Lhatsun Namkha Jigme's Presentation of the Subtle Body

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I. ABSTRACT

The thesis presents the English translation of selected sections from *The Cloudless Sky of Dharmadhātu: A Presentation of the Concealed Subtle Body (rdo rje lus kyi sbas bshad chos dbyings nam mkha' sprin bral)* and *The Completely Pure Crystal Mirror: Background Teachings on the Great Bliss of the Lower Gates ('og sgo bde ba chen po'i rgyab chos rnam dag shel gyi me long).* These two texts are composed by Lhatsun Namkha Jigme (*lha btsun nam mkha' 'jigs med*) (1597-1653) and are part of the author's terma cycle titled *The Spontaneous Song of the Clouds: The Nucleus of Indestructible Reality (rdo rje snying po sprin gyi thol glu)*. The thesis presents the particularities of Lhatsun Namkha Jigme's account of the subtle body, its textual sources (i.e., Longchenpa's *Precious Treasury of Word and Meaning* and the *Kālacakratantra*), and the impact that his theory bears on practice. According to his presentation, the importance of becoming familiar with the functioning of the subtle body lies in the fact that the external phenomenal world unfolds following the same rules that govern the body's internal processes. Practices which involve the manipulation of the subtle body physiology assume importance since the yogi who masters them can logically infer and transform reality. Atypical in the Dzogchen tradition, Lhatsun Namkha Jigme's presentation gives soteriological value to a state of co-emergent bliss and emptiness which is actualized through the practice with a consort. Although Lhatsun Namkha Jigme occupies an important place in the Nyingma tradition, he has not received much attention by modern scholars.

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IV. INTRODUCTION

In Buddhist literature, the dualism between body and mind has received attention since the inception of the tradition. In the soteriological discourse of Theravāda and Mahāyāna Buddhism, there is a clear superiority of mind over body and great importance is given to a training which tames the mind. In their scriptures, it is not hard to find negative evaluations of the body. In the *Mahāsatipaṭṭhāna Sutta*, there is a passage in which the body is described as covered with skin and full of manifold impurities, such as undigested food, bile, phlegm, pus, blood, sweat, and fat just to name a few.[1] Traditional meditation whereby thirty-one parts of the body are contemplated came to be referred to as *paṭikkūlamanasikāra,* a term generally translated as "reflections on repulsiveness." Tibetan Buddhism practitioners are familiar with the negative description of the body found in the eighth chapter of Śāntideva's famous work *Bodhicaryāvatāra,* or the thirteenth chapter of his *Śikṣāsamuccaya*. The body's impurity is often emphasized in order to lessen the practitioner's attachment to it. With the emergence of tantric teachings, we witness a revalorization of the body as an essential vehicle, rather than an obstacle, to spiritual freedom.[2] In many tantric texts, such as the *Hevajra*, *Cakrasaṃvara* and the *Kālacakratantra*, the body is described as possessing a

[1] From *The Section about Applying the Mind to Repulsiveness: "*Moreover, monks, a monk in regard to this very body—from the sole of the feet upwards, from the hair of the head down, bounded by the skin, and full of manifold impurities—reflects (thus): "There are in this body: hairs of the head, body hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, mesentery, undigested food, excrement, bile, phlegm, pus, blood, sweat, fat, tears, grease, spit, mucus, synovial fluid, urine." *Mahāsatipaṭṭhāna Sutta* DN22, Ānandajoti Bhikkhu (trans.) Accessed June 14, 2022. https://suttacentral.net/dn22/en/anandajoti?reference=none&highlight=false

[2] Ian A. Baker, "Yoga and Physical Culture in Vajrayāna Buddhism and Dzogchen, with special reference to Tertön Pema Lingpa's 'Secret Key to the Winds and Channels" in *Mandala of 21st Century Perspectives: Proceedings of the International Conference on Tradition and Innovation in Vajrayana Buddhism*, ed. Dasho Karma Ura, Dorji Penjore & Chhimi Dem (Thimphu: Centre for Bhutan Studies), 86.

subtle anatomy comprised of channels (Skt. *nāḍī*, Tib. *rtsa*), winds (Skt. *prāṇa*,[3] Tib. *rlung*) and energy drops[4] (Skt. *bindu*, Tib. *thig le*).[5] Tantric yogic practices, which came to form part of what is known as the "perfection stage" of tantric Buddhism,[6] include a range of methods which allow the manipulation of the flow of winds and energy drops in the channels and result in a transformation of the practitioner's awareness.[7] By means of these practices, the yogi can generate within the body a blissful experience that is associated with the great bliss of awakening. The *Hevajra Tantra* mentions that the world is pervaded by bliss, and only the body can experience it.[8] The identity of *saṃsāra* and *nirvāṇa,* the world of phenomenal forms and the absolute truth, was already an important theory of the Mahāyāna tradition, but in tantric teachings there is an explicit identification of this duality with the human body.[9]

[3] Sometimes in academic papers *vāyu* is given as the original Sanskrit term for the Tibetan term *rlung*.
[4] I have decided to translate *thigle* as 'energy drops.' *Thigle* is a very difficult term to translate, since it has multiple meanings depending on the context. Selecting just one of those meanings might be misleading, as other semantic implications are not conveyed. However, I believe that in the context of our discussion 'energy drops' mediates between two possible understandings of *thigle* as a tangible bodily fluid and an immaterial flow of energy. Christopher Hatchell presents a useful list of possible meanings that *thigle* can convey in different contexts. See Christopher Hatchell, *Naked Seeing. The Great Perfection, the Wheel of Time, and Visionary Buddhism in Renaissance Tibet* (Oxford: Oxford University Press, 2014), 69. Ian Baker suggests that as the interface between consciousness and matter within the physical body, *thigle* can also be compared with neuropeptides, the amino acid-based molecules including endorphins that are distributed throughout the body and associated with subjective states of well-being. See Ian Baker, *Yoga and Physical Culture in Vajrayāna Buddhism and Dzogchen*, 56.
[5] Geoffrey Samuel maintains that despite the fact that ideas and practices related to the 'subtle body' are mostly associated with Asian cultures, particularly Indic and Chinese, they have been around for many centuries, and they form part of many religious traditions, at both elite and vernacular levels. See Geoffrey Samuel and Jay Johnston, ed., *Religion and the Subtle Body in Asia and the West. Between Mind and Body* (London and New York: Routledge, 2013).
[6] Antony Tribe, "Mantrayana/Vajrayana—tantric Buddhism in India" in *Buddhist Thought. A Complete Introduction to the Indian Tradition*, ed. Paul Williams and Anthony Tribe (London, New York: Routledge, 2000), 199-200.
[7] Geoffrey Samuel suggests that one could perhaps see this process as being a way of achieving mastery over the central nervous system and the internal hormonal flows of the body, which accompany and govern our moods and responses. See Geoffrey Samuel, *Introducing Tibetan Buddhism* (Oxon: Routledge, 2012), 68.
[8] D418, 15b.3-15b.4: *lus kyi dngos med gang las bde/ /bde ba smra bar mi nus so/ /khyab dang khyab byed tshul gyis ni/ /bde bas 'gro ba khyab pa nyid/ /ji ltar me tog la gnas dri/ /me tog dngos med shes mi 'gyur/ /de bzhin gzugs sogs dngos med pas/ /bde ba nyid kyang dmigs med 'gyur//* Snellgrove translates: In the absence of the body how could there be bliss? Of bliss one could not speak. The world is pervaded by bliss, which is itself both the pervader and the pervaded. Just as the perfume of a flower depends upon the flower, and without the flower becomes impossible. Likewise, without form and so on, bliss could not be perceived. See David Snellgrove, *The Hevajra Tantra. A Critical Study* (London: Oxford University Press, 1959), 92.
[9] David Snellgrove, *Indo-Tibetan Buddhism. Indian Buddhists & Their Tibetan Successors* (Boston: Shambala Publications, 2002), 288-289.

In Tibet, descriptions of the subtle body appeared not only in the newly translated *Yoganiruttara* tantras coming from India, but they soon appeared also in dedicated texts authored by influential Tibetan masters. The presentations by the Karmapa Rangjung Dorje (*rang 'byung rdo rje*, 1284–1339), and by Yangonpa Gyeltsen Pel (*yang dgon pa rgyal mtshan dpal*, 1213–1258) are nowadays available also in English translation.[10] In the scriptures of the Nyingma lineage, the subtle body theory and its related techniques which characterized later phases of Indian Buddhist tantra were incorporated into the Seminal Heart (*snying thig*) system of Dzogchen.[11]

The thesis presents the account of the subtle body by Lhatsun Namkha Jigme (*lha btsun nam mkha' 'jigs med,*1597–1653), an important treasure revealer in the Dzogchen tradition of the Nyingma school of Tibetan Buddhism, who is traditionally considered to be the compassion embodiment (*thugs rje'i rang gzugs*) of the great *paṇḍita* and Dzogchen master Vimalamitra and of the omniscient Longchenpa.[12] Very little secondary literature has so far focused on the life of Lhatsun Namkha Jigme, and virtually none of his writings have been translated into English.[13] He has not received much attention by modern scholars even though he occupies an important place in the Nyingma tradition, and in modern times prominent Tibetan teachers considered him as an important, realized yogi. Jamyang Khyentse Chokyi Lodro (*'jam dbyangs mkhyen brtse chos kyi blo gros,*1893–1959) and Dilgo Kyentse

[10] Rangjung Dorje, Elizabeth M. Callahan (trans.), *The Profound Inner Principles. With Jamgön Kongtrül Lodrö Thayé's Commentary Illuminating "The Profound Principles"*, (Boston & London: Snow Lion, 2014). Gyalwa Yangönpa. Elio Guarisco (trans.) *Secret Map of the Body. Visions of the Human Energy Structure*, (Arcidosso: Shang Shung Publications, 2017). On the text by Yangonpa Gyeltsen Pel see also Willa Blythe Miller, "Secrets of the Vajra Body: Dngos po'i gnas lugs and the Apotheosis of the Body in the work of Rgyal ba Yang dgon pa" (PhD diss., Harvard University, 2013).

[11] The evolution of the Dzogchen tradition is well described by David Germano. See David F. Germano, "Architecture and Absence in the Secret Tantric History of the Great Perfection (rdzogs chen)," *JIABS Journal of the International Association of Buddhist Studies*, no. 17,2 (1994).

[12] 'Jam mgon kong sprul blo gros mtha' yas, "Zab mo'i gter dang gter ston grub thob ji ltar byon pa'i lo rgyus mdor bsdus bkod pa rin chen bai ḍū r'ya'i 'phreng ba (gter brgya'i rnam thar)." In *Rin chen gter mdzod chen mo*, edited by 'Jam mgon kong sprul blo gros mtha' yas, 1:357–782. New Delhi: Shechen Publications, 2007–2008. Accessed June 19, 2022. http://purl.bdrc.io/resource/MW1KG14_9DC37C. [BDRC bdr:MW1KG14_9DC37C]. The section on Lhatsun Namkha Jigme starts at folio 714, line 1.

[13] A couple of short texts are translated by Lotsawa House. Accessed June 14, 2022. https://www.lotsawahouse.org/tibetan-masters/lhatsun-namkha-jigme/

Rinpoche (*dil mgo mkhyen brtse,*1910–1991) declared that they had received visions of Lhatsun Namkha Jigme.[14] Recently, during a pilgrimage to Sikkim with some disciples, Dzongsar Khyentse Rinpoche (*rdzong gsar mkhyen brtse,*1961–) pointed out the importance of studying and transmitting Lhatsun Namkha Jigme's teachings.[15] Through the translation of sections from *The Cloudless Sky of Dharmadhātu: A Presentation of the Concealed Subtle Body (rdo rje lus kyi sbas bshad chos dbyings nam mkha' sprin bral)* and *The Completely Pure Crystal Mirror: Background Teachings on the Great Bliss of the Lower Gates ('og sgo bde ba chen po'i rgyab chos rnam dag shel gyi me long),* this thesis focuses on the particularities of Lhatsun Namkha Jigme's presentation, its textual sources, and the impact that his theory bears on practice. These two texts are part of the author's terma cycle titled *The Spontaneous Song of the Clouds: The Nucleus of Indestructible Reality (rdo rje snying po sprin gyi thol glu)*. Dudjom Rinpoche describes this set of treasure teachings as the further innermost spirituality of all treasure troves, the essential point of the aural linages. Rinpoche mentions that these teachings are the cause of liberation when seen, heard, thought of, or encountered and have been bestowed on a few disciples of extraordinary fortune.[16]

The thesis is structured into two main parts: a study part and a translation part. The former is further divided into two chapters. The first chapter outlines some of the most important events in Lhatsun Namkha Jigme's life, while the second chapter summarizes the two source texts translated and elaborates on some of the more interesting themes that emerge from their reading. The survey of Lhatsun Namkha Jigme's presentation of the subtle body ends with some hypotheses which try to account for its particularities. The second part of the thesis consists of the translations proper, preceded by a short introduction.

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[14] Dilgo Khyentse Rinpoche, *The Life and Times of Jamyang Khyentse Chökyi Lodrö: The Great Biography by Dilgo Khyentse Rinpoche and Other Stories* (Boston: Shambhala, 2017), 546.
[15] A video of Rinpoche giving a teaching on Lhatsun Namkha Jigme during his pilgrimage in Sikkim is uploaded online and can be found on Vimeo. Accessed 27/10/2021. https://vimeo.com/20155140.
[16] Dudjom Rinpoche, *The Nyingma School of Tibetan Buddhism Its Fundamentals and History*, trans. Gyurme Dorje and Matthew Kapstein (Boston: Wisdom Publications, 1991), 819.

PART 1
STUDY SECTION

1.2. Lhatsun Namkha Jigme

Hagiographies of Lhatsun Namkha Jigme are included in *The Nyingma School of Tibetan Buddhism*[17] written by the late Dudjom Rinpoche, and in *A Marvelous Garland of Rare Gems*[18] by Nyoshul Khempo. These are available also in English translation. A somewhat shorter hagiography is found in *The Life Stories of the Hundred Treasure Revealers,* included in the *Treasury of Precious Termas* compiled by Jamgön Kongtrul.[19] According to Dudjom Rinpoche there is an earlier and a later version of this text,[20] the former being a text titled the *Concise Supplication Prayer, the Life Stories of the Hundred Treasure Revealers (gter brgya'i rnam thar don bsdus gsol 'debs*) by Jangdak Tashi Togyel (*byang bdag bkra shis stobs rgyal*), the latter being the text compiled by Jamgön Kongtrul. I was not able to find the text by Jamdak Tashi Togyel, and no mention to this text is made in what follows. These three hagiographies share much of their contents: the hagiographies by Dudjom Rinpoche and Nyoshul Khempo are almost identical and build upon the one compiled by Jamgön Kongtrul. These accounts fulfill the purpose of inspiring faith towards

[17] Dudjom Rinpoche, *The Nyingrna School, 818.*
[18] Nyoshul Khempo, *A Marvelous Garland of Rare Gems. Biographies of Masters of Awareness in the Dzogchen Lineage, trans. Richard Barron* (Junction City: Padma Publishing, 2005), 414.
[19] 'Jam mgon kong sprul blo gros mtha' yas, *Zab mo'i gter dang gter ston grub thob ji ltar byon pa'i lo rgyus*.
[20] Dudjom Rinpoche, *The Nyingrna School,* 750.

the unbroken and uncorrupt transmission of particular lineages of teachings and to a western reader the life story of Lhatsun Namkha Jigme might look mingled with supernatural details. Saul Mullard is to my knowledge the only non-Tibetan scholar who has published details of the life of Lhatsun Namkha Jigme. Primarily focusing on the political history of Sikkim, Mullard in his book *Opening the Hidden Land,* dedicates one chapter to Lhatsun Namkha Jigme, sketching his biographical account and trying to reconstruct his actual role in the socio-political and religious history of seventeen century Sikkim.[21] In Lhatsun Namkha Jigme's collected works (*gsung 'bum*), and especially in the first volume, there are various texts which might fall under the rubric of biographical texts (*rnam thar*). These texts, however, include for the most part only scattered autobiographical references, and arranging them into a coherent biography would require a specific research project. One partial exception to this is represented by the *kun bzang rnam par rgyal ba srid pa la nges par skyo bas thar pa chen po'gzhal med du bzhugs pa'i tshul* (hereafter referred to as the 'autobiography'), included in the first volume of Lhatsun Namkha Jigme's collected works.[22] It represents only a partial exception because as the title suggests, this text provides biographical details only when they relate to the author's desire of renouncing *saṃsāra* and undertaking the study and practice of the Dharma. In other words, it ignores most of his life events not directly linked to the narration of his desire for liberation.

This chapter summarizes the relevant sections of Lhatsun Namkha Jigme's autobiography, giving the full translation of those sections in the notes.[23] The account is supplemented with the information found in the hagiographies mentioned above and in the

[21] Saul Mullard, *Opening the Hidden Land. State Formation and the Construction of Sikkimese History* (Leiden & Boston: Brill, 2011), 115-122.
[22] Lha btsun nam mkha' 'jigs med. "(ga) kun bzang rnam par rgyal ba srid pa la nges par skyobs thar pa chen po'i gzhal med du bzhugs pa'i tshul." In *gSung 'bum nam mkha' 'jigs med*, 1:63–168. Majnu-ka-tilla, Delhi: Chos Spyod Publication, 2003. Accessed June 19, 2022. http://purl.bdrc.io/resource/MW1KG3654_14282C. [BDRC bdr:MW1KG3654_14282C]
[23] For practical reasons of space in the notes only the English translation is provided.

chapter on Lhatsun Namkha Jigme by Mullard. To avoid confusion, the sources are always indicated either in the body of the text or in the notes. In general, when the information is found in all the three above-mentioned hagiographies, I will refer to the hundred treasure revealers lives' history, included in the *Treasury of Precious Termas,* which among the three is the earliest work. The hagiographies by Dudjom Rinpoche and Nyoshul Khempo are virtually identical, and I will refer to them as 'the hagiographies.'

Lhatsun Namkha Jigme was born in the female fire bird year of the tenth sexagesimal cycle (i.e. 1597) at a place called Jar, in southern Tibet.[24] His birth was marked by miraculous events: while his mother was pregnant, his parents had auspicious dreams[25] and when he was born, the space between his eyebrows, his tongue, and the tip of his nose were all very clearly marked with the syllable 'A'.[26] He was born into an aristocratic family[27] that had ties to a local ruling clan, where his older brothers were serving as attendants.[28] His parents took great care of him,[29] but his carefree childhood years ended early when his father

[24] *lho rgyud byar yul lha btsad po'rigs las, me mo bya lor 'khrungs*. See 'Jam mgon kong sprul blo gros mtha' yas, *Zab mo'i gter dang gter ston grub thob ji ltar byon pa'i lo rgyus*, f.714.2.

[25] "At the time I was in the womb of my mother, she had dreams about carrying around a white trident and my father dreamed about receiving gifts from Indra, the lord of gods. Even though they had many dreams, I will not write about them". See Lha btsun nam mkha' 'jigs med. "*srid pa la nges par skyobs*," f.66.2

[26] *mdzod spu dang ljags dang shangs rtser a'i mtshan ma shin tu gsal ba sogs ngo mtshar ba'i mtshan rtags du ma mnga'*. See 'Jam mgon kong sprul blo gros mtha' yas, *Zab mo'i gter dang gter ston grub thob ji ltar byon pa'i lo rgyus*, f.714.2.

[27] *lha btsad po'i rigs las*. See 'Jam mgon kong sprul blo gros mtha' yas, *Zab mo'i gter dang gter ston grub thob ji ltar byon pa'i lo rgyus*, f.714.2. The title *lha btsun* was usually conferred to monks coming from aristocratic families. See Saul Mullard, *Opening the Hidden Land,* 117. From the Monlam Dictionary entry for *lha btsun*: king who takes renunciate vows // *rab byung gi sdom pa dang ldan pa'i rgyal po* // The fact the he is coming from an aristocratic family is also confirmed by some of the details found in his autobiography, such as the fact that the family owned many different animals.

[28] "At the time when I was able to move around, with the ability to get into troubles, my two brothers took responsibility and went to work as assistants of the Dharma king, lord of humans." See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyob*s*," f.68.3.

[29] "When my kind mother was carrying me in her belly, she paid attention to beneficial and unbeneficial foods. When I was born and could not move nor speak, she was carrying me around saying: "this is my kid", giving me the best food again and again, cleaning me etc. She was protecting from the danger of getting sick or dying with a loving, compassionate mind, not separating from me for even one moment. If she were the owner of the world, she would have given me everything she had, considering that to be just a little bit, protecting me. She kept me away from dangers and gave all the best [she had], always looking at me with the eyes of love, hoping for me to be the best, exalting my qualities, and hiding my mistakes. She protected me from all kinds of human and non-human harms. How generous she and my father have been!" See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," f.68.4.

passed away and all the responsibility of carrying on the family affairs fell on the shoulders of his mother and sisters. He too was obliged from a young age to help the family, taking care of the animals. This caused him great distress, [30] and at the age of eleven, he decided to renounce the householder life and dedicate himself to the study and practice of the Dharma. He first took ordination at a monastery called Sungnyan (*sung snyan*) nearby his home, in the area south of Lhasa, under a certain Tulku Orgyen Paljor who gave him the Dharma name Kunzang Namgyal.[31] There he merely learnt how to read and write, and he could not fully dedicate himself to the practice of the Dharma since he had to carry out mundane businesses in the monastery. At the age of seventeen, unsatisfied with the study opportunities offered by that small monastery, he decided to travel towards the eastern region of Kongpo (*kong po*).[32] Despite the fact that his family and fellow monks opposed his decision to travel to Kongpo, which is described as a desolate and dangerous land at the borders of civilization, his decision had been made.[33] Lhatsun Namkha Jigme recalls that his family, upset about his decision, did

[30] "My father passed away. The responsibility fell over my mother and my younger sisters. I had to take care of the animals, cows, horses, sheep, and female yaks." See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," f.68.8. "At that time, I gave rise to profound distress towards *saṃsāra*. At times, I was crying and when I was alone, I was thinking that this immaterial mind is not dying, there is no confidence that this will end." See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," f.69.2.

[31] "During that time, by the power of the great wave of compassion of the precious three jewels and the virtue accumulated during all my lifetimes, at the age of eleven I had the great desire to engage in the Dharma. Even though I was given a Dharma name when I was small, until the age of elven I was not able to dedicate time to Dharma. Then I went to the monastery Sungnyen close to my birthplace." See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," f.72.2.

[32] "There, apart from learning how to read, write and few Dharma services [for laypeople], I could not dedicate myself to authentic Dharma practice, and until the age of seventeen I had to carry our mundane businesses too. Therefore because of a great sadness, I was motivated [to go]. If authentic Dharma practice in this life does not came, it would be like a leper abandoned in a colony. At the cost of one's own life, if one does not engage in pure Dharma, there is no difference with laypeople, so I made up my mind to go to a place three days walking far from my hometown and started the journey to the famous palace of Tsela Gang in the eastern region of Kongpo." See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," f.72.3.

[33] "At that time, my mother and close relative, my two brothers and neighbors tried in all ways to dissuade me. Even the fellow monks and the guru at the monastery tried to dissuade me saying it was not good to go, that it would not be good to go to Kongpo, and that I could have studied also there, that the guru and fellow monks were good there. Even though it is said that it is reasonable not to abandon the parents when they are still alive, I will not go to Kongpo looking for clothes and wealth, but to supplicate the three jewels, nothing other than practicing the sacred Dharma, and staying in a mountain retreat. See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," f.73.2.

not provide him with porters or animals for the trip, however, the following day, after spending the night at his mother's home, together with two companions and the little provisions given by the mother, they left for Kongpo.[34] On the way to Kongpo, Lhatsun Namkha Jigme and his two companions stayed for two months in a place called Dagpo Tsele (*dwags po rtse le*), at the place of a certain Rigzin Chogdrub Namgyel. Since he had a dignitary letter, he was treated well and given all the necessary provisions for the travel.[35] When they left Dagpo Tsele for Kongpo, after a few days of travelling, the two companions decided to come back and to not proceed further. Lhatsun Namkha Jigme walked alone, and after a difficult journey, arrived at a monastery called Mindrol Kyedzog Ling (*smin grol bskyed rdzogs gling*).[36] There, he worked preparing color powders and attended one tulku for

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"My mother holding my hand was crying and saying: "The unknown land of Kongpo is far away, there are lots of uncompassionate beings of the bad times. The mountain passes, rivers and narrows paths are scary, there is nothing to eat, to carry or any lama to make offerings to. It is reasonable to convince you to stay [here]." I told my mother: "Mother, from beginningless time up to now, beings have been discouraged and kept in the depth of suffering and *saṃsāra*, without time for the Dharma. If I analyze the uncertainty of death, I regret the previous wanderings in *saṃsāra*. Tomorrow even at cost of my life, I will go. Mother, take care of yourself, keep a good relationship with the daughters in law and the neighbors, supplicate for great compassion and forget about my happiness or suffering." Speaking thus, I also cried." See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," f.75.3.

[34] "They got upset and did not provide food and water for the trip so the night before leaving I stayed at my mother's place. Mother cried all night and gave many advice. She was in pain, and she was saying: "when I die, you will not be here". She gave me something necessary for the trip such as clothes and little provisions, since I didn't have any porter such as friends, horses or young helpers, I could not carry much, I took only few provisions. I was content since I was going for the sake of the Dharma. My mum escorted me for a while, my brothers' wife only gave me some cooked food. At that time, a sad thought arose in my mind: "At present I have a great house, animals, and many properties, going to Kongpo I will not be able to bring any of it. However, since I was born, I have been a slave, putting hopes on others and I have cried. What is the meaning of being born as a rich child, being the lovely kid of a mother is not meaningful, it's time to wander empty-handed to the border land." See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," f.74.2. "My mother said: "this is the day we separate, even if you die, I cannot help, when I will die you will not be here, listen to my advice! Keep a low seat and do not wear fancy clothes. No matter whether happy or sad, supplicate the guru! Be careful when you are at the mountain pass, rivers, and narrow paths. Do not eat meat and do not drink beer. Always remember your mother". Then we two separated. I was going with two friends; they had brothers and horses escorting them for two days on the road, while I had nothing other than six measures of food and six or seven measures of cotton." See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," f.76.2.

[35] "Then we reached Dagpo Tsele, at the place of Rigzin Chogdrub Namgyel. We stayed there around two months. Then, we got the provisions and the needed items, and we headed for Kongpo." See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," f.76.6.

[36] "After around three days of walk, close to the mountain pass of Dagpo, the two companions said that they did not want to go further, since the place was far and the monastery strict. The wanted to go to Bya Khyung. Then I told them that if they wanted to go, then they could go, and that I would return to Tsele. Therefore, I gave most of my provisions to them and I returned to Tsele alone. There since I had the dignitary letter and thanks to the kindness of my father, I was treated well. Then again in the early morning, escorted by a companion, I left for Kongpo. The travel has been difficult, since I could not understand the language, I had poor clothes and a heavy luggage. In front of Tsela Gang (*rtse la gang.*) I fell in an irrigation pond, injuring my leg. It was painful for

two years, before having the opportunity to study full-time for five years different texts, receiving empowerments, reading transmissions, and oral instructions. However, despite being able to study, the life dynamics of a big monastery disappointed Lhatsun Namkha Jigme who decided to further proceed in the direction of Kongpo.[37] The textual sources underline different details about the time he spent in Kongpo. The hagiographies by Dudjom Rinpoche and Nyoshul Khempo mention that Latshun Namkha Jigme stayed at the Thandrok monastic college (*thang 'brog grwa tshang*) where he was able to study from many realized masters. In particular, he attended Sonam Wangpo[38] (*bsod nams dbang po*, 1547/1550-1625), and Ngawang Mikyo Dorje[39] (*ngag dbang mi bskyod rdo rje*). From the former, a Great Perfection master, he received the entire range of the Nyingtig teachings (*snying thig gi gdams skor*), and from the latter all the pith instructions on the path of passion (*chags lam gyi man ngag*), the unity of bliss and emptiness-methods focusing on one's own body and another's body. *The Life Stories of the Hundred Treasure Revealers* does not specifically mention Kongpo but mentions the Thandrok monastic college and the Dzogchen master Sonam Wangpo from whom he received the Nyingtik teachings. Finally, the autobiography does not mention any specific monastery in the Kongpo region, but lists a total of thirty-six teachers attended, and hundreds of texts studied. The teachers might be listed in chronological order, but there is no indication that this is the case. Also, there is no indication

three days. Then I arrived at Mindrol Kyedzog Ling." See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," f.77.1.

[37] "There, there were four hundred very clean monks' cells. Not respecting the vow of conduct with regards to females, beer and simple clothes, it was not a good place to go. For around two summers I prepared colors, such as lapis-lazuli, vermillion and green. And I served a tulku as his attendant. In the meantime, while there I studied for five years texts such as *bka' brgyad, dgongs 'dus, tshe sgrub rdo rje 'phreng wa, spyi don legs bshad rgya mtsho, pad sdong rtsegs pa, rdo rje pad hra, rnam bshad rgya mdud, yid bzhin mdzod,* etc. At night I was studying preventing the sleep by beating a stick on the rock inside the cave. As a result, my health weakened. I got sick once. Then I learned how to draw *maṇḍala*s and prepare tormas. Then I thought that at Mindrol Kyedzog Ling I could not study and practice authentically since the fellow monks and the lamas were too busy in material activities, and the risk of going astray was big. There was more knowledge about this life's activities but no pure practice." See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," f.77.6.

[38] Author's BDRC profile, accessed on 20/06/2022, https://library.bdrc.io/show/bdr:P5049

[39] I was not able to find any additional bibliographical information regarding this teacher.

about any root guru or especially important teacher, however we might deduce from details such as the number of teachings received from a particular master, or the time spent together, that indeed a few of them have been more important than others. Siddha Sonam Wangpo is mentioned as his first teacher, whom he attended for a period of twelve months.[40] The importance of this teacher for Lhatsun Namkha Jigme is furthermore confirmed by the fact that upon hearing the news of the passing of Sonam Wangpo, Lhatsun Namkha Jigme visited for one last time his teacher and participated at his cremation, staying at the cremation site for a while making aspiration prayers and presiding over some post-cremation rites.[41] Lhatsun Namkha Jigme must have remained a considerable amount of time also with Jatson Nyingpo[42] (*'ja' tshon snying po,*1585–1656), from whom he received an exceptional number of teachings and transmissions. The list of teachings received from this master is so detailed that in the autobiography they are divided into sections comprising the teachings of the Nyingma secret tantras, the new secret mantras, the jataka stories, instructions on rituals, supplications, completion stage practices, and finally his teacher's prophesies. With Ngawang Mikyo Dorje, the master also mentioned in the hagiographies, he stayed for one year and half receiving, among others, the instructions on the yogas of one's own body (*rang lus thabs ldan*) and another's body as the source of sublime knowing (*gzhan lus shes rab phyag rgya*), the preliminary practices and the related *yantra* yogas.

Lhatsun Namkha Jigme's autobiography concludes with the list of teachers and texts studied and does not provide any further biographical and historical information. While this text does not mention any other monastery or pilgrimage place where he studied and

[40] The hagiographies mention that he spent a period of seventeen years with Sonam Wangpo. The autobiography mentions that he attended this teacher three times, for a period of respectively eight months, three months and one months, for a total of twelve months. Since any indication of year is missing, it might be the case that he attended for short periods of time over many years. This would explain the discrepancy between the texts.
[41] See Lha btsun nam mkha' 'jigs med. "srid pa la nges par skyobs," section starting from ff.133.3, and f.139.1.
[42] See Treasury of Lives page, accessed on 20/06/2022, https://treasuryoflives.org/zh/biographies/view/Jatson-Nyingpo/11572. Author's BDRC profile, accessed on 20/06/2022, https://library.bdrc.io/show/bdr:P882

practiced, the three hagiographies mention many areas inside and outside Tibet where Lhatsun Namkha Jigme engaged in Dharma activities. Among those locations, all the principal holy regions of Tibet are mentioned, such as the three southern areas of Jar, Dakpo, and Kongpo and the three central areas of U, and Tsang. Supposedly he even travelled to India, where he tamed a ruler who held extreme views and brought him to the Buddhist teachings. Among his peregrinations, surely the most important is the one to Sikkim. In fact, Lhatsun Namkha Jigme is credited for having opened Sikkim as a hidden land of teachings. The hagiographies mention that Jatson Nyingpo and the treasure revealer Dudul Dorje[43] (*rig 'dzin bdud 'dul rdo rje*, 1615–1672) encouraged Lhatsun Namkha Jigme to leave Tibet for Sikkim and open that area as a sacred site. Mullard argues that his reasons for going to Sikkim were heavily influenced by the changing religious and political climate in Tibet during the mid-seventeenth century. In fact, there is a travel memoir text[44] in Lhatsun Namka Jigme's collected works which refers to his decision to travel to Sikkim as a way to escape the threats and the sufferings brought by the Mongolian army approaching Tibet.[45]

[43] Author's BDRC profile, accessed on 20/06/2022, https://library.bdrc.io/show/bdr:P651. The dynamics which pushed Dudul Dorje to explore the hidden lands are described by Jann Ronis. He argues that some of the lamas that were exploring and inhabiting hidden valleys in Southern and Southeastern Tibet in the seventeenth century were there as exiles. They were not spiritual refugees fleeing the incursion of politics into their communities, but religious leaders who had tried to get ahead in regional centers of power and were unsuccessful. See Jann Ronis, "Bdud 'dul rdo rje (1615-1672) and Rnying ma Adaptations to the Era of the Fifth Dalai Lama" in *Power, Politics, and the Reinvention of Tradition. Tibet in the Seventeenth and Eighteenth Centuries*, ed. Bryan J. Cuevas and Kurtis R. Schaeffer (Leiden & Boston: Brill, 2006), 173-186.

[44] The text is titled *mkha' spyod sprul pa'i pho brang 'bras mo gshongs su har sangs sgyu ma'i rol rtsed kyis lam yig rab gsal nyin byed 'bar ba'i 'od stong zhes bya ba bzhugs pa'i dbu phyogs lags so.* See Lha btsun nam mkha' 'jigs med. "(tsha) mkha' spyod sprul pa'i pho brang 'bras mo gshongs su har sangs sgyu ma'i rol rtsed kyi nyul ba'i lam yig rab gsal nyin byed 'bar ba'i 'od stong." In *gSung 'bum nam mkha' 'jigs med*, 2:585–918. Majnu-ka-tilla, Delhi: Chos Spyod Publication, 2003. Accessed June 20, 2022. http://purl.bdrc.io/resource/MW1KG3654_9614C2. [BDRC bdr:MW1KG3654_9614C2] Ana Cristina O. Lopes translated a few short sections of this text and analyzed the mechanisms through which notions of personhood and sociality are constructed in some Tibetan contexts. See Ana Cristina O. Lopes, "Seeing through your eyes: senses, emotions, science, and the plasticity of personhood in Tibetan Buddhism", in *Revue d'Etudes Tibétaines*, no. 50 (June 2019): 235–256.

[45] Mullard has translated the related section: "Furthermore, to whomsoever I spoke, hearing only words of suffering and pain and so I have realized and understood the prophecies, by other eminent masters, that it is necessary for sentient beings of the dus mtha to flee to the hidden lands […] Now the great powerful army from Mongolia is coming quickly and since the sentient beings of the Dus mtha will sink in the quagmire of suffering, those sons, (429) disciples, benefactors and persons affectionately connected must abandon attachment and must go towards the direction of the peaceful hidden land." Mullard, *Opening the Hidden Land*, 121-122.

Specifically, understanding these conditions as the signs predicted in Buddhist literature regarding the coming of the end times (*dus mtha*), he followed the command of his teacher Jatson Nyingpo to go towards the hidden lands. The hidden lands are regions sealed by mountain passes, rivers, and cliffs and are said to be exceptionally well-suited for religious activity, with no risk of conflict or strife. Jatson Nyingpo himself was the first treasurer revealer to characterize Pemako (*padma bkod*) as a hidden land. In Jatson Nyingpo's best known cycle, the *Embodiment of the Precious Ones* (*dkon mchog spyi 'dus*) there is a text titled "The Guidebook to the Hidden Land of Pemako" (*sbas yul padma bkod kyi lam yig bzhugs so*) which is a prediction text about the future degenerate (*snyigs dus*) times when famine, war, and different forms of pestilence will arise. The text mentions that among other calamities, Hor, Mongols, and Turks will invade from the north.[46] It is not surprising that Nyingma masters would have perceived the threat of the Mongolian army since from the time of the fourth Dalai Lama Yonten Gyatso (*yon tan rgya mtsho*, 1589–1617), there was a significant presence of Mongolians in Central Tibet supporting the Gelug school. Moreover, during the time of fifth Dalai Lama Ngawang Lobsang Gyatso (*ngag dbang blo bzang rgya mtsho,* 1617–1682), the Mongol tribe of the Qoshot came to power and their leader, Gushi Khan (1582–1655), travelled to Lhasa in 1637 to meet the Dalai Lama. The powerful Mongol leader and the Dalai Lama entered the patron-priest relationship and the Desi Sonam Rapten (*bsod nams rab brtan*, 1595–1658), the Dalai Lama's political regent, saw the opportunity for the Gelug school to finally hegemonize the religious scene of Tibet. A few years later, in 1641, the Mongols fought the king of Tsang, the traditional patron of the Kagyu school, and after the king surrendered, Mongols destroyed the stronghold of the Kagyu school, forcing the Karmapa into exile. The other schools of Tibetan Buddhism also suffered persecutions,

[46] Jatson Nyingpo, *Sbas yul pad+ma bko kyi lam yig. In: Gter chen rig 'dzin 'ja' tshon snying po'i zab gter chos mdzod rin po che,* vol.1, ff.445–460 (Delhi: Konchog Lhadrepa, Majnukatilla, (1979) BDRC W1KG3655. For a full English translation, see Tibetshelf, (accessed 14/06/2022) https://www.tibshelf.org/theguidebooktothehiddenlandofpemoko.

most monasteries were converted into Gelug monasteries, and finally in 1642 the fifth Dalai Lama became the ruler of all Tibet. The remaining supporters of the King of Tsang and the Karmapa fled to Kongpo and organized a revolt against the new rulers. Gushi Khan rode to Kongpo and killed seven thousand rebels.[47] The hagiographies mention that Lhatsun Namkha Jigme left Kongpo for Sikkim in 1646. Mullard points out that other historical sources mention 1642 as the date of Lhatsun Namkha Jigme arrival in Sikkim.[48] No matter the discrepancy in the dates, it was indeed after the Gelugpa's consolidation of power in 1642 that Lhatsun Namkha Jigme left for Sikkim. During those years there was a hostile attitude towards non-Gelugpa schools of Tibetan Buddhism, and Nyingma masters who had performed rituals to repel the Mongols were thrown into prison.[49]

With the Dalai Lama coming of age, however, his liberal attitude towards the other religious traditions of Tibet, and especially the Nyingma tradition, grow stronger. Since his childhood Losang Gyatso was interested in the teachings of the Nyingma school, and especially in the Dzogchen tradition. In his later life, he was spending more and more time with Nyingma teachers and the heart of his meditation practice was Dzogchen. [50] He became one of the sponsors of the new Nyingma monastery of Mindroling, encouraging the monastery's leaders, the brothers Terdak Lingpa and Lochen Dharmashri to gather the Nyingma teachings and preserve those traditions.[51] Nyoshul Khempo mentions that after Terdak Lingpa and his spiritual heirs received the transmission of Lhatsun Namkha Jigme's teachings, this lineage and theirs converged.[52] Mullard points out that in the *Sikkim Royal History* (*'Bras ljongs rgyal rabs*) it is stated that Lhatsun Namkha Jigme himself gave initiations to the fifth Dalai Lama, and a meeting did indeed take place between these figures

[47] Sam Van Schaik, *Tibet. A History* (New Haven & London: Yale University Press, 2011), 121-122.
[48] Mullard, *Opening the Hidden Land*, 124-128.
[49] Van Schaik, *Tibet*, 122.
[50] Van Schaik, *Tibet*, 128.
[51] Van Schaik, *Tibet*, 128.
[52] Nyoshul Khempo, *A Marvelous Garland of Rare Gems*, 365.

in 1651.[53] It is safe to assume that Lhatsun Namkha Jigme was considered an important Nyingma teacher while still alive. The tradition remembers him as an extremely accomplished master, unrivaled in explaining and promulgating the Dzogchen approach.[54] The hagiographies mention that thanks to his intense practice, the blockages in the subtle channels at his throat center were released, so that everything he said was noble in both word and meaning. Also, he mastered an incredible array of miraculous powers; for example, he invoked gods and demons as his allies in repairing damage done to Samye, and at Tsari he focused his gaze and pointed with a threatening gesture to avert a great avalanche.[55] Lhatsun Namkha mentions Jigme in his autobiography that since the age of twenty-one his adult life was dedicated to the benefit of beings, dwelling in caves far from cities, constantly teaching and bestowing empowerments to a great number of beings.[56] Among his main disciples, the hagiographies mention Rigdzin Trinle Lhundrup (*'phrin las lhun grub,* 1611–1662), Tulku Trinle Namgyal (*'phrin las rnam rgyal*) and Yeshe Puntsok (*ye shes phun tshogs*).[57]

Lhatsun Namkha Jigme was also a prolific author and many of his writings have survived. His two terma cycles *Accomplishing the Life-Force of the Vidyādharas* and *The Spontaneous Song of the Clouds* are considered to be his most significant works.[58] His collected works in four volumes and his two terma cycles amount to more than ten-thousand folio sides. Virtually no texts have been translated into English from among such a huge

[53] Mullard, *Opening the Hidden Land*, 122. Mullard also underlines that Lhatsun Namkha Jigme was revered by the Dalai Lama as a lineage holder of the *Byang gter* and as an important treasure revealer and figures largely within the Ca volume of the fifth Dalai Lama's collected works.
[54] Nyoshul Khempo, *A Marvelous Garland of Rare Gems*, 366.
[55] Nyoshul Khempo, *A Marvelous Garland of Rare Gems*, 364-365.
[56] "Since I was twenty-one years old, I made up my mind to not spend even one day in the city, respecting that commitment I dwelled in caves giving teachings to people." See Lha btsun nam mkha' 'jigs med. "*srid pa la nges par skyobs*," f. 140.2. "Whenever I lived, I gave uninterruptedly empowerments and teachings. […] I turned the wheel of Dharma without interruption constantly for the benefit of many beings. In the valley od Sikkim I also perform the medicine and pill sadhanas." See Lha btsun nam mkha' 'jigs med. "*srid pa la nges par skyobs*," f. 141.2.
[57] I was able to find but very little biographical information for these disciples of Lhatsun Namkha Jigme.
[58] Nyoshul Khempo mentions a third terma cycle titled *The Innermost Heart Drop of All Treasure Troves, The Oral Lineage: Key Points of Purity* which I was not able to find.

collection. The date of his passing is reported to be 1653, when he was fifty-six.[59] After his death, a succession of reincarnated tulkus were identified, thus initiating the Lhatsun Tulku lineage. Mullard mentions that the fifth Dalai Lama made endowments to the Lhatsun Tulku; endowments which included the lands of the Zar region on the Tibet, Sikkim and Nepal borderlands.[60] In modern times, Dorje Dechen Lingpa (*rdo rje bde chen gling pa,* 1857–1928) was considered the reincarnation of both Yongdzin Jinpa Gyatso, founder of Domang Monastery, and Lhatsun Namkha Jikme. Domang Yangthang Rinpoche (*mdo mang g.yang thang rin po che*, 1930–2016), a renowned Nyingma teacher who also taught extensively in the West was recognized as one of the two reincarnations of Dorje Dechen Lingpa. In 2006 at the Mindroling monastery in Dehradun, a boy with special qualities was recognized as the reincarnation of Lhatsun Namkha Jikme.[61]

[59] Nyoshul Khempo, *A Marvelous Garland of Rare Gems*, 366.
[60] Mullard, *Opening the Hidden Land*, 121.
[61] Mullard, *Opening the Hidden Land*, 121-122, note 21.

1.2. The Subtle Body: Theory and Practice

This chapter analyzes the two texts which are translated in this thesis: *The Cloudless Sky of Dharmadhātu: A Presentation of the Concealed Subtle Body* and *The Completely Pure Crystal Mirror: Background Teachings on the Great Bliss of the Lower Gates.* The main themes presented below are discussed in the same order as they appear in the texts, however since both texts are not internally organized following a coherent outline (*sa bcad*), for the sake of clarity, they are grouped and summarized in sections that I superimposed on the texts. At the end of the chapter, the findings are summarized in a conclusion.

The Cloudless Sky of Dharmadhātu: A Presentation of the Concealed Subtle Body is a work of forty-five folio sides, and in terms of contents it can be subdivided into two main sections: a section which presents the anatomy of the subtle body proper, and a section mostly focusing on the philosophical and practical aspects of such presentation. The first section represents more than two thirds of the whole text and discusses Dzogchen ideas related to the physical and subtle body. Its main themes can be further subdivided into three subsections: the first subsection, which comprises much of the whole section, is a presentation of embryology, i.e., how the coarse physical body together with the channels, winds and energy drops which make up the subtle body come into existence and take form from conception to birth. The embryological phases are discussed in detail and the interactions of the four elements (earth, water, fire, and air elements) with the embryo at the various stages are explained. The second subsection presents what Lhatsun Namkha Jigme defines as the Dzogchen interpretation of Buddha nature. Following a traditional pattern, he presents a series of more and more refined understandings of Buddha nature which culminate with the interpretation in accordance with the Dzogchen scriptures. Here, other than providing a few citations from the *Seventeen Dzogchen Tantra*s, Lhatsun Namkha Jigme does

not elaborate on the correct understanding of Buddha nature, limiting his discussion to the misinterpretations of the other traditions. This subsection ends with a very brief mention of the five *kāya*s, the five primordial wisdoms, the five luminosities, the five families and their qualities, the five winds of primordial wisdom, the five qualities of the essence, nature and compassion. Again, these ideas are briefly touched upon without much helpful contextualization. Finally, the third subsection describes the physical abodes of primordial wisdom (*ye shes*) and mind (*sems*) within the body. Here the importance of distinguishing mind and primordial wisdom is stressed, and the Dzogchen tradition is mentioned as the only one being able to clarify their differences. This subsection ends with a list of relevant quotes from the *Seventeen Dzogchen Tantra*s.

In general, the discussion of these themes is very brief, to the extent that a reader who is not familiar with the Dzogchen subtle body terminology might find the relationships between these themes not immediately clear. In order to appreciate their framework and relevance, we should turn our attention to their sources. In fact, Lhatsun Namkha Jigme mentions at the end of the section that his presentation of the subtle body is solely a summary, and for a detailed explanation of these topics one should consult the *Precious Treasury of the Most Excellent Vehicle* (*theg mchog rin po che'i mdzod*), and particularly, the *Precious Treasury of Word and Meaning* (*tshig don rin po che'i mdzod*) by Longchenpa. These two texts together are Longchenpa's main scholastic work on the Dzogchen tradition and systematize the entire range of philosophical and contemplative issues found in the seventeen Dzogchen Tantras.[62] The seventeen Dzogchen Tantras are also quoted throughout the entire text of Lhatsun Namkha Jigme, but they are quoted only insofar those specific sentences also appear in Longchenpa's work. A comparison of Lhatsun Namkha Jigme's text

[62] David F. Germano, *Poetic thought, the intelligent Universe, and the mystery of self: The Tantric synthesis of rDzogs Chen in fourteenth century Tibet.* (PhD diss., University of Wisconsin - Madison, 1992), 17.

and the two texts by Longchenpa has revealed that Lhatsun Namkha Jigme's presentation progresses following the structure of the *Treasury of Word and Meaning.* Specifically, the subsection on human embryology is a word-by-word reproduction taken from the second adamantine point of the *Treasury of Word and Meaning*.[63] The other two subsections on Buddha nature and the bodily abodes of mind and wisdom summarize by main points sections of Longchenpa's adamantine points three and four respectively. These three chapters (adamantine points two, three and four) of the *Treasury of Word and Meaning* are translated by David Germano in his doctoral dissertation, and the themes found therein deeply analyzed and commented upon.[64] Here it suffices to say that Longchenpa's presentation of the above-mentioned themes is embedded in a detailed philosophical explanation of the Ground and, using Germano's words, the process of the Ground's self-exteriorization and self-exploration gone astray. This process results in individual sentient beings and their distorted perception of reality as "other," which gives rise to destructive emotions. Despite this being the case, Buddha nature continues to pervade sentient beings' psycho-physical continuum giving them the possibility to revert the process of going astray and achieve Enlightenment. The details of Longchenpa's ontological theory that underpins this process are complex and since their subtleties are already discussed in Germano's doctoral dissertation, it would be redundant to further elaborate on these themes here.

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[63] While at first, the fact that a big section of the text is taken verbatim from another author might appear unexpected to the western reader, it is not unusual in the Tibetan Buddhist tradition. Scholarly contributions to the idea of author have been made by Cabezón. See José Ignacio Cabezón, "Authorship and Literary Production in Classical Buddhist Tibet" in *Changing Minds. Contributions to the Study of Buddhism and Tibet in Honor of Jeffrey Hopkins*, ed. Guy Newland (Ithaca, New York: Snow Lion, 2001), 233-264. Specifically in the context of the treasure literature have been made by Robert Mayer, who advocate more focus on communal aspects of authorship and the multi-levelled modularity of the literature. A curious incident which well represents the Tibetan concept of authorship has been reported by Mayer, who writes: "I learned that a recent translation of a major work by Drigung Lamchen Gyalpo Rinpoche on the Fivefold Mahāmudrā was withdrawn by the publishers, upon the accidental discovery that the greater part of the work was a compilation of the writings of others, such as Longchenpa. When he was questioned about this, I am told Gyalpo Rinpoche replied that this was a correct way for lamas to compose: since there is nothing better than the writings of the great masters of the past, lamas of the present might fruitfully recompile them." See Robert Mayer, "*gTer ston and Tradent. Innovation and Conservation in Tibetan Treasure Literature," JIABS Journal of the International Association of Buddhist Studies*, no. 36/37 (2013 / 2014 (2015)): 241.

[64] Germano, "*Poetic thought,"* 60-137.

What is important to highlight is that Lhatsun Namkha Jigme limits his subtle body description to a broad summary of Longchenpa's chapters two, three and four, suggesting that such an overview provides an adequate description of the subtle body and a sufficient theoretical foundation for the second section of his text. This deserves some attention because Longchenpa's presentation does not conclude with those three chapters, and other important details about the anatomy and physiology of the subtle body together with the implications that those bear on practice are expounded in the remaining chapters of his work. In the context of our analysis, chapter five and six of Longchenpa's text are especially significant because they describe unique anatomical features of the subtle body which represent a key innovation of the Dzogchen tradition. Moreover, the physiological theory described in these two chapters provides the background that informs Direct Transcendence (*thod rgal*) contemplations.[65] Specifically, chapter five describes in detail the luminous channels of primordial wisdom, the three energy channels of the human body, and the energy drops. The four luminous channels (*'od rtsa*) branch out from the heart and spread throughout the body carrying exclusively pure luminous energy. They are called the great golden kati channel (*ka ti gser gyi rtsa chen*), the crystal tube (*shel bug can*), the white silk thread (*dar dkar snal ma*), and naturally free emptiness channel (*stong pa rang grol*). The three energy channels are called the flavor channel (*ro ma*), the solitary channel (*rkyang ma*), and the all-encompassing channel (*kun 'dar ma*). Despite some traditions simply refer to them as right, left and central channel, these are the same channels also found in other Buddhist and Hindu tantric traditions. The four main energy intersections called wheels or *cakra*s are related to these three channels. Finally, the types of energy drops, their characteristics, and their role in the context of contemplative practice are described. Longchenpa mentions four types of energy drops: the conventional causal energy drops (*kun rdzob rgyu'i thig le*), the ultimate

[65] Germano, "*Poetic thought,"* 90-94.

primordial wisdom energy drops (*don dam ye she kyi thig le*), the natural *dharmatā* energy drops (*rang bzhin chos nyid kyi thig le*), to which a fourth type is added, the energy drops of pure light (*'od gsal dag pa'i thig le*). Chapter six describes the body gateways, i.e. our eyes, and the four types of lamps: the far ranging noose water lamp (*rgyang zhags chu yi sgron ma*), the empty seminal nuclei lamp (*thig le stong pa'i sgron ma*), the thoroughly pure expanse lamp (*rnam par dag pa'i sgron ma*), and the self-emergent insight lamp (*shes rab rang byung gi sgron ma*).[66] In overly simplified terms, primordial wisdom resides in the body and flows via the subtle body pathways. The four lamps enable primordial wisdom to manifest through the gateways of our eyes into the external space. Since Lhatsun Namkha Jigme does not summarize these two chapters, the question becomes whether the physiology described by Longchenpa is fully or only partially adopted by Lhatsun Namkha Jigme. Some of the technical terminology more specifically linked to advanced Dzogchen practices, such as the luminous channels and the four lamps, do appear in the embryology section. Still, in the embryology section, these important components of the subtle body are solely mentioned in the context of the embryo development, without any individual description of their characteristics and functions. Given the important role they play in the Dzogchen subtle body theory, Longchenpa dedicates to them two distinct chapters. While it would be a mistake to say that the luminous channels, the four lamps, and different types of energy drops are completely absent from Lhatsun Namkha Jigme's writings,[67] it is fair to say that he ignores

[66] The English translation for the channels and the lamps corresponds to the ones proposed by Germano in his doctoral dissertation, while the translation for the energy drops is adapted.

[67] The luminous channels for instance appear in at least two other texts belonging to the terma cycle, namely the *khrid yig gi rgyal po padma stong ldan* and the *brag dkar bkra shis sdings su rdo rje mkha' 'gro'i lung bstan las byung ba'i rtsa gsum srog gi 'khor lo mthong grol chen mo mdo rgyud yongs kyi snying po snyan brgyud rdo rje snying po'i yang snying*. In the former text the luminous channels are identified with the golden kati channel, and this is said to reside within the central channel. The energy drops of luminosity flows within this luminous channel. f.937.6.-938.2: */'di dag gi don cung zad dbye na/ lus kyi dbus na rtsa gsum gnas par 'dod pa de yang sgal tshigs kyi 'dab 'byor na yod do/ /g.yas ro ma dkar ba/ g.yon rkyang ma dmar ba/ dbus dbu ma sngo skya/ de'i dbus na 'od gsal mchog tu mi 'gyur ba'i rtsa chen ka ti gser gyi rtsa zhes bya ba gnas so//* "If we analyze a bit the meaning of those, it is asserted that the three channels abide in the middle of the body. Furthermore, they are in the middle of the spine bones. On the right the white *ro ma*, on the left the red *rkyang ma*, in the center the *dbu ma* light blue in color. In the middle of that, it abides the golden channel called kati which is luminous and

them in his summary, and they do not occupy a prominent place in this presentation. In other words, the physiology more clearly connected to Direct Transcendence meditations is not emphasized by Lhatsun Namkha Jigme and this, bearing an influence on the methods of practice, sets the stage for the second section of the text.

The second section is especially interesting and presents a few themes which deserve a closer look. Lhatsun Namkha Jigme mentions that the importance of being familiar with the functioning of the subtle body lies in the fact that the external phenomenal world unfolds following the same rules that govern the body internal processes. Here, he quotes one of the most frequently used phrases in the *Kālacakratantra* and its commentarial literature: "As it is outside, so it is within the body" (*yathā bāhye tathā dehe*). Vesna Wallace explains that according to the *Kālacakratantra* tradition, all inanimate phenomena and the individual share a common material nature, namely the atomic particles of earth, water, fire, wind, and space elements. Therefore, the cosmos is considered as being fundamentally nondual from the individual, and due to their fundamental nonduality, they influence each other.[68] The fact that Lhatsun Namkha Jigme seamlessly weaves together the Dzogchen subtle body theory with the *Kālacakratantra* understanding of the cosmos and the individual, leaves us with the problem of finding their common threads and making sense of it. A first point in common that might come to our attention is the importance given to the five elements. Indeed, in the embryology section, the five elements play a vital role in the development of the embryo. However, they do not appear to be understood as the building blocks of reality quite in the

immutable." f.938.4-938.5: *gnad 'di dag bsang don chen po rtogs dka' ba'i gnas so/ /dbu ma de'i dbus 'od gsal gyi rtsa nang na gzhi lhun grub 'od gsal gyi theg le gnas pa'o//* "These key points are the secret great meaning difficult to realize. Inside the channel of light, in the middle of the central channel, abides the energy drop of luminosity which is the naturally accomplished Ground." These sections are extracted from a much longer text and the general context remains to be explored. The sections have been individuated thanks to lookups of key words. The transformation of pdf format documents of Tibetan texts readily available online into searchable documents is now possible thanks to the Google Drive Tibetan OCR technology. However, this technology is not mistake-free and it is possible that additional sections describing the luminous channels are present in other texts.

[68] Vesna A.Wallace, *The Inner Kālacakratantra. A Buddhist Tantric View of the Individual*. (Oxford: Oxford University Press, 2001), 56-66.

same way the *Kālacakra* tradition describe them. Still, at a more fundamental level, despite the clear differences in the language used, it seems reasonable to believe that Lhatsun Namkha Jigme perceived the two traditions as developing out of a shared ontological understanding of reality. In terms of ultimate reality, the *Kālacakra* tradition talks of all phenomena and the individual being of the same nature, i.e., the nature of gnosis, which manifests in the form of emptiness.[69] Dzogchen, using a useful definition proposed by Hatchell, could be described as a type of gnostic monism. "Gnostic" refers to the primary component of the universe, which is a type of luminous, enlightened awareness (*rig pa*). "Monism" refers to the idea that gnosis is the primary and singular 'substance' of the world.[70] Exploring the remarkable similarities of their visionary practices, Hatchell argues that in the eleventh century exchange of ideas was clearly taking place between the Dzogchen and the *Kālacakra* traditions.[71] Ian Baker, similarly suggests that Dzogchen doctrines may have been directly influenced by the *Kālacakratantra*.[72] Tibet's renaissance was a time when sectarian boundaries were only beginning to be formed, and monastic traditions were actively inspiring each other.[73] A few centuries later, in the seventeen century, despite the political developments and the stronger sectarian boundaries, a sincere spirit of appreciation of all schools of Tibetan Buddhism must have been still alive among some scholar practitioners. This is confirmed by Lhatsun Namkha Jigme's autobiography, from which we learn that he studied texts from both Nyingma and Sarma (*gsar ma*) traditions, together with a great number of teachers.[74] In this light, Lhatsun Namkha Jigme's harmonization of these two traditions is not too surprising.

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[69] Vesna A.Wallace, *The Inner Kālacakratantra*, 56-66.
[70] Christopher Hatchell, *Naked Seeing*, 69.
[71] Hatchell, *Naked Seeing*, 69.
[72] Baker, *Yoga and Physical Culture in Vajrayāna Buddhism and Dzogchen*,86.
[73] Hatchell, *Naked Seeing*, 9.
[74] It also interesting to mention that Lhatsun Namkha Jigme had the opportunity to study the collected writings of Gyelwa Yangonpa (yang dgon pa rgyal mtshan dpal, 1213–1258), and those of the Third Karmapa Omniscient Rangjung Dorje (1284-1339), who both authored influential descriptions of the subtle body.

This being the philosophical framework, in terms of practice, great importance is given to those yogic techniques which allow the practitioners to familiarize themselves with the internal bodily processes of the winds and energy drops flowing inside the channels. By doing that, the yogi can logically infer the unfolding of the external phenomena and transform the perception of reality. Lhatsun Namkha Jigme too gives soteriological value to practices which involve the manipulation of the subtle body physiology. Specifically, the yogi should train until the state of co-emergent bliss and emptiness, that is to say, the state of primordial wisdom of the four joys is experienced. Abiding in the *maṇḍala* of the four joys, the yogi realizes everything which appears as great bliss *dharmakāya*, free from the mental elaborations of taking up and abandoning. Perception of reality is transformed and the qualities of the result, i.e., Buddhahood, are complete and irreversible. Even though this is not clearly spelled out in the texts, we can deduce that, given the fundamental non-duality of the external phenomena and the individual, the bliss experienced in the body during practice can be equally experienced interacting with reality during post-meditation sessions. In other words, not recognizing everyday life experience as blissful is an ignorant distortion of reality, which is overcome by the primordial wisdom of the four joys. According to Lhatsun Namkha Jigme's presentation, the only method to experience this state is the practice with a consort. The fact that spiritual significance is attributed to the four joys and the practice with a consort is common in many tantric traditions,[75] but it is unusual in a Dzogchen context.[76] In this

[75] Julia C. Stenzel, "The Four Joys in the Teaching of Nāropa and Maitrīpa" in *The Indian International Journal of Buddhist Studies*, vol. 16 (2015), pp. 193-214.

[76] Hatchell, *Naked Seeing*, 141-144. During the defense of this thesis which took place on August 22nd 2022, Professor James Gentry pointed out that the role of consort practice and the four joys in Dzogchen cannot be easily generalized—it is something still to be determined by means of a series of historically and textually specific case studies. In fact, consort practice is advocated as a spiritual practice in several places in the Seventeen Tantras. Moreover, despite the fact that in the *bi ma snying thig* it is subordinated to *thod rgal* as an inferior technique, in the *mkha' 'gro snying thig* we see much more attention given to consort practice. Although a certain creative endeavor cannot be negated, we should be careful to understand Lhatsun Namkha Jigme's presentation as his own innovative approach. He could very well be influenced by the *klong gsal 'bar ma* and other early *mkha' 'gro snying thig*-related treatments, which remains virtually unstudied. The *klong gsal 'bar ma*, sometimes referred to as the 18th or 17th *snying thig* tantra is a good case in point since we find an intermingling of *snying thig* practice elements with *yoginī* and *yoganiruttara* subtle-body components. The fact

respect, Lhatsun Namkha Jigme departs from the presentation of Longchenpa who classifies consort practice merely as an auxiliary expedient mean to attract disciples with strong sensual attachment to the real teachings of the Dzogchen tradition.[77] In the final section of chapter five of the *Treasury of Word and Meaning*, Longchenpa strictly distinguish the 'conventional energy drops' and the 'energy drops of light or ultimate energy drops' as the key dynamics of respectively the lower order practice with a consort and the higher order practices of Direct Transcendence meditation. In the Dzogchen tradition, one of the functions of the "ultimate energy drops" is, in Hatchell words, to recenter esoteric Buddhism, moving its focal point away from the tactile to the visual, from the experience of bliss to the experience of recognition. The "ultimate energy drops" represent an implicit critique to those tantric practices which involve a spiritual consort, equating them with effort and conceptuality.[78] Only the practices relying on the "ultimate energy drops" represent the real path of Dzogchen, nevertheless – Longchenpa writes – there are practitioners who fixated upon the "conventional energy drops" advocate many strenuous practices such as *yantra yoga*s (*'khrul 'khor*) and forced visualizations, and desire as a result a state of bliss and emptiness

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that Lhatsun Namkha Jigme cites copiously from the Seventeen Tantras could be a move to harmonize different strands of *snying thig* practice.

[77] *de yang kun rdzob rgyu'i thig le la brten nas//thun mong gi dngos grub phran tshegs dang sems gnas pa'i ting nge 'dzin lam du byed la/ don dam 'od gsal gyi thig le la brten nas mchog gi dngos grub chos sku dang ye shes rang babs kyi bsam gtan mngon du byed par bstan te/ de la rdzogs pa chen po 'di'i lugs kyi kun rdzob kyi thig le lam gyi ngo bo ma yin pas don dam gyi thig le la brten nas 'od gsal bsgom pa yin la/ kha cig 'dir 'jug pa'i skal ba ni yod/ kun rdzob kyi thig le la zhen che ba dag 'jug pa'i cha tsam du skal chad rjes su 'dzin pa'i thabs kyi bye brag tsam du kun rdzob kyi thig le bsgom pa'i thabs dang rig ma bsten pa la sogs pa gsungs la/ phyis don dam gyi thig le la 'jug pa'i rim pa gsungs te/.* Germano translates: "Furthermore, it is taught that ordinary minor psychic attainments and depth-contemplation (which involves the mind's stabilization) can be accomplished on the path in reliance upon the conventional catalytic seminal nuclei, yet the supreme spiritual attainment (the meditative state wherein the Reality Body and primordial gnosis naturally flow) can be made directly manifest only in reliance upon the ultimate seminal nuclei of radiant light. Since along these lines the tradition of the Great Perfection doesn't view the conventional seminal nuclei as an essential part of the spiritual path, it advocates meditation on radiant light in reliance upon the ultimate seminal nuclei. However, some individuals' psychic makeup is such that engaging the conventional seminal nuclei here (in the Great Perfection tradition) becomes necessary. In this sense, the means of meditation on the conventional seminal nuclei, reliance on a sexual consort and so forth are taught simply as kind of special method or "efficacious means" for taking care of those otherwise blocked from the Great Perfection path, so that those people obsessively addicted to the conventional seminal nuclei can circuitously enter (the path of the Great Perfection). Then, subsequently the stage of engaging the ultimate seminal nuclei is taught to such individuals." See Germano, "*Poetic thought,"* 273.

[78] Hatchell, *Naked Seeing*, 141.

within the coarse body.[79] Descriptions of *yantra yoga*s practices connected to consort practice appear in various texts of Lhatsun Namkha Jigme's terma cycle, including *The Completely Pure Crystal Mirror: Background Teachings on the Great Bliss of the Lower Gates,* the other text object of study of this thesis.[80] The critique of being a contrived, effortful practice not in line with Dzogchen naturalness must have been one often made by those not accepting consort practice as a genuine method because Lhatsun Namkha Jigme points out towards the end of the text that the practice he describes does not involve effort. In general, the remaining section of Lhatsun Namkha Jigme's text, through a mix of instructions for the authentic practitioner, a presentation of the pitfalls of the practice and a few other

[79] *de ltar na gnyis las/ kun rdzob ni lam 'dir 'jug pa'i thabs yid ches su'jug pa tsam las lam dngos ma yin pas 'dir de nyams su len lugs rnams btang snyoms su gzhag go /don dam gyi thig le 'di lam dngos yin pas rgyas par ston te/ khyad par du sgron ma ltems pa yul gyi skabs su ston pas der rtogs par bya'o// 'di chings gal po che yin te ding sang kha cig kun rdzob dang don dam gyi thig le gnyis ka 'di'i lam du 'dod la/ khyad par du kun rdzob kyi kha zin byed pa ni 'di'i phyogs ma mthong ba yin te/ kun rdzob la sbyong byed lus kyi 'khrul 'khor dmigs pa'i chings la sogs pa rtsol bcas du ma dang / yangs 'bras rags pa'i lus la ting nge 'dzin bde stong du 'dod la/ 'dir go bzlog ste lus lta stangs las mi g.yo ba la sogs pa gsum dang 'od lus 'dod pa khyad pa che'o//* Germano translates: "Therefore, the two classifications of seminal nuclei are related as follows: the conventional seminal nuclei are not the real spiritual path, aside from simply being a belief and interest-inspiring efficacious means of entering (certain types of people) into this path (of the Great Perfection). Thus, here in this text these systems of practice will be left at that, while since the ultimate seminal nuclei are the real path, I will discuss them extensively. The stimulation of the (empty seminal nuclei) lamp is discussed in particular within the chapter on the "objective sphere", and thus you should take (those discussions) as the point of departure for understanding it. This is an extremely important point, since nowadays some people assert that both the conventional and ultimate seminal nuclei are the Great Perfection path, and in particular, those people fixated upon the conventional seminal nuclei don't see these (luminous nuclei's vital) significance. They advocate many strenuous practices in training on the conventional seminal nuclei such as "binding" with yogic physical exercises (yantras) and forced visualizations, while as fruit of such training they desire the bliss and emptiness of depth-contemplation within the coarse body. The Great Perfection tradition is quite the opposite: in its advocation of a series of triadic key points in contemplation (your body being unshakable from the "watching postures" and so on) and its desired attainment of a body of light, there is a very important distinction." See Germano, "*Poetic thought,"* 275.

[80] Ian Baker interestingly mentions that yantra yoga or Trulkhor (*'khrul 'khor*) seems to have formally entered the Nyingma corpus through the literary work of Longchenpa, specifically the *Wish fulfilling Treasury* (*Yid bzhin mdzod*). These exercises include bodily massage (*sku mnye*) and very simple sequenced stretching exercises in support of the Dzogchen contemplative technique of Direct Transcendence meditations. Baker argues that based on this clear precedent, subsequent revealed treasure texts connected to the Dzogchen Nyingthik, largely all include cycles of Trulkhor. Among those, Rigdzin Godemchen (*rig 'dzin rgod ldem can*) (1337–1408), and Longchenpa's renowned fifteenth-century Bhutanese reincarnation, Orgyen Pema Lingpa (*o rgyan padma gling pa*) (1450–1521). Following Pema Lingpa's revelation, further cycles of Trulkhor emerged in *The Universal Embodiment of the Precious Ones* (*dkon mchog spyi 'dus*), a seventeenth-century treasure text revealed by Rigdzin Jatson Nyingpo, as well as *Accomplishing the Life-Force of the Wisdom Holders (Rig 'dzin srog sgrub*) by Lhatsun Namkha Jigme. See Ian A. Baker, *Yoga and Physical Culture in Vajrayāna Buddhism and Dzogchen*,73-75.

philosophical clarifications, seems to indirectly respond to possible criticisms and legitimize the validity of the practice with a consort.

It is important to note that the technical terminology used by Longchenpa to differentiate the two types of lower and higher orders of practices (i.e., the "conventional energy drops" and the "energy drops of light") is adopted by Lhatsun Namkha Jigme too, who talks about the consort practice as the incorporation of the "conventional energy drops" into the path. However, the importance given to the conventional energy drops and its associated practices is different from Longchenpa, and this is clearly demonstrated by the account of the results of the practice given by Lhatsun Namkha Jigme. I would argue that the adoption of the same language allows Lhatsun Namkha Jigme to innovate within the tradition; while the practice with a consort assumes a new importance, other visionary practices traditionally considered as the culmination of the Dzogchen tradition are not questioned. Indeed, towards the end of the text, Lhatsun Namkha Jigme alludes to practices which rely on the "energy drops of light." The text just briefly mentions that these practices are not discussed, and even though it is not specified, they most likely refer to Direct Transcendence meditations. In this respect, however, only a thorough examination of the entire terma cycle can help to clarify the importance that Breakthrough (*khregs chod*) and more specifically Direct Transcendence meditations assume in Lhatsun Namkha Jigme system of practice.[81] Ultimately what it is possible to say with certainty is that he considers consort practice a genuine, fruitful Dzogchen method of practice, not just an expedient means to attract lustful individuals.[82]

[81] A preliminary research has shown that Breakthrough and Direct Transcendence are mentioned in several texts of the terma collection. During the defense of this thesis which took place on August 22nd 2022, Professor James Gentry pointed out that *thod rgal* is his main concern throughout the cycles.

[82] During the defense of this thesis which took place on August 22nd 2022, Professor James Gentry pointed out that other of Lhatsun Namkha Jigme's writings (such as the *'od gsal rdo rje rtse mo lhun grub snang bzhi'i khrid chos dbyings rgyan gyi gan mdzod*) show that he fully adopted the Seminal Heart model and subordinated everything else to it, even as he maintained that other models and their associated practices have their use. While Lhatsun Namkha Jigme gives more importance to consort practice than Longchenpa, he still subordinates it to *thod rgal* elsewhere is his writings. At times he locates *gtum mo* and consort practice as preliminaries and

This is further confirmed by the presence of a second text inside the terma collection, completely dedicated to the topic of consort practice, titled *The Completely Pure Crystal Mirror: Background Teachings on the Great Bliss of the Lower Gates*. This text is forty folios long and can be subdivided in five main sections. The first section which represents around half of the whole text is composed in verses and gives a general introduction to the practice. It stresses the importance of some of its aspects such as the secrecy of this teaching, the importance of finding an appropriate partner, and a conducive abode to engage in the practice. It gives guidance on what the yogi should do and what should avoid, it describes the result of the practice and how to understand the state of bliss experienced within the body. The second section details some practical aspects of the *yantra yoga*s which precedes the main practice. The third section talks about the danger of studying with a bad teacher and gives suggestion on how to properly practice this profound tradition. This colorful description of fraudulent teachers echoes a similar shorter passage found in the first text. It appears that in seventeenth-century Tibet, many individuals gathered around a teacher and in remote areas engaged in tantric consort practice. Lhatsun Namkha Jigme warns his followers that this profound teaching is often abused by people who without proper training disguise themselves as authentic teachers and fool students in a dangerous way. The third section goes into the details of some of the technical aspects of the main practice, such as the way in which the energy drops descend, flowing into the channels. This section also describes some of the signs of accomplishment. The fifth and final section describes the characteristics that the qualified gurus and disciples should be endowed with. These five topics are not very coherently discussed, as Lhatsun Namkha Jigme jumps from one topic to the other without much contextualization. Overall, the text seems more a small collection of notes about

enhancements to the "main practice" of *thod rgal*. Considering however the two texts translated here, Professor James Gentry further suggested that Lhatsun Namkha Jigme seems to be absorbing sexual yoga into *thod rgal*, reframing consort practice and their four joys as rDzogs chen, when understood the correct way— "resolving" or "settling" the four joys as the luminous potencies of *thod rgal* practice.

consort practice rather than a tightly organized manual. While sections three and five can be understood in connection as a complete treatment of the proper and improper teacher, sections two and four are quite terse and difficult to be analyzed as stand-alone passages, since they point to some of the practice's specificities which require prior knowledge of the technical terminology and of the practice as a whole. They are better understood to be a supplement to the oral instruction of the guru. The treatment of sections two to five is left to this very brief summary since the thesis does not intend to investigate how one engages in the practice, or to discuss the details of the internal bodily processes. Rather, it solely highlights the status of the practice itself, therefore only section one is translated in the second part of this thesis. The first section confirms the soteriological value of the practice with a consort, and its result is described as an internal transformation of ordinary consciousness into primordial wisdom. When the four joys are experienced and the bliss pervades the body, the state of the primordial purity of the Ground is nakedly recognized and the phenomena of *saṃsāra* and *nirvāṇa* have the same taste of great bliss. The conceptual thoughts stop, the three poisons of attachment, hatred and ignorance naturally vanish, and one rests in a blissful self-liberating state.

To conclude, we might ask ourselves why in Lhatsun Namkha Jigme's presentation practices which were clearly classified in earlier influential presentations as inferior methods not representing the path of Dzogchen are reevaluated and elevated to a new status. Here I offer a few preliminary considerations, distinguishing them into two categories of arguments which typify emic and etic perspectives. From an emic perspective, it is important to consider that traditionally the treasure revealers are considered as especially gifted individuals who, acting as the medium for the re-emergence of teachings, recast them in a manner which suits the needs and challenges of contemporary circumstances. Andreas Doctor clarifies that the treasures are concealed by enlightened beings for the purpose of discovery at a later

predestined time when their message will invigorate the Buddhist teaching and deepen spiritual understanding.[83] From this perspective, innovations or appropriations of theories and practices are better understood as the best possible reformulations answering the specific spiritual needs of their recipients. Since the students of Lhatsun Namkha Jigme are karmically different from those of Longchenpa, the dissimilar approach that Lhatsun Namkha Jigme has towards consort practice is not only unsurprising, but it can be understood as an approach which is necessary to benefit his disciples. Moreover, the fact that Lhatsun Namkha Jigme received teachings on the channels, winds and energy drops in visions from the *ḍākinī*s further confirms the fact that these are not teachings fabricated by him.[84] On the contrary, enlightened beings such as the *ḍākinī*s can fully comprehend the needs of the practitioners and instruct the treasure revealer to act for the benefit of beings. Connected to this idea of acting timely for the benefit of beings, there is Lhatsun Namkha Jigme's desire to commit his teachings about consort practice into writings in order to preserve and transmit this tradition in an authentic fashion. In fact, he describes in a few texts that the period of time in which he lives presents the signs of the degenerate times. In Buddhist literature, this epoch is associated with wars, epidemics, famines, and authentic Buddhist teachings disappearing from the world. In both texts translated in this thesis, Lhatsun Namkha Jigme expresses his concerns about impostor teachers instructing ill-fated disciples in the techniques of the path of passion. One could argue that his special emphasis on this teaching might come from the desire to preserve the tradition avoiding misuse and ignorance about this profound teaching.

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[83] Andreas Doctor, *Tibetan Treasure Literature. Revelation, Tradition, and Accomplishment in Visionary Buddhism.* (New York: Snow Lion Publications, 2005), 17. Robert Mayer similarly states that a treasure revelation necessarily involves the agency of important Nyingma lineage masters from the past, as well as, in the present, the participation of a Principal Dharma Holder, a female consort, invisible Treasure Protectors, and other actors too. The revelation happens in order to meet the specific needs of a present-day religious community, at the particular time. Robert Mayer, "*gTer ston and Tradent*," 238.

[84] Lha btsun nam mkha' 'jigs med. "(ja)lha btsun nam mkha' 'jigs med rtsal gyi yang gsang gi rnam thar rang gi dag snang gi gan mdzod 'ja' 'od kyi gur khang." In gSung 'bum nam mkha' 'jigs med, 1:461–530. Majnu-ka-tilla, Delhi: Chos Spyod Publication, 2003. Accessed June 24, 2022. http://purl.bdrc.io/resource/MW1KG3654_D7A8F5. [BDRC bdr:MW1KG3654_D7A8F5], f.494.3.

This however represents a somewhat weaker argument since other than giving us a reason for secret teachings to be put on paper, it does not explain the new status given to consort practice. Finally, we should also note that traditionally it is considered necessary for treasure revealers to have a consort in order to find treasures.[85] Tulku Thondup Rinpoche mentions that most treasure revealers never abandoned the householder life. The purpose of remaining a householder is twofold: on the one hand, having consorts, children and possessions gives the treasure revealer the possibility to transform all life experiences into a means to attain enlightenment. On the other hand, the consort is a necessary support for the discovery of the treasure since it is only through the auspicious circumstances of generating the wisdom of the union of bliss and emptiness that the treasure revealer awakens to realization and discovers the treasure. It is said that if the treasure revealer is not accompanied by the right consort, not only the discovery might become very difficult or even impossible, but the life of the treasure revealer might be in danger. Tulku Thondup Rinpoche mentions that the treasure revealer Padma Ledreltsal (*padma las 'brel rtsal*, mid-13th to early 14th Centuries)[86] did discover his Terma, but because he couldn't meet the right consort he died soon afterwards, before he could propagate it. In his autobiography, Dudjom Lingpa (*bdud 'joms gling pa*, 1835–1904) said that he could not get the complete Terma from Ngala Tagtse because he didn't have a consort with him at the time.[87] Guru Chowang (*chos dbang*) is said not to have been able to understand, and thereby transmit, in Tibetan the treasure cycle he had discovered until he engaged in yogic practices with his consort.[88] Dzogchen masters such as Longchenpa and

[85] Tulku Thondup Rinpoche, *Hidden Teachings of Tibet. An Explanation of the Terma Tradition of Tibetan Buddhism.* Edited by Harold Talbot. (Boston: Wisdom Publication, 1986), 82-84.
[86] Nyoshul Khempo just mentions that he was unable to make contact with his consort as prophesied by the Guru, because a witch created obstacles for him. Due to external conditions imposed by this and other circumstances, he entrusted Gyalse Lekpa with the profound termas. See Nyoshul Khempo, *A Marvelous Garland of Rare Gems*, 73.
[87] Tulku Thondup Rinpoche, *Hidden Teachings of Tibet,* 82-84. The author explains that this passage is taken from folio 51a of the autobiography of Dudjom Lingpa, titled *gter chen chos kyi rgyal po khrag 'thung* bdud 'joms gling pa'i rnam par thar pa zhal gsung ma as published by Dupjung Lama in 1978.
[88] Janet Gyatso, "The Logic of Legitimation in the Tibetan Treasure Tradition", in History of Religions, Vol. 33, No. 2 (Nov. 1993), 123.

Jigme Lingpa (*'jigs med gling pa*, 1730–1798) are also said to have engaged in practices with their consort in order to facilitate the discovery of their literary treasures.[89] Interestingly, Tulku Thondup Rinpoche mentions that only few exceptional individuals were considered authentic treasure revealers despite being celibate monks. Jatson Nyingpo, one of the root teachers of Lhatsun Namkha Jigme, is mentioned as one of them.[90] However, Jatson Nyingpo's writings and the biographical information of some other important masters of the time, such as Dudul Dorje, suggests that practicing tantric techniques involving a consort was not considered in contradiction with monastic ordination, at least in the case of treasure revealers. In fact, in Jatson Nyingpo's collection of termas in six volumes (*'ja' tshon pod drug*), we find two texts describing the practice with a consort, respectively in volume three and five.[91] Dudul Dorje, either described as spiritual friend or teacher of Lhatsun Namkha Jigme, who was ordained as a monk at a young age, soon became a recognized treasure revealer and travelled around Tibet followed by his consorts and kids.[92] Lhatsun Namkha Jigme himself received ordination at a young age, and despite his critique of monasteries as improper abodes for practice, he does not mention in his autobiography that he disrobed in order to become a wandering yogi. The two figures of monk and yogi do not seem to be in contradiction. In short, despite the fact that generally the Dzogchen tradition relegates consort practice to a lower order of practices, it is possible that it assumed an important role for treasure revealers, and therefore this practice appeared in their terma cycles.

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[89] See David Germano and Janet Gyatso, "Longchenpa and the Possession of the Dakinis," in Tantra in Practice, ed. David Gordon White (Princeton: Princeton University Press, 2000), 243. And Sam Van Schaik, *Approaching the Great Perfection. Simultaneous and Gradual Methods of Dzogchen Practice in the Longchen Nyingtig* (Boston: Wisdom Publications, 2004), 38.

[90] Tulku Thondup Rinpoche, *Hidden Teachings of Tibet*, 84.

[91] 'ja' tshon snying po, "Tshe sgrub gnam lcags rdo rje dngos grub kun 'dus las 'og sgo bde ba chen po'i gdam pa gsang sngags snying po'i don thig." In 'Ja' tshon pod drug, 2:513–66. Majnu-ka-tilla, Delhi: Konchhog Lhadrepa. Accessed May 26, 2022. http://purl.bdrc.io/resource/MW1KG3655_EDBEF8. [BDRC bdr:MW1KG3655_EDBEF8] and 'ja' tshon snying po, "Jo bo thugs rje chen po 'phags pa spyan ras gzigs ngan song rang grol las'og sgo bde ba chen po'i man ngag." In 'Ja' tshon pod drug, 5:333–44. Majnu-ka-tilla, Delhi: Konchhog Lhadrepa. Accessed May 26, 2022. http://purl.bdrc.io/resource/MW1KG3655_66A0C1. [BDRC bdr:MW1KG3655_66A0C1]

[92] Ronis, "Bdud 'dul rdo rje," 173-175.

From an etic perspective, we should take into consideration the broader socio-political situation of seventeenth-century Tibet. During the early decades of the Fifth Dalai Lama's reign, Nyingma teachers had to adapt to the new social order. The biographical materials from the first half of the seventeen century narrate many episodes in which Nyingma lamas struggled and failed to adapt to the changed political and religious situations.[93] Jann Ronis demonstrates that the treasure revealer Dudul Dorje is a clear example of a Nyingma personality who unsuccessfully involved in politics trying to assure himself a tie with the political power. Nyingma personalities had to explore creative solutions to find their own place in the new religious landscape, and to reconcile different traditions in a favorable fashion must have a been a viable option for some of them. While we often read about philosophical disputes between different traditions, the desire to harmonize traditions by appropriating each other theories and practices must have been at times an equally pressing need for some teachers. After all, even within the Dzogchen tradition, the gradual incorporation of tantric elements was a process that already started a few centuries earlier. The various doxographical correlation of the Dzogchen scriptures to the tantras of the Sarma schools found in the writings of Longchenpa demonstrate that he also intended to reach out to other circles of Tibetan Buddhism not directly involved with the Dzogchen tradition.[94] Interesting, in the context of this discussion, is the example of Longchenpa's mediation towards widespread tantric wind-channel practices found in the *Wish-Fulfilling Treasury* (*yid bzhin mdzod*), where he urges the practitioner to exert in those practices, given their importance in facilitating progress along the path.[95] In this respect, Lhatsun Namkha Jigme's

[93] Ronis, "Bdud 'dul rdo rje," 171-185.
[94] Germano describes all the variations found in Longchenpa's various doxographies of the tantras and argues that they relate to the different agendas of each work. See Germano, "*Architecture and Absence in the Secret Tantric History of the Great Perfection,"* 232.
[95] Germano argues that Lonchenpa's intent in the *Wish-Fulfilling Treasury* is in part to provide a mildly Great Perfection-influenced reading of Mahāyāna and other Vajrayāna traditions in order to reach out to other circles of Tibetan Buddhism. See Germano, "*Architecture and Absence in the Secret Tantric History of the Great Perfection,"* 314.

doctrinal development might have been an attempt to bridge his own tradition with other tantric traditions where consort practice was considered important.[96] Given the relevance of the *Kālacakratantra* in the second section of the text, we might as well regard it as an effort to further harmonize the Dzogchen and *Kālacakra* traditions also in terms of practice. That being said, even when we assume that this could have been the case, it is very difficult to say towards which religious group the doctrinal mediation of Lhatsun Namkha Jigme was addressed. We might think that he felt the need to get closer to the new government establishment, and apparently his strategy proved successful, since we know from different sources that Lhatsun Namkha Jigme enjoyed the favors of the Great Fifth.[97] Finally, it is also important to remember that while these considerations try to account for the specificity of Lhatsun Namkha Jigme's presentation, they do not exclude each other in any way. It might be the case, for instance, that the desire to make the Dzogchen tradition conform with other religious groups in terms of consort practice matched with the necessity for the authentic treasure revealer of having a consort.

[96] There have been debates in Tibet about whether consort practice is essential to the attainment of full enlightenment. See Judith Simmer-Brown, *Dakini's Warm Breath. The Feminine Principle in Tibetan Buddhism* (Boston and London: Shambala, 2001), 221.

[97] Miranda Shaw maintains that the Gelugpas (dge lugs pa) school of Tibetan Buddhism, following the views of Tsongkhapa, generally acknowledge the indispensability of the consort practice to the achievement of Buddhahood. Modern Gelugpa exponents who argue for its necessity include, among others, Lama Thubten Yeshe (1935–1984). See Miranda Shaw, *Passionate Enlightenment. Women in Tantric Buddhism* (Princeton: Princeton University Press, 1994), 146. Tsultem Gyatso Acharya from the Namgyal Institute of Tibetology published an interesting article in which he describes the relationships between the various reincarnations of the Dalai Lama and Lhatsun Namkha Jigme. See Tsultem Gyatso Acharya, "*Short Biographies of Three Tibetan Lamas and Their Activities"* in Sikkim in Bulletin of Tibetology Volume 42, Number 1-2 (Gangtok: Namgyal Institute of Tibetology, 2006).

1.4. Conclusion

The first part of the thesis has presented the particularities of Lhatsun Namkha Jigme's account of the subtle body, its textual sources, and the application of this theoretical model into practice. Lhatsun Namkha Jigme's presentation does not accord with the scholarly interpretation of Dzogchen as a tradition that represents a relatively desexualized brand of tantra.[98] Similarly, with regard to the importance given to the consort practice, it is not completely in line with the understanding that the Dzogchen tradition has of itself.[99] Rather it appears innovative in a number of ways: Firstly, despite its discussion of the subtle body anatomy, which is mostly borrowed from Longchenpa's *Treasury of Word and Meaning,* it does not stress the importance of some of the unique anatomical features which represent a key innovation of the Dzogchen tradition, such as the luminous channels and the four lamps. Secondly, it harmonizes the Dzogchen subtle body presentation with the ontological understanding of the individual and the cosmos coming from the *Kālacakratantra* tradition. Finally, and most importantly, with the incorporation of the conventional energy drops practices on the path*,* consort practice is considered a genuine and fruitful Dzogchen method of practice, and not just an expedient means to attract lustful individuals to more profound

[98] Germano and Hatchell characterize the Dzogchen tradition as an aestheticized and relatively desexualized brand of tantra. See Hatchell, *Naked Seeing*, 141-144 and Germano, "*Architecture and Absence in the Secret Tantric History of the Great Perfection*," 231.

[99] Namkhai Norbu, (*nam mkha'i nor bu*) (1938–2018) probably the most famous Tibetan Dzogchen teacher who has taught in the west in modern times, describes the consort practice as an enhancing practice. In Dzogchen – he explains - one integrates one's state with whatever experience one encounters, remaining in contemplation, and allowing whatever arises to self-liberate. While the union with a partner can be considered a valuable opportunity for practice with particularly intense sensations, this kind of practice is not confined to the field of erotic activity. See Chogyal Namkhai Norbu, *The crystal and the way of light. Sutra, Tantra and Dzogchen* (Ithaca: Snow Lion Publication, 2000), 121. Other teachers within the tradition, such a Nyoshul Khempo, share this approach towards consort practice. See Nyoshul Khempo, *A Marvelous Garland of Rare Gems*, 364.

and advanced teachings. Yet, there is no indication in the texts that these other Dzogchen practices, i.e., Breakthrough and Direct Transcendence meditations, are ignored. On the contrary, they are briefly referred to in the first text, and they are discussed in other texts included in the terma cycle. In this respect, only a thorough examination of the entire terma cycle can help clarify the importance that these meditations assume in Lhatsun Namkha Jigme system of practice. Such an examination requires a separate research project, something that could not be accomplished here.[100] Similarly, whether other treasure revealers belonging to the Dzogchen tradition shared Lhatsun Namkha Jigme's approach characterized by the inclusion of consort practice is, I believe, something which deserves to be further explored.[101]

[100] For more considerations about these idea, see notes 76, 81 and 82.
[101] Germano suggested that further research on other cycles including Seminal Heart materials between the fourteenth and eighteenth centuries is required to fully trace the movement's gradual alteration, and normalization. See Germano, "*Architecture and Absence in the Secret Tantric History of the Great Perfection*," 295.

PART 2
TRANSLATION SECTION

2.1. Translation Introduction

The second part of the thesis presents the translation of selected sections from *The Cloudless Sky of Dharmadhātu: A Presentation of the Concealed Subtle Body* and *The Completely Pure Crystal Mirror: Background Teachings on the Great Bliss of the Lower Gates*. The two texts are not translated in their entirety; with regard to first text, its first part which I have called above the "embryology section" is already available in English translation in Germano's doctoral dissertation,[102] and therefore is not included here. As for the second text, only what I have referred to as the first section has been translated. The decision to include only sections of the two texts has been made taking into consideration practical aspects, such as length of the entire texts, but most importantly giving priority to those sections which better contribute to the discussion of the study part.

I was able to find two witnesses of the entire terma cycle in which the two texts are included: one wood block print and a modern typeset edition. The first witness is a wood block print from Sikkim digitalized by BDRC. [103] Other than its provenance, unfortunately, no other metadata were recorded and associated to this publication. The temple or the library in which the woodblocks and the original print are conserved is also unknown. The quality of

[102] Germano, "*Poetic thought,"* 191-213.
[103] lha btsun nam mkha' 'jigs med, rdo rje snying po sprin gyi thol glu ('bras ljongs par ma). TBRC W1KG10870. 2 vols. ['bras ljongs]: [kun bzang rnam rgyal], 1975. http://tbrc.org/link?RID=W1KG10870

the print is overall acceptable, even though a few folios require some effort in order to decipher the text. Some folios, in fact, have been printed on one side with an excessive amount of ink which obscured the other side of the folio, making it difficult to read. A few other folios present a blurred print, probably the result of a shaky movement on the part of the printer. The text contains no colophon, and it is not possible to date its production with any degree of accuracy. The second witness is a modern typeset critical edition formatted in a traditional *pecha* format.[104] The colophon, added at the end of the content section of the terma collection, mentions that at the request of Chatral Sangye Dorje Rinpoche (*bya bral sangs rgyas rdo rje*) (1913-2015) and according to the wishes of the Dharma King of Sikkim Wangchuk Namgyal (1953-), a certain Khenpo Rigzin Dorje compared different witnesses and edited them.[105] The critical edition was printed in Delhi in 1999. Khenpo Rigzin Dorje mentions that the preparation of this edition is to be understood as an act of merit towards the dissemination of the Dharma and he does not include any information about the versions he consulted for the preparation of his edition, nor is a critical apparatus included. Both terma recensions are arranged in two volumes with the same texts included in both volumes respectively, although the order in which the texts are arranged in the second volume is not identical. In the index of the second volume of the wood block print recension we find reference to an additional section of four texts that are not included in the digitalized version made available by BDRC. These texts are also not included in the edition prepared by Khempo Rigzin Dorje. In all cases where the wood block print and the critical edition

[104] nam mkha' 'jigs med, rdo rje snying po sprin gyi thol glu. TBRC W13780. 2 vols. (Delhi: NA, 1999). http://tbrc.org/link?RID=W13780

[105] The colophon reads: "At the request of the great Lord of the Siddhas and the Lord of Refuge Chatral Rinpoche, and according to the wishes of the Dharma King of Sikkim HH Wangchuk Namgyal, I Khempo Rigzin Dorje compared many different original recensions. Since I edited them, [this present edition] is trustworthy. 10th of August 1999. According to the wishes of the Dharma King of Sikkim HH Wangchuk Namgyal and as suggested by the supreme refuge, protector of the [Dharma] wheel and Lord of Refuge Chatral Sangye Dorje Rinpoche, for the exclusive benefit of those who, particularly in the Sikkim area, brings into practice this turning of the wheel of Dharma, this activity of correcting and editing done by me Khempo Rigzin Dorje may become a cause for the Precious Teaching to propagate and flourish. Virtue!".

presented different readings, I found the critical edition readings preferable. The translation is therefore based on the critical edition prepared by Khempo Rigzin Dorje. The English translation includes in square brackets references to the pages of the original Tibetan text for an easier consultation. To conclude, the translation of the second text tries to respect as much as possible the original structure in verses of the original Tibetan, but the order of verses has been at times rearranged in a way which, I believe, helps the reading in English. Moreover, while Tibetan poems are often arranged in stanzas which are comprised of four verses, in this case the poem flows freely, and it does not look constricted by the usual structure in stanzas. The English translation reflects the original Tibetan flow, and it is not divided into stanzas. However full stops are used to indicate the conclusion of a group of verses with a complete meaning.

2.2. Text 1

༄༅། །རྡོ་རྗེ་སྙིང་པོ་ལས།

རྡོ་རྗེ་ལུས་ཀྱི་སྣོད་བཞད་ཆོས་དབྱིངས་ནམ་མཁའ་སྤྲིན་བལ་ཞེས་བྱ་བ་བཞུགས་སོ།།

The Cloudless Sky of Dharmadhātu:

A Presentation of the Concealed Subtle Body

[Buddha nature Pervading All Living Beings]

[497.1] Now, as for the way the Buddha nature pervades sentient beings' constitution,[106] the *Mirror of the Essence of Vajrasattva Tantra* states:

> "The Tathāgatagarbha is present in all the sentient beings in the world realm in the same way oil pervades a sesame seed."[107]

The *Realms and Transformations of Sound Tantra* states:

> "Self-cognizing primordial wisdom is present in the body similar to oil [being present] in the sesame seed."[108]

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[106] *khams*

[107] rdo rje sems dpa' snying gi me long gi rgyud. BDRC bdr:MW1KG11703_166AD3, f.10b1, pdf page 334. Christopher Wilkinson translates: "Every living being in all the domains of the world has a womb for the Tathagata on their own behalf, in the same way that sesame seeds are filled with oil". See Christopher Wilkinson, *A Mound of Jewels: Three Upadesha Tantras of the Great Perfection* (Oregon: CreateSpace, 2017), 116.

[108] rin po che 'byung bar byed pa sgra thal 'gyur chen po'i rgyud. BDRC bdr:MW1KG11703_5C4493, f.55b4, pdf page 110. Wilkinson translates: "Self-aware wisdom is present in our bodies. It is like sesame seeds and oil." See Christopher Wilkinson, *The Jewel Maker: The Great Tantra on the Consequence of Sound* (Oregon: CreateSpace, 2017), 136.

The *Self-arisen Vidyā Tantra* states:

> "The genuine Buddha awakened mind resides as the Body and the primordial wisdom."[109]

Moreover, even though [the topic of the fundamental nature's] abiding mode is presented in many tantras such as in the new translations tantras, in those of the non-Buddhist and of the Bonpo tradition, they are dissimilar opinions. The non-Buddhists and the Bonpos describe the abiding mode as something determinate, in terms of either eternalism or nihilism, existence or non-existence, being big or small and so forth. The Mādhyamikas accept it to be free from the four extremes. The followers of the new translation Tantras posit it to be the basis or the support for the three *kāya*s.

The followers of the mind section of the Great Perfection posit it to be (merely) the mind's self-radiance which is primordial purity and freedom from mental elaborations. **[498]** The followers of the space section of the Great Perfection posit it to be the essence of the primordial wisdom which is self-illuminating and spontaneously present. In the [tradition] of the unsurpassable Great Perfection, awakened mind is taken to be an indivisible single sphere of primordial wisdom: its essence is primordially pure, its nature is spontaneously present, its compassion is all-pervading. Thus, [they are all similar] only in that they accept an abiding mode. However, the way in which they maintain the essence of this mode of abiding to be the existence or non-existence of the subject and the object of assertions about the essence being [either] eternal or nothing, existent or non-existent and so forth is dissimilar. Therefore, in

[109] rig pa rang shar chen po'i rgyud. BDRC bdr:MW1KG11703_E231D3, f.69b2, pdf page 138. Malcolm Smith translates: "[Oh Guhyapati, listen!] in the nature of all sentient beings, the transcendent state of the perfect buddhas is present in the form of kāyas and pristine consciousness". See Malcolm Smith, *The Self-Arisen Vidya Tantrā (vol 1) and The Self-Liberated Vidyā Tantra (vol 2): A Translation of the Rigpa Rang Shar and A Translation of the Rigpa Rangdrol*. (Wisdom Publications, 2018), 193. It is interesting to note that by means of the three quotations, the terms *sangs rgyas kyi snying po, rang rig ye shes*, and *yang dag sangs rgyas dgongs pa* are equated. Tathāgatagarbha has a strong connection to the physical body (*lus)* as it resides in it in the manner of Body (*sku)* and primordial wisdom (*ye shes).*

this text the fundamental nature is asserted in accordance with what it is said in the authentic scriptures of the natural Great Perfection. The *Lion's Perfect Strength Tantra* states:

> "Within the body of all sentient beings, abides that which appears as pure primordial wisdom. Its appearance is not vast. Similar to the seal of the womb and the egg, it doesn't appear manifestly, and it is obscured. However, once one's own dynamic display is perfected, it appears."[110]

Moreover, as for the way the Buddha nature abides, the five *kāyas*, the five primordial wisdoms, the five luminosities, the five families and their qualities, the five winds of primordial wisdom, the five qualities of the essence, nature and compassion and so on abide as the fruition which is three poisons, the aggregates and the bases for cognition in their primordial pure dimension.[111] *The String of Pearls Tantra* **[499]** states:

> "In such a way, Buddha nature pervades all with its five *kāya*s, five primordial wisdoms, five luminosities and their five colors, five qualities, five winds of primordial wisdom, five essences, five natures and five compassions."[112]

The details of [the Buddha nature's] abiding mode is clarified in other texts. [For] the yogis in terms of practice, the triad of essence, nature and compassion are essential. When describing in detail the mode of abiding of these three, they abide as the three *kāya*s and the three primordial wisdoms, piled-up. Since the essence abides as the *kāya*s, its appearance shines forth as self-luminosity and the meditative equipoise is purified as *dharmakāya*. Since

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[110] seng ge rtsal rdzogs chen po'i rgyud. BDRC bdr:MW1KG11703_785A32, f.32b4, pdf page 198. Wilkinson translates: "A vision of pure wisdom is present in the private body of every sentient being, but it does not appear in its great vastness. As an analogy, there are the vastness of the womb and the egg: although we have no past, we become obstructed and then we are finished hunting, we emerge". I found his translation rather confusing. See Christopher Wilkinson, *The Lion Stops Hunting: An Upadesha Tantra of the Great Perfection* (Oregon: CreateSpace, 2016),75.

[111] *skye mched*, Sanskrit: *āyatanas*

[112] mu tig rin po che phreng ba'i rgyud. BDRC bdr:MW1KG11703_1E8D65, f.32a1, pdf page 369. Wilkinson translates: "The hearth of this, for itself, is the five bodies, the five wisdoms, the five lights, the five colors, the fiva Dharmas, the five winds of wisdom, the five essences, the five true natures, and the five compassions. This encompasses all things." See Christopher Wilkinson, *The Pearl Necklace Tantra: Upadesha Instructions of the Great Perfection* (Oregon: CreateSpace, 2016), 50.

the nature abides as clear light, clear seeing is liberated as the *saṃbhogakāya*. Since compassion abides as primordial wisdom, it shines forth as unbiased knowledge and love, and in the context of co-emergent bliss and emptiness, the meditative equipoise, i.e., the *dharmakāya* is emptiness. The [state] of unbroken meditative equipoise and post-meditation session is *saṃbhogakāya*, [the state of] great bliss. The [state] of indivisible meditative equipoise and post-meditation arrives at its natural place of *dharmakāya*, *saṃsāra* and *nirvāṇa* blissful and empty, which is the co-emergent actualized primordial wisdom which transcends joy.[113] The *Six Dimensions of Samantabhadra Tantra* states:

> "Buddha, Dharma and Sangha abide in one's own body primordially and completely."[114] **[500]**

The *String of Pearls Tantra* states:

> "In this body confused with conceptual thoughts,
> stainless pure *dharmakāya*
> abides without being sought out."[115]

[The Abode of Mind and Primordial Wisdom]

[113] This section reflects a similar presentation by Longchenpa in his adamantine point three. Germano translates: "Furthermore, awareness itself is present as a vertically ordered triad of Spiritual Bodies, lights and primordial gnoses: through its essence abiding as the Spiritual Bodies, the knowable shines forth in its self-radiance; through its nature abiding as the lights, radiant light expands into vastness; and through its compassionate resonance abiding as primordial gnosis, impartial enlightened activities shine forth. If we consider a meditative practitioner in the present, the Reality Body is present at the time of his/her contemplative equanimity; the Perfect Enjoyment Body is present when there is utterly no distinguishing between contemplative equanimity and post-contemplative awareness; and the Emanational Body is present in his/her post-contemplative state." See Germano, "*Poetic thought,"* 226.

[114] kun tu bzang po klong drug pa'i rgyud, BDRC bdr:MW1KG11703_F0DD51, f.19b.2, pdf page 38. Wilkinson translates: "The Buddha, Dharma, and Sangha are primordially perfect, and are present in our own bodies." See Christopher Wilkinson, *The Six Spaces of the All Good: An Upadesha Tantra of the Great Perfection* (Oregon: CreateSpace, 2017), 49.

[115] mu tig rin po che phreng ba'i rgyud. BDRC bdr:MW1KG11703_1E8D65, f.39a.6, pdf page 383. Wilkinson translates: "Within this body of conceptions and delusions, there is the stainless purity of the embodiment of the dharma. We dwell within a way in which we settle down without searching for anything." See Wilkinson, *The Pearl Necklace Tantra*, 62.

As for the precise abode of primordial wisdom, it resides in the palace of the jewel *citta* with its concentrate of five essences, in the four channels which are the luminous expanse of primordial wisdom, and in the divine mansion which is the conch chamber of the skull. The *Realms and Transformations of Sound Tantra* states:

> "In the divine mansion of the precious *citta*, there is an eight-faced door which is a collection of jewels and is of the nature of the five primordial wisdoms, the five kayas, the five winds and the five energies of consciousness."[116]

Moreover, in this context it is important to distinguish the abiding mode of all-ground mind and the wakefulness primordial wisdom.[117] From the [standpoint] of the other vehicles, it is not possible to clearly differentiate the stained all-ground mind and the stainless wakefulness which is *dharmakāya*. Not being able to [differentiate them] in such a way, is a big mistake. Moreover, as for the special characteristic of the *dharmakāya*, the primordial wisdoms of compassion, essence and nature abide without confusion. The *Self-arisen Vidyā Tantra* states:

> "The essence, the nature and compassion are the defining characteristics of *dharmakāya.*"[118]

As for the abiding mode of the mind and the habitual tendencies, the *String of Pearls Tantra* **[501]** states:

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[116] rin po che 'byung bar byed pa sgra thal 'gyur chen po'i rgyud. BDRC bdr:MW1KG11703_5C4493, ff.56a1, pdf page 111. Wilkinson (2017, the jewel maker, ff.137). He translates: "Our precious citta is in a place where jewels are gathered. There are eight corners and a door. The wisdoms are five. The bodies are five. The effulgencies of knowledge are also five. Everything is five, for this is the true nature of five." See Christopher Wilkinson, *The Jewel Maker: The Great Tantra on the Consequence of Sound* (Oregon: CreateSpace, 2017), 137. The same passage is translated by Germano: "Within the divine palace of the precious Tsitta comprised of precious materials with gateways at its eight corners, the five primordial gnoses and five Spiritual Bodies are present, while their dynamic efflorescence as the energy winds and psychic activity are fivefold as well. Everything has the nature of being a quintet". See Germano, "*Poetic thought,"* 231.

[117] See David Higgins, *The Philosophical Foundations of Classical rDzogs Chen in Tibet. Investigating the Distinction between dualistic mind (sems) and primordial knowing (ye shes)* (Wien: Arbeitskreis Tibetische und Buddhistische Studien Universität Wien, 2013), 57.

[118] Rig pa rang shar chen po'i rgyud. BDRC bdr:MW1KG11703_E231D3, f.22a2, pdf page 43. Smith translates: "The trio of essence, nature and compassion are the characteristics of the dharmakāya". See Smith, *The Self-Arisen Vidya Tantrā and The Self-Liberated Vidyā Tantra,* 95.

> "The mind is the basis for all habitual tendencies. The mind is the distorting influence of sentient beings. Since the mind grasps at the apprehended object, it is the essence of *saṃsāra*."[119]

The *Lion's Perfect Strength Tantra* states:

> "If one doesn't distinguish mind and primordial wisdom, the root of the object which appears will not be cut off. Therefore, it will be difficult to realize the meaning of *dharmatā* free from flaws."[120]

The function of the mind is dualistic perception. The appearance is confused appearance. The result is *saṃsāra*. In the *Bodhicaryāvatāra*, it is said:

> "The ultimate is not the sphere of activity of the intellect."[121]

The *Realms and Transformations of Sound Tantra* states:

> "That which is called mind is confused conceptual thoughts."[122]

As for the completely non-conceptual essence of primordial wisdom, the same text states:

> "Primordial wisdom is non-conceptual."[123]

The abodes of mind and primordial wisdom are different; the mind abides in the all-ground, while primordial wisdom abides in the *dharmakāya*. The *Six Dimensions of Samantabhadra Tantra* states:

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[119] mu tig rin po che phreng ba'i rgyud. BDRC bdr:MW1KG11703_1E8D65, f.51a.2 pdf page 407. Wilkinson translates: "The mind is the basis for all our habitual tendencies. It is the filth from embodied beings. We take it and we hold onto it. For these reasons, it is a Dharma of samsara." See Wilkinson, *The Pearl Necklace Tantra*, 79.

[120] seng ge rtsal rdzogs chen po'i rgyud. BDRC bdr:MW1KG11703_785A32, f.76a1, pdf page 285. Wilkinson translates: "If we do not divide the mind and wisdom into two, we will not cut through the roots of the visions that are our objects. A reality that is beyong conditions is difficult for anyone to understand." Wilkinson, *The Lion Stops Hunting,* 179.

[121] This quote is from chapter 9, verse 2, *pāda* c.

[122] rin po che 'byung bar byed pa sgra thal 'gyur chen po'i rgyud. BDRC bdr:MW1KG11703_5C4493, ff.65a5, pdf page 129. See Wilkinson (2017, the jewel maker, ff.159). He translates: "The thing that we call "mind" is a delusional understanding".

[123] Ibid., f.65a6, pdf page 129. Wilkinson translates: "Wisdom is not an understanding." See Wilkinson, *The Jewel Maker*, 159.

"Alas! Mahāsattva, the abode of the mind is the all-ground" [while] "the abode of primordial wisdom is *dharmakāya*."[124]

As for precisely those being mixed up, again, the *Six Dimensions of Samantabhadra Tantra* states:

"Alas! Mahāsattva, if one does not divide the essences of mind and primordial wisdom it is like a sun obscured **[502]** by clouds."[125]

As for its abode, the *Self-Arisen Vidyā Tantra* states:

"The fundamental nature of the impure is the three layers of impurity in all sentient beings' midstream."[126]

As for the abode of primordial wisdom, the *Realms and Transformations of Sound Tantra* states*:*

"Primordial wisdom is not conceptual; its fundamental meaning is a self-luminous essence."[127]

Moreover, if we classify it, there are three primordial wisdoms: the primordial wisdom which abides in the ground, the primordial wisdom which is endowed with characteristics, and primordial wisdom which pervades the objects. The *Realms of Transformation of Sound Tantra* states*:*

"The subdivision of purity is asserted to be trifold."[128]

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[124] kun tu bzang po klong drug pa'i rgyud, BDRC bdr:MW1KG11703_F0DD51, f.28a.3, pdf page 55. Wilkinson translates: "O Mahāsattva, the abode of the mind is the totality of the base […] The abode of wisdom is the body of the Dharma." See Wilkinson, *The Six Spaces of the All Good*, 70.

[125] Ibid, ff.27b.5, pdf page 54. Wilkinson translates: "O Mahāsattva, if we do not discriminate the private essences of our mind and our wisdom, we are like suns that are obstructed by billowing clouds." See Wilkinson, *The Six Spaces of the All Good*, 70.

[126] rig pa rang shar chen po'i rgyud, BDRC bdr:MW1KG11703_E231D3, volume cha f. 70b1, pdf pag.140. Smith translates: "the state of impurity is the three layers of impurity in the nature of sentient beings." See Smith, *The Self-Arisen Vidya Tantrā and The Self-Liberated Vidyā Tantra,* 195.

[127] rin po che 'byung bar byed pa sgra thal 'gyur chen po'i rgyud. BDRC bdr:MW1KG11703_5C4493, f.65a5, pdf page 129. Wilkinson translates: "Wisdom is not an understanding. Our essence is clear by itself." See Wilkinson, *The Jewel Maker*, 159.

[128] Ibid, ff.65a5, pdf page 129. Wilkinson translates: "We believe the divisions of our heart's intent to be three". See Wilkinson, *The Jewel Maker*, 159.

The *String of Pearls Tantra* states:

> "Consider primordial wisdom in this way: [there is] the primordial wisdom which abides in the ground, [the primordial wisdom] which is endowed with characteristics, and [the primordial wisdom] which pervades the objects."[129]

The *Mirror of the Essence of Vajrasattva Tantra* states:

> "E ma ho! Majestic Mistresses of Space, please listen. Every living being in all the domains of the world has a womb for the Tathagata on their own behalf, in the same way that sesame seeds are filled with oil. The structure of this is built upon our heap of form. Its abode is the center of the heart, which is called the 'awakened mind of the Samantabadra box'. It resembles a leather box. In the middle of the five lights, with their five colors, **[503]** a peaceful Body that is the size of a mustard seed resides there as if it were a house of light. This is the abode of awareness."[130]

Here the way of abiding of the channels, the winds and the potencies, i.e., the material entity of bodhicitta, are just summarized. For an extensive explanation one should consult the opinions of the Great Omniscient One [Longchenpa], taught in the complete[131] twenty-five chapters of the *Precious Treasury of the Most Excellent Vehicle*,[132] and the eleven adamantine points in the *Precious Treasury of Word and Meaning*.[133]

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[129] mu tig rin po che phreng ba'i rgyud. BDRC bdr:MW1KG11703_1E8D65, f.51b2, pdf page 408. See Wilkinson translates: "As for true wisdom, it is like this: There is the wisdom of our being pure from the base, there is the assumption of characteristics, and there is the encompassing of the objective." See Wilkinson, *The Pearl Necklace Tantra*, 81.

[130] rdo rje sems dpa' snying gi me long gi rgyud. BDRC bdr:MW1KG11703_166AD3, f.10b1, pdf page 334. Wilkinson translates: "E ma ho! Majestic Mistresses of Space, please listen. Every living being in all the domains of the world has a womb for the Tathagata on their own behalf, in the same way that sesame seeds are filled with oil. The structure of this is built upon our heap of form. Its abode is the center of the heart. This is called: 'the Contemplation of kissing the All-Good One's amulet'. As an analogy, we are inside of an above that is like kissing an amulet made from a rhinoceros. In the middle of the five lights, with their five colors, a peaceful body that is the size of a mustard seed lives there as if it were a house of light. This is the abode of awareness." See Christopher Wilkinson, *The Mirror of the Heart of Vajrasattva* (Oregon: CreateSpace, 2017), 21.

[131] *rim khang*

[132] *theg mchog rin po che'i mdzod*

[133] *tshig don rin po che'i mdzod*

[The Importance of This Text]

The reason for composing [on] these [topics] is [to explain how] the collection of good and bad interdependent circumstances such as happiness and suffering, birth, sickness, old age and death arise based upon the function of the channels, the way of moving of the winds and the increase or decrease of the potencies. The elements' [interactions] outside too, such as separation, penetration, condensation and so forth, from the formation up to the disintegration of the years, months and eons, [in general] all the activities of the elements come about solely from the interdependence of internal channels and winds. In the *Kālacakratantra* is stated: "as it is outside, so it is inside." [In the *Kālacakratantra*], this is greatly expounded.

Therefore, the benefit of an instant of internal undefiled virtue is greater than immeasurable external defiled virtue. A benefit greater than [an instant of internal undefiled virtue] is to rest an instant in the profound meaning of the creation and completion stages. **[504]** A benefit greater than that [comes from] exerting one instant in the essential points of the secret channels, winds and potencies. A benefit greater than that [comes from] an instantaneously manifestation of the realization of the primordial wisdom of the four joys. As for the manifested realization of that, until you hit the key points of the good path of the spiritual consort of the great bliss of the lower gate, there are no other ways for primordial wisdom of co-emergent bliss and emptiness to directly reveal itself. This precisely is the vehicle of the secret mantra, the excellent profound essence of all the tantras.

In the *āgamas* it is said:

> "The so-called secrecy of the secret mantra means secret for those of lesser faculties on the inferior vehicles, [but] the teachings have no faults."

In the common section of the tantras[134] this is not taught clearly. Here having directly disclosed the concealed [meaning], it is clearly taught. When the primordial wisdom of the four joys shines forth, all the qualities of the path are complete. When the primordial wisdom of the four joys is recognized all the qualities of the base are complete. When the primordial wisdom of the four joys is actualized all the qualities of the results[135] are complete. When the primordial wisdom of the four joys is perfected, all the unexcelled qualities of the result are complete and therefore they are non-regressing. **[505]** The *Heap of Jewels Tantra* states:

> "The four great confidences of this unchanging view realize the scope of irreversible primordial wisdom."[136]

At this time, all the appearances of the five poisons such as attachment and so forth stop. Not even the apprehension of bliss-emptiness is perceived. The *Six Dimensions of Samantabhadra Tantra* states:

> "The afflictions such as attachment and the like will never arise again in one's own midstream. Unvirtuous thoughts cannot be born; this is to grasp the measure of [irreversible primordial wisdom]."[137]

Moreover, as for the incorporation of the conventional potencies into the path, some assert that only bliss is incorporated into the path; some assert that bliss and emptiness in union are incorporated into the path; some assert that bliss and emptiness, the appearance, full increase, attainment, up to full attainment of the four joys are incorporated into the path, [while] others maintain impartiality. Even though there are many assertions, even though in terms of the

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[134] This is the translation which I believe makes more sense grammatically. To what the common section of the tantras might refer remains to be analyzed.
[135] Usual order is base-path-fruition, here we have path, base, fruition.
[136] Rin po che spung pa yon tan chen po ston pa rgyud kyi rgyal po. BDRC bdr:MW1KG11703_E7159C, f.16b6, pdf page 532. Wilkinson translates: "We use the four great resolves of an unchanging view to seize the measure of the wisdom that does not turn back." Wilkinson, *A Mound of Jewels,* 37.
[137] kun tu bzang po klong drug pa'i rgyud, BDRC bdr:MW1KG11703_F0DD51, f.50b2 pdf page 100. Wilkinson translates: "we do not give birth to any dependency in our spirit, or to any emotional problems: Desire and all the rest, so it is not possible that we give birth to thoughts of non-virtue. We use this to take measure of these things." Wilkinson, *The Six Spaces of the All Good*, 116.

union of the creation and completion stage which are the doorway of the path the entrance is the same, in the context of the description of the concealed points of the body, the mode of abiding of the superior four channels [506] and the four winds of effortless primordial wisdom which rely on those [channels] and the essence – the potencies of primordial wisdom in the spontaneously accomplished *trikāya* – is especially important.

In the context of the confused time [of sentient beings] the way of distinguishing between mind and primordial wisdom, since [confusion] is adventitious, the way of purifying it, the way of extensively explaining the abode of primordial wisdom, the way all phenomena of *saṃsāra* and *nirvāṇa* are primordially located in the *maṇḍala* of primordial wisdom and *kāya*s, and the way of practicing the essence of the primordial wisdom of the four joys as complete phenomena of *saṃsāra*, *nirvāṇa* and the path is especially important. At the time when the path [has become] indivisible base, path and fruition and complete as one, the actualization of the fruition and so forth and the way of ascertaining the meaning of the nocturne causal energy drops, the daily energy drops of actualized primordial wisdom, the enduring energy drops of ultimate fruition and the ultimate *dharmakāya* single energy drop is especially important from the point of view of different pith instructions. For this reason, for the benefit of those who reach the full extent of the *siddha*s' [path] of the natural Dzogchen, and in order to distinguish the most excellent path from the ordinary path, I have composed this condensed explanation of the concealed points of the body. [507]

Those who follow in the steps of the fortunate ones should well understand. There are mistakes if one mixes [it] with the common path: if one makes bliss only as the path, the mistake is that the path becomes a sporadic practice. If one understands the bliss of the four joys as a mind unable to bring results, the mistake is that the habitual tendencies of the calm abiding meditation with object and subject [duality] are not purified. Having asserted bliss and emptiness to be non-dualistic, if one mixes bliss with effort and effort-less mindfulness,

there would be no difference from the union of a defiled path of training. These [mistaken techniques] would cause one to stray into the three realms.[138] Having asserted the path to be the four joys, the assertion of the fruition as inference is mistaken about the basis and the path being distinct and about the union [of bliss and emptiness]. If one identifies the primordial wisdom of the four joys as distinct, one is mistaken with respect to the view of non-duality. If one is attracted by the deities of the creation stage, one is mistaken with respect to the father tantras and falls astray into the form realms. If one is attracted by the ultimate nature of bliss, one is mistaken with respect to the mother tantras and falls astray into the desire realms. If one is attracted by emptiness, one strays into the formless realms. If one is attracted by the channels, the winds and the potencies, one strays toward the experience of clarity on the path. If one is attracted by non-thought, bliss and clarity, **[508]** one is mistaken with respect to the habitual tendencies about the ultimate nature. If one is attracted by authentic friends and desirable objects, it is one is mistaken with respect to the city of *saṃsāra*. All of these could be explained [further] by means of set of mistakes: subtle, tangible, and gross. Even though there are as many mistakes as many pieces of a broken clay pot,[139] being afraid of letters, I didn't write [about them].

If one practices in a polluted way without cutting these mistakes, the vows of the lamas and the vajra brothers and sisters will decay by the power of attachment, and one is propelled into the lower states of existence. Because of hatred, one instantly [experiences] a variety of inauspicious [circumstances] and goes into the lower realms. Because of ignorance, one commits mistakes about the channels, winds and potencies and without recognizing it, one wonders into *saṃsāra*. By the power of pride, one adopts a conduct of self-complacency, improper and without scruples, and goes in the lower realms. By the power of jealousy, one

[138] I am not sure about what it is referred to.
[139] The precise meaning of this sentence is not clear.

exaggerates and deprecates others' good and bad, and goes to the lower realms. [In general,] there is a great risk of [stepping] on the impure path.

[Instead,] those individuals who practice this [instruction] don't go even for one second in the direction of ordinary attachment in their mainstreams. In a state of [realizing that] all appearances that come up are an illusion and like a dream, **[509]** not being under the influence of things such as place, friends, material possessions, view meditation and conduct and result, one meditates on whatever appears as equal *dharmakāya*, and abides practicing great bliss spontaneously arisen and uncompounded. To sum up, at the beginning one should train in the signs of the path and a fine mind is needed. Entering in the *maṇḍala* of the four joys, one perfect the understanding of everything which appears as great bliss *dharmakāya*, free from the mental elaboration of taking up and abandoning. As for genuine view, you should think that this very path is without benefits and disadvantages. If one wonders whether the result of this [practice] comes out of efforts, then it is not [like that]. Primordial wisdom is spontaneously present since beginningless times, it is not just an important special point of the pith instructions of the path, it is just a realization of the result which is precisely primordial wisdom accomplished since beginningless time.

In the context of the extensive explanation of the concealed [vajra body] the meanings of every channel, every wind, every conventional and ultimate potency residing in every wind, the function of the *ḍāka*s and *ḍākinī*s residing in those, separation and connection of the five elements such as earth, water, fire and wind are ascertained through awareness of the internal and external environment. **[510]** Moreover, there is nothing whatsoever not included in this resolution of all phenomena of saṃsāra and nirvāṇa, the supremely non-abiding great bliss in the maṇḍala of the innate bliss-emptiness of the four joys, to be the maṇḍala of the luminous great potency. The mental elaborations of many words are spared, as they are clearly pointed out in the oral instructions.

For those who embarked on these traditions, it is extremely important to be familiar with the manual books, to confirm the intention, to reach an effective conclusion, to have great intellect, to rely on a guru for a long time, not to mix one's own textual tradition of higher and lower tantras, not to be stained by an impudent and frivolous conduct, and [to uphold] the important points which are not in contradiction with the virtuous intent of the three levels of ordination.

These days there are robbers of these teachings who without any perfected experience in listening, contemplation, and meditation, together with a great horde of samaya breakers, by means of crude behavior, cheat modest people with meaningless speech. Since they have not understood the important points of this good path, do not engage in [teachings] in such a way! **[511]**

This tradition endowed with the thousand well-spoken light rays
pervades the infinite expanse of space, [1]
the primordial wisdom of the definitive meaning, the light rays of the sun,
[make] the luminous *maṇḍala* flourish, [2]
and dispel the darkness of the island of the disciples
by means of clear explanations of the vast and profound. [3]
I composed the explanation of the vajra body
which makes the lotus groove of the heart blooming. [4]

In this abode, completely perfected with qualities without exceptions,
the secret points of the tantras [1]
The king of secrets, the shortcut which in one step crosses

the yogic practices of the fortunate ones, [2]

The abode which grants ripening and liberation in one instant

to the fortunate ones of great faculties who desire liberation, [3]

Here are clarified the points of the tantras which abides in the good nebulous path,

the great vehicle which refutes hardships. [4]

By means of virtue may *saṃsāra* and *nirvāṇa* be liberated in their own place, may we attain the Vajrayana body! I supplicate for the protection of the Dharma protectors, the splendorous protector of the secret mantra Ekajaṭī[140] the black one who is slaughtering and giving life, [together with] the Yakṣha slaughterer - the black and red [protector], the supreme planet king Rāhula and so forth.

Mangalaṃ!

[140] Ekajaṭī is considered the most important protector of the Vajrayāna teachings, especially the inner tantras and termas. Ekajaṭī especially protects the Dzogchen. It is said that Srīsiṃha himself entrusted the Nyingthik teachings to her care. See Simmer-Brown, ff. 276-278.

2.3. Text 2

ཞི། །རྡོ་རྗེ་སྙིང་པོ་ལས།

འོག་སྟོ་བདེ་བ་ཆེན་པོའི་རྒྱབ་ཆོས་རྣམ་དག་ཤེལ་གྱི་མེ་ལོང་ཞེས་བྱ་བ་བཞུགས་སོ།

The Completely Pure Crystal Mirror:

Background Teachings on the Great Bliss of the Lower Gates

[180.1] [For the purpose of] clearly instructing my followers, my heart's sons about the all-inclusive essence of all pith instructions, the oral supportive teachings practiced by the elders, and all of my experience key points, first [I shall explain] the way in which these are secret to people who are not the right recipients:

As for that, if you were to ask to whom it is secret,
It is secret to those with bad fortune attached to causes and results,
To the non-Buddhist on the wrong path,
The ones on the lower vehicles, the *śrāvaka*s and *pratyekabuddha*s,
To those distracted by the eight worldly dharmas, hypocrisy and worldly affairs,
To those who grasp at the self and do not give up the mind.
Oh, fortunate [181] yogis who give up the mind of this life,
And practice the secret mantra,

If you want to swiftly achieve *siddhi*s,

At the beginning the conduct of the guru is secret,

The permission for the creation and completion stages of the *maṇḍala* are secret,

The secret name given by the guru is secret,

The *yidam* who bestows the *siddhi*s is secret,

The wisdom consort that gives blessings is secret,

The signs of the prophecies by the *ḍākinī*s are secret,

The gods, the mantras and the mudras are secret,

The five meats, the *amṛta* and the secret substances are secret,

The naturally arising conduct without conceptuality is secret,

The time of engaging in the blessings [182] is secret,

The signs of meditation experience and heat are secret,

The essence of liberating primordial wisdom is secret,

The empowerments, the tantras and its practice are secret,

The meaning of the innermost secret essence of the tantras is secret,

The twelve volumes are secret,

The companions, the time and place of practice are secret,

The mask, the *vajra* and the bell are secret,

That which is appropriate to be secret and the keeper of the teachings are secret,

The conduct of the companions and the hidden points are secret,

These eighteen essences of the great secrets

Are the life-force of the yogis of the secret mantra,

The key points of all the three precepts and samaya.

Oh, heart's sons who follow me,

If you proclaim to people who are not good recipients,

The pith instructions that extract the essence of the sutras and the tantras,

If you don't keep secret the innermost pith instructions,

If you look at books without the oral instructions,

If you explain without pure perceptions,

If you give the transmission of the instructions and text lineage,

In general, you deceive all the Victorious Ones,

In particular, you offend the consort mother and the *ḍākinī*s,

You will deceive yourself,

The protectors of the Dharma will be deceived,

For these reasons, the secrets have to be wrapped nine times and sealed.

Receive and put them in the center of your heart,

This is the heartfelt advice about what is to be secret.

Oh lustful[141] yogi! **[183]**

Relying on passion and great bliss,

If you [wish to] obtain the *vajra* body, the rainbow body,

When you eat, walk, sleep or sit and so forth,

Embody[142] the pith instructions of the fourfold conduct,

The way of renouncing to the activities of this life.

The preliminaries taught in the *sūtra*s, *tantra*s and the *āgam*as

Purify and tame your own midstream.

Adorn[143] [yourself] with all the three types of vows,

The vow of self-liberation, aspiration and application bodhicitta,

The vow of the *mantra* of the *vidhyādara*s and so forth.

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[141] chags can].
[142] bshad].
[143] dang bkra].

If, on top of this, you practice this path,

Do not get attached for even an instant to anything whatsoever,

Such as land, abode, food or companions.

Food, clothes, reputation, the eight worldly dharmas and so forth,

Throw them far away like an ass cleaning stone.

Abandon grasping, desire for food[144] and the joy of [having] a spouse.

Forget whatever you know,

How to talk, how to craft things, the auxiliary sciences and the like.

As they are essence-less,[145]

let go, naturally dissolving grasping[146] and accumulation.

In short, the one who gets out of the crowd of people

Is the traveler following the Dharma crowd.

Within three days, all the appearances of future

and present activities,

dissolve in their own place from the very moment they appear,

Similar to the body of a deity appearing in water.

Apply the key points of *samaya* and the vows:

Discard conceptual thoughts constantly following each other,

Make[147] passion **[184]** [your] deity,

Make[148] hopes and fears [your] guru,

Forget[149] the secluded mountain hermitage,

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[144] zas 'tshol].
[145] zo khog mthil stong lta bu'i].
[146] ngo bzung].
[147] byed].
[148] byed].
[149] dang 'bral].

Forget[150] the austerities of the single cotton cloth,

Engage in the eight worldly Dharmas in order to understand [them].

In this life, constantly relying on

A humble practitioner's food, dress,

and secret land, such as a scary forest,

prepare yourself as if you were to die.

Without stopping one single moment constantly rely on

the consort of a good family endowed with special qualities,

without being lazy,

Analyzing and attracting [her] as explained in the *tantra*s.

People in a crown do not understand,

Gods in a crowd do not understand.

Purify the material body as the essence of the rainbow body

By means of the [practice called] the lions of *lung* and *rdzogs* pecking each other's necks.[151]

Attachment and grasping to anything at all

Will not arise even for one instant,

Throw friends[152] and companions far away,

As they are the root of *saṃsāra* of the three realms.

Since in the three realms there is no

misdeed separated from passion

Do not abandon the five sense pleasures.

In illusion, illusion plays,

In primordial wisdom, primordial wisdom plays,

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[150] dang 'bral].
[151] mjing bsnol] sugg.em., *'jing bsnol* is found in the edition.
[152] bshes 'drin] sugg.em., *bshes 'grin* is found in the edition.

leaving no trace, like water poured into water.

In this degenerate age, when degenerate beings chase after [things], [185]

There is no hope in getting benefit[153] from other people.

[Let go of] the extent of what is done by oneself, the phenomena of *saṃsāra*,

Right and wrong actions,

And watch [them] with natural awareness.

Since deities, *mantra*s and visualizations

Are confusion, do not get attached to the deceit

Of this confused viewpoint.

It is difficult to get liberation from the high realms,

Which are the result of prayers, ethical conduct,

And the virtue of a pure body.

Those high realms are the abode of *saṃsāra* too,

Therefore, abandon the root of *saṃsāra*!

As for the abode of [consort] practice,

The best abode is the one mentioned above,

The eight great charnel grounds,

The middling [abodes] are rocky mountains, snow mountains and forests,

The secret lands prophesized by the guru,

Lands where tigers, leopards and malevolent spirits gather.

Hide from distractions and worldly entertainments.

Carry with you without attachment and grasping

To a cave under the trees where birds take shelter,

A pure abode agreeable and pleasant to the mind,

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[153] phan pa] sugg.em., *ban pa* is found in the edition.

The five meats and five *amṛta*s,

The rejuvenation food which increases physical strength,

The meat and beer endowed with special qualities,

The *mudrā*s, the substances which summon, and the *mantra*s,

The goods and anoints of the vajra body. **[186]**

The weapons which overcome enemies, the medicines which overcome illnesses,

A spoon, surgical tools[154] and substances which dispel obstacles.[155]

In a hidden place, concealed and out of sight,

A place isolated from those who are not good recipients,

Surrounded by a fence of bamboo trees,

A happy meadow adorned with lotus flowers,

A pleasure grove with moderate climate,

[Yogis] endowed with wisdom and methods

Analyze without making mistakes

The pleasure mother, the consort endowed with special qualities.

Analyze the family of the primordial wisdom *ḍākinī*

Who is the manifestation of the five families and hundred families.

Analyze her birthplace, her family-clan,

her complexion, shape and channels,

her inner and outward sense organs, her body and hair,

Her birth marks and her voice.

Analyze her devotion, conduct and health,

The signals and her answers.

---

[154] thur ma 'bebs gdan].

[155] Despite these two last verses come after the main verb of this larger stanza (*chongs*), I understood them as a unique passage listing some of the necessities a yogi should carry around.

Analyze those in detail by understanding the scriptures,

The pith instructions and the guru's practice.

Afterwards, summon her,

Outwardly, attract her with food,

Inwardly, attract her with substances and mantras,

Secretly, attract her with the wind practice of great bliss,

And the *yantra* yogas of visualization.

When the stars and the date is favorable,

At the time when the circumstances are auspicious, **[187]**

Without greed towards the illusory wealth,

Even at the cost of your own life, summon with methods

The consort of a good family endowed with good characteristics

From the place or land she is coming from.

After she is summoned, wash and clean yourselves,

And relax in solitude for a few days.

Enjoy meat, beer and sacred substances until you are satisfied.

Offer [her] as a shaken[156] beverage

The long-life pills and *amṛta*,

The body flesh of the seven life periods,

All the especially holy substances [giving] liberation through taste.

Adorn the *cakra*s of the *ḍākinī* who has changed family,

[and] in steps the pure gems transform your desire.[157]

Having offered instructions that ripen and liberates

[156] 'bir ba pa].
[157] I do not understand completely the meaning of this verse.

In order to become a suitable vessel for the profound secret *mantra*s

Bless [her] with the three equanimities.

Then shower and put perfumed cream,

Adorn with attractive jewels

The knowledge female consort endowed with good characteristics

Who is between twelve and twenty-five.

In a meadow, a garden where flowers blossom

A happy abode, a celestial palace,

Prepare a comfortable bed.

Meditate on the preliminaries, taking refuge and giving rise to bodhicitta,

[then meditate] on the creation stage, the deity in union.

Having given nutritious food such as sugar and molasses

To the consort mother, [188] kiss her.

With the tongue kiss the secret lotus,

The father shows the dorje to the mother,

The mother shows the lotus to the father,

[Engage] in the blessings of the space and the secret joint.

In order to reverse the clinging to subject and object being real,

Strongly purify the dream-like illusory body.

Without holding on to it, by means of the eight examples of illusion,

Like the reflection of the moon in water,

Cut the attachment of grasping to subject and object as real.

Then you and the consort,

Like before, meditate on the creation and completion stages,

Meditate on the *maṇḍala* of the *bhaga*,

As the great palace, the expanse of phenomena of *Akhaniṣṭha*.

In order to request the *siddhi* of bliss and emptiness,

[Recite] the seven branches [offering prayer] once, and [then] recite this:

“Alas! The abode from where bliss arises,

The excellent palace of the infinite Victorious Ones,

This source of phenomena of empty appearances free from extremes,

This excellent secret path is so fortunate!

Alas! The result of the *mahāsukhasiddhi*!”

Then embrace the consort around the neck,

Kiss, lick and hold her from the waist,

The vajra penetrates to the bottom of the lotus,

Again and again turn back [like] a great leader,

Descend, place and enter,

Do it strongly, then relax the mind.

For a while rest in a state of primordial purity,

Then the dorje [189] penetrates the lotus,

Gently moving for a while,

Look nakedly at the essence of bliss and emptiness.

Control your breath and shake in a straight, cool [fashion],

Do this again and again, from time to time.

Joy, supreme joy, excellent supreme joy,

And co-emergent joy

Moves in turn in the five *cakra*s,

The field of the movement of the blazing and dripping energy drops.

At the time [the energy drops] descend into the crown, the throat, the heart, the navel,

And the secret abode [*cakra*s],

Attachment, hatred, ignorance and so forth,

The eighty types of conceptual thoughts naturally stop.

At the time when all the appearances of external objects,

And all internal bodily *skandha*s and *dhātu*s

Are pervaded by bliss, relax at ease.

Bliss, emptiness and non-conceptuality,

The state of great primordial purity of the primordial Ground,

Rest in great self-liberation,

From the pinnacle of existence up to the *Avīci* hell,

In a state of bliss, emptiness and primordial wisdom are of one taste.

This transformation is the internal creation and completion stage.

Gently move [in a state of] absorption

Hold, spread, churn, and combine,

For the sake of bliss, practice for a long time.

Moreover, meditate on all phenomenal existence

Being the heap of the rainbow light essence. **[190]**

By dissolving it into the mother,

Give rise to unbearable great bliss.

The mother herself melts as the *Huṃ* energy drop,

And the vajra jewel drinks the environment and its inhabitants.

By spreading [bliss] over the four *cakra*s,

According to the guru's pith instructions on the *yantra* yogas,

Phenomenal existence becomes the rainbow body, the body of light,

The *skandha*s and *dhātu*s [become] the field of gods and goddesses.

Watch at your true nature with naturally occurring self-awareness.

In a primordial unborn state,

phenomenal existence is unobstructed and inherently clear.

This is glass-like primordial wisdom.

Phenomenal existence, *saṃsāra* and *nirvāṇa* without exception,

Sights, sounds and awareness,

Spread out in one single taste as great bliss,

This is the primordial wisdom of equality.

The magic display which is born out of an unborn state,

All the embodiments appear while being not existent,

This is the self-discriminating primordial wisdom.

Whatever arises, it arises from *dharmadhātu*,

Whatever appears, it appears as *dharmadhātu*,

Whatever dissolves, it dissolves in *dharmadhātu*,

Dharmadhātu is the essence of primordial wisdom.

Indivisible bliss and emptiness,

Unborn from the very moment [it] arises,

Is the very essence of all-accomplishing primordial wisdom.

In the expanse of the five wisdoms,

The dregs of the five poisons are purified as the expanse.

The basic nature of the five *skandha*s **[191]**

Are the Buddhas of the five family of the Victorious Ones:

Indestructible bliss and emptiness are the *vajra* family,

All pervading great bliss is the *ratna* family,

Unborn great bliss is the *padma* family,

Self-liberating great bliss is the *karma* family,

Great bliss *dharmakāya* is the buddha family,

These are the basic natures of the five *skandha*s.

As for the basic nature of the three poisons and afflictions:

Ignorance is unborn *dharmakāya,*

Attachment is unceasing *saṃbhogakāya,*

Hatred is the *nirmāṇakāya*, the *kāya* of union.

As for the basic nature of indivisible *saṃsāra* and *nirvāṇa*,

The *dharmakāya*, the single sphere energy drop,

Is the exhaustion of mental elaboration of view and meditation,

Freedom from benefit and harms of experience and realization.

The *dharmakāya* primordially complete and self-perfected,

And the nature of phenomena, effortless and unforced,

Are the essential meanings which are inexpressible and free from expressions,

Nirvāṇa is the basic nature of *saṃsāra*.

As for the three bodies which are the essence of *nirvāṇa*,

You should not look for them elsewhere,

Your body, speech and mind

Are the basic natures of Enlightened body speech and mind.

Channels, winds and energy drops

Are the basic natures of the three *kāya*s.

Bliss, emptiness, and luminosity

Are the basic natures of *Akhanīstha* and *Khecara.*

Essence, nature, and compassion **[192]**

Are the basic natures of the five luminous primordial wisdoms.

All the appearances of the phenomenal world

Are the basic natures of the eighty-thousand heaps of Dharmas.

This single sphere energy drop luminous and empty

Is the basic nature of the sacred hundred families.

The four joys perfected and luminous

Are the basic natures of the rainbow body the luminous body.

The *maṇḍala* of vajradhātu

Is the basic nature of the *khecarabhaga*.

Great bliss twisting in the vagina

Is the basic nature of luminous day and night [practices].

This co-emergent practice free from joy

Is the basic nature of all naturally extinguished phenomena.

Habituate in the steady method of the indestructible basic natures,

This excellent path of the messenger *khecara*,[158]

The treasure of practice,

the [practice called] the lions of *lung* and *rdzogs* pecking each other's necks.

Bring the *karma* winds into the bed of the central channel,

The external appearances are the luminous *vajradhātu,*

The internal appearances are the essence of the illusory rainbow body,

The internal and external [appearances] are a state of indivisible primordial purity.

The basic nature which twists the phenomenal world into the rainbow body

Completely pervade *saṃsāra* and *nirvāṇa*.

To descend is unborn descend,

[158] Here the term *khecara* seems to specify the messenger. The *vigraha* for *khecara* is: *khe carati*. "Kha" means space, air, ether, or sky, and it is in the neuter locative. "Car" is a verbal root which means to go, walk, move or roam about. All together it might also be understood as a synonym for *ḍākinī*.

To hold is holding subject and object as pure,

To spread is spreading in the primordially pure *dharmakāya*.

The basic nature self-luminous and unfabricated, [193]

And the phenomenal world, the expanse of the *vajra* essence

Establish the excellent rainbow body, the body of light,

These are the key point of such practice.

Oh, lustful yogis!

Rely on nutritious food,

Abstain from sun, fire and smoke,

And all salty and sour [food].

Abstain from sprouts, garlic and onions, food without nutrition,

Buckwheat, wheat, vegetables and ginger.

Abandon the incorrect consort,

[Who is] unclean, hostile, defiled,

A widow, of an impure caste, or one who lost the vows towards the father,

Whose family is struck by the sorrow of separation,

Whose channels are paralyzed, decayed or broken,

Who suffers from a chronic illness and loss of appetite for a long time,

Who has leprosy, skin ulcer, and is afflicted by the evil spirits.

Whose body is small, whose skin smells or has lice,

Whose skin is colored, soft, crippled or decayed

[The incorrect consort who] has neck lumps, is weakened and has flesh issues,

Who is jealous and talks in a divisive fashion,

Who is talkative, without faith, and deceptive.

Rely on the best consort endowed with good characteristics

according to the way of the guru,

[Rely on] the middling one according to the way of yidam and companions,

Rely on the lower one according to the way of servant and retinue.

Keep the root vows and the branches vows,

Train in the [secret] signs and the answers.

Make her habituated to activities of the secret mantra,

Such as the variety of arranged offerings and so forth, [194]

In order to untie the channel knots of the *vajra* body,

Constantly rely on the three hundred,

Or the five hundred *yantra* yogas.

Constantly hold *kumbhaka,* counting and [holding the] breath,

Or the four hundred [breath practices].

Do not stray away from the joined

Daily practice of one's own body

And the night practice of the other's body.

When you practice together with a consort,

Ascertain without confusion and mistakes

The way of searching the channels according to the pith instructions,

And the union methods of the tantras.

[If you] are negligent, [and speak] bad words to others,

[If you] compose spiritual songs and poems,

If you do that, you make obstacles [for yourself].

To reveal the secret is to fall in a pitfall,

The *siddhi*s of practice will vanish.

At times, wash and apply lotions,

Practice and analyze with the intellect

The methods of improving health and increasing the bliss,

Such as rejuvenation practice and beneficial medicines' mix.

Abandon unnecessary and superfluous things[159]

Give up outer, inner and secret [worldly] activities.

Do not contact familiar people.

Throw donations and food offerings on behalf of the dead far away,

Destroy the obstacles such as the previous guru and previous wife

Don't fall under the power of the hypocrisy of this life.

Always rely on the secret consort,

At all the time of practicing yogic discipline,

[Such as] the four practices of the great secret **[195]**

And the special twenty-one practices and so forth.

[Just as] the example of the lion wondering around dogs,

And [the example] of throwing away a wish-fulfilling jewel into mud,

Oh yogis, do not wander in the city!

Abandon distracting, lower companions!

[Even] with respect to the Dharma and the virtue about material things,

There is the risk of [developing] bad habits in one's mindstream.

If one realizes the mind nature as *dharmakāya,*

One root guru is sufficient.

Do not chase after all that which exists,

One cannot rely upon whatever is seen or heard,

In the long run, this is the cause for breaking the vows and [going to] hell.

---

[159] *'theb lhag*

What is the benefit of a lot of gaining?

This is said in many profound pith instructions,

Leave aside the burden of texts of the vermillion heads.

One does not know from where obstacles will come,

Always wear the armor of the antidote,

The renunciate who is not missing what is needed.

You need an open state of mind which abandons what is not needed.

Since in the life and in the future ones,

[You will] always, single-mindedly spend time with [her]

without confusing a tiger with a donkey,

the way of analyzing the consort is important.

It is important to rely on [a consort] endowed with good characteristic,

Without being foolish like a goat.

The female who [196] is a source of afflictions

Is the messenger for the hot and cold hells.

It is important to be cautious.

Give to people whatever you have in hand,

Cultivate the sacred Dharma, the key points of the guru's oral instructions,

Continuously, [putting them] in the center of your heart.

Let be of the exaggeration of those with desire

Such as boasting about the enumeration of mantras and deities' meditations

Saying: "I did retreat for months and years."

Make the vow of not staying even one day

In the middle of the city and in the middle of tantric monks,

Or in the solitude of Rimamod.[160]

[If] you stay in a monastic college or in a retreat center, and get attached

To a pinch of earth or a flat stone,

Make the vow of not grasping [at them] as mine.

Make the vow of spending the life

In places without activities, places impossible to get attached to,

[Where] whatever comes about is fine,

[Where] attires, food, and clothes are uncertain.

[160] ri ma mod]. This seems the name of a place which is understood by Lhatsun Namkha Jigme as a place where fake tantric teachers and practitioners gathered. It is also mentioned in other texts.

3. APPENDICES

3.1. Tibetan texts

༄༅། །རྗེ་རྗེ་སྨིང་པོ་ལས།

རྗེ་རྗེ་ལུས་ཀྱི་སྒྲས་བཤད་ཚོས་དབྱིངས་ནམ་མཁའ་སྦྱིན་བྱལ་ཞེས་བྱ་བཞུགས་སོ།།

[497.1] དཀའ་སེམས་ཅན་གྱི་ཁམས་ལ་སངས་རྒྱས་ཀྱི་སྨིང་པོ་ཇི་ལྟར་ཞུགས་ཚུལ་ནི། རྗེ་རྗེ་སེམས་དཔའ་སྨིང་གི་མེ་ལོང་གི་རྒྱུད་ལས། འཇིག་རྟེན་ཁམས་ཀྱི་སེམས་ཅན་ཐམས་ཅད་ལ་དེ་བཞིན་གཤེགས་པའི་སྨིང་པོ་ཉིལ་འབྱུང་ལ་མངོན་གྱིས་ཁྱབ་པ་བཞིན་དུ་གནས་སོ། །ཞེས་དང་། ཐལ་འགྱུར་ལས། རང་རིག་ཡེ་ཤེས་ལུས་ལ་གནས། །ཉིལ་འབྱུང་ལ་ནི་མངོན་བཞིན་ནོ། །ཞེས་དང་། རང་ཤར་ལས། ཡང་དག་སངས་རྒྱས་དགོངས་པ་ནི། སྐུ་དང་ཡེ་ཤེས་ཚུལ་དུ་གནས། །ཞེས་སོ། གཞན་ཡང་གསང་སྔགས་གསར་མ་དང་། སུ་སྟེགས་དང་། བོན་ལུགས་སོགས། རྒྱུད་མངོ་ནས་འདི་ལྟ་བུའི་གནས་ཚུལ་གསུངས་ཀྱང་བཞེད་དོན་མི་འདྲ་སྟེ། སུ་སྟེགས་དང་བོན་པོ་རྣམས་ཀྱིས་རྟག་ཆད་ཡོད་མེད་ཆེ་ཆུང་སོགས་དེས་པ་ཅན་དུ་འདོད་པ་དང་། དབུ་མ་པས་མཐའ་བཞི་དང་བྲལ་བར་ཁས་ལེན་པ་དང་། གསང་སྔགས་གསར་མ་རྣམས་སྐུ་གསུམ་གྱི་རྟེན་གཞི་རྩ་འདོད་པ་དང་། རྫོགས་ཆེན་སེམས་སྤྲོ་པ་རྣམས་ཀྱང་ཀ་དག་སྤྲོས་པ་དང་བྲལ་བ་སེམས་ཀྱི་ངང་མདངས་ཙམ་[498]དུ་འདོད་པ་དང་། ཀློང་སྤྲོ་པ་ལྷུན་གྲུབ་རང་གསལ་ཡེ་ཤེས་ཀྱི་སྨིང་པོར་འདོད་པ་དང་། རྫོགས་པ་ཆེན་པོ་ཟླ་ན་མེད་པར་ངོ་བོ་ཀ་དག །རང་བཞིན་ལྷུན་གྲུབ། ཐུགས་རྗེ་ཀུན་ཁྱབ་ཀྱི་ཡེ་ཤེས་དབྱེར་མེད་ཐིག་ལེ་ཉག་གཅིག་གི་དགོངས་པར་བྱེད་པས། གནས་ཚུལ་ཁས་ལེན་པ་ཙམ་དུ་འབྱུང་ཡང་། གནས་ཚུལ་ཀྱི་ངོ་བོ་རྟག་ཆད་ཡོད་མེད་སོགས་ཀྱི་འདོད་པའི་གཟུང་འཛིན་ཡོད་མེད་ཁས་ལེན་ཚུལ་མི་འདྲ་བས་ན་འདིར་རང་བཞིན་རྫོགས་པ་ཆེན་པོའི་གཞུང་ལུགས་ཚོད་ལྟན་ནས་གསུངས་པ་ལྟར་འདོད་དོ། །སེང་གེ་རྒྱལ་རྗེས་ལས། སེམས་ཅན་ཀུན་ཀྱི་རང་ལུས་ལ། །ཡེ་ཤེས་དག་པའི་སྣང་བ་གནས། །རྒྱ་ཆེར་སྣང་བར་མ་ནུས་ཏེ། །དཀའ་དུ་མི་འབྱུང་སྤྲིན་བྱང་ཀུང་། རང་རྒྱལ་རྫོགས་ནས་འབྱུང་བ་བཞིན། །ཞེས་སོ། དེ་ཡང་སྨིང་པོའི་གནས་ཚུལ་ནི། སྐུ་ལྟ། ཡེ་ཤེས་ལྟ། འོད་ལྟ། རིགས་ལྟ། ཚོས་ལྟ། ཡེ་ཤེས་ཀྱི་རྒྱང་ལྟ། དོ་གོ་རང་བཞིན་ཐུགས་རྗེའི་ཚོས་ལྟ་ལ་སོགས་པ་རྣམས་དུག་གསུམ་དང་

ཕུང་པོ་ཁམས་དང་སྐྱེ་མཆེད་རྣམས་གདོད་ནས་དག་པའི་འབྲས་བུར་གནས་ཏེ། ལུ་ཏིག་ཕྲེང་བ་ལས། དེ་ལྟར། [499] སྣོང་པ་དེ་ཉིད་ལ། །སྐུ་ལྟ་ཡེ་ཤེས་ལྟ་དང་ནི། །འོད་ལྟ་ཁ་དོག་རྣམ་པ་ལྟ། །ཆོས་ལྟ་ཡེ་ཤེས་རྒྱང་ལྟ་ཉིད། །ངོ་བོ་ལྟ་དང་རང་བཞིན་ལྟ། །ཐུགས་རྗེ་ལྟ་ལས་ཀུན་ལ་ཁྱབ། ཅས་པས། གནས་ཚུལ་རྒྱས་པ་ནི་གཞུང་གཞན་དུ་གསལ་ལ། རྣལ་འབྱོར་པ་ཉམས་ལེན་གྱི་ཐོག་ན་ངོ་བོ་རང་བཞིན་ཐུགས་རྗེ་གསུམ་གཅོོ་སྟེ། དེ་ཉིད་ཀྱི་གནས་ཚུལ་བྱེ་བྲག་ཏུ་བརྗོད་ན། སྐུ་དང་ཡེ་ཤེས་གསུམ་བསྟེགས་ཀྱི་ཚུལ་དུ་གནས་ཏེ། ངོ་བོ་སྐུར་གནས་པས་སྣང་ཙ་རང་གསལ་དུ་འཆར། མཉམ་བཞག་ཆོས་སྐུར་དག །རང་བཞིན་འོད་གསལ་དུ་གནས་པས། ལྷག་མཐོང་ལོངས་སྐུར་གྲོལ། ཐུགས་རྗེ་ཡེ་ཤེས་སུ་གནས་པས་མཁྱེན་བསྟེཕྱོགས་མེད་དུ་འཆར་བའོ། །དེ་ཡང་བདེ་སྟོང་ལྷན་ཅིག་སྐྱེས་པའི་སྐབས་སུ་མཉམ་བཞག་ཆོས་སྐུ་སྟོང་ཉིད། མཉམ་རྗེས་གང་དུ་མ་ཕྱེད་པ་ལོངས་སྐུ་བདེ་བ་ཆེན་པོ། མཉམ་རྗེས་དབྱེར་མེད་པ་ནི་དགའ་བྱལ་ལྷན་ཅིག་སྐྱེས་པའི་ཡེ་ཤེས་མངོན་དུ་གྱུར་ཏ་འཁོར་སྐུ་བདེ་བ་ཆེན་པོ། མཉམ་རྗེས་དབྱེར་མེད་པ་ནི་ཆོས་སྐུའི་རང་མལ་དུ་འཆྱོལ་ཏེ། དེ་ཡང་ཀློང་དྲུག་པ་ལས། སངས་རྒྱས་ཆོས་དང་དགེ་འདུན་ནི། །ཡེ་རྫོགས་རང་གི་ལུས་ལ་གནས། །ཞེས་ [500] དང་། ལུ་ཏིག་ཕྲེང་བ་ལས། རྟོག་བཅས་འགྲུལ་པའི་ལུས་འདི་ལ། །དྲི་མེད་དག་པ་ཆོས་ཀྱི་སྐུ། །མ་བཅོལ་བཞག་པའི་ཚུལ་དུ་གནས། །ཞེས་སོ། དེ་ཉིད་ཀྱི་གནས་དེས་པ་ནི། ཙོག་རིན་པོ་ཆེའི་དྲངས་མ་ལྟ་འདུས་ཀྱི་ཕོ་བྲང་རྩ་བཞི་ཡེ་ཤེས་ཀྱི་འོད་ཀློང་། ཐོད་པ་དུང་ཁང་གི་གཞལ་ཡས་ན་གནས་ཏེ། ཐལ་འཇུར་ལས། ཙོག་རིན་ཆེན་གཞལ་ཡས་སུ། །རིན་ཆེན་འདུས་པ་རྩྭར་བརྒྱད་སྐོོ། །ཡེ་ཤེས་ལྟ་དང་སྐུ་ལྟ་སྟེ། །རྒྱང་ལྟ་ཤེས་པའི་རང་ཞལ་ལྟ་ཁྱད་པར་ཅན་ཏེ། །ཐུགས་རྗེ་ལྟ་ཤེས་ཀུན་ལ་ཁྱབ། །ཐམས་ཅད་ལྟ་ལྟའི་རང་ཁམས་ཀྱི་ཡེ་ཤེས་ཀྱི་ཁོ་བོ་ཉིད་ཀྱི་ཞིང་ཁམས་ཀྱི་ཁོ་ནར་ཤེས་པ་ནི། ཡེ་ཤེས་ཀྱི་ཞིང་ཁམས་ཀྱི་ཁོ་ནར་ཤེས་པ་ནི། ཐམས་ཅད་ཀྱི་ཐུགས་རྗེ་ཡེ་ཤེ

སེམས་ཀྱི་གནས་ནི་ཀུན་གཞི་ཡིན་ནོ། །ཞེས་སོ། ཡང་ཡེ་ཤེས་ཀྱི་གནས་ནི་ཚོས་སྐུའོ། །ཞེས་སོ། དེ་ཉིད་འཇུག་པ་ནི་རྒྱུད་དེ་ཉིད་ལས། ཀུ་སེམས་དཔའ་ཆེན་པོ། སེམས་དང་ཡེ་ཤེས་རང་གི་ངོ་བོ་མ་སྤྱད་ན་ཉི་མ་སྤྲིན་གྱིས་[502]བསྒྲིབ་པ་དང་འདྲ་སྟེ། །ཞེས་སོ། གནས་ནི། རང་ཤར་ལས། མ་དག་པ་ཡི་གནས་ལུགས་ནི། །སེམས་ཅན་ཀུན་གྱི་རང་རྒྱུད་ལ། །མ་དག་གསུམ་བཅུགས་གནས་པའོ། ཞེས་སོ། ཡེ་ཤེས་ཀྱི་གནས་ནི། ཐལ་འགྱུར་ལས། ཡེ་ཤེས་རྟོག་པ་མ་ཡིན་ཏེ། །ངོ་བོ་རང་གསལ་སྟོང་པོའི་དོན། །ཞེས་སོ། དེ་ཡང་དབྱེ་ན། གཞི་གནས་ཀྱི་ཡེ་ཤེས། མཚན་ཉིད་འཛིན་པའི་ཡེ་ཤེས། ཡུལ་ལ་ཞུགས་པའི་ཡེ་ཤེས་གསུམ་སྟེ། དེ་ཉིད་ལས། དབྱེ་བ་དག་ནི་གསུམ་ཏུ་འདོད། ཞེས་དང་། སུ་ཏྲིག་ཕྱེད་བ་ལས། ཡེ་ཤེས་ཉིད་ནི་འདི་ལྟ་སྟེ། གཞི་ནས་དག་པའི་ཡེ་ཤེས་དང་། །མཚན་ཉིད་འཛིན་དང་ཡུལ་ཞུགས་བོ། །ཞེས་དང་། རྗེ་རྗེ་སེམས་དཔའ་སྟོང་གི་མེ་ལོང་གི་རྒྱུད་ལས། ཞ་ཅོ་ཀློང་ཆེན་མོ་རྣམས་ཉེན་ཅིག །འཇིག་རྟེན་གྱི་ཁམས་ཀྱི་སེམས་ཅན་ཐམས་ཅད་ལ་དེ་བཞིན་གཤེགས་པའི་སྟོང་པོ་ཉིད་ཟབ་ལ་མར་གྱིས་ཞུགས་པ་བཞིན་དུ་གནས་སོ། །དེ་ཡང་རྟེན་ནི་གཟུགས་ཀྱི་ཕུང་པོ་ལ་བརྟེན་ནོ། །གནས་ནི་སྟོང་གི་དཀྱིལ་ན་ཀུན་ཏུ་བཟང་པོ་གཅིག་སྟོང་གྱི་དགོངས་པ་ཞེས་བྱ་སྟེ། དཔེར་ན་བསེའི་གཅིག་སྟོང་བ་བཞིན་དུ་གནས་པའི་ནང་འོད་ཅོག་ལྡའི་དཀྱིལ་[503]ན་ཞི་བའི་སྐུ་ཡུངས་འབྲུ་ཙམ་འོད་ཟེར་ཁྱམ་གྱི་ཚུལ་དུ་གནས་སོ། །དེ་ནི་རིག་པའི་གནས་སོ། །དེ་ལྟ་བུའི་ཐ་རྟུང་ཐིག་ལེ་བྱང་ཆུབ་ཀྱི་སེམས་དང་ས་ཡིའི་གནས་ཚུལ་འདིར་མདོར་བསྡུས་པ་ཙམ་ཡིན་ལ། རྒྱས་པ་ནི་ཐེག་མཆོག་རིན་པོ་ཆེའི་མཛོད་རིམ་ཁང་ཉི་ཤུ་ལྔ་པ་དང་། ཚོག་དོན་རིན་པོ་ཆེའི་མཛོད་ཀྱི་རྗེ་རྗེའི་གནས་བཅུ་གཅིག་ཏུ་བསྟན་པ་ཀུན་མཁྱེན་ཆེན་པོའི་བཞེད་དོན་དག་ལ་བལྟ་བར་བྱའོ། །འདི་དག་བཀོད་པའི་རྒྱུ་མཚན་ནི། རྩ་ཡི་བྱེད་ལས་དང་། རླུང་གི་རྒྱུ་ཚུལ་དང་། ཐིག་ལེའི་འཕེལ་འབྱིག་ལ་བརྟེན་ནས། །བདེ་སྟུག་སྐྱེ་ཟག་ན་འཆི་སོགས་ལེགས་ཉེས་ཀྱི་རྟེན་འབྲེལ་སྣ་ཚོགས་པ་འབྱུང་བ་དང་། ཕྱི་རོལ་དུ་ཡང་འབྱུང་བ་བྱེ་བྲག་སྐྱེ་ཟག་ན་འཆི་སོགས་ལེགས་ཉེས་ཀྱི་རྟེན་འབྲེལ་སྣ་ཚོགས་པ་འབྱུང་བ་དང་། ཕྱི་ནང་གཉིས་ཀ་ལ་ཡང་ཁམས་གསུམ་གྱི་ཡིད་ཀྱི་རྣམ་པར་ཤེས་པ་ཐ་དད་པ་ཡོད་ཅིང་། རྒྱུ་ཕྲ་རྒྱས་ཀྱི་ཚུལ་གྱིས་ཁྱབ་ཅིང་ཁེངས་པ་ཡིན་ཏེ། ཐམས་ཅད་ཀྱི་ཡང་རྩ་ཡི་བྱེད་ལས་ཀྱི་ཁྱད་པར་ལས་ཀྱང་ཐམས་ཅད་ཀྱི་ཡང་རྩ་ཡི་བྱེད་ལས་ཀྱི་ཁྱད་པར་ཡིན་ཏེ།

དག་ཏུ་གསལ་བར་མ་བསྟན་པ་ཉིད་འདི་ཉིད་དུ་གབ་པ་མདོན་དུ་ཕྱོངས་ནས་གསལ་བར་བསྟན་པ་ཡིན་ཏེ། དེས་ན་དགའ་བ་བཞིའི་ཡེ་ཤེས་འཆར་བའི་དུས་སུ་ལམ་གྱི་ཚོས་ཐམས་ཅད་རྫོགས། དགའ་བ་བཞིའི་ཡེ་ཤེས་ངོས་ཟིན་བའི་དུས་སུ་གཞིའི་ཚོས་ཐམས་ཅད་རྫོགས། དགའ་བ་བཞིའི་ཡེ་ཤེས་མངོན་དུ་གྱུར་པའི་སྐབས་སུ་འབྲས་བུའི་ཚོས་ཐམས་ཅད་རྫོགས། དགའ་བ་བཞིའི་ཡེ་ཤེས་མཐར་ཕྱིན་པའི་དུས་སུ་འབྲས་བུ་བླ་ན་མེད་ [505] །པའི་ཚོས་རྣམས་རྫོགས་པས་ཕྱིར་མི་ལྡོག་པ་ཡིན་ཏེ། རིན་ཆེན་སྤུངས་པའི་རྒྱུད་ལས། མི་འགྱུར་ལྟ་བའི་གདེང་ཆེན་བཞིས། ।མི་ལྡོག་ཡེ་ཤེས་ཚོད་ ཀྱང་བཟུང་། ।ཞེས་སོ། འདི་དུས་འདོད་ཆགས་ལ་སོགས་པ་དུག་ལྔའི་སྡང་བ་ཐམས་ཅད་འགགས་ཏེ། བདེ་སྟོང་དུ་འཛིན་པ་ཙམ་ཡང་མི་དམིགས་ཏེ། ཀློང་དྲུག་པ་ལས། འདོད་ཆགས་ལ་སོགས་ཉོན་མོངས་རྣམས། ।རང་གི་རྒྱུད་ལ་གཏན་མི་སྐྱེ། ।མི་དགེའི་བསམ་པ་སྐྱེ་མི་སྲིད། ।འདི་ནི་དེ་ཡི་ཚད་རྣམས་བཟུང་། ཞེས་སོ། དེ་ཡང་ཀུན་རྫོབ་ཀྱི་ཐིག་ལེ་ལམ་དུ་བྱེད་པ་འདི་ལ། འགའ་ཞིག་བདེ་བ་ཙོ་ན་ལམ་དུ་བྱེད་པར་འདོད་པ་དང་། འགའ་ཞིག་བདེ་བ་དང་སྟོང་པ་གཉིས་ཀ་ཟུང་འཇུག་དུ་ལམ་དུ་བྱེད་པར་འདོད་པ་དང་། འགའ་ཞིག་བདེ་བ་དང་སྟོང་པ་དགའ་བཞིའི་སྣང་བ་དང་མཆེད་པ་ཐོག་པ་ཉེ་བར་ཐོག་པ་ཚུན་ལམ་དུ་བྱེད་པར་འདོད་པ་ལ། གཞན་བཀང་སྟོམས་སུ་འདོད་པ་སོགས་མང་ཡང་། ལམ་གྱི་འཇུག་སྒོ་བསྒྲིད་རྫོགས་ཟུང་འཇུག་གི་སྒོ་ནས་ཞུགས་པར་གཅིག་ཀྱང་། སྣས་དོན་ལུས་ཀྱི་རྣམ་བཤད་ཀྱི་སྐབས་སུ་ཁྲལ་ཡང་དུ་འཕགས་པ་རྣ་རྣམས་པ་བཞི་དང་། དེ་ [506] ལ་བརྟེན་པའི་རྩོལ་མེད་ཡེ་ཤེས་ཀྱི་ཆུང་བཞི་དང་། དྭངས་མ་ཡེ་ཤེས་ཀྱི་ཐིག་ལེ་སྐུ་གསུམ་ལྷུན་གྲུབ་ཏུ་བཞུགས་པའི་ཚུལ་དང་། འཁྲུལ་དུས་ཀྱི་སྐབས་སུ་སེམས་དང་ཡེ་ཤེས་ཁྲུད་པར་དབྱེ་ཚུལ་དང་། དེ་ཉིད་སྤོ་བྱར་ཀྱི་བག་ཆགས་ཡིན་པས་དག་ཚུལ་དང་། ཡེ་ཤེས་ཀྱི་གནས་རྒྱ་ཆེར་བཤད་ཚུལ་དང་། འཁོར་འདས་ཀྱི་ཚོས་ཐམས་ཅད་གཅིག་ཏུ་ཉམ་ཐག་ཚུལ་ཡིན་པས་དག་ཚུལ་དང་། ཡེ་ཤེས་ཀྱི་གནས་རྒྱུ་ཆེར་བཤད་ཚུལ་དང་། འཁོར་འདས་ཀྱི་ངོ་བོར་འཁོར་འདས་ལམ་གསུམ་གྱི་ཚོས་ཐམས་ཅད་རྫོགས་པར་ཉམས་སུ་ལེན་ཚུལ་དང་། གཞི་ལམ་འབྲས་བུ་གསུམ་དབྱེར་མེད་གཅིག་རྫོགས་སུ་ལམ་གྱི་དུས་སུ་འབྲས་བུ་མངོན་དུ་བྱེད་པ་སོགས་དང་། མཚན་མོ་རྒྱུའི་ཐིག་ལེ། ཉིན་མོ་མངོན་སུམ་ཡེ་ཤེས་ཀྱི་ཐིག་ལེ། རྟག་ཏུ་དོན་དམ་འབྲས་བུའི་ཐིག་ལེ། མཐའ་ཐུག་ཚོས་སྐུ་ཐིག་ལེ་ཉག་གཅིག་གི་དགོངས་པར་གཏུགས་བའི་ཉིད་ཁྲུད་པར་དུ་འཕགས་པ་ཡིན་ཏེ། དེའི་ཕྱིར་རང་བཞིན་རྫོགས་པ་ཆེན་པོའི་གྲུབ་པའི་མཐར་ཞུགས་པ་རྣམས་ཀྱི་དོན་དུ་ཐུན་མོང་གི་ལམ་ལས་ཁྲུད་པར་དུ་འཕགས་པ་ཤན་ཕྱེད་པའི་ཕྱིར་དུ་སྤྲུལ་དོན་འདི་ཉིད་ཁྲིད་པར་མོས་གཏུགས་ཤིང་། [507] བསྟུལ་ཙམ་ཞིག་བཀོད་པ་ཡིན་ཏེ། སྐལ་བཟང་རྣམས་ལུང་འཇུག་པ་དག་གིས་ལེགས་པར་ཁོང་དུ་ཆུད་པར་མངོངས་ཅིག །གལ་ཏེ་ཐུན་མོང་གི་ལམ་དང་འདྲེས་པའི་སྐྱོན་ནི། བདེ་བ་ཙོ་ན་ལམ་དུ་བྱེད་ན་ལམ་རེས་འཇོག་དུ་འགྱུར་བའི་སྐྱོན། ।དགའ་བཞིའི་བདེ་བ་ལ་སེམས་ཀོ་ལེར་འཛིན་ན་ཞི་གནས་ག་ཟུང་འཛིན་གྱི་བག་ཆགས་མ་དག་པའི་སྐྱོན། བདེ་སྟོང་གཉིས་སུ་མེད་པར་འདོད་དེ་ཚོལ་བཅས་ཀྱི་བདེ་བ་དང་

རྩོལ་མེད་ཀྱི་དབུས་པ་བསྒེ་བ་ནི་སྒོབ་ལམ་ཟག་བཅས་ཀྱི་ཟུང་འཇུག་དང་ཞུར་བཤད་མེད་ལ། འདི་དག་གིས་ཁམས་གསུམ་དུ་གོལ་བར་འགྱུར་ཏེ། དགའ་བཞི་ལམ་དུ་འདོད་ཅེ་འབྲས་བུ་རྣམ་དག་དུ་གཏོང་བ་ནི་གཞི་ལམ་ཐ་དད་དུ་གོལ་ཏེ་ཟུང་འཇུག་གི་གནས་ལ་གོལ། །དགའ་བ་བཞིའི་ཡེ་ཤེས་ཐ་དད་དུ་དོས་འཛིན་ན་གཉིས་མེད་ཀྱི་ལྟ་བ་ལ་གོལ། བསྒྲིད་པའི་ལྟ་ལ་ཆགས་ན་ཐ་རྒྱུད་དང་གཟུགས་ཁམས་སུ་གོལ། བདེ་བའི་གཤིས་ལ་ཆགས་ན་མ་རྒྱུད་དང་འདོད་ཁམས་སུ་གོལ། སྟོང་པ་ལ་ཆགས་ན་གཟུགས་མེད་པའི་ཁམས་སུ་གོལ། རྟ་རླུང་ཐིག་ལེ་ལ་ཆགས་དུས་ན་ལམ་གྱི་གསལ་ཉམས་ལ་གོལ། བདེ་གསལ་མི་རྟོག་པ་ལ་ཆགས་ན་གཤིས་ [508] ཀྱི་བག་ཆགས་ལ་གོལ། མཚན་ལྡན་གྱི་བྱོགས་དང་འདོད་ཡོན་ལ་ཆགས་ན་འཁོར་བའི་བྱོང་དུ་གོལ། འདི་དག་རེ་རེ་ལ་ཡང་ཐུ་རཏགས་སྟོམ་གསུམ་གྱི་གོལ་ས་གསུམ་གསུམ་དུ་བཤད་ཅིང་། ལུང་གི་གནས་རྫ་ཉིལ་བ་ལྟར་འདུག་ཀྱང་ཡི་གེར་འཛིགས་ནས་མ་བཀོད། །གོལ་ས་འདི་རྣམས་མ་ཚོད་པར་དྲི་མ་དང་འདྲེས་ཏེ་ཉམས་སུ་ལྡབས་ན། འདོད་ཆགས་ཀྱི་དབང་གིས་བླ་མ་རྗེ་མཆེད་ལྷམ་ལ་སོགས་ཀྱི་དམ་ཚིག་ཉམས་ཏེ་ངན་སོང་གི་གནས་སུ་འཕེན་པ་དང་། ཞེ་སྡང་གི་ལས་ཀྱིས་འཕྲལ་དུ་བཀྲ་མི་ཤིས་པ་སྣ་ཚོགས་དང་བཅས་ཏེ་ངན་སོང་དུ་འགྲོ་བ་དང་། གཏི་མུག་གི་ལས་ཀྱིས་རྒྱ་ཆུང་ཐིག་ལེའི་གོལ་ཤོར་ངོ་མ་ཤེས་པར་འཁོར་བར་འཁྱམས་པ་དང་། ང་རྒྱལ་གྱི་དབང་གིས་རང་མཐོང་ཐོ་ངེ་བག་མེད་ཀྱི་སྤྱོད་པ་དང་བཅས་ངན་སོང་དུ་འགྲོ་བ་དང་། ཕྲག་དོག་གི་དབང་གིས་ཁ་རོལ་མཆོག་དམན་གྱི་སྒོ་སྐུང་གྱི་གནས་སུ་བྱས་ངན་སོང་དུ་འགྲོ་བ་སོགས་ལམ་མ་དག་པའི་ཉེས་པ་ཤིན་ཏུ་ཆེའོ། དེས་ན་འདི་ཉིད་ཉམས་སུ་ལེན་པའི་གང་ཟག་དེ་ཤེས་རྒྱུད་ཀྱི་འདོད་ཆགས་ཐ་མལ་དུ་སྐད་ཅིག་ཀྱང་མ་སོང་བ། སྣང་བ་གང་ཤར་སྣུམ་མ་དང་རྨི་ལམ་ལྟ་བུའི་ངང་ནས་ [509] གནས། བོགས། ཇས། ལུ་སྒོམ་སྤྱོད་པ། འབྲས་བུའི་གནས་ཐམས་ཅད་ལ་རྗེས་ཆགས་ཀྱི་དབང་དུ་མ་སོང་བས། སྣང་སྲིད་ཐམས་ཅད་མཉམ་པ་ཉིད་ཀྱི་ཚོས་སྐུར་སྒོམ་ཞིང་། བདེ་ཆེན་ལྷུན་གྲུབ་འདུས་མ་བྱས་ཀྱི་སྤྱོད་པར་ཞུགས་ཏེ། མདོར་ན་དང་པོར་ལམ་གྱི་རྟགས་སྣང་ལ་བློ་ཞིག་པར་དགོས་ཤིང་། དགའ་བཞིའི་དཀྱིལ་འཁོར་དུ་ཞུགས་ནས་སྣང་སྲིད་ཐམས་ཅད་ཚོས་སྐུ་བདེ་བ་ཆེན་པོའི་དགོངས་པར་རྟོག་ཅིང་། ཐུགས་རྗེ་ཆེས་ཉམས་སུ་ལེན་པ་དང་བྲལ་ཞིང་

ཐམས་ཅད་རིག་པས་གཏན་ལ་དབབ་པའི་ཕྱིར་ཏེ། ཇི་ཡང་དགའ་བཞི་བདེ་སྟོང་ལྡན་སྐྱེས་ཀྱི་དཀྱིལ་འཁོར་དུ། སྣང་སྲིད་འཁོར་འདས་ཀྱི་ཆོས་ཐམས་ཅད་བདེ་ཆེན་མཆོག་ཏུ་མི་གནས་པ་འོད་གསལ་ཕིག་ལེ་ཆེན་པོའི་དཀྱིལ་འཁོར་དུ་གཏན་ལ་དབབ་པ་འདིར་མ་འདུས་པ་གང་ཡང་མེད་པས་ཨོག་ཆོགས་ཀྱི་སྤྲུལ་པ་བསྡུར་ཏེ་མན་ངག་མཛོད་ཚུགས་སུ་བསྟན་པའོ། །ཚུལ་འདི་དག་ཏུ་ཞུགས་པ་རྣམས་ནི་ཡིག་ཆ་རྣམས་ལ་བློ་འདྲིས་པ། ཞེ་ཆོད་པ། རོ་རྒྱས་འཕྲོད་པ། བློ་ཆེ་བ། བློ་མ་བསྟེན་ཡུན་རིང་བ། རྒྱུད་སྟེ་གོང་འོག་གི་རང་གཞུང་མ་འདྲེས་པ། བག་མེད་བག་བཅོལ་གྱི་སྤྱོད་པས་ལྷད་མ་ཞུགས་པ། སྟོམ་གསུམ་ཡར་ལྡན་གྱི་དགོངས་པ་དང་མ་འགལ་བའི་གནད་འགག་རྣམས་ཤིན་ཏུ་གཅེས །དེང་སང་བསྟན་པ་འདིའི་ཆོམ་པོ་ཐོས་བསམ་སྒོམ་རྒྱ་ཆུང་ཡང་མཐར་མ་ཕྱིན་པ་དམ་ཉམས་ཀྱི་ཞུ་ཆེན་པོ་དང་ལྡན་ཅིག་པར་ཐོ་རངས་ཀྱི་སྤྱོད་པས་སྐྱེས་ཚུང་དག་འཁར་ཟིལ་གྱིས་གནོན་པར་མཐོང་ཡང་། ལམ་བཟང་འདིའི་གནད་མ་དགོངས་པ་ཡིན་པས་དེ་ལྟ་བུའི་ཚུལ་ལ་འཇུག་པར་མི་བྱའོ། །ཚུལ་འདི་ལེགས་བཤད་འོད་ཟེར་ [511] སྟོང་ལྡན་དཔག་ཡས་ནམ་མཁའི་དབྱིངས་ཁྱབ་པ། །དེས་དོན་ཡེ་ཤེས་རྟ་བདུན་བཟང་པོའི་འོད་ཟེར་རྣམ་བཀྲའི་དཀྱིལ་འཁོར་རྒྱས། །ཟག་དང་རྒྱ་ཆེའི་རྣམ་འགྲེལ་གསལ་བས་གདུལ་བྱའི་གྲིང་གི་སྐུན་ཁུང་བསལ། །སྟིང་པོའི་པད་ཚལ་རབ་ཏུ་རྒྱས་བྱེད་དོ་རྗེ་ལུས་ཀྱི་རྣམ་བཤད་སྤྲོས། གནས་འདིར་མ་ལུས་ཡོན་ཏན་རབ་རྫོགས་རྒྱུད་སྡེའི་གནས་ཀྱི་གསང་བ་ཉིད། །སྐུལ་ལྡན་བརྟུལ་ཞུགས་ཚོགས་གཙོད་པའི་ཉེ་ལམ་གསང་བའི་རྒྱལ་པོ་ཉིད། །བློ་རབ་སྐལ་བཟང་ཐར་པ་འདོད་ལ་སྐད་ཅིག་སྨིན་གྱོལ་སྟེར་བའི་གནས། དཀའ་ཐུབ་སྤྲངས་པའི་ཐེག་ཆེན་ལམ་བཟང་འཇུག་སྟེའི་གནས་རྣམས་འདིར་གསལ་བྱས། །དེས་ཀྱང་སེམས་ཅན་ཐམས་ཅད་ཀྱི་བཀའ་བཞིན་ཐོག་མཐའ་ཐེ་ཚོམ་མེ་ཐོས་བསམ་སྒོམ་རྒྱུ་ཆུང་ཡང་མཐར་མ་ཕྱིན་པ་དམ་ཉམས་ཀྱི་ཞུ་ཆེན་པོ་དང་ལྡན་ཅིག་པར་ཐོ་རངས་པ་ཡིན་པས་དེ་ལྟ་བུའི་ཚུལ་ལ་འཇུག་པར་མི་བྱའོ། །ཚུལ་འདི་ལེགས་བཤད་འོད་ཟེར་ རྒྱལ་བ་ཀརྨ་པ་ཆེན་པོ་ཡང་ཐུགས་ཀར་ཟུང་ནས་ཀྱང་ཐུགས་ཀ་ཉུ་ལ་ལ་སོགས་བཀའ་ཡི་སྡུང་མ་རྣམས་ཀྱིས་བསྡུང་བར་མཛོད་དུ་གསོལ། མཆན་ལོ།། །།

༦། །རྡོ་རྗེ་སྙིང་པོ་ལས།

འོག་སྟོ་བའེ་བ་ཆེན་པོའི་རྒྱབ་ཆོས་རྣམ་དག་ཤེལ་གྱི་མེ་ལོང་ཞེས་བྱ་བ་ཐུགས་སོ།

[180.1] ༦། །ཁལ་གདམས་རྒྱབ་ཆོས་མན་ངག་ཐམས་ཅད་ཀྱི་སྙིང་པོ་གཅིག་ཏུ་བསྡུས་པ་གོང་མའི་ཕྱག་བཞེས་དང་རང་གི་སྐྱོང་བ་ཐམས་ཅད་ཀྱི་གནད་འགག་གསལ་བར་སྙིང་གི་བུ་རྗེས་སུ་འཛུག་པ་རྣམས་ལ་གདམས་པ་ནི། ।དང་པོ་སྟོད་མིན་ལ་གསང་ཚུལ་ཇི་ལྟར་ན། དེ་ཡང་གང་ལ་གསང་ཞེ་ན། སྐལ་དམན་རྒྱུ་འབྲས་ཕྱོགས་ཞེན་དང་། །ལམ་ལོག་སུ་སྐྱེགས་པ་རྣམས་དང་། །དམན་པ་ཉན་རང་རིགས་རྣམས་དང་། །ཆོས་བརྒྱད་ཚུལ་འཆོས་འདུ་འཛིས་གཡེང་། །བདག་འཛིན་བློས་མ་ཐོངས་ལ་གསང་། །སྐལ་ལྡན་གསང་ [181] སྟ་གས་སྦྱིད་པ་ཡི། །ཆོ་འདི་བློས་བཏང་རྣལ་འབྱོར་པས། །དངོས་གྲུབ་སྩལ་དུ་ཐོབ་འདོད་ན། །ཐོག་མར་བླ་མའི་མཛོད་སྦྱོད་གསང་། །རྟེས་གནད་དཀྱིལ་འཁོར་བསྐྱེད་རྫོགས་གསང་། །བླ་མས་བཏགས་པའི་གསང་མཚན་གསང་། །དངོས་གྲུབ་སྟེར་བའི་ཡི་དམ་གསང་། །བྱིན་གྱིས་བརླབས་པའི་རིག་མ་གསང་། །མཁའ་འགྲོས་ལུང་བསྟན་རྟགས་མཚན་གསང་། །ལྷ་དང་སྟགས་དང་ཕྱག་རྒྱ་གསང་། ཤ་ལྷ་བདུད་རྩིར་རྫས་གསང་། །རྩོག་མེད་ཤུགས་ལྡན་སྦྱོད་པ་གསང་། །བྱིན་རླབས་ཞུགས་པའི་དུས་ཚོད་ [182] གསང་། །སྒོམ་པའི་ཉམས་དང་དོད་རྟགས་གསང་། །བྱོལ་བྱེད་ཡེ་ཤེས་སྙིང་པོ་གསང་། །དབང་དང་རྒྱུད་དང་ཉམས་ལེན་གསང་། །སྙིང་པོ་གསང་སྙིང་རྒྱུད་དོན་གསང་། །ཡན་ལག་བཅུ་གཉིས་བླུགས་བམ་གསང་། །སྒྲུབ་པའི་གནས་དུས་བྱོགས་རྣམས་གསང་། །སྐུ་འབག་རོ་རྗེ་དོལ་བུ་གསང་། གསང་བར་འོས་དང་གཉེར་གཏད་གསང་། །བྱོགས་པོའི་སྟོད་དང་མཚོང་རྣམས་གསང་། །གསང་ཆེན་སྙིང་པོ་བཅོ་བརྒྱད་འདི། །གསང་སྔགས་རྣལ་འབྱོར་རྣམས་ཀྱི་སྲོག །སྟོམ་གསུམ་དམ་ཚིག་ཀུན་གྱི་གནད། །ང་ཡི་རྗེས་འཛུག་སྙིང་གི་བུ། །མདོ་རྒྱུད་སྙིང་ཕྱོར་མན་ངག་རྣམས། །སྟོད་མིན་རྣམས་ལ་སྤྲོག་བྱེད་ན། །སྙིང་གི་མན་ངག་མི་གསང་ན། །ལུང་མེད་བྱེགས་བམ་ལྟ་བྱེད་ན། །དག་སྣང་མེད་པར་སྟོན་བྱེད་ན། །གདམས་པ་དཔེ་བརྒྱད་གཏེར་ཟེར་ན། །སྤྱིར་དུ་རྒྱལ་བ་ཐམས་ཅད་བསྐྱས། །ཁྱད་པར་མ་དང་མཁའ་འགྲོ་བརྒྱས། ।ང་ཉིད་དེས་པར་བསྐྱས་པ་ཡིན། །དམ་ཅན་ཆོས་སྐུང་བརྒྱས་པར་འགྱུར། །དེ་ཕྱིར་བསང་བ་དགུ་སྤྲིལ་རྒྱ། །སྙིང་གི་དཀྱིལ་དུ་ཐོབ་ལ་ཞོག །འདི་ནི་གསང་བྱའི་སྙིང་གཏམ་ཡིན། །དེ་ནས་ཆགས་ཅན་རྣལ་འབྱོར་པས། । [183] འདོད་ཆགས་བདེ་ཆེན་ལ་བརྟེན་ནས། འཇའ་ལུས་རྡོ་རྗེའི་སྐུ་སྤྲུབ་ན། །དེ་ཡི་ཟ་འཚག་ཉལ་འདུག་

སོགས། །སྤྱོད་ལམ་རྣམ་བཞིའི་མན་ངག་དང་། ། ཚོ་འདིའི་བྱ་བ་གཉེར་ལྷགས་བཤད། །མདོ་རྒྱུད་ལུང་ནས་གསུངས་པ་ཡི། །སྟོན་འགྲོ་རང་རྒྱུད་འདུལ་སྤྱོད་དང་། །སོ་ཐར་བྱང་སེམས་སྤྲུན་འཇུག་སྡོམ། །རིག་འཛིན་སྨྲགས་ཀྱི་སྡོམ་པ་སོགས། །སྡོམ་གསུམ་ལྡན་པ་ཀུན་དང་བཀྲ། །དེ་སྟེང་ལམ་འདི་ཉམས་ལེན་ན། །ཡུལ་དང་གནས་དང་ཟས་དང་གོགས། །གང་ལའང་སྐད་ཅིག་ཚགས་མི་བྱེད། །ཟས་གོས་གཉམ་དང་ཚོས་བརྒྱད་སོགས། །རྒྱབ་ཕྱིས་རྗེ་བཞིན་རིང་དུ་བསྐྱར། །རྒྱ་དགའ་ཟས་འཚོལ་ངོས་བཟུང་སྤྲོངས། ཁ་ཤེས་ལག་ཤེས་རིག་གནས་སོགས། །ཅི་ཤེས་ཐམས་ཅད་བརྗེད་དུ་ཆུག །ཟོ་ཁོག་མཐིལ་སྟོང་ལྟ་བུ་ཡི། །ངོས་བཟུང་གསོག་འཛོག་འཛིག་རང་ཡལ་ཐོང་། །མདོར་ན་མི་ཡི་ཁྱུ་ནས་བུད། །ཆོས་ཁྱོད་བསྟེགས་པ་འགྱལ་པ་ཡིན། །ཞག་གསུམ་ཚུན་ཀྱི་འདི་བྱ་དང་། །འདི་བྱེད་སྐད་བ་ཐམས་ཅད་ཀུན། །ཆུ་ལ་བཞེངས་པའི་ལྟ་སྐུ་ལྟར། །ཤར་ཙོམ་ཉིད་ནས་རང་ས་ཞིག །རྣམ་རྟོག་གཉིས་མཐུད་གཉེར་རི་དང་། །རྗེས་ [184] ཆགས་ལྟ་ལ་བྱེད་རི་དང་། །རེ་དོགས་བློ་མར་བྱེད་རི་དང་། །རི་ཁྲོད་དབེན་དང་འབྲལ་རི་དང་། །རས་ཀྱང་དཀའ་ཐུབ་འབྲལ་རི་དང་། །ཆེད་ཕྱིར་ཆོས་བརྒྱད་བྱེད་རི་སོགས། ། དམ་བཅའ་མཉའ་ཡི་སྡུང་ལ་བཅུར། །ཚོ་འདིར་སྤྲང་ཟས་སྤྲང་ཁོས་བྱིན་ཐེབ་དང་། །སྤྲས་ཡུལ་འཛིགས་པའི་ནགས་རོང་གསུམ། །འབྲལ་མེད་བརྟེན་ལ་འཆི་ཚོས་ཀྱིས། །མཚོན་ལྡན་ཕྱག་རྒྱ་རིགས་བཟང་མ། །རྒྱུད་ནས་གསུངས་པའི་བརྟག་འགྲུགས་ཀྱིས། །ལེ་ལོ་སྟོམས་ལས་མ་ལུས་པར། །སྐད་ཅིག་འབྲལ་མེད་བརྟེན་པར་ཀྱིས། །མི་ཁྱེར་མི་ཡིས་མ་རིག་ཅིང་། ལྟ་ཁྱེར་ལྟ་ཡིས་མ་རིག་པ། །ཆུང་རྟོགས་སེབྲེ་འཛིང་བསྟོལ་ཀྱིས། །གདོས་བཅས་འཛའ་ལུས་དྲངས་མར་སྟོངས། །གང་ལ་ཆགས་དང་ཞེན་པ་ནི། །སྐད་ཅིག་ཙོམ་ཡང་མི་སྐྱེ་ཞིང་། ཁམས་གསུམ་འཁོར་བའི་རྩ་བ་ཡི། །བཤེས་འབྱིས་བྱང་ཆུབ་སེམས་དཔའ་ཡི། །འདོད་ཆགས་བྲལ་བ་ལྟ་བུའི་སྤྱིག་ཁམས་གསུམ་དག་ན་ཡོད་མེད་ཡོངས་ཤེས་པ། །ཤུས་མས་སྐྱུ་མར་རོལ་བ་དང་། ཡེ་ཤེས་ཡེ་ཤེས་རོལ་པ་ཀུན། །དེ་ལྟ་བུ་ཡི་ཉམས་ལེན་གནས། །ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ཡི། །ཐབས་ཀྱི་ཁྱད་པར་ཅི་ཞིག་ཡོད། །ཞེས་ [185] གཞན་ཀྱི་བན་པའི་རེ་ཐག་ཆོད། །རང་གིས་བྱས་ཚད་འཁོར་བའི་ཆོས། །ཆོས་དང་ཆོས་མིན་གཉིས་ཀའི་ལས། །ཚོམ་གྱིས་ཞོག་ལ་རང་རིག་ཟོས། ལྟ་དང་སྒོམ་དང་དམིགས་པ་སོགས། །འབྲལ་པས་འབྲལ་པ་འདོད་ལྷགས་ཀྱི། །མགོ་བསྐོར་འདི་ལ་མ་ཚགས་ཤིག ཁ་འདོན་བྱ་བྱེད་ཆོས་སྟོང་དང་། །ལུས་དག་དག་བའི་འབྲས་བུ་ནི། །མཐོ་རིས་ཙོམ་ལས་ཐར་པ་དཀའ། མཐོ་རིས་དེ་ཡང་འཁོར་བའི་གནས། །དེས་ན་འཁོར་བའི་རྩ་བ་སྟོངས། །དེ་ལྟ་བུ་ཡི་ཉམས་ལེན་གནས། །རབ་རི་སྟོན་གྱི་གནས་དང་ཡུལ། །ངུ་ཁྲོད་ཆེན་པོ་བརྒྱད་རྣམས་དང་། །འབྲིང་ནི་གཡའ་གངས་ནགས་ཀྱི་ཐྲིང་། བུ་རྩྭས་ལུང་བསྟན་སྤྲས་ཡུལ་དང་། །སྤྲུག་གཟིགས་ཏེགས་པ་འདུ་བའི་མ། རྣམ་གཡེང་འདུ་འཛིས་དེབེན་པར་བྱ། །བྲག་ཁང་ཤིང་རྩྭ་རྫི་ཀྱིན་དང་། །ཉམས་དགའ་ཡིད་འོངས་གནས་དག་ཏུ། ཤ་ལྟ་བདུད་རྩི་ལྟ་དང་ནི། །སྟོངས་བསྐྱེད་བཙུད་ལེན་བྱ་བའི་མ། །སྐྱེ་རྒོལ་ཀྱི་བྱུག་རྩོལ་བྱེད་ཕྱིར་བྱ། །ཁ་ཟས་ཀྱི་ཚོགས་ཀྱི་ཕྱིར་ཡང་། །ཁྱད་པར་ཅི་ཞིག་ཡོད་ཅེས་ཏེ། ཡང་

རིགས། །མདོན་ཞེན་འཛིན་ཚགས་མེད་པར་ཆོར་ས། །དབུ་ [186] བཟློག་གི་མཚོན་ནད་བཟློག་སྨན། །ཐུར་མ་འབེབས་གདན་གེགས་སེལ་ཐུས། །མི་མདོན་སྒིབ་པའི་ཡིབ་ས་དང་། །ཐབས་ཅད་ཤེས་རབ་ལྡན་པ་ཡིས། །སྟོང་མིན་རྣམས་ཀྱིས་དེབེན་པའི་སར། །ཐུ་སྐྱེག་ཤིང་ལོའི་ར་བས་བསྐོར། །སྐྱིད་པའི་ནེཌུ་སིང་པརྒྱས་བརྒྱན། །བསིལ་དྲོད་སྟོམས་པའི་ཀུན་དགའ་རར། །མཚོན་ལྡན་ཕྱག་རྒྱ་བའི་ཡུམ། །དང་པོ་ནོར་འབྱུལ་མེད་པར་བརྟག །རིགས་ལྡ་རིགས་བརྒྱ་སྐྱེལ་པ་ཡི། །ཡེ་ཤེས་མཁའ་འགྲོའི་རིགས་དག་ནི། །སྐྱེ་ས་གནས་དང་རིགས་ལ་བརྟག །ཁ་དོག་དབྱིབས་དང་རྟ་ལ་བརྟག །སྐྱེ་མཆེད་གཟུགས་དང་སྐུ་ལ་བརྟག །སྐེ་བ་རོ་མོ་སྐད་ལ་བརྟག །ངད་པ་སྤྱོད་ལམ་གཙོང་སྐྱ་དང་། །བརྟ་དང་བརྟ་ཡི་ལན་ལ་བརྟག །འདི་དག་ཞིབ་པར་གཞུང་དང་ནི། མན་ངག་བླ་མའི་ཕྱག་ལེན་གནད། །ལེགས་པར་ཁོང་དུ་ཆུད་པས་བརྟག །དེ་ནས་འགྲུགས་པའི་སྤྱོར་བ་ནི། །ཕྱི་ལྟར་ཟས་དང་སྦྱགས་ཀྱིས་འགྲུགས། །གསང་བ་བདེ་ཆེན་ལྷུང་སྤྱོར་དང་། །དམིགས་པའི་འཁྲུལ་འཁོར་དག་གིས་འགྲུགས། །གཟབ་སྐར་ཚོས་གྲངས་བཟང་བ་དང་། །ཕྱན་ཚོགས་རྟེན་འབྲེལ་ [187] འཕྲིག་པའི་དུས། །སྐྱུ་མའི་ནོར་ལ་མི་ཕངས་པར། །མཚོན་ལྡན་ཕྱག་རྒྱ་རིགས་བཟུང་དེ། །གར་འདུག་གནས་དང་ཡུལ་ཕྱོགས་ནས། །སྲོག་ལ་བདོས་ཏེ་ཐབས་ཀྱིས་འགྲུགས། ཁུག་ནས་ཁྱུས་དང་གཙོང་སྦྱར་བཅས། །ཞག་འགའ་དབེན་པར་བདེ་པ་གསོ། །ཤ་ཆང་དམ་རྫས་ཚོམ་པར་ངོལ། །ཚོ་རིལ་བདུད་རྩི་ཞལ་ཏ། །སྐྱེ་བ་བདུན་པའི་སྐུ་ཤ་སོགས། །དམ་རྫས་སྐྱོང་གྲོལ་ཁྲད་འཕགས་ཀུན། །འདིར་བ་པ་ཡི་སྐྱེམས་ལ་བཏབ། །རིགས་བསྐྱར་ཥ་ཀིའི་འཁོར་འོར་བཏགས། །རིམ་བཞིན་དག་ཀབ་བསྐྱར། །སྨིན་གྲོལ་གདམས་པ་སྦྱིན་བྱས་ནས། །གསང་སྔགས་ཟབ་མོའི་སྟོང་ནུང་དུ། །མཉམ་པ་གསུམ་དུ་བྱིན་གྱིས་བརླབས། །དེ་ནས་ཁྱུས་བྱུག་དྲི་བཟང་དང་། །ཡིད་འོང་རིན་ཆེན་རྒྱན་གྱིས་སྐྲས། །བཅུ་གཉིས་ཉེར་ལྔའི་བར་དག་གི །མཚོན་ལྡན་རིགྱ་མ་སྐུ་འཛིན་མ། །ཞེའུ་སིང་མེ་ཏོག་འཕར་བའི་ཚལ། །སྐྱིད་པའི་གནས་ཁང་གཞལ་མེད་དུ། བཀོད་ལྡན་མལ་ས་བདེ་བར་བྱས། །སྟོན་འབྱོ་སྐྱབས་འགྲོའི་ཚུལ། །རིགས་བསྐྱང་ཉམས་ཆད་སྡོམ་པ་ཡི། །ཡེ་དམ་ཡབ་ཡུམ་བསྐྱེད་རིམ་བསྒོམ། ཀ་ར་བུ་རམ་བཅུད་ལྡན་ཟས། ཡུམ་ལ་ཕྱིན་ནས་ [188] འོ་བྱ་ཞེད། །ལྷེ་འཛིབ་གསང་བའི་པད་ཟླ་ནི། །ཡབ་ཀྱིས་ཡུམ་ལ་རྡོ་རྗེ་བསྟན། །ཡུམ་གྱིས་ཡབ་ལ་པད་བསྟན། །མཁའ་གསང་གསང་བསྟོལ་མར་བྱིན་གྱིས་བརླབས། གཟུང་འཛིན་བདེན་ཞེན་བཟློག་ཕྱིར་དུ། །སྐུ་ལུས་རྡོ་ལམ་ནན་ཆེར་སྦྱངས། འཛིན་མེད་ཆུ་བུ་གཟུགས་བརྙེན་དང་། །སྐུ་མའི་དཔེ་བརྒྱད་ལྟ་བུ་ཡིས། །གཟུང་འཛིན་མདོན་ཞེན་རྗེས་ཆགས་བཅད། དེ་ནས་རང་དང་ཕྱག་རྒྱ་གཉིས། །སྟར་བཞིན་བསྐྱེད་རྫོགས་གསལ་བཏབ་སྟེ། །རྩ་གའི་དཀྱིལ་འཁོར་འོག་མིན་གྱི། །ཆོས་དབྱིངས་གཞལ་མེད་ཆེན་པོར་སྒོམས། །བདེ་སྟོང་དབྱེར་མེད་གྲུབ་ཞུ་བའི་ཕྱིར། །ཡན་ལག་བདུན་པ་ཚོར་གཅིག་དང་། ཞེ་མ་བདེ་བ་འབྱུང་བའི་གནས། རབ་འབྱམས་རྒྱལ་བའི་ཕ་བྱང་མཆོག །སྐྱང་སྟོང་མཐའ་བྲལ་ཆོས་འབྱུང་འདིར། གསང་བའི་ལམ་མཆོག་སྐལ་བ་ཆེ། །མ་ཀྱ་སུ་ག་སི་དྷི་ཕ་ལ་ཀོ། །དེ་ནས་ཕྱག་རྒྱའི་མགུལ་ནས་

འཁྲུག། །འོ་བྱ་ལྷེ་འཛིབ་སྐེད་ནས་འཚང་། །རྡོ་རྗེ་པདྨའི་མཐའ་ནས་བསྟན།། སྒར་ཡང་ལྷག་ལོག་འདེན་ཆེན་དང་། །དབབ་དང་དབྱམ་དང་འགེམ་པ་སོགས། །ཤན་ཆེན་བྱས་རྗེས་ཤེས་པ་སློད། །ཀ་དག་དང་དུ་ཆུང་ཟད་བཞག་ དེ་ནས་རྡོ་རྗེ། [189] པདྨར་བསྟན། དལ་བུས་ཆུང་ཟད་བསྡོད་པ་དང་། །བདེ་སྟོང་ངོ་བོར་ཅེར་གྱིས་ལྷུ། །དབུགས་འདེན་རེ་དང་བསིལ་སྤྲུགས་རེ། །སྐབས་སུ་སྐབས་སུ་ཡང་ཡང་བྱ། །དགའ་དང་རབ་དགའ་མཆོག་རབ་དགའ། །ལྷན་ཅིག་སྐྱེས་པའི་དགའ་བ་རྣམས། །འབར་འཛོག་ཐིག་ལེ་གཡོ་བའི་ཞིང་། །འཁོར་ལོ་ལྔ་ལ་རིམ་པར་གཡོ། །སྤྱི་མགྲིན་སྙིང་གা་ལྟེ་བ་དང་། །གསང་གནས་རྣམས་སུ་བབས་པའི་དུས། །འདོད་ཆགས་ཞེ་སྡང་གཉི་ཤུགས་སོགས། །རང་བཞིན་བརྒྱད་ཆུའི་རྟོག་པ་འགགས། །ཕྱི་ཡུལ་སྣང་བ་ཐམས་ཅད་དང་། །ནང་ལུས་ཕུང་ཁམས་ཐམས་ཅད་ལ། །བདེ་བས་ཁྱབ་དུས་སྟོང་ཉིད་རྟོགས་པ་འགགས། །ཕྱི་ཡུལ་སྣང་བ་ཐམས་ཅད་མི་རྟོག་ཤུགས་སོགས། །རང་བཞིན་བརྒྱད་ཆུའི་རྟོག་པ་འགགས། །སྲིད་རྩེ་ནས་ནི་མནར་མེད་བར། །བདེ་སྟོང་ཡེ་ཤེས་ངོ་གཅིག་དང་། །བསྡུར་འདི་ནང་གི་བསྟེན་རྫོགས་ཡིན། །དལ་བུས་སྟོམས་འཛའ་བསྟོད་པ་དང་། འཛོམ་འབྱེད་གཉིས་བསིལ་སྤྲུགས་སྤྲུགས་པ་དང་། །བདེ་བའི་དོན་ལ་ཡུན་རིང་སྡུད། །སྒར་ཡང་སྣང་སྲིད་ཐམས་ཅད་ཀུན། །འཛའ་འོད་དུདས་མའི་གོང་བུར་ཐུར་ དེ་ཉིད། [190] ཡུམ་ལ་ཐིམ་པ་ཡིས། །བདེ་ཆེན་བཟོད་མེད་སྐྱེས་པར་བསྒོམ། །ཡུམ་ཉིད་ཞ་རྐྱ་ཐིག་ལེར་ཞུ། །སྟོད་བཅུད་རྡོ་རྗེ་ཏོར་བུས་བཏུང་། །འཁྲུལ་འཁོར་བྱ་མའི་མན་ངག་ལྟར། །འཁོར་ལོ་བཞི་ལ་འགྲམས་པ་ཡིས། །སྣང་སྲིད་འཛའ་ལུས་འོད་ཕུང་སྐུར་ཐུབ། །ཕུང་ཁམས་ལྷུ་དང་ལྷ་མོའི་ཞིང་། །རང་བྱུང་རང་ཤར་ཐུགས་རྗེ་ཆེན་པོ་ཉིད་ཀྱི་ཡེ་ཤེས་ཡིན། །ལྷུན་གྱིས་གྲུབ་པའི་ཐུགས་རྗེ་ཆེན་པོ་ཉིད་ཀྱི་ཡེ་ཤེས་ཡིན། །སྣང་སྲིད་འཛའ་ལུས་འོད་ཕུང་ཁམས་ལྷུ་དང་ལྷ་མོའི་ཞིང་། །ཤར་ཡང་སྣང་སྲིད་ཐམས་ཅད་ཀྱི་ཡེ་ཤེས་ཡིན། །ཤར་ཡང་སྣང་སྲིད་ཐམས་ཅད་ཀྱི་ཡེ་ཤེས་ཡིན། །ཤར་དང་བྱང་ནུབ་ལྷོ་ཡང་ཡེ་ཤེས་ཡིན། །ཤར་སྲིད་འཁོར་འདས་མ་ལུས་པ། །ཤར་དང་གྲགས་དང་དྲན་ཏིང་ཀུན། །བདེ་བ་ཆེན་པོར་ནོ་གཅིག་གདལ། མཉམ་པ་ཉིད་ཀྱི་ཡེ་ཤེས་ཡིན། །སྐྱེ་མེད་དང་ལས་སྐྱེས་པའི་འཕྲུལ། །མེད་བཞིན་སྣང་བའི་རང་གཟུགས་ཀུན། །སོ་སོར་རྟོག་པའི་ཡེ་ཤེས་ཡིན། བྱང་ཡང་ཆོས་ཀྱི་དབྱིངས་ལས་བྱུང་། །ཤར་ཡང་ཆོས་ཀྱི་དབྱིངས་སུ་སྣང་། །ཐིམ་ཀྱང་ཆོས་ཀྱི་དབྱིངས་སུ་ཐིམ། །ཆོས་དབྱིངས་ཡེ་ཤེས་ངོ་བོ་ཡིན། །བདེ་དང་སྟོང་པ་དབྱེར་མེད་གསུམ། །སྐྱེས་ཙམ་ཉིད་ནས་སྐྱེ་བ་མེད། །བྱ་བྱང་ཡེ་ཤེས་ངོ་བོ་ཉིད། ཡེ་ཤེས་ལྷ་ཡི་འོད་ཕུང་ན། །དུག་ལྷའི་སྐྱིལ་མ་དབྱིངས་ཡེ་ཤེས་ཡིན། [191] ལྷའི་སངས་རྒྱས་ནི། །བདེ་སྟོང་མི་ཤིགས་རྡོ་རྗེའི་ངེས་པ། །བདེ་ཆེན་ཡོངས་ཁྱབ་རིན་ཆེན་ངེས་པ། །བདེ་ཆེན་སྐྱེ་མེད་པདྨའི་ངེས་པ། །བདེ་ཆེན་རང་བྱོལ་ལས་ཀྱི་ངེས་པ། །བདེ་ཆེན་ཆོས་སྐུ་སངས་རྒྱས་ངེས་པ། །ཕུང་པོ་ལྷ་ཡི་དུདས་མ་ཡིན། །ཁོན་མོངས་དུག་གསུམ་དུདས་མ་ལ། །གཏི་སྒུག་ཆོས་སྐུ་སྐྱེ་བ་མེད། །འདོད་ཆགས་ལོངས་སྐུ་འགག་པ་མེད། །ཞེ་སྡང་སྤྲུལ་སྐུ་ཆུང་འཕྲུག་སྐུ། །འཁོར་འདས་དབྱེར་མེད་དུདས་མ་ལ། །ཆོས་སྐུ་ཕིག་ལེ་ཉག་གཅིག་ཀི། །ལྷ་དང་སྦྲོམ་པའི་སྤྲུས་པ་ཟད། །ཉམས་དང་རྟོགས་པའི་ཕན་གནོད་བྱལ། །ཆོས་སྐུ་ཡེ་རྫོགས་རང་རྫོགས་དང་། །བྱང་མེད་

བྱ་བ་ལ་དངོས་པོའི་གཤིས། །བརྟོག་མེད་བརྟོག་བྱ་སྟིང་པོའི་དོན། །འཁོར་བའི་དུད་མ་རྣམས། །སྐྱང་འདས་སྟིང་པོ་སྐུ་གསུམ་ལ། །སྐུ་གསུམ་གཞན་ནས་འཚོལ་མི་དགོས། །རང་གིས་ལུས་ངག་ཡིད་གསུམ་ནི། །སྐུ་གསུང་ཐུགས་ཀྱི་དུད་མ་ཡིན། །ཐུབ་དང་རྒྱང་དང་ཐིག་ལེ་གསུམ། །སྐུ་གསུམ་ཞིང་གི་དུད་མ་ཡིན། །བདེ་དང་སྟོང་དང་འོད་གསལ་གསུམ། །འོག་མིན་མཁའ་སྟོབ་དུད་མ་ཡིན། །དོ་བོ་རང་བཞིན་ཐུགས་རྗེ། [192] གསུམ་ཀ །ཡེ་ཤེས་འོད་ལྔའི་དུད་མ་ཡིན། །སྣང་ཞིང་སྲིད་པའི་སྣང་བ་ཀུན། །ཆོས་ཐུང་བརྒྱད་ཁྲིའི་དུད་མ་ཡིན། །གསལ་སྟོང་ཉག་གཅིག་ཐིག་ལེ་འདི། །དམ་པ་རིགས་བརྒྱའི་དུད་མ་ཡིན། །དགའ་བ་བཞི་རྫོགས་འོད་གསལ་འདི། །འཇའ་ལུས་འོད་སྐུའི་དུད་མ་ཡིན་ །རྗེ་རྗེ་དབྱིངས་ཀྱི་དཀྱིལ་འཁོར་འདི། མཁའ་སྟོབ་བྱ་གའི་དུད་མ་ཡིན། །བདེ་ཆེན་སྤྲུ་ཁར་འཕྲེལ་བ་འདི། །ཉིན་མཚན་འོད་གསལ་དུད་མ་ཡིན། །དགའ་བྱལ་ལྷན་ཅིག་སྐྱེས་སྟོང་འདི། །ཆོས་ཀུན་རང་ཟད་དུད་མ་ཡིན། །དུད་མ་མི་ཤིགས་བརྟན་པའི་ཐབས། །མཁའ་སྟོབ་ཕོ་ཉའི་ལམ་བཟང་ནི། །ཉམས་སུ་ལེན་པའི་གཅེས་ཧོར་ལ །རྒྱང་རྗེགས་སེ་ཏྭེ་འཛིང་བསྟོལ་བསློམ། །ལས་རྒྱང་དབུ་མའི་མལ་དུ་སྐྱོལ། །ཕྱིར་སྟོང་འོད་གསལ་རྡོ་རྗེའི་དབྱིངས། །ཞང་སྟོང་འཛའ་ལུས་སྐུ་མའི་བག་ཤིས། །ཕྱི་ནང་དབྱེར་མེད་ཀ་དག་ངང་། །སྟོང་སྲིད་འཛའ་སྐུར་འཕྲེལ་བ་ཡི། །དུད་མ་འཁོར་འདས་ཡོངས་ལ་བཀྲམ། །དབབ་ནི་སྐྱེབ་མེད་པར་དབབ། །འཛིན་ནི་གཟུང་འཛིན་མེད་པར་ཐམས་འཛིན། །འགྲེམས་ནི་ཀ་དག་ཆོས་སྐུར་འགྲེམས། །དུད་མ་རང་སྣང་འཁྲུལ་སྣང་ཐམས། [193] །དང་། །སྟོང་སྲིད་རྡོ་རྗེ་སྟིང་པོའི་དབྱིངས། །འཛའ་ལུས་འོད་ཀྱི་སྐུ་མཆོག་སྟྲུགས། །འདི་ལྟ་བུ་ཡི་ཉམས་ལེན་གནད། །ཆགས་པ་ཅན་གྱི་རྣལ་འབྱོར་པ། །བཅུད་ལྡན་ཟས་ལ་བརྟེན་བྱ་ཞིང་། །ཉི་མ་མེ་དང་དུ་བ་དང་། །ཚྭ་སྐྱུར་མཐའ་དག་སྤང་བར་བྱ། །སྟོད་དང་སྨིག་བཅོོད་བཅུད་མེད་རིགས། །བྱ་བོ་གྲོ་ཁུར་བཅའ་ལྷ་སྤང་། ། མི་གཙོད་འཚེན་དང་གྱིབ་རྣམས་དང་། །ཡུག་ས་དམེ་སོ་སྟོམ་ཤོར་དང་། །ཉེ་བྱལ་སྡུ་དན་ཕོག་པའི་རིགས། །ཙན་རྩ་གཅོད་དང་ཁས་ཡུན་རིང་མནར། །མཇོ་ཅན་ཕོལ་དང་གདོན་གྱིས་ཟིན། །བས་དྲི་ལྷགས་དྲི་ཤིག་དྲི་ཅན། །ལྷགས་ཁ་ཅོམ་པོ་ཞ་གྱམ་རིགས། །ལྷ་བ་གཉའ་རྒྱང་ཤུ་ཤ་ཅན། །མིག་སེར་ཐུག་ངོག་ཐུ་མ་མཁན། ཁ་མང་དད་མེད་གཡོ་ཁྲམ་དང་། །རོལ་ཟོག་ཅན་གྱི་ཐུག་ཁུ་སྟོངས། །མཚན་ཉིད་ལྷན་པའི་ཐུག་རྒྱ་མ། །རབ་ནི་ཆུ་མའི་ཚུལ་དུ་བརྟེན། འབྲིང་ནི་གོོ་ཆའི་ཚུལ་དུ་བརྟེན། །ཐུན་ཅན་རྩ་བྱད་ཀྱི་ཁྱབ་ཅིང་། ཐ་མ་ནི་ཤ་ཁྲའི་ཚུལ་དུ་བརྟེན། །ཐུན་ཅན་ཁ་ཅོམ་པོ་ཞ་ཡིན་ཏེ། ཐ་མ་ནི་ཤ་ཁྲའི་ཚུལ་དུ་བརྟེན། །ཐུན་ཅན་ཁ་ཅོམ་པོ་ཞ་ཡིན་ཏེ། [194] འདྲིས་སུ་བཅུག །རྗེ་རྗེ་ལུས་ཀྱི་རྩམངུད་རྣམས། །འགྲོལ་ཕྱིར་ལྷུབ་ལ་སོོགས་ཤིང་། ལྟ་བརྒྱ་དག་ནི་ཆགས་མེད་བརྟེན། །བྱམ་ཅན་རྩ་བྱད་ལྟ་བའི་ཐུག་ནི་ཆགས་མེད་བཟུང་། །ཐེ་བཙུན་ཁྲོ་ཆུ་ཤ་ཅན་ཁྱབ་བྱེད་ཀྱི་ཐུག་ཁ

ལུགས། །འགོལ་སར་འབྲལ་མེད་གཏན་ལ་ཕེབ། །བག་མེད་གཞན་པོར་རྩོག་གཏམ་དང་། །མགུར་དང་གླུ་གཞེས་རྩོམ་པ་སོགས། །བྱས་ན་བར་ཆད་འཇུག་ཅ་དང་། །གསང་སྔོགས་ལྷུང་བ་ཕོག་པ་དང་། །སྐྱབ་པའི་དངོས་གྲུབ་ཡལ་བར་འགྱུར། །སྐབས་སུ་ཁྱེས་དང་བྱུག་པ་དང་། །བཟང་ཡོའི་སྐན་སྔོར་བཅུད་ལེན་སོགས། །ཁམས་རྒྱས་བའེ་བ་འཕེལ་བའི་ཐབས། །རིག་པས་དཔྱད་ལ་ཉམས་སུ་བླང་། །དགོས་མེད་དངོས་པོ་ཐེབ་ལྷག་སྤང་ ། ཕྱི་ནང་གསང་བའི་བྱ་བ་བཀང་། འཕྲིས་འགྲིས་མི་དང་མེད་པར་བྱ། །དེད་དཀོར་གཤིན་ཟས་རིང་དུ་སྦོངས། །བར་ཆད་བློཆུང་མ་སྤ་ཞིག །ཚུལ་འཆོས་ཆོ་འདིའི་དབང་མ་བཀང་། གསང་ཆེན་ [195] །སྔོག་པ་རྣམ་བཞི་དང་། །ཁྲག་པར་སྔོག་པ་ཉེར་གཅིག་སོགས། །བརྒྱལ་ཤུགས་སྔོག་པའི་དུས་དག་ཏུ། གསང་བའི་ཕྱག་རྒྱ་འབྲལ་མེད་བརྟེན། །སེ་རྔེ་ཁྱི་འབྲམ་འཁྲམས་པ་དང་། །ཡིད་བཞིན་འདམ་དུ་བསྐྱར་བའི་དུས། །རྣལ་འབྱོར་གྲོང་ཡུལ་མི་འགྲིམ་ཞིང་། །བྱོགས་དན་གཡེང་བ་རིང་དུ་སྦོངས། །ཆོས་དང་ཟང་ཟིང་དུ་བཀེ་བའི་རོའེ། །རང་རྒྱུད་དན་ལང་ཤོར་ཉེན་ཡོད། །སེམས་ཉིད་ཆོས་སྐུར་རྟོགས་གྱུར་ན། ཤ་བའི་བློ་མ་གཅིག་གིས་ཆོག །ཡོད་ཚོད་རྟེས་ཕྱིར་མ་རྒྱུག་ཅིག །ཐོས་ཚོད་མཐོང་ཚོད་བརྟེན་མི་རུང་། །ཏམ་ཕུག་དམ་ཉམས་དམྱལ་བའི་རྒྱུ། ཐོག་ཐོག་མང་ཐོས་ཅི་ལ་ཕན། །མན་ངག་ཟབ་མོ་ཞིཐི་ཞེས། །མཚལ་མགོ་མ་ཡི་དུའེ་ཁྲུར་ཞོག །བར་ཆད་གར་ཡོང་ཆ་མི་ཐེངས། །གཉེན་ཡོའི་གོ་ཁྲབ་རྟག་ཏུ་བཞེས། དགོས་པ་ཚོང་དའི་བྱ་བཀང་ལ། །མི་དགོས་སྤང་བའི་གྱང་ཡངས་དགོས། །ཆོ་རབས་འདི་དང་ཆོ་རབས་སུ། །མི་འབྲལ་སྙིང་རྗེ་གཅིག་རྟག་འགྲོགས་པས། །སྤྱག་དང་གོང་བུ་མི་ཐོན་ཅིང་། །རང་མགོ་ར་མགོམི་ཆོར་བའི། །མཚོན་ལྟན་བརྟེན་པ་གལ་རེ་ཆེ། །ལུད་མེད་ཉོན་ [196] མོངས་རྣང་གཞི་དང་། །ཚོ་གྲང་དམྱལ་བའི་ཕ་ཉ་ཡིན། །ཞེ་ཐོན་བྱེད་པ་གལ་རེ་ཆེ། །ལག་ན་ཡོད་ཚོད་མི་ལ་སྦྱིན། །དམ་ཆོས་བླ་མའི་གདམ་ངག་དན། །སྟིང་གི་དཀྱིལ་དུ་འབྲལ་མེད་སྒོམ། །ལོ་མཚམས་བླ་མཚམས་བྱས་སོ་ཞེས། །ལྷུ་སྒོམ་སྤྲགས་ཀྱི་གྲངས་ཡུས་སོགས། །ཞེ་འདོད་ཅན་ཀྱི་རྣ་གོག་ཞོག །ཁྲོང་ཡུལ་ཁྲོད་དང་སེར་ཞྭམས་ཁྲོད། །ནི་མ་མོད་ཀྱི་དགོན་གོག་ཏུ། །ཞག་གཅིག་མི་སྡོད་དམ་བཅའ་ཀྱིས། །གྲྭ་ཚང་སྐྱབ་སྡེ་དོས་བཟུང་གནས། །ས་མཐེབ་གང་དང་རྡོ་ལེབ་གཅིག །བདག་ཏུ་མི་འཛིན་དམ་བཅའ་མཛོད། །ལས་མེད་གནས་དང་ཕྱོགས་མེད་ཡུལ། །གང་འབྱིག་གང་ཤར་ཆ་ལུགས་དང་། །ཟས་གོས་དེས་པ་མེད་པ་ལ། །མི་ཚོ་སྐྱེལ་བའི་དམ་བཅའ་མཛོད།།

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