Permissions and Prohibitions: Their Mode of Abiding.

May it be virtuous.
You master the objects of knowledge,
you are the embodiment of compassion, the friends of living beings.
I bow down with devotion to the lamas,
who show unmistakenly what is to be adopted and what is to be abandoned.

You fortunate ones who apply yourselves to the Dharma,
with your intelligence, the vast door for entering,
apply yourselves in this way to the training
of what is to be stopped and what is to be accomplished,
according to cause and result, just as they are!

Desire, hatred and delusion:
What is born from those is unwholesome.
The suffering of Samsara in general,
and in particular that of the three miserable realms.
arises from those causes and conditions. Because it is not permitted in neither the vows of individual liberation, of Bodhicitta and of the Secret Mantra, all that is prohibited is prohibited since eternity.

Non-desire, absence of hatred and delusion, what is born from those is wholesome. All joy of samsara and nirvana arises from those.

What is permitted without contradiction in all, the vows of individual liberation, of Bodhicitta and of the Secret Mantra, that is permitted from eternity. As for the mode of existence of the wholesome and the unwholesome: one cannot be where the other abides.

The various appearances, as many as there are, shine forth as nothing but the play of mind. The nature of mind, without birth, is the wisdom of emptiness. That samsara and nirvana are of the same taste is the Dharma seal.
Appearances and mind
are the infallible cause and result.
The wisdom of the omniscient one, too,
depends on causes and follows them.
Therefore, Mahamudra and discipline
are one and the same point.

All phenomena arise in dependence.
Arising in dependence is emptiness.
That mode of being,
having abandoned both removing and adding
is the character or disposition, clear and empty by nature.

When one has realized emptiness,
then cause and result arise unconfused, distinctly
within the sphere of emptiness.
From the one nature of samsara and nirvana, just as it is,
one knows clearly causes and results, as many as there are.

The fact of adopting and abandoning
that have been taught thus,
is the channel of the life-force of the three turnings of the Dharma wheel
of the Sage, the perfect Buddha.
It is the heart of all Sutras and Tantra.
The boundary between what is to be stopped and what is to be accomplished is the demarcation between samsara and nirvana. The supreme method to dispel all defects and faults is the staircase to the higher realms and to liberation.

These teachings of the protector Shakyamuni, oh, is it not a great wonder? You who are fortunate to practice the Dharma, exert yourselves in practicing according to those points!

Thus, all you who have intelligence, are the great beings who uphold the doctrine, the true great leaders of beings, the followers of the Lion from the Shakya clan.

If I have created any of mistakes here, I confess them all before of the Victorious Ones and the Bodhisattvas. Yet, I have written this, not sullied by my own fancy, but relying on the scriptures.
Through all the virtue, including this, may all sentient beings that there are, purify the two obscurations, and may they, by way of the two accumulations, and reach the level of non-abiding.

Thus, having seen just a part of the main points of the doctrine, unmistakenly, the way they are, i.e. the three trainings in what is to be stopped and what is to be accomplished belonging to the precious doctrine of the transmission and realization of the Victorious One. Having seen those, I was joyfully delighted and amazed. In that way, I the vagabond, who is called Khenchen, Könchog Gyaltshen, wrote it down free-handed on the 4th of July 2008 in Drigung Drenshe Ling in Germany.

May virtue and auspiciousness pervade all directions!

This was translated in the midst of the rain of wisdom on the 10th of July by Achim Bayer under the guidance of Khenchen Könchog Gyaltshen.