

“SWEEP THE SNOW OFF YOUR OWN HEAD”

WORDS OF ADVICE FROM 1ST GYALWANG KARMAPA, DUSUM KHYENPA

ཀྱུལ་བའི་དབང་པོ་ཀམ་པ་ཚོས་ཇི་དུས་གསུམ་མཁུན་པའི་ཞལ་གདམས།

TAUGHT BY 17TH GYALWANG KARMAPA, OGYEN TRINLEY DORJE



TRANSLATED BY ADELE TOMLIN

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“The dull-witted¹ follow faith [without wisdom].” If you don't have wisdom, you also do not want to understand/explain the Dharma. It is difficult to believe that this is the right thing to do. Also, being deceived by a false spiritual teacher is effortless, it is said.”

“A guru must have renounced attachment to this life; lead others by means of great wisdom; and out of great compassion, never abandon/give up on disciples.”

“If they are not excellent, it's like a pair of yoked together dzo falling effortlessly into a ravine. Thus, the teacher must be completely detached from this life.”

“It is taught that even if you explain many instructions and so on, it is no different than playing music for the deaf. It is no different than starving to death amidst countless food and riches, due to an inability to eat.” --from *1st Karmapa's Oral Instructions*

Introduction

On the 13th February, the 17th Gyalwang Karmapa, Ogyen Trinley Dorje published a stunning, hand-painted artwork of the 1st Gyalwang Karmapa, Dusum Khyenpa, together with some oral instructions/advice given by the 1st Karmapa. Am assuming that it is a teaching on the instructions from the 17th Karmapa directly, as I could not see a text online containing these words by the 1st Karmapa.

The pithy, yet profound instructions, are mainly about the six most important qualities of a student and guru. In particular for a student, the qualities of faith², wisdom/prajñā³ compassion, meeting a qualified guru, requesting teachings and putting those teachings into practice were emphasised. If any of those six are lacking then it would not be possible to attain full awakening in this lifetime, or even in the future.

However, it is also important the guru has certain qualities, and if they lack renunciation of this life, compassion and wisdom, the followers' negative actions will only increase and they will be like a pair of Dzo⁴ failing into an abyss/ravine!

Here is my translation of the precious pith advice, the Tibetan original is below it. May it be of benefit. In the final passage, the Karmapa says it is time for us to ‘sweep the snow off our own head/roof’ first, or as we say In English “clean up your own backyard, before trying to clean up the backyards of others”! May this translation be of benefit in making that happen and may all beings meet with qualified gurus of the Buddha Dharma.

Adele Tomlin, 15th February 2025.

The Words of Advice of 1st Gyalwang Karmapa, Choje Dusum Khyenpa

As transmitted by the 17th Karmapa, Ogyen Trinley Dorje

Homage to the precious Guru!

The Six Qualities required to attain Buddhahood in one lifetime

The precious master said: To attain perfect Buddhahood in one lifetime with one body, one must have six qualities/Dharmas (ཚོས་) .

- 1) faith
- 2) wisdom
- 3) compassion
- 4) meeting the Lama
- 5) requesting teachings
- 6) striving to accomplish/practice their meaning

1) Faith

Of these, first faith/trust is important. For those without faith, pure qualities [lit. white dharmas] do not arise. Just as green shoots do not grow from seeds burned by fire. Many faults of lacking faith are described.

The benefits of faith are summarized in the *Compendium of Trainings* (ཀུན་ལས་བཅུས་ནས་):

“Having firmly planted the root of faith, make your mind firm and strong towards enlightenment. Thus, it is taught as the root of all qualities. The ultimate meaning of natural phenomena is realized through faith alone. The blazing orb of the sun is not seen by one without eyes.”

Thus, it is taught that only those with special faith realize the unborn state of ultimate reality.”

Therefore, in the *Gaṇḍavyūha Sutra* ⁵, it says:

“Faith is treasure, wealth and excellent legs. Like hands, it is the root of gathering virtue. It protects and increases all qualities. Faith is like a guide, like a mother who gives birth. Through faith, the tree of awakening (Bodhi) grows.”

And so on, there are many accurate explanations. According to the scholars, there are many different types of faith, such as faith in the four noble truths, faith in the three kayas of fruition, faith in the law of cause and effect, and faith in the three jewels of refuge.

However, it is said that there is nothing that is not included in the three types of faith: aspiring faith, clear/bright faith, and confident faith. Therefore, it is very important to have faith. So it's very important to have faith.

2) Wisdom

Yet, as having faith without wisdom is not much use, wisdom is very important. Scholars say that:

“The dull-witted⁶ follow faith [without wisdom].”

If you don't have wisdom, you also do not want to understand/explain the Dharma. It is difficult to believe that this is the right thing to do. Also, being deceived by a false spiritual teacher is effortless, it is said.

Therefore, Master Akṣayamati (སློབ་དཔོན་སློབ་ལོ་མི་ཟད་པ་)⁷ said:

“All these limbs were spoken by Shakyamuni (Thubpa) for the sake of wisdom. All meditation and diligence are said to be the cause of generating wisdom. Buddha spoke for the sake of wisdom.”

He said that meditation and diligence are all the causes of wisdom. Therefore, the desire to pacify suffering produces wisdom. Wisdom is important for those who want to be free from the suffering of the world.

Also, from the pāramitās: “As for the five perfections (paramitas) and wisdom: without wisdom one has no power to touch enlightenment/awakening without object/focus. Once it is completely held by wisdom, and eyes are discovered, that name is obtained.”

So, it is as if all the good deeds not held/performed with wisdom, are like guided by the blind. They will not go towards enlightenment. The pāramitās (transcendences) themselves will not even get that name.

Yet, if it is held with the wisdom of emptiness, whatever is done goes to the path of enlightenment. It is said that even giving a handful of food to an old dog would be then be the perfection of generosity. Therefore, wisdom is very important. Just knowing something vaguely through listening is not much use. The wisdom of listening should recognize afflictions. The wisdom of contemplation should subdue/suppress afflictions. The wisdom of meditation should completely abandon afflictions.

3) Compassion

Even if there is great wisdom, without compassion it is not much benefit. Thus, compassion is important. In the *Excellent Dharma of White Lotus (Saddharmapuṇḍarīka དམ་པའི་ཚེས་པུ་རྒྱ་དཀར་པོ་)*⁸, it says that:

“If there is one dharma/practice, then all dharmas are in the palm of the hand of that one practice.” When asked what it was, he said: “It is like this: the great compassion. Whoever has a head has life. Likewise, whoever has compassion has unsurpassed enlightenment.””

Also, in the *King of Samadhis Sutra/ Samādhirāja Sūtra (མདོ་ཉིང་འཇོན་རྒྱལ་པོ་)*⁹, when asked whether one dharma can attain unsurpassed enlightenment:

“If there is one dharma/practice of unsurpassed Buddhahood, it is like this: great compassion.”

Therefore, great compassion and wisdom must be connected. In the Pāramitās Vehicle, it is said that the two, method and wisdom, must be connected.

In the *Gayagori Sūtra /Tathāgataguhyā Sūtra*¹⁰, it says:

“Method without wisdom is bondage, and wisdom without method is bondage.”

Thus, the connection between method and wisdom is important, it is said.

As for the Secret Mantra/Tantras, in the *Intent of Explaining the Two stages of Generation and Completion As Inseparable* (བསྐྱེད་རྒྱུ་གཞི་ཡི་མ་གྲུ་བར་བཤད་པའི་དགོངས་པ།) says that:

“without these two complete, there is no attainment of unsurpassed awakening, like a bird with broken wings.”

4) Meeting a Guru

Even if one completely has those three qualities, without meeting a guru who guides the path, it is not beneficial. Even if all qualities are perfectly complete, without a guru, one cannot be liberated from samsara. Without holding the rudder, a boat cannot cross to the other shore. Therefore, it is important to meet a precious guru.

The sacred ones should not be abandoned by anyone; one should rely on a spiritual friend with humility gentleness. By being close to them, one will naturally acquire their qualities without deliberate effort. Therefore, it is said that one must rely on a sacred guru.

The qualities of a guru are described as follows: A spiritual friend who is:

- tamed/disciplined,
- peaceful,
- very calm,
- possess superior qualities,
- be diligent,
- rich in scriptural knowledge,
- realized in the truth,
- skilled in speech,
- Loving, and
- Has abandoned depression/discouragement
- A noble being

should be relied upon.

It is said in the *Ornament of the Sutras* (མདོ་ལྷན་རྒྱུ་ལམ།)¹¹:

“One who is known as great, speaks expertly, full of love, without sadness/depression, and a noble being.”

From the mouth of Master Akṣayamati:

“The one who is always a spiritual friend is expertly skilled in the meaning of the Mahayana, never abandoning supreme yogic conduct (tul-zhug) of a Bodhisattva, even at the cost of their life.”

Although there is no tantric or philosophical text that does not mention the qualities of a guru, Dagpo Gampopa said:

“A guru must have renounced attachment to this life; lead others by means of great wisdom; and out of great compassion, never abandon/give up on disciples.”

Firstly, if the guru has expectations and hopes in this life, he will only keep students in mind if they offer service and respect, etc. If they do not, he will not give them instructions. The guru himself will make his life, long and wide. Many negative actions/sins of attachment and aversion will increase. For the students who rely on that teacher, their negative acts will also increase. If they are not excellent, it's like a pair of yoked together dzo falling effortlessly into a ravine. Thus, the teacher must be completely detached from this life.

However, without wisdom, one cannot teach the Dharma in accordance with the student's mind. To benefit the diverse inclinations of sentient beings, one must teach them instructions that accord with their own minds, step by step. It is also said that even the noble ones cannot attain omniscience without being skilled in the five fields of knowledge.

Even Jowo said, “Oh, we have short lives, we don't have time to listen to many external sciences such as phonetics, or many treatises in this short time. We don't have time to study them. It is important to study many internal treatises.” Or “I don't know what Dharma I requested from that Lama.” This is not right to say that. Therefore, it is necessary for the guru to have the power to lead others through with great wisdom.

However, if the guru is without compassion, even when they themselves experience a little suffering, they will have a lot of sadness/depression, thinking that they will not be able to take care of their own retinue. Thinking that since one has to work for the sake of many untamed/stubborn sentient beings, if one protects them with Dharma, many unpleasant words may come back to oneself. At that time, without compassion, even though one has done a lot of Dharma and hardship for their sake, they may think that this bad person is not listening and may give up on them. If their compassion is small, they may not even take care of their students when they are suffering.

Therefore, one needs to have great compassion for the students who trust you, even if it costs you your life, you would not want them to go to the lower realms.

5) Requesting teachings from a guru

However, even if you rely on such a sacred guru, if you don't ask for precious oral instructions, like animals such as dogs and horses who accompany the guru, it will not help. Even if you serve a guru for a million years, it will not help. You must ask for precious instructions that are not upside down/topsy-turvy. It should not be like buying milk at a market, mixed with many

words and concepts. It should be transmitted from ear to ear, then the blessing will not be lost.

6) Striving to accomplish/practice their meaning

However, if you don't practice properly, it is like having those instructions inside a vase, one will lose the benefit. As it is said:

“Just by reading medical texts, will it benefit the sick?”

Reading medical texts is not enough, you need to prepare the medicine and take it. Similarly, having instructions is not enough, you need to put them into practice. As the Bhagavan said:

“I have taught you the path that cuts through suffering and pain. The Tathagata is a teacher. You yourself must accomplish/practice it.”

Thus, he taught that even if one explains many instructions and so on, it is no different than playing music for the deaf. It is no different than starving to death amidst countless food and riches, due to the inability to eat.

རང་མཉམ་གྱི་ཐ་མ་ན་ཉལ། ཟས་ཀྱི་ཐ་མ་ཚུ་ཐོགས་གཅིག་འཐུང་། ཉེ་དུ་རྣམས་ཀྱིས་མཐའ་བསྐྱོར། དབུགས་རིང་ཐུང་རིང་ཐུང་བྱེད་པའི་
དུས་སྟུ། རང་རེ་སྤང་བ་ནས་སྤང་བར་འགོ་བ། བདེ་བ་ནས་བདེ་བར་འགོ་བ། ཡི་དམ་མཁའ་འགྲོའི་སྲུང་མ་འོང་བ་ཞིག་དགོས་པ་ཡིན། ད་
ལྟ་ནས་སོ་སོ་རང་རེའི་ཐུར་མགོའི་ཁ་བ་འཕྲག་པ་གལ་ཆེ་གསུངས། དེ་ལྟར་སྲུགས་ལ་བཞག་པར་བྱ།

It is not enough only to have instructions. It is extremely important to put them into practice. Do not wrap them up tightly and lay them down to sleep/rest at the end of the day.

At the end of a meal, one drinks a mouthful of water. Relatives surround you. When our breathing goes from long to shorter breaths; one goes from appearance to appearance, one goes from happiness to happiness. It is necessary to have a deity and dakinis who are not annoyed/irritated. From now on, it is important to sweep the snow from the top of our own roof, it is said. Please keep that in mind.

The nectar stream well-spoken by the Sugata (Bliss-Gone One) is a treasure, a source of bliss that dispels the suffering of the fortunate and afflicted. It is the best source for planting the seed of enlightenment in the mind. May all beings be freed from the realm of suffering by practicing it, taught the precious Guru.

(This Thangka of Choje Dusum Khyenpa was hand-painted by the 17th Gyalwang, Orgyen Drodul Trinley Dorje.)

Translated by Adele Tomlin, 15th February 2025.

N.B. This translation is free to use, share and re-publish, please cite it as a source if you publish anywhere.¹²

བདེན་མཐོང་སྣེ་མཁུ་བཅུ་བ་ཅན། རྒྱ་མེད་སྤྱི་བུ་དམ་པ་ནི། ཚེན་པོ་ཡིན་པར་ཤེས་པར་བྱ། ཞེས་མདོ་སྤྱི་བུ་ལས་བཤད། སྤོབ་དཔོན་སྤོབ་ཤོས་མི་བྱང་
པའི་ཞལ་ནས། རྟག་པར་དགེ་བའི་བཤེས་གཉེན་ནི། ཤེག་ཚེན་དོན་ལ་མཁུ་བའ་དང་། བྱང་ཚུབ་སེམས་དཔའ་བརྟུལ་ཞུགས་མཚོག་ ཤོག་གི་ཕྱིར་ཡང་མི་
བཏང་ངོ་། ཞེས་གསུངས།

གསང་སྤྲུགས་དང་མཚན་ཉིད་ཀྱི་གཞུང་རེ་རེ་ནས་སྤོབ་མའི་མཚན་ཉིད་མ་གསུངས་པ་མེད་ཀྱང་། སྤོབ་པ་དུགས་པོ་རིན་པོ་ཆེའི་ཞལ་ནས། ཚོ་འདི་ལ་སྤོབ་ཐག་
བཅད་པ། ཤེས་རབ་ཚེན་པོའི་སྤོབ་ནས་གཞན་གྱི་ལམ་སྤོབ་འདྲེན་པ། སྤོབ་རྗེ་ཚེན་པོའི་སྤོབ་ནས་སྤོབ་མ་ཡལ་བར་མི་འདོར་བ་ཞིག་དགོས་པ་ཡིན་གསུངས་སོ། །

དང་པོ་སྤོབ་པ་དེ་ཚོ་འདི་ལ་སྤོབ་པ་ཡོད་ན། སྤོབ་མ་ལ་ཡང་བསྐྱེད་བཀུར་ལ་སོགས་པ་ཡོད་ན་སྤྲུགས་ལ་འདོགས། མེད་ན་ནི་གདམས་དག་མི་སྤོབ། ཞོ་རང་ཚོ་
འདི་ལ་མཚུར་ཅི་རིང་དང་ཞེད་དུ་ཅི་ཆེ་བྱེད། ཚགས་སྤང་ལ་སོགས་པའི་སྤྲིག་པ་མང་པོ་ཡང་དག་འཕེལ། སྤོབ་མ་སྤོབ་དཔོན་ལ་བསྐྱེད་ནས་སྤྲིག་པ་མང་པོ་
ཡང་དག་འཕེལ། མ་ལེགས་ན་མཚོ་སྤོབ་གཡང་ལ་སྤོབ་བུ་ལ་ཚོགས་མེད་པས། དེས་ན་སྤོབ་དཔོན་དེ་ཚོ་འདི་ལ་སྤོབ་ཐག་བཅད་པ་གཅིག་དགོས་སོ། །

འོན་ཀྱང་ཤེས་རབ་མེད་ན་སྤོབ་མའི་སེམས་རྒྱུད་དང་བསྐྱེད་པའི་ཚོས་བཤད་མི་ཤེས་པས། སེམས་ཚན་མོས་པ་མང་པོ་ཐ་དང་པའི་དོན་བྱེད་པ་ལ་ཞོ་རང་གི་
སྤོབ་པ་མཚུར་པའི་གདམས་དག་རིམ་པ་བཞིན་བསྐྱེད་དགོས་པ་ཡིན་ཏེ། རིགས་པའི་གནས་ལྡན་དག་ལ་མཁུ་བའ་མ་བྱས་ན། འདམགས་མཚོག་གིས་ཀྱང་
ཐམས་ཅད་མཁུ་བའི་ཐོབ། ཞེས་བྱ་བ་ཡང་གསུངས། རྗེ་བོའི་ཞལ་ནས་ཀྱང་། འོ་སྤོབ་ཚོ་སྤོབ། ཡུང་ཚོམ་འདི་ལ་སྤོབ་ཚད་ལ་སོགས་པ་བྱེད་ཤིག་པ་དང་བསྐྱེད་
བཅོས་མང་པོ་ཉན་མི་ཞོམ། སྤོབ་མི་ཞོམ། རང་རིག་པའི་བསྐྱེད་བཅོས་མང་པོ་ནི་གལ་ཆེ་གསུངས། སྤོབ་པ་དེ་ལ་ཚོས་ཅི་ཞུས་ཀྱང་དམ་མི་ཤེས་ཟེར་བས་ཀྱང་མི་
འོང་བ་ཡིན་ཏེ། དེས་ན་ཤེས་རབ་ཚེན་པོའི་སྤོབ་ནས་གཞན་གྱི་ལམ་སྤོབ་འདྲེན་ལུས་པ་ཞིག་དགོས་པ་ཡིན་ཏོ། །

འོན་ཀྱང་སྤོབ་རྗེ་མེད་ན་རང་ལ་སྤྲུག་བསྐྱེད་བཀུར་ཚུལ་བྱང་བའི་དུས་སྤྱི་ཡང་འཁོར་མི་སྤོབ་སྤོབ་པའི་སྤོབ་པ་མང་པོ་ཡང་འབྱུང་། སེམས་ཚན་དམུ་ཚོད་མང་
པོའི་དོན་བྱེད་དགོས་ཅན་ན། པར་ལ་ཚོས་ཀྱིས་བསྐྱེད་པ་ཅན་ལ། ཚུར་ལ་ཚོགས་མ་ལེགས་པོ་མང་པོ་འོང་ཡང་སྤོབ་པས། དེ་དུས་སྤོབ་རྗེ་མེད་ན་ཞོ་རང་དོན་དུ་ཚོས་
དང་དགའ་སྤོབ་པོ་བྱས་ཀྱང་དན་པ་འདི་ཉན་པར་མི་འདུག་སྤོབ་པས་ཡལ་བར་འདོར་བའི་སྤོབ་སྤོབ་པས། སྤོབ་རྗེ་ཚུབ་ན་སྤོབ་མ་ལ་སྤྲུག་བསྐྱེད་
བྱུང་བའི་དུས་སྤོབ་པ་ཞིག་མི་སྤོབ་ཡང་སྤོབ་པ་ཡིན་པས། རང་ལ་སྤོབ་གཏང་བའི་སྤོབ་པ་ལ་སོགས་ལ་སྤྲུག་ཀྱང་འདི་དམ་སོང་དུ་མ་སོང་ན་རུང་སྤོབ་པའི་སྤོབ་
རྗེ་ཚོན་པོ་ཞིག་དགོས། དེ་སྤོབ་སྤོབ་པ་ལ་བསྐྱེད་ཀྱང་། གདམས་དག་རིན་པོ་ཆེ་མ་ཞུས་ན། རྗེ་དང་རྟེན་ལ་སོགས་པའི་དུང་འགྲོགས། སྤོབ་པ་དང་འགྲོགས་
ཀྱང་མི་པན། འབས་རྟོག་ལོ་བྱེད་པ་ཅན་བྱས་ཀྱང་མི་པན་པས། གདམས་དག་རིན་པོ་ཆེ་མགོ་ཚུལ་ལོག་པ་ཞིག་ཞུ་དགོས། དེ་ཡང་ཚོང་དུས་ཀྱི་འོ་མར་མ་སོང་
བ། ཚོག་དང་ཐ་སྤོབ་མང་པོ་དང་མ་བསེས་པ་ཞིག་དགོས་ཏེ། དེ་ཡང་སྤོབ་ཞུས་ལས་སྤོབ་ཞུས་སྤོབ་ཞུས་སྤོབ་ཞུས་ཀྱང་བྱེད་པ། ཕྱིན་སྤོབ་ཀྱི་བཀའ་མ་ཉ་མས་པ་ཞིག་དགོས་
གསུངས།

འོན་ཀྱང་སྤོབ་པ་ཚུལ་བཞིན་དུ་མ་བྱས་ན་གདམས་དག་དེ་བེ་བྱམ་གྱི་ནང་ན་ཡོད་པ་ལྟ་བུས་པན་པ་མ་ལགས་ཏེ། སྤོབ་དབྱེད་བསྐྱེད་པ་ཅན་གྱིས་
ཀྱང་། འནད་པ་དག་ལ་པན་འབྱུར་རམ། གསུངས་པས། སྤོབ་དབྱེད་བསྐྱེད་པས་མི་པན་ཏེ། སྤོབ་སྤོབ་ནས་ཟ་དགོས་པ་དང་འདྲ་བར། གདམས་དག་ཡོད་པས་
མི་ཚོག་ཉམས་སྤོབ་ལེན་དགོས། བཅོས་སྤོབ་འདྲས་ཀྱིས་ཀྱང་། སྤོབ་བསྐྱེད་ལྟ་བུ་གཙོད་མཚན་པའི། ལམ་ནི་ཁྱོད་ལ་དམ་བཤད་ཀྱིས། རྗེ་བཞིན་གཤེགས་པ་
སྤོབ་བྱེད་ཡིན། རྗེ་ཉིད་ཀྱིས་ནི་བསྐྱེད་པར་གྱིས། ཞེས་གསུངས་པ་ཡིན། གདམས་དག་ལ་སོགས་པ་མང་པོ་བཤད་པ་ཐམས་ཅད་ཀྱིས་ཀྱང་འོན་པའི་རོལ་མོ་
དང་འབྲེད་མེད་པ་ཡིན་གསུངས།

ཟས་འོར་དཔག་དུ་མེད་པའི་ནང་དུ་སྤོབ་ཤིང་ཤི་བ་དང་འབྲེད་མེད་འདྲ་སྟེ། དེ་ཡང་ཟ་མ་ལུས་པས་ལན་པ་ཡིན་གསུངས། གདམས་དག་ཀྱང་ཡོད་པས་མི་
ཚོག་སྟེ། ཉམས་སྤོབ་ལེན་པ་དེ་ཤིན་ཏུ་གལ་ཆེ། ལུ་ཉིལ་གྱིས་དྲིལ་ནས། རང་མལ་གྱི་མ་མ་ན་ཉལ། ཟས་ཀྱི་ཐ་མ་ཚུ་ཐོགས་གཅིག་འབྱུང་། ཉེ་དུ་རྣམས་ཀྱིས་
མཐའ་བསྐྱོར། དཔྱགས་རིང་ཐུང་རིང་ཐུང་བྱེད་པའི་དུས་སྤོབ་པ་རེ་སྤོབ་པ་ནས་སྤོབ་པར་འགྲོ་བ། བདེ་བ་ནས་བདེ་བར་འགྲོ་བ། ཡི་དམ་མཁའ་འགྲོའི་སྤོབ་
མ་འོང་བ་ཞིག་དགོས་པ་ཡིན། དེ་སྤོབ་པ་ལོ་སོ་རང་ལེའི་ལུས་མགོའི་ལ་བ་འབྲུག་པ་གལ་ཆེ་གསུངས། དེ་སྤོབ་སྤོབ་པ་ལེགས་པར་ཞུ།

བདེ་བར་གཤེགས་པས་ལེགས་པར་གསུངས་པ་བདུད་ཚིའི་རྒྱན། རྗེ་ཡང་སྤོབ་ལྡན་ཉོན་མོངས་གདུང་སེལ་བདེ་བའི་འབྱུང་གནས་གཏོར། སེམས་ལ་རབ་
བཏབ་བྱང་ཚུབ་སྤོབ་ཀྱང་འབྱུང་བའི་མཚོག་ འགྲོ་བ་རྣམས་ཀྱིས་ཉམས་སྤོབ་ལས་སྤོབ་པས་སྤོབ་པ་གནས་ལས་དེས་པར་འབྱུང་གྱུར་ཅིག་ སྤོབ་པ་རིན་པོ་ཆེའི་
གསུང་། །།

(ཚོས་རྗེ་དུས་གསུམ་མཁུ་བའི་ཞལ་ཐང་འདི་ནི་རྒྱལ་དབང་བཅུ་བདུན་པ་ཨོ་རྒྱན་འགྲོ་འདུལ་ཕྱིན་ལས་རྗེ་རྗེ་མཚོག་གི་ཕྱག་བྲིས་ཡིན།)

¹ This Tibetan word *wangpo tulpo* དབང་པོ་རྒྱལ་པོ་ means someone who is slow to learn, or understand.
² I have translated the Tibetan word *dad pa* as faith, although ‘trust’ is also a good translation and has less Theistic religion connotations.

³ In Tibetan the word *shes-rab*, is the translation of *prajñā* a Buddhist term often translated as "wisdom", "insight", "intelligence", or "understanding". It is distinguished from *ye-shes/ jñāna* though, which means primordial awareness.

⁴ A *dzo* is a Tibetan word for a hybrid between the yak and domestic cattle.

⁵ The *Gaṇḍavyūha Sūtra* is a Buddhist Mahayana Sūtra of Indian origin dating roughly c. 200 to 300 CE. The term *Gaṇḍavyūha* is obscure and has been translated variously as *Stem Array*, *Supreme Array*, *Excellent Manifestation*.

⁶ This Tibetan word *wangpo tulpo* དབང་པོ་རྒྱལ་པོ་ means someone who is slow to learn, or understand.

⁷ *Akṣayamati* (also called *Inexhaustible Awareness*) is a bodhisattva who appears in the *Lotus Sūtra* and the *Akṣayamatīnirdeśa Sūtra* within the larger *Mahāvaiṣṭya Mahāsamghāta Sūtra*. He is recognized as one of the sixteen bodhisattvas of the auspicious aeon (*bhadrakalpa*). He also has the ability to perceive and understand all actions of cause and effect (Skt. *aparūṣā*).

⁸ The *Lotus Sūtra* (Sanskrit: *Saddharma Puṇḍarīka Sūtram*, *Sūtra on the White Lotus of the True Dharma*, Chinese: 妙法蓮華經) is one of the most influential and venerated Buddhist Mahāyāna sūtras. It is the main scripture on which the Tiantai along with its derivative schools, the Japanese Tendai and Nichiren, Korean Cheontae, and Vietnamese Thiên Thai schools of Buddhism were established. It is also influential for other East Asian Buddhist schools, such as Zen. See translations at: <https://84000.co/translation/toh113>

⁹ *Samādhirāja Sūtra* (King of *Samādhis Sūtra*) or *Candrapradīpa Sūtra* (Moonlamp Sūtra) is a Buddhist Mahayana sutra. Some scholars have dated its redaction from the 2nd or 3rd century CE to the 6th century (the date of the earliest manuscript found), but others argue that its date just cannot be determined. The *Samādhirāja* is a very important source for the Madhyamaka school and it is cited by numerous Indian authors like Chandrakirti, Shantideva and later Buddhist authors.

¹⁰ The *Tathāgataguhyā Sūtra* (Secrets of the Tathāgata) or *Tathāgatācintyaguhyānirdeśasūtra* (The Sūtra that Teaches the Inconceivable Mystery of the Tathāgata) is an important Mahayana Buddhist sutra, which is also part of the *Mahāratnakūṭa* compilation.

¹¹ *Mahāyāna-sūtrālamkāra-kārikā* (Verses on the Ornament of the Mahāyāna Sūtras) is a major work of Buddhist philosophy attributed to Maitreya-nātha which is said to have transmitted it to Asanga (ca. 320 to ca. 390 CE). The *Mahāyāna-sūtrālamkāra*, written in verse, presents the Mahayana path from the Yogacara perspective.

¹² This translation is also available to read online at <https://dakinitranslations.com>.