
The sublime being Jigme Lingpa, a well-known scholar and visionary Tibetan terton (gter ston)\(^3\)—i.e., a discoverer of hidden Dharma treasures (gter ma)—of the Nyingma lineage, was born at Yoru (yo ru) in Tibet into a very humble family.\(^4\) Dudjom Rinpoche, Jikdrel Yeshe Dorje (1904-1987), mentions that Jigme Lingpa was born on the morning of Monday 6\(^{th}\) February 1730\(^5\). That day also marks the anniversary of Longchen Rabjam’s (klong chen rab ’byams, 1308-1364) death near Pelri Monastery in the district of Chonye, to the south of the Red Mausoleum of King Songtsen Gampo (srong btsan sgam po, 569-649 AD).\(^6\) According to Nyoshul Khenpo Jamyang Dorje (smyo shul mkhan po ’jam dbyangs rdo rje, 1932–1999), Jigme Lingpa was born in a period when the view and practice of the Dzogchen teachings were becoming corrupted by intellectual speculation; Jigme Lingpa is therefore viewed within the Nyingma school as an agent of renewal and revival for the Dzogchen tradition.\(^7\) Jigme Lingpa was believed to be an emanation of the Indian Dzogchen master Mañjuśrīmitra (Tib. ’jam dpal bshes gnyen), who was the main student of the first human Dzogchen master Garab Dorji (Tib. dga’ rab rdo rje Skt. Prahevajra).\(^8\) He is also considered by

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3 Terton refers to a revealer of hidden treasures, concealed mainly by Guru Padmasambhava and his consort Yeshe Tsogyal.
5 In Tibetan lunar calendar is the twelfth month of the Earth Bird Year.
7 Dorje, The Fearless Lion’s Roar.
8 Dorje, The Fearless Lion’s Roar.
When Jigme Lingpa was six years old, he left his family to join the monks of Palri Wosel Tegchenling (dpal ri 'od gsal theg chen gling) monastery at Chonggye in Tibet. At the age of thirteen Jigme Lingpa met Thukchok Dorje (thugs mchog rdo rje) at Pelri, whom he took as his main teacher.10

Later, at the age of twenty-five, Jigme Lingpa began to pursue a course of diligent meditation practice. At the age of twenty-eight, he started his first of several three-year retreats.11 During this retreat, Jigme Lingpa obtained the terma (gter ma) revelations known as the Longchen Nyingthig.12 After fervently praying to Guru Padmasambhavaḥ, he fell asleep and experienced a luminous state. In this state, Jigme Lingpa had a vision in which he flew to the Boudhanath stupa in Nepal and received the terma treasure cycle of the Longchen Nyingthig directly from the ḍākinī. As a result, Jigme Lingpa’s mind became flooded with the complete teachings of the Longchen Nyingthig, and he achieved profound wisdom realization.13 This revelation became the foundation of the Longchen Nyingthig tradition. Thus, he was the promulgator of the Longchen Nyingthig.14 It is important to note that the Dzogchen Nyingthig (rdzogs chen snying thig) and Longchen Nyingthig teachings are sometimes referred to as the earlier and later Nyingthig teachings,
respectively. In due course, the Longchen Nyingthig became the most prominent and widely practiced cycle of Dzogchen teachings.\textsuperscript{15}

At the age of thirty-one Jigme Lingpa entered a second three-year retreat at Samye Chimphu (bsam yas ’chims phug). During this retreat, his profound experiences started to manifest.\textsuperscript{16} In three successive visions, he directly encountered the great master Longchen Rabjam. In the first vision, he received the transmission of Longchenpa’s teachings. He became authorized by Longchenpa himself to uphold and propagate these teachings in the second vision. Finally, in the third vision, the minds of the two masters merged so that the realization of Longchenpa arose instantly in the Jigme Lingpa’s mind. Despite being separated by five centuries, the two masters became identical in terms of knowledge and accomplishment.\textsuperscript{17} It is also mentioned that Jigme Lingpa’s character was profound, forceful, and direct but he was also a loving, simple, and easy-going person.\textsuperscript{18}

Jigme Lingpa was reputed to be naturally wise, possessing an understanding and ability to absorb teachings without much study.\textsuperscript{19} He believed that profound visionary experiences—rather than intellectual efforts—unlocked the immense knowledge inherent in his mind, thereby causing his wisdom to “burst forth” from within.\textsuperscript{20} As he neared his death, his disciples offered their assistance, to which he responded that he needed no help, as he was going directly to the pure land.

\textsuperscript{17} Lingpa, Treasury of Precious Qualities, 3.
\textsuperscript{20} Lingpa, Treasury of Precious Qualities, 4.
However, he requested them to whisper in his ear, reminding him that it was time to go to the Copper-Colored Mountain (*zangs mdog dpal ri*). In 1798, at the age of seventy, after a lifetime of serving the dharma and benefiting countless beings, Jigme Lingpa passed away.21

**Jigme Lingpa’s Literary Works**

Jigme Lingpa is also renowned for his extraordinary eloquence and mastery of words. Not only did he provide profound visionary revelations, but he also showed unique skills in explaining Nyingma metaphysics.22 His ability to articulate complex philosophical concepts with clarity and accuracy has solidified his reputation as a luminary in both mystical revelations and scholastic teachings within the Nyingma lineage.

Besides writings within Jigme Lingpa’s treasure cycle, the *Longchen Nyingthig*, Jigme Lingpa’s collected works amount to nine volumes. One of his significant achievements is the conservation and maintenance of the scriptural basis of the *Nyingma Gyubum* (*snying ma’i rgyud ’bum, The Collection of Nyingma Tantras*), which is also known as *Dzamling Tadrur Khyabpai Gyen* (*’dzam gling lta bsdur mkhas p’i rgyan*).23 Jigme Lingpa’s compilation of the *Nyingma Gyubum* and his composition of the *Yonten Dzo* (*yon tan mdzod, Treasury of Precious Qualities*) are two great successes aside from his revelation of the *Longchen Nyingtig*.24 Jigme Lingpa’s

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original voice is strongly present in his compositions. His writings have a colloquial style, with the quality of personal instruction given from teacher to student.\textsuperscript{25}

**The Publication Jigme Lingpa’s Collected Works**

As mentioned above, Jigme Lingpa compiled an extensive twenty-five-volume collection of Nyingma tantras; he also authored a comprehensive history of these fundamental texts.\textsuperscript{26} At the time of his passing, he left behind nine volumes of original treatises, showcasing his profound insights and contributions to Nyingma tradition of Tibetan Buddhism. Jigme Lingpa’s legacy includes discovering treasure texts, hidden teachings, and sacred scriptures, further enriching the Nyingma lineage’s spiritual heritage.

Jigme Lingpa’s patron—Sawang Kungrub Dega Zangpo (\textit{sa dbang kun grub bde dga’ bzang po}, 1768-1790), the King of Derge (\textit{sde dge}) in eastern Tibet—sponsored the publishing of Jigme Lingpa’s *Collected Works* as well as the publication of the original texts by Jigme Lingpa that were compiled into that series.\textsuperscript{27} The King of Derge became the disciple of Jigme Lingpa because he was inspired by Jigme Lingpa’s scholarship and the spiritual accomplishments.\textsuperscript{28} The king’s financial support made it possible to carve wood-blocks and print Jigme Lingpa’s earlier writings. He also sponsored the publication of Jigme Lingpa’s compilation of the *Nyingma Gyubum*. The wood blocks for these printings still exist in the Derge Printing House.\textsuperscript{29}

\textsuperscript{25} Schaik, “Preface” in the *Approaching the Great Perfection, Simultaneous and Gradual Methods of Dzogchen Practice in the Longchen Nyingtig*, Preface.


\textsuperscript{28} Gyatso, *Apparitions of The Self*, 136.

In *Apparitions of the Self*, Janet Gyatso mentions that the Derge kingdom requested Jigme Lingpa to send authoritative copies of some of his writings to them, probably in 1798.\(^{30}\) However, this information doesn’t help in determining the dates of the texts within. It merely establishes a time frame before which the texts must have been created. Likewise, if we can accurately date one text, it indicates a time frame after which the collection must have been compiled, but provides little insight into the dating of other texts. While this information therefore does not help us date the *Collection of Sayings and Advice* as an independent composition, we can nonetheless estimate that the Derge edition of Jigme Lingpa’s *Collected Works*, (including the *Collection of Sayings and Advice*) was likely produced between approximately 1798 and 1802.

**Jigme Lingpa’s Other Activities**

Jigme Lingpa was an active participant in Derge’s political and infrastructural development during his lifetime. He built a meditation center in the heart of the seat of the ancient Yarlung dynasty.\(^{31}\) Forming alliances with the hierarchs of many monastic centers in central Tibet, Jigme Lingpa brought about a revival of the Nyingma tradition at a time when it had just suffered persecution and the destruction of its major centers.\(^{32}\)

During his second retreat, he wandered the Chimpu Valley giving teachings to many disciples and highly patrons while engaging in religious activities supported by patrons. One of his lifelong practices was buying animals from butchers and hunters to save their lives by setting them free.\(^{33}\)

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In 1791, when Jigme Lingpa was sixty-three Western Tibet was attacked by military forces of Nepal. To avert a war, Jigme Lingpa successfully performed rites that kept the Gurkha army from advancing into Tibet.\textsuperscript{34} He also performed many ceremonies and sent offerings to various temples for peace and protection.\textsuperscript{35} At that time, the Ancient Translation School’s teachings were becoming sparse. Jigme Lingpa felt deeply troubled by the idea that the efforts of enlightened religious figures, translators, and scholars might be in vain, and their precious legacy would almost vanish. In order to prevent the degeneration of enlightened activities, he had copies made of all the tantras of the Nyingmapa tradition using the finest supplies and materials.\textsuperscript{36}

**Current Translations of Jigme Lingpa’s *Collection of Sayings and Advice***

Regarding previous work on Jigme Lingpa’s volume on *Collection of Sayings and Advice*, the translation of a few chapters exist. Still, no one has attempted to translate the entire volume, nor has anyone translated his “Advice on Mindfulness.” Existing translations of this particular volume include Chapter 3, “Discourse on the Southern Country of India” (*lho phyogs rgya gar gyi gtam*) - translated by Michael Aris (1995); Chapter 9, “A Letter to a Queen” (*btsun mo la spring ba’i gtam*) - translated by Jann Ronis (2017); and Chapter 31, “Discourse on the Glorious Samye Chimphu Caves” (*dpal gyi bsam yas mchims phu’i gtam*) - translated by Kaleb Yaniger (2017).

In the “Discourse on the Glorious Samye Chimphu Caves” Jigme Lingpa discusses the historical account of Glorious Samye Chimphu, a sacred place in Tibetan Buddhism, described as

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\textsuperscript{34} Dudjom Rinpoche Jikdrel Yeshe Dorje, “The Nyingma School of Tibetan Buddhism Its Fundamentals and History” Translated and edited by Gyurme Dorje and Matthew Kapstein, 838.  
a hermitage of enlightened speech. Jigme Lingpa highlights the significance of faith as the door through which the Dharma can appear, and emphasizes the importance of generating faith to develop virtuous qualities. Then he narrates the miraculous events and accomplishments of Guru Rinpoche and other adepts who practiced at Samye Chimphu, along with the vicinity's sacred places and meditation caves. Jigme Lingpa concludes by praising the site as equal to the Twenty-Four Sacred Places. He encourages practitioners to engage in pilgrimage and other intensive practices to attain supreme accomplishments and blessings.

In “A Letter to a Queen” Jigme Lingpa offers spiritual guidance and advice to Tsewang Lhamo (tshe dbang lha mo), the queen of the eastern Tibetan kingdom of Dege, who was born into an aristocratic family. Tsewang Lhamo married the Dege crown prince and became a devoted patron of the renowned lama Jigme Lingpa. In the letter Jigme Lingpa discusses the importance of renunciation and ethical codes, emphasizing the Mahāyāna practices of occasional vows and the generation of the mind of enlightenment. Jigme Lingpa also encourages the queen to recognize the potential of women to attain enlightenment and mentions the significance of ḍākinīs (female spiritual figures) in Vajrayāna Buddhism. Ultimately, in this letter Jigme Lingpa urges the queen to cultivate mindfulness and achieve mental isolation, leading to a deeper understanding of reality and the path to enlightenment.

These previous translations and studies put this current project in the advantageous position of being able to contribute research and translation of a chapter of the volume on Collection of Sayings and Advice, as it has been left untouched in the past. Regarding the relationship with

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previous scholarship, a translation of other chapters of Jigme Lingpa’s *Collected Works* will provide a better perspective on the genre and contribute to our general understanding of mindfulness and Jigme Lingpa’s works as a whole.

**Authorship and Compilation of Collected Sayings**

Jigme Lingpa’s *Collection of Sayings*, including his “Advice on Mindfulness,” is attributed solely to him as the original author. However, contrasting perspectives emerge from Sernesi’s *Collected Sayings of the Master*, which suggests that such compilations *Collected Sayings* (*bka’ ’bum, gsung ’bum*) are artificially created. Typically, these collections are assembled by students or communities either upon the death of the master or long after their passing.40 The individual sayings exist independently before undergoing an editorial process to form a cohesive collection. Consequently, the concept of a single, definitive author becomes less pronounced as multiple individuals play various roles, such as speakers, listeners, questioners, recorders, editors, and more.41 Nonetheless, it is essential to acknowledge that not all *Collected Sayings* of a master are compiled solely by students after that master's demise. Some revered masters, like Mipham Rinpoche, took an active role in crafting their own collections. A prime example is Mipham Rinpoche’s *Beacon of Certainty*, which bears his direct authorship and fits within the category of *Collected Sayings* of the Master.

Similarly, Jigme Lingpa’s *Collection of Sayings*, including his “Advice on Mindfulness,” even though it is part of his *Collected Works*, was composed by Jigme Lingpa himself. This stands as compelling evidence affirming Jigme Lingpa as the singular original author of his collected

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41 Sernesi, “Collected Sayings of the Master: On Authorship, Author-function, and Authority,” 490.
work. Unlike certain other masters, such as Gampopa and Milarepa, whose *Collected Works* were compiled by their disciples after their passing, Jigme Lingpa took a proactive approach. Before his passing in 1798, he sent authorized copies of his *Collected Works* to the Derge kingdom, which signifies that he had compiled his own works well before his demise.

**Jigme Lingpa’s Definition of Mindfulness and Its Sources**

In this section, we delve into the profound concept of mindfulness as explained by Jigme Lingpa, the prominent author of the source text. Focusing on his definitive definition of mindfulness, we explore the roots and sources that have influenced his teachings on “Sayings of Mindfulness,” including Nāgārjuna’s (1st-2nd century A.D.) *Letter to a Friend* (Tib. *bshes pa’i spring yig*, Skt. *Suhṛllekha*), Śāntideva’s (685 AD – 763 CE) *The Way of the Bodhisattva* (Tib. *byang chub sems dpa’i spyod pa la ’jug pa*, Skt. *Bodhicaryāvatāra*), and the Buddha’s emphasis on the importance of mindfulness in Sūtras. Through unraveling the essence of Jigme Lingpa’s perspective, we gain valuable insights into the practice and significance of mindfulness within his philosophical and spiritual context.

According to Jigme Lingpa, mindfulness is not forgetting to concentrate (*rig pa sgrim*).42 He also defines mindfulness as the awareness of conditioned phenomena.43 In the *Treasury of Precious Qualities* Jigme Lingpa discusses the five paths and the thirty-seven elements leading to enlightenment, explaining that on the path of accumulation, practitioners primarily receive and study teachings while accumulating merit. At the basic level of this path, emphasis is placed on

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practicing the four essential mindfulness (dran pa nyer bzhag bzhi), which involves mindfulness of the body, feelings, consciousness, and mental objects.\textsuperscript{44}

In “Sayings of Mindfulness,” Jigme Lingpa mentions a conversation between Dzogchenpa Rangjung Dorje Kuncok (rang ’byung rgo rje dkon mchog)\textsuperscript{45} and Gelong Lama (dge slong bla ma)\textsuperscript{46}. This conversation includes verses from Nāgārjuna. Gelong Lama asked to Rangjung Dorje Kuncok, “Now, having recognized the inexpressible innate view, is mindfulness alone sufficient to practice it?”\textsuperscript{47} Rangjung Dorje Kuncok answers:

Gelong, you should know that the root of all Dharma depends on mindfulness. As Nāgārjuna said:

\begin{quote}
Powerful Lord, the Blissfully Gone (Buddha) has instructed that
Mindfulness of the characteristic (behaviour) of the body
Is the singular path to traverse.
Through concentrating on it, safeguard it [well].
If mindfulness declines,
all Dharma measures fall apart.\textsuperscript{48}
\end{quote}

Without mindfulness, one cannot even fulfill worldly activities, let alone engage in learning, reflection, and meditation. Forgetting mindfulness will decrease the significance of conceptualized activities in samsara. Forgetting mindfulness will lead to wasting wealth, being carried away further or being late, becoming mentally unstable, being confused in decision-making, being influenced by negative forces, and being unable to comprehend words and meanings. All of these consequences stem from a decline in mindfulness.\textsuperscript{49}

\textsuperscript{44} Lingpa, \textit{Treasury of Precious Qualities, The Rain of Joy} with \textit{“The Quintessence of the Three Paths}, 395.
\textsuperscript{45} Dzogchenpa Rangjung Dorje Kuncok or Dzogchenpa Rangjung Dorje is an alternative name of Jigme Lingpa himself.
\textsuperscript{46} Literally, “fully ordained monk.” In this context, Gelong Lama refers to one of the fully ordained monks whose name is unknown. Tibetan culture has a tradition of calling a person by their title.\textsuperscript{47} Jigme Lingpa Rangjung Dorje, “The A-’dzom chos-sgar redaction of the Collected works of Kun-mkhyen ’jigs-med-glin-pa Ran-byun-rdo-rje-khyen-brtse ’i-’od-zer.” A-’dzom parma. (Paro, Bhutan: Lama Ngodrup and Sherab Demy, 1985), 642.
\textsuperscript{49} Rangjung Dorje, \textit{“The A-’dzom chos-sgar redaction of the Collected works of Kun-mkhyen ’jigs-med-glin-pa Ran-byun-rdo-rje-khyen-brtse ’i-’od-zer,”} 642.
In this passage, Jigme Lingpa emphasizes the profound importance of mindfulness as the foundation of all spiritual practice (Dharma). He quotes a verse from Nāgārjuna that teaches mindfulness of the body’s behavior to be the singular and essential path to traverse one’s spiritual journey. Safeguarding and cultivating mindfulness is vital, as the decline of mindfulness leads to the disintegration of all spiritual practices. The lack of mindfulness hampers one’s progress in spiritual pursuits and affects everyday activities in the worldly realm. Forgetting mindfulness decreases the significance of activities in the cycle of existence (samsara). It leads to wasting wealth, experiencing mental instability, being influenced by negative forces, and having difficulty comprehending the information and its meaning. All these negative consequences stem from the decline of mindfulness.

Nāgārjuna’s *Letter to a Friend*, includes mindfulness as one of the seven qualities, along with discerning the true nature of phenomena, perseverance, joy, a sense of appropriateness, absorbed concentration, and equanimity. These qualities serve as causes for achieving a purified state and attaining nirvana. Furthermore, Nāgārjuna illustrates the cultivation of mindfulness as one of the five essential practices known as the supreme measures in Dharma. The remaining four practices are: believing in the truths, maintaining joyful perseverance, developing deep concentration, and nurturing discerning wisdom. These practices are considered forces and powers that propel individuals towards spiritual awakening and lead them to the pinnacle of realization.

Jigme Lingpa’s chapter “Sayings of Mindfulness” mentions that those accepted as ordained monks (Skt. *bhikshus*) cannot genuinely accomplish their practice unless they rely on mindfulness and introspection. To support this statement, Jigme Lingpa quotes verses from *The Way of the*.

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Bodhisattva (Tib. byang chub sens dpa’i spyod pa la jug pa, Skt. Bodhicaryāvatāra) by Śāntideva’s (685 AD – 763 CE):

Those who wish to keep the training,
should guard their minds with perfect self-possession.
If they do not guard the mind,
the training cannot be preserved.

All you who would wish to protect your minds,
you should maintain your mindfulness and introspection;
guard them both, at the cost of life and limb, if you do that
I will join my hands together and beseech you.\(^{51}\)

These two verses emphasize the importance of mindfulness and introspection for personal growth and training. It explains that mindfulness is the practice of being aware of one’s thoughts, emotions, and actions in the present moment. At the same time, introspection involves deep self-reflection and examination of one's inner experiences and motivations.

Jigme Lingpa explains that when the mind is under the control of ignorance, it is like an elephant intoxicated by alcohol. In that moment, practitioners should not only seek methods to overcome it but also hook their foreheads with mindfulness and introspection, just as an elephant's forehead is hooked with an iron hook for taming. Here, he cites another verse by Śāntideva from the Bodhicaryāvatāra, in which Śāntideva mentions introspection:

If you free the mind, which is like an elephant,
it will bring great harm that can lead you to the hell [called] “without respite”
(avīcī).
By the rope of mindfulness,
if you subdue an elephant-like mind at any time,
all fear will become non-existent, and
all virtuous deeds will come into one’s hands.\(^{52}\)


The verse emphasizes that the mind likened to an elephant, can be wild and uncontrollable if left unrestrained. Just as a loose elephant can cause destruction, an undisciplined mind can lead to harmful consequences. On the contrary, practicing mindfulness acts as a rope that allows one to control the “elephant-like” mind. Mindfulness empowers individuals to be aware of their thoughts and emotions, enabling them to respond rather than react impulsively. With a mind kept in check through mindfulness, one becomes better equipped to engage in virtuous actions. The controlled mind can direct its energies toward positive endeavors, leading to the accumulation of good deeds and positive outcomes.

Similarly, in Śāntideva’s *Bodhicaryāvatāra*, mindfulness is described as the state of mind in which the principle of adopting and rejecting is not forgotten. Mindfulness must be placed at the door of the house of the mind. Here, the “door of the house of the mind” refers to the gateway through which the mind engages with six consciousnesses\(^{53}\). In other words, mindfulness must protect the mind from being distracted by the objects of the six consciousnesses.\(^{54}\)

Furthermore, Jigme Lingpa explains that the teaching of virtuous practices is that all four bodily activities require mindfulness and introspection. Concerning this, he mentions a conversation between Buddha and his disciples. It begins when the Buddha was going beyond the sorrows of samsara, and his followers asked him four questions: “After you [Buddha] go beyond the sorrows of samsara, whom\(^{55}\) should we take as our Buddha? What should we consider as

\(^{53}\) The six consciousness are eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness and mind-consciousness.

\(^{54}\) Kunzang Pelden, “*The Nectar of Manjushri’s Speech, a Detailed Commentary on Shantideva’s Way of the Bodhisattva*,” Translated by the Padmakara Translation Group, 173.

\(^{55}\) X2 mentions *ston pa ni* which means the Buddha whereas X1 mentions *ston pa’i* which means Buddha’s. In this context X2 makes more sense than X1.
doctrine? How can we subdue six classes? When collecting the doctrine, how should we place it?” The Buddha answered:

After I go beyond the sorrows of samsara, consider mindfulness and introspection as your teacher. Consider pure ethics as teaching. You do not have to subdue six classes; they will pursue self-liberation. And at the time of collecting my teachings, prepare it by beginning with, ‘Thus, I once heard…’ put it in the introduction. For the conclusion, conclude it with open praise for what has been spoken by the Buddha. After that, add the words of rejoicing.

The statement made by the Buddha emphasizes the importance of mindfulness and introspection as essential teachers in his absence. Pure ethics are highlighted as the guiding principles for spiritual practice. The approach to collecting and presenting teachings involves beginning with a traditional phrase (“Thus, I once heard…”) and concluding with open praise for the Buddha's words, followed by expressions of rejoicing. These instructions highlight the significance of mindfulness in receiving and transmitting teachings with respect and gratitude for the wisdom of the Buddha.

In his chapter, “Sayings that Emanated from Mindfulness and Introspection” (dran dang shes bzhin las ’phros pa’i gtam) when Jigme Lingpa differentiates between mindfulness and introspection, he explains:

Personally, I understand mindfulness as being aware of conditioned phenomena. Similarly, a practitioner may understand mindfulness as being aware of conditioned phenomena. When mindfulness guards the gateway of the mind, introspection naturally arises, even bringing back any previously distracted mindfulness.

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56 Six classes: Nanda (dga’ bo), Upanda: (ne dga’ bo) Shva (’dro mgyogs) Punarvasu (nabs so) Tstsdan ('dun pa) Udagi ('char ka).
58 This is chapter fifty-seven that comes after “Advice on Mindfulness”, one of the seventy-three chapters in An Ocean of Vehicles: A Collection of Sayings and Advice, which is the fourth volume of the nine volumes of the Collected Works of Jigme Lingpa.
In this statement, Jigme Lingpa distinguishes between mindfulness and introspection. He defines mindfulness as the awareness of conditioned phenomena. When mindfulness is effectively employed to guard the mind, introspection naturally emerges, enabling the practitioner to regain and maintain focused mindfulness, even after moments of distraction.

This section concludes with a summary of the profound concept of mindfulness as explained by Jigme Lingpa and its sources, which includes Nāgārjuna’s *Letter to a Friend* and Śāntideva’s *The Way of the Bodhisattva*. Jigme Lingpa emphasizes the profound importance of mindfulness as the foundation of all spiritual practice. He shares his understanding of mindfulness, perceiving it as the awareness of conditioned phenomena and not forgetting to concentrate. Nāgārjuna’s *Letter to a Friend* includes mindfulness as one of seven qualities that lead to achieving a purified state and attaining nirvana. It is part of Dharma's five essential practices known as supreme measures. Similarly, in Śāntideva’s *Bodhicaryāvatāra*, mindfulness is described as the state of mind in which the principle of adopting and rejecting is not to be forgotten. Mindfulness must protect the mind from being distracted by the objects of the six consciousnesses. Further, the statement made by the Buddha emphasizes the importance of mindfulness and introspection as essential teachers in his absence.

**The Genre of Jigme Lingpa’s “Advice on Mindfulness”**

In this section, we delve into the genre of Jigme Lingpa’s “Advice on Mindfulness.” According to Sernesi genre labels in literature play a crucial role in classifying and organizing various discourses, assigning them relative significance within their respective categories.\(^6\) Within the vast array of Jigme Lingpa’s *Collected Works*, encompassing texts on Buddhist philosophy, tantric

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practices, arts, and folklore, we focus on the genre of his writing, “Advice on Mindfulness.” This writing embodies not one but two distinct genres: advice of a master (gsung sgros/gtam tshogs) and instructions (zhal gdams/zal gdam) presented in the form of expository speech (dpyad rtsom). As we delve into the analysis, it becomes apparent that Jigme Lingpa artfully combines elements from both genres to provide readers with profound insights on mindfulness. By examining textual evidence and scholarly insights, we will uncover the compelling arguments supporting the classification of “Advice on Mindfulness” within the field of both the advice of a master and instructions genres. Furthermore, we will discuss Jigme Lingpa’s literary style in writing his “Advice on Mindfulness.” This section will conclude by exploring the expository composition style utilized by Jigme Lingpa to convey his teachings, displaying its effectiveness in explaining wisdom and its significance in the context of Tibetan literary traditions.

Dan Martin lists five types of genres that were related to the early Collected Sayings:

1) Sayings (gsung sgros): statements, general explanations, parables, simply introduced by “The master said” (Tibetan)
2) Questions and answers (dri lan/zhus lan)
3) Teachings to the assembly (tshogs chos)
4) Instructions (gdams pa/gdams ngag/zal gdam): guidance delivered to a disciple, usually on specific topics of yogic practice or meditative techniques.
5) Songs (mgur ma): songs, versified compositions, composed to express realization or employed as a teaching technique.61

I argue that among the above-listed genres, Jigme Lingpa’s “Advice on Mindfulness” belongs primarily to the Sayings (gsung sgros) because he provides a general explanation of mindfulness using illustrations. Matthew Kapstein, in his “Damngag (gdams ngag): Tibetan Technologies of the Self,” mentions that the Tibetan term gdam ngag refers broadly to speech and writing that offer directives for practice, whether in the general conduct of life or in some specialized field such as

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medicine, astronomy, politics, yoga or meditation. In any of those areas, they may refer to esoteric instructions or advice of skilled practitioners intended primarily for those who are actually engaged in the practice of the discipline concerned. Likewise, Jigme Lingpa’s “Advice on Mindfulness” offers instructions for practicing mindfulness in the general conduct of life and in the life of dharma practitioners. Based on this statement, I conclude that Jigme Lingpa’s “Advice on Mindfulness” can also fall under the genre of instructions (gdam ngag/ zhal gdam/ zal gdam).

Regarding the form of literature (rtsom gi lus) in general, there are four categories of literary styles in Tibetan literature. Namely, the verse (tshig bcad), prose (tshig lhug), mixed verse and prose (spel ma) and a unique type of poetry (thun mongs ma yin pa’i syan rtsom). To explain his “Advice on Mindfulness,” Jigme Lingpa uses the third type of literary style, the mix of verses and prose (spel ma).

As far as the literary composition of Jigme Lingpa’s “Advice on Mindfulness” is concerned, in general, there are many types of composition based on the knowledge of an author. However, in Tibetan literature, there are five types of literary composition which are commonly used: praise composition (snyan rtsom), persuasive speech (’bod skul), expository composition (dpyad rtsom) biography (rnam thar), and narrative (lo rgyus). Among these, I argue that Jigme Lingpa uses expository composition (dpyad rtsom) to explain his “Advice on Mindfulness.” In his “Advice on Mindfulness” I reason that he aims to inform his readers about how important

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64 Royal Education Council. “Origin and the Purpose of literary (rtsom rig gi khungs don),” in The Literature, Class Twelve (lhag rig dang rtsom rig, slob rim bcu gnyis pa). (Royal Education Council, Thimphu Bhutan, REC Publication, 2021), 11.
Mindfulness is for the authentic practice of the six pāramitās. He provides a clear, detailed, and focused explanation of mindfulness using short stories, quotations from great masters, and scriptural references. For example, when he talks about the advantages of being mindful and the disadvantages of not being mindful, he explains with a quote from Nāgārjuna:

"Powerful Lord, the Blissfully Gone (Buddha) has instructed that mindfulness of the characteristic (behavior) of the body is the singular path to traverse. Through concentrating on it, safeguard it [well]. If mindfulness declines, all Dharma measures fall apart. Without mindfulness, one cannot even fulfill worldly [activities], not to mention the activities of learning, reflection, and meditation."\(^{65}\)

**The Audience of Jigme Lingpa’s “Advice on Mindfulness”**

Jigme Lingpa’s volume on the *Collection of Sayings and Advice* contains a compilation of general advice he offered to various people, along with praises to the Buddha, Longchenpa, and others. His *Collection of Sayings and Advice* is believed to open the door to a vast field of knowledge, present in all respects, such as arts and crafts, astronomy and mathematics, poetry, explanations of sacred places, stories, the history of the dharma, letters, and elegant teachings.\(^{66}\) As for “Advice on Mindfulness,” Jigme Lingpa composed it and offered it to one of his lamas at Mondzongkha (*mon rdzong kha*) in Tibet.\(^{67}\) Although Jigme Lingpa does not explicitly mention his audience, upon reading his chapter on “Advice on Mindfulness,” it becomes clear that his step-by-step

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discussion of the importance of mindfulness applies to any level of dharma practitioner, including monastics and lay practitioners. Ultimately, Jigme Lingpa shows how the authentic practice of the six pāramitās depends upon mindfulness and how the continued practice of the pāramitā of discriminating knowledge causes to the arousal of the view of Great Perfection that leads to the ultimate result of Buddhahood.

One unique facet of Jigme Lingpa's “Advice on Mindfulness” is its ability to inspire self-confidence in the audience by providing guidance on how to be attentive in everyday life. Nonetheless, the text unmistakably exhibits a strong voice. Jigme Lingpa’s writing challenges our perception of the benevolent and modest bodhisattva. Within his own context, his forceful subjectivity and daring visionary spirit became the foundation for his esteemed position as an accomplished and highly revered Buddhist master.68

After going through Jigme Lingpa’s “Advice on Mindfulness,” I understand mindfulness as a fundamental pathway through which one can achieve the fruitful results of both dharma practice and everyday activities. I hope this research will help the audience comprehend Jigme Lingpa’s detailed explanation of mindfulness, enabling them to apply it as a guide to their daily practice and make their lives more meaningful. I anticipate that modern dharma practitioners and worldly individuals will be my audience, particularly those who encounter challenges in their practice or struggle in their everyday endeavors. By reading my translation of Jigme Lingpa's “Advice on Mindfulness,” audience can find guidance to achieve their goals. As Janet Gyatso mentions, “Reading about an inspired individual inspires the reader.”69 Similarly, I believe that reading Jigme Lingpa's “Advice on Mindfulness” will undoubtedly inspire readers.

Research Methodology

As far as my methodology for research is concerned, as a study of “Advice on Mindfulness,” the primary methodological approach of this thesis is textual analysis. As Jonathan A. Silk in his article “Establishing/Interpreting/Translating: Is It Just That Easy?” mentions that why does meaning matter? We can say or do different things with a text without thinking about what it really means. However, if we want to translate a text, we should definitely care about its meaning. Interpreting involves finding the meaning, but texts only have meaning for someone. So, who should we look to for the meaning of a text? The fact that there are multiple texts and various sources that make up a work suggests that there are many texts intended for many different people.70

As part of presenting how Jigme Lingpa explains his “Advice on Mindfulness,” my research is designed around providing as much context and cross reference with Jigme Lingpa’s sources. In addition, a concise biography of Jigme Lingpa was included in this thesis, highlighting the key events of his life. Jigme Lingpa’s vocabulary, at times challenging to his reader, is rich with technical meditative terminology, poetic allusions, and un-common colloquialisms. In this way, philological methods are seen to be indispensable in the study to enhance the accuracy of reading Tibetan texts. According to Friedrich, philology is similar to ‘slow reading’ and ‘leisurely arts of the goldsmith,’ meaning that it involves careful examination and attention to detail, rather than speed or haste. Primarily, philology consists of a patient and meticulous understanding of the nuanced language, with a focus on the importance of reading well. A precise understanding of the texts will be attempted by taking into account both denotations and connotations of words.

Key points of Jigme Lingpa’s “Advice on Mindfulness”

Jigme Lingpa effectively conveys the essence of his teachings through a series of captivating short stories centered around the theme of mindfulness. These narratives add to the interest of dharma practitioners and the general public and facilitate a deeper comprehension of the significance of mindfulness. Similarly, in her work titled “Ethical Reading and the Ethics of Forgetting and Remembering,” Sara McClintock emphasizes the importance of understanding ethical reading, which becomes more accessible when illustrated with real-life examples. These examples help readers to grasp the meaning of ethical reading and consider its value in their lives as ethical beings.71

Like Sara McClintock, Jigme Lingpa recognizes the power of storytelling as a tool to illuminate essential concepts and values, thereby creating a meaningful connection between the readers and the significance of mindfulness. In the beginning of his “Advice on Mindfulness,” Jigme Lingpa talks in general about the advantages and disadvantages of not being mindful in the life of worldly beings and dharma practitioners. Subsequently, he explains mindfulness in detail as the basis for each paramita. Moreover, Jigme Lingpa elucidates how the authentic practice of the six paramitas serves as a causative factor, ultimately leading to the attainment of Buddhahood. Jigme Lingpa explains in detail about mindfulness as the basis of each of the paramitas in the following ways:

Generosity

When Jigme Lingpa emphasizes the significance of mindfulness in practicing generosity. He warns against being intoxicated by desires and distractions, which leads to delusion and a lack of focus

71 Sara McClintock, “Ethical Reading and the Ethics of Forgetting and Remembering,” in A Mirror is for reflection. (Oxford University Press, 2017), 93.
on virtuous actions. Those who forget about the next life will neglect the practice of generosity, even if they possess immense wealth. As a result, they will depart from this world empty-handed. To illustrate this point Jigme Lingpa uses the example of Uttarāṣāḍhā’s mother, who was stingy and consequently reborn as a hungry ghost (pretā). He further explains that mindfulness plays a crucial role in cultivating the awareness to engage in generous giving, suggesting that a person mindful of the value of hearing and the power of thoughts can elevate their understanding and practice of generosity. By engaging in various forms of the generosity of giving such as the generosity of giving material things (zang zing gi sbyin pa), the generosity of protecting from fear (mi ’jigs pa skybs kyi sbyin pa), and the generosity of giving the dharma (chos kyi sbyin pa), one’s capacity for generosity and its associated benefits can increase.

Additionally, Jigme Lingpa highlights that mindfulness is essential for Mahāyāna practitioners, as it is connected to compassion and realization. A lack of mindfulness can result in falsely claiming to possess these qualities without truly embodying them. Here, he stresses that mindfulness is a crucial for developing genuine generosity and advancing on the spiritual path.

Discipline
When Jigme Lingpa emphasizes the importance of mindfulness for the practice of discipline and the guarding of vows, he highlights that a decline in discipline can occur when individuals lack introspection and are unaware of shame. By remembering the consequences of deceiving others and restraining from unfavorable actions, one can avoid the decline in discipline. He then shares the story of Gelong Drimeyod, who lost his discipline due to a lack of mindfulness but regained it through the guidance of Jampel and Buddha. Jigme Lingpa emphasizes that the transformative essence of the vows can be known through wisdom that purifies and discards flaws. He also mentions the role of skillful means and wisdom in accomplishing the vows and the limitations of
conceptual thought. He further discusses the perspectives of logicians and the importance of perceiving the natural state. He concludes the importance of mindfulness for the practice of discipline by highlighting the need to uphold the awareness and conduct of yogic discipline, acknowledging the inconceivable nature of the dharma, and abiding within the meaning of one's tradition. Analogies of a baby cuckoo and the sound produced by different beings are used to illustrate certain states of realization and the significance of moral conduct.

Patience

Turning to the next Pāramitā, Jigme Lingpa emphasizes the importance of mindfulness for the practice of patience. He states that one must rely on mindfulness and introspection to genuinely accomplish their practice. He cites the verses of *Bodhicaryāvatāra* to support this point. Jigme Lingpa highlights that guarding the mind is essential for preserving training and protecting one's mental state. He urges individuals to maintain mindfulness and introspection even at the cost of their life and limb. He further explains how mindfulness and introspection serve as armor for patience. He states that losing control of patience and failing to remember resilience in the face of difficulties hinder personal growth.

Jigme Lingpa discusses the causes and conditions that lead to harmful actions and the importance of not thinking about others' faults. He mentions two types of patience: patient of practice application and patient of compete comprehension. He highlights the illusory nature of conditioned phenomena and the need to understand their characteristics. He touches upon the topic of impatience regarding others' wealth, in which people impatiently get upset about the abundance of the wealth of others (a form of jealousy). He also mentions the Buddha's teachings on not being deceived by wealth and the need for patience in the face of criticism.
Jigme Lingpa concludes the role of mindfulness in cultivating patience by stating that the patience of having certainty in the dharma arises through remembering the three jewels. And, the patience/tolerance of enduring pain occurs by recollecting the descendants and biographies of superior beings.

Diligence

Turning to the next Pāramitā, Jigme Lingpa highlights the role of mindfulness in the practice of diligence, he defines diligence as being delightfully mindful and interested in the work one is engaged in. Jigme Lingpa refers to Buddha’s instructions to Ānanda to guard his teachings through diligence and attentiveness, which involves repeatedly recollecting the goal of actions. He emphasizes that mindfulness is necessary for diligence and carefulness, comparing the courage of individuals like King Aśoka to armor-like diligence that requires mindfulness. Jigme Lingpa discusses the antidote of intention to counteract laziness and states that tasks take a long time to complete without mindfulness. He further explains that distorted mindfulness leads to laziness. He also highlights that mindfulness and introspection prevent misdeeds and ensure virtuous conduct. Jigme Lingpa discusses the application of mindfulness during alms-giving and the purpose behind it. He also mentions the allocation of alms for different recipients and emphasis the intention of benefiting all beings through alms-giving. Jigme Lingpa states that the conduct of body and speech depends on the mind's transformation, and mindfulness and introspection are necessary to tame and control the mind.

Meditative concentrations

When Jigme Lingpa emphasizes the importance of mindfulness for the practice of meditative concentrations, he states that the essence of meditative concentrations is mindfulness itself. Then, he describes mindfulness as the source of supreme vipaśyanā (insight) and the antidote to
undetermined nature, and it is considered synonymous with samādhi or meditative concentration. Jigme Lingpa mentions that mindfulness is essential for various stages of practice, including the development of bodhicitta, the completion stage, and the application of mindfulness in resting fully on the object of meditation. He explains that even when the thought of resting in mindfulness arises, one should continuously guard mindfulness to attain samādhi.

Jigme Lingpa also discusses the role of mindfulness in overcoming obstacles and remedies for laziness, forgetting, drowsiness, and excessive effort. He emphasizes that mindfulness should be cultivated to prevent distractions and guard against the loss of virtuous dharma. Furthermore, Jigme Lingpa highlights the progressive role of mindfulness in the five paths of realization and its connection to the union of vipaśyanā and śamatha. He advises practitioners to perfect mindfulness within meditative equipoise and not let it be distracted.

He includes various analogies and stories to illustrate the significance of mindfulness. He describes the story of a powerful athlete and an artist, where the athlete's loss of mindfulness leads to his defeat. It also narrates the tale of a greedy shepherd who loses his gold due to lack of mindfulness. These examples emphasize that mindfulness is more valuable than material possessions and that the practice may deteriorate without mindfulness. Jigme Lingpa underscores the crucial role of mindfulness in the practice of Meditative Concentrations. He highlights how mindfulness serves as the essence of meditative concentrations, the remedy for obstacles, and the means to attain samādhi. Practitioners are advised to cultivate and guard mindfulness to overcome distractions and progress toward realization.
Discriminating knowledge

Concerning the practice of discriminating knowledge, Jigme Lingpa states that mindfulness is the intellect of beings, while wisdom goes beyond concepts. He states that discriminating knowledge—which is devoid of mental fabrication—first perceives form as a self, self as inherently beyond form, self as inherently existing in form, and form as inherently present in self. This wisdom can subdue the views of a transitory collection and perceive the acceptance of all phenomena as empty by their own nature. It is described as a meditative equipoise beyond worldliness, separated from the five aggregates.

Jigme Lingpa refers to the practice of integrating discriminating knowledge in the post-meditative period as dharmatā-mindfulness. It serves as an antidote to ignorance by helping one avoid thoughts about the experience or involvement of discriminating knowledge, the subtle defilement of eight collections, and the coarse realization of dharma. The wisdom of the noble one, which is free from views and deceives, is abandoned through the nonconceptual path of seeing.

Furthermore, the importance of abandoning recollection and mental engagement to attain a state of cognitive abiding is discussed. Jigme Lingpa mentions using profound mantra knowledge and transcendent wisdom in understanding one's own path and achieving enlightenment. In this conversation he highlights the distinction between Buddha, bodhisattvas, and ordinary beings, emphasizing the necessity of abiding in the path free of obstacles. He also touches on the practice of the six perfections, sixteen kinds of emptiness, and the attaining true and complete enlightenment through wisdom.

Jigme Lingpa states that mindfulness is established as individually discriminating wisdom with different attributes. In Tibet, it was well-known and relied upon by many. The ultimate perfection of this state is the dharma-kaya, and the Prāsaṅgika removes the assertion of Svātantrika Mādhyamaka. Phenomena, mind, and discriminating knowledge are described as non-existent or challenging to examine. Then Jigme Lingpa emphasizes the importance of wisdom free from cognition, expression, assumption, and characteristics stating that this knowledge serves as the basis for various manifestations of wisdom and qualities that will never cease.

The View of Great Perfection

After explaining the importance of mindfulness for the authentic practice of six pāramitā, Jigme Lingpa delves into the Great Perfection tradition and its various sections, including the primary categories of the Mind, Space, and Instruction Sections (dzogs chen sems sde). This section of the text discusses the transmission of the meditation and non-meditation traditions and the flourishing of the tradition of Mind, Space, and Instruction Sections. It discusses the lineage of Samantabhadra and Longchen Ramjam, emphasizing the importance of direct passing over and primordial purity practices. He warns against purposeless covetousness and emphasizes the need for stability and perseverance on the path.

The “doctrine of going beyond” is based on an understanding that transcends the limitations of eternalism and nihilism, encompassing the existence and non-existence of samsara and nirvana. It arises spontaneously through the three gates of liberation, independent of causes and conditions. The knowable nature remains unaffected by excellent teachings or distorted by incorrect views, reaching a decisive experience in meditation in a purely natural state. As a result, there are three classifications of self-liberation. The first classification is primordial liberation, which does not
rely on the intention to attain liberation at a specific time or through the progression of lower vehicles. The second classification is self-liberation, referring to the intrinsic Buddha nature within beings who possess temporary defilements. It is mixed with disturbing emotions due to the lack of guidance from a guru and does not depend on transforming confusion into dharma. The third classification is essence liberation, which engages the innate mode of existence that has never wandered aimlessly in this world. This third classification involves going into the innate and finding liberation in a state free of action, the great expanse.

Jigme Lingpa further states that when the teachings are fully realized, the practice causes distractions and discursive thoughts to dissipate. He elaborates on various aspects where the object of distraction becomes dharmatā, emphasizing the purification of biases, the absence of interruption, and the non-dual nature of arising and ceasing. He concludes by emphasizing the importance of understanding these concepts and the unity of the intellectual reasoning of excellent continuity.

In short, this author emphasizes the power of mindfulness through relatable stories and examples, highlighting its significance in worldly and spiritual activities. Jigme Lingpa also directs his teachings towards dharma practitioners, highlighting how mindfulness is crucial in staying on the path and avoiding distractions. The transformative power of mindfulness is further explained as distractions and discursive thoughts harmonize with the nature of reality, and various aspects of this transformation are explored, including the purification of biases and the non-dual nature of arising and ceasing. Ultimately, Jigme Lingpa stresses the significance of comprehending these ideas and the unity of intellectual reasoning for achieving excellent continuity in one's spiritual journey. In this way, Jigme Lingpa's teachings on mindfulness offer profound insights that can guide individuals toward a more enlightened and fulfilling life.
Conclusion

To explain his “Advice on Mindfulness” Jigme Lingpa uses stories that can appeal to general people by using examples of day-to-day activities. He mentions that with mindfulness, one can fulfill worldly activities, not to mention the activities of learning, reflection, and meditation. He mentions that a person who is not mindful is like a person who is intoxicated and blinded by alcohol, where that person will forget their relationship with their parents, spouse, and children. They will not even remember Buddha, Dharma, and the Sangha.

Jigme Lingpa also focuses on practitioners who follow the path of the dharma, explaining that when one is led astray, it is due to a lack of mindfulness. He suggests that one must always be mindful that one is a Mahāyāna practitioner. Moreover, he says that if one is mindful, one can restrain from unfavorable actions of the three doors, which are to be abandoned and accomplished the conducive factors of gathering virtuous merit and benefiting sentient beings. Ultimately, Jigme Lingpa shows how the authentic practice of the six pāramitā depends upon mindfulness and how the continued practice of the pāramitā of discriminating knowledge causes the arousal of the view of Great Perfection that leads to the ultimate result of Buddhahood.

Jigme Lingpa concludes by emphasizing that once the teachings are completely realized, distractions or discursive thoughts harmonize with the nature of reality (dharmatā). Then he provides further explanation on different aspects where the focus of distraction transforms into dharmatā, highlighting the purification of biases, the absence of disruptions, and the non-dual nature of arising and ceasing. He also states the significance of comprehending these ideas and the unity of the intellectual reasoning of excellent continuity.

Working on Jigme Lingpa’s “Advice on Mindfulness,” I understood mindfulness as a fundamental pathway through which one can achieve the fruitful result of one’s practice, whether
dharma or everyday activities. I hope my project will provide detailed information about Jigme Lingpa and his work and help audiences understand Jigme Lingpa’s detailed explanation of mindfulness, which can help them apply mindfulness as a guide to their everyday practice and make their life meaningful.
Introduction to the Translation

Jigme Lingpa’s “Advice on Mindfulness” begins with paying homage to the omniscient one. In the first part of the text, Jigme Lingpa explains the importance of mindfulness from the religious point of view (chos pyogs nas) and the worldly point of view (’jig rten pyogs nas) in detail. Jigme Lingpa uses stories that can appeal to general people by using examples of day-to-day activities. He mentions that without mindfulness, one cannot fulfill worldly endeavors. Jigme Lingpa also focuses on practitioners who follow the path of the dharma, explaining that when one is led astray, it is due to a lack of mindfulness. He also uses key concepts that dharma practitioners understand, such as samsara, different realms, rebirth, and karma, suggesting that one must always be mindful that one belongs to the Mahāyāna practitioner.

Incorporating narratives into his explanations of mindfulness, Jigme Lingpa explains the decline of mindfulness through several characters and figures. With each story, he illustrates the chronology of their practice and the consequences of losing mindfulness through the stories and folk tales, such as a recounting tales about a Tibetan monk named Gelong Drimeyod, a woman who is identified as the mother of a certain Uttarāṣāḍhā, and an Indian monk identified as Yogācāra bhikṣu and so forth. He uses these examples to display how losing mindfulness affects their practice of the six pāramitā. Ultimately, Jigme Lingpa shows how the authentic practice of the six pāramitā depends upon mindfulness and how the authentic practices of the six pāramitā are a cause that leads to the ultimate result of Buddhahood.

Approach Employed in the Task of Translation

73 Monk who practices yoga
Regarding my approach to translating Jigme Lingpa’s “Advice on Mindfulness,” I have adopted a literal translation in producing my rendition because I concur with the perspectives shared by Cristina Scherrer-Schaub and Elizabeth Napper. Cristina Scherrer-Schaub, in her article “Translation, Transmission, Tradition: Suggestions from Ninth-Century Tibet,” mentions that “to translate means to change, to transform, but also to transmit; to transmit means to pass on, to hand over as well.” She also explains that when two or more languages intersect, it can lead to confusion and a loss of richness. However, it is also possible for new and beneficial progress to emerge if we carefully consider the broadest understanding of meaning.74

Moreover, Elizabeth Napper opines that translation should be somewhat literal while keeping it understandable, with technical terms rendered in a form that presents the complexity of Buddhist Philosophy in its original Tibetan format. As she suggests, the most useful translation “is one that is quite literal (although not mindless) and that renders technical terms with a precision that allows the complex philosophical discussions that occur in Tibetan to be mirrored in the English translation.”75 For her, the most useful translation is the one that is quite literal and clear, in which technical terms are rendered with precision that allows a complete philosophical discussion. Elizabeth Napper also mentions that “I feel that the most useful translation, and the one that will continue to be useful far into the future, is one that simply translates the text as accurately and as literally as possible.”76

Given my alignment with the above statements, I have chosen a literal translation approach in producing my translation of Jigme Lingpa’s “Advice on Mindfulness.” My aim is to stay as

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76 Napper, the Buddhist Translations Problems and Perspectives, 41.
close to the source text as possible, maintaining the usage of terms, sentence structure and including all the essential information from the original text. I attempt to capture the essence of the source text faithfully. To achieve this, I thoroughly read the text multiple times and created a glossary for the terms used in the source text. I then broke down the sentences into phrases and began the translation process. The language used in translating the excerpt is not particularly challenging. However, I utilized square brackets and footnotes to better serve the reader in some passages where the meaning is not easily understood. I also dealt with long sentences by breaking them up in the translation and adding verbs in brackets where necessary.

In the case of translating a person’s name, the name of places, and numbers, Cristina Scherrer-Schaub, in her article “Translation, Transmission, Tradition: Suggestions from Ninth-Century Tibet,” mentions the methods of translating introduced in the Drajor Bampo Nyipa (sgra sbyor bam po gnyis pa)77. It states, “When translating the names of regions, sentient beings, flowers, fruits, etc., if the translator hesitates about the exact meaning or whether the corresponding Tibetan expression is inadequate. And, even if, in general, the possibility of translation exists, but the translator is unsure of the adequacy of the supposed term's meaning, it is better, in this case, to retain the Sanskrit expression and add a suitable common noun in Tibetan as an appellative.”78 As a matter of fact, when translating a person's name and the name of places, I left the Tibetan expression, and the Wylie transliteration of those names is added in parentheses. However, some of the names of the texts were uniformly translated to provide readers with an understanding of


their contents, with both Wylie and transliteration given in parentheses. Regarding four lines of verses in Tibetan, I translate them into four lines in English.

Susa Bassnett, in her book “Translation Studies,” explains one of the interpretations of the translator's role, stating that translators are a positive influence, serving as skilled artists who preserve written works throughout different times and places. They act as a bridge between cultures, facilitating understanding and communication, and their impact on the preservation and spread of culture is immeasurable. Thus, the translations presented in this study were also prepared, focusing on philology, aiming to discover the most accurate interpretations of the texts according to modern grammar and spelling standards.

**Approach Employed in the Task of Editing**

The process of editing texts, whether in the field of textual criticism or translation, involves meticulous comparison and examination of available sources to determine the most accurate and reliable readings. Regarding the text editing practices, all extant recensions of the *Collection of Advice and Sayings* found in the Buddhist Digital Resource Center appear to be derived from one manuscript. An edition was created based on these two versions, A-'dzom parma and the detailed comparisons between the Phodrang Potala parma and Derge parma, prioritizing accuracy in meaning and spelling rather than historical precedence. Because of the various variation occurring among the two chosen recensions, I have prepared a critical edition of the text. As Martin L. West explains about different causes of textual discrepancy in his book *Textual Criticism and Editorial Technique*, he mentions that there are many ways in which the meaning of a text can be altered

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79 Susan Bassnett, “Preface to the third edition.” In the *Translation Studies*, (29 West 35th Street, New York, NY 10001, 2002), 4.
beyond just being copying errors, and there are many other reasons why copying errors can occur beyond just misreading the original text. Thus, I will also annotate the translation to address the factors that contributed to mistakes in the source texts.

Both versions are in headed letters (dbu can yig gzugs). The print quality is acceptable overall, even though a few folios require some effort to decipher the text. A few other folios present a light print, making it difficult to read. Among the two recensions, I discovered that Adzom parma has fewer grammatical and spelling errors than the combination of Derge and Phodrang Potola parma.

**Recensions**

An undated manuscript of Jigme Lingpa’s *Collection of Sayings and Advice* is written in un-headed letters (dbu med yig gzugs) created by Pema Wangchen in the Buddhist Digital Resource Center (BDRC). Unfortunately, most of the chapters are missing including the “Advice on Mindfulness” chapter.

I have identified three hardcopy versions of the source text, “Advice on Mindfulness” by Jigme Lingpa; First, A-’dzom parma, with the main title, The *A-dzom chos-sgar redaction of the Collected works of Kun-mkhyen Jigs-med-gling-pa Ran-byun-rdo-rje-khyen brtsei-od-ze*, which was printed at Paro Bhutan by Lama Ngodrup and Sherab Demy, in 1985; this is a reproduction from a clear set of prints from the recent blocks carved by the disciples of the Adzom Drukpa's (’dzom ’brug pa, 1842-1924) son, Gyurme Dorje (’gyur med rdo rje, 1895-1969). And second, the recent typewriter publication of detailed comparisons between the Phodrang Potala parma and Derge parma, which was published in 1991 by the Tibetan Buddhist Resource Center (bod ljongs

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80 Martin L. West, “Various Cause of Textual Discrepancy” in *Textual Criticism and Editorial Technique applicable to Greek and Latin texts*, (1973), 15.
bod yig dpe rnying dpe skrun khang) in Lhasa, titled, 'jigs med gling pa’i gtam tshogs. And third, the Derge xylograph dated 1802, published in 1991 by Sonam Tsheten. This Tibetan annotated translation and critical edition are based on two witnesses:

Sigla

X1 Jigme Lingpa’s gsungs bum (Collected Works), Adzom parma, printed in Paro Bhutan in 1985. Vol. 5, Chapter 56: 640 – 682. A digitized version is available on BDRC.


X2 gtm gyi tshogs theg p ’i rgya mtsho bzugs so (recension of detailed comparison of Lhasa xylograph and Derge xylograph)

A digitized version is available on BDRC

’jigs med gling pai gtam tshogs, Version RID MW2055_D891C0

Chapter 56, Dran p ’i gtam yon ten rgya mtsho: 656-673.

Choices based on the Adzom xylograph are marked with X1; choices based on the recension of a detailed comparison of the Lhasa xylograph and Derge xylograph are marked with X2. Omissions are marked with “om.” (For example, om] X1, X2. For the translation of the first few pages, both Xylographs have no abbreviation. The terms used in Adzom Xylograph make more sense in the particular sentences than the recension of a detailed comparison of Lhasa xylograph and Derge xylograph. (For example, ri ’i ba gam nags tshal] X1, X2 ri ’i ba gam na tshal and slob] X1, X2 slong X2.

The colophon added on the title page of the recension of detailed comparisons between the Phodrang Potala parma, and Derge parma mentions that Jigme Lingpa’s Collection of Advice and
Sayings is an authentic literacy. And, at the request of people who are interested in researching the culture and history of Tibet, the Tibetan Buddhist Resource Center published the recension of Collection of Advice and Sayings with a detailed comparison between the recension of Derge and Phodrang Potola parma.\(^1\)

Annotated Translation

Chapter fifty-five: Advice on Mindfulness —

Entitled, *Ocean of Qualities, Advice on Mindfulness*

Homage to the omniscient one!

The Dzogchen practitioner Rangjung Dorje Kuncok and other meditators who made no show of their accomplishment in samādhi and who were dedicated to renunciation were living together at the sacred hermitage of Deathless Region (’chi ba med pa’i ljongs). Then, a gelong lama who arrived at the place they were staying, an abode [covered] by forest, the dome-shaped hill called Lhojyu Mon Jongkhar (*lho brgyud mon ljongs mkhar*), and said:

When I was thirteen years old, I entered the gate of dharma. [I went] toward Utsang (*dbu gtsang*). I became a novice monk and studied the [five] fields of knowledge. I practiced the rituals of Kama and Terma, *Ka-gye,* and so forth. The *Secrets Essence Tantra* was explained to me,

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82 I have translated *bltar mi mngon p’i spong ba bsam gtan pa* based on the meaning of meditators who do not show their accomplishment. In Tibetan, they are also called as *shas p’i rnal ’byor pa* (“hidden yogis”).

83 X2 mentions *ri’i ba gam na tshal gis* which could mean an abode [covered by] the garden in the dome of the hill. On the other hand, X1 mentions *ri’i ba gam na tshal gis* which means the crown of hill, an abode [covered] by forest. In this context, X1 makes more sense than X2 because Gelong Lama stays in remote solitude and I believe it would be covered by forest rather than a garden.

84 *dam ’ichos sgor zhugs* could be also translated as initiated into religious life.

85 X1 mentions *slob,* which means studied, whereas X2 mentions *slong,* which means arise/request. In this context, X1 makes sense.

86 Scriptures and rediscovered (text)

87 The term *ka-gye* refers to the eight sets of Mahāyoga teachings or transmissions entrusted to Padmasambhava and the eight vidyādharas of India.

88 Guhyagarbha Tantra.
and I also studied a little bit about painting and drawing mandalas of generation and completion and all-encompassing activities.

After that, with the singular thought of renunciation, I meditated at a mountain hermitage for several years relying upon intense asceticism. Since I overextended myself meditating on the completion stage, I was unsuccessful. The top of my head aperture opened, the heat in the stomach caused fever, and the excessive amount of intense mindfulness caused blockage of my life-wind. In order to make progress, I asked many times as many good and brave teachers as I could find; meditators who are equal to myself; and dharma friends [I asked them the reason for the failure of my practices]. However, there appeared no one other than you, the sublime teacher-Buddha, as a teacher of the essence of the meditation subjects that cognizes the intrinsic nature for a moment.

Once in the past, having looked into the *Treasury of the Sublime Vehicle*, I developed greater faith and devotion to the Victorious Longchenpa (*klong chen pa*). Having seen the prophecy that every hundred years an incarnation of Vimalamitra will come to teach the uncommon view of great perfection, I always made aspirations [to meet him]. I remained with intense endurance.\(^89\) [519] I asked, “Now, having recognized the inexpressible innate view, to maintain\(^90\) [that] on the basis of its natural condition, is mindfulness alone enough?” Gelong\(^91\), you should know that the root of all dharma depends on mindfulness. Nāgārjuna said:

> Powerful Lord, the Bliss-gone One has instructed that
> Mindfulness of the characteristic (behavior) of the body\(^92\)

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89 I have rendered *sngon chad kyi snying ras sdeg btsir du ’dug* based on meaning translation. He is saying that he was remaining with endurance up until this time.

90 X1 mentions *bskyang ba*, which means practice/maintain, while X2 mentions *bskyed pa*, which means struggle. In this context, X1 makes more sense than X2.

91 Gelong refers to a fully ordained monk

92 In the source text, a short note is added after this term, which states, “*lung rtogs zhe bris pa kho na snang ba bshes spring gi ’grel pas ’di ltar bstan,*” which means the term ‘*lus rtos*’ (the attention of the body) here, was written as ‘*lung rtogs*’ (the scriptures and realization) in the commentary of Letter to a Friend.
It is the singular path to traverse. 
Through concentrating on it, safeguard it [well]. 
If mindfulness declines, 
all Dharma measures fall apart.

Without mindfulness, one cannot even fulfill [Dharmic] activities—learning, reflection, and meditation—to say nothing of worldly activity. One will forget even about karma, which is entirely samsāric imputation, and will fail [in all endeavors].

Forgetfulness causes one to waste wealth, to be late, to slip into insanity, have mistaken perception, getting carried off by a demon, not being able to comprehend the words, and meaning [of teachings]. All these are caused by decline in mindfulness.

Regarding the conduct of the path of nirvāṇa\(^{93}\), in the beginning, if one does not contemplate the rarity of obtaining the freedoms and advantages of human birth, the circumstances of encountering Dharma will not come into place. If by chance one does consider [the path]\(^{94}\) and follow the Dharma,\(^ {95}\) and if one’s potential karma immediately goes astray, this is because of not having mindfulness and introspection to the advice of the Buddha and not contemplating one’s death from the core of one’s heart. When one is not concerned about death, everything they pursue is for this life only.

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In the source text, a short note is added after this term, which states “\textit{lung rtogs zhe bris pa kho na snang ba bshes spring gi ’grel pas ’di ltar bstan},” which means the term ‘lus rtog’ which is written here, was written as ‘\textit{lung rtogs}’ (the scriptures and realization) in the commentary of Letter to a Friend.

\(^{93}\) The conduct that leads to liberation.
\(^{94}\) If by chance one does consider the path of nirvāṇa.
\(^{95}\) X1 mentions \textit{chos lam zhugs} which means entering the path of dharma, whereas X2 mentions \textit{chos lam ma zhugs} which is completely opposite to X1, meaning not entering the path of dharma. In this context, X1 makes sense than X2.
Consequently, a mind afflicted with dullness will naturally forget causes and effects, such as the ten non-virtuous deeds\(^{96}\) to be abandoned and the ten virtuous deeds\(^{97}\) to be undertaken. Then, the dull state of mind neither recalls the fear of the downfalls of samsāra nor the aspiration to the benefits of Liberation. One will become careless about the bustle of worldly affairs and household work. [520] In this manner, one gives rise to pride, decreasing and forgetting the goals for future lives just like a foolish person intoxicated by alcohol.

In the following way [illustrating the above point], as stated in the *Sutra Instruction on Qualities*: For example, when a person is intoxicated to the point of blindness,\(^{98}\) their mind will not be able to find their own home and not even the path [leading to it]. Moreover, that person will forget their relationship with their parents, spouse, and children, and will not even remember Buddha, Dharma, and the Sangha. By the influence of alcoholic intoxication, they will not get scared even in the charnel grounds. Without conscious awareness of what it is, they will think, “Who is out there - the gods, nagās, or yakshās—who can terrify me?”

\(^{96}\) The ten non-virtuous deeds (*mi dge ba bcu*): Killing/cutting off life (*srog gcod pa*), taking what is not given (*ma byin len pa*), impure sexual behavior (*'dod log spyod pa*), false speaking (*rdzun du smra ba*), divisive talk (*phra ma*), harsh words (*tshig rtsub*), idle talk (*ngag kyal*), covetousness (*brnab sems*), maliciousness (*gnod sems*), wrong views (*log lta*).

\(^{97}\) The ten virtuous deeds (*dge ba bcu*): not destroying life (*srog gcod pa spong ba*), not taking what has not been given (*ma byin len pa spong ba*), refraining from impure sexual behavior (*'dod log spyod pa spong ba*), not telling falsehood (*rdzun du smra ba spong ba*), not slandering others (*phra ma spong ba*), not using abusive language (*tshig rtsub spong ba*), not indulging in irrelevant talk (*ngag kyal spong ba*), not being covetous (*brnab sems spong ba*), not being malicious (*gnod sems spong ba*), not holding wrong views (*log lta spong ba*).

\(^{98}\) X1 mentions *chang gis ra ro zhig* whereas X2 mentions *chang gi ra ro zhing*. In this context X1 makes sense.
Mindfulness and Generosity

Likewise, a person intoxicated with the fulfillment of desires who just stays at home will become completely deluded.99 Those intoxicated by the distractions will not seek Buddha, Dharma, or Saṅgha. This person will not at all recall generosity, will not seek to be born in the higher realms, and not seek to be a King or aspire to be born in one of the Buddha fields. Wandering in this circle of the samsara, [such a person] will suffer, taking rebirth in a hell realm, an animal realm [as an animal], or a preta realm.100

It is mentioned that having forgotten the next life, one will not remember to be generous. Even if one has immeasurable wealth, since one does not remember to turn it into meritorious action at the time of death, one must go empty-handed. Even though there exists fertile soil like Buddha, because of the act of being stingy, the mother of Uttarāṣāḍhā took rebirth as a preta. [521] Therefore, if a person is clearly mindful of the quality of hearing,101 that person’s power of thoughts between the [types of] generosity of giving material things such as the giving away, the great giving, and the complete giving away, will increase higher and higher.

The sadness and tiredness of establishing others on the dharma path can be suppressed by the strength of remembering the meaning of all the vows of the bodhisattva stages as well as tantric vows. When one sees or hears of a terrible situation, if one can clearly remember that one102 is a Mahāyāna practitioner, one can give the protection of fearlessness from that through various skillful means. Or, even if one could not [give protection] using one’s strength, one can carry a burden of immeasurable compassion and pain. While one claims to be a Mahāyāna practitioner, if

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99 X1 mentions 'khrul ba which means deluded/confused, whereas X2 mentions 'phrul ba which refers to magic tricks, discriminate/to emanate. In this case, both the terms make sense.

100 A hungry ghost realm that is destitute of food and drink

101 Mindful about what one learned or heard from one’s guru

102 X1 mentions nga ni, which means ‘oneself’, X2 Om.
one’s mindfulness declines, one will say they have compassion and realization when they do not have it [in actuality]. Some will say that they have realization, but they cannot give rise to compassion. For that, it is a sign that although they have understood, they have not given arise to realization. Phadampa said, “If compassion has not arisen, the realization will not arise. Fish lives in the water, not on the dry land.”

This is very true.

**Mindfulness and Discipline**

Similarly, a decline in discipline can happen when one is not mindful of [the need for] introspective and shame. If you are mindful of these things, then you will be mindful of the embarrassment that is caused by suspicion from deceiving the sayings of the people, scholars, and masters. In this way, you will discard [negative activities] of the three doors (body, speech, and mind). This will prevent non-conductive circumstances [for practice and accomplishment] while accumulating virtue through conducive circumstances, and there will not be any fear of tainting one’s vows regarding the benefit of sentient beings.

Because of a decline in mindfulness even the fully ordained monk Drimeyod (Skt. Vimalaprabha) was fooled by a prostitute through substances and mantras and lost his discipline. After that, when he regained consciousness, he wept with great regret and told all the

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103 X2 mentions skam la mi yong which means ‘not on the dry land’, whereas X1 mentions kom la mi yong, which means ‘not on the thirsty/drink’. In this context, X2 makes more sense than X1.
104 If you are introspective and aware of [the experience of] shame, you will be mindful of the embarrassment caused by suspicion from deceiving the sayings of the people, scholars, and masters.
105 X1 mentions skye bo’i ya ga, which means mocking/ the good one, whereas X2 mentions skye bo’i yi ge, which refers to writings/ words/ deeds. In this context, X1 makes more sense than X2.
106 X1 bsdam pa, refers to refrain from whereas, X2 mentions sdom pa, which means vow/commitment/combine/engagement. Here X1 makes sense.
107 The three gates/ doors (sgo gsum): Body (lus), speech (ngag), and mind (yid).
monks [about what had happened to him]. They also encouraged [him] by advising him to go to Jampel (Skt. Mañjuśrī) because Jampel can clear away the wrongdoings. [522] He went to Jampel; Jampel then took him to the Buddha. The Buddha taught him the characteristics of ultimate truth and he realized that. One can find various teachings which contain both provisional and definitive meaning, such as the Aṅgulimāla Sutra. so forth that were taught for the sake of both provisional and definitive meaning; nevertheless, in the context of ultimate, suppose Buddha’s entire teachings are fully perfected. In that case, the flaws of transformation of the essence of actual presentation of the three vows are also known by the wisdom that naturally purifies and discards them, along with their remedies. Similarly, the vow serves as the foundation for all three vehicles, and the mind serves as the foundation for that vow. One can accomplish the vow of three lineages by establishing the distinct practice of discarding flaws and applying their remedies in the mind.

When these are embraced by the skillful means and the wisdom of complete liberation, any phenomenon of going, occurring, remaining, increasing, and decreasing is not existent for the vow accompanied by the attachment to the conventional perception. Since [such vow] will not hinder seeing the truth, it accomplishes the naturally transformed essence. In the sutra The Questions of King Prabhāsa, a bhikṣu who engage in yoga said that someone who possesses the various perceptions of discipline, degenerated discipline, guard discipline, and so forth, having experienced the bliss of the god realm, they will reborn in a lower realm. A person who does not

108 Literal translation could be, in Aṅgulimāla Sutra and so forth, various purposes of provisional and definitive meaning exist.
109 The three vows/ precepts (sdom gsum): Prātimokṣa vow (so thar gyi sdom pa), Bodhisattva vow (jang sens gyi sdom pa), and the Mantra vow (gsang sngags kyi sdom pa).
110 Three vehicles/ yanas (theg pa gsum): Vehicle of listener (nyan thos kyi theg pa), vehicle of self-centered buddhas (rang sangs rgays kyi theg pa), and vehicle of bodhisattvas (theg pa chen po).
111 The three lineages (rigs can gsum): the Shravaka family (nyan thos kyi rigs can), the family of pratyekabuddhas (rang rgyal gyi rigs can), and the family of the Mahayana (theg chen gyi rigs can).
112 This refer to a mahāyāna monk, though it is often interpreted as a monastic who engages in practice.
have the pride of having vow(s), who does not have the pride of not having vow(s), and without conceptual thought is the pure ethics of nirvana.

Even though it may appear so, Khache Panchen Shakya Shri (kha che pan chen shakya shri, 1127-1225) asserted that the three collections of scriptures, enriched with the twelve ascetic virtues, are acknowledged as being in accordance with the words of the Buddha. Even though it may appear so, Khache Panchen Shakya Shri (kha che pan chen shakya shri, 1127-1225) asserted that the three collections of scriptures, enriched with the twelve ascetic virtues, are acknowledged as being in accordance with the words of the Buddha. [523]

Atīśa maintained that, depending on the circumstances and timing, the deliberate decision to limit the bestowal of higher empowerments and similar practices to celibate [monks] is based on a specific intention and a particular need to refrain from engaging in actions that are to be adopted or abandoned through one's own volition. Consequently, all those dedicated to yogic practices should accept this as the definitive meaning. The logicians, who possess great linguistic prowess, swiftly dismantle the established viewpoints of their adversaries through their compelling arguments.

Through a mind that apprehends supreme discipline as the restraint of individual misdeeds, those who serve as excellent guides for the entire doctrine and possess a clear understanding of reality as it is, based on their personal experiences with the nature of things, from the interpretation of the essential meaning in commentary, they train their intellect based on mere

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113 Kashmir pandit named Shakyashribhadra.
114 The three collections of scriptures (sde snod gsum): refer to Tripitaka, the Buddhist Canon, comprising the Sutras (mdo'i sde snod), the Vinaya ('dul ba sde snod), and the Abhidharma (mngon chos kyi sde snod).
115 The twelve ascetic virtues (yon tan bcu gnyis) comprise wearing clothing from a dust heap, owning only three robes, wearing felt or woolen clothes, begging for food, eating one’s meal at a single sitting, restricting the quantity of food, staying in solitude, sitting under trees, sitting in exposed places, sitting in charnel grounds, sitting even during sleep, and staying wherever one happens to be.
116 X1 mentions rings pa, which means quick/swift where, X2 mentions ring pa, which means remote. In this context, X1 makes sense.
117 X1 mentions rang ngo la, which means one’s experience, whereas X2 mentions pha rol which refers to others/opponent/the other side. Thus, in this context X1 makes sense.
words spoken for others. This is the extraordinary assertion of the lord Vijradhāra, which is transformed into provisional meanings.

The reasonings of logicians prevents them from perceiving the natural state. All beings who remain unbiased, have the qualities of abandonment and realization, engage in enlightened activities, engage in yogic discipline, and possess miraculous powers are inseparable from a perfect Buddha. In Tibet, from the general point of view, Guru Rinpoche, the Vijradhāra of spontaneous presence with lotus feet, is an example of a being inseparable from a perfect Buddha. Even the mahāsiddha Sarahā, who overcame all opponents as far as the river Gaṅgā in India, said, “Yesterday, I was not a bhikṣu. Beginning today, I am a bhikṣu. The glorious Cakrasaṃvara is a great bhikṣu.” [524] If you do not remember the assertion of the transformation of the essence of actual presentation, you will come up with a new reasoning that is not previously renowned. You will disgrace the position of an one who accomplishes the higher tantras by saying that a monk practicing the Tripitaka is more significant than a Vajradhāra through three disciplines.

It is inappropriate to mix up one’s awareness, which is the conduct of yogic discipline, with the distorted discipline. This is because the dharma nature is inconceivable. Keeping in mind the truth of the inconceivable dharma-nature, uphold the stone of realization of unique attributes embraced with skillful means. This is because if you attain the perfection of the yogic discipline of tantra, a Śrāvaka’s realization is unimportant.

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118 This passage is quite obscure and I am not completely certain of my reading. [nyes spyod snag cig sdom p’i tshul khrims mchog ’dzin gyi blo gstan pa yongs rdzogs kyi lam ston chen po chos nyid kyi bden pa ji bzhin gzings pa dag gis rang ngol dngos po ’i gnas tshul ji ltar nyams su myong ba ltar bkral p’i ngo bo gnas ’gyur las gzhan du ’phangs p’i tshig isam blo ba la byang bas]

119 This term is quite obscure and I am not completely certain of my translation. [dngos bstan gyi ngo bo gnas ’gyur].

120 X2 mentions sngon chad which means once or previously where as, X2 mentions sngan chad which also means formerly or previously. Thus, both the X1 and X2 make sense.
From a Sutra:

For example, Jampel, when the cuckoo’s [unborn] baby remains in an eggshell, even if it hasn’t broken its shell and hatched, the baby cuckoo can still produce the pleasant chirping of a cuckoo. Jampel, this is similar to the bodhisattva, who abides inside the eggshell of ignorance and has not conquered the view of the transitory collection nor entirely renounced the three realms\(^1\). Likewise, the sound, which is emptiness, absence of characteristics, speculations, and ultimately unconditioned conditions, is proclaimed to be the Buddha’s voice. For example, Jampel, if a cuckoo entered a [pride of] peacocks, the sound of a cuckoo would not be produced. Likewise, Jampel, if a bodhisattva joined a group of śrāvakas and pratyekabuddhas, a sound that is beyond imagination would not be produced. \([525]\) If a bodhisattva joined a group of bodhisattvas, the sound of the Buddha dharma, beyond imagination, can be made.

As it is said, bodhisattvas with extraordinary mental abilities mainly explain the meaning of any attributes of vehicles in harmony with the laws of moral conduct. They realize the states of six limits\(^2\) and four modes\(^3\).

If those who are accepted to be a bhikṣu abiding on the path with the three vows\(^4\) are calm, they stay still, and when they guard [the three vows], they do it without being confused by self-opposition. When they accomplish, they accomplish upwardly evolving [manner], and when they practice, they practice their tradition with three doctrines, abiding within the meaning.

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\(^1\) The three realms (khams gsum): Desire realm (‘dod khams), form realm (gzugs khams), and formless realm (gzugs med khams).

\(^2\) The six limits (mtha’ drug): definitive meaning (nge don), provisional meaning (drang don), interpretable meaning (dgong pa can), non-interpretable meaning (dgong pa can ma yin pa), literal expression (sgr jì bzhin pa), and non-literal expression (sgr jì bzhin ma yin pa).

\(^3\) The four modes/ aspects [of the meaning]: 1. The literal aspect, in words (tshig gi tshul). 2. The general aspect or outer method (phyi’i tshul). 3. The hidden aspect (sbas pa’i tshul). 4. The ultimate aspect (mthar thug gi tshul).

\(^4\) The three vows (sdom pa gsum): Vows of individual liberation (so thar gyi sdom pa), vow of Mahāyāna training of bodhisattva (byang chub sms dp’i sdom pa), and the vow of the Vajrayāna samayās of a Vidyādhara, a tantric practioner (gsang sngags gi sdom pa).
Mindfulness and Patience

If they [who are accepted to be a bhikshu] do not rely on the practice of mindfulness and introspection, they cannot accomplish [their practice] genuinely. This is illustrated in the Bodhicaryāvatāra.

Those who wish to keep the training should guard their minds with perfect self-possession.
If they do not guard the mind, the training cannot be preserved.125, 126

All you who would wish to protect your minds should maintain your mindfulness and introspection; guard them both, at the cost of life and limb, [if you do that] I [Śāntideva] will join my hands together [and beseech you].127

Likewise, if your mindfulness declines, you will lose control of the armor of patience. If you lose control of this, even if there is the power to endure the harmful objects, if you do not remember that [resilience] upon encountering difficulties, you won’t be able to change things later when they have passed. If you do whatever arises in your mind, then you are under the control of ignorance. If you remember it [resilience upon encountering difficulties], then you are not under the control of ignorance.

If there is no self, there will be no cause of harm to another person. If there are no harmful actions, then how can those who harm arise? The collection of one’s skandhas, dhātus, and senses act as a cause; failure to keep in mind the abundant excellences, humbleness, and activities of body and speech acts as a condition. [526] Thus, you become the target of harmful objects from others.

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125 X2 mentions yod mi nus, which means it cannot be preserved whereas X2 mentions yongs mi nus which also means entirely incapable. Thus, in this context X2 makes sense.
126 This is the first verse of chapter five, ‘The Guarding of Awareness (shes bzhi bsrung ba)’ in Bodhicaryāvatāra or Engaging in Bodhisattva Conduct by 7th century Śāntideva.
127 Bodhicaryāvatāra V. 23
This [cause and condition] befall them like a target of a harmful object. They do not have blame for this. This happens because of grasping to “me” and “mine,”128 thoughts such as “I took rebirth in this body,” “I was born in such a place,” “I came into being from these parents,” and “I was given this name, and this is the place where I stay.” If you do not remember this [cause of harm], there is deep significance in not thinking about the faults of others129.

In the Bodhisattva Piṭaka, it is mentioned that there are two types of patients: the patient of practice application and the patient of full comprehension130. Regarding the first one, all beings came in front of the bodhisattva mahasattva, and if, in this case, all those beings repeatedly scold or utter unpleasant words, abuse with hurtful words, throw stones, or hit the bodhisattva mahāsattva with weapons, for these, the great bodhisattvas do not give rise to harmful thoughts. Their motivation of bodhicitta will not be endowed with affliction, even for a moment. It is because the great bodhisattvas wish to complete the perfection of patience thoroughly. In general, for those beings, alas o! Klesha torments these beings, “I will not give rise to the thought of evil doing to these beings.” As for this, the answer is that I have accepted all my skandhas that function as my enemies. Thus, [the bodhisattvas] give rise to compassion for those. The second patient, [the patient of full comprehension], is one who, having distracted their mindfulness, has passed into the power of confusion, causing appearances and objects to dissolve into each other. Grasping those who cause harm as those who cause harm, the support, and that which it supports, become powerful mutually.

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128 X1 mentions nga dang nga yir, which means me and mine, X2 mentions nga dang nga yi, which also means me and mine. But nga dang nga yir is grammatically correct and commonly used than nga dang nga yi for the term me and mine.
129 Not pointing out the faults of others.
130 X2 mentions chos which means dharma or phenomena, whereas X1 mentions tshos which means paint or dye. In this context X2 makes more sense than X1. It seems X1 is typing mistake.
[527] Then he said, even if these beings are without any reference point in the ultimate state, who will be there to scold me and speak unpleasantly to me? Who will be there to abuse me with hurtful words, throw stones at me, hit me with a weapon, and so forth? As it is said, all the conditioned phenomena are illusory, empty, and dependent, like space, self, beings, life force, moving, nourishing, and so forth. Look at the characteristics of illusory and conditioned phenomena. Spontaneously, it is not that the ignorant sentient beings understand the praise. Having seen the qualities of praise and blame, having understood the defects, appear as selfish arrogance, the unpleasant voice of uncertain slander.

Generally, people impatiently get upset about the abundance of the wealth of others. Some people, when they are engaging in the conduct of a Bodhisattva, wish to have attendants, make friends, and command them to enter the door of dharma. When they accept the profound teachings of the Vajrayāna and Mahāyāna, in many ways, they criticize another person whose wishes are controlled by others. For this, there is a story of Rishis, who talks about patience.

Specifically, our teacher, the Buddha himself, said that for one person to be passionately concerned/involved with, do not deceive them by wealth. At that moment, do not let the mantra obscure you. However, when the time of taming arrives, if you conquer the appearances, the Sutra of Skillful means states that bodhisattvas, when they engage in the conduct of bodhisattvas, in order to bring young women to complete spiritual maturity, a bodhisattva worked for her. [528] For that, the bodhisattva abided among friends and attendants, bringing forty-two thousand women to spiritual maturity. Likewise, a beautiful daughter of a barbarian, having shown lust to Ānanda,

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131 X2 mentions tsa na, which means when whereas X1 mentions tsan, which does not have a specific meaning. It seems X1 is typing mistake.
the Buddha changed her to bhikṣunī, and this was criticized\textsuperscript{132} by all the Śrāvastī. In reality, this criticism does not remain [not worthy of criticism]. Since activities such as those in Vinaya are immeasurable and not understood by ordinary beings. Suppose beings do not cultivate patience towards the object that bodhisattvas serve or are committed to. In that case, they will experience spiritual poverty, and those without protectors will get separated from the object of refuge.

Furthermore, some people are proud and attached to their greatness or superiority. \textit{The Jewel Mound Tantra} states that “I could not see the Bhutanese lady, but I saw her coral.” Like this example, whenever you receive teachings or experiences, if you do not practice them with faith and respect, a lama who has obtained the qualities of abandonment and realization will be abandoned like a low-caste person while you walk with pride. Therefore, without expecting gratitude, the Guru generates\textsuperscript{133} earnest compassion for that which becomes an obstacle to his accomplishments, and continuously takes the vow of patience. Likewise, the patience of having certainty in the dharma arises through remembering the three jewels. The patience of enduring pain arises by recollecting the descendants and biographies of superior beings. Thus, make a vow to guard your mindfulness.

\textbf{Mindfulness and Diligence}

[529] Similarly, diligence is defined as being joyously mindful and interested in the work that you are engaged in. At the time of Buddha’s death, Buddha held Ānanda's hand and said, “Guard my teachings through the seven\textsuperscript{134} treasuries of the highest spiritual principle, with diligence and attentiveness.” The intention behind this statement is to recollect the goal of actions repeatedly.

\textsuperscript{132} X1 mentions \textit{’phyar ka}, which means criticize or disparage, whereas X2 mentions \textit{’char ka}, which means dawn or Udagi. In this context, X1 makes more sense than X1.

\textsuperscript{133} X2 mentions \textit{bskyed nas}, which means develop, generate, arose, whereas X2 mentions \textit{bskyid nas}, which has no meaning. It seems X1 is typing mistake.

\textsuperscript{134} Both the X1 and X2 mention \textit{mdzod ’dun} instead of \textit{mdzod bdun}, which is a spelling error.
Diligence refers to being actively engaged, and attentiveness is the power of purpose. If you ask why, it is because all the topics of Buddha’s prescribed precepts need to be accompanied by the attitude of renunciation.

From *the Supreme Dharma of the Application of Mindfulness*, it is said that “O monks, in the mountain retreat, rock cave, cremation ground, and open unsheltered place, practice meditation focusing on the physical mass of grassland. Do not abide by carelessness. Later, at the time of death, you should not have regrets. This is\textsuperscript{135} what I am transmitting to you all.” This was taught at the end of the words. If there is no mindfulness, there is no agent for diligence and carefulness. Regarding armor-like diligence, even if a person such as King Aśoka or the ancestral kings\textsuperscript{136} has courage like a sky sheltered over the ground, it will not be enough.

To counteract laziness\textsuperscript{137} one must have an antidote, such as the intention of not hesitating to enter the path of the application, not being disturbed, and not being contented. When this intention arises, saying that “I [the king] should practice,” this is mindfulness. If one is not mindful, completing any work will take a long time. In another case, whether it is an enemy, a harmful spirit, or a thief, the movement of life force brings no benefit, and one will not accomplish their goal. Therefore, all distorted mindfulness falls into the abyss of laziness.

\[530\] Specifically, the teaching of virtuous practices is that all four bodily activities\textsuperscript{138} require mindfulness and introspection. Concerning this, when the Buddha was going beyond the sorrows of samsara, his followers asked him four questions: “After you [Buddha] go beyond the

\textsuperscript{135} X1 mentions ‘\textit{di ni}, which means this is/ that is whereas X2 mentions ‘\textit{di} which means this/that. In this context, X1 makes more sense than X2.

\textsuperscript{136} *mes dpon rnam gsum* also refers to the three kings of Tibet: king Songtsen Gampo, King Trisong Deutsen, and King Trisuk Desen.

\textsuperscript{137} X2 mentions *sgyid lug*, which means laziness, whereas X1 mentions *sbied lug*, which has no meaning. It seems that X1 is typing error.

\textsuperscript{138} Four bodily activities refers to walking, standing, sitting and lying down.
sorrows of samsara, whom should we take as our Buddha? What should we consider as doctrine? How can we subdue six classes? At the time of collecting the doctrine, how should we place it?” The Buddha answered, “After I go beyond the sorrows of samsara, consider mindfulness and inspection as your teacher. Consider pure ethics as tea ching. You do not have to subdue six classes; they will pursue self-liberation. And at the time of collecting my teachings, prepare it by beginning with, ‘Thus, I once heard…’ put it in the introduction. For the conclusion, conclude it with open praise for what has been spoken by the Buddha. After that, add the words of rejoicing.”

When Buddha’s teachings were received by his followers, they generally abandoned the three defects of the vessel, the six defilements, and the defects of five verbal irrelevancies. In particular, they relied on the qualities of non-forgetful memory. Therefore, we can practice the teachings of Buddha continually, without any corruption, beginning with the introduction, “Thus, I once heard.”

The essence of memory is mindfulness. As the noble Mañjuśrī said, “So-called memory is undiminishing mindfulness, without distracting the reflection, without confusing the intellect, actualizing the knowledge in oneself, and knowing all the various terms of dharma thoroughly.”

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139 X2 mentions ston pa ni, which means the Buddha, whereas X1 mentions ston pa’i, which means Buddha’s. In this context, X2 makes more sense than X1.
141 The three defects of the vessel (snod kyi skyon gsum): 1. Not to listen is to be like a pot turned upside down (rna ba mi gtad kha shubs lta bu’i skyon), 2. Not to be able to retain what you hear is to be like a pot with a hole in it (yid la mi ’dzin zhaps rdol lta bu’i skyon), 3. To mix negative emotions with what you hear is to be like a pot poison in it (nyon mongs dang ’dres dug can lta bu’i skyon).
142 The six defilements/ stains (dri ma drug): Pride (nga rgyal), Lack of faith (ma dad), Lack of effort (don gnyer ba med nyid), Outward distraction (phyi rol rnam gyengs) Inward tension (nang du sdud), Discouragement (skyo ba nyan p’i dri ma).
143 The defects of five verbal irrelevancies: 1. Correct words do not convey the right meaning (tshig ’dzin la don mi ’dzin pa); 2. Words and meanings do not harmonize (don ’dzin la tshig mi ’dzin pa); 3. When expression or meaning is misunderstood (brda ma ’phrod par ’dzin pa); 4. When understanding is out of context (gong ’og nor nas ’dzin pa); 5. When the wrong meaning is grasped (log par ’dzin pa).
Even when you go\textsuperscript{144} to ask for alms, if you don't have mindfulness and introspection, you may commit a great misdeed of hurting yourself and others when you arrive at a place where people eat dogs. The method to abandon such a great misdeed is explained extensively in all the sutras. As stated in the \textit{Ratnamegha-sūtra}, “When you see someone with the small root of the victorious, tiny root of victorious, endowed with suffering\textsuperscript{145}, you should not cling to the thought (subject) that you are going for alms to benefit those beings.” Therefore, when you go to a village or city for alms, settle fully into the application of mindfulness, such that your sense faculties should not be shaken by admirable conduct or robbed [by your negative conduct]. Control your sense faculties. When you walk, your eyes should be looking at the distance of a yoke. When receiving alms, settle fully into the application of mindfulness over all the virtuous dharma. Traveling for alms will end up taking the alms. Going to villages such as: a village as big and superior as a Brahmin’s tree—a sāla tree that points towards the tip, a village as big and superior as a Ksatriya’s sāla tree, a village as big and superior as a sāla tree of patron, with your head held high with pride, will not lead to pure attainment. Starting from one side [of a place] until the end of that place, make use of alms (go for alms) until the alms giver achieves their goals. Keep the first part among these alms, for those who live like Brahmā or engage in pure conduct. Keep the second part for those who are suffering. Keep the third part for\textsuperscript{146} those beings who are falling\textsuperscript{147} into perversion, and consume the fourth part in a balanced amount, keeping in mind the notion of nourishing the worms. [532] Similarly, the one who asks for alms is not intending to rob or steal.

\textsuperscript{144} X2 mentions \textit{rgyu na}, which means to move, go, cause X1 mentions \textit{rgyun}, which means continuity or time or duration. In this context, X2 makes more sense than X1.

\textsuperscript{145} X2 mentions \textit{bsdug bsgal ba dag}, which means those possessing suffering, X1 mentions \textit{bsdug bsgal bdag}, which means nature of suffering. In this context X2 is grammatically correct than X1.

\textsuperscript{146} X1 mentions \textit{phyir bzhag go}, which means ‘need to keep for’, X2 mentions \textit{phyir go}, which means ‘need for’. In this context, X1 makes more sense than X2.

\textsuperscript{147} X1 mentions \textit{ltung ba}, which means falling or failing or downfall, X2 mentions \textit{lhung ba}, which also means falling or failing or downfall. The terms used in X2 and X1 are synonyms.
The permission that Buddha gave to ask for alms is to benefit all beings. [Buddha said that] Go for alms when you do not have food, go for alms to clear away others' grasping for their possessions and go to the village to bless the empty village. Thus, keep in mind the illustrations and purposes of going for alms which are just mentioned before.

In general, the conduct of body and speech depends on the mind’s habituated towards virtue or non-virtue. The mind, which is under the control of an ignorance, is like an elephant intoxicated by alcohol. At that very moment, the practitioner should not only be searching for a method to overcome it, but their forehead should be hooked with mindfulness and introspection like an elephant’s forehead is hooked with an iron hook to tame it. If snuff is tied with good web, one can take the burden of righteous conduct of precepts and Samaya from Tripitaka to the Tantra section of the ocean. Thus, one can attain freedom and a state of omniscience by abiding on the unobstructed path.

From the *Ground of Conduct*[^148], it is said that “If you free the mind, which is like an elephant, it will bring great harm that can lead you to the hell of incessant. By the rope of mindfulness, if you subdue an elephant-like mind at any time, all fear will become non-existent, and all virtuous deeds will come into one’s hands.”

**Mindfulness and Meditative Concentrations**

Specifically, the essence of meditative concentrations is none other than the mindfulness. [533] Likewise, all bodhisattvas support the path of transcendental vipaśyanā and the four worldly

[^148]: Refers to *Bodhicaryāvatāra*.

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148 Refers to *Bodhicaryāvatāra*.
meditative concentrations\textsuperscript{149}, the four formless absorptions\textsuperscript{150}, and one cessation making a total of nine. Since the source of supreme vipaśyanā and the antidote to undetermined nature turn into one uniform state, it is called samādhi or meditative concentration. From the \textit{Ratnameghasūtra}\textsuperscript{151}, it is said that “the nature of samādhi is resting one's mind one-pointedly [on the object of meditation].” The attribute of this [samādhi] is, for example, like a courageous person bending the bow. Just as twisting the screw\textsuperscript{152} can guard the string tightly and fix it accordingly. Likewise, whether you practice the bodhicitta, developing stage, and so forth with a reference point, or the completion stage of suchness, reference point, and so forth, you should rest fully in the application of mindfulness. Even at the time when the thought of resting fully in the application of mindfulness is attached to the object, being able to guard mindfulness continuously can obtain the term called samādhi.

For these [achieving samādhi], the methods of removing obstacles and remedies to eliminate the undesirable are\textsuperscript{153} also the four types of antidotes to laziness: having faith, aspiration, endeavor, and flexibility. The antidote to forgetting is being mindful, the antidote to drowsiness is introspection, and the antidote to endeavoring is letting go. The antidote to not depending upon effort is to reflect [on the object]. Although it is divided into six ways, the strongest one is void forgetfulness, which is the essence of co-emergent ignorance. If you are mindful, the rest of the five have no ability to grasp the character of each one of them. Here is an illustration that explains

\textsuperscript{149} The four worldly meditative concentrations/ mundane dhyana: A meditative state characterized by attachment to bliss, clarity, and nonthought, and lacking insight into the emptiness of self-entity.
\textsuperscript{150} The four formless absorptions: Boundless space (\textit{nam mkha’ mtha’ yas skye mched}), Boundless consciousness (\textit{rnam shes mtha’ yas skye mched}), Nothingness (\textit{ci med p’i skye mched}), Neither perception nor non-perception (\textit{’du shes med ’du shes med min skye mched}).
\textsuperscript{151} Also known as \textit{the Cloud of Jewels Sutra}.
\textsuperscript{152} X2 mentions \textit{gcus pur}, which means screw, whereas X1 mentions \textit{gcus phur}, which has no meaning. In this context, X2 makes more sense than X1. It seems that X1 is a typing error.
\textsuperscript{153} X2 mentions \textit{yang}, which means ‘is, as for’, whereas X1 mentions \textit{dang}, which is a connecting particle like ‘and’. In this context X2 makes more sense than X1.
that when the mind that grasps ignorance diminishes mindfulness and introspection, it will destroy all virtuous dharma and the aims of actions.

[534] In the past, a powerful athlete and an artist fought. With all his strength, the athlete held onto the back of the artist’s neck and threw him to the ground. The artist held tightly and twisted the athlete’s four\textsuperscript{154} limbs together with the harmful black magic or the wheel of confusion between each of the four limbs. However, no matter how much strength he used, he could not harm the athlete. In the end, the artist grieved over his trouble, ran away to his home, and cried. His wife asked him, “What is the matter?” He answered, “Today, I fought with the athlete, and I am feeling humiliated now. When I fight tomorrow, I only have the option to die.” She said, “Don’t cry. I have a technique.”

The next day, she followed him, and then the athlete and artist started fighting. While they were fighting, she said\textsuperscript{155}, “The jewel on the forehead of the powerful athlete is about to rot.” She kept singing spontaneous songs like this, causing three types of discursive thoughts\textsuperscript{156} to arise in the mind of the athlete, and he became distracted. Then, the artist grasped onto his male organ and put him to death. The athlete said, “A weak man of obscuration kills an athlete who lost mindfulness and introspection. Since my mind got distracted, I didn’t see the enemy and was deceived by a wise deceiver.” Therefore, when your sense of practicing meditation becomes distracted by the object, the rope of mindfulness will be broken. Even if you have mastered the

\textsuperscript{154} X2 mentions bzhi pa, which means ‘four’ whereas X1 mentions bzhi ba, which has no meaning. In this context, X2 makes more sense than X1. X1 seems typing mistake.

\textsuperscript{155} X2 mentions mo na re, which means ‘she said’, whereas X1 mentions mon re, which has no meaning. In this context ,X2 makes more sense than X1. X1 seems typing mistake.

\textsuperscript{156} In the source text, a short note is added after this term, stating the three types of discursive thoughts. 1. Creating the concept of the jewel is the mind of attachment (nor bu yid la byed pa dod chags gi sens). 2. It might lose to enemies, is the mind of hatred (de dgra la shor dogs zhe sang gi sens). 3. Fully grasping the jewel that one has not seen is the mind of ignorance (rang nor rang gis ma thong zing yid khor du chud pa gti mug gi sens so).
five sciences\textsuperscript{157}, if you are unaware of the thief of interior awareness, it will lead you to the illusory city, and you will just follow that.

[535] When the great translator of Ngog, master of \textit{Svātantrika-Mādhyamaka}, arrived in front of the mountain, he was deceived by the aggregate of uprisen heaped of the highest shield by appearing like the nature of the supreme mountain. As it is said, hearing and contemplating the knowledge resulting from training in meditation shows the uninterrupted paths and bhūmis.

He has no independent conceptual thought because he is the sublime being of teaching taught by \textit{the Mañjuśrīmūlakalpa}. Thus, with extreme compassion for others, he gives supreme advice. Through the extreme application of the remedies for the dharma of mindfulness, weakens the head of ignorance, and even in the present, there will be an extensive quality of joy and bliss.

The path of accumulation begins with fully settling into the application of mindfulness\textsuperscript{158}. In the path of joining, the power of mindfulness is present. In the path of seeing, [mindfulness] is the first of the seven branches of enlightenment\textsuperscript{159}. In the path of cultivation also, mindfulness is mentioned as the seventh noble path.\textsuperscript{160} Therefore, mindfulness leads to the realization of all five paths\textsuperscript{161}. Specifically, the essence of mindfulness is to naturally abide equally by the dharma of

\textsuperscript{157} The five sciences: 1. Spiritual philosophy (\textit{nang gi rig pa}), 2. Dialectics/ logic (\textit{gtan tshigs kyi rig pa}), 3. Grammar (\textit{sgr’i rig pa}), 4. Medicine (\textit{gso b’i rig pa}), 5. Mechanical arts (\textit{bzo gnas kyi rig pa})

\textsuperscript{158} The four applications of mindfulness (\textit{dran pa nye bar gzhag pa bzhi}): The essential collection of body (\textit{lus dran pa nyer gzhag}), the essential collection of feelings (\textit{tshor ba dran pa nyer gzhag}), the essential collection of mind (\textit{sems dran pa nyer gzhag}), and the essential collection of the doctrine (\textit{chos dran pa nyer gzhag}).

\textsuperscript{159} The seven branches of enlightenment (\textit{byang chub yan lag bdun}): Pure memory (dren pa yang), see itself (\textit{chos ra btu rnam ’byed}), pure enlightment (\textit{brtson ’gros yang dag}), pure state of gladness (\textit{dga’ ba yang dag}), pure ecstasy (\textit{shin tu sbyangs pa yang dag}), samadhi (\textit{ting nye ’dzin}), and pure state of equanimity (\textit{btang snyoms}).

\textsuperscript{160} The seventh noble paths (\textit{’phags lam brgyad}): Right view (\textit{yang dag pa’i lta ba}), right thought (\textit{yang dag pa’i llog pa}), right action (\textit{yang dag pa’i ngag}), right speech (\textit{yang dag pa’i ’tsho ba}), right effort (\textit{yang dag pa’i ’tsho ba}), right mindfulness (\textit{yang dag pa’i dren pa}), and right samadhi (\textit{yang dag pa’i lting ne ’dzin}).

\textsuperscript{161} The five paths: the path of accumulation (\textit{tshogs lam}), the path of joining (\textit{shyog lam}), the path of seeing (\textit{mthong lam}), the path of cultivation (\textit{sgom lam}), and the path of no more learning (\textit{mi slob pa’i lam}).
meditative concentration without succumbing to drowsiness and agitation. This is known as the samadhi of the union of vipaśyanā and śamatha. Moreover, the mind may get distracted if one endeavors too much [to be mindful]. If one is separated from the remedy of remembrance and determination, their vipaśyanā practice may deteriorate.

In short, all the virtuous dharma that exists in the path of accumulation and joining is gathered. The very essence, along with endeavor, is called conditional mindfulness. The meaning of the progressive classification based on the ordinary path is explained in The Precious Treasury of Oral Instruction\textsuperscript{162}. Beginners should not let their conditional mindfulness be distracted. During meditation and post-meditation, all bodhisattvas abiding on the path of learning should not let their dharmatā mindfulness be distracted. When one becomes accustomed to meditation, mindfulness, and appearances will turn into wisdom. Therefore, one should not let that wisdom get distracted.

[536] When one has perfectly realized such wisdom, there will be no distraction. The object of distraction from perfectly established stability is perceived to be the ultimate nature of phenomena. The exhaustion of phenomena at this time is beyond the object of characterization and expression. Thus, one should continue practicing until they reach this far. Through this cause, if meditators ascertain the entire great dharma term as a characteristic of mindfulness, likewise, the instantaneous one who settles in equanimity and whose mind becomes supreme does not place mindfulness in meditative equipoise. Then this is the attribute of natural great perfection. In this case, mindfulness itself should be perfected within the essence of meditative equipoise. However, many do not have enough meritorious karma and karmic propensity for the result of natural great perfection. Therefore, remembering meditative equipoise for the types that are not understandable is important.

\textsuperscript{162} The Precious Treasury of Oral Instruction is one of the seven treasuries of Longchen Rabjam (A Tibetan scholar-yogi of the Nyingma school of Tibetan Buddhism in 14\textsuperscript{th} century.)
For those who do not understand so much as this, if their practice of meditative equipoise with mindfulness is not leading in accord with others, they will not be able to begin the path from a scattered\textsuperscript{163} state. Therefore, there are two stages of the training method. Among these, the first one is that, in the accomplished essence of mindfulness and meditative equipoise, there are no differences between an object to be perceived and that who perceives it. Even at the time of distraction, the discursive thought itself becomes consciousness, like fire and heat being a single taste. There is no transparent certainty for mindfulness and discursive thought in becoming a single taste apart from the instantaneous type.

Regarding the second stage, at the time of meditative equipoise, when [something] apprehended in the mind becomes distracted, mindfulness turns into discursive thought and that is the mistaken dependent phenomenon. When mindfulness returns, one enters into meditative equipoise again. Likewise, it is the same as struggling with equal respect. If [mindfulness is] controlled by perseverance, eventually, when mindfulness becomes powerful, discursive thought, being an adventitious defilement, cannot tolerate the face of mindfulness. \textsuperscript{537} For example, it is like fire and fuel coming into contact, or a lamp is lit in the darkness. Without considering anything in meditative equipoise by whatever kind of discursive thoughts have arisen, the essence of discursive thoughts will become mindful. For this, it is called the object of abandonment dissolving into an antidote. That is the ability of conditional mindfulness.

If, in this case, mindfulness is not controlled by perseverance, the power of mindfulness will be subsided\textsuperscript{164}. Further, having developed the aggregate of defilement and conceptual thought,  

\textsuperscript{163} X2 mentions '\textit{thor las}', which means ‘from the scattered state’, whereas X1 mentions '\textit{thor yas} ‘above or without scattered state’. In this context, X2 makes more sense than X1. X1 seems typing mistake.  
\textsuperscript{164} X1 mentions \textit{je chung}, which means ‘subside’ whereas X2 mentions \textit{ji chung}, which makes no sense. Thus, X1 seems typing mistake.
one will be frightened\textsuperscript{165} by the meditation. It is explained with the illustration of a greedy shepherd. The story begins in the past when a very greedy shepherd found a bulk of gold in a solitary place called Drok Gompa (drog dgonpa). He felt extremely joyous and then even stopped herding cattle. Transferring the bulk of gold from his right hand to his left hand and so on, holding on to the bulk of gold, he even forgot to cook. Even when he saw the rodent and mice, with his fear of losing his bulk of gold to them, he sang a song that stated that “there is no dough ball of food in the hand of a poor man, confusing the white stone with butter, it caused bad omens for the man’s teeth.” Then, after a few days, his cattle were widely exhausted. He lost some of his cattle to the predators, and some tumbled down from the rock.

The owner of the cattle scolded him. He even felt devastated to bring up the conversation about his gold because he was very greedy. Then, he acted as if he were ill and slept in the wilderness of the courtyard. That night, even when a cat came and sneaked up on a rat, he thought someone had come to snatch his bulk of gold. With the thought of fighting, he considered offering gold to the king of the region. [538] He believed that doing so would make him a wealthy layman, and his wife would give birth to a baby boy who would become skilled in philosophy and art and eventually become a minister. For that reason, he thought that there was no doubt he would get the gold back in his hand. He felt even more joyous than before and danced. While he was distracted, the bulk of his gold slipped from his hand and fell into the dense forest. Upon realizing this, he said, “Mindfulness is more important than a bulk of gold. Since I lost the wish-fulfilling jewel of mindfulness, I lost the bulk of gold to the hands of enemies. Discriminative cognition without mindfulness has made the whole universe horrible.”

\textsuperscript{165} X2 mentions \textit{bred pa}, which means ‘terror or be afraid’ whereas X1 mentions \textit{dred pa}, which means contempt or disgust. In this context, X2 makes sense.
This example resolves the liberation and attributes for all the outer and inner appearances of carrying along the idiotic meditation from losing mindfulness. In this way, the qualities of mindfulness continue to grow greater. Ultimately, the bases of mindfulness dissolve, the phenomena exhaust, and the example of guiding to the great state beyond intellect is explained below. When making clay statues, if you do not have moist mud in the beginning, you cannot establish the skill of arts and crafts. In the end, if the moisture is not cleansed to the state beyond name, the goal of skill in arts and crafts cannot be established.

Even from the tantric treatise of the essence of vajra, it is said that a speed-moving horse is bridled with a bit of mindfulness. It is like an elephant transformed by an iron hook. Like a wild horse is tamed by a bit of bridle, discursive thought is tamed by mindfulness. Awakened mindfulness is wisdom. A highly experienced noble yogi was once asked, “During the attainment of enlightenment, how do intellectual transformations occur?” He replied, “It is the wisdom of purified thought-activity of the mind.” Then he was asked again, “Does wisdom possess mindfulness?” to this, the yogi replied,

**Mindfulness and Discriminating Knowledge**

[539] “If you wonder about mindfulness, then it is the intellect of beings, while wisdom is beyond concepts.” Therefore, the wisdom of inconceivability, which is discriminating knowledge and devoid of all mental fabrication, perceives form as self, self as inherently beyond form, self as inherently existing in form, and form as inherently present in self.

Likewise, when divided into four times four, the twenty views of a transitory collection are perceived as a self-nature for all feeling, perception, formation, and consciousness. Such wisdom

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166 X2 mentions *bsam gyis mi khyab*, which means ‘inconceivable’ whereas X1 mentions *bsam phyis mi khyab*, which makes no sense. Thus, X1 seems typing mistake.
can entirely subdue the twenty views of a transitory collection as a self-nature, perceiving acceptance of all phenomena as empty by their own nature, beyond the mental activities of [ordinary beings]. Perceiving them like the heart of space is a meditative equipoise beyond worldliness because it is separated from the five aggregates.\(^{167}\)

The experience of this is training in integrating discriminating knowledge in all the post-meditative period, which is called the dharmatā-mindfulness.\(^{168}\) It is an antidote to actualizing or getting rid of ignorance along with its seed from the root level. After training like this, through mindfulness, one should extremely recollect that one should not even be thinking about the experience or involvement of this discriminating knowledge, the subtle defilement of eight collections\(^{169}\), and the dharma of coarse realization. [540] Since whatever may be the obscuration

\(^{167}\) The five aggregates (\textit{phung po lnga}): Form (\textit{gzugs}), Feeling (\textit{tshor ba}), Perception (\textit{\'du shes}), Formation (\textit{\'du byed}), and Consciousness (\textit{rnam shes}).

\(^{168}\) This is explained with detailed notes added in the source text. It states (\textit{rig pa gang gis bcom na gzugs bdag ma yin te/ de dang dra ba kho nar mi rtog pa nyid du thal bar gyur ba'i phyir ro/ pyogs gnyi pa'ng ma yin te/ bdag gzugs la sogs pa la ci zhih dbang/ de dag la dor len mi btub cing mi 'dod bzhin du'ng 'ig pa mthong ba'i phyir ro/ de bzhin du gzugs la bdag ngo bo nyid kyi yod pa skyes bu re lde la 'dug pa'i bla'og ltar gnas pa'ng mi rung ste/ bdag gi 'sod pas gzugs la 'jug ldog cung zad kyang ma nus pa'i phyir ro/ bdag la gzugs ngo bo nyid kyi yod na bdag med bzhin du'ng pyi'i gzugs la sogs pa mthong ba'i 'gal ba ji ltar spong/ 'di'i mtshan nyid zhib tu shes par 'dod na bshes spring rgya 'grel las shes par bya'o). This means that, with whatever type of reasonings we examine the form, form is not self because such an examination will reveal its true nature, which is thought-free (the true nature of reality). [Form is not self.] Likewise, the self is not form. Self is not found within the form or any of the other five aggregates. Self cannot be accepted or rejected within any of the five aggregates. Even though we do not believe that the self exists within the five aggregates, we experience fear. Similarly, the self does not inherently exist within the form. It is like a person being above and beneath a tent made of bamboo. [This means that just as a person cannot stay above or beneath the tent, the self cannot abide in any form.] Therefore, those who assert the existence of the self within the form cannot accept or reject the form. If there is form inherently existing in the self, it would contradict the point of perceiving external form when there is no self. So, how should we resolve such a contradiction? If you wish to know the detailed characteristic feature of this, you can learn it from a Commentary on the Root Text of the Letter to a Friend.

\(^{169}\) The eight collections (\textit{tshogs brgyd}): The eight groups of the eight consciousnesses; of the five sense consciousnesses, of the mind consciousness, ego consciousness, and all-ground consciousness.
of extreme contemplation, the wisdom of the noble one, which is free from all views and deceives, is abandoned by the nonconceptual\textsuperscript{170} path of seeing.

From the \textit{Prajñāpāramitā Sutra}, it is said that not recollecting anything and not having an object for the mind is discriminating knowledge. One should accept such a meaning to the actual presentation. Since one receives the extended meaning of mindfulness of the branches of enlightenment in the naturalness, remain your thoughts and perceptions in wisdom. As it is said from the nature of the great perfection of pith instruction, since the discard and remedy do not abide co-emergently, conceptual recollection does not abide. Since we understand it naturally, mindfulness is of no help. Since it is present in self-liberation, it cannot be consequently bound by mindfulness. The antidote does not rely on mindfulness since there is no basis and root. Since there is no analysis of identity, the recollection is naturally pure. Since it falls into account of innate nature, it is naturally unfolding mindfulness. Since there is no illusion in wisdom, conceptual mindfulness cannot abide, like wisdom.

For this, from the \textit{Bhāvanākrama}, [it is said that] if one has become free of mindfulness and free of contemplation, however, ultimately if there is no individual discrimination, it cannot be possible to establish all the phenomena to be a lack of inherent existence. Even if you grasp all the phenomena to be abided just as empty of their nature, if there is no individual discrimination, you would not be able to realize the emptiness of these (all the phenomena).

Such as these, through absolutely different attributes [of mindfulness], mindfulness is established as an individually discriminating thing or [discriminating wisdom]. Taking these sides, in Tibet, it was very famous that people relied on it, and there are many people who said that all the views of obtaining realization from such and such paths are not authentic. [541] The

\textsuperscript{170} X1 mentions \textit{rnam par me rtog}, which means ‘nonconceptual’ whereas X2 mentions \textit{rnam par me rtogs}, which does not make sense in this context. Thus, X2 seems spelling error.
Mādhyamaka of the judgmental basis on things (the Mādhyamaka that is abided by things) is known by Bhagavān alone. The ultimate perfection of this state is dharmakaya, if its characteristic\(^{171}\) contradicts the knowledge of conceptualization and analysis, the tenet system of accomplishing and confessing these is not delighted for the states of slandering others and holding one’s own view as supreme. However, in order not to have consistent doubt for those who are attached and deluded, if I explain briefly about the definitive state, seeing one’s own path and the way of abiding, as it is, through the authentic knowledge arisen from meditation training, is concluded by what was just explained before and it will be explained again.

In particular, the Prāsaṅgika removes the assertion of Svātantrika Mādhyamaka. According to the instantaneous involvement of Atiśa, all entities with physical form are assemblies of the most subtle particle. However, even the most subtle particle does not remain when examined by the classification of distinctive features. Therefore, there is no extreme perception. And not being a physical form is the mind. Furthermore, the past mind has ceased, and the future mind does not appear since it has not arisen. Even the present mind is challenging to examine since it is without colors and shapes and not established like space.

It is neither singular nor multiple, unborn, and understood as non-existent after logical investigation. [542] Likewise, when it is neither the self nor the general defining characteristic of phenomena is non-existent, discriminating knowledge is also not identifiable. For instance, when two fire-woods come together to cause fire, the fire burns\(^{172}\) both fire-woods, and in the absence of firewood, the fire can spontaneously abate by itself. Moreover, when all phenomena are established to be not nonexistent, knowledge loses its appearance, value, and luminosity. The flaws

\(^{171}\) In this context, ‘it’ refers to dharmakaya.

\(^{172}\) X2 mentions sreg pa, which means ‘burn’ whereas X2 mentions bsreg, which means will burn. X2 is the present form while X1 is future form. In this context, X2 makes sense.
of drowsiness and agitation are cleared away. In the meanwhile, cognition is not conceptualized or fixated.

By abandoning all recollection and mental engagement, as long as the fixation, enemies of discursive thoughts, and thieves have not arisen, the cognition abides in such as this. Likewise, through the profound mantra knowledge of transcendent wisdom, as long as it is mindfulness, it is analyzed individually. As long as it is individual discrimination, it is without contraction to conceptual attitude. And even in the ultimate state, the desire of the great demon of Rākṣasa is refuted or overcome. In that way, if you think that the extreme decline in the mindfulness of phenomena (at the time of deep sleep, falling unconscious, and so forth) are not parallel to the neutral of the five situations without mind, that is explained in the *Madhyāntavibhāga-kārikā*.

If those are also comprehended by method, through what will that be established in neutral? Even in general, there is no chance of being identical [to what is explained in the *Madhyāntavibhāga-kārikā*]. Since mindfulness and mental fabrication are established through the antidote of what is to be abandoned, in this context, having manifest in the knowledge of concept and discernment, [the ordinary mindfulness that is explained in *Madhyāntavibhāga-kārikā*] grasps the thoughts, expressions, feelings, correct assumption, birth, attributes, and so forth.

[543] Concerning this, one can see suchness without consciousness through the knowledge that is free from cognition. Through the knowledge that is free from expression, one can understand the collection of the scripture. The knowledge that is beyond assumption is vipassana where the root of mindfulness is resolved. Through the knowledge of cutting birth completely, you will liberate yourself from ignorance. Through knowledge free from characteristics, you will understand the quality of non-conceptual.
Based on distinct realization, it [the nature of discriminating wisdom] is the naturally luminous intellect that is absolutely authentic. This [absolutely authentic and naturally luminous intellect] is the basis for the manifestation of all knowledge, such as divine sight and clairvoyant, dharani and resolution, wisdom that rises through deliberate attention and ten powers\textsuperscript{173}, and so forth. Those qualities will never cease. For that, in the circumstance of the path of perfection itself, regarding the distinction between Buddha and bodhisattvas, it is mentioned in the \textit{Prajñāpāramitāin} (a hundred thousand stanzas) that “look at this Subhūti\textsuperscript{174}, the one who abides in a place other than entering into the fruition and the one who abides in a place other than abiding in the fruition is not a noble person. Likewise, Subhūti, the bodhisattva mahasattva abides in the path free of obstacles. Tathāgata, arhat, the complete and perfect Buddha, has obtained unobscured\textsuperscript{175} wakefulness in all phenomena. Subhūti, this is what distinguishes a bodhisattva mahasattva, from Tathāgata, arhat, the complete and perfect Buddha.”

[544] If bodhisattvas practice the six perfections\textsuperscript{176} and sixteen kinds of emptiness\textsuperscript{177} and remain in the meditative equipoise, they will primordially attain enlightenment. However, the

\textsuperscript{173} According to Candragomin, Commentary on the \textit{Secret Tantra of Manjushri}, the ten powers are: The power over life (\textit{tshes la dbang ba}), the power over deeds (\textit{sems dbang ba}), the power over necessities (\textit{yo byad la dbang ba}), the power over devotion (\textit{las la dbang ba}), the power over aspiration (\textit{mos pa dbang ba}), the power over miraculous abilities (\textit{rdzu 'phrul la dbang ba}), the power over birth (\textit{skyes ba la dbang ba}), the power over doctrine (\textit{chos la dbang ba}), the power over mind (\textit{sems la dbang ba}) and the power over pristine cognition (\textit{ye shes la dbang ba}).

\textsuperscript{174} Subhūti was one of the disciples of the Buddha.

\textsuperscript{175} X2 mentions \textit{bgrib pa} which means ‘obscuration’ whereas X2 mentions \textit{grib pa} which also means ‘obscuration’. However, X2 is present form while X1 is future form. In this context X2 makes sense.

\textsuperscript{176} The six perfections/ \textit{pāramitā}: Perfection of generosity (\textit{shyin pa'i phar phyin}), Perfection of discipline (\textit{tshul khrims kyi phar phyin}), Perfection of patience (\textit{bzod pa'i phar phyin}), Perfection of diligence (\textit{btson 'gros kyi phar phyin}), Perfection of concentration (\textit{bsam gtan gyi phar phyin}), and Perfection of discriminating knowledge (\textit{shes rab kyi phar phyin}).

\textsuperscript{177} The sixteen kinds of emptiness: Inner emptiness, outer emptiness, outer and inner emptiness, the emptiness of emptiness, ultimate emptiness, the emptiness of compounded phenomena, the emptiness of uncompounded phenomena, beginningless and endless emptiness, the emptiness of nonrejection, natural emptiness, the emptiness of all phenomena, the emptiness of own characteristic, the emptiness of the unobserved, the emptiness of nonentities, the emptiness of own-essence, and the emptiness of own-essence of nonentities.
attained true and complete enlightenment through the wisdom of all phenomena, endowed with momentariness, and thus is counted as so-called Tathāgata. This cause explains how the six perfections and sixteen kinds of emptiness show the way to liberate from the stages of the path, the four paths of training, and how the bhūmis and qualities of no more learning are achieved.

Having obtained the empowerment of great light rays in post-meditation, those bodhisattvas who are in the ten bhūmi\(^ {178}\), the way of achieving the special samadhi of bravery, are in their own path [transcendent knowledge]. Concerning the spiritual way within one’s bhūmi\(^ {179}\), the aspects of qualities cannot be maintained because of their existence clinging to reality.

**Discriminating Knowledge and the View of Great Perfection.**

For the time being, these contexts [are explained] by keeping them on the supreme secret path of vajra essence, according to the provisional meaning. Regarding the definitive meaning, it has been said, “There is nothing to say [about] whether or not the Buddha is mind, all beings are one's mind, and the teaching of Buddha is one's mind, there is no noble path other than that.” For this reason, the essential nature of being and the Buddha is alike. Thus, the essence of a great way of abiding mode of ultimate nature is completely realized, and the dharma of view and meditation will be declined. The doctrine of path and bhūmi will be collapsed, and one will reach the wisdom of great perfected nature.

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\(^{178}\) Ten bhūmi (*sa bcu*): The tenth level of noble bodhisattva’s development into a fully enlightened buddha. The tenth bhūmi is called the Cloud of Dharma (*chos kyi sprin*).

\(^{179}\) In this context, one’s bhūmi refers to transcendent knowledge/ Prajñāpāramitā.
The Great Perfection generally consists of the root text of the Tantra of the Enlightened Mind\textsuperscript{180}, Space\textsuperscript{181}, and Instruction sections\textsuperscript{182}, within which many doctrines were handed down from Gnyags\textsuperscript{183}, Vairochana, and so forth. [545] It greatly flourished in ancient times in Tibet and is renowned for obtaining realization\textsuperscript{184}.

The tradition of meditation is handed down from Sherab Gyeltshen of Nyang, and the tradition of non-meditation is handed down from Yeshe Lama\textsuperscript{185}, who is from Kor. Both of these traditions greatly flourished during the time of the lineage disciples of Zungchung Sherab Drak.

\textsuperscript{180}In the source text, a note is added after this term, which states, \textit{sems phyogs pa rnams gsal ba las zab mo'i phyogs shed chi/} which means those that who practice the Mind Section of the Great Perfection, mainly focused their practice on profound aspects than luminosity.

\textsuperscript{181}In the source text, a note is added after this term, which states, \textit{klong skor rnams zab gsal cha nnyam/} which means that those who practice the Space Section of the Great Perfection, focused equally on both the profound aspect and luminous.

\textsuperscript{182}In the source text, a note is added after this term, which states, \textit{man ngag pa rnams zab mo'i phyogs las gsal ba shas che 'grub mtha'i ngos 'dzin gyi snying po'o/} which means that those who practice the Instruction Section of the Great Perfection, mainly focused their practice on luminosity than profound aspects. These are predominantly the essence of the recognition of doctrines.

\textsuperscript{183}In the source text, a note is added after this term, which states, \textit{bi ma la'i slob brgyud/} which means that gnyags is the lineage disciple of Vimalakīrti.

\textsuperscript{184}In the source text, a note is added after this term, which states, \textit{klong ye shes gsang b'i rgyud la brten pa rdo rje zam pa'i man ngag be ros stod khung rong gi brag dmar rdzong gi dgon par tha mar spang mi pham mgon po la gdams nas 'ja' lus grub pa sha stag byung. spang gis ngan lam byang chub rgyal mtshan/ des za dam rin po chen dbyig des 'phigos kyi khu 'gyur gsal/ des nyang byang chub grags/ des dbu ru zha'i nyang shes rab 'byung gnas rten dge slong yin pa phug po che'i ilha ri i shug pa rkang gcig la na bza' dang phreng ba bkal nas 'ja' lus su gshegs pa de'o.} Which means that Relying on the profound teachings of the Space Section Secret Tantra, the Vajra Bridge teaching reveals its secret instructions.

Eventually, Bero (beros) imparted the practice instructions of this teaching to Pang Mipham Gonpo (spang mi pham mgon po) at the hermitage in the Red Rock District (brag dmar rdzong) of Toi-lung (stod khung rong). Both of them achieved the state of the body of rainbow light. Subsequently, Pang Mipham Gonpo transmitted the practice instructions to Ngam Lam Jangchub Gyeltshen (ngam lam byang chub rgyal mtshan). Ngan Lam Jangchub Gyeltshen passed on this practice instruction to Zadam Rinchen Yig (za dam rin po chen dbyig), who then transmitted it to Chokyi Khojur Sal (phyogs kyi khu 'gyur gsal).

Chokyi Khojur Sal, in turn, transmitted this teaching instruction to Nyang Jangchub Drak (nyang byang chub grags). Nyang Jangchub Drak subsequently passed it on to a monk named Sherab Jung (shes rab 'byung), also known as Ngang of Uru Sha. He placed his clothes and prayer beads (phreng ba) on one of the cypress tree branches in the sacred mountain of Phugpoche and attained the body of rainbow light.

\textsuperscript{185}In the source text, a note is added after this term, which states, \textit{gnyis bar tsha rong stag rtse mkhar gyi dgon par be ro 'di la bshad/} Bero (beros) imparted the practice instructions of this teaching at the hermitage of Tsharong Taktse Khar (tsha rong stag rtse mkhar).
The dzogs chen sems sde tradition was handed down from renowned Aro Yeshe Jungney. Alternatively, Lama Zur, having cleared away the cognizance, handed down the three renowned traditions of meditation, non-meditation, and both.

In Tibet, Samantabhadra appeared in person and ascertained the oral instruction of three sections of the natural Great Perfection into one section without experiencing expression and analogy. He turned the dharma wheel, which is worthy of praise by the completely victorious one, and that is the philosophical system of victorious Longchen Ramjam. From the point of view of meditation, [the practice of] direct passing over is most important. [546] From the point of view of non-meditation, [the practice of] primordial purity is most important. Since it is very rare to understand the attributes of the essence of the individual doctrine, the majority believe that all-surpassing realization is the cause of perceiving the noble dharma. Many people reflect on it and praise it alone. Generally, if primordial purity is not established, the doctrine of spontaneous

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186 In the source text, a note is added after this term, which states, khams ldan klong thang sgron mar aro ye shes 'byung gnas zhes bya b'i sprul p'i sku zhiq byon/ 'di is theg chen rnal 'byor zhes bya ba zig mdzad pa la jo bo rje yang shin tu mnyes/ de nas brgyad pa lnga pa kha rag sgom chung yin/ a ro'i rgya dkar nag gi bdun brgyad gnyis ka chog ro dang ya zis rong zom chen po la bshed do/ which means that at a place called Khamdey Longthang Dronma (khams ldan klong thang sgron ma), a tulku named Aro Yeshe Jungney (aro ye shes 'byung gnas) appeared. He composed a practice text called “Yogas of the Greater Vehicle,” and Lord Atisha was also pleased with it. The fifth lineage holder is Kharag Sgom Chung (kha rag sgom chung). Aro Yeshe Jungney taught Chogro (chog ro), and Yaze Rongzom Chenpo (ya zis rong zom chen po) the seven tantras from both Indian and Chinese traditions.

187 X2 mentions bla ma zur, which means ‘the lama called Zur’ whereas X1 mentions blam zur, which makes no sense. It seems X1 is typing mistake.

188 In the source text, a note is added after this term, which states, be ros thog mar rgyal rong brag la mgon po'i dgon par gyu sgra snying po la gsungs pa'i dngos slob yin/ that means he is the close disciple of Bero (be ros), who was mentioned by Bero to Yudra Nyingpa (gyu sgra snying po) at the Protector Temple in Gyal Rongdrak.

189 The three sections of the natural Great Perfection: Mind section (sems sde), unending experience of being (klong sge), guidance section (man ngag gi sde).

190 X2 mentions ma blaos pa, which means ‘independently’, X1 mentions ma ltaos pa, which also means ‘regardless of or not depending on’. The term used in X1 and X2 are synonym.

191 In the source text, a note is added after this term, which states, ji skad du/sdig pa'i chos pas nga rgyal bas/ de bas nyer' gror rgyal ba'o/ zes gsungs pa'i don to/ which means that, it has been said, “Those practitioners who consistently engage in non-virtuous deeds, while proudly pretending to be devout practitioners, mistakenly believe that they are closer to liberation.”
presence alone would not be able to reach the path. It is like creating a field without soil and hoping for a harvest. If you wonder why, the way the nature of the mind abides in the sphere of dharmakāya should be established without making mistakes and without being confused by cutting through the stream of delusion. For that, it [the way nature of the mind abides in the sphere of dharmakāya] should attain the certainty of remaining, depending, and liberating. Thus, abided by the doctrinal view of spontaneous presence. If you abide by the doctrinal view of spontaneous presence, the trikāya is present as an innate quality in intrinsic awareness. There is no need for sambhogakāya and primordial pure realm to manifest because after establishing it [the trikāya are present as an innate quality in the intrinsic awareness] at present in the experiences of the path, coarse [incidental obscuration] gets exhausted, and the body of light manifest.

In this way, foolish, ignorant individuals, without even understanding the basic abiding nature, allow the ninefold activities in an instantaneous directness. They do not even understand the essence of the action of the prana mind in reality. Through stability and perseverance, they crave the hope of making temporary vision and dissolving the physical body in rainbow light. Nowadays, many people engage in such purposeless covetousness in Tibet. However, involving oneself in an effort and striving on the path prepared by one's respective fortitude is a great ability to get through [the paths].

[547] The basis of the doctrine of going beyond is the abiding mode of things that does not remain within the limits of eternalism and nihilism, encompassing the existence and non-existence of

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192 X2 mentions *khregs chod*, which means ‘cutting through’, whereas X1 mentions *khrogs chod*, which means no sense. Thus, it seems X1 is typing error.
193 The trikaya/ three buddha bodies: Dharmakāya (*chos sku*), Sambhogakāya (*longs spyod rdzogs pa’i sku*) and Nirmāṇakāya (*sprul pa’i sku*).
194 In this context, temporary vision refers temporary vision of seeing the images of deities.
195 X2 mentions *snying rus*, which means ‘effort’, whereas X1 mentions *sting rus*, which does not make sense. Thus, X1 seems to be a spelling error.
samsara and nirvana. It does not arise due to any causes or conditions but arises by itself through the three gates of liberation. The nature of the knowable is not corrupted by the excellent doctrine and is not obscured by bad views, but it reaches the decisive experience in meditation at the purely natural state. Thus, there is no distraction or disturbance. For this reason, there are three classifications of reasonings for self-liberation.

The first classification is primordial liberation, which does not depend upon the wish to liberate at a certain time after relying on the perpetuation of view, meditation, and fruition of the lower vehicles. The second classification is self-liberation, which refers to the intrinsic Buddha nature of the realm of beings possessing adventitious defilement. It is mixed with disturbing emotions because the guru’s instructions do not embraced it. It does not depend on the root of confusion not being transformed into dharma.

The third classification is essence liberation, which refers to the abiding mode of self that has primordially not experienced wandering purposelessly in this world, has gone into the innate, and is liberated in the state free of action, the great expanse. For example, it is like an eagle developing wings inside the eggshell. Three skills are completed in the body [developing wings inside the eggshell,] dropping down the eggshell on the ground, and soaring through the sky. These three happen simultaneously. These are the skills of the eagle, and other birds do not have these skills.

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196 The three gates of liberation (rnam par thar pa ’i sgo gsum): Emptiness (stong pa nyid), Wish-lessness (smon pa med pa), and mark-lessness (mtshan ma med pa).
197 X2 mentions mtha’ bzang pos ma bslad, which means ‘not corrupted by the excellent doctrine’, whereas X1 mentions mthar bzang gos ma bslab, which does not make sense. Thus, X1 seems spelling errors.
198 X1 mentions ltos nas, which means ‘depending on’, whereas X2 mentions bltos nas, which also means ‘depending on’. Thus, both X1 and X2 make sense.
199 The three skills/ powers of practitioner (rtsal gsum): power to make a small jump with great precision (tshad ’dain thun ba ’i rtsal), Power to make a long jump (ring bar bsgangs pa ’i rtsal), and the power to move through space (bar snang du spar ba ’i rtsal).
This example is not logical for other traditions\textsuperscript{200}, but for great perfection because great perfection does not rely on the signs of progress of the path and bhūmi. As it is said in the Dzogchen Tantra, “There is no Buddha and Beings. Therefore, where is there, that is contrived by the path.” This established doctrinal view is the secret quality of great perfection. It is hard to get into the mind of retaining assumptions and is also hard to realize by those who assume themselves as abiding in this path.

[548] Suppose you are wondering what makes it difficult to actualize. In that case, it is because the actual presentation in this manner contains all the meanings of various tantras, such as \textit{Buddha Nature}, Dense Array of Adornments, nirvāṇa, the last turning of the wheel, Sambhati, \textit{the Hevajra-tantra}, \textit{Samvarodaya}, \textit{Exposition Tantra Commentary}, and \textit{Vajra Garland}. It is said that. All the meanings of those tantras are explained by understanding \textit{the Laṅkāvatārasūtra} differently and intending to those tantras. In the heart of beings, the adventitious defilement of beings, the realm of co-emergent, the Buddha Nature, and the object of realization, essential wisdom, are not manifest separately.

Those who merely claim to accept one’s tradition [Nyingma tradition] abandon the view that is connected logically to the scripture and reasoning and trust the ignorant meditators. In this way, they are certainly\textsuperscript{202} confused with the doctrine of the lord of the victorious, Gyalway Wangpo Kuenkhenpa. When you completely realize this, the object of distraction [discursive thought] becomes suitable to the dharmatā. This is of two types: suitable to the dharmatā of the intellect and suitable to the dharmatā of appearances.

\textsuperscript{200} X1 mentions \textit{rigs ’i dpes rig pa gzhen la mi rigs}, which means not logical for other traditions, whereas X2 \textit{rigs ’i dpe reg pa gzhen la mi rigs} which is not clear. Thus, X1 makes sense.

\textsuperscript{201} X1 mentions \textit{ma ltos}, which means ‘does not rely on’, whereas X2 mentions \textit{ma bltos}, which also means ‘independently’. Thus, both X1 and X2 make sense.

\textsuperscript{202} X2 mentions \textit{nges so}, which means ‘certainty’, whereas X1 mentions \textit{des so}, which does not make sense. It seems that X1 is spelling error.
Among these two, the first one [suitable to the dharmatā of the intellect] is explained below:

Since dharmin (a conditioned thing) does not remain in delusion, the object of distraction becomes dharmatā. [although the nature of dharmin is deluded, it doesn't remain the same because the nature of the object of distraction is dharmatā]. Since dharmatā does not fall into nihilism, the object of distraction becomes dharmatā. Since dharmatā does not remain in existence and non-existence, the object of distraction becomes dharmatā. Since the object of distraction does not remain single or multiple, it becomes dharmatā. Since the object of distraction does not remain in existence and non-existence, the object of distraction becomes dharmatā. Since the object of distraction does not remain single or multiple, it becomes dharmatā. Since the basis of the relation\(^{203}\) of doctrine is exhausted, the object of distraction becomes dharmatā. [549] Since the bias of view and meditation are purified, objects of distraction become dharmatā. Since the object of distraction free from all the causes of confusion/illusion, objects of distraction become dharmatā. For the intellectual reasoning of great continuity, the object of distraction becomes dharmatā.

Since the awareness of discursive thought is purified, the object of distraction becomes dharmatā. Since the foundation of distraction does not exist, the object of distraction becomes dharmatā. Since the object of distraction is beyond interruption like the sky, the object of distraction becomes dharmatā. Since there is no day and night, the object of distraction becomes dharmatā. Since both meditation and non-meditation are purified, the object of distraction becomes dharmatā. Since the independent object of knowledge does not exist, the object of distraction becomes dharmatā.

Likewise, since the wisdom of exhausting dharmatā is beyond characterization and expression, there is no object to be awakened and perfected. Since there is no object to be awakened and perfected, there is no hope for the Buddha. Since [the wisdom of exhausting dharmatā] has not wander purposelessly in this world, abandon doubt or fear of it being a being.

\(^{203}\) X1 mentions ltos gzhi, which means ‘basis of the relation’, X2 mentions bltos gzhis, which also means ‘basis of the relation’. Thus, both terms refer to same meaning.
Since nothing other than bias is seen while observing, which one is greater: the view or meditation? Since hearing/understanding can create correct assumptions, this assumption cannot enter into the path and bhūmi. Since the realization is present from the very beginning, the ability has not arisen after the accomplishment. No flaws and qualities exist since the result is completed in the cause. Since the cause and result are equal, happiness and suffering are completed naturally in dharmatā. Since the arising and ceasing are without any duality, it is the great sphere.

All the assembly, such as Gelong Monpa, Choje of Lotu, Dharmakriti, Kuenga from Paro, Khampa Gelong, and so forth, who had entered the path, felt delighted and openly praised the teaching that was spoken by the approach of great perfection, entitled, Ocean of Qualities, Advice on Mindfulness. Chapter fifty-five: “Advice on Mindfulness”.
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[517] རྟོལ་མོ་ཐམས་ཅད་ཚུལ་བུ་

དང་པོའི་གཏམ་ལ་ཐོབ་པ་མཚམས་

གཤིས་བུ་བཞིན་པ་མ་ཁྱབ་དང་།

དེ་ལས་དབང་།

[204] ེན་པའི་བརྙན་བྱ། བུ་དེ་ཞེན་པ་

དཔལ་འཆི་བ་་མེད་པའི་

[205] བདག་ལོ་བ་གོ་མོན་གོང་བ་བསམ་གཏན་པ་

[206] བདག་ལོ་བ་གོ་མོན་གོང་བ་བསམ་གཏན་པ་
བོད་པ་དེ་ལ་བིམ་ནས་མངོན་པར་བཞེད་པའི་ཉེས་དམིགས་ལ་འཇིགས་པ་དང་།

207 དེས་པ་དེ་བཅས་པའི་བོད་པ་ལ་ནི་བཞིན་ཡང་མ་ངོ་པ། 208 དེས་པ་དེ་བར་མི་འཚུ་བ་དང་། 209 དེས་པ་དེ་བ་ལ་སོགས་པའི་བོད་པ་ལ་བཞིན་ཡང་མ་ངོ་པ།

[520] नेपाल के खिलाफ अमेरिका का निर्देशन नियोजन निर्माण नेपाल के खिलाफ अमेरिका का निर्देशन नियोजन नेपाल के खिलाफ अमेरिका का निर्देशन नियोजन

ནི་བོད་གི་སྙིང་པོ་མེད་པའི་ཆེ་བོ་སྟོན་པ་གདན་པ་ཞིག་བྱེད་པ། དེ་ལ་དོན་དམ་བདེན་པའི་མཚན་ཉིད་བཟོན་པས་བདེན་པ་མཐོང་བ་ཡིན།

[521] དེའི་ཚིག་ལོག་ཐོབ་དཔལ་དོན་དམ་ངོ་ཚ་དང་ཤེས་བཞིན་མ་*ན་པ་ལ་འང་།

[522] བསྡུས་པའི་གང་ཟག་ཡིན་ནོ། བཞིན་པོ་མ་*ན་པ་པོའི་ཡི་གེ་་བ་ཞིག་ཡོད་པ་ཡིན།
འདི་དང་སོར་ཡེང་གི་མདོ་སོགས་ལ་མངོན་ངེས་ི་དགོས་དབང་ད་མ་གནས་ི་དང་།

མཐར་བ་ཡོངས་པོ་གཙུ་བས་པགས་རིམ་དང་པོ་འདས་པའི་ཕམ་པ་བེང་བ་ཙམ་་མཚན།

དག་པའི་ཤེས་རབ་ིས་ཟིན་པའི་ཚེ་ནོང་བོ་}ང་ཞེན་དང་བཅས་པའི་ོམ་པ་ལ་འབ་དང་།

འོང་བ་དང་།

གནས་པ་དང་།

འཕེལ་བ་དང་།

འཇིབ་པའི་ཆོས་གང་ཡང་འིད་པ་མ་ཡིན་པས་བདེན་པ་མཐོང་བའི་གེགས་མ་7ས་པའི་ིར་ངོ་བོ་གནས་འ'ར་ཁབ་ལ།

རབ་གསལ་ས་པའི་མདོར།

དགེ་རོང་ལ་འ7ོར་bོད་པས།

ལ་ཙམ་དང་།

ལ་ཙམ་འཆལ་བ་དང་།

ལ་ཙམ་བ€ང་བ་ལ་

སོགས་པའི་འད་ཤེས་}་ཚ4གས་དང་ནི་འཇིག་དང་ལས་སོང་d་འཁོར་བར་འ'ར་རོ།

སོམ་པ་མ་ཡིན་པའི་”ོམ་སེམས་མེད་ཅིང་cོག་པ་མེད་པ་དེ་ནི་‡་ངན་ལས་འདས་པའི་[ལ་Jི་Jར་ཉམས་W་‡ོང་བ་Jར་བ–ལ་པའི་ངོ་བོ་གནས་འ'ར་ལས་གཞན་d་འཕངས་པའི་

tཅག་ལ་jིམས་པའི་cོག་གེའི་གཞན་དབང་གིས་ཕ་རོལ་Qི

བ•ལ་Uགས་དང་

འ˜ལ་ཐམས་ཅད་?ོགས་པའི་སངས་2ས་དང་གཉིས་W་མེད་པས་ག™་བོར་གནས་པའི་pེས་Y་ཐམས་ཅད་དང་།

གངས་རིའི་Iོད་aི་མrན་

214 215

214 215

X1, X2 X1, X2
ཞི་དྲུང་དབེན་བཤད་ནས་གཞུང་གི་ཐོག་མིང་ཞིང་རིང་གིས་འཇིག་ཤིག་ཆེན་པོ་མཛད་པར་འཇིག་ཤིག་བརྒྱ་ཆེན་པོ་ཐོགས་ཤིག
དེ་ཅིག་ནི་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་པར་བཅོམ་པ་དང་། མངོན་پ

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བར་མི་འབ་པའི་ལ་བོད་འག་ལས།བས་པ་བང་བར་འདོད་པ་ཡིས།
རབ་་བིམས་ནས་སེམས་བང་རེ།
སེམས་འདོད་པ་མང་ལ་ནི།
ན་པ་དང་ནི་ཤེས་བཞིན་དག
ཕམས་ཅད་འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་དང་བེན་པ་བས་
འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
འབད་པས་ངས་ཤིག་ཅེས།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་དང་བེན་པ་བས་
འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
འབད་པས་ངས་ཤིག་ཅེས།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་དང་བེན་པ་བས་
འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
འབད་པས་ངས་ཤིག་ཅེས།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་དང་བེན་པ་བས་
འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
འབད་པས་ངས་ཤིག་ཅེས།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་དང་བེན་པ་བས་
འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
འབད་པས་ངས་ཤིག་ཅེས།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་དང་བེན་པ་བས་
འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
འབད་པས་ངས་ཤིག་ཅེས།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་དང་བེན་པ་བས་
འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
འབད་པས་ངས་ཤིག་ཅེས།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་དང་བེན་པ་བས་
འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
འབད་པས་ངས་ཤིག་ཅེས།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་དང་བེན་པ་བས་
འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
འབད་པས་ངས་ཤིག་ཅེས།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་དང་བེན་པ་བས་
འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
འབད་པས་ངས་ཤིག་ཅེས།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་དང་བེན་པ་བས་
འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
འབད་པས་ངས་ཤིག་ཅེས།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་དང་བེན་པ་བས་
འབད་པས་ངས་ཤིག་ཅེས།
བདག་ནི་དེ་ན་ཐལ་མོ་ར་ཞེས་བཤད་པས་སོ།
འབད་པས་ངས་ཤིག་ཅེས།
དེ་བཞིན་*ན་པ་ཉམས་ན་བཟོད་པའི་གོ་ཆའང་འཆོར་ཏེ།
གནོད་པའི་¡ལ་ལ་བ་གནས་པའི་ེལ་ལ་བདེན་dང་བེན་པ་\x20

217 [X1, X2]
218 [X1, X2]
219 [X2, X1]
པ་ཇེ་ཆེར་སོང་བ་ཡིན། [527]དེ་ལ་དངོས་པོ་དེ་བོད་ཞིག་ཡོད་དེ་ལ་སེམས་ཅན་དེ་དག་དམ་པར་དམིགས་མེད་ན། བདག་ལ་གཤེ་བའམ། མི་བོད་ཅིང་། མ་ས་པའི་ཚག་བང་བ་ཟེར་བའི་མཚན་ཉིད་རང་བཞིན་པེ་བོ་མ་རིག་པ་མས་ཧི་ས་བོད་ནི་ཡོན་ཏན་མཐོང་ནས་བོད་ཤེས་པའམ་མིན། བོན་ཆོས་ནས་འང་པའི་ངེས་པའང་མེད་པའི་ཁ་ན་འདོད་བོ་ལ་བར་ང་། གསོལ་གཞན་འོར་ཟན་ཚགས་ལ་མི་བཟོད་པའི་ཁོང་འིགས། ང་ལ་ལ་ངབ་སེམས་དཔའ་འོག་པའི་བོད་པ་ལ་བགས་པའི་ཚག་ན་གེ་བ་དབང་དང་མཚན་ཉིས་འདེབས་པ་ཇི་བཞིག་ཡོད་དེ། འདས་ཙན་ཐབས་ལ་མཁས་པའི་མདོར། ཆེ་བོ་དང་། ལགས་ི་ཚག་ཟབ་མོས་ེས་བོའི་འདོད་ཕ་རོལ་པོའི་འདོད་པ་གཞན་དབང་ད་ར་པས་འདར་ཀ་ཚགས་གཏོང་བ་ངོང་བཟོད་པར་ིད་དང་། དེ་ལ་ངོང་བཟོད་པ་ལ་འདོད་དོན་ལ་མི་གནས་པའམ། ཆེ་བོ་དང་། ལགས་ི་ཚག་ཟབ་མོས་ེས་བོའི་དང་། མཁས་པ་བསམ་མི་བ་ཅིང་། འདས་ཙན་ཐབས་ལ་མཁས་པས་འདལ་བ་ཙི་མེད་ཞིང་པའི་དང་། མཁས་པས་འདལ་བ་ཙི་མེད་ཞིང་པ་ཐར་གཞལ་ཙན་མེད་པས་མཆོག་དོ་ར་མ་བར་མ་[528]དེ་ལ་དངོས་པོ་དེ་བོད་ཞིག་ཡོད་དེ་ལ་ལམ་མཐོང་ནས་བོད་ཤེས་པའམ་མིན། དེ་ལ་དངོས་པོ་དེ་བོད་ཞིག་ཡོད་དེ་ལ་མི་བཟོད་པའི་ཁོང་འིགས། ཆེ་བོ་དང་། ལགས་ི་ཚག་ཟབ་མོས་ེས་བོའི་དང་། མཁས་པ་བསམ་མི་=བ་ཅིང་། འདས་ཙན་ཐབས་ལ་མཁས་པས་འདལ་བ#་ཙི་མེད་ཞིང་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་དང་། མཁས་པ་=ིམ་པ་=ིམ་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་དང་། མཁས་པ་=ིམ་པ་=ིམ་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་དང་། མཁས་པ་=ིམ་པ་=ིམ་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་དང་། མཁས་པ་=ིམ་པ་=ིམ་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་དང་། མཁས་པ་=ིམ་པ་=ིམ་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་དང་། མཁས་པ་=ིམ་པ་=ིམ་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་དང་། མཁས་པ་=ིམ་པ་=ིམ་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་དང་། མཁས་པ་=ིམ་པ་=ིམ་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་དང་། མཁས་པ་=ིམ་པ་=ིམ་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་དང་། མཁས་པ་=ིམ་པ་=ིམ་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་དང་། མཁས་པ་=ིམ་པ་=ིམ་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་d་ནུ་ཀ་ག་བཏང་བ་221 འདས་ཙན་ཐབས་ལ་མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་དང་། མཁས་པ་=ིམ་པ་=ིམ་པའི་དང་། མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་d་ནུ་ཀ་ภང་བཟོད་པ་221 འདས་ཙན་ཐབས་ལ་མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་d་ནུ་ཀ་ཕོ་བཏང་བ་221 འདས་ཙན་ཐབས་ལ་མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་d་ནུ་ཀ་ཕོ་བཏང་བ་221 འདས་ཙན་ཐབས་ལ་མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་d་ནུ་ཀ་ཕོ་བཏང་བ་221 འདས་ཙན་ཐབས་ལ་མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་d་ནུ་ཀ་ཕོ་བཏང་བ་221 འདས་ཙན་ཐབས་ལ་མཁས་པས་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་d་ནུ་ཀ་ཕོ་བཏང་བ་221 འདས་ཙན་ཐབས་ལ་མཁས་པསся་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་d་ནུ་ཀ་ཕོ་བཏང་བ་221 འདས་ཙན་ཐབས་ལ་མཁས་པསся་འདལ་བ#་ཙི་=་མེད་ཞིང་པ་=ིམ་པའི་d་ནུ་ཀ་ཕོ་བཏང་བ་221 འདས་ཙན་ཐབས་ལ་མཁས་པསся་འདལ་བ#་ཙི་=་མེད་ཞིང་pbpa

220 དེ་[X2, བད་X1
221 བད་[X1, དེ་[X2

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ར་པ་དེ་J་Yའི་གང་ལས་སོ་སོ་པོས་མི་ཤེས་པའི་ིར་7ང་Œབ་སེམས་དཔའ་Lམས་Hིས་"ར་བའི་གནས་འདི་
Nག་པར་བཟོད་པའི་
Rོབས་མ་བེད་ན་སེམས་ཅན་ཕོངས་པའམ།
Mགོན་མེད་པ་Lམས་ལ་བས་དང་_ལ་བའི་
ནས་lབས་ཐོབ་ལ།
ཡང་ལ་ལ་རང་ཉིད་ཆེན་པོའམ།
དམ་པར་"ོམ་ནས་དཔེ་ཆོས་རིན་ཆེན་¥ངས་པར།
མོན་མོ་མ་མཐོང་7ི་v་མཐོང་།
ཞེས་པའི་དཔེ་*ངས་པ་
Jར་།
དད་Fས་མེད་པར་ཁ་ཅང་གི་ཆོས་ཐོབ་ཚད་7ེད་ཅིང་།
དེ་བཞིན་d་ཆོས་ལ་ངེས་པར་སེམས་པའི་བཟོད་པ་ནི་
དཀོན་མཆོག་གWམ་Dེས་W་*ན་པ་ལས་འBང་
ཞིང་།
དཀའ་བ་དང་d་Tང་བའི་
བཟོད་པ་ནི་pེས་བ་
རབས་Hི་Oད་དང་pེས་Y་དམ་པའི་Lམ་ཐར་*ན་པ་ལས་འBང་
བ་ལ་ཡི་དམ་7་བའོ།
[529]X2, X1
222
223
དེ་མཐར་མི་ིན། དེའི་ིར་ན་པ་ཉམས་པ་ཐམས་ཅད་ལེ་ལོའི་གཡང་སར་ཤང་བ་ཡིན། ད་པར་དགེ་གི་ཆོས་ནི་བོད་ལམ་མ་པ་བཞི་ཐམས་ཅད་ལ་ནོད་དང་ཤེས་བཞིན་དགོས་པའི་[ལ་བོན་པ་‡་ངན་ལས་འདས་ཁར་འཁོར་མིངས་པ་] བཅོམ་ཞན་འདས་‡་ངན་ལས་འདས་པའི་འོག་། བདག་ཅག་གི་རོན་པ་ནི་ལ་ལ་བི། བན་པ་ནི་གང་ལ་བི། ག་ེ་ཇི་ར་འདལ། བཀའ་བའི་དས་བཀའ་མི་ཉན་ཇི་ར་གཞག་ཅེས་པས། བཅོམ་ཞན་འདས་‡་ངན་ཀའ་འདས་པའི་འོག། རོན་པ་ནི་*ན་དང་ཤེས་བཞིན་ལ་ཤིག བན་པ་[ལ་ིམས་མ་པར་དག་པ་ལ་ཤིག ག་ེ་འདལ་མི་] ཐ་དད་པ་ཤེས་པ། [ཚག་ཟག་པར་] 224 སོགས་གངས་པ་ཡིན། ཆོས་ཐམས་ཅད་*ན་པ་ཤིན་k་ཉེ་བར་གཞག་པ་དང་། ཆོས་ཐམས་ཅད་*ན་པ་ཤིན་k་ཉེ་བར་བཞག་ཅིང་
བསོད་ནམས་དེ་ལས་ཆ་གཅིག་ནི་ཚངས་པ་མིངས་པར་བོད་པར་མེན་པར་བཞིན་པའི་དོན་ནི་བོད་དོ། 

མེད་པའི་ཐག་པ་ཡིས། སེམས་དཔའ་ལམ་ཐམས་ཅད་མེད་འར་

དགེ་བ་ཐམས་ཅད་ལག་ལས་འོང་། ཞེས་བཤད་པས་སོ།

[533]་གཏོང་ཅིག་གངས་པའི་དགེ་བས་ཀྱི་དགེ་བ་འཐི་བཤད་

[532]་ཀུན་པོ་དོགས་པའི་ཐག་པ་ཡིས། སེམས་དཔའ་ལམ་ཐམས་ཅད་མེད་འར་
འཐོར་ལས་བྱེད་ངོས་ལྗོངས། 231

པོད་པར་གཏོགས་པོར་གསུམ་་ཤིག་ཐོབ། བི་བོ་མཛེས་གྲོས་ལེན་དང་། པོ་བྲག་པ་དང་། རིག་པ་དང་། དེ་བོས་བསད། བོད་པར་ངོས་ལྗོངས། 231

ཆེ་བཟོད་དེ་ཤིག་འཐབ་པ་བཞིན་ལ་ངོས་བས་བོད་པ་དེ་འོང་བས་པོང་། བོད་པར་ངོས་ལྗོངས། 232

232 ཐོབ་པ་དང་། བོད་པར་ལེན་དང་། དབང་ཆོས་ཀྱི་སྲིད་པ་ཡིན་ནོ། བབུག་ཏེ་ངོས་པས་ཆེས་ཆེར་ཟད་པ་ལ་རྒ་པ་དང་། ལགས་བདག་གིས་བོད་པས་ཁོ་བཉམ་ཆགས་ཆེ་ལག་པ་གཡས་གཡོན་མའི་བ་བཞིན་པར་བཟང་། 233

233 ཐོབ་པ་དང་། བོད་པར་ལེན་དང་། དབང་ཆོས་ཀྱི་སྲིད་པ་ཡིན་ནོ། བབུག་ཏེ་ངོས་པས་ཆེས་ཆེར་ཟད་པ་ལ་རྒ་པ་དང་། ལགས་བདག་གིས་བོད་པས་ཁོ་བཉམ་ཆགས་ཆེ་ལག་པ་གཡས་གཡོན་མའི་བ་བཞིན་པར་བཟང་།
གནས་ལ་མཁས་པར་7ས་ན།

དེར་ཁོ་ན་རེ།

འཇིག་ཆེན་ཐམས་ཅད་མ་ཐུགས་7ས།

སེམས་དོན་ལ་འ7ོར་དམ་པ་ལ།

འདི་ཅི་ཟེར་ན་*ན་པ་སེམས་ཅན་Qི་Tོ་ཡིན།

འདི་དང་།

234 བློ་་སེམས་དོན་ལ་འ7ོར་དམ་པ་ལ།

[540] བློ་་སེམས་དོན་ལ་འ7ོར་དམ་པ་ལ།
འོངས་པའི་སེམས་ནི་མ་པེ་ཤིང་མ་ང་། ད་ར་སེམས་ནི་འདི་ར་ཡང་ཤིན་བ་གད་རེ། འཁ་དོག་མེད་ཅིང་དིབས་དང་ལ་བ། 

ནམ་མཁའ་དང་འབས་མ་བབ་པའི་མཚན་Qིས་དནད་ཅིང་གཞིགས་ན་མ་བབ་པར་cོགས་སོ། 

དེ་ནས་གཉིས་པོ་ཅིའི་ངོ་བོར་ཡང་མ་བབ་ཅིང་མེད་ཙམ་ན། ལོ་སོར་cོག་པའི་ཤེས་རབ་དེ་ཉིད་ཉིང་བ་མེད་ཅིང་འོད་གསལ་བ་ཅིའི་ངོ་བོར་ཡང་མ་བབ་པས་7ིང་བ་དང་རོད་པ་ལ་སོགས་པའི་འར་པ་ཐམས་ཅད་བསལ་ཏེ།  

དེ་ནས་དང་འབིའི་མཚན་ཉིད་ཉིང་པ་དང་ཡིད་ལ་དད་པ་ཐམས་ཅད་Kང་7་Kོང་བའི་གཉེན་པོའིོན་ནས་བཞག་པའི་>ིར་lབས་ 

འདིར་cོག་དོད་Hི་ཤེས་རབ་Hིས་*ན་པ་མེད་པའི་ཆོས་ཉིད་མཐོང་།  

ཚxག་དང་_ལ་བའི་ཤེས་ 

རབ་Hིས་*ན་གཞི་ཟད་པའི་Nག་མཐོང་d་ཤར།  

pེ་བ་གཅོད་པའི་ཤེས་ 

རབ་Hིས་*ན་ཐབས་Hིས་*ན་པ་མེད་པའི་=ད་པར  

གོ་>ེ་བའི་ཆ་ནས་རང་བཞིན་Qིས་འོད་གསལ་བའི་རིག་པ་ཤིན་k་Lམ་པར་དག་ 

236. X2, X1
འཕགས་པའི་ལེན་པའི་བོད་པ་ལ་སོགས་པའི་ཡོན་ཏན་ཐམས་ཅད་གཞིར་ནམ་ཡང་འགག་པ་མེད་པའི་རོ་རོ། །འདིར་ཕར་ོན་རང་ལམ་ི་གནས་བས་ན་སངས་2ས་དང་7ང་Œབ་སེམས་དཔའི་ད་པར་ལ། རོང་ཉག་བ2་པར། རབ་འོར་འདི་རེ། ཁས་པའང་གཞན་ལ། །ས་ལ་གནས་པའང་གཞན་ཏེ། །དེ་གཉིས་ཀ་འཕགས་པའི་གང་ཟག་མ་ཡིན་ཁེས་མི་འོ། རབ་འོར་དེ་བཞིན་7ང་Œབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་ནི་བར་ཆད་མེད་པའི་ལམ་Uགས་པ་ཡིན། བཞིན་གཤེགས་པ་དj་བཅོམ་པ་ཡང་དག་པར་?ོགས་པའི་སངས་2ས་Hི་ད་པར་ལ་རོ་ཞེས་དང་།[544]དང་ཀོང་ལེན་འཐོབ་པོ་བདག་པ་དང་jོལ་[ལ། །སོབ་པ་ལམ་Qི་གནས་lབས་བཞི་དང་། །མི་Sོབ་པའི་dས་Hི་ས་དང་ཡོན་ཏན་Qི་འཐོབ་[ལ། །སངས་2ས་སེམས་ཡིན་ཅི་uོས་ཀུན་པས་དཔའ་བར་འjོ་བ་ལ་སོགས་པའི་ཏིང་ངེ་འཛxན་Qི་7ེ་_ག་ཐོབ་[ལ་Lམས་རང་ལམ་ལ་ད་Jར་ཡིན་Qིས་ཐེག་པ་རང་ས་ན་བདེན་པས་ཆོས་Hི་ཁ་མི་འཛxན་ཏོ། །བདེན་པས་ཆོས་Hི་ཁ་མི་འཛxན་ཏོ། །ཡོངས་ƒབ་ཆེན་པོའི་ཡེ་ཤེས་W་ལ །བདེན་པས་ཆོས་Hི་ཁ་མི་འཛxན་ཏོ། །དཔའ་ཆེན་པོའི་ལམ་ལ་རེ་ཞིག་དེ་དག་*ང་དོན་d་བཞག་ནས། །ཇི་lད་d། །སོལ་པ་ལམ་Qི་ƒབ་མཐའ་འQེལ། །ལ་པོ་གསང་བ་ཆེན་པོའི་ལམ་ལ་རེ་ཞིག་དེ་དག་*ང་དོན་d་བཞག་ནས།

237 འོད་པ་X1, ལོ་པ་X2
བོད་པའི་ཐམ་པའི་མཐའ་ཇི་ེད་ཅིག་བུགས་པའང་།

དེས་ནས་བོད་པའས་ལ་དར་ཆེ་ཞིང་དངོས་བེས་པའི་སེང་བ་ཐོབ་པ་ལ་

ོང་ཡེ་ཤེས་གསང་བའི་འད་ལ་བཐོན་པ་ོ་ཉེ་ཟམ་པའི་མན་ངག་བེ་རོས་ཐོག་མར་2ལ་རོང་ོན་ར་ལ་མགོན་པོའི་དགོན་པར་གོ་ིང་པོ་ལ་གསང་པའི་དངོས་ོབ་ཡིན།

དེས་ཉང་2ང་ོབ་མཚན།

དེས་དེབ་»འི་ཉང་ཤེས་རབ་འང་གནས་ཆེན་དགེ་གོང་ཡིན་པ་£ག་པོ་ཆེའི་N་རིའི་¹ག་པ་µང་གཅིག་ལ་ན་བཟའ་དང་yེང་བ་བཀལ་ནས་འཇའ་sས་W་གཤེགས་པ་དེའོ།

ཉང་ཤེས་རབ་འང་གནས་ནས་བོད་པའི་Xོམ་ཡོད་Xོམ་མེད་གཉིས་ཀའི་sགས་དང་།

lོར་ཡེ་ཤེས་T་མ་

(གཉིས་བར་ཚ་རོང་ོ་ེ་མཁར་Qི་དགོན་པར་བུ

ཁམས་sགས་W་jགས་པ་ཨ་རོ་(ཁམས་Žན་oོང་ཐང་ོན་ར་པོའི་དགོན་པར་ག¡་་

མོང་པོ་ལ་ལམ་2ལ་ཚན།

གWམ་ཀའི་མན་ངག་>ོགས་གཅིག་k་གཏན་ལ་ཕབ་ནས་ཆོས་Hི་འཁོར་ལོ་བlོར་བ་ནི་ངེས་པར་2ལ་པའི་མཚན་Qིས་བmགས་པར་འོས་པ་

238དེས་ནས་བོད་(བོད་ཐོབ་པའི་མཐའ་སོ་སོའི་ངོ་བོའི་མཚན་ཉིད་ཤེས་པ་ཤིན་k་½ང་བས་ཕལ་མོ་ཆེ་

ནི་ཐོད་ªལ་Qི་འཕགས་ཆོས་མཐོང་བས་2་7ས།

དེ་ཁོ་ན་ལ་mགས་པ་བDོད་ཅིང་སེམས་པ་མང་མོད།

šན་Hི་ཐོབ་Hི་ཏོབ་མཐས་ས་མི་ཆོད།

ས་གཞི་མེད་པ་ལ་ཞིང་བཟོས་ནས་Rོན་ཐོག་རེ་བ་

[546]}
དིངས་ན་བུགས་ལ་མ་ནོར་ཞིང་མ་འིལ་བ་ེགས་ཆོད་

239. ཇི་གོ་བོད་ལ་དབབ་དགོས་པ་ཡིན།

240. བོན་པའི་བོད་ལ་འབད་ོལ་ེད་པ་ཉིད་ས་ཆོད་ཆེ་བ་ཡིན་ནོ།

241. དེ་ལ་བོའི་

242. དེ་ལ་ལ་བོའི་
མི་རིགས་¿ང་ལ་རིགས་པའི་དཔེ་རེག་པ་གཞན་ལ་མི་རིགས་
243 དེ་བ་ཆེན་པོ་ལ་སོགས་པའི་ལམ་འདི་དེ་བ་བོད་ལས་དོན་
244 དེ་བ་ལས་དོན་ལ་མི་བོད་པའི་དཔེ་ཕོ་དེ་བོད་པའི་དཔེ་
245 ་དེ་བ་ལས་དོན་ལ་མི་བོད་པའི་དཔེ་ཕོ་
246 ་དེ་བ་ལས་དོན་ལ་མི་བོད་པའི་དཔེ་ཕོ་
[548] དེ་བ་ཆེན་པོ་ལ་སོགས་པའི་ལམ་སོང་།
247 དེ་བ་ཆེན་པོ་ལ་སོགས་པའི་ལམ་སོང་།
248 ་དེ་བ་ལས་དོན་ལ་མི་བོད་པའི་དཔེ་ཕོ་
249 ་དེ་བ་ལས་དོན་ལ་མི་བོད་པའི་དཔེ་ཕོ་
[549] དེ་བ་ཆེན་པོ་ལ་སོགས་པའི་ལམ་སོང་།
བས་ཡེངས་ལ་ཆོས་ཉིད་སོང་།
ཤེས་7་རང་ཐེན་པ་མེད་པས་ཡེངས་ལ་ཆོས་ཉིད་སོང་།
དེ་ར་ཆོས་ཉིད་ཟད་པའི་ཡེ་ཤེས་ནི་མཚན་བོད་ལས་འདས་པས་སངས་ལ་2ས་མེད་པས་སངས་2ས་ལ་རེ་བ་མེད།
འཁོར་བར་འདས་མེད་པས་སེམས་ཅན་ལ་དོགས་པ་Kངས།
བJས་པས་>ོགས་རེ་ལས་མ་མཐོང་Xོམ་ལས་W་ཆེ།
འགས་པས་བོག
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jོ་tན་jོལ་དང་།
ཁམས་པ་དགེ་Sོང་ལ་སོགས་པ་ལམ་}་ཟིན་པའི་འཁོར་ཐམས་ཅད་ཡི་རངས་ཏེ་?ོགས་པ་ཆེན་པོས་གWངས་པ་ལ་མངོན་

པར་བRོད་དོ།

*ན་པའི་གཏམ་ཡོན་ཏན་2་མཚ4་ཞེས་7་བ་རེ་ཞིག་?ོགས་སོ།

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Glossary of Terms

This bilingual glossary gives translations and definitions of technical terms, people, texts and places that are in the source text. The equivalent transliterated Tibetan terms are added in the bracket following each entry’s list.

**Absolute Truth** (*don dam bden pa*) - The ultimate nature of the mind and the true status of all phenomena, the state beyond all conceptual constructs which can be known only by primordial wisdom and in a manner that transcends duality.

**Afflictions**, klesha, Skt., (*nyon mong s pa*) - Mental factors that produce states of mental torment both immediately and in the long term. The five principal kleshas, which are sometimes called poisons, are attachment, hatred, ignorance, envy, and pride.

**Angulimala** – He is one of the disciples of Lord Buddha who used to be a murderer.

**Atisha** (*jo bo rje*, 892 – 1054)– Also known as Dipamkarashrijnana was a Buddhist religious leader and master. He is generally associated with his work carried out at the Vikramashila monastery in Bihar, India. Philosophically, he is considered to be Prasangika Madhyamika in the school of Chandrakirti, although he also upheld the teachings of the Yogachara Madhyamika.

**Bodhichitta** (*byang chub kyi sms*) – This mind-set comes about by taking the welfare of others as one’s focal point and then orienting oneself with the desire to attain perfect enlightenment.
Bodhisattva (*byang chub sems dpa’*) – Literally, “heroic beings of enlightenment.” Individuals who train the great vehicle and are so called because they do not become discourage in the face of the long duration it takes to attain perfect enlightenment.

Buddha (*sangs rgyas*) – One who has clear away the darkness of the two obscurations and in whom the two forms of knowledge have blossomed.

Chakrasamvara (*Heruka*) – is the name of a category of wrathful deities, enlightened beings in Vajrayana Buddhism that adopt a fierce countenance to benefit sentient beings.

Cloud of Jewels Sutra / Ratnamegha Sutra (*dkon mchog sprin*) – an important sutra for the exposition of shamatha and vipashyana in the Tibetan tradition. It is considered to be the first sutra translated into Tibetan by Tshonmi Sambhota.

Cognitive obscurations, (*shis sgrib*) - Dualistic thought processes that apprehend subject, object, and action as being truly existent and which thus act as obstructions to the mind's omniscience.

Conditioned phenomena (*’dus byas*) – that which has arisen or been constructed due to the coincidence of multiple causes and conditions. The phenomena that collectively constitute the five aggregates.

Defects of five verbal irrelevancies – 1. Correct words do not convey the right meaning (*tshig ’dzin la don mi ’dzin pa*); 2. Words and meanings do not harmonize (*don ’dzin la tshig mi ’dzin pa*); 3. When expression or meaning is misunderstood (*brda ma ’phrod par ’dzin pa*); 4. When
understanding is out of context (gong ’og nor nas ’dzin pa); 5. When the wrong meaning is grasped (log par ’dzin pa).

**Definitive meaning (nges don)** – Within specific disciples, it is conveyed that the profound nature of all phenomena is emptiness, devoid of arising, cessation, and any other elaboration. It is also taught that the true condition and essence of things are one of luminosity, transcending conceptualization, and verbal expression. The term “definitive meaning” refers to this nature, as well as to the scripture that expounds it and its associated commentaries.

**Dharma (chos)** – Most commonly, the term “dharma” is used to refer either to the teachings of the Buddha or as a general concept denoting “phenomena.” However, according to the Great Dictionary, this term has ten traditional usages, all of which revolve around something that possesses its inherent essence. These ten usages include knowable objects, spiritual paths, the transcendence of suffering, mental objects, merit, life, the profound words of the Buddha, temporal progression, regulation, and systems.

**Dharmakaya (chos kyi sku)** – One of the three kayas, or bodies, of a Buddha. When classified into two forms, the state of Buddhahood is divided into the dharmakaya and Rupakaya, representing the formless reality and the embodied forms, respectively. The dharmakaya primarily serves oneself and is the result of the culmination of abandonment and realization.

**Dzogchen (rdzogs chen)** - Great Perfection.
Emptiness (*stong pa nyid*) - The manner in which all phenomena are devoid of inherent existence; their true nature. In certain contexts, sixteen or eighteen forms of emptiness are listed: (1) internal emptiness, (2) external emptiness, (3) internal and external emptiness, (4) the emptiness of emptiness, (5) great emptiness, (6) ultimate emptiness, (7) conditioned emptiness, (8) unconditioned emptiness, (9) emptiness that transcends extremes (10) emptiness without beginning or end, (11) unrelinquished emptiness (12) natural emptiness, (13) the emptiness of all phenomena, (14) the emptiness of particular characteristics, (15) unobservable emptinesses, and (16) the emptiness of the essential lack of entities. When eighteen are listed, the following two are added: (17) the emptiness of the lack of entities and (18) emptiness of the very essence. [TD 1110]

Eight collections (*tshogs brgyd*) – The eight groups of the eight consciousnesses; of the five sense consciousnesses, of the mind consciousness, ego consciousness and all-ground consciousness.

Eight Sadhana Teachings (*bka’ brgyad*) – Refers to the eight sets of Mahayoga teachings or transmission entrusted to Padmasambhava by the eight Indian vidyadharas: Manjushri body, Lotus speech, Vishuddha mind, Nectar quality, Kilaya activity, Liberating Sorcery of Mother Deities Maledictory Fierce Mantra, and Mundane Worship.

Faith (*dad pa*) - Generally, three types of faith are discussed in the scholastic tradition: lucid faith, inspired faith, and the faith of conviction. The first entails a lucid frame of mind that arises about the Three Jewels. The second concerns the desire to engage the third and fourth noble truths and reject the first two noble truths (suffering and its source). The third involves having conviction in the principle of karmic causality.
Five aggregates (phung po lnga) – Form (gzugs), Feeling (tshor ba), Perception (’du shes), Formation (’du byed), and Consciousness (rnam shes).

Five paths (lam lnga)– the path of accumulation (tshogs lam), the path of joining (sbyor lam), the path of seeing (mthong lam), the path of cultivation (sgom lam), and the path of no more learning (mi slob pa’i lam).


Four applications of mindfulness (dran pa nye bar gzhag pa bzhi) – The essential collection of body (lus dran pa nyer gzhag), the essential collection of feelings (tshor ba dran pa nyer gzhag), the essential collection of mind (sems dran pa nyer gzhag), and the essential collection of the doctrine (chos dran pa nyer gzhag).

Four formless absorptions – Boundless space (nam mkha’ mtha’ yas skye mched), Boundless consciousness (rnam shes mtha’ yas skye mched), Nothingness (ci med p’i skye mched), Neither perception nor non-perception (’du shes med ’du shes med min skye mched).

**Four worldly meditative concentrations/ mundance dhyana** – A meditative state characterized by attachment, to bliss, clarity, and nonthought, and lacking insight into the emptiness of self-entity.

**Great Perfection** *(rdzogs pa chen po)* - This term is used in the tantric tradition of the nyingma school, where it refers to the dharma-kaya (the nature of the mind lacking an essence), the sambhogakaya (self-illumination), and the nirmanakaya (pervasive compassionate resonance). Thus, in the Great Perfection, all the qualities of the three kayas are spontaneously perfect, and since this is the way all phenomena really are, it is great.

**Heart Essence of the Vast Expanse** *(slong chen snying thing)* - the mind treasure of Rigdzin Jigme Lingpa.

**Heart Essence of Vimalamitra** *(vi mai snying thig)* - The Great Perfection teachings of Vimalamitra, which were compiled by Longchenpa and included in the fourfold heart essence.

**Karma** *(las)* - Action, the psychophysical principle of cause and effect according to which all experiences are the result of previous actions, and all actions are the seeds of future existential situations.

**Longchenpa Rabjam** *(klong chen rab 'byams, 1308- 1364)* – was a Tibetan scholar-yogi of the Nyingma school of Tibetan Buddhism. Regarded as the greatest genius of the Nyingma tradition, an incomparable master and author of over two hundred and fifty treatises. He brought together
the two main transmissions of Atiyoga, or Dzogchen: the Khandro Nyingthik of Guru Rinpoche and the Virna Nyingthik descended from Vimalamitra.

**Lord Vijradhara**- is the primordial buddha, the dharmakaya buddha and is regarded as highest deity in the Buddhist pantheon.

**Manjushri** (*Jam dpal dbyangs*) - The "Gentle, Glorious, and Melodic One"; a bodhisattva and yidam deity that personifies perfect knowledge. A tenth-ground Bodhisattva, one of the eight Close Sons of the Buddha. He is the personification of the body aspect and the wisdom of all the Buddhas.

**Madhyamaka** (*dbu ma’i lam*) - The Middle Way philosophy of shunyata, or emptiness, avoids the extreme ontological positions of existence and nonexistence. It was first propounded by the Indian master Nagarjuna in the latter half of the second century C.E. and is still upheld in Tibetan Buddhism as the supreme philosophical view.

**Mindfulness** (*dran pa*) – The quality or state of being conscious or aware of something, or maintaining a moment-by-moment awareness of our thoughts, feelings, bodily sensations, and surrounding environment. The term *dran pa* also refers to presence of mind, recollection, being aware, being attentive, and being conscious.

**Nagarjuna** (*klu grub*) - A great second-century master of Mahayana, responsible for the dissemination of the *Prajnaparamita sutras*, which he is said to have recovered from the land of the nagas, where they had been concealed. He was the founder of the Madhyamika system of thought closely associated with the Bodhisattva Manjushri.
**Nihilism** (*chad par lta ba*) - The extreme materialist view that considers the experiences of the physical senses as the only reality and, therefore, denies the existence of past and future lives, the karmic principle of cause and effect, and so on.

**Nirvana** (*mya ngan ’das*) - the state beyond suffering. As a blanket term, this indicates the various levels of enlightenment attainable in both the Shrava- kayana and Mahayana, namely, the enlightenment of the Shravakas, Pratyeka- buddhas, and Buddhas. It should be noted, however, that when nirvana, or enlightenment, is understood simply as emancipation from samsara (the goal, in other words, of the Hinayana), it is not to be understood as buddhahood.

**Non-conceptual wisdom** (*mi rtog pa’i ye shes*) - Primordial knowledge divested of all discursive activity.

**Ningma school** (*rnying mai lugs*) - This tradition, which consists of nine vehicles, is also referred to as the secret mantra School of the Early Translations. The teachings of this school were first translated into Tibetan during the eighth-century reign of King Trisong Deutsen and spread by the master Padmasambhava and his followers.

**Padmasambhava** (*Pad ma ’byung gnas*) - An alternate name of Guru Rin-poche, the Indian Buddhist master who was one of the primary figures who brought Buddhism to Tibet in the eighth century CE and whose teachings are the basis for the nyingma school.

**Padampa** (pha dam pa)– Phadam Sangye (known in India as Paramabuddha) was Indian yogi and spiritual master who traveled widely in India, Tibet and China, until his death around 1117 AD.
Prasangika (thal ’gyur ba). Subdivision of the Madhyamika school of philosophy characterized by the use of prasangika, or consequence, as the best method of dealing with false assertions in order to establish emptiness beyond the reach of conceptual construction. This particular approach was first explicitly formulated by Buddhapalita and later taken up and confirmed by Chandrakirti.

Relative Truth (kun rdzob bden pa) - all-concealing truth. This refers to phenomena in the ordinary sense, which, on the level of ordinary experience, are perceived as real and separate from the mind and which thus conceal their true nature.

Rishi (drang srong) - Name given to the great sages of Indian mythology, endowed with great longevity and magical powers, who were instrumental in the creation, or reception, of the Vedas. In the Buddhist context, this word is usually translated as sage, hermit, or saint.

Self-occurring Wisdom (rang byung ye shes) - The primordial indwelling awareness present within the mind-streams of all sentient beings, the indivisibility of space and wisdom. [T'D 2650]

Shantideva (zhi ba lha) - A member of Nalanda university and the celebrated author of the Bodhicharyavatara (Tht Way's of the B6ahisattva). He upheld the view of the Prasangika Madhyamika in the tradition of Chandrakirti.

Svatantrika, Skt., Autonomists, (rang rgyua pa) - a subdivision of the Madhyamika school of tenets, distinguished from the Prasangika. Inaugurated by Bhavaviveka (fifth century C.E.), the Svatantrika represents an approach to the relative and absolute truth in which positive reasoning, or “autonomous” syllogisms, are employed, together with arguments and examples, in order to
produce a (conceptual) understanding of emptiness in the mind of the opponent and to refute the true existence of phenomena.

**Secrets Essence Tantra/ Guhyagarbha tantra**, Skt., *(snying po ’i rgyud)* – is the main tantra of mahayoga by Longchen Rabjam. It contains of twenty-two chapters.

**Seven branches of enlightenment** *(byang chub yan lag bdun)* – Pure memory (dren pa yang), see itself *(chos ra btu rnam ‘byed)*, pure enlightened (brtson ’gros yang dag), pure state of gladness *(dga’ ba yang dag)*, pure ecstasy *(shin tu sbyangs pa yang dag)*, samadhi *(ting nge ’dzin)*, and pure state of equanimity *(btang snyoms)*.

**Seventh noble paths** *(’phags lam brgyd)* – Right view *(yang dag pa’i lta ba)*, right thought *(yang dag pa’i ltog pa)*, right speech *(yang dag pa’i ngag)*, right action *(yang dag pa’i las kyi mtha’)*, right livelihood *(yang dag pa’i ’tsho ba)*, right effort *(yang dag pa’i rtsol ba)*, right mindfulness *(yang dag pa’i dren pa)*, and right samadhi *(yang dag pa’i lting ne ’dzin)*.

**Six classes** *(drug sde)* – Nanda *(dga’ bo)*, Upanda:a *(ne dga’ bo)* Shva *(’dro mgyogs)* Punarvasu *(nabs so)* Tstsdan *(’dun pa)* Udagi *(’char ka)*.

The four worldly meditative concentrations/ mundane dhyana: A meditative state characterized by attachment, to bliss, clarity, and nonthought, and lacking insight into the emptiness of self-entity.
Six defilements/ stains (dri ma drug) – Pride (nga rgyal), Lack of faith (ma dad), Lack of effort (don gnyer ba med nyid), Outward distrection (phyi rol rnam gyengs) Inward tension (nang du sdu), Discouragement (skyo ba nyan p ’i dri ma).

Six limits (mtha’ drug) – definitive meaning (nge don), provisional meaning (drang don), interpretable meaning (dgong pa can), non-interpretable meaning (dgong pa can ma yin pa), literal expression (sgr ji bzhin pa), and non-literal expression (sgr ji bzhin ma yin pa).

Six perfections/ paramitas (phar phyin drug) – Perfection of generosity (sbyin pa’i phar phyin), Perfection of discipline (tshul khrims kyi phar phyin), Perfection of patience (bzod pa’i phar phyin), Perfection of diligence (btson ’gros kyi phar phyin), Perfection of concentration (bsam gtan gyi phar phyin), and Perfection of discriminating knowledge (shes rab kyi phar phyin).

Sixteen kinds of emptiness (stong nyid bcu drug)– Inner emptiness, outer emptiness, the outer and inner emptiness, the emptiness of emptiness, ultimate emptiness, the emptiness of compounded phenomena, the emptiness of uncompounded phenomena, beginningless and endless emptiness, the emptiness of nonrejection, natural emptiness, the emptiness of all phenomena, the emptiness of own characteristic, the emptiness of the unobserved, the emptiness of nonentities, the emptiness of own-essence, and the emptiness of own-essence of nonentities.

Ten non-virtuous deeds (mi dge ba cu) – Killing/ cutting off life (srog gcod pa), taking what is not given (ma byin len pa), impure sexual behavior (’dod log spyod pa), false speaking (rdzun du...
smra ba), divisive talk (phra ma), harsh words (tshig rtsub), idle talk (ngag kyal), covetousness (brnab sems), maliciousness (gnod sems), wrong views (log lta).

**Ten powers** (dbang bchu) – According to Chandra Gomin, Commentary on the Secret Tantra of Manjushri, the ten powers are, the power over life (tshe la dbang ba), the power over deeds (sems dbang ba), the power over necessities (yo byad la dbang ba), the power over devotion (las la dbang ba), the power over aspiration (mos pa dbang ba), the power over miraculous abilities (rdzu 'phrul la dbang ba), the power over birth (skyes ba la dbang ba), the power over doctrine (chos la dbang ba), the power over mind (sems la dbang ba) and the power over pristine cognition (ye shes la dbang ba).

**Ten virtuous deeds** (dge ba cu) – not destroying life (srog gcod pa spong ba), not taking what has not been given (ma byin len pa spong ba), refraining from impure sexual behavior (’dod log spyod pa spong ba), not telling falsehood (rdzun du smra ba spong ba), not slandering others (phra ma spong ba), not using abusive language (tshig rtsub spong ba), not indulging in irrelevant talk (ngag kyal spong ba), not being covetous (brnab sems spong ba), not being malicious (gnod sems spong ba), not holding wrong views (log lta spong ba).

**Three buddha bodies/ Trikaya**, Skt., – Dharmakaya (chos sku), Sambhogakaya (longs spyod rdzogs pa’i sku) and Nirmanakaya (sprul pa’i sku)
**Three collections of scriptures** (*sde snod gsum*) – refers to Tripitaka, the Buddhist Canon, comprising the Sutras (*mdo'i sde snod*), the Vinaya (*'dul ba sde snod*), and the Abhidharma (*mngon chos kyi sde snod*).

**Three defects of the vessel** (*snod kyi skyon gsum*) – 1. Not to listen is to be like a pot turned upside down (*rna ba mi gtad kha sbubs lta bu’i skyon*), 2. Not to be able to retain what you hear is to be like a pot with a hole in it (*yid la mi ’dzin zhabs rdol lta bu’i skyon*), 3. To mix negative emotions with what you hear is to be like a pot poison in it (*nyon mongs dang ’dres dug can lta bu’i skyon*).

**Three gates/ doors** (*sgo gsum*) – Body (*lus*), speech(*ngag*), and mind (*yid*).

**Three gates of liberation** (*rnam par thar pa’i sgo gsum*) – Emptiness (*stong pa nyd*), Wishlessness (*smon pa med pa*), and marklessness (*mtshan ma med pa*).

**Three lineages** (*rigs can gsum*) – Shravaka family (*nyan thos kyi rigs can*), family of pratyekabuddhas (*rang rgyal gyi rigs can*), and family of the mahayana (*theg chen gyi rigs can*).

**Three sections of the natural Great Perfection** – Mind section (*sems sde*), unending experience of being (*klong sge*), guidance section (*man ngag gi sde*)

**Three skills/ powers of practitioner** – (*rtsal gsum*): power to make a small jump with great precision (*tshad ’dain thun ba’i rtsal*), Power to make a long jump (*ring bar bsgangs pa’i rtsal*), and the power to move through space (*bar snang du spar ba’i rtsal*).
Three vehicles/yanas (theg pa gsum) – Vehicle of listener (nyan thos kyi theg pa), vehicle of self-centered buddhas (rang sangs rgays kyi theg pa), and vehicle of bodhisattvas (theg pa chen po).

Three vows (sdom pa gsum) – Vows of individual liberation (so thar gyi sdom pa), vow of Mahayana traning of bodhisattva (byang chub sems dp’i sdom pa), and the vow of the Vajrayana samayas of a vidyadhara, a tantric practioner (gsang sngags gi sdom pa).

Three types of Diligence (brtson ’grus) – Armour-like diligence, diligence in action, and diligence that cannot be stopped.

Three types of Discipline (tshul khrims gsum) – Discipline of avoiding negative actions (nye spyod sdom pa’i tshul khrims), discipline of undertaking positive actions (dge ba chos sdud kyi tshul khrims), and discipline of bringing benefit to others (sems can don byed kyi tshul khrims).

Three types of generosity (sbyin pa gsum) – the generosity of giving material things (zang zing gi sbyin pa), the generosity of protection against fear (mi ’jigs pa’i sbyin pa), and the generosity of Dharma [teaching] (chos kyi sbyin pa).

Three types of generosity of giving material things (zang zing gi sbyin pa gsum)- The giving away (gtong ba), the great giving (gtong ba chen po), and the complete giving away (yongs su gtong ba).

Three types of patience (bzod pa gsum) – Patience of undertaking pain (sdug bsngal dabg men gi bzod pa), Patience of not caring about harm-doers (gnod byed la ji mi snyam pa’i bzod pa) Patience of not being intimidated by suffering (chos la nge she kyi bzod pa).
The three realms (*khams gsum*): Desire realm (*'dod khams*), form realm (*gzugs khams*), and formless realm (*gzugs med khams*).

Twelve ascetic virtues (*yon tan bcu gnyis*) – comprise wearing clothing from a dust heap, owning only three robes, wearing felt or woolen clothes, begging for food, eating one’s meal at a single sitting, restricting the quantity of food, staying in solitude, sitting under trees, sitting in exposed places, sitting in charnel grounds, sitting even during sleep, and staying wherever one happens to be.
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