



*Lama Tharchin Rinpoche*

To my Dharma brothers and sisters whose lives and samaya are connected with mine, to my sons who are the lineage holders of the sprouts of my bloodline and heritage, to my grandsons and granddaughters who are of my same flesh and blood, to the young women who have been my companions on the path of method and who are the supports for the path of the third empowerment, to my wealthy sponsors in whom the doorway of faith and generosity is wide open, in short, to all the people who love me and rest their hopes on me, I offer this final teaching, a gift of melted-down nectar. Let it dissolve deep into your hearts.

The essence of what we all need is to not waste the wonderful support of the freedoms and riches and to make spontaneously accomplishing the benefit of self and others our main focus. The lama is the foundation of the path; if we do not meet a good one, we will not be able to accomplish our goals by any other means. Now, by the power of our good karma that we have accumulated for many eons and by the power of our profound aspirations, we have met with that which is extremely difficult to meet with, Samantabhadra and Padmasambhava in the form of a man, the master of all, the great tertön, the supreme Dudjom Jigdral Yeshe Dorje, and his supreme son in terms of both family and mind, Our Lord Protector the supreme Kunzang Thinley Norbu Rinpoche. In the words of the father, that great tertön himself,

The lord of accomplishment, Vimala Rasmi,

He who appeared as the omniscient one from Samye,

Drime Özer, the supreme mind emanation,

To Jigme Thinley Norbu I supplicate.

They, along with Chadral Sangye Dorje Rinpoche, who was praised in all the vajra speeches and who is chief amongst all the vajra disciples of the great tertön, are our supremely kind lords of the wheel. They are so skilled at expressing the meaning of the inexpressible Great Perfection that there is no one at all in this whole wide world under the blue sky who can compare to them. We have the good fortune to have been able to touch their lotus feet to our heads and drink insatiably from their profound mind-essence oral instructions. They actually placed this raw meat of Samantabhadra's intention that comes from the endless knot of the heart secret into our fortunate hands.

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We recognize that these are precious treasures even greater than wish-fulfilling gems, and then we come to a determination with the view, gain experience with meditation, and progress with conduct. If it happens that the result reaches the basis, we will have gained something good out of being the students of a good lama. So hold this in your hearts and please, no matter what, spend your lives practicing meditation. I am an old man, with my dying eyes focused on the living, and this is my request. Please don't let the meaning of this fade away, but hold it in your hearts.

We need to keep samaya - it is a factor on the path, and it is the life-force and the heart of the power of Secret Mantra. Please, no matter what, keep clean and completely pure samaya with your lamas and Dharma brothers and sisters through faith and pure perception.

Don't denigrate or exaggerate other Buddhist or non-Buddhist schools out of attachment and anger. Train in pure perception and have a relaxed, spacious mind. Then you will not accumulate negative karma based on the Dharma, and there is great benefit in that.

Don't confuse the focus of your meditation. In general, the Dharma of the Early Translations is like the melted-down essence of all the buddhas' teachings. There are many traditions that come from the awareness holders of the canonical, treasure, and pure vision teachings and the lineage masters that came after them. The great turning of the wheel of Dharma of the Dudjom Tersar is like the essential molten drop of oral instructions that contains the key points of all of them. Not only that, but it is the destined Dharma of us who have had the fortune to have our flowers fall upon it. It is the special beneficial Dharma whose time has come. The key points of pith instructions, the intended meaning of the 84,000 collections of the Dharma and the 6,400,000 Great Perfection tantras, are all unmistakably present within the pith instructions connected with traveling the path of the four empowerments, just as hundreds of streams join and pass under one bridge. Faithfully thinking that our root guru's teaching is just this, and thinking that we will get realization just through practicing this secret key point of the teachings, make up your minds completely and have confidence free of doubt. If you do this and continuously strive to practice the Tersar without slacking off, that itself will fulfill my wishes.

I was born with the karma and good fortune to spend this life never separated from good lamas who were as close to me as parents. They nurtured me with the food and drink of the nectar of the profound pith instructions which are profound and secret. I worked hard at practicing meditation to gain experience, realization, and good qualities, as if I was accumulating desirable material objects. I cared for my pure-samaya Dharma brothers and sisters with love as if they were friends and family, and we helped each other resolve our doubts about the practice of the three inner tantras. I held a humble position, giving up pride and the deluded thoughts that I had good qualities and came from a good family lineage. I spent my whole life and the strength of my three doors and material enjoyments in service of my root guru's Dharma domain, the teachings of scripture and realization, so



I have no regrets.

In the past lord lamas have made eye-opening good promises to me that as soon as body and mind are separated I will be enlightened in the great single taste indivisible from the inner space of emptiness and clarity without duality, the environment in the sky of the pervasive secret mind of the precious lord lama, Samantabhadra, Padmasambhava, in the great celestial palace of Lotus Light in the Copper Colored Mountain. I try to have deep confidence in this and it is what I pray for. I am not resting my hopes on supporting roots of merit, such as the weekly pujas for the dead and dedicating offerings as is traditional. Please keep this in mind.

Perfect your Dharma practice while you all are temporarily enjoying the qualities of rebirth in the higher realms. Then in the next life we will gather together in one mandala at the feet of the lord lamas, Dudjom father and son, Samantabhadra, abiding as the essence of Padmasambhava in the great celestial palace of Lotus Light in the Copper Colored Mountain. There we will experience whatever we want in a celebration of the nectar of ripening and liberation, and go from bliss to great bliss to beyond bliss and pain, and become enlightened upon the beginningless ground. We will perfect our own benefit and for others benefit we will have the power to guide worldly beings with the two form kayas. Please dissolve these definitive final words into the center of your heart and be diligent in the Dharma without slacking off. This is some final advice just before dying from your decrepit old Dharma brother Tsedrup Tharchin.

*Translated from Lama Tharchin Rinpoche's original handwriting by Cyril Kassoff on September 10, 2013.*