

THE COMMENTARY ON  
*SONG OF VICTORY*  
BY KHENPO SODARGYE



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## The Importance of the Text

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The dharma activities of His Holiness Jigme Phuntsok Rinpoche's life can be divided into six main phases. Each phase is marked by an important pith instruction text. These six texts are respectively *Dawn Flush of Advice*, *Drops of My Heartfelt Advice*, *Nectar Drops of Advice*, *Song of Victory*, *Teachings of the Four Vehicles*, and *Teachings during Magnetizing All that Appears and Exists*. As well as these texts, there are also the teachings given just before His Holiness entered into nirvana.

These texts are not like ordinary articles drawn from a few years of academic research studies, but rather they are the essence of His Holiness' wisdom gained through a lifetime of study, reflection, and practice. His attained realization, his biography and his considerable merit have proven him to be a great saint and an enlightened master in each of his lifetimes spanning from the time of Buddha Shakyamuni to that of Guru Padmasambhava. Not only has he accumulated abundant good karma in his previous lives, but during his present life, he has spent more than 60 years focused on the study, reflection and practice of the Buddha's teachings, which he began around 5 years of age, and continued into his late 60's. His Holiness has devoted his entire life to all sentient beings and Buddhism, and his words and teachings, distilled from such a deep well of wisdom, are indeed very precious.

The *Song of Victory* was an extemporaneous vajra Doha<sup>1</sup> sung by His Holiness in front of almost five thousand ordained sangha on an auspicious victory-celebrating day in the Tibetan calendar, the 21<sup>st</sup> September, 1996, when His Holiness and his disciples had dispelled all the external, internal and secret hindrances.

Khenpo Sodargye once said during one of his teachings, "Those with wisdom will fully understand how transcendent the *Song of Victory* is after they study it. In the past, when His Holiness gave us teachings, to begin with we did not recognize their great worth. However, after constant contemplation of the Dharma and as time went by, along with exposure to various religious doctrines, we realized that His Holiness is indeed the most extraordinary of human beings."

As a matter of fact, even though the Buddha taught eighty-four thousand teachings, we are not able to master them all in one lifetime. However, now that His Holiness has summarized these teachings into this wonderful pith instruction based on his practice and realization, we should treasure it and try to comprehend its profound meaning.

Theoretically speaking, dharma practitioners should study both the sutras and tantras extensively, such as the Five Great Mahayana Treatises<sup>2</sup>. But life is short, and it is hard to know how much longer one will live. Many changes can happen in a few brief moments and nothing is certain. Therefore, the study of a short text containing a great pith instruction is of great value to all practitioners; otherwise, they may not be adequately prepared when the time

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<sup>1</sup> [https://en.wikipedia.org/wiki/Songs\\_of\\_realization](https://en.wikipedia.org/wiki/Songs_of_realization)

<sup>2</sup> <http://kopanmonastery.com/about-kopan/monastic-education/the-five-great-treatises>

comes to leave this world.

His Holiness requested all his lineage disciples to teach or chant the *Song of Victory* once before they teach or study a dharma text, so that any obstacles that may occur during the process can be dispelled. Likewise, if someone aspires to follow the Dharma, chanting this text once beforehand will make their aspiration come true, and protect them from encountering any obstacles. Additionally, any obstacles that may be encountered while studying or practicing Dharma can be transformed into favorable conditions just by reading this text or by taking it with you everywhere. Therefore, His Holiness requested again and again that anyone who took refuge in or relied upon him should memorize the *Song of Victory* and grasp its profound meaning.

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### The Background of the Text

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In September, 1995, His Holiness Jigme Phuntsok Rinpoche planned to visit Taiwan and then to leave for Nepal to stay in Padmasambhava's cave for an Amitayus Buddha retreat. But after he arrived in Chengdu, there were some problems related to the processing of his passport application. He also suffered a deterioration in his physical health, and the hospital in Chengdu was unable to diagnose the cause of his illness. Consequently, he stayed at Chengdu for more than five months, remaining in a state of Samadhi, and except during meal times, he did not utter a word.

Then one night, His Holiness had a dream in which Venerable Atisha<sup>3</sup>, Venerable Dromtonpa<sup>4</sup>, Ju Mipham Rinpoche<sup>5</sup>, and Lama Lodro<sup>6</sup>, all appeared to him. Venerable Atisha silently cast his kind and loving gaze at His Holiness. Venerable Dromtonpa said, "We have come here because Venerable Atisha is very concerned about you. These huge surging waves of the ocean will terminate on the 10<sup>th</sup> of March, do you understand the implications? (By this he meant that His Holiness would, at that time, fully recover from his illness). Venerable Atisha and Venerable Dromtonpa then disappeared.

Ju Mipham Rinpoche remained seated majestically, prayed forcefully to Padmasambhava in an extremely wrathful way, in order to dispel all external, internal, and secret hindrances and to vanquish various kinds of evils manifested from confusion and differentiation. After that, he transformed himself into a flash of light and disappeared.

Lama Lodro gave some merciful advice: "You should reside in the luminous state of Great Perfection, the great union of appearance and emptiness. Out of this profound concentration, you should benefit sentient beings with Bodhichitta, exchanging others' suffering with your happiness. Then, all unfavorable conditions will disappear into emptiness." He also gave some others teachings and then also dissolved into luminosity.

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<sup>3</sup> <http://www.rigpawiki.org/index.php?title=Atisha>

<sup>4</sup> [http://www.rigpawiki.org/index.php?title=Dromt%C3%B6npa\\_Gyalw%C3%A9\\_Jungn%C3%A9](http://www.rigpawiki.org/index.php?title=Dromt%C3%B6npa_Gyalw%C3%A9_Jungn%C3%A9)

<sup>5</sup> [http://www.rigpawiki.org/index.php?title=Mipham\\_Rinpoche](http://www.rigpawiki.org/index.php?title=Mipham_Rinpoche)

<sup>6</sup> One of His Holiness Jigme Phuntsok Rinpoche's gurus

After this dream, His Holiness began to recover slowly and, as predicted by Venerable Dromtonpa, he had completely recovered his health by March 10<sup>th</sup>. On returning to Larung Gar all his disciples gave His Holiness a most ceremonial Welcome Back. He sang the *Song of Victory* extemporaneously among the fourfold assembly of all the disciples. Everybody's happiness at that moment was indescribable. His Holiness also named the assembly of Han disciples as *Victorious Subdue-Mara Land*, indicating the great victory.

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## The Title of the Text

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### A1: Opening

#### B1: Title

#### *Song of Victory – The Wonderful Sound of the Celestial Drum*

##### a. The Meaning of the Title

In the title, *Victory* means that practitioners are able to dispel all external, internal, and secret obstacles and achieve the complete victory through the blessings of the guru and the Three Jewels. *Song* refers to a Doha, a song sung extemporaneously by an enlightened being with a certain level of realization. Celestial drum is a huge drum in the thirty-third heaven<sup>7</sup>, the appearance of which is due to celestial beings' great merits.

This *Song of Victory* is described by the metaphor 'the *Wonderful Sound of the Celestial Drum*' because this drum has a natural sound that means "all you celestial beings, do not fear". (As when celestial beings were battling the Asuras, with the help of the wonderful sound of the Celestial Drum, they were able to defeat the Asuras and win the battle.) Hence the title draws this analogy between the *Song of Victory* and the *Wonderful Sound of the Celestial Drum*. This short text contains the essence of all the sutrayana and tantrayana teachings, as well as the very profound pith instructions of His Holiness' lifetime of practice.

##### b. Four Main Aspects of the Path

In *The Three Principal Aspects of the Path*, Lama Tsongkhapa<sup>8</sup> discusses three main aspects, which are renunciation, bodhichitta, and non-dualistic wisdom. However, in this short text, His Holiness summarizes the entire path of enlightenment into four main aspects, including the additional aspect of virtuous personality. Also, non-dualistic wisdom can be explained within both the Mahayana and the Vajrayana paths. In the *Song of Victory*, non-dualistic wisdom is described from the perspective of the Great Perfection, or Dzogchen<sup>9</sup>, the highest level of realization in Vajrayana practice, based on the view of emptiness in Mahayana teaching.

The realization of the Great Perfection is the most desirable enlightenment worthy of

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<sup>7</sup> [http://www.rigpawiki.org/index.php?title=Heaven\\_of\\_the\\_Thirty-Three](http://www.rigpawiki.org/index.php?title=Heaven_of_the_Thirty-Three)

<sup>8</sup> [http://www.rigpawiki.org/index.php?title=Tsongkhapa\\_Lobzang\\_Drakpa](http://www.rigpawiki.org/index.php?title=Tsongkhapa_Lobzang_Drakpa)

<sup>9</sup> <http://www.rigpawiki.org/index.php?title=Dzogchen>

seeking by spiritual practitioners. What is the prerequisite for such enlightenment? It is bodhichitta. Without bodhichitta, as Shantideva says in *The Way of the Bodhisattva*, there is no way to achieve full enlightenment, no matter how much supreme merit one possesses. Then how can bodhichitta arise in one's mind? For this to occur one needs to first possess renunciation mind, which in turn has to be founded on a virtuous personality. Therefore, the sequence of practice should be: a virtuous personality to be a good person, a mind of renunciation to abandon all worldly attachment, an aspiration of bodhichitta to guide all living beings to achieve Buddhahood, and eventually, the practice of Dzogchen to achieve full enlightenment within a single lifetime. These are four main aspects of the path that are summarized in this *Song of Victory*.

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## Homage to Manjushri

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### B2: Homage

*The embodiment of the wisdom of all the buddhas, who are the protectors of all sentient beings,  
Venerable Manjughosha, who appears as a young boy,  
May you abide forever in my heart, the stamens of the eight-petalled lotus,  
Bless me, such that my words will benefit all sentient beings.*

#### a. The Sincere Devotion to Manjushri

His Holiness Jigme Phuntsok Rinpoche says in this verse, “Buddhas of all the worlds in the ten directions are the protectors of all sentient beings. The aggregate wisdom of all the buddhas of the ten directions is embodied in Manjushri, who appears as a young boy to benefit all sentient beings. I pray that Manjushri will fill my eight-petalled lotus-heart with his uniquely blessed bright sunlight, and will remain perpetually in the stamens of my lotus heart. I pray that, with the power from Manjushri's compassion, my words can universally benefit all sentient beings in this world.”

Here an analogy is drawn between the eight-petalled lotus and the heart, which has many external, internal and secret meanings in Vajrayana, and will not be discussed in detail here.

This is a homage to Manjushri. His Holiness Jigme Phuntsok Rinpoche regarded Manjushri as his main deity and after meeting Manjushri in person at Wutai Mountain, whenever he was going to compose a treatise he would first pay homage to Manjushri. This demonstrates his extraordinary faith in Manjushri.

His Holiness has always had a close affinity with Manjushri since his childhood. According to his biography<sup>10</sup>, he recited the Manjushri mantra<sup>11</sup>, *om arapacana dhih*, aloud as an infant, immediately after he was born. At the age of 6, he discovered a copy of *The Speech Lion of Manjushri*, hidden in a pile of rocks, and noticed a verse at the end, saying there was a man in India aged 99 years old who after just one day of practice attained enlightenment when

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<sup>10</sup> <http://www.khenposodargye.org/2013/03/biography-of-h-h-jigmey-phuntsok-dharmaraja/>

<sup>11</sup> <https://en.wikipedia.org/wiki/Manjushri#Mantras>

Manjushri appeared before him.

His Holiness thought, “If someone that old could meet Manjushri after just one day’s practice, I should be able to practice and attain enlightenment without any problems because I am beginning at such tender young age.” He was very thrilled and practiced with full concentration for a few days. Consequently, he experienced many signs of attainment, and naturally mastered all the scriptures and commentaries in the sutras and tantras.

His Holiness often emphasized that dharma practitioners should chant Manjushri’s mantra frequently and pray to Manjushri often, because the power of the blessings from Manjushri are quite special, compared with those from other buddhas. As ordinary beings we cannot determine whether Buddha Shakyamuni’s blessing or Bodhisattva Manjushri’s blessing are more powerful, but it is quite possible to make a reasonable judgment according to relevant sutras, since this has been explained in the related sutras.

On the surface, Manjushri appears as just a bodhisattva. But based on what is mentioned in the sutras, he actually attained Buddhahood a long time ago, and he is the embodiment of the aggregate wisdom of Buddhas and Bodhisattvas from all the worlds of the ten directions, and is regarded as the father of all buddhas. He guided infinite sentient beings to achieve buddhahood by motivating them to arouse bodhichitta. Hence the power of his blessing is inconceivably amazing.

Everyone can benefit from the blessings of Manjushri. The key lies in whether or not one has authentic faith in him. As Khenpo Sodargye said in his teaching, once when he visited Wutai Mountain, he was constantly filled with the hope that he would see Manjushri in person, and in the end, although he did not see Manjushri, he did receive some blessings which manifested in him being able to memorize and fully recite dharma texts after reading them only a few times. So Khenpo Sodargye concluded that different people may have different levels of faith, but as long as they are blessed by Manjushri, all the scriptures and commentaries on sutras and tantras will come to manifest in their mind. If one constantly prays to Manjushri, wisdom will be bestowed upon this person lifetime after lifetime. And meanwhile, blessings from all the buddhas can be integrated and passed on in his or her mind’s continuity.

b. A Great Story of Manjushri<sup>12</sup>

Once when the Buddha was teaching the Dharma at Vulture Peak, in the city below the mountain there was a prostitute named Marvelous Golden Ray. She was very beautiful and enticingly attractive. But more amazingly, her entire body glowed with a golden aura. Thus, the emperor, ministers, and all sorts of men became extremely enchanted by her. Although she was just a prostitute from a lowly caste, a huge crowd always surrounded her.

One day, she accompanied the son of a business owner on a shopping trip to the market. They were planning to have some fun at the amusement park. Along the way Manjushri transformed himself into a handsome young man, for he knew the circumstances were ready to enlighten Marvelous Golden Ray. His entire body glowed with an extraordinarily dazzling

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<sup>12</sup> More details can be found in *Mañjuśrīvikrīḍitasūtra*, translated by Dharmarakṣa from Sanskrit into Chinese in West Jin Dynasty.

light. Marvelous Golden Ray noticed that the light radiating from the youth far surpassed her own golden rays and as she stood in the glow of his light, her own light was fading away. She became greedy for his clothing, and immediately dumped the son of the business owner, climbing out of the vehicle they were traveling in and attempted to seduce the young man with her beauty.

At that moment, Manjushri empowered Vaisravaṇa to advise Marvelous Golden Ray, and he told her, “You must not arouse your greed for the young man, as he is the Bodhisattva Manjushri, who is the aggregate of all buddha’s wisdom. He can fulfill all your wishes. What do you need?” Marvelous Golden Ray said, “I do not need anything except for his beautiful clothing.” Manjushri then replied, “If you can enter the door of Bodhi, I will give my clothing to you.” As she did not understand what that entailed, Manjushri then started to give her detailed instructions.

At Vulture Peak Shakyamuni Buddha voiced his praise, saying “Well done!” during the course of Manjushri’s teaching, and that jolted the cosmos of a billion universes. Manjushri’s retinue asked the Buddha why he had said this. The Buddha replied, “Bodhisattva Manjushri is preaching the buddhadharma with compassion and wisdom in order to enlighten a prostitute. You may go there if you would like to listen.” So, many of the Buddha’s disciples went over to Manjushri’s place. Some disciples obtained the purity of the dharma-eye to see the truth clearly and purely. Some attained the full apprehension of the truth of no birth; some achieved the non-regressive fruition... Tens of thousands of sentient beings received corresponding benefits, after listening to the teachings of Manjushri.

Marvelous Golden Ray also developed a firm understanding of the theory that nothing has its own self-nature. She really wanted to follow Manjushri and to live her life as a Buddhist nun. But Manjushri told her that the path of renunciation did not necessarily mean shaving one’s head, but rather, involved practicing buddhadharma diligently and giving up one’s self-interest for the benefit of others. Manjushri also advised her to return to the vehicle of the business owner’s son and leave with him.

When Marvelous Golden Ray and the son of the business owner arrived at the amusement park, they had a taste of impermanence when she died in his embrace. At first, he was greatly saddened. But as her body started to gradually decay, with blood and pus effusing from her eyes, ears, nostrils and mouth, and a foul smell emanating from her body, the businessman’s son became extremely frightened and ran all the way to Vulture Peak to seek protection from Shakyamuni Buddha. Shakyamuni Buddha imparted the buddhadharma to him, and he attained full apprehension of the truth of no birth. The Buddha then predicted: “Due to the empowerment of Bodhisattva Manjushri in inspiring her motivation, Marvelous Golden Ray will attain Buddhahood in a Buddha-land in the future. She will be named Precious Light Buddha. And the son of the business owner will become a bodhisattva acting on her behalf, named Bodhisattva Virtuous Brilliance.”

The son of the business owner was puzzled, “Why will the disciple of Bodhisattva Manjushri, Marvelous Golden Ray, attain Buddhahood? But I, as the disciple of the Buddha, will only become a bodhisattva?” He could not understand this. The Buddha said, “The merits of Bodhisattva Manjushri are inconceivable. I also, made my initial vow to develop Bodhichitta

in front of Manjushri, as did the immeasurable number of Buddhas in the past; so have the immeasurable number of Buddhas of the present and so will it be for the immeasurable number of Buddhas in the future.”

c. The Right Motivation of Receiving the Teaching

His Holiness Jigme Phuntsok Rinpoche composed this text neither for the sake of recovering from his grave illness, nor for the desire to become wealthy or to attain happiness for himself. Rather, he prayed for Manjushri’s blessing in order to benefit all living beings, temporarily or ultimately, through his words and his teachings. Likewise, we also need to examine our motives when receiving his teaching. Some people muddle along without any sense of purpose. They see others go for the teaching, so they follow them without any specific purpose. As a matter of fact, the purpose of receiving the Dharma teaching should be to benefit the numerous sentient beings, not just for the benefit of oneself. Each practitioner should tune his or her motivation accordingly in this way.

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## The Merit of Practicing Unsurpassed Vajrayana

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### A2: Main Text

#### B1: Encourage to Practice Vajrayana

##### C1: The Merit of Practicing Unsurpassed Vajrayana

*The Great Perfection, profound and luminous,  
Just upon hearing its verses allows one to break the roots of samsara,  
And through the six-month practice of its essence to achieve liberation,  
May you all engrave this in your hearts.*

a. The Incredible Merit of Dzogchen

The unsurpassed Great Perfection, proclaiming the luminous essence of tathagatagarbha, is difficult for ordinary people to fully understand, and is often criticized by those with poor wisdom. However, one can cut off the root causes of samsara simply by listening to its verses, and those with great capacities are able to attain liberation if they practice its essence diligently for six months. Therefore, we must have this Great Perfection deeply engraved in our hearts.

The Great Perfection is the essence of all sutras and tantras, and its merits are beyond all description. People can attain liberation by merely hearing its words, touching its texts, attaching it to one’s body, or understanding its meaning. According to Aryadeva’s *Four Hundred Stanzas on the Middle Way*, people with doubts about emptiness are still able to break from the cyclical existence of the three realms. This is even more true for those who have learned the unsurpassed Vajrayana.

If someone with extraordinary faith and strong conviction practices Dzogchen by following the sequence of preparation, main practice, and conclusion, that person may attain

liberation in six months. It is stated in the *Vajra Panjara Tantra*<sup>13</sup>, “If one has been practicing for six months with unshaken faith and conviction, one will be able to attain the fruit of Vajradhara.” It is also mentioned in the *Tantric Solemn Oath*, “With determined faith and conviction, one will attain the fruit of Vajradhara in six months.” This is also further stated in the *Chetsun Nyingthig*<sup>14</sup> and the *Longchen Nyingthig*<sup>15</sup>.

Hence the Great Perfection is very transcendent. Ju Mipham Rinpoche said in his teachings, “In this degenerate age, sentient beings are loaded with deep and heavy afflictions, which cannot be easily tamed by other dharma methods. But one can completely cut off all the afflictions with the unsurpassed Great Perfection.”

Here, His Holiness told us that since the Great Perfection is so extraordinary, we must not abandon or defame it. If one really cannot arouse faith in it, it is okay to leave it alone, or to bring up ones doubts in front of authentic teachers. However, one must not have preconceived negative ideas about Vajrayana without sufficient reason.

#### b. An Amazing Example of a Dzogchen Practitioner

In Khenpo Sodargye’s teaching, he said that he had personally witnessed quite a few Dzogchen practitioners who achieved the realization of Dzogchen and had auspicious appearances before death. He said he was particularly impressed with a Han bhikshuni named Ming Hui, and below is her story.

Ming Hui had enormous faith in the Vajrayana. Originally, she was being treated for an illness in the Han area. Later, she learned that His Holiness Jigme Phuntsok Rinpoche was going to teach Dzogchen at Larung Gar. She felt that life was impermanent, and not knowing how much longer she had to live, she insisted on going back to receive the teaching. His Holiness lectured on Longchenpa’s *Finding Comfort and Ease in the Nature of Mind* for about 100 days and she studied very diligently during that period.

On September 1<sup>st</sup>, 1993, after the teaching ended, she returned to the Han area to receive further treatment from the doctor. On March 1, 1994, her caretaker and dharma friend Zhen Ru bhikkhuni called Khenpo Sodargye from Jinfeng Monastery, where they were living, and said that Ming Hui had died and at the moment of her passing, she was in a dignified sitting position praying to her lineage guru and Amitabha. Her body began to shrink and all kinds of auspicious signs appeared. It was exactly six months to the day from when she finished receiving the teachings until her death.; There was not even the discrepancy of a day. This was, indeed, a very rare occurrence.

As Khenpo Sodargye said, Ming Hui bhikshuni did not always appear to be highly intelligent, but her faith was indeed very strong. The prerequisites, for those with great capacities, to practice the Great Perfection are primarily their faith and conviction. Those with the strongest faith in their gurus and in the Three Jewels, and especially in Vajrayana, will never part with such faith, even at their deathbeds. These people, indeed, will achieve great accomplishments. Hence His Holiness made a comment that “It is very difficult to encounter

<sup>13</sup> [http://www.rigpawiki.org/index.php?title=Vajrapa%C3%B1jara\\_Tantra](http://www.rigpawiki.org/index.php?title=Vajrapa%C3%B1jara_Tantra)

<sup>14</sup> [http://www.rigpawiki.org/index.php?title=Chets%C3%BCn\\_Nyingtik](http://www.rigpawiki.org/index.php?title=Chets%C3%BCn_Nyingtik)

<sup>15</sup> [http://www.rigpawiki.org/index.php?title=Longchen\\_Nyingtik](http://www.rigpawiki.org/index.php?title=Longchen_Nyingtik)

the Great Perfection during this degenerate age, for it is such an extraordinary path.” We must have these words engraved on our mind.

c. The Preliminary Practice of Dzogchen

Many Vajrayana followers nowadays believe one must contemplate with primordial purity or luminosity in order to effectively discover one’s nature of mind. Indeed, as an ordinary practitioner, one must start with the preliminary practice, which is followed by receiving empowerment and then the main practice. Venerable Longchenpa, Mipham Rinpoche, and His Holiness Jigme Phuntsok Rinpoche have all set out rigorous requirements for the practice of Dzogchen. It is crucial to abide by this order of practice, otherwise one cannot achieve proper realization. As such, it is like painting beautiful motifs on the walls of a building while the foundations have not yet been stabilized. The risk is that, after a while, the whole building will collapse. Therefore, we should paint motifs on the walls only after the foundations are made secure and safe.

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## The Conditions for Practicing Dzogchen

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### C2: The Conditions for Practicing Dzogchen

*Those who with the great fortune encounter such supreme teaching,  
Must have been accumulating merit in their previous lives through numerous eons  
And possess the same conditions for achieving enlightenment with Buddha  
Samantabhadra,  
Dharma friends, may you all be joyful for yourselves.*

a. The Same Conditions with Buddha Samantabhadra

Here “*supreme teaching*” refers to the great teaching of Dzogchen, and “*those with the great fortune*” refers to those who have received the initiation for or listened to the teaching of the Great Perfection, or those who have similar auspicious connection with Dzogchen. His Holiness says, “For those who have had the opportunity to encounter the Great Perfection, this is as a result of accumulated merits over many lives. To be able to meet such great teaching is, in fact, sharing a similar karmic circumstance with Buddha Samantabhadra, and therefore, all dharma friends should be delighted.”

All of us have had the good fortune in this life to have met our gurus, to receive their teachings on Vajrayana, and to have received empowerments and pith instructions. Such wondrous affinities with Vajrayana are the result of the good karma accumulated through numerous previous lives. Venerable Longchenpa made two inferences in *The Treasury of the Supreme Vehicle*<sup>16</sup>:

1. Since we have encountered the unsurpassed Vajrayana in this life, we must have made offerings and attended to an infinite number of buddhas in our past lives, and have also been their followers or disciples.

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<sup>16</sup> [http://www.rigpawiki.org/index.php?title=Treasury\\_of\\_the\\_Supreme\\_Vehicle](http://www.rigpawiki.org/index.php?title=Treasury_of_the_Supreme_Vehicle)

2. Since we have encountered the unsurpassed Vajrayana, we will definitely accomplish realization in this present life, during the Bardo, or in a future life.

So according to the inferences of Buddhist Logic, if one has heard and studied Vajrayana, this person must have transcendental affinities with Vajrayana. We are in fact, sharing a similar circumstance with Buddha Samantabhadra, for we are able to encounter Dzogchen in this present life. It is because of this transcendental tantric dharma that Samantabhadra attained the state of self-liberation in one split second. It is an accumulation of our good karma in numerous previous lives to encounter this supreme teaching.

As it is said in *Prajnaparamita Sutra*, a person who is lost and wandering in the forest would have the sense that he was close to a village once he saw a cattleman. By seeing a cattleman he knew he could be leaving behind his fear of being lost. Similarly, once we have encountered a Vajra guru who guides us on the Vajrayana path, like a fish that has been hooked and will surely be pulled to the shore, we will soon be liberated.

b. Do not Break the Vows of Vajrayana

However, if one slanders Vajrayana or betrays the guru and his teachings, the consequences will be very serious. The Vajrayana vows are very rigorous, and if one breaks the vows, this person will indeed accumulate negative karma that can lead this person to the lower realms. This applies not only for Vajrayana vows, but also for the Bodhisattva vows, and even the precepts for lay Buddhists which are also very stringent. If one takes refuge in the Three Jewels today, and criticizes the Three Jewels tomorrow, one will definitely sink into the three lower realms. Therefore, His Holiness said in his other teachings that, as long as one does not break the vows in this present life, one will become accomplished in next life, even if one does not practice diligently. Vajrayana practitioners must have such determination of keeping the vows in this very life.

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## The Reasons for Arousing Bodhicitta

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### **B2: Encourage to Arouse the Mind of Bodhicitta**

#### **C1: The Reasons for Arousing Bodhicitta**

*For the sake of all sentient beings submerged in the fearful ocean of samsara,  
In order to help them attain the eternal happiness of Buddhahood,  
You shall shoulder the responsibility of benefiting others,  
And discard the poisonous food of attachment to yourselves.*

a. Why Should We Take the Responsibility of Altruism?

We must shoulder the grand responsibility of benefiting others and discard ego-clinging, which is like poisonous food, for the sake of helping sentient beings wallowing in the cyclical horror of samsara to attain the ultimate happiness of Buddhahood.

In general, living beings can be classified into two categories: the enlightened beings who have already obtained the temporary or ultimate peace and happiness, accordingly arhats,

pratyekabuddhas, bodhisattvas, as well as buddhas who achieve perfect merits and wisdom; the deluded or ignorant beings who have never tasted such peace and happiness gained through enlightenment, and have been dragged by karma to wallow in samsara which is full of dangerous circumstances.

Samsara means wandering about or moving on without interruption. There are six realms of beings in samsara, who are gods, Asuras, human beings, animals, hungry ghosts and hell beings. All these beings wander about in the six realms, sometimes being upgraded to the three higher realms where the suffering is not so fierce, while without a short rest being quickly dragged into the abyss of three lower realms by their own negative karma. As said in Chandrakirti's *Introduction to the Middle Way*,

*Beings think I"at first, and cling to self;  
They think of mine"and are attached to things.  
They thus turn helplessly as buckets on a waterwheel,  
And to compassion for such beings I bow down!*

Based on the authentic teachings and the personal perceptions of the enlightened buddhas and bodhisattvas, we have learned clearly that all deluded beings have previously been our parents and now are suffering. So carefully they have cared for and tended us, so closely we have connected with each other. Even though they do not recognize us now, anyone with a certain level of conscience would never leave them aside to pursue his or her own peace and happiness, but would rather guarantee their greatest peace and happiness. That is, to liberate them forever from the dreadful ocean of samsara and attain supreme enlightenment.

Therefore, we must shoulder the responsibility of altruism in order to help them obtain temporal happiness with good food and nice clothes, and meanwhile to guide them to achieve the ultimate happiness through the realization of arhats, bodhisattvas and buddhas. We must get rid of poison-like selfishness as much as possible; otherwise retribution could be very serious. It is stated in Shantideva's *The Way of the Bodhisattva*,

*If to serve myself I harm another,  
I'll suffer later in the realms of hell.  
If for others' sake I harm myself,  
Every excellence will be my heritage.*

b. Discard the Poison-like Attachment to Oneself

In the past, when Ra Lotsawa<sup>17</sup> was meditating on his deity in a quiet place, he felt that he had wanted to be in this kind of solitary retreat all of his life. But one day his deity told him, "You might as well go out to benefit living beings. The merits of even a brief moment of doing so will be much greater than diligently meditating on your deity in quiet isolation for billions of eons." Hence the merits of helping others with an altruistic mind are far greater than selfish penance for endless years.

Again in Shantideva's *The Way of the Bodhisattva* it is said,

*All the joy the world contains  
Has come through wishing happiness for others.*

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<sup>17</sup> [http://www.rigpawiki.org/index.php?title=Ra\\_Lotsawa](http://www.rigpawiki.org/index.php?title=Ra_Lotsawa)

*All the misery the world contains  
Has come through wanting pleasure for oneself.*

Therefore, we must not allow our Bodhicitta to drift away during the course of our practice. Patrul Rinpoche also said, “If you practice the unsurpassed Great Perfection without the premise of Bodhicitta, it will become the practice of Hinayana or Tirthika”.

Hence His Holiness Jigme Phuntsok Rinpoche said that selfishness is poison-like, which is an excellent metaphor that we should contemplate frequently. People with a strong sense of selfishness will fail sooner or later, regardless of where they are situated. Most of our arguments, afflictions, and quarrels are the products of selfishness, which would not appear if we become selfless. Thus we should strive towards this and become real bodhisattvas.

In fact, we need not pay much attention to what people say, but instead, should just do whatever is possible to benefit others when we are still alive and capable. Whether people are aware of what we are doing or not, it is quite alright either way. I believe that some of the things that we have done may not ever be known by other people in our lifetime, but all the buddhas and bodhisattvas, as well as our gurus clearly know. Also the law of causality will prevail. Therefore, it is of no value to help others for the sake of our own reputation and fame. Rather than being contaminated by all kinds of worldly concern, we should solely resolve to try all our best to benefit others.

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## The Merit of Arousing Bodhicitta

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### C2: The Merit of Arousing Bodhicitta

*This blocks the gate to lower realms,  
Allows you to attain the happiness of higher realms,  
And eventually leads you to the ultimate liberation from samsara,  
You shall practice this essential teaching without being distracted at all.*

#### a. The Merit of Bodhicitta

The merits of arousing Bodhicitta include: blocking the gate to the lower realms, allowing us to obtain relative temporal peace and happiness in the higher realms of human beings and gods, and enabling us to ultimately attain liberation from samsara. With the understanding of this fact, every dharma practitioner must practice this essential teaching without distraction.

The merits of bodhicitta, either the bodhicitta of aspiration or the bodhicitta of action, are immeasurable and boundless. This has been addressed in great detail in *Compendium of Trainings*<sup>18</sup>, *The Way of the Bodhisattva*, and many other Mahayana sutras. Simply put, the merits of bodhicitta can be manifested in two ways:

1. If one arouses genuine bodhicitta, all negative karma can be eliminated in one’s mind continuum, as a result, the doors to lower realms are blocked. Shantideva says:

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<sup>18</sup> <http://www.rigpawiki.org/index.php?title=Shikshasamucchaya>

*Just as by the fires at the end of time,  
Great sins are utterly consumed by bodhicitta.  
Thus its benefits are boundless,  
As the Wise and Loving Lord explained to Sudhana.*

The great sins refer to heavily negative karma that is difficult to purify, such as is accumulated through the five crimes with immediate retribution<sup>19</sup>, or by criticizing the Dharma. But they can all be consumed the moment bodhicitta arises in one's mind, like the fire at the end of time burning out the entire world. If one's negative karma is cleansed, there will be no chance of falling into the lower realms.

Hence His Holiness said that a person with bodhicitta cannot possibly fall into lower realms. We must try our best to generate bodhicitta before we die, and must make sure our bodhicitta is not impaired after it arises, in this way we will not take rebirth in lower realms.

2. With bodhicitta, one's virtuous roots will become stronger and stronger. Consequently, one can gain rebirth as a human being or god to enjoy all the temporal peace and happiness of the higher realms; and furthermore, one will perfect all the merits of the five paths and ten bhūmis, and attain the ultimate and unsurpassable fruit of Buddhahood.

Therefore, the benefits of bodhicitta are indeed immense for living beings. Shantideva also said,

*The pain-dispelling draft,  
This cause of joy for those who wander through the world—  
The precious attitude, this jewel of mind,  
How shall it be gauged or qualified?*

#### b. The Conclusion Made by Buddhas

It is the conclusion made by buddhas through long-term contemplations, with their unsurpassable wisdom, in numerous eons. Just like some scientists who devote themselves to research for a long period of time, so that they can invent something they believe will be of great benefit to all humankind. Similarly, the Buddha discovered that bodhicitta would bring the most benefit to all living beings. After repeated observations over a long period of time, it is seen that uncountable living beings can easily attain the supreme fruit of buddhahood by arousing Bodhicitta in their mind. Therefore Shantideva said,

*The mighty Buddhas, deeply pondering for many ages,  
Have seen that this, and only this, will save  
The boundless multitudes,  
And bring them easily to supreme joy.*

Hence His Holiness encourages all his disciples to cultivate bodhicitta and practice this essential teaching without being distracted at all. We must not allow our minds to be tempted by the eight worldly concerns and so lose our direction. We must earnestly practice the pith instruction of bodhicitta, for it is the most important and precious approach among all the practices.

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<sup>19</sup> [http://www.rigpawiki.org/index.php?title=Five\\_crimes\\_with\\_immediate\\_retribution](http://www.rigpawiki.org/index.php?title=Five_crimes_with_immediate_retribution)

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## The Merit of Observing Precepts

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### B3: Encouragement to Arouse the Mind of Renunciation

#### C1: The Merit of Observing Precepts

*For all kinds of grand events in samsara,  
Do not have any thought of desire.  
Do observe the pure precepts, the magnificent adornment in the world,  
To which humans and gods make supreme offerings.*

##### a. A Real Renunciation Mind

In order to achieve ultimate liberation from samsara, we must not have even the slightest thought of desire towards dazzling events and wealth in this ordinary world. Instead we should conscientiously observe the pure precepts, to which humans and gods make their transcendent offerings.

For those who wish to break away from reincarnation and attain liberation, the attainments of fame, power, high social status and sensual enjoyment are totally meaningless, and do not stir up any desire within them. They view luxurious cars and mansions as if they were objects in a dream, illusions, or bubbles. They are not just paying lip service, but truly feel that the three realms are like a house on fire without any momentary bliss. They are the ones with a real renunciation mind.

However, many people, in the beginning, just like Nanda<sup>20</sup>, have difficulties in completely abandoning yearnings and attachment towards worldly life. But if we study the Buddhist teachings in the long term, we will definitely become aware of the insecurity of samsara and further arouse renunciation in ourselves.

So how to arouse a real mind of renunciation? There is no better approach than contemplating the four thoughts that turn the mind from samsara: 1) the preciousness of being born a human being; 2) the impermanence of life; 3) the defects of samsara; and 4) the law of cause and effect is infallible. After we have completed these four common preliminary practices, true renunciation will arise absolutely, in the continuum of our minds. At that time, we will sincerely long for liberation from samsara day and night, just like a prisoner desperately wanting to be freed from his prison.

Lama Tsongkhapa says in his *Three Principal Aspects of the Path*,

*Freedom and endowments are difficult to find  
And life has no time to spare.  
By gaining familiarity with this,  
Attraction to the appearances of this life is reversed.*

*By thinking over and over again  
That actions and their effects are unbetraying,  
And repeatedly contemplating the miseries of cyclic existence,*

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<sup>20</sup> [https://en.wikipedia.org/wiki/Nanda\\_\(Buddhist\)](https://en.wikipedia.org/wiki/Nanda_(Buddhist))

*Attraction to the appearances of future lives is reversed.*

*When, by having trained in that way,  
There is no arising, even for a second,  
Of attraction to the perfections of cyclic existence,  
And all day and night the intention seeking liberation arises –  
Then the thought of renunciation has been generated.*

b. The Magnificent Adornment in the World

Having aroused renunciation, we must receive and uphold the pure precepts, which are the most magnificent adornment in the world and to which humans and gods make offerings. The precepts are the foundation of all virtuous qualities. It is declared in the *Sutra of Individual Liberation* that, “It is a bridge for going to good destinies.” It is not very appropriate for monastic Buddhists to adorn themselves with jewelry such as earrings and bracelets. But a practitioner endowed with untainted precepts, which is the most dignified adornment, is worthy of prostration, worship and offerings from humans and gods.

Every sentient being has a different capacity and can receive different levels of precepts according to their own ability. If one has a stronger renunciation mind, then one can receive ordination and observe the sramanera<sup>21</sup> or sramanerika precepts, and bhikkhu<sup>22</sup> or bhikkhuni precepts. But if circumstances do not allow one to leave home and join a monastic community, at least one should observe one of the five precepts for lay practitioners, or take the refuge vows guided by a renunciation mind. It is almost impossible for a practitioner to accumulate any merit if none of these precepts are carefully observed. In Nagarjuna’s *Letter to a Friend*, it is stated,

*Keep your vows unbroken, undegraded,  
Uncorrupted, and quite free of stain.  
Just as the earth’s the base for all that’s still or moves,  
On discipline, it’s said, is founded all that’s good.*

The earth is the basis of everything on this planet. Similarly, all merits are born on the basis of precepts. If we do not receive and uphold one single precept, it will be even difficult for us to attain rebirth as a human or a celestial being, not to mention to attain liberation. That is why in the *Thirty-Seven Practices of a Bodhisattva*, Thogme Zangpo says,

*If, lacking discipline, one cannot accomplish one’s own good,  
It is laughable to think of accomplishing the good of others.  
Therefore, to observe discipline  
Without samsaric motives is the practice of a bodhisattva.*

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## The Fault of Breaking Precepts

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### C2: The Fault of Breaking Precepts

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<sup>21</sup> <https://en.wikipedia.org/wiki/Samanera>

<sup>22</sup> <https://en.wikipedia.org/wiki/Bhikkhu>

*Since all the temporary and ultimate happiness  
result from observing the pure precepts,  
And breaking precepts leads one to take rebirth in lower realms,  
You must make the right choices and not fall into confusion.*

The temporary benefits of taking rebirth in the realms of humans and gods, and the ultimate happiness of enlightenment and liberation all result from observing the pure precepts. If one breaks the vows and does not repent completely, one will definitely fall into one of the three lower realms. Therefore, it is imperative that a practitioner make the right choices in his or her own conduct and does not fall into confusion.

It is stated in the *Sutra of Individual Liberation* that the only destination for those who break precepts is the three lower realms of the hell beings, hungry ghosts, and animals.. Accordingly, in the *Condensed Prajnaparamita Sutra*, it is also said, “Those who break their precepts cannot even help themselves, let alone benefit others.”

Observing the pure precepts has become more and more difficult in this degenerate age. In particular, it is becoming more difficult for monastic people to observe uncontaminated precepts in this highly commercialized information age. Televisions, laptops and cell phones provide constant sensory stimulation and continually tempt people. As a result, many people do not have true renunciation in their minds, and very few people can stay in remote and solitary places and practice the Dharma one-pointedly, as practitioners in ancient times did.

However, as long as we have a certain level of renunciation, and a sincere desire to achieve enlightenment, it is quite necessary to take the three refuge vows and observe the five precepts. In case one breaks any of these vows, one should receive them again in front of a qualified teacher.

The reason for this is that, in the same way that flowers, grass, and trees can only grow on the earth, all merit grows and prospers on the basis of precepts. In one of his texts, *The Main Path to Enlightenment*, Lama Tsongkhapa specifically refers to a teaching in the sutra, which says that in the degenerate age the merit of holding even one day’s precepts would outdistance the merit of making offerings to the Buddhas and Bodhisattvas in thousands of millions of eons. Therefore, we must not be confused and miss our direction in this degenerate age. We shall be extremely careful in making choices as regards accepting the causes and conditions that will protect our precepts and in discarding the unfavorable conditions that will lead us to break our vows. This is the goal we are striving towards!

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## The Reasons for Developing Virtuous Personalities

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### **B4: Encourage to Develop Virtuous Personalities**

#### **C1: The Reasons for Developing Virtuous Personalities**

*Always comply with your friends in word and deed  
Be a person of integrity filled with kindheartedness.  
In order to benefit yourselves in the long term,*

*the pith instruction is to benefit others at the present moment.*

a. The Importance of Virtuous Personalities

What virtuous personality entails is that we must always be compliant with our family members and friends in what we say and do; that we need to be persons of integrity filled with kind-heartedness; and that if we wish to benefit ourselves in the long run, the pith is to benefit others in the present moment.

Dharma practice requires a virtuous personality, this is the essential teaching summarized by His Holiness through many years of his teaching. His Holiness required that anyone who studies at Larung Gar must follow three rules, which are 1) to cultivate a virtuous personality; 2) to uphold the pure precepts; 3) to listen, reflect, and meditate on the Dharma teaching.

Regardless of whether one studies the Mahayana or Vajrayana teachings, it is imperative that one has a virtuous personality; otherwise, making any progress in one's Dharma practice becomes impossible. Ju Mipham Rinpoche says in *The Words on the Mundane and Transmundane Codes*,

*Worldly rules are the foundation of buddhadharma,  
if one does not act nobly in the world,  
one will never grasp the supreme principle of buddhadharma,  
Not mention to achieve enlightenment.*

b. What are Virtuous Personalities?

In this verse His Holiness identified the following standards for a virtuous personality and expected us to remember them well.

*"Always comply with your friends in word and deed."* We must always get along peacefully with our family members and friends regardless of their age and status. From a worldly perspective, a person with good characteristics is respectful to those of higher status, compassionate to the less privileged, and gets along harmoniously with those who are their equals.

There is a metaphor in the Tibetan region: "When one hundred yaks are all climbing uphill, the Gaba (the dregs, the inferior type of yak) run downhill." This is a very vivid illustration. A man who has a negative personality is always clashing with others in his behavior. People all feel relieved when someone like this leaves. It is like having a pterygium removed from one's eye; their departure is reason for celebration.

As the Buddha says, "I shall comply with worldly people." If the Buddha behaves in this way, we ordinary human beings must surely do the same. Of course, compliance does not mean being without principles. Compliance does not mean that one should comply with other's greed or hatred. We comply with deeds that are rational and in accordance with the Dharma, and in this way, we get along harmoniously with everyone.

*"Be a person of integrity."* Whatever we say and do, we must be fair-minded, honest and impartial. We must be free of self-attachment and aversion to others. Additionally, we must never place ourselves in a dominant position, nor judge things unfairly. We must abide by the truth and be impartial. Hence, it is imperative to be a person of integrity. Then, no matter how

we have been misunderstood or defamed, we will never really be harmed. Our kind and honest nature will shine like pure gold, and not be tarnished by hindrances or darkness.

“*With kindheartedness*”, if someone appears to have integrity and seems to be willing to comply with other people, but is vicious in mind, then this person’s moral quality is questionable. The mind is the root of everything. Lama Tsongkhapa once said,

*If the intention is good, the levels and paths are good.  
If the intention is bad, the levels and paths are bad.  
Since everything depends on intentions,  
Always make sure they are positive.*

If one is kind-hearted, everything will be bright; but if one does not set his or her heart aright, one will only be moving towards darkness.

These three principles of being a decent person are of great importance. His Holiness further pointed out that if we would like to benefit ourselves in the long run, being of benefit to other people in the moment, is a very effective pith. As ordinary human beings, it is impractical never to think of our own well-being, but if we harm those around us in the process of pursuing our own goals, we will not prevail. It may sound like a form of cunning, to help others for the sake of our own benefit, and truly, it is better not to have such thoughts. However, if you really cannot arouse a truly altruistic mind, you should at least try to be kinder to other people for your own advantage and survival.

His Holiness once said jokingly, “After so many years of life experience, I have noticed that many people have very little worldly wisdom. They are selfishly only trying to benefit themselves, even though this is not necessarily a good strategy. For example, a young person loves someone, and tries everything possible to possess the other party by restricting their freedom. The result is often counterproductive. Someone else may take a different approach by wholeheartedly supporting and helping the person they love. By doing so, they are likely to be accepted by their lovers. When we study buddhadharma, if we do not realize how important a virtuous personality is, and do not try to cultivate good characteristics, we will not be able to reach any state of enlightenment in our practice.”

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## The Merit of Maintaining Virtuous Personality

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### **C2: The Merit of Maintaining Virtuous Personality**

*These are the pure standards for being a good person,  
And the skillful means of all buddhas of the past, present and future,  
Also the essence of the four dharmas of attraction,  
Each of you, my disciples, should never, never forget!*

#### a. The Merit of Maintaining Virtuous Personality

From a secular and purely ethical perspective, possessing a virtuous personality is seen as synonymous with being a good person. From the perspective of seeking enlightenment, it is the most skillful means to achieving Buddhahood for all Buddhas of the past, present, and

future. It is also the essence of the four dharmas of attraction that Bodhisattvas follow. All Buddhists should keep this in mind and never forget.

Virtuous personalities are “*pure standards for being a good person*”, the basic principles that govern the life of a decent human being. During Buddhism’s prime period in Tibetan history, Emperor Songtsän Gampo set up the *Sixteen Guidelines*<sup>23</sup> for being a good person, which included developing devotion for the Three Jewels; seeking out and practicing the sacred Dharma; repaying the kindness of one’s parents; being honest, having little jealousy and so on.

Virtuous personalities are not only required as a rule for a worldly life, but even more so, a guideline for an enlightened life. In fact, it is the path of the most “*skillful means*” to attain Buddhahood for all Buddhas of the past, present, and future. Regardless of which Buddha we are referring to, he must have been a good person during the causal stage.

Even if we put aside the accomplishments of their realization and enlightenment, we can also easily tell that truly enlightened masters are extremely attractive in terms of their personal charisma. Khenpo Sodargye said during his teaching, “I have followed and relied upon many great spiritual teachers in my life, and the appeal of their words and deeds exceeds ordinary people’s imagination. These great teachers, as a result of their virtuous personalities, have reached a unique state beyond the secular world.”

Virtuous personalities are also “*the essence of the four dharmas of attraction*”<sup>24</sup>, which include: (1) giving what others like, in order to lead them to love and receive the truth; (2) speaking gentle words, with the same purpose; (3) giving benefit to others, with the same purpose; (4) cooperating with and adapting oneself to others, to lead them into the truth. These are the four major missions of bodhisattvas to benefit sentient beings. These all must be built upon a virtuous personality. With a virtuous personality, one is willing to give, to speak pleasing words, to benefit others, and to cooperate with and adapt oneself to others, in order to lead them to enlightenment.

#### b. The Heart Advice of His Holiness

Because of the reasons given above, His Holiness offered this heart advice: “For those of my students who have faith in me, you must always remember to be persons of virtue, now and in the future. If you cannot be a good person, all your other cultivations are like trees without roots and will never grow and flourish.”

In the past, the esteemed Kadampa masters would first observe a student’s personality before admitting them as a disciple. If the student was not a decent person, the masters would not accept him as a disciple nor pass on the Dharma lineage to them. On the other hand, if a student was a good person but not very smart, the masters would still expect him to be a good student. Therefore, virtuous personality, rather than intelligence is the critical element here. A good person is not necessarily of solemn appearance, with a beautiful voice, and elegant manners; but they must be kind-hearted.

It is not unusual for people to have disagreements on some trivial issues. Even some

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<sup>23</sup> [http://www.rigpawiki.org/index.php?title=Sixteen\\_pure\\_human\\_laws](http://www.rigpawiki.org/index.php?title=Sixteen_pure_human_laws)

<sup>24</sup> [http://rywiki.tsadra.org/index.php/four\\_means\\_of\\_attraction](http://rywiki.tsadra.org/index.php/four_means_of_attraction)

bhikkhus or bhikkhunis in the sanghas around the Buddha experienced these kinds of problems. But overall, no matter which school is followed, either from a Mahayana or Vajrayana background, the sangha needs to remain as a congenial community and to have a harmonious and cohesive atmosphere. As Khenpo Sodargye says, “This is also a manifestation of a virtuous personality.”

In summary, His Holiness Jigme Phuntsok Rinpoche addressed four major piths in this text, which are the non-dual wisdom in the context of Mahayana and Vajrayana teachings, Bodhichitta, renunciation, and virtuous personality. These four piths are the essence of all 84,000 Dharma teachings being summarized through his theoretical study and personal realization. Each of us must keep them firmly in mind.

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## Dedicate

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### A3: Ending

#### B1: Dedicate

*I dedicate this virtue to all sentient beings,  
May they transcend the abyss of samsara.  
May all my heart disciples be joyful  
And take rebirth in the western pure land of ultimate bliss.*

The merits and virtuous roots resulting from the composing of this treatise are transferred to all sentient beings who have been our mothers. May they transcend the horrifying abyss of the six realms of samsara. In the meantime, the essence of the 84,000 dharma methods is summed up in the four piths instructions addressed above; may great bliss arise in the hearts and minds of those with faith in His Holiness Jigme Phuntsok Rinpoche and in Buddhism. May all sentient beings, with auspicious affinity, be reborn in the western pure land, attain ultimate peace and happiness, and benefit immeasurable sentient beings in the future.

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## The Background of Composing the Song

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### B2: The Background of Composing the Song

*In the seventeenth cycle of the Tibetan calendar and the year of the fire rat, the teacher and the disciples had overcome all the external, internal, and secret hindrances. On this auspicious day, Ngawang Lodro Tsungmed celebrated the victory, and sang extemporaneously among the almost five thousand monastic persons, Sādhu!*

There are sixty years in a full cycle of the Tibetan calendar. The chronological record of Tibetan history began in 1027 AD. The year when His Holiness composed the *Song of Victory* was in the seventeenth cycle of the Tibetan calendar in the year of the fire rat, (September 21<sup>st</sup>, 1996). As mentioned earlier, this was when His Holiness returned to the monastery after overcoming all external, internal and tantric hindrances, and had a joyous reunion with all of

his disciples. The monastery arranged a Vajra Entertainment Dharma Assembly for this special occasion, during which the entire narrative of His Holiness' illness and recovery was performed, including some dohas originally sung by Venerable Dromtonpa and Ju Mipham Rinpoche as a blessing to His Holiness.

Ngawang Lodro Tsungmed is His Holiness' Dharma name. He sang the *Song of Victory* extemporaneously surrounded by almost five thousand monastic persons, Sādhu! Sādhu!