

མི་རྟག་རྒྱུད་བསྐྱེད་ཀྱི་ WAKE UP TO IMPERMANENCE

ཨོཾ་ཨཱ་མུཾ་མ་ཏཱ་གུ་རུ་སའ་སི་རྣེ་ཏཱིཾ་

OM Aa HUNG MAHA GURU SARVA SIDDHI HUNG
Body Speech Mind great teacher all true actualise
Body, Speech, Mind. Great Guru, actualise all accomplishments!

འདི་ག་རྟེན་སྣང་བ་སྐྱུ་མར་གོ་ལགས་ཀྱང་ལྟོ་

JIG TEN NANG WA GYU MAR GO LA KYANG
worlds (all appearances, illusory, know, intellectual yet
(of samsara) ideas magical understanding
Although I know worldly appearances to be illusory

འཇུལ་སྣང་འདི་ལ་ད་དུང་བདག་འཛིན་སྐྱེས་ལྟོ་

THRUL NANG DI LA DA DUNG DA DZIN KYE
bewildering, appearances these to till now self-grasping arises
confusing ideas existent
I still grasp at these bewildering appearances as if they had real existence.

བདག་གི་ཉོན་མོངས་བག་ཆགས་མ་སྟོང་བར་ལྟོ་

DA GI NYON MONG BAG CHA MA TONG WAR
my poisons, afflictions* traces** not finished, not experienced
as empty clarity
*opacity, anger, desire, pride, jealousy ** the subtle traces of these afflictions
My afflictions and their subtle traces are not yet empty for me.

ཆགས་ཞེན་རྩད་ནས་ཚད་བར་བྱིན་གྱིས་སྐྱོབ་སེམས་ལྟོ་

CHA ZHEN TSAE NAE CHO PAR JIN GYI LOB
desire, hopes, root from is cut bless
attachment expectations (totally)
I awake to the self-eradication of hope and desire!

Body, Speech, Mind. Great Guru, actualise all accomplishments! Although I know worldly appearances to be illusory, I still grasp at these bewildering appearances as if they had real existence. My afflictions and their subtle traces are not yet empty for me. I awake to the self-eradication of hope and desire!

ཨོཾ་ཨཱ་མུཾ་མ་ཏཱ་གུ་རུ་སའ་སི་རྣེ་ཏཱིཾ་

OM Aa HUNG MAHA GURU SARVA SIDDHI HUNG
Body, Speech, Mind. Great Guru, actualise all accomplishments!

སྐྱེགས་མའི་ལས་ངན་མི་རྟག་རང་ག་ཟུགས་ལ་ལྟོ་

NYIG MAI LAE NGEN MI TA RANG ZU LA
debased period of actions bad impermanent own form, this to
intense egotism world I live in
Towards the impermanent manifestations of the bad actions of this debased period

ངེས་འབྱུང་སྐྱེས་ནས་ཆགས་ཞེན་ཡུལ་བོར་ཡང་ལྟོ་

NGE JUNG KYE NAE CHA ZHEN YUL BOR YANG
renunciation arises, then desire hopes, objects discard, yet
is born attachments throw out
Renunciation arises and I discard the objects of my hopes and desires.

བྱིས་ནས་རང་བདེའི་ཡུལ་འདོད་དུ་ཁས་མན་རུ་ལྟོ་

CHI NAE RANG DEI YUL DOE DU KHAE NAR
later on my happiness objects desire* suffering, by
pained, troubled
*things I like and use like house, books, dharma statues, clothes, friends and so on

Yet later on I am troubled by the suffering arising from desire for the things that make me happy.

འདོད་མེད་ཚུད་ནས་ཚོད་པར་བྱིན་གྱིས་སྐྱོབ་སངས།

DOE SE TSAE NAE CHO PAR JIN GYI LO
desire craving root, totality cut, destroy as bless

I awake to the self-eradication of desire and craving!

Body, Speech, Mind. Great Guru, actualise all accomplishments! Towards the impermanent manifestations of the bad actions of this debased period, renunciation arises and I discard the objects of my hopes and desires. Yet later on I am troubled by the suffering arising from desire for the things that make me happy. I awake to the self-eradication of desire and craving!

ཨོཾ་ཨུའུ་མ་ཀུ་གུ་ཅུ་སའ་སྐྱོ་སྐྱོ།

OM Aa HUNG MAHA GURU SARVA SIDDHI HUNG

Body, Speech, Mind. Great Guru, actualise all accomplishments!

དུག་གསུམ་ཉེན་མོངས་སེལ་བའི་ཐབས་ཆེན་པོ།

DU SUM NYON MONG SEL WAI THAB CHEN PO
poisons three afflictions clearing** method, means great*

* opacity, anger, desire **showing their emptiness

Great methods for making clear the nature of the afflicting three poisons

རྒྱལ་བས་ལུང་བསྟན་མང་པོ་གསུང་ལགས་ཀྱངས།

GYAL WAE LUNG TEN MANG PO SUNG LA KYANG
Jina by teachings, books many spoke did yet*

*Buddha, one who is victorious over all limitations.

Have been taught by the Buddhas in many instructions.

སྲོང་དཀའི་བག་ཆགས་དབང་དུ་ཤས་ཆེར་ཤོར།

PONG KAI BA CHA WANG DU SHAE CHER SHOR
abandon, difficult subtle traces under the very strongly go down discard power of

Yet I helplessly fall under the power of subtle karmic traces that are so difficult to abandon.

ལས་ངན་ཚུད་ནས་ཚོད་པར་བྱིན་གྱིས་སྐྱོབ་སངས།

LAE NGEN TSAE NAE CHO PAR JIN GYI LO
activity, deeds bad root from cut as bless*

*the bad deeds which keep us wandering and suffering in samsara

I awake to the self-eradication of bad actions!

Body, Speech, Mind. Great Guru, actualise all accomplishments! Great methods for making clear the nature of the afflicting three poisons have been taught by the Buddhas in many instructions yet I helplessly fall under the power of subtle karmic traces that are so difficult to abandon. I awake to the self-eradication of bad actions!

ཨོཾ་ཨུའུ་མ་ཀུ་གུ་ཅུ་སའ་སྐྱོ་སྐྱོ།

OM Aa HUNG MAHA GURU SARVA SIDDHI HUNG

Body, Speech, Mind. Great Guru, actualise all accomplishments!

བྱི་རྒྱུན་ནང་རྒྱུན་དེ་མ་ཐག་བའི་རྒྱུན།

CHI KYEN NANG KYEN DE MA THA PAI KYEN
outer reason, inner subject** reason, suddenly arising,# reason, (objects) situation (consciousness) situation immediately happening situation*

*climbing a mountain ** attention wandering

#due to the first two, falling off the mountain and being killed.

Outer situations, inner situations, and suddenly occurring situations,

ཐམས་ཅད་བསྐྱེད་པའི་རྩ་བ་གཉིས་འཛིན་ཏུ།

THAM CHE KYAE PAI TSA WAI NYI DZIN TU
all arising, developing root duality belief in as
All arise from the root of belief in duality.

ད་གཟོད་གོ་ཡང་མཐུད་པའི་རྩལ་མ་གྲོལ་ལུ།

DA ZOE GO YANG DU PAI TSAL MA DROL
now intellectual yet Mara's energy, not free from knowledge demon's wave*
*the active forms of ignorance which are its bewildering energy
I know this now, yet I am not free from the power of Mara.

རང་སེམས་གཅེར་བྱུང་འཆར་བར་བྱིན་གྱིས་ཚོབས་ལུ།

RANG SEM CHER BUR CHAR WAR JIN GYI LO
my mind naked, arise bless unobstructed
I awake to the arising of my naked awareness!

Body, Speech, Mind. Great Guru, actualise all accomplishments! Outer situations, inner situations, and suddenly occurring situations, all arise from the root of belief in duality. I know this now, yet I am not free from the power of Mara. I awake to the arising of my naked awareness!

ཨོཾ་ཨུམ་ཧཱུྃ་མ་རུ་གུ་ཏུ་སའ་སེངྒེ་ཧཱུྃ།

OM Aa HUNG MAHA GURU SARVA SIDDHI HUNG
Body, Speech, Mind. Great Guru, actualise all accomplishments!

གཉིས་འཛིན་སྒྲོགས་ལས་གྲོལ་བར་བྱིན་གྱིས་ཚོབས་ལུ།

NYI DZIN DRO LAE DROL WAR JIN GYI LO
duality believe fetter from free bless
I awake to freedom from the fetter of belief in duality.

ཤེས་པ་གཞོ་མེད་རང་ལུགས་སྣག་པ་ལུ།

SHE PA ZO ME RANG LU LHU PA LA
mind itself, unmade, own way relaxed, easy, thus awareness uncontrived own mode spontaneous*
*unborn it arises of itself without stimulus
My mind as it is is unmade, at ease in every way.

མཁས་ཀྱང་ལེགས་པའི་རང་བཟོ་མ་བྱས་ཤིང་།

KHAE KYANG LE PAI RANG ZO MA JAE SHING
wise, also good qualities own work, not making Buddha (of nirvana) effort
It is not made by the good deeds and qualities of the Buddha, and

བྱིང་འཐིབས་གཡེང་བའི་བཙོན་རར་མ་བཅིངས་པར་ལུ།

JING THIB YENG WAI TSON RAR MA CHING PAR
sinking foggy wavering, prison not bound instability (samsara)
It is not bound in the prison of sinking, fogginess and wavering.

བཟླག་མདངས་རང་འོད་འཛོམ་བའི་རིག་པ་འདི།

TRAG DANG RANG OE TSER WAI RIG PA DI
brilliant radiant own, light, shining presence, this inherent clarity awareness
With my awareness shining with its brilliant, radiant, intrinsic light,

ཚོས་ཉིད་ཡངས་པའི་མ་དང་བྱ་འཕྲད་ནས་ལུ།

CHOE NYI YANG PAI MA DANG BU THRAE NAE
dharmata, vast mother and child** meet therefore*

actuality
 *sunyata itself ** experience of sunyata developed in practice
 Actuality's vast mother and her child will meet.

ལེ་ལོ་ལྷན་གྱི་གོགས་ཕྱིར་མ་འཛོམས་པར་ཅུ།

LE LO KYEN GYI DRO CHIR MA THOM PAR
lazy reasons, of friends due to not get stunned, situations not become stupid

So not being dulled by the false friends encouraging complacency,

ལེགས་པའི་ཁང་ལུར་གཅེས་པའི་གཉེར་བྱས་ཏེ།

LE PAI KHANG BUR CHE PAI NYER JAE TE
good house loving, relation, do thus (sunyata) intimate friend (must do practice)

I will lovingly befriend the good house of sunyata.

སྐྱུར་དུ་ཚོས་ཉིད་མ་དང་བུ་འཕྲད་ནས་ཅུ།

NYUR DU CHOE NYI MA DANG BU THRAE NAE
quickly dharmata mother and son meet then*
 *my mind will be permanently merged in sunyata's clear understanding

With this mother actuality and her child will quickly meet.

ཕྱིན་ཆད་འགོ་དོན་སྟོབས་ཆེན་བྱེད་པར་ཤོག།

CHIN CHAE DRO DON TOB CHEN JE PAR SHO
from that time beings in benefit strength great do, act emphatic samsara

Then, from that time on I will act with all my power for the benefit of sentient beings!

བྱང་ཚུབ་སེམས་དཔའི་སྦྱོད་པ་བྱེད་པར་ཤོག།

JANG CHU SEM PAI CHO PA JE PAR SHO
bodhisattva's conduct, deeds do emphatic

I will perform the deeds of a bodhisattva!

གཞན་དོན་དགེ་བ་སྐྱབས་ཆེན་འབྲུབ་པར་ཤོག།

ZHEN DON GE WA LAB CHEN DRU PAR SHO
other's benefit virtue wave great accomplish emphatic

I will create a great wave of virtue for the benefit of others!

འཁོར་བ་དོད་ནས་སྐྱུག་པའི་མཐུ་ཐོབ་ཤོག།

KHOR WA DONG NAE TRU PAI THU THO SHO
samsara upturn then empty effective get emphatic completely power

I will gain the effective power to upturn and empty samsara!

Body, Speech, Mind. Great Guru, actualise all accomplishments! I awake to freedom from the fetter of belief in duality. My mind as it is is unmade, at ease in every way. It is not made by the good deeds and qualities of the Buddha, and it is not bound in the prison of sinking, fogginess and wavering. With my awareness shining with its brilliant, radiant, intrinsic light, actuality's vast mother and son will meet. So not being dulled by the false friends encouraging complacency I will lovingly befriend the good house of sunyata. With this mother actuality and her child will quickly meet. Then, from that time on I will act with all my power for the benefit of sentient beings! I will perform the deeds of a bodhisattva! I will create a great wave of virtue for the benefit of others! I will gain the effective power to upturn and empty samsara!