

1

**PHÜN TSOK GE LEK CHE WAI TRÜN PEY KU  
THAR YE DRO WAI RE WA KONG WEY SUNG  
MA LÜ SHE JA JI ZHIN ZIK PEY THUK  
SHA KYEY TSO WO DE LA GO CHAK TSEL**

Your body is created from a billion perfect factors of goodness;  
Your speech satisfies the yearnings of countless sentient beings;  
Your mind perceives all objects of knowledge exactly as they are –  
I bow my head to you O chief of the Shakya clan.

2

**DA ME TÖN PA DE YI SE KYI CHOK  
GYAL WAI DZE PA KÜN GYI KUR NAM NE  
DRANG ME ZHING DU TRÜL WAI NAM RÖL PA  
MI PAM JAM PAI YANG LA CHAK TSEL LO**

You're the most excellent sons of such peerless teacher;  
You carry the burden of the enlightened activities of all conquerors,  
And in countless realms you engage in ecstatic display of emanations –  
I pay homage to you O Maitreya and Manjushri.

3

**SHIN TU PAK PAR KAR WA GYAL WAI YUM  
JI ZHIN GONG PA DREL DZE DZAM LING GYEN  
LU DRUB THOK ME CHE NI SA SUM NA  
YONG SU TRAK PEY ZHAB LA DAG CHAK TSEL**

So difficult to fathom is the mother of all conquerors,  
You who unravel its contents as it is are the jewels of the world;  
You're hailed with great fame in all three spheres of the world –  
I pay homage to you O Nagarjuna and Asanga.

4

**SHIN TA CHEN PO NYI LE LEK GYÜ PAI  
SAB MÖ TA WA GYA CHEN CHÖ PEY LAM  
MA NOR YONG SU DZOK PEY NE DÜ PAI  
DAM PEY DZÖ DZIN MAR ME DZE LA DÜ**

Stemming from these two great charioteers with excellence  
Are the two paths of the profound view and the vast conduct;  
You're the custodian of the treasury of instructions encompassing all essential points  
Of these paths without error, I pay homage to you O Dipamkara.

5

**RAB JAM SUNG RAB KÜN LA TA WEY MIK  
KAL SANG THAR WAR DRÖ PEY JUK NGO CHOK  
TSE WAI CHÖ PEY THAB KE DZE PA YI  
SEL DZE SHE NYEN NAM LA GÜ CHAK TSEL**

You are the eyes to see all the myriad collections of scriptures;  
To the fortunate ones traveling to freedom you illuminate the excellent path,  
You do this through skilful deeds stirred forth by compassion.  
I pay respectful homage to you O all my spiritual mentors.

6

**DZAM LING KE PA YONG KYI TSUK GI GYEN  
NYEN PAI BA DEN DRO NA LHUNG NGE WA  
LU DRUB THOK ME NYI LE RIM ZHIN DU  
LEK GYÜ JANG CHUB LAM GYI RIM PA NI**

You're the crowning jewels among all the learned ones of this world;  
Your banners of fame flutter vibrantly amongst the sentient beings;  
O Nagarjuna and Asanga from you flow in an excellent steady stream  
This [instruction on the] stages of the path to enlightenment.

7

**KYE GÜ DÖ DÖN MA LÜ KONG WAI NA  
DAM PA RIN CHEN WANG GI GYAL PO TE  
ZHUNG SANG TRONG GI CHU BO DU WAI CHIR  
PAL DEN LEK PAR SHE PEY GYA TSO-WANG YIN**

Since it fulfils all the wishes of beings without exception,  
It is the king of kings among all quintessential instructions;  
Since it gathers into it thousands of excellent rivers of treatises,  
It's as well the ocean of most glorious well-uttered insights.

8

**TEN PA THAM CHE GAL ME TOK PA DANG  
SUNG RAB MA LÜ DAM PAR CHAR PA TANG  
GYAL WEY GONG PA DE LAK NYE PA DANG  
NYE CHÖ CHEN POI YANG SA LE KYANG SUNG**

It helps to recognize all teachings to be free of contradictions;  
It helps the dawning of all scriptures as pith instructions;  
It helps to find easily the enlightened intention of the conquerors;  
It helps also to guard against the abyss of grave negative deeds.

9

**DE CHIR GYA BÖ KE PEY KYE BO NI  
KAL DEN DU ME TEN PEY DAM PA CHOK  
KYE BU SUM GYI LAM GYI RIM PA YI  
YI RAB MI TROK CHÖ DEN SU ZHIK YÖ**

Therefore this most excellent instruction that is sought after  
By numerous fortunate ones like the learned ones of India and Tibet,  
This [instruction of the] stages of the path of persons of three capacities,  
What intelligent person is there whose mind is not captured by it?

10

**SUNG RAB KÜN GYI NYING PO DU DU WA  
TSÜL DI THÜN RE TONG DANG NYEN PE KYANG  
DAM CHÖ CHE DANG THÖ PEY PEN YÖN TSOK  
LAB CHEN DÜ BAR NGE PE DE DÖN SAM**

This concise instruction distilling the essence of all scriptures,  
Even through reciting it or listening to it only once,  
The benefits of teaching the dharma, listening to it, and so on,  
Since such waves of merit are bound to be gathered contemplate its meaning.

11

**DE NE DI CHIR LE TSOK JI NYE PEY  
TEN DREL LEK PAR DRIK PEY TSA WA NI  
LAM TÖN SHE NYEN DAM PA BE PA YI  
SAM DANG JOR WE TSUL ZHIN TEN PA RU**

Then, the root of creating well the auspicious conditions  
For all the excellences of this and future lives  
Is to rely properly with effort both in thought and action  
Upon the sublime spiritual mentor who reveals the path.

12

**THONG NE SOK GYI CHIR YANG MI TONG WAR  
KAR ZHIN DRUB PEY CHÖ SAM NYE PAR CHE  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

Seeing this we should never forsake him even at the cost of life  
And please him with the offering of implementing his words.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

13

**DAL WEY TEN DI YI ZHIN NOR LE LHAK  
DE DRA NYE PA DA RE TSAM ZHIG YIN  
NYE KAR JIG LA NAM KEY LOK DANG DRA  
TSUL DI SAM NE JIK TEN JA WA KÜN**

This life of leisure is even more precious than a wish-granting jewel;  
That I have found such an existence is only this once;  
So hard to find yet like a flash of lightning it is easy to vanish;  
Contemplating this situation it's vital to realize that all mundane pursuits

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**PÜN PA CHAR WA ZHIN DU TOK GYUR NE  
NYIN TSEN KÜN TU NYING PO LEN PA GÖ  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

Are like the empty grain husks floating in the winds  
And that we must extract the essence of human existence.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

15

**SHI NE NGEN DROR MI KYE DENG ME CHING  
DE YI JIK KYOB KÖN CHOK SUM DU NGE  
DE CHIR KYAB DRO SHIN TU TEN PA DANG  
DE YI LAB CHA NYAM PA ME PAR CHA**

There is no certainty that after death we may not be born in the lower realms;  
The protection from such terror lies in the Three Jewels alone;  
So we must make firm the practice of going for refuge  
And ensure that its precepts are never undermined.

16

**DE YANG KAR NAK LE DRE LEK SAM NE  
LANG DOR TSUL ZHIN DRUB LA RAK LE SO  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

This in turn depends on contemplating well the white and black karma  
And their effects, and on perfect observance of the ethical norms.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

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**LAM CHOK DRUB LA TSEN NYI TSANG WAI TEN  
MA NYE PAR DU SA CHÖ MI ONG WE  
DE YI MA TSANG ME PEY GYU LA LAB  
GO SUM DIG TUNG DRI ME BAK PA DI**

Until we've obtained the most qualified form to pursue the excellent path  
We will fail to make great strides in our journey,  
So we must strive in all the  
conditions without exception of such a form;  
Thus these three doors of ours so sullied with evil karma and downfalls,

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**LHAK PAR LE DRIB KYONG WA NE CHE WE  
GYÜN DU TOB ZHI TSANG WAR TEN PA CHE  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

Since it is especially essential to purify their karmic defilements,  
We must ensure to cherish the constant application all four powers.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

19

**DUK DEN NYE MI SAM LA MA BE NA  
THAR PA DÖN NYER JI ZHIN MI KYE ZHING  
KÜN JUNG KOR WAI JUG RIM MA SAM NA  
KOR WEY TSA WA TSE TSÜL MI SHE PAI**

If we do not strive in contemplating the defects of the truth of suffering,  
The genuine aspiration for liberation does not arise in us;  
If we do not contemplate the causal process of the origin of suffering,  
We will fail to understand how to cut the root of cyclic existence.

20

**SI LE NGE JUNG KYO SHE TEN PA DANG  
KOR WA GONG GI CHING PA SHE PA CHE  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

So it's vital to seek true renunciation of disenchantment with existence  
And to recognize which factors chain us in the cycle of existence.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

21

**SEM KYE THEK CHOK LAM GYI ZHUNG SHING TE  
LAB CHEN CHÖ PA NAM KYI ZHI DANG TEN  
TSOK NYI KÜN LA SER GYUR TSI TA BU  
RAB JAM GE TSOK DÜ PAI SÖ NAM TER**

Generating the mind is the central axle of the supreme vehicle path;  
It's the foundation and the support of all expansive deeds;  
To all instances of two accumulations it is like the elixir of gold;  
It's the treasury of merits containing myriad collections of virtues;

22

**DE TAR SHE NE GYAL SE PA WO NAM  
RIN CHEN SEM CHOK THUK DAM THIL DU DZIN  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

Recognizing these truths the heroic bodhisattvas  
Uphold the precious supreme mind as the heart of their practice.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

23

**CHIN PA DRO WAI RE KONG YIN ZHIN NOR  
SER NAI DÜ PA CHÖ PE TSÖN CHA CHOK  
MA ZHUM NYING TOB KYE PAI GYAL SE CHÖ  
NYEN PEY DRAK PA CHOK CUR DROK PEY ZHI**

Giving is the wish-granting jewel that satisfies the wishes of all beings;  
It's the best weapon to cut the constricting knots of miserliness;  
It's an undaunted deed of the bodhisattva giving birth to courage;  
It's the basis to proclaim one's fame throughout all ten directions;

24

**DE TAR SHE NE LÜ DANG LONG CHÖ GE  
YONG SU TONG WEY LAM SANG KE PE TEN  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

Knowing this the learned ones seek the excellent path  
Of giving away entirely their body, wealth and virtues.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

25

**TSÜL TRIM NYE CHÖ DRI MA DRÜ PEY CHU  
NYÖN MONG TSA NGUNG SEL WEY DA WAI Ö  
KYE GÜ Ü NA LHÜN PO TA BUR JI  
TOB KYI DIG PA ME PAR DRO KÜN DÜ**

Morality is the water that washes off the stains of ill deeds;  
It's the cooling moonlight dispelling the burning agony of afflictions;  
In the midst of people it is most majestic like the Mt Meru;  
It draws together all beings without any display of force;

26

**DE TAR SHE NE YANG DAG LANG PEY TRIM  
DAM PA NAM KYI MI ZHIN ZUNG WAR DZE  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

Knowing this the sublime ones guard as if they would their eyes,  
The perfect disciplines which they have chosen to adopt.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

27

**SÖ PA TOB DEN NAM LA GYEN GYI CHOK  
NYÖN MONG DUNG WEY KAR THUB KÜN GYI PHÜL  
ZHE DANG LAK DRÖ DRA LA NAM KAR DING  
CHI TSUB TSÖN LA SA WAI GO CHA YIN**

Forbearance is the supreme ornament for those who have power;  
It's the greatest fortitude against the agonies of afflictions;  
Against its enemy the snake of hate it is a garuda cruising in the sky;  
Against the weapon of harsh words it's the strongest armor;

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**DE TAR SHE NE SÖ CHOG GO CHA LA  
NAM PA NA TSOTSÜL GYI GOM PAR DZE  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

Knowing this we should habituate ourselves with  
The armor of excellent forbearance by all possible means.  
I, a yogi, have practice in this manner;  
You, who aspire for liberation, too should do likewise.

29

**MI DOK TEN PEY TSÖN DRUK GO GÖ NA  
LUNG TOK YÖN TEN YAR NGÖ DA ZHIN PEL  
CHÖ LAM TAM CHE DÖN DANG DEN PAR GYUR  
GANG TSAM LE KYI TAR NAM YI ZHIN DRUB**

If the armor of unflinching perseverance is worn,  
Knowledge of scripture and realization increases like waxing moon;  
All conducts become fused with good purpose;  
And whatever initiatives we may begin succeeds as hoped for;

30

**DE TAR SHE NE LE LO KÜN SEL WEY  
LAB CHEN TSÖN DRUK GYAL SE NAM KYI TSAM  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

Knowing this the bodhisattvas apply great waves of effort,  
Which help to dispel all forms of laziness.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

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**SAM TEN SEM LA WANG GYUR GYAL PO TE  
ZHAB NA YO ME RI YI WANG PO ZHIN  
TANG NA GE WEY MIK PA KÜN LA JUK  
LÜ SEM LE SU RUNG WAI DE CHEN TREN**

Concentration is the king that reigns over the mind;  
When left it is as unwavering as the king of mountains;  
When set forth it engages with all objects of virtue;  
It induces the great bliss of a serviceable body and mind;

32

**DE TAR SHE NE NAL JOR WANG PO NAM  
NAM YENG DRA JOM TING DZING GYÜN DU TEN  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

Knowing this the great accomplished yogis  
Constantly apply meditations destroying the enemy of distraction.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

33

**SHE RAB SAB MÖ DE NYI TA WEY MIK  
ZI PEY TSA WA DRUNG NE CHIN PEY LAM  
SUNG RAB KÜN LE NGAG PEY YÖN TEN TER  
TI MUK MÜN SEL DRÖN MEY CHOK TU DRAK**

Wisdom is the eye that sees the profound suchness;  
It's the path eradicating cyclic existence from its very root;  
It's a treasury of higher qualities that are praised in all scriptures;  
It's known as the supreme lamp dispelling the darkness of delusion;

34

**DE TAR SHE NE THAR DÖ KE PA YI  
LAM DE BE PA DU ME KYE PAR DZE  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

Knowing this the learned ones who aspire for liberation  
Endeavor with multiple efforts to cultivate this path.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

35

**TSE CHIK SAM TEN TSAM LA KOR WA YI  
TSA WA CHÖ PAI NÜ PA MA THONG ZHING  
ZHI NE LAM DANG DREL WEY SHE RAB KYI  
JI TSAM CHE KYANG NYÖN MONG MI DOK PE**

In a mere one-pointed concentration I fail to see  
The potency to cut the root of cyclic existence;  
Yet with wisdom devoid of the path of tranquil abiding,  
No matter how much one may probe, the afflictions will not be overcome.

36

**YIN LUK PU TAK CHÖ PEY SHE RAB DE  
YO ME ZHI NE TA LA KYÖN NE NI  
THAR DREL U MEY RIK PEY TSÖN NÖN GYI  
THAR DZIN MIK TANG TAM CHE JIK CHE PEY**

So this wisdom decisively penetrating the true mode of being,  
The learned ones saddle it astride the horse of unwavering calm abiding;  
And with the sharp weapon of reasoning of the Middle Way free of extremes,  
They dismantle all locus of objectification of the mind grasping at extremes;

37

**TSÜL ZHIN CHÖ PEY YANG PEY SHE RAB KYI  
DE NYI TOK PEY LO DRÖ GYE PAR DZE  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

With such expansive wisdom that probes with precision,  
The learned ones enhance the wisdom realizing the suchness.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

38

**TSE CHIK GOM PE TING DZIN DRUB PA NI  
MÖ PAR CHI TSAL TSÜL ZHIN CHÖ PA YI  
SO SOR TOK PA YI KYANG YIN LUK LA  
YO ME SHIN TU TEN PAR NE PA YI**

What need is there say that through one-pointed cultivation  
Absorption is realized? Through discriminative awareness  
Probing with precision as well one can abide unwavering  
And utterly stable upon the true mode of being.

39

**TING DZIN KYE PAR THONG NE ZHI LHAK NYI  
SUNG DREL DRUB LA TSÖN NAM YA TSEN NO  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

Wondrous are those who see this  
And strive for the union of abiding and insight.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

40

**NYAM ZHAK NAM KAR TA BUI TONG NYI DANG  
JE THOB GYU MA TA BUI TONG PA NYI  
GOM NE THAB SHE ZUNG DU DREL WA YI  
GYAL SE CHÖ PEY PA RÖL DRO WA NGA**

The space-like emptiness of meditative equipoise,  
And the illusion-like emptiness of the subsequent realizations,  
Praised are those who cultivate them and bind together  
The method and wisdom and travel beyond the bodhisattva deeds.

41

**DE TAR TOK NE CHOK REI LAM GYI NI  
TSIM PA ME PA KAL SANG NAM KYI LUK  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

It's the way of the fortunate ones  
To realize this and not to be content with partial paths;  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

42

**DE TAR GYÜ DANG DRE BÜ TEK CHEN GYI  
LAM CHOK NYI KAR GÖ PAI THÜN MONG LAM  
JI ZHIN KYE NE KE PAI DEN PÖN GYI  
GÖN LA TEN NE GYÜ TE GYA TSO CHER**

Thus having cultivated as they are the common paths  
Essential for the two supreme paths of causal and resultant great vehicles,  
I have entered the great ocean of tantras  
By relying upon the leadership of the learned navigators;

43

**ZHUK NE YONG DZOK MEN NGA TEN PA DE  
DAL JOR THOB PA DÖN DANG DEN PAR CHE  
NAL JOR NGE KYANG NYAM LEN DE TAR GYI  
THAR DÖ KYE KYANG DE ZHIN KYANG TSAL LO**

And through application of the quintessential instructions,  
I have made meaningful human existence that I have obtained.  
I, a yogi, have practiced in this manner;  
You, who aspire for liberation, too should do likewise.

44

**RANG GI YI LA GOM PAR GYA CHIR DANG  
KAL SANG ZHEN LA-ANG PEN PAR GYA WEY CHIR  
GYAL WA GYE PAI YONG SU DZOK PEY LAM  
GO LAI NGA GI SHE PEY GE WA DE**

In order to make familiar to my own mind,  
And to help benefit fortunate others as well,  
I've explained here in words easy to understand  
In its entirety the path that pleases the conquerors.

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**DRO WA KÜN KYANG NAM DAG LAM SANG DANG  
DREL ME GYUR CHIK CHE NI MÖN LAM DEB  
NAL JOR NGE KYANG MÖN LAM DE TAR TAB  
THAR DÖ KYE KYANG DE ZHIN DEB TSEL LO**

“Through this virtue may all beings be never divorced  
From the perfectly pure excellent path” thus I pray;  
I, a yogi, have made aspirations in this manner;  
You, who aspire for liberation, too should pray likewise.

*This brief presentation of the practices of the stages of the path to enlightenment written in the format of a memorandum was composed by the well-read monk, the renunciate Lobsang Drakpa at the great mountain retreat of Geden Nampar Gyalwai Ling.*