


## *The Khache Phalu:* A Translation and Interpretation

Nicolas Bommarito

Translation and edited Tibetan text by:  
Nicolas Bommarito and Tenzin Norbu Nangsal

 *The Khache Phalu* is one of the classics of Tibet. Perhaps more importantly, it is one of the classics that an ordinary Tibetan might *actually read*. It is not uncommon to find a vendor in Lhasa flipping through it when business is slow or to spot a copy sitting on the table of a Tibetan home in New York City. Young Tibetans all over the world read it as part of their education in Tibetan literature. Even those unable to read the text for themselves know many of its oft-quoted proverbs by heart.

*The Khache Phalu* is a text of both spiritual and practical advice, often moving seamlessly between the two. Blending folk wisdom, references to Buddhism, Islam, and a spiritual idiom all its own, it has a unique position in the Tibetan canon. Part of its popularity stems from its accessibility; it is not a translation of an earlier text nor does it quote or comment on other texts. This makes it not only a compelling glimpse into the subtleties of Tibetan culture, but also a source of advice that is surprisingly relevant to modern life.

After giving an overview of the text and its associated secondary literature I will argue that the text is in fact a mix of Buddhist and Muslim thought. Of particular interest is how references to Islam are closely paired with Buddhist references and how many passages are written in an ambiguous way, allowing for both Buddhist and Islamic readings. Following my discussion is a new translation and edited version of the Tibetan text.

### Overview of the Text

The full title of the text is *Khache Phalu's Teachings on the System for Worldly Actions and Consequences*, but it is usually referred to simply as *The Khache Phalu*.<sup>1</sup> Composed in central Tibet in the late 18<sup>th</sup> or early 19<sup>th</sup> century, it is a collection of advice both spiritual and practical. The identity of its author is unknown, though it is a matter of much speculation. The tone is a unique blend of formal and literary language, rich with colloquial idioms. This stylistic approach has helped to make the text accessible and popular: Even if someone is unable to read very well, they will be able to remember and quote its pithy advice.

*The Khache Phalu* is of the genre known as *Legshé* (Tibetan: *legs-bshad*), literally “elegant sayings” or “well said”.<sup>2</sup> These texts are related to the Indian *subhāṣita* format and are somewhat more secular in content than other Tibetan literary genres, primarily offering advice about everyday life. Written in verse, the genre also has formal characteristics: Typically, they consist of stanzas of four lines with seven syllables per line. In these stanzas, the first pair of lines is usually a general lesson with the following pair being a particular example or application of this lesson. *The Khache Phalu*, though written in verse, instead employs a form with nine syllables per line. Though it occasionally follows the standard four-line stanza format, it more often lacks this structure.

The text consists of a preface, written in prose, and eleven chapters, written in verse. It begins with a short preface that ostensibly discusses the deeds and teachings of the historical Buddha. This provides an overview of the themes and topics that will be covered by the text. The following chapters start with a very general discussion of religious, almost mystical themes, but quickly

---

<sup>1</sup> The full Tibetan title is *kha-che pha-lu'i 'jig-rten las-'bras rtsis-lugs bslab-bya*. I will refer to the text as *The Khache Phalu* and the author simply as Khache Phalu. Throughout the paper parenthetical Tibetan terms will be in Wylie transliteration.

<sup>2</sup> *The Khache Phalu* is second in popularity only to *The Elegant Sayings of Sakya Paṅ ḍ ita* (*sa-skya legs-bshad*), composed around the 13<sup>th</sup> century by Sakya Paṅ ḍ ita. This has been translated many times, recently by John Davenport (2000) under the title *Ordinary Wisdom*. Sakya Paṅ ḍ ita's text inspired many similar texts, such as *Virtuous Good Advice* (*dge-ldan legs-bshad*) by Panchan Sonam Drakpa and *A Treatise on Water and Wood* (*chu-shing bstan-bcos*) by Gung Thang Tenpé Dronmé.

turn to practical advice about particular situations and relationships.

The first chapter begins with a highly symbolic description of the source of religious teachings, followed by a discussion of the necessary qualities to practice them, and the need to stop postponing such practice. The next chapter continues the focus on religious practice in general, discussing the relationship between spiritual teachings and the impermanent world. Somewhat more practically, it discusses the importance of focused attention and giving up selfish desires both for this life and what comes after.

Beginning with the third chapter, we find a stronger focus on practical advice. This chapter treats various aspects of how a ruler should run their kingdom, including finances, dealing with enemies, and punishment. The fourth chapter offers advice about being content even in the face of suffering and uncertainty. The fifth focuses on advice about the importance of controlling one's speech, including gossip, keeping secrets, and honesty. The sixth chapter treats actions and their effects; how some actions produce good results and others produce bad results and the importance of acting in kind and beneficial ways. The seventh chapter is in praise of humility and on the importance of monitoring and controlling one's own behavior. The eighth chapter discusses moderation regarding food and drink and the importance of self-reliance.

Beginning with the ninth chapter, we find a focus on familial advice. This chapter highlights the need for parents to provide an education to their children, to encourage them in their learning, and to explain the importance of education to them. The tenth chapter gives advice for mothers on how to avoid spoiling their children and the eleventh and final chapter is on the need for children to be grateful to their parents and repay the help they have received.<sup>3</sup>

### *Contested Authorship*

The most controversial aspect of *The Khache Phalu* is its authorship. The truth is that no one knows who wrote the text, though the mix of Buddhist and Islamic references in the text has made its authorship a

---

<sup>3</sup> These summaries are, in part, drawn from Munpathar (1989, 47) and Dradül (1993, 21).

hotly contested subject. Whoever wrote the text chose for himself the pen name Khache Phalu. The name often appears in the final verses of chapters, with Khache Phalu modestly describing his efforts in the third person.

This pseudonym is highly suggestive in Tibetan. Colloquially, the term *khache* is used to refer to Muslims in general.<sup>4</sup> It was likely derived from the word ‘Kashmir’, a source of many Muslim immigrants to Tibet. Many Tibetans appeal to an alternative folk-etymology, claiming that *khache* is derived from the combination of *kha*, meaning mouth, and *che*, meaning big. This ‘big mouth’ etymology is often explained by appeal to common Tibetan conceptions of Muslims: as being loquacious, skilled storytellers, and the best chefs.<sup>5</sup>

The origin of *phalu* is less clear. It is suggestive of an older man, *pha* meaning father in Tibetan. Some suggest that it is derived from the Indian term ‘babu’ – a respectful term of address for an elder male. Others speculate that the *lu* is derived from the term for song (*glu*), again explained by the conception of Muslims as lively storytellers.

Still others take the entire name to be an attempt to approximate the Arabic name Faizullah. Proponents of this view cite a mention of the name in the introduction where it is written as Khache Phaluju (*kha-che pha-lu-’ju*), noting that *phaluju* is quite close to Faizullah.<sup>6</sup> One version of this view is that the 6<sup>th</sup> Panchen Lama (1738-1780) requested the text from a Muslim trader name Faizullah after asking him about the advice of Muslim thinkers. Drawing on themes from the Persian classics of Sa’dī, Faizullah wrote verses of advice for a Tibetan audience. On some versions of this story, Faizullah was a master of both Tibetan and Persian.<sup>7</sup> Still others suggest that the author was from Kashmir, but not a Muslim.<sup>8</sup>

According to the Tibetan historian Horkhang Sonam Pälbar, the

---

<sup>4</sup> For example, *Hui* Muslims are often referred to as ‘Chinese *khache*’ (*rgya-kha-che*) while Tibetan Muslims are called ‘Tibetan *khache*’ (*bod-kha-che*).

<sup>5</sup> This is expressed clearly in the Tibetan proverb: “Don’t pay attention to what the *Khache* says; Pay attention to what *Khache* eats.” (*kha-che’i kha la ma ltos. kha-che’i lto la ltos*).

<sup>6</sup> This is explicitly argued by Tashi Tsering (1988) and Dawa Norbu (1986).

<sup>7</sup> Nadwi (2004, 59) claims a single author, skilled in both Persian and Tibetan.

<sup>8</sup> See van Manen (1925, 150).

work is more likely a collaborative one. Drongtse Lobsang Tsültrim (*'brong-rtse blob-bzang tshul-khrims*), the tutor of the 7<sup>th</sup> Panchen Lama knew Khache Phalu and thought his advice would be useful to a Tibetan audience. He requested that Khache Phalu compose a text in Tibetan, but Khache Phalu refused on the grounds that he was unable to compose poetic literary Tibetan. Lobsang Tsültrim then offered to help Khache Phalu compose the Tibetan resulting in a collaborative effort by a Muslim trader, drawing on Persian classics, and a Tibetan Buddhist, drawing on a monastic education.<sup>9</sup> In both versions, the writing process involved adjusting the examples to incorporate Tibetan life and customs.

Much of the Tibetan-language secondary literature, however, assumes a single Buddhist author, attributing authorship to various Buddhist leaders. Because of the language and the mix of Buddhist and Muslim references, many suspect it was written at Tashilhunpo Monastery in Shigatse. As a major monastic center, Tashilhunpo drew monks from many Muslim areas like Ladakh, Spiti, and Kashmir making it likely that *The Khache Phalu* was composed there (or at least by someone who spent time there).

The particular figures thought to be the author on these views is varied. Some attribute authorship to the 5<sup>th</sup> Dalai Lama (1617-1682) citing his somewhat favorable treatment of Muslims; he allowed Muslims to stay in Lhasa permanently, granting them land to live on and for use as a cemetery.

Others claim it was written by the 7<sup>th</sup> Panchen Lama (1782-1853) himself rather than his tutor.<sup>10</sup> This view is quite widespread; one pocket edition printed in Beijing credits him as the author without noting any dispute. On this version of the story, the 7<sup>th</sup> Panchen Lama deliberately adopted a Muslim pseudonym and wrote in a colloquial and quotable style in an attempt to promote morality (and perhaps Buddhist faith) in common people.

Much of the speculation about the identity of Khache Phalu rests on apocryphal stories or textual analysis, neither of which conclusively answers the question of authorship. Whoever wrote the text, it is clear that the author or authors had a command of both

---

<sup>9</sup> See Horkhang Sonam Pälbar (1999, 501ff.). This version of the story is also reported by Tashi Tsering (1988, 12).

<sup>10</sup> Tsewang Namgyal (1981), Munpathar (1989), and Dradül (1993) all endorse this view.

colloquial and literary Tibetan, a fairly extensive knowledge of Buddhist concepts, and at least a passing familiarity with Islamic customs. Along with, of course, a well-developed poetic sensibility and strong ideas on how ordinary people should conduct their lives.

Whatever the true identity of the author, since the text itself refers to Khache Phalu we can understand him as a kind of character in the text. So whether or not the text is the product of a single hand, we can speculate about why Khache Phalu the *narrative character* says what he does in the way that he does.

### *Islam in Tibet*

Religion on the Tibetan plateau is much more diverse than is supposed in the popular Western imagination. In addition to Buddhists, one can find adherents to the pre-Buddhist indigenous religion Bön, as well as Tibetan Muslims and Christians. After somewhat sporadic contact between Muslims of Kashmir and Eastern Turkistan, by the 17<sup>th</sup> century a small community of Muslim traders and butchers was established in Tibet. Unlike the Hui, these Muslims became more assimilated into Tibetan culture, adopting Tibetan ways of eating, dressing, and speaking.<sup>11</sup>

Nevertheless, prejudice against Muslims remains easy to find in Tibet. Common rumors include claims about Muslim restaurants serving human flesh, cooking with bath water, or eating babies. This tension between assimilation and alienation underlies many of the claims about the authorship of *The Khache Phalu*. Any given claim about the authorship often says more about the person making it than about the text and its author: Tibetan Muslims may claim the author was a Muslim in part to establish a contribution to Tibetan literature and culture that is uniquely theirs, while other Tibetans may insist that the text was authored by a Buddhist lama to better fit with a conception of Tibetan literature as thoroughly Buddhist.

Important for understanding the place of the *The Khache Phalu* is the nature of conversion and its associated social difficulties. Most conversions to Islam in Tibet were via marriage rather than through

---

<sup>11</sup> For a more detailed history of Muslims in Tibet see Siddiqui (1991), Sheikh (1991), Cabezón (1997), and Sela (2015).

religious proselytizing; when a Buddhist woman married a Muslim man, she generally converted to her new husband's religion. In this context, a text like *The Khache Phalu* could serve an important social role. Conversion through marriage can create tension between the new husband and wife and between them and their families. As a popular ethical work emphasizing the shared practical advice of Islam and Buddhism and an example of a shared literary world, *The Khache Phalu* could help to ease familial tensions after a marital conversion by highlighting ways in which the two religions can share similar values.

### *References to Buddhism*

From the very beginning, *The Khache Phalu* has a strong Buddhist flavor. When, in the introduction, Khache Phalu sets out the themes and topics of the text, they are set as deeds and teachings of the Buddha as a child.

Throughout the text, it is India, not Mecca or Medina, which is valorized as a mythical place full of sages. The text opens with a Sanskrit salutation *Om Svasti* and throughout India is cast as a sacred place, a source of wisdom. Here it is India that is the source of authority, not the Middle East. Though this might suggest that the author has a Buddhist orientation rather than an Islamic one, it likely tells us more about the intended *audience* rather than the orientation of the author. For a Tibetan readership, authority comes from India so it is no surprise that *The Khache Phalu* would make use of this authority.

Another striking reference to India comes at the end of the sixth chapter:

From the tip of this yellow [Indian] pen, three words flow,  
Becoming clear on the heart of the white [Indian] paper.  
Translated from Indian into Tibetan,  
And so, Khache Phalu is satisfied.

The Tibetan includes an adjective describing the pen and paper (*rgya*) has a variety of meanings, including Indian, Chinese, vast, white, or symbolic. More interesting is the claim that Khache Phalu's words

have been translated. The term translated here as Indian (*rgya-skad*) colloquially means Chinese, but in a Buddhist context refers to Sanskrit. Being translated from Sanskrit would have made the text more authoritative to most Tibetan readers. However, it is important to keep in mind that this term can refer to *any* of the many languages of India. It is also worth noting that at this time, India was partly ruled by the Mughal Empire, which used Persian as its official court language. So Persian could have been included as an Indian language (*rgya-skad*).

Interestingly, people report rumors of an Arabic or Persian manuscript of the text existing somewhere in India.<sup>12</sup> Whether or not such a manuscript really exists (it is unlikely), it is revealing that people tell each other that it does: It shows a belief in an Arabic or Persian source and appeals to those languages as authoritative.

There is no doubt that Buddhist thought permeates *The Khache Phalu*. References to Buddhist themes and concepts like samsara, rebirth, karma, the Three Poisons, the Three Jewels, *vajras*, lineage trees, and the preciousness of a human birth are far too numerous to cite individually. It is clear that whoever wrote the text had more than a passing familiarity with Buddhist thought, or at the very least had help from such a person.

Rather than examine in detail the many Buddhist references, let's see how one passage of *The Khache Phalu* compares with a canonical Tibetan Buddhist text. Consider the discussion in second chapter of *The Khache Phalu* of how we should relate to our worldly lives:

Actions in this worldly cycle are pointless.  
Samsara is no place to linger,  
Like a traveller staying in a guesthouse for just three days.  
It's best to think your own thoughts.  
If a traveller doesn't pack before leaving,  
They can't carry the guesthouse on their back.  
They can't bring the landlady to help them.

Compare this with a stanza from the classic 14<sup>th</sup> century Buddhist text *The Thirty-Seven Practices of Bodhisattvas* written by Gyalsé Thogmé Sangpo:

---

<sup>12</sup> See Cabezón (1997, 22) who cites in introduction in Norbu (1986).



You will be separated from your old friends and relatives.  
 The wealth you worked for will be left behind.  
 Consciousness leaves behind bodies as travelers leave behind the  
 guesthouse.  
 The practice of bodhisattvas is to renounce this life.<sup>13</sup>

Here we find not only the same point about the futility of worldly pursuits, but also the same image of the guesthouse. Just as a traveler makes use of a guesthouse for a short time but soon must move on, so too do we make use of our bodies for only a short time. The passage from *The Khache Phalu* not only makes explicit reference to Buddhist concepts of samsara and rebirth, but also uses classic Buddhist imagery to make the point. (Only Khache Phalu, however, tells us to think for ourselves!)

This isn't to say that the allusions to Buddhist thought in *The Khache Phalu* are all derivative or clichéd. A particularly fresh poetic image comes in chapter seven:

The six faces of samsara are like the nomad's dice,  
 You want snake eyes, but what comes up is uncertain.

This deceptively simple line likens the situation in samsara to a Tibetan dice game, known as *Sho* (*sho*), played with dice, shells, and coins. When playing *Sho*, snake eyes (*pa-ra*) is the best roll – a player can even win by rolling three of them in a row. Just as the outcome of a roll is uncertain, so is one's rebirth in samsara. The six faces of samsara are likened to the faces of a die. These six faces might be read as referring to the six original clans of Tibet (*mi'u-gdung-drug*); which clan one will be born into is uncertain. On a more strongly Buddhist reading, the six faces refers to the six classes of beings in the desire realm: hell-beings, animals, humans, hungry ghosts, jealous gods, and gods. Even though we might wish to be born into a powerful clan or as god, where we end up is uncertain. Here Khache Phalu makes a Buddhist point with an image that is both striking and relatable to his audience.

---

<sup>13</sup> This is the fourth verse of *rgyal-sras lag-len so-bdun-ma* by *rgyal-sras thogs-med bzang-po*. Translation is my own.

Despite the overwhelmingly Buddhist tone of the text, many passages are decidedly *un-Buddhist*. While Buddhism typically advocates having compassion towards all sentient beings, Khache Phalu offers grittier advice for rulers dealing with evil people: "... it is suitable to cut the roots of the wicked. You don't need to see people like that with compassion." Lines like this remind us that this is not a text of party-line Buddhist advice, but a collection of Buddhist-inspired *practical* advice.

### References to Islam

Despite its general Buddhist tone, there are also more than a few references to Islam in the text. Allah is referred to explicitly on three occasions using the Tibetan term *Godhar*: Once in the first chapter, where it is identified with the Buddhist phrase *Könchok Rinpoche* (*dkon-mchog-rin-po-che*) literally meaning 'precious jewel'.<sup>14</sup> This term is most likely borrowed from the Persian term *Khuda* or *Khoda*, referring to Allah.<sup>15</sup>

The other two mentions of Allah come in the final chapter. Both are striking in their directness. The first reads: "*Godhar* is the highest, and parents are just below. There is nothing more important than these three." Here 'three' most obviously refers to Allah and one's parents, but to Buddhist eyes these can be understood as symbolic of the Three Jewels, a central concept in Buddhism referring to the Buddha, his teachings, and the community of Buddhist practitioners.

Later in the same chapter we find the line: "*Godhar* is your only hope, the only place to look." Interestingly, this is followed immediately by a line that is quite Buddhist: "Proceed by keeping the truth of cause and effect in your heart." Here the phrase 'cause and effect' (*las-bras*) is a somewhat technical term referring to the Buddhist doctrine of karma; the idea that all actions inevitably produce effects. Again, we find a line that obviously Islamic paired with one that is strongly Buddhist.

Other, more oblique allusions to Allah can also be found in the

---

<sup>14</sup> Though usually spelled *go-brdA*, some editions spell it as *go-brdal*.

<sup>15</sup> This term can be found in the Persian parting phrase *Khoda Hafez* meaning "May God be your Guardian".

text. Twice there are references to the 'Master of the Cosmos' or, more literally, the owner or lord of the stars (*skar-ma'i-bdag-po*). So we find in chapter seven, after a discussion of the virtues of self-control, the lines:

If someone has those qualities, they're the summit of wisdom!  
Such a person has found the Master of the Cosmos.

It is striking that an allusion to Allah comes in the context of self-control; recall that the term Islam literally means 'submission to Allah'. In fact, there are many passages in the *Qur'an* that make 'Master of the Cosmos' a likely epithet for Allah:<sup>16</sup>

Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds. (7:54. See also 13:2)

He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver. (39:5)

Do you not see that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term, and that Allah, with whatever you do, is Acquainted? (31:29)

And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship. (41:37)

---

<sup>16</sup> Unless noted, quotations from the *Qur'an* are from the *Sahih International* translation.

And that it is He who is the Lord of Sirius (a star worshipped by pre-Islamic religions). (53:49)

Earlier, in chapter three, we find another reference to the Master of the Cosmos. This time the context is more interesting:

Take refuge in the Three Jewels!  
Follow the orders of the Master of the Cosmos!

It's also worth noticing that again, a line alluding to Allah is paired with an obvious Buddhist reference. Here we find an injunction to follow the orders of Allah immediately following one to take refuge in the Three Jewels. Again, by pairing these references, Khache Phalu seems to be intentionally drawing similarities between these different religious ideas.

Some of the most enigmatic verses come at the start of the text. In the first chapter Khache Phalu presents us with a metaphorical description of a place without seasons, where day and night are equalized:

With neither summer nor winter, the span of day and night is equal.  
Without summer's heat and winter's cold,  
In a place with this climate,  
When the sun is at its zenith,  
The houses have no darkness and no shadows.  
These are signs of the center of the universe.

On one reading, these lines might refer to the Buddhist concept of equanimity (*btang-snyoms*), a virtue where one is free from aversion and attachment. As the day and night in this special place are equal, a special person is not attached to benefits or averse to harms.

These lines might also, however, be references to Allah. The *Qur'an* sometimes discusses Allah eliminating shadows:

Have you not seen how your Lord spread the shadow. If He willed, He could have made it still then We have made the sun its guide [i.e. after the sunrise, it (the shadow) squeezes and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there

been no sun light, there would have been no shadow].<sup>17</sup>  
(25:45)

Like the verse in *The Khache Phalu*, the elimination of shadows is described as a sign of Allah. In fact, several passages of the *Qur'an* describe day and night as signs of Allah:

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. (3:190. See also 13:3 and 16:12)

This also occurs with reference to summer and winter:

You [Allah] make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).<sup>18</sup> (3:27. See also 55:17)

Here it is Allah who determines the length of both the days and seasons; when read in light of these passages, the verses from *The Khache Phalu* can plausibly be taken to refer to Allah.

There are also a few references to Muslim burial practices in the text such as in chapter five: "The writer may be in the ground, but the writing will be above." And again in chapter eight:

Even if Khache Phalu is dead and in the ground,  
These ink drawings on white paper,  
I hope they will endure above ground.

Typically Buddhist burials in Tibet have been sky burials, or literally 'bird-scattering' (*bya-gtor*), where the body of the deceased is fed to vultures or, less commonly, cremation. Some have taken references to being in the ground to signify Muslim practices of burying the

---

<sup>17</sup> I've used Muhsin Khan's translation for this verse as it is more explanatory.

<sup>18</sup> I've again used Muhsin Khan's translation for the explanatory notes.

deceased in the ground.<sup>19</sup>

### *Religious Ambiguities*

As we have seen, references to Islam in *The Khache Phalu* are often paired with Buddhist references. Other times, however, Khache Phalu writes in a way that allows for *both* Islamic and Buddhist readings. Consider an example from early in the text, in the very first chapter:

Contemplate one thing, meditate and remember one thing!  
If you say these two are disconnected from this one thing,  
Then, my son, go to the teachings! Prepare for the teachings!

Here ‘one’ might be interpreted as referring to Allah (see *Qur’an* 112), and emphasizing that everything depends on Him. On this reading, if you see that Allah is the source of everything and that everything depends on him you are ready to practice the teachings. These lines can also be read in a Buddhist sense as referring to the doctrine of Dependent-Origination, the idea that no one thing exists independently of its relation to other things. In either case, if one thinks that some things exist without depending on Allah or that there are things with an inherent essence independent of relations to other things, you need to learn the teachings.

It’s important to note that the term rendered as ‘teachings’ here is ‘Dharma’ (*chos*). Though the term is strongly associated with Buddhist Dharma (*nang-pas’i-chos*), it has many meanings and in this context need not refer only to Buddhist teachings. The term is often used as a general description of religious teachings, as in the term for Christianity, which in Tibetan is literally ‘the Dharma of Jesus’ (*ye-shu’i-chos*). Some of the interesting ambiguities in *The Khache Phalu* are involved with how one understands what is meant by this term.

This is part of the challenge of reading the text; as one reads, one must reflect on what Khache Phalu means by the term. It is for this reason that in the translation we have not translated the term using

---

<sup>19</sup> This is suggested by Tashi Tsering (1988, 18). Recall that the 5<sup>th</sup> Dalai Lama was thought to be favorable towards Muslims in part because he granted them land to use as a cemetery.

the more standard 'Dharma', but instead use the more general 'teachings'. Though the term is found in the *very* Buddhist-sounding first line: "The *vajra* throne is the origin of the teachings", as the text develops, as we encounter references to Allah and more idiosyncratic spiritual discussion. This forces us to re-evaluate what Kache Phalu means by the term, and in doing so, also come to reflect on what the term might mean for us.

With this broader understanding of teachings in mind, one can read the above lines as referring not to metaphysical doctrines within these religions, but to Islam and Buddhism *themselves*: If you think these two, Islam and Buddhism, are disconnected from each other, and from reality as it is, then you have to study the teachings in order to see that they are deeply similar.

There is some reason for this kind of reading; many lines of the text can be read in both a Buddhist and Islamic way. Consider an example from the third chapter:

And in the evening, descend and practice the teachings.  
Prostrate with body, speech, and mind!

One can understand the reference to descending in the evening here to refer to *Isha*, Muslim evening prayers.<sup>20</sup> One can also read these lines as referring to the Tibetan Buddhist practice of prostration (*phyag-'tshal*), which also involves descending to the ground and is sometimes done in the evening, after one's work is finished. The second line, which explicitly refers to Buddhist practices of prostrating with body, speech, and mind, is particularly Buddhist in flavor, though would also make sense when applied to Muslim prayers. Most likely, Kache Phalu is being artfully vague, allowing him to refer to *both* practices at the same time.

Another interestingly ambiguous line comes later in the same chapter:

The meaning of what I've reported, a string of pearls,  
I offer it to the Master of the Three Realms.

---

<sup>20</sup> See Tashi Tsering (1988, 18). The *Qur'an* states: "And in a part of the night exalt Him and after [the setting of] the stars." (52:49). Though Muslims customarily pray five times throughout the day, so it is unclear why evening prayers would be singled out for special treatment here.

The Three Realms (*khams-gsum*) is a Buddhist cosmological term referring to different places of rebirth within samsara. Though this is unambiguously Buddhist, it is unclear who the *master* of the Three Realms might be. This is not a standard Buddhist phrase and so leaves room for ambiguity. On a Buddhist reading, it would refer to Buddhas, who have escaped from samsara. On an Islamic reading, it would refer to Allah, who created and manages all parts of the world.

A final example of religious ambiguity in text is the following advice, from chapter eight, regarding eating meat:

The dirty food of the wicked butcher,  
When you crave meat, it's better to eat a flea!

These lines can be read as referring to the Muslim practice of only eating *Halal* meat, meat that has been prepared in accordance with Islamic law.<sup>21</sup> So a 'wicked butcher' would be understood as one who does not follow the Islamic rules for slaughtering animals. However, these lines can also be read in a Buddhist way. On this reading, the focus is on avoiding the negative karma associated with taking life. Here a 'wicked' (*las-ngan*) applies to the bad action or work (or, in a more Buddhist sense, bad karma) involved in being a butcher as a profession. It is better to eat a flea, then, because that does not encourage someone in a livelihood that involves harmful actions (and so accululates bad karma for them).

#### *Similarities with Sa'dī*

A few scholars have noted that *The Khache Phalu* shares many themes with Persian classics written by the 12<sup>th</sup> century Sufi poet Sa'dī.<sup>22</sup>

---

<sup>21</sup> Because he reads the lines in this way, Dawa Norbu (1986) translates the Tibetan term *shan-pa* as 'hunter' rather than 'butcher' but this is an odd choice.

<sup>22</sup> Nadwi goes so far as to claim that *The Khache Phalu* is a translation of these texts; he writes, "Actually, this book is a translation of the famous Persian book 'Gulistan-Bostan,' but he also made his own additions to the text." (2004, 59). A cursory comparison of the texts, even in translation, reveals that this cannot be



Though his most famous works are *The Golestân* (The Rose Garden) and *The Bustân* (*The Orchard*), *The Khache Phalu* most closely resembles a shorter work called *The Pand Namah*, known in English as *The Scroll of Wisdom*. This text was not attributed to Sa'dî until the 15<sup>th</sup> century, but was well known in the Persian-speaking world and so is a likely influence on the text.

Both works are compact, poetic works dealing with everyday morality. Both works explicitly discuss the value of generosity, education, honesty, justice, and gratitude. In addition to general, thematic affinities, there are a few particular similarities.<sup>23</sup> Consider respective verses on contentment:

Having this contentment, there's no rich and no poor.  
(Khache Phalu)

O soul! If thou acquirest contentment,  
Thou wilt exercise sway in the kingdom of repose.  
If thou art pinched with the trials of poverty,  
Then, in the estimation of the wise, wealth is nought.  
(Sa'dî)

And on arrogance:

It's difficult for great things to come to an arrogant person.  
The solution is to put aside this arrogance.  
(Khache Phalu)

Whoever is by nature arrogant,  
His head is filled with pride beyond imagination.  
Pride is the source of adversity,  
Pride is the nature of the evil-disposed.  
(Sa'dî)

And on humility:

Speaking empty words is the source of arrogance.

---

true; these works of Sa'dî, for example, often include longer stories and fables written in prose, none of which appear in the far shorter *The Khache Phalu*.

<sup>23</sup> The following verses from Sa'dî's *Scroll of Wisdom* are from the 1906 Arthur Wollaston translation.

The best way to deal with that is to be humble.  
If you're humble, many people will like you.  
Many will sincerely help those who are humble.  
(Khache Phalu)

Humility will augment thy station,  
Just as the moon gets light from the sun.  
Humility is the source of intimacy.  
For exalted will be the dignity of friendship.  
(Sa'dī)

Sa'dī's text includes more explicitly Islamic content, for example chapters devoted to praising Muhammad and condemning Satan. Much of the advice, however, is in the same general spirit. Despite this, the imagery and tone of *The Khache Phalu* seems to be original. Sa'dī's text may have served as an inspiration, but the resulting text is something unique.

### *Significance of the Text*

The reason *The Khache Phalu* is still worth reading today is the same reason that ordinary Tibetans still read it – it gives practical and spiritual advice that makes sense even now. It offers advice about how to handle friends, enemies, parents, money, and even how to manage the place of spirituality in everyday life; common issues that many of us could use advice about.

For those of us not from Tibet, the allusions and references can provide a window into Tibetan culture and customs. Sometimes this means legendary figures like Gesar and Norsang, but it also means the customs of ordinary Tibetan people of the time. Other times it means everyday cuisine, like *chang* and *tsampa*, or idioms and folk beliefs. The text offers a small slice of various aspects of Tibetan life and culture.

As a text that blends religious traditions, it also provides a glimpse of the religious diversity in Tibet. For many modern readers, it challenges preconceptions of what it means to be Tibetan. Tibetan culture, it turns out, is not homogeneously, monolithically Buddhist. A text like *The Khache Phalu* helps us to remember that there are a variety of individual points of view in the Tibetan world. It is a

reminder of the richness of Tibetan culture and a reminder that Tibet is not merely a steward for ideas from India, but also produces distinctive texts of its own, drawing from a wide range of influences.

It may also resonate with modern Buddhist readers in the West, many of whom have received Buddhism in the context of a culture dominated by another religion. Most North American Buddhists, for example, approach Buddhism from a background of Christian, Jewish, or Islamic thought. Reading *The Khache Phalu* reminds us that we are not the only ones who have faced the task of reconciling, synthesizing, and harmonizing religious worldviews. The text gives us a glimpse of one such previous attempt, allowing us to identify with both its successes and its failures.

## References

### Existing Translations

- Bailey, Geoff and Pema Gyatso. (2015). *Kha che pha lu: Kha che pha lu's Book of Advice*. Lhasa: Bod ljongs mi dmangs dpe skrun khang.
- Dawa Norbu. (1986). *Khache Phalu's Advice on the Art of Living*. Dharamsala: Library of Tibetan Works and Archives.
- Magi, Gianluca. (2009). *La vita è uno Stato Mentale: Ovvero la Conta dei Frutti della Azioni nel Mondo Evanescente Secondo l'Insegnamento di Phalu Kashmiro*. Milan: Bompiani.

### Secondary Sources (English)

- Cabezón, José Ignacio. "Islam in the Tibetan Cultural Sphere" in Gray Henry ed. (1997). *Islam in Tibet*. Louisville: Fons Vitae. pp.15-54.
- Nadwi, Abu Bakr Amir-Uddin. (2004). Parmanada Sharma trans. *Tibet and Tibetan Muslims*. Dharamsala: Library of Tibetan Works and Archives.
- Sakya Pandita. John T. Davenport trans. (2000). *Ordinary Wisdom*. Boston: Wisdom Publications.
- Sela, Ron. (2015). "Central Asian Muslims on Tibetan Buddhism, 16<sup>th</sup>-18<sup>th</sup> Centuries" *Revue d'Études Tibétaines*. No. 31, pp. 345-358.
- Siddiqui, Ataullah. (1991). "Muslims of Tibet." *The Tibet Journal*. Vol. XVI, No. 4. Winter, pp. 71-85.
- Sheikh, Abdul Ghani. (1991). "Tibetan Muslims." *The Tibet Journal*. Vol. XVI, No. 4. Winter, pp. 86-89.
- Tsering, Tashi. (1988). "The Advice of the Tibetan Muslim Phalu: A

Preliminary Discussion of a Popular Buddhist/Islamic Literary Treatise" *Tibetan Review*, Feb pp.10-5 & Mar. pp.18-21.

Van Manen, Johan. (1925). "Khacche Phalu: A Tibetan Moralism" in *Sir Asutosh Mookerjee Silver Jubilee Volumes: Volume III*. Calcutta: Calcutta University and Baptist Mission Press. pp.147-185.

### Secondary Sources (Tibetan)

Dradül (*dgra-'dul*). (1993) "kha che pha lu'i bslab bya zhes pa'i rtsom yig gi slob gso'i bsam blo'i nang don skor gyi thog ma'i dpyad gleng." *bod ljongs zhib 'jug*, Vol. 47, No. 3: 20-29.

Horkhang Sonam Pälbar (*hor-khang bsod-nams dpal-'bar*). (1999) *Hor khang bsod nams dpal 'bar gyi gsung rtsom phyogs bsgrigs*. Beijing: Krung-go' i Bod kyi shes rig dpe skrun khang.

Munpathar (*mun-pa-thar*). (1989) "kha che pha lu'i bslab bya dngos sgrub chu mig ces bya ba'i sgyu rtsal rang bzhin skor che long tsam brjod pa." *bod ljongs sgyu rtsal zhib 'jug*, Vol. 3, No. 1: 45-54.

Tsewang Namgyal (*tshe-dbang rnam-rgyal*). (1981) "kha che pha lu'i bslab bya dngos grub chu mig ces bya bar dbye zhib kyi lta tshul rags tsam gleng ba." *bod kyi rtsom rig sgyu rtsal*, Vol. 8 No. 4: 36-42.



## THE KHACHE PHALU

### *About the Translation*

The present translation is based primarily on three versions of the text: one published in Tibet by the People's Publishing House in 2014, another published in Delhi by Sherig Parkhang in 2010, and a 1968 handwritten edition published in India. Because *The Khache Phalu* was originally a handwritten manuscript rather than printed from blocks, different versions often have spelling errors and alternate readings from words that sound alike. These versions also have many differences in grammatical casing and in verb tensing, which in many cases produce no change in pronunciation. The Tibetan text here has standardized the cases and tenses; places where this results in a change in meaning have been noted in the footnotes. Instances where there is an alternate or missing line in any of the versions have also been noted in the footnotes.

*The Khache Phalu* has been translated at least three times before. Johan van Manen published an English translation of the first five chapters in 1929. An English version by Dawa Norbu was published in 1986 and an Italian version by Gianluca Magi in 2009. Though we have consulted the Dawa Norbu translation, it often omits Kahche Pahlu's cultural references in favor of emphasizing the more general point; for example, he omits the reference to Norsang in chapter two. That translation also suffers from some English errors and may have used different source material. More recently, Geoff Bailey and Pema Gyatso have translated the text in 2015, though unfortunately we were not able to use this translation as a reference.

This translation aims to offer a version of this text that is both true to the original and accessible to those with little background knowledge of Tibet, Buddhism, or Islam. We have opted to preserve the format and tone of the original. Aside from the brief introduction, the original text is in verse, a form that is mirrored in our translation. Most editions of the Tibetan text, however, do not include stanza breaks, leaving each chapter as a flowing whole. We have added stanza breaks and indentation for ease of reading and to highlight topic changes within chapters. The chapters in the original text do not have titles and are only numbered. Though the chapters do have loose themes, we've preserved this feature of the original text and left the chapters untitled.

One of the interesting aspects of *The Khache Phalu* is the way it moves between literary and colloquial registers. We have attempted to capture this in the translation; using formal or conversational English to match the original whenever possible. We have also attempted to preserve the images and metaphors found in the text as they give a window into the world in which it was composed. When these references might be unclear, they are explained in the footnotes.

Since *The Khache Phalu* is not a standard Buddhist text, it often uses terms in a unique way. This means that simply relying on standard dictionaries can often be misleading. Also, since much of the language is colloquial, many of the terms are not to be found in dictionaries at all. One needs to consult a native speaker, particularly

one familiar with Tibetan as spoken in the Ü-Tsang region of Tibet.<sup>24</sup>

## Introduction

*Om Svasti!*

Long ago, in the noble place of India, the Buddha was just ten years old. At that time, the whole world, especially this joyful place, was full of auspicious signs and the deeds of uncountable knowledgeable sages.<sup>25</sup> This lifetime is not enough to write and explain such things; I will only give an account of what the Buddha taught at the age of ten:

First, he taught the treasury of honesty.

Second, the source of the law.

Third, the ocean of modesty.

Fourth, the king of generosity.<sup>26</sup>

Fifth, spiritual and worldly teachings, like a tree of strong roots with flourishing leaves and branches.

Cause and effect.

Shame and modesty.

Love and compassion.

Tradition and customs.<sup>27</sup>

Among the entire ocean, this is but a drop of a drop divided into a hundred pieces. These stanzas are like a string of pearls. This advice, written by Khache Phalu-ju, is a fountain of wishes.

---

<sup>24</sup> In the case of the present translation, Tenzin Norbu Nangsal has illuminated *many* of the idioms, metaphors, and cultural touchstones that would otherwise be completely mysterious.

<sup>25</sup> The Tibetan here (*rdzu-'phrul-mkhan*) refers to spiritually advanced beings that make miraculous displays in order to help others.

<sup>26</sup> In some versions it is the gate (*rgyal-sgo*) rather than the king (*rgyal-po*) of generosity.

<sup>27</sup> This list is an overview of the themes and topics that will be covered in the text.

## ONE

The *vajra* throne is the origin of the teachings.  
 Behind, the rocky mountain and its lofty summit.  
 Ahead, an ocean shimmering, full with radiant compassion.

With neither summer nor winter, the span of day and night is equal.  
 Without summer's heat and winter's cold,  
 In a place with this climate,  
 When the sun is at its zenith,  
 The houses have no darkness and no shadows.  
 These are signs of the center of the universe.<sup>28</sup>

On the path from the center to the center,  
 Respect the center of the center.  
 In Tibetan, *Könchok Rinpoche*.  
 In my own language, *Godhar*. Homage!

If you dream of visiting a noble Indian valley,  
     Eliminate the traces of ignorance from the valley of your mind.  
     Throw your black attachments to the bottom of the ocean.  
     Throw attachment, aversion, and hatred into the red flames.<sup>29</sup>  
 Contemplate one thing, meditate and remember this one thing!  
 If you say these two are disconnected from this one thing,  
 Then, my son, go to the teachings! Prepare for the teachings!  
 As you go, you'll see many sights.  
     Everything you do becomes the teachings; everything you  
     undertake succeeds.  
     Everything you think will be correct; everything you need will  
     be at hand.  
     Everything you say will be true; you will hit every target you  
     need to hit.

If you say you want to go to a place like that,

---

<sup>28</sup> The term translated here and the following verses as 'center' (*lte-ba*) can also refer the navel or, more generally to the abstract or literal source or center of something. This is not a common Buddhist term and seems to be used by Khache Phalu in a unique way.

<sup>29</sup> This stanza references the sources of suffering according to Buddhism.

You will need three essentials:

First: A heroic mind like a clean mirror.

Second: A sincere motivation, pure as the water of a river.<sup>30</sup>

Third: Devotion as great as a lion.

If you've gathered those three, you have arrived.

Young men who have already arrived there:

If you don't question yourself,<sup>31</sup>

You'll be absorbed into the cycle of this world.

Dragged out while saying, "Tomorrow, Tomorrow"

In that state, the caller will come!<sup>32</sup>

Then you will be full of regrets.

A date palm grew from dried rocks,

Branches and leaves immediately flourished.

Upon every leaf, a name was born,

All their knowledge and wisdom increased!

The central request must be offered to the center.

Behind the official letter and behind its seal,

Like a crown jewel, the word fixes their meanings.

Like all cyclic beings, I too have serious faults.

This request to embark on the path of the teachings,

Gives hope now and in the future.

In the seat of my heart and my mind,

From afar, please help me to unite them!

Watch with your eye of wisdom and keep this in mind!

Expand your kindness and love; follow the teachings.

Look in the direction of the light of the great star,

And the one hundred and fifty-two little stars.<sup>33</sup>

The explanation of the pen is understood though the pen.

Black marks filled by white words.

Whatever Khache Phalu remembers, I offer to you.

---

<sup>30</sup> Running water is thought to be free from impurities.

<sup>31</sup> This line literally reads, 'If you don't wear your understanding of your self'. Other versions refer to wearing armor (*go-cha*) rather than understanding (*go-ba*).

<sup>32</sup> The caller here refers to death.

<sup>33</sup> The meaning of these lines is unclear. Because of spelling variations Dawa Norbu renders the number of stars as 1,052.



## TWO

The teachings and the world are each separate,  
 Just as mind and body are themselves discrete.  
 Even though after difficult practice, the mind wants to move,  
 The body wants to enjoy delicious food and rest.

The body pleasantly sits for three days,  
 The suffering of the mind goes on and on.<sup>34</sup>  
 If you want to be happy, practice bodily hardships!  
 If you think of the body, the suffering of the mind increases.  
 If you listen to me, the mind will be cut off from the body.

A crazy person trades gold for brass,  
 If you mistake turquoise for *dolo*, you're stupid!

Now and in the future, if you don't know what's harmful and what's  
 beneficial,  
 You'll say, "I'm just scraping by in this world"  
 Whether you live one or two more years, or a hundred more,  
 In the end, you'll dissolve into a fossil in the ground.

A king seated on a golden throne,  
 And a hopeless beggar's child,  
 Are the same when facing impermanence and death.

As food's sweet taste is between the tongue and the throat,  
 Cyclic beings' joy and sorrow are only three days long.  
 Even a suffering beggar can survive human life.  
 Even a happy king, will die in the end.

No one can count how many of these lives have happened before.  
 Still, who can confidently say when they will go?  
 Coming and going, coming and going!  
 Truly, every newcomer will also go.

---

<sup>34</sup> Here and following, 'three days' means a very short time.

In this cyclic existence, not one thing is permanent.  
Without any permanence, who can know the truth?  
This human life, without permanence or stability,  
Is like the sun at the edge of a mountain pass.  
We must leave; there's no way to stay.

Still, don't be distracted by childish ways of thinking.  
If you're smart, focus on meaningful goals.  
If you reach them, you are a hero's hero.  
Actions in this worldly cycle are pointless.  
Samsara is no place to linger,  
Like a traveller staying in a guesthouse for just three days.  
It's best to think your own thoughts.  
If a traveller doesn't pack before leaving,  
They can't carry the guesthouse on their back.  
They can't bring the landlady to help them.  
Right now you have your own wealth — Keep this in mind!  
When you lose the key, you'll regret it.

You've probably seen many parents die,  
And you've probably seen many children remain.  
A son can't follow his mother,  
A daughter can't go with her mother.

Each season must be weathered alone.  
Think for yourself!  
On this road, you travel alone.  
Give your luggage to beggars just before you leave.  
Teach your steed how to run.<sup>35</sup>

Ready to travel the road to the next life,  
If you want to enjoy benefits on the other side,  
Understand the situation of beggars here and now.  
If you wish to eat a peach, grown from soil,  
It's best to plant a peach tree in the soil.  
It's best to cultivate the root of happiness for everyone.

---

<sup>35</sup> Because if a horse doesn't run properly, the rider will get fatigued.

Without thinking, you can't grasp the root of the teachings.  
 The essence of the teachings is to benefit others.  
 If you get what you wish for yourself,  
 There will be nothing better than *chang* and liquor.  
 My, my, myself! So-called egomaniacs, saying  
     "I need money and a good reputation"  
     "I need gourmet dishes and comfortable clothes"  
     "Aren't I great? Aren't I good looking?"  
 Even if they go on pilgrimage, it only hurts their feet.  
 Even if they go on retreat, they'll be bothered by what others say.  
 Even if they see a tornado during meditation, it will be empty.<sup>36</sup>  
 They buy their own suffering by starving themselves.<sup>37</sup>

Ordinary grandpas who know what to do for their families,  
 Are better than a hundred self-seeking religious people.<sup>38</sup>  
 Self-centered people are shameless,  
 And the shameless are like animals.

Even if a girl wears elegant clothes and jewelry,  
 She won't be seen as Norsang's queen.<sup>39</sup>  
 If you're not committed, even if you practice the teachings,  
 It will be unlit, a mirror in the dark.

The eyes of a bull turning the mill are covered by blinders,  
 Even if it walks the whole day, it's in the same place at night.<sup>40</sup>  
 If you can't walk away from the noose of attachment,  
 Even calling yourself a monk or nun will be empty.  
 If you tied a string to their feathers,  
 Even vultures wouldn't be able to escape.

---

<sup>36</sup> That is, it will be merely weather and not a special sign of spiritual attainment.

<sup>37</sup> Here 'starving' refers to a special ascetic practice of eating only small pebbles (*rde'u-bcud-len*).

<sup>38</sup> Though the elder head of a household only takes care of their own family, they are less self-centered than monks who talk about caring for all sentient beings, but in fact pursue a good reputation and material gain.

<sup>39</sup> Norsang is a rich king from the Tibetan opera *The Dharma King Norsang* (*chos-rgyal nor-bzang*).

<sup>40</sup> Animals in Tibet are sometimes yoked to a mill and walk in a circle to turn it. Here the image is used to illustrate how ignorance perpetuates samara.

You need a devoted mind and diligent heart.  
Whatever you face, you face in your own mind.  
This path is really a path in the mind.  
Clean up your mind again and again:  
    Look at what inspires everyone.  
    Look at what good things you can say.  
    Look at what legacy you can leave.  
If you've gathered these three, you're the best of the best.

This is Khache Phalu's heartfelt advice,  
It's up to each person whether to listen.  
Nevertheless, the white paper is filled with drawings,  
And the tip of this yellow pen is finished.<sup>41</sup>

### THREE

The expansive sun and moon are ornaments of the sky,  
Eliminating the darkness in the Four Continents.<sup>42</sup>  
Hollyhock is the ornament of the garden,  
When it blooms, the pedals spread everywhere.<sup>43</sup>

A great king is the ornament of the country,  
    If he lives in accord with the law, the country will thrive.  
    If he follows the law, he will accomplish his goals.  
    If he has a system of law, everybody will be happy.

When the ocean sways, the fish naturally sway too.  
When the country is poor, the king is naturally poor too.

---

<sup>41</sup> Here and at the end of following chapters, Khache Phalu's pen and paper are described using the Tibetan term *'rgya'*. This term has many meanings including India, China, a beard, vast, white, or a symbol.

<sup>42</sup> In Buddhist cosmology, there are four continents surrounding the sacred Mount Meru.

<sup>43</sup> This line and the previous one are missing from some editions. Though hollyhock is a common flower in Tibet, it is an important symbol in poetry. The 6<sup>th</sup> Dalai Lama, for example, uses it in the following verse: "The strong hollyhock flower / If you offer it at the shrine / I, the young turquoise bee / Am also drawn into the temple" (*stobs-ldan ha-lo'i-me-tog / mchod-pa'i-sa la phebs na / g.yu-sbrang gzhon-nu nga yang / lha-khang nang la khrid dang*). Because it is much larger than other flowers, it is seen as strong and a centerpiece of the garden.

A good leader miraculously makes a country prosperous.  
 Without a country, a "leader" is a joke,  
 The ruler and subjects are just like a doctor and patients.  
 It's the needle's trace that gets the balm.  
 Quit scolding and apologizing; take care of them!  
     First, treat even criminals according to the situation.  
     Second, punish criminals according to their crime.  
     Third, it is suitable to cut the roots of the wicked.  
     You don't need to see people like that with compassion.

Catch the wolf before it carries away the lamb.  
 Drive out the wicked before they disturb the happiness of the  
     country.  
 If the king becomes like yogurt, a lazy blob,  
 He won't know the country is a blood-soaked mess.  
 If the shepherd's mind is always on tea and *chang*,  
 The wolf will surely carry off the lamb.

Naturally, you commission someone who is an expert.  
 Even a master carpenter, cannot be a *thangka* painter.  
 Though it would make the wolf happy, the shepherd cannot listen.  
 Select one who understands cause and effect as the leader.

Don't put the lamb in the mouth of the wolf!  
 Follow the guidance of the wise!  
 If you want a jewel, it's at the bottom of the ocean.  
 Put your trust in an honest person.  
 Rock, solid like a *vajra*, never changes.

Day and night, consult the wise.  
 In the end, a dead dog in the salt mine will turn to salt.  
 Gradually repay the loved ones who raised you up,  
 If you leave a legacy, you complete their wishes.  
 Don't upset those who have already done this.  
 When faced with this task, there are many to help you.  
 Support trustworthy people from far away!  
 And this world will be filled with compliments.

When the brave are in trouble, look after them!

When facing a critical moment, they'll help you.  
Keep filling the treasury with jewels,  
And be careful, watch for attacking enemies!  
In order to defeat these enemies there are two essentials:  
    Overthrow enemies with funding and allies.  
    Without funding, there's no way to have allies.  
    The only way to search for allies is with funding.  
If you gather those two, enemies are defeated naturally.  
Take care of wealth the way parents take care of their descendants.  
Listen to the words of the elderly,  
They have experienced many joys and sorrows in life.

When arriving at the edge of the iron wall,  
The solutions of the elderly are better than the strength of youth.  
If you want to defeat enemies whenever you meet them,  
It's better to turn them into friends at that moment.  
If you say you'll be strategic in reaching your goals,  
Then it's crazy to use arrows, knives, and spears.  
Unable to fight enemies, it's better to give up fighting.  
It's impossible to punch a needle!  
Forget Denma, even if you were the real Gesar,  
Getting a tiny benefit without a fight, that's the ultimate goal.<sup>44</sup>  
A national hero on the front lines must avoid wrongdoing.  
The gun of wisdom can be shot from far away.  
First, use these methods ninety-nine percent of the time.  
In the other one percent, a fight is unavoidable.

A stupid person is worse than a dog.  
    When faced with a bad dog, teach it with a hit on the nose.  
    If you tell it to go, show it the way.  
    If you tell it to attack, take three steps in front.<sup>45</sup>

Sometimes if you're not mindful of when you get angry,  
When you remember it later, you'll smack your own mouth.

---

<sup>44</sup> *King Gesar (ge-sar rgyal-po)* is a very long Tibetan epic poem that exists in many versions. It recounts the heroic deeds of King Gesar defending his kingdom, Ling (*gling*). Denma was one of his primary generals and was a skilled archer and military tactician.

<sup>45</sup> That is, if you want the dog to attack you must lead the way.

If you say, "Gently achieve your true goals"  
 Then arrogance and anger are meaningless.  
 If you have the power to control your anger, it's a sign of wisdom.  
 It's a stupid person who follows anger.

The wise person sees what will happen,  
 Anybody can see the immediate after effects.  
 Everybody can see a broken right-turning conch shell,  
 If you need to fix it, only the conch can do it.<sup>46</sup>

If the enemy comes to surrender,  
 Get rid of your heart's anger; forgive from deep down.  
 Don't let those surrendering be disappointed.  
 Be careful, however, of liars and cheats!

The river runs through the middle of the castle,  
 If you don't build a dyke, the castle will be destroyed.  
 Supporting bad people is like striking good people.  
 Nourishing the thief is like killing the merchant.<sup>47</sup>

If you leave a poisonous snake alone, it will hurt everyone.<sup>48</sup>  
 If you leave a wolf alone, it will hurt white sheep.  
 Don't say that it's the dog that bites someone,  
 It is the bad dog's owner who is to blame.

Both a head for defeating enemies and for protecting friends is  
 necessary.  
 If too soft, enemies become stiff-necked.  
 If too rigid, you're in danger of being stopped.

---

<sup>46</sup> Right-turning conch shells are an auspicious symbol in Tibetan culture. The text simply says that a fish (*nya*) will fix the shell; given the previous line it is likely that this refers to the conch (the maker of the shell). Though this term usually refers to vertebrate fish (creatures like shrimp and lobsters are considered insects), it is sometimes used for other sea creatures (an oyster or clam, for example, is *nya-phyis*) and often refers to anything living in the sea.

<sup>47</sup> In some versions, this line reads, "Nourishing the thief is like killing the religious practitioner".

<sup>48</sup> Here 'everyone' translates an idiom that literally reads 'black-headed people' (*mgo-nag-mi*). Since most people in Asia have black hair, it is meant to refer to all people.

Use both soft and rough ways of dealing with everyone.  
With this method everyone, friend and enemy, will want to be your ally.

If you want to hold on to current and future victories,  
Be impartial from the golden throne.  
Wish for the country and people to be happy,  
And in the evening, descend and practice the teachings.  
Prostrate with body, speech, and mind!  
Take refuge in the Three Jewels!  
Follow the orders of the Master of the Cosmos!  
If you want to be exalted in this life and the next,  
Maintain awareness of impermanence and death!  
Accept! Accept! What Khache Phalu has discussed and discussed!<sup>49</sup>  
The meaning of what I've reported, a string of pearls,  
I offer it to the Master of the Three Realms.  
Calculating their value, it's in the top hundred!<sup>50</sup>

#### FOUR

In this world, there are many hills and valleys.  
There are innumerable phases of joy and sorrow.  
And it's clear to see that none are exactly the same.  
In this situation, it's best to keep yourself content.

Even if you try, you can't erase what is drawn in your forehead.  
It's better to integrate what is already drawn.<sup>51</sup>  
Even a donkey from Chokrong creates its own suffering.<sup>52</sup>  
It has no choice but to carry the load on its back.

---

<sup>49</sup> Here 'accept' (*'dod*) may be a reference to philosophical debate in Tibet, where it is used as a technical term of agreement.

<sup>50</sup> This is similar to the Tibetan proverb: "I'm not in the top hundred, but I'm in the top thousand." (*brgya-tham-pa'i gras-mdor ma bslebs gyang / stong-tham-pa'i gras-gzhug la lus med*).

<sup>51</sup> This is possibly a reference to the Buddhist notion of karmic-formations (*bag-chags*), the predispositions we have as a result of previous actions.

<sup>52</sup> In Tibet, the donkeys of an area of Lhasa called Chokrong (*lcogs-rong*) are thought to be worked harder than donkeys in other places - whipped more, carry heavier loads, ridden more, and so on.



If satisfied by clothing the mind, then the amount of wealth won't matter.

An unsatisfied king is a beggar,

If your mind is clothed, you'll be better than that beggar-king.

After consuming his nation's wealth, the king still looks hungry.

With his tiny bag filled, a beggar's child is proudly satisfied.<sup>53</sup>

If you're not content with your existing karma,

You bought your own suffering – Meaningless!

Having this contentment, there's no rich and no poor.

If you established the karma, your enemy's wealth is yours.

If not, a son won't even get his father's wealth.

It's impossible for a sprout to grow on a rock.

Shaking with anger, who benefits?

If you fall for someone, fall for someone with good parents.

If you have contentment, mind and body will stay happy.

Give up all bad action.<sup>54</sup>

Keep the happiness of parents and children in mind.

Grab ahold of this advice for this life and the next.

Heartfelt advice pours from Khache Phalu's mouth.

My dear children, listen from your heart!

If you understand, then my words are meaningful.

Though not many, they are rich with flavor!

## FIVE

Watch metal in summer and clay in winter,

Watch your red tongue year-round!<sup>55</sup>

Don't tell too many of your innermost secrets to close friends,

Friends in the morning often become enemies by evening.

If you need to, entrust your gold and silver to someone else.

---

<sup>53</sup> Variations of this line exist as proverbial sayings. Lhamo Pemba offers this version: "The king upon his golden throne, can know hunger. The beggar with his begging bag, can know fullness." (*rgyal-po gser-khri'i-steng na slog lhang-lhang / sprang-phrug thang-rkyal 'khyer nas spo ker-ker*)

<sup>54</sup> That is, actions that produce bad results for yourself and others.

<sup>55</sup> Because in summer metal will rust and in winter clay will crack.

Even if they spend it, you can still get it back.  
But if you entrust your innermost secrets to too many people,  
You'll be stuck with your foot in your mouth!<sup>56</sup>

Knot up your speech and keep it deep in your heart.  
Lock up your mouth and tongue!  
If the knot loosens, somebody could get killed.  
Just saying "Oh shit!" - What's the point?

If you run your mouth too much,  
You have to keep saying, "Don't tell!"  
If you don't control your oblong tongue,  
You'll make trouble for your round head.

Things you haven't said yet, you can say anytime you want.  
Saying things you regret is the worst thing to do.  
Before you say it, you are in control of the conversation.  
After saying it, you're ruled by it.

There's great danger of all kindness being called bad,  
Kindly giving advice can produce enemies and bad actions.<sup>57</sup>  
Nevertheless, protect everyone, good and bad, with kindness.  
Kindness blocks the bad actions of an enemy's leader.

For someone who speaks honestly, honesty comes from their heart.  
With an honest heart, one is starting on the road to the teachings.  
Compared with their current happiness, their future will be even  
happier.  
Now and in the future, they'll naturally accomplish their goals and  
wishes.

You've met Khache Phalu's pen, ink, and hopes.  
Black writing is clear on white.  
The writer may be in the ground, but the writing will be above.

---

<sup>56</sup> In Tibetan, the idiom is to put your hand or fist in your mouth. This line evokes the proverb: "Once you say it, you can't take it back" (*bshad-pa'i gtam la len rgyu med*).

<sup>57</sup> That is, sometimes giving good or kind advice to someone makes them resent you and behave in a worse way.

Until the world ends, please remember my thoughts.

SIX

The world is a mirror for us to see each other,  
Samsara is like a rocky mountain, echoing what you say.  
You see your own performance clearly in the mirror.  
Whatever you say, the rocky mountain echoes back.

Returning kindness for kindness, evil for evil.  
This is the working of the karmic cycle in the world.  
If everyone says they dislike something,  
Then don't talk about it with others – Watch yourself!  
Everyone will match your true colors.<sup>58</sup>  
Whatever you've done was in your hands.<sup>59</sup>

For others, your affection is limited; for yourself, unlimited.  
Anyway, kindness for kindness, evil for evil.  
A poisonous tree doesn't seem to give peaches,  
If you want peaches, go to a peach tree.

If you say, "I want precious gold"  
There's no point in going into the darkness.<sup>60</sup>  
If you always want to hear "Yes sir! Yes sir!"  
"Yes sir! Yes sir!" – How many will be enough?

It's difficult for great things to come to an arrogant person.  
The solution is to put aside this arrogance.  
Treat others with love and even enemies will become close friends.  
Without controlling your abuse, even your son will be sick of you!

---

<sup>58</sup> That is, once you've thought things through for yourself and put them into practice, people will come around to your view because they'll see that it serves you well.

<sup>59</sup> A literal translation of this line would be: "Whatever you've done shows clearly on the palm of your hand." For something to show clearly on your palm (*lag-pa'i mthil-du gsal*) is an idiom meaning that you have control over it.

<sup>60</sup> At this time in Tibet, gold was found primarily by panning in rivers. So if you want to find gold you must look in the daytime or you won't be able to distinguish gold from ordinary rocks.

Someone with the marks of a good person:  
 Captivates the minds of others with a nice smile of white teeth.<sup>61</sup>  
 Having done good work, you're on the path of enlightenment!  
 My son, carry a good reputation and keep going!

Someone with the marks of a bad person:  
 A poisonous snake and a rabid dog are two of a kind,  
 Day and night, all they do is bite!  
 The practice of bad people: Kicking up dust and leaving.

After the good person has come, there will be compliments.  
 Good grains bring a good harvest.  
 A bad harvest hangs on the neck of the bad person.  
 Bad omens and criticism follow the bad person.

From the tip of this yellow pen, three words flow,  
 Becoming clear on the heart of the white paper.<sup>62</sup>  
 Translated from Indian into Tibetan,<sup>63</sup>  
 And so, Khache Phalu is satisfied.

## SEVEN

Holding to a low place, you can practice patience with everything.<sup>64</sup>  
 Keep your true goal in mind.  
 Go and tell people what they need to hear.  
 Go and achieve your own goals.<sup>65</sup>

---

<sup>61</sup> The marks here refer to lines on one's forehead from laughing and smiling. The idea here is that people find someone who smiles and laughs more agreeable. Contrast this with the proverb: "A human's marks are on the inside / A tiger's marks are on the outside" (*mi'i-ri-mo nang-la yod / stag-gi-ri-mo phyi-la yod*)

<sup>62</sup> Here 'three words' is an idiom meaning just a few words. This usage is also found in the poetry of the sixth Dalai Lama: "Me and the girls at the market / Tie a promise of three words / Don't tie it on a variegated snake / It unties itself on the ground" (*nga dang tshong 'dus bu mo'i / tshig gsum dam bca'i mdud pa / khra bo'i sbrul la ma brgyab / rang rang sa la grol song*).

<sup>63</sup> In a Buddhist context 'Indian' (*rgya-skad*) usually refers to Sanskrit. However, it can refer to any of the languages found in India.

<sup>64</sup> In these stanzas 'humble' translates a Tibetan phrase meaning "holding to a low place" (*dma'-sa-bzung*). I've kept the literal translation in this line to set the tone.

Speaking empty words is the source of arrogance.<sup>66</sup>  
 The best way to deal with that is to be humble.  
 If you're humble, many people will like you.  
 Many will sincerely help those who are humble.

Human life goes by, enjoying tea and *chang*,  
 Many say, "Come here! Sit down!"  
 Rein in the wild horse of desire.  
 Control yourself in every situation:  
     Going, staying, speaking, and doing.  
     Making happiness and carrying suffering.  
     Eating delicious food and wearing nice clothes.  
 If someone has those qualities, they're the summit of wisdom!  
 Such a person has found the Master of the Cosmos.  
 Not just for now, but in the long run, they loosen karmic ties.  
     First, people unable to control their desires.  
     Second, those without control of their minds.  
 Being stuck with such people is like being stuck in the worst place.  
 So don't bring such trouble home!

Watch your actions or they'll one day cause your ruin.  
 Watch your business or it'll eventually cause bankruptcy.  
 Watch your mouth or you'll buy yourself an asskicking.  
 Watch your laughter or it'll cause tears in the end.

Around samsara, there are cliffs and sinkholes,  
 You might slip, you might fall!  
 On that kind of road, walk and rest properly!

The six faces of samsara are like the nomad's dice,  
 You want snake eyes, but what comes up is uncertain.<sup>67</sup>

---

<sup>65</sup> In some versions, this line instructs one to plan or fix (*sgrig*) the goals rather than achieve (*sgrub*) them.

<sup>66</sup> Here 'empty talk' is that of one with an empty mouth (*kha-stong-pa*): Someone who talks a lot when they are uneducated about something.

<sup>67</sup> In Buddhist cosmology there are six classes of beings in the realm of desire: hell-beings, animals, humans, hungry ghosts, jealous gods, and gods. When playing dice in Tibet, snake eyes is the best roll; if you get three in a row you win.

Keep profit and loss in mind; make this your system.  
Profit: Look for a method that opens the door to it.  
Loss: Look for a strategy that blocks the road to it.  
When profit and loss get out of balance,  
It's best to suppress bad feelings and control your reactions.

The limitless Khache Phalu has said too much.  
The jewel of speech, spread on this paper,  
Don't underestimate it when appraising it.  
My son, I have extracted my all.

EIGHT

Don't eat all the delicious food and wear only comfortable clothes.  
Your mouth and body will bring suffering.  
Even if you have a huge torso,  
It's not just storage for food.  
The eyes and stomach are never satisfied,  
It's best to limit your meals and food.  
If you cook tripe on the stove too much,  
When you touch poison grass, it will feel like a cool hearthstone.<sup>68</sup>

Hoping to enjoying tea and *chang* from others,  
Is not as delicious as your own water and grass.<sup>69</sup>  
The dirty food of the butcher's evil work,  
When you crave meat, it's better to eat a flea!

Just eating and sleeping is the nature of cows and donkeys,  
Is that good, my son?  
If your dog and stomach get out of hand,

---

<sup>68</sup> The text plays on a Tibetan term (*grod-pa*), which can refer to both the stomach as an organ and the stomach of an animal prepared as culinary dish. The final line could mean that preparing the dish too often will make one's fingers calloused, making everything feel like stone. Or, more likely, it relied on the Tibetan idea that eating this dish raises one's body temperature, making everything feel cool to the touch like stone.

<sup>69</sup> Tibetans do not eat grass. Khache Phalu is using hyperbole here to make the point that eating anything of your own, however modest, is better than freeloading from others.

You're in danger of feeding on the corpses of horses and donkeys.<sup>70</sup>

If you don't control your hunger,  
 You're in danger of losing your good reputation.  
 If you want the sleeve of reputation to be comfortably long,  
 It's best if to keep a hungry hand inside.<sup>71</sup>

Fish in the water are destroyed by their faith in *tsampa* dough.<sup>72</sup>  
 The cost of eating: The nightingale ate the mouse that ate the mustard  
 seeds.

Because small brown mice are hungry,  
 Mousetraps stab their necks from their love of eating.

If the fox of the northern plateau doesn't control itself,  
 People there will take its pelt; eating is to blame.  
 Consider the aggressive tiger cub,  
 In danger when it tries to pounce on sheep like a dog, as adult tigers  
 do.

Though I didn't say I'm an expert,  
 On white, the black writing is clear.  
 Even if Khache Phalu is dead and in the ground,  
 These ink drawings on white paper,  
 I hope they will endure above ground.  
 I hope everyone will keep it in mind.<sup>73</sup>

## NINE

There are two ways of seeing the same world,  
 On one way of looking, there are two different types:  
 Father becomes son and son becomes father,  
 Thought of like this, how could life be short?<sup>74</sup>

---

<sup>70</sup> That is, if your craving for meat is not under control, you'll resort to eating taboo meats.

<sup>71</sup> Traditional Tibetan coats called *Chupas* (*phyu-pa*) often have very long sleeves.

<sup>72</sup> Fishermen sometimes use a bag of *tsampa* dough as bait.

<sup>73</sup> This line is missing from some editions.

<sup>74</sup> Fathers have sons, when then become fathers when having their own sons. Considering lifecycles from this point of view, life is not short.

Without this thought, a father and son's relationship deteriorates.  
Violating the relationship, they become hated enemies.  
Though it's impossible to have a child without parents,  
Only a few still have both at hand.  
Though we have them early in life, later in life many are without.  
When the father and son's relationship is safe, it's best to keep it that  
way.

Time keeps passing – Don't waste an hour.  
Keep track of your kids and educate them!<sup>75</sup>  
The root of all education is literacy,  
It is the master of all education.

Lead your child to the golden throne of education.<sup>76</sup>  
An education in bravery puts him on a tiger-skin rug.<sup>77</sup>  
In a lama's debate courtyard, education is a mirror.  
In the king's court, education comes to fruition.

The literate and perceptive are considered wise or reincarnations,  
The illiterate and imperceptive considered blind and dumb.  
Even script that looks bent like a bow,  
Has a deep meaning straighter than an arrow.  
Everybody dreams of precious education.  
Everyone with this dream must be unobstructed.  
Truly, people need a complete education.  
Wealth sometimes goes and sometimes comes,  
There is a danger of wealth being wasted, lost, or stolen by thieves.  
Precious education is an inexhaustible enduring treasure.

Train children completely in their youth.  
After they've grown, there is no need to train them.  
The best time to straighten a tree is when it's a new sapling,

---

<sup>75</sup> The term translated here as 'education' (*yi-ge*) has a broader range of meanings in Tibetan. In addition to education, it can refer to one's character and behavior, knowledge, and written letters. Khache Phalu sometimes plays on this ambiguity in this chapter.

<sup>76</sup> An alternate version of this line reads: "Education naturally sends your child to a golden throne."

<sup>77</sup> A military commander traditionally sits on a tiger-skin rug.



Do too much when it's old and you're in danger of breaking it.

If you stay friends with bad people,  
 If you stay with that poison, you inhale toxic fumes.  
 A gathering of bad people is like black coal,  
 Hot and you might get burned, cold and it might be gunpowder!

Always navigate through the beneficial and the harmful,  
 Always talk about what is right and what is wrong:  
     If right, give praise for the right reason.  
     If wrong, say it's wrong and punish them.

If a mother locks up her mouth too much,  
 There's a great danger children will unlock the gate to disaster.<sup>78</sup>  
 When a stone is polished, a gem emerges.  
 When iron is smoothed, it becomes a mirror.

If fully educated, you'll be everyone's precious son.  
 If you have a bad way of behaving, you're worse than an enemy.  
 This is spoken from a pure mind.  
 Fathers with sons, keep this in mind!

#### TEN

Please listen, those with a mother's heart!  
 Most grateful, kind, and loving,  
 The child, when young, sits on the mom's head.<sup>79</sup>  
 If spoiled by anyone, it's by their mother.  
 Whatever they crave, mom feeds them,  
 She dresses them in whatever they feel like wearing.  
 The mother feeds them everything they want,  
 The mother dresses them in anything they want.  
 It's during childhood that children get spoiled by their mothers.  
 If they are spoiled, even their own mothers can't love them.

---

<sup>78</sup> This line plays on the similar sounding words for lock (*sgo-lcags*), gate (*rgyal-sgo*), and disaster (*chag-sgo*).

<sup>79</sup> An alternate version reads: "The child, when young, sits before their mother."

Like that, many ruin their lives by committing murder.  
Like that, many become fugitives by stealing a horse.<sup>80</sup>  
Unless a mother controls her harmful mindset,  
She'll cast her children to the wind.

When they steal, it's best to give them a smack.  
If they are dishonest, give them a whipping.<sup>81</sup>  
If you don't take it seriously when they steal an egg,  
They'll end up stealing the hen, then the stallion!  
Stop giving them unlimited delicious food and comfortable clothes.  
Train them in ways of doing, going, and staying.<sup>82</sup>  
Even without a way of preparing it, teach them how to eat it.  
In the end, who would become crazy like that?<sup>83</sup>

On the flatland, there is no place for a fox cub to fall.  
I feel sorry for vulture chicks that fall from a cliff.  
Children of beggars go from place to place begging; it's the beggar's  
karma.  
A rich person, wandering like a beggar, will become someone's  
enemy.

If there's someone to listen, I've said meaningful things.  
If there's someone to look, I've offered something to see.  
The tip of the pen writes the essence of meaningful words.  
Mothers, keep it in within your hearts!

ELEVEN

Mother's children, listen!  
Just like tigers and leopards fresh from the jungle,<sup>84</sup>

---

<sup>80</sup> Here stealing a horse refers to all kinds of theft and bad actions.

<sup>81</sup> An alternate version of this line advises to simply "correct them" (*slog-slog-btang-ba*) rather than whipping them (*gleg-gleg-ster-ba*).

<sup>82</sup> This is similar to the proverb: "The way to eat, stay, and go / Is graciously taught by one's parents" (*za-stangs sdod-stangs 'gro-stangs / drin-chen pha-ma'i bslab-bya yin*).

<sup>83</sup> That is, if brought up well, who would resort to theft and murder?

<sup>84</sup> Tigers and leopards here is a reference to boys and girls. Boys are thought to be like tigers (brave and strong) while girls are thought to be like leopards (gentle and flexible).

When coming from the mother's womb,  
 Connected to the mother by the umbilical cord  
 Aside from crying "wah, wah" it's nothing but a hunk of meat!  
 Though their mouth is put to mother's breast, they don't know how  
 to drink.  
 Though they have feet, they don't know how to take a step.  
 Though they have ears, they don't understand words.  
 Though they have two eyes, they have only their mother to see.  
 Though they have minds, they only have their mother to think of.  
 They don't know how to scare flies away from their faces.  
 They don't know how to get dust out of their eyes.  
 Crying when chilled, freezing, and hungry,  
 Interrupting the sleep of both parents at night.  
 Parents sleep on the wet part and the child on the dry,  
 Parents take the rough spot and give the comfortable spot to the  
 child.<sup>85</sup>

Nowadays it isn't like that,  
 When children are small, parents cut the cord.  
 Teach them ways of doing, going, and staying.  
 The quality of whatever they've done comes from the kindness of  
 their parents.  
 They save from their own share for their children.  
 As a result, the children cast these savings to the wind.  
 Parents have only their children to think of and to miss,  
 They have only their children to need and to serve.  
 These two kind parents,  
 Do you realize they're getting old?  
 Do you recognize their kindness to you?  
 You have to feel ashamed and embarrassed about this!  
 This is the root of accumulating merit.  
*Godhar* is the highest, and parents are just below.  
 There is nothing more important than these three.  
 Listen to your parents constantly.  
 Stay with them all the time.

---

<sup>85</sup> It was not unusual for parents and children to share a bed at this time in Tibet. In cases where a child wet the bed, the parents were to sleep on the wet spot and give the dry spot to their child.

Does it really bring them joy to offer them delicious food? Think about it!  
 Does it really bring them joy to dress them in comfortable clothes? Think about it!  
 Do they really enjoy it when you tell them interesting things?  
 Do they really enjoy it when you tell them good things?

If they're happy, you have both this life and the next.  
 If they're unhappy, you have neither this life nor the next.  
 Without thinking of their kindness when your parents are around,  
 Once they're gone, you'll feel the worst regret.  
 This regret lasts forever and ever,  
 That future regret comes from the regret you have here and now.  
 Therefore children who still have living parents,  
 Take my precious advice to heart!<sup>86</sup>

Women who lie and deceive are the source of regret.  
 They give drugged tea, turning father against son.  
 Like that, you're thrown to the bottom of hell.  
 Like that, your feet are drawn in their direction.<sup>87</sup>  
 With a goatskin bag on your head, I doubt you can hear.<sup>88</sup>  
 Like a dew drop from *Kusha* grass, I doubt you understand my words.<sup>89</sup>  
 Even if descended from gods rather than humans,  
 Such women are part demon.  
 If you listen to everything she says, it will bring your downfall.  
 If you let her to do everything, you'll be lost in the wind.  
 Facing demons, humans must use caution.  
 If you've befriended a ghost, meditate on your lama.

If your clothes get old, new ones can be made.

---

<sup>86</sup> Literally, "put my advice in the box of your heart".

<sup>87</sup> This line is omitted in some versions.

<sup>88</sup> A skin bag (*thang-khug*) is often used to prepare *tsampa*.

<sup>89</sup> Kusha grass (*desmostachya bipinnata*) is important in Hindu rituals and is said to have been used by the Buddha for his meditation seat. The idea in this line seems to be that since this grass is special, a dew drop from it would not make much sound.

Even if you lack a wife, one can be brought in.  
 If you had to search, it's impossible to find new parents.  
 Parents and wife cannot be exchanged,  
 Staying with people who've done this, you should be ashamed.  
 Even if you feel very capable; is that all you can do?  
 If you don't know how to distinguish wife from parents,  
 Even though you've won a human birth, you're acting like a dog.  
 Even a rabid dog can recognize its owner.  
 I feel sorry for those people behaving like dogs.  
 In a life like that, you become a hated enemy.  
 By one bad person, a hundred humans lives are cast to the wind.  
 Though you appear in human form, you throw it to the bottom of the  
 ocean.  
 Forging this new bad path, you lead the way to the ruin of the world.  
 A single cow eats a human's field,  
 Blocking the path for all cows!  
 As in this example, know to get rid of this behavior!

Focus on this point, my son!  
 In your heart, my brother, straighten out your thoughts!  
 Leaving your summer and winter homes, with hope and fear,<sup>90</sup>  
 Towards the place of enlightenment, bright and clear!

If there is hope for good and punishment for evil,  
 That's the only way for every human being.  
 It's impossible to escape from the well of samsara,  
 It's impossible to rid yourself of karma and ignorance in this life,  
 Having gathered the fundamental meaning, you're ready to leave  
 this place.  
*Godhar* is your only hope, the only place to look.  
 Proceed by keeping the truth of cause and effect in your heart,  
 And practice by keeping black and white in mind.<sup>91</sup>  
 Many people just talk about cause and effect,  
 Someone who takes up the practice is more rare than gold.  
 Seeing this, your heart fills with regret.

---

<sup>90</sup> This is a reference to the life of nomads in Tibet who live in different places in the summer and winter.

<sup>91</sup> Here 'black and white' likely means positive and negative actions.

Thinking of this, you feel deep sorrow.

Today I have written these little black letters,  
 Crazy Khache Phalu has said crazy things.  
 This ignorance! In the depth of my heart I strive.  
 I don't understand things myself, but I seem to be telling others!  
 I don't see my own faults, but I seem to point them out in others.  
 I seem to be selfishly splitting up the bundle,  
 From a distance, I'm looked after by my lama and his compassion,  
 Please help actions to match my speech!  
 May the look match the taste!

From the ocean of Khache Phalu's thoughts,  
 Taking the jewel out, wrapping it in paper,  
 I've placed these subjects into the well.<sup>92</sup>  
 Having a the body of a peacock and the beautiful song of a cuckoo,<sup>93</sup>  
 Having spoken about happiness, may it spread in all directions!  
 Khache Phalu teaches to all!



#### COMMONLY QUOTED LINES

These lines from *The Khache Phalu* have become very common sayings in colloquial Tibetan. It is not uncommon to hear them used in everyday conversation.

This is Khache Phalu's heartfelt advice,  
 It's up to each person whether to listen.

ལ་ཆེ་མ་ལཱའི་སྒྲིང་གཏམ་བཤད་ཡོད་དོ།  
 ཉན་དང་མི་ཉན་སོ་སོའི་བསམ་གློ་རེད།

<sup>92</sup> Wrapping the jewel in paper refers to putting ideas in writing. Putting it in the well means that everyone will receive it (when they draw their water).

<sup>93</sup> In Tibetan lore, a peacock is able to eat poison without dying and a cuckoo purifies polluted water with its song.

After consuming his nation's wealth, the king still looks hungry.

With his tiny bag filled, a beggar's child is proudly full.

ཀྱུལ་པོ་ཀྱུལ་གཞིས་ཐོས་ནས་སྒྲགས་ལྷང་ལྷང་།།

སྤང་སྤྱག་ཐང་ཀྱུལ་ཁེངས་ནས་སློ་དགྲེད་དགྲེད།།

Watch metal in summer and clay in winter,

Watch your red tongue year-round!

དབྱར་ཁ་ལྷགས་དང་དགུན་ཁ་རྩ་ལ་སྒྲོས།།

དབྱར་དགུན་མེད་པར་དམར་པོའི་ལྗེ་ལ་སྒྲོས།།

If you don't control your oblong tongue,

You'll make trouble for your round head.

ནར་ནར་ལྗེ་ལ་བདག་པོ་མ་བརྒྱབ་ན།།

རིལ་རིལ་དབྱུལ་འོ་བརྒྱལ་བཟོས་ཡོང་ངོ་།།

Whatever they crave, mom feeds them,

She dresses them in whatever they feel like wearing.

ཁ་ལ་མི་སྣེར་དགུ་སྣེར་ཨ་མས་སྣེར།།

ལུས་ལ་མི་གཡོག་དགུ་གཡོག་ཨ་མས་གཡོགས།།

## GLOSSARY

**Chang**  
(Tibetan: *chang*)

Traditional Tibetan beer typically made from barley.

**Debate courtyard**  
(Tibetan: *chos-rwa*)

An open area of a monastery where philosophical debates are held.

**Dharma**  
(Tibetan: *chos*)

A nuanced Sanskrit term with many meanings. In *The Khache Phalu* it refers to the correct spiritual teachings or religious practices.

**Dolo**  
(Tibetan: *do-lo*)

A cheap green stone that resembles turquoise.

**Four Continents**  
(Tibetan: *gling-bzhi*)

In Buddhist cosmology, there are four continents surrounding the sacred Mount Meru, which stands in the center of the world.

<b>Godhar</b> (Tibetan: <i>go-brdAr</i> )	<i>Allah</i> . The Tibetan word for the God of Islam.
<b>Könchok Rinpoche</b> (Tibetan: <i>dkon-mchog rin-po-che</i> )	Literally, “most precious one”, an epithet of the Buddha.
<b>Kusha grass</b> (Sanskrit: <i>kusha</i> )	A sacred grass in both Hinduism and Buddhism. The historical Buddha is said to have achieved enlightenment while seated on this grass.
<b>Master of the Cosmos</b> (Tibetan: <i>skar-ma'i-bdag-po</i> )	An epithet for Allah.
<b>Pecha</b> (Tibetan: <i>dpe-cha</i> )	A Traditional Tibetan-style book with long, unbound pages.
<b>Right-Turning Conch Shell</b> (Tibetan: <i>dung-g.yas-khyil</i> )	An important religious symbol in both Hinduism and Buddhism. This symbolizes the Buddha's fearlessness in teaching the Dharma.
<b>Samsara</b> (Sanskrit: <i>samsāra</i> )	Literally meaning ‘wandering through’ this Buddhist term refers to the cycle of birth and death characterized by suffering.
<b>Thangka</b> (Tibetan: <i>thang-ga</i> )	A type of Tibetan Buddhist painting.
<b>Three Jewels</b> (Tibetan: <i>dkon-mchog-gsum</i> )	A Buddhist term referring to the Buddha, Dharma (his teachings), and Sangha (the community of his followers).
<b>Three Realms</b> (Tibetan: <i>khams-gsum</i> )	Three places of rebirth within samsara according to Buddhist thought. They are the realm of desire, the realm of form, and the formless realm.
<b>Vajra</b> (Sanskrit: <i>vajra</i> )	A thunderbolt or special type of two-sided dagger. It symbolizes the indestructible wisdom that cuts through ignorance of how things really are.



# ཁ་ཆེ་པ་ལུ།

མོ་སྣ་རྟེ།

རྩོན་རྒྱ་གར་འཕགས་པའི་ཡུལ་ནས་སངས་རྒྱས་དགྲུང་ལོ་བཅུ་ལ་ཕེབས་པ་ན། འཛམ་གླིང་གླིང་ལྷག་  
 པར་ཡུལ་དགའ་བའི་གཡས་  
 གཡོན་དུ་ཉགས་དང་རྟེན་འབྲེལ་ལུན་སུམ་ཚོགས་པ་དང་། རྩུ་འཕྲུལ་མཁའས་བཅུན་གངས་མེད་ཀྱི་  
 མཛད་པ་རྣམས་བྲི་དགོས་དང་།  
 ཤོད་དགོས་བྱུང་ན་མི་ཚེའི་ཁ་ལ་མི་ཚེ་མང་པོ་དགོས་པས། མཚམས་ཀྱི་ལྷ་བར། དགྲུང་ལོ་བཅུ་ལ་  
 ཕེབས་པའི་དུས།

དང་པོ་དང་པོའི་གཏེར་མཛོད།  
 གཉིས་པ་ཁྲིམས་ཀྱི་འབྲོན་ལུངས།  
 གསུམ་པ་ངོ་ཚའི་རྒྱ་མཚོ།  
 བཞི་པ་སྦྱིན་པའི་རྒྱལ་པོ།<sup>94</sup>  
 རྩ་བ་ཚོས་གནང་བ་སོགས་རྩ་བ་ལུང་དང་མཉམ་པའི་སྣོད་པོ་ལ་ལོ་འདབ་རྒྱས་པ་རྣ་བུའི་  
 ཚོས་འཇིག་རྟེན།  
     ལས་རྒྱ་འབྲས།  
     ཁྲེལ་ངོ་ཚ།  
     བྱམས་སྦྱང་རྗེ།  
     ལམ་ལུགས་སློལ་སོགས་

གང་ཅི་རྒྱ་མཚོ་ཐོགས་པའི་ཐོགས་པ་དུམ་བུ་བརྒྱ་ཕྲག་མང་པོར་བཏང་བའི་བསྐྱབ་བྱའི་ཚོགས་བཅད་  
 ལུ་ཉིག་དར་ལ་བརྒྱས་པ་  
 བཞིན་བརྩམས་ཚོག་འདི་དག་ཁ་ཆེ་པ་ལུ་འཇུ་ཡིས་ཡིག་ཐོག་ཏུ་བཀོད་པའི་བསྐྱབ་བྱ་དངོས་གྲུབ་རྒྱ་  
 མིག་སྟོ།།

---

94 བཞི་པ་སྦྱིན་པའི་རྒྱལ་པོ།

### བསྐབ་བྱ་ལུ་དང་པོ།

ཚོས་ཀྱི་འབྱོན་ཁུངས་རྩོམ་མེད་ཀྱི་ཡི་ཐོག།  
 རྒྱལ་ཏུ་ཚོས་ཀྱི་བྲག་རི་དབུ་འཕང་མཐོ།  
 མདུན་དུ་སློང་རྩེའི་མཚོ་མོ་འོད་ཀྱིས་ཁུངས།།

དབྱར་དགུན་མེད་པར་ཉེན་མཚན་རིང་ཐུང་སྟོམས།།  
 དབྱར་ཁ་དྲོ་རྒྱ་དགུན་ཁ་གང་རྒྱ་མེད།།  
 དབྱར་དགུན་རིང་ཐུང་དྲོ་གང་ལྡན་པའི་ས།།  
 ཉེ་མ་ནམ་མཁའི་དགུང་དུ་སྐྱབས་པའི་དུས།།  
 ཁང་བྱིམ་སྐྱུན་པ་གྲིབ་སོ་འཁོར་རྒྱ་མེད།།  
 དེ་ཚོ་འཇམ་སྐྱིང་ལྷོ་བའི་བརྟག་དབྱེད་ཡིན།།

ལྷོ་བ་དེ་ནས་ལྷོ་བར་འགོ་བའི་ལམ།།  
 ལྷོ་བའི་ལྷོ་བ་དེ་ལ་ཕྱག་འཚལ་ལོ།།  
 བོད་ཀྱི་སྐད་དུ་དཀོན་མཚོག་རིན་པོ་ཆེ།།  
 རང་རེའི་སྐད་དུ་གོ་བརྟུར་ཕྱག་འཚལ་ལོ།།

རྒྱ་གར་འཕགས་པའི་ཡུལ་དུ་འགོ་འདྲེད་ན།།  
     སེམས་པའི་ཡུལ་ན་གཏི་སྐྱག་ཤུལ་མེད་བཟོས།།  
     འདྲེད་ཆགས་ནག་པོ་རྒྱ་མཚོའི་གཏིང་ལ་བསྐྱར།།  
     ཆགས་ལྡང་ཞེ་སྟང་དམར་བོའི་མེ་ལ་སྟོར།།  
 བསམ་རྒྱ་གཅིག་ལ་བསྐྱོན་རྒྱ་དྲན་རྒྱ་གཅིག།  
 གཅིག་ལ་གཉིས་ཀྱི་འབྲེལ་སོ་མེད་ཟེར་ན།།  
 ཚོས་ལ་འགོ་ཆས་སྐྱིགས་ཤིག་པ་ཡི་བྱ།།  
 འགོ་གིན་འགོ་གིན་ལྷད་མོ་མཐོང་ཡོང་ངོ་།།  
     བྱས་ཚད་ཚོས་དང་བཏང་ཚད་ལམ་ལ་འགོ།  
     བསམ་ཚད་ཐོག་དང་དགོས་ཚད་ལག་ཏུ་ཐེབས།།  
     ལབ་ཚད་གཏམ་དང་དགོས་ཚད་འབེན་ལ་པོག།

དེ་འདྲའི་ས་རུ་འགོ་འདྲེད་ཡོད་ཟེར་ན།།  
 དགོས་རྒྱུའི་སློང་པོ་དོན་གྱི་རྩོམ་གསུམ།།

དང་པོ་སེམས་དབའ་མེ་ལོང་བཞིན་དུ་དྲངས་གཅིག་དགོས།།  
 གཉིས་པ་དམ་ཚིག་གཙང་ཚུ་བཞིན་དུ་གཙང་གཅིག་དགོས།།  
 གསུམ་པ་ལ་རྒྱ་སང་གེ་བཞིན་དུ་ཆེ་གཅིག་དགོས།།  
 དེ་གསུམ་འཛོམས་ན་དེ་ཅ་སྐབས་པ་རེད།།

དེ་འདྲའི་ས་ཅུ་སྐབས་པའི་པོ་གཞོན་ཚོ།།  
 རང་ལ་རང་གིས་གོ་བ་མ་བསྐྱོན་ན།།<sup>95</sup>  
 འཇིག་རྟེན་འདི་ཡི་འཁོར་དུ་ཐེམ་ཡོང་ངོ་།།  
 སང་སང་གནངས་གནངས་ཟེར་གྱིན་འགྲངས་ཡོང་ངོ་།།  
 དེ་འདྲའི་ངང་ནས་འབོད་མཁན་སྐབས་ཡོང་ངོ་།།  
 དེ་དུས་འགྲོད་པའི་སྤིང་ལ་བརྒྱབ་ཡོང་ངོ་།།

ལ་སུར་སྟོང་པོ་སྐམ་པའི་དོ་ལ་སྐྱེས།།  
 ཡལ་ག་ལོ་འདབ་དེ་མ་ཐག་ཏུ་རྒྱས།།  
 འདབ་ལོ་རེ་རེའི་ཐོག་ཏུ་མཚན་རེ་འཁྲུངས།།  
 མཁས་པ་ཡོངས་ཀྱི་རིག་པ་མི་ཉམས་པ།།

རྟེ་བའི་སྟན་ལུ་རྟེ་བའི་དུང་དུ་ལུ།།  
 བཀའ་ཤོག་རྒྱབ་དང་དམ་ཕྱག་སྐྱ་རྒྱབ་ཏུ།།  
 གཙུག་གི་འོར་བུ་དོན་གྱི་དོ་ཁའི་ཚོག།  
 རྒྱུ་ཆེན་བདག་དང་འཁོར་བའི་སེམས་ཅན་སོགས།།  
 ཚོས་ཀྱི་ལམ་སྐྱ་ཟེན་པའི་སྟན་ལུ་དང་།།  
 འདི་དང་ཕྱི་མ་གཉིས་ཀྱི་རེ་ས་དང་།།  
 རྫོང་དང་སེམས་པ་གཉིས་ཀྱི་བཞག་ས་ལ།།  
 འབྲལ་བ་མེད་པར་ཐུགས་རྗེས་རྒྱང་ནས་གཟིགས།།  
 ཡེ་ཤེས་སྐྱུན་གྱིས་གཟིགས་ནས་ཐུགས་ལ་ཞོག།  
 བུམས་དང་བརྟེ་བས་བསྐྱངས་ནས་ལམ་སྐྱ་དྲོངས།།  
 རྣམ་ཆེན་འོད་ཀྱི་སྤིང་ལ་ཞལ་གཟིགས་ནས།།  
 རྣམ་རྒྱུང་ཚོག་བརྒྱ་ལྔ་བརྒྱ་དང་གཉིས་བར།།<sup>96</sup>

---

95 རང་ལ་རང་གིས་གོ་བ་མ་བསྐྱོན་ན།།  
 96 རྣམ་རྒྱུང་ཚོག་བརྒྱ་ལྔ་བརྒྱ་དང་གཉིས་བར།།

ལྷུ་གུའི་བཤད་པ་ལྷུ་གུས་གོ་སོང་ངོ་།།  
 ཉག་པོའི་རི་མོ་དཀར་པོའི་ཚོག་གིས་ཁེངས།།  
 ཁ་ཆེ་པ་ལུའི་བསྐྱེལ་གསོ་དྲན་པོས་ལུལ།།

### བསྐྱེལ་བྱ་ལེའུ་གཉིས་པ།

ཚོས་དང་འཇིག་རྟེན་ཁག་ཁག་སོ་སོ་རེད།།  
 སེམས་དང་ལུས་པོ་རང་རང་སོ་སོ་རེད།།  
 སེམས་པ་དཀའ་བ་སྤྱད་ནས་འགོ་འདྲོད་ཀྱང་།།  
 ལུས་པོ་ཞིམ་པོ་བཟས་ནས་ལྷོད་འདྲོད་ཆེ།།

ལུས་པོ་སྤྱིད་པོར་ལྷོད་པ་ཞག་གསུམ་དང་།།  
 སེམས་པ་སྤྱག་པ་སྤྱགས་ནས་སྤྱགས་སུ་སྤྱག།།  
 སེམས་སྤྱིད་འདྲོད་ན་ལུས་ཀྱིས་དཀའ་བ་སྤྱོད།།  
 ལུས་པོ་བསམས་ན་སེམས་པ་སྤྱག་ལ་སྤྱོར།།  
 ང་ལ་ཉན་ན་ལུས་སེམས་དབྱེ་བ་ཚོད།།

གསེར་དང་ར་གན་བརྗེ་མི་སྦྱོན་པ་རེད།།  
 གཡུ་དང་དོ་ལོ་ལོ་ན་སྤྱགས་པ་རེད།།

འདི་དང་ཕྱི་མའི་ཁེ་གྲོང་མི་ཤེས་ན།།  
 འཇིག་རྟེན་འཁོར་བའི་མི་ཚོ་འཁྲུལ་འགོ་ཟེར།།  
 ལོ་གཅིག་ལོ་གཉིས་མི་དགོས་བརྒྱ་ཡི་བར།།  
 ཐ་མ་ས་རྩིའི་སྤང་པོ་ས་ལ་ཐེམ།།

རྒྱལ་པོ་གསེར་ཁྲིའི་སྤོང་དུ་བཞུགས་པ་དང་།།  
 སྤང་སྤྱག་བཅན་པོའི་འོག་ཏུ་ལྷོད་པ་གཉིས།།  
 མི་རྟག་འཆི་བ་བྱུང་དུས་འདྲ་འདྲ་རེད།།

ཟས་ཀྱི་ཞིམ་མངར་ལྗེ་ནས་མིད་པའི་བར།།

འཁོར་བའི་སྦྱིད་ལྷག་ཞག་གསུམ་འདི་ཡི་རིང་།།  
 སྤང་བོ་ལྷག་ཀྱང་མི་ཚེ་འཁྱོལ་འགོ་ལོ།།  
 རྒྱལ་བོ་སྦྱིད་ཀྱང་ཐ་མ་ཤི་འགོ་ལོ།།

དེ་ལྷ་སོང་བའི་གངས་ཀ་མི་ཤེས་འདུག།  
 ད་དུང་འགོ་རྒྱུའི་གདེང་ཚོད་སྤྱི་ཡིས་ཤེས།།  
 ཡོང་གིན་ཡིང་གིན་འགོ་གིན་འགོ་གིན་འདུག།  
 དོན་དུ་ཡོང་མི་ཚང་མ་འགོ་མི་རེད།།

འཁོར་བ་འདི་ལ་རྟག་པ་གཅིག་ཀྱང་མེད།།  
 རྟག་པ་མེད་པར་བདེན་པ་སྤྱི་ལ་ཡོད།།  
 རྟག་པ་བརྟན་པ་མེད་པའི་མི་ཚེ་འདི།།  
 ལ་མགོའི་ཁ་ཡི་ཁྲི་གདུགས་ཉི་མ་འདྲ།།  
 ཕྱོན་ན་མ་གཏོགས་བཞུགས་རྒྱ་ཡོང་མདོག་མེད།།

ད་དུང་སྤྱི་གུའི་སྤང་བས་མ་ཡེངས་པར།།  
 མཁས་པ་ཡིན་ན་དོན་གྱི་དོ་ཁ་སྦྱིལ།།  
 དོན་རྩ་བ་སྦྱིལ་ན་དཔའ་བོའི་ཡང་རྩ་རེད།།  
 འཇིག་རྟེན་འཁོར་བའི་ལས་ལ་སྦྱིང་བོ་མེད།།  
 འཁོར་བ་གཏན་དུ་སྦྱོང་བའི་ས་མ་རེད།།  
 འགྲུལ་པ་ཞག་གསུམ་གནས་ཚང་གནས་མགོན་རེད།།  
 སོ་སོའི་བསམ་སྒོ་སོ་སོས་བཏང་བ་དགའ།།  
 འགྲུལ་པས་འགོ་ཆས་སྦྱོན་ནས་མ་བསྐྱིགས་ན།།  
 གནས་ཚང་རྒྱབ་ཏུ་ཁྱེད་ནས་འགོ་རྒྱུ་མེད།།  
 གནས་མོ་རོགས་ལ་ཁྲིད་རྒྱ་ཡོད་མདོག་མེད།།  
 རང་ལོར་རང་ལ་བདག་དུས་བསམ་སྒོ་སྦོངས།།  
 ལྷེ་མིག་མི་ལ་ཤོར་དུས་འགྲོད་པའི་རྒྱ།།

པ་མ་ཤི་བ་མང་བོ་བྱུང་ཡོད་འགོ།།  
 ལྷ་གུ་བསྟན་པ་མང་བོ་མཐོང་ཡོད་འགོ།།  
 ཨ་མའི་རྗེས་ལ་ཨོ་ལོ་འགོ་མདོག་མེད།།  
 ཨ་མའི་མཇུག་ལ་ལུ་མོ་འགོ་མདོག་མེད།།

སོ་སོའི་ནུས་དུས་སོ་སོས་བསྐྱལ་ནས་འགོ།  
 ལྷོད་རང་ལྷོད་རའི་བསམ་སློབ་ལྷོད་རས་ཐོངས།  
 གཅིག་ཤར་འགོ་བའི་ལམ་གྱི་ལམ་ཆས་འདི།  
 རྩོན་ཚོན་ཚོན་ལ་སྤྱང་བོའི་ལག་ཏུ་སྐྱར།  
 རོར་གྱི་རྟ་ལ་འགོ་བའི་བང་འགྲོས་སློབས།

ཕྱི་མ་འགོ་བའི་ལམ་ལ་ཐོན་ཚོག་གྱིས།  
 ས་རོལ་ལྷུག་པོ་ལོངས་སྤྱོད་དགོས་འདོད་ན།  
 འདི་རུ་སྤྱང་བོའི་སྤྱིད་སྤྱུག་བརྟམ་པ་བཟང་།  
 ས་ཡི་འོག་ཏུ་ཁམ་བུ་ཟ་འདོད་ན།  
 ས་སྤྱིང་འདི་རུ་ཁམ་སྤོང་བཅུགས་པ་བཟང་།  
 གུན་ལ་བདེ་བའི་རྩ་བ་བཅུགས་པ་བཟང་།

ཚོས་གྱི་རྩ་བ་མི་སེམས་འཛིན་རྒྱ་མེད།  
 ཚོས་གྱི་སྤྱིང་བོ་གཞན་དོན་འགྲིག་ལེ་རེད།  
 ལྷོད་རང་ལྷོད་རའི་འདོད་པ་ཟེན་འདོད་ན།  
 ཆང་དང་ཨ་རག་དེ་ལས་ལྷུག་པ་མེད།  
 ང་ང་ང་རྒྱལ་ཟེར་བའི་བང་རྒྱལ་ཅན།  
     གསེར་དདུལ་ང་དང་གཏམ་དོན་ང་ཟེར་ཞིང་།  
     ཞིམ་པོ་ང་དང་འཇམ་པོ་ང་ཟེར་གྱི།  
     ལེགས་པོ་ང་དང་མཛེས་པོ་ང་ཨེར་གྱི།  
 གནས་བཟང་བསྐྱར་ཀྱང་རྐང་ཆུང་ན་རོགས་རེད།  
 རི་ལྷོད་འགྲིམས་ཀྱང་ན་ཚོག་ཚོ་རོགས་རེད།  
 ལྷུང་ལ་གཟུས་བསྐྱར་མཐོང་ཡང་སྤོང་པ་རེད།  
 དེའུ་བཅུད་ལེན་རང་སྤྱུག་རང་གིས་ཉོས།

བྱ་ལྷགས་བྱེད་ལྷགས་ལྷན་པའི་པ་ནན་ཚོ།  
 འདོད་པ་ཅན་གྱི་ཚོས་པ་བརྒྱ་ལས་ལྷག།  
 རང་འདོད་ཅན་གྱི་མི་ལ་ངོ་ཚ་མེད།  
 ངོ་ཚ་མེད་པའི་མི་དེ་དུང་འགོའི་རྒྱད།

བྱ་མོ་རྒྱན་དང་གོས་ཀྱིས་སྤྱད་གྱུར་གྱང་།།  
 རོར་བཟང་རྒྱ་ལུའི་བཅུན་མོར་ཉན་མདོག་མེད།།  
 སེམས་གོས་མ་ཚད་ལྷ་ཚོས་བྱས་གྱུར་གྱང་།།  
 མེ་ལོང་སྤྱན་པའི་སྤྱིང་དུ་གསལ་མདོག་མེད།།

ཚུ་འཐག་སྤང་གི་མིག་དེ་ཡོལ་བས་བསྐྱིབས།།  
 ཉིན་གང་སོང་ཡང་དགོང་མོ་ས་དེར་ལུས།།  
 འདོད་པའི་ཞགས་ཐག་རྒྱང་ནས་མ་ཐོལ་ན།།  
 ལྷ་ཚོས་བྱས་སོང་ཟེར་ཡང་སྤོང་བ་རེད།།  
 གཤོག་སྤོང་དར་གྱི་སྤྱད་བས་བསྐྱེདས་པ་ན།།  
 རྒྱུ་པོ་ཡིན་གྱང་ནམ་འཕང་གཅོད་མདོག་མེད།།

དམ་ཚིག་སེམས་དང་བཅུན་འགྲུས་སྤྱིང་ནས་དགོས།།  
 ཐུག་རྒྱ་གང་ཡོད་ཅི་ཡོད་སེམས་ལ་ཐུག།  
 ལམ་བུ་འདི་ནི་སེམས་པ་དུང་གི་ལམ།།  
 སེམས་ལ་གང་བདར་ཡང་ནས་ཡང་དུ་རྒྱོབ།།  
     ཚང་མས་སྤོན་རྒྱ་ཨེ་ཡོང་སྤོས་ཤིག་ཨང་།།  
     གཏམ་བཟང་ཁྱེར་རྒྱ་ཨེ་ཡོང་སྤོས་ཤིག་ཨང་།།  
     སོལ་བཟང་གཞག་རྒྱ་ཨེ་ཡོང་སྤོས་ཤིག་ཨང་།།  
 དེ་གསུམ་འཇོམས་ན་དང་པོའི་དང་པོ་རེད།།

ཁ་ཆེ་པ་ལུའི་སྤྱིང་གཏམ་བཤད་ཡོད་དོ།།  
 ཉན་དང་མི་ཉན་སོ་སོའི་བསམ་སྤོང་རེད།།  
 ཡིན་གྱང་རྒྱ་ཤོག་རི་མོས་ཁེངས་སོང་ངོ།།  
 རྒྱ་རྒྱུག་སེར་པོའི་སྤོང་ཁ་རྒྱུགས་སོང་ངོ།།

**བསྐྱེད་བྱ་ལེའུ་གསུམ་པ།**

ཁྱི་གདུགས་ཉི་ཟླ་ནམ་མཁའི་རྒྱན་ཆ་རེད།།  
 ཐུན་པ་བསངས་ནས་སྤྱིང་བཞི་འོད་ཀྱིས་ཁེངས།།  
 ཉ་ལོའི་མེ་ཏོག་ལྷུ་རའི་རྒྱན་ཆ་རེད།།  
 ཞལ་ཁ་ཕྱེ་དུས་ལྷུ་ལོ་རབ་དུ་རྒྱས།།

རྒྱལ་པོ་ཚེན་པོ་ཡུལ་གྱི་རྒྱན་ཆ་རེད།།  
 བྲིམས་དང་མཐུན་ན་རྒྱལ་གཞིས་མངའ་ཐང་ལྡན།།  
 བྲིམས་འགོ་ལོན་ན་བསམ་དོན་ལྷན་གྱིས་འབྲུབ།།  
 བྲིམས་གཞུང་ལྡན་ན་བདེ་སྦྱིད་ཕུན་སུམ་ཚོགས།།  
 མཚོ་མོ་འཁྱེལ་ན་ཉ་མོ་ལས་ཀྱིས་འཁྱེལ།།  
 ལུང་པ་དབུལ་ན་རྒྱལ་པོ་ལས་ཀྱིས་དབུལ།།  
 རྗེ་དཔོན་དར་ཞིང་རྒྱལ་པ་ས་སྐྱེའི་འབྲུལ།།  
 ཡུལ་སྡེ་མེད་པའི་རྗེ་དཔོན་རྗོད་ར་བྲོ།།  
 དཔོན་འབངས་ནད་པ་ཨེམ་རྗེའི་དཔེ་བཞིན་དུ།།  
 གཙམ་བུ་བཅུགས་པའི་ཤུལ་ལ་མ་སྦྱོར་བོབ།།  
 བཀའ་བརྟུན་དགོངས་འཚོམས་བཞག་ལ་བྱམས་སྦྱོངས་མཛོད།།  
 དང་པོ་ཉེས་པ་ཅན་ཡང་བབས་དང་བསྐྱུན།།  
 གཉེས་པ་ཉེས་པའི་བོག་ཏུ་ཉེས་ཐག་བྱངས།།  
 གསུམ་པ་མི་དན་རྩ་མེད་བཟོས་ཀྱང་རུང་།།  
 དེ་འདྲའི་མི་ལ་སྦྱིང་རྗེ་ལྟ་དགོས་མེད།།

ལུ་གུ་མ་འཁྱེར་གོང་ལ་སྦྱང་གི་བཟུངས།།  
 ཡུལ་བདེ་མ་འཁྱེལ་གོང་ལ་མི་དན་ཕུང།།  
 རྒྱལ་པོ་ལོ་ལྟར་ཆགས་ནས་ཉལ་བཟུང་ན།།  
 ཡུལ་སྡེ་ཐག་ལྟར་འཁྱེལ་པ་མི་ཤེས་སོ།།  
 ལུག་རྗེ་རྩ་ཆང་གཉེས་ལ་མགོ་འཁོར་ན།།  
 ལུ་གུ་སྦྱང་གིས་འཁྱེར་བ་དངོས་བདེན་རེད།།

གང་ལ་མཁས་པའི་མི་དེ་ལས་ལ་མངགས།།  
 ཤིང་བཟོ་མཁས་ཀྱང་སྣ་བྲིས་ཡོང་མདོག་མེད།།  
 སྦྱང་གི་དགའ་ཡང་ལུག་རྗེ་ཉན་མདོག་མེད།།  
 ལས་འབྲས་ཅན་ལ་མི་ཡི་རྗེ་དཔོན་བསྐྱོས།།

ལུ་གུ་སྦྱང་གིའི་ཁ་ལ་བཅུག་ཡོང་ངོ་།།  
 ཡོན་ཏན་ཅན་ལ་དོན་གྱི་རྗོད་ལ་སྦྱིལ།།  
 རོར་བུ་དགོས་ན་རྒྱ་མཚོའི་གཏིང་ལ་ཡོད།།



དམ་ཚིག་གཙང་མའི་མེ་ལ་སྒོ་གཏང་བཅོལ།  
རྩོམ་འདྲེ་བྲག་ལ་འགྱུར་བ་ཅི་ལ་སྲིད།

ཉེན་མཚན་མེད་པར་མཁས་པའི་མེ་དང་བསྐྱུན།  
ཚུ་ལའི་བྱི་རོ་མཐའ་མ་ཚུ་ལ་འགྲོ།  
ཤ་ཚ་ཅན་ལ་སྐྱོང་མཐར་རིམ་པར་སྐྱོད།  
བྱས་རྗེས་བྱས་ཤུལ་བྱང་ན་སྒོ་ལ་རྩོགས།  
བྱས་པ་ཅན་གྱི་སེམས་པ་པམ་མ་འཇུག།  
བྱ་རྒྱ་མཐུན་དུ་ཡོད་དུས་བྱེད་མཁན་མང་།  
སྒོ་གཏང་བཅོལ་མི་རྣམས་ཚོ་མཐའ་ནས་སྐྱོངས།  
འཛམ་བུའི་སྤྱིང་འདིར་གཏམ་བཟང་སྐད་ཀྱིས་ཁིངས།

དཔའ་རྩལ་ཅན་ལ་དལ་དུས་བདག་པོ་སྐྱོད།  
འགག་རྩ་ཐུག་དུས་དགོས་པའི་དུས་ཤིག་ཡོད་།  
རྒྱན་དུ་བང་མཛོད་ལོར་གྱིས་རྒྱུང་བར་གྱིས།  
རྒྱན་རྩ་ལྟག་ཡོད་དག་པོ་མཚང་ཡོད་ངོ་།  
དག་པོ་འདུལ་བར་དགོས་རྒྱུའི་དགོས་ཆ་གཉིས།  
    ལོར་དང་དཔུང་གིས་དག་པོ་ཆམ་ལ་ཕོབས།  
    ལོར་རྩས་མེད་པར་དཔུང་རོགས་མེད་ཐབས་མེད།  
    དཔུང་རོགས་འཚོལ་བར་ལོར་རྩས་མེད་ཐབས་མེད།  
དེ་གཉིས་འཛོམས་ན་དག་པོ་ལས་ཀྱིས་འཛོམས།  
ལོར་ལ་པ་མས་བྱ་ཚ་གསོ་གསོ་མཛོད།  
ལོ་མང་སོང་བའི་རྒྱད་པོའི་ལ་ཉོན།  
སྐྱིད་སྐྱུག་མང་པོ་སྐྱོང་བའི་མི་རྣམ་རེད།

ལྷགས་ཀྱི་ལྷགས་རིའི་མཚམས་ལ་སླེབས་པའི་དུས།  
གཞོན་པའི་ཤེད་ལས་རྒྱད་པོའི་རྩས་བྱ་བཟང་།  
དག་པོ་འཕམ་གང་འཕམ་ལ་འདུལ་འདོད་ན།  
སྐབས་ཐོག་གོགས་ལ་བཀུག་ནས་བསྐྱད་པ་བཟང་།  
ཐབས་ཀྱི་སྒོ་ནས་དོན་རྩ་ལོན་ཟེར་ན།  
མདའ་གི་མཐུང་གསུམ་འཕྱར་རྒྱ་སྐྱོན་པའི་ལས།  
མི་ཐུབ་དག་དང་འཛིང་འཛིང་བཞག་པ་དགའ།

མངོག་ཅུམ་གཙམ་བྱའི་སྤོང་དུ་རྒྱག་མདོག་མེད།།  
 མདན་མ་མི་དགོས་གོ་སར་དངོས་ཡིན་ཀྱང་།།  
 འགྲིགས་ཙམ་བྱུང་ན་འགྲིགས་པ་གཙོ་དོན་ཆེ།།  
 གདོང་བསྟུང་བའའ་པོ་རྒྱལ་ཁམས་ཉེས་སུ་ལོག།  
 ཐབས་རྣམ་འཕྲུལ་གྱི་མི་མདའ་རྒྱང་ནས་འཕེན།།  
 དང་པོ་ཐབས་རྣམས་དགུ་བཅུ་གོ་དགུ་བཏོད།།  
 བརྒྱལ་འཕྲུག་དགོས་བྱུང་ཡང་བྱ་ཐབས་མེད།།

གོ་བ་མེད་པའི་མི་དེ་ཁྱིེ་ལས་ལོད།།  
           ཁྱིེ་དན་བྱུང་ན་བེར་ཀ་སྐྱ་ལ་བཀྲི།།  
           ཕྱིན་གཏོང་ཟེར་ན་ཕྱིན་རྒྱའི་ལམ་བུ་ཐོངས།།  
           འཛོངས་ཐོངས་ཟེར་ན་གོམ་གསུམ་ཕྱོན་ལ་སྤོས།།

འཛོམ་རེ་ཁོང་ཁོ་ལོང་དུས་མ་དུན་ན།།  
 རྗེས་སུ་དུན་ན་རང་གི་ཁ་ལ་རྒྱབས།།  
 དོན་རྩ་འཇམ་པོའི་སློ་ནས་ལོན་ཟེར་ན།།  
 ད་རྒྱལ་ཁོང་ཁོ་དོན་མེད་སྟོང་པ་རེད།།  
 ཁོང་ཁོ་དབང་དུ་འདུས་ན་མཁས་པའི་རྟོགས།།  
 ཁོང་ཁོའི་རྗེས་ལ་འགྲོ་མི་སླེན་པ་རེད།།

བསམ་སློ་སློན་ལ་ཐོངས་ན་མཁས་པ་དང་།།  
 རྒྱུན་རྩ་མདུན་དུ་སྟགས་པ་སུས་ཀྱང་མཐོང་།།  
 དུང་དཀར་གཡས་འབྲིལ་བཅག་པ་སུས་ཀྱང་མཐོང་།།  
 རྟལ་པ་སླིག་དགོས་བྱུང་ན་ཉས་སླིག་ཡོང་།།

དགུ་པོ་མགོ་པོ་སྐྱར་ནས་སློབས་བྱུང་ན།།  
 སྟོང་གི་ཁོང་ཁོ་སེམས་ཀྱི་གཏིང་ནས་ཐོམ།།  
 མགོ་པོ་སྐྱར་པའི་དགུ་པོ་པམ་མ་བཅུག།  
 ཡིན་ཀྱང་ཁྱམ་དང་གཡོ་སྐྱར་དོགས་གཞོན་དགོས།།

གཙང་པོ་མཁར་དཀྱིལ་ཞབས་ལ་རྒྱགས་པ་དེ།།  
 རགས་རྒྱག་མ་བྱུང་མཐའ་མར་མཁར་ལ་གཤེད།།

ངན་པ་བསྐྱེད་མཁུ་ན་བཟང་པོ་བརྒྱུད་པ་འདྲ།  
རྒྱན་བྱ་གསོལ་ན་ཚོང་པ་བསང་པ་འདྲ།<sup>97</sup>

དུག་སྐྱུལ་བཞག་ན་མགོ་ནག་མི་ལ་གཞོད།  
སྐྱུང་གི་བཞག་ན་གཡང་དཀར་ལུག་ལ་ངན།  
ཁྱི་ཡིས་མི་ལ་རྒྱག་པ་ཡིན་མི་ལྟ།  
ཁྱི་ངན་བདག་འཛིན་གྱིད་མཁུ་མི་ངན་རེད།

དག་མགོ་འདུལ་མཁུ་གཉེན་མགོ་སྐྱོང་མཁུ་དགོས།  
འཇམ་རང་དྲགས་ན་དག་བོ་གཉེན་རེངས་ཡོང་།  
གྱིང་རང་དྲགས་ན་འགག་ལ་ཐུག་པའི་ཉེན།  
འཇམ་རྩལ་བསྐྱེད་ནས་ཀྱང་ལ་གདོང་ལུགས་མཛོད།  
དག་གཉེན་ཚང་མ་ཐབས་ཀྱིས་གོགས་སུ་ལྷག།

འཕལ་དང་ལུགས་ཀྱི་རྒྱལ་ས་འཛིན་འདོད་ན།  
ཉེ་རིང་མེད་པར་གསེར་ཁྲིའི་ཐོག་ནས་དོངས།  
ལུལ་བདེ་མི་བདེ་ཡོང་བའི་དགོངས་པ་དང་།  
དགོང་མོ་ས་ལ་བབས་ལ་ཚོས་ལ་འབྱུངས།  
ལུས་ངག་ཡིད་གསུམ་ལྷག་འཚལ་སྒོན་ལམ་ཐོབ།  
གཏན་གྱི་རེ་ས་དཀོན་མཚོག་གསུམ་ལ་ལྟ།  
རིན་ཚེན་སྐར་མའི་བདག་པོའི་བཀའ་དང་བསྐྱུན།  
འདི་ལྟེ་གཉེས་ཀྱི་དབུ་འཕང་མཐོ་དགོས་ན།  
མི་རྟག་འཚེ་བ་མ་བརྗེད་ལྷགས་ལ་ཞོག།  
འདོད་འདོད་ལ་ཆེ་པ་ལུའི་གོས་གོས་ཀྱི།  
དོན་གྱི་སྐྱེན་ལྷ་མུ་ཉིག་དར་ལ་བརྒྱས།  
ལམས་གསུམ་དབང་འདུས་དུང་དུ་ལུལ་ཡོད་དོ།  
རིན་ཐང་སྐོར་དུས་རྒྱ་ལྟར་གངས་སུ་རྒྱུད།

97 རྒྱན་བྱ་གསོལ་ན་ཚོང་པ་བསང་པ་འདྲ།

### བསྐབ་བྱ་ལེའུ་བཞི་པའོ།

འཇིག་རྟེན་འདི་ཅུ་སྐར་གཤོང་མང་ཞིག་འདུག།  
 རྒྱུད་སྐྱུག་རིང་ཐུང་སྒྲོམ་ཕྱ་གངས་མེད་རེད།།  
 འདྲ་འདྲ་གཅིག་ཀྱང་མེད་པ་མཐོང་གསལ་རེད།།  
 འདི་ལ་ཚོག་ཤེས་རང་གིས་བྱས་པ་དགའ།།

ཐོད་པའི་རི་མོ་བསུབ་ཀྱང་རྩབ་རྒྱ་མེད།  
 དྲེ་ལས་རི་མོའི་འགོ་ལྷགས་བསྐྱེན་པ་དྲགའ།།  
 རྩེགས་རོང་བོང་བྱ་སྐྱུག་ཀྱང་རང་སྐྱུག་རེད།།  
 སྐལ་པའི་རྒྱབ་ཁུར་མ་འཁྲུང་ཀ་མེད་རེད།།

སེམས་གོས་ཚོད་ན་འོར་ལ་མང་ཉུང་མེད།།  
 ཚོག་ཤེས་མེད་པའི་རྒྱལ་བོ་སྤྲང་བོ་དང་།།  
 སེམས་གོས་ཚོད་ན་སྤྲང་བོ་དེ་ལས་ལྷག།  
 རྒྱལ་བོ་རྒྱལ་གཞིས་ཐོས་ནས་རྩོགས་སྤང་སྤང་།།  
 སྤང་སྐྱུག་ཐང་རྒྱལ་ཁེངས་ནས་སྤོ་དགྲེད་དགྲེད།།

བཀོད་པའི་ལས་ལ་ཚོག་ཤེས་མ་བྱས་ན།།  
 རང་སྐྱུག་རང་གིས་ཉོས་པ་དོན་མེད་རེད།།  
 ཚོག་ཤེས་ལྡན་ན་བྱུག་དང་མ་བྱུག་མེད།།  
 ལས་ལ་བཀོད་ན་དག་འོར་རང་གི་འོར།།  
 མ་བཀོད་པ་འོར་བྱ་ལ་བདག་པ་དགའ།།  
 ལྡང་པ་རྩི་ཡི་སྤྲང་དུ་སྤྲེད་དོགས་མེད།།  
 སྐྱུག་སྐྱུག་གསེག་གསེག་བྱས་པས་ཅི་ལ་ཕན།།  
 སེམས་པ་ཤོར་ན་ས་བཟང་བྱ་ལ་ཤོར།།  
 ཚོག་ཤེས་བྱས་ན་ལུས་སེམས་བདེ་ལ་འཇོག།  
 ལག་ལེན་ངན་པའི་རིགས་ལ་སྤང་ཆ་གྲིས།།  
 ཕ་བདེ་བྱ་སྤྲིད་ཡོང་བའི་བསམ་སྒོ་ཐོངས།།

འདི་བྱི་གཉེས་ཀྱི་གཏམ་དོན་ལག་པའི་མཐེལ།།  
 ཁ་ཆ་པ་ལའི་སྤྲིང་གཏམ་ཁ་ནས་ལུད།།

སྒྲིང་གི་བྱ་ཚོ་སྒྲིང་ནས་ན་བ་ཉོན།།  
 ལོ་བ་ཡོད་ན་ལོ་རྒྱ་བྲིས་ཡོད་དོ།།  
 མང་པོ་མེད་ཀྱང་བོ་བ་བརྩུང་དང་ལྡན།།

### བསྐབ་བྱ་ལུ་ལྷ་བ།

དབྱར་ལ་ལྷགས་དང་དགུན་ལ་རྩ་ལ་སྒྲིས།།  
 དབྱར་དགུན་མེད་པར་དམར་པོའི་སྡེ་ལ་སྒྲིས།།  
 སྒྲིང་གཏམ་སྒྲིང་གི་གོགས་ལ་ཤོད་ཚོད་གྱིས།།  
 ལྷ་གོགས་དགོང་དགར་སོང་བ་མང་པོ་ཡོད།།

གསེར་དདུལ་མི་ལ་བཅོལ་དགོས་བྱུང་ཡང་ཚོལ།།  
 འཚོལ་པོ་སྒྲོར་ཡང་བཅོལ་ནས་རྟེན་པ་རེད།།  
 སྒྲིང་གཏམ་མི་ལ་འཚོལ་འཚོལ་མང་དྲགས་ན།།  
 ལག་མགོ་ལ་ལ་བརྩུག་ནས་སྡོད་དགོས་ཡོང་།།

གཏམ་གྱི་བདུད་པོ་སྒྲིང་གི་དོང་དུ་ཚུད།།  
 ལ་ལ་ལྷགས་དང་སྡེ་ལ་སྒྲོ་ལྷགས་རྒྱུབ།།  
 བདུད་པོ་གདོང་ནས་ཤོར་ན་མི་པོ་གསོད།།  
 ཨ་ཚོ་བྱས་པ་ཚམ་གྱིས་ཅི་ལ་ཕན།།

མི་ཤོད་དགུ་ཤོད་བཤད་རྒྱ་མང་དྲགས་ན།།  
 མི་ལ་མ་ཤོད་ཟེར་གྱིན་སྡོད་དགོས་ཡོང་།།  
 རར་ནར་སྡེ་ལ་བདག་པོ་མ་བརྒྱབ་ན།།  
 རིལ་རིལ་དབུ་ལ་འོ་བརྒྱལ་བཟོས་ཡོང་ངོ་།།

མ་བཤད་གཏམ་དེ་ག་དུས་བཤད་བཤད་རེད།།  
 བཤད་ནས་འགྲོད་དགོས་བྱུང་ན་ཐ་མའི་ལས།།  
 མ་བཤད་བར་དུ་གཏམ་ལ་རང་དབང་ཐོབ།།  
 བཤད་ནས་གཏམ་གྱི་དབང་དུ་ཤོད་མཁན་ཚུད།།

བཟང་པོ་ཡོངས་ལ་ངན་པ་ལབ་ཉེན་ཆེ།  
 བཟང་པོའི་བསྐབ་བྱ་ངན་པའི་དག་ལ་འགོ།  
 དེ་ལས་བཟང་ངན་ཚང་མ་བཟང་པོས་སྐྱོངས།  
 བཟང་པོ་དག་མགོ་ངན་པས་བསྐྱོག་པས་བསྐྱུན།

གཏམ་ལ་དང་བའི་མི་དེ་སེམས་ནས་དང་།  
 སེམས་པ་དང་ན་ཚོས་ཀྱི་ལམ་སྣ་ཟེན།  
 ད་ལྟ་དེ་ལས་ལུག་ཡུལ་སྦྱིད་ཀྱང་སྦྱིད།  
 འདི་ཕྱི་གཉིས་ཀྱི་བསམ་དོན་ལྷན་གྱིས་འགྲུབ།

ཁ་ཆེ་པ་ལྟའི་འདོད་དང་སྣག་སྣུག་ལུག།  
 དཀར་པོའི་ཐོག་ཏུ་ནག་པོའི་བྲིས་ཆ་གསལ།  
 བྲིས་མི་ས་འོག་བྲིས་ཆ་ས་ཡི་ཐོག།  
 འཇོམ་སྐྱིང་མ་བསྐྱེལ་བསམ་སྐྱོའི་དྲན་གསོ་མཛོད།

### བསྐབ་བྱ་ལེའུ་བྱུག་པ།

འཇོམ་སྐྱིང་མེ་ལོང་ཕར་བལྟ་ཚུར་བལྟ་རེད།  
 འཁོར་བ་བྲག་རི་བཞིན་དུ་ཁ་ལན་སློག།  
 རང་གིས་གར་བལྟས་མེ་ལོང་ནང་དུ་གསལ།  
 རང་གིས་གར་ལབ་བྲག་རིས་ཁ་ལན་བསློག།

བཟང་ན་བཟང་དང་ངན་ན་ངན་གྱི་ལན།  
 འདི་ནི་ཡོང་རྒྱ་འཛིག་རྟེན་འཁོར་བའི་ལས།  
 ཚང་མས་སློན་པའི་འདོད་པ་མེད་ཟེར་ན།  
 གཞན་ལ་མ་ལབ་རང་ལ་དོགས་ཐོན་གྱིས།  
 ཚང་མ་རང་གི་མདོག་དང་མཐུན་ཡོང་ངོ།  
 གང་བྱས་ལག་པའི་མཐེལ་དུ་གསལ་ཡོང་ངོ།

གཞན་ལ་དགའ་ཚོད་ལྷོད་རང་དགའ་མེད་ཡིན།  
 གང་ལྟར་བཟང་ལ་བཟང་དང་ངན་ལ་ངན།

དུག་ཤིང་སྒྲོང་པོས་ཁམ་བྱ་སྟེར་དོགས་མེད།  
ཁམ་བྱ་དགོས་ན་ཁམ་སྒྲོང་འགམ་ལ་སོང་།

རིན་ཆེན་གསེར་གྱི་འདོད་པ་ཡོད་ཟེར་ན།  
དོན་མེད་སྟུན་པའི་སྤིང་ལ་མ་སོང་ཞིག།  
གཞན་ནས་ལགས་ལགས་ལྷགས་ལྷགས་དགོས་ཟེར་ན།  
རང་ལ་ལགས་ལགས་ལྷགས་ལྷགས་མང་ཉུང་དགོས།

ཆེ་འདོད་ཅན་ལ་ཆེ་བ་ཡོང་བ་དགའ།  
དེ་ཡི་ཐབས་ལ་ཆེ་འདོད་བཞག་པ་དགའ།  
བྱམས་པོ་བྱས་ན་དག་ཡང་གཉེན་ལ་འགྲོ།  
རྩུབ་ཚོད་མ་ཟེན་བྱ་ཡང་ཞེན་པ་ལོག།

ཐོད་པའི་རི་མོ་གྲོན་ལ་ཡོད་པའི་མི།  
སོ་དཀར་འཇུག་ལེགས་མི་སེམས་འཇོན་པར་མཁས།  
ལས་བཟང་བྱས་ནས་ཐར་པའི་ལམ་བྱ་ལ།  
གཏམ་བཟང་འཁྱེར་ནས་སོང་ཞིག་ཕ་ཡི་བྱ།

རི་མོ་ཐུར་ལ་ཡོད་པའི་མི་ངན་ལ།  
དུག་སྐྱལ་ཁྱི་སྒྲོན་གཉིས་གྱི་ཉུགས་དབྱེད་ཚོང་།  
ཉེན་མཚན་མེད་པར་རྟུག་རྩུ་ཁོ་ལས་མེད།  
ལག་ལེན་ངན་བས་ཐལ་བ་བསྐྱང་ནས་འགྲོ།

བཟང་པོ་འོངས་བའི་རྗེས་ལ་གཏམ་བཟང་ཡོད།  
བཟང་པོའི་ལོ་ལ་བཟང་པོའི་འབྲས་བུ་སྤྲིན།  
ངན་པའི་འབྲས་བུ་ངན་པའི་སྐླེ་ལ་འབྲིལ།  
ངན་པའི་རྗེས་ལ་ལྷན་ངན་གཏམ་ངན་ཡོད།

རྩུ་སྐྱུག་སེར་པོའི་ཁ་ནས་ཚོག་གསུམ་ལྷས།  
རྩུ་ཤོག་དཀར་པོའི་སེམས་གསལ་ཡོང་ངོ་།  
རྩུ་སྐྱད་བོད་ཀྱི་སྐད་ལ་འགྱུར་སོང་ངོ་།  
ཁ་ཆེ་པ་ལྷའི་སྒོ་ཐག་ཚོད་སོང་ངོ་།

### བསྐབ་བྱ་ལེའུ་བདུན་པའོ།།

དམའ་ས་བཟུང་ནས་གང་ཅིར་བཟོད་པ་སྐྱོམས།།  
 དོན་གྱི་དོ་ལ་རང་གི་སྤྲིང་དུ་ཞོག།  
 མི་སེམས་འཛིན་པའི་སྐད་ཆ་ཤོད་གིན་སོང་།།  
 རང་དོན་སྐྱིག་པའི་ལུས་ཆ་གཏོང་གིན་སོང་།།<sup>98</sup>

སྤོང་པ་ལ་ཡིས་ཁངས་པའི་དོན་ཅུ་ལོངས།།  
 དེ་འདྲའི་ཐབས་ལ་དམའ་ས་བཟུང་བ་དགའ།།  
 དམའ་ས་བཟུང་བའི་མི་ལ་དགའ་མཁན་མང་།།  
 དེ་འདྲའི་མི་ལ་ཡིད་ནས་ཕན་མཁན་མང་།།

མི་ཚོ་ཇ་ཆང་ལོངས་སྤྱོད་ངང་ལ་འགོ།  
 འདྲིར་བཞུགས་འདྲིར་བྱོན་ཟེར་མཁན་མང་བོ་ཡོང་།།  
 འདོད་པའི་རྟ་ཚོད་ཚོད་ཀྱི་སྐབ་ལ་འཐེན།།  
 གང་ས་ཅི་ཐད་རང་ཚོད་རང་གིས་བྱང་།།  
     འགོ་ཚོད་ལྗོད་ཚོད་ཤོད་ཚོད་བྱེད་ཚོད་དང་།།  
     སྤྱོད་པའི་བྱེད་ཚོད་སྐྱུག་པའི་ལྷར་ཚོད་དང་།།  
     ཞེས་པའི་བཟོད་ཚོད་འཇམ་པའི་གྲོན་ཚོད་རྣམས།  
 མི་ལ་ཚང་ན་མཁས་པའི་ཡང་ཅེ་ཡིན།།  
 དེ་འདྲའི་མི་ལ་སྐར་མའི་བདག་པོ་རྟེད།།  
 ད་ལྟ་དེ་ལས་སྤྱུགས་ལུལ་ལས་འབྲས་ཡང་།།  
     འདོད་པ་ཚོད་ཀྱི་ཕྱི་ལ་ཤོར་དང་གཅིག།  
     ཚོད་ལ་སེམས་ཀྱི་བཀོད་པ་མེད་དང་གཉིས།།  
 དེ་འདྲའི་མི་དང་བསྐྱབས་ནས་བསྐྱད་གཞན་འདྲ།།  
 དེ་འདྲས་ཆག་སྐྱིད་ནང་ལ་འཁྲིད་ཡོང་ངོ་།།

ལས་ལ་ཚོད་མེད་ཐ་མ་ལུང་བའི་གཞི།།  
 ཚོད་ལ་ཚོད་མེད་མཐའ་གཞུག་པམ་པའི་གཞི།།  
 ལ་ལ་ཚོད་མེད་རྐྱབ་ལ་ཉེ་བའི་གཞི།།

---

<sup>98</sup> རང་དོན་སྐྱིག་པའི་ལུས་ཆ་གཏོང་གིན་སོང་།།



དགོང་ལ་ཚོད་མེད་མཐའ་གཞུག་ཏུ་བའི་གཞི།།

འཁོར་བའི་གཡས་གཡོན་གཡང་དང་གད་བའི་སྒྲིང་།།  
ཟག་ན་ཟག་ཚོག་རིལ་ན་རིལ་ཚོག་རེད།།  
དེ་འདྲའི་ལམ་དུ་འགོ་བཟོ་སྡོད་མཁས་མཛོད།།

གདོང་དུག་འཁོར་བ་འབྲོག་པའི་གོ་དང་འདྲ།།  
མྱ་ར་ལྷ་མོ་གང་ཐོན་ངེས་མེད་རེད།།  
ཁེ་གྲོང་སྒྲིང་ལ་བཅངས་ནས་འགོ་ལྷགས་མཛོད།།  
          ཁེ་ཡི་སྒྲོ་མོ་དབྱེ་རྒྱའི་ཐབས་ལ་སྟོས།།  
          གྲོང་གི་ལམ་ལུ་དགག་རྒྱའི་བྱས་ལ་སྟོས།།  
ཁེ་གྲོང་གཉིས་ལ་སྦྲུམ་ཕྱ་ཤོར་བའི་དུས།།  
སྐྱག་སྒྲིང་མནན་ནས་སྐྱག་ཚོད་བཟུང་བ་དགའ།།

ཚོད་མེད་ཁ་ཆེ་པ་ལུའི་ཚོད་ནས་ཤོར།།  
གཏམ་གྱི་འོར་བུ་ཤོག་ལུའི་ཐང་ལ་ཤོར།།  
རེན་ཐང་སྐྱར་དུས་སྐྱར་ཐང་མ་ལོག་མཛོད།།  
འོམ་པ་འཛོར་ནས་ཡོད་དོ་པ་ཡི་བུ།།

### བསྐབ་བྱ་ལུ་བརྒྱད་པ།།

ཞེས་ཚད་མ་ཟ་འཇམ་ཚད་མ་གྱིན་ཅིག།  
ཁ་ལུས་གཉིས་ཀྱིས་སྐྱག་ལ་སྐྱར་ཡོང་ངོ་།།  
ཁོག་པའི་བོངས་ཚད་ཆེ་ཡང་དེ་ཐམས་ཅད།།  
ཟ་མ་གཅིག་པོས་སྡོད་ས་ཡིན་དོགས་མེད།།

མིག་དང་གོད་པ་གཉིས་ལ་ཁེངས་རྒྱ་མེད།།  
སྒྲོ་ཚོད་ཟ་ཚོད་རང་གིས་བྱས་པ་དགའ།།  
གོད་པ་ཐབ་ལ་བཙོས་བཙོས་མང་དུགས་ན།།  
སྐྱག་རྩ་སྐྱག་དུས་སྐྱེད་བྱ་གང་བ་མཐོང་།།

མི་ལ་རེ་བའི་ཇ་ཆང་ལོངས་སྤོང་ལས།  
 རང་གི་རྩ་རྒྱང་རྩ་རྒྱང་བོ་བ་ཞིས།  
 ལས་ངན་ཤན་བའི་དྲེག་ཁུ་བཟའ་བ་ལས།  
 དམར་དད་ལངས་ན་ཤིག་ཀྱང་ཟ་བ་དགའ།

ཟ་རྩ་ཉལ་རྩ་བ་དང་བོང་བའི་ལས།  
 དེ་འདྲ་བྱས་པ་ཨེ་དགའ་པ་ཡི་བྱ།  
 བྱི་དང་གོང་པ་ལག་ནས་ཤོར་སོང་ན།  
 ཏྲ་རོ་བོང་རོའི་ཐོག་ལ་ཤོར་ཉེན་ཆེ།

གོད་པའི་སྒོ་ལ་བསྐྱམ་ཚོད་མ་བྱས་ན།  
 གཏམ་གྱི་མོར་བྱ་རྩ་ལ་ཤོར་བའི་ཉེན།  
 གཏམ་གྱི་ཕྱ་ཐུང་འཛོལ་འཛོལ་དགོས་འདོད་ན།  
 གོད་པའི་ལག་མགོ་ཐུང་བྱ་བ་རྩུག་པ་དགའ།

རྩ་ནང་ཉ་མོ་བག་ལ་དད་པས་ལུང་།  
 བྱི་བ་ཇི་ལ་འཛོལ་སྤང་ཁ་ཟོས་པས་ལན།

བྱི་བ་སྐྱུག་རྩང་སྟོགས་ལ་ཟ་འདོད་ཀྱིས།<sup>99</sup>  
 ས་མདའ་སྐེ་ལ་ཟུག་པ་ཟ་མའི་སྟོན།  
 བྱང་ཐང་མ་མོ་རང་ཚོད་མ་ཟེན་ན།

མགོ་སྐྱུགས་ཐང་ལ་བཤུ་བ་ཟ་མའི་སྟོན།<sup>100</sup>

སྐྱུག་དམར་ངར་བཞིན་བྱ་བཞིན་འཛོན་རྩ་འདི།<sup>101</sup>  
 སྐྱུག་ནན་ལུག་ལ་བྱི་ལྟར་མཚངས་པས་ཉེས།

མཁས་པ་འདི་ཡིན་ཏུ་རྩ་མེད་ལགས་ཀྱང་།  
 དཀར་པོའི་ཐོག་ཏུ་ནག་པོའི་བྲིས་ཆ་གསལ།  
 ཁ་ཆེ་པ་ལུ་ས་འོག་སོང་ན་ཡང་།  
 རྩ་ཤོག་ལོགས་ཀྱི་སྐྱུག་ཚའི་རི་མོ་འདི།

---

99 བྱི་བ་སྐྱུག་རྩང་སྟོགས་སྐ་ཟ་འདོད་ཀྱིས།  
 100 མགོ་སྐྱུགས་རྩང་ལ་བཤུ་བ་ཟ་མའི་སྟོན།  
 101 སྐྱུག་དམར་ངར་བཞིན་བྱ་བཞིན་འཛོན་རྩ་འདི།

ས་སྤོང་ཡུན་རིང་གནས་པའི་བགྲིས་ཤོག།  
ཚང་མའི་ཡིད་དུ་འོང་བའི་བགྲ་ཤིས་ཤོག།

### བསྐབ་བྱ་ལུ་དགྲ་པ།

འཇིག་རྟེན་རྣམས་ལ་གཅིག་ལ་མཐོང་ལུགས་གཉིས།།  
རྣམས་ལ་གཅིག་ལ་རིགས་ཀྱང་རིགས་གཅིག་འདུག།  
པ་ཡིས་བྱ་དང་བྱ་ཡིས་པ་བྱེད་པ།།  
དེ་འདྲ་བསམས་ན་མུང་མུང་ག་ནས་ཡིན།།  
མ་བསམ་གྱུར་ན་པ་བྱའི་དམ་ཚིག་ཉམས།།  
དམ་ཉམས་ལག་ལེན་སྤང་བའི་དགྲ་ལ་འགྱུར།།  
སྤྱུག་གུ་པ་མ་མེད་པ་མི་མིན་ཀྱང་།།  
ལག་ཐོག་སྟོན་རྒྱ་ཡོད་པ་རེ་རེ་ཙམ།།  
ཚེ་སྟོན་ཡོད་ཀྱང་ཚེ་སྤང་མེད་པ་མང་།།  
པ་བྱའི་དམ་ཚིག་བསྐབ་དུས་བསྐབས་བ་དགའ།།

དུས་ཚོད་རྒྱ་ཚོད་མ་འགྲུངས་གོལ་ནས་འགོ།  
འབྲས་ཤོར་མེད་པ་བྱ་ལ་ཡོན་ཏན་སྟོབ།།  
ཡོན་ཏན་ཀྱན་གྱི་རྩ་བ་ཡི་གེ་དང་།།  
ཡོན་ཏན་ཡོངས་ཀྱི་རྒྱལ་བོ་ཡི་གེ་རེད།།

སྤྱུག་གུའི་ཡི་གེ་གསེར་ཁྲིའི་སྤོང་དུ་སྟོལ།།<sup>102</sup>  
མི་མོའི་ཡི་གེ་རྣམས་གདན་སྤོང་དུ་འཇོག།  
སྤོང་མའི་ཚོས་རུར་ཡི་གེ་མ་ལོང་རེད།།  
རྒྱལ་བོའི་ཁྲིམས་རུར་ཡི་གེ་འབྲས་བུ་རེད།།

ཡིག་ཡོད་མིག་ཡོད་མཁས་པ་སྤུལ་པའི་རྒྱུད།།  
ཡིག་མེད་མིག་མེད་ལོང་བ་སྤྱུགས་པའི་རྒྱུད།།  
ཀྲིག་ཀྲིག་ཡི་གེ་གཞུ་ལྟར་འཇོག་གྱུར་ཡང་།།  
དོན་རྩ་མངའ་ལས་འདྲོངས་པ་དེ་ཅུ་ཚང་།།

102 སྤྱུག་གུའི་ཡི་གེ་གསེར་ཁྲིའི་སྤོང་དུ་སྟོལ།།

ཡོན་ཏན་རིན་ཆེན་དགོས་འདོད་ཀྱི་འབྱུང་རེད།།  
 དགོས་འདོད་ཀྱི་འབྱུང་མི་དགོས་ཐོགས་པ་མེད།།  
 དོན་དུ་མི་ལ་ཡོན་ཏན་ཚང་བ་དགོས།།  
 རོར་རྗེས་མཚམས་རེ་སོང་འགྲོ་མཚམས་རེ་ཡོང་།།  
 རོར་ལ་བསྐྱར་བསྐྱུ་རྒྱན་མས་འཁྲུང་བའི་ཉེན།།  
 ཡོན་ཏན་རིན་ཆེན་འཛིན་མེད་ལྷགས་ཀྱི་གཏོར།།

ར་སོ་གཞོན་དུས་བྱུང་ཐར་སློབས།།  
 ར་སོ་ལོང་ནས་བསྐྱབ་དགོས་མེད་པ་གྱིས།།  
 ལྷང་གསར་གཞོན་དུས་འདྲོངས་ན་འདྲོངས་པ་རེད།།  
 ལྷང་རྒྱན་སོང་སོང་མང་ན་ཆག་པའི་ཉེན།།

ངན་པའི་མི་དང་ཕོགས་ལ་བསྐྱོངས་པ་ན།།<sup>103</sup>  
 དུག་དང་བསྐྱོངས་ན་དུག་གི་ཁ་རྒྱངས་ལོག།  
 ངན་པའི་ཚོགས་དང་ནག་པོའི་སོལ་བ་འདྲ།།  
 ཚ་མོས་བསྐྱེད་ཉེན་གྲང་མོས་རྗེས་ཉེན་ཆེ།།

ལེ་དང་གྲོང་གི་བསྐྱར་ཕྱོགས་གཏོང་གིན་སོང་།།  
 ཡག་དང་ཉེས་ཀྱི་སྐད་ཆ་ཤོད་ཀྱིན་སོང་།།  
     ཡག་ན་ཡག་པས་ངོ་བོ་བརྟོད་བདག་རྒྱུན་སློང་།།  
     ཉེས་ན་ཉེས་སོང་ཟེར་ནས་ཉེས་གཏུག་ཐོངས།།

ཨ་མའི་ཁ་ལ་སློ་ལྷགས་བརྒྱབ་དྲགས་ན།།  
 ལྷག་གས་ཆག་སློའི་རྒྱལ་སློ་ཕྱིད་ཉེན་ཆེ།།  
 རྩོལ་སྤྱི་བདར་ཐོན་ན་རོར་བྱ་དང་།།  
 ལྷགས་ལ་འཇམ་ཤ་ཐོན་ན་མེ་ལོང་ཡོང་།།

ཡོན་ཏན་ལུན་ལུམ་ཚོགས་ན་སློང་གི་བྱ།།  
 ལྷ་ལྷགས་ཕྱིད་ལྷགས་ངན་ན་དག་ལས་ལོང་།།

---

103 ངན་པ་མི་དང་བསྐྱོངས་ཤིང་འགྲོགས་ཞན་འདྲ།།

དེ་ཚོ་སེམས་པ་དཀར་བའི་སྐད་ཆ་རེད།།  
བྱ་ཡོད་པ་ཚོ་ཐུགས་ལ་དེ་ལྟར་ཞེས།

### བསྐབ་ལུ་བཅུ་པ།

དེ་ནས་གསོན་དང་ཨ་མའི་སྣང་ཉེ་ཚོ།།  
བྱམས་དང་བརྩ་བ་ཅན་གྱི་དྲིན་ཚེན་མ།།  
སྤྲ་གྲུ་རྒྱུང་དུས་ཨ་མའི་མགོ་ཅུ་ཚྭ་ད།།<sup>104</sup>  
ལང་ལ་གཏོང་རང་གཏོང་ན་ཨ་མས་གཏོང་།།  
ཁ་ལ་མི་སྣྟར་དགུ་སྣྟར་ཨ་མས་སྣྟར།།  
ལུས་ལ་མི་གཡོག་དགུ་གཡོག་ཨ་མས་གཡོགས།།  
རྒྱུང་དུས་ཨ་མས་ལང་ལ་བཏང་བའི་བྲ།།  
ལང་ཤོར་ཐ་མ་ཨ་མ་དགའ་མི་ལྷག།<sup>105</sup>

དེ་འདྲ་མི་གསོད་བྱས་ནས་སྤང་བ་མང་།།  
དེ་འདྲ་རྟ་འཁྱེར་བྱས་ནས་བྲོས་པ་མང་།།  
ཨ་མས་སྤྲ་སྣང་མནན་ནས་མ་བཟུང་ན།།  
ཨ་མས་སྤྲ་གྲུ་རྒྱུང་ལ་བསྐྱར་ཡོང་ངོ་།།

རྒྱ་མ་རྒྱ་དུས་ཐུག་ཐུག་བརྒྱུང་བ་དགའ།།  
རྟ་མ་གྱི་ཡོད་ན་སྤྲེག་སྤྲེག་སྣྟར་བ་དགའ།།<sup>106</sup>  
སྣོང་རྒྱ་དུས་ཁྲིག་ཁྲིག་མ་བཅོས་ན།།  
བྲ་མོ་འཁྱེར་བའི་རྗེས་ལ་རྟ་ཕོ་འཁྱེར།།  
ཞེས་པོ་སྣྟར་སྣྟར་འཇམ་པོ་གཡོག་གཡོག་ཞེས།།  
བྲ་ལུགས་བྱེད་ལུགས་འགྲོ་ལུགས་ཚྭ་དུགས་སྦྱོངས།།  
བྱེད་ལུགས་མེད་ཀྱང་ཁ་ལ་ཟ་ལུགས་སྣོན་པས།།  
ཐ་མ་དེ་འདྲའི་སྦྱོ་སྦྱོ་སྤྲེག་སྦྱོ།།

---

104 སྤྲ་གྲུ་རྒྱུང་དུས་ཨ་མའི་མགོ་ཅུ་ཚྭ་ད།།  
105 ལང་ཤོར་ཐ་མ་ཨ་མ་དགའ་མི་ལྷག།  
106 རྟ་མ་གྱི་ཡོད་ན་སྤྲེག་སྤྲེག་བཏང་བ་དགའ།།

ལ་ལྷག་ཐང་ནས་ཐང་ལ་ཟག་རྒྱ་མེད།  
 མོད་ལྷག་གཡང་ལ་ཟག་བ་སྤོང་ཡང་རྒྱ།  
 རྒྱང་ལྷག་རྒྱལ་ཁམས་བསྐྱོར་བ་རྒྱང་པའི་ལས།  
 ལྷག་པོ་རྒྱང་ལ་འབྲམས་བ་དག་ལ་བརྒྱར།

ཉན་མཁན་ཡོད་ན་གོ་རྒྱ་བཤད་ཡོད་དོ།  
 ཉ་མཁན་ཡོད་ན་མཐོང་རྒྱ་བཞུག་ཡོད་དོ།  
 ལྷག་གའི་ཁ་ཡི་དོན་གྱི་དོན་ཁའི་ཚོགས།  
 ལྷག་གི་དཀྱིལ་དུ་ཞོག་མཛོད་ཨ་མའི་ཚོགས།

### བསྐྱབ་བྱ་ལེའུ་བཟུ་གཅིག་པ།

དེ་ནས་ཉོན་དང་ཨ་མའི་ཨོ་ལོ་ཚོ།  
 ལྷག་གཟིག་ནགས་གྱི་དཀྱིལ་ནས་ཐོན་འདྲ་ན་མས།  
 ལྷ་གུ་མ་ཡི་ཞོག་ནས་ཐོན་པའི་དུས།  
 ལྷ་བ་མ་དང་འབྲེལ་ནས་ཡོང་བའི་དུས།  
 ཚེར་ཚེར་བེར་བ་ཚམ་ལས་ཤ་རྩོག་གཅིག།  
 ལུ་ཞོ་ཁ་ལ་སྐྱར་ཡང་འཐུང་མི་ཤེས།  
 ཀླང་བ་ཡོད་ཀྱང་གོམ་པ་སྣོ་མི་ཤེས།  
 རྒྱ་བ་ཡོད་ཀྱང་ཚོག་བརྟེན་སྣོ་མི་ཤེས།  
 མིག་གཉིས་ཡོད་ཀྱང་མཐོང་རྒྱ་མ་ལས་མེད།  
 སེམས་པ་ཡོད་ཀྱང་བསམ་རྒྱ་མ་ལས་མེད།  
 རོ་ལ་འཁོར་བའི་སྤང་མ་དགོག་མི་ཤེས།  
 མིག་ལ་འཚངས་པའི་ཐལ་བ་འདོན་མི་ཤེས།  
 གང་དུ་འབྲུག་དུ་ལྷོགས་དུ་རྒྱག་པའི་དུས།  
 བ་མ་གཉིས་པའི་དགོང་མའི་གཉིད་ཐེབས་བཅག།  
 ལྷམ་པ་བྱ་དང་སྣོན་པ་པ་མས་བྱེད།  
 འཇམ་པ་བྱ་དང་རྒྱབ་པ་པ་མས་བྱེད།

ད་ལྟའི་དེ་འདྲ་དེ་དུས་ཡིན་དོགས་མེད།  
 ལྷ་གུ་རྒྱང་དུས་ལྷོ་བ་པ་མའི་སྣོལ།

བྱ་ལྷགས་བྱེད་ལྷགས་འགོ་ལྷགས་མོད་ལྷགས་སྦྱོངས།།  
 གང་བྱས་ཡོང་བའི་ཡོན་ཏན་པ་མའི་དྲིན།།  
 ལ་ནས་ཐི་ལྷོ་བསགས་ཚད་བྱ་ཡི་དོན།།  
 ལས་འབྲས་རླང་ལ་བསྐྱར་རྒྱ་བྱ་ཡི་དོན།།  
 བསམ་རྒྱ་བྱ་དང་དྲན་རྒྱ་བྱ་ལས་མེད།།  
 དགོས་རྒྱ་བྱ་དང་འདེགས་རྒྱ་བྱ་ལས་མེད།།  
 བཀའ་དྲིན་ཅན་གྱི་པ་མ་རྣམ་པ་གཉིས།།  
 ར་སོ་རྣམ་པ་ད་ལྷ་ཨེ་ཤེས་ལགས།།  
 དྲིན་ཅན་དྲིན་དུ་བསམ་པ་ཨེ་ཡོད་ལགས།།  
 སྤེལ་དང་ངོ་ཚད་གོས་པ་འདི་ཅ་རེད།།  
 ཚོགས་དང་བསོད་ནམས་གསོག་པའི་ཚ་བ་རེད།།  
 གོང་ན་གོ་བར་གཤམ་ན་པ་མ་གཉིས།།  
 དེ་གསུམ་ལས་སྣག་སྤྲུལ་ཡང་ཡོད་པ་མིན།།  
 ཉེན་མཚན་མེད་པར་པ་མའི་བཀའ་དང་བསྐྱུན།།  
 རྩ་དགོང་མེད་པར་པ་མའི་འབས་ལ་བཅར།།

ཞིམ་པོ་ལྷལ་ནས་ཨེ་མཉེས་སེམས་གྱིས་སྟོས།།  
 འཇམ་པོ་བསྐྱོན་ནས་ཨེ་མཉེས་ཡིད་གྱིས་སྟོས།།  
 ལྷན་པོ་ལྷལ་ནས་སྤྲུལ་སེམས་ཨེ་སྟོ་སྟོས།།  
 ཡག་པོ་ལྷལ་ནས་དགོངས་པ་ཨེ་སྟོ་སྟོས།།

པ་མ་མཉེས་ན་འདི་བྱི་གཉིས་ཡོད་རེད།།  
 པ་མ་མ་མཉེས་འདི་བྱི་གཉིས་མེད་རེད།།  
 པ་མ་ཡོད་དུས་བཀའ་དྲིན་མ་བསམ་བར།།  
 མེད་དུས་འགྱུར་པ་སྦྱེས་པ་ཐ་མའི་ཐ།།  
 འགྱུར་པ་དེ་ནི་སྤྲུལ་ནས་སྤྲུལ་སྤྲུལ་འགྱུར།།  
 ད་ལྷ་ས་སྤོང་འགྱུར་པ་དེ་ལས་འགྱུར།།  
 དེ་ལྷར་པ་མ་འཇོམས་པའི་སྤྲུ་སྤྲུ་ཚོ།།  
 གཏམ་གྱི་འོར་བུ་སྤོང་གི་སྤོང་དུ་ཚུག།།

བྱད་མེད་ཁྲམ་དང་གཡོ་སྦྱུ་གྱོད་གྱི་གཞི།།  
 བསྐྱུ་རྩ་སྤོར་ནས་པ་བྱ་འབྲས་ཡོང་ངོ་།།

དེ་འདྲ་དམུལ་བའི་གཏིང་དུ་བསྐྱར་ཡོང་ངོ་།།  
 དེ་འདྲའི་འཕྲོད་དུ་རྒྱང་བ་དྲངས་ཡོང་ངོ་།།  
 ར་ཐང་གཡོག་པ་ན་བས་ཐོས་ཡོད་འགོ།  
 ལྷ་མཚོག་ཟེལ་བས་སྐད་ཆ་གོ་ཚོད་འགོ།  
 མི་རྒྱུད་མི་དགོས་ལྷ་རྒྱུད་ཡིན་གྱུར་ཀྱང་།།  
 བྱད་མེད་ཡིན་ན་བདུད་ཀྱི་ཡན་ལག་རེད།།  
 དེ་འདྲའི་བཤད་ཚད་ཉན་ན་འཕུང་ལ་སྦྱོར།།  
 བྱས་ཚད་ལམ་ལ་བཏང་ན་རྒྱུང་ལ་བསྐྱར།།  
 བདུད་དང་གདོད་དུས་མི་ལ་དོགས་ཟེན་དགོས།།  
 འདྲ་དང་གོགས་པོ་བྱེད་ན་ལྷ་མ་སྐྱོམ།།

ལྱོན་པ་རྙེད་ན་གསར་བ་བཟོས་པས་ཚོག།  
 མནའ་མ་མེད་ཀྱང་མནའ་མ་བསུས་པའི་ཚོག།  
 ཚོལ་དགོས་བྱུང་ན་པ་མ་རྙེད་དོགས་མེད།།  
 པ་མ་གཉེས་དང་མནའ་མ་བརྟེན་དོགས་མེད།།  
 འདྲ་འདྲའི་ཁྲིད་དུ་སྤོང་བ་ངོ་ཡང་ཚ།།  
 འཛོན་མདོག་བྱས་ཀྱང་འཛོན་རྒྱ་དེ་ལ་རེད།།  
 པ་མ་མནའ་མའི་དབྱེ་འབྱེད་མ་ཤིས་ན།།  
 མི་ལུས་དེ་འདྲ་ཐོབ་ཀྱང་ཁྱི་ལས་ལོད།།  
 ཁྱི་དན་སྦྱོ་ཡང་བདག་པོ་ངོས་ཀྱིས་འཛོན།།  
 ཁྱི་ལས་ལོད་པའི་མི་དེ་ཡ་ཡང་ང་།།  
 དེ་འདྲའི་ལུས་རྟེན་སྤང་བའི་དག་ལ་བསྐྱར།།

མི་དན་གཅིག་གིས་མི་བརྒྱ་རྒྱུང་ལ་བསྐྱར།།  
 མི་ལུས་ཡིན་ཀྱང་རྒྱ་མཚོའི་གཏིང་ལ་བསྐྱར།།  
 ལམ་དན་བཏོད་ནས་འཛོམ་སྤང་ཕུང་ལ་སྦྱོར།།  
 བ་མོ་གཅིག་གིས་མི་ཡི་ཞིང་བཟས་ནས།།  
 བ་མོ་ཡོངས་ཀྱི་འགོ་བའི་ལམ་བུ་བཀག།  
 ཅེས་པའི་དཔེ་ལྷན་སྦྱོད་དན་འདོར་ཤིས་པ།།

རིག་པ་གནད་དུ་ཁོད་ཅིག་པ་ཡི་བྱ།།  
 བསམ་སྒོ་འདྲོངས་ལ་ཐོངས་ཤིག་ངོ་ངོའི་སྙིང་།།



རེ་དང་འཇིགས་པས་དབྱར་ས་དགུན་ས་ནས།  
ཐར་པའི་སྒྲིང་གི་ལས་སུ་སྐྱུ་སེང་སང་།

བཟང་གི་རེ་དང་ངན་གྱི་ཉེས་ཡོད་ན།  
ལམ་བུ་དེ་ག་རེད་དོ་སྐལ་ལྷན་ཚོ།  
འཁོར་བ་མི་སྲིད་སྲིད་པའི་ཁྲོན་པ་བྱ།  
ལས་ཉོན་མི་སྲིད་སྲིད་པས་སྐྱུ་དུས་འདྲིར།  
དོན་ཚུ་བསྐྱེལ་ནས་དོན་དོན་བྱེད་པའི་དུས།  
རེ་ས་ལྷ་ས་གོ་བརྗེ་ཁོང་ལ་ལུས།  
ལས་འབྲས་སྲིང་ལ་བཅངས་ནས་འགོ་ལུགས་དང་།  
དཀར་ནག་སེམས་ལ་བཞག་ནས་བྱེད་ལུགས་མཛོད།  
ལས་འབྲས་ཁ་ནས་ཤོད་མཁན་མང་པོ་ཡོང་།  
ལག་ལེན་ལག་ཏུ་ལོན་པ་གསེར་ལས་དཀོན།  
དེ་ལ་བལྟས་ན་འགྲོད་པ་སྲིང་ནས་བསྐྱེད།  
དེ་འདྲ་བསམ་ན་སྐྱོ་བ་གཏིང་ནས་བསྐྱེད།

དེ་རིང་ཐིས་པའི་ཡི་གེ་ནག་ཚུང་འདི།  
ཁ་ཆེ་པ་ལུ་སྐྱོ་བའི་སྐྱོ་ལབ་རེད།  
གཏི་ལུག་སྲིང་གི་དཀྱིལ་ལ་རྩེ་ལ་འདི།  
རང་གིས་མི་ཤེས་མི་ལ་བཤད་ལེ་འདྲ།  
རང་སྐྱོན་མི་མཐོང་མི་སྐྱོན་སྐྱོན་ལེ་འདྲ།  
ཆག་པ་གས་པའི་ཕྱོགས་ལ་ཉམ་ལེ་འདྲ།  
ང་ལ་སྐྱ་མས་ཐུགས་རྗེས་རྒྱང་ནས་གཟིགས།  
ཁ་དང་ལག་ལེན་འགྲིག་པའི་འཕྲིན་ལས་མཛོད།  
མདོག་དང་བོ་བ་མཐུན་པའི་བཀའ་ཤིས་ཤོག།

ཁ་ཆེ་པ་ལུ་འི་བསམ་སྒྲིབ་ཀྱི་མཚོ་ནས།  
བཏོན་པའི་མོར་བུ་ཤོག་བུའི་ནང་དུ་བཏུམས།  
རྒྱལ་སྤྱོད་ཐོན་པའི་དཀྱིལ་དུ་བཞག་ཡོད་དོ།  
མ་བུའི་ལུས་ལ་ལུ་བྱུག་གསུང་སྐྱན་འདི།  
སྐྱེད་སྐྱེད་ཟེར་བས་ཕྱོགས་ཀུན་ལྷབ་པར་ཤོག།  
ཁ་ཆེ་པ་ལུས་ཀུན་ལ་གདམས་པ་འོ། །

