

SECTION 3

MAHAMUDRA ASPIRATION

།རྗེ་རང་བྱུང་དོ་རྗེས་མཛད་པའི་ངེས་དོན་ཕྱག་རྒྱ་ཚེན་པོའི་སྒྲོན་ལམ་བཞུགས་སོ།།

ASPIRING FOR THE TRUTH OF MAHAMUDRA

BY

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།ན་མོ་གུ་རུ།

NAMO GURU
homage teacher

Homage to my Gurus.

།ལྷ་མ་རྣམས་དང་ཡི་དམ་དགྲིལ་འཁོར་ལྷ།

LAMA MA NAM DANG YI DAM KYIL KHOR LHA
guru, plural and reliance or mandala, circle, deities
teacher path deity palace

Gurus, reliance deities, mandala deities,

།ཕྱོགས་བཅུ་དུས་གསུམ་རྒྱལ་བ་སྲས་དང་བཅས།

CHO CHU DU SUM GYAL WA SAE DANG CHE
directions, ten times three jinas, victors, sons, together
everywhere always buddhas bodhisattvas

Together with all the buddhas of the ten directions and the three times and their offspring, the bodhisattvas,

།བདག་ལ་བརྟེན་དགོངས་བདག་གི་སྒྲོན་ལམ་རྣམས།

DA LA TSER GONG DA GI MON LAM NAM
me to affection, loving consider, my aspiration plural
compassion think

Please regard us with affection. May these aspirations,

།རྗེ་བཞེན་འགྲུབ་པའི་མཐུན་འགྲུར་བྱིན་རློབས་མཛོད།

JI ZHIN DRU PAI THUN GYUR JIN LO DZO
as they are made facilitate, bless, inspire do
conducive

With your supportive blessings, be fulfilled in every detail.

Gurus, reliance deities, mandala deities, and

Victors and bodhisattvas of every time and place

Please regard us with affection and bless us

With the fulfilment of these, our aspirations!

ཁད་གཤམ་མཐའ་ཡས་སེམས་ཅན་གྲམས་ཅད་ཀྱི།

DA DANG THA YAE SEM CHEN THAM CHE KYI
I and limitless sentient beings
I and all limitless sentient beings

ཁས་སྐྱེ་རྣམ་དག་གངས་རི་ལས་སྐྱེས་པའི།

SAM JOR NAM DA GANG RI LAE KYE PAI
thoughts actions completely pure snow mountain from arising
Generate snow mountains of very pure intentions and actions

ཁལོར་གསུམ་རྫོག་མེད་དགོ་ཚོགས་ཀྱི་རྒྱུ་རྣམས།

KHOR SUM NYO ME GE TSHO CHU GYUN NAM
circles three* trouble, mess without virtue mass flow, stream plural
*actor, action, object of action
From which flow streams of virtue free of the muddying three concepts.

རྒྱལ་བ་སྐྱེ་བའི་རྒྱ་མཚོར་འཇུག་གུར་ཅིག།

GYAL WA KU ZHI GYAM TSHOR JU GYUR CHI
jina, victor, buddha, body, mode, four* ocean enter may
*dharmakaya, open mode; sambhogakaya, radiant mode; nirmanakaya, manifest mode; svabhavikakaya, integrated mode)

May they merge in the ocean of the buddha's four modes.

*I and all sentient beings without limit
Generate snow mountains of pure intention and action from which
Flow streams of virtue unsullied by the three concerns.
May they merge in the ocean of the buddha's four modes!*

འཇིགས་དེ་མ་ཐོབ་པ་དེ་སྲིད་དུ།

JI SI DE MA THO PA DE SI DU
up until, for that not obtained that until, becoming
as long as

For as long as this is not achieved,

སྐྱེ་དང་སྐྱེ་བ་ཚེ་རབས་ཀུན་ཏུ་ཡང།

KYE DANG KYE WA TSHE RAB KUN TU YANG
birth and birth lifetime all also, until

In birth after birth, in each and every lifetime

འཇིགས་དང་སྐྱུག་བསྐྱེལ་སྒྲ་ཡང་མི་གྲགས་ཤིང།

DI DANG DU NGAL DRA YANG MI DRA SHING
unvirtue and suffering sound also not heard, sounded

May even the words 'harm' and 'suffering' be unheard and

འབདེ་དགེ་བྱུ་མཚོའི་དཔལ་ལ་སྦྱོད་པར་ཤོག།

DE GE GYAM TSHOI PAL LA CHO PAR SHO
happiness virtue ocean's glory, goodness, in practice, may
shining enjoy

May we enjoy wellbeing within an ocean of happiness and virtue.

For as long as this is still to be achieved,

In birth after birth, in each and every lifetime,

Not even hearing the words 'harm' and 'suffering',

May we thrive in the glorious ocean of happiness and virtue!

།དལ་འབྱོར་མཚོག་ཐོབ་དང་བརྩོན་ཤེས་རབ་ལྡན།

DAL JOR CHO THO DAE TSON SHE RAB DEN
precious human best gained faith diligence, wisdom, having
life able to energy discernment
practise dharma

Having gained the precious freedoms and resources, and endowed with faith, diligence and discernment

།བཤེས་གཉེན་བཟང་བསྟེན་གདམས་པའི་བརྒྱུད་ཐོབ་ནས།

SHE NYEN ZANG TEN DAM PAI CHU THO NAE
spiritual friend, good rely on, instruction essence gain then
teacher attend to

May we rely on excellent spiritual friends and receive the essential instructions.

།ཚུལ་བཞིན་སྐྱབ་ལ་བར་ཆད་མ་མཚེས་པར།

TSHUL ZHIN DRU LA BAR CHE MA CHI PAR
manner, according practise with obstacles not occurring
current way

Then practising in the proper way without encountering obstacles

།ཚེ་རབས་ཀུན་ཏུ་དམ་ཚེས་སྦྱོད་པར་ཤོག།

TSHE RAB KUN TU DAM CHO CHO PAR SHO
lifetimes all in pure, dharma practise, use, may
holy enjoy

May we practise the pure dharma in all our lives.

With the precious freedoms and resources, and

Endowed with faith, diligence and discernment,

May we rely on excellent spiritual friends and

Receive their essential instructions.

Practising correctly without hindrance

May we be true to the pure dharma in all our lives!

ལྷན་རིགས་ཐོས་པས་མི་ཤེས་སློབ་ལས་གྲོལ།

LUNG RIG THO PAE MI SHE DRIB LAE DROL
instructions, by listening to, not knowing obscuration from freed
scriptures studying

Studying the teachings frees us from the veils of ignorance.

མཚན་རྟོག་བསམ་པས་ཐེ་ཚོམ་སྤུན་ནག་བཅོམ།

MAN NGA SAM PAE THE TSHOM MUN NA CHOM
experience-based by thinking doubts darkness destroy, overcome
teaching about

Reflecting on the pith instructions defeats the darkness of doubt.

སྒྲོམ་གྱུང་འོད་ཀྱིས་གནས་ལུགས་ཇི་བཞིན་གསལ།

GOM JUNG OE KYI NAE LU JI ZHIN SAL
meditation arising light by how it is as it is clear
from

The light arising from meditation clarifies precisely how we are.

ཤེས་རབ་གསལ་གྱི་སྒྲུང་བ་རྒྱས་པར་ཤོག།

SHE RAB SUM GYI NANG WA GYE PAR SHO
wise three of illumination spread, may*
discernment pervade

*study, reflection, meditation

May the illumination of these three aspects of discernment spread everywhere.

Studying the teachings frees us from the veils of ignorance.

Reflecting on the pith instructions removes the darkness of doubt.

The light of meditation clarifies exactly how we are.

May illumination from these three wisdoms spread everywhere!

འདྲི་ཆད་མཐའ་བྲལ་བ་དེན་གཉིས་གཞི་ཡི་དོན།

TAG	CHE	THA	DRAL	DEN	NYI	ZHI	YI	DON
permanence, eternalism (all extreme views)	nihilism, oblivion	limit	free of	truth (relative and absolute)	two	ground, base	of	meaning, truth, nature

The nature of our ground is the two truths free of the extremes of eternalism and oblivion.

སྒྲོ་སྐྱར་མཐའ་བྲལ་ཚོགས་གཉིས་ལམ་མཚོག་གིས།

DRO	KUR	THA	DRAL	TSHO	NYI	LAM	CHO	GI
exaggeration, adding to, assertion	depreciation, taking away from, denial	limit, edge	free of	accumulation (of merit and wisdom)	two	path	excellent, by	

With the supreme path of the two accumulations free of the extremes of assertion and denial

སྲིད་ཞིའི་མཐའ་བྲལ་དོན་གཉིས་འབྲས་ཐོབ་པའི།

SI	ZHI	THA	DRAL	DON	NYI	DRAE	THO	PAI
busy samsara	peaceful nirvana	limit	free of	benefit (of self and others)	two	fruit, result	gain	

There is the result of the two benefits free of the extremes of busy samsara and peaceful nirvana.

ཁོལ་འཇུག་མེད་པའི་ཚོས་དང་འཕྲད་པར་ཤོག།

GOL	CHU	ME PAI	CHO	DANG	TRAE	PAR	SHO
error, deviation	mistake	without	dharma	with	meet		may

May we meet this dharma free of error and mistakes.

The two truths free of always and never is the nature of the base.

The two accumulations free of assertion and denial is the supreme path

Ensuring the dual benefit free of samsara and nirvana as the result.

May we meet this dharma that does not err or mislead!

།སྐྱུང་གཞི་སེམས་ཉིད་གསལ་ལ་སྣོད་ཟུང་འཇུག་ལ།

JANG ZHI SEM NYI SAL TONG ZUNG JU LA
purification ground, mind itself, clarity, emptiness union, with, on
basis awareness luminosity indivisible

The basis of purification is the mind itself, the union of luminosity and emptiness.

།སྐྱུང་བྱེད་ཕྱག་ཚན་དོ་ཇེའི་རྣལ་འབྱོར་ཆེས།

JONG JE CHAG CHEN DOR JEI NAL JOR CHE
purifying, mahamudra vajra, yoga great
means, agent indestructible

That which purifies is the great indestructible yoga of mahamudra.

།སྐྱུང་བྱ་སྒོ་བྱུར་འཇུག་པའི་དྲི་མ་རྣམས།

JANG JA LO BUR THRUL PAI DRI MA NAM
to be object suddenly occurring, delusion stains, marks
purified fleeting

The object of purification is the stain of suddenly occurring delusion.

།སྐྱུངས་འབྲས་དྲི་བལ་ཚོས་སྐྱུ་མཛོན་གྱུར་ཤོག།

JANG DRAE DRI DRAL CHO KU NGON GYUR SHO
purification result stain free of open mode, manifest may
dharmakaya

May the result of purity, the stainless open mode, manifest fully.

The basis of purification is the mind itself,

Luminosity and emptiness inseparable.

The purifier is the great indestructible yoga of mahamudra.

The object of purification is the stain of sudden delusion.

May the result of purity, the stainless open mode, manifest fully!

ཁག་ཞི་ལ་སློབ་འདོགས་ཚོད་པ་ལྟ་བུའི་གདེང་སེ།

ZHI LA DRO DO CHO PA TA WAI DENG
ground, towards, doubts, cut, view confidence,
basis on, at elaboration resolve conviction

Cutting all doubts as to the ground is the confidence of the view.

འདི་ལ་མ་ཡིང་སྤོང་བ་སྒྲོམ་པའི་གནད།

DE LA MA YENG KYONG WA GOM PAI NAE
that to unwaveringly protecting, meditations essential point
sustaining

Maintaining this without wavering is the key point of meditation.

སྒྲོམ་དོན་ཀུན་ལ་སྤོང་སྤྱོད་པའི་མཚོགས།

GOM DON KUN LA TSAL JONG CHO PAI CHO
meditation meaning, all to skilled, expertise conduct, supreme
truth cultivation finest

Skilfully employing the truth of meditation in all situations is the finest conduct.

ཁྱ་སྒྲོམ་སྤྱོད་པའི་གདེང་དང་ལྟ་བུ་པར་ཤོག།

TA GOM CHO PAI DENG DANG DEN PAR SHO
view meditation conduct confident have may

May we have confidence in this view, meditation and conduct.

Cutting away all doubts as to the ground is the confidence of the view.

Maintaining this without distraction is the key point of meditation.

Always skilfully employing meditation's clarity is the supreme conduct.

May we live in the confidence of view, meditation and conduct!

ཁོས་རྣམས་ཐམས་ཅད་སེམས་ཀྱི་རྣམ་འགྲུལ་ཏེ།

CHO NAM THAM CHE SEM KYI NAM TRUL TE
dharmas, all mind of deluding fabrications, hence, yet
phenomena apparitions

All phenomena are apparitions of the mind and

སེམས་ནི་སེམས་མེད་སེམས་ཀྱི་ངོ་བོ་སྟོང་།

SEM NI SEM ME SEM KYI NGO WO TONG
mind this mind without mind of nature, essence empty

This mind is no truly existing mind for mind's essence is empty.

སྟོང་ཞིང་མ་འགགས་ཅིང་ཡང་སྐྱེང་བ་སྟེ།

TONG ZHING MA GA CHIR YANG NANG WA TE
empty as it is ceaseless, whatever arises appears, hence
unobstructed light

Though it is empty, appearances occur without obstruction.

འཕགས་པར་བརྟགས་ནས་གཞི་རྩ་ཚོད་པར་ཤོག།

LEG PAR TAG NE ZHI TSA CHO PAR SHO
well, fully analyse, then ground root cut, eliminate, may
investigate determine

Fully investigating this may we cut off the source of the reified ground.

All phenomena are the illusory display of our mind.

As for this mind, there is no mind, for mind is empty of essence.

Though it is empty there is ceaseless appearance of all kinds.

May thorough analysis sever the source of the reified ground!

ཡོད་མ་སྲོད་བའི་རང་སྣང་ཡུལ་དུ་འབྱུང་།

YOE MA NYONG WAI RANG NANG YUL DU TRUL
truly existing, not experienced self-appearance, object as confused
real self luminosity,

Mind's intrinsic appearance has never existed yet it is erroneously taken to be an object.

མ་རིག་དབང་གིས་རང་རིག་བདག་ཏུ་འབྱུང་།

MA RIG WANG GI RANG RIG DAG TU TRUL
unawareness power due to reflexive awareness self as confuse,
bewilder

Due to the power of unawareness, reflexive awareness is mistaken for oneself.

གཉིས་འཛིན་དབང་གིས་སྲིད་པའི་གྲོང་དུ་འབྱུང་།

NYI DZIN WANG GI SI PAI LONG DU CHAM
dual holding,* power by samsara, the realms vastness wander
believing of endless becoming

* subject and object as both real and separate

Due to the power of dualistic clinging we wander in the vastness of creation.

མ་རིག་འབྱུང་པའི་རྩད་བདར་ཚད་པར་ཤོག།

MA RIG TRUL PAI TSAE DAR CHOE PAR SHO
unawareness, confusing root accurately, finely, cut may
ignoring completely

May we fully cut off unawareness, the source of delusion.

Intrinsic appearance has no existence yet is mistaken for an object.

Intrinsic awareness, due to the power of unawareness,

Is mistaken for oneself.

The power of clinging to duality

Sets us wandering in the vastness of becoming.

May we cut off unawareness, the source of delusion!

ཡོད་པ་མ་ཡིན་སྐྱེལ་བས་ཀྱང་མ་གཟིགས།

YOE PA MA YIN GYAL WAE KYANG MA ZI
exists, real is not jina, buddha even not seen
It is not existent, for even the buddhas cannot see it.

མེད་པ་མ་ཡིན་འཁོར་འདས་ཀུན་གྱི་གཞི།

ME PA MA YIN KHOR DAE KUN GYI ZHI
nothing at all, is not samsara nirvana all of ground
not existing
It is not non-existent, for it is the basis of all of samsara and nirvana.

འདགལ་འདུ་མ་ཡིན་ཟུང་འཇུག་དབུ་མའི་ལམ།

GAL DU MA YIN ZUNG JU U MAI LAM
contradiction, association is not conjoined, middle, path,
dichotomy (i.e. paradox) inseparable madhyamika way
(not either, neither or both)
This is no paradox, being the non-dual union, the middle way.

མཐའ་བྲལ་སེམས་ཀྱི་ཚོས་ཉིད་རྟོགས་པར་ཤོག།

THA DRAL SEM KYI CHO NYI TOG PAR SHO
extreme* free of mind of actuality see clearly, may
awaken to

*of existence and non-existence and so on
May we awaken to the actuality of mind free of extremes.

It is not existent, for even the buddhas cannot see it.

It is not non-existent, being the basis of samsara and nirvana.

This is no paradox, being the non-dual union, the middle way.

May we awaken to the actuality of this mind free of extremes!

།འདི་ཡིན་ཞེས་པ་གང་གིས་མཚོན་པ་མེད།

DI YIN ZHE PA GANG GI TSHON PA ME
this is said to be whatever by sign, symbol, without
(being) indication

Nothing is indicated by saying, "it is this".

།འདི་མིན་ཞེས་བྱ་གང་གིས་བཀག་པ་མེད།

DI MIN ZHE JA GANG GI KAG PA ME
this is not called whatever by refute without
(non being)

The referent of "it is not this" offers nothing to refute.

།སྒྲོ་ལས་འདས་པའི་ཚོས་ཉིད་འདུས་མ་བྱས།

LO LAE DAE PAI CHO NYI DUE MA JAE
intellect beyond actuality un compounded, not composite
unconditioned, unfabricated

Unfabricated actuality beyond the reach of intellect.

།ཡང་དག་དོན་གྱི་མཐའ་ནི་ངེས་པ་ཤོག།

YANG DA DON GYI THA NI NGE PA SHO
completely meaning, of limit, final, certain may
pure ultimate ultimate

May we be certain in this unsurpassable final limit.

"This is it" finds nothing to indicate.

"This is not it" finds nothing to refute.

Unfabricated actuality beyond the reach of intellect.

May we be certain in this unsurpassable final limit.

།འདི་ཉིད་མ་རྟོགས་འཁོར་བའི་རྒྱ་མཚོར་འཁོར།

DI NYI MA TO KHOR WAI GYAM TSHO KHOR
this, not see, awaken samsara ocean revolve in
actuality to

Being unaware of this, we circle in the ocean of samsara.

།འདི་ཉིད་རྟོགས་ན་སངས་རྒྱས་གཞན་ན་མེད།

DI NYI TO NA SANG GYE ZHEN NA ME
this, see, awaken if buddha, other than not
actuality to enlightenment

Awakening to this, there is no other enlightenment.

།ཐམས་ཅད་འདི་ཡིན་འདི་མིན་གང་ཡང་མེད།

THAM CHE DI YIN DI MIN GANG YANG ME
all this is this is not of anything without
whatsoever

This is the whole of all there is, with nothing which is not this.

།ཚོས་ཉིད་ཀུན་གཞིའི་མཚང་ནི་རིག་པར་ཤོག།

CHO NYI KUN ZHI TSHANG NI RIG PAR SHO
actuality, ground of all, hidden these be aware of may
dharmata emptiness

May we be aware of the hidden actuality, the ground of all.

Being unaware of this, we circle in samsara's ocean.

Awakening to this, there is no other enlightenment.

This is the whole, with nothing which is not this.

May we be aware of the hidden actuality, the ground of all!

སྐྱེང་ཡང་སེམས་ལ་སྟོང་ཡང་སེམས་ཡིན་ཏེ།

NANG YANG SEM LA TONG YANG SEM YIN TE
appearing yet, if, mind to empty yet, if, mind is hence, thus
showing whether whether

With appearance, there's the mind; with emptiness, there's the mind.

རྟོགས་ཀྱང་སེམས་ལ་འབྲུལ་ཡང་རང་གི་སེམས།

TO KYANG SEM LA TRUL YANG RANG GI SEM
see, awaken yet, mind to, as confusion, yet, own mind
to whether delusion whether

With awakening, there's the mind; with confusion, there's also my mind.

སྐྱེས་ཀྱང་སེམས་ལ་འགགས་ཀྱང་སེམས་ཡིན་པས།

KYE KYANG SEM LA GA KYANG SEM YIN PAE
arising, also, even mind as ceasing also mind is therefore
birth

With arising, there's the mind; with ceasing, there's the mind.

སློབ་འདོགས་ཐམས་ཅད་སེམས་ལ་ཚོད་པར་ཤོག།

DRO DO THAM CHE SEM LA CHO PAR SHO
doubts, all mind on, in cut may
interpretations

May we sever all differentiating assertions within the mind.

Appearance is mind and emptiness also is mind.

Awakening is mind and delusion also is my mind.

Arising is mind and ceasing is mind.

May we sever all differentiating assertions within our mind!

ལྷོ་བྱས་ཚུལ་བའི་སྒོམ་གྱིས་མ་བསྐྱད་ཅིང་།

LO JAE TSOL WAI GOM GYI MA LAE JING
intellect doing effortful, meditation by not mixing, adulterating
fabricate deliberate

Not adulterated by effortful meditation employing the intellect, and

ཁྲ་མལ་འདུ་འཛིན་རླུང་གིས་མི་བསྐྱོད་པར།

THA MAL DU DZI LUNG GI MI KYOE PA
ordinary, bustle, winds, by undisturbed
common commotion volatility

Unmoved by the volatility of the bustle of ordinary concerns,

ཁོ་བོའི་གཞུག་མཚན་རང་བབ་འཛོག་ཤེས་པའི།

MA CHOE NYUG MAR RANG BAB JOG SHE PAI
uncontrived primordial, as it comes, rest in, knowing
given flowing naturally be in

Knowing how to rest in uncontrived original free flow,

སེམས་རྟོག་ཉམས་ལེན་མཁས་ཤིང་སྐྱོང་བར་ཤོག།

SEM DON NYAM LEN KHAE SHING KYONG WAR SHO
mind meaning, practice knowledgeable, protect, sustain may
key point experienced

May we expertly protect our practice of the mind as it is.

Not corrupted by effortful mind-made meditation,

Undisturbed by the gusts of worldly concerns,

Knowing how to rest in uncontrived original free flow,

May we expertly maintain our practice of our mind as it is!

།སྤྲ་རགས་རྩྭ་ག་པའི་བླ་བས་རང་སར་ཞེ།

TRA RA TO PAI BA LAB RANG SAR ZHI
subtle, rough, thoughts, waves own place, pacify, settle,
fine coarse concepts by themselves still

The waves of subtle and coarse thoughts subside where they are.

།གཡོ་མེད་སེམས་ཀྱི་ཚུ་བོ་ངང་གིས་གནས།

YOE ME SEM KYI CHU WO NGANG GI NAE
movement without mind of stream, own by settle, abide
undercurrent nature

The water of undisturbed mind settles according to its own nature.

།བྱིངས་སྤུགས་རྩྭ་ག་པའི་དྲི་མ་དང་བལ་བའི།

JING MU NYO PAI DRI MA DANG DRAL WAI
sinking, dull silt, scum, stain, and free of
torpor turbidity pollution

Free of the staining turbidity of sinking and dullness

།ཞེ་གནས་སྐྱ་མཚོ་མི་གཡོ་བརྟན་པར་ཤོག།

ZHI NAE GYAM TSHO MI YO TAN PAR SHO
calm, ocean unwavering, stable, may
shamatha unperturbed steady

May the ocean of tranquillity be steady and undisturbed.

The waves of subtle and coarse thoughts subside by themselves.

The waters of undisturbed mind come naturally to rest.

Free of the staining turbidity of sinking and dullness

May the ocean of calm abiding be steady and unperturbed!

འབྲུག་མེད་སེམས་ལ་ཡང་ཡང་བལྟས་པའི་ཚོ།

TAR ME SEM LA YANG YANG TAE PAI TSHE
be seen without mind to again and again look when

When looking again and again at the invisible mind,

མཐོང་མེད་དོན་ནི་ཇི་བཞིན་ལྟ་ག་གེར་མཐོང་།

THONG ME DON NI JI ZHIN LHA GER THONG
seeing without meaning, as it is, distinctly, see
fact, truth truth of it vividly

The unseeable ultimate is seen distinctly, just as it is.

ཡིན་མིན་དོན་ལ་ཐེ་ཚོམ་ཚད་པ་ཉིད།

YIN MIN DON LA THE TSHOM CHOE PA NYI
is is not truth as is towards doubts cut fully

This severs all the uncertainties of is and is not concerning the true,
as is.

འབྲུག་མེད་རང་དོ་རང་གིས་ཤེས་པར་ཤོག།

TRUL ME RANG NGO RANG GI SHE PAR SHO
without confusion, own face, reflexively, by self, know may
undeluded own essence instant

May we ourselves know our own essence free of delusion.

When looking repeatedly at the invisible mind,

The unseeable ultimate is seen distinctly, just as it is.

Severing uncertainty whether the true is or is not,

May we ourselves know our own essence free of delusion!

ཡུལ་ལ་བལྟས་པས་ཡུལ་མེད་སེམས་སུ་མཐོང་།

YUL LA TAE PAE YUL ME SEM SU THONG
object at by looking object without mind as, at see with

Looking at an object, we see no object, just mind.

སེམས་ལ་བལྟས་པས་སེམས་མེད་ངོ་བོ་སྟོང་།

SEM LA TAE PAE SEM ME NGO WO TONG
mind for by looking mind without essence empty

Looking for mind, we see no mind, only the empty essence.

གཉིས་ལ་བལྟས་པས་གཉིས་འཛིན་རང་སར་གྲོལ།

NYI LA TAE PAE NYI DZIN RANG SAR DROL
two, at by looking dualism own place, liberated, both where it is vanishes

Looking at both, clinging to duality is liberated where it is.

འོད་གསལ་སེམས་ཀྱི་གནས་ལུགས་རྟོགས་པར་ཤོག།

OE SAL SEM KYI NAE LU TO PAR SHO
lustrous, mind of as it is, see, awaken to may luminosity givenness

May we awaken to luminosity, the givenness of mind.

Looking at an object, there is no object: I see it is my mind.

Looking for mind, there is no mind, for it is empty essence.

Looking at both, clinging to duality is self-liberated.

May we awaken to luminosity, the givenness of mind!

ཡིད་བྱེད་བྲལ་བ་འདི་ནི་ཕྱག་རྒྱ་ཆེ།

YI JE DRAL WA DI NI CHA GYA CHE
mental activity, free of this mahamudra, great
construction given, what is

Separate from mental activity, this is the great mahamudra.

མཐའ་དང་བྲལ་བ་དབུ་མ་ཆེན་པོ་ཡིན།

THA DANG DRAL WA U MA CHEN PO YIN
limits free of madhyamika great is

Free of extremes, this is the great middle way.

འདི་ནི་ཀུན་འདུས་རྫོགས་ཆེན་ཞེས་ཀྱང་བྱ།

DI NI KUN DUE DZO CHEN ZHE KYANG JA
this all include, dzogchen, called also is
encompassing great completion

Inclusive of all, it is also known as the great completion.

འགཅིག་ཤེས་ཀྱན་དོན་རྟོགས་པའི་གདེངས་ཐོབ་ཤོག།

CHI SHE KUN DON TO PAI DENG TO SHO
one know all meaning see, awaken confidence gain may to

May we gain the confidence of awakening to knowing one as the meaning of all.

Unmade by mental activity, this is the great mahamudra.

Free from extremes, this is the great middle way.

Inclusive of all, it is also called the great completion.

May we be confident in awakening to knowing one as the truth of all!

འཇིག་པ་མེད་པའི་བདེ་ཆེན་རྒྱུན་ཚད་མེད།

ZHEN PA ME PAI DE CHEN GYUN CHA ME
*desire, without great bliss, unceasing, uninterrupted
 clinging happiness flow, continuous*

Great bliss free of attachment is unceasing.

འཇིག་པ་མེད་པའི་འོད་གསལ་སྒྲིབ་གཡོགས་བྲལ།

TSHEN DZIN ME PAI OE SAL DRIB YO DRAL
*defining grasping, without clarity, obscuration veil free of
 characteristics relying on clear light*

Luminosity free of grasping at characteristics is unobscured.

སྒྲོ་ལས་འདས་པའི་མི་རྟོག་ལྷན་གྱིས་གྲུབ།

LO LAE DAE PA MI TO LHUN GYI DRU
*intellect gone beyond non-conceptuality, effortlessly arising,
 no thought instant presence*

Non-conceptuality beyond intellect is instant presence.

སྔོན་མེད་ཉམས་མྱོང་རྒྱུན་ཚད་མེད་པར་ཤོག།

TSOL ME NYAM NYONG GYUN CHA ME PAR SHO
*without effort, meditation experience uninterrupted, continuity may
 unsought states**

*bliss, luminosity, no thought

May unelicited meditative experiences occur without interruption.

Great bliss free of attachment is continuous.

Luminosity free of reliance on characteristics is unobscured.

Non-thought, beyond concept, is instantly present.

May these unelicited experiences be continuous!

འབཟང་ཞེན་ཉམས་ཀྱི་འཛིན་པ་རང་སར་གྲོལ།

ZANG ZHEN NYAM KYI DZIN PA RANG SAR DROL
*good clinging meditation of grasping own place, liberate,
 states* where they are, go free
 on the spot*

* in particular, bliss, clarity and no-thought

Grasping at 'good' meditation experiences is liberated in its own place.

འངན་རྟོག་འཁྲུལ་པ་རང་བཞིན་དབྱིངས་སུ་དག།

NGAN TO TRUL PA RANG ZHIN YING SU DA
bad thought delusion its nature dharmadhatu in pure

Delusional 'bad thoughts' are inherently pure within all-encompassing space.

འག་མལ་ཤེས་པ་སྤང་བླང་བྲལ་ཐོབ་མེད།

THA MAL SHE PA PANG LANG DRAL TO ME
*ordinary, knowing, discard adopt parting gaining, without
 unaltered consciousness from add*

Ordinary mind is beyond discarding and adopting, removing and adding.

སྒྲོམ་བྲལ་ཚུལ་ཉིད་བདེན་པ་རྟོགས་པར་ཤོག།

TOE DRAL CHO NYI DEN PA TO PAR SHO
*free of interpretation actuality truth awaken to may
 or elaboration*

May we awaken to the truth of actuality beyond interpretation.

Attachment to 'good' meditation is self-liberated.

Delusional 'bad' thoughts are inherently pure in the space of phenomena. Intrinsic mind is beyond adopting or discarding, adding or subtracting.

May we awaken to the truth of the actual, free of limiting constructs!

།འགྲོ་བའི་རང་བཞིན་རྟོག་ཏུ་སངས་རྒྱས་ཀྱང་།

DRO WAI RANG ZHIN TAG TU SANG GYE KYANG
sentient beings nature always buddha, yet wanderers awakened

Although the true nature of all sentient beings is always enlightened,

།མ་རྟོགས་དབང་གིས་མཐའ་མེད་འཁོར་བར་འབྱམས།

MA TO WANG GI THA ME KHOR WAR CHAM
not seeing power by without limit samsara wander

Due to the power of not awakening to this they wander in endless samsara.

།སྤྱག་བསྐྱེད་ལ་སྤུ་མཐའ་མེད་པའི་སེམས་ཅན་ལ།

DU NGAL MU THA ME PAI SEM CHEN LA
suffering, boundary, without sentient beings to misery limit

Towards these sentient beings whose suffering is without limit

།བཟོད་མེད་སྤིང་རྗེ་རྒྱུད་ལ་སྐྱེ་བར་ཤོག།

ZO ME NYING JE GYU LA KYE WAR SHO
intense, compassion mind in be born, arise may overwhelming stream

May unbearable compassion arise in our mind.

The true nature of all beings is always enlightened,

Yet, unaware of this, they wander endlessly in samsara.

Towards these beings whose suffering is without limit

May intense compassion arise within us!

འབཟོན་མེད་སླིང་རྗེའི་རྩལ་ཡང་མ་འགགས་པའི།

ZOE ME NYING JEI TSAL YANG MA GA PAI
uncontainable compassion energy also without cease, uninterrupted
When the energy of uncontainable compassion flows as ceaseless love

འབྱེད་སྲུང་དེ་བོ་སློང་དོན་རྗེས་པར་ཤར།

TSE DUE NGO WO TONG DON JEN PAR SHAR
affection, while, essence empty meaning, nakedly, arise
kindness when wisdom clearly
The fact of its empty essence is nakedly apparent.

འབྲུག་མཉམ་གཤིས་སྲུང་བའི་ལམ་མཚོག་འདི།

ZUNG JU GOL SA DRAL WAI LAM CHO DI
conjunction error, site free of path supreme this
inseparable union* deviation
* of wisdom and compassion

From this union, the supreme path free of error,

འབྲུག་མེད་ཉིན་མཚོག་ཀུན་ཏུ་བསྐྱེས་པར་ཤོག།

DRAL ME NYIN TSHEN KUN TU GOM PAR SHO
never separate day night always meditate, be may
present in

May we never separate, and practise always by day and by night.

When the energy of uncontainable compassion flows as endless love

The fact of its empty essence is nakedly apparent.

This union is the supreme path free of error.

May this be our ceaseless presence by day and by night!

།སྒྲོམ་སྟོབས་ལས་བྱུང་སྐྱེན་དང་མངོན་ཤེས་དང་།

GOM TO LAE JUNG CHEN DANG NGON SHE DANG
meditation strength, from arising eye and clear knowing and*
power extraordinary knowing

* the five wisdom eyes of a buddha

From the power of meditation we gain wisdom eyes and clairvoyant perception, and

།སེམས་ཅན་སྒྲིན་བྱས་སངས་རྒྱས་ཞིང་རབ་སྐྱུངས།

SEM CHEN MIN JAE SANG GYE ZHING RAB JANG
sentient beings ripened buddha, realm, fully purified,
awakened field refined

We ripen sentient beings, purify buddha-fields, and

།སངས་རྒྱས་ཚེས་རྣམས་འགྲུབ་པའི་སྒྲིན་ལམ་རྫོགས།

SANG GYE CHO NAM DRU PAI MON LAM DZO
buddha dharmas, actualise, aspiration fulfilled
qualities accomplish

Fulfil our aspiration to attain the qualities of a buddha.

།རྫོགས་སྒྲིན་སྐྱུངས་གསུམ་མཐར་ཕྱིན་སངས་རྒྱས་ཤོག།

DZO MIN JANG SUM THAR CHIN SANG GYE SHO
perfect, ripening purifying, three fulfil, buddha may
completing cleansing complete

By completing this fulfilling, ripening and purifying may we attain buddhahood.

By the power of meditation, wisdom eyes and clairvoyance arise, and we

Ripen sentient beings, purify our buddha-fields and

Fulfil our aspirations to attain the qualities of a buddha.

By completing this fulfilment, maturation and cleansing

May we attain buddhahood!

