

\*, , ZHEN PA BZHI BRAL GYI GDAMS NGAG BZHUGS, ,

**Herein Contained are the Advices known as  
"Freedom from the Four Attachments"**

\*, , AOm SVA STI SID DHI,

*Om svasti siddhi!*

Om, we reach goodness.

BLA MA SA SKYA PA CHEN PO DGUNG LO BCU GNYIS BZHES PA'I TSE,  
'PHAGS PA 'JAM PA'I DBYANGS KYI SGRUB PA ZLA BA DRUG MDZAD PAS

When the holy Lama, the Great One, the Sachen, was twelve years of age, he spent six months in a deep practice to reach the Realized One, Manjushri.

DUS GCIG GI TSE, 'OD TSOGS KYI DBUS NA RIN PO CHE'I KHRI GCIG GI  
STENG NA RJE BTZUN 'JAM DBYANGS DMAR SER CHOS 'CHAD KYI  
PHYAG RGYA CAN, BZANG PO'I STABS KYIS BZHUGS PA, 'KHOR BYANG  
SEMS GNYIS G-YAS G-YON DU GNAS PA, MNGON SUM DU GZIGS NAS,  
GTZO BO'I ZHAL NAS,

One day he had a direct vision of the Lord, Manjushri. His body was a russet gold, and he sat atop a throne of jewels, in the midst of a great mass of pure light. He held his hands in the gesture of teaching the Dharma, and sat with a look of perfect beauty, flanked by a pair of bodhisattvas. And then he spoke the following words:

,TSE 'DI LA ZHEN NA CHOS PA MIN, ,KHAMs GSUM LA ZHEN NA NGES  
'BYUNG MIN, ,BDAG DON LA ZHEN NA BYANG SEMS MIN, ,DZIN PA  
BYUNG NA LTA BA MIN,

**A person who is still attached to this life is no Dharma practitioner.**

**A person who is still attached to the three worlds has no renunciation.**

**A person who is still attached to getting what they want is no bodhisattva.**

**A person who still grasps to things has no worldview.**

CES GSUNGS PA'I DON LA DPYAD PAS PHA ROL TU PHYIN PA'I LAM GYI  
NYAMS LEN THAMS CAD ZHEN PA BZHI DANG BRAL BA'I BLO SBYONG  
DU 'DU BAR DGONGS TE, CHOS THAMS CAD LA NGES SHES KHYAD PAR

CAN THOB PA YIN NO,

And the Sachen thought carefully about the meaning of these words. And he came to realize that the entire practice of the path of the perfections could all be found here, in these words for developing the good heart, called "Freedom from the Four Attachments." And thus did he come to an extraordinary level of understanding all the things there are.

,SA M'A{pt} MI THI, , , ,

*Samaptam iti!* With this, all is spoken.