

Tantra's Treasure of the Enlightened Ones

An **Adaptation** and Explanation of the Padmakara Translation Group's translation 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"

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Outlined Table of Contents

I. First Quarter passages 1 – 21

First passage.....	pg. 13
Second passage.....	pg. 18
Third passage.....	pg. 21
Fourth passage.....	pg. 25
 Fifth passage.....	 pg. 29
Sixth passage.....	pg. 33
Seventh passage.....	pg. 37
Eighth passage.....	pg. 41
 Ninth passage.....	 pg. 47
Tenth passage.....	pg. 51
Eleventh passage.....	pg. 55
Twelfth passage.....	pg. 59

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

Thirteenth passage.....	pg. 61
Fourteenth passage.....	pg. 65
Fifteenth passage.....	pg. 69
Sixteenth passage.....	pg. 73
Seventeenth passage.....	pg. 77
Eighteenth passage.....	pg. 81
Nineteenth passage.....	pg. 85
Twentieth passage.....	pg. 89
Twenty-first passage.....	pg. 93

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

II. Second Quarter passages 22 – 43

Twenty-second passage..... pg. 99

Twenty-third passage.....pg. 103

A. Turning the Ngöndro's Preliminary Practices upon its head

Twenty-fourth passage – Refuge..... pg. 108

Twenty-fifth passage – Bodhichitta.....pg. 112

Twenty-sixth passage – Purification.....pg. 116

Twenty-seventh passage – Offering.....pg. 120

Twenty-eighth passage – Guru Yoga.....pg. 124

Twenty-ninth passage – Empowerment.....pg. 128

B. The Four Bases of Mindfulness

Thirtieth passage – Circumstance.....	pg. 136
Thirty-first passage – Corpus	pg. 143
Thirty-second passage – Communication	pg. 149
Thirty-third passage – Consciousness	pg. 153

C. Work and Duty as Metaphors

Thirty-fourth passage – Dharma Work.....	pg. 158
Thirty-fifth passage – Life's Work.....	pg. 162
Thirty-sixth passage – Duty to the Dead.....	pg. 166
Thirty-seventh passage – Duty to the Living.....	pg. 170

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

D.Emptiness Explained

Thirty-eighth passage – Appearances - introduction.....	pg. 174
Thirty-ninth passage – Mind.....	pg. 178
Fortieth passage – Stillness	pg. 182
Forty-first passage – the Two Truths.....	pg. 186
Forty-second passage – Appearances - application.....	pg. 190
Forty-third passage – Nature of Mind.....	pg. 194

III. Third Quarter passages 44 – 63

A. Emptiness Applied

1. the Six Senses

Forty-fourth passage – Sights.....	pg. 198
Forty-fifth passage – Sounds.....	pg. 202
Forty-sixth passage – Scents.....	pg. 206
Forty-seventh passage – Flavor.....	pg. 212
Forty-eighth passage – Sensation.....	pg. 217
Forty-ninth passage – Phenomena	pg. 221

2. the Five Poisons

Fiftieth passage – Hatred.....	pg. 225
Fifty-first passage – Pride.....	pg. 229
Fifty-second passage – Greed.....	pg. 234
Fifty-third passage – Jealousy.....	pg. 238
Fifty-fourth passage – Confusion.....	pg. 242

3. the Five Aggregates

Fifty-fifth passage – Form.....	pg. 246
Fifty-sixth passage – Feeling.....	pg. 270
Fifty-seventh passage – Appraisal.....	pg. 276
Fifty-eighth passage – Impulse	pg. 281
Fifty-ninth passage – Consciousness	pg. 287

4. Leaping Over Mental Clinging

Sixtieth passage – Body.....	pg. 291
Sixty-first passage – Speech.....	pg.
Sixty-second passage – Mind.....	pg.
Sixty-third passage – ?.....	pg. 8

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

IV. Fourth Quarter passage 64 – 82

Sixty-fourth passage.....pg.	8
Sixty-fifth passage.....pg.	
Sixty-sixth passage.....pg.	
Sixty-seventh passage.....pg.	
 Sixty-eighth passage.....pg.	 8
Sixty-ninth passage.....pg.	
Seventieth passage.....pg.	
Seventy-first passage.....pg.	
 Seventy-second passage.....pg.	 8
Seventy-third passage.....pg.	8
Seventy-fourth passage.....pg.	8
Seventy-fifth passage.....pg.	8

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

Seventy-sixth passage.....	pg.	8
Seventy-seventh passage.....	pg.	8
Seventy-eighth passage.....	pg.	8
Seventy-ninth passage.....	pg.	8
Eightieth passage.....	pg.	8
Eighty-first passage.....	pg.	8
Eighty-second passage.....	pg.	8

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

V. Fourth Quarter passage 64 – 82

- A. Extract from the Dalai Lama's Forward to the Original Translation.....pg.
- B. Biography of Dza Patrul Rinpoche..... pg.

Tantra's Treasure of the Enlightened Ones
First passage

Om Ah Hung Ben-za Gu-ru
Pé-ma Sid-dhi Hung

*From a liberal perspective,
the twelve syllables of the Vajra Guru mantra could mean,
“Like teacher, may I also master:
contemplation, meditation, and compassion!”*

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 assemble.
Come, let us transcend superstition and simply rely upon Bud-dha's example,*

*Dhar-ma's instructions and Sang-ha's support
as we traverse the Buddha's path that leads from craving and clinging
to 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 universal happiness.*

Tantra's Treasure of the Enlightened Ones
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 the Enlightened Ones
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 the Enlightened Ones
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 spend the remainder of is life
teaching his techniques and re-teaching his techniques
more loyal to his students than his prose.*

Tantra's Treasure of the Enlightened Ones
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 the Enlightened Ones
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 can master the Buddha's path
and lead by example.*

Tantra's Treasure of the Enlightened Ones
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 the Enlightened Ones
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,
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 impossible,

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 impossible.*

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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 possible,

2 - living in a world where the teachings of a Buddha have been taught thus making the study and practice of Dharma possible,

3 - living in a world where the teachings of a Buddha are still present thus making the study and practice of Dharma possible,

4 - living in a world where the teachings of a Buddha are still practiced thus making the study and practice of Dharma possible, and

5 - living in a world where there are favorable conditions that make the study and practice of Dharma possible.

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 possible,*

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

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

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

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 stresses of:*

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

Tantra's Treasure of the Enlightened Ones
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-esqe 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 the Enlightened Ones
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 Kun-tu-zang-po – Yab Yum,
which has been translated as the All Good Ones – father and mother.*



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,
Kun-tu-zang-po motionlessness remind us to center
and the wild abandon with which Kun-tu-zang-mo sports with her tantric partner
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 Kun-tu-zang-po Yab Yum comprised of light.*

Tantra's Treasure of the Enlightened Ones
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 the Enlightened Ones
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 the Enlightened Ones
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 the Enlightened Ones
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 the Enlightened Ones
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 the Enlightened Ones
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 merely as its own reward.*

Tantra's Treasure of the Enlightened Ones
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, contempt and hate.*

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

This is what
it means to be
a hidden yogi.

Tantra's Treasure of the Enlightened Ones
Eighteenth passage

Disgust,
because there is NO one
to be trusted,

sadness,
because there is NO meaning
in anything,

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.

Tantra's Treasure of the Enlightened Ones
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,

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 the Enlightened Ones
Twentieth passage

Expecting a lot
from people,

you do a lot
of smiling;

needing many things
for yourself,

you have many needs
to meet;

making plans to do
first this,
then that,

your mind is full
of hopes
and fears;

from now on,
come what may,

do not be
like that.

Tantra's Treasure of the Enlightened Ones
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,
likewise to grasp in the hopes of mastering letting-go is folly.*

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

Tantra's Treasure of the Enlightened Ones
Twenty-second passage

Ah! Fount of Compassion,
my root teacher,
Kun-tu-zang-po Yab Yum,

*Literally this is a reference to Pad-ma-sam-bha-va,
the tantric adept who helped bring Buddhism to Tibet in the eighth century.
Figuratively this could refer to all the enlightening influences in our life,
male, female, corporeal or etheric.*

You are my
only protector!

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

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 his twelve-syllable mantra*

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

Tantra's Treasure of the Enlightened Ones
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.*

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 twelve-syllable mantra.

*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.”*

*Do we have the courage to assume the attitude
of new wineskins,
soft, 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 the Enlightened Ones
Twenty-fourth passage

Refuge – the First of Five Preliminaries

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

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

the Three Jewels' single essence
is Kun-tu-zang-po Yab Yum.

*All that example, instruction and support
are personified in the empowering archetype
of the all good ones, father and mother, in tantric union;
or Sa-man-ta-bha-dra and Sa-man-ta-bha-dri 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 twelve-syllable mantra.

There are many reasons to recite mantra but the highest intention is to recite the Benza Guru 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 the Enlightened Ones
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 twelve-syllable mantra.

*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,
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.*

Tantra's Treasure of the Enlightened Ones
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 twelve-syllable mantra.

*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 the Enlightened Ones
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 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 twelve-syllable manta.

*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 twelve syllable mantra.*

Tantra's Treasure of the Enlightened Ones
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 be damned.
All that matters are the results you generate
by applying his or her teachings twice daily.

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 compassion.*

Seeing the teacher as inseparable from Kun-tu-zang-po Yab Yum,

*For like the enlightened archetype of the all good one, 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 twelve-syllable mantra.

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

Tantra's Treasure of the Enlightened Ones
Twenty-ninth passage

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.*

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

the essence
of the four empowerments
is the teacher
Kun-tu-zang-po Yab Yum;

*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.*

*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.*

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

*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.*

*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.*

receiving innate empowerment
by yourself,
recite
the twelve-syllable mantra.

*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;*

*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.*

*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 all 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.*

*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.*

*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.*

*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, Yab Yum, mantra, and Bija of light, respectively;
all the while blending our exhalations
with the whispered recitation of the twelve syllable mantra
we are training in the Ma-ha-mu-dra or union of awareness 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.*

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

*These four variations or 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.*

*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.*

*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 Commentary 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.*

Lama Jigme's **Adaptation** and Commentary 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 exploiting, no less killing,
non-human animals.*

*For though our hands might seem clean,
and free of 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 the Enlightened Ones
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.*

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

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

*And so as a simile,
the Creation stage instruction becomes*

*“see how every circumstance
could be as non-graspable or void as
a buddha's paradise of light.”*

dredging the depths
of Sam-sa-ra,
recite
the twelve-syllable mantra.

*The promise is that by practicing
the union of 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 the Enlightened Ones
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 liberation's path.*

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 the all good
father and mother;

*By contemplating how all sensations,
be they pleasurable, painful, or neither,
are as non-graspable or void
as a Buddha's body of light*

*enhances our mastery of mindfulness and insight.
And that is what can make all sensations all profitable,
which is why the Yidam is known as
"the all good one."*

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

recite
the twelve-syllable mantra.

*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.*

*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 their exploits*

*in the hopes of now 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
like bunnies in the spring time.*

*So since 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 the Enlightened Ones
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 patriarchs
ascend to positions of leadership.*

the all-inclusive
twelve-syllable mantra

is the very sound
of the Dhar-ma.

As this happen two phenomena occur:

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

SECOND – more and more 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

Kun-tu-zang-po 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 mantra of our Yidam.*

recognizing them as mantra,
resounding yet void,

recite
the twelve-syllable mantra.

*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 twelve syllable mantra
in such a manner that it feels as if all communication
is as non-graspable as if it was a mantra comprised of light.*

Tantra's Treasure of the Enlightened Ones
Thirty-third passage

Consciousness – the Fourth of Four Bases of Mindfulness

As thoughts
and the two obscurations
are pacified,

experience
and realization increase;

*the two obscurations have many names: physical craving and mental clinging,
impulses and story, jealousy and pride, as well as self-Cherishing and self-Grasping.*

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 their causes,
INCREASING – the ability to increase enjoyments, like wealth, and their causes,
CONTROL – which is pretty much the Jedi mind trick, and
SUBJUGATION – which is both exorcism and
making spirits into protectors of the Dharma.

It is Kun-tu-zang-po 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,*

*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 twelve-syllable mantra.

*Where toxic masculinity strives and strains
to manifest external parlor tricks,
the practitioners of healing femininity
gently blend contemplations of the four bases of mindfulness*

*using similes of Kun-tu-zang-po Yab Yum's:
land, form, mantra and Bija
with relaxing mantra recitation
and the mastery of the four powers 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.*

*However, from the point of view of healing femininity
the Bi-ja, in this case Hung,
merely represents the mind of the archetypical Buddha, the all good father and mother*

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

Tantra's Treasure of the Enlightened Ones
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 relaxation with exhalation.*

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 morning.*

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 twelve-syllable mantra.

*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 the Enlightened Ones
Thirty-fifth passage

Life's Work

Overcome your enemy,
hatred,

with the weapon
of love;

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 twelve-syllable mantra.

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

Tantra's Treasure of the Enlightened Ones
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 twelve-syllable mantra.

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

*joy, peace, bliss, and good fortune,
for every mind, communication, body, and circumstance.*

Tantra's Treasure of the Enlightened Ones
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 his children for success
and finds 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 twelve-syllable mantra.

*Our forebrain
is devoted to the practice
of contemplation, meditation, and compassion,*

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

Tantra's Treasure of the Enlightened Ones
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 awareness and acquiescence
with inhalation and exhalation.*

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 twelve-syllable mantra.

*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 the Enlightened Ones

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 master 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 long 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 twelve-syllable manta.

*In Tibetan literature, it is culturally common
for the exhalation to be mentioned prior to the inhalation,
thus the phrase “void-awareness” could be described as “awareness-void”*

*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, carefree, and at ease.*

Tantra's Treasure of the Enlightened Ones
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 twelve-syllable mantra.

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

Tantra's Treasure of the Enlightened Ones
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 a bright cloudless sky,
the hue of Kun-tu-zang-po's naked body of light,*

*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 twelve-syllable mantra.

*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 Commentary of Dza Patrul Rinpoche's Last Meditation Manual

Tantra's Treasure of the Enlightened Ones
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 twelve-syllable mantra.

*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 the Enlightened Ones
Forty-third passage

Emptiness Explained – Nature of Mind

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

*During vulnerable and non-analytical inhalation
we could notice mind,
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 twelve-syllable mantra.

*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 the Enlightened Ones
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 cloudless sky, the hue of Kun-tu-zang-po, 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 Kun-tu-zang-po 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 twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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 twelve 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, be it pleasurable, painful, or neither.
And as we relax into the exhalation we could feel
that all that we hear is 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 a cloudless sky, the color of Kun-tu-zang-po.*

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

is like the voice
of the twelve 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 the twelve syllable mantra.*

In the self-liberation
of hearing,

recite

the twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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 is graspable,
so “un-born” has come to be a metaphor for non-graspability.*

*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 the awareness of scent and its subsequent release.*

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 non-graspability.*

*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
Kun-tu-zang-po Yab Yum;

*Many fundamentalists offer incense
hoping to earn good karma*

*but the finest scent we can offer
is the practice of non-violence,
the essence of the Pra-ti-mok-sha code of morality.*

in the self-liberation
of smelling,

recite
the twelve-syllable mantra.

*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 to silently and mentally recite
“How **relax** into the awareness of these scents?”
and then when exhaling to whisper “Om Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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.

*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 insight.*

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

*Such mindfulness could lay the foundation
for the wisdom of 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
Kun-tu-zang-po 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 twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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 contemplation, and compassion, and meditation.*

*For Kun-tu-zang-po 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 twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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 a cloudless sky, the color of Kun-tu-zang-po's body)
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 a cloudless sky, the color of Kun-tu-zang-po's body of light.*

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 twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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 actually experiences the anger.*

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 twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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 emotes pride.*

*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 mind let's 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,
which it NOT the product of contrived reasoning or affirmations.*

In the self-liberation
of pride,

recite

the twelve-syllable mantra.

*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 to whisper “Om Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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 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 may 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 twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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.*

*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, 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 twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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 cloudless sky, the color of Kun-tu-zang-po's body of light.*

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 twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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.*

*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 Commentary 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.*

*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.*

*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 humans
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.*

*From birth an infant's grip is so strong,
that if you place your finger in an infants 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 for letting go.*

Lama Jigme's **Adaptation** and Commentary 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
the color of Kun-tu-zang-po's ,
body of light,*

*or like a Jawa vaporized
by the Mandalorian.*

*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 Kun-tu-zang-po

*Kun-tu-zang-po is often depicted in Tantric art
as a handsome, athletic male,
about sixteen years of age,*

*naked, and comprised of non-graspable blue light,
the color of the cloudless azure sky,
tantalizing, in its beauty..*

*His name translates into “all good one”
which is Sa-man-ta-bha-dra in Sanskrit,*

*and this name infers that our karmic purification,
no less our spiritual maturation*

*are 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.*

*His partner is called Kun-tu-zang-po,
which I'm told is merely the female version of his name,
and is Sa-man-ta-bha-dri in Sanskrit.*

*Her body is comprised of white, non-graspable light
the color of a brilliant white, fluffy cloud.*

*Kun-tu-zang-po and Kun-tu-zang-mo sporting in tantric union
is known as Kun-tu-zang-po Yab Yum
or the all good one, father and mother.*

*Kun-tu-zang-po Yab Yum,
which I often abbreviate to Yab Yum
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.
The could be literally translated into English
as deity, or as “object of worship.”*

*This, could really open a can of worms.
Are we meant to use these terms literally
or figuratively?*

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

*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 indulging
our physical cravings and our mental clings.*

*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 Kun-tu-zang-po Yab Yum
live in a real or imagined paradise or pure land
which is Va Ti in Sanskrit*

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

*By pretending that Kun-tu-zang-po 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.*

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

*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 Kun-tu-zang-po's and Kun-tu-zang-mo's bodies
are healthy and blissful
we could cultivate compassion
merely by wishing that all bodies be as blissful as Yab Yum.*

*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 Yab Yum of light.*

*By pretending that mantra could induce peace
we could train in compassion
by wishing that all communication
could be as peaceful 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.*

*Just as we imagined that the environment
of Kun-tu-zang-po Yab Yum was a paradise or pure land,
how their bodies were blissful, healthy, and beautiful,
and their speech was peaceful mantra*

*we could also imagine that their minds
were symbolized by a sky-blue syllable Hung,
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 Hung.*

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

*Thus from the highest perspective of Tantra,
we do now 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 Yab Yum.*

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

*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 blue Kun-tu-zang-po sits
reminds of the centering that comes
from marrying awareness with inhalation
and that serves as an antidote to scatteredness.*

*And FIFTH – the abandon with which white Kun-tu-zang-mo
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
King of the Sky.

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

*Literally the phrase “king 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.*

*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.*

*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 twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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 Kun-tu-zang-po 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.*

*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 Commentary 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 twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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 Kun-tu-zang-po 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 apprise 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,
empower us to view others empathetically.*

*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 Kuntuzangpo Yab Yum,
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 twelve-syllable mantra.

*An easy way to practice the self-liberation of appraisal
is to silently and mentally recite “Strong or weak...” 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 the strength or weakness of this experience?”
and then when exhaling to whisper “Om Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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 Kun-tu-zang-po 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 Commentary 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
the color of Kun-tu-zang-po's body of light;*

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

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

Acting for others
in one single taste,
recite
the twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
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 Kun-tu-zang-po 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 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,*

this 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 twelve-syllable mantra.

*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 Ah Hung Benza Guru Péma Siddhi Hung”
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 the Enlightened Ones
Sixtieth passage

Body – Leaping over Mental Clinging

Believing the body
to be solid

is what causes
servitude;

if you recognize it
as like the Yi-dam,
sensual yet void,
it is Chen-re-zik

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.

Heart Treasure of the Enlightened Ones
Sixty-first passage

Speech – Leaping Over Mental Clinging

Conceptualizing
speech and sound

is what causes
delusion;

if you recognize it as like mantra,
resounding yet void,
it is Chen-re-zik

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

In the recognition
of sound as like mantra,

recite
the six-syllable mantra.

Heart Treasure of the Enlightened Ones
Sixty-second passage

Mind – Leaping Over Mental Clinging

Clinging to mind's perceptions
as true

is the delusion
that causes Sam-sa-ra;

if you leave mind
in its natural state,

free
from the tyranny
of thoughts,

it is like
Chen-re-zik

it is none other than
the sublime

Unwinding in Ultimate Mind.

In ultimate mind,
the Dhar-ma-ka-ya,

recite
the six-syllable mantra.

Heart Treasure of the Enlightened Ones
Sixty-third passage

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 Chen-re-zik

*all 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 Chen-re-zik serve as supports for our training
in the four bases of mindfulness and compassion,*

*we could view the image or notion
of the Buddha of Enlightened Compassion
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.

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

Heart Treasure of the Enlightened Ones
Sixty-fourth passage

One Yi-dam,
Chen-re-zik,

embodies all Buddhas;

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

*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
into 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.*

*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 off 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 compassion,
as much as it is in praise of simplicity.*

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

*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 means of
invoking them through ritual, mantra and syllable.*

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

*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 kind, wise and skillful as the proverbial mantra of lore.*

*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 an 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.

*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 Commentary 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 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 and found the lama he 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.*

*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.*

Heart Treasure of the Enlightened Ones
Sixty-fifth passage

The folly of contrivance

What use
is all you have done?

Being so busy
just causes Sam-sa-ra

look how meaningless
all you have done
has been.

Now you had better
just stop trying
to do anything;

Dropping all
activities,

recite
the six-syllable mantra.

Heart Treasure of the Enlightened Ones
Sixty-sixth passage

The folly of blathering

What use
is all you have said?

It was all
just pointless prattle

look how much
irrelevant distraction
it has brought.

Now you had better
just keep silent;

ceasing completely
to speak,

recite
the six-syllable mantra.

Heart Treasure of the Enlightened Ones
Sixty-seventh passage

The folly of scatteredness

What use
is rushing around?

Coming and going
just tires you out

look how far
your wandering

has taken you
from the Dhar-ma.

Now you had better
just settle down
and **relax you mind**;

staying put,
carefree and at ease,

recite
the six-syllable mantra.

Heart Treasure of the Enlightened Ones
Sixty-eighth passage

The folly of culinary indulgence

What use
is all you have eaten?

It all just turned
into excrement

look how insatiable
your appetite has been.

Now you had better
nourish yourself
with the food
of Sa-ma-dhi;

quit all that eating and drinking,
and recite
the six-syllable mantra.

Heart Treasure of the Enlightened Ones

Sixty-ninth passage

The folly of plans

What use
are all your thoughts?

They have just brought
more delusion

look how few
of all your aims

you have managed
to achieve.

Now for this life's
concerns
you had better

NOT think
too far
ahead;

dropping all your plans,
recite
the six-syllable mantra.

Heart Treasure of the Enlightened Ones
Seventieth passage

The folly of greed

What use
is all you own?

Property
is just clinging

look how soon
you will leave

what ever you have got
behind.

now you had better
put an end

to your possessive
grasping;

ceasing to acquire
and hoard things,

recite
the six-syllable mantra.

Heart Treasure of the Enlightened Ones

Seventy-first passage

The folly of laziness

What use is all the time
you have slept?

It was all just spent
in a stupor

what if sleep were a tool, not an escape?

look how easily
you life is running out
in slothful indolence.

Now you had better
start to exert yourself
wholeheartedly;

day and night,
spurning all distraction

recite
the six-syllable mantra.

Heart Treasure of the Enlightened Ones
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?

Now you had better
start practicing

the sublime Dhar-ma
right away;

now,
quick,
hurry

recite
the six-syllable mantra.

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

Heart Treasure of the Enlightened Ones
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;

now,
THIS very moment,

recite
the six-syllable mantra.

Heart Treasure of the Enlightened Ones
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.

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

Heart Treasure of the Enlightened Ones

Seventy-fifth passage

The folly of superficialities

The six-syllable mantra,
although perfect
as Dhar-ma,

is fruitless recited
while chatting
and looking around;

*fear not the closing of one's eyes
as one blends the recitation
with 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.

Heart Treasure of the Enlightened Ones
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

*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,

and recite
the six-syllable mantra.

Heart Treasure of the Enlightened Ones
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.

Heart Treasure of the Enlightened Ones
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.

Heart Treasure of the Enlightened Ones
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.*

Heart Treasure of the Enlightened Ones
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.*

Heart Treasure of the Enlightened Ones
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 as a raggedy beggar.*

*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.*

Heart Treasure of the Enlightened Ones
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 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 we always lovingly share our good karma,
real or imagined,
with all beings everywhere.*