

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare

An **Adaptation** and Explanation of the Padmakara Translation Group's rendering of
Dza Patrul Rinpoche's "Heart Treasure of the Enlightened Ones
the Practice of View, Meditation, and Action
a Discourse Virtuous in the Beginning, Middle, and End"

by Terton Lama: Jigme Gyatso, Rime Drölmapa Rinpoche
2020-a06-28a



Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Outlined Table of Contents

I. First Quarter passages 1 – 21

| | | |
|--|-----|----|
| First passage – Relying on Deva, Buddha, Dharma, and Sangha..... | pg. | 12 |
| Second passage – Cultural Affectation..... | pg. | 17 |
| Third passage – Teaching with <u>out</u> Treachery..... | pg. | 20 |
| Fourth passage – Enlightenment, Means, and Instruction..... | pg. | 24 |
| | | |
| Fifth passage – Twisted Thoughts, Speech, and Deeds..... | pg. | 28 |
| Sixth passage – Discouraging, Distrust, and Consideration..... | pg. | 32 |
| Seventh passage – Wandering, Birth, and Departure..... | pg. | 36 |
| Eighth passage – Desire, Honesty, and Ruin..... | pg. | 40 |
| | | |
| Ninth passage – Determining, Doing, and Deceiving..... | pg. | 46 |
| Tenth passage – Devotion, Nurture, and Love..... | pg. | 50 |
| Eleventh passage – Scholar, Yogi, and Ruler..... | pg. | 54 |
| Twelfth passage – Explanation, Motivation, and Acquiescence..... | pg. | 58 |

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

| | |
|---|--------|
| Thirteenth passage – Illusion-like Circumstance..... | pg. 62 |
| Fourteenth passage – Echo-like Communication..... | pg. 66 |
| Fifteenth passage – Seeing, Hearing, and Doing..... | pg. 70 |
| Sixteenth passage – Wisdom, Honesty, and Goodness..... | pg. 74 |
| Seventeenth passage – Hiding Body, Speech, and Mind..... | pg. 78 |
| Eighteenth passage – Disgust, Sadness, and Determination..... | pg. 82 |
| Nineteenth passage – Happiness and Suffering..... | pg. 86 |
| Twentieth passage – Expecting, Needing, and Planning..... | pg. 90 |
| Twenty-first passage – Death, Life, and Youth..... | pg. 94 |

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

II. Second Quarter passages 22 – 43

Twenty-second passage – Teacher, Protector and Mantra.....pg. 98

Twenty-third passage – Know, Done, and Thought..... pg. 102

A. Turning Ngöndro's Preliminary Practice upon its head

Twenty-fourth passage – Refuge..... pg. 107

Twenty-fifth passage – Bodhichitta..... pg. 111

Twenty-sixth passage – Purification.....pg. 115

Twenty-seventh passage – Offering.....pg. 119

Twenty-eighth passage – Guru Yoga.....pg. 123

Twenty-ninth passage – Empowerment.....pg. 127

Lama Jigme’s **Adaptation** and Explanation of Dza Patrul Rinpoche’s Last Meditation Manual

B. The Four Bases of Mindfulness

Thirtieth passage – Circumstance..... pg. 141
Thirty-first passage – Corpuspg. 145
Thirty-second passage – Communication pg. 151
Thirty-third passage – Consciousnesspg. 155

C. Work and Duty as Metaphors

Thirty-fourth passage – Dharma Work.....pg. 164
Thirty-fifth passage – Life’s Work..... pg. 168
Thirty-sixth passage – Duty to the Dead.....pg. 172
Thirty-seventh passage – Duty to the Living.....pg. 176

Lama Jigme’s **Adaptation** and Explanation of Dza Patrul Rinpoche’s Last Meditation Manual

D.Emptiness Explained

Thirty-eighth passage – Appearances - **introduction**..... pg. 180
Thirty-ninth passage – Mind.....pg. 184
Fortieth passage – Stillnesspg. 189

Forty-first passage – the Two Truths..... pg. 193
Forty-second passage – Appearances - **application**.....pg. 197
Forty-third passage – Nature of Mind.....pg. 201

Lama Jigme’s **Adaptation** and Explanation of Dza Patrul Rinpoche’s Last Meditation Manual

III. Third Quarter passages 44 – 63

A. Emptiness Applied

1. the Six Senses

| | |
|---------------------------------------|---------|
| Forty-fourth passage – Sights..... | pg. 205 |
| Forty-fifth passage – Sounds..... | pg. 209 |
| Forty-sixth passage – Scents..... | pg. 213 |
| Forty-seventh passage – Flavor..... | pg. 219 |
| Forty-eighth passage – Sensation..... | pg. 224 |
| Forty-ninth passage – Phenomena | pg. 228 |

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

2. the Five Poisons

| | |
|---------------------------------------|---------|
| Fiftieth passage – Hatred..... | pg. 232 |
| Fifty-first passage – Pride..... | pg. 236 |
| Fifty-second passage – Greed..... | pg. 241 |
| Fifty-third passage – Jealousy..... | pg. 245 |
| Fifty-fourth passage – Confusion..... | pg. 249 |

3. the Five Aggregates

| | |
|---|---------|
| Fifty-fifth passage – Form..... | pg. 253 |
| Fifty-sixth passage – Feeling..... | pg. 277 |
| Fifty-seventh passage – Appraisal..... | pg. 283 |
| Fifty-eighth passage – Impulse | pg. 288 |
| Fifty-ninth passage – Consciousness | pg. 294 |

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

4. Leaping Over Mental Clinging

Sixtieth passage – Body..... pg. 298
Sixty-first passage – Speech..... pg. 302
Sixty-second passage – Mind.....pg. 306
Sixty-third passage – Liberation..... pg. 310

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

IV. Fourth Quarter passage 64 – 82

| | |
|--|---------|
| Sixty-fourth passage – the simplification of Tantra's three ring circus..... | pg. 314 |
| Sixty-fifth passage – the folly of Contrivance..... | pg. 324 |
| Sixty-sixth passage – the folly of Blathering..... | pg. 328 |
| Sixty-seventh passage – the folly of Scatteredness..... | pg. 332 |
| | |
| Sixty-eighth passage – the folly of culinary indulgence | pg. 336 |
| Sixty-ninth passage – the folly of plans..... | pg. 340 |
| Seventieth passage – the folly of greed..... | pg. 344 |
| Seventy-first passage – the folly of stupor..... | pg. 348 |
| | |
| Seventy-second passage – the folly of procrastination..... | pg. 352 |
| Seventy-third passage – the folly of impermanence..... | pg. 356 |
| Seventy-fourth passage – the folly of aging..... | pg. 360 |
| Seventy-fifth passage – the folly of superficialities..... | pg. 364 |

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Seventy-sixth passage – the folly of Forgetting the Quintessence..... pg. 368
Seventy-seventh passage – FIRST third's Intention.....pg. 372
Seventy-eighth passage – FIRST third's Apology..... pg. 376
Seventy-ninth passage – SECOND third's Denial..... pg. 380

Eightieth passage – FINAL third's Spontaneity..... pg. 384
Eighty-first passage – Location and Reason for this Discourse..... pg. 388
Eighty-second passage – Concluding Benediction..... pg. 392

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare

First passage

Om Ta-re Tam Sö-ha!

*From a liberal perspective,
the six syllables of Rakta Tare's mantra could be an invocation,
of the heart essence of liberation.*

If but a single drop
of the nectar of your name

were to fall upon
my ears,

*“Nectar,” implies something quite precious,
for to even hear of an archetype of enlightenment
in a world given to great competition and cruelty
is good fortune indeed.*

they would be filled
with the sound of Dhar-ma
for countless lives.

*The Sanskrit term “Dhar-ma” has many definitions
but in this context it refers to the Buddha’s teachings.*

Wondrous
Three Jewels,

may the brilliance
of your renown

*In Buddhist lore the term “Three Jewels”
refers to the Bud-dha, the Dhar-ma, and the Sang-ha or assembly.
Come, let us transcend superstition and simply rely upon Bud-dha's example,*

*Dhar-ma's instructions and the support of the Buddha's students
as we traverse his path that leads from the tyranny of craving and clinging
to mastery of relaxing and release.*

bring
perfect happiness
everywhere!

*Each human is the proud owner of a triune brain
consisting of a brainstem common to all reptiles,
a midbrain common to all mammals,
and a forebrain common to all simians.*

*Notice the reoccurring theme
for while the reptile-like brainstem might yearn for its own well being,
it is the mammal-like midbrain that longs for the happiness
of all beings, everywhere.*

Tantra's Treasure of Rakta Tare
Second passage

Like some persimmons
in the autumn
which, though inside still UN-ripe,
look ripe outside,

I myself
am just the semblance
of a Dhar-ma
practitioner,

and since my mind
and the Dhar-ma
have NOT mixed,

my Dhar-ma teaching
will NOT
be up to much.

*In Ma-ha-ya-na Buddhism it is taught that there are ten levels (or Bhu-mi in Sanskrit).
Teachers who have only accomplished the third level can ONLY teach us how
to accomplish the first, second or third level.
They can NOT teach us how to accomplish what they have yet to accomplish.
May you find a teacher who has accomplished the tenth level, if not enlightenment itself.*

Tantra's Treasure of Rakta Tare
Third passage

But since you,
worthy friend,

*Never the elitist, and always the egalitarian,
Patrul considered his students to be his friends.
Perhaps that is why some commentaries (or Shas-tras in Sanskrit)
refer to one's teacher as one's spiritual friend.*

entreat me
insistently,

*If one is NOT divinely impatient to receive meditation instruction
then one is simply NOT ready.*

I can NOT refuse,
I will speak out
frankly.

*Notice how the author of this root text
did not vaingloriously teach to accumulate fame or wealth
but rather taught out of compassion
to meet the needs of those who requested his guidance.*

Unusual
though it is

in this
decadent age,

I offer you
these words
without treachery,

so listen well.

*The need to speak in a trenchant and direct manner,
free of societal niceties and political agenda
is a common theme in the first quarter of this text.*

Tantra's Treasure of Rakta Tare
Fourth passage

The True Ri-shi,
the Mu-nin-dra,
god of gods,

*These is poetic reference to the North Indian prince
Sid-dhar-tha Gau-ta-ma who forsook his kingdom,
and became a wandering yogi
who so mastered the path of love and letting-go*

*that people took to calling him Bud-dha (enlightened one)
and Shak-ya-mu-ni (sage of the Shak-ya clan).*

attained
the true level
through
the true path,

*The true path is the vulnerable, passive, and spontaneous practice of
mindfulness, insight and compassion.*

*The true level is simply mastering them to the point of
practicing them: spontaneously, habitually, easily and effectively.*

and truly showed
this true and excellent path
to others.

Is that NOT why he is known as the True Rishi?

*Ever the egalitarian, Buddha kept no techniques hidden,
set aside for special people.
But rather he defied the caste system and allowed all beings to be his students
regardless of gender, societal standing or wealth.*

*As such he spent the remainder of his life
teaching his techniques and re-teaching his techniques
more loyal to his students than his prose.*

Tantra's Treasure of Rakta Tare
Fifth passage

Alas for the people
in this age of residues!

The mind's
wholesome core of truth
has withered,

and people live
deceitfully,

so their thoughts are warped,
their speech is twisted,

they cunningly mislead others
who can trust them?

*Will we really be surprised
when liars lie, when fools are foolish
or when the greedy are cruel?*

Tantra's Treasure of Rakta Tare
Sixth passage

Alas!
How depressing
to see

the beings
of this
degenerate age!

Alas!

Can anyone trust
what anyone says?

It is like
living in a land

of vicious
man-eating demons

Sadly, at this time, a significant percentage of humanity's social systems seem to reward greed and cruelty while punishing cooperation and compassion. This problem and its solutions are explored meticulously and academically in "The New Human Rights Movement" by Peter Joseph

think about it,
and do yourself
a big favor.

*To paraphrase Gandhi
we could be the change
we wish to see in the world.*

*We could master the Buddha's path
of contemplation, and compassion, and meditation
and lead by example.*

Tantra's Treasure of Rakta Tare
Seventh passage

Not long ago,
your consciousness

was wandering
alone.

Swept along
by Kar-ma,

it took
this present
birth.

*Everything effects everything
everything is effected by everything.*

*If not directly then indirectly,
if not overtly then subtly,
if not immediately then eventually,
if not actually then potentially.*

Soon,
like a hair

pulled
out of butter,

leaving everything
behind,

you will go on again
alone.

*Interdependence is a common theme in the Buddha's teachings.
The exploration of impermanence can help us to let go of our self-centered grasping.
The contemplation of interdependence can remind us to let go of our competitiveness
reminding us that we all are in this together.*

Tantra's Treasure of Rakta Tare
Eighth passage

Of course what we want
is our own good,

*If you are reading this text and commentary
it could only mean that you currently enjoying the eight freedoms,
and the five circumstantial advantages and the five personal advantages.*

*Let's unpack the **eight** freedoms.
We are currently NOT enduring:*

- 1) a hell-like war zone of violence and malice that has made
the study and practice Dharma impossible,*
- 2) a hungry-ghost like environment where drought and famine have made
the study and practice of Dharma impossible,*

so we have to be honest
with our own selves:

We are also currently NOT enduring:

- 3) an animal-like environment where great: fear, aggression, & befuddlement have made the study and practice of Dharma impossible,
- 4) a god-like environment where excessive: pleasure and privilege have so obscured the perception of stress as to have made the study and practice of Dharma unlikely,
- 5) a barbarian-like environment where mindfulness, insight, and compassion are neither practiced nor taught, thus making the study and practice of Dharma impossible,
- 6) a body and mind whose faculties are so incomplete as to make the study and practice of Dharma impossible,
- 7) a perception of reality that so undermines one's experience of impermanence and interdependence as to make the study and practice of Dharma impossible,

if we do NOT
accomplish
the essence
of the Dhar-ma

for our
own sake,

We are also currently NOT enduring:

*8) a world where individuals have failed to accomplish enlightenment
and have failed to teach others how to do likewise
thus making the study and practice of Dharma improbable.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*Let's unpack the **five** circumstantial advantages.*

We are currently enjoying:

- 1 - living in a world where there has been a Buddha, either in flesh blood and bone, or merely archetypical, thus making the study and practice of Dharma probable,*
- 2 - living in a world where the teachings of a Buddha have been taught thus making the study and practice of Dharma probable,*
- 3 - living in a world where the teachings of a Buddha are still present thus making the study and practice of Dharma probable,*
- 4 - living in a world where the teachings of a Buddha are still practiced thus making the study and practice of Dharma probable, and*
- 5 - living in a world where there are favorable conditions that make the study and practice of Dharma probable.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*Let's unpack the **five** personal advantages.*

We are currently enjoying:

1 - a life as a human being that makes the study and practice of Dharma possible,

2 - a life in an environment that makes the study and practice of Dharma probable,

3 - a body and mind with its faculties intact thus making the study and practice of Dharma probable,

4 - a lifestyle that is conducive to making the study and practice of Dharma probable, and

5 - an enthusiasm for the spiritual path that make the study and practice of Dharma probable.

will we NOT
be ruining
our own life?

*If we have the good fortune to enjoy the eight freedoms,
the five circumstantial advantages, and the five personal advantages
and we do not use them to escape the tyranny of the stresses of:*

*anger, fear, hate, jealousy, pride, and confusion,
then we are truly throwing away a golden opportunity.*

Tantra's Treasure of Rakta Tare
Ninth passage

In this dark age,
what people think and do
is vile.

None of them
will help you,

they will deceive
and trick you;

and for you
to be of any help
to them

will be hard;

would it NOT
be best
to quit

the whole
rat race?

*Come let us leave patriarchy's sith-like existence
of competition and cruelty
and instead embrace matriarchy's Yaddle-esque path
of cooperation and compassion.*

*For it is only through the practice of love and letting go
that life finds its ultimate meaning.*

Tantra's Treasure of Rakta Tare
Tenth passage

Though you serve
your superiors,

they will never
be pleased;

*If we are to serve, look after, or care for others,
with the hopes of being appreciated or rewarded
we are bound to be disappointed.
But what if kindness was its own reward?*

though you look after
your inferiors,
they will never
be satisfied;

*The greatest sages of Tibet have taught
that the highest compassion is spontaneous and uncontrived.*

*Living from this place of centered, benevolent, spontaneity
is personified in Buddhist lore by Red Tare – Yab Yum,
which could be translated as Red Tare and her consort.*



though you care
about others,
they will **NOT**
care about you.

*The nudity of these two Buddhas in tantric union,
serves as a metaphor for being utterly vulnerable
to the mindfulness of our present moment experience,*

*the Yab Yum being comprised of light
is a metaphor for insight's letting-go of all:
things, being, and phenomena*

*as if they were as non-graspable
as if they too were comprised of light,*

Think about it,
and make
a firm decision.

*their beauty reminds us of love,
the motionlessness of her tantric partner reminds us to center
and the wild abandon with which Red Tare sports
reminds us of spontaneity.*

*In this context we are reminded that ourselves, our compassion,
our actions, the recipients or our compassion, and their responses
are each as non-graspable
as Red Tare Yab Yum comprised of light.*

Tantra's Treasure of Rakta Tare
Eleventh passage

Being learned these days
does **NOT** help the teachings
it just leads to more debate;

being realized these days
does **NOT** help others
it just leads to more criticism;

being in a responsible position
these days

does NOT help
govern the country well
it only spreads revolt.

Think about these times
with sorrow
and disgust.

*Again, being learned, being realized, and guiding others
could be thankless, though worthy tasks;*

*therefore let us practice compassion as its only reward
from a place of centered spontaneity,
free from the bondage of agenda.*

Tantra's Treasure of Rakta Tare
Twelfth passage

Though you explain,
people miss the point

or do NOT
believe you;

though your motivation
is truly altruistic,

people think
it is NOT.

These days,
when the crooked

see the straight
as crooked,

you can NOT
help anyone

give up any hope
of that.

*If our good deeds are performed with even the most noblest of intentions
they could fall upon deaf ears, dull minds and as such disappoint.
Therefore may our good deeds flow spontaneous and uncontrived,
from the centeredness of our mindfulness and insight.*

Tantra's Treasure of Rakta Tare
Thirteenth passage

*“All phenomena
are like
magical illusions,”*

said the Buddhas;

but these days
the illusions

are more illusory
than ever,

trickeries
conjured up

by devious
illusionists

beware
of the illusions

of this degenerate age's
ways.

*When people and circumstances are not always what they seem,
reliance upon our perceptions, beliefs, or logic could seem fool hardy.*

*Perhaps that is why our safest course of action
is to simply apply Buddha's teachings of noticing and letting go
that give rise to the centered, spontaneous compassion that together our surest guide.*

Tantra's Treasure of Rakta Tare
Fourteenth passage

*“All talk
is like
an echo,”*

said the Bud-dhas,

but these days
it is more like

the re-echo
of an echo.

What the echoes say
and what they mean
are **NOT** the same,

*Without hating, without fearing
we can gaze upon our fellow beings with clear eyes
that see how most folks are caught in a maelstrom of
misperceptions, turbulent emotions, cognitive biases, and logical fallacies.*

so do **NOT**
take any notice

of these insidious
echo-words.

*With a compassionate yet insightful assessment of
folks' vulnerabilities, limitations and needs
we can meet others where they are truly at,*

*as opposed to where we fear they are,
or where we would like them to be.*

Tantra's Treasure of Rakta Tare
Fifteenth passage

Whoever you see
is NOT human,
BUT a fraud;

whatever people say
is **NOT** right,
but just lies.

So since these days
there is **NO** one
you can trust,

you had better
live alone
and stay free.

*When our happiness depends upon the compassion or wisdom of others
it is bound to be unstable.*

*When our happiness depends solely upon our awareness (passive and vulnerable),
our wisdom of letting-go and flowing,
and our compassion (centered and spontaneous);
peace and joy become our constants.*

Tantra's Treasure of Rakta Tare
Sixteenth passage

If your actions
conform with Dhar-ma,

you will antagonize
everyone;

if your words
are truthful,

most people
will get angry;

*The author is not endorsing belligerence, it is simply that,
just as it is written:
“...the light shineth in the darkness,
and the darkness comprehended it not.”*

*likewise those of us who chose to function
from our empathetic and cooperative mid-brains*

*are absolutely befuddling
to those who habitually operate from their brain-stems
of: fear, aggression, greed and competition.*

if your mind is truly
good and pure,

they will judge it
a defect.

Now is the time
to keep your own
way hidden.

*May we practice:
mindfulness – passive, vulnerable, and non-conceptual,
wisdom – relaxing into releasing,
and compassion – centered, spontaneous, and uncontrived;*

*NOT for the approval of others,
or any lofty goal
other than as a symptom of our centered spontaneity...
because we simply cannot to otherwise, in the present moment.*

Tantra's Treasure of Rakta Tare
Seventeenth passage

Hide your body,
by staying alone
in a mountain wilderness;

Hide your speech
by cutting off contact
and saying very little;

Hide your mind
by being continuously aware
of your own faults alone.

*Viewing other's faults
from the perspective of the team
of our **brainstem** and our forebrain
could feed our fear, and contempt and hate.*

*Viewing other's faults
from the perspective of the team
of our **midbrain** and forebrain
could feed our empathy, and compassion, and cooperation.*

This is what
it means to be
a hidden yogi.

Tantra's Treasure of Rakta Tare
Eighteenth passage

Disgust,
because there is **NO** one
to be trusted,

*Yes, there are individuals and institutions
that are actually unworthy of our trust,
and yes, there are many things
that are rather quite meaningless,

and no, there is **NOT** enough time
to get **everything** you desire.*

sadness,
because there is **NO** meaning
in anything,

*But despite the lies of Madison avenue
and the bullshit of pop-psychology
these observations are not nearly as much
the products of a so-called negative mind*

*as they are valid observations
that can shape our gullibility, and clear-headed-ness, and determination
thus helping us to delineate the truly important,*

*from the trivial,
from the downright destructive ...*

determination,
because there will never
be time

to get
everything
you want;

if you always keep
these three things
in mind,

some good
could come
of it.

*and if we allow our centered intuition
to be guided by these sobering realities
it really could serve us quite well.*

Tantra's Treasure of Rakta Tare
Nineteenth passage

There is **NO** time
to be happy;

happiness is over
just like that;

you do **NOT**
want to suffer,

so eradicate stress
with Dhar-ma.

Whatever happiness
or suffering comes,
recognize it
as the power
of your past actions,

*Even though most circumstances are out of our control
as are our physiological responses to them
what we can control is what we do

with our circumstances, and body, and perceptions,
and emotions, and intentions, and recollections, and imagination:
Do we ignore them, or indulge them, or harness them to fuel our
mindfulness, wisdom, and love?*

and from now on
have NO hopes
or doubts

regarding anyone
at all.

*Hope and doubt,
desire and dread,
avarice and aversion
pulling and pushing,*

*this is the fundamental duality
that keeps us chained to stress.*

Tantra's Treasure of Rakta Tare
Twentieth passage

Expecting a lot
from people,
you do a lot
of smiling;

*Infants try to manipulate their parents with smiles and tears
which is perfectly understandable for the helpless and pre-verbal
but, in the words of the tent maker, Paul the Apostle,
"...but when I became an adult I put away childish things."*

needing many things
for yourself,
you have many needs
to meet;

*Oh how very easy it is
to live our lives as slaves to our needs,
many of which are merely desires in disguise.*

*Who of us has the courage to follow
the example of Gautama, the Buddha
as well as the wild Tibetan Yogis*

*who contented themselves with the clothes on their backs,
whatever food they could beg,
and whatever shelter they happened upon.*

making plans to do
first this,
then that,

your mind is full
of hopes
and fears;

*Planning is contrivance that
leads to the fundamental duality
that the Buddha taught was at the root of all stress.*

from now on,
come what may,

do not be
like that.

*How much better it could be
for our decisions, and utterances, and actions
to flow from centered spontaneity,
thus walking through life spontaneous, and carefree, and at ease.*

Tantra's Treasure of Rakta Tare
Twenty-first passage

Even if you die today,
why be sad?

It is the way
of Sam-sa-ra.

Even if you live
to be a hundred,
why be glad?

Youth
will have long
since gone.

Whether you live or die
right now,

what
does this life
matter?

*From the literal perspective this is an exhortation
to reach and strive and invest all our positive energy
in taking an auspicious rebirth.*

Just practice Dhar-ma
for the next life
that is the point.

*However from the figurative point of view
we are being cautioned against
being so greedy for enlightenment
that it ironically undermines our practice.*

*Many decades ago a Vietnamese meditation teacher scolded me:
“Oh, you are so greedy for enlightenment!”
She was right, for just as it is unproductive to make love in the name of virginity,
it is likewise folly to grasp in the hopes of mastering letting-go.*

*May we come to view meditation as its own reward
and let the results take care of themselves.*

Tantra's Treasure of Rakta Tare
Twenty-second passage

Ah! Fount of Compassion,
my root teacher,
Dröl-ma Mar-mo Yab Yum,

Literally this is a reference to Red Ta-re, or Ku-ru-kul-la if your prefer Sanskrit, the real or imagined female buddha who serves as the archetype of enlightened activity and, if we are fortunate, is personified in the words and deeds of our teacher.

Figuratively this could refer to all the enlightening influences in our life, male, female, corporeal or etheric.

You are my
only protector!

*How are we protected by Dröl-ma Mar-mo?
Her mantra, and the eight similes of solitude
and five similes of union*

*support us in our quest for the mastery
of mindfulness, insight, and compassion.*

*How are we protected by our teacher?
By our implementation of his or her
instructions, counsel, and example.*

The six-syllable mantra,
essence of your speech,
is the sublime Dhar-ma;

*By blending the four basis of mindfulness, contemplation, and compassion
with the whispered recitation of Om Ta-re Tam Sö-ha
we are training ourselves in the mastery
of the Buddha's path of enlightenment.*

From now on I have
no hope
but you!

*“Help me Obi Wan Kenobi, you’re my only hope,”
implored princess Leia in Star Wars episode four.*

*Likewise the mindfulness, insight, and compassion
(spontaneous and uncontrived)
that are taught and exemplified by the teacher
as well as the six-syllable mantra*

*are our only hope
for the bliss, peace, joy, creativity and resourcefulness
that are truly sustainable.*

Tantra's Treasure of Rakta Tare
Twenty-third passage

Whatever I know
I have left it as theory;
it is NO use to me now.

*A tale is told of a scholar,
come to visit a yogi.*

*The yogi bids the scholar sit,
sets a tea cup before his guest,
turns his attention to the cup
and begins to pour the tea.*

Whatever I have done
I have spent on this life;
it is NO use to me now.

*Having filled his guest's cup to the brim,
the Yogi stops pouring,
turns his gaze to the visiting scholar,
smiles enigmatically,*

*returns his attention back to the scholar's cup
and pours in yet more tea.*

*Over flowing, the hot tea spreads across the table
towards the tender lap of the visitor*

*who scrambling to avoid getting burned
races to stand up,
almost knocking over the table in the process.*

Whatever I have thought
was all just delusion;
it is NO use to me now.

*“Like the tea cup,” the yogi explained,
“you come to me
with a mind full of preconceptions
to which you enthusiastically clutch.*

*And just as a full cup, has no room for additional tea
likewise your mind has no room for my teachings.”*

*It is good to be aware of our preconceptions and prior learnings
but if we are to truly benefit from additional meditation training*

*we must exercise the courage and humility
to set aside our prior learnings and preconceptions
thus making of our mind an empty tea cup ready to receive the teachings.*

Now the time has come
to do what is truly useful...

recite the six-syllable mantra
of enlightened activity.

*It could be a sobering prospect
to strive to teach an old dog new tricks
and I'm reminded of the Gospel passage that reads:*

*"Do not put new wine into old wineskins
lest the wineskin burst and the new wine be lost,
rather put new wine into new wineskins."*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*Do we have the courage to assume the attitude
of new wineskins,
soft, and pliable and free of the rigidity
that comes from certitude.*

*For the test of new teachings
is NOT how they compare to old teachings*

*BUT rather the results they generate
when we practice them every morning and every evening
for six and a half consecutive days.*

Tantra's Treasure of Rakta Tare
Twenty-fourth passage

Refuge – the First of Five Preliminaries

The only never-failing,
constant refuge
is the Three Jewels;

*The Three Jewels are the Buddha's example,
the Dharma's, or the Buddha's instructions,
and the support of the Sang-ha, the Buddha's other students,
which are those, who like you, are striving to follow Buddha's example.*

the Three Jewels' single essence
is Dröl-ma Mar-mo Yab Yum.

*All that example, instruction and support
are personified in the empowering archetype
of She who Liberates, in tantric union;
or Ar-ya Ta-re Kar-ma Mu-dra in Sanskrit.*

With total,
unshakable trust
in their wisdom,

*Rather than superstitiously believe
that a real or imagined Buddha is wise,*

*we could simply explore the possibility
that the wisdom of letting-go could be beneficial
and worth the effort of cultivating.*

convinced and decisive,
recite the six-syllable mantra
of enlightened activity.

There are many reasons to recite mantra but the highest intention is to recite Red Tare's mantra to cultivate the mindfulness and insight that give birth to compassion, spontaneous and uncontrived.

After a lifetime of study and practice, Dza Patrul Rinpoche, the author of the root text concluded that the most effective way to take refuge was to simply blend the recitation of the mantra with the essence of the Dharma: awareness and release.

Tantra's Treasure of Rakta Tare
Twenty-fifth passage

Bodhichitta – the Second of Five Preliminaries

The basis
of the Ma-ha-ya-na path
is the thought
of enlightenment;

*The mindset of enlightenment,
or Bod-dhi-chit-ta in Sanskrit,
has two aspects.*

This sublime thought
is the one path
trodden
by all the Buddhas.

*Ultimately the mindset of enlightenment refers
to passive, vulnerable awareness
as well as the wisdom of letting-go*

*and conventionally it refers to love – spontaneous and uncontrived.
Love or compassion also have two aspects,
loving intentions and loving actions.*

Never leaving
this noble path
of the thought
of enlightenment,

*Evolution has seen to it that all healthy mammals
are wired for compassion
by way of our mid-brain, its mirror neurons
and the anterior gyrate of its empathy center.*

*Both mindfulness, and insight
and the compassion: spontaneous and uncontrived,
which is their by-product,*

*are essential to enlightenment,
no less a happy and fulfilling life.*

with compassion
for all beings,
recite the six-syllable mantra
of enlightened activity.

*After a life-time of study and practice,
both as a monk in a monastery
and then as a homeless yogi, wandering about the country side,
Dza Patrul Rinpoche, the author of this root text,*

*concluded that the most efficient way to prepare our bodies and minds
to experience compassion: spontaneous and uncontrived,
was to blend the recitation of mantra
with the essence of Dhar-ma, which is to passively notice and viscerally relax.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare
Twenty-sixth passage

Purification – the Third of Five Preliminaries

Wandering in Sam-sa-ra

from beginningless time
until now,

*Come, let us cast off
the folly of defensiveness
and instead walk in vulnerability
forever open to doing everything better.*

whatever you have done
was wrong

and will lead
to further wandering.

*If we are very fortunate
there could come moments
where our errors are pointed out
and better ways of doing things revealed.*

*Those insights could come from outside or within
be intuitive, analytical, etheric, or corporeal.*

From your heart acknowledge
all wrongdoing and downfalls,
as well as confess them,

*Our energy is far too **finite**
let us not squander it in defensiveness
but rather invest it in continued evolution.*

*A fundamentalist of patriarchy could tell us
of the four powers of purification:
the first power as **SUPPORT** – the entity, real or imagined, to whom we confess,
the second power as **REGRET** – for the harm done to others and oneself,*

*the third power as **ANTIDOTE** – physically bowing,
verbally chanting, & mentally praying,
and the fourth power as the **RESOLVE** to err no more.*

with the four powers complete,
 recite the six-syllable mantra
 of enlightened activity.

*However as a liberal of matriarchy I would remind you
 of a simpler, more effective method:*

FIRST – be vulnerable to being shown a better way of doing things,

SECOND – passively notice what we are shown, in harmony with our inhalation,

THIRD – let go by relaxing as best you can as you recite the mantra while exhaling,

*FOURTH – rather than retreating into scattered contrivance
 persist with centered spontaneity;*

*for the more vulnerable we are to the consequences of our centered spontaneity
 and the more we relax into the chanting of the mantra,
 the more rapidly we'll evolve, like Rey who bested Kylo her very first try.*

Tantra's Treasure of Rakta Tare
Twenty-seventh passage

Offering – the Fourth of Five Preliminaries

The mind,
holding on to an “I,”
clings to everything...

this is the cause
of Sam-sa-ra;

*Our habitual, fearful, and greedy self-centeredness
tethers us to the cycle of stress.*

So, as offerings to the exalted
in Nir-va-na

and charity to the lowly
in Sam-sa-ra,

*Far wiser it could be
to rely on nurturing love for living beings*

Give everything
body, possessions, and virtue

and dedicate
the merit to all;

*and toward all buddhas, real or imagined,
the best way to express our devotion
is not through the whining of prayers or the folly of ritual
but by enthusiastically following their examples and applying their teachings*

*of: MINDFULNESS – passive, vulnerable, and non-conceptual,
INSIGHT – relaxing, releasing, and flowing,
as well as COMPASSION – centered, spontaneous, and uncontrived.*

casting all attachments
far away,

recite the six-syllable mantra
of enlightened activity.

*For the ultimate generosity
is to walk in the compassion of centered spontaneity
that is cultivated by blending noticing and letting-go
with the chanting of the six-syllable mantra of enlightened activity.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare
Twenty-eight passage

Guru Yoga – the Fifth of Five Preliminaries

The noble teacher
has the nature
of all Bud-dhas,

Is your lama a good teacher?
How could you know?

Resume and reputation and letters of recommendation be damned.
All that matters are the results you generate
by applying his or her teachings twice daily,
for six and a half consecutive days.

and of all Bud-dhas,
it is he
who is the kindest.

*If teacher's instructions (when applied) are beneficial
then, like the Buddha,
teacher is guiding you with his example
and with his words.*

*But unlike the buddhas of yore
he has not been swallowed up by the sands of time*

*but is present in your life,
entertaining your questions
and guiding you in his or her compassion.*

Seeing the teacher as inseparable from Dröl-ma Mar-mo Yab Yum,

*For like the enlightened archetype of Rak-ta Ta-re, or Red Star father and mother,
whose example of mindfulness, insight, and love you emulate,
a fully accomplished lama has so mastered those self-same qualities
as to practice them spontaneously, habitually, easily and effectively.*

with fervent devotion,
recite the six-syllable mantra
of enlightened activity.

*And like a good parent your kind teacher
desires neither praise nor worship
but merely your enthusiastic
application of his or her teachings.*

Tantra's Treasure of Rakta Tare
Twenty-ninth passage

Empowerment

Purifying the obscurations,
initiating the practice of the path
and actualizing
the four Ka-yas,

*A great deal of superstition has crept up around tantric empowerment,
it has been watered, and well cared for,
for superstition breeds fear,
and the frightened are easier to control.*

the essence
of the four empowerments
is the teacher
Dröl-ma Mar-mo Yab Yum;

*So the author of this root text wastes very little time
before slicing through the untieable Gordian knot
of disempowering fundamentalism.*

*Let us begin with an overview:
in Tantric Fundamentalism we are taught that we must find a teacher,
and delight our teacher with offerings, rituals, visualizations
and whining prayers of tearful desperation.*

if you recognize your own mind
as the teacher,
all four empowerments
are complete;

*FIRST – we are taught to visualize our teacher,
as comprised of light, palm-sized, facing us, a little above our heads.*

*We are taught to visualize that from the white syllable Om at his forehead
white blessing rays enter the white syllable Om at our forehead
thus purifying our bodies and lavishing them with the teacher's blessings.*

receiving innate empowerment
by yourself,
recite the six-syllable mantra
of enlightened activity.

*SECOND – the fundamentalists teach us to visualize
that from the red syllable Ah upon teacher's throat
red blessing lights enter the red syllable Ah upon our throat*

*that purify or speech and subtle energy
as well as lavish them with teacher's blessings.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*THIRD – patriarchy teaches us to visualize
that from the blue syllable Hung upon teacher's heart
blue blessing lights enter the blue syllable Hung upon our heart
that purify our minds and lavish them with teacher's blessings.*

*FOURTH – the minions of orthodoxy teach,
and there is some controversy on this point,*

*that either white, red, and blue rays
from the Om, Ah, and Hung syllables
upon teacher's forehead, throat, and heart,*

*simultaneously enter the Om, Ah, and Hung syllables
upon our forehead, throat, and heart
thus purifying the subtle karma of our body, speech as well as mind
and then lavishing them with teacher's subtle blessings;*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*or that from the orange or yellow syllable Hri or Sö upon teacher's navel,
orange or yellow rays enter the orange or yellow syllable Hri or Sö upon our navel,
also purifying our subtle obscuring emotions and our subtle obstructions to omniscience
and then, again, lavishing us with teacher's subtle blessings.*

*FIFTH – and finally the purveyors of contrivance teach
that the teacher then melts into rainbow-light,
which coalesces as a mustard-seed sized, blue, syllable Hung of light
that enters the fontanel upon the crown of our head,*

*descends our central channel,
and comes to rest in the hub of the horizontal wheel, or Chakra, at our heart
where we promptly meditate upon the union, or Ma-ha-mu-dra,
of subtle bliss and openness.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*And yes, as a young man, the author of this root text,
Dza Pa-trul Rin-po-che, Jig-me Chö-kyi Wang-po
taught this in his famous fundamentalist treatise,
“The Words of my Perfect Teacher;”*

*however, at the end of his life,
he gave pith or essential instructions
not from the perspective of the patriarchy of his youth*

*but rather from the perspective of the matriarchy
which he had finally wrapped his mind around
after many decades of study and meditation.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*He metaphorically threw the brick of empowerment
through the plate glass window of elitism*

*by explaining that the only teacher that could really liberate us
was our inner mind: aware, and acquiescent,
and centered, and spontaneous, and loving.*

*And that the purpose of the outer teacher
is merely to help each student find his inner teacher.*

*Dilgo Khyentse Rinpoche taught
that Tantra must never contradict with the teachings of Sutra,*

*wherein the marriage of the four bases of mindfulness
with the seven factors of enlightenment
are the essence of the path to liberation.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*By blending our inhalations with the contemplations that relax into:
the sight of our circumstances, the feel of our bodies,
the sound of our speech, and the clarity of our thoughts
as well as consider how they could be as void as:*

*a pure land, Buddha, mantra, and Bija of light, respectively;
all the while blending our exhalations
with the whispered recitation of the six syllable mantra
we are training in the Ma-ha-mu-dra or union of contemplation and letting go.*

*By extending these contemplations to encompass all our:
neighbors, fellow earthlings, (whether the walk, crawl, swim or fly),
and all beings of all worlds, (real or imagined),
we are also training in the union of love and letting-go.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*By relaxing as best we can
as we chant the six syllable mantra of enlightened activity
we are training in the wisdom of letting-go.*

*These four variations of four mantra meditations
are all that is required to purify our destructive momentum,
move us forward upon enlightenment's path
and closer to so mastering mindfulness, insight and compassion,*

*that we practice them:
spontaneously, habitually, easily and effectively.*

*This second method is not superstitious,
it does not involve giving our power away to another,
it is elegant in its simplicity.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

“Any educated fool could make things more complicated, more difficult, and more violent, but it takes a great deal of courage and a little bit of genius to move in the opposite direction.”

– Einstein

For there is no password nor secret handshake required: as enlightenment has never been a members only club.

And if it is correct, that we really do live in an interdependent universe where everything effects everything and where everything is effected by everything,

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*if not directly then indirectly,
if not overtly then subtly,
if not immediately then eventually,
if not actually then potentially,*

*then blending the four bases of mindfulness
with the four spheres of compassion
while relaxing into mantra meditation*

*could purify and empower ourselves,
while likewise benefiting
all other things, beings, and phenomena...
even if they do not vote the way we want them to.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*And while we are on this subject,
all living beings with a central nervous system
wish only to be happy, just like us,
and wish to avoid suffering, just like us,*

*so please, in the name of compassion,
in the name of sustainability and climate change,
let us stop exploiting, no less killing,
non-human animals.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*For though our hands might seem clean,
and free from the stain of blood,
in a nation that penalizes murder by hire
the same as it does murder*

*we still sanction cruelty to non-human animals
with our consumer choices.
Now that we are traversing the path of waking up,
we must do better.*

Tantra's Treasure of Rakta Tare
Thirtieth passage

Circumstance – the First of Four Bases of Mindfulness

Sam-sa-ra is nothing
other than how
things appear to you;

*Fundamentalists tend to view things literally
and just assume that in Creation stage tantra
we are tasked with visualizing
all circumstances as a buddha's blissful paradise.*

if you recognize
every circumstance
as like the pure land,

the good of others
is consummated.

*This passage infers that the tantric instructions
could be figurative
and that like all metaphors
it could be converted to simile.*

*For while it could be understandable
to mistake the metaphoric for the literal,
doing so with a simile
requires a special kind of stupid.*

Seeing the voidness of everything
confers the four empowerments
on all beings
at once;

*And so as a simile,
the Creation stage instruction becomes
“during each inhalation our circumstance
could honestly feel permanent, and independent, and solid,*

*BUT as we relax into each exhalation that self-same circumstance
could feel as non-graspable as if it was a vast, empty void, like a cloudless, blue sky,
or a buddha's paradise comprised only of intangible light.”*

dredging the depths
of Sam-sa-ra,
recite the six-syllable mantra
of enlightened activity.

*The promise is that by practicing
the union of circumstantial awareness and letting-go
we are not just benefiting ourselves,
but somehow making the world a better place*

*by healing the pandemic of the tyranny
of physical craving and mental clinging
that exacerbates all stress.
What greater legacy could we desire?*

Tantra's Treasure of Rakta Tare
Thirty-first passage

Corpus – the Second of Four Bases of Mindfulness

The mind can NOT cope
with all the many
visualization practices;

*Forcing ourselves to imagine anything
could be stressful
and as such undermines our progress upon the path
of the liberation from the tyranny of stress.*

to meditate
on one Su-ga-ta

is to meditate
on them all.

*“Su-ga-ta” is a Sanskrit term for an enlightened one
which is a reference to their bliss.
Contrary to the dogma of the fundamentalists
we see our circumstances NOT our bodies.*

*For the primary tool
with which we sense our body
is through the faculty of sensuality.*

Whatever we feel,
sensations are like the form

of Red Star
enlightening being;

*By contemplating how all sensations,
be they pleasurable, painful, or neither,
are as non-graspable (or void) as a buddha's body of light
our mastery of mindfulness and insight is enhanced.*

*And that is what could make all sensations all profitable,
which is why this Yidam is known as
the archetype of enlightened activity.*

in the realm
of the Yi-dam's body,
sensual yet void,

recite the six-syllable mantra
of enlightened activity.

*The male Sanskrit term De-vi,
the female term De-va,
and the non-gender specific Tibetan translation of Yi-dam
could literally be translated as object of worship.*

*You see the Buddha was teaching people to let go,
but they did not feel like they could.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

The were continually fretting about their circumstances, bodies, relationships, and minds and consequently were seeking the blessings of various real or imagined non-corporeal entities.

They would make physical offerings and bows, mumble verbal prayers and mantras, and mentally consider stories of entities' exploits

in the hopes of receiving their circumstantial, physical, interrelational, and mental blessings and after death take rebirth in their paradise.

Great Buddhist mystics felt compassion for folks who were fearfully indulging their physical cravings and mental clings and as such causing their stress to multiply with the fecundity of bunnies in the spring time.

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*So since they were already used to thinking in terms
of a Yi-dam's paradise, body, mantra, and seed
the great Buddhist yogis invited folks to contemplate*

*how during their exhalations
their bodies of flesh, blood and bone
could feel as if they were as non-graspable
as a Buddha's body of light.*

*You see, Buddhist tantra was never
as much about wish fulfillment,
as is was about letting go
of the tyranny of physical craving and mental clinging.*

*That is why the Tibetan saint Ge-she Che-ka-wa wrote
"Do not turn a god into a demon..."
as a caution against forsaking letting go
and diving deeper into craving and clinging.*

Tantra's Treasure of Rakta Tare
Thirty-second passage

Communication – the Third of Four Bases of Mindfulness

Recitations, Sa-dha-nas,
and powerful spells
are just complications;

*Many spiritual systems start out as matriarchal ,
but after the founder has perished,
eventually power-hungry minions of patriarchy
ascend to positions of leadership.*

the all-inclusive
six-syllable mantra
is the very sound
of the Dhar-ma.

As this happens, two phenomena occur:

FIRST – the teachings and techniques grow increasingly flaccid and impotent and

SECOND – more and more superstition and ritual is introduced into the system.

*This reminds me of the thirty-eighth passage of the Tao Te Ching
which I paraphrase:*

*“...when morality is lost there is ritual.
Ritual is the husk of effective practice,
the beginning of chaos.”*

All sounds
have never been
other than

like the speech
of Sublime

Dröl-ma Mar-mo Yab Yum;

*In this passage the author of the root text teaches
to embrace simplicity and eschew elaboration
and as such the ONLY recitation we require
is the softly whispered, concise mantra of our Yidam.*

recognizing them as mantra,
resounding yet void,
recite the six-syllable mantra
of enlightened activity.

*In like manner of the prior two passages
we are taught to notice all communication during our inhalation
and then during the exhalation to relax
into the recitation of the six syllable mantra of enlightened activity*

*in such a manner that it feels as if all communication is as **non-graspable**
as if it was a vast, empty void, like the beautiful sky on a cloudless day,
or as if it was a mantra comprised only of light.*

Tantra's Treasure of Rakta Tare
Thirty-third passage

Consciousness – the Fourth of Four Bases of Mindfulness

As thoughts
and the two obscurations
are pacified,
experience
and realization increase;

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*the two obscurations have many names:
impulses and story,
jealousy and pride,
the obstructing emotions and obstructions to omniscience*

*as well as self-Cherishing and self-Grasping
but I prefer the Buddha's original explanations of
physical craving and mental clinging.*

as your perceptions
come under control,
enemies and obstructing influences
are subjugated.

*This is another portion of the root text
where the author waxes playful.*

*For many tantric fundamentalists are eager to acquire mastery
of the so-called four powers of:
PACIFYING – the ability to reduce sufferings,
such as illness, and lack, and their causes,*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*INCREASING – the ability to increase enjoyments, like health, and wealth,
and their causes,*

*CONTROL – which is pretty much the Jedi mind trick, and
SUBJUGATION – which is both exorcism and
forcing spirits who once hostile to the practice of the Buddha's teachings
into the protectors of his Dharma and its practitioners..*

It is Dröl-ma Mar-mo Yab Yum
who bestows
in the very life

the supreme
and common Sid-dhis;

*However in this quatrain, or set of four lines (of original text),
the author Dza Pa-trul Rin-po-che redefines the four powers thusly:
PACIFYING – the transcendence of distraction, craving, and clinging,
INCREASING – the mastery of insight, and compassion,*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*CONTROLLING – the mastery of mindfulness, and
SUBJUGATION – the social and circumstantial good fortune
that are a fringe benefit
of blending the four bases of mindfulness with relaxing mantra recitation.*

as the four activities
are accomplished by themselves,
recite the six-syllable mantra
of enlightened activity.

*Where toxic masculinity strives and strains
to manifest external parlor tricks,*

*the practitioners of healing femininity
merely **blend** contemplations of the four bases of mindfulness
using similes of Rak-ta Ta-re and her tantric partner's:
land, form, mantra and Bija*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*with relaxing mantra recitation
thus allowing the the mastery of the four powers
to take care of themselves.*

*But "What..." you may ask "is a Bi-ja?"
Bi-ja is Sanskrit for seed,
and a seed mantra is a single syllable*

*that many fundamentalists feel could invoke
the presence, attributes, or blessings
of a real or imagined entity.*

*This is practiced both by a number of Hindu and Buddhist
devotees, yogis, fundamentalists or literalists.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*However, from the point of view of healing femininity
the Bi-ja, in this case Tam,
merely represents the mind of the archetype of enlightened compassion in action*

*and we simply use it to explore
how, when we relax into the recitation of the six syllable mantra
our mind could feel as non-graspable
as if it was a Bi-ja Tam of light.*

Tantra's Treasure of Rakta Tare
Thirty-fourth passage

Dharma Work

Offer the Tor-ma
of whatever arises

to the guests of immediate
liberation;

*Instead of making grain offerings, or Tor-ma in Tibetan,
to real or imagined entities, it could be so much better
to be mindful of whatever experience arises
and then **let go** of it by marrying exhalation with relaxation.*

mold the clay
of whatever appears
into the Tsa-tsa
of void appearance;

*Instead of pouring clay or plaster into Buddha-statue-molds, or Tsa Tsa in Tibetan,
it could be so much better to passively and vulnerably notice whatever arises
during your inhalation,*

*and then during your exhalation to **relax** as best you can
and thus experience how that, which you just noticed,
could now feel as non-graspable as a vast empty void,
like the infinite azure sky, on a bright and beautiful cloudless morn.*

offer the prostration
of non-duality
to the Lord of
Mind Nature.

Instead of performing Tibetan inspired bows



it could be so much better to notice

*#1 whatever arises, #2 the act of perception, and #3 the mind that perceives
in harmony with the inhalation*

*and then to **relax** during the exhalation and experience how*

*#1 the perceived object, #2 the act of perceiving, and #3 the one who perceives
are all of the same taste, in that they could feel as non-graspable as a vast, empty void.*

Consummating
these Dhar-ma activities,
recite the six-syllable mantra
of enlightened activity.

*Although there is nothing wrong with performing grain offerings, making Buddha statues, & bowing to a Buddha or a teacher it could be so much **more** productive to practice the essence of the path:*

*MINDFULNESS – passive, vulnerable, and non-conceptual,
INSIGHT – relaxing, releasing, and flowing,
as well as COMPASSION – centered, spontaneous, and uncontrived.*

Tantra's Treasure of Rakta Tare
Thirty-fifth passage

Life's Work

Overcome your enemy,
hatred,
with the weapon
of love;

*The Gelugpa speak of Vajrapani, and Avalokiteshvara, and Manjushri
embodying, respectively, the power, compassion, and wisdom of all the buddhas.
And like Anakin Skywalker we could make the mistake of seeking, and relying exclusively
upon power, while neglecting love and letting-go.*

Here the author reminds us of the power of our love, to protect others.

Protect your family,
the beings of the six realms,
with the skillful means
of compassion;

*Our brainstem is the seat of toxic masculinity.
It yearns to: overcome its enemies,
protect its family,
and accumulate physical wealth.*

harvest
from the field of devotion
the crop of experience
and realization.

*Our midbrain is the seat of healing femininity.
Its enemy is hate,
its family is all beings everywhere,
and its wealth is devotion.*

Consummating
your life's work,

recite the six-syllable mantra
of enlightened activity.

*Our forebrain recognizes its weapon is love,
its means of protection is compassion,
and the object of its devotion is the practice of:
centering, contemplation, compassion, and meditation.*

Tantra's Treasure of Rakta Tare

Thirty-sixth passage

Our Duty to the Dead

Cremate that old corpse
of clinging to things as real
in the fire
of non-attachment;

*Our brainstem seeks to cremate corpses,
conduct funeral ceremonies for corpses,
and tend to the departed
by making smoke offerings.*

Conduct the weekly funeral ceremonies
of ordinary life

by practicing
the essence of Dhar-ma;

*Our midbrain seeks
to cremate the folly of clinging,*

*conduct funeral ceremonies for ordinary life,
which it now views as dead,
and also tend to the departed.*

as the smoke-offering
to provide for the departed,

dedicate your accumulated merit
for all their future lives.

*Our forebrain seeks to cremate clinging,
in the fire of NON-attachment,
bid farewell to ordinary life,
through the practice of:*

*MINDFULNESS – passive, vulnerable, and non-conceptual,
INSIGHT – relaxing, releasing, and flowing,
as well as COMPASSION – centered, spontaneous, and uncontrived...*

Consummating
all positive actions
done for the sake of the dead,
recite the six-syllable mantra
of enlightened activity.

*and tend to the departed
by sharing our positive energy
through the compassionate practice of wishing:*

*joy, love, health, and good fortune,
for every mind, communication, body, and circumstance.*

Tantra's Treasure of Rakta Tare

Thirty-seventh passage

Our Duty to the Living

Put your child,
devotion,

at the doorway
of your practice;

give your son,
renunciation,

mastery over the household
of ordinary life;

*Our brainstem
tends to its infants,
prepares its children for success
and seeks for them a worthy mate.*

wed your daughter,
compassion,

to the bridegroom
of the three worlds.

*Our midbrain
tends to its devotion,
prepares his renunciation for success
and finds a worthy object of his compassion.*

Consummating
your duty to the living,

recite the six-syllable mantra
of enlightened activity.

*Our forebrain
is devoted to the practice of the Buddha's:
centering, contemplation, compassion, and meditation,*

*renounces ordinary life,
and lavishes his compassion
upon **all** beings everywhere..*

Tantra's Treasure of Rakta Tare
Thirty-eighth passage

Emptiness Explained – Appearances – Introduction

Whatever appears
is delusion

and has NO
true existence;

*This is best realized,
not intellectually, through the rigors of philosophy;
but viscerally, by marrying the acts of inhalation with passive awareness
and exhalation with active relaxation.*

Sam-sa-ra and Nir-va-na
are just thoughts
and nothing more.

*Whatever we experience:
be it the vicissitudes of Sam-sa-ra
or the blisses of Nir-va-na*

*our greatest peril
lies not in our experiences themselves
but in our thoughts about our experiences*

*so notice in harmony with each inhalation
and release in harmony with each exhalation.*

If you can liberate thoughts
as they arise,

that includes
all stages
of the path;

*This passage is highlighted
because it is quite arguably
the most important phrase in the entire text.*

*For cultivating the habit
of noticing and letting-go
is the essence of the Buddha's path.*

applying
the essential instructions
for liberating thoughts,

recite the six-syllable mantra
of enlightened activity.

*I am eternally grateful to Bhakha Tulku
who taught me that the essential instructions
are to physically relax, and thus mentally release,*

*to A-va-lo-ki-te-shva-ra who taught me
to harmonize relaxation with exhalation,
and to Guru Péma who taught me
to passively and vulnerably notice in harmony with each inhalation.*

Tantra's Treasure of Rakta Tare

Thirty-ninth passage

Emptiness Explained – Mind

Your own mind,
aware and void inseparably,
is Dhar-ma-ka-ya.

*The word Dhar-ma-ka-ya
could be translated from the Sanskrit as "Truth Body."
It serves as a metaphor for the mastery of the wisdom of letting-go.*

*Our mind does not have to strive to notice,
for that is what it has evolved to do.
And experiencing the voidness, or non-graspability, of our observant mind
is as easy as physically relaxing into each exhalation and thus mentally letting-go.*

Leave everything
as it is
in fundamental simplicity,

and clarity
will arise
by itself.

*So-called distractions are NOT the enemy,
for they are nothing more than what we are experiencing now,
even when they pertain to the past or future.*

*The longer we sit in a single meditation session,
the clearer and more lucid our mindfulness becomes,
all by itself, automatically, without any striving.*

Only by doing nothing
will you do
all there is
to be done;

*Specifically this passage concerns the practice
of marrying passive vulnerability
to the mindfulness latent within each inhalation*

*but in a larger sense this passage implores us
to forsake the contrivance, and striving, and controlling tendencies of toxic masculinity
and instead to embrace the centered spontaneity of healing femininity;*

*assuring us that if we do,
everything could take care of itself, in the most wonderful way.*

leaving everything
in naked
void-awareness,

recite the six-syllable mantra
of enlightened activity.

*In Tibetan literature, it is culturally common
for the exhalation to be mentioned prior to the inhalation,
as opposed to the exhalation being thought of as following the inhalation
as we so think of it, here in the west;*

*thus the Tibetan phrase “void-awareness”
could be described to an American as “awareness-void”*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*or passively, and vulnerably noticing this moment's experience
as we inhale
and physically relaxing into the mental practice of letting-go
as we exhale*

*thus setting space for the liberating habit of compassionate action:
spontaneous, and carefree, and at ease.*

Tantra's Treasure of Rakta Tare
Fortieth passage

Emptiness Explained – Stillness

Let stillness
cut the momentum
of moving thoughts;

*Every minuet spent in formal meditation,
slows our thoughts
and tames their power to captivate.*

*Emotions, and intentions, and thoughts,
and recollections, and imaginings are still there
but their influence and tyranny are diminished.*

within movement
see the very nature
of stillness.

*With every inhalation
we vulnerably observe our thoughts with greater clarity.*

*This occurs effortlessly
and with less and less analysis.*

*With every exhalation
we relax deeper and deeper
into the non-graspable nature*

*of the objects of our thoughts,
our thoughts themselves,
and the attributes of the thoughts,*

Where stillness
and movement
are one,

maintain
the natural mind;

*such as their movement, and stillness,
and speed, or slowness;
and doing so we let go.*

*We let go of the objects, and the thoughts,
and their movement, and their stillness,
more and more with each passing breath,
spontaneously, and effortlessly, and automatically*

In the experience
of one-pointedness,

recite the six-syllable mantra
of enlightened activity.

*as if that is what natural selection
had hard-wired us to do.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare
Forty-first passage

Emptiness Explained – Two Truths

Be examining
relative truth,

establish
absolute truth;

Superficially relative truth
is the way things appear, sound, smell, taste, feel,
and SEEM:
permanent, and separate, and utterly tangible.

Within
absolute truth,

see how relative truth
arises.

*Profoundly, absolute truth is the way things really are:
changing, interdependent, and as NON-graspable as a vast, empty void,
like the infinite azure sky
on a bright, and beautiful, cloudless day,*

*which although is tantalizing to the senses
cannot be grabbed, or put in a box, or stored away.*

Where the two truths
are inseparable,
beyond intellect,

is the state
of simplicity;

*There need not be any mystery
nor any elaborate philosophizing,
for during each inhalation, evolution has already wired us
to notice – passively, vulnerably, and non-conceptually;*

*and during each exhalation we are already hard-wired
to insightfully – relax, and release, and flow.*

in the view
free
of all elaboration,

recite the six-syllable mantra
of enlightened activity.

*All that we have to do
is step out of our own damn way
and become the buddhas we were born to be,*

*like the nephew of a moisture farmer,
who became a Jedi knight.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare
Forty-second passage

Emptiness Explained – Appearances – Application

From appearances,
cut away
the clinging of mind;

*Oh how exhausting it could be
to forever strive to shove some things away
while ever contriving to pull other things to us.*

from mind,
demolish the lair
of fictitious appearances;

Asceticism, literal or figurative is folly.

*There is no need to scoop out our brain, nor, gouge out our eyes,
nor rupture our ear drums, nor cut off our nose,
nor tear out our tongue, nor peel off our skin.*

*For our six senses are not what haunts us,
as much as the tyranny of our physical craving
as well as our mental clinging.*

where mind
and appearances are one
is infinite openness;

*Liberation is not found in the dulling of our senses
nor the undermining of our mindfulness
but in allowing the mind
to insightfully – relax, release, and flow with every exhalation.*

in the realization
of one taste,

recite the six-syllable mantra
of enlightened activity.

*Anyone could be taught to walk the path,
but to master mindfulness, insight and compassion
to the point of practicing them
spontaneously, habitually, easily, and effectively*

*is what separate the men from the boys
and Master Jedi from the Padawan Learners.*

Tantra's Treasure of Rakta Tare
Forty-third passage

Emptiness Explained – Nature of Mind

In the nature of mind,
the simplicity of void awareness,
everything is freed;

During inhalation
we could notice mind vulnerably and non-analytically,
and as we physically relax into our exhalation
we could mentally let-go into mind's NON-graspable nature.

thoughts,
the spontaneous creativity
of awareness,

are purified
in their own sphere.

*Thoughts neither vindicate nor edict us;
for that is determined by what we do with our thoughts.
Do we repress them or indulge them,
or simply notice and release them?*

Mind and awareness
are one
in the single essence.

*Mind that emotes, and intends, and reasons,
and recalls and imagines,
as well as its awareness that simply notices*

*share the same non-graspable nature
that we could easily access
as we relax and release into each out-breath.*

In the NON-meditation
of Dhar-ma-ka-ya,
recite the six-syllable mantra
of enlightened activity.

*Remember that the Truth Body,
or Dhar-ma-ka-ya in Sanskrit,
is simply a metaphor for so mastering the wisdom of letting-go
that we practice it spontaneously, and habitually, and easily, and effectively.*

*Why is this nicknamed NON-meditation?
Because instead of the contrivance and analysis of active concentration,
we practice the vulnerable, passive spontaneity
of simply noticing and relaxing and releasing,
which in a later passage is nicknamed “**Unwinding** in Dhar-ma-ka-ya.”*

Tantra's Treasure of Rakta Tare
Forty-fourth passage

Appearance – the First of Six Senses

To recognize as like the pure land
whatever circumstances appear

is the crucial point
of the creation stage;

*Inhaling we could notice the appearance of our circumstances and
as we relax into our exhalation it could feel as if our circumstances are as non-graspable
as the infinite azure sky, on a bright and beautiful cloudless day, and thus
we could find ourselves releasing our grasp upon these self-same circumstances.*

clinging to circumstance
as glorious or grotesque

is liberated into
its own nature.

*How do we know when we are mentally clinging
to our circumstance as glorious?
When we physically crave its continued presence.*

*How do we know when we are mentally clinging
to our circumstance as grotesque?
When we physically crave its absence.*

Free of clinging,
mind as it sees

is like Dröl-ma Mar-mo Yab Yum's
pure land of light.

*Just as the reflection of the full moon in a basin of water
is tantalizing to the eye,
yet defies our hands' many efforts
to snatch it up and stuff it into our pocket.*

*Likewise if a Buddha's circumstantial paradise was comprised of light
it too would defy the grasping of our mind,
no less the grasping of our hands.*

In the self-liberation
of seeing,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of seeing
is to silently and mentally recite “Appearing...” during the inhalation
and then silently recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling, to silently and mentally recite
“How **relax** into the awareness of these sights?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha”
while relaxing as best you can.*

*Or simply perform the 16 contemplations bringing love & insight
into the path of the four bases of mindfulness, or Vi-pash-ya-na if you prefer Sanskrit.*

Tantra's Treasure of Rakta Tare
Forty-fifth passage

Sounds – the Second of Six Senses

To recognize sounds
as like mantra

is the crucial point
of recitation practice;

*I am reminded of “Bride of Frankenstein” when the creature was so enchanted
by the tune scratched out upon the hermit's violin,
that he tried in vain to pluck the music out of the air with his thumb and index finger.
Likewise, all sounds (pleasant, painful, or plain)
are as non-graspable as the six syllable mantra.*

clinging to sound
as pleasant or unpleasant

is liberated into
its own nature.

During our inhalation we could effortlessly notice any sound, or communication, verbal or non-verbal, external or our own Rod Serling of the imagination be it pleasurable, or painful, or neither.

And as we relax into the exhalation we could feel that all that we hear are equally non-graspable.

That is what we mean by the phrase “all sounds share the same nature of being as non-graspable as if they were an empty void, like the infinite azure sky, on a bright and beautiful cloudless day.”

Free of grasping,
the spontaneous sound
of Sam-sa-ra and Nir-va-na

is like the voice
of the six syllables.

The phrase “Sam-sa-ra and Nir-va-na” could function in this passage as a metaphor for the basic duality of that which we dread and that which we desire.

All the sounds of our fears and hopes could be as non-graspable as the whispered utterance of Red Ta-re's six syllable mantra of enlightened activity.

In the self-liberation
of hearing,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of hearing
is to silently and mentally recite “Resounding...” during the inhalation
and then silently recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling, to silently and mentally recite
“How **relax** into the awareness of these sounds?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha”
while relaxing as best you can.*

*Or simply practice the panacea of the 16 contemplations bringing love & letting-go
into the path of the four bases of mindfulness, or Sa-ti-pat-tha-na if you prefer Pali.*

Tantra's Treasure of Rakta Tare
Forty-sixth passage

Scent – the Third of Six Senses

To recognize scents
as unborn and thus **NON-graspable**
is the crucial point
of the completion stage;

*Conventionally speaking, all that has been born seems graspable,
especially while practicing vulnerable mindfulness during our inhalation,
so “un-born” has come to be a metaphor for NON-graspability.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*In this controversial passage
the author inferred that the ultimate completion stage practice*

*is NOT the bliss contrived from:
visualizations, breath control, & physical techniques,
BUT simply practicing the vulnerable awareness of scent during our inhalation
and relaxing and thus releasing during the exhalation that inevitably follows.*

clinging to odor
as fragrant or foul

is liberated into
its own nature.

*The conventional nature of scent
that we notice sharply during our inhalation
is pleasurable, or painful, nor neither.*

*The ultimate nature of scent
that we notice as we physically relax into our exhalation
is as NON-graspable as a vast, empty void,
like the infinite azure sky, on a bright and beautiful morn.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*The benefit of noticing the latter
is that it could help us to let go
of our mental clinging to the presence of pleasurable scent*

*and also help us let go
of our mental clinging to the absence of painful scent.*

Free of grasping,
all scents
are the fragrant discipline

of Supreme
Dröl-ma Mar-mo Yab Yum;

*Many fundamentalists offer incense
hoping to earn good karma*

*BUT, figuratively speaking, the finest scent we can offer
is the practice of non-violence,
which Karma Chakme Rinpoche insisted was
the essence of the Pra-ti-mok-sha code of morality.*

in the self-liberation
of smelling,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of smelling
is to silently and mentally recite “This fragrance...” during the inhalation
and then silently recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling silently and mentally recite
“How **relax** into the awareness of these scents?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply practice the panacea of the 16 contemplations bringing love & insight
into the path of the four bases of mindfulness, or Tokal, if you prefer Tibetan.*

Tantra's Treasure of Rakta Tare
Forty-seventh passage

Flavor – the Fourth of Six Senses

To recognize flavors
as like a sacramental feast
is the crucial point
of offering.

If one was to ask a Tantric fundamentalist what the meaning of life was they might explain that the meaning of life is to accomplish the two purposes of personal and universal liberation from the tyranny of craving and clinging by gathering the two collections of good karma and wisdom.

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*A conservative might turn to ritual and asceticism to earn good karma,
if there is such a thing,
but a liberal knows that the most efficient means of generating good karma
is through the practice of the two Bo-dhi-chit-tas or mindsets of enlightenment;*

*conventional, or superficial, Bo-dhi-chit-ta's love
and ultimate, or deep, Bo-dhi-chit-ta's letting-go.*

*All flavors, be they pleasurable, or disgusting, or neither,
could serve as objects of our passive awareness.*

*Such mindfulness could lay the foundation
for the wisdom of actively letting-go,
the ultimate means of increasing both our wisdom
as well as our good fortune.*

Attachment to taste
as delicious or disgusting

is liberated into
its own nature;

*During our inhalation flavor could seem
rather solid and permanent*

*but as we relax into our exhalation
that same flavor could seem
rather non-graspable and fleeting.*

*Through consistent and effective mediation
we could find that all things share this same
non-graspable nature and thus find it easier and easier
to let go in the most wonderful way, without becoming indifferent.*

free of grasping,
food and drink

are substances to delight
Dröl-ma Mar-mo Yab Yum;

*Many fundamentalists teach
of the need to perform extensive offerings
with complex invocations and visualizations;*

*but in this passage, the wizened author
inferred that the highest offering
was merely to blend eating and drinking
with the practice of noticing and letting go.*

in the self-liberation
of tasting,

recite the six-syllable mantra
of enlightened activity.

An easy way to practice the self-liberation of tasting is to silently and mentally recite “Flavorful...” during the inhalation and then silently recite “yet empty!” during the exhalation as you relax as best you can. Doing this while eating could be a delightful practice.

*Or between mouthfuls of food, when inhaling to silently and mentally recite “How **relax** into the awareness of these flavors?” and then when exhaling to whisper “Om Ta-re Tam Sö-ha!” while relaxing as best you can.*

Or simply practice the panacea of the 16 contemplations bringing love & insight into the path of the four bases of mindfulness, a.k.a. leaping over mental clinging.

Tantra's Treasure of Rakta Tare
Forty-eighth passage

Sensation – the Fifth of Six Senses

To recognize sensations
as essentially sameness
is the crucial point
of equal taste;

*Every sensation we passively notice during our inhalation
could feel profoundly non-graspable as we relax into our exhalation;
this non-graspability is the single taste shared by all,
and it therefore the great equalizer.*

feelings
of repletion and hunger,
hot and cold,

are liberated into
their own nature.

*Every sensation we passively notice during our inhalation,
be they pleasurable, or painful, or neither,*

*could be experienced as rather non-graspable
as we relax into our exhalation
and this helps us to let go,
in the most wonderful way.*

Free of grasping,
all sensations and feelings
are like the Yi-dam's activity;

*The freedom that the Buddha offers us
is NOT freedom from the hate of pain NOR freedom from the desire for pleasure
but rather freedom from the tyranny
of those physical cravings and mental clingings*

*and the freedom to experience every sensation
as merely a tool to strengthen
our compassion, and contemplation, and meditation.*

*For Dröl-ma Mar-mo Yab Yum is not a celestial Santa Claus
come to grant our every wish,
but a set of eight similes useful for mastering the path of love and letting-go.*

in the self-liberation
of feeling,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of feeling
is to silently and mentally recite “Sensual...” during the inhalation
and then silently recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling to silently and mentally recite
“How **relax** into the awareness of these sensations?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply perform the 16 contemplations bringing love & letting-go
into the path of the four bases of mindfulness, or Vipashyana if you prefer Sanskrit.*

Tantra's Treasure of Rakta Tare
Forty-ninth passage

Phenomena – the Sixth of Six Senses

To recognize all phenomena
as void
is the crucial point
of the view;

*All that we perceive during our inhalation
could be viewed from a liberating perspective
as we exhale and physically relax;*

*thus experiencing them as being as non-graspable as
a vast, empty void
(like the infinite azure sky, on a bright and beautiful cloudless morn)
and thus mentally let-go.*

belief
in true and false
is liberated into
its own nature.

Three categories of things:

*1 – the things we believe and disbelieve,
2 – our certitude of the correctness of some and incorrectness of others,
and 3 – we, ourselves, who could be so very certain*

*could be passively and superficially observed as we inhale,
and as we exhale and physically relax
they could deeply experienced as if they were as non-graspable as a vast, empty **void**,
like the infinite azure sky, on a bright and beautiful, cloudless morn.*

Free of grasping,
everything there is,
all of Sam-sa-ra and Nir-va-na,
is like the continuum
of the Dhar-ma-ka-ya;

*All the objects of pleasure, and pain, and everything in between,
that we notice during our inhalations*

*could (as we physically relax into our exhalations)
be experienced as being profoundly non-graspable
which could help us to mentally let-go of them.*

in the self-liberation
of thinking,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of thinking
is to silently and mentally recite “Quite Lucid...” during the inhalation
and then silently recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling to silently and mentally recite
“How **relax** into the awareness of these phenomena?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply perform the 16 contemplations bringing love & letting go
into the path of the four bases of mindfulness or Sa-ti-pat-tha-na if your prefer Pali.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare
Fiftieth passage

Hatred – the First of Five Poisons

Do NOT follow after
the object of hatred;

watch
the angry mind.

*If you are displeased with the action of the politician,
rather than pondering why he chose corporate will over that of the electorate
exercise the vulnerability that passively notices not just the object of our anger,
and the sensation of our anger, but also our mind, that experiences the anger, as well.*

Anger,
liberated by itself
as it arises,

is
the clear
void;

*After we passively notice our anger during our inhalation,
we could relax into our exhalation and thus experience how the anger could,
at least momentarily, feel as non-graspable as a vast empty void, like a cloudless sky.*

*Anger is very energetic and the flavor of voidness it helps us to explore
could be quite clear,
again like the simile of a cloudless sky, on a bright and beautiful morn.*

the clear void
is none other than
mirror-like
wisdom.

*When we physically relax into our exhalation,
and mentally let go of our anger, even a little bit,
we could experience the humanization of the object of our wrath,
feeling that he is not much different than we.*

*This is not a method of self talk,
we do not try to convince our self of this,
we merely notice and relax in harmony with our inhalation and exhalation
and let our viscera do the so called "heavy lifting."*

In the self-liberation
of hatred,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of hatred
is to silently and mentally recite “Quite angry...” during the inhalation
and then silently recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling to silently and mentally recite
“How **relax** into the awareness of this anger?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply perform the 16 contemplations bringing love & letting-go
into the path of the four bases of mindfulness, a.k.a. leaping over mental clinging.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare
Fifty-first passage

Pride – the Second of Five Poisons

Do not chase after
the object of pride;

watch
the grasping mind.

*In addition to noticing our praiseworthy attributes
and the feelings of self-importance that could well up in our hearts
we could also exercise the vulnerability that notices
the mind that is aware of our strengths and which emotes pride.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*The three greatest offerings we could make
to real or imagined Buddhas
is to notice and let go of:*

- 1 – our emotions,*
- 2 – the object of those feelings, and*
- 3 – the mind that is aware of both.*

Self-importance,
liberated by itself
as it arises,

is
primordial
voidness;

*By passively and non-analytically noticing our pride as we inhale
and physically relaxing into the exhalation
we could find our minds let go of this self-importance;
and thus the pride is liberated,*

*like a magician's dove
released from its cage.*

this primordial voidness
is none other than

equalizing
wisdom.

*The mental release of our feelings of self-importance,
that could accompany our physical relaxation into our exhalation,
could give birth to the visceral feeling of universal equality,*

*is NOT the product of contrived reasoning or affirmations,
but rather, Gautama the Buddha's panacea
of noticing and releasing
or Dhya-na, if you prefer Sanskrit.*

In the self-liberation
of pride,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of pride
is to silently and mentally recite “Quite prideful...” during the inhalation
and then silently recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling to silently and mentally recite
“How **relax** into the awareness of this pride?”
and then when exhaling whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply perform the cure-all of the 16 contemplations bringing love & letting-go
into the path of the four bases of mindfulness, or Tokal if you prefer Tibetan.*

Tantra's Treasure of Rakta Tare
Fifty-second passage

Greed – the Third of Five Poisons

Do NOT hanker after
the object of desire;

watch
the craving mind.

*Of course there are some things we could feel are quite tantalizing
but let us remember to vulnerably open our awareness
to encompass our mind which emotes that desire.*

Desire,
liberated by itself
as it arises,

is
bliss-void;

*Our observation of desire, passive and non-analytical,
could spontaneously occur during our inhalation,*

*and as we physically relax into our exhalation
we could feel our mind release its grasp upon desire
thus liberating the emotion from our mind
like a mouse no longer pinned down by a cat's paw.*

This bliss-void
is none other than

discriminating
wisdom.

*Desire could feel like a subtly, painful longing
with the promise of pleasure
however letting go of desire
accesses a subtle, non-graspable bliss

that could facilitate the wisdom
that could discern that which may be pleasurable
from that which could actually benefit us.*

*This reminds me of a passage from the Christian Bible,
1st Letter to the Church in Corinth, chapter 6, verse 12,
“...all things are permissible BUT not all things are profitable...”*

In the self-liberation
of desire,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of desire
is to silently and mentally recite “Quite greedy...” during the inhalation
and then silently recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling to silently and mentally recite
“How **relax** into the awareness of this desire?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply perform the 16 contemplations bringing love & insight
into the path of the four bases of mindfulness, or Sa-ti-pat-tha-na if you prefer Pali.*

Tantra's Treasure of Rakta Tara
Fifty-third passage

Jealousy – the Fourth of Five Poisons

Do NOT follow after
the object of jealousy;
watch
the critical mind.

*Competitiveness and its criticalness
could be apt synonyms of jealousy, in this context.
What if our real danger, came not from the success of others
but from our inner: competitiveness, fear, aggression, and greed?*

Jealousy,
liberated by itself
as it arises,

is void
intellect;

*Of course we could passively and non-analytically notice our jealousy as we inhale,
but the real magick occurs when we physically relax into our exhalation
and thus experience the non-graspability of the jealousy
which helps us to mentally let go of it and release it.*

*For when we do, we could experience a pleasurable sharpening of our intellect
that turns away from the competitive tendencies or our brain-stem's toxic masculinity
and enthusiastically embraces the cooperation of our mid-brain's healing femininity.*

This void intellect
is none other than

all-accomplishing
wisdom.

*Letting-go of competition and embracing cooperation
is the key the unlocks the door to humanity's next evolutionary step
into the post-scarcity world envisioned by Buckminster Fuller,
and Dr. Martin Luther King, and Jacque Fresco, and Gene Roddenberry.*

*And which is elucidated academically by Peter Joseph in
"The New Human Rights Movement"
and it is explained simply by Colin R. Tuner: 1st concisely in "Into the Open Economy"
and 2nd entertainingly through his novel "F-Day: the Second Dawn of Man."*

In the self-liberation
of jealousy;

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of jealousy
is to silently and mentally recite “Quite jealous...” during the inhalation
and then recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling to silently and mentally recite
“How **relax** into the awareness of this jealousy?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply perform the 16 contemplations bringing love & insight
into the path of the four bases of mindfulness, or Vipashyana if you prefer Sanskrit.*

Tantra's Treasure of Rakta Tare
Fifty-fourth passage

Confusion – the Fifth of Five Poisons

Do NOT just take for granted
ideas forged by confusion;

look at the nature

of confusion itself. *There will be times when we are utterly befuddled.*

We could notice that befuddlement during our inhalation,

*and as we relax into our exhalation
we could experience the non-graspable NATURE of confusion
and thus mentally let-go of it.*

The hosts of thoughts,
liberated by themselves
as they arise,

are awareness
void;

*Although thought might be the enemy of concentration
it is the ally of meditation
for by coordination noticing and relaxing
with inhalation and exhalation*

*we enhance our awareness and realization that all:
emotions, intentions, calculations, recollections and imaginings
are as non-graspable as a vast, empty void,
like the infinite azure sky, on a bright and beautiful cloudless day.*

this awareness-void
is none other than

the wisdom
of the absolute expanse.

*This awareness and wisdom
of noticing and releasing
are not finite commodities to be hoarded,
like toilet paper during a pandemic;*

*but rather are ever-present,
as close as our next breath.*

In the self-liberation
of confusion,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of confusion
is to silently and mentally recite “Quite confused...” during the inhalation
and then mentally recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling to silently and mentally recite
“How **relax** into the awareness of this confusion?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply perform the 16 contemplations bringing love & insight into
the path of the four bases of mindfulness, thus leaping over the tyranny of mental clinging.*

Tantra's Treasure of Rakta Tare
Fifty-fifth passage

Form – the First of Five Aggregates

Form is unborn,
primordially void,
like the sky;

*In Buddhist literature
we sometimes stumble upon the word “unborn.”
We are often told that is a reference to emptiness.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*But blindly accepting the teachings
does NOT, to enlightenment, lead.
So how do we connect the dots
between the ideas of “unborn” and “empty?”*

*Two fundamental observations in Buddhism
are FIRST the pervasive nature of stress
and SECOND those which exacerbate our stress;*

*our physical impulses or cravings,
and the mental stories we tell about our impulses.
These stories are sometimes known
as our clinging.*

*Our physical impulses and our mental stories
are the mechanisms with which
we resist the perceptions, memories, and fantasies
that we experience in the present moment.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*The essence of Buddha's meditation technique
was FIRST to notice our present moment experience
in harmony with each inhalation,
and SECOND to let go of the present moment experience
in harmony with each exhalation.
He called the noticing "mindfulness"
and the letting-go "insight."*

*It was said that Buddha taught for many decades,
and over the years his literal explanations
evolved into figurative explanations
for doing so speaks
to the oldest regions of our brains.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*And so the literal instruction
to blend relaxation with our exhalation,
and to then surf the momentum of our physical relaxation
into the mental experience of letting go,
was enhanced with similes.*

*And he taught that by letting go,
it could feel like that which we noticed,
was as non-graspable as a vast, empty expanse,*

*like the infinite azure sky,
on bright and cloudless winter's morn.*

*And that, my friends,
is how the experience of letting-go
became associated
with the metaphor of emptiness.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*But wait, there is more!
We are only half way there.*

*Now that we understand the association
between non-graspability and emptiness,
let us explore how that relates
to the so-called "unborn."*

*The literal act of grasping
is fundamental to all primates
including humans.*

*Even human infants: weak, and slow, and defenseless
are born with the instinctual drive
to pull themselves up to their mothers breast*

*and begin suckling as if their lives depended upon it,
for they most certainly do.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*From birth an infant's grip is so strong,
that if you place your finger in an infant's palm
they will grasp with such intensity
that you can lift them up by it.*

*That is how the idea of grasping and graspability
came to be associated with being born.*

*If you have ever felt an infant tightly grasp your finger
then you know what a visceral experience
this could be.*

*So if all that are born grasp
and the opposite of grasping is letting go
then the opposite of being born, being UN-born,
becomes a metaphor of letting go.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*Now let's tie it all up
in a big red bow.*

*All who are born grasp,
yet we who train in noticing and relaxing
taste the **UN-born** flavor
of letting go*

*as if the object of our mindfulness
suddenly became as non-graspable
as a vast, **empty** expanse*

*like cloudless azure sky
on a bright and beautiful cloudless morn,*

*or like a Jawa vaporized
by the Mandalorian.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*So when we read that form is unborn
we could understand
that although our body could feel very graspable
during our inhalation*

*our body could also feel far less graspable
as we relax during our exhalation.
This, my friends, is the essence
of Buddha's path of meditation.*

the quintessence
of this awareness-void
is Dröl-ma Mar-mo Yab Yum

*Red Ta-ra is often depicted in Tantric art
as a beautiful, slender female,
about sixteen years of age,*

*naked, and comprised of non-graspable red light,
the color of crimson sunset,
tantalizing, in its beauty..*

*Her name translates into "red"
which is Rak-ta in Sanskrit and Mar-mo in Tibetan,
and "liberator"
which is Ta-re in Sanskrit, and Dröl-ma in Tibetan*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*and this name infers that our liberation
from the tyranny of our physical cravings
and our mental clingings*

*could be as close as passively noticing during our inhalation
and actively relaxing, and thus mentally letting-go,
during each exhalation;*

*especially when this is so mastered that we are able to practice it:
spontaneously, habitually easily and effectively.*

*Rak-ta Ta-re and her partner are sporting in tantric union
(or Karma Mudra if you prefer Sanskrit)
is known as Dröl-ma Mar-mo Yab Yum
or the red liberator, father and mother.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*Rak-ta Ta-re Kar-ma Mudra,
which could be abbreviated to Ta-re,
in the contemplative notation found in my guided meditations,
is a Yi-dam.*

*Yi-dam is a Tibetan translation of the two Sanskrit words
Devi, which is male, and Deva, which is female.*

*This could be literally translated into English
as deity, or as “object of worship;”
and, could really open a can of worms.*

*Are we meant to use these terms literally
or figuratively?*

*About nine centuries ago,
the Tibetan teacher: Geshe Chekhawa wrote
“Seven Point Mind Training,”*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*where he cautioned his readers
“...Do not bring a god down to a demon.”*

*Remember in the Buddha's first lesson
he taught that stress comes
from the tyranny of our physical craving
and our mental clinging.*

*If we beseech real or imagined gods
to fulfill our wishes
all we will accomplish*

*is to further entrench ourselves
in the harmful habit of pulling and pushing at the objects
of our physical cravings and our mental clingings.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*But what if we did not treat
real or imagined Yidams that way?*

*What if we treated them as a rich source
of eight similes and metaphors,
with which we could blend the four bases of mindfulness
with the cultivation of love and the wisdom of letting go?*

*From the tantric point of view
the four bases of mindfulness
could be our circumstance, and our body,
and our communication, and our mind.*

*If we pretend that Dröl-ma Mar-mo Yab Yum
live in a real or imagined paradise or pure land
which is Va Ti in Sanskrit*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*we could use it is as a tool
to increase our compassion
by wishing that all beings' circumstances
be as fortunate at their pure land.*

*By pretending that Dröl-ma Mar-mo's Yab Yum's pure land
was comprised only of light
we could train in the wisdom of letting go*

*by contemplating how each circumstance
could be as non-graspable
as their pure land of light.*

*But why go to all the bother
of messing around with metaphor
when they could often be
fertile ground for misunderstanding?*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*Because, from the point of view
of evolutionary biology
that part of our brain that perceives and emotes*

*is much older than the part of our brain
that reasons and uses language.*

*And by using imagery
we are communicating with that old part of our underbrain
that evolved to feel, and taste, and smell,
and hear and see, and emote.*

*By imaging that Rak-ta Ta-re Kar-ma Mu-dra's bodies
are healthy and blissful
we could cultivate compassion
merely by wishing that all bodies be as blissful as Ta-re.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*By imagining that their bodies were comprised merely of light
we could train in the wisdom of letting go
by skillfully contemplating how each body could be as non-graspable
as Ta-re of light.*

*By pretending that mantra could lovingly induce well-being
we could train in compassion
by wishing that all communication
could be as loving as mantra.*

*By imagining that the mantra was comprised of light
we could train in the wisdom of letting go
by skillfully contemplating how all communication
could be as non-graspable as mantra of light.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*Just as we imagined that the environment
of Dröl-ma Mar-mo Yab Yum was a paradise or pure land,
how their bodies were blissful, healthy, and beautiful,
and their speech was loving mantra*

*we could also imagine that their minds
were symbolized by a red syllable Tam,
which is a seed recitation,
or Bi-ja Man-tra in Sanskrit.*

*Thus we could train in compassion
by wishing that each mind
be as joyful as seed Tam.*

*And we could train in the wisdom of letting-go
by skillfully contemplating
how each mind could be as non-graspable
as seed Tam of light.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*Thus from the highest perspective of Tantra,
we do NOT view real or imagined entities
as great, celestial, Santa Clause
come to fulfil our wishes,*

*but rather as a fount of eight similes
that help us train in love and letting-go.*

*Those are the eight similes
that are common to all Yi-dams.*

*Let's conclude with the five similes
unique to Kar-ma Mu-dra.*

*FIRST – their nudity reminds us
that mindfulness must be vulnerable
if it is to be effective.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*SECOND – their bodies comprised of light
remind us both of the wisdom of letting-go
and the folly of grasping.*

*THIRD – their beauty reminds us
of the transformative effect
that comes from indulging our loving tendencies.*

*FOURTH – the stability with which Ta-re's partner sits
reminds of the centering that comes
from marrying awareness with inhalation
and which serves as an antidote to scatteredness.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*And FIFTH – the abandon with which red Tara
sports with her tantric partner
reminds of the centered spontaneity
from which we can approach life*

*and also serves as an antidote to our tendencies
toward contrivance and control.*

*These eight general and five specific similes
have the potential to transform
every facet of our existence.*

*All we have to do
is put them into action.*

it is none other than
the sublime
Queen of the Sky.

*As a metaphor this passage serves to remind us
that all we could feel, taste, smell, hear, see,
emote, intend, calculate, recall, or imagine
is as non-graspable as the cloudless sky.*

*Literally the phrase “queen of the sky” could remind us
of the practice of sky-gazing,
where we perform the contemplation, compassion, and meditation
that we are taught in the sixteen week series of meditation classes
while gazing into the sky.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*Any time of day we could gaze into the sky while meditating,
but it could be especially poignant to gaze at the sun
during the first hour of sunrise, or the last hour of sunset.*

*In Sanskrit this practice is sometimes
referred to as Surya Chaku.*

Common sense prevails:

*1 – remove your corrective lenses or contact lenses,
gaze with the left eye for four breaths,
then with the right eye for four breaths,
alternating back and forth;*

*2 – only do this for as long as it feels comfortable,
giving yourself permission to progress gradually
such as adding seven seconds per day,
or seven minutes every day.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*3 – relax the tissues of your face, especially around the eyes,
allowing the eyelids to close somewhat,
viewing the sun through one's eyelashes
thus giving rise to the illusion of subtle rainbows encircling the sun;*

*4 – don't wander into traffic,
for your vision will be dazzled after completing this exercise,
thus while it is fine to practice this during opening verbal contemplation & compassion,
as well as the silent meditation...*

*I recommend turning away from the sun
during the practice of the closing silent contemplation and compassion
thus allowing one's eyes to recalibrate
to the ambient lighting.*

*Neither mysterious nor occult
this practice could act as a mere tonic to your body.*

In the view
of voidness,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of form
is to silently and mentally recite “This body...” during the inhalation
and then recite “quite empty!” during the exhalation as you relax as best you can.*

*Or when inhaling to silently and mentally recite
“How **relax** into the awareness of this body?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply perform the 16 contemplations bringing love & insight
into the path of the four bases of mindfulness.*

Tantra's Treasure of Rakta Tare

Fifty-sixth passage

Feeling – the Second of Five Aggregates

Feeling
is the lasso
that binds

mind
and object
together;

when you know it
as non-dual sameness,
it is Dröl-ma Mar-mo Yab Yum

*The perception of feeling
is simply that which notices
whether sensory input
is painful, plain, or pleasurable.*

*And this sensory input could be as non-conceptual
as merely feeling, or tasting, or smelling, or hearing, or seeing,
or it could be as elaborate as noticing our
emotions, or intentions, or reasoning, or recollection, or imagination.*

it is none other than
the sublime
Bountiful Lasso.

*How could pain, and plainness, and pleasure
be “of the same taste”
as so many scholars and poets insist?*

*As we breathe in,
we notice them as being quite different;
this is conventional mindfulness
or true knowledge.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*As we breathe out,
and relax our bodies as best we can*

*we could notice our minds'
spontaneously letting go of whatever pain, or plainness, or pleasure
we passively noticed during our inhalation.*

*It is as if all that we had perceived a moment ago
is temporarily experienced as being NON-graspable.*

*This fleeting flavor of NON-graspability
is the one flavor shared by all that we could perceive.*

*It is called ultimate insight
or liberation.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*Awareness and release
are like two sides of the same coin.
It is folly to cling to one
and shun the other;*

*to revile the conventional
and laud the ultimate,
for that is but a continuing of the duality
that dreads some things and desires others.*

*Rather, let us flow
from awareness, to release,
to awareness, to release,*

*with every inhalation,
and every exhalation,
as a dance of freedom;
centered, spontaneous and uncontrived.*

In the realization
of same taste,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of feeling
is to silently and mentally recite “These feelings...” during the inhalation
& then mentally recite “quite empty!” during the exhalation as you relax as best you can.*

*Or when inhaling to silently and mentally recite
“How **relax** into the awareness of the bliss or pain of this experience?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply perform the 16 contemplations bringing love & insight
into the path of the four bases of mindfulness.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare
Fifty-seventh passage

Appraisal – the Third of Five Aggregates

Appraisal,
it you keep taking it
as valid,
is delusion;

*From a literal perspective
feeling refers to our perception being pleasurable, or painful,
whereas appraisal is the act of noticing the intensity of the pleasure or pain.
But could there be a figurative interpretation?*

when you turn to all beings
with compassion,
it is Dröl-ma Mar-mo Yab Yum

*In this passage,
the author, Dza Patrul Rinpoche: the elder,
infers that we not appraise the intensity of the perceptions we feel, and taste, and smell,
and hear, and see, but that we also appraise the experience of others.*

*This capacity to notice others' experience
in harmony with our neurological equipment,
of our mid-brain's mirror neurons and anterior gyrate,
empowers us to view others empathetically.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*When the centering of our mindfulness and release
lead us to compassion: spontaneous and uncontrived,
that is not weakness nor sentimentality
but our embrace of the example of the enlightened archetype.*

it is none other than
the sublime Ones who Dredge
the Depths of Sam-sa-ra.

*Caring and acting for the benefit of others
could be a manifestation of our enlightened potential,
personified by Rak-ta Ta-re Kar-ma Mu-dra,
but ONLY when it is free of contrivance, and agenda,*

*and flows from the place of centered spontaneity
that is the fruit of the passive noticing (in harmony with out inhalation)
and the active physical relaxation (in harmony with our exhalation)
that leads to mental release.*

In compassion
without bias,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of appraisal
is to silently and mentally recite “Strong or weak...” during the inhalation
and mentally recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling to silently and mentally recite
“How **relax** into the awareness of the strength or weakness of this experience?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply perform the four contemplations bringing love & letting-go
into the path of the four bases of mindfulness.*

Tantra's Treasure of Rakta Tare
Fifty-eighth passage

Impulse – the Fourth of Five Aggregates

Impulse,
as Sam-sa-ric actions,
keeps you circling
in the six realms;

Impulse, the fourth of Buddhism's five aggregates, is also known as craving or obscuring emotions. It is the term we could use to describe the instinctual impulses of...

if you realize
Sam-sa-ra and Nir-va-na
are the very same,
it is Dröl-ma Mar-mo Yab Yum

*our brainstem; which when encountering any – thing, being, or phenomena
is chiefly concerned with the six F's, thus asking itself,
“Do I: fuck it, feed upon it, freeze before it,
fight it, flee from it or faint before it?”*

*The essence of our brainstem's impulses is the duality
of: hope and fear, greed and hate, avarice and aversion, pulling and pushing.
Many spiritual folk fall into the trap of striving to push away from Sam-sa-ra
while simultaneously pulling toward Nir-va-na.*

it is none other than
the greatly Compassionate
Transformer of Beings.

*This ironic use the duality of pushing and pulling
in the vain attempt to transcend pushing and pulling
sounds rather like making love in the name of virginity.*

*It could be far wiser to have the same response to everything,
be it pain or pleasure, Sam-sa-ra or Nir-va-na:
to passively notice it during each inhalation
and to actively relax, as best one could, during each exhalation thus letting-go.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*Just as we can apply this universal panacea
to all that is painful, plain, or pleasurable,
we could also apply it socially
to all those who hate us, are ambivalent toward us, or who love us.*

*For, by bringing our awareness of others,
into our practice of the four bases of mindfulness,
ultimately we explore how everyone's:*

*circumstances, bodies, communication, and minds
are as non-graspable as a cloudless sky;*

*and conventionally we exercise the love
that wishes that all beings enjoy,
good fortune, health, love, and joy.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*Thus we are transforming humans
from objects of greed, hate, or indifference
into those which actually support our mastery
of the two Bodhichittas of love and letting-go.*

Acting for others
in one single taste,
recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of impulse
is to silently and mentally recite “Impulsive...” during the inhalation
and then recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling, to silently and mentally recite “Impulsive...”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply perform the 16 contemplations bringing love & insight
into the path of the four bases of mindfulness.*

Tantra's Treasure of Rakta Tare
Fifty-ninth passage

Consciousness – the Fifth of Five Aggregates

Consciousness,
the expression of ordinary mind,
has eight functions;

*The eight functions of ordinary mind need not be complicated,
the first five could simply be our awareness of our five senses
of sensation, taste, scent, sound and sight.*

*Our sixth sense is simply the awareness of
our emotions, intentions, calculations, recollections and imaginings.*

if you realize ultimate mind
to be Dhar-ma-ka-ya,
it is Dröl-ma Mar-mo Yab-yum

This could be further divided into seventh consciousness: our intuitive physical and emotional impulses and cravings as well as eighth consciousness – our clinging or obsessive intending, thinking, recalling, and imagining of and about them.

Others lump our physical cravings and our mental clinging under the heading of the seventh consciousness and describe the remaining eighth consciousness as our inherent, factory-installed ability to apply Buddha's universal panacea of noticing and letting go.

Because this is an ability that all healthy mammals are born with it has been given the nick names: "nothing special," and "ordinary mind."

it is none other than
the sublime
Ocean of Conquerors.

*That part of our mind that has the capacity to practice:
mindfulness – passive, vulnerable, and NON-conceptual,
insight – relaxing, releasing, and flowing, as well as
compassion – centered, spontaneous, and uncontrived,*

*is our buddha nature, our enlightened potential.
This is what the nineteenth century Tibetan saint,
Dza Patrul Rinpoche, meant when he taught,
“...your own mind is the Buddha.”*

*May we no longer squander our lives plotting and striving
to better dance with avarice and aversion,
but rather stop the music, sit down, and enjoy the peace.*

Knowing that your own mind
is the Buddha,

recite the six-syllable mantra
of enlightened activity.

*An easy way to practice the self-liberation of consciousness
is to silently and mentally recite “Obsessive...” during the inhalation
and then recite “yet empty!” during the exhalation as you relax as best you can.*

*Or when inhaling, to silently and mentally recite
“How **relax** into the awareness of this obsessiveness?”
and then when exhaling to whisper “Om Ta-re Tam Sö-ha!”
while relaxing as best you can.*

*Or simply perform the 16 contemplations bringing love & letting-go
into the path of the four bases of mindfulness.*

Tantra's Treasure of Rakta Tare
Sixtieth passage

Body – Leaping over Mental Clinging

Believing the body
to be solid
is what causes
servitude;

*All believe and disbelief is a blend of intellectual and emotional rigidities
that excite our sympathetic nervous system and consequently
our fear, and aggression, and controlling tendencies as well.*

if you recognize it
as like the Yi-dam,
sensual yet void,
it is like Dröl-ma Mar-mo Yab Yum

*As we passively, and non-conceptually, and vulnerably
notice our bodies during our inhalations
they could seem quite solid, and permanent, and independent;*

*but as we physically relax into our exhalation,
those self-same bodies and sensations could feel as non-graspable
as if they were Rak-ta Ta-re Kar-ma Mu-dra,
the De-va and De-vi comprised of light.*

it is none other than
the sublime
Khar-sa-pa-ni.

In the recognition
of the Yi-dam's body,
as sensual yet void,

recite the six-syllable mantra
of enlightened activity.

*This is why we blend our contemplations
of the four bases of mindfulness, love, letting-go and similes
with the whispered recitation of the six syllable mantra,
“Om Ta-re Tam Sö-ha!”.*

Tantra's Treasure of Rakta Tare
Sixty-first passage

Speech – Leaping Over Mental Clinging

Conceptualizing
speech and sound
is what causes
delusion;

*On one hand it is excellent to be passively aware
of the communication and sounds one's body and mind experiences;
but on the other hand to actively analyze them is disastrous
for it feeds our controlling tendencies
and stimulates our sympathetic nervous system, and its fear, and its aggression.*

if you recognize it as like mantra,
resounding yet void,
it is like Dröl-ma Mar-mo Yab Yum

*When we relax into our experience of communication and sound
and explore how they could be as non-graspable
as a Yi-dam's mantra of light,
then we are truly practicing the mental yogas of Rak-ta Ta-re Kar-ma Mu-dra.*

it is none other than
the sublime
Lion's Roar.

*When we so master our inhalation's awareness of the four bases of mindfulness
and our exhalation's physical relaxation and consequential mental release
that we practice them spontaneously, habitually, easily, and effectively,*

*then our joy, and creativity, and resourcefulness could give birth to the peace
typified by a lion, lounging upon the savanna after a filling meal,
in fear of no beast.*

In the recognition
of sound as like mantra,
recite the six-syllable mantra
of enlightened activity.

*Blending our practice of the four bases of mindfulness,
with the eight similes of the Yidam, as well as “Om Ta-re Tam Sö-ha!”
is the easiest way to #1 master contemplation & compassion's leap over mental clinging,*

*#2 prepare ourselves to silently watch the play of mind
as well as relax into its non-graspable nature thus slicing through our bodies' cravings,*

*and then #3 conclude with the more cryptic practice
of silently blending the four bases of mindfulness
with the eight similes of Dröl-ma Mar-mo Kar-ma Mu-dra.*

Tantra's Treasure of Rakta Tare
Sixty-second passage
Mind – Leaping Over Mental Clinging

Clinging to mind's perceptions
as true
is the delusion
that causes Sam-sa-ra;

*Mentally clinging to anything with the complete certainty
that it is absolutely true, or utterly false,
to the rigidity that attracts sufferings,
like the Death Star attracted X-wings at the battle of Yavin.*

*Come, let us grow comfortable
with the ocean of ambiguity we call life.*

if you leave mind
in its natural state,

free
from the tyranny
of thoughts,

it is like

Dröl-ma Mar-mo Yab Yum

*When we stop clutching at analysis, and agenda
we experience mind as if it was as non-graspable as
seed syllable Tam of red light.*

it is none other than
the sublime

Unwinding in Ultimate Mind.

This, the sixty-second passage of the root text, is it!

*This is the passage where the author shares
that relaxing, the fifth enlightenment factor,
is the key that unlocks the door to the ultimate,*

*to the experience of the non-graspable,
that facilitates the letting-go
that is crucial to the Buddha's path
of love, and letting-go, and mindfulness, and insight.*

In ultimate mind,
the Dhar-ma-ka-ya,
recite the six-syllable mantra
of enlightened activity.

*The Dharmakaya is NOT literally the one mind of omniscience shared by all buddhas,
but rather a metaphor for the mastery of physically relaxing into psychic release,
so much so that we do so
spontaneously, and habitually, and easily, and effectively.*

*And blending the four bases of mindfulness, and the eight similes of the Yidam,
and the two Bodhichittas of love and letting go
with the whispered recitation of "Om Ta-re Tam Sö-ha!"
in as integral as it is easy.*

Tantra's Treasure of Rakta Tare
Sixty-third passage
Liberation – Leaping Over Mental Clinging

Everything that exists
is the primordially pure
continuum
of the Dhar-ma-ka-ya;

*Just as Nir-ma-na-ka-ya – the body of emanation
is a metaphor for the mastery of compassion,
and Sam-bho-ga-ka-ya – the body of delight
is a metaphor for the mastery of mindfulness*

*likewise Dhar-ma-ka-ya – the body of truth
is a metaphor for the mastery of relaxing, releasing, and flowing.*

if you meet the Dhar-ma-ka-ya
face to face,
it is Dröl-ma Mar-mo Yab Yum

*All that we encounter is an opportunity to practice awareness and release,
and therefore all we encounter is a metaphor for wisdom's mastery.*

*Likewise as the pure land, body, mantra, and seed syllable
of Rak-ta Ta-re Kar-ma Mu-dra serve as supports for our training
in the four bases of mindfulness, and love, and letting-go,*

*we could view the image or notion
of the archetype of enlightened activity – father and mother
as a metaphor for mindfulness, insight and compassion,
both their practice and their mastery.*

it is none other than
the sublime
Sovereign of the Universe.

*For the purpose of our life is found not in the duality
of resisting every pain, nor reaching for every pleasure
but in applying the universal antidote to EVERY situation.*

What is this panacea?

*Mindfulness – passive, vulnerable, and NON-conceptual,
insight – relaxing, releasing, and flowing,
and compassion – centered, spontaneous, and uncontrived.*

In the continuum
of all-pervading purity,

recite the six-syllable mantra
of enlightened activity.

*For purity is not something we find
but merely the experience
of habitually: noticing, releasing, and loving.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare
Sixty-fourth passage

The Simplification of Tantra's Three Ring Circus

One Yi-dam,
Dröl-ma Mar-mo Yab Yum,
embodies all Buddhas;

*In Tantric Buddhism one practices the four bases of mindfulness
by working with the real or imagined seed-syllable, mantra, body, and paradise
of a real or imagined enlightened entity,*

*which in Sanskrit is De-vi or De-va depending on the gender
or in Tibetan is known as Yi-dam.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*One of the traps of fundamentalism is to worship the Yi-dam as a god or goddess
in hopes of receiving their blessings and guidance.
Such folly only reinforces the habitual duality of hope and fear
that keeps us tethered to the cycle of stress;*

*and reminds me of the Tibetan saint Geshe Chekhawa's warning
NOT to bring a Yidam (which should support our liberation from craving and clinging)
down to a demon (which only fuels those obscuring emotions and obsessive thoughts).*

*We contemplate the Yi-dam's environment as being a paradise or pure-land
to train in compassionately wishing that all beings everywhere
enjoy circumstances as fortunate as the proverbial paradise of a buddha,*

*we contemplate the Yi-dam's environment as comprised of non-graspable light
to train in the wisdom that sees the folly of striving to grasp, and thus lets go.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*The benefits of contemplating a Buddha's paradise
lays not in ensuring a favorable rebirth,
but in mastering mindfulness, insight and love in this life.*

*We contemplate the Yi-dam's body as being at the prime of its
health, beauty and strength to train in compassionately wishing
that all beings of all worlds, real or imagined,
be as healthy as the proverbial body of a De-va,*

*we contemplate the Yi-dam's body as comprised of non-graspable light
to train in the wisdom of letting go.*

*We do not do this to ward of sickness, or death
but to master our practice of awareness, acquiescence, and amity.*

*This passage is not written in praise of the Buddha of enlightened activity's liberation,
as much as it is in praise of simplicity.*

*The work or enlightenment is NOT in worshiping real or imagined entities,
BUT in transcending craving and clinging.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*This passage is inferring, that any Yi-dam will do,
no one is better or worse than the next,
so rather than squander time and energy
superstitiously jumping from one tantric deity to another,

we could just settle upon one and get on with the business
of getting so good at noticing, letting go and loving
that we do so: spontaneously, habitually, easily and effectively.*

one mantra,
the six syllables,
embodies all mantras;

*It was not Buddha's mission to create a new religion.
For in his day there were already tales of heavens, gods, goddesses,
and promised means of invoking them through ritual, mantra and syllable.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

In his genius Buddha used the pre-existing spiritual technology of his day to serve as metaphors of mind, communication, body, and circumstance which are the four bases of mindfulness.

Therefore in Buddhist tantra the role of mantra is NOT to invoke the blessings or guidance of real or imagined entities but rather to support our trainings in compassion,

that we might wish that all beings' communication be as loving as mantra.

We contemplate that the mantra is comprised of non-graspable light to further train in the wisdom that let's go of everything that has ever been said.

Once again, this passage is inferring that since any mantra could serve the purpose as a metaphor of love and letting go, why not just use this easy and convenient one.

one Dhar-ma,
Bo-dhi-chit-ta,
embodies all practices
of the creation and completion stages.

*This passage refers to Bo-dhi-chit-ta
which is Sanskrit for "The Mindset of Enlightenment."
It's conventional aspect is about love and letting go
and it's ultimate aspect is about awareness and letting go.*

*Since the purpose of meditation is not wish-fulfillment
it is best to meditate upon mindfulness, insight and compassion
to the exclusion of grasping after more things, beings and experiences.*

Knowing the one
which liberates all,
recite the six-syllable mantra
of enlightened activity.

*One of my teachers insisted that a life could be squandered
seeking all that is necessary for physical survival,
but that if we desire only liberation from the tyranny of craving and clinging,*

*then all our physical needs could spontaneously work themselves out,
in the most wonderful way.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

*A tale is told of a lama escaping from Tibet, after the Chinese invasion,
who found himself in a neighboring country
where he knew neither the language nor the custom.*

*Feeling therefore unable to beg ,he found an abandoned hunter's shed.
He contented himself to sit there, studying and practicing,
while awaiting starvation to end his life.*

*When the hunters returned & found the lama they brought news of him to local villagers
who sought his counsel and his teachings and supported him with gifts of sustenance.*

*In later years he would tell his students
that transcending the tyranny of craving and clinging
is the most efficient way to ensure the meeting of our needs.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Remembering that passive mindfulness is already hard-wired into every inhalation and that the relaxation that supports letting go is already wired into every exhalation we could combine watching and releasing with mantra recitation to practice the essence of all that Buddha taught.

Tantra's Treasure of Rakta Tare
Sixty-fifth passage

The folly of contrivance

What use
is all you have done?
Being so busy
just causes Sam-sa-ra

*Being driven by agenda
perpetuates the tyranny of hate and greed,
the fundamental duality driving our physical craving
and our mental clinging.*

look how meaningless
all you have done
has been.

*We have been fed a lie.
We have been told that fulfillment comes from accomplishment.
But what if meaning was found not in the destination
but in the way we traverse the path, leading to the destination?*

Now you had better
just stop trying
to do anything;

*What if fulfillment was found
in moving from a place
of centered spontaneity*

*rather than striving,
in contrivance,
from agenda
towards an external goal?*

Dropping all
activities,
recite the six-syllable mantra
of enlightened activity.

*Through the easy practice
of blending the four bases of mindfulness,
with: awareness, and love, and letting-go,
and the eight similes of Rak-ta Ta-re Kar-ma Mu-dra,
and the whispered recitation of “Om Ta-re Tam Sö-ha;”
we train in the mindfulness that breeds centeredness
and the insight that gives birth to spontaneity.*

Tantra's Treasure of Rakta Tare
Sixty-sixth passage

The folly of blathering

What use
is all you have said?
It was all
just pointless prattle

*When we speak from a place of scatteredness
we are bound to do some harm.*

look how much
irrelevant distraction
it has brought.

*Ironic, is it not,
how the scatteredness of one
could breed the scatteredness of many
almost like a kind of psychic virus?*

Now you had better
just keep silent;

*Better to communicate meaningfully
with an economy of words
than mindlessly
with a gushing flood of folly.*

ceasing completely
to speak,
recite the six-syllable mantra
of enlightened activity.

*Do you wish to be thought of as a great, spiritual luminary?
Then abandon the vain glorious posturing of pious sounding words
and apply your energy to practice.*

*For truly the marriage of the four bases of mindfulness,
with love, and letting-go, and the eight similes of the Yidam
will create more real spiritual growth
than could ever be inferred by self-righteous posturing.*

Tantra's Treasure of Rakta Tare
Sixty-seventh passage

The folly of scatteredness

What use
is rushing around?
Coming and going
just tires you out

*Rushing about,
whether physically, or mentally
is at best NOT sustainable
and at worst quite harmful.*

look how far
your wandering
has taken you
from the Dhar-ma.

*The Dharma, as the Buddha taught it is NOT exotic
requiring neither pilgrimage, nor asceticism, nor secrecy
for at the end of his life it is said the Buddha explained,

that he taught with an outstretched arm and an open palm
keeping no secrets meant only for the chosen few
of rank, or wealth, or gender, or beauty, or fame or fortune.*

Now you had better
just settle down
and **relax you mind;**

*At last,
in this the sixty-seventh passage
Dza Patrul Rinpoche Jigme Chökyi Wangpo
teaches physical relaxation,
the key to the visceral experience of non-graspability,
so crucial to the process of mentally letting go
of both our physical cravings
as well as our mental clingings.*

staying put,
carefree and at ease,
recite the six-syllable mantra
of enlightened activity.

*For the marriage of the four bases of mindfulness,
and love, and letting-go, and the eight similes of Dröl-ma Mar-mo Yab Yum
with the whispered recitation of “Om Ta-re Tam Sö-ha!”*

*is crucial to the cultivation, no less mastery,
of the peace, and centered spontaneity
that are key to leading a truly fulfilling life.*

*Tantra's Treasure of Rakta Tare
Sixty-eighth passage*

The folly of culinary indulgence

What use
is all you have eaten?
It all just turned
into excrement

*Food, regardless of how beautiful it could look,
or how tantalizing it could smell,
or how delicious it could taste,*

*is eventually extruded as something as vile
as it is pathogenic.*

look how insatiable
your appetite has been.

*Khyentse Rinpoche related the Tibetan proverb,
that craving is like a dog; forever hungry.*

*Our physical need to regularly consume, whole, organic, plant-foods
is undeniable, and perpetual;
and as such while necessary
cannot lead to ultimate fulfillment or satisfaction.*

Now you had better
nourish yourself
with the food
of Sa-ma-dhi;

*Whereas the consistent practice of the Buddha's
contemplation, compassion, and meditation
does lead to fulfillment and satisfaction.*

quit all that eating and drinking,
and recite the six-syllable mantra
of enlightened activity.

*My we shift our perspective of food and beverage
from that as a means of fulfillment and satisfaction
to that of tool to merely meet some of the body's needs:
myriad and necessary.*

*And let us therefore redirect our hunger and thirst
for ultimate fulfillment and satisfaction to the marriage of:
the four bases of mindfulness, love, letting-go, and the eight similes of the Yidam
with the whispered recitation of "Om Ta-re Tam Sö-ha!"*

Tantra's Treasure of Rakta Tare
Sixty-ninth passage

The folly of plans

What use
are all your thoughts?
They have just brought
more delusion

*What is the ideal relationship between
our simian forebrain and our mammalian midbrain?
Our analytical forebrain is an excellent employee
but a dreadful boss.*

look how few
of all your aims
you have managed
to achieve.

*For like a serving machine
at a tennis club
our forebrain is happy to continually lob a stream of
ideas, and plans, and theories*

*but none of them are guaranteed
to be terribly practical
no less beneficial
or even remotely fulfilling.*

Now for this life's
concerns
you had better

NOT think
too far
ahead;

*Our desires and dreads of the future
could be like a thick fog*

*that obscures our perception,
no less enjoyment,
of the here and now.*

dropping all your plans,
recite the six-syllable mantra
of enlightened activity.

*Blending the four bases of mindfulness, love, letting-go, & the eight similes of the Yidam
with the whispered recitation of “Om Ta-re Tam Sö-ha!”
can be an effective way to experience the non-graspable nature of our plans
and thus let go of them.*

*This form of verbal contemplation and compassion
also known as leaping over mental clinging, Tokal in Tibetan or Vajrayana in Sanskrit,
seems very much to be the emphasis of this,
Dza Patrul Rinpoche's final meditation manual.*

*Heart Treasure of Rakta Tare
Seventieth passage*

The folly of greed

What use
is all you own?
Property
is just clinging

*Anyone who has endeavored
to pack-up his belongings for a move
can attest to the voracity of the cliché*

*that what we own
winds up owning us, in a very real sense.*

look how soon
you will leave
whatever you have got
behind.

*Death be neither proud, nor discerning,
for it comes for us all
making orphans of all our:
possessions, and relationships, and projects.*

now you had better
put an end
to your possessive
grasping;

*Natural selection, it would seem,
has sharpened our senses to notice and treasure
what sensations, and flavors, and scents, and sounds, and sights
could lead to reproduction or survival,*

*and link those with the inner drug-store of our brain's reward system,
whether or not those things lead to happiness, or peace, or fulfillment, or not.*

*And as such many things
are **better** admired
than acquired.*

ceasing to acquire
and hoard things,
recite the six-syllable mantra
of enlightened activity.

*For the majority of the 300,000 years of hominid existence
our survival depended upon our ability to gather.*

*Sadly in this technological age,
with its short-sighted economic paradigm that naively strives for infinite growth
with finite resources,
that instinct which once insured our survival now undermines it.*

*Therefore if we must gather something may we collect the love and wisdom that come
from marrying the four bases of mindfulness, love, letting-go
and the eight similes of Red Tare with the whispered recitation of her six syllable mantra.*

Tantra's Treasure of Rakta Tare
Seventy-first passage

The folly of stupor

What use is all the time
you have slept?

It was all just spent
in a stupor

What if sleep were a tool, and not an escape?

look how easily
you life is running out
in slothful indolence.

*Although literal sleep is required for health
of body and mind
it is important to remember that metaphoric sleep is not,
for far too many of us squander our days, sleep walking through life.*

Now you had better
start to exert yourself
wholeheartedly;

*Now is the time
to wake from our stupor
and make the most
of what time and opportunities we have.*

day and night,
spurning all distraction
recite the six-syllable mantra
of enlightened activity.

*May all beings everywhere,
have the desire, means and opportunity
to marry the four bases of mindfulness, the eight similes of the Yidam,
love and letting go with the whispered recitation of Red Tare's mantra.*

Tantra's Treasure of Rakta Tare
Seventy-second passage

The folly of procrastination

There is NO time,
NO time!
There is NO time
to rest!

When suddenly death is upon you, what will you do?

*If we are honest with ourselves we could admit
that each of us carry a primal dread of death.*

*This dread, like any other form of stress,
in best coped with , NOT through denial NOR procrastination BUT by practicing
the Buddha's contemplation, compassion and meditation.*

*However the time to learn, no less master these techniques,
is NOT when we find ourselves in the midst of life's greatest moments of chaos,
but beforehand...*

Now you had better
start practicing
the sublime Dhar-ma
right away;

*...therefore today, while we are NOT in the throes of the grief for the loss of a loved one,
or facing the tumult of our own death process,
is the ideal time to study and practice
Buddha's techniques in preparation for difficult times to come.*

now,
quick,
hurry

recite the six-syllable mantra
of enlightened activity.

The marriage of the four bases of mindfulness, the eight similes of the Yidam, love, and letting-go with the whispered recitation of Red Tare's mantra is like a meat grinder, into which we could drop all of life's stresses and then crank out delicious vegan sausages.

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare
Seventy-third passage

The folly of impermanence

What can you say
about years, months, or days

look how things change
every moment,
right now!

Each moment
that passes

brings you closer
to death;

*We have the very good fortune
to be born as humans whose neurology supports a consciousness complex enough
to transcend the vicissitudes of evolution and circumstance
and know real peace as well as share it with others.*

now,
THIS very moment,
recite the six-syllable mantra
of enlightened activity.

*But, like the limited time offer of a late night infomercial,
once death comes and consciousness winks out
the opportunity is lost,*

*therefore now is the time to master our mind
that we might set in motion the falling-domino-like series of events
that could make the world a much happier place.*

Tantra's Treasure of Rakta Tare
Seventy-fourth passage

The folly of aging

As your life runs out
like the setting sun
sinking away,

death closes in
like the lengthening shadows
of evening.

Now what is left
of your life
will vanish

as fast
as the last
fading shadows;

there is **NO** time
to waste

recite the six-syllable mantra
of enlightened activity.

*Each of us long
to leave the world better than we found it.
The best way to do that
is by mastering the Buddha's meditation, contemplation and compassion.*

*Every passing day, brings us closer to our inevitable end
there is no time like the present.
Therefore master the practice
that you might benefit others.*

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare
Seventy-fifth passage

The folly of superficialities

The six-syllable mantra,
although perfect
as Dhar-ma,

is fruitless recited
while chatting
and looking around;

*Rest one's soft gaze upon an object at eye-level
while blending compassion's conventional mind-set of enlightenment
and with the ultimate Bodhichitta of the insight of letting-go*

and to cling
to the number recited

is to miss the point
outright.

*Let us not tumble into patriarchy's trap
of Ngöndro, accumulations and austerities.*

Undistractedly
watching the mind,

*For the essence of Mahamudra and Dzokchen
is to sit back and enjoy the show
as we passively notice and let-go*

recite the six-syllable mantra
of enlightened activity.

Lama Jigme's **Adaptation** and Explanation of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of Rakta Tare
Seventy-sixth passage

The folly of forgetting the quintessence

If you check your mind
over
and over again,

whatever you do
becomes the perfect path

*The vulnerable awareness
of our thoughts, intentions and yearnings
is the key that unlocks the door
to the freedom we seek*

Of all the hundreds
of vital instructions,

*This is the essence of all
the Sutras, Shastras, and sky-treasures*

this
is the very quintessence;

fuse everything
into this one single point,

recite the six-syllable mantra
of enlightened activity.

*May we not recite Tare's mantra
to get lost in bliss or wish-fulfillment
but rather to master the mindfulness, insight, and compassion
of which the Buddha taught.*

Red Tare's Treasure
Seventy-seventh passage

FIRST third's intention

The FIRST part,
my sorrowful tirade
at this decadent age's
ways,

was a reproof
I had intended
for myself.

This sad lament
has affected me
deeply;

now I offer it to you,
thinking you might
feel the same.

*Dza Patrul Rinpoche Jigme Chökyi Wangpo,
the author of this text,
wrote from a place of ruthless vulnerability
and self examination.*

*Come, may we
emulate his example.*

Red Tare's Treasure
Seventy-eighth passage

FIRST third's apology

If that is **NOT** the case,
and you have total confidence

in the loftiness of your view
and meditation,

*Has one so mastered awareness and acquiescence
as to practice them spontaneously, habitually, easily and effectively?*

wise ideas
about how to combine

the worldly
and the spiritual,

*Has one truly mastered the Dakini's compassion
centered, spontaneous and uncontrived?*

and the diplomatic skill
to settle problems
to the satisfaction of all

if you have
all that,

then I offer you
my apologies.

*The author was well acquainted with the defensiveness of fools
who cherish self-importance much more than evolution.*

Red Tare's Treasure
Seventy-ninth passage

SECOND third's denial

The **SECOND** part,
my dissertation

establishing view
and meditation

since of course
I have NO experience
of realization at all

just sets out
what I have understood

by the grace
of the teachings

*In a cultural affectation
Patrul denies the profundity
of his realization*

from the precious lineage
of the all-knowing
father and son.

*This is a reference to the Nyingma scholar Longchen Rabjampa
and the sky-treasure revealing yogi Jigme Lingpa
who is said to have received Longchen's teachings
centuries after the former's death, through psychic transmission.*

Red Tare's Treasure
Eightieth passage

FINAL third's spontaneity

The **THIRD** part,
my exhortation

to relinquish everything
and practice,

though you may well
miss the point,

just slipped out
by itself.

Yet, since it in **NO** way
contradicts the words
of the Buddhas
and Bo-dhi-sat-tvas,

it would be truly kind of you
to put it
into practice.

*For the finest gift
we can offer our meditation teacher
is the enthusiastic application
of his instructions.*

Red Tare's Treasure

Eighty-first passage

The location and reason for this discourse

This discourse,
virtuous in the beginning,
middle, and end,

was written
in the Sid-dha's cave

of White Rock
Victory Peak

*In playful humility Patrul admits the text is empowered
but blames that on the history of the cave in which it was composed,*

*inferring that the prior occupant was so spiritual and enlightened
that all that Patrul had to do was surf the wave of the energy
of the prior occupant's spiritual momentum.*

for an old friend
whose pleas

could NO longer
be resisted,

*Patrul infers that this text was written expressly
to meet the need of another
as an act of compassion:
centered, spontaneous and uncontrived.*

by that ragged old fellow
A-pu Hral-po,

ablaze
with the five poisons.

*“Apu” is less of a name and more of a title that translates as
“master of wisdom who loves all as if they were his children.”*

*Playfully Patrul tacks on the word “Hralpo”
or “one who is clad in torn rags” mocking himself for the raggedy beggar he was.*

*He also reminds his readers that he is not liberated from the presence
of hate, greed, confusion, jealousy and pride
but merely liberated from their tyranny.*

Red Tare's Treasure
Eighty-second passage

Concluding benediction

I have just been prattling
on and on,
but so what?

My theme is of great worth
and its meaning unerring;

*Talking is neither good nor bad,
it's whether or not it's beneficial
that matters.*

*Geshe: Tenzin Gyatso, the fourteenth Dalai Lama of Tibet
thought so highly of the root text
that he described it literally as a complete path
and figuratively as an elixir for reviving the dead.*

so the merit it brings
I offer to you,

*At the close of his life Patrul is chiefly concerned
not with legacy or reputation but with the well-being of all.*

and to all of us
throughout the three worlds

*Buddhist mythology symbolizes the six categories of suffering
as angry hells, greedy realms of hungry spirits, confused animals,
fearful, poor humans, jealous demigods and prideful gods.*

*The latter being divided into three worlds, those of desire, form and formlessness.
Some scholars organize the five lower realms and the lower god realm in the desire
world. Do not think too deeply upon scholarly designations for they are unimportant.*

may the wishes we make,
inspired by the teachings,
come true!

*May our awareness of the four bases of mindfulness
fuel our compassion that we might spontaneously wish
that the minds, communication, bodies, and circumstances of all beings
be joyful, peaceful, healthy, and fortunate.*