Ten Innermost Jewels of the Kadampas

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FPMT
Lama Zopa Rinpoche
Practice Series
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 pāi wang po drin chān la ma sog
I request the direct and lineage gurus,
Ngō gyū la ma nam la sól wa deb
Such as the Lord of the Subduers, the kind guru, and so forth:
Dam pa gong māi 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 zā tsang sā po de nyi kyi
By seeing sickness, old age, and death, the unequaled son of Shuddhodana
Na ga chhi wa zig pā thug kyo nā
Felt great sadness and gave up his reign of the kingdom.
Gyāl si pang nā na ra dza nāi dram
Then, at the end of six years of living the austere life of an ascetic
Lo drug ka wa chā Thar dzog sang gye
On the banks of the Nairanjana River, he became fully enlightened.
Like that, all the holy beings of the past,
By reflecting on impermanence and death, felt great sorrow,
Gave up this life, practiced in solitary places,
And achieved enlightenment in one lifetime.

In the same way, by reflecting on how the time of death is uncertain,
Why don’t I give up the activities of this life—
Pleasure, reputation, and power,
Country, fields, house, relatives, food, and wealth—
Since they don’t allow pure Dharma practice to arise?

Except for the needs of survival,
The three robes, a begging bowl, and so forth,
I won’t keep anything extra, such as gold and jewels,
Not one tiny bit, for my own sake.

What is definite to happen to me is death.
At that time, my wealth, family, and friends won’t benefit me.
Furthermore, there will be the extraordinary suffering of separating from them.

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

The Four Entrustments

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

I must entrust the depths of the beggar to death.  
I must entrust the depths of death to the cave.

The Three Vajras

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.

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.”

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 bû
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 ngāl gya tsho chhe lä dröl gyur nä
And from the great ocean of suffering.
LHAG PAR MAR GYUR DRIN CHÂN 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,
KĀ CHIG NYI DIR LÖ TONG DŪ LA BAB
The time has come this very instant for me to give up
the works of this life.
LA MĀI THUG JE RANG GI GE WĀI THŪ
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 free-
doms 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, com-
plete enlightenment. It would also be good to recite this when teaching other
lamrim texts.

Publisher’s Colophon:
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