

Adapted and amplified by Lama Jigme Gyatso — Dza Patrul Rinpoche's Final Meditation Manual — Translated by the Padmakara Group

Lama Jigme Gyatso's adaptation and amplification of  
the Padmakara Group's translation of

## Dza Patrul Rinpoche's Final Meditation Manual

The Heart Treasure of the Enlightened Ones  
the Practice of View, Meditation, and Action,  
a Discourse Virtuous in the Beginning Middle and End

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# Dalai Lama's FOWARD

*excerpt*

...*Dza* Pa-trul Rinpoche,  
Jigme Chö-kyi Wang-po,  
was a great Bo-dhi-sat-tva

who came to (*Tibet*)  
the Land of the Snows  
in more recent times.

This great, sublime and learned practitioner  
gave this teaching, known as

*the “Instruction that is Good  
in the Beginning, Middle, and End*

*the Heart Jewel of the Sacred Practice  
of the View, Meditation, and Conduct,”  
for the benefit of those desiring liberation.*

**It comprises**

**ALL the essential instructions**

and,



because of the profound meaning  
it contains  
and the beautiful language  
in which it is expressed,

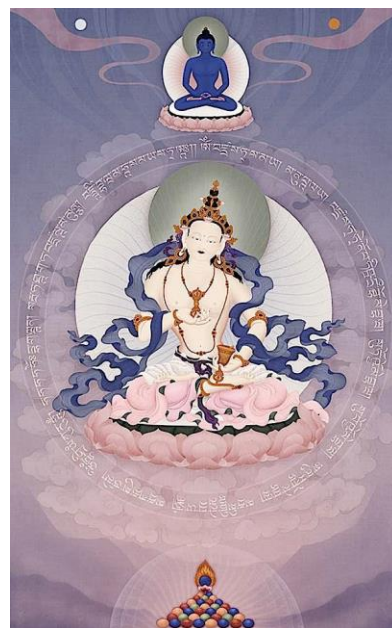
it really is like an elixir  
for reviving the dead... \_^\_

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*Heart Treasure of the Enlightened Ones*

*Monday morning*

*verses 1 – 6*



# Monday Morning's Contents

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*First passage*

*Relying upon Devi, Buddha, Dharma, and Sangha*

**Ná-mo Vaj-ra-sat-tvá-ya!**

Íf but a single drop  
of the nectar of yoúr name  
wére to fall upon  
mý ears,

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

**Wóndrous Three Jewels,  
may the brilliance  
of your rénown**

bring  
perfect happiness  
everywhere!





*Second passage*  
*A Teacher's Limitations*

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

Í myself  
am just the semblance  
of a Dhar-ma practitióner,

áand since my mind  
and the Dhar-ma  
have NÓT mixed,

mý Dhar-ma teaching  
will *NOT*  
be up tó much.



*Third passage*  
*Teaching without Treachery*

Bút since you,  
worthy friend,  
entreat me insist<sup>t</sup>ently,

**Í can NOT refuse,  
I will speak out fránkly.**

Unusual though it is  
in this decadent age,

Í offer you these words  
with OUT treachery,  
so listén well.





*Fourth passage*

*Elitism, Education, and Enlightenment*

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

áttained the true level  
through the trúe path,

**and truly showed  
this true and excellent path  
to others.**

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



*Fifth passage*

*TWISTED: Thoughts, Speech, and Deeds*

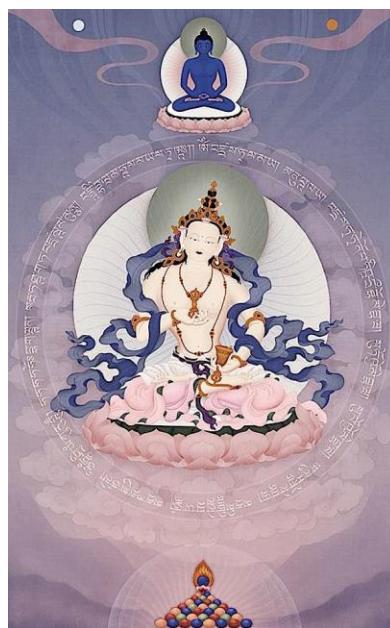
Álas for the people  
in this age of resídues!

The mind's  
wholesome core of truth  
has withered,

and people live  
deceitfully,

só their thoughts are warped,  
their speech is twisted,

they cunningly  
mislead others  
who can trust them?





*Sixth passage*

*Discouragement, Distrust, and Consideration*

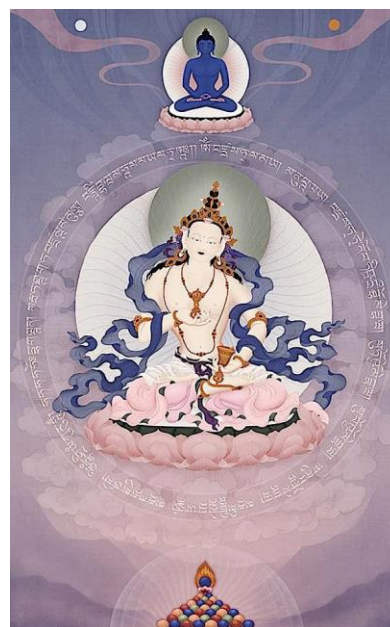
**Álas!** How *discouraging*  
to see the beings  
of this degeneráte age!

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**Álas! Can anyone trust  
what anyóne says?**

It is like living in a land  
of vicious  
man-eating démons

thínk about it,  
and do yourself  
a big fávor.



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*Heart Treasure of the Enlightened Ones*

*Monday evening*

*verses 7 – 12*



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*Seventh passage*

*The Play of Interdependence and Impermanence*

**Nót** long ago,  
your consciousness  
was wandering **á**lone.

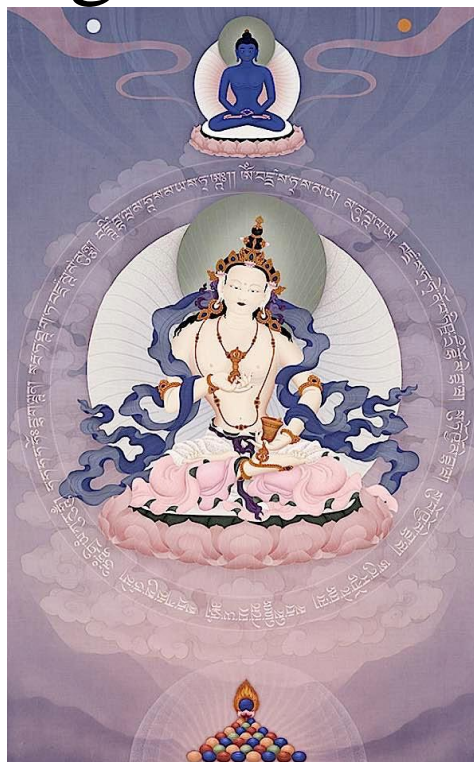
Swépt along by Kar-ma,  
it took this presént birth.



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**Sóon, like a hair  
pulled out of bútter,**

leaving everything behind,  
*you could* go on again alone.



*Eighth passage*

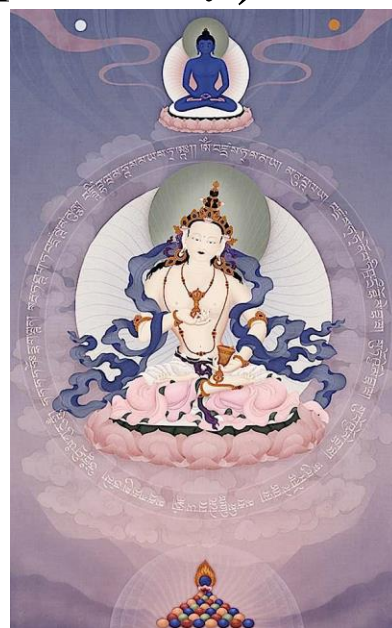
*The Freedoms and Advantages of a Precious Human Life*

Óf course what we want  
is our ówn good,

**só** we have to be honest  
with our **ó**wn selves:

if we do *NOT* accomplish  
the essence of the Dhar-ma  
for our **ó**wn sake,

will we *NOT*  
be *squandering*  
our own life's (*opportunity*)?



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*Ninth passage*

*Determining, Doing, Deceiving/ and the Meaning of Life*

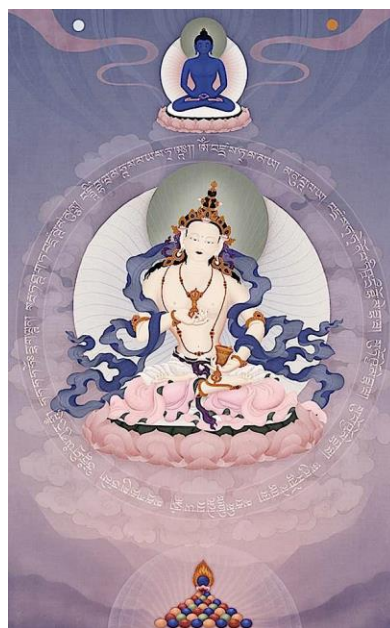
Ín this dark age,  
what people think and do is vÍle.

**Nó**ne of them will help you,  
they *could* deceive  
and **trí**ck you;



and for you  
to be of any help  
to them will be hard;

*could* it *NOT*  
be best to quit  
the whole *rát* race?



*Tenth passage*

*Devotion, Nurture, and Love – or – Kindness as its Own Reward*

Thóugh you serve  
your (*so-called*) superiors,  
they *might* never bé pleased;

thóugh you look after  
your (*so-called*) inferiors,  
they *might* never be satísfied;

thóugh you care about others,  
they *might NOT* care abóut you.

**Think about it,  
and make a firm decision.**



*Eleventh passage*

*Scholar, Yogi, and Ruler — Freedom from the Burden of Agenda*

**Béing learned these days  
*might* NOT help the teachings  
*it could* just lead to more *débate*;**

**béing realized these days**  
*might NOT* help others  
*it could* just lead to more criticism;



béing in a responsible position  
these days *might* **NÓT** help

góvern the country well  
it *might* only spread révolt.

Think about these times  
with sorrow and disgust.



*Twelfth passage*

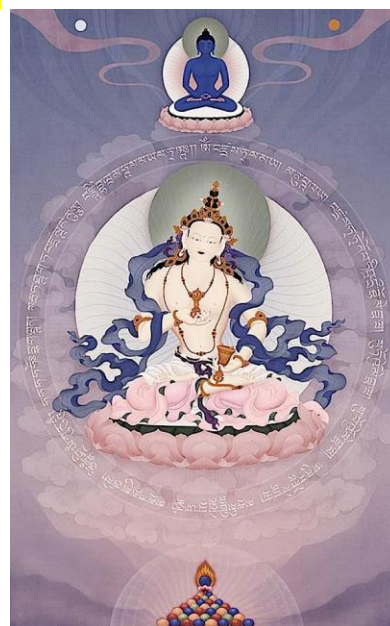
*Explanation, Motivation, and Acquiescence*

Though you explain,  
people *could* miss the point  
or *simply NOT* believe you;

thóugh your motivation  
is truly altruistic,  
people *might* think it **is** *NOT*.

**Thése days, when the crooked  
see the straight as croóked,**

*you* **might NOT**  
*(be able to)* help anyone  
give up any **hope** of that.

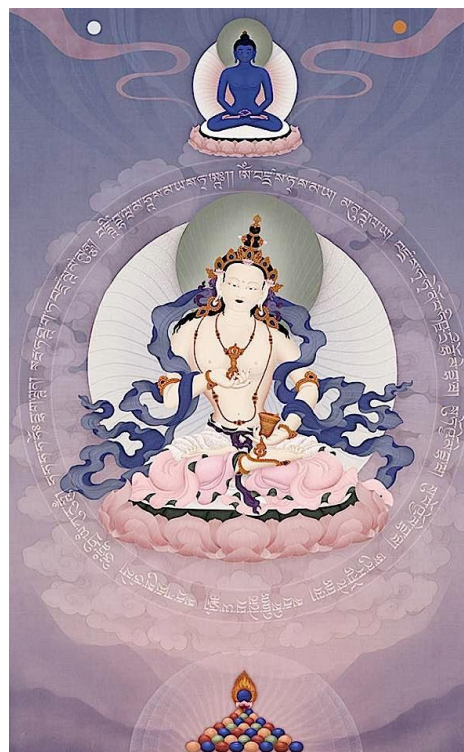


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*Heart Treasure of the Enlightened Ones*

*Tuesday morning*

*verses 13 – 18*



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*Thirteenth passage*

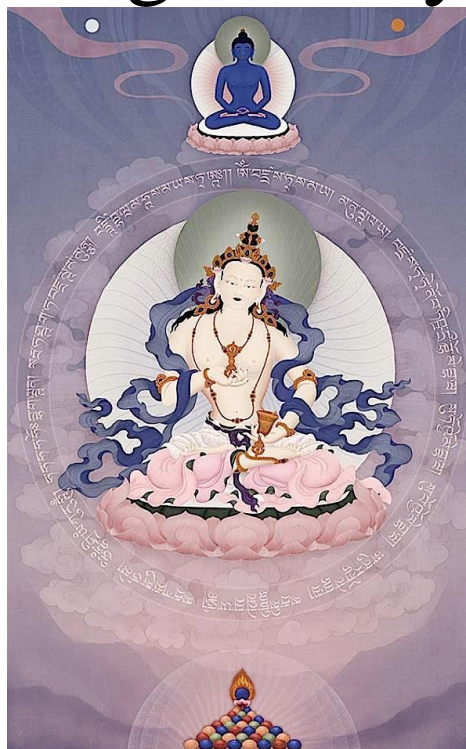
*Illusion-like Circumstance — Our Safest Course of Action*

*“All phenomena  
are like  
magical illusions,”  
said the Búddhas;*

**bút these days the illusions  
are more illusory than éver,**

trickeries conjured up  
by devious illusionists

beware of the illusions  
of this degenerate age's ways.



*Fourteenth passage*

*Echo-like Communication – Meeting Others where they Truly are*

“**All talk is like an echo,**”  
said the Búd-dhas,

**bút** these days it is more like  
the re-echo of an **écho**.

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

só do *NOT* take any notice  
of these insidious echó-words.





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*Fifteenth passage*

*Seeing, Hearing, and Doing – Emotional Instability*

**Whoever you see  
is *NOT* human,  
BUT *á* fraud;**

whátever people say  
is *NOT* right,  
but júst lies.

**Só** since these days  
there *is* **NO** one  
you **cán** trust,

*you* had better live alone  
and *stay* free.



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*Sixteenth passage*

*Wisdom, Honesty, and Goodness — The Most Sustainable Motivation*

If your actions  
conform with Dhar-ma,  
*you could annoy many beings;*

if your words are truthful,  
most people *could* get **á**ngry;

if your mind is truly  
good and pure,  
they *could* judge it a defect.

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# Nów is the time to keep your own way hídden.





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*Seventeenth passage*

*Hiding: Body, Speech, and Mind — Feeding our Empathy*

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 **á**lone.**

This is what it means  
to be a hidden yógi.



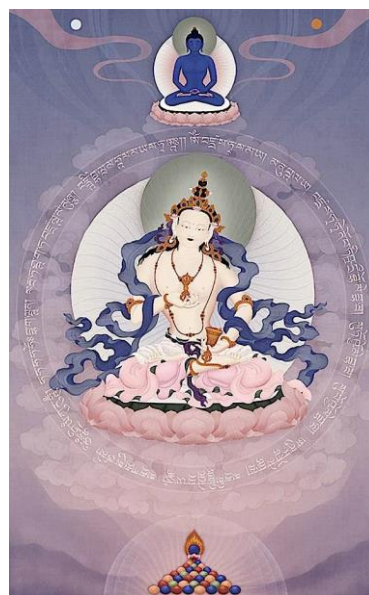
*Eighteenth passage*  
*Disgust, Sadness, and Determination*

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

sádnness,  
because there *could be* NO meaning  
in anýthing,

détermination,  
because there *could* never  
be time to get everything  
you want;

if you always  
keep these three things in mind,  
some good *could* come of it.



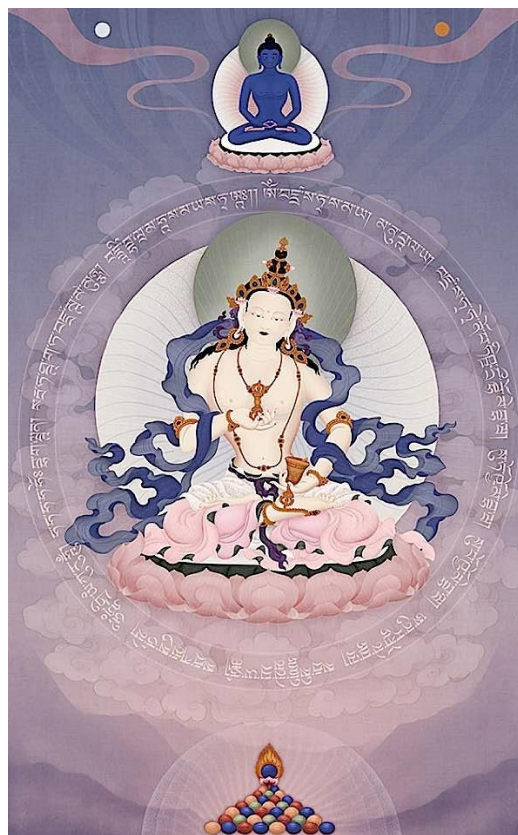


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*Heart Treasure of the Enlightened Ones*

*Tuesday evening*

*verses 19 – 24*



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*Nineteenth passage*

*Happiness and Suffering – The Fundamental Duality that Fuels our Stress*

**Thére is NO time to be happy;  
happiness is over just líke that;**

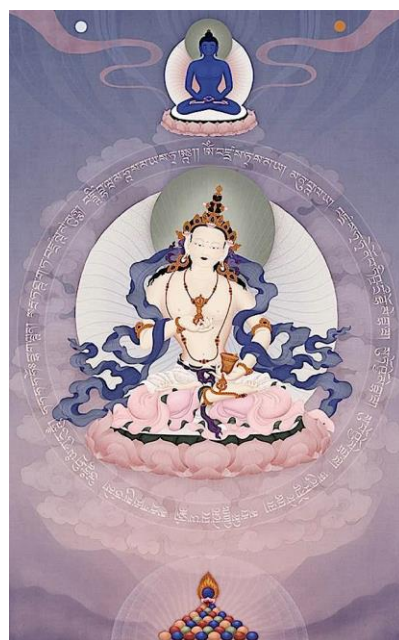
**yoú** do *NOT*  
want to **sú**ffer,  
**só** eradicate (*the exacerbation of*) *stress*  
with **Dhár**-ma.

Whatever happiness or *stress* comes,  
recognize it as the power of your past **á**ctions,

and from now on

have NO (*controlling*) dreads or desires

regarding anyone at all.



*Twentieth passage*

*Expecting, Needing, and Planning – Spontaneous, Carefree, and at Ease*

Éxpecting a lot from people,  
you do a lot of smíling;

needing many things for yourself,  
you have many needs **tó** meet;



máking plans to do first this, then that,  
your mind *is* full of *dreads* and *desires*;

fróm now on, come what may,  
do *NOT* be líke that.



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*Twenty-first passage*

*Death, Life, and Youth — Meditation as its own Reward*

Éven if you die today, why be sad?  
It *is* the way of Sam-sá-ra.

Éven if you live to be a hundred,  
why be glad?  
Youth will have long sínce gone.

**Whether you live or die right now,  
what does this life matter?**

**Júst practice Dhar-ma for the next life**  
that *is* the point (of letting go of dread and desire).



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*Twenty-second passage*

*Teacher, Protector and Mantra – How are we Protected by Red Tara?*

**Áh!** Fount of Compassion,  
my root téacher  
*(yoúr awareness, empathy, and wisdom  
remind me of), Vaj-ra Sá-t-tva,*

**You are my  
only protector!**



*This* six-syllable mantra,  
essence of *enlightened* speech,  
is the sublime Dhár-ma;

Fróm now on  
I have NO hope bút you!



*Twenty-third passage*

*Know, Done, and Thought – How can we know upon which teaching to rely?*

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

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

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

Nów the time has come  
to do what is truly useful  
recite *this* six-syllable mántra.



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*Twenty-fourth passage*

*Refuge — the First of Five Preliminaries —*

*the Best way to Rely upon the Buddha's: example, teachings, and students*

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

thé Three Jewels' single essence  
is (*their ambassador*) *Dor-je Sé-m-pa*.



**With total, unshakable *zeal***  
*for his wisdom,*

*é*nthusiastic and decisive,  
recite *this* six-syllable mántra.



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*Heart Treasure of the Enlightened Ones*

*Wednesday morning*

*verses 25 – 30*



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*Twenty-fifth passage*

*Bodhichitta – the Second of Five Preliminaries – A Happy and Fulfilling Life*

The basis  
of the Ma-ha-ya-na path  
is the *enlightened mindset*;

**this** sublime thought

*(of wishing and acting love)*

**is** the one path

trodden by all the **Búddhas**.

Néver leaving  
this noble path  
of the *enlightened míndset*,

*Bo-dhi-chit-ta*

with compassion  
for all beings,  
recite *this* six-syllable *mántra*.





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*Twenty-sixth passage*  
*Purification – the Third of Five Preliminaries*

**Wándering in Sam-sa-ra** *the habit of being a puppet to our impulses: scatted and contrived*  
**from beginningless time untíl now,**

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*whát* you have done (*that*) was wrong  
will lead to further wandéring.

Lama Jigme Gyatso's NOTES

Ironic, is it not,  
how toxic habits  
are the most stubborn?

Fróm your heart acknowledge  
all wrongdoing and downfalls,  
(*as well as*) conféss them,

Lama Jigme Gyatso's NOTES

For defensiveness  
paves NOT  
the path of wisdom.

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with the four powers complete,  
recite *this* six-syllable mántra.

1. Object, 2. Regret, 3. Resolve, 4. Antidote

Lama Jigme Gyatso's NOTES

Although in his youth  
Dza Paltul played the fundamentalist  
in the wisdom of old age  
he taught a Ngöndro

easier and more effective  
wherein the blending of love, letting-go, and mantra  
became the panacea providing complete purification.



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*Twenty-seventh passage*

*Offering — the Fourth of Five Preliminaries — Our Self-centeredness*

The mind,  
holding on to (*the illusion*) of “I,”

clings to everything  
this is the cause of (*rigid*) Sam-sá-ra;

*the habit of resistance*

só, as offerings to the exalted  
in Nir-vá-na

*the mastery of awareness and acquiescence*

ánd charity to the lowly  
in Sam-sá-ra,

Lama Jigme Gyatso's NOTES:

*What if the definition  
was best understood in terms of our primal drives?  
Samsara being our servitude and Nirvana our liberation  
no, not from their presence  
but rather from their tyranny?*

gíve everything  
body, possessions, and virtue  
and dedicate the merit tó all;

Lama Jigme Gyatso's NOTES:

*Behold the irony  
sharing everything  
including even the merit  
generated by the very act of sharing.*

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cásting all attachments  
far away,  
recite *this* six-syllable mántra.

Lama Jigme Gyatso's NOTES:

*ATTACHMENT: NOT overcome by hating  
BUT rather by releasing  
accessed through our exhalation  
(the domain of our parasympathetic nervous system)*





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*Twenty-eight passage*

*Guru Yoga – the Fifth of Five Preliminaries – Is your Lama a good teacher?*

**The noble teacher  
has the nature of ALL Bú-dhas,**

**and of ALL Bud-dhas,  
it is he (*or she*) who is the kindest.**

*for he is present and they are not*

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**Seeing the teacher as (*if*) inseparable  
from *Diamond Mind's***

*(hábits of mindfulness, empathy and letting-go),*

with fervent devotion,  
recite *this* six-syllable mántra.



*Twenty-ninth passage*

*Empowerment – Busting Patriarchy's Disempowering Myths*

**Pú**rifying the (*tyranny*  
*of competition's and clinging's*) **obscur**ations,

**í**nitiating the practice of the path  
and actualizing the four **Ká**-yas,

# thé essence of the four empowérménts

ís (*reliance upon*) the teacher

(*who acts as an ambassador of the archetype:*)

*Vaj-ra Sát-tva*;

**if you recognize your own mind  
as (*like*) the teacher's,  
all four empowerments are complete;**

réceiving innate empowerment  
by yourself,  
recite *this* six-syllable mántra.





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*Thirtieth passage*

*Circumstance — the First of Four Bases of Mindfulness — Visualization's Inherent Danger*

Sám-sa-ra is nothing  
other than how  
things appear tó you;

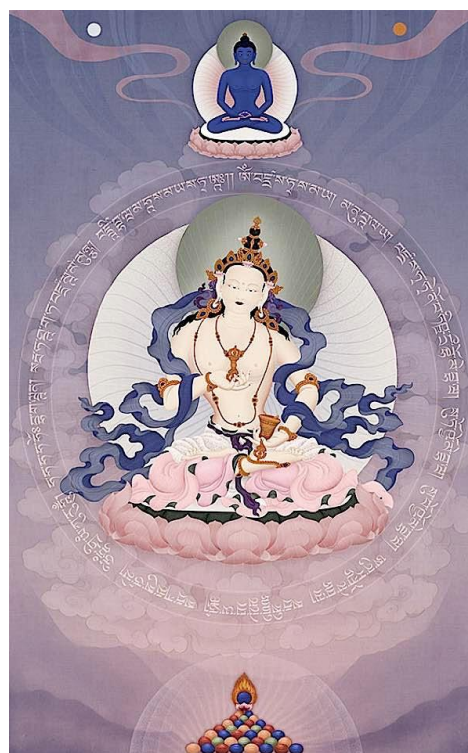
*when mindfulness mutates into concentration*

if you recognize  
every *circumstance*  
as (*non-graspable as*) the *Pure-land* (*of light*),  
the good of others  
is consummated.

Seeing the purity of everything  
confers the four empowerments  
on ALL beings at once;

*through love and letting-go*

drédging the depths  
of Sam-sa-ra,  
recite *this* six-syllable mántra.



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*Heart Treasure of the Enlightened Ones*

*Wednesday evening*

*verses 31 – 36*



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*Thirty-first passage*

*Corpus – the Second of Four Bases of Mindfulness/*

*Making Love in the Name of Virginity*

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

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**tó meditate on one Su-ga-ta** *joyful buddha*  
**is to meditate on thém ALL.**



Whatever *we feel*,  
*sensations* are (*as NON-graspable as*)

the form (*of light*)  
of Dor-je Sém-pa;

in the realm  
of the *archetype's* bódý,

sénsual yet (*as non-graspable as a vast, empty*) **void**,  
recite *this* six-syllable mántra.



*Thirty-second passage*

*Communication – the Third of Four Bases of Mindfulness*

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

*this* ALL-inclusive six-syllable mantra  
is the very sound of the Dhár-ma.

**Áll sounds  
have never been othér than**

*(ás NON-graspable as) the speech  
of Sublime Diamónd Mind;*

**ré**cognizing them  
as (*NON-graspable as*) **mán**tra,  
résounding yet (*as NON-graspable  
as a vast, empty*) **void**,  
recite *this* six-syllable **mán**tra.



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*Thirty-third passage*  
*Consciousness – the Fourth of Four Bases of Mindfulness/  
Metaphysical Parlor Tricks*

As thoughts and the two  
obscuring (*emotions of dread and desire*)

are pacified,  
experience and realization increase;

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ás your (*competitive and clinging*) perceptions  
come under cóntrol,

énemies<sup>1</sup> and obstructing<sup>2</sup> influences  
are subjugáted.

*1 – replacing competition with cooperation transforms enemies into friends  
i.e.: “I destroy my enemies by making them my friends” – Abraham Lincoln*

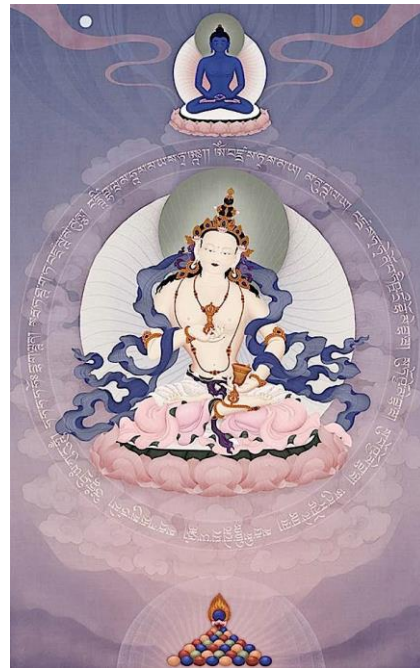
*2 – by letting go of our reactions to obstructions they are transformed into assets on the path*



**Ít is** (*our devotion to the similes*  
*of this enlightened archetype known as) Vaj-ra Sá-t-tva*

*thát* bestows in this very life  
the supreme and common Sí-d-dhis;

ás the four activities  
are accomplished by themselves,  
recite *this* six-syllable mántra.



*Thirty-fourth passage*  
*The Folly of Dharma Work*

Óffer the Tor-ma (*cakes*)  
of whatever (*spontaneously*) aríses

tó the guests of (*wisdom's*)  
immediate **liberation** (*that comes from letting-go*);

móld the clay  
of whatever (*spontaneously*) áppears

ínto (*wisdom's*) Tsa-tsa (*relief sculpture*)  
of void appéarance;

*Just as literal-minded folk use Tsa-Tsa molds to transform meaningless clay into meaningful Buddha statues  
we can make whatever we spontaneously notice into something meaningful  
by simply physically relaxing and mentally releasing in harmony with each exhalation*

**óffer the prostration**  
**of (*the single taste of*) NON-duality**

**tó the Lord of Mind's**  
**(*NON-graspable*) Náture.**

(*Wisely*) consummating  
these Dhar-ma activities,  
recite *this* six-syllable mántra.



*Thirty-fifth passage*

*Life's Work*

**Ó**vercome your enemy, hatred,  
with the weapon **ó**f love;

**Próteçt your family,  
the beings of the six realms,  
with the skillful means of compásson;**



**hárvest from the field of devotion  
the crop of experience and realizátion.**

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**Có**nsummating your life's work,  
recite *this* six-syllable mántra.



*Thirty-sixth passage*  
*Our Duty to the Dead*

Crémate that old corpse  
of clinging to things as real  
in the fire of NON-attáachment;

conduct the weekly funeral ceremonies  
of ordinary life  
by practicing  
the essence of Dhár-ma;

ás the smoke-offering  
to provide for the departed,  
dedicate your accumulated merit  
for all their future lives.

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**C**onsummating all positive actions  
done for the sake of the dead,  
recite *this* six-syllable mántra.



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*Thirty-seventh passage*

*Our Duty to the Living*

**Pút your child, devotion,  
at the doorway of your práctice;**

gíve your son, renunciation,  
mastery over the household  
of ordinary life;

wéd your daughter, compassion,  
to the bridegroom of the thrée worlds.

**Cónsummating**  
your duty to the living,  
recite *this* six-syllable **mántra**.



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*Thirty-eighth passage*  
*Emptiness Explained – Appearances – Introduction*

Whatever appears is delusion  
and has **NO** truly (*graspable*) existence;

Lama Jigme Gyatso NOTES

Although we perceive  
our circumstances, body, relationships, and mind as we breath in  
each exhalation presents us with the opportunity to let-go  
in a deeply meaningful way.

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*(Dread of)* Sam-sa-ra  
and *(desire for)* Nir-va-na  
are just thoughts and nothing more.

Lama Jigme Gyatso NOTES

Although we are wired to watch the play of our hating, craving, vying, and clinging with each inhalation every exhalation presents us with the opportunity to relax into their non-graspable nature.

**Íf you *could* LIBERATE thoughts  
as they arise,  
that includes ALL stages of thé path;**

Lama Jigme Gyatso NOTES

Oh so many years ago I asked Bhakha Tulku  
how to liberate thoughts as they arise  
he explained the relaxation  
was the key to letting go.

Neuroscience has verified  
that exhalation accesses our parasympathetic nervous system  
which evolved to aid our physical relaxation  
and mental release.

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ápplying the essential instruction  
for **liberating** thoughts,  
recite *this* six-syllable mántra.

Lama Jigme Gyatso NOTES

And yes, blending inhalation's perception,  
and exhalation's release  
with mantra recitation  
is the key to Buddhist tantra.





*Thirty-ninth passage*  
*Emptiness Explained – Mind*

**Yóúr** own mind,  
aware and **void** inseparáably,

**ís** (*like the mastery of awareness and letting-go  
known as the*) **Dhar-ma-ká-ya**.

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Léave everything as it is  
in fundamental simplicity,  
and clarity will arise by itself.

Lama Jigme Gyatso NOTES

A great irony  
popularized by Lao Tzu  
but intuited by EVERY great luminary

is that we accomplish far MORE by allowing  
than we ever can by forcing.

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**Ónly by doing nothing  
will you do ALL there is to bé done;**

Lama Jigme Gyatso NOTES

Rest, in centered spontaneity,  
and in the midst of the towering waves  
and abysmal troughs

of the grotesqueries of our imperfections  
great perfection will do its work.

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leaving everything  
in (*vulnerably*) **naked** void-awareness,  
recite *this* six-syllable *mántra*.

Lama Jigme Gyatso NOTES

Vulnerability:  
the PRICE of perfection.



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*Fortieth passage*  
*Emptiness Explained – Stillness*

Lét stillness  
cut the momentum  
of moving thoughts;

Lama Jigme Gyatso NOTES

Let us sit still  
though our thoughts race  
and our emotions rage

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wíthin movement  
see the very nature of stíllness.

Lama Jigme Gyatso NOTES

What is the one nature  
shared by both movement AND stillness?  
Emptiness!

Regardless of whether we perceive movement or stillness as we inhale;  
while we exhale  
the physical relaxation and mental release  
(from in our parasympathetic nervous system)

cause them to feel as non-graspable  
as a vast, empty void;  
like the infinite azure sky on a bright and beautiful cloudless morn.

Where stillness  
and movement **á**re one,  
  
máintain the naturally  
(*spontaneous and uncontrived*) mind;

Ín the experience  
of one-pointedness,  
recite *this* six-syllable mántra.





*Forty-first passage*  
*Emptiness Explained – Two Truths*

**Bý** examining (*with awareness: vulnerable, passive, visceral, and spontaneous*) **relatíve** truth,

**éstablish** (*the physical relaxation and mental release revealing*) **absolúte** truth;

**Wíthin** (*the physical relaxation and mental release revealing*)  
**absolúte truth,**

**sée how** (*the awareness: vulnerable, passive, visceral, and spontaneous of*) **relative truth aríses.**

Where the two truths ' (*practices*)  
are inseparable (*from the practices*  
*of inhalation and exhalation*),

(*true mastery*) beyond intellect,  
is the state of simplicity;

in the view  
**FREE** of all elaboration,  
recite *this* six-syllable mántra.



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*Forty-second passage*  
*Emptiness Explained – Appearances – Application*

From appearances,  
cut away  
the clinging of mind;

*Trekchöd slice through Silent Meditation*

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fróm mind,  
demolish the lair  
of fictitious appearánces;

*Tokal's leap over jealousy and pride using figurative contemplations*

where mind  
and appearances are one  
is infinite emptiness;

in the realization of (*the*) one taste  
(*of infinite openness*

*that is shared by all*),

recite *this* six-syllable **mántra**.





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*Forty-third passage*  
*Emptiness Explained – Nature of Mind*

**Í**n the (*non-graspable*) **nature** of mind,  
the simplicity of **void** awareness,  
everything **ís** freed;

thoughts,  
the spontaneous creativity of awareness,  
are purified in their own sphere.

**Mínd and awareness are one  
in the single éssence.**

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# Ín the NON-meditation of Dhar-ma-ká-ya's

(*mástery of awareness and release*),  
recite *this* six-syllable mántra.



*Forty-fourth passage*

*Appearance – the First of Six Senses*

**Tó** recognize as (*NON-graspable*  
*as*) the (*mythic*) *pure land* (*comprised only óf light*)

**whá**tever *circumstances* appear  
is the crucial point of the *creatió*n stage;

clinging to appearance  
as beautiful or ugly

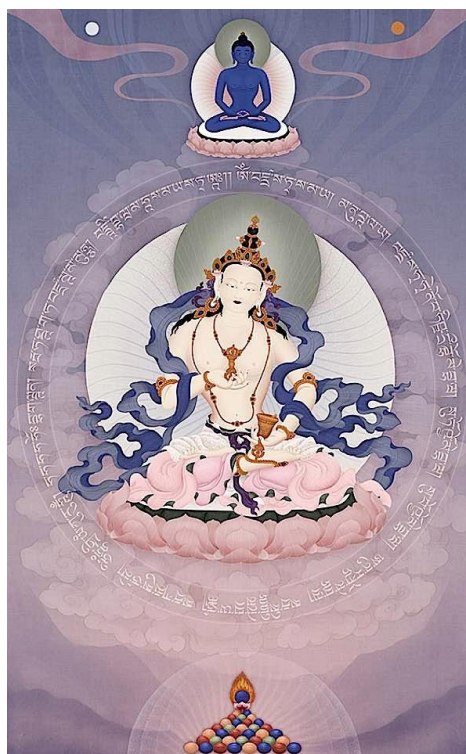
is liberated into its own  
(*non-graspable*) nature.



**Frée** of clinging,  
mind as it appears  
is (*as NON-graspable as*)

*the pure land*  
*(comprised only of light)*  
of Supreme *Vaj-ra Sít-tva*.

Ín the self-liberation  
of visual experiences,  
recite *this* six-syllable mántra.



*Forty-fifth passage*  
*Sounds – the Second of Six Senses*

**Tó** recognize sounds  
as (*NON-graspable as*) **mántra**  
is the crucial point  
of recitation **práctice**;

clinging to sound as pleasant or unpleasant  
is **liberated** into its own nature.

**Freeé** of grasping,  
the spontaneous sound  
of (*dreading*) Sam-sá-ra

ánd (*desiring*) Nir-va-na  
is (*as NON-graspable as*) the voice  
of *these* six-syllábles.

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Ín the self-**liberation** of hearing,  
recite *this* six-syllable mántra.



*Forty-sixth passage*  
*Scent – the Third of Six Senses*

Tó recognize scents  
as (*NON-graspable as if they were*) **ÚN-born**

ís the crucial point  
of the completión stage;

clinging to odor  
as fragrant **or** foul

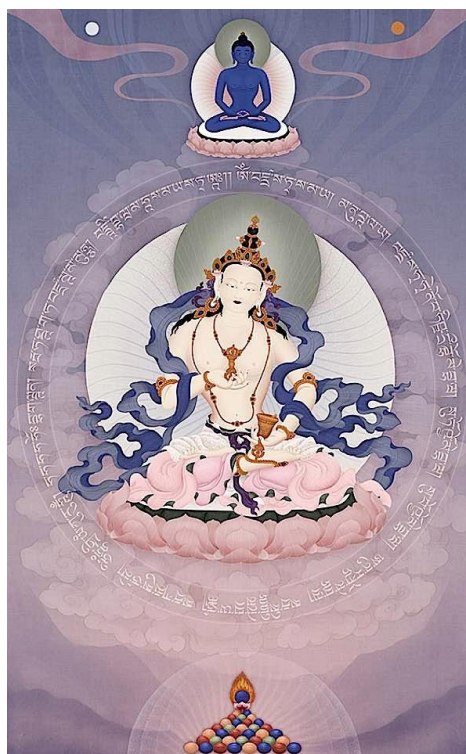
is **liberated** into  
its own (*non-graspable*) **nature**.



**Free** of grasping,  
all scents are (*as non-graspable*

*as*) the fragrant (*NON-violent*) discipline  
of Supreme *Dor-je Sé-m-pa*;

in the self-liberation  
of smelling,  
recite *this* six-syllable *mántra*.



*Forty-seventh passage*

*Flavor — the Fourth of Six Senses*

**Tó** recognize flavors  
as (*NON-graspable as*) *an imaginary* feast  
is the crucial point of offéring.

Clínging to taste  
as delicious or disgusting

ís liberated into  
its own (*non-graspable*) **náture**;

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(*once*) **free** of grasping, food and drink  
are substances to delight  
(*the*) Supreme *Diamónd Mind*;

in the self-liberation  
of *tasting*,  
recite *this* six-syllable *mántra*.



*Forty-eighth passage*  
*Sensation – the Fifth of Six Senses*

Tó recognize sensations  
as essential **sameness**  
is the crucial point of equál taste;

feelings of repletion and hunger,  
hot and cold,

are liberated into  
their own (*non-graspable*) nature.



**Free** of grasping,  
all sensations and feelings

**are** (*as NON-graspable as*)  
*the archetype's body (comprised only of light);*

in the self-liberation  
of sensation,  
recite *this* six-syllable *mántra*.



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*Forty-ninth passage*  
*Phenomena — the Sixth of Six Senses*

**Tó** recognize all phenomena  
as (*being as NON-graspáble*

*ás a vast, empty*) void  
is the crucial point of thé view;

**bé**lief in (*in the graspability of so-called*)  
true **á**nd false

**ís** **liberated** into its own  
(*non-graspable*) **ná**ture.

Lama Jigme Gyatso NOTES

Behold the folly and prison cell  
of rigidity

**Frée** of (*the tyranny of*) grasping,  
everything there is, all of (*dreaded*) Sam-sa-ra  
and (*desired*) Nir-vá-na,

ís like the continuum  
of the Dhar-ma-ka-ya's  
(*mastery of awareness and letting-go*);

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in the self-liberation  
of thoughts,  
recite *this* six-syllable mántra.

Lama Jigme Gyatso NOTES

Thoughts are NOT the problem.  
Do we grasp at them with white knuckle intensity  
or do we merely notice them and then let go?





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*Fiftieth passage*

*Hatred – the First of Five Poisons*

**DÓ NOT follow after  
the object of **hatred**;  
*watch* the *angrý* mind.**

Lama Jigme Gyatso NOTES

Ask yourself what you dislike about your object of hate  
and you'll never run out of answers.  
Ask who is feeling hate  
and that is a different matter entirely.

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Ánger, **liberated** by itself  
as it arises,  
is the cléar void;

Lama Jigme Gyatso NOTES

Notice anger as you breathe in  
and it is quite vivid, indeed.  
Relax into your exhalation  
and you'll feel yourself releasing that selfsame rage

as if it was as non-graspable  
as a vast, empty void;  
like the illusion of the infinite azure sky  
on a bright and beautiful cloudless morn.

thé clear void  
is none other than  
mirror-like wísdóm.

Lama Jigme Gyatso NOTES

The anger that you notice during your inhalation  
could transform into mirror-like wisdom  
when you relax into your exhalation.

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Ín the self-liberation  
of hatred,  
recite *this* six-syllable mántra.

Lama Jigme Gyatso NOTES

IN-breath: "How relax into the awareness of this rage?"

OUT-breath: "Om Ben-za Sat-to Hoong!"



*Fifty-first passage*

*Pride – the Second of Five Poisons*

**Dó** not chase after  
the object of **pride**;  
watch the (*self-*) clinging mind.

**Sélf-importance,**  
**liberated** by itself as it arises,  
is primordial voidness;

**this primordial voidness  
is none other than the wisdom  
of essential sámeness.**

Ín the self-liberation  
of pride,  
recite *this* six-syllable mántra.





*Fifty-second passage*  
*Greed – the Third of Five Poisons*

**Dó NOT** hanker after  
the object of desire;  
*watch* the **craving** mind.

**Désire, liberated by itself  
as it arises, is blíss-void;**

this bliss-void  
is none other than  
discerning wisdom.

Ín the self-liberation  
of desire,  
recite *this* six-syllable mántra.



*Fifty-third passage*

*Jealousy – the Fourth of Five Poisons*

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

Jéalousy, liberated by itself  
as it arises, is void intéllect;

this void intellect  
is none other than  
all-accomplishing wisdom.

Ín the self-liberation  
of jealousy;  
recite *this* six-syllable mántra.





*Fifty-fourth passage*  
*Confusion – the Fifth of Five Poisons*

Dó NOT just take for granted  
ideas forged by *confusion*;  
look at the nature  
of *competing and clinging thémselves*.

The hosts of thoughts,  
liberated by themselves  
as they arise, are awareness void;

**this awareness-void  
is none other than  
the wisdom of the absolute éxpanse.**

Ín the self-liberation  
of competing and clinging,  
recite *this* six-syllable mántra.



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*Fifty-fifth passage*  
*Form – the First of Five Aggregates*

**Fórm** is (*as NON-graspable*  
*as if it was*) **ú**nborn,

**prímordially** (*NON-graspable*  
*as a vast, empty*) **void**, like **thé** sky;

thé quintessence  
of this awarenéss-void

ís (*as NON-graspable*

*as*) Vaj-ra Sat-tva (*comprised only óf light*)





it is none other than  
(*like*) the sublime  
King of the Sky.

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Ín the view of voidness,  
recite *this* six-syllable mántra.



*Fifty-sixth passage*

*Feeling — the Second of Five Aggregates*

Féeling is (*like*) a lasso  
that binds  
mind and object together;

whén you know *feeling*  
as (*like the*) NON-dual sámeness

(*óf NON-graspability*),  
it is (*like*) *Vaj-ra Sát-tva*

it is none other than  
(*like*) the sublime  
Bountiful Lásso.

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Ín the realization  
of (*the*) same taste (*of emptiness*),  
recite *this* six-syllable mántra.



*Fifty-seventh passage*  
*Appraisal – the Third of Five Aggregates*

Appraisal,  
if you keep (*rigidly*) taking it  
as valid, is delúision;

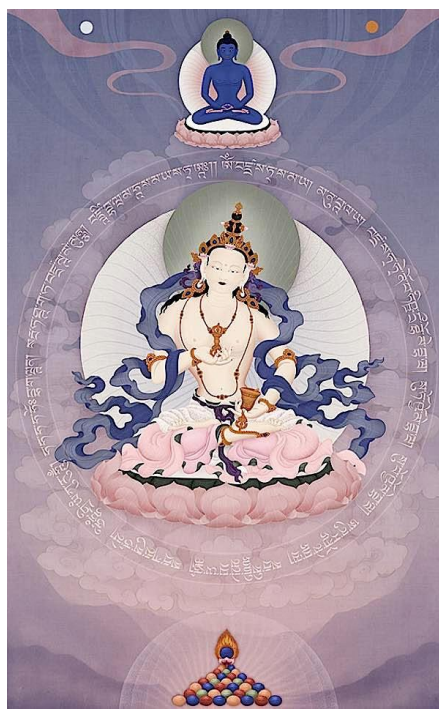
whén you turn to ALL beings  
with compassion,  
it is (*like*) *Dor-je Sé-m-pa*



it is (*like*) none other than  
the sublime One who Dredges  
the Depths of Sam-sá-ra.

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Ín compassion  
without bias,  
recite *this* six-syllable mántra.



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*Fifty-eighth passage*  
*Impulse – the Fourth of Five Aggregates*

Ímpulse, as Sam-sa-ric actions,  
keeps you circling in the síx realms;

if you realize (*dread of*) Sam-sa-ra  
and (*desire for*) Nir-vá-na

are the very same,  
*they (are each as NON-graspable as) Diamond Mind*

it is none other than  
(*like*) the greatly Compassionate  
Transformer of Beings.

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Ácting for others  
in one single (*NON-graspable*) taste,  
recite *this* six-syllable mántra.



*Fifty-ninth passage*

*Consciousness — the Fifth of Five Aggregates*

**C**onsciousness,  
the expression of ordinary mind,  
has eight **f**unctions;

- |                                  |                           |
|----------------------------------|---------------------------|
| <i>1 Sensation perception</i>    | <i>1 Sensation</i>        |
| <i>2 Flavor perception</i>       | <i>2 Flavor</i>           |
| <i>3 Scent perception</i>        | <i>3 Scent</i>            |
| <i>4 Sound perception</i>        | <i>4 Sound</i>            |
| <i>5 Sight perception</i>        | <i>5 Sight</i>            |
| <i>6 pure Mind perception</i>    | <i>6 Emotion</i>          |
| <i>7 defiled Mind perception</i> | <i>7 Intention</i>        |
| <i>8 All-ground perception</i>   | <i>8 Cognition</i>        |
|                                  | <i>9 Recollection and</i> |
|                                  | <i>10 Imagination</i>     |

if you realize ultimate mind  
to be (*like the*) Dhar-ma-ká-ya's

(*mástery of awareness and letting-go*),  
it is (*like*) Vaj-ra Sá-t-tva



it is none other than (*like*)  
the sublime  
Ocean of Conquérors.

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# Knowing that your own mind's (*empathy, awareness, and release*)

*are (like) Dor-je Sem-pa,*  
recite *this* six-syllable *mántra*.



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*Sixtieth passage*

*Body — Leaping over Mental Clinging*

**B**elieving the body to be solid  
is what causes servitude;

if you recognize it as (*like*) the *archetype*,  
sensual yet void,  
your body is (*like*) *Diamónd Mind*

it is none other than (*like*)  
the sublime *Vaj-ra Sá-t-tva*.

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Ín the recognition of the *archetype*'s body,  
*as sensual* yet void,  
recite *this* six-syllable mántra.

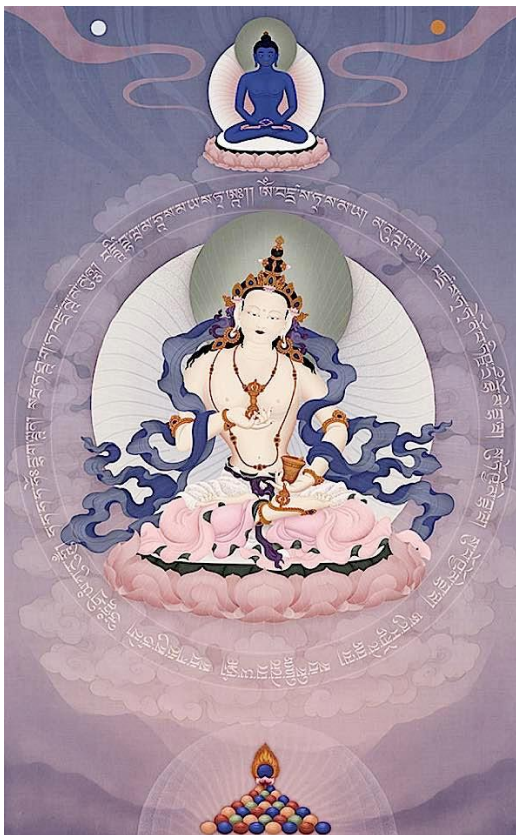


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*Heart Treasure of the Enlightened Ones*

*Saturday morning*

*verses 61 – 66*



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*Sixty-first passage*

*Speech – Leaping Over Mental Clinging*

**Conceptualizing**  
speech and sound  
is what causes delú<sup>u</sup>sion;

if you recognize it  
as (*NON-graspable as a whispered*) **mántra**,

résounding yet (*as NON-graspable  
as a vast, empty*) **void**, it is (*like*) *Dor-je Sé-m-pa*,

**it is none other  
than (*as NON-graspable as*) the sublime  
Líon's Roar.**

Ín the recognition  
of sound as (*NON-graspable as*) mantra,  
recite *this* six-syllable mántra.



*Sixty-second passage*

*Mind – Leaping Over Mental Clinging*

(*Rígidly*) clinging to mind's perceptions  
as true  
is the delusion  
that causes (*stressful*) Sam-sá-ra;

**if you leave mind in its natural state,  
free from (*the tyranny of*) thoughts,**

**it is (*as NON-graspable  
as the archetype*) *Diamond Mind*  
(*comprised only of light*),**

it is none other than

(*as NON-graspable as*)

the sublime **Unwinding**  
**in Ultimate Mind.**

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**Í**n ultimate mind,  
the (*mastery of awareness and letting-go*  
*that is the*) Dhar-ma-ka-ya,  
recite *this* six-syllable mántra.





*Sixty-third passage*

*Liberation — Leaping Over Mental Clinging*

Éverything that exists  
is (*as NON-graspable as*)

thé primordially pure continuum  
of the Dhar-ma-ká-ya;

**if you meet the Dhar-ma-ka-ya's**  
*(mastery of awareness and letting-go)* **face tó face,**

**ít is** *(as NON-graspable as the archetype )*  
**Vaj-ra Sat-tva** *(comprised only óf light)*

it is none other than  
(*as beneficial as*) the sublime  
Sovereign of the Universe.

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Ín the continuum  
of (*the*) all-pervading purítý

(*óf awareness and release*),  
recite *this* six-syllable mántra.



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*Sixty-fourth passage*  
*The Simplification of Tantra's Three Ring Circus*

**Ó**ne archetype, *Dor-je Sem-pa*,  
embodies all **Bú**ddhas;

**Óne mantra, *these* six-syllables  
embodies all mántras;**

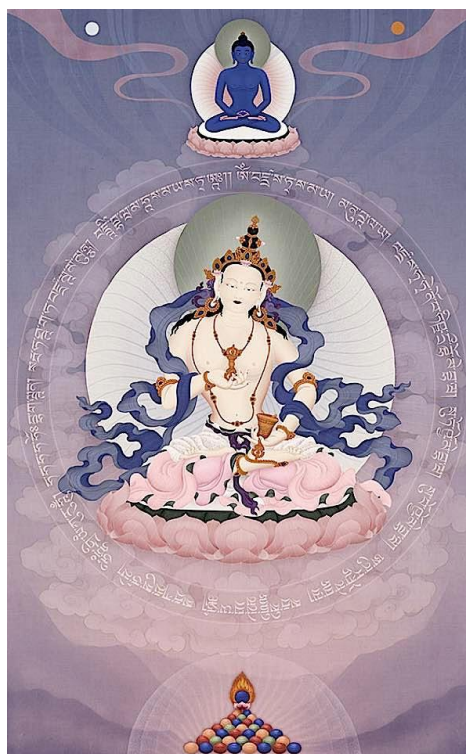
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**óne Dhar-ma, Bo-dhi-chit-ta 's**

*(wishing love, active love, mindfulness and letting-go),*

**émbodies all practices  
of the *creation* and completion stáges.**

Knowing the one  
which liberates all,  
recite *this* six-syllable mántra.





*Sixty-fifth passage*

*The folly of agenda and contrivance*

What use is all you have done?

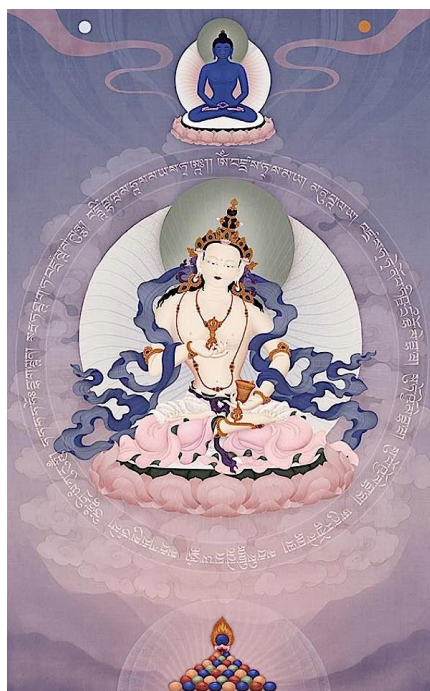
Being so busy

just causes (*yang-oriented*) Sam-sá-ra

lók how meaningless  
all you have done  
hás been.

**Nów** you had better  
just stop **trying**  
to do **anýthing**;

**Drópping all**  
*(contrived and scattered) activities,*  
recite *this* six-syllable mántra.



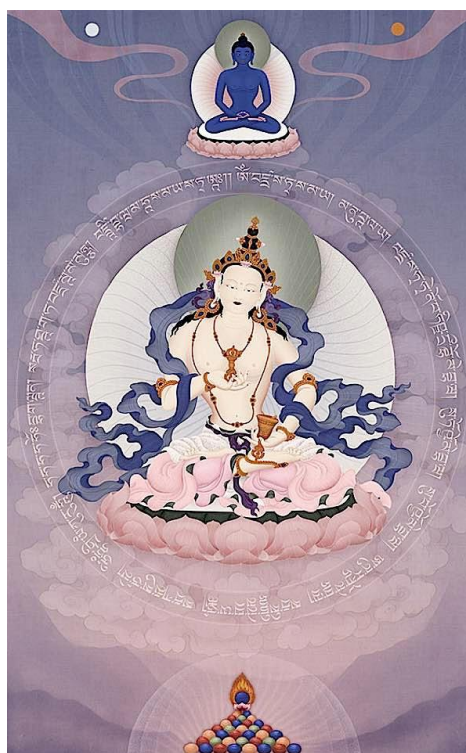
*Sixty-sixth passage*  
*The folly of blathering*

Whát use is all you have said?  
It was all just pointless práttle

lóok how much irrelevant *turmoil*  
it háas brought.

**Nów** you *had* better  
just keep sílent;

céasing completely  
to (*destructively*) speak,  
recite *this* six-syllable mántra.





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*Heart Treasure of the Enlightened Ones*

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*Sixty-seventh passage*  
*The folly of scatteredness*

What use is rushing around?  
Coming and going just tires you out

l**ó**ok how far your wandering  
has taken you from the Dh**á**r-ma.

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Nów you *had* better just settle down  
and **relax your mind**;

stáying put,  
**carefree and at ease,**  
recite *this* six-syllable mántra.



*Sixty-eighth passage*  
*The folly of culinary indulgence*

Whát use is all you have eaten?  
It all just turned into excrément

**lók** how insatiable  
your appetite **hás** been.



**Nów** you *had* better nourish yourself  
with the food of **Sa-má-dhi**;

quit all that eating and drinking,  
recite *this* six-syllable mántra.



*Sixty-ninth passage*

*The folly of plans*

What use are all your thoughts?  
They *have* just brought more delú<sup>u</sup>sion

**l**ook how few of all your aims  
you *have* managed to **á**chieve.

**Nów** for this life's concerns  
you *had* better  
**NOT** think too far **á**head;

drópping all your plans,  
recite *this* six-syllable mántra.



*Seventieth passage*

*The folly of greed*

What use is all you own?  
Property is just clinging

loók how soon you *could* leave  
whatever you have got béhind.



nów you *had* better put an end  
to your possessive grásping;

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céasing to acquire and hoard things,  
recite *this* six-syllable mántra.



*Seventy-first passage*

*The folly of laziness*

Whát use is all the time you *have* slept?  
It was all just spent in a stúpor

look how easily your life is running out  
in (*slothful*) indolence.

**Nów you *had* better  
start to exert yourself wholeheartédly;**

dáy and night,  
spurning ALL distraction  
recite *this* six-syllable mántra.



*Seventy-second passage*  
*The folly of procrastination*

**Thére is NO time, NO time!**  
**There is NO time tó rest!**

**When suddenly death is upon you,  
what will you do?**



**Nów** you *had* better start practicing  
the sublime Dhar-ma right **á**way;

nów, quick, hurry  
recite *this* six-syllable mántra.

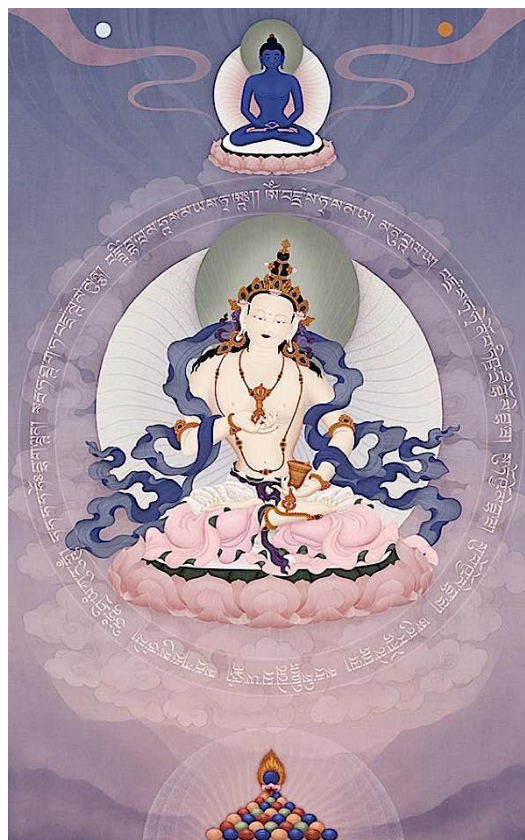


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*Heart Treasure of the Enlightened Ones*

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*Seventy-third passage*  
*The folly of impermanence*

What can you say  
about years, months, or days

**lóok** how things change  
every moment, **rí**ght now!

Éach moment that passes  
brings you closer tó death;

nów, THIS very moment,  
recite *this* six-syllable mántra.





*Seventy-fourth passage*

*The folly of aging*

Ás your life runs out  
like the setting sun  
sinking áway,

death closes in  
like the lengthening shadows  
of evening.

**Nów** what is left  
of your life will vanish as fast  
as the last fading sháadows;

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there is **NO** time to waste  
recite *this* six-syllable **mántra**.



*Seventy-fifth passage*  
*The folly of superficialities*

*This twelve-syllable mantra,*  
although perfect as Dhár-ma,

is fruitless recited  
while chatting  
and looking áround;

**and to cling to the number recited  
is to miss the point outright.**

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Úndistractedly watching the mind,  
recite *this* six-syllable mántra.





*Seventy-sixth passage*  
*The folly of forgetting the quintessence*

**Íf you check your mind  
over and over ágain,**

whatever you do  
becomes the perfect path

Óf all the hundreds  
of vital instructions,  
THIS is the very quintéssence;

fúsing everything  
into this one single point,  
recite *this* six-syllable mántra.



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*Seventy-seventh passage*  
*FIRST third's intention*

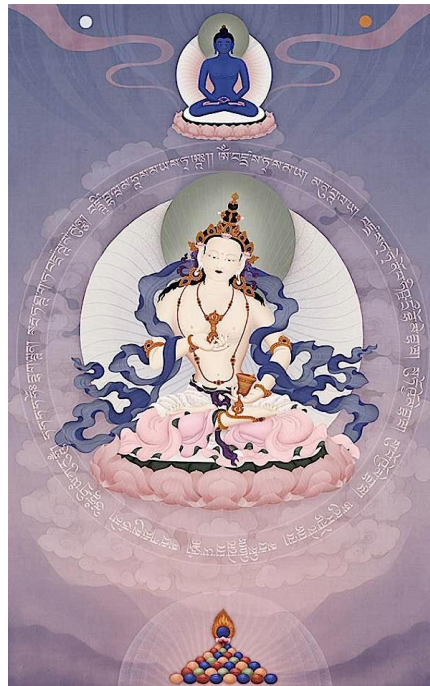
Thé FIRST part,  
my sorrowful tirade  
at this decadent agé's  
ways,

wás a reproof  
I had intended  
for mýself.



This sad lament  
has affected me  
deeply;

nów I offer it to you,  
thinking you might  
feel thé same.



*Seventy-eighth passage*

*FIRST third's apology*

Íf that is NOT the case,  
and you have total confidence  
in the loftiness of your view and meditátion,

**wíse ideas about how to combine  
the worldly and the spirítual,**

and the diplomatic skill  
to settle problems  
to the satisfaction of all

if you have all that,  
then I offer you my apológies.



*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



**júst sets out what I have understood  
by the grace of the téachings**

from the precious lineage  
of the all-knowing father and son.



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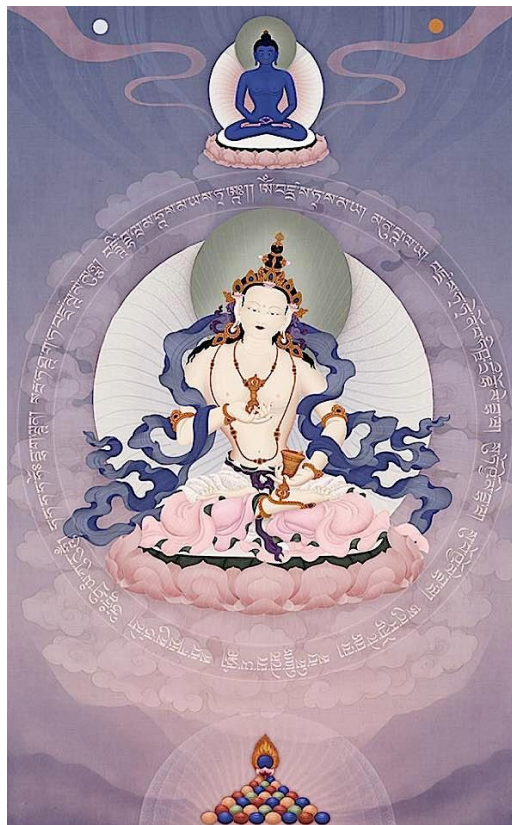
*Eightieth passage*  
*FINAL third's spontaneity*

**Thé THIRD part, my exhortation  
to relinquish everything and prácticé,**

thóugh you may well miss the point,  
just slipped out by ítself.

**Yét, since it in NO way  
contradicts the words  
of the Buddhas and Bo-dhi-sát-tvas,**

it would be truly kind of you  
to put it into practice.



*Eighty-first passage*  
*The location and reason for this discourse*

This discourse,  
virtuous in the beginning,  
middle, and end,

**wás written  
in the Sid-dha's cave  
of White Rock Victory Peak**



**f**or an old friend whose pleas  
could **NO** longer be res**í**sted,

bý that ragged old fellow A-pu Hral-po,  
ablaze with the five poisons.



*Eighty-second passage*  
*Concluding benediction*

Í have just been prattling  
on and on, but só what?

**Mý theme is of great worth  
and its meaning unérring;**

só the merit it brings I offer to you,  
and to all of us throughout the thrée worlds

máy the wishes we make,  
inspired by the teachings, cóme true!

