

A SONG OF MILAREPA

AN AUTHENTIC EXPRESSION
OF THE MIDDLE WAY

BY TONY DUFF

PADMA KARPO TRANSLATION COMMITTEE

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OF THE MIDDLE WAY

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INTRODUCTION

An Authentic Expression of the Middle Way is one of the many songs contained in the *Collected Songs of Milarepa*. It is a song of definitive dharma, sung to show the levels of the view leading to and including the ultimate Buddhist view.

The song is famous for its short but complete and correct (or authentic as the title says) expression of the view of the Middle Way. It is an exceptional teaching which is frequently used in the Kagyu school as a means of teaching the view. It is so important that it was later explained at length by All-Knowing Padma Karpo, the famous author of the Drukpa Kagyu, in a long text called *Clarification Made Using Three Textual Systems of the Middle Way, "A Chariot Which Accomplishes the Definitive Meaning"* (the three textual systems referred to are this song of Milarepa, Nagarjuna's *Root Prajna*, and Chandrakirti's *Entrance to the Middle Way*).

This circumstances of the song are clearly stated in the text that presents the song. It was not sung to a human

audience but to an audience of non-humans consisting of two groups who came together to request the teaching.

The first and largest group was the “neither-gods-nor-demons”. This is a group consisting both of a gods of the desire realm and ghosts and other troublesome spirits of the preta realm. The beings in this group are usually categorized into eight sub-groups. All these beings have the capacity to affect humans and all of them have haughtiness like that of a bully, so they create trouble to a greater or lesser degree in the human realm.

The smarter ones among them control the more stupid ones, who then act as their henchmen and foot soldiers. Milarepa mentions this towards the end of his song when he speaks of the clever ones outsmarting the stupid ones. His comment following that, when he says that “foxes are frightened when they hear the roar of a lion”, means that even the smart ones among them are not so smart and collapse when someone like Milarepa roars like a lion, teaching the ultimate view of the Buddha to them. Milarepa speaks this way because the ultimate teaching of the view, called other emptiness (or zhantong in Tibetan), is always referred to in the Buddhist sūtras as “the lion’s roar of the view”.

The second group was the five Tseringma or Long-Life sisters. This is a group of five sister spirits who lived in the area of Ding Drin, a place where Milarepa often meditated. They had come to him before this song was sung, taken the bodhisatva vow, and sworn that they would support his development of attainment with their capabili-

ties, as mentioned in the song. Having done so, they flew off and disappeared. Now they have come back to act as translators while the first group asks for a particular teaching. Milarepa is pleased to see them.

The five Tseringma sisters were taken by Milarepa as consorts for his practice of karmamudra. The leading sister, whose name Tashi Tseringma means “Auspicious Long-Life Lady”, had the ability to bestow long life and vitality. Milarepa regarded her as very special and took her as his main consort over a long period of time. Long hair, by the way, is regarded by Tibetan culture to be connected with long life and virility, which is why the song makes mention of her tresses of hair as something possessing swastika, meaning both firmness and auspiciousness, of life.

These two groups of non-humans came together before Milarepa, made the necessary offerings, and then requested an ultimate teaching of dharma. Milarepa responded with the very profound teaching contained in the song prompted by their petition.

The first part of the actual teaching in the song, going from “Generally, the sentient beings of three-realmed saṃsāra” down to “There are, based on viewing a self, very many indeed” explains mistaken, worldly views.

The rest of the teaching in the song, going from “Complying with your type of mind, you ones” down to “That for me the yogin, is the measure of my realization”, sets

out the beyond worldly view taught by the Buddha. It sets this out in two parts.

The first part, going from “From the standpoint of the superfactual truth” down to “Everything is a unification vast and open”, is the understanding of the middle turning of the wheel of dharma as expressed by the Autonomy and Consequence Middle Way schools. It says that samsara and nirvāṇa do not exist in the superfactual but do exist in fictional truth as mere designations made with names and words. In the Great Middle Way school (also called the Other Empty or Zhantong Middle Way school), this is called the Self Empty or Rangtong view.

The second part, going from “The experts who realize it that way” down to “Arise in the manner of a precious jewel”, is the understanding of the third turning of the wheel expressed by the Great Middle Way school. The line “Do not see consciousness, they see wisdom” sums up the whole meaning: consciousness, being empty of a self entity is empty of a self, so is not seen, whereas wisdom, not being empty of its own entity is empty of what is other than it, so is seen.

The teaching of the Great Middle Way is very profound and can be hard to understand. Unfortunately, it has been made much harder to comprehend that need be. This song and a complete explanation of it is featured in our forthcoming book on Other Emptiness. The book explains Other Emptiness in a way not seen before and in a way that shows it to be a practical teaching that can be understood, and not just an exercise in philosophy.

The beauty of Milarepa's song is that it expresses the philosophy perfectly but does so in the very practical words of a great yogin.

FURTHER STUDY

Padma Karpo Translation Committee has amassed a wide range of materials to help those who are studying this and related topics. Please see the chapter "Supports for Study" at the end of the book for the details.

This e-book has a binding offset built in so that it can easily be printed and bound as a book for your library.

Lotsawa Tony Duff
Padma Karpo Translation Committee
Swayambunath,
Nepal
January, 2010

**A SONG OF MILAREPA:
AN AUTHENTIC EXPRESSION
OF THE MIDDLE WAY**

I heard that, at one time, the great Jetsun whose name Glorious Laughing Vajra was known everywhere, the yogin above all other yogins, Milarepa, was residing at Chubar in his nirmanakaya fortress together with a great assembly of wisdom deities who were none other than the mandala of his own enlightened body, speech, mind, and great bliss.

At that time, the haughty generals of the eight classes of neither-gods-nor-demons, each one accompanied by troops of his own type, and women dakinis as translators, appearing in youthful and charmingly beautiful form, fully bedecked with robes flapping in the wind, various gems, long Doshal necklaces jingling, Semodo necklaces¹,

¹ In Indian culture, women wear three necklaces to beautify
(continued...)

and so on, and accompanied by their many retinues of servants and assistants, all came into space before the Jetsun. Then the neither-gods-nor demons let fall a rain of various flowers on him, made offerings of worship of various incenses and music to him, and set forth an array of the finest foods and comestibles before him, and then petitioned him with the request, "Jetsun, please give us neither-gods-nor-demons assembled here a teaching of definitive dharma, one that shows the extent of realization that has come into your enlightened mind, the understanding of the buddhas of the three times, about which it has been said 'There is nothing else except for this place led to by the ultimate path'". At that time, the Jetsun composed a doha of the view expressing his extent of realization saying, "These are definitive meaning instructions² concerning actuality³, and only that". He sang:

At the border of the countries of Nepal and Tibet,
There is the very wondrous place of Dingma Drin

¹(...continued)

themselves: a very long one down to the navel called Doshal in Tibetan; a shorter one down to the breasts called Semodo in Tibetan; and one not mentioned here which drapes down to the neck only.

² A definitive meaning teaching is one that explains its subject exactly as it is, with no meaning hidden by using a less than direct way of explaining the matter.

³ Actuality means things as they actually sit, reality as it is.

Whose markets have merchandise fulfilling the nine
 desires⁴.
 The medicinal lady, a virtuous practitioner who brings
 on glory,
 Dwells here as the queen of the splendid snowy tracts,
 With her tresses of hair that hold the swastika of long
 life⁵;
 Her name pleasing to the ear is Tashi Tseringma⁶.
 In the mountains the mists gather to the left
 Swirling around the snowy peak of Dogma
 Yanggang—
 Isn't this the medicinal valley of Chubar?

I am the one called Milarepa,
 The man who practises yoga one-pointedly, aren't I?
 You are the ones who, up till now, have put me down

⁴ Counting three types of beings in each of the three realms of samsara, one gets nine kinds of beings, each with their own desires. Thus, "the nine desires" is a way of saying "every possible desire of beings".

⁵ Tashi Tseringma or "Auspicious Long-Life Lady" was the leading sister of five spirits who lived in the area and who had become Milarepa's consorts for his practice of karmamudra. He speaks here with affection for her, first calling her medicinal lady because of her capacity to give the energy of longevity. Then he calls her the virtuous practitioner who brings on glory in reference to her role as a consort which starts up wisdom in the man and hence initiates the glory of enlightenment. He mentions swastika, which means both "firmness" and "auspiciousness", again in relation to her ability to provide life and virility.

⁶ Auspicious Long-life.

And ridiculed me with derisive laughter—
The worldly neither-gods-nor-demons
Who are extremely haughty and unruly
Who have assembled here today in front of me
Because I have sought complete success in yoga, aren't
you?!

At the time of the early winter months,
Five mind-ravishingly beautiful girls
Aroused the mind for supreme unsurpassed
enlightenment

And swore to give whichever siddhis were desired,
Then, flying off into the sky out of sight, disappeared.

Once again you amazing five have appeared
In the winter night's brilliant moonlight
As ladies so excellent as to be manifestations,
Having assumed a charming form of dance,
With robes fluttering in the wind,
And beautified by the Doshal necklace.

Leading lady you flattered me then
The haughty neither-gods-nor-spirits of the eight
classes

Accompanied by their armies, regiments, soldiers,
And retinues of the same type made offerings
Of clouds of offerings filling the sky,
Of food with hundreds of flavours, and
Of various kinds of music,
And then petitioned me for the definitive
understanding.

You are the troublesome gods and ghosts of apparent
existence aren't you?

If you are the ones who spoke such words, then you
are to listen here!

If I am to explain with true speech, then each of you
listen!

Now stop all your noise and listen to this song!

Generally, the sentient beings of three-realmed
samsara

Have various kinds of enlightenment that they assert.

There are dualistic views that grasp at an I and

There are the various ways of behaviour that go with
them;

There are, based on viewing a self, very many indeed.

Complying with your type of mind, you ones

Of lesser mental ability⁷, the all-knowing Buddha

Did teach that “everything exists”.

From the standpoint of the superfactual truth⁸,

⁷ He is talking directly to the assembled spirits who have requested the teaching. They like to think they are smart but in fact their mental capacity is not high. They are like the criminal elements of the human world who can be very smart at crime but who have only a dull, thug-like intelligence. The Buddha’s first level of teaching, in which he stated that things do exist, was taught for a lesser level of intelligence.

⁸ Fictional and superfactual are our greatly improved translations for “relative” and “absolute”. Briefly, the original Sanskrit word for fiction means a deliberately produced *fiction* and refers to the world projected by a mind controlled by ignorance. The original word for superfactual means “that *superior fact* that appears on the surface of the mind of a noble one who has transcended samsara” and refers to reality seen as it actually is. Relative and absolute do not convey this meaning at all and, when they are
(continued...)

There are no, let alone blockages, even buddhas
themselves—

There are no meditators and no meditations,
No levels to be traversed and no signs of the path,
No fruition kayas and wisdoms—

Therefore there is no nirvana,
Just designations made with names and words.
The three realms with inanimate and animate
Are primordially not produced, they have no birth,
There is no base, no co-emergent birth,
There is no karma and no karmic maturation,
Therefore samsara's name also does not exist;
That's what there is in what is ultimate.

My goodness! If sentient beings were non-existent
From where would the buddhas of the three times
arise?

Without cause, fruition is impossible so
From the standpoint of the fictional truth:
The capable one⁹ taught
“Samsara and nirvana—everything exists”.
Existence appearing as things and
Non-existence, their inner reality of emptiness
Both are inseparable in entity, of one taste, thus
Self-knowing and other knowing are non-existent and

⁸(...continued)

used, the meaning of texts like this simply cannot be understood. Having these meanings correctly in mind is crucial to being able to understand the view in general but especially certain points of the other empty view.

⁹Skt. muni, Tib. thub pa. Often translated as “sage” but it means one who has developed the capability of being able to keep his three doors away from non-virtue.

Everything is a unification vast and open.
 The experts who realize it that way
 Do not see consciousness, they see wisdom,
 Do not see sentient beings, they see buddhas,
 Do not see itemized phenomena, they see reality.
 Compassion's force drawn forth from that is
 What the good qualities of the buddhas are—
 The strengths, fearlessnesses, retentions, and so on,
 Originating in the manner of a precious jewel.
 That for me the yogin, is the measure of my
 realization.

You troublesome gods and ghosts assembled heard
 Profound dharma but it was just evanescent sound.
 In the kingdom of Abhira
 The clever ones outsmart the stupid ones;
 The foxes roaming the charnel grounds
 Are scared and frightened by the lion's roar.¹⁰
 If there are some fortunate ones here,
 They will be liberated through hearing this.
 Altogether, humans have taken delight in,
 Taken joy in, been pleased with me! Sudden victory!

Having taught that way in that doha, he explained the meanings involved. Generally speaking, all teaching of the eighty-four thousand-fold dharma heap given by the teacher, the Buddha, was always given in the form of various vehicles in order to conform to the type of mind

¹⁰ He is saying, "The smarter ones among you troublesome types clever as foxes outsmart the more stupid ones among you. However, like foxes, you all run and hide when someone like myself roars the lion's roar of the ultimate proclamation of the view of the third turning of the wheel of dharma.

of the persons being tamed. Nevertheless, there is nothing else except for the one place led to by the ultimate path¹¹. That single destination is the uncontrived dharmata. Understanding what it is like does not bring liberation; it has to be manifested through training on the path. In regard to that, what the path is, is the unification of emptiness and compassion. There are inconceivably many ways to traverse the path yet, if they are reduced down to their essence, they are the unification of upaya and prajna or the two truths made inseparable, so please do that.

He instructed them in those words and Tashi Tseringma and the others, the world with its gods, men, asuras, and gandharvas, rejoiced, truly praising what the great Jetsun had said.

That completes the doha of the view of the great Jetsun, Laughing Vajra, named “An Authentic Expression of the Middle Way”.

Translated by Tony Duff on the 1st of January 2011, at Swayambunath, Kathmandu, Nepal.

¹¹ There are many different ways of teaching enlightenment but in the end, there is no teaching other than the one corresponding to the ultimate path. All other teachings are merely provisional techniques for stepping onto that ultimate path. The main request of the neither-gods-nor-demons was an explanation of this point, so he is repeating and summing it up here.

SUPPORTS FOR STUDY

I have been encouraged over the years by all of my teachers to pass on the knowledge I have accumulated in a lifetime dedicated to study and practice, primarily in the Tibetan tradition of Buddhism. On the one hand, they have encouraged me to teach. On the other, they are concerned that, while many general books on Buddhism have been and are being published, there are few books that present the actual texts of the tradition. Altogether, many people have encouraged me to make and publish high quality translations of individual texts of the tradition. Padma Karpo Translation Committee or PKTC was set up for this purpose. Its web-site address is on the copyright page of this book.

In general, PKTC has published a wide range of books that present the important literature of Tibetan Buddhism. The source of the text in this book, Milarepa, is one of the very important figures in the Kagyu transmission of the Mahamudra teachings in Tibet. We have published a number of texts on the Kagyu view and practice of Mahamudra, each one carefully selected for

its particular treatment of the subject. We especially recommend *Maitripa's Writings on the View* which conveys the other empty aspect of the Kagyu view very clearly. Our forthcoming *Other Emptiness* book explains the Kagyu view exhaustively and includes a long explanation of Milarepa's song included in this book.

All in all, you will find many books both for free and for sale on the PKTC web-site. These books are usually available not only on paper but in electronic editions that can be downloaded and used as e-books (which are exactly the same as the paper books, fully typeset and with all images included). Major book sellers also carry them.

The Tibetan text is also included at the back of the book as an aid to study.

ELECTRONIC RESOURCES

PKTC has also made a point of developing a complete range of electronic tools to facilitate the study and translation of Tibetan texts. For many years now, this software has been a prime resource for Tibetan Buddhist centres throughout the world, including in Tibet itself. It is available through the PKTC web-site.

The wordprocessor TibetDoc has the only complete set of tools for creating, correcting, and formatting Tibetan text according to the norms of the Tibetan language. It can also be used to make texts with mixed Tibetan and

English or other languages. To go with this word-processor, I personally created a series of extremely high-quality Tibetan fonts, based on the forms of Tibetan calligraphy learned from old masters from pre-Communist Chinese Tibet. These typefaces have achieved a legendary status amongst Tibetans because of their authentic appearance.

TibetDoc is used to prepare electronic editions of Tibetan texts in the PKTC text input office in Asia. Tibetan texts are often corrupt so the input texts are carefully corrected prior to distribution. After that, they are made available through the PKTC web-site. These electronic texts are not careless productions like so many of the Tibetan texts found on the web, but are highly reliable editions useful to non-scholars and scholars alike.

The electronic texts can be read, searched, and so on, using the TibetD Reader software. It is advanced software with many capabilities made specifically to fulfil the needs of reading and researching Tibetan texts. It is provided free through the PKTC web-site. Texts can be input using TibetDoc or downloaded from the PKTC web-site then put into a library, with TibetD Reader being used to research them quickly and easily. A key feature of the software is that it can look up Tibetan terms in texts on the spot using PKTC's electronic dictionaries.

PKTC has several electronic dictionaries—some Tibetan-Tibetan and some Tibetan-English—and a number of other reference works. The *Illuminator Tibetan-English*

Encyclopaedic Dictionary is renowned for its completeness and accuracy.

This combination of software, texts, and dictionaries has become very popular amongst non-Tibetans who are trying to learn Tibetan or deepen their understanding of Buddhism through Tibetan texts.

TIBETAN TEXT

༄༅། །ཐུ་གར་སྐད་དུ་མཚུ་མ་ཀ་མོ་གྲི་ཏེ། བོད་སྐད་དུ།
དབུ་མ་ཡང་དག་པར་བརྗོད་པ། འཇམ་དཔལ་གཞོན་ལུང་གྲུར་པ་ལ་ཕུག་
འཚལ་ལོ། །འདི་སྐད་བདག་གིས་ཐོས་པ་དུས་གཅིག་ན། རྗེ་བཙུན་
ཚེན་པོ་དཔལ་བཞད་པའི་རྗེ་རྗེ་མཚན་ཡོངས་སུ་བྲགས་པ་རྣལ་འབྱོར་གྱི་
དབང་ཕུག་མི་ལ་རས་པ་ཚུ་བར་སྐྱལ་སྐྱའི་པོ་བྲང་སྐྱ་གསུང་ཕུགས་བདེ་ཚེན་
གྱི་དཀྱིལ་འཁོར་དུ་ཉིད་ལས་གཞན་མ་ཡིན་པའི་ཡེ་ཤེས་གྱི་ལྷའི་ཚོགས་ཚེན་
པོ་དང་ཐབས་གཅིག་ཏུ་བཞུགས་སོ། །དེའི་ཚེ་ལྷ་མ་སྲིན་སྡེ་བརྒྱུད་དེགས་
པ་ཅན་གྱི་སྡེ་དཔོན་དུ་གྲུར་པ་རྣམས་སོ་སོ་རང་རང་གི་རིགས་དང་མཐུན་
པའི་འཁོར་དབུང་བུ་རྒྱུད་གི་ཚོགས་དང་བཅས་པ་དང་། འཛིག་རྟེན་མིག་
བསྐྱུར་གྱི་ཏུ་ཀི་མ་རྣམས་སྡེ་ག་ཅིང་མངོས་པ་མི་མ་གཞོན་ལུང་ཆ་བྱད་དུ་
བསྐྱུར་ནས་ལྷ་བ་ལྷུབ་དར་གྱི་གོས་དང་། རིན་པོ་ཆེ་སྐྱ་ཚོགས་གྱི་རྒྱན་
དང་། སྐྱད་པ་དོ་ཤལ་འཕྲེང་བ་སལ་སིལ་དང་། སེ་མོ་དོ་ལ་སོགས་
པའི་ཚས་གྱིས་རབ་ཏུ་བརྒྱན་ཏེ། བྲན་དང་གཡོག་འཁོར་དུ་མའི་ཚོགས་
དང་བཅས་པ་མདུན་གྱི་ནམ་མཁའ་ལ་ལྷ་གས་ནས་ལྷ་མ་སྲིན་དེ་རྣམས་གྱིས།

རྗེ་བཙུན་ལ་མེ་ཉོག་སྐྱ་ཚོགས་ཀྱི་ཚར་པ་ལ། སྤྲོས་དང་རོལ་མོ་སྐྱ་ཚོགས་
 ཀྱི་མཚན་པ་ལུལ། བཟའ་བ་དང་བཅའ་བ་གྲུ་ཚོམ་པ་སྐྱ་ཚོགས་ཀྱི་སྐྱུན་
 གཟིགས་དྲངས་ནས། རྗེ་བཙུན་ཁྱེད་རང་གི་སྤྱུགས་ལས་སྤྱོན་པའི་རྟོགས་
 ཚན། དུས་གསུམ་སངས་རྒྱས་རྣམས་ཀྱི་དགོངས་པ། མཐར་ཐུག་
 ལམ་གྱི་སྐྱེལ་ས་འདི་ལས་མེད་ཅེས་པ། དེས་དོན་གྱི་ཚོས་ཞིག་ངེད་
 འདིར་ཚོགས་པའི་ལྷ་མ་སྤྱིན་རྣམས་ལ་གསུང་བར་ལུ་འཚལ་ལུས་པས།
 དེའི་དུས་སུ་རྗེ་བཙུན་གྱི་རྟོགས་ཚན་ལྟ་བུའི་མགུར། གནས་ལུགས་དེས་
 དོན་འབབ་ཞིག་ཏུ་ག་གངམས་པ་འདི་རྣམས་ཡིན་གསུངས་ནས་མགུར་
 བཞེངས་པ། །ཡོངས་བལ་བོད་གཉིས་ཀྱི་ས་མཚམས་ན། ཡུལ་ཡ་
 མཚན་ཆེ་བའི་དིང་མ་གྱིན། །བོང་འདོད་དགུ་འབྱུང་བའི་ཚོང་འདུས་
 བ། །སྤྱ་སྤྱན་བཙུན་མི་ལ་དཔལ་འགོ་བ། །དཔའ་བརྩིད་གངས་ཀྱི་
 རྒྱལ་མོ་ནི། །ཚོ་གཡུང་དུང་བརྟན་པའི་ཟུར་ཐུད་ཅན། །དེ་མཚན་སྤྲོན་
 བུ་གིས་ཚོ་རིང་མ། །རི་ན་བུན་འཐིབས་ཀྱི་གཡོན་ཟུར་ན། །འབྲོག་
 མ་གཡང་གངས་ཀྱིས་བསྐྱོར་བ་དེ། །སྤྲོན་ལུང་ཚུ་བར་མ་ལགས་
 སམ། །གནས་དེ་ན་ཅེ་གཅིག་ཉམས་ལེན་པ། །ང་མི་ལ་རྣལ་འབྱོར་
 མི་ཟེར་རམ། །མི་ང་ལ་སྤོན་ཆད་མཐོ་འཚོམ་ཞིང་། །ཚོ་འདི་བཞད་
 གང་ཁྱེད་པ་སྟེ། །ཁྱེད་ཅག་འཛིག་རྟེན་ལྷ་མ་སྤིན། །ཤིན་ཏུ་རྟོགས་
 ཤིང་མི་བསྐྱུན་པས། །རྣལ་འབྱོར་ཡོངས་ཀྱི་དོན་རྒྱལ་བ། །དེ་རིང་
 འདིར་ཚོགས་མ་ལགས་སམ། །མདང་སང་དགུང་རྟུ་སྤྲུལ་ལ། །
 ཡིད་འབྲོག་བུ་མོ་མཛོས་མ་ལྷ། །སྤྱ་མེད་མཚོག་ཏུ་སེམས་བསྐྱེད་
 དེ། །ཅི་འདོད་དངོས་གྲུབ་འས་སྤངས་ནས། །མི་སྤང་མཁའ་ལ་
 འཕུར་ནས་ཐལ། །དེ་ཡང་རོ་མཚར་ཁྱེད་ཅག་ལྷ། །དགུང་དོ་རུབ་

དཀར་གསལ་རྒྱལ་དང་ས་ལ། །སྐྱུལ་པའི་བྱད་མེད་བཞིན་བཟང་མ། །
 གར་བསྐྱར་སྐྱེག་མེད་ཅེ་བྱད་ཅན། །ལྷ་བ་ལྷ་བ་དར་གྱི་ན་བཟའ་
 དང་། །དོ་གལ་རྒྱན་གྱིས་མངོས་པ་ཡི། །གཙོ་མོ་བྱིད་གྱིས་མདོང་
 གསོལ་ནས། །སྲི་བརྒྱད་དྲེགས་པའི་ལྷ་མ་སྲིན། །སྲི་དང་དཔུང་དང་
 དམག་མི་དང་། །རིགས་མཐུན་འཁོར་གྱི་ཚོགས་བཅས་རྣམས། །
 རམ་མཁའ་ཁེངས་པའི་མཚོད་སྲིན་དང་། །རོ་བརྒྱ་ལྷན་པའི་ཁ་ཟས་
 དང་། །སྐྱ་ཚོགས་རོལ་མོ་ཡུལ་ནས་ཀྱང་། །ངེས་དོན་དགོངས་པ་ལུ་
 བ་དེ། །ཞེད་སྐྱོད་སྲིད་ལྷ་འདྲེ་མ་ལགས་སམ། །ཚིག་དེ་སྐྱད་སྐྱོ་ནུ་
 བར་སྟེན། །ངག་བདེན་པས་བཀོལ་ན་ཀུན་གྱང་ཉན། །ང་ཅ་ཅམ་ཟེར་
 གྲུ་འདི་ཉོན། །སྦྱིར་ཁམས་གསུམ་འཁོར་བའི་སེམས་ཅན་ལ། །
 འདོད་པའི་བྱད་རྒྱབ་སྐྱ་ཚོགས་ཡོད། །ངར་འཛིན་ལྟ་བུ་དད་ཡོད། །
 དེ་དག་སྦྱིད་རྩེ་བ་སྐྱ་ཚོགས་ཡོད། །གཞི་བདག་ཏུ་ལྟ་བ་ཤིན་ཏུ་
 མང་། །ཞེད་སྐྱོ་དམན་རྣམས་ཀྱི་སྐྱོ་དོ་དང་། །བསྐྱུན་ནས་ཀུན་མཁའི་
 སངས་རྒྱས་གྱིས། །ཐམས་ཅད་ཡོད་ཅེས་གསུངས་པ་ཡིན། །དོན་
 དམ་བདེན་པའི་དབང་དུ་ནི། །བགོགས་པས་སངས་རྒྱས་ཉིད་གྱང་
 མེད། །སྐྱོལ་པ་པོ་མེད་བསྐྱོལ་བུ་མེད། །བགྲོད་བྱས་དང་ལམ་རྟགས་
 མེད། །འབྲས་བུ་སྐྱུ་དང་ཡེ་ཤེས་མེད། །དེ་སྦྱིར་སྐྱུ་དན་འདས་པ་
 མེད། །མིང་དང་ཚིག་གིས་བཏགས་པ་ཅོམ། །ཁམས་གསུམ་བརྟན་
 དང་གཡོ་བར་བཅས། །གདོད་ནས་མ་གྲུབ་སྦྱེ་བ་མེད། །གཞི་མེད་
 ལྷན་ཅིག་སྐྱེས་པ་མེད། །ལས་དང་ལས་ཀྱི་རྣམ་སྤྲིན་མེད། །དེ་སྦྱིར་
 འཁོར་བའི་མིང་ཡང་མེད། །མཐར་ཐུག་དོན་ལ་དེ་ལྟར་གདམ། །ཞེ་
 མ་སེམས་ཅན་མེད་གྱུར་ན། །དུས་གསུམ་སངས་རྒྱས་ཅི་ལས་

ལྷུང་། ལྷུ་མེད་འབྲས་བུ་མི་སྲིད་པས། །ཀུན་རྫོབ་བདེན་པའི་དབང་
 དུ་ནི། །འཁོར་བ་དང་ནི་སྲུང་ན་འདས། །ཐམས་ཅད་ཡོད་ཅེས་སྤྱབ་
 པས་གསུངས། །ཡོད་པ་དངོས་པོར་སྤང་བ་དང་། །མེད་པ་སྤོང་པའི་
 ཚོས་ཉིད་གཉིས། །དོ་བོ་དབྱེར་མེད་རོ་གཅིག་པས། །རང་རིག་
 གཞན་རིག་ཡོད་མིན་ཏེ། །ཐམས་ཅད་རྩེད་འཇུག་ཡངས་པ་ཡིན། །དེ་
 ལྟར་རྟོགས་པའི་མཁའ་པ་ཡིས། །རྣམ་ཤེས་མ་མཐོང་ཡེ་ཤེས་
 མཐོང་། །སེམས་ཅན་མ་མཐོང་སངས་རྒྱས་མཐོང་། །ཚོས་ཅན་མ་
 མཐོང་ཚོས་ཉིད་མཐོང་། །དེ་ལས་སྤིང་རྗེའི་ལྷགས་སྤུང་སྟེ། །སྤོབས་
 དང་མི་འཛིགས་གཟུངས་ལ་སོགས། །སངས་རྒྱས་ཡོན་ཏན་གང་ཡིན་
 པ། །ཁོར་བུ་རིན་ཆེན་ཚུལ་དུ་འབྱུང་། །དེ་རྣམ་འབྱོར་ང་ཡི་རྟོགས་
 ཚད་ཡིན། །སྤྱིད་འདིར་ཚོགས་ལྷན་འདེའི་རྣལ་ལམ་དུ། །ཚོས་ཟབ་མོ་
 བས་ཀྱང་བན་སྒྲ་སྒྲན། །ཨུའི་ར་ཡི་རྒྱལ་ཁམས་ན། །མཁའ་པ་བས་
 ཀྱང་སྤྱོད་པོ་བྲིན། །དུར་བྲོད་སྤུལ་བའི་མ་སྤུང་རྣམས། །སེང་གའི་ང་
 རོས་འཛིགས་ཤིང་སྤྲུག །འགའ་ཞིག་སྤུལ་སྤུན་ཡོད་སྲིད་ན། །འདི་
 དོན་ཐོས་པས་གྲོལ་བར་འགྱུར། །ལམ་མི་ང་ལ་དགའ་བའི་ཉམས་ཤིག་
 སྤྱེས། །སོ་དགའ་ཡོ་སྤྱིད་དོ་ཐོ་ལེ་རྒྱལ། །ཞེས་པའི་མགུར་དེ་སྤྲད་
 གསུངས་ནས་དེ་དག་གི་དོན་བཤད་པ། སྤྱིར་སྟོན་པ་སངས་རྒྱས་ཀྱི་ཞལ་
 བས་ཚོས་ཀྱི་སྤུང་པོ་བརྒྱུད་ཀྱི་བཞི་སྟོང་ཇི་སྟེད་ཅིག་གསུངས་པ་དེ་དག་
 ཐམས་ཅད་གདུལ་བྱ་གང་ཟག་གི་སྤྱོད་དང་བསྐྱུན་ནས་ཐོག་པ་སྤྱོད་ཚོགས་སུ་
 བསྐྱེད་པ་ཡིན་གྱི། མཐར་ཐུག་སྤྱེལ་ས་གཅིག་ལས་མེད། གཅིག་པོ་
 དེ་ཚོས་ཉིད་མ་བཅོས་པ་ཡིན། དེ་ཡིན་ལུགས་ཤེས་པས་མི་གྲོལ་ཏེ།
 ལམ་སྤུངས་པས་མངོན་དུ་འགྱུར་དགོས། དེ་ལ་ལམ་གྱི་རོ་བོ་སྤོང་པ་

སླིང་རྗེ་བྱང་འཇུག་ཡིན། ལམ་གྱི་བགོད་རྩྭ་ལ་བསམ་གྱིས་མི་བྱུང་པ་ཇི་
 སློང་ཅིག་ཡོད་ཀྱང་མདོ་རྩིལ་གྱིས་བྲིལ་ན་ཐབས་ཤེས་བྱང་འཇུག་གམ།
 བདེན་གཉིས་དབྱེར་མེད་དུ་འབྱེར་འཚལ་ལོ། དེ་སྐད་ཅེས་བཀའ་སྤྲུལ་པ་
 དང་བཀའ་ཤིས་ཚོ་རིང་མ་ལ་སོགས་པ་ལྟ་དང་མི་དང་ལྟ་མ་ཡིན་དང་དྲི་ཟར་
 བཅས་པའི་འཇིག་རྟེན་ཡི་རང་སྟེ། རྗེ་བཙུན་ཆེན་པོས་གསུངས་པ་ལ་
 མདོན་པར་བསྟོད་དོ། །།དེས་རྗེ་བཙུན་ཆེན་པོ་བཞད་པ་རྗེ་རྗེའི་ལྟ་
 བའི་མགུར་དབུ་མ་ཡང་དག་པར་བརྗོད་པ་ཞེས་བྱ་བ་རྗོགས་སོ། །



Tony Duff has spent a lifetime pursuing the Buddha's teaching and transmitting it to others. In the early 1970's, during his post-graduate studies in molecular biology, he went to Asia and met the Buddhist teachings of various South-east Asian countries. He met Tibetan Buddhism in Nepal and has followed it since. After his trip he abandoned worldly life and was the first monk ordained in his home country of Australia. Together with several others, he founded the monastery called Chenrezig Institute for Wisdom Culture where he studied and practised the Gelugpa teachings for several years under the guidance of Lama Yeshe, Lama Zopa, Geshe Lodan, and Zasep Tulku. After that, he offered back his ordination and left for the USA to study the Kagyu teachings with the incomparable Chogyam Trungpa Rinpoche. Tony was very active in the community and went through all possible levels of training that were available during his twelve year stay. He was also a core member of the Nalanda Translation Committee. After Chogyam Trungpa died, Tony went to live in Nepal where he worked as the personal translator for Tsoknyi Rinpoche and also translated for several other well-known teachers. He also founded and directed the largest Tibetan text preservation project in Asia, the Drukpa Kagyu Heritage Project, which he oversaw for eight years. He also established the Padma Karpo Translation Committee which has produced many fine translations and made many resources for translators such as the highly acclaimed *Illuminator Tibetan-English Dictionary*. After the year 2000, Tony focussed primarily on obtaining Dzogchen teachings from the best teachers available, especially within Tibet, and translating and teaching them. He has received much approval from many teachers and has been given the titles "lotsawa" and "lama" and been strongly encouraged by them to teach Westerners. One way he does that is by producing these fine translations.

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