

### 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 rin 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 jig 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 dharmas 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?

lü jung zhi la dar gü jung 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 –

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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?

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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/

rang che dzin gyi she dö kyang dzün por da/ gö so thar nyen thö kyi theg pa la/  
ka lo te chig dug gam mi dug som//  
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?  
le gyu dre la nge she kye tsa na/  
chö jar me kyi kha ta yang dzün por da/ drug char me kyi nam kha tong pa la/  
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ka lo te chig dug gam mi dug som//  
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?  
nyam jin lab dang den pe la ma la/  
du bar che dang gol sa yang dzün por da/ tsig gyü ne tsö dön pa la/  
ka lo te chig dug gam mi dug som//  
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?  
rang sem ngon du gyur tsa na/ drang me sum yang dzün por da/ drang dön theg pe go kor la/  
ka lo te chig dug gam mi dug som//  
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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?  
ne ten chag teng gi dur trö du/ bu chig pur dö pa mi kyo'am/ tham che mi tag chi wa la/  
chag zhen ma che rin chen drag/ sem threng na la me thug kar phö//  
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 ses- sion, push the sphere down to its  
original location with the sound of Ka.  
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