The Melody of the White Dharma Conch

by Jetsünma Mumé Yeshe Tsomo
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My Heartfelt Advice for the Benefit of Han Chinese Disciples
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chenpo gya yi dulja tadak la
Your compassionate activity is always directed

tukjé trinlé taktu jukpa yi
Toward all the fortunate disciples in the Han regions of China.

pakchok lha yi lhar gyur jampé yang
The supreme and noble deity Manjughosha,

mongpé münpa sel la güpé dü
To you who dispel the darkness of ignorance,
I respectfully prostrate.

kyiduk leknyé chi la bab na yang
Whatever befalls me, be it happiness or sorrow, good or bad,
Except for the incomparable guru, the wish-fulfilling jewel,
I have no one else to turn to.
O protector, grant your blessings so that this advice may be carried out!
To those who have faith in the sacred dharma,
Especially longing for the Secret Mantrayana, the pinnacle vehicle,
And are also delighted with me and show respect toward me,
I offer these words of adopting and abandoning that illuminate the excellent path.
We all will not remain long in this human world.

Like the people of the past,

We will eventually depart some day for the next life.

Those who do not contemplate this are truly ignorant.

Although there is no way to avoid death,

If, as the great masters of the past have done,

We understand that the appearances of birth and death

This is an expedient means to be free from suffering.
The ultimate essence of the oceanic teachings of Sutrayana and Mantrayana

Is emptiness and dependent origination.

If you realize the illusory nature of the union of these two,

You will have no suffering whatsoever in samsara.

The clear appearance of the deity in generation stage requires this.

The meditation on luminosity in completion stage requires this.

The view and meditation of the Great Perfection require this.
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Without this, there is no hope for liberation.

It is easy to talk about emptiness from the mouth,
But not many people have the meaning of emptiness truly arising in their minds.

It is easy to meditate on emptiness with a fabricated mind,
But not many people have thoroughly cut through misconceptions.

The way to practice this profound path is:
At the beginning, to complete the five hundred thousand preliminaries to accumulate merit and purify obscurations,
In the middle, to apply the two expedient methods of
Invoking the blessings of the lineage gurus and analysis through scriptures and logical reasoning.

You Han Chinese are very intelligent,
As you are disciples of the compassionate deity Manjughosha.
You should reflect on various logical reasonings
That clarify the illusory nature of appearance and emptiness.

In the very beginning, it is difficult to attain realization through analytical study.
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The deeper you contemplate, the more your doubts increase.

The more doubts you have, the more evident it is that your analysis has reached its depth.

Thinking, “It is so because the Buddha said so,”
Or “It is definitely true because the guru said so,” is not the right way.

Relying on your own in-depth reflection,
You will cut through misconceptions from within and give rise to certainty.
If you are unable to dispel all doubts
Yet you believe that you have gained certainty at the beginning,
That is a great mistake.
In the preliminary practices, take refuge and arouse bodhicitta;
In the main practice, contemplate the meaning of emptiness;
And in your conclusion, seal the practice with profound aspirations—
These are the key points of the unmistaken path.

Not to mention to gain the certainty on the natural reality,

Even a few reasonable doubts you bring about

Will tear the root of three existences.

So do not underestimate it, but continually reflect on it.

Meditating on the emptiness of appearing objects is Madhyamaka;

Meditating on the emptiness of your own mind is Mahamudra and Dzogchen.
Without understanding the view that the true nature of everything is emptiness,
You cannot master the view of the Great Perfection.

In the lineage of the noble masters of the past,
Relying on the gurus who were equal to the real buddhas,
And letting the blessings of the gurus’ wisdom merge into the disciples’ minds,
Many realized the nature of mind instantaneously.

These days when the teachings are declining,
The gathering of a realized and accomplished vidyadhara
And a karmically connected disciple of great faith and devotion,

Like what had happened in the past, is rare to find.

Nevertheless, toward the root guru

Who grants you the authentic empowerment, guidance, and instructions,

Generate faith and devotion of seeing the guru as the real buddha, and

Merge your mind inseparably with the guru’s wisdom mind, thereby abiding in samadhi.

At this time, rid yourself of stirring thoughts of analysis,
gyatso lab dang dralwa tabu dzö
And remain like an ocean without waves.

zhak tab dé dang lamé jinlab kyi
Through this skillful method of receiving the guru’s blessings,

yinluk tokpé kalwa yöpa yin
The fortunate ones will realize the true nature as it is.

detar tra zhib rikpé chepa dang
Thus, analyzing through in-depth and subtle reasoning,

yangna lamé naljor gompa té
And practicing guru yoga,

sem dön tongwé tab tsul dé nyipo
Are the two expedient methods of realizing the nature of mind.

yadral ma dro ré mô tsul gyi lob
Alternate these two practices and never discard them.

kyewö nang na natsö gen zhön dang
People are of different ages, young and old,
And have different kinds of interests.

Even if you are unable to train properly in this way,

There is no lack of opportunities for you to practice the sacred dharma.

The essence of the teachings of the Great Vehicle

Is said to be loving-kindness and compassion.

Toward beings in various status, inferior or superior,

Always cultivate an altruistic mind. This is the most supreme virtue of all.

In a low status, people suffer tremendously from desire.
In a high status, people suffer significantly from worry and fear.

Everyone is tormented by birth, old age, sickness, and death.

In the realms of samsara, there is no place free of suffering.

Generating the compassionate wish

To free a single being from suffering even once

Can purify negative karma as great as Mount Meru,

And its merit is as vast as the ocean.
Nothing in this world is more precious than one’s own life.

So always release fish and other animals whose lives are in danger,

And you will be happy in present and future lives.

Happiness and suffering, good and bad, always alternate.

Such is the nature of samsara and cannot be altered.

Therefore, pray continually to the Three Jewels.

If your faith and devotion are not weak or lax, they will certainly protect you.
di né kyewé trengwa tamché du
From now on and throughout all future lives,

lo sem tesé lha chik yö göpé
You must have a deity to whom you can direct your mind.

lha dang lama yermé nyi du gom
It is meritorious to meditate on the inseparability of the deity and the guru

nyenpé kha drang ma nyung mangdu tön
While reciting the mantra of the deity as many as possible.

namzhik chiwé dü la leb gyur té
When the time of death arrives,

jikten di né kyé chen dekpé nyin
You will migrate from this world.

lhakpé lha dé öpakmé du sal
So constantly have a clear visualization of Amitabha,

deden zhing la taktu dünpa tö
And yearn for the realm of Sukhavati.
At the time of death, it will not be like today.

It will be difficult to put many teachings into practice.

Therefore, keep this instruction in your mind and never forget it,

For it is the supreme method to block the door to the lower realms.

My heartfelt advice stated above

Is the heart essence of all teachings of Sutrayana and Mantrayana.

If you practice it properly with sincere faith,

It will become the supreme instruction that benefits you.
The so-called profound and non-profound teachings are only in terms of whether or not it is suited to one’s mind stream, and there is no difference in terms of their nature. Understanding this, put the dharma into your actual practice. By the virtue of speaking this advice, May those who read it, chant it, think of it, or hold it in mind, Relying on the blessings of the peerless guru,
Have the light of the authentic path to liberation shine brightly in their minds.

This advice was written on the tenth day of the fourth month in the Water Tiger year of the Tibetan calendar (2022), in response to repeated requests from the faithful Han Chinese disciples who had expressed their great hope that I should give them some advice that would benefit their minds. In the Palace of Spontaneously Accomplishing the Four Activities located in Chengdu, the Shakya nun Mumtso composed the text, and Khenpo Yeshe Phuntsok from Dule Namgyal Ling (Victorious Mara-Subduing Land) of Larung Gar wrote it down. May it be virtuous!

Khenpo Sodargye translated this text from Tibetan into Chinese on February 13, 2024. The English version was translated from Chinese while referring to the original Tibetan.

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