

# THE *DON GSUM* (THREE TEACHINGS) OF LADY CO ZA BON MO. A BON PO *GTER MA* FROM THE G. TUCCI TIBETAN FUND

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*All things are divided into their several classes, and succeed to one another in the same way though of different bodily forms. They begin and end as in an unbroken ring, though how it is they do so cannot be apprehended. This is what is called the lathe of heaven. And the lathe of heaven is the Heavenly Element in our nature.<sup>1</sup>*

## Introduction

A few centuries before the advent of the Common Era, a master called Zhuangzi (莊子 ca. end of IV century BCE) expounded in a series of discourses his philosophical reflections about the nature of existence, the mysteries of life, and the quest for spiritual evolution towards freedom from the limitations generated by our conceptual mind. His discourses, which were later collected and organized in a text that carries the author's name, express with metaphors and parables a jewel of inspiring wisdom which preserves its validity and pertinence even, and maybe more especially so, in our present times. From a purely phenomenological standpoint we can detect similarities between his discourses and the teachings of the masters of the *rDzogs pa chen po* lineages in both Buddhist and Bon po heritages.

Within the *rDzogs pa chen po* context, the contents of the lyric attributed to Lady Co za Bon mo, one of the few female figures openly recognized for their spiritual caliber by the Bon tradition, represent an opportunity for further delving into *rDzogs pa chen po* tenets and for appreciating, from historic-religious and transcultural comparative perspectives, the articulated diversity of metaphysical speculations conveyed by the Asian world.

This contribution is the third one dedicated to the lyric by Lady Co za Bon mo. The first part of the *Don gsum* (folios 1a through 4b5) was presented in Rossi 2009 and includes *ad hoc* translations from the line by line, in-text commentary; it is

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<sup>1</sup> Zhuangzi, Book XXVII, quoted in Waltham 1971: 313.

concerned with the View (*lta ba*) of the *rDzogs pa chen po* in the Bon tradition.<sup>2</sup> The second part of the text (*folios* 4b5 through 7a7) is translated and presented - without the commentary - in Rossi 2016, where references and information concerning Lady Co za Bon mo and the discoverer of the text, bZhod ston dNgos grub Grags pa, can also be gathered. It is focused upon advices on the Conduct (*spyod pa*) that an adept of the *rDzogs pa chen po* is invited to pursue.

In the following pages, an analytical translation of the entire commentary related to the aforementioned *folios* 4b5 through 7a7 will be proposed, preceded by some concise observations on specific themes deemed salient in terms of doctrinal significance.<sup>3</sup>

### Observations on the Text

In general, the discourse on Conduct presented by the text brings about clear, synthetic instructions geared toward aspiring practitioners, who are expected to raise to a higher altitude or attune to a finer frequency, so to speak, and re-educate their body, speech, and mind in order to integrate spiritual evolution in the relative world. In this regard it is interesting to note the comment offered by the Ven. Lopon Trinley Nyima (slob dpon 'Phrin las Nyi ma) Director of the Dialectic School of New Menri Monastery (Dolanji, HP, India). Namely, he asserts that the mind should abide in the state of *rDzogs pa chen po*; speech and energy should be conformed to the teachings of Tantra; and bodily activities should conform to the principles of the Sūtras.<sup>4</sup> Such a statement reflects the nature of the three series of teachings which respectively influence conduct, i.e. self-liberation, transformation, and renunciation (cf. 4b7).

The trope of example (or words, *tshig*) and meaning (*dpe don*) utilized in *rDzogs pa chen po* literature is an important doctrinal device to make the state of the Nature of the Mind more intelligible to adepts and is reaffirmed here (cf. 5a2),<sup>5</sup> mirroring the binomial aspect of truth exemplified in Buddhist philosophy by the terms *nītārtha* and *neyārtha* and also discernible in Taoist philosophy through the principles of innate nature and phenomenal world (*xing ming* 性命).

The text emphasizes that Conduct is to be carried out in thorough coalescence with the View; nevertheless, that does not mean that the relative aspect and consequences of the law of cause and effect should be neglected. 'Extreme' examples, as well as examples derived from simple utensils, such as that of the food ladle (4b7), serve the purpose of reminding how one's true Nature remains unaffected by the restraint of conceptual conventions and in that regard "[t]he so-called lower vehicles

2 For which see e.g. Rossi 1999.

3 For reasons of consistency and clarity, the commentary will be preceded by the main text with its translation, quoted from Rossi 2016.

4 Personal communication, Erlangen, Germany, Oct. 2014.

5 Cf. Rossi 1999: 56-57.

represent the awareness of all extremes and limitations” (5a6). That is why “[n]ot realizing that even the five actions without interval are [to be viewed] as the Nature will make one collapse [again] into cyclic transmigration” (5b1). Hence, if “[one understands that] causal factors have no [inherent] existence, the accumulation of merits, the cause, is [spontaneously] accomplished. Since one understands that the real state is non-dual, the accumulation of wisdoms, the fruit, is [spontaneously] accomplished” (6a1); and “[i]f phenomena do not exist, because they are conceptualized mind forms, everything can be designated as the Body of Reality (6a3)”. In order to clarify this last principle, the text adopts a paradigmatic threefold trope involving Space and water Waves, whereby with the first Wave surging, Ultimate Reality manifests itself in Space; with the second Wave surging, the Mind-itself manifests in Space; and with the third Wave surging, phenomena appear from the Dimension of Emptiness (6b4-7a1). Such display is not to be envisaged as a temporal succession of events, but as the potentiality of the state of the Primordial Buddha (Kun tu bZang po) which manifests itself at the visible (*rtsal*) and invisible levels (*rol pa*).

The state of a perfect Teacher who has actually realized such knowledge is doctrinally appraised as being equivalent to, and in all respects unified with the archetypal state of the Primordial Buddha and to that of pertinent Lineage Holders (*rig 'dzin*). It is necessary that aspiring adepts receive a direct introduction and transmission into the Nature of the Mind by accomplished masters, who for that reason become one's fundamental figure of reference (*rtsa ba 'i bla ma*) for progress on the Path; that explains why at the higher Tantric levels - and all the more so at the level of the *rDzogs pa chen po*, which is praised as the peak of all tantric teachings - it is unthinkable and unworkable to prescind from such complement.<sup>6</sup> It is in such spirit that this contribution is dedicated, with gratitude, to Prof. Dr. Elena De Rossi Filibeck.

## ***Don gsum***

### *The Three Teachings*

[Transliteration and Translation, folios 4b5 through 7a7]

#### **4b5**

*sTon pa kun du bzang po 'i sku la phyag 'tshal lo //*

*Homage to the dimension of Kun tu bZang po, the Teacher!*

sTon pa zhes pa mi shes pa ston pa las sogs so / kun...

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6 Cf. 5a1, note 11.

## 4b6

...du bzang po ces pa / dper na rin po che'i nang na sa rdo mi snyed pa 'dra / bde ba 'di sdug  
bsngal dang bral ba de la bdag nyid ting nge 'dzin yid kyi [sic] phyag 'tshal lo //

The 'Teacher' is the one who is not known, and so forth.<sup>7</sup> It is called 'Kun tu bZang po' [The All-Good, because it is devoid of defilements], like for example the inside of a precious jewel where impurities are not [to be] found. This [dimension is] bliss [because it is] devoid of suffering. That [is the] Essential Nature [to which] homage is paid with the mind [abiding in the state of] contemplation.

*lTa dang sgom dang spyod pa gsum /*

*[As regards] the View, Meditation, [and] Conduct...*

Khyung lta bu gang la yang mi g.yo ba'o / glang po chur zhugs pa lta bu'o / zhen...

## 4b7

...chags med pa zas kyi skyogs lta bu'o //

[The View is unshaken] like the Khyung,<sup>8</sup> which is unmoved by anything whatsoever. [Meditation is relaxed] like an elephant which has entered a river. [Conduct is imperturbable] like a food ladle which is devoid of attachment [and] desire.

*Gol ba'i sa dang rnam pa gcig /*

*...the locus for error and appearance [is] one.*

lTa ba'i gol sa rtag chad gnyis / bsgom pa'i gol sa bying rgod gnyis / spyod pa'i gol sa zhen chags gnyis/

The pitfall of the View [is] affirmation [and] denial. The pitfall of Meditation [is] dullness [and] agitation. The pitfall of Conduct [is] desire [and] attachment.

*Gang yin sems kyi thag chod na /*

*When it is determined that whatever [appears] is the [Nature] of the Mind,*

*De'i don thag rbad kyi [sic] chod na /*

When the state of that [Nature] is resolutely determined,

## 5a1

*Bla ma'i gdam ngag thob pa yin /*

*The advise of [one's] teacher [and],*

<sup>7</sup> *I.e.*, the Teacher who cannot be perceived as an intellectual object, because it constitutes the primordial nature of all beings beyond conceptualization.

<sup>8</sup> Apart from the symbolic nature attributed to the Khyung, this is also the name of one of the original tribal groups of Zhang zhung. Cf. Namkhai (Rossi transl.) 2009: 75.

gShen rab bla ma'i gdam ngag thob pa yin //

the core instructions of gShen rab will be accomplished.<sup>9</sup>

*bsGgom pa'i ngang la don gsal na /*

*When the Nature reveals itself in the condition of meditation*

Gang bsgom pa de'i don rang gi blo la gsal ba lta bsgom spyod pa las sogs so //

[For] whomever [becomes] acquainted, the state of that [Nature] will manifest itself in one's conceptual mind; [the same will occur with respect to] the View, Meditation, Conduct, and so forth.

*Las 'phro...*

### 5a2

*...skal par sbyangs pa yi [sic] /*

*Through training [actualized by virtue of] good karmic connections,*

sNga ma'i las 'phro dang skal par sbyangs pa'i 'phro yod pa yin no //

[Knowledge] is generated through practice [which can be performed thanks] to previous good karmic connections and fortune.

*Gong 'og don ni 'dra sbyor gcig /*

*The meaning of higher and lower [becomes] the same, [it is] unified, [it is] one.*

sKyes bu las 'phro yod pa gcig gi go ba las gzhan gyi mi go ba dpe don sdebs gcig pa'o //

An individual with karmic fortune [will] comprehend [it as being] just one, not [as] something else, [and will] integrate the example with the meaning.

*E ma ho //*

E ma ho ni ngo mtshar che ba'i tshig /

E ma ho [is] a term expressing great wonder.

### 5a3

*lTa ba'i de bzhin thag chod na /*

*If it is approached in accordance with the View,*

lTa bas thag chod na sangs rgyas su thag chod do //

If it is discovered through the View, it is considered Enlightenment.<sup>10</sup>

9 First of all, one has to intellectually know the focal point; then students are supposed to discover the original nature by way of a direct introduction from the Teacher; only when that nature is discovered and integrated in daily life instructions are achieved. In this case gShen rab may not specifically refer to the founder of *g.Yung drung Bon*, but to a master who has both full knowledge and full-fledged experience of the matter at stake.

10 The View echoes the principle of the Base-of-All (*kun gzhi*), which is considered as the

*sPyod pa'i 'di bzhin la dor te //*

*Conduct [that is] 'like this' is discarded.*

*sPyod pas la dor bar bstan /*

[If it is discovered] through Conduct [it is] taught as the abandonment [of sanctioned Conduct].

*bDer gshegs nyid du bdag rtogs na /*

*If one's state is understood as Buddhahood,*

*gShen rab bdag nyid kyī thams cad sangs rgyas sam bder gshegs kyī sku ru rtogs na /*

If gShen rab's essential nature is understood as the dimension of all the Buddhas and Enlightened Beings,

### 5a3

*Thams cad...*

### 5a4

*...bder gshegs spyod pa ste /*

*All [forms of Conduct will be like the] Conduct [of the] Buddhas, [that is to say],*

*mDzad spyod thams cad sangs rgyas sam bder gshegs kyī spyod pa'o //*

all actions and behavior are the Conduct of the Buddhas and of Enlightened Beings.

*dPag gi dpogs par mi 'gyur te /*

*It will be unfathomable.*

*Sangs rgyas kyī mdzod spyod dpag gi mi dpogs te thams cad sangs rgyas kyīs spyod pa'o //*

The actions and behavior of the Buddhas are immeasurable: they are all performed through [the dimension of] Enlightenment.

*'Dod chags zhe sdang gti mug can /*

*Being with desire, hatred, [and] ignorance,*

*gTi mug bon gyis [sic] sku...*

Ignorance [is] the Body of Reality,<sup>11</sup>

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receptacle of both transmigration and liberation and for that reason it is assimilated, at the microcosmic level, to the primordial condition of individuals, and at the macrocosmic level, to the ultimate nature of reality. These correspond, in and by themselves, to the state of Enlightenment.

11 In terms of the three poisons or disturbing emotions, ignorance of the real nature is the fundamental one, the first error which generates all suffering of transmigration; but in the transformative path presented by tantric teachings, its essence is the Body of Reality because it is contained in such quiescent state at a potential level, as all phenomena are.

**5a5**

...`dod chags gsung / zhe sdang thugs /  
 desire [is] the Voice, hatred [is] the Mind.  
*Nga rgyal phrag dog kun spyad pas /*  
*engaging in all [possible forms of] pride [and] jealousy,*  
 Nga rgyal ba ston `phrang [sic] dog `phris [sic] /  
 Showing arrogance [and] underrating [one's] shortcomings

**5a5**

*dNgos por ma mthong spyod byed pa /*  
*[but] acting without perceiving [phenomena] as [inherently] existent:*  
 De yang dngos por ma grub dug lnga la dug lnga'i zhe `dzin men na /  
 Moreover, if [phenomena] are not considered as something concrete, [and] with respect to the  
 five poisons there is no fixation toward them,  
*De nyid mchog ste...*  
*that itself is the most excellent,*

**5a6**

*...bla na med /*  
*unsurpassed [Conduct].*  
 sPyod pa thams cad spyod pas mchog /  
 all [forms of] conduct [are made] superior by Conduct [itself].  
*Rigs ngan rdol [gdol] pa dme sha can /*  
*[Beside that, there are just] low castes, outcastes, impure blood relations,*  
 Rigs ngan yang spang rgyu med de spang blangs gnyis su med pa'o //  
 There is no reason to rid oneself of lowly people: [one's behavior] is devoid of acceptance and  
 rejection.  
*Theg dman lta ba log pa dang /*  
*lower vehicles, erroneous views,*  
 Theg dman zhes pa phyogs mtha' dag pa'i shes pa'o //  
 The so-called lower vehicles represent the awareness of all extremes and limitations.  
*Ma rabs...*  
*common,*

**5a7**

*...tha ma las / stsogs pa /  
inferior [ones], and so forth.*

Theg pa chen mor khong du ma chud na so so skye bo dang 'dra'o //  
If the Great Vehicle is not thoroughly comprehended, [one] is [just] like all  
ordinary beings.

*bSod pa don la bsgrub pa rnam /*

*Those who take delight in realizing [its] meaning*

Theg mchog 'di'i don sgröl ba'i don shes pa dang ldan na /

When one understands the soteriological implications of this Supreme Vehicle,

*Theg mchog 'di'i grub par 'gyur /*

*will accomplish the realization of this Supreme Vehicle.*

gSang yang...

**5b1**

*...spyod pa chen po ste / chen po'i yang chen po ste / 'tshams med pa lnga yang rang bzhin du  
ma rtogs pa 'khor bar 'khyams pa lhung pa bya'o //*

[One will keep it] secret and [will consider it] a great practice, the greatest of the great. Not  
realizing that even the five actions without interval<sup>12</sup> are [to be viewed] as the Nature will  
make one collapse [again] into cyclic transmigration.

*'Tshams med lnga po dbang byed dang /*

*Even those who have committed the five actions without interval,*

*pha'i ma rtogs na pha yang bsgral / ma'i ma rtogs na ma yang bsgral /*

[The concept] of father is not followed, but the father is liberated [as well]. [The concept] of  
mother is not followed, but the mother is liberated [as well].

**5b2**

Bu tsha zla rogs med bzhin no //

The same applies to [one's] children, nephews, spouses, and friends.

*Chen po rkun po dmag dpon dpung /*

*chieftains, robbers, army commanders, soldiers,*

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<sup>12</sup> Killing one's father, killing one's mother, killing an Arhat, causing the body of a Tathāgata to bleed with malicious intent, and sowing discord among the *saṃgha* are called the five actions without interval or with immediate result, because at the time of death they cause rebirth directly in the lower states of existence without the interval of the intermediate state (*bar do*).

Lung las kyang ni sems can gyi nor rnams ni ma byin pa yang blang par bya zhes byung //  
Scriptures refer to the above-mentioned categories as to people who seize possessions of sentient beings without their consent.

*sDig pa'i grogs rnams thams cad yang /*

*and also all evil companions,*

Rang bzhin med par rtogs na sdig bya'i...

### 5b3

...ming yang med /

When it is understood that [everything] is devoid of [inherent] nature, even the name of wrongdoing does not exist.

*Bla med rdzogs pa chen po yis /*

*through the unsurpassed Great Perfection,*

Theg pa chen po 'di rtogs na ni gang yang spyod par bstan pa'o //

When this Great Vehicle is understood, any [action] is indicated as the Conduct.

*Theg mchog 'di'i 'grub par gsung / srog gcod pa dang g.yel ba dang /*

*are said to [be able] to achieve [the spiritual fruit] of this Supreme Vehicle. Also [those who] kill and are indolent,*

Srog gcod med pa g.yung drung...

### 5b4

...sku / 'dod chags ni gsang ba'i lam mo //

Without interruption of life is the Eternal Body. Desire is the secret path.<sup>13</sup>

*Ma byin len dang rngam sems byed /*

*[who] take what is not given and act with greed [as well as those who]*

*Ser sna can gyis rdzas nor /*

*rTag tu 'dod pa spyod byed pa /*

*always act with covetousness.*

'Dod pa'i long spyod mi spang deng [sic] du blang ngo //

[Even those who] never abstain from enjoying the pleasures of the senses [and] covet possessions and riches with avarice

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<sup>13</sup> This could easily be viewed as a reference to tantric practices of longevity (*tshe sgrub*) implying hierogamy, but at an ontological level limitations of the immanent world can become the means to comprehend the transcendental aspect of reality.

*Theg mchog 'di'i snod du bsngags /  
are praised as receptacles of this Supreme Vehicle.*

Gang la...

### 5b5

...yang rnam rtog chud pa de snod du bsngags /  
are praised as receptacles of conceptual thinking.<sup>14</sup>

### 5b5

*Ma sring bu mo sbyor byed cing /  
[Those who] copulate with mothers, sisters, and daughters,  
rTogs shing don dang ldan la ma sring bu mo dang sbyor ba'o //*  
Those who possess understanding and knowledge [and for whom having intercourse is like]  
copulating with mothers, sisters, and daughters, [and...  
gShang [sic] ci [sic] zas su za byed dang /  
[who] take urine [and] excrements as [their] food,  
gShang [bshang] gci dang bdud rtsi la dbyer med pa'o //  
...those who consider] urine [and] excrements as undifferentiated from nectar<sup>15</sup>  
*dGe bsnyen drang srong gsod pa...*

### 5b6

*...dang /  
[who] kill lay devotees [and] holy hermits,  
sKye ba lnga brgya'i bsdug bsngal rtan 'brel [?]<sup>16</sup> nas grol ba'o //*  
will be freed from [the twelve links of] interdependent origination [and from] the suffering of  
taking rebirth for 500 times.

14 Hence, they may have the capacity of practicing the instructions.

15 The sentence up to this point may be interpreted as references to the principle of cause and effect explicitly followed by adepts of the Lower Vehicles and to the cathartic praxis of higher tantric vehicles.

16 The contracted word is unclear; the reading proposed seems to be the most probable and appropriate to the context. I take the opportunity to thank Dagkar Namgyal Nyima, Lecturer of Tibetology at the Universität Bonn, Institut für Orient- und Asienwissenschaften (IOA), Abteilung für Mongolistik und Tibetstudien, for his kind help in confirming the reading of some contracted words (*skung yig*).

*lHa sku shog shog bsreg byed dang /*

*[or simple-minded people who] make money offers [and] burn [incense and lamps in front of] divine images [as well as]*

*bDer gshegs la mchod pa byed pa'o //*

Worshipping the Buddhas,

*De yis bder gshegs mnyes byed pa /*

*those who pay respect [to oneself as if] to the Buddha*

*bDag mnyes zhes bya ba'i tha tshig go //*

This is an expression indicating self-praise.

*'Phrul ngag don yang 'dzin...*

### **5b7**

*...par 'gyur /*

*will grasp [the meaning] of Emanation, Voice, and Nature of Reality.*

*'Bras bu theg pa chen po'i bon 'dzin pa'o //*

will take hold of the results [which derive from practicing] the teachings of the Great Vehicle.

*sKal ldan gshen po de nyid kyang /*

*[That is even more so in the case of] those fortunate practitioners [who],*

*rTogs pa dang ldan pas skal ldan de dang /*

Fortunate because of their being endowed with understanding [of the nature of Reality] and because

*Yang dag gshen po dbyer med de /*

*being inseparable [from the] sublime gShen po,*

*Yang dag pa'i rdzogs pas gshen rab dang dbyer med de mnyam pa'o //*

[they abide in] the state of Great Perfection, which makes them inseparable from gShen rab and [thus] identical to [the Teacher].

*Tshogs chen gnyis kyang...*

### **6a1**

*...rdzogs par 'gyur /*

*will also complete the two great accumulations.*

**6a1**

rGyu la ma chags pas rgyu bsod nams kyī tshogs rdzogs / gnyis su med pas don rtogs pas 'bras  
bu ye shes kyī tshogs rdzogs /

Since [one understands that] causal factors have no [inherent] existence, the accumulation of merits, the cause, is [spontaneously] accomplished. Since one understands that the real state is non-dual, the accumulation of wisdoms, the fruit, is [spontaneously] accomplished.

*Shan pa spu gri rno thogs shing /*

*Butchers [with their] razor-sharp blades and*

dpa' bo chen po thams cad bsgal yang bsgal ba'i tha snyad med pa'o //

All great champions are liberated, yet [even] the conventional designation of 'liberated' does not exist.

**6a2**

*'Gro drug gnas su sgröl byed pa /*

*the six classes of beings will be freed in [their own] realms.*

*'Gro drug rang rang gi /*

Sentient beings of the respective six classes,

*Thar lam dpa' bo byang chub sku /*

*The intrepid ones [on] the path of evolution [are the fabric of] the Body of Enlightenment.*

kun du bzang po'i spyod pa yis /

by [adopting] the conduct of Kun tu bzang po,

*gShen rab kun gyis gshegs shul bde ba'i mchog /*

*All Enlightened Beings [reach] ultimate bliss [by following the same] path.*

bDe ba chen po gshen rab kun gyis gshegs shul lo //

[will be freed in the body of] great bliss [in the same] way [followed by] all Enlightened Beings.

**6a3**

*rTog med mnyam nyid bon gyi sku /*

*The Body of Reality [is] empty [and] beyond thoughts.*

rNam par rtog pas snang pa med na thams cad bon gyis sku yin bya ba'i tha tshig go //

If phenomena do not exist, because they are conceptualized mind forms, everything can be designated as the Body of Reality.

*gZung pa'i mi zin 'phra ba'i phyir /*

*Hence, it cannot be conceptualized [even] as [something] subtle.*

Thams cad gzung 'dzin bral dang ci byas ci byed spyad kun du bzang po'i rol pa'o //

Everything is beyond [the duality of] subject [and] object and acting [is beyond the concept of] purpose: they represent the manifested potentiality of [the state of] Kun tu bzang po.

*Kun du bzang po'i rol...*

#### 6a4

*...pa yin /*

*It represents the potentiality of [the state of] Kun tu bzang po.*

De la thabs dang mdzad spyod thams cad /

In that regard, when all skillful means, actions, and behaviors

*gShen lha dkar po'i spyod pa yin /*

*It is the Conduct of gShen lha dkar po.<sup>17</sup>*

gshen lha dkar po'i spyod pa yin na /

are performed as the Conduct of gShen lha dkar po [and are]

*Theg dman thams cad dbyings la bkod /*

*All lower vehicles are established in the [ultimate] dimension.*

de ltar rtogs na theg dman gyis spyod pa'o //

understood in such a way, [also the Conduct adopted] by lower vehicles becomes the Conduct [of gShen lha dkar po].

*E ma ho //*

E ma ho ngo mtshar che'o //

E ma ho [means] great amazement.

#### 6a5

*Bon gyi don phyung pa /*

*The state of Reality is revealed.*

Bon nyid zad med kyid don phyung pa'o //

The everlasting state [of] the ultimate nature of phenomena is revealed.

<sup>17</sup> This deity is principally known as gShen lha 'Od dkar. According to the Bon tradition, he is said to appear and teach at the level of the Body of Perfection or Body of Enjoyment (*rdzogs sku, longs sku, sambhogakāya*).

*Khyad par rdzogs chen theg pa'i gzhi /*

*In particular, [on the subject of the general instructions related to] the Base of the Great Perfection Vehicle,*

*Khyad par rdzogs pa chen po yis /*

*In particular, due to [the nature of the teachings of] the Great Perfection,*

*sPyi ti 'di yi bon po gang /*

*any adept [who is the follower] of these instructions*

*Thams cad kyi gzhi 'am spyi ti yin te de la mos pas gang zag ni / sangs rgyas kyi yang sangs rgyas te /*

*[all] individuals possessing the aspiration [to practice] the general instructions or [the teachings concerning] the Base-of-All will regain their Enlightened Nature.*

## 6a6

*gTsang rme med par kun za zhing /*

*eats everything without [distinguishing] the pure [from] the impure and*

*Glang chen bzhin du kun la mi 'jigs pa /*

*Like elephants, they are afraid of nothing [and]*

*sNying rje med pas kun gsod te /*

*Kills all, because is deprived of compassion.*

*Gang la yang thog chags med pa /*

*are not thwarted by anything whatsoever.*

*Glang chen khyi phag lta bu ni /*

*[It is] like [the behavior of] an elephant, a dog, [or] a pig.*

*Khyi phag bzhin du gtsang rme med pa'o //*

*Like a dog [or] a pig, [this type of behavior] does not distinguish between pure and impure.*

*Theg chen 'di 'i spyod pa ste /*

*The Conduct of this Great Vehicle*

*Theg...*

## 6a7

*...mchog gi spyod pa'o //*

*It is the Conduct of the Supreme Vehicle.*

*Ris su chad pa gang yang med /*

*is without any kind of partiality.*

'Di yin 'di men [sic] gang yang med de ris su chad pa gang yang med /

It is without any kind of [conceptual] bias, [such as] 'it is this' [or] 'it is not this' [or] 'it is none whatsoever'.

*Ces kun du bzang po 'i spyod pa 'o //*

*Such is the Conduct of Kun tu bzang po.*

rGya chad pa dang phyogs su lhung pa gang yang med pa'o //

It is totally devoid of partiality and limitations.

*Ye gshen gtsug phud kyi man ngag go //*

*These are the pith instructions of Ye gshen gtsug phud.*

La zla...

### 6b1

...spyod pa'i don /

The state of the transcendent Conduct

### 6b1

*Co za bon mo 'i thugs dam /*

*The spiritual advice of Co za Bon mo.*

'Bral med yengs med spang med sgrub med do /

is inseparable [from the View], it is undistracted, it is without nothing to abandon, nothing to be accomplished.

*sPyod pa 'i don rdzogs s.ho //*

*The teaching on Conduct is hereby completed.*

*rGya rgGa rGya            rGya rGya rGya            rGya rgya rGya //*

*Sealed Sealed Sealed    Sealed Sealed Sealed    Sealed Sealed Sealed*

*Kun du bzang po bde...*

### 6b2

*...ba 'i ngang la phyag 'tshal lo //*

*Homage to the blissful condition of Kun tu bZang po!*

Kun du bzang po ces pa bzang ngan med de dper na rin po che'i gling nas sa rdo mi rnyed pa dang 'dra'o / bde ba ni sdug bsngal dang bral ba'o / ngang de las bdag nyid ting nge 'dzin gyis phyag 'tshal lo

It is called 'Kun tu bzang po', [The All-Good], because it is [entirely] devoid of [concepts of] good and bad, like for example an island made of precious jewels where earth and rocks are

not [to be] found. This [dimension is] bliss, [because it is] devoid of suffering. Homage is paid by oneself [with the mind abiding in the state of] contemplation [which is inseparable] from that Condition.

*E ma ho //*

*Ngo mtshar che'o //*

How wondrous!

*Kun gyis mi...*

### 6b3

*...rig 'phra bas phyir /*

*Since it cannot be perceived by everyone because it is subtle,*

*Don 'di kun gyis mi rig ste zab cing cha 'phra'o //*

This state cannot be perceived by everyone [due to its] profoundness and subtle nature.

*Don gyis man ngag nyung 'dus pa 'di /*

*These quintessential, condensed instructions [presented] through [the three] teachings*

*Blo yang rab kyi don du nyung 'dus su bstan /*

It is explained in a condensed fashion as [the three] teachings [for the benefit of individuals] of superior capacity.

*Yid bzhin nor bu rin chen 'dra /*

*are like a precious Wish-Fulfilling gem:*

*Bon nyid sems nyid yid bzhin gyis nor...*

### 6b4

*...bu dang 'dra ste /*

The Ultimate Nature, the Mind-itself, is similar to a Wish-Fulfilling jewel:

*dGos 'dod thams cad 'di las 'byung /*

*all wishes and wants arise from it.*

*Gang gi brtags pa bzhin du snang ngor dgos 'dod kyis rang bzhin 'byung ngo //*

wishes and wants spontaneously materialize according to what is conceived.

*rBa klong rnam pa gsum zhig bstan /*

*They are described [as] the three kinds [of] Waves [and] Space.*

**6b4**

Klong na dbyings sba na de'i don la sangs pa de ngang du zhi nas ye shes so //

The dimension [of Ultimate Reality] is concealed in Space: that is the pristine state; it is the primordial wisdom peacefully [abiding] in the Condition [of Emptiness].

*Bon nyid...*

**6b5**

*...rnam par dag pa'i klong na /*

*When the Ultimate Reality, which is pure, [manifests itself] in Space,*

*dPer na chu'i rba yang chu rang yin klong yang chu rang yin /*

For example the waves in the water are part of the water; Space is also part of the water.

*Des 'khrul bon can mtshan mar snang / pa'i rba 'phyo /*

*That creates an illusion [and] phenomena are perceived as having [inherent] characteristics. That is the [first] Wave surging.*

*'Khrul nas snang pa'i bon can yang bon nyid ngang yin /*

[Although they appear as] illusion, also apparent phenomena belong to the sphere of Ultimate Reality.

*Sems nyid skye 'gag med pa'i...*

**6b6**

*...klong na /*

*When the Mind-itself, which has no origination or cessation, [appears] in Space,*

*Sems can yang sems nyid las byung la /*

Also sentient beings arise from the Mind-itself; in this regard,

*Des 'khrul sems can sdug bsngal sna tshogs spyod pas rba 'phyo /*

*That creates an illusion [and] sentient beings experience all sorts of suffering; [that is the second] Wave surging.*

*Sems nyid lhag gi rtogs na sems can yang sems nyid kyi ngang du zhi /*

if sentient beings are understood [as not abiding] beyond the Mind-itself, [then] also their existence is pacified in that very Condition.

*Don dam ci yang ma yin pas dbyings na /*

*The Ultimate Reality is nothing in and of itself; that is why [it is called] the dimension.*

*Don ni skye ba med pa'o / skye ba...*

**6b7**

...med pa yang brtags na / ci yang ma bsgrub ste ci yang ma yin pa'o //

The Ultimate Reality is without origination; when [the state] without origination is investigated, it cannot be established as [being] anything whatsoever, [because] it is not concrete in and of itself.

*sNa tshogs cir yang 'gyur pa'i rba 'phyo /*

*In the dimension [phenomena] can appear in all sorts of ways: [that is the third] Wave surging.*

De las sna tshogs cir yang snang pa 'di 'khrul nas snang pa'o / des na yang dang yang du brtag go //

From that [dimension] appearance manifests itself in various ways; this [appearance] is perceived in a mistaken manner [and], for this reason, it is scrutinized over and over again.

*rBa klong zung gsum ya dang drug /*

*The three dyads [of] Waves [and] Space [and] the six single [aspects of the three dyads]*

**7a1**

Klong gsum du rba gsum zhi na sangs rgyas kha [kho] na yin /

When the three Waves are pacified in the three Spaces, [that] is exactly [the state of] Enlightenment.

*Zhi ba nam pa gsum du 'du /*

*are unified in the three-fold quiescence.*<sup>18</sup>

dPer na rgya mtsho'i ngang du chu bo'i rba sna tshogs zhi ba'o //

It is, for example, [like] the subsiding [of] all the waves of [many] rivers in the dimension of [a single] ocean.

**7a1**

*Bon can mtshan mar snang pa yang /*

*Even if phenomena are perceived as characterized [by substantiality],*

Bon can mtshan mar snang pa thams cad rtogs...

<sup>18</sup> This may represent a reference to the state of liberation with respect to the Base, the Path, and the Fruit which in the *rDzogs chen* philosophical view are appreciated as being spontaneously liberated and perfected from the very beginning and through the course of the three times.

## 7a2

...na bon nyid /

When [the real nature of] all phenomena, which are perceived as being characterized [by substantiality], is understood, [that corresponds to understanding] the real condition of existence.

*Bon nyid rnam par dag pa'i klong du zhi /*

*they are pacified in the space of the completely pure and authentic condition of existence.*<sup>19</sup>

Bon nyid rtogs na bon can rang bon nyid che'o //

When the real condition of existence is understood, phenomena are [understood as] the great [display of] the real condition of existence.

*Sems can bde sdug sna tshogs yang /*

*Also the various kinds of pleasures [and] pains [experienced by] sentient beings*

Sems can gyis bde bsdug sems nyid yin te zhi zhes bya bas tha tshig go //

Pleasures [and] pains [experienced] by sentient beings are the Mind-itself; that is why [the Mind-itself] is defined as peace.

*sems nyid skye 'gag med pa'i klong...*

## 7a3

...du zhi /

*are pacified in the space of the Mind-itself, which is without origination or cessation.*

Sems can rtogs na sems nyid / sems nyid las ma g.yos /

Understanding [the real nature of] sentient beings [corresponds to understanding] the Mind-itself [and the realization that sentient beings] have never departed from it.

*sNa tshogs cir yang 'gyur ba yang /*

*Even if phenomena manifest themselves in all sorts of ways,*

sNa tshogs cir yang 'gyur ba yang don dam par cir yang ma yin pa'o //

Even if phenomena manifest themselves in all sorts of ways, in actuality they are not concrete in and of themselves.

*Don dam ci yang ma yin pa'i ngang du zhi /*

*they are pacified in the condition of the Ultimate Nature, which is not concrete in and of itself.*

don dam ci yang ma...

---

19 That is to say, in their essential condition of emptiness.

**7a4**

...yin pa de gang gi rtogs na / sna tshogs su snang pa ci yang ma yin pa de yin /

When one understands that the Ultimate Nature is not concrete, [one also understands that] the plurality of appearance is just as insubstantial.

*'Khrul pa rnam rtog sems kyis ma bskyud par /*

*The mind does not forget delusive conceptualization; [but when conceptualization]*

*'Di ltar dkar dmar du snang pa de yang shes pa 'khrul nas snang pa yin / 'khrul pa de'i blo la ma bskyod na /*

Similarly, also the red and white visual experiences<sup>20</sup> are a manifestation determined by a deluded consciousness; when conceptuality linked to that delusion is not stirred,

**7a5**

zhi ba byung ba sems kyi don rtogs pa'o //

pacification arises [and] the real nature of the mind is realized.

*Zhi ba byung ba sems kyis don rtogs na /*

*is put at rest, the mind has the experiential realization of the Ultimate State, [and] when that occurs,*

**7a5**

Zhi ba byung ba sems kyis don dang ldan nam rtogs na ni /

When pacification has occurred [and] the mind possesses or has realized the ultimate meaning,

*bsGom par bya bas tha snyad ming yang med /*

*not even the name [of what is] conventionally designated as meditation exists.*

bsgom par bya bas yul med la bsgom par byed pas...

**7a6**

...sems med pas bsgom zhes bya ba yang med do //

there is no subjective mind that performs meditation and no object to be deliberately created for meditation; hence, also the so-called meditation does not exist.

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<sup>20</sup> That is to say, the visual experience of the tantric meditation related to peaceful and wrathful deities.

*Ye gshen gtsug phud kyi man ngag / man ngag gi don rdzogs s.ho //*

[This represents a] direct transmission of [the Teacher] Ye gshen gtsug phud. The teaching of the pith instructions is hereby completed.

rGya rGya rGya            rGya rGya rGya            rGya rGya rGya //  
 Sealed Sealed Sealed    Sealed Sealed Sealed    Sealed Sealed Sealed  
 IHo brag khom mthing gi gter ma / lha rje bzhod...

### 7a7

...ston la mkha' 'gro'i dngos grub tu gnang nas / rim pas rgyud nas bdag la'o // dge'o // bkra shis //

[This is a] revealed text of Khom mthing [in] IHo brag. It was bestowed to the sacred master bZhod ston as the blessing of the *dākinī* and in gradual succession it has been transmitted to me. May it be virtuous! May it be auspicious!

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