

(Draft translation of Dam chos dgongs pa gcig pa'i chings rnam bzhi, August 18th, 2019, by Solvej Hyveled Nielsen).

Framework of *Gongchig* (*The Single Intention*) in four points, (by Dorjé Sherab)

In the sphere of [Jigten Sumgön's] mind, free from stains, clear light,
[He sees] the knowable entities unmixed, just as they are.
[To this] all-seeing, omniscient lord of Dharma,
Unequaled, precious Drigungpa, I pay homage!

This sacred Dharma, superior and extraordinary,
Which the victorious one [Jigten Sumgön] taught
Has immeasurable realized points,
But since [I, Sherab Jungné] am deluded, I have written down just the little that I remember.¹

This single intention of all the victorious ones is the realized view of the precious Dharma lord, the victorious Drigungpa [Jigten Sumgön] in 150 vajra statements with supplements. It is taught in a framework of four points:

1. Presenting how the single intention of all the victorious ones is.
2. Presenting how a vajra statement is.
3. Presenting how the nature of this teaching is.
4. Presenting how to practice it.

First, the presentation of how the single intention is has four points:

- 1.1. Since it gives birth to all the victorious ones of the ten directions and three times, it is one mother.
- 1.2. Since all the victorious ones become buddhas based on *this*, it is one path.
- 1.3. It is a single intention like for example passengers in a boat or a mother and a child.

¹ These two verses are the opening verses of the *Gongchig* root text, containing the “expression of homage” and the “promise to write down” the *Gongchig* that Jigten Sumgön spoke. Thus they are written by Sherab Jungné, and here Dorjé Sherab has inserted them into his text as an opening.

1.4. All the victorious ones gain primordial wisdom in terms of this perfection of wisdom, thus it is one.

Secondly, how a vajra statement is also has four points:

2.1. Since its meaning is difficult to penetrate for intellectuals and with the words of literary scholars, it is vajra (indestructible).

2.2. Like for example the substance of a diamond, its meaning cannot be mastered by others, thus it is vajra.

2.3. Like an unbreakable vajra, it cannot be refuted by others, thus it is vajra.

2.4. Since its meaning is rare and marvelous among the various philosophical tenets of the general, traditional Tibetans, it is vajra.

Thirdly, how the nature of this teaching is has four points:

3.1. Like space, there is nothing in samsara and nirvana that is not pervaded by this nature.

3.2. From form up to buddhahood, there is no entity that is not empty.

3.3. Like a wish-fulfilling jewel, it is never devoid of all the qualities of samsara and nirvana.

3.4. It is not defiled by any faults of afflictions.

The fourth also has four points. How is the guru and the Dharma practice?

4.1. The guru is Jigten Sumgön.

4.2. The Dharma is the instructions of Mahamudra.

4.3. The person (practitioner) must be someone who has renounced the samsaric world.

4.4. The place where one should practice is in mountains or forests.

Thus the glorious Damchö Lingpa (Sherab Jungné) said that these four vital points or roots of the Dharma, which each have four points, are the framework of *Gongchig*.

Moreover, the unequalled Drigungpa's (Jigten Sumgön's) sacred Dharma teaching, which is extraordinary to all, [namely] this *Gongchig* has 150 lines of vajra statements. It has seven great chapters. It has an overview containing the biographies of the Kagyu gurus and the origins of the lineage. The text contains the Fivefold [Mahamudra]. It has the practice of the

three vows in a single vital point. The *Sacred Dharma: Gongchig* contains the profound path of guru devotion. It has the introduction to coemergent wisdom. It contains the established meaning of the exalted intention of the three times' victorious ones. It has the main point of emptiness as causality. It has the foundational point of appearances being one's own mind. What is called "all phenomena" are included within samsara and nirvana. Samsara and nirvana are included within one's own mind. The mind is ascertained to be empty Dharmakaya.

Because of this meaning, all phenomena are enclosed in equality and indivisibility, for example in the manner of an umbrella.

In the manner of the fringe of an umbrella, a certain cause leads to a certain result; like the gills of a mushroom [go out to] the outer edge of a mushroom in an unmixed way.

In the manner of the handle of an umbrella, the three vows should be practiced by combining them in a single vital point.

In the manner of the top of an umbrella, [the practice] is enhanced by guru devotion.

A genuine treatise must be free from six faults and be endowed with three qualities.

It is said in the *Commentary to the Compendium of the Mahayana* (by Asanga):

Meaningless, mistaken meaning, meaningful,
[Dry] studies, debate, and exerting effort in practice,
Hypocrisy and lack of love; having compassion.²

Thus, it is free from six faults and endowed with three qualities.

² The six faults are: being meaningless, mistaken meaning, dry studies and debate, hypocrisy, and lack of love. The three qualities are: being meaningful, exerting effort in practice, and having compassion.