

JIG RTEN GSUM MGON
(JIGTEN SUMGON)

DGONGS GCIG
(GONGCHIG)

THE SINGLE INTENT, THE SACRED DHARMA¹

The So-called 150 Vajra Utterances²

Root Text

The Invocation

To the lion of the Śākyas, the lord of the ten powers, I bow down.

To the precious unequalled 'Bri gung [pa], the lord of the Dharma
That perceives all things, i.e. the knowables that are clearly distinguished
In the mandala of [his] stainless and utterly lucid mind,
And that is omniscient with regard to the nature of things, I bow down.

The sacred Dharma that was spoken from the mouth of the
Highest Jina is most exalted, is extraordinary.
The position that was accomplished earlier cannot be fathomed,
But, being a deluded person I will write down a few recollections.

Section I

1. The natural state of the innate disposition, or abiding of all phenomena, was taught.
2. The 80,000 Dharma divisions are one [method] for accomplishing buddhahood.
3. The piṭakas and tantras are the steps of the path.
4. The three kinds of Dharma wheels are differentiated according to the realization of the audience.
5. The three [Dharma wheels] are also contained in every single wheel.
6. The seed of the latter [Dharma wheel] is present in the respective former [wheel].
7. Through the sūtras [and through] the central issues the [Dharma] wheels are determined as three.
8. The Vinayapiṭaka belongs to the Dharma wheel of the four truths.

1 (p. 11) The translation of the *dGongs gcig* root text is based on the Tibetan version edited by mKhan po dKon mchog rgyal mtshan in *dGongs gcig 'grel ba Nyi ma'i snang ba* (see GC).

2 (p. 11) Those utterances that go back to 'Jig rten gsum mgon are called "vajra utterances" as they are stable like a vajra, so no criticism is able to refute them [K].

9. The manifold vehicle is the [Dharma] wheel of the definitive meaning.
10. The intention of the Six Limits is to be viewed solely as the definitive meaning.
11. The Madhyamaka, free of [all] extremes, is explained by the teachings of the Cittamātra.
12. False relative [appearances] are efficacious as well.
13. All paths are traversed way of the ten bhūmis.
14. Furthermore, it is certain that one proceeds only gradually.
15. It is also the case that the knowables' obscuration is purified initially.
16. Valid cognition is the gnosis of the Buddha's comprehension.
17. The fruit of valid cognition explicates profound emptiness.
18. All adherents to tenet systems are dogmatists.
19. Tīrthikas as well have many virtues which are to be accomplished.
20. Non-Buddhists and Buddhist are distinguished by taking refuge.
21. The difference between Mahāyāna and Hīnayāna is bodhicitta.
22. The distinction between Sūtra[yāna] and Mantra[yāna] is the empowerment.
23. If any of these two is missing, it is not possible to reach complete enlightenment.
24. The three vows are identical [in their] key points, which is to abandon the Ten Non-Virtues.
25. It is through the transformation of the keeper [of the vows] that the three vows develop.
26. The completely pure nature [of the mind] is endowed with the qualities of the fruits of separation.
27. The thirty-seven factors of enlightenment are present in the core of a Sugata.
28. The four kinds of immeasurables are the essence of a Buddha.
29. All vehicles are one lineage, are one as a vehicle.
30. Śrāvakas, Pratyekabuddhas and people attached to falsehood will also attain omniscience.

Section II

1. Something different from virtue and negativity, like an undetermined [deed], does not exist.
2. It is not possible to entertain two thoughts simultaneously.
3. It is also the case that mind arises from mental events.
4. It is the body that is said to circle in the ocean of saṃsāra.
5. The twelve [limbs] of dependent origination are stirred by ignorance alone.
6. These twelve [limbs] again are complete in one moment.
7. Also the appearances are influenced by the different beings.

8. The fruit of whatever has been accomplished is experienced right now.
9. The rise and fall of the times happens now.
10. Mainly, [karman] appears as a visible phenomenon in this very life time.
11. The sixteen worldly qualities and the divine qualities are one as to their key points.
12. Sometimes more, sometimes less, but the result is attained without interruption.
13. It is also the case that the training of insight comes first.
14. All stages of the path must be practised in one session.
15. In a single field, there will arrive countless buddhas.

Section III

1. The Vinaya, the sublime Dharma, is a common vehicle.
2. In particular [the Vinaya] clearly abides in the Mahāyāna.
3. This itself is the gnosis of the omniscient one.
4. Although endowed with obstacles, the vow definitely arises.
5. The essence is non-perceptible form.
6. Cognition is the principal factor for all downfalls.
7. The three kinds of mind must be primarily abandoned.
8. It may be also the case that [the vows] are not relinquished, [even] by a cause of relinquishing.
9. [A person affected by any of] the four defeats is like a wealthy debtor.
10. By keeping a single [vow], the fruit, nirvāṇa, is attained.
11. Imposed and natural misdeeds are the same.
12. Negative deeds and downfalls are not distinct, they are the same.³
13. What is prohibited is primordially prohibited, what is permitted is primordially permitted.
14. The lord of the Dharma set out [the rules] for all beings.
15. For any beings that transgress on [the vows] there will be wrong doing.
16. The benefit of keeping [the vows] exists for everybody.
17. In the teachings the rituals are especially important.
18. Not-knowing ignorance is heavier than other faults.
19. Because of [their] great ignorance the animals are inferior.
20. Not attaining is seen as a bigger fault than degeneration.

³ In the commentary below, the order of the verses 12–16 differs from the one in the root text.

Section IV

1. Bodhicitta and compassion are distinct.
2. It is asserted that the vows of a bodhisattva have a foundation.
3. The vow of application also arises in an ordinary being.
4. All sorts turn into the vow of application.
5. Not being endowed with kleśas means a downfall is impossible.
6. It is not the case that the non-virtues that do not cause faults are allowed.
7. Non-virtue does not exist in skilful behaviour.
8. There is a time when exchanging oneself and others becomes a fault.
9. If there is harm in [one's] mind, there is no connection to happiness.
10. The fruit of virtue and of non-virtue appears individually.
11. One [might] forget bodhicitta, but it is not possible to lose it.
12. The three kinds of obscuration are the same as the obscuration of kleśas.
13. All kinds of established views obscure absolute truth.
14. Even śrāvakas see one aspect of the natural state.
15. The sixth bhūmi and below is common to śrāvakas and pratyekabuddhas.
16. Cittamātrins have the actual realisation of the seventh bhūmi.
17. The selflessness of [all] phenomena is actualised on the eighth bhūmi.
18. All stages and paths are traversed by one realisation.
19. There are six ways in which the qualities that are attained on the bhūmis arise.
20. The two accumulations are unified in basis, path and fruition.
21. The profound [point] is the choice between either higher or lower objects.
22. Taking possession is asserted as a skilful means to gather the accumulations.
23. [All] the existing virtues, accumulated by the entirety of saṃsāra and nirvāṇa, are dedicated.
24. One should also dedicate to the buddhas and the lamas.

Section V

1. It is the case that the Secret Mantra appears also in other teachings.
2. It is asserted that [the empowerment] is attained after the meaning of the empowerment has arisen in [one's] mind stream.
3. Empowerment is conferred even by a single deity.
4. If realisation has not arisen, analogies and meaning are not internalised.
5. The [deities of] the developing stage are primordially established.
6. Persons of self-arising [realisation] need inducing rituals [as well].
7. All deities are endowed with the qualities of the marks and signs.
8. One should give priority to the deities that are explained in the sūtras and tantras.

9. [Even] people of the highest acumen need extensive rituals.
10. All elaborations are in interdependent connection with the natural abiding.
11. The vajra body is described as the profound wheel.
12. Some [aspects of] the natural state are hidden by Vajradhara.
13. Some [aspects of] the treatment [of the body] and [its] states are more profound in the medical tantras.
14. What is not profound to others is profound here.
15. Without that one does not get enlightened through the instructions concerning channels and winds.
16. Practice that contradicts the words of the Buddha is a misconception.
17. All thoughts should be known [to be] without contradiction.
18. It is regarded as right [to practise] according to the words of the Buddha, [but practising] according to the oral instructions is not.
19. Faultless samādhi is the cause of saṃsāra, the three realms.
20. In each of the three kāyas the other two are present as well.
21. In the Mantra the discipline is absolutely necessary.
22. With regard to an obstacle that is caused by desire, Sūtra and Mantra are identical.
23. It is never the case in the Mantra that non-virtue turns into virtue.
24. Non-virtue in the Vinaya does not turn into virtue in the Mantra either.
25. The fruit of purifying the kleśas is [the state of] a sugata.
26. The power was explained, but it is not allowed to actually carry out [those] activities.
27. The Vajra hell is the Most Torturous hell.
28. If the aptitude of the mind of the vajra master is high, then he draws one out immediately.

Section VI

1. Any sublime teaching connected to a lineage of transmission is profound.
2. All phenomena of saṃsāra and nirvāṇa are only manifestations of one's own mind.
3. Cause and effect are embodiments of momentary thoughts.
4. It is not possible that something that does not exist as the innate disposition occurs [only] because one has viewed it [as existing].
5. Not endowed with qualifications, there is no ability to raise qualities.
6. Devotion alone is ascertained as the means to bring about realisation.
7. The best view is endowed with realisation.
8. The highest realisation is not touched by the Three Great.

9. The [kind of] emptiness that is heard, contemplated and meditated upon, is [only] a straying or sidetrack.
10. Meditation is familiarization with realisation.
11. Behaviour that is free of taking up and rejecting is asserted as discipline.
12. The three, view, meditation and behaviour, are not distinct, they are identical.
13. The essential point of Mahāmudrā and discipline is the same; that is the special characteristic.
14. Mahāmudrā is the essence of all qualities.
15. All qualities arise from resting in equipoise.
16. It is not possible for the qualities to appear if the cause is not accomplished.
17. If emptiness is realised, it arises as cause and effect.
18. Someone who has realisation especially needs the path of method.
19. Superior 'righteous behaviour' is discipline.
20. Not possessing the three Dharmas, there is no difference to śrāvakas and pratyekabuddhas.

Section VII

1. At the stage of a buddha the two truths are completely inseparable.
2. The gnosis of the knowing one is non-dual, free of extremes.
3. It completely transcends illusion-like phenomena.
4. A buddha remains continuously, at all times, in valid cognition.
5. The fruits of separation are asserted to possess the heart of gnosis.
6. The dharmakāya is endowed with qualities and actions, enlightened activity.
7. Bodhicitta exists also for the ultimate state of a buddha.
8. Enlightened mind extends even to eternalistic and nihilistic views.
9. Throughout all knowable phenomena the activities of a buddha are performed.
10. One needs to awaken to all aspects of the dharmadhātu.
11. Without a cause, manifestations are not possible; they belong to their own continuum.
12. The body of a so called buddha arises in interdependent connection.
13. It is also the case that aspiration and application are asserted as the causes for sambhoga[kāya] and nirmāṇa[kāya].
14. The three kāyas reside together, without distinction.
15. All buddhas reside in the mind stream of the beings.

Epilogue

Just like in the world a father's son is blamed
That does not [want] to hear and grasp hold of
[His] father's outstanding riches that are not found elsewhere,
Even though [he himself] possesses [only] ordinary wealth,

Similarly the sons that follow in this world in later times
[Are to be blamed if] they do not grasp hold of
Those extraordinary Dharmas that were unheard before
And are manifested by the unequalled Protector of the World.⁴

For that reason are those who belong to the family, the representatives
Of the lineage of the father that do not belittle others,
Which deviate from [this] family, and that hold the intentions
That are maintained by the Renowned One with great effort, very precious.

Those noble beings that hold the teaching and practice the Dharma
Are [more] excellent among all of those that have entered the gate of the teaching
Just like the son that has the qualities of a Cakravartin
Is more exalted among a thousand boys.

As those are not deluded with regard to the billion teachings
Of the Muni and the extraordinary highest essence,⁵
There is no anxiety with regard to non-Buddhists and vicious opponents,
Just like a snow lion [is not afraid] due to a group of foxes.

They teach well the distinct qualities of the Dharma to [their] retinue,
Which is of similar kind, and [also] to various [other] kinds of students.
Distinguishing lower and higher [acumen of the students]
They proclaim the thunder of the great pleasant sound [of the Dharma] in [all] ten
directions.

Thus, the profound and vast highest intention
Is wide in expanse like the great ocean.
Out of that only a drop of water [that fits on] a tip of a hair was mentioned.
This was written by myself, the monk-beggar Shes rab 'byung gnas.

4 I.e. 'Jig rten gsum mgon.

5 The "extraordinary highest essence" refers to the tantric teachings of the Buddha, whereas the "billion teachings" refer to the Sūtras [K].

May the precious teaching spread in [all] ten directions
 And the people be completely free from ignorance and delusion
 And attain the gnosis of perfect buddhahood
 By way of this virtuous deed, which is pure like an impeccable snow mountain.

COLOPHON

Taking the very text that was composed by sPyan snga shes rab 'byung gnas as a basis, Blo can dKon mchog rin chen 'phrin las rnam par rgyal ba,⁶ who has faith in the teaching of the Lord of the Dharma,⁷ the protector and his heirs, arranged the vajra utterances in verses for the benefit of an easier understanding for himself and others and wrote them down in sGar thog in the Be ri plain in Kham on the 23rd day of the first month of Mongolian [calculation] of the Dog year.⁸

The Supplement

The Invocation

Homage to the guru!

To the precious 'Bri gung [pa], the Lord of the Sages,
 Who attained the complete perfect awakening of a self-emerging Jina
 In the immaculate realm of the heart of awakening
 And turned well the wheel of the unequalled Dharma, I bow down.

For the completion of the welfare and happiness of those who long for [it]
 I offer the essence of the nectar of the root text of the 40 supplements⁹
 To the extraordinary vajra utterances that have arisen well
 From the lotus mouth of the most excellent [teacher].

⁶ One of the main students of Rig 'dzin chos kyi grags pa [K].

⁷ I.e. 'Jig rten gsum mgon.

⁸ The vajra utterances are based on statements of 'Jig rten gsum mgon, which were then written down in a prose version by his student Shes rab 'byung gnas. Later dKon mchog rin chen 'phrin las rnam rgyal brought those statements into poetic verses in order to facilitate their memorization. It is this version of the text, which is nowadays commonly known as the *dGongs gcig*.

⁹ There are exactly 46 supplemental verses. Here, forty means ca. forty, some forty [K].

The Supplementary Verses

1. The teachings of all Jinās of [all] times and directions are one.
2. All vehicles and tenet-systems are interdependent.
3. The 80,000 divisions of the Dharma are explained as antidotes to the kleśas.
4. What's more, all twelve [kinds of] scriptures are present in any single one.
5. Likewise, any single Piṭaka contains all three.
6. All of saṃsāra and nirvāṇa, is subsumed under the Five Excellences.
7. Common and uncommon [teachings] belong to the Abhidharmapiṭaka.
8. There is no chance that Tīrthikas or Bons see the truth.
9. It is also possible that there are some aspects that are conducive to liberation.
10. Non-Buddhists have vows and compassion too.
11. Through the Lakṣaṇayāna one gets enlightened in a single life time.
12. Buddhahood is the same, whether it is [achieved] through the teaching-way or through the experience-way.
13. The three vows become tighter and tighter.
14. The essence of the path of accumulation reaches up to the ultimate state.
15. Śrāvakas and pratyekabuddhas become buddhas because they have the cause [for that].
16. Since it is free of elaborations, saṃsāra is said to be limitless.
17. All teachings are included in every single one of the three vows of individual liberation.
18. The origin of all divisions are the four classes of scriptures.
19. Faults arise also by experiences in dreams.
20. It is also the case that someone who has attained the pure bhūmis goes to the lower realms.
21. If one were to indulge in the cause, then even someone on the tenth bhūmi would fall down.
22. Excellent practice is the yogic, inner accumulation.
23. All samādhis are vajra-like.
24. The three piṭakas as well as their essence are the Mantra.
25. Since the transmission is profound, rituals are necessary, even if one is realised.
26. All activities are accomplished even by a single deity.
27. The special [personal] deity embodies the characteristics of all deities.
28. During the four occasions there are no such circumstances that the [transgression of] root samayas would be allowed.
29. The profound key point is to generate the deity in one instant.
30. One must understand that [the deity] is accomplished due to an assembly of interdependent [factors].
31. Asceticism is to be criticised as it asserts the body to be ordinary.

32. Extensive rituals are necessary, without [differentiating] provisional and definitive [meaning].
33. When tamed by that, also a concise [ritual] is accepted.
34. The best protective circle is bodhicitta.
35. The Vinaya is of special benefit for the instructions on the channels and winds
36. Due to the power of blessing, the ālaya is also seen at other times.
37. The channels, winds and drops that are poisoned by impurities are profound.
38. The stages of the path of the Vajrayāna are the three trainings.
39. The six perfections are the path of the three vehicles.
40. The mutual samayas of master and disciple are equal.
41. It is not possible that Mahāmudrā is defiled by the essence of virtue.
42. All fruits of separation have a cause.
43. [Clear realisation, that is like] two spaces mixing, is the clear realisation of śrāvakas.
44. To not hold [one's] breath and rest at ease, that is profound.
45. [The unity of] consciousness, lama and clear light is the highest 'Pho ba.
46. The Buddha is the natural expression of bodhicitta.

Epilogue

Thus, the boundaries of the sky of his¹⁰ intention
 Are not easy to fathom by the masters,
 But are reached by sPyan snga,¹¹ the lord of the feathered garudas,
 With the vast and powerful wings of wisdom.

This was revealed [already] by earlier [teachers],
 But for the benefit of people of little intelligence
 I created this necklace that delights the learned, a garland
 Of the wish-fulfilling gems of the supplements put into verses.

May the obscuring darkness of [all] living beings be uprooted completely in one
 instant

And the abundance of enjoying the essence that spreads [from] the lotus garden
 Of the two accumulations of scriptures and realization be attained
 By the radiating splendor of the 1000[-fold] merit of the virtuous actions of that.

¹⁰ I.e. 'Jig rten gsum mgon's.

¹¹ I.e. sPyan snga Shes rab 'byung gnas, the main student of 'Jig rten gsum mgon.

COLOPHON

*These verses of the supplement to the dGongs gcig, the Sacred Dharma
of 'Bri gung 'Jig rten gsum mgon were accomplished by the Lord,
Lama Dharmasūrya,¹² at the request of devoted persons like
master rDzogs chen tsang¹³ and others.*

¹² I.e. the third 'Bri gung Chung tshang, Chos kyi nyi ma (1755–1792) [K].

¹³ This might refer to a master from rDzogs chen monastery in Khams called Don grub skal bzang [K].