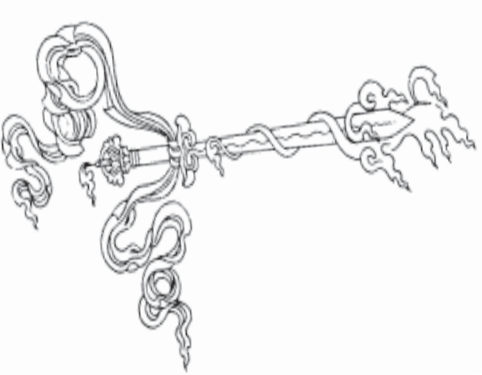


Song of the Mystic Experiences of Lama Je Rinpoche

*Je sang wai nam thar zhang so
(Lama Tsongkhapa's Secret Biography)*



by Jamyang Choje Tashi Palden (1379-1449)



Foundation for the Preservation of the Mahayana Tradition
Education Services



©PPMT, Inc. 2004.
Translation by Robert Thurman
included with permission.

Care of Dharma Books



Dharma books contain the teachings of the Buddha; they have the power to protect against lower rebirth and to point the way to liberation. Therefore, they should be treated with respect – kept off the floor and places where people sit or walk – and not stepped over. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects should not be placed on top of Dharma books and materials. Licking the fingers to turn pages is considered bad form as well as negative karma. If it is necessary to dispose of written Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, it is taught to first recite a prayer or mantra, such as OM, AH, HUM. Then, you can visualize the letters of the texts (to be burned) absorbing into the AH and the AH absorbing into you, transmitting their wisdom to your mindstream. After that, as you continue to recite OM, AH, HUM, you can burn the texts.

Lama Zopa Rinpoche has recommended that photos or images of holy beings, deities, or other holy objects not be burned. Instead, they should be placed with respect in a stupa, tree, or other high, clean place. It has been suggested to put them into a small structure like a bird house and then seal the house. In this way, the holy images do not end up on the ground.



FPMT Education

Department



The aim of the Education Department at FPMT International Office is to serve the needs of Dharma centers and individuals in the area of Tibetan Buddhist educational and spiritual materials. This includes prayers and practice texts, retreat sadhanas and other practice materials, a variety of study texts and translations, deity images for meditation, and curricular materials for study programs in FPMT Dharma centers.

One of our principal objectives is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those authored or translated by Lama Zopa Rinpoche and Lama Thubten Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archive, Boston, Massachusetts, which serves as a repository for the commentaries and transcripts of teachings by Lama Zopa Rinpoche and Lama Yeshe.

If we can be of service to you in any way, please contact us at:

Education Department
FPMT International Office
P. O. Box 888
Taos, New Mexico 87571 USA
Tel: (505)737-0550, ext. 1#
Email: materials@fpmt.org
www.fpmt.org/shop

Song of the Mystic Experiences of Lama Je Rinpoche



། ལྷོ། ། རྒྱལ་པོ་མཉམ་པ་ལ་མཉམ་པ་ལ། །

By Jamyang Choje Tashi Palden (1379-1449)

Chhö kyi gyäl po tsong kha pa la chhag tshäl lo
O sun-like Prince of the Conqueror,

Gang gi khyen pa rab yang nam khä la
Whose wisdom, vast as the heavens, has the brilliance of knowledge

Ji ta ji nye khyen päi ö zer chän
That sees what ultimately is and what merely seems to be!

Gyäl sä nyi ma je tsün chhö kyi je
O Venerable Lord of Dharma, most perfect guru,

Päl dän la müi zhab dil chi wö ten
The dust of your feet I place on the crown of my head.



Khyö kyi ku sung thug kyi yön tän nam
Even the buddhas and bodhisattvas who fill the ten directions

Chhog chur zlung päi gyal wa sä chä kyi
Cannot describe the excellence of your body, speech, and mind;

Ma lu jö par mi ni ön kyang ni
Yet out of passionate inspiration I shall sing of them;

Dä pä pel la chung zä nyän par gyi
Pray, listen for but a few moments.

Yön tän gya tshöi tö tshig me tog gi
As a blossoming garland of flowers

Threng wa pel leg lo säi drin päi gyän
To adorn the necks of the clear-minded

Dä päi sö nam pel wäi rin chhen ni
And as a precious jewel to enhance the force of conviction

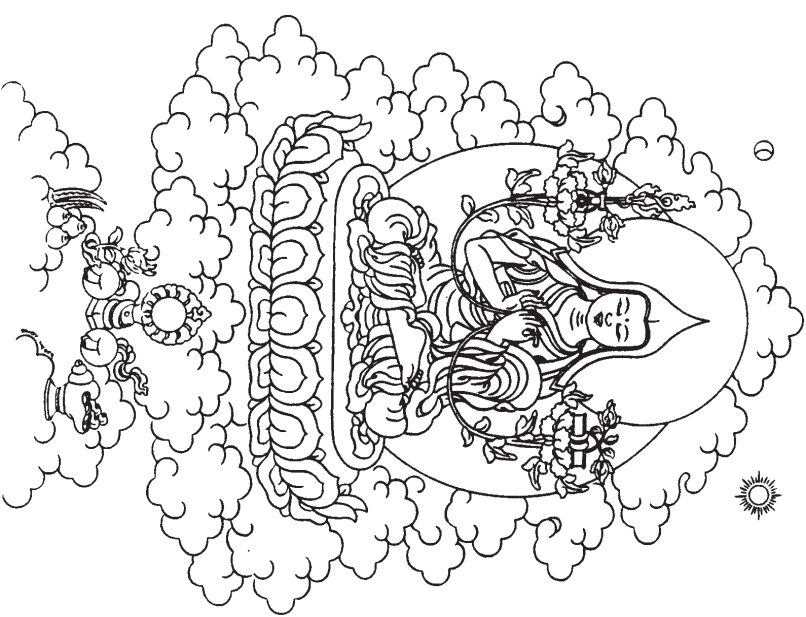
Dag gi drub la khä nam gye par dzö
This song in praise of your oceans of splendor to delight all sages,
I have composed.

Khyö kyi leg par chä päi sö nam trin
Like a cloud, the merit of your superb deeds

Dil jäi ge leg pel wäi chhar gyin chän
Releases a torrent of rain that swells the virtue of those to be trained

Zab dang gya chei nyän päi drug dra drog
And proclaims with a dragon's thundering roar the sweetness of the
vast and profound;²

Päl dän la ma chhu dzin wang po zhin
O glorious, powerful, billowing Lama.



Lime drawing of Lama Tsongkhapa.
Artist unknown.



Endnotes:

- ¹ Tib. *ji lar* and *ji snyed*. The former term, lit. “like whatever,” is synonymous with “ultimate truth,” “emptiness,” “harness,” “suchness,” etc. The latter, lit. “whatever findable,” is synonymous with “conventional truth,” etc. The former is also the same as *gras lugs*, “The way things are,” and the latter with *sang lugs*, “the way things appear.”
- ² The *vast* teachings on the far-reaching activities of the conventional bodhi-mind and the profound teachings on the depth of emptiness, the ultimate bodhi-mind.
- ³ Vajrasana, modern day Bodhgaya, Bihar, North India.
- ⁴ The perfect view; the understanding that everything is empty of true existence.
- ⁵ Skt: *Pratipadamita* and *Guhyasamaja*.
- ⁶ Many beings attain Buddhahood, but only one thousand each eon manifest the twelve deeds of a universal teacher. Buddha Shakyamuni was the fourth this eon, and Je Tsongkhapa will be the eleventh.
- ⁷ The lineage gurus of emptiness meditation that Tsongkhapa received from Manjushri, who in turn received it from Shakyamuni. See G. Wangyal *Door of Liberation*, pp. 45–52.
- ⁸ *Ibid.* pp. 52–54. The lineage gurus of bodhi-mind meditation that Asanga received from Maitreya, who had received it from Shakyamuni.
- ⁹ The eighty-four Mahasiddhas, great adepts. Tsongkhapa’s school, later known as “Gelug”, synthesizes three Indian lineages: the wisdom lineage of Manjushri, Nagarjuna, etc.; the method lineage of Maitreya, Asanga, etc.; and the practice lineage of the eighty-four mahasiddhas, such as Saraha, Tilopa, Naropa, Maitripa, etc.
- ¹⁰ The Terrific embodiment of the wisdom of emptiness.
- ¹¹ *bDe-ba-can sKye-bai Mon-lam* and *Me-lzham mGon-gyi yang-dag don-bz To-d*.
- ¹² Skt: *arya*.
- ¹³ The Great Adept to whom Shakyamuni originally gave the Kalachakra Tantra teaching at Dhanyakataka Stupa in South India. Suchandra was King of Shambhala at the time and immediately took the tantra back there with him. Thus, the tantra did not appear in India until over one thousand years later.
- ¹⁴ The Great Prayer Festival of Lhasa, conceived and founded by Je Tsongkhapa, continues to the present day. During the first fortnight of the Lunar New Year more than twenty thousand monks would assemble to commemorate Shakyamuni’s miracles at Shravasri. The tradition continues in the free Tibetan communities in India, though of course on a much smaller scale. cf. *The Great Prayer*, Tangent Records, London.
- ¹⁵ Skt: *Manjushrigarbhā*. Tib. *‘Jam-dpal Snying-po*.

Colophon:

Written at Drepung Chokyi Dechen at the request of the two meritorious Drungtrapa Palsangpo brothers, by Lama Tashi Palden, a Buddhist monk and teacher who had searched many hundreds of thousands of scriptures with the lights of his wisdom. Translated by Professor Robert Thurman. Reprinted here with permission. Tibetan phonetics by Kendall Magnusen, FPMT Education Services, December 2004.

Please note that the English translation does not correspond directly to the Tibetan lines above it. This practice is formatted in this way for ease of reflection upon the meaning of the text while chanting in Tibetan as requested by Lama Zopa Rinpoche.



Ting dzin je wa mang la wang gyur zhing

Foremost of tantric adepts, the mighty yogi

Leg shä tson dang drub la ngön tson pa

Who mastered the many millions of samadhis,

Nal jor wang chug ngag rig kin gyi tsö

Composed faultless expositions and made true effort in practice,

Päl dän la ma li chän tsug na gyäl

Most resplendent of Lamas, you tower over the heads of all.

Ngön tshé dor je dän du gyäl wa la

At Vajrasana³ in a former birth to the Victorious One you offered

Rin chhen shel gyi threng wa gya tsa chig

A rosary of one hundred crystal beads.

Leg par phul te jang chhub sem kye nä

Thus you acquired the fortune

Yang dag ta wa tog päi käl dän gyur

Later to attain the perfect view,⁴

Päl dän la mäi zhab la söl wa deb

O Illustrious Lama, at your feet I pay homage.

Dung lo dän nä je tsein sang dag dang

At the age of seven you directly perceived

Shing ta chhen po päi dän mar me dzä

Dipankara Atisha, the great Path Clearer, and Vajrapani, Lord of

the Secret.

Ngön sunn zig shing gyin du je zung wä

The exhortations of both the sutras

Ngag dang pha röi chhin zhung dam par shar

And tantras dawned upon you;

Päl dän la mäi zhab la söl wa deb

O Illustrious Lama, at your feet I pay homage.



Yin dra ni läi dog tar rab ngo wäi

○ *O Jetsun, Lord of phenomenal existence,*

Rab dze ö zer nga yi dra wa chän

You directly perceived Manjushri,

Shin tu dam päi bü su jam päi jang

Boodhisatva of the wisdom of emptiness,

Ngön sum jig pa je tsün chhö kyi je

As the color of a perfect sapphire;

Päl dän la mäi zhab la söi wa deb

○ Illustritious Lama, at your feet I pay homage.



De nä tsam te je tsün khyen päi ter

From this time onward, ○ High One,

Nam dö jig shing päl dän dü pa dang

Whenever you desired you could invoke Manjushri, Treasure of

Stainless Wisdom,

She rab pha röl chhin zhung zab möi dön

And constantly listen to the teachings

Gyün du sän pa gyäl sä chhö kyi je

Of both Sutrayana's Transcendent Wisdom and Tantrayana's

Secret Assembly;⁵

Päl dän la mäi zhab la söi wa deb

○ Illustritious Lama, at your feet I pay homage.

Yän lag din päi chho ga dzä päi tshe

When practicing the seven-limbed ritual

Sang gyä sum chu so nga ngön sum du

Of the thirty-five Purification Buddhas,



Kün zang chhö trin nam khü nyan par bil

By the limitless oceans of merit of having presented, like
Samanatabhadra, clouds of offerings spanning the skies,

Thog me sag päi dig tung so sor shag

Of having bared every negative imprint and downfall accumulated
since infinity,

Gyäl sä kün gyi ge la yi rang zhing

Of having rejoiced in the spirituality of those on the paths to
enlightenment,

Nya ngän mi dä chhö khor kor war kail

And of having beseeched the lamas to turn the Wheel of Dharma
and not to enter parinirvana;

De tar gyi päi sö nam gya tsho de

May all beings experience peerless samadhi;

Dro kün ting dzin päl la nam röl zhing

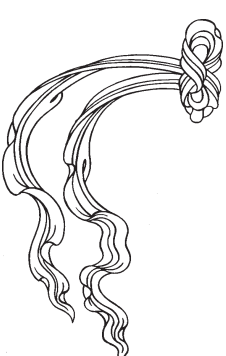
May goodness swell like the waxing moon;

Leg tshog yar ngoi da tar pel wa dang

And may the doctrine of Omniscient Tsongkhapa

Kün khyen gyäl wäi tän pa gyä par shog

Thrive until time's end.





De tar dang wäi yi kyi söi tab päi

By the strength of this eulogy sung from the depths of pure love,

Kha nyam dro wäi dang ngäl sel je ching

May the afflictions of beings limitless as the sky be extinguished.

Kye dang kye war je tsün la ma yi

In this and all future lives may all be nurtured by true teachers

Je zung dam chhö din par jin gyi lob

And embraced by the sacred Dharma.

De chhen lhän kyi ye she chhar du söi

May the innate wisdom of great bliss rain throughout the world;

Ngö dzin thril päi dri ma säi du söi

May the stains of erroneously grasping

Sem nyi the tshom dra wa chä du söi

Mind and its objects be uprooted;

Nyur du khye rang ta bur jin gyi lob

And may all be inspired quickly to become like you, a jetsün lama.

Thö sam gom päi she rab phel du söi

May the wisdoms of learning, contemplation and meditation overtake the earth;

Chhä tsö tsom päi lo drö gyä su söi

May the arts of deliberation, debate, and composition; flourish;

Chhog dang thün mong ngö drub tsäl tu söi

May the ordinary and supreme siddhis come to each and every practitioner;

Nyur du khye rang ta bur jin gyi lob

And may all be inspired quickly to become like you, a jetsün lama.



Rang rang ku yi jib dang chhag tsän sog

Continually and clearly you beheld them

Ji zhin gyim du jig pa chhö kyi je

And all their forms, mudras, and symbols;

Päl dän la mäi zhab la söi wa deb

O Illustrious Lama, at your feet I pay homage.



Yä yön chhag gi chhö chhä chhag gya chän

Seated in the auspicious posture, hands in the Dharma-teaching mudra,

Sang pöi zhug tang dzä päi jam gön gyi

Buddha Maitreya prophesied that

Lar wang tob chu ngä wa sheg wa zhin

Just as the sugatas who possess the ten powers

Gyäl wäi dzä pa drub par lung tän pa

You will one day perform the twelve acts of a supreme, universal teacher;⁶

Päl dän la mäi zhab la söi wa deb

O Illustrious Lama, at your feet I pay homage.

Lha mii tön pa sha kyai gyäl po dang

Victorious Master of both life and death,

Män gyi la dang dren pä ö pag me

Truth visions you received of Amitabha Buddha, the Medicine Buddhas,

Khor tshog gya tshöi bü na lham me wa

And that teacher of men and gods, Shakyaamuni, Prince of the Shakya Throne,

Ngön sum jig pa gyäl sä chhö kyi je

Each with a retinue vast as the oceans;

Päl dän la mäi zhab la söi wa deb

O Illustrious Lama, at your feet I pay homage.



Ngö drub jung nä je tsein drol ma dang
Saindy Tara, source of all siddhis,

Tsug tor nam gyäl phag ma ö zer chän
Ushnisha Vijaya, the one exalted and radiant,
Ushnisha Sitapatra, dispeller of obstacles,

Bar chhä kain sel tsug tor dug kar sog
And other such mystic female buddhas

Lhag päi lha nam yang yang säl war jig
Again and again you directly perceived;

Päl dän la mäi zhab la sol wa deb

○ Illustrious Lama, at your feet I pay homage.

Gyäl sä ku drub je tsün sang gyä kyang
Bodhisattva Nagarjuna, Aryadeva,

Phag pa lha dang päl dän da wäi zhab
Holy Buddhapalita, Magnificent Chandrakirti

Näl jor wang chlug ku yi jang chhub nam
And the mighty yogi Nagabodhi?

Ngön sum jön nä gyin du je sung wa
Appeared to, then constantly cared for you.

Päl dän la mäi zhab la sol wa deb

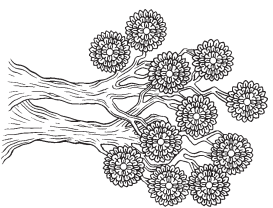
○ Illustrious Lama, at your feet I pay homage.

Sa sum nye pa phag pa thog me dang
Exalted Asanga, who delights the three worlds,

Kün khjen nyi pa gyäl sä jig gi nyen
The Brother, Vasubandhu, a Second Buddha,

Phag pä je zung chhog kyi lang bo nam
And Dignaga⁸, child of Manjushri,

Ngön sum jön nä gyin du je zung wa
Appeared to, then constantly cared for you;



Dü kyi mag pung pham päi dra chhen drag
Shrieks of the defeated satanic forces resounded across the universe.

Päl dän la mäi zhab la sol wa deb
○ Illustrious Lama, at your feet I pay homage.

Tän sung gyä tshöi tshog kyi ngön sum du
These multitudes of Dharmaprotectors

Ngön tshé dor je chhang gi kha tshäl zhin
That you brought under control



Khyö kyi tän pa dzin dang pel wa la
In a previous eon had been subjected by Buddha Vajradhara to
guard your doctrine.

Lhag bar gü päi yi kyi tshäl zhin drub
With profound reverence they work this still;

Päl dän la mäi zhab la sol wa deb
○ Illustrious Lama, at your feet I pay homage.

Gan dän nä su mi pham chhö jei drung
That you would, after entering parinirvana,

Gyäl wäi sä po jam päl nying po zhe
Sit in the presence of dauntless Maitreya in Tushita, Pure Land of
Joy,

Jam päi yang dang sang wäi dag po yi
And would be known as Wisdom Essence¹⁵

Säl war lung tän je tsün chhö kyi je
Was, ○ Lord of Life, rightly prophesied by both Manjushri and
Vajrapani.

Päl dän la mäi zhab la sol wa deb
○ Illustrious Lama, at your feet I pay homage.



Dem chhog khor löi drub pa dzä pä tshe
Your mind absorbed in the mystic circle of Heruka -

Kyil khor wa nam ngön sum säl war jig
Chakrasambara, the Wheel of Perfect Bliss - myriads

Chhi nang nä sum kha droi tshog nam kyi
Of dakinis of the outer, inner, and secret places

Dor je gu yi chhö pä gye par dzä
Made you offerings of vajra songs, transporting you in ecstasy;

Päl dän la mäi zhab la söi wa deb
O Illustrious Lama, at your feet I pay homage.

Du pung zhil wäi thug dam dzä päi tshe
In meditation destroying the forces of darkness,

Ser yang tso mäi dang tar rab säl zhing
You beheld the radiant Buddha Mighty Demon Tamer,

Nyi ma je wäi ö kyi khor yug chän
Having an aura as pure as burnished gold,

Dü dil chhen pöi thub pa ngö su jig
More brilliant than a million suns.

Päl dän la mäi zhab la söi wa deb
O Illustrious Lama, at your feet I pay homage.



Je yi ku dang gyäl wäi ku sung thug
Your being having become indivisible from the body, speech, and
mind of all buddhas,

Yer me dzä nä dü de zil nän pä
The might of the power of evil was subdued.

Tän sung nam kyi dü rig tsar chä tshe
As the Dharma protectors crushed the demon families,



Päl dän la mäi zhab la söi wa deb
O Illustrious Lama, at your feet I pay homage.

Ma wäi da wa chhö kyi drag pa dang
Dharmakirti, a moon amongst teachers,

Yön tän ö dang gyäl sä sha kya ö
As well as Gunaprabha, Shakyaprabha,

Zhi wa ha dang päl dän ah bha ya
Shanrideva and the glorious Abhaya,

Ngön sum jön nä gyün du je zung wa
Appeared to, then constantly cared for you;

Päl dän la mäi zhab la söi wa deb
O Illustrious Lama, at your feet I pay homage.

Yin dra bhu ti päl dän sa ra ha
All the mahasiddhas of India and Tibet,

Lu yi pa dang je tsiin dril büi zhab
Such as Indrabudhi, Sarahä, Luipa,

Nag bo chö pa pad mäi ngang tshül sog
Krisnacharin, Tilbupa, Tilopa, and Naropa⁹

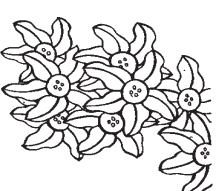
Ngön sum jön nä gyün du je zung wa
Appeared to, then constantly cared for you;

Päl dän la mäi zhab la söi wa deb
O Illustrious Lama, at your feet I pay homage.

Di dag zhung la ten nä rang zhän la
Clearly Manjushri prophesied

Phän pa gya chher drub päi ten drel zhe
That, relying upon these lineages,

Jam päi yang kyi säl war lung tän ching
You would produce colossal spiritual boons for yourself and for all
sentient beings.





Zhän dön lhün gyi drub päi sem pä chhe

Great Bold One who spontaneously fulfills the wishes of the world;

Päl dän la mäi zhab la söl wa deb

O Illustrious Lama, at your feet I pay homage.

Zhi lhag zung du drel wä näll for gyi

When the samadhi of the yoga combining mental tranquility with cognition of emptiness

Ting dzin yar öi da tar phel wa na

Increased like the waxing moon,

Chom dän dor je jig je rab ji päi

You beheld the form of the Destroyer Yamantaka, “Opponent of the Lord of Death,”¹⁰

Zhül chag yong su dzog päi ku chhog jig

Complete with all mudras and expressions.

Päl dän la mäi zhab la söl wa deb

O Illustrious Lama, at your feet I pay homage.

Jam päi yang dang je tsün la ma yi

Having touched your heart

Thug kar she rab räi dri drel wa lä

To the wisdom sword of Manjushri,

Zag me di tsi chhu gyin thug kar zhug

A stream of undefiled ambrosia flowed into the depth of your being,

Lhän kye de wäi ting dzin sang po thrung

Spontaneously arousing the propitious absorption of highest joy.

Päl dän la mäi zhab la söl wa deb

O Illustrious Lama, at your feet I pay homage.



Chhö kyi dro wa dzä päi chhi kang wäi

Passed down to you a jeweled vase brimming with water,

Rin chhen bun sang ter wa säl war mi

Porrending that you would master all teachings.

Päl dän la mäi zhab la söl wa deb

O Illustrious Lama, at your feet I pay homage.

Rin chhen du mä trä pä thri ten na

On a throne adorned with precious gems

Tham chä khyen pa bu tön rin chhen drub

Sat the omniscient Kargyu Lama, Buton Rinchen Trub.

Diä pa tsa wäi gyü kyi leg bam ni

A text of the Guliyasamaja Root Tantra

Nang nä di yi dag po gyi zhe sung

He gave to you, exhorting you to be its keeper;

Päl dän la mäi zhab la söl wa deb

O Illustrious Lama, at your feet I pay homage.

Leg bam tä de ngag dang chhag gya yi

Accepting this responsibility,

Län sum bu yi teng du jin lab pä

With mudras and mantras thrice you touched the text to your head.

Lho drag mar päi gong pa se phoi nä

By its blessings it became obvious that the tantra *Separating and Mixing*

Gyü dang phag päi män ngag yin par nge

Obtained by Marpa of the Southern Hills is the true oral tradition of exalted Nagarjuna;

Päl dän la mäi zhab la söl wa deb

O Illustrious Lama, at your feet I pay homage.





Te wüi khor löi tum mo tsän ta li

Raising the navel chakra's mystic heat which rests at the base of the central channel,

Chi wüi HUM yig bu mar zhu wa lä

The letter HAM at the crown of your head melted and fell to your heart

Lhän kye de chen päl la nam rol wa

As simultaneously the experience of the blisses dawned upon you.

Thhug kyi dor je nal jor chhö kyi je

Thus you attained the vajra yoga mind;

Päl dän la mäi zhab la söl wa deb

○ Illustrious Lama, at your feet I pay homage.

Chhog chur zhung päi gyäl wa sä chä nam

Having been invoked as witnesses to your pure and perfect aspirations,

Nam dag mön päi wang por chän drang tshé

All buddhas and bodhisattvas came forth.

Rang rang chhog kyi de zhin sheg pa yi

Only when you had summoned each of them into his respective position

Ku yi kö pä chhö pa dag gir dzäi

Did you honor them with offerings;

Päl dän la mäi zhab la söl wa deb

○ Illustrious Lama, at your feet I pay homage.

Jam päi dor jei kyil khor tso wo yi

While contemplating the principal mandala of Manjushrivajra,
Guhyasamāja,

Jam päi yang dang je tsün jam pa nyi

You dreamed that Maitreya and Manjushri, who were speaking of
Dharma,



De wa chän du kye wüi mön lam dang

Prayer for Rebirth in the Land of Bliss

Mi pham gön gyi yang dag dön tö pa

And An Eulogy of the Perfect Intent of the Dauntless Protector Maitreya
Buddha,¹¹

Dön gyi ngo wo go rim jam jang kyi

As well as their graduated levels of meaning

Säl war sung nä tshig jor leg jar wa

Manjushri lucidly conveyed to you, who recorded and skillfully
presented them;

Päl dän la mäi zhab la söl wa deb

○ Illustrious Lama, at your feet I pay homage.

Ku sung thug ten rab nä dzä päi tshé

Whenever you consecrated a religious image,

Dam tshig pa la ye she ngön sun zhung

The wisdom beings actually entered into the symbolic beings.

Gang gi jin gyi lab bäi lha tsog nam

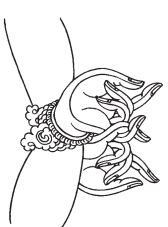
This host of deities that you summoned

Kye güi sö nam zhung du leg drub pa

Still generates fields of merit within beings;

Päl dän la mäi zhab la söl wa deb

○ Illustrious Lama, at your feet I pay homage.





Gyäl sä ku drub yab sä tso khor nga

One night you dreamed of Nagarjuna and his five spiritual sons

Zab mo ten jung tam gyi dro wa dzä

Amongst themselves discussing the fabric of dependent origination.

De yi nang nä päl dän sang gyä koyang

From their midst came Buddhapalita, who touched you with a scripture.

Gya pe jin lab phag päi kong pa thrung

The very next day within you arose the mind of a High One;¹²

Päl dän la mäi zhab la söi wa deb

○ Illustrious Lama, at your feet I pay homage.

Gyü kyi thur thug päi dän dü khor löi

By focusing on the pith of the six branches of Kalachakra, ‘The Wheel of Time,’

Yän lag drug gi nä nam gong pa na

You directly perceived his Buddha-form.

Chom dän du kyi khor lo ngön sum jig

He foretold that soon you

Da wa sang po dra war lung tän pa

Would equal even King Suchandra,¹³

Päl dän la mäi zhab la söi wa deb

○ Illustrious Lama, at your feet I pay homage.

Chhö khor lha sar chhö thril chen pöi dü

When for the first time you led the Great Prayer Festival of Lhasa,

Ngo tshar tra zhi na tshog gyä kö päi

A hundred magical omens appeared.

Chhö pa de wa chhen por jin lab nä

At your making this joyous offering,



Chog chüi gyäl wa sä chü nye par dzä

The buddhas and their sons in the ten directions were filled with supreme delight.¹⁴

Päl dän la mäi zhab la söi wa deb

○ Illustrious Lama, at your feet I pay homage.

Tha mäl nö chü nang tong gyu ma dang

Generating the form of a great-bliss deity

Zab säi nyi su me päi nal jor gyi

Through the yoga of the non-duality

De chhen lha yi nam par shar wäi tshé

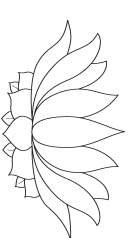
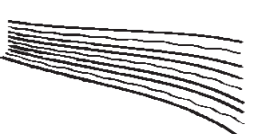
Of profound luminosity and illusory appearances,

Ku yi dor jei nal jor chhö kyi je

You attained the vajra yoga body;

Päl dän la mäi zhab la söi wa deb

○ Illustrious Lama, at your feet I pay homage.



Nying gäi pad mar ku sum dor je yi

By practicing the mantric science of inhaling

Jung zug ngag kyi dang su dä pa na

And exhaling OM AH HUM on the lotus heart,

Zhug nä thim päi ö säi chhag gyä chhe

The vital energies entered the central nadi, rested as breathing stopped, and then dissolved.

Sung gi dor jei nal jor chhö kyi je

Thus, you experienced the clear light, mahamudra, the great seal, attaining the vajra yoga speech;

Päl dän la mäi zhab la söi wa deb

○ Illustrious Lama, at your feet I pay homage.