

Remembering Death

Overview and Summaries

Content

DAY 10 – Remembering Death (overview and detail)

Sources

Main Source:

Liberation in the Palm of Your Hand, Pabonka Rinpoche, Wisdom Publications, page 332-361.

Supporting Sources:

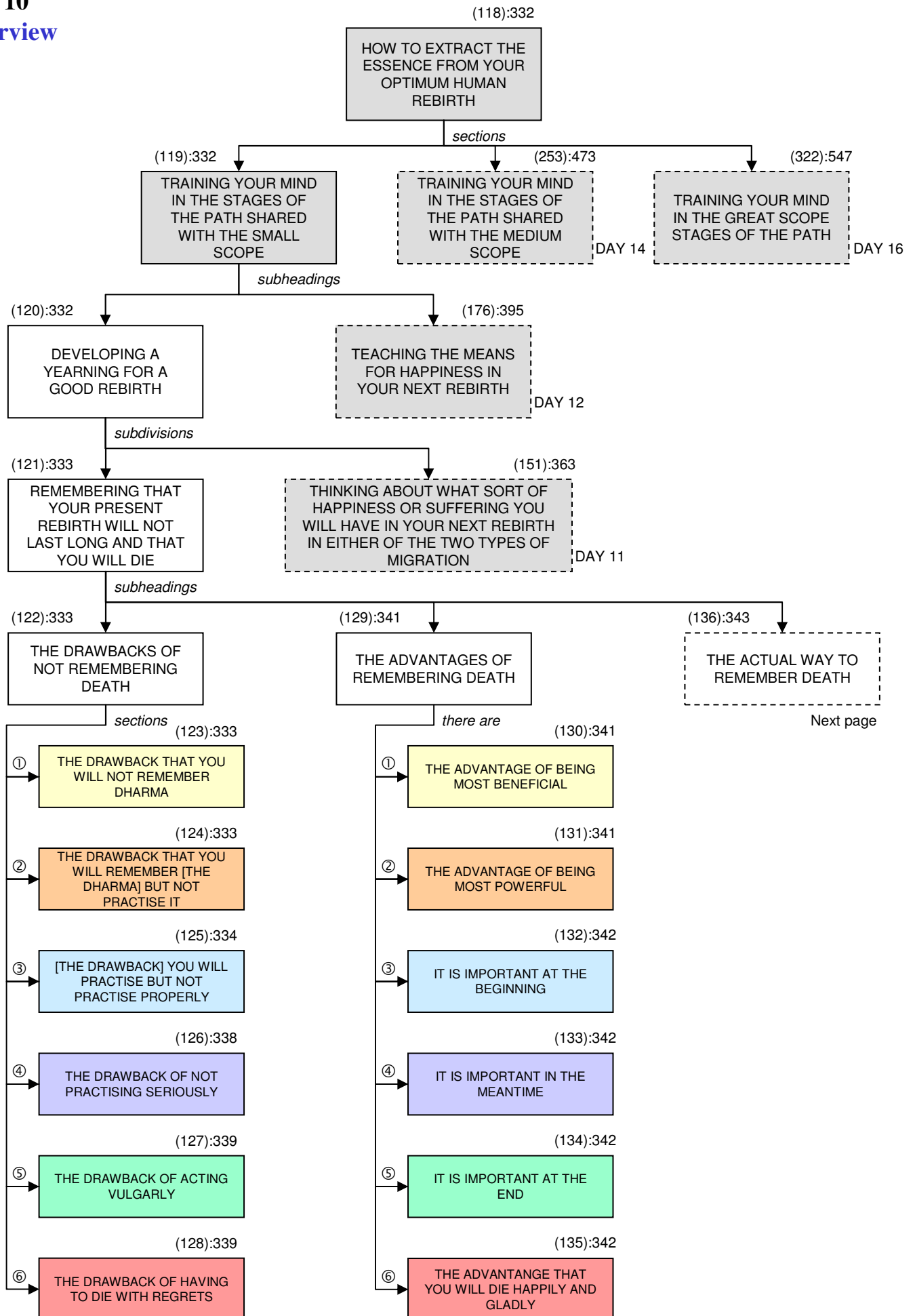
Path to Enlightenment in Tibetan Buddhism, Geshe Acharya Thubten Loden, Tushita Publications, page 225-275.

Wish-fulfilling Golden Sun, Lama Zopa Rinpoche, page 50-59.

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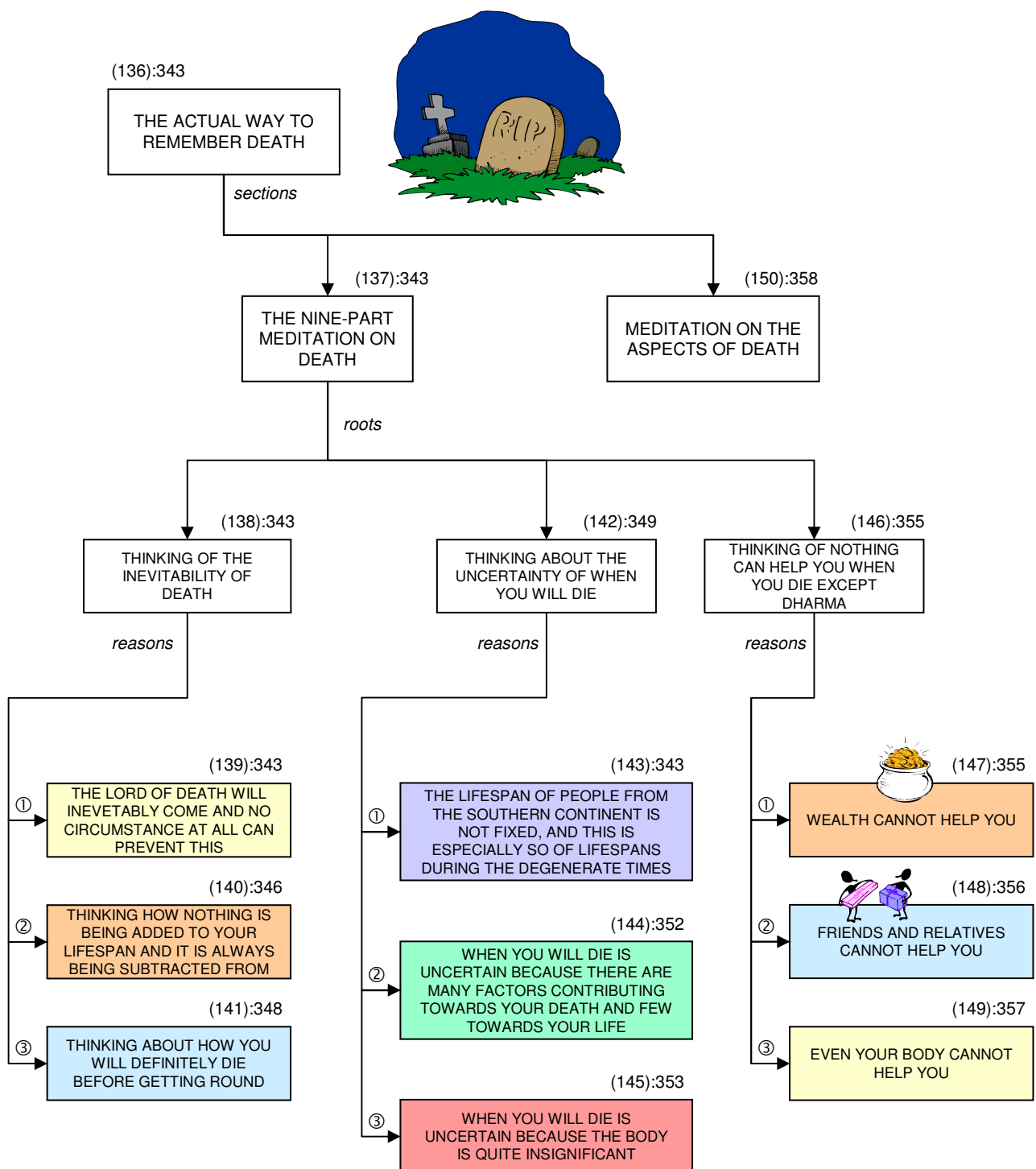
Overview



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Detail

(121):333

REMEMBERING THAT
YOUR PRESENT
REBIRTH WILL NOT
LAST LONG AND THAT
YOU WILL DIE

subheadings



(122):333

THE DRAWBACKS OF NOT REMEMBERING DEATH

sections

(123):333

①

THE DRAWBACK THAT YOU
WILL NOT REMEMBER
DHARMA

Every day that passes without your
recalling impermanence is a day of your life
wasted.

You have to recollect death. Work hard to
prepare for your next lives.

(124):333

②

THE DRAWBACK THAT YOU
WILL REMEMBER [THE
DHARMA] BUT NOT
PRACTISE IT

You are forever procrastinating your
Dharma practice. Meanwhile, your human
life is running out.

(125):334

③

[THE DRAWBACK] YOU WILL
PRACTISE BUT NOT
PRACTISE PROPERLY

Lama Gyampa:
You fools, you haven't succeeded
In a single type of practice,
Yet you are proud of being Dharma practitioners!
See if you have the first of all Dharmas
In your mind-streams:
Ignoring this life.

Dharma and worldly things are opposites.

You will be influenced by the **eight worldly concerns**(*):
Being happy if you receive gifts and unhappy if you do not;
Being happy if comfortable and unhappy if not;
Happy if famous and unhappy if not;
Happy if praised and unhappy if criticized.

Lingrāpa:
In samsara, the city of preconceptions,
Wander the zombies of the eight worldly concerns.
You are in a terrifying charnel ground;
Have your guru perform an exorcism.

So, if you yearn for the eight worldly concerns, and you are a
worldly person; if you ignore this life you are a Dharma
practitioner.

'What is the fine dividing line between Dharma and non-
Dharma?'
It is Dharma if it becomes an antidote to delusions; it is not
Dharma if it does not. If all worldly people do not agree with it, it
is Dharma; if they do, it is not Dharma.

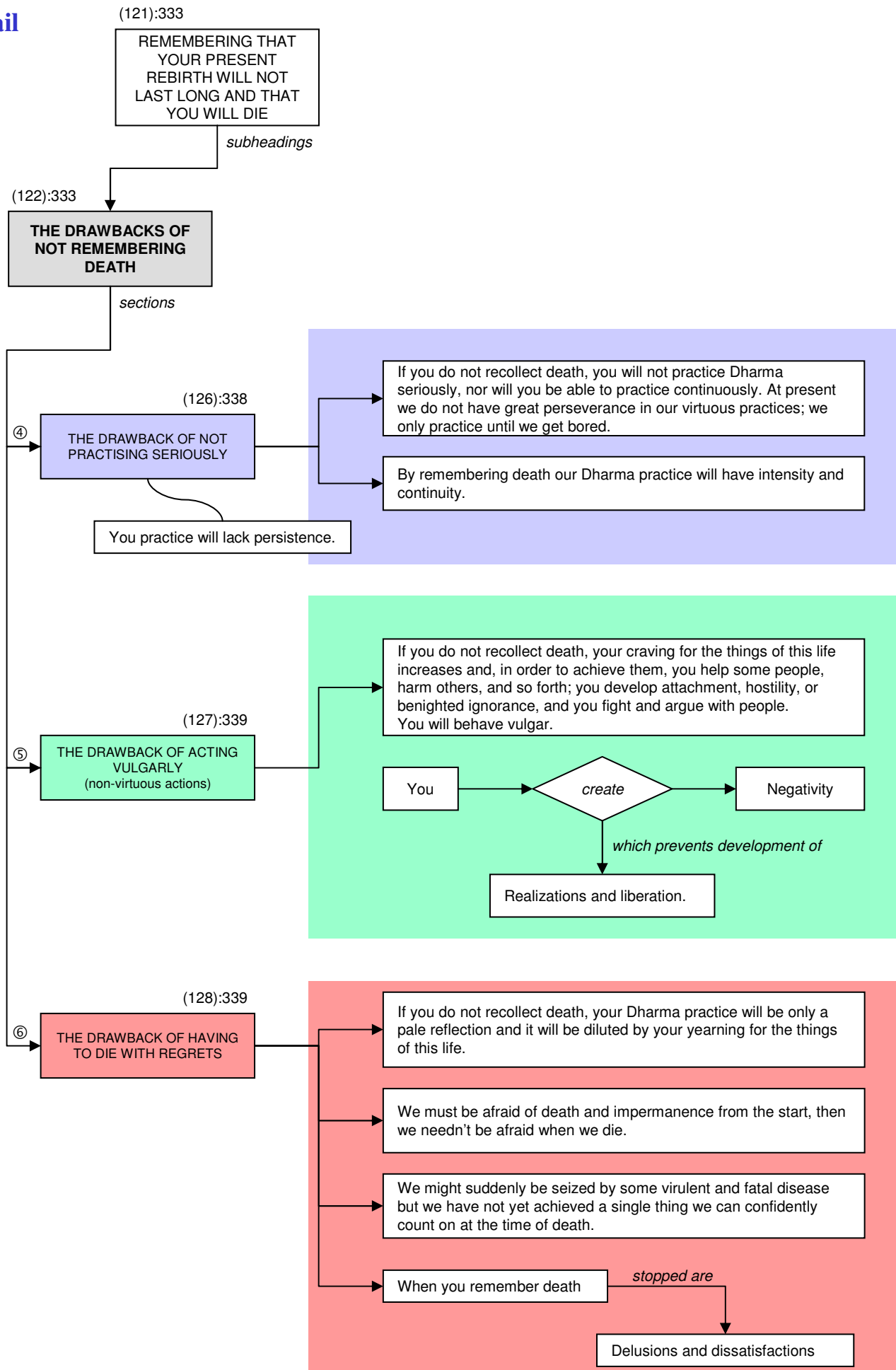
Having turned away from this life, the main technique for
practicing Dharma purely is to meditate on death and
impermanence.

(*) also called dharmas.

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(121):333

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**THE ADVANTAGES OF
REMEMBERING DEATH**

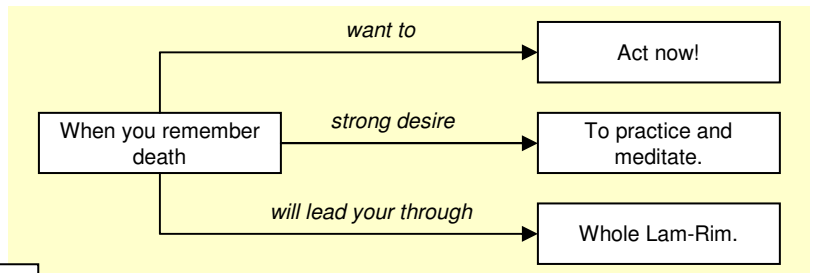
there are

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(130):341

**THE ADVANTAGE OF BEING
MOST BENEFICIAL**

Your actions become
very beneficial.

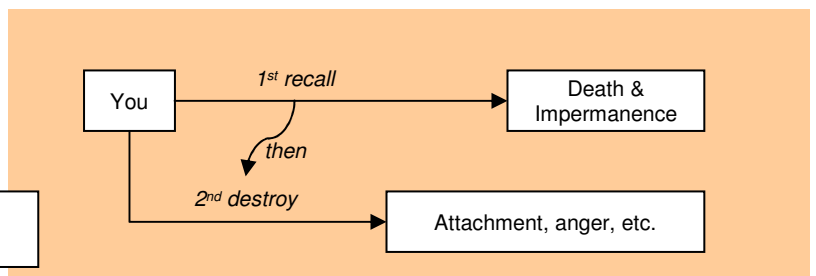


②

(131):341

**THE ADVANTAGE OF BEING
MOST POWERFUL**

Your Dharma practice
becomes powerful.



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(132):342

**IT IS IMPORTANT AT THE
BEGINNING**

Recollecting death:

At the beginning
(of your practice)

causes

To embark on the Dharma

④

(133):342

**IT IS IMPORTANT IN THE
MEANTIME**

In the meantime (of
your practice)

helps

To stimulate you to work
hard at the Dharma

⑤

(134):342

**IT IS IMPORTANT AT THE
END**

At the end (of your
practice)

bring

Your Dharma practice
through to completion

⑥

(135):342

**THE ADVANTAGE THAT
YOU WILL DIE HAPPILY AND
GLADLY**

Dharma
practitioners:

Are first happy to die

In the meantime they die gracefully

Finally they have no regrets.

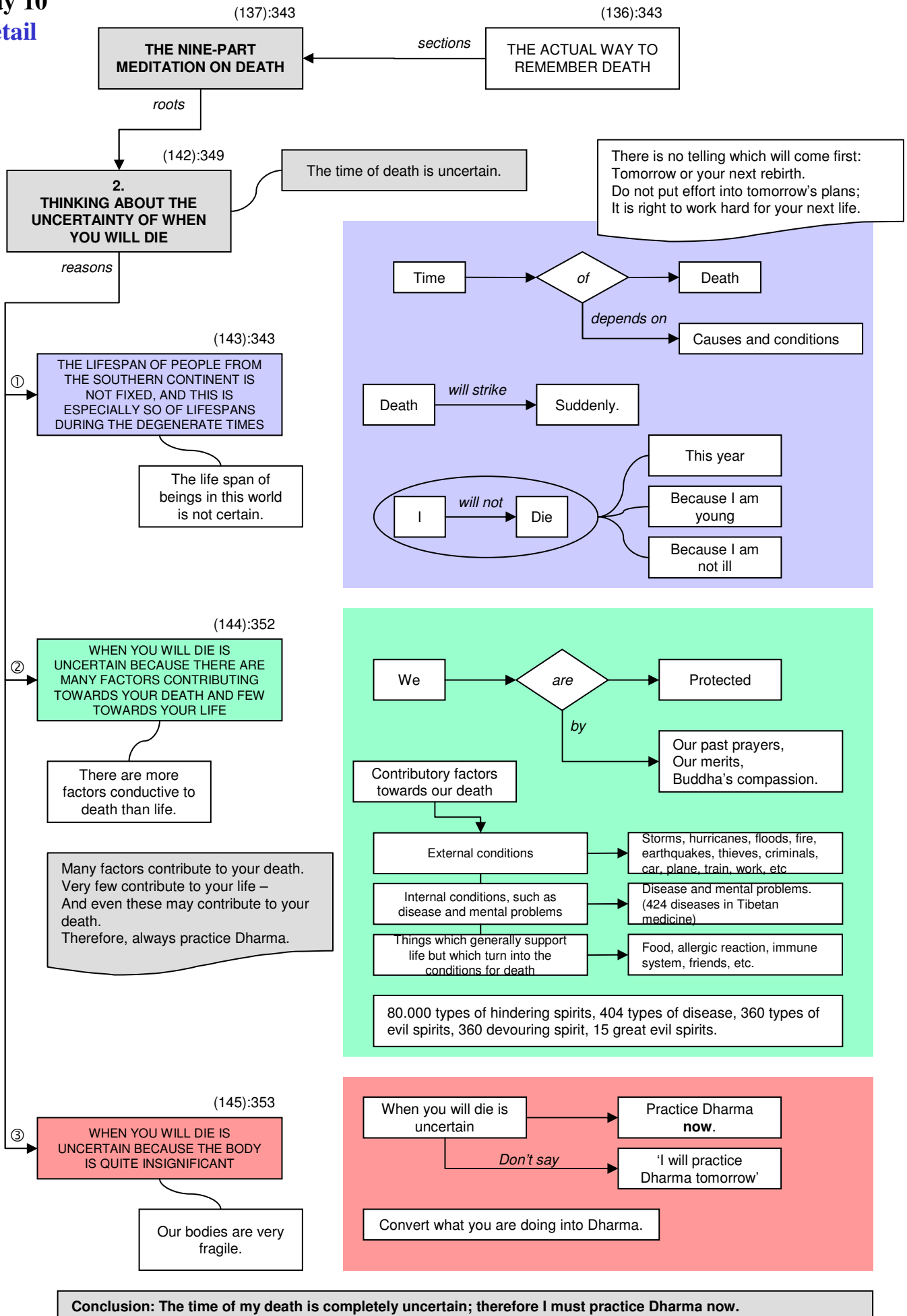
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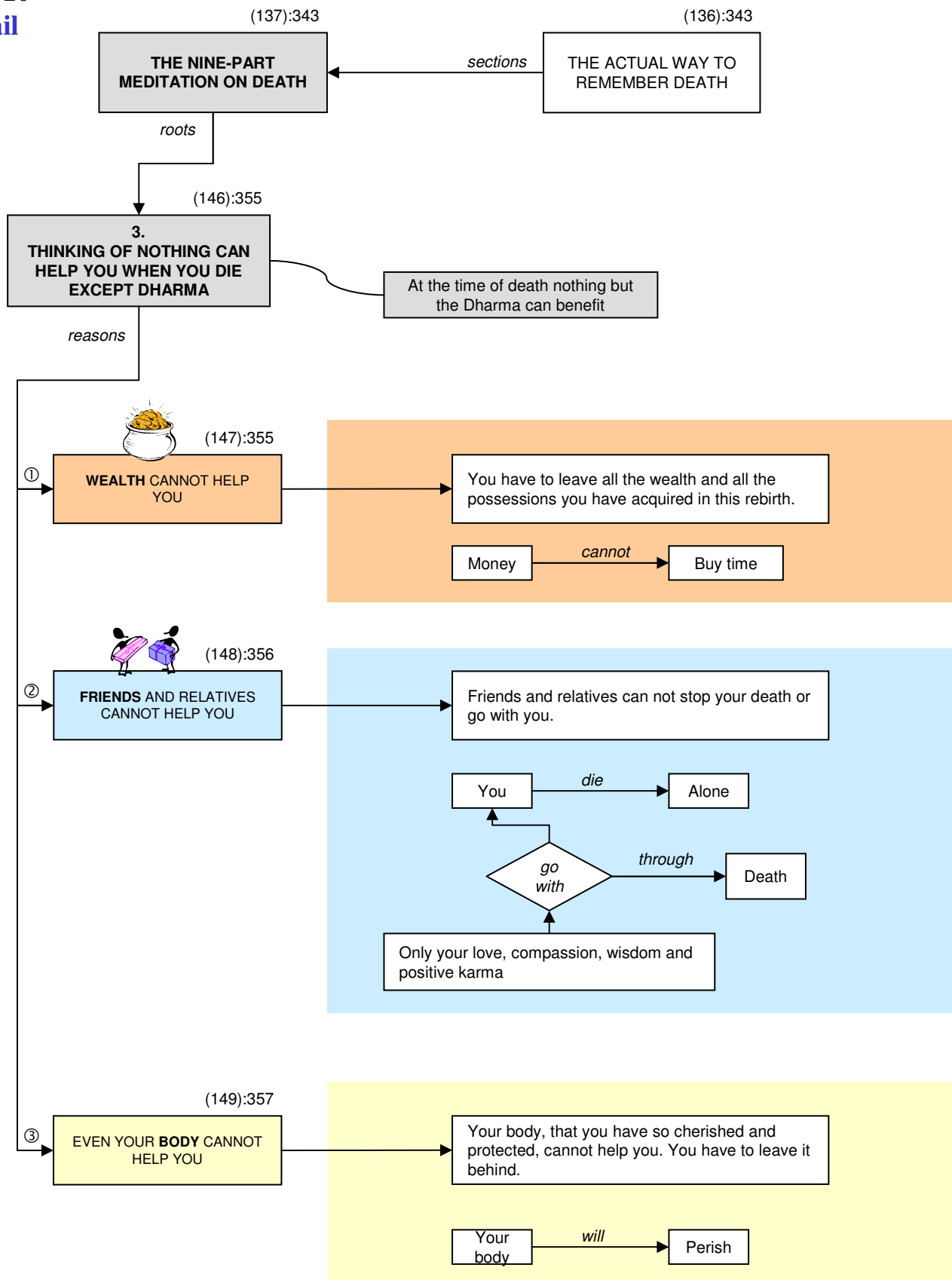
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Conclusion: as nothing but the Dharma will help me at the time of death, I must practice Dharma purely.

It is very important to do analytical and single-pointed meditation on impermanence. This is a strong foundation for all advanced practices.

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