

Ten Innermost Jewels of the Kadampas

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By Zhabkar Tshogdrug Rangdrol

Translated and Edited by Lama Zopa Rinpoche

FPMT



Lama Zopa Rinpoche
Practice Series

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Set in Calibri 12/15, Lydian BT and Monlam Uni Ouchan 2.

Technical Note

Instructions or advice by Lama Zopa Rinpoche are marked by the symbol ❖. For example:

❖ Then recite the following verses and meditate on the guru entering your heart.

Italics and a small font size indicate instructions and comments found in the Tibetan text and are not for recitation.

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].

The *Lama Zopa Rinpoche Practice Series* is a special collection of practice materials that serves to present and preserve Rinpoche's practice lineage, oral instructions, and translations.

Ten Innermost Jewels of the Kadampas

By merely keeping the ten innermost jewels of the Kadampas in your heart, the fortress of delusion collapses, the ship of evil negative karma disintegrates, and you will reach the very blissful ground of remedy. Therefore, if you have these ten innermost jewels, you will achieve liberation and enlightenment quickly and without hardship; and, by the way, you will attain the happiness of this and all future lives.

THUB PÄI WANG PO DRIN CHÄN LA MA SOG

I request the direct and lineage gurus,

NGÖ GYÜ LA MA NAM LA SÖL WA DEB

Such as the Lord of the Subduers, the kind guru, and so forth:

DAM PA GONG MÄI NAM THAR JI ZHIN DU

Please bless me to give up this life

TSHE DI LO YI THONG PAR JIN GYI LOB

Just like in the biographies of the holy beings of the past.

NYAM ME ZÄ TSANG SÄ PO DE NYI KYI

**By seeing sickness, old age, and death, the unequaled son of
Shuddhodana**

NA GA CHHI WA ZIG PÄ THUG KYO NÄ

Felt great sadness and gave up his reign of the kingdom.

GYÄL SI PANG NÄ NA RA DZA NÄI DRAM

**Then, at the end of six years of living the austere life of an
ascetic**

LO DRUG KA WA CHÄ THAR DZOG SANG GYE

**On the banks of the Nairanjana River, he became fully
enlightened.**

DE ZHIN DAM PA GONG MA THAM CHÄ KYI

Like that, all the holy beings of the past,

MI TAG CHHI WA SAM PÄ THUG KYO NÄ

By reflecting on impermanence and death, felt great sorrow,

TSHE DI LÖ TANG WEN PAR NYAM LEN DZÄ

Gave up this life, practiced in solitary places,

TSHE CHIG SANG GYÄ THOB PÄI NAM THAR ZHIN

And achieved enlightenment in one lifetime.

RANG YANG NAM CHHI CHHA ME TSHÜL SAM NÄ

**In the same way, by reflecting on how the time of death is
uncertain,**

DAM CHHÖ NAM DAG ONG DU ME TER WÄ

Why don't I give up the activities of this life—

TSHE DI DE KYI NYÄN DRAG WANG THANG DANG

Pleasure, reputation, and power,

PHA YÜL ZHING KHANG NYE DREL ZÄ NOR SOG

Country, fields, house, relatives, food, and wealth—

TSHE DI JA WA LO YI CHI MI TONG

Since they don't allow pure Dharma practice to arise?

CHHÖ GÖ SUM DANG LHUNG ZE LA SOG PA

Except for the needs of survival,

RANG NYI TSHO WÄI YO JÄ MA TOG PA

The three robes, a begging bowl, and so forth,

SER DANG YIB SOG LHAG PÄ YO JÄ NI

I won't keep anything extra, such as gold and jewels,

RANG GI DÖN DU RIL TSAM MI CHHANG NGO

Not one tiny bit, for my own sake.

DAG LA NGE PAR ONG WA CHHI WA YIN

What is definite to happen to me is death.

DE TSHE NOR DANG KHOR SOG KYI MI PHÄN

At that time, my wealth, family, and friends won't benefit me.

DE DANG DRÄL WÄI LHAG PAR DUG NGÄL GYUR

Furthermore, there will be the extraordinary suffering of separating from them.

DE TAR SAM NÄ TSHE DI TSHO THAB PANG

By reflecting in this way, I will give up acquiring the things of this life.

The Four Entrustments

LO PHUG CHHÖ TÄ CHHÖ PHUG TRANG LA TÄ

I must entrust the depths of my attitude to the Dharma.

I must entrust the depths of the Dharma to the beggar.

TRANG PHUG SHI TÄ SHI PHUG DRAG LA TÄ

I must entrust the depths of the beggar to death.

I must entrust the depths of death to the cave.

The Three Vajras

THEB ME DOR JE NGÖN DU LEG PAR JA

I must proceed well with the uncaptured vajra.

❖ By proceeding with the vajra mind that doesn't change from renouncing this life, I will practice Dharma without being captured by my loved ones.

THREL ME DOR JE JE LA JOG

I must leave behind the shameless vajra.

❖ I will leave behind worldly concern: "Whatever people say about me, good or bad, I won't change my mind when I go out into the world with renunciation for this life."

YE SHE DOR JE RANG DANG DROG

I must be accompanied by the transcendent wisdom vajra.

❖ I will equalize Dharma and my life without transgressing my commitment to renouncing this life.

The Three Practices

MI DRÄL NÄ BÜ

I must practice being expelled from the rank of humans,

❖ I will be out of line with worldly human beings who are attached to this life. I will keep a lowly position, wearing ragged clothing.

KHYI DRÄL NYEG

Reaching for the rank of dogs,

❖ I will accept the loss of food, clothing, and reputation. No matter how much hunger, thirst, or hardship I experience, I will bear it to practice Dharma.

LHA DRÄL THOB SOG NYAM LEN JA

And striving for the rank of devas.

❖ By giving up all the works of the mundane world and completing my practice in solitary places, I will achieve the supramundane deva of the devas—enlightenment—in this life.

DI DAG KA DAM PHUG NOR CHU

These are the ten innermost jewels of the Kadampas.

DOR NA MI TAG CHHI WA DA TA ONG

In short, impermanence and death will soon come.

DA NI RANG GI RANG NYI MA LU WAR

Now, no longer fooling myself,

NOG CHHUNG LOG KHYUG TSAM GYI MI TSHE DI

I will free this human life, a mere flash of lightning,

THRÜL NANG DE KYI JIG TEN JA WA DANG

From beguiling pleasures and worldly activities,

DUG NGÄL GYA TSHO CHHE LÄ DRÖL GYUR NÄ

And from the great ocean of suffering.

LHAG PAR MAR GYUR DRIN CHÄN DRO KÜN CHHE

In order to achieve full enlightenment, sublime, great bliss,

LA ME DE CHHEN DZOG JANG THOB CHHIR DU

Especially for all the kind mother transmigratory beings,

KÄ CHIG NYI DIR LÖ TONG DÜ LA BAB

**The time has come this very instant for me to give up
the works of this life.**

LA MÄI THUG JE RANG GI GE WÄI THÜ

By the force of the guru's compassion and my own virtue,

THÜN THOG DI RU LO YI THONG WAR SHOG

May I be able to give up the works of this life right now.

By reciting these words verbally and reflecting on their meaning, you will be able to quickly and completely give up the works of this life.

Colophons

Original Colophon:

This speech, imbued with blessings of the yogi-scholar Zhabkar Tshogdrug Rangdröl, was lightly edited by the humble, ignorant beggar without Dharma, named in this life Thubten Zopa. It was written with the thought that, if I and those who are like me, when reciting *Lamrim Prayer* in *Lama Chöpa*, were to recite these words after the verse that starts “Realizing how this body of freedoms and endowments...” (LC 85), it would benefit us by inspiring Dharma in our mindstreams. By this, may all transmigratory beings be liberated from the bondage of the eight worldly dharmas and quickly attain highest, complete enlightenment. It would also be good to recite this when teaching other lamrim texts.

Publisher's Colophon:

Translated by Lama Zopa Rinpoche, with the assistance of Ven. Tsenla, March 10, 1999, at Kachoe Dechen Ling, Aptos, CA, USA, and dictated to Ven. Lhundup Nyingje. Edited by Kendall Magnussen, July 2004. Further edits, missing lines translated, and phonetic transcription added by Ven. Joan Nicell, FPMT Translation Services, April 2015. Translation reviewed by Joona Repo, FPMT Translation Services, April 2015.



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