The Holy Teaching of Dzogchen Foundation A-Tri-Kalung Gyatso

Rainbow body master Shardza Tashi Gyaltsen

The Kunzang Gar International Sangha community plans to begin an instructional retreat on November 7-8th, 2026, followed by ongoing lessons for an indefinite period. We extend a warm welcome to those who wish to engage in the profound life-practice of Dzogchen meditation.

To provide context for these lessons, we will introduce a brief biography of the great jalu (rainbow-body holder) Shardza Rinpoche, composed by his lineage disciple Lama A-yung. This work, which identifies the author of these precious scriptures, has been translated and presented here.

The author of the ***Dzogchen A-khrid: Ocean of Oral Instructions on the Preliminaries***, (Ngondro Kalung Gyatso) Shardza Tashi Gyaltsen (1859–1934), was born in the Earth-Sheep year of the fourteenth sexagenary cycle (sa lug)—known as the "Döndrup" year—in the region of Lower kham. He was born to his father, the Bön tantric practitioner and lay devotee Tashi Ga, and his mother, Bolek, of noble lineage, in the mountain range called Dzakhok within the Zalmo Gang range of the Ngul-dza valley. He was born into the great Hor clan.

From his youth, he possessed exceptionally sublime faith, diligence, renunciation, compassion, and so forth. In particular, he perfected the stainless power of analytical wisdom, naturally inheriting all the potential of the Mahāyāna gotra. He experienced numerous visions and prophecies from deities and gurus. Most notably, he was taken under the care of the lord of yogins, the great yogi Drashig Tenzin Wanggyal, also known as Drenpa Düdul; the realization of the ultimate lineage was transferred into his continuum, and he manifested a realization equal to that of the great attainment himself.

Furthermore, he attended upon the lotus feet of twenty-four supreme scholars and realized masters, including the great treasure-revealer Tsewang Drakpa, the treasure-son Tsewang Gyurme, Kündrol Düdul Lingpa, Sumden Samten Yeshe, and the Yongling Khenpo Kalsang Nyima Tokgi Gyaltsen. He also studied at the feet of many non-sectarian masters, such as Drakar Vajradhara Lobsang Tenzin Nyentrak (gelug pa), Situ Chökyi Gyatso of Katok, and Kongtrul Yönten Gyatso. Consequently, an unshakeable confidence regarding all fields of knowledge burst forth from within him; he naturally mastered the ten common sciences as well as the entire corpus of the uncommon inner science—the systems of Sūtra and Tantra, including Madhyamaka, Prajñāpāramitā, Vinaya, and Abhidharma—without even needing to study them.

Having actualized the sovereign realm of self-abiding great primordial wisdom, his realization burst forth from the expanse (long). Of the many cycles of profound teachings that descended as his personal lot, he brought forth unprecedented and elegant explanations that distill the refined essence of the scriptural commentaries of the Yungdrung Bon. These include:

1. **The Precious Treasury of Elegant Explanations: The Source of the Yungdrung Bon Teachings;**
2. **The Precious Treasury of the Scriptural Baskets: The Stages of the Path including Sūtra, Mantra, and Unsurpassed Yoga;**
3. **The Precious Treasury of Scripture and Reasoning: Clarifying the Tenets of All Vehicles;**
4. **The Precious Treasury of the Expanse and Awareness: Extensively Clarifying the Ground, Path, and Fruition of the Unsurpassed Vehicle;**
5. **The Sky-Treasury: The Most Profound Quintessential Realization of the Three Sections of Dzogchen.**

Furthermore, he condensed the further essence of the ***Secret Mind Section, the cycle of the Great Commentary on the Letter A*** (A-khrid chen-mo), and the Bon cycles of the ***Self-Arising Three Bodies of Dzogchen***, which merge the rivers of the lineages of Mahāmudrā and Dzogchen into one. By newly introducing these unprecedented elegant explanations, he extensively propagated the enlightened activities of this teaching like a second Teacher.

He nurtured a vast number of disciples who realized the definitive secret, including his supreme heart-disciple and rainbow-body holder Dawa Drakpa; Sang-ngak Lingpa, the master of the treasures of the two traditions; the supreme incarnation of Tashi Kyil in Ngawa region, Tsultrim Tenpai Gyaltsen; and the Nyarong Jatong Tsewang Gyurme and Sula Kalsang Tenpai Gyaltsen. Through these and others, he ensured that whoever had a connection with him found meaningful purpose. Having thus perfectly completed his magnificent deeds for the precious teaching to flourish throughout the ten directions and remain firm for a hundred aeons, in his seventy-sixth year, the Wood-Dog year, the habitual tendencies of appearance, body, and mind were purified into the ground, and he passed parinirvāna into the stainless rainbow body.

Written by Yungdrung Tenpai Gyaltsen, also known as Ayu, on the [blank] day of the [blank] month in the year 1983.