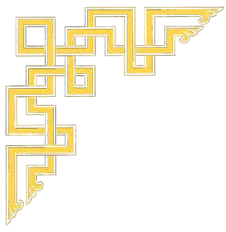




# Song of Spiritual *E*xperience

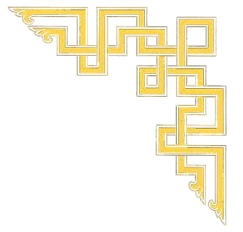
by Lama Tsongkhapa





# Song of Spiritual Experience

by Lama Tsongkhapa



- 1  
Your body is created from a billion perfect factors of goodness;  
Your speech satisfies the yearnings of countless sentient beings;  
Your mind perceives all objects of knowledge exactly as they are –  
I bow my head to you O chief of the Shakya clan.
- 2  
You are the most excellent sons of our peerless Teacher;  
You carry the burden of the enlightened activities of all conquerors,  
And in countless realms, you engage in a display of emanations –  
I pay homage to you O Maitreya and Manjushri.
- 3  
So difficult to fathom is the mother of all conquerors.  
You who unravel its contents as it is, are the jewels of the world;  
You are hailed with great fame in all three spheres of the world –  
I pay homage to you O Nagarjuna and Asanga.
- 4  
Stemming from these two great charioteers with excellence  
Are the two paths of the profound view and the vast conduct.  
You are the custodian of the treasury of instructions  
Encompassing all essential points of these paths without error.  
I pay homage to you O Dipamkara.
- 5  
You are the eyes seeing the myriad collections of scriptures;  
You clarify the supreme entranceway of the fortunate travelling to liberation,  
Through skilful means stirred forth by compassion –  
I pay respectful homage to you, my spiritual mentors.

6

You are the crown jewels amongst all the wise of this world.  
Your banners of renown flutter vibrantly amongst sentient beings.  
O Nagarjuna and Asanga, from you both follows this sequential  
Excellent lineage of the stages of the path to enlightenment.

7

Since it fulfils the entirety of sentient beings' wishes,  
It is the wish-fulfilling jewel amongst all precious spiritual instructions.  
Since it gathers into it thousands of rivers of exceptional treatises,  
It is also an ocean of glorious and eloquent explanations.

8

Through it, you recognise all teachings to be free of contradictions;  
All scriptures, without exception, dawn as personal instructions.  
The enlightened intention of the conquerors is readily found,  
And protects against the abyss of grave negative deeds.

9

Therefore, the wise of India and Tibet, those many beings of great fortune,  
Relied upon these supreme instructions  
On the stages of the path of practitioners of three varying capacities.  
What intelligent person could not be captivated by it?

10

This concise instruction that gathers together the essence of all scriptures,  
Even teaching or listening to it only once,  
Amasses the beneficial qualities of explaining or hearing the sacred Dharma.  
Since such enormous strength is certain to be accrued,  
Contemplate its meaning.

11

Then, all the proper conditions of this and future lives,  
These excellent dependencies, have as their foundation  
The teacher of the path, the sublime spiritual mentor.  
Thus, rely correctly and with effort in thought and deed.

12

Seeing this, you should never forsake him, even at the cost of life,  
And please him with the offering of practising just as he instructs.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

13

This life of leisure is even more precious than a wish-fulfilling jewel.  
That you have found such an existence is only this once.  
So difficult to gain, yet like a flash of lightning is easily lost.  
Contemplating this, it is vital to realise that all mundane pursuits

14

Are like winnowed husks of grain,  
And that night and day we must seize its essence.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

15

There is no certainty that after death you will not be born in the lower realms.  
The protection from such terror lies in the Three Jewels alone.  
Therefore, make firm the practice of going for refuge  
And ensure that its practices do not degenerate.

16

In addition, contemplate well, wholesome and unwholesome karma,  
And rely on practising unmistakably what should be adopted and abandoned.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

17

Until you have obtained a form with characteristics complete,  
You will fail to make great strides in pursuing the supreme path;  
So, train in those causes that are still incomplete,  
Since your three doors are so sullied with non-virtuous karma and downfalls,

## 18

It is especially vital to purify their karmic defilements,  
Through relying continuously on the complete and indispensable four  
opponent powers.

I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

## 19

If you do not strive in contemplating the faults of samsara - true sufferings,  
Genuine aspiration for liberation will not arise.  
If you do not contemplate the sequence for remaining in samsara - true origins,  
You will not understand how to cut the root of cyclic existence.

## 20

So, it is vital to rely on disenchantment to renounce samsara  
And to know which factors chain us in the cycle of existence.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

## 21

Bodhicitta is the central axle of the supreme vehicle path.  
It is the foundation and the support of all expansive deeds.  
It is like an elixir of gold transforming all into the two accumulations.  
It is the treasury of merits gathering uncountable collections of virtues.

## 22

Recognising these truths, heroic bodhisattvas  
Uphold the precious supreme mind as the heart of their practice.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

## 23

Generosity is the wish-fulfilling jewel that fulfils the hopes of all sentient  
beings.  
It is the best weapon to cut the constricting knots of miserliness.  
It is an undaunted deed of the bodhisattva, giving birth to heartfelt courage.  
It is the basis for renown throughout all ten directions.

24

Knowing this, the wise rely on the excellent path  
Of giving away entirely their body, possessions and virtue.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

25

Ethical restraint is the water cleansing stains of faulty behaviour;  
It is moonlight dispelling the burning torment of the afflicted minds.  
In the midst of people, it is majestic like Mt Meru.  
It draws together all beings without any threat of force.

26

Knowing this, holy beings guard the ethics they have chosen to adopt,  
As they do their eyes.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

27

Patience is the finest ornament of the mighty.  
It is the greatest fortitude counteracting the agonies of the afflictions.  
Against its enemy, the snake of hatred, it is a garuda soaring in the sky.  
Against the weapon of harsh words, it is the strongest armour.

28

Knowing this, you should habituate yourself  
With the armour of supreme patience, by all possible means.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

29

When armour-like joyous perseverance, steady and immovable, is worn,  
Your qualities of scripture and realisation increase like a waxing moon.  
All your conduct becomes meaningful  
And all you undertake succeeds as hoped for.

30

Knowing this, to dispel all forms of laziness,  
Bodhisattvas apply joyous perseverance of enormous strength.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

31

Concentration is the king that reigns over the mind.  
When placed, it is as immovable as the King of Mountains.  
When set forth, it engages with all objects of virtue.  
It induces the great bliss of a serviceable mind and body.

32

Knowing this, the great accomplished yogis  
Constantly apply the meditative stabilisation that destroys the enemy,  
distraction.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

33

Wisdom is the eye that sees profound emptiness.  
It is the path eradicating cyclic existence from its very root.  
It is a treasury of higher qualities that is praised in all scriptures.  
It is renowned as the supreme lamp dispelling the darkness of ignorance.

34

Knowing this, the wise who aspire for liberation  
Generate this path through immense endeavour.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

35

Single-pointed concentration alone is not recognised  
As having the power to cut the root of cyclic existence.  
Yet, with wisdom separated from the path of calm abiding,  
The afflictions will not be overcome, no matter how much you analyse.



36

Wisdom that decisively determines the actual state of existence,  
Mounted upon the horse of unwavering calm abiding,  
And with the sharp weapon of reasoning of the Middle Way, free of extremes,  
Destroys all mental fabrications grasping at such extremes.

37

Through this vast wisdom probing with precision,  
Enhance your intelligence realising emptiness.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

38

As the meditative stabilisation achieved by cultivating  
Single-pointed concentration is insufficient,  
Seek the individual investigation of precise analysis that  
Abides unwavering and steadfast on the actual state of existence.

39

Wondrous are those who see this and strive  
For the union of calm abiding and meditative insight.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

40

In meditative equipoise, emptiness is like space.  
In subsequent attainment, emptiness is like an illusion.  
Through meditating on the union of method and wisdom,  
The transcendent conduct of bodhisattvas is praised.

41

Realising this, it is the way of those of good fortune  
Not to be content with either path alone.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

42

Having cultivated the common path necessary for both  
The supreme mahayana causal and resultant paths,  
Rely on a protecting, wise navigator  
To enter the great ocean of the classes of tantra.

43

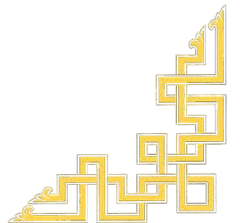
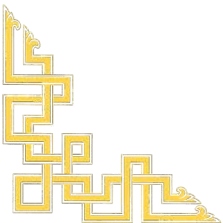
Then, relying on complete and perfect spiritual instructions,  
Make meaningful these freedoms and endowments you have obtained.  
I, a yogi, have practised in this manner;  
You, who aspire for liberation, should do likewise.

44

In order to make familiar to my own mind  
And be of benefit to others of good fortune as well,  
I have explained clearly the complete and perfect path  
So pleasing to the conquerors. Thus, this virtue

45

I dedicate, “May all sentient beings never be parted  
From the perfect and pure path.”  
I, a yogi, make prayers such as these;  
You, who aspire for liberation, should pray likewise.



This brief presentation on the practices of the stages of the path to enlightenment, written in the format of a memorandum, was composed by the glorious, well-read, fully ordained monk Lobsang Drakpa, at the great mountain retreat of Gänden Nampar Gyälwäi Ling.

*Colophon: Translated by Ven. Lobsang Dorje at Atisha Centre, Australia, August 2020, in reliance upon previous translations by Ven. Joan Nicell and Thupten Jinpa, for the oral teachings of Geshe Rabten.*

