The Song that Clarifies Recollection

Once, when Jigten Sumgon was residing at Drikung Thel, he gathered his students in a meadow behind the monastery and asked them to perform displays of their miracle power. All but one was able to comply with their guru’s request, and this disciple, Rinchen Drag, suddenly died from shame. When the undertakers tried to dismember his corpse to feed the vultures, the body resisted the knife. Jigten Sumgon placed his walking stick on the heart-center of the corpse, and sang this song:

pal phag mo dru pe zhab la dü/
bu nyön dang sön dang rín chen drag/ / I bow at the feet of glorious Phakmo Drupa. Listen, Rinchen Drak, my son.
ka chi kyang mi phen chi wa la/
chö jìg ten gyi ja zhak kyang dzün por da/ chö gye ja tson gyi ri mo la/
ka lo te chik dug gam mi dug som//
Woe! At the time of death,
the impermanence unavoidable at any cost,

Worldly activities are a lie. The eight dharmaś are like colors of a rainbow — Think, can you put your trust in them? drog dü ne dral wa thong tsa na/ nyen nye dü dung sem kyang dzün por da/ nying tam drag cha ta bu la/
ka lo te chig dug gam mi dug som//
When you see the separation of gathered friends,
The affection of relatives and friends is a lie. Heart-felt words are just like echoes — Think, can you put your trust in them? lù jung zhi la dar gú jìng tsa na/ gyu she dang pa tsal yang dzün por da/ lang tsho tön ke me tog la/
ka lo te chig dug gam mi dug som//
When growth and decline of the four elements of the body occurs,
The illusion of strength and ability is also a lie. The spring flower of youth — 80

Think, can you put your trust in it? nor sag ne dze pa thong tsa na/
ser na dang dug sog kyang dzün por da/ ze nor tsa khe sil pa la/
ka lo te chig dug gam mi dug som//
When you see the gathering and dispersing of wealth,
Clinging and painful accumulation are also lies. Food and wealth are like dew on a blade of grass—
Think, can you put your trust in them? kye chi dug ngal thong tsa na/ throm lha mi de kyi kyang dzün por da/ kyi dug si pay khor lo la/
ka lo te chig dug gam mi dug som//
When you see the suffering of birth and death, The happiness of the assemblies of gods and men is a lie.
The joy and suffering of the wheel of Samsara— Think, can you put your trust in them? 81

pha jang chub sem kyi dong po la/ dul je chog ri kyang dzün por da/ yul ngen dig pe drog po la/
ka lo te chig dug gam mi dug som//
To the father’s tree-trunk of Bodhicitta, The partiality of disciples is a lie. Nonvirtuous and misleading friends— Think, can you put your trust in them?
sem chen pha mar she tsa na/
When you understand that all sentient beings are your parents, Attachment to self-cherishing is a lie. The Hearers’ vehicle of self-liberation—Think, can you put your trust in it?

When you become convinced of the cause and result of Karma, The instruction of non-effort is a lie. Thunder without rain in an empty sky—Think, can you put your trust in it?

For the Guru who has experience and realization, The demons, obstacles and strayings are a lie. Chattering prayers like a parrot—Think, can you put your trust in that?

When you realize the nature of your mind, The three limitless kalpas are also a lie. The deceptive vehicle of expedient meaning—Think, can you put your trust in it?

In this cemetery “Gathering Relics,” Are you sad, son, at being alone? Since all is impermanent and must die, Rinchen Drak, don’t be attached. If your mind is still attached, transfer it to your Guru’s heart. Conclude with Hik for seven times. At the end of the session, push the sphere down to its original location with the sound of Ka.