

Parting from the Four Attachments

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A Sakya Mind Training Teaching

This collection of *Parting from the Four Attachments* texts was published by the International Buddhist Academy as a study companion for our Annual 10-Day Retreat held in June 2009. On this occasion we all were fortunate to receive teachings from H.E. Dzongsar Jamyang Khyentse Rinpoche and to experience the accompanying review and meditation sessions guided by Lama Thubten Choedak Rinpoche.

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**A Collection of Instructions on
Parting from the Four Attachments**
The Basic Mind Training Teaching
of the Sakya Tradition

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This text concerns the Mind Training called Parting from the Four Attachments

The Great Sakyapa Lama when he reached twelve years of age, undertook a six month long practice of Arya Mañjushrigosha, through which at one point in time he directly perceived a mass of radiating light with a jewelled throne in the centre, on top of which was orange Jetsun Mañjugosha, with hands in the teaching-dharma mudra, sitting with the legs down, accompanied by two Bodhisattvas placed to the right and left. The central figure spoke the words:

If clinging to this life, you are not a Dharma person;

If clinging to the three realms, you do not have renunciation¹;

If clinging to self-purpose, you do not have bodhicitta;

If grasping arises, you do not have the view.

Investigating these instructions, every practice on the Pāramitāyāna is understood to be brought together in this *Mind Training of Parting from the Four Attachments*. It is the attainment of genuine definite knowledge of all dharmas.

¹ Literally, “definite emergence”, a mind state which aspires to attain liberation after having developed aversion to worldly existence due to understanding its faults. It includes both the ideas of renouncing and of turning to liberation.

Pith Instruction on the Mind Training Teaching of *Parting from the Four Attachments*

By

Jetsun Drakpa Gyaltzen

(Translated by Ngawang Samten Choephel)

May the kind teachers and compassionate
Tantric Deities in whom I take refuge from
my heart please bestow blessings upon me.

It is unnecessary to act without religion,
As for the manner to accomplish Dharma
I request you to listen to the instruction of
Parting from the Four Attachments.

[Thus, the invocation and promise to explain the teaching have been made by the author.]

If you have attachment to this life, you are not a religious person;

If you have attachment to the world of existence, you do not have renunciation;

If you have attachment to your own purpose, you do not have bodhicitta;

If grasping arises, you do not have the view.

First, (to gain) non-attachment to this life you must put aside the non-religious person's (manner of) practicing moral conduct, hearing, contemplation and meditation which are performed for the sake of this life.

To begin with, moral conduct is explained to be endowed with the root that accomplishes the higher realms, the ladder which attains liberation, and the antidote which abandons suffering.

Though there is no method (for gaining liberation) without (depending on) moral conduct, the moral conduct of one attached to this life is endowed with the root which accomplishes the eight worldly dharmas², jealousy towards the upright, hypocrisy in one's own moral conduct, and the seed which attains the lower realms. Put aside this false moral conduct.

The person who performs hearing and contemplation is endowed with the wealth which accomplishes knowledge, the lamp which dispels ignorance, the knowledge of the path which leads living beings, and the seed of the Dharmakaya.

Though there is no method (for gaining liberation) without (depending upon) hearing and contemplation, the hearing and contemplation of one attached to this life are endowed with the wealth which accomplishes pride, contempt for inferiors in hearing and contemplation, jealousy towards those who possess hearing and contemplation, seeking followers and wealth, and the root which attains the lower realms. Put aside this hearing and contemplation of the eight worldly dharmas.

² The eight worldly dharmas are: gain, loss, happiness, unhappiness, pleasant speech (i.e. fame), unpleasant speech (i.e. slander, notoriety), praise, and blame.

All persons who practice meditation are endowed with the antidote which abandons the afflictions, the root which accomplishes the path to liberation, and the seed which attains Buddhahood.

Though there is no method (for gaining liberation) without (depending upon) meditation, the meditator who practices for the sake of this life is busy though living in seclusion, reciting prayers by blindly chanting words, ridiculing those who hear and contemplate, being jealous of others who meditate, and is distracted in his own meditation. Put aside the meditation of the eight worldly dharmas.

What has been written up to this point is in accordance with the *Abhidharmakosha*, where it states, “Through possessing hearing and contemplation, which are based upon moral conduct, one should thoroughly apply oneself to meditation.” Thus, this directly shows the distinction between ultimate and relative aims, while indirectly it indicates the manner of meditating upon the difficulty of obtaining the eighteen prerequisites and the impermanence of life.

In order to attain Nirvana, abandon attachment to the three realms; in order to abandon attachment to the three realms, keep in mind the faults of the world of existence.

First, the suffering of suffering is the suffering of the three lower realms. If this were well contemplated, one’s flesh would tremble; if it befell one, there would be no way to bear it.

Those who do not accomplish the virtue of abandonment are cultivators of the lower realms, for wherever they reside is pitiful.

When contemplating the suffering of change, there is seen; the going from heavenly realms to the lower realms, Shakra being born as a common man, the sun and moon going to states of darkness, and the universal emperor being born as a servant.

Though belief in this depends upon the word (of the Buddha) as ordinary people do not have the ability to realize it, look by your own sight at the changes of men: wealthy men become poor, the mighty become weak, many people are replaced by one, and so on exceeding the imagination.

When contemplating the suffering of the conditional nature of all things, there is seen: no end to actions, suffering to exist among many and among few, and suffering to exist among the rich and the poor.

All of human life is exhausted in preparations and everyone dies while making preparations. Since preparations do not even end at the time of death, enter into (virtuous, useful) preparation for the next life.

Those who are attached to this world of existence, which is a heap of suffering, are pitiful.

Up to this point, it has directly shown the faults of the world of existence, while indirectly it has indicated what actions should be taken and rejected in accordance with the law of cause and result.

When free from attachment, Nirvana is won. When Nirvana is attained, bliss is obtained. *The Parting from the Four Attachments* is this song of experience.

Liberating myself alone is without benefit, since all the sentient beings of the three realms are my parents. To leave my parents in the midst of suffering while desiring my own bliss is pitiful.

Let the sufferings of the three realms of existence ripen upon me, and let my merits be taken by sentient beings. By the blessing of this merit, may all sentient beings gain Buddhahood.

Up to this point, meditation upon loving kindness and compassion which are the cause (for the production of the enlightenment thought) has been indirectly indicated, while the exchanging of self and other, the result (of the enlightenment thought) has been directly shown.

In whatever manner I remain, there is no liberation through grasping at the true nature of things. To explain this precisely: there is no liberation by grasping at existence; there are no heavenly realms by grasping at non-existence; grasping at both (extremes) is done in ignorance; be joyful in the state of non-duality.

Up to this point, having rejected the views of eternalism and nihilism, the general method for placing the mind in the non-dual state (of the inseparable merging of subject and object, existence and non-existence, and so on) has been shown.

All phenomena are mind's experiential sphere. Do not seek a creator (of these) in the four elements, chance, God and the like, but be joyful in the nature of mind itself.

Up to this point, having shown the stages of the path common with the Bodhisattva Vijñānavada school (Mind Only school), now the uncommon path of the Mahayana Madhyamika school will be explained.

Appearances are of the nature of magical illusions, and they arise through interdependence. Not knowing how to describe their natural state, be joyful in the ineffable (i.e. state of inexpressibility).

Up to this point, the manner of meditating upon concentration-meditation has been indirectly indicated, while the manner of meditating upon insight wisdom has been directly shown in the following way: having systematically established that all objective

outer appearances are mind-made, that (the mind) is illusory, that (the illusion) is without an inherent nature of its own, and that (the nature-less illusion) is interdependent in origin and inexpressible, one meditates the merging (of the mind and its true nature of emptiness), the Ultimate devoid of all conceptual extremes.

By the merit of this virtue of explaining the *Parting from the Four Attachments*, may all the seven races of living beings be established upon the stage of Buddhahood.

[The author concludes with the dedication of merit and indicates the result]
[This instruction on *Parting from the Four Attachments* was written by the yogi Drakpa Gyaltzen at the auspicious Sakya Monastery.]

The Separation from the Four Attachments

By Sakya Pandita Kunga Gyalsen

At the feet of the Holy Guru I prostrate.

Generally having obtained a body with the freedoms and endowments, having encountered precious teachings of the Buddha, and having given birth to the mind that is not fabricated, one needs to undertake the holy Dharma unerroneously. One should practice the “Separation from the Four Attachments.” If asked what that is: non-attachment to this life; non-attachment to the Three Realms of Existence; non-attachment to self-purpose; non-attachment to phenomena and characteristics.

To explain that; this life is like a water bubble and the time of death is indefinite, it is not worth having attachment.

The Three Realms of Existence are like poisonous fruits, superficially delicious, eventually inflicting harm; having attachment to them is deluded.

Attachment to self-purpose is like cherishing the son of an enemy; though superficial joy may appear to be like joy, eventually it will certainly inflict harm. Even the superficial happiness from attachment to self-purpose certainly will eventually lead to a bad rebirth.

Manifestly attached to phenomena and characteristics is like grasping for water in a mirage; though a superficial appearance of water, there is no substance to be drunk. This Existence, appearing to a deluded mind, when examined with wisdom no entities are found to exist. Knowing not to rest the mind in the past, not to rest the mind in the future, not to rest the consciousness in the present; know all dharmas to be free of elaboration.

Practicing like that, with non-attachment to this life there will be no bad rebirths...

(The instructions on the “Separation from the Four Attachments,” the unmistakable heart intention of Pal Sakyapa Chenpo, written by Sakya Pandita).

[Sakya Pandita Kunga Gyaltzen (1182-1251). The Sakya Collection, Toyo Bunko Edition, 1968, #86, pp.406-1-1. Gyu De Kun Tus, Vol. 23, fol.486-487. ©Jeff Watt, Vancouver, B.C., February 1997.]

A Manual of Instructions on
Parting from the Four Attachments
Which is known as the Key to the Profound Meaning
By Gorampa Sonam Senge
(Originally translated by Geshe Sherab Gyaltzen Amipa)

*To Him whose great wisdom, like a divine path,
pervades all knowable things;*

*Whose compassion, like the moon,
is the crowning ornament of living beings,*

*Whose divine activity, like a wish-fulfilling gem,
is a treasure of all needs and wishes;*

*The matchless protector, the lion of the Shakyas,
granting good virtue to living beings;*

*To Manjugosha, the confluence of the wisdom of all
the Conquerors of the three times;*

*To Avalokiteshvara, who promised to protect all
beings of the three realms;*

*To the great Sakyapa who in the degenerate era took
human form in order to lead living beings;*

*To these whose names alone are difficult to encompass,
respectfully I bow.*

In reply to the pure-hearted one, who by the force of previously accumulated merit has obtained the vessel of a human body with which to accomplish the holy Dharma, and who spontaneously has gained prosperity, who has performed activities for the Dharma and for the upholders of the Dharma, I have here given this uncommon instruction on important aspects of the Mahayana.

With respect to this, the fully complete Buddha, who is endowed with a heart-mind which acts for the benefit of all living beings without being asked, taught the collection of Dharma just in accordance with the conditions, thoughts, and mental propensities of those to be tamed. All are collected together in the Paramitayana and the Vajrayana. In the former there are two: practicing the teachings which come from the principal scriptural explanations, and practicing the essential oral instructions.

If you practice by the authority of the main scriptural explanations then it is said in the protector Maitreya's *Abhisamayalamkara*,

The meaning of the Prajnaparamita Sutra is that the eight perceptions are the stages of the path.

And in the *Sutralamkara*,

The intention of the various Mahayana Sutras is to show that logical reasoning, faith in the Dharma, and so forth, are the stages of the path.

The supreme Arya Nagarjuna said in his *Madhyamika Ratnavali*,

First of all, both higher states and a certain level of happiness are to be accomplished; then the stages of the path are accomplished through the practices of faith and wisdom.

Acharya Aryadeva said,

Having as one's aim the supreme enlightenment which abandons the four erroneous views³, one destroys the afflictions, along with their cause, that are a hindrance to the accomplishment of the Bodhisattva's path. Becoming a suitable vessel for the Ultimate Truth, the main practice is then being shown the nectar of the ultimate truth. These are the stages of the path.

Acharya Shantideva said,

Based upon the perfectly endowed human form, one practices the six perfections which are the nature of the Bodhisattva conduct, and one links this with perfectly pure prayer; these are the stages of the path leading to the attainment of Buddhahood.

The Venerable Lord⁴ said,

The person of small scope abandons attachment to this life and attains benefit for just the next. The person of medium scope abandons the fruits of samsaric happiness and attains just liberation. The person of greater scope attains Buddhahood for the benefit of living beings. These three kinds of persons are the stages of the path.

³ Perceiving oneself as pure, happy, permanent, and possessed of a self.

⁴ Lord Atisha

The glorious Chandarkirti said,

In the case of an ordinary being practicing the three—
compassion, enlightenment mind and the mind of non-duality—
one will attain the state of an Arya. Then by the ten perfections
one will traverse the ten levels⁵. These are the stages of the path
which will accomplish the three Buddha Bodies⁶.

Though the excellent, good traditions by which the Mighty Ones
unerringly explain the Mahayana teachings are splendid, these
scriptural traditions are for the highly intelligent to understand and
not for those of lesser intelligence.

Second is to practice the essential meaning of the oral instructions.
In general, very many have arisen, but chiefly there are two: that
which Lama Serlingpa gave to the Venerable Lord⁷ and that which
the Protector Manjushri gave to Lama Sakyapa⁸.

The first includes the difficulty of obtaining the prerequisites, death
and impermanence, the cause and effect of actions, and the faults of
worldly existence. Through these four, you become a vessel that
produces the mind of enlightenment. Having applied the
preparatory practices of loving kindness and compassion for a long
time, then you perform the actual practice which is chiefly
meditating on the enlightenment mind of exchanging self for others.
Occasionally, you also meditate on the Ultimate Enlightenment
Mind. As to the branch practices of the path, they are: transforming

⁵ Bodhisattva Bhumis

⁶ Nirmanakaya, Sambhogakaya, and Dharmakaya

⁷ Lord Atisha

⁸ Sachen Kunga Nyingpo

unfavourable circumstances into the path to enlightenment, summing up and demonstrating the practice of a single lifetime, the mark of mind training, the vows of mind training and the precepts of mind training. On the basis of practicing these, there is a small evident indication of the completion of the distant great path. In Tibet, the Venerable Atisha gave this to the spiritual friend Dromtonpa and to no one else. This spiritual teacher also taught it to the three precious brothers and to no one else. From them it spread widely. In the hermitages of Tibet, the Land of Snows, this path is as famous as the sun and moon. For this practice, you should look at other works, such as those of Gyaltsé Chodzong and his disciple, and those of the great being Shonnu Gyalchok.

Now, as to the teaching that the Protector Manjushri gave Lama Sakyapa, though this practice is similar in essence to the previous one, the depth of what needs to be explained and the levels of meaning are significantly higher there than in the other. Additionally, when at the age of twelve, the great Lama Sakyapa Kunga Nyingpo practiced Manjushri, after six months he directly saw the protector Manjushri, who said,

If clinging to this life, you are not a Dharma person;

If clinging to the three realms, you do not have renunciation;

If clinging to self-purpose, you do not have bodhicitta;

If grasping arises, you do not have the view.

Within this is the entire practice of the Perfections collected together. Concerning the meaning: having parted from clinging to this life, your mind proceeds towards the Dharma; having parted from clinging to the world of existence, you traverse the path of

Dharma; having parted from clinging to your own purpose, the path is cleared of confusion; having parted from clinging to the four extremes, illusory appearances arise as primordial wisdom.

The First: Having parted from clinging to this life, your mind proceeds towards the Dharma.

The first consists of the preparatory practice on the difficulty of obtaining the prerequisites, the main practice on death and impermanence, and the auxiliary practice on the cause and effect of actions.

To begin, meditate on the difficulty of obtaining the prerequisites.

Seated upon a comfortable seat, you take refuge in the Guru and the Three Jewels many times and then pray that your mind may proceed toward the Dharma, and so on. You think in the following manner in order to produce the enlightenment mind, “For the sake of all sentient beings I must attain Buddhahood,” then:

From the viewpoint of the nature of this body endowed with the prerequisites, it is difficult to obtain completely the eight favourable conditions and the ten obtainments.

From the viewpoint of cause, since the accomplishment of virtue in the mind is needed, and this virtue is very rare, it is difficult to obtain.

From the viewpoint of number, in general, of the six races of living beings there are more in each of the lower realms than in the one above it. One can see this directly since the number of humans living in the world does not equal the number of insects on a hide in summer time or those living in the hollow of a tree.

Also from the viewpoint of example, precious human life is as difficult to obtain as it is for a bean to adhere to a wall upon which it has been thrown, or as difficult as a tortoise to put its neck into a wooden yoke which is being blown around a great ocean by the wind. Therefore, though I have somehow obtained this human body endowed with the prerequisites once, still I must meditate upon the idea that it should not be wasted, but rather used to achieve benefit for the next life.

Second, the meditation on death and impermanence.

As before, you first take refuge and produce the enlightenment mind. Then you should think in the following manner:

There is no one living who, having been born, would be able to live and not die; so death is certain. Furthermore, there is no assurance about dying and not dying, since there are many causes for death and few causes for life, so death is certain.

When the time of death comes, nothing whatsoever, such as medicine or religious services, can avert it. Nothing whatsoever is of benefit when dying. Having contemplated that after death neither your attendants nor your wealth, nor anything other than the Dharma, will follow after you, so you must part from clinging to this life.

Since this is the chief method for making the mind proceed toward the Dharma, even now when you are eating good food, wearing good clothes and are surrounded by many attendants, you should meditate on the thought, “Now it is like this, but some day I shall be separating from this and I will have to go alone, so they are without essence and worthless.” Then you part from clinging to the activities of this life.

Third is the meditation on the cause and effect of actions.

Having taken refuge and produced the enlightenment mind as before, then think:

I have obtained the prerequisites which are so difficult to obtain, but this is impermanent. Before dying I must abandon all non-virtue and accomplish as much virtue as possible.

The reason for this is that the fully ripened effect of committing the ten non-virtuous deeds is rebirth in the three lower realms.

Regarding the effect which is consistent with the cause, it is explained that through killing—a short life; through taking what is not given—being without wealth, and so on.

The instrumental cause of being accustomed to some particular non-virtuous deed leads to the wish to repeat that action again and again. Since the result of these non-virtuous actions also causes rebirth in lower realms and the like, there is no chance for liberation. Through the environmental effect, one will take birth in a bad smelling and dusty land. Contemplating this certainly makes one desire to abandon non-virtuous deeds. Likewise, the fully ripened effect of the ten virtuous deeds is birth in a happy realm. The effect which is consistent with this cause is through abandoning killing—a long life, and so on.

The instrumental result of virtuous conduct is the wish to commit that virtuous action. The environmental effect is birth in a pleasant smelling land, and so on. Since this is so, think:

I must certainly accomplish this. Once having understood the meaning of karma, cause and result, and what is to be accepted and rejected, it is very important that I put this into practice.

The second: Having parted from clinging to the world of existence, you traverse the path of Dharma.

For this you should think about the faults of the three realms of existence. Having taken refuge and produced the mind of enlightenment as before, then think:

The three realms of existence do not pass beyond the nature of suffering. In the hot hells there is the suffering of the body being burned with fire, cut with weapons, and so on. In the cold hells there is the suffering of extreme cold splitting the flesh and bones into several parts, and so on. In the neighbouring hells there is the suffering of being in a place of glowing hot coals, and so on. If that kind of suffering were to come to my present body, I would not be able to bear even a fraction of it. The hungry ghosts experience the suffering of hunger, thirst, heat, cold, hardships and fear. In the realm of animals, there is the devouring of one another; and for those that are scattered about, they experience the suffering of being used and being slaughtered. Also for humans, the high become low, and there is the inability to obtain even a little of what is desired, the meeting with that which is not wanted, the separation from relatives—these and others are the sufferings that you can directly perceive right now. Even with the gods of the realm of desire, when the signs of death and its approach occur, their mental suffering is even greater than the physical suffering of hell-beings. Although the gods of the realm of form and the formless realm do not directly experience suffering now, one day they will fall and will have to experience all the sufferings of the lower realms. Therefore, these three realms of existence do not pass beyond

the nature of suffering. So I must abandon all the world of existence and must attain the stage of liberation.

If the above section is compared to the stages of the path of the three types of persons, then the path of the person of small and medium scope is completed. Following Serlingpa, this completes the Four Dharmas of the preliminary foundations.

The third: Having parted from clinging to your own purpose, the path is cleared of confusion.

For this, you mediate on the three: loving-kindness, compassion and the enlightenment mind.

As to the first, it is not proper to gain liberation from the suffering of existence for oneself alone. You should think:

All living beings of the three realms have acted as my very kind parents on many occasions. Reflect in particular that “My mother of this life, firstly she bore me in her womb. After birth I was like an emaciated worm, but she kept me alive. Then she kindly protected me with food, clothes, and so on.” Recalling the measure of my mother’s kindness and seeing that this mother of mine has been so kind, I must place her in a state of happiness.

Then you should be mindful that your other relatives, the enemies who do you harm and even the suffering beings in the three realms, and the like, have also shown you kindness in being your mother again and again throughout beginningless samsara. Meditate to produce in your mind loving-kindness, which is the desire to place them in a state of happiness.

As to the second, meditate on compassion, recall whatever kindness your present mother has shown, and the need for this kind mother to be parted from suffering also. As now she is endowed with the nature of suffering, you have compassion for her. Then think, “Would it not be proper if she were parted from suffering!” In the same way, recalling that all living beings have previously given you similar kindness, you meditate on the compassion which desires that they be separated from suffering.

If you do not produce these two—loving-kindness and compassion—in your mind, then the enlightenment mind will not really arise. Since these two are the root of all Mahayana teachings, it is very important to exert yourself in practicing them.

Third, the meditation on the enlightenment mind includes the wishing enlightenment mind and the enlightenment mind which equates self and others, and the enlightenment mind which exchanges self for others. For the first of these three, you should think:

Although I wish that my kind parents of the three realms of existence be endowed with happiness and be apart from suffering, right now I do not have the ability to bring this about. Not only this, but the great ones of the universe—Brahma, Indra, and so on—and the Shravakas and Pratyekabuddhas who have gone beyond this universe, do not have this ability. Since it is only the fully and perfectly enlightened Buddhas who have this ability, then for the sake of all sentient beings I must attain the state of full enlightenment. I must liberate all my kind parents from the ocean of existence.

There is no other cause for the attainment of Buddhahood. If this enlightenment mind is produced in your mind continuum, then the

root of virtue of whatever practice you perform becomes a cause for attaining full enlightenment. Therefore, this has been praised many times in the Mahayana sutras.

Next is the meditation of equating self and others. You should think:

Just as I want happiness, so do all sentient beings also want happiness. Therefore, just as I would accomplish my own happiness, so I must also accomplish the happiness of all sentient beings. Just as I do not want suffering, all sentient beings also do not want suffering. Therefore, just as I would remove my own suffering, so I must remove the suffering of all sentient beings.

Finally, there is the meditation of exchanging self for others. Visualising your present mother in front of yourself, think:

Although this mother has been so kind, she is dwelling in the nature of suffering; I feel compassion for her. May all my mother's sufferings and her non-virtues ripen on me so that I experience them! May all of my happiness and virtue ripen upon my mother so that she attains Buddhahood.

Similarly, you should meditate upon each of your other relatives, those living beings you have seen or heard of, your enemies who have done you harm, the suffering beings in the lower realms, and so forth. Finally, you meditate upon gathering the heap of sufferings of all sentient beings upon yourself and giving your own happiness and virtue to all sentient beings. This becomes the cause for the attainment of whatever prosperity they wish for presently, and ultimately the attainment of Buddhahood.

Since this is the heart of the Mahayana practice and the secret teaching of all the Buddhas of the three times, the reason for the need to meditate in this manner, the precepts of the instructions, and the meditational method for cutting through doubts are not mentioned as there are indeed very many already.

The wishing enlightenment mind up to this point must certainly be preceded by taking refuge and producing the enlightenment mind as previously shown. Besides that, you should also meditate well upon guru devotion. Then the conclusion of every meditation session should be sealed with dedication prayers and other prayers. At other times, in all our activities of walking, sleeping, and sitting, you must also remain mindful.

The fourth: If freed from clinging to the four extremes, illusory appearances arise as primordial wisdom.

In the pith instructions of other traditions, both calm abiding (shamatha) and insight (vipassana) are given; and within insight practice is the meditation on selflessness of person and the meditation on the selflessness of phenomena, and so on.

However, in this tradition while in meditative equipoise there are three meditations: establishing appearances as mind, establishing mind as illusion, and establishing illusion as without self-nature. In post-meditation, without clinging, remain in the practice of seeing as in a dream, or viewing as an illusion.

If one does not rely on the Guru's pith instructions and meditates separately by oneself, then the ground of confusion will become

greater, and from the textual meaning alone, one is not able to understand. Thus, this is not elaborated here.

Nevertheless, for immediate benefit it is very important that whatever root of virtue you accomplish you do not see yourself as a virtuous actor doing these virtuous things, or think “I myself have done this or that virtue” or show conceit. However, for the purpose of exhorting others to virtue, it is without fault to proclaim, without self-arrogance, “I myself have done virtue like this.”

That being so, straight away at the time of accomplishing the root of virtue and performing worldly tasks, remember to think, “It is an illusion.” “It is a dream.” It is very important to take hold of remembering this, as it will become a cause of understanding the view.

In regard to this, there are four stages of the path, of which the first is known as, “By accomplishing the purpose of future lives, the mind comes to the Dharma.” The second is known as, “Accomplishing the path of emancipation due to abandoning cyclic existence, you travel the Dharma path”. The third is known as, “Applying oneself to the Greater Vehicle due to abandoning the wish for the Lesser Vehicle, the confusions on the path are dispelled”. The fourth and final one is known as, “Applying oneself to the actual ultimate reality due to abandoning grasping mental elaborations in their entirety, confusion arises as primordial wisdom.”

Regard these as the fundamentals of the path to take into experience, while right now, in order to make meaningful use of your body, prostrate and circumambulate; in order to make meaningful use of your voice, praise the Buddhas and Bodhisattvas and read aloud from the profound sutras; in order to make

meaningful use of your mind, meditate on loving-kindness, compassion, and enlightenment mind; in order to make meaningful use of your resources, make offerings to the Jewels, and offer respect, homage, and so on to the Sangha.

If you join this with pure aspirational prayers then it is certain that you will obtain complete Buddhahood, which is without defects and is with all the qualities.

Now to outline the key points contained here, in verse.

The body to support practicing the holy Dharma is difficult to obtain,
And its nature is impermanent and swift to disintegrate,
From thorough understanding of adopting and abandoning virtue and sin,
With sincere conscientiousness take very great care.
That is the first stage.

In the ocean of cyclic existence there are migrators without limit,
From seeing them swallowed by the sea monster of suffering,
Create the definite emancipation of aspiring
To the dry ground of the release of going beyond.
This is the second stage.

As extensive as space, wandering beings
Have again and again become my parents,
By remembering the kindness of the benefit they gave
With loving-kindness, compassion and the excellent enlightenment mind,
Accomplish the purpose of others.

This is the third stage.

Whatever is experienced is one's own mind,
That very mind, a mere collection of causes and conditions, is
illusion.

Knowing illusion free from all elaboration

Meditate on the ultimately real.

That is the fourth stage.

On all occasions make offerings to the Jewels

Progressively abandon non-virtuous things

With generosity satisfy the protectorless and poverty-stricken;

Then if you dedicate while perfectly purified of the three factors,

You will certainly accomplish your temporal and ultimate
purposes.

I have compiled this, the essence of the Mahayana path, to offer
you, the patron of Dharma, with the thought of benefiting your
practice. Through its practice, may all your purposes be attained.

[He who is unwaveringly faithful to the Precious Doctrine, the Bodhisattva in the
form of a holy layman, Ralo Dorje, the patron of Dharma practitioners, has
requested religious advice concerning the holy Dharma, saying that beneficial
advice in a precise form was needed. In composing this at a sacred hermitage in
Do Kham on the third day of the rising of the constellation Pleiades (October-
November), I, the Sakya monk, Sonam Sengge, followed the important point of
karma which has its source in the precepts of the Sutras. May auspicious omens
and blessing arise!]

Heart Nectar

A Song of Experience on Parting from the Four Attachments

By Jamyang Khyentse Wangpo

By the blessings of Lord Guru Manjushri,
May all beings equal to space practice the holy Dharma,
Take the Dharma as their path,
Still all delusions and dissolve all illusions into the sphere.

Even having obtained leisure and endowment as a foundation,
If one has attachment to this life, one is not a religious person.
So endeavor to adopt virtues and discard nonvirtues
Because time passes without pausing for even a moment.

Even having turned one's mind toward the holy Dharma,
If one has attachment to the three realms, one has no renunciation.
So develop unfeigned thoughts of liberation
Because the very nature of samsara is suffering.

Even cherishing the peace and joy of liberation,
If one has attachment to one's own purpose, one has no enlightenment thought.
So train in kindness, compassion, and enlightenment thought
Because all sentient beings are one's very kind parents.

Even having trained in relative enlightenment,
If grasping arises one does not have the view.
So strive for the realm of reality free of activity
Because one needs to uproot the view of self.

*These essential words were taught by Manjushri to the greatly kind Lama Sakyaṅpa.
By the merit of this song, may all mother sentient beings swiftly reach enlightenment.
Translated by Venerable Lama Kalsang Gyaltzen.*

༡༡ | |ཞེན་པ་བཞི་བྲལ་གྱི་སྐྱེ་མ་བརྒྱུད་པ་ལ་གསོལ་བ་འདེབས་པ་བཞུགས་སོ།
Zhen Pa Zhi Dral Gyu Lama Gyu Pa La Sol Wa Deb Pa Zhug Zo

༡༡ | |ན་མཚོའི་གྲུ་ལྷོ་སྐྱེ།
འགོ་བའི་སྐྱེ་མ་སྐྱོན་པ་རྩོགས་སངས་རྒྱལ།
རྒྱལ་སྐྱེས་སྐྱོ་བོ་མགོན་པོ་འཇམ་པའི་དབྱངས།
དེ་ཡི་རྩེས་བཟུང་རྩེ་བཅུན་ས་སྐྱེ་བ།
སྐྱབས་མཚོག་མཚུངས་མེད་གསུམ་ལ་གསོལ་བ་འདེབས། |

རིག་པའི་གནས་ལྷ་མཐར་ཕྱིན་བསོད་ནམས་ཅེ།
མདོ་རྒྱུད་ཀྱི་མཁའ་ལྷོ་རྩེ་བཅུན་རིན་པོ་ཅེ།
ཐུབ་དབང་གཉེས་པ་ས་སྐྱེ་བ་རྩེ།
རྒྱལ་བའི་རྒྱལ་ཚབ་གསུམ་ལ་གསོལ་བ་འདེབས། |

བརྟན་པའི་མངའ་བདག་འཕགས་པ་རིན་པོ་ཅེ།
ཐོས་བསམ་སྒོམ་པས་རྒྱུད་སྐྱེ་དཀོན་མཚོག་དཔལ།
དངོས་ཐུབ་མཚོག་བརྟེས་ཚོས་རྩེ་བྲག་སྐྱེ་བ།
མཁས་ཐུབ་དམ་པ་གསུམ་ལ་གསོལ་བ་འདེབས། |

སྐྱེ་རྒྱུའི་གཙུག་རྒྱན་བསོད་ནམས་རྒྱལ་མཚན་བ།
གདམས་པའི་དབང་སྐྱེ་དཔལ་ལྷན་ཚུལ་ཁྲིམས་ཞབས།
ཐམས་ཅད་མཁའ་ལྷོ་ལེ་ལེས་རྒྱལ་མཚན་ཏེ།
འདྲེན་མཚོག་སྐྱེ་མ་གསུམ་ལ་གསོལ་བ་འདེབས། |

Supplication to the Lineage Gurus of *Parting from the Four Attachments*

Namo Shri Guruve

Teacher of transient beings—the Complete Buddha,
Conqueror’s Chief Son—the Protector Mañjugosha
And Jetsun Sakyapa, held by Him

To these three supreme, peerless refuges, I supplicate.

**Dro wa'i lama tönpa dzo sangye
Gyalse thu wo gonpo jam pai' yang
De yi je zung jetsun sakyapa
Kyab chob tshung me sum la solwa deb**

Attainer of the five knowledge fields—Sonam Tse
Knowing all sutra and tantra—Jetsun Rinpoche
Second Lord of Sages—Sakya Pandita

To these three regents of the Conqueror, I supplicate.

**Rig pa'i ne gna thar chin Sönam Tse
Do gyud kun khyen Jetsun Rinpoche
Thub wang nyi pa Sakya Pandita
Gyal wa'i gyal tshab sum la solwa deb**

Master of the teachings—Phagpa Rinpoche
Mind stream rich with “Study, reflect and meditate”—Konchog Pal
Receiver of supreme siddhi—Chöje Dragphugpa

To these three holy, learned, accomplished ones, I supplicate.

**Ten pa'i nga'a dag Phagpa Rinpoche
Thö sam gom pe gyud chug Konchog Pal
Ngo drub chog nye Chöje Dragpugpa
Khe drub dampa sum la solwa deb**

Crown jewel of many beings—Sonam Gyaltsen
Powerful Lord of the Teachings—Palden Tsultrim
The omniscient one—Yeshe Gyaltsen

To these three excellent guides I supplicate.

**Kye gu'i tsig gyen Sonam Gyalsthen pa
Dam pa'i wangchuk Palden Tsultrim zhab
Tham ched khyen pa Yeshe Gyalsthen te
Dren chog lama sum la solwa deb**

དོར་ཆེན་ཐམས་ཅད་མཁྱེན་པ་ཀུན་དགའ་བཟང་པོས་མཛད་པའི་སློབ་སྦྱོང་ཞེན་པ་བཞི་
བུལ་གྱི་བརྒྱན་འདེབས་ཁ་སྐོང་ནི། །

རྒྱལ་བས་ལུང་བསྟན་ཀུན་མཁྱེན་ཨེ་མྱོ་བ།
དེ་སྲས་སྤྱོད་དཀོན་མཚོག་རྒྱལ་མཚན་དཔལ།
སྤྱོད་པའི་ཉི་མ་བསོད་ནམས་སེང་གེ་སྟེ།
རིག་གྲོལ་མཐར་ཕྱིན་གསུམ་ལ་གསོལ་བ་འདེབས། །

འཇམ་པའི་དབྱངས་དངོས་སངས་རྒྱས་རིན་ཆེན་དང་།
སེམས་དཔའ་ཆེན་པོ་ནམ་མཁའ་དབང་ལྷག་ཞབས།
ལུང་རིགས་མངའ་བདག་ཀུན་དགའ་ལེགས་གྲུབ་སྟེ།
བསྟན་པའི་གསལ་བྱེད་གསུམ་ལ་གསོལ་བ་འདེབས། །

རིག་པར་སྤྱོད་པ་ཀུན་དགའ་ཚོས་གྲགས་དང་།
གྲུབ་པའི་དབང་ལྷག་ཀུན་དགའ་རྣམ་པར་རྒྱལ།
མཁྱེན་རབ་མཐར་ཕྱིན་བསྟན་འཛིན་བཟང་པོ་སྟེ།
རྣམ་འཛེན་དམ་པ་གསུམ་ལ་གསོལ་བ་འདེབས། །

The all-knowing Ngorchen Kunga Zangpo
composed additional prayers for the lineage of
Parting from the Four Attachments.

Prophesied by the Conqueror—all-knowing Ewampa
The principle son—Kunchog Gyaltsen Pal
The radiant sun of speech—Sonam Sengge
To these three who reached the extreme limits of intelligence and
liberation I supplicate.

Gyalwe lung ten kun khyen E Wam Pa
De se thu wo Konchok Gyaltsen Pal
Ma wa'i nyima Sonam Senge te
Rig drol thar chin sum la solwa deb

The actual Mañjushrigosha—Sangye Rinchen, and
Heroic sattva—honoured Namkha'a Wangchug
The master of scripture and reasoning—Kunga'a Legdrub
To these three illuminators of the teachings, I supplicate.

Jampa'i jang ngo Sangye Rinchen dang
Sem pa chenpo Namkha Wangchuk zhab
Lunring nga dag Kunga Leg drub te
Tenpa'i sal jed sum la solwa deb

Propounder of logic—Kunga'a Chodrag, and
The accomplisher Lord—Kunga Nampar Gyal
Attainer of the extreme limits of knowledge—Tenzin Zangpo
To these three holy universal guides, I supplicate.

Rig par ma wa Kunga Chodrag dang
Drug pa'i wangchug Kunga Nampar Gyal
Khyen rab thar chin Tenzin Zangpo te
Nam dren dampo sum la solwa deb

མཁས་ཤིང་གྲུབ་བརྟེན་དག་དབང་ལྷན་གྲུབ་དང་།
ཀུན་གཟིགས་ཚོས་ཀྱི་ཉི་མ་རྫོང་ཆེན་རྗེ།
གདམས་པ་རྒྱ་མཚོའི་འབྲུང་གནས་གནས་གསར་བ།
མཚུངས་མེད་སྐྱེས་གསུམ་ལ་གསོལ་བ་འདེབས། །

སྟོགས་དུས་བསྟན་པའི་ལོག་ཤིང་ཀུན་གློའི་ཞབས།
རྗེ་བཙུན་འཆི་མེད་བསྟན་པའི་ཉི་མ་དང་།
འཇམ་དཔལ་གཞོན་ཅུ་རྩེ་རིན་ཆེན་ཏེ།
སྤེལ་བའི་འདེན་མཚོག་གསུམ་ལ་གསོལ་བ་འདེབས། །

འཇམ་དཔལ་དབྱུངས་དངོས་མཁྱེན་བཅེ་དབང་པོ་དང་།
རྒྱུད་སྤེའི་མངའ་བདག་སློ་གཏེར་དབང་པོའི་ཞབས།
རིགས་ཀུན་ཁྲུབ་བདག་གཞན་པའི་སྤྲིང་པོ་སྟེ།
ལའོར་ལོའི་མགོན་པོ་གསུམ་ལ་གསོལ་བ་འདེབས། །

དཔལ་ལྷན་སྐྱེས་པའི་ཚོགས་ལ་གསོལ་བ་འདེབས་ཀྱིས།
སྤྲིང་མགོགས་སྤྲུགས་རྗེའི་སྤྲུན་གྱིས་ལེགས་གཟིགས་ནས།
ལྷང་ཁོལ་གཞིར་གྱུར་ཆེ་འདིའི་སྤྲིང་བ་ལ།
ཞེན་པ་གཏིང་ནས་ལོག་པར་བྱིན་གྱིས་སྐྱོབས། །

Attainer of knowledge and siddhi—Ngawang Lhundrub
The sun of dharma seeing all—Morchen Je
The source of oceans of instructions—Nesarwa
To these three Gurus without peers, I supplicate.

**Khe shing drub nyer Ngawang Lhundrub dang
Kun zig chö kyī nyi ma Ngorchen Je
Dampa gya tsho'i jung ne Ne Sarwa
Tsong me lama sum la solwa deb**

Pillar of the teachings in the Dark Age—Kunga Lodo,
Exalted holy Chime Tenpa'i Nyima and
The youthful Mañjushri—Dorje Rinchen
To these three excellent leaders of beings, I supplicate.

**Nyig du ten pa'i sog shing Kun Lo'i zhab
Jetsun Chime Tenpa'i Nyima dang
Jam pal zhon nu Dorje Rinchen te
Kye gu'i dren chog sum la solwa deb**

The actual Mañjushrigosha—Khyentse Wangpo
Master of the tantras—Loter Wangpo
Presiding Master of all the races—Zhenphen Nyinpo
To these three guardians of the Mandala, I supplicate.

**Jampal jang ngö Khyentse Wangpo dang
Gyud de'i nga dag Loter Wangpo zhab
Rig kun khyab dag Zhenpen Nyingpo te
Khor lo'i gonpo sum la solwa deb**

By entreaty to the assembly of Glorious Gurus
Through their swiftly beholding us with their compassionate eye,
Towards the appearances of this life, the base of all suffering,
Bless us to thoroughly avert attachment.

**Pal den lama'i tshog la sol deb kye
Nyor gyo thugje'i chen gyi leg zig ne
Pung throl zhir gyur tse di'i nang wa la
Zhen pa ting ne log par jin gyi lob**

ཅུང་ཟད་ཙམ་ཡང་བདེ་བའི་སྐྱབས་མེད་ཅིང་།
བཟོད་དཀའི་སྤྱད་བསྐྱེད་ལ་འཛིན་ཏུ་མི་བཟད་བསམ།
རྒྱན་ཏུ་གཏུང་བྱེད་ཁམས་གསུམ་འཁོར་བ་ལས།
དེས་འབྱུང་དག་པོ་སྐྱེ་བར་བྱིན་གྱིས་རྒྱོབས། །

སྲས་བཅས་རྒྱལ་བའི་བཟོད་བ་གཅིག་པའི་ལམ།
བདག་གཞན་མཉམ་དང་བརྗེ་བའི་བྱང་ཆུབ་སེམས།
མ་གྱུར་འགྲོ་བའི་དོན་ཏུ་ལེགས་བསྐྱོམས་ནས།
རང་དོན་ཡིད་བྱེད་བྲལ་བ་བྱིན་གྱིས་རྒྱོབས། །

ཚོས་ཀུན་གདོད་ནས་མི་ལམ་སྐྱེ་མ་ལྟར།
སྣང་ཡང་བདེན་མེད་སྟོང་བར་ཐག་ཚོད་ནས།
སྟོགས་འཛིན་ཀུན་བྲལ་བྱང་འཇུག་དབྱེ་མའི་ལམ།
ཡང་དག་རྒྱུད་ལ་སྐྱེ་བར་བྱིན་གྱིས་རྒྱོབས། །

འབྲས་བུའི་ཁ་སྐྱོད་ནི།
དེ་སྣང་བསྐྱོམས་བསམ་སྐྱོ་སེམས་ཚོས་འགྲོ་ཞིང་།
ཚོས་ཀུན་ལམ་འགྲོ་ལམ་གྱི་འབྲུལ་བ་ཀུན།
སོ་སོར་སེལ་ནས་འབྲུལ་སྣང་སངས་རྒྱས་གྱི།
ཡེ་ཤེས་ཆེན་པོར་འཆར་བར་བྱིན་གྱིས་རྒྱོབས། །

ཞེས་པ་འདི་ནི་ཞེན་པ་བཞི་བལ་གྱི་གདམས་པའི་སྐྱེ་བ་རྒྱུད་པ་ལ་གསོལ་བ་འདེབས་པའི་ཚིག་ཤུགས་འདི་དག་སྐྱོད་ཀུན་
དགའ་བཟང་པོས་དབལ་ལྡན་ས་སྐྱུར་སྐྱུར་བཤོ།

Without even a small amount of happiness,
And with suffering extremely intense and difficult to bear,
Towards these continuously perturbing three realms of samsara,
Bless me to arouse forceful renunciation.

Chung zed tsam yang de wa'i kab med ching
Zod ka'i dug ngal shin tu mi zed pe
Gyun du dung jed kham sum khor wa le
Nge jung drag po kye war jin gyi lob

Through the only path traversed by the conqueror's heirs:
The Bodhicitta of equalizing and exchanging self and others
Is the correct meditation for the benefit of mother sentient beings,
Bless me to be free from mental attention to my own purpose.

Se che gyal wa'i drod pa chig pa'i lam
Dag zhen nyam dang je wa'i jangchub sem
Ma gyur dro wa'i dön du leg gom ne
Rang dön yid jed dral wa jin gyi lob

All phenomena from the beginning are dream and illusion—
Appearing, yet not true. From conviction of emptiness,
Freeing all grasping views, uniting with the madhyamika path
Bless me that it emerges purely in my mind continuum.

Chö kun död ne mi lam gyu ma tar
Nang yang den me tong par thag chöd ne
Chog dzin kun dral zung jug u ma'i lam
Yang dag gyud la kye war jin gyis lob

[In addition of the result]

Meditating thus, the mind enters into Dharma,
All dharmas are taken on the path, all confusions of the path
Are individually dispelled and confused appearances dawn
As Buddha's great wisdom; so bless me please.

De tar gom pe lo sem chö dro zhing
Chö kun lam dro lam gyi thrul pa kun
So sor sel ne thrul nang sangye kyi
Yeshe chen por char war jin gyi lob

[These praises for the lineage lamas of the advice of *Parting from the Four Attachments* are the words of Gelong Kunga Zangpo of Shakya composed at Glorious Sakya]

བསྐྱོབ།

བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་གཟིགས་བ་ཉིད།
ཐོབ་ནས་ཉེས་པའི་དབྱ་རྣམས་ཐམ་བྱས་ཏེ།
སྤྲེལ་བ་འཆིའི་བ་སྐྱོང་བ་ལྷུགས་པ་ཡི།
སྤྲིད་པའི་མཚོ་ལས་འགྲོ་བ་སྐྱོལ་བར་ཤོག།

ཐེག་མཚོག་དམ་ཚོས་རིན་ཆེན་ཉན་འདི་ལ།
བདག་གིས་བསོད་ནམས་མཐའ་ཡས་གང་ཐོབ་པ།
དེས་ནི་འགྲོ་ཤུན་ཐེག་མཚོག་དམ་པའི་ཚོས།
རིན་ཆེན་འི་མ་མེད་པའི་སྤོད་གྲུང་ཏེ།

བདུད་ཀྱི་སྤེ་དང་ལུ་སྤེགས་གཞུང་ལུགས་དང་།
ཚོས་ལྟར་བཙོས་པའི་ལུན་སྤྲུལ་དུ་མ་དང་།
གཞན་ཡང་འགྲོ་བའི་ཉེ་བར་འཆེ་བ་རྣམས།
བདག་གི་སྐྱོབས་ཀྱིས་རྩད་ནས་འཛོམས་གྲུང་ཅིག།

Dedication Prayers

By the merit of this, may we attain the state of omniscience
and defeat evil enemies

May I liberate all living beings

From the samsaric ocean's turbulent waves

Of birth, sickness, old age, and death.

Sod nam di yi tham ched zig pa nyid

Thob ne nye pa'i dra nam pam je te

Kye ga na chi'i ba long thrug pa yi

Sid pa'i tso le dro wa drol war shog

From whatever boundless merit I have acquired

By listening to the excellent and precious Mahayana teachings,

May all beings become precious and stainless vessels

To maintain the excellent Mahayana teachings.

Theg chog dam chö rin chen nyen di la

Dag gi söd nam tha ye gang thob pa

De ni dro kun theg chog dam pa'i chö

Rin chen dri ma me pa'i nöd gyur te

May the malevolent troops, the doctrine of heretics and

Evil manifestations who fabricate the teachings, and

Whatever obstacles for sentient beings

Be totally destroyed by my power.

Dud kyi de dang mu teg zhung lug dang

Chö tar chö pa'i mun trul du ma dang

Zhen yang dro wa'i nye war tse wa nam

Dag gi tob kye tsed ne jom gyur chig

སྲིད་པ་ཐམས་ཅད་དུ་ཡང་འཁོར་བ་ན།
བསོད་ནམས་ཡེ་ཤེས་དག་ནི་མི་ཟད་བརྟེན།
ཐབས་དང་ཤེས་རབ་ཉིང་འཇིག་སྟོབས་དག་དང་།
ཡོན་ཏན་ཀུན་གྱི་མི་ཟད་མཛོད་ཀྱང་ཅིག །

འཇམ་དཔལ་དཔའ་པོས་ཇི་ལྟར་མཁུན་པ་དང་།
ཀུན་ཏུ་བཟང་པོ་དེ་ཡང་དེ་བཞིན་ཏེ།
དེ་དག་ཀུན་གྱི་རྗེས་སུ་བདག་སྟོབ་ཕྱིར།
དགེ་བ་འདི་དག་ཐམས་ཅད་རབ་ཏུ་བསྟོ། །

དུས་གསུམ་གཤེགས་པའི་རྒྱལ་བ་ཐམས་ཅད་ཀྱིས།
བསྟོ་བ་གང་ལ་མཚོག་ཏུ་བསྟུགས་པ་དེས།
བདག་གིས་དགེ་བའི་རྩ་བ་འདི་ཀུན་ཀྱང་།
བཟང་པོ་སྟོད་སྲིར་རབ་ཏུ་བསྟོ་བར་བགྱི། །

Through rebirth in all states of existence,
May I gather endless stores of merit and wisdom.
Method, wisdom, holding the teaching, strength and purity,
May become an inexhaustible treasure of all good qualities.

Sid pa tham che du yang khor wa na
Söd nam ye she dag ni mi zed nye
Thab dang shes rab ting dzin tod dag dang
Yon ten kun gyi mi zed dzod gyur chig

In whatever way valiant Manjushri and
Samantabhadra know how to transfer merit,
So do I dedicate all of my own virtues
That I might train to be like them.

Jam pal pa wo ji tar kyen pa dang
Kun tu zang po de yang de zhin te
De dag kun gyi je su dag lob chir
Ge wa di dag tham ched rab tu ngo

Through this dedication, praised as supreme
By the victorious Buddhas of the past, present and future,
I dedicate all of these roots of virtue
To accomplishing the deeds of Samantabhadra.

Du sum sheg pa'i gyal wa tham ched kyi
Ngo wa gang la chog tu ngag pa de
Dag gi ge wa'i tsa wa di kun kyang
Zang po chöd chir rab tu ngo war gyi

བྱང་ཕྱོགས་སྐྱོང་བའི་སྐྱོབས་པ་མཚོག་གྱུར་པ།
མཁས་བྱུང་རྒྱ་མཚོས་ཡོངས་སུ་གང་བའི་གནས།
གངས་རིའི་ཁོད་འདྲིང་བསྟན་པ་གསལ་མཛད་པ།
ས་སྐྱ་བ་ཡི་བསྟན་པ་རྒྱས་གྱུར་ཅིག །

གངས་ཅན་པོད་ཀྱི་ལྷེ་བ་རྗེ་གདན།
དཔལ་ལྡན་ས་སྐྱའི་ཚོས་སྲིད་རྒྱས་པ་དང་།
སྐྱལ་བའི་གདུང་བརྒྱད་རྒྱན་ཆད་མེད་པ་ཡི།
ཀུན་གྲང་འཕྲིན་ལས་ནམ་མཁའ་མཉམ་བར་ཤོག །

འགྲོ་བའི་གླ་མ་ཚོས་རྗེ་བརྟེན།
མཁེན་རབ་དབང་ལྷག་རྗེ་བཙུན་འཇམ་པའི་དབྱངས།
རྒྱལ་བ་གཉིས་པ་དཔལ་ལྡན་ས་སྐྱ་བའི།
བསྟན་པ་ལུན་རིང་གནས་པའི་བཀའ་ཤིས་ཤོག །

The supreme protector guarding the northern land,
A place completely filled by an ocean of learning and
accomplishment,
Illuminating the doctrine in the Land of Snows,
May the Sakya teachings increase.

**Jan chog kyon wa'i kyob pa chog gyur pa
Khe drub gya tsö yong su gang wa'i ne
Gang ri'i throd dir ten pa sal dzed pa
Sa kya pa yi ten pa gye gyur chig**

Oh, Vajrasana at the centre of Tibet, the Land of Snows,
May the temporal and spiritual influences of Sakya increase;
May the emanation lineage be unbroken
And may its deeds equal the sky.

**Gang chen pöd kyi te wa dor je den
Pal den sa kya'i chö sid gye pa dang
Trul pa'i dung gyud gyun ched me pa yi
Kun kyang thrin le nam kha nyam par shog**

Lama of migrators, Dharma Master Pandita
The wise powerful Lord Jetsun Mañjushrigosha
Victorious second Buddha Sakyapa,
May all be auspicious for the teachings to remain!

**Dro wa'i la ma chö je pandita
Khyen rab wang chuk je tsun jam pa'i jang
Gyal wa nyi pa pal den sa kya pa'i
Ten pa yun ring ne pa'i tra shi shog**

