

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

# Heart Treasure of the Great Compassionate Mother

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

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*Heart Treasure of the Great Compassionate Mother*

*First passage*

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

Om Ta-re Tu-ta-re Tu-re Sö-ha!

*From a liberal perspective,  
the ten syllables of Ar-ya Ta-re's mantra  
could be an invocation,*

*of the heart essence of the compassionate activity  
of freeing, calming and bestowing.*

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 evidence of 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

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

*Bud-dha's example,  
Dhar-ma's instructions and  
the support of the Buddha's students*

*as we traverse his path that leads  
from the tyranny of craving and clinging  
to the mastery of relaxing and release.*

bring  
perfect happiness  
everywhere!

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

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

*Heart Treasure of the Great Compassionate Mother*

*Second passage*

*A Teacher's Limitations*

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.

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*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, or 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 full enlightenment itself.*



*Heart Treasure of the Great Compassionate Mother*

*Third passage*

*Teaching without Treachery*

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  
nor chomping at the bit  
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.*



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*Heart Treasure of the Great Compassionate Mother*

*Fourth passage*

*Enlightenment Means and Instruction*

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

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*This 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 love.*

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

and truly showed  
this true and excellent path  
to others.



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

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

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

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*Heart Treasure of the Great Compassionate Mother*

*Fifth passage*

*TWISTED: Thoughts, Speech, and Deeds*

Alas for the people  
in this age of residues!

The mind's  
wholesome core of truth  
has withered,

and people live  
deceitfully,

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*Deceit is one thing  
it is quite another  
to believe one's own lies.*

*Those who are ruled  
by their brainstems  
know what they want  
and know what they dread*

*and about those things  
they are rather rigid*

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*too rigid  
as to be swayed by new evidence  
that runs contrary  
to their assumptions, perceptions, and world view.*

*However those who are ruled  
by their midbrains  
are actually wired  
to be more prone to let go.*

*As such  
they are much more open  
to new evidence.*

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*Even when it is inconvenient  
or even ugly.*

*So yes  
sometimes deceit  
is a manifestation  
of greed or malice*

*but other times  
it is merely the consequence  
of an all too rigid view of reality.*

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*Let us therefore  
traverse the Buddha's path  
of love and letting go:*

*the wheel house  
of our Midbrain.*



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?*

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*Heart Treasure of the Great Compassionate Mother*

*Sixth passage*

*Discouragement, Distrust, and Consideration*

Alas!

How discouraging  
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

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*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*

*as well as his pod cast  
"Revolution Now"*

think about it,  
and do yourself  
a big favor.

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

*We could master the Buddha's path  
of active love and wisdom  
as well as passive meditation  
and lead by example.*



*Heart Treasure of the Great Compassionate Mother*

*Seventh passage*

*The Play of Interdependence and Impermanence*

Not long ago,  
your consciousness  
  
was wandering  
alone.



Swept along  
by Kar-ma,  
  
it took  
this present  
birth.

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*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.

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*Interdependence is a common theme  
in the Buddha's teachings.  
The exploration of impermanence could 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.*

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*Heart Treasure of the Great Compassionate Mother*

*Eighth passage*

*The Eight Freedoms and Ten Advantages of a Precious Human Life*

Of course what we want  
is our own good,

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*If you are reading this root text and commentary  
it could only mean  
that you are currently enjoying  
the eight freedoms,*

*and the five circumstantial advantages  
as well as the five personal advantages.*

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

*1) a hell-like war zone  
where violence and malice have 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,*



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*We are currently NOT enduring:*

*3) an animal-like environment  
where great: fear, aggression, & befuddlement have made  
the study and practice of Dharma impossible,*

*4) a god-like environment  
where excessive: pleasure and privilege  
have so obscured the perception of stress as to have made  
the study and practice of Dharma unlikely,*

so we have to be honest  
with our own selves:

*We are also currently NOT enduring:*

*5) a barbarian-like environment  
where mindfulness, insight, and compassion*

*are neither  
practiced, taught, nor tolerated thus making  
the study & practice of Dharma impossible,*

*6) a body and mind whose faculties  
are so incomplete as to make  
the study and practice of Dharma impossible,*

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*We are also currently NOT enduring:*

*7) a perception of reality  
that so undermines one's experience*

*of interdependence and impermanence as to make  
the study and practice of Dharma impossible, or*

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

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

for our  
own sake,

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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 of flesh, blood, and bone,*

*or merely archetypically, thus making  
the study and practice of Dharma probable,*

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

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*We are currently enjoying:*

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

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

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

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

*We are currently enjoying:*

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

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

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

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

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

will we NOT  
be ruining  
our own life?

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

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



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*Heart Treasure of the Great Compassionate Mother*

*Ninth passage*

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

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?

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*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.*

*For those of you who may not be as nerdy as me  
Yaddle was a Jedi Master  
who sacrificed her life  
in the protection of others.*

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*Heart Treasure of the Great Compassionate Mother*

*Tenth passage*

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

Though you serve  
your superiors,  
  
they will never  
be pleased;

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*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;



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*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 Dröl Jang – Yab Yum,  
or Shyama Tare Karma Mudra (if you prefer Sanskrit)  
which could be translated as Green Tara and her consort.*



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

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*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 only of light,*



Think about it,  
and make  
a firm decision.

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

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



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*Heart Treasure of the Great Compassionate Mother*

*Eleventh passage*

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

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.

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*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 or the burden of agenda.*



*Heart Treasure of the Great Compassionate Mother*

*Twelfth passage*

*Explanation, Motivation, and Acquiescence*

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.

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*If our good deeds are performed  
with even the noblest of intentions  
they could still 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.*

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*There is no substitute  
for living from a place  
of centeredness and spontaneity;*

*no amount of scatteredness  
nor contrivance  
can compare.*





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*Heart Treasure of the Great Compassionate Mother*

*Thirteenth passage*

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

*“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.

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*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 are our surest guide.*



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*Heart Treasure of the Great Compassionate Mother*

*Fourteenth passage*

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

*“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,



so do NOT  
take any notice

of these insidious  
echo-words.

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

*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.*

*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.*



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

*Heart Treasure of the Great Compassionate Mother*

*Fifteenth passage*

*Seeing, Hearing, and Doing – Emotional Instability*

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.

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

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

*However, when our happiness depends solely upon  
our awareness (passive and vulnerable),  
our wisdom (of letting-go and flowing),*

*and our love (centered and spontaneous);  
peace and joy become our constants.*



*Heart Treasure of the Great Compassionate Mother*

*Sixteenth passage*

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

If your actions  
conform with Dhar-ma,  
  
you will antagonize  
everyone;



if your words  
are truthful,  
  
most people  
will get angry;

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

*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.

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

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

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



*Heart Treasure of the Great Compassionate Mother*

*Seventeenth passage*

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

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

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

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

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



This is what  
it means to be  
a hidden yogi.

*However, viewing other's faults  
from the perspective of the team  
of our **mid**-brain and forebrain  
could feed our empathy, and compassion, and cooperation.*



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

*Heart Treasure of the Great Compassionate Mother*

*Eighteenth passage*

*Disgust, Sadness, and Determination*

Disgust,  
because there is NO one  
to be trusted,

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

*Yes, there are individuals and institutions  
that are actually unworthy of our trust,  
and yes, there are many things  
that are rather quite meaningless,  
  
and no, there is NOT enough time  
to get **everything** we desire.*

sadness,  
because there is NO meaning  
in anything,

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

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

*as they are valid observations  
that can heal our gullibility,  
as well as shape our clear-headed-ness, and determination*

*thus helping us to delineate the truly important,  
from the trivial,  
from the downright destructive...*

determination,  
because there will never  
be time

to get  
everything  
you want;

if you always keep  
these three things  
in mind,

some good  
could come  
of it.

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

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





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

*Heart Treasure of the Great Compassionate Mother*

*Nineteenth passage*

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

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,

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

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

*WITH our circumstances, and body, and perceptions,  
and emotions, and intentions, and recollections, and imagination:*

*Do we ignore them, or indulge them,  
or harness them to fuel  
our mindfulness, wisdom, and love?*

and from now on  
have NO hopes  
or doubts

regarding anyone  
at all.

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

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

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



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

*Heart Treasure of the Great Compassionate Mother*

*Twentieth passage*

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

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

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

*Infants try to manipulate their parents  
with smiles and tears  
which is perfectly understandable  
for they are helpless and pre-verbal*

*but, in the words of the tent maker,  
Paul the Apostle,  
“...but when I became an adult  
I put away childish things.”*



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

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

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

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

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

making plans to do  
first this,  
then that,

your mind is full  
of hopes  
and fears;

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

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

from now on,  
come what may,

do not be  
like that.

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

*How much better it could be  
for our decisions, and utterances, and actions  
to flow from centered spontaneity,*

*and thus walk through life:  
spontaneous, and carefree, and at ease.*



*Heart Treasure of the Great Compassionate Mother*

*Twenty-first passage*

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

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?

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

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

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

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

*Many decades ago a Vietnamese meditation teacher scolded me:  
“Oh, you are so greedy for enlightenment!”*

*She was right,  
for just as it is unproductive to make love in the name of virginity,  
it is likewise folly to grasp in the hopes of mastering letting-go.*

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



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

*Heart Treasure of the Great Compassionate One*

*Twenty-second passage*

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

Ah! Fount of Compassion,  
my root teacher,  
Lord Chen-re-zik,

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

*Literally this is a reference  
to the Buddha of Enlightened Compassion  
also known as the Great Compassionate One,  
and Kind Eyes,*

*or A-va-lo-ki-te-shva-ra  
if your prefer Sanskrit.*

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

*He is the real or imagined buddha  
who serves as the archetype  
of enlightened compassion*

*and, if we are fortunate,  
he is personified in the words and deeds  
of your kind teacher.*

*Chen-re-zik could serve as a metaphor  
for all the enlightening influences  
in our life,*

*be they:  
male, female, corporeal or etheric.*

You are my  
only protector!

*How are we protected by Kind Eyes?*

*His mantra,  
and the eight similes*

*of Contemplation*

*(or Vipashyana if you prefer Sanskrit),*

*Diamond way*

*(or Vajrayana if you also prefer Sanskrit)*

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

*and leap over  
(or Tokal if you prefer Tibetan)*

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

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



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

*By blending the four basis of mindfulness,  
contemplation, and compassion  
with the whispered recitation  
of Om Ma-ni Pe-me Hung*

*we are training ourselves in the mastery  
of the Buddha's path of enlightenment.*

From now on I have  
no hope  
but you!

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

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

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

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



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

*Heart Treasure of the Great Compassionate One*

*Twenty-third passage*

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

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

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

*A tale is told of a scholar,  
come to visit a yogi:  
sage and wizened.*

*The yogi bid the scholar sit,  
set a tea cup before his guest,  
turned his attention to the cup  
and began 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 stopped pouring,  
turned his gaze to the visiting scholar,  
smiled enigmatically,*

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

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

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

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

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

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

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



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

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

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

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

recite the  
six-syllable mantra.

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

*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, and pliable and free of the rigidity  
that comes from certitude?*

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

*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 seven consecutive days.*



*Heart Treasure of the Great Compassionate One*  
*Twenty-fourth passage*

*Refuge – the First of Five Preliminaries –  
the Best way to Rely upon the Buddha's: example, teachings, and students*

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

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

*The Three Jewels are the Buddha's example,  
the Dharma (or the Buddha's instructions)  
and the support of the Sang-ha or assembly,  
the Buddha's other students,*

*which are those,  
who like you,  
are striving to follow  
the Buddha's example.*

the Three Jewels' single essence  
is Chen-re-zik.

*All that example, instruction and support  
are personified in the empowering archetype  
of he who compassionately **notices**  
the sufferings of the world.*

With total,  
unshakable trust  
in his wisdom,

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

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



convinced and decisive,  
recite  
the six-syllable mantra.

*There are many reasons to recite mantra  
but the highest motivation  
is to recite A-va-lo-ki-te-shva-ra's mantra*

*with the intention cultivate the mindfulness and insight  
that give birth to compassion:  
spontaneous and uncontrived.*

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

*As a young man  
the reincarnated lama (or Tulku if you prefer Tibetan):  
Patrul Rinpoche*

*wrote a commentary  
to the preliminary practice  
(or Ngöndro if you prefer Tibetan).*

*Its title was “The Words of my Perfect Teacher.”  
And it was written from the rigidity, superstition and fear  
of the fundamentalist perspective  
and is still lauded by minions of patriarchy to this day.*

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

*However after a lifetime of study and practice,  
Dza Patrul Rinpoche,  
the author of this root text  
forsook fundamentalism*

*and in his last, seldom praised, meditation manual  
he taught from the perspective of matriarchy.*

*Seldom praised that is  
except for folks like the 14<sup>th</sup> Dalai Lama  
and yours truly.*

*It is upon that root text  
that this commentary is based.*

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

*In Patrul's swan song  
he departed from patriarchy  
and at long last taught against the ritualism*

*condemned both by Lao Tzu,  
the author of the Tao Te Ching,*

*as well as by the Buddha,  
who in the Dhammapada is recorded as explaining  
that an hour of mindfulness  
was superior to a life time of ritual.*

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

*In this, his Magus Opus,  
Dza Patrul Rinpoche turns the superstition of the Ngöndro  
upon its head,*

*beginning with the insistence  
that the most effective way to take refuge  
in the Buddha's example, teachings, and students*

*was NOT by employing ritual  
nor formulaic recitation*

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

*but simply to blend  
the whispered recitation of the mantra  
with the essence of the Dharma:  
mindfulness, and love and letting-go.*



*The Heart Treasure of the Great Compassionate One*  
*Twenty-fifth passage*

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

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

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

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

*Scholars teach of two Bo-dhi-chit-tas:  
conventional and ultimate.*

*Love's conventional mind-set of enlightenment  
is comprised of wishing love  
(the second fold of Buddha's path)*

*and behavioral love  
(the third, fourth, and fifth folds of the path).*



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

*Wisdom's ultimate mind-set of enlightenment  
consists of the, so-called, two truths.*

*Conventional truth  
is that which is revealed by mindfulness  
(the seventh fold of the path)*

*and ultimate truth  
is that which is accessed first by contemplation  
(the first fold of the path)*

*and then release  
(the eighth fold of the path).*

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

*These five Bo-dhi-chit-ta's  
of wishing love, acting love,  
mindfulness, contemplation, and release*

*are best practiced joyfully and enthusiastically  
(the sixth fold of the path).*

Never leaving  
this noble path  
of the thought  
of enlightenment,

*Evolution has seen to it  
that all healthy mammals  
are wired for empathy*

*by way of our mid-brain,  
replete with its anterior gyrate  
and a firmament of mirror neurons.*

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

*Mindfulness, insight  
as well as spontaneous and uncontrived compassion:,  
which is their by-product,*

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

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

*After a life-time of study and practice,  
both as a monk in a monastery  
and then as a homeless yogi,  
wandering about the country side,*

*Dza Patrul Rinpoche,  
the author of this root text,*

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

*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 contemplation,  
passive awareness,  
and visceral release.*



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

*Heart Treasure of the Great Compassionate One*  
*Twenty-sixth passage*

*Purification – the Third of Five Preliminaries*

Wandering in Sam-sa-ra  
from beginningless time  
until now,

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

*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.

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

*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.*

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

*A fundamentalist of patriarchy could tell us  
of the four powers of purification:  
the first power as SUPPORT – the entity, real or imagined, to whom we confess,  
the second power as REGRET – for the harm done to others and oneself,  
  
the third power as ANTIDOTE – physically bowing,  
verbally chanting, & mentally praying,  
and the fourth power as the RESOLVE to err no more.*

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

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

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

*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 physically relaxing as best you can  
as you whisper the mantra while exhaling,  
FOURTH – rather than retreating into pseudo-safety scattered contrivance  
persist with the vulnerability centered spontaneity;*

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

*for the more vulnerable we are  
to the consequences of our centered spontaneity  
and the more we physically relax  
into the whispered recitation of the mantra,*

*the more rapidly we'll evolve,  
like Rey who bested Kylo her very first try.*



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

*Heart Treasure of the Great Compassionate One*  
*Twenty-seventh passage*

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

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



this is the cause  
of Sam-sa-ra;

*Our self-centeredness:  
habitual, fearful, and greedy,  
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 upon nurturing love  
towards 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*

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

*but by enthusiastically following their examples  
and applying their teachings*

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

casting all attachments  
far away,

recite  
the six-syllable mantra.

*For the ultimate generosity  
is to walk in the compassion of centered spontaneity  
that is cultivated by blending the leap-over  
of Tegal's active contemplation of love and wisdom*

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

*with the whispered recitation  
of the six-syllable mantra*

*and then resting the mind  
in the slice-thought of Trekchö's passive meditation  
of awareness and acquiescence.*



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

*Heart Treasure of the Great Compassionate One*  
*Twenty-eight passage*

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

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

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

*Is your lama a good teacher?*

*How could you know?*

*Resume, reputation, and letters of recommendation  
be damned.*

*All that matters are the results you generate  
by applying his or her teachings twice daily,  
for seven consecutive days.*



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

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

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

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

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

Seeing the teacher  
as inseparable  
from Chen-re-zik,

*For like the enlightened archetype of Kind Eyes,  
or A-va-lo-ki-te-shva-ra (if you prefer Sanskrit)  
whose example of mindfulness, insight, and love  
you emulate*

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

*likewise a fully accomplished lama  
has so mastered those self-same qualities  
as to practice them  
spontaneously, habitually, easily and effectively.*

with fervent devotion,  
recite  
the six-syllable mantra.

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

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



*Heart Treasure of the Great Compassionate One*  
*Twenty-ninth passage*

*Empowerment – Busting Patriarchy's Disempowering Myths*

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

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*A great deal of superstition  
has crept up around tantric empowerment,*

*patriarchy has watered it,  
and cared for it well,  
for superstition breeds fear,  
and the frightened are easier to control*

.



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

*So the author of this root text  
wastes very little time*

*before slicing through  
the untieable Gordian knot  
of disempowering fundamentalism.*

*Let us begin with an overview:  
in Tantric Fundamentalism  
we are taught that we must find a teacher,*

*and delight our him or her  
with offerings, rituals, visualizations  
and whining prayers of tearful desperation.*

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*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 as well as subtle channels  
and lavishing them with the teacher's blessings.*

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

*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 as well as subtle energy  
and 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 as well as subtle drops  
and lavish them with teacher's blessings.*

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

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

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

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

*or alternatively, it is sometimes taught,  
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.*

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*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.*

the essence  
of the four empowerments  
is the teacher  
Chen-re-zik;

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



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

*And yes, as a young man,  
the author of this root text,  
Dza Pa-trul Rin-po-che, Jig-me Chö-kyi Wang-po*

*taught this in his famous fundamentalist treatise,  
“The Words of my Perfect Teacher;”*

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

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*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, as well as loving.*

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

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

*Dilgo Khyentse Rinpoche  
one of the fourteenth Dalai Lama's tutors, taught*

*that the teachings of Tantra  
are based upon the teachings of Sutra,  
with which they must never contradict.*

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

*And the core Sutra teachings  
of 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,*

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*as well as consider  
how they could be as NON-graspable as:*

*Chen-re-zik's paradise of light,  
body of light,  
mantra of light,  
and mind of light respectively;*

*all the while blending our exhalations  
with the whispered recitation of the six syllable mantra  
we are training in the Ma-ha-mu-dra or union  
of contemplation and letting go.*

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

*By extending these contemplations  
to encompass all our:*

*neighbors (even the ones who vote the way we wish they wouldn't,  
fellow earthlings, (whether they 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 whisper the six syllable mantra  
we are training in the wisdom of letting-go.*

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

*These four variations of two mantra contemplations  
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.*

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



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

*The German-born Physicist Albert Einstein  
is said to have explained:*

*“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.*

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*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,*

*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 love  
while relaxing into mantra contemplation*

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

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

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

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

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

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

*we still sanction cruelty to non-human animals  
with our consumer choices.*

*For now that we are traversing  
this path of waking up,  
we must do better.*



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*Heart Treasure of the Great Compassionate One*  
*Thirtieth passage*

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

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

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*Fundamentalists tend to view things literally  
and just assume that in Creation stage tantra  
(known as the Diamond Way or Vaj-ra-ya-na in Sanskrit  
and Leap Over or To-gal in Tibetan Dzogchen)*

*that we are tasked with visualizing  
all circumstances as a buddha's blissful paradise.*

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

*However, the very great danger of visualization  
is that it is a form of concentration;  
a contrivance wherein we compress  
all perception, recollection, and imagination*

*down to a single object  
and as such undermine the mindfulness:  
passive, vulnerable, and spontaneous,  
that is the bedrock of the Buddha's teachings and techniques.*

if you recognize  
every circumstance  
as like the pure land,  
  
the good of others  
is consummated.



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

*This passage of the root text  
infers that the tantric instructions  
could be figurative*

*and that like all metaphors  
it could be converted to simile.*

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

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

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

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

*BUT as we relax into each exhalation  
that self-same circumstance  
could feel as non-graspable  
as if it was a vast, empty void,*

*like the illusion of the infinite azure sky,  
on a bright and beautiful cloudless morn;  
or the myth of a buddha's paradise  
comprised only of intangible light.”*

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

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

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

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



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*Heart Treasure of the Great Compassionate One*  
*Thirty-first passage*

*Corpus – the Second of Four Bases of Mindfulness/  
Making Love in the Name of Virginity*

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

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

*Forcing ourselves  
to imagine anything  
could be stressful*

*and as such undermine  
our progress upon the path  
of the liberation  
from the tyranny of stress;*

*NOT unlike  
making love  
in the name of virginity.*

to contemplate  
one Su-ga-ta

is to contemplate  
them all.



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

*“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 Great Compassionate One;

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

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

*our mastery of mindfulness and insight  
could be enhanced.*

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

in the realm  
of the Yi-dam's body,  
sensual yet void,  
  
recite  
the six-syllable mantra.

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

*The male Sanskrit term De-vi,  
the female term De-va,  
are non-gender specifically translated into Tibetan  
as Yi-dam*

*which could literally be translated as  
“object of worship.”*

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

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

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

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

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

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

*Great Buddhist mystics  
felt compassion for folks  
who were fearfully indulging  
their physical cravings and mental clingings*

*and as such causing their stress to multiply  
with the sheer fecundity  
of bunnies in the spring time.*

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

*So since the masses were already used to thinking in terms  
of a Yi-dam's paradise, body, speech, and mind  
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.*



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

*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.*



*Heart Treasure of the Great Compassionate One*  
*Thirty-second passage*

*Communication – the Third of Four Bases of Mindfulness*

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

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

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

the all-inclusive  
six-syllable mantra

is the very sound  
of the Dhar-ma.

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

*As this happens, two phenomena occur:*

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

*SECOND – more and more superstition and ritual  
are 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 Chen-re-zik;

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

*In this passage the author of the root text teaches  
to embrace simplicity  
and eschew elaboration*

*and as such  
the ONLY recitation we require  
is the softly whispered,  
concise mantra of our Yidam.*

recognizing sound  
as being like mantra,  
resounding yet void,  
  
recite  
the six-syllable mantra.



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

*In a similar manner  
to the previous two passages  
we are taught to passively notice all communication  
during our inhalation*

*and then during the exhalation  
we are taught to actively relax  
into the recitation  
of the six syllable mantra*

*in such a manner  
that it feels as if all communication  
is as non-graspable*

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

*as if it was a vast, empty void,  
like the illusion of the infinite azure sky  
on a bright and beautiful cloudless day,*

*or as if it was a mantra  
comprised only of light.*



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

*Heart Treasure of the Great Compassionate One*  
*Thirty-third passage*

*Consciousness – the Fourth of Four Bases of Mindfulness/  
Metaphysical Parlor Tricks*

As thoughts  
and the two obscurations  
are pacified,

experience  
and realization increase;

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

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

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

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

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

*For many tantric fundamentalists are eager to acquire mastery  
of the so-called four powers of:  
pacifying, increasing, controlling and wrathful actions.*

*Literal PACIFYING – is the ability to reduce sufferings,  
such as illness, and lack, and their causes,  
Literal INCREASING – is the ability to increase enjoyments  
like health, wealth, and their causes,*

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

It is Chen-re-zik  
who bestows  
in the very life  
  
the supreme  
and common Sid-dhis;

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

*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 six-syllable mantra.

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

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

*healing femininity merely **blends**  
contemplations of the four bases of mindfulness  
using similes of Chen-re-zik's:  
circumstance, body, communication, and mind*

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



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

*Heart Treasure of the Great Compassionate One*  
*Thirty-fourth passage*

*The Folly of Dharma Work*

Offer the Tor-ma  
of whatever arises

to the guests of immediate  
liberation;

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*Instead of making grain offerings,  
or Tor-ma in Tibetan,  
to real or imagined entities,*

*it could be so much better  
to be mindful of whatever experience arises  
and then **let go** of it  
by marrying exhalation with relaxation.*

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

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

*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,*

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*could now feel as non-graspable  
as a vast empty void,  
like the illusion of the infinite azure sky,  
on a bright and beautiful cloudless morn.*

offer the prostration  
of non-duality

to the Lord of  
Mind Nature.



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

*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*

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*and then to **relax** during the exhalation  
and thus 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 each feel as non-graspable  
as a vast, empty void.*

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

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

*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.*



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

*Heart Treasure of the Great Compassionate One*  
*Thirty-fifth passage*

*Life's Work*

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

*The Gelugpa Yellow Hat sect of Tibet  
speak of Vajrapani, Avalokiteshvara, and Manjushri  
embodying, respectively,  
the power, compassion, and wisdom of all the buddhas.*

*And like Anakin Skywalker  
we could make the mistake of seeking, and relying  
exclusively upon power,  
while neglecting love and letting-go.*

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

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

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

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

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



Consummating  
your life's work,  
  
recite  
the six-syllable mantra.

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

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



*Heart Treasure of the Great Compassionate One*

*Thirty-sixth passage*

*Our Duty to the Dead*

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

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

*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;

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

*Our midbrain, however, 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.

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

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

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



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

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

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

*safety, health, peace, and joy,  
for every: circumstance, body, relationship, and mind.*

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

*Rather than rely upon ritual,  
we are taught that Vajrayana's (diamond-way) blending,  
which is also Tögal's (leap over) blending,  
of the four bases of mindfulness,*

*with mantra and metaphor empowered contemplations  
of love, and letting-go  
are much more beneficial  
for both the living and the dead.*



*Heart Treasure of the Great Compassionate One*  
*Thirty-seventh passage*  
*Our Duty to the Living*

Put your child,  
devotion,  
  
at the doorway  
of your practice;

give your son,  
renunciation,

mastery over the household  
of ordinary life;

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

wed your daughter,  
compassion,

to the bridegroom  
of the three worlds.

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

Consummating  
your duty to the living,  
recite  
the six-syllable mantra.

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

*Our forebrain  
is devoted to the practice of the Buddha's:  
love, letting-go, awareness, & acquiescence*

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





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

*Heart Treasure of the Great Compassionate Mother*  
*Thirty-eighth passage*

*Emptiness Explained – Appearances – Introduction*

Whatever appears  
is delusion  
  
and has NO  
true existence;

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

*This is best realized,  
NOT intellectually,  
through the rigors of pseudo-intellectual mental gymnastics,  
NOR through the rigidity of blind faith;*

*BUT viscerally,  
by marrying the acts  
of inhalation with passive awareness  
and exhalation with active relaxation.*

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

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

*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;

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

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

*For cultivating the habit  
of awareness and acquiescence  
is the essence of the Buddha's path.*

applying  
the essential instructions  
for liberating thoughts,

recite  
the six-syllable mantra.

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

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

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





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

*Heart Treasure of the Great Compassionate One*

*Thirty-ninth passage*

*Emptiness Explained – Mind*

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

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

*The word Dhar-ma-ka-ya  
could be translated from the Sanskrit as "Truth Body."*

*It serves as a metaphor  
for the mastery of the wisdom of letting-go.*

*Our mind does NOT have to strive to notice,  
for that is what it has evolved to do.*

*And experiencing the voidness, or non-graspability,  
of our observant mind  
is as easy as physically relaxing into each exhalation  
and thus mentally letting-go.*

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

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

*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  
or memory and fantasy.*

*The longer we sit  
in a single meditation session,  
the clearer and more lucid  
our mindfulness becomes,*

*all by itself,  
automatically,  
without any striving.*

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

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

*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 inherent reptilian brainstem*

*and instead to embrace the centered spontaneity  
of the healing femininity inherent in our mammalian midbrain;*

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

leaving everything  
in naked  
void-awareness,  
  
recite  
the six-syllable mantra.

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

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

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

*or passively, and vulnerably noticing  
this moment's experience  
as we inhale...*



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

*and physically relaxing  
into the mental practice of letting-go  
as we exhale*

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



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

*Heart Treasure of the Enlightened Ones*  
*Fortieth passage*

*Emptiness Explained – Stillness*

Let stillness  
cut the momentum  
of moving thoughts;

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

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

*Emotions, and intentions, and thoughts,  
and recollections, and imaginings are still there  
however 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.*

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

*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,*

*such as their movement, and stillness,  
and speed, or slowness;  
and thus doing so we find ourselves letting go.*

Where stillness  
and movement  
are one,  
  
maintain  
the natural mind;

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

*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*

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

In the experience  
of one-pointedness,  
  
recite  
the six-syllable mantra.





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

*Heart Treasure of the Great Compassionate One*  
*Forty-first passage*

*Emptiness Explained – Two Truths*

Be examining  
relative truth,  
  
establish  
absolute truth;

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

*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.

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

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

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

Where the two truths  
are inseparable,  
beyond intellect,

is the state  
of simplicity;

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

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

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

in the view  
free  
of all elaboration,  
  
recite  
the six-syllable mantra.

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

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

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





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

*Heart Treasure of the Great Compassionate One*  
*Forty-second passage*

*Emptiness Explained – Appearances – Application*

From appearances,  
cut away  
the clinging of mind;

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

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

*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,*

from mind,  
demolish the lair  
of fictitious appearances;

*nor cut off our nose,  
nor tear out our tongue,  
nor peel off our skin.*

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

*For our six senses  
are NOT what haunts us,*

*as much as the tyranny  
of our greedy craving  
as well as our frightened clinging.*

where mind  
and appearances are one  
is infinite openness;

*Liberation is NOT found in the dulling of our senses  
NOT the undermining of our mindfulness*

*BUT rather in allowing the mind  
to insightfully – relax, release, and flow  
with every exhalation.*

in the realization  
of one taste,

recite  
the six-syllable mantra.

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

*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 separates the men from the boys  
and Master Jedi from the Padawan Learners.*



*Heart Treasure of the Great Compassionate One*  
*Forty-third passage*

*Emptiness Explained – Nature of Mind*

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



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

*During inhalation  
we could notice mind  
vulnerably and non-analytically,*

*as we physically relax  
into our exhalation  
we could mentally release  
into mind's NON-graspable nature.*

thoughts,  
the spontaneous creativity  
of awareness,

are purified  
in their own sphere.

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

*Thoughts neither vindicate  
nor edict us;*

*for that is determined  
by what we do  
with our thoughts.*

*Do we repress them,  
indulge them,  
or simply notice  
and then release them?*

Mind and awareness  
are one  
in the single essence.

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

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

In the NON-meditation  
of Dhar-ma-ka-ya,

recite the six-syllable mantra.

*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.*

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

*Why is this nicknamed NON-meditation?  
Because instead of the contrivance and analysis  
of active concentration  
which is often confused with meditation,*

*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.”*



*Heart Treasure of the Great Compassionate One*  
*Forty-fourth passage*

*Appearance – the First of Six Senses*

To recognize as like a paradise of light  
whatever circumstances appear

is the crucial point  
of the creation stage;

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

*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 if they were Chen-re-zik's  
real or imagined paradise  
comprised only of light.*



clinging to circumstance  
as glorious or grotesque

is liberated into  
its own nature.

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

*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's visual perceptions

are like Chen-re-zik's  
pure land of light.

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

*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 clutching of our hands.*

In the self-liberation  
of visual experiences,  
recite  
the six-syllable mantra.

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

*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 physically 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 Ma-ni Pe-me Hung”  
again while relaxing as best you can.*

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

*Or simply perform the 8 active contemplations  
bringing love & letting-go  
into the path of the four bases of mindfulness,  
or Vaj-ra-ya-na if you prefer Sanskrit.*



*Heart Treasure of the Great Compassionate One*  
*Forty-fifth passage*

*Sounds – the Second of Six Senses*

To recognize sounds  
as being like mantra  
is the crucial point  
of recitation practice;



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

*I am reminded of “Bride of Frankenstein”  
when the creature was so enchanted  
by the tune scratched out upon the hermit’s violin,  
that he tried in vain to pluck the music out of the air  
with his thumb and index finger.*

*Likewise, all sounds  
(pleasant, painful, or plain)  
are as non-graspable  
as the six syllable mantra.*

clinging to sound  
as pleasant or unpleasant

is liberated into  
its own nature.

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

*During our inhalation we could effortlessly notice  
any sound, or communication,*

*verbal or non-verbal, external or internal  
like our own Rod Serling of the imagination  
be it pleasurable, or painful, or neither.*

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

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

*That is what we mean by the phrase  
“all sounds share the same nature  
of being as non-graspable  
as if they were an empty void,*

*like the infinite azure sky,  
on a bright and beautiful cloudless day.”*

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

is like the voice  
of the six syllables.

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

*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 six syllable mantra  
of enlightened compassion.*

In the self-liberation  
of hearing,  
recite  
the six-syllable mantra.

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

*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 Ma-ni Pe-me Hung”  
while relaxing as best you can.*



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

*Or simply practice the panacea  
of the 8 contemplations bringing love & letting-go  
into the path of the four bases of mindfulness,  
or Sa-ti-pat-tha-na if you prefer Pali.*



*Heart Treasure of the Great Compassionate One*  
*Forty-sixth passage*

*Scent – the Third of Six Senses*

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

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

*Conventionally speaking,  
all that has been born seems graspable,  
especially while practicing vulnerable mindfulness  
during our inhalation,*

*so “un-born” has come to be a metaphor  
for NON-graspability.*

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

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

*is NOT the bliss contrived from:  
visualizations, breath control, & physical techniques,*

*BUT simply practicing the vulnerable awareness of scent  
during our inhalation  
and relaxing and thus releasing during  
the exhalation that inevitably follows.*

clinging to odor  
as fragrant or foul

is liberated into  
its own nature.

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

*The conventional nature of scent  
that we notice sharply during our inhalation  
is pleasurable, or painful, or neither.*

*The ultimate nature of scent  
that we notice as we physically relax  
into our exhalation*

*is as NON-graspable  
as a vast, empty void,  
like the illusion of the infinite azure sky,  
on a bright and beautiful morn.*

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

*The benefit of physically relaxing  
into mental release  
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  
Chen-re-zik;



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

*Many fundamentalists offer incense  
hoping to earn good karma*

*BUT, figuratively speaking,  
the finest scent we can offer  
is the practice of non-violence,*

*which Karma Chakme Rinpoche insisted  
was the essence  
of the Pra-ti-mok-sha code of morality.*

in the self-liberation  
of smelling,  
recite  
the six-syllable mantra.

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

*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 “quite empty!”  
during the exhalation  
as you physically relax  
as best you can.*

*Or when inhaling,  
silently and mentally recite  
“How **relax** into the awareness of these scents?”*

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

*and then when exhaling  
whisper “Om Ma-ni Pe-me Hung!”  
while relaxing as best you can.*

*Or simply practice the panacea  
of the 8 contemplations bringing love & insight  
into the path of the four bases of mindfulness,  
also known as Toga, if you prefer Tibetan.*



*Heart Treasure of the Great Compassionate One*  
*Forty-seventh passage*

*Flavor – the Fourth of Six Senses*

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

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

*If one was to ask a Tantric fundamentalist  
what the meaning of life was*

*they might explain that the meaning of life  
is to accomplish the two purposes  
of personal and universal liberation  
from the tyranny of craving and clinging*

*by gathering the two collections  
of good karma and wisdom.*

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

*A conservative might turn  
to ritual and asceticism  
such as invoking and imagining  
various celestial and worldly entities*

*and then giving them  
real, imagined, and ritually “sanctified” objects  
including one’s own body*

*to earn good karma,  
if there is such a thing,*

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

*but a vegan feminist 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  
both of the wishing variety  
as well as the kind that actually guides*



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

*our communication, behavior,  
as well as commerce*

*and ultimate, or deep,  
Bo-dhi-chit-ta's two truths  
of mindfulness and letting-go.*

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

*and such mindfulness  
could lay the foundation*

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

*for the wisdom of actively letting-go,  
the ultimate means of increasing  
both our insight  
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.*

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

*Through consistent and effective  
contemplation and meditation  
we could find that all things share  
this same non-graspable nature (or flavor)*

*and thus find it easier and easier  
to let go  
in the most wonderful way,*

*without fear of becoming  
indifferent, aloof, or self-important.*

free of grasping,  
food and drink

are substances to delight  
Supreme Chen-re-zik;

*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.*

*Let us now give some thought  
to the use of the superlative,  
“Supreme.”*

*The author's context infers that the inferior view of Chen-re-zik  
is as an object of worship, offering, and supplication,  
treating him as a kind of celestial parent  
to whom we turn for guidance, help, and gifties.*

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

*By way of contrast,  
the Superior view of Chenrezik  
is as a source of iconography*

*that supports our practice  
of blending the four bases of mindfulness,  
with the active contemplations  
of love and letting-go*

*supported by the use  
of mantra, metaphor  
and passive meditation:  
aware and acquiescent.*

in the self-liberation  
of tasting,  
  
recite  
the six-syllable mantra.

*An easy way to practice  
the self-liberation of tasting  
is to silently and mentally recite “Flavorful...”  
during the inhalation*



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

*and then silently recite “yet empty!”  
during the exhalation  
as you physically relax  
as best you can.*

*Doing this while eating  
could be a delightful practice.*

*Or between mouthfuls of food,  
when inhaling we could silently and mentally recite  
“How **relax**  
into the awareness of these flavors?”*

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

*and then when exhaling  
we could whisper “Om Ma-ni Pe-me Hung!”  
while relaxing as best we can.*

*Or we could simply practice the panacea  
of the 8 contemplations bringing love & insight  
into the path of the four bases of mindfulness,  
a.k.a. leaping over craving and clinging.*



*Heart Treasure of the Great Compassionate One*  
*Forty-eighth passage*

*Sensation – the Fifth of Six Senses*

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

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

*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 is therefore  
the great equalizer.*

feelings  
of repletion and hunger,  
hot and cold,

are liberated into  
their own nature.

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

*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*

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

*and the freedom to experience  
every sensation  
as merely a tool*

*to strengthen  
our compassion,  
contemplation,  
and meditation.*



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

*For the archetype of Enlightened Compassion  
is not a celestial Santa Clause  
come to grant our every wish,*

*but a set of eight similes  
useful for mastering the path  
of love and letting-go.*

in the self-liberation  
of feeling,  
recite  
the six-syllable mantra.

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

*An easy way to practice  
the self-liberation of feeling  
is to silently and mentally recite “Sensual...”  
during the inhalation*

*and then silently and mentally recite “yet empty!”  
during the exhalation  
as you physically relax  
as best you can.*

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

*Or when inhaling  
to silently and mentally recite  
the rhetorical question:*

*“How **relax**  
into the awareness  
of these sensations?”*

*and then when exhaling  
to whisper “Om Ma-ni Pe-me Hung!”  
while relaxing as best you can.*

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

*Or simply perform  
the 8 contemplations  
bringing love & letting-go*

*into the path  
of the four bases of mindfulness,  
or Vipashyana  
if you prefer Sanskrit.*



*Heart Treasure of the Great Compassionate One*  
*Forty-ninth passage*

*Phenomena – the Sixth of Six Senses*

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

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

*All that we perceive during our inhalation  
could be viewed  
from a liberating perspective*

*as we exhale  
and physically relax;*

*thus experiencing them  
as being as non-graspable as  
a vast, empty void*

*(like the illusion of the infinite azure sky,  
on a bright and beautiful cloudless morn)  
and thus mentally let-go.*

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

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



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

*could be passively and superficially observed  
as we inhale,  
and as we exhale  
and physically relax*

*they could be deeply experienced  
as if they were as non-graspable  
as a syllable **Hri**,  
comprised only 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;

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

*The Sanskrit term Dhar-ma-kaya  
literally refers to the one body shared by all Buddhas  
however from the figurative point of view  
favored by Vegan Feminists such as myself  
“Dhar-ma-ka-ya” is merely a metaphor  
for the mastery  
of the wisdom of letting go.*

*This begs the question,  
“What do we mean by ‘mastery’?”*

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

*We have mastered  
the Buddha's teachings  
when we practice them  
spontaneously, habitually, easily, and effectively.*

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

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

*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 thoughts,  
  
recite  
the six-syllable mantra.

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

*An easy way to practice  
the self-liberation of thinking  
is to silently and mentally recite “Quite Lucid...”  
during the inhalation*

*and then silently and mentally recite “yet empty!”  
during the exhalation  
as you physical relax  
as best you can.*

*Or when inhaling  
to silently and mentally recite the rhetorical question:  
“How **relax** into the awareness of these phenomena?”*

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

*and then when exhaling  
to whisper "Om Ma-ni Pe-me Hung!"  
while relaxing as best you can.*

*Or simply perform the 8 contemplations  
bringing love & letting go  
into the path of the four bases of mindfulness  
or Sa-ti-pat-tha-na if your prefer Pali.*





*Heart Treasure of the Great Compassionate One*  
*Fiftieth passage*

*Hatred – the First of Five Poisons*

Do NOT follow after  
the object of hatred;  
  
watch  
the angry mind.

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

*If you are displeased  
with the action of a politician,  
rather than pondering why he chose corporate will  
over that of the electorate*

*exercise the vulnerability  
that passively notices  
NOT only the object of our anger,  
AND the sensation of our anger,*

*BUT also our mind,  
that experiences the anger,  
as well.*

Anger,  
liberated by itself  
as it arises,  
  
is  
the clear  
void;

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

*After we passively notice our anger  
during our inhalation,  
we could physically 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 bright and beautiful  
cloudless sky.*

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

*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,*

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

*we could experience  
the humanization  
of the object of our wrath,*

*feeling that he or she  
is not much different than we.*

*This is NOT a method of self-talk,  
for we do NOT try  
to convince ourselves of this,*

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

*instead we merely notice and relax  
in harmony with our inhalation and exhalation  
and let our viscera  
do the so called “heavy lifting.”*



In the self-liberation  
of hatred,  
  
recite  
the six-syllable mantra.

*An easy way to practice  
the self-liberation of hatred  
is to silently and mentally recite “Quite angry...”  
during the inhalation*

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

*and then silently recite “yet empty!”  
during the exhalation  
as you physically relax  
as best you can.*

*Or when inhaling  
to silently and mentally recite the rhetorical question  
“How **relax** into the awareness of this anger?”*

*and then when exhaling  
to whisper “Om Ma-ni Pe-me Hung!”  
while relaxing as best you can.*

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

*Or simply perform the 8 contemplations  
bringing love & letting-go  
into the path of the four bases of mindfulness,  
supported by mantra and metaphor*

*which is also known as  
leaping over craving and clinging.*



*Heart Treasure of the Great Compassionate One*  
*Fifty-first passage*

*Pride – the Second of Five Poisons*

Do not chase after  
the object of pride;  
  
watch  
the grasping mind.

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

*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-set  
that is aware of our strengths  
and which emotes pride.*

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

*The three greatest offerings we could make  
to Buddhas (real or imagined)  
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 our feelings and their object.*

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

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

*By passively and non-analytically noticing our pride  
as we inhale  
and physically relaxing  
into the exhalation*

*we could find our minds let go  
of this self-importance;  
and thus the pride is liberated,*

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



this primordial voidness  
is none other than  
  
equalizing  
wisdom.

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

*The mental release  
of our feelings of self-importance,  
that could accompany our physical relaxation  
into our exhalation,*

*that could also give birth  
to the visceral feeling  
of universal equality,*

*is NOT the product  
of contrived reasoning  
or affirmations,*

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

*but rather, Gautama the Buddha's panacea  
of noticing and releasing  
or Dhya-na, if you prefer Sanskrit.*

In the self-liberation  
of pride,  
recite  
the six-syllable mantra.

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

*An easy way to practice  
the self-liberation of pride  
is to silently and mentally recite “Quite prideful...”  
during the inhalation*

*and then silently and mentally recite “yet empty!”  
during the exhalation  
as you physically relax as best you can.*

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

*Or when inhaling  
to silently and mentally recite the rhetorical question  
“How **relax** into the awareness of this pride?”  
and then when exhaling whisper “Om Ma-ni Pe-me Hung!”  
while physically relaxing as best you can.*

*Or simply perform the cure-all  
of the 8 contemplations bringing love & letting-go  
into the path of the four bases of mindfulness,  
or Tegal if you prefer Tibetan.*



*Heart Treasure of the Great Compassionate One*  
*Fifty-second passage*

*Greed – the Third of Five Poisons*

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

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

*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;

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

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

*and as we physically relax  
into our exhalation  
we could feel our mind  
release its grasp upon desire*

*thus liberating the emotion  
from our mind  
like a mouse no longer pinned down  
by a cat's paw.*

This bliss-void  
is none other than  
  
discriminating  
wisdom.

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

*Desire could feel  
like a subtly, painful longing  
with the promise of relief*

*however letting go of desire  
accesses a subtle,  
non-graspable bliss*

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

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

*This reminds me of a passage  
from the Christian Bible,  
1<sup>st</sup> Letter to the Church in Corinth,  
chapter 6, verse 12,*

*“...all things are permissible  
BUT not all things are profitable...”*

In the self-liberation  
of desire,  
  
recite  
the six-syllable mantra.

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

*An easy way to practice  
the self-liberation of desire  
is to silently and mentally recite “Quite greedy...”  
during the inhalation*

*and then silently and mentally recite “yet empty!”  
during the exhalation  
as you physically relax  
as best you can.*

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

*Or when inhaling  
silently and mentally recite the rhetorical question  
“How **relax** into the awareness of this desire?”*

*and then when exhaling  
whisper “Om Ma-ni Pe-me Hung!”  
while physically relaxing  
as best you can.*



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

*Of course the simplest option  
is to perform the 8 contemplations  
bringing love & insight*

*into the path of the four bases of mindfulness,  
or Sa-ti-pat-tha-na if you prefer Pali.*



*Heart Treasure of the Great Compassionate One*  
*Fifty-third passage*

*Jealousy – the Fourth of Five Poisons*

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

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

*Competitiveness and its criticalness  
could be apt synonyms of jealousy,  
in this context.*

*What if the real danger to us,  
came NOT from the success of others  
BUT rather from our inner:  
competitiveness, fear, aggression, and greed?*

Jealousy,  
liberated by itself  
as it arises,  
  
is void  
intellect;

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

*Of course we could passively and non-analytically  
notice our jealousy as we inhale,  
but the real magick occurs when we physically relax  
into our exhalation*

*and thus experience the non-graspability  
of the jealousy  
which helps us to mentally let go of it  
and release it.*

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

*For when we do,  
we could experience a pleasurable sharpening  
of our intellect*

*as it turns away from  
the competitive tendencies  
of 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.

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

*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,  
Dr. Martin Luther King, Jacque Fresco,  
and Gene Roddenberry.*



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

*And which is elucidated academically by Peter Joseph in  
“The New Human Rights Movement” book  
and his FREE podcast “Revolution NOW!”*

*and is also explained simply by Colin R. Tuner:  
1<sup>st</sup> concisely in “Into the Open Economy”  
and 2<sup>nd</sup> entertainingly through his novel  
“F-Day: the Second Dawn of Man.”*

In the self-liberation  
of jealousy;  
recite  
the six-syllable mantra.

*An easy way to practice  
the self-liberation of jealousy  
is to silently and mentally recite “Quite jealous...”  
during the inhalation*

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

*and then silently and mentally recite “yet empty!”  
during the exhalation  
as you physically relax  
as best you can.*

*Or when inhaling  
silently and mentally recite the rhetorical question  
“How **relax** into the awareness of this jealousy?”*

*and then when exhaling whisper “Om Ma-ni Pe-me Hung!”  
while physically relaxing as best you can.*

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

*Or easier still,  
simply perform the 8 contemplations  
bringing love & insight*

*into the path of the four bases of mindfulness,  
or Vipashyana if you prefer Sanskrit.*



*Heart Treasure of the Great Compassionate One*  
*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.

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

*There will be times  
when we are utterly befuddled.  
We could notice that befuddlement  
during our inhalation,*

*and as we physically 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;

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

*Although patriarchy insists  
that thought is the enemy of concentration  
matriarchy realizes that these selfsame thoughts  
are the ally of meditation*

*for by coordinating noticing and relaxing  
with inhalation and exhalation  
we enhance our awareness  
and realization that all:*



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

*emotions, intentions, calculations,  
recollections and imaginings  
are as non-graspable  
as a vast, empty void,*

*like the illusion of the infinite azure sky,  
on a bright and beautiful cloudless day.*

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

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

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

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

In the self-liberation  
of confusion,  
  
recite  
the six-syllable mantra.

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

*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 physically relax  
as best you can.*

*Or when inhaling  
silently and mentally recite  
the rhetorical question  
“How **relax** into the awareness of this confusion?”*

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

*and then when exhaling  
whisper “Om Ma-ni Pe-me Hung!”  
while physically relaxing as best you can.*

*Of course the panacea  
is just to perform the 8 contemplations  
bringing love & insight  
into the path of the four bases of mindfulness,*

*thus leaping over the tyranny  
of mental clinging.*



*Heart Treasure of the Great Compassionate One*  
*Fifty-fifth passage*

*Form – the First of Five Aggregates*

Form is unborn,  
primordially void,  
like the sky;

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

*In Buddhist literature  
we sometimes stumble upon the word “unborn.”  
And 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;*



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

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

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

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

*The essence of Buddha's meditation technique  
was FIRST to notice our present moment experience  
in harmony with each inhalation,*

*and SECOND to let go of the present moment experience  
in harmony with each exhalation.*

*He called the noticing "mindfulness"  
and the letting-go "insight."*

*It was said that the Buddha taught for many decades,  
and over the years his literal explanations  
evolved into figurative ones*

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

*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,*

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

*like the infinite azure sky,  
on bright and beautiful,  
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.*

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

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

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

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

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

*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 infant's palm  
they will grasp with such intensity  
that you can lift them up by it;*

*as we saw illustrated by Bill Murray  
in Ghost Busters: II. .  
That is how the idea of grasping and graspability  
came to be associated with being born.*

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

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

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

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

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

*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 the illusion of the infinite azure sky  
on a bright and beautiful cloudless morn,*

*or like a Jawa vaporized  
by the Mandalorian.*



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

*So when we read that form is unborn  
we could understand*

*that although our body  
could feel very graspable  
during our inhalation*

*our body could also feel far less graspable  
as we relax during our exhalation.*

*This, my friends, is the essence  
of Buddha's path of meditation.*

the quintessence  
of this awareness-void  
is Chen-re-zik

*A-va-lo-ki-te-shva-ra is often depicted in Tantric art  
as a beautiful, slender male,  
about sixteen years of age,*

*naked, and comprised of non-graspable white light,  
the color of a full moon,  
tantalizing, in its beauty.*

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

*His name translates into English as  
“He who notices the sufferings of the world”  
which when translated into the Tibetan name “Chen-re-zik”  
is condensed even further in the English  
from Tibetan translation: “Kind Eyes.”*

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

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

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

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

*About nine centuries ago,  
the Tibetan teacher: 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 is exacerbated  
by the tyranny of our physical craving  
and our mental clinging.*

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

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

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

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

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

*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 active contemplations  
of love and the wisdom of letting go?*

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

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

*If we pretend that Chen-re-zik  
lives in a real or imagined paradise or pure land  
which is Va-ti in Sanskrit*

*we could use it as a tool  
with which to increase our compassion  
by wishing that all beings' circumstances  
be as safe as his pure land.*

*By pretending that A-va-lo-ki-te-shva-ra's pure land  
was comprised only of light  
we could train in the wisdom of letting go*

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

*by contemplating how each circumstance  
could be as non-graspable  
as Chen-re-zik's pure land  
comprised only of light.*

*But why go to all the bother  
of messing about 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*



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

*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 Kind Eye's body  
is healthy and blissful*

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

*we could cultivate compassion  
merely by wishing that all bodies  
be as healthy as Chen-re-zik.*

*By imagining that A-va-lo-ki-te-shva-ra's body  
was 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 Chen-re-zik, comprised only of light.*

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

*By pretending that mantra  
could be serene*

*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*

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

*by skillfully contemplating  
how all communication  
could be as non-graspable  
as mantra of light.*

*Just as we imagined that the environment  
of A-va-lo-ki-te-shva-ra was a paradise or pure land,  
how his body was blissful, healthy, and beautiful,  
and his speech was peace-inducing mantra*

*we could also imagine that his mind  
was symbolized by a white syllable **Hri**,  
which is a seed recitation,  
or Bi-ja Man-tra in Sanskrit.*

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

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

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

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

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

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

*These are the eight similes  
that are common to all Yi-dams  
and that 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, see,  
emote, intend, calculate, recall, or imagine  
is as non-graspable as the cloudless sky.*

*Literally the phrase “king of the sky” could remind us  
of the practice of sky-gazing,*

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

*where we perform  
the compassion, contemplation, and meditation  
that we are taught in these 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.*



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

*In Sanskrit this practice is sometimes  
referred to as Surya Chaku.  
Common sense prevails:*

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

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

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

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

*4 – don't wander into traffic,  
for your vision will be dazzled after completing this exercise,  
thus while it is fine to perform this for three quarters of one's practice...*

*I recommend turning away from the sun  
during the final portion of one's practice  
thus allowing one's eyes to recalibrate  
to the ambient lighting.*

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

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

*Personally I find it far more empowering  
to use the notion of Sky-gazing as a metaphor for the so-called three gazes.  
Earth gazing can be used to sedate a frenzied mind.  
Sky gazing could be used to energize a lethargic mind.*

*And (my favorite) horizon gazing could be used  
to work with the mind as it is  
in this present moment  
without indulging our controlling tendencies.*

In the view  
of voidness,  
  
recite  
the six-syllable mantra.

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

*An easy way to practice  
the self-liberation of form  
is to silently and mentally recite “This body...”  
during the inhalation*

*and then silently and mentally recite “quite empty!”  
during the exhalation  
as you physically relax  
as best you can.*

*Or when inhaling silently and mentally recite the rhetorical question  
“How **relax** into the awareness of this body?”  
and then when exhaling whisper “Om Ma-ni Pe-me Hung!”  
while physically relaxing as best you can.*

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

*Of course the panacea is to simply perform  
the 8 contemplations bringing love & insight  
into the path of the four bases of mindfulness;  
or Vaj-ra Ya-na if you prefer Sanskrit.*



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

*Heart Treasure of the Great Compassionate One*

*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 Chen-re-zik

*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, tasting, smelling, 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.

In the realization  
of same taste,  
  
recite  
the six-syllable mantra.

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

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

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

*As we breathe out,  
and physically 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.*

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

*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.*

*Awareness and release  
are like two sides of the same coin.*

*It is folly to cling to one  
and shun the other;*

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

*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,  
like the swinging pendulum  
of a grandfather clock*

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

*or like a dance of freedom;  
centered, spontaneous, and uncontrived.*

*An easy way to practice the self-liberation of feeling  
is to silently and mentally recite "These feelings..."  
during the inhalation*

*and then to silently and mentally recite "quite empty!"  
during the exhalation  
as you physically relax as best you can.*

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

*Or when inhaling silently and mentally recite the rhetorical question  
“How **relax** into the awareness of the bliss or pain of this experience?”  
and then when exhaling whisper “Om Ma-ni Pe-me Hung!”  
while physically relaxing as best you can.*

*Of course one might simply perform the 8 contemplations  
bringing love & insight  
into the path of the four bases of mindfulness,  
or Toga, if you prefer Tibetan.*





*Heart Treasure of the Great Compassionate One*  
*Fifty-seventh passage*

*Appraisal – the Third of Five Aggregates*

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

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

*From a literal perspective  
feeling refers to our perception  
of that which is pleasurable, painful, or neither;*

*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 Chen-re-zik

*In this passage,  
the author, Dza Patrul Rinpoche: the elder,  
infers that we do not ONLY appraise the intensity of the perceptions  
we feel, taste, smell, hear, and see,*

*but that we ALSO appraise  
the experience of others.*

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

*This capacity to notice others' experience  
in harmony with our neurological equipment,  
of our mid-brain's mirror neurons and anterior gyrus,  
empowers 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 One who Dredges  
the Depths of Sam-sa-ra.

*Caring and acting for the benefit of others  
could be a manifestation of our enlightened potential,  
personified by A-va-lo-ki-te-shva-ra,*

*but ONLY when it is free of contrivance, agenda,  
and flows from the place of centered spontaneity*

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

*that is the fruit of the passive noticing  
(in harmony with our inhalation)*

*and the active physical relaxation  
(in harmony with our exhalation)  
that leads to mental release.*

In compassion  
without bias,  
  
recite  
the six-syllable mantra.

*An easy way to practice  
the self-liberation of appraisal  
is to silently and mentally recite “Strong or weak...”  
during the inhalation*

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

*and silently and mentally recite “yet empty!”  
during the exhalation  
as you physically relax as best you can.*

*Or when inhaling, silently and mentally recite the rhetorical question  
“How **relax** into the awareness of the strength or weakness of this experience?”  
and then when exhaling whisper “Om Ma-ni Pe-me Hung!”  
while physically relaxing as best you can.*



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

*Alternatively, we could practice the panacea  
of the eight contemplations bringing love & letting-go  
into the path of the four bases of mindfulness  
also known as the diamond way.*



*Heart Treasure of the Great Compassionate One*  
*Fifty-eighth passage*

*Impulse – the Fourth of Five Aggregates*

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

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

*Impulse,  
the fourth of Buddhism's five aggregates,  
is also known as craving, self-cherishing,  
or obscuring emotions.*

*It is the term we could use  
to describe the instinctual impulses  
of our brainstem;*

*which when encountering any  
thing, being, or phenomena  
is chiefly concerned with the six F's,  
thus asking itself,*

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

*“Do I: fuck it,  
feed upon it,  
freeze before it,*

*fight it,  
flee from it  
or faint before it?”*

if you realize  
Sam-sa-ra and Nir-va-na  
are the very same,  
it is like Chen-re-zik

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

*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  
(the tyranny of our impulses)*

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

*while simultaneously striving to pull  
toward Nir-va-na  
(the freedom not from the presence of impulses  
but merely from their tyranny).*

*This ironic use of 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 is none other than  
the greatly Compassionate  
Transformer of Beings.



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

*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 physically relax,  
as best one could,  
during each exhalation  
thus letting-go.*

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

*Just as we can apply  
this universal panacea  
to all that is painful,  
plain, or pleasurable,*

*we could also apply it socially  
to all those who hate us,  
are ambivalent toward us,  
or who love us.*

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

*circumstances, bodies, communication, and minds  
could be as non-graspable  
as the illusion of the infinite azure sky,  
on a bright and beautiful cloudless morn;*

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

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

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

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

*An easy way to practice  
the self-liberation of impulse  
is to silently and mentally recite  
“Impulsive...” during the inhalation*

*and then silently and mentally recite  
“yet empty!”  
during the exhalation  
as you physically relax as best you can.*

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

*If you enjoy mantra work  
then when inhaling,  
silently and mentally recite the rhetorical question  
“How relax into the awareness of this impulse?”*

*and then when exhaling  
whisper “Om Ma-ni Pe-me Hung!”  
while physically relaxing  
as best you can.*

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

*If you prefer a panacea  
simply perform the 8 contemplations  
bringing love & insight*

*into the path of the four bases of mindfulness  
which is also known as the leap over.*



*Heart Treasure of the Great Compassionate One*  
*Fifty-ninth passage*

*Consciousness – the Fifth of Five Aggregates*

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



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

*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.*

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

*This could be further divided  
into seventh consciousness:  
our intuitive physical and emotional  
impulses and cravings*

*as well as eighth consciousness – our clinging or obsessive  
intending, thinking, recalling,  
and imagining of and about them.*

*Others lump our physical cravings  
and our mental clinging  
under the heading of the seventh consciousness...*

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

*and describe the remaining eighth consciousness  
as our inherent, factory-installed ability  
to apply Buddha's universal panacea  
of noticing and letting go.*

if you realize ultimate mind  
to be Dhar-ma-ka-ya,  
it is like Chen-re-zik

*(the mastery of awareness & release)*

*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 like  
the sublime  
Ocean of Conquerors.

*That part of our mind  
that has the capacity to practice:*

mindfulness – passive, vulnerable, and NON-conceptual,  
insight – relaxing, releasing, and flowing, as well as  
compassion – centered, spontaneous, and uncontrived,

*is our buddha nature,  
our enlightened potential.*

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

*This is what the nineteenth century Tibetan yogi,  
Dza Patrul Rinpoche, meant when he taught,  
“...your own mind is like 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 like the Buddha,  
  
recite  
  
the six-syllable mantra.

*An easy way to practice  
the self-liberation of consciousness  
is to silently and mentally recite “Obsessive...”  
during the inhalation*

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

*and then silently and mentally recite “yet empty!”  
during the exhalation  
as you physically relax as best you can.*

*If you prefer mantras,  
when inhaling,  
silently and mentally recite the rhetorical question  
“How **relax** into the awareness of this obsessiveness?”*

*and then when exhaling whisper  
“Om Ma-ni Pe-me Hung!”  
while physically relaxing as best you can.*



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

*If you prefer the notion of the Buddha's panacea  
simply perform the 8 contemplations  
bringing love & letting-go  
into the path of the four bases of mindfulness*

*which has been described  
as Sa-ti-pat-tha-na.*



*Heart Treasure of the Great Compassionate One*  
*Sixtieth passage*

*Body – Leaping over Mental Clinging*

Believing the body  
to be solid  
is what causes  
servitude;

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

*All believe and disbelief  
is a blend of intellectual and emotional rigidities  
that excite our sympathetic nervous system*

*and consequently stimulate  
our fear, and aggression,  
and controlling tendencies  
as well.*

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

*As we passively, non-conceptually,  
and vulnerably  
notice our bodies  
during our inhalations*

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

*they could seem quite  
solid, permanent, and independent;*

*however as we physically relax  
into our exhalation,  
those self-same bodies and sensations*

*could feel as non-graspable  
as if they were Chen-re-zik,  
comprised of light.*

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

*Khar-sa-pa-ni  
is four armed A-va-lo-ki-te-shva-ra*

*whose four arms  
symbolize the so-called Brah-ma-vi-ha-ras  
or four divine abodes which serve as metaphors*

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

*for the compassion that seeks to pacify sufferings  
the love that seeks to bestow blessing  
the sympathetic joy that sincerely rejoices  
in the good fortune of others*

*and the balance or that conventionally seeks  
to love all (enemies, friends, as well as strangers alike)  
and ultimately seeks to let go  
of all hatred, greed, and confusion.*

In the recognition  
of the Yi-dam's body,  
as sensual yet void,  
  
recite  
the six-syllable mantra.



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

*We blend our contemplations  
of mindfulness of body,  
love, letting-go and similes*

*with the whispered recitation  
of the six syllable mantra,  
“Om Ma-ni Pe-me Hung!”*

*that we might master  
ultimate Bo-dhi-chit-ta's two truths  
of mindfulness and insight  
that are known as True knowledge and Liberation*

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

*in the Buddha's concise meditation manual  
known as the discourse of mindfulness WITH breathing  
or A-na-pa-na Sa-ti Sut-ta  
if you prefer Pali.*



*Heart Treasure of the Great Compassionate One*  
*Sixty-first passage*

*Speech – Leaping Over Mental Clinging*

Conceptualizing  
speech and sound  
is what causes  
delusion;

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

*On one hand  
it could be excellent to be passively aware  
of the communication and sounds  
one's body and mind experiences;*

*but on the other hand  
to actively analyze them is disastrous  
for it feeds our controlling tendencies*

*thus stimulating  
our sympathetic nervous system,  
its fear, and its aggression.*

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

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

*When we relax into our experience  
of communication and sound  
and explore how they could be  
as non-graspable*

*as a Yi-dam's  
mantra of light,  
then we are truly practicing  
the mental yogas of Chen-re-zik.*

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

*When we so master our inhalation's awareness  
of the four bases of mindfulness  
and our exhalation's physical relaxation  
and consequential mental release*

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

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

*then our joy, creativity, and resourcefulness  
could give birth to the peace  
typified by a lion,*

*lounging upon the savanna  
after a filling meal,  
in fear of NO beast.*



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

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

*Blending our practice  
of the four bases of mindfulness,  
with the eight similes of the Yidam,  
as well as “Om Ma-ni Pe-me Hung!”*

*is the easiest way to:*  
*#1 master the contemplation of love and letting-go's  
leap over mental clinging,*  
*#2 prepare ourselves to silently watch the play of mind  
as well as relax into its non-graspable nature  
thus slicing through our bodies' cravings,*

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

*and then #3 conclude  
with the more cryptic practice  
of silently blending the four bases of mindfulness  
with the eight similes of Chen-re-zik.*



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

*Heart Treasure of the Great Compassionate One*

*Sixty-second passage*

*Mind – Leaping Over Mental Clinging*

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

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

*Mentally clinging to anything  
with the complete certainty  
that it is either absolutely true,  
or utterly false,*

*is the rigidity  
that attracts sufferings,  
like the Death Star attracted X-wings  
at the battle of Yavin.*

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

if you leave mind  
in its natural state,

free from the tyranny  
of thoughts,

it is like  
Chen-re-zik

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

*When we stop clutching  
at analysis, and agenda*

*we experience mind  
as if it was as NON-graspable  
as a seed syllable **Hri**  
comprised only of white light.*

it is none other than  
the sublime  
**Unwinding**  
in Ultimate Mind.



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

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

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

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

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

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

*The Dharmakaya is NOT literally  
the one mind of omniscience  
shared by all buddhas,*

*BUT rather a metaphor  
for the mastery of physically relaxing  
into psychic release,*

*so much so that we do so  
spontaneously, and habitually,  
and easily, and effectively.*

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

*Blending the four bases of mindfulness,  
the eight similes of the Yidam,  
and the two Bodhichittas  
of love and letting go*

*with the whispered recitation  
of "Om Ma-ni Pe-me Hung!"  
in as integral as it is easy.*



*Heart Treasure of the Great Compassionate One*

*Sixty-third passage*

*Liberation – Leaping Over Mental Clinging*

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

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

*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*

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

*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 that we encounter  
is an opportunity to practice  
awareness and release,*

*and therefore all we encounter  
is a metaphor  
for wisdom's mastery.*



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

*Likewise  
as the pure land, body, mantra, and seed syllable  
of Chen-re-zik*

*could serve as supports for our training  
in the four bases of mindfulness,  
as well as love, and letting-go,*

*we could view the image or notion  
of the archetype of enlightened compassion  
as a metaphor*

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

*for mindfulness, love,  
letting-go, and meditation  
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.*

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

*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.

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

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



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

*Heart Treasure of the Great Compassionate One*  
*Sixty-fourth passage*

*The Simplification of Tantra's Three Ring Circus*

One archetype,  
Chen-re-zik,  
embodies all Buddhas;

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

*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*

*and could be translated into English  
as archetype.*



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

*One of the traps of fundamentalism  
is to worship the Yi-dam as a god or goddess  
in hopes of receiving  
their blessings and guidance.*

*Such folly only reinforces  
the habitual duality  
of hope and fear*

*that keeps us tethered  
to the cycle of stress  
we know of as Sam-sa-ra;*

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

*and reminds me of the Tibetan saint  
Geshe Chekhawa's warning*

**NOT to bring a Yidam**  
*(which should support our liberation  
from the tyranny of craving and clinging)*

**down to a demon**  
*(which only fuels those obscuring emotions  
and obsessive thoughts).*

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

*We contemplate the Yi-dam's environment  
as being a paradise or pure-land  
to train in lovingly wishing  
that all beings everywhere*

*enjoy circumstances as fortunate  
as the proverbial paradise of a buddha,*

*we contemplate the Yi-dam's environment  
as being comprised of NON-graspable light*

*to train in the wisdom  
that sees the folly of striving to grasp,  
and thus lets go.*

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

*The benefits of contemplating  
a Buddha's paradise  
lays NOT in ensuring a favorable rebirth,  
if there is such a thing,*

*but in mastering  
mindfulness, insight and love  
in this life.*

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

*We contemplate the Yi-dam's body  
as being at the prime of its  
health, beauty and strength*

*to train in lovingly wishing  
that all beings of all worlds, real or imagined,  
be as healthy  
as the proverbial body of a De-vi,*

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

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

*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 Chen-re-zik's liberation,  
as much as it is in praise of simplicity.*

*For the work of enlightenment  
is NOT in worshiping  
real or imagined entities...*

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

*BUT in transcending the tyranny  
of craving and clinging.*

*This passage is inferring,  
that any Yi-dam will do,  
no one being better or worse than the next,*

*so rather than squander time and energy  
superstitiously jumping  
from one tantric deity to another,*

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

*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  
for this is the essential definition of enlightenment.*



one mantra,  
the six syllables,  
embodies all mantras;

*It was not Buddha's mission  
to create a new religion.*

*For in his day  
there were already tales of heavens, gods, goddesses,  
and promised means of invoking them  
through ritual, mantra and syllable.*

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

*In his genius  
the 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 mindfulness.*

*Therefore in Buddhist tantra  
the role of mantra  
is NOT to invoke the blessings or guidance  
of real or imagined entities...*

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

*but rather to support  
our trainings in love,*

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

*We contemplate that the mantra  
is comprised of non-graspable light*

*to further train in the wisdom  
that let's go of everything  
that has ever been said,  
which could really help in relationships.*

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

*Once again,  
this passage could infer  
that since any mantra*

*could serve the purpose  
as a metaphor of love and letting go,  
why not just use  
this easy and convenient one.*

one Dhar-ma,  
Bo-dhi-chit-ta,  
embodies all practices  
of the creation and completion stages.

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

*This passage  
refers to Bo-dhi-chit-ta  
which is Sanskrit  
for “The Mindset of Enlightenment.”*

*Its conventional aspect  
is about love and letting go  
and it's ultimate aspect  
is about awareness and letting go.*

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

*On one hand  
Tantra's creation stage,  
Vajrayana (which is Sanskrit for Diamond-way),  
or Tegal (which is Tibetan for Leap-over),  
is a synonym for active contemplation,  
which is often empowered  
with mantra, metaphor, or both.*

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

*On the other hand  
Tantra's completion stage,  
Mahamudra (which is Sanskrit for Emptiness' Great seal),  
or Trekchö<sub>d</sub> (which is Tibetan for Slice-through),*

*is a synonym for passive meditation,  
which is often quite  
simple, silent, or both.*



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

*Since the purpose of meditation  
is NOT wish-fulfillment  
it is best to meditate  
upon mindfulness, insight and love*

*to the exclusion  
of grasping after more  
things, beings, and experiences.*

Knowing the one  
which liberates all,  
recite  
the six-syllable mantra.

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

*One of my teachers insisted  
that a life could be squandered  
seeking all that is necessary  
for physical survival,*

*but that if we desire ONLY  
liberation from the tyranny  
of craving and clinging,*

*then all our physical needs  
could spontaneously work themselves out,  
in the most wonderful way.*

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

*I am reminded of Dilgo Khyentse  
one of the teachers shared both  
by the Dalai Lama and myself;*

*who effortlessly provided  
for his Khandro or tantric partner  
and their children  
simply by practicing and teaching meditation.*

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

*A tale is told of a lama  
escaping from Tibet,  
after the Chinese invasion,*

*who found himself  
in a neighboring country  
where he knew neither  
the language nor the custom.*

*Feeling therefore unable to beg,  
he found an abandoned hunter's shed.*

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

*He contented himself to sit there,  
studying and practicing,  
while awaiting starvation  
to end his life.*

*When the hunters returned and found the lama  
they brought news of him to local villagers  
who sought his counsel as well as his teachings  
and supported him with gifts of sustenance.*

*In later years this lama would tell his students  
that transcending the tyranny of craving and clinging  
is the most efficient way to ensure  
the meeting of our needs.*

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

*Remembering that passive mindfulness  
is already hard-wired  
into every inhalation*

*and that the relaxation  
that supports letting go  
is already wired  
into every exhalation...*

*as we inhale  
we could silently and mentally recite  
the rhetorical question,  
“How **relax** into the awareness of this?”*

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

*and as we exhale  
we could whisper “Om Ma-ni Pe-me Hung”  
as we physically relax as best we can*

*thus practicing the essence  
of all that the Buddha taught.*





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

*Heart Treasure of the Great Compassionate One*  
*Sixty-fifth passage*

*The folly of agenda and contrivance*

What use  
is all you have done?  
Being so busy  
just causes Sam-sa-ra

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

*Being driven by agenda  
perpetuates the tyranny of hate and greed,  
the fundamental duality  
driving our craving and our clinging*

.

look how meaningless  
all you have done  
has been.

*We have been fed a lie.  
We have been told that fulfillment  
comes from accomplishment.*

*But what if meaning was found  
NOT in the destination  
BUT in the way we traverse the path,  
leading to the destination?*

Now you had better  
just stop trying  
to do anything;

*What if fulfillment was found  
in moving from a place  
of centered spontaneity*

*rather than striving,  
in contrivance,  
from agenda  
towards an external goal?*

Dropping all  
activities,  
recite  
the six-syllable mantra.

*Through the easy practice  
of blending the four bases of mindfulness,  
with: awareness, love, letting-go,  
the eight similes of Chen-re-zik...*

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

*and the whispered recitation  
of "Om Ma-ni Pe-me Hung;"  
we train in the mindfulness  
that breeds centeredness*

*and the insight that gives birth to love:  
spontaneous and uncontrived.*



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

*Heart Treasure of the Great Compassionate One*  
*Sixty-sixth passage*

*The folly of blathering*

What use  
is all you have said?  
It was all  
just pointless prattle

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

*When we speak  
from a place of scatteredness  
we are bound  
to do some harm.*



look how much  
irrelevant distraction  
it has brought.

*Ironic, is it not,  
how the scatteredness of one  
could breed the scatteredness of many  
almost like a kind of psychic virus?*

Now you had better  
just keep silent;

*Better to communicate meaningfully  
with an economy of words  
than mindlessly  
with a gushing flood of folly.*

ceasing completely  
to speak,  
recite  
the six-syllable mantra.

*Do you wish to be thought of  
as a great, spiritual luminary?*

*Then abandon the vain glorious posturing  
of pious sounding words  
and apply your energy  
to practice.*

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

*For truly the marriage  
of the four bases of mindfulness,  
with love, letting-go,  
and the eight similes of the Yidam*

*will create more real spiritual growth  
than could ever be inferred  
by self-righteous posturing.*



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

*Heart Treasure of the Great Compassionate Mother*  
*Sixty-seventh passage*

*The folly of scatteredness*

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

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

*Rushing about,  
whether physically, or mentally  
is at best NOT sustainable  
and at worst quite harmful.*

look how far  
your wandering  
has taken you  
from the Dhar-ma.

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

*The Dharma,  
as the Buddha taught it  
is NOT exotic*

*requiring neither  
pilgrimage,  
nor asceticism,  
nor secrecy*

*for at the end of his life  
it is said the Buddha explained,*



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

*that he taught  
with an outstretched arm  
and an open palm*

*keeping no secrets  
meant only for the chosen few  
of rank, or wealth, or gender,  
or beauty, or fame or fortune.*

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

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

*At last,  
in this the sixty-seventh passage  
Dza Patrul Rinpoche Jigme Chökyi Wangpo  
teaches physical relaxation,  
  
the key to the visceral experience  
of NON-graspability,  
so crucial to the process  
of mentally letting go  
  
of both our physical cravings  
as well as our mental clingings.*

staying put,  
**carefree and at ease,**  
recite the six-syllable mantra  
of enlightened activity.

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

*For the marriage  
of the four bases of mindfulness,  
love, letting-go,  
and the eight similes of Rak-ta Ta-ra*

*with the whispered recitation  
of the mantra “Om Ta-re Tam Sö-ha!”*

*is crucial to the cultivation,  
no less mastery...*

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

*of the peace,  
and centered spontaneity  
that are key to leading  
a truly fulfilling life.*



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

*Heart Treasure of the Great Compassionate Mother*  
*Sixty-eighth passage*

*The folly of culinary indulgence*

What use  
is all you have eaten?  
It all just turned  
into excrement

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

*Food, regardless of how beautiful it could look,  
or how tantalizing it could smell,  
or how delicious it could taste,*

*is eventually extruded  
as something as vile  
as it is pathogenic.*



look how insatiable  
your appetite has been.

*Khyentse Rinpoche related  
the Tibetan proverb,  
that craving is like a dog;  
forever hungry.*

*On one hand  
our physical need to regularly consume,  
whole, organic, plant-foods  
is undeniable, and perpetual...*

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

*and as such though necessary  
cannot lead  
to ultimate fulfillment  
or permanent satisfaction.*

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

*However, on the other hand,  
the consistent practice of the Buddha's  
mindfulness, love, letting-go, and meditation*

*could, in fact, lead  
to fulfillment and satisfaction.*

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

*May we shift our perspective  
of food and beverage  
from that as a means  
of fulfillment and satisfaction...*

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

*to that of tool  
to merely meet  
some of the body's needs:  
myriad and necessary.*

*And let us therefore redirect  
our hunger and thirst  
for ultimate fulfillment  
and satisfaction*

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

*to the marriage  
of: the four bases of mindfulness,  
love, letting-go,  
and the eight similes of the Yidam*

*with the whispered recitation  
of "Om Ta-re Tam Sö-ha!"*



*Heart Treasure of the Great Compassionate Mother*  
*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.



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

*What is the ideal relationship  
between our simian forebrain  
and our mammalian midbrain?*

*Our analytical forebrain  
is an excellent employee  
but a dreadful boss.*

*For like a serving machine  
at a tennis club*

*our forebrain is happy  
to continually lob a stream  
of ideas, and plans, and theories*

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

*but none of them are guaranteed  
to be terribly practical  
no less beneficial  
or even remotely fulfilling.*

Now for this life's  
concerns  
you had better

NOT think  
too far  
ahead;

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

*Our desires and dreads of the future  
could be like a thick fog*

*that obscures our perception,  
no less enjoyment,  
of the here and now.*

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

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

*Blending the four bases of mindfulness,  
love, letting-go, & the eight similes of the Yidam  
with the whispered recitation  
of “Om Ta-re Tam Sö-ha!”*

*could be an effective way to experience  
the NON-graspable nature of our plans  
and thus let go of them.*

*This form of actively contemplating love and letting-go  
is also known as leaping over craving and clinging,  
Tokal in Tibetan*

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

*or the diamond path  
Vajrayana in Sanskrit,*

*and it seems very much to be  
the emphasis of this,  
Dza Patrul Rinpoche's  
final meditation manual.*



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

*Heart Treasure of the Great Compassionate Mother*  
*Seventieth passage*

*The folly of greed*

What use  
is all you own?  
Property  
is just clinging



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

*Anyone who has endeavored  
to pack-up his belongings for a move  
can attest to the voracity of the cliché*

*that what we own  
winds up owning us,  
in a very real sense.*

look how soon  
you will leave  
whatever you have got  
behind.

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

*Death be neither proud,  
nor discerning,  
for it comes for us all*

*making orphans  
of all our: possessions,  
and relationships,  
and projects.*

now you had better  
put an end  
to your possessive  
grasping;

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

*Natural selection, it would seem,  
has sharpened our senses to notice and treasure  
what sensations, flavors, scents, sounds, and sights  
could lead to reproduction or survival,*

*and link those with the inner drug-store  
of our brain's reward systems,  
whether or not those things lead to happiness,  
peace, and fulfillment,  
or not.*

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

*And as such many things  
are **better** admired  
than acquired.*

ceasing to acquire  
and hoard things,  
recite the six-syllable mantra  
of enlightened activity.

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

*For the majority of the 300,000 years  
of hominid existence  
our survival depended upon  
our ability to gather.*

*Sadly in this technological age,  
with its short-sighted economic paradigm  
that naively strives for infinite growth  
with finite resources,*

*that instinct  
which once insured our survival  
now undermines it.*



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

*Therefore if we must gather something  
may we collect the love and wisdom  
that come from marrying*

*the four bases of mindfulness, love, letting-go  
and the eight similes of Red Tara  
with the whispered recitation  
of her six syllable mantra.*



*Heart Treasure of the Great Compassionate Mother*

*Seventy-first passage*

*The folly of laziness*

What use is all the time  
you have slept?

It was all just spent  
in a stupor

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

*What if sleep were a tool,  
and NOT merely an escape?*

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

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

*Although literal sleep  
is required for health  
of body and mind*

*it is important to remember  
that metaphoric sleep is NOT;  
for far too many of us squander our days,  
figuratively sleep walking through life.*

Now you had better  
start to exert yourself  
wholeheartedly;

*Now is the time  
to wake from our stupor  
and compassionately flow  
from our centered spontaneity*

*that we might effortlessly make the most  
of what time and opportunities we have.*

day and night,  
spurning all distraction  
recite the six-syllable mantra  
of enlightened activity.

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

*May all beings everywhere,  
have the desire, means and opportunity  
to marry the four bases of mindfulness,  
the eight similes of the Yidam,*

*love and letting go  
with the whispered recitation  
of Red Tara's mantra.*





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

*Heart Treasure of the Great Compassionate Mother*  
*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?

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

*If we are honest with ourselves  
we could admit  
that each of us carry  
a primal dread of death.*

*This dread,  
like any other form of stress,  
in best coped with:*

*NOT through denial  
NOR procrastination*

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

*BUT by practicing  
the Buddha's: passive mindfulness,  
active contemplations of love and letting go  
and passive meditation.*

*However the time to learn,  
no less master,  
these techniques,*

*is NOT when we find ourselves  
in the midst of life's  
greatest moments of chaos,  
but beforehand...*

Now you had better  
start practicing  
the sublime Dhar-ma  
right away;

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

*...therefore TODAY,  
while we are NOT in the throes of the grief  
for the loss of a loved one,*

*or facing the tumult  
of our own death process,*

*now is the ideal time to study and practice  
Buddha's techniques  
in preparation for difficult times to come.*

now,  
quick,  
hurry

recite the six-syllable mantra  
of enlightened activity.

*The marriage of the four bases of mindfulness,  
the eight similes of the Yidam,  
love, and letting-go*

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

*with the whispered recitation  
of Red Tara's mantra  
is like a running Cuisinart,*

*into which we could drop  
all of life's stresses  
and then scoop out  
delicious humus.*





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

*Heart Treasure of the Great Compassionate Mother*  
*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  
of enlightened activity.

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

*We have the very good fortune  
to be born as humans  
whose neurology supports a consciousness complex enough  
to transcend the vicissitudes of evolution and circumstance*

*and know real peace  
as well as share it with others.*

*But, like the limited time offer  
of a late night infomercial,*

*once death comes  
and consciousness winks out  
the opportunity is lost...*

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

*therefore now is the time  
to master our mind  
that we might set in motion  
the falling-domino-like series of events*

*that could make the world  
a much happier place.*



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

*Heart Treasure of the Great Compassionate Mother*  
*Seventy-fourth passage*

*The folly of aging*

As your life runs out  
like the setting sun  
sinking away,

death closes in  
like the lengthening shadows  
of evening.



Now what is left  
of your life  
will vanish

as fast  
as the last  
fading shadows;

there is NO time  
to waste

recite the six-syllable mantra  
of enlightened activity.

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

*Each of us long  
to leave the world  
better than we found it.*

*The best way to do that  
is by mastering the Buddha's  
active contemplations  
and passive meditation.*

*Every passing day,  
brings us closer  
to our inevitable end...*

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

*there is no time  
like the present.*

*Therefore master  
the practice  
that you  
might benefit others.*



*Tantra's Treasure of Rakta Tare*  
*Seventy-fifth passage*

*The folly of superficialities*

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

is fruitless recited  
while chatting  
and looking around;

*Rest one's soft gaze upon an object at eye-level  
while blending compassion's conventional mind-set of enlightenment  
and with the ultimate Bodhichitta of the insight of letting-go*

and to cling  
to the number recited

is to miss the point  
outright.

*Let us not tumble into patriarchy's trap  
of Ngöndro, accumulations and austerities.*

Undistractedly  
watching the mind,

*For the essence of Mahamudra and Dzokchen  
is to sit back and enjoy the show  
as we passively notice and let-go*

recite the six-syllable mantra  
of enlightened activity.



*Tantra's Treasure of Rakta Tare*

*Seventy-sixth passage*

*The folly of forgetting the quintessence*

If you check your mind  
over  
and over again,

whatever you do  
becomes the perfect path

*The vulnerable awareness  
of our thoughts, intentions and yearnings  
is the key that unlocks the door  
to the freedom we seek*

Of all the hundreds  
of vital instructions,

*This is the essence of all  
the Sutras, Shastras, and sky-treasures*

this  
is the very quintessence;

fusing everything  
into this one single point,

recite the six-syllable mantra  
of enlightened activity.

*May we not recite Tare's mantra  
to get lost in bliss or wish-fulfillment  
but rather to master the mindfulness, insight, and compassion  
of which the Buddha taught.*

*Tantra's Treasure of Rakta Tare*  
*Seventy-seventh passage*

*FIRST third's intention*

The FIRST part,  
my sorrowful tirade  
at this decadent age's  
ways,

was a reproof  
I had intended  
for myself.

This sad lament  
has affected me  
deeply;

now I offer it to you,  
thinking you might  
feel the same.

*Dza Patrul Rinpoche Jigme Chökyi Wangpo,  
the author of this text,  
wrote from a place of ruthless vulnerability  
and self examination.*

*Come, may we  
emulate his example.*



*Red Tare's Treasure*  
*Seventy-eighth passage*

*FIRST third's apology*

If that is NOT the case,  
and you have total confidence

in the loftiness of your view  
and meditation,

*Has one so mastered awareness and acquiescence  
as to practice them spontaneously, habitually, easily and effectively?*

wise ideas  
about how to combine

the worldly  
and the spiritual,

*Has one truly mastered the Dakini's compassion  
centered, spontaneous and uncontrived?*

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

if you have  
all that,

then I offer you  
my apologies.

*The author was well acquainted with the defensiveness of fools  
who cherish self-importance much more than evolution.*

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

*Red Tare's Treasure*  
*Seventy-ninth passage*

*SECOND third's denial*

The SECOND part,  
my dissertation

establishing view  
and meditation

since of course  
I have NO experience  
of realization at all

just sets out  
what I have understood

by the grace  
of the teachings

*In a cultural affectation  
Patrul denies the profundity  
of his realization*

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

*This is a reference to the Nyingma scholar Longchen Rabjampa  
and the sky-treasure revealing yogi Jigme Lingpa  
who is said to have received Longchen's teachings  
centuries after the former's death, through psychic transmission.*



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

*Red Tare's Treasure*

*Eightieth passage*

*FINAL third's spontaneity*

The THIRD part,  
my exhortation

to relinquish everything  
and practice,

though you may well  
miss the point,

just slipped out  
by itself.

Yet, since it in NO way  
contradicts the words  
of the Buddhas  
and Bo-dhi-sat-tvas,

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

*For the finest gift  
we can offer our meditation teacher  
is the enthusiastic application  
of his instructions.*

*Red Tare's Treasure*

*Eighty-first passage*

*The location and reason for this discourse*

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

was written  
in the Sid-dha's cave

of White Rock  
Victory Peak

*In playful humility Patrul admits the text is empowered  
but blames that on the history of the cave in which it was composed,*

*inferring that the prior occupant was so spiritual and enlightened  
that all that Patrul had to do was surf the wave of the energy  
of the prior occupant's spiritual momentum.*

for an old friend  
whose pleas

could NO longer  
be resisted,

*Patrul infers that this text was written expressly  
to meet the need of another  
as an act of compassion:  
centered, spontaneous and uncontrived.*

by that ragged old fellow  
A-pu Hral-po,

ablaze  
with the five poisons.

*“Apu” is less of a name and more of a title that translates as  
“master of wisdom who loves all as if they were his children.”*

*Playfully Patrul tacks on the word “Hralpo”  
or “one who is clad in torn rags” mocking himself for the raggedy beggar he was.*

*He also reminds his readers that he is not liberated from the presence  
of hate, greed, confusion, jealousy and pride  
but merely liberated from their tyranny.*



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

*Heart Treasure of the Great Compassionate Mother*

*Eighty-second passage*

*Concluding benediction*

I have just been prattling  
on and on,  
but so what?

My theme is of great worth  
and its meaning unerring;

*Talking is neither good nor bad,  
it's whether or not it's beneficial  
that matters.*

*Geshe: Tenzin Gyatso, the fourteenth Dalai Lama of Tibet  
thought so highly of the root text  
that he described it literally as a complete path  
and figuratively as an elixir for reviving the dead.*

so the merit it brings  
I offer to you,

*At the close of his life Patrul is chiefly concerned  
not with legacy or reputation but with the well-being of all.*

and to all of us  
throughout the three worlds

*Buddhist mythology symbolizes the six categories of suffering as angry hells, greedy realms of hungry spirits, confused animals, fearful and 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 such pseudo-intellectual designations for they are unimportant.*

may the wishes we make,  
inspired by the teachings,  
come true!

*May our awareness of the four bases of mindfulness  
fuel our compassion that we might spontaneously wish  
that the circumstances, bodies, relationships, and minds of each being  
be fortunate, healthy, peaceful, loving, joyful, and wise.*