

Departure Song & Final Testament

BY THE FIRST DODRUBCHEN, JIGME TRINLE ÖZER



Tib Shelf

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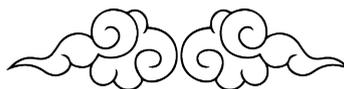
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Departure Song and Final Testament
By The First Dodrubchen, Jigme Trinle Özer
Translated by Tib Shelf



DEPARTURE SONG AND FINAL TESTAMENT

By The First Dodrubchen, Jigme Trinle Özer

ང་འགོ་ཚེས་དབྱིངས་ཡེ་ཤེས་གྲོང་དུ་འགོ། །

I go—I go into the dharmadhātu-wisdom expanse

ཚེས་དབྱིངས་ཡེ་ཤེས་སྣ་བསམ་བརྗོད་པ་བྲལ། །

The dharmadhātu-wisdom is beyond speech, thought and expression.

ང་འགོ་མེ་ལོང་ཡེ་ཤེས་ངང་དུ་འགོ། །

I go—I go into the mirror-like wisdom.

གསལ་མདངས་མ་འགགས་ས་ལེ་རྩིག་གི་བ། །

Luminous clarity unobstructed—vividly clear, alertly awake

ང་འགོ་མཉམ་ཉིད་ཡེ་ཤེས་གྲོང་དུ་འགོ། །

I go—I go into the all-equalising-wisdom expanse

འཁོར་འདས་གཟུང་འཛིན་རྣམ་རྟོག་དབྱིངས་སུ་ཡལ། །

Samsāra and nirvāṇa, subject-object concepts—dissolve into the expanse

ང་འགོ་སོར་རྟོག་ཡེ་ཤེས་ངང་དུ་འགོ། །

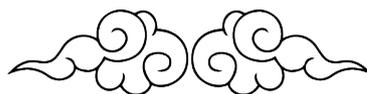
I go—I go into the discerning-wisdom.

མདོན་ཤེས་རྩལ་གི་འཆར་སྣོ་ས་ལེ་བ། །

The six clairvoyances arise vividly clear.

ང་འགོ་བྱ་གྲུབ་ཡེ་ཤེས་ངང་དུ་འགོ། །

I go—I go into the all-accomplishing-wisdom



གདུལ་བྱར་མཐུན་སྣང་སྐྱུལ་པ་སྣ་ཚོགས་སྟོན། །

Displaying manifold emanations suited to disciples

ང་འགྲོ་དཔའ་འི་འི་འི་ག་འཛིན་ཞིང་དུ་འགྲོ། །

I go—I go to the vidyādhara land of Pari

ཉེ་རུ་ཀ་དང་དགོངས་པ་མཉམ་པའི་ཚོ། །

When wisdom mind is equal with Heruka

སྐྱུལ་པ་རྣམ་གསུམ་ཁྱོད་ཀྱི་གྲོགས་སུ་འོང། །

Three emanations will come as your companions

འདས་རྗེས་མཁའ་འགྲོ་གསང་བའི་བད་འི་ས་ལ། །

After my passing, regarding the ḍākinīs' secret symbolic scripts—

གསལ་བར་ནམ་ཞིག་དུས་ལ་མ་བབ་པར། །

Until the time arrives for them to be clearly revealed

སྐྱུར་གྱི་ཁ་བཞིན་སྟོམས་ཤིག་གསང་བའི་རྒྱ། །

Keep your lips tightly closed and bind them with the seal of secrecy.

བད་འི་ས་ཡལ་བ་མེད་དོ་ཉིལ་ལྷན་ཅེ། ། །

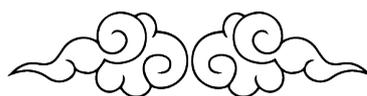
Symbolic scripts will never fade—*tiṣṭha lhan!*

བུ་ཁྱོད་རེ་ཞིག་སྐྱུ་ཁམས་བདེ་བར་བཞུགས། །

Son, remain in good health for now

ད་ནི་སྐྱུ་འཕྲིང་བར་ཚད་གཡུལ་ལས་རྒྱལ། །

Now be victorious over the obstacles in the succession of incarnations.



སྐྱོད་སྤྱིད་བཅོད་དང་དཔེ་ཆར་མ་གྲོལ་བར། །

Until appearance and existence are liberated as signs and scriptures

འཁོར་འདིར་མི་ལམ་སྐྱུ་མར་ཤེས་ཀྱིས་ལ། །

Knowing this saṃsāra as dream-illusion

གང་ལ་གཏད་སོ་མེད་པའི་ལམ་ཁྱེར་འབྱུངས། །

Take up the path—apply yourself without fixed reference point

གཏད་རྒྱ་སྒྲོན་ལམ་ཚང་སྐྱབས་གདབ་པའི་དབང་། །

The empowerment of the seal of entrustment and the casting of the all-encompassing aspiration.

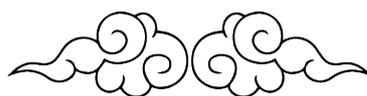
།འདི་ནི་དབང་གི་ནང་ནས་དབང་དཀའ་འོ། །

This empowerment is the most difficult among all empowerments!

NOTES:

[1] On the identity of Chökyi Gyalpo. In the context of this final testament song, Do Khyentse Yeshe Dorje attributes it to Chökyi Gyalpo, whom we identify as the First Dodrubchen, Jigme Trinle Özer (1745–1821), his root guru (rtsa ba'i bla ma). This identification is supported by several converging sources. The publisher's introduction to the collected biography explicitly equates the names, referring to "the holy lama Jetsun Chökyi Gyalpo, possessor of the three kindnesses, Dodrub Wang Rinpoche" (mDo mkhyen brtse ye shes rdo rje and sKal bzang don grub 1997, 10). Within the autobiography itself, he is also called "the protector Dodrub Wang, the Omniscient One" (mDo mkhyen brtse ye shes rdo rje 1997, 134), and Do Khyentse addresses him directly as "my lama, the Omniscient Chökyi Gyalpo" (ibid., 56).

The name "Dodrub Wang" is independently attested as an epithet of the First Dodrubchen (Dasal Wangmo 2007), while the biographical account situates his seat at Shugchen Takgo in the Do valley (mDo mkhyen brtse ye shes rdo rje 1997, 35), identified by Garry (2007) and Dasal Wangmo (2007) as his principal early centre (shugs chen stag mgo ru phan bde 'gro don gling; BDRC G4952). Finally, the date of the passing described—on the thirteenth day of the Iron Snake year (mDo mkhyen brtse ye shes rdo rje 1997, 155)—corresponds exactly with the recorded death date of the First Dodrubchen (Garry 2007; Dasal Wangmo 2007). Taken together, these sources support that Chökyi Gyalpo refers to The First Dodrubchen, Jigme Trinle Özer.



[2] The BDRC e-text reads ལྷ་འཕྲོང་ ("narrow pass" or "defile"), which appears to be a scribal error for ལྷ་འཕྲུང་ ("succession of incarnations"). The emended reading yields a more coherent sense in context, aligning with Chökyi Gyalpo's final words to Do Khyentse as his lineage successor. The translation therefore follows the emended reading.

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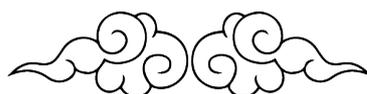
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མཚན་མཛུགས་ལེ་