

Practice Book

Kagyü Shenpen Ösel Chöling

KSOC Practice Book

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Friendly Reminder

Using your practice in this life to confront and remedy your particular makeup of kleshas is very helpful in the bardo and in general. We see that some people practice meditation for a relatively short time and find that their minds are effectively pacified and tamed by their practice, whereas other people can practice meditation for a much longer time without deriving much benefit.

When we look at the difference between these two types of practitioners, we may say that the samadhi or meditation that they are practicing is fundamentally the same. The difference between them lies not so much in the technique of meditation used as it does in the intention of focus with which the meditation is performed.

In the case of a very effective practice of meditation, the person is applying the meditation to their actual kleshas, the actual problems which they face. If someone has that intention, the intention that their meditation practice serve as a remedy to particular kleshas, then the meditation practice will serve as that remedy and, or therefore, will be effective. If on the other hand, someone practices a fundamentally similar meditation, but with a very vague motivation, without focusing on particular things that need to be worked through or relinquished, then the meditation itself will be less effective.

It is important, therefore, to remember that meditation, and indeed all dharma practice, becomes most effective when you particularly and consciously apply it as a remedy to particular problems or particular kleshas. This is beneficial in general, and especially when those kleshas arise in the bardo.

*The Very Venerable Khenchen Thrangu Rinpoche,
Journey of the Mind*

If you sow a thought, you reap a deed.
If you sow a deed, you reap a habit.
If you sow a habit, you reap a character.
If you sow a character, you reap a destiny.

Indian proverb

Refuge

LAMA A CHAP SU CHIO

In the lama I take refuge.

SANGYE LA CHAP SU CHIO

In the Buddha I take refuge.

CHO LA CHAP SU CHIO

In the dharma I take refuge.

GENDUN LA CHAP SU CHIO

In the sangha I take refuge.

Seven-line Prayer to Guru Rinpoche

HUM, ÖR GYEN YUL GYI NUP JANG TSHAM

HUM In the northwest of the land of Orgyen,

PE MA GE SAR DONG PO LA

In the center of an open lotus,

YA TSHEN CHHOK GI NGÖ DRUP NYE

Having attained the wonderful and the most perfect siddhi,

PE MA JUNG NE ZHE SU DRAK

“The Lotus-born” of great renown,

KHOR DU KHAN DRO MANG PÖ KOR

Surrounded by a host of dakinis---

KHYE KYI JE SU DAK DRUP KYI

That we may follow your example,

JIN GYI LAP CHHIR SHEK SU SOL

Please approach to grant your blessing.

GURU PADMA SIDDHI HUM

Supplication to the Takpo Kagyus (Tibetan)

DOR JE CHANG CHEN TE LO NA RO DANG
Great Vajradhara, Tilopa, Naropa

MAR PA MI LA CHÖ JE GAM PO PA
Marpa, Milarepa, Lord of Dharma Gampopa,

DÜ SUM SHE JA KÜN CHYEN KAR MA PA
Knower of the three times, Omniscient Karmapa;

CHE ZHI CHUNG GYE GYÜ PA DZIN NAM DANG
Lineage holders of the four great and eight lesser schools,

DRI TAK TSAL SUM PAL DEN DRUK PA SOK
Drikung, Taklung, Tsalpa, Glorious Drukpa, and others;

ZAP LAM CHAK GYA CHE LA NGA NYE PAY
You who have mastered the profound path of mahamudra,

NYAM ME DRO GÖN DAK PO KA GYÜ LA
The Takpo Kagyu, unrivaled protectors of sentient beings;

SOL WA DEP SO KA GYÜ LA MA NAM
I pray to you, Kagyu lamas;

GYÜ PA DZIN NO NAM THAR JIN GYI LOP
Grant your blessing that I may follow your tradition and example.

ZHEN LOK GOM GYI KANG PAR SUNG PA ZHIN
As is taught, detachment is the foot of meditation;

ZE NOR KÜN LA CHAK ZHEN ME PA DANG
Attachment to food and wealth disappears.

TSHE DIR DÖ THAK CHO PAY GOM CHEN LA
To the meditator who gives up the ties to this life,

NYE KUR ZHEN PA ME PAR JIN GYI LOP
Grant your blessing that attachment to ownership and honor cease.

MÖ GÜ GOM GYI GO WOR SUNG PA ZHIN

As is taught, devotion is the head of meditation;

MEN NGAK TER GO JE PAY LA MA LA

The lama opens the door to the profound oral teachings.

GYÜN DU SOL WA DEP PAY GOM CHEN LA

To the meditator who always turns to the lama,

CHÖ MIN MÖ GÜ KYE WAR JIN GYI LOP

Grant your blessing that uncontrived devotion be born within.

YENG ME GOM GYI NGÖ ZHIR SUNG PA ZHIN

As is taught, unwavering attention is the body of meditation;

GANG SHAR TOK PAY NGO WO SO MA TE

Whatever arises is the fresh nature of thought.

MA CHÖ DE GAR JOK PAY GOM CHEN LA

To the meditator who rests in naturalness,

GOM JA LO DANG DRAL WAR JIN GYI LOP

Grant your blessing that meditation be free from intellectualization.

NAM TOK NGO WO CHÖ KUR SUNG PA ZHIN

As is taught, the essence of thoughts is dharmakaya;

CHI YANG MA YIN CHIR YANG CHAR WA LA

They are nothing whatsoever and yet they arise.

MA GAK ROL PAR CHAR WAY GOM CHEN LA

To the meditator who reflects upon the unobstructed play of the mind,

KHOR DE YER ME TOK PAR JIN GYI LOP

Grant your blessing that the inseparability of samsara and nirvana be realized.

KYE WA KÜN TU YANG DAK LA MA DANG

Through all my births, may I not be separated

DRAL ME CHÖ KYI PAL LA LONG CHÖ CHING

From the perfect lama and so enjoy the glory of the dharma.

SA DANG LAM GYI YÖN TEN RAP DZOK NE

May I completely accomplish the qualities of the paths and stages,

DOR JE CHANG GI GO PHANG NYUR THOP SHOK

And quickly attain the state of Vajradhara.

Supplication to the Takpo Kagyus

Great Vajradhara, Tilo, Naro,

Marpa, Mila, Lord of Dharma Gampopa,

Knower of the three times, omniscient Karmapa,

Holders of the four great and eight lesser lineages—

Drikung, Taklung, Tsalpa—these three, glorious Drukpa, and so
on,

Masters of the profound path of mahamudra,

Incomparable protectors of beings, the Takpo Kagyu,

I supplicate you, the Kagyu gurus.

I hold your lineage; grant your blessings so that I will follow your
example.

Revulsion is the foot of meditation, as is taught.

To this meditator who is not attached to food and wealth,

Who cuts the ties to this life,

Grant your blessings so that I have no desire for honor and gain.

Devotion is the head of meditation, as is taught.

The guru opens the gate to the treasury of oral instructions.

To this meditator who continually supplicates the guru

Grant your blessings so that genuine devotion is born in me.

Awareness is the body of meditation, as is taught.

Whatever arises is fresh—the essence of realization.

To this meditator who rests simply without altering it;

Grant your blessings so that my meditation is free from conception.

The essence of thoughts is dharmakaya, as is taught.

Nothing whatever but everything arises from it.

To this meditator who arises in unceasing play;
Grant your blessings so that I realize the inseparability of samsara
and nirvana.

Through all my births may I not be separated from the perfect guru
And so enjoy the splendor of dharma.
Perfecting the qualities of the paths and bhumis,
May I speedily attain the state of Vajradhara.

Refuge and Bodhicitta

To the buddha, the dharma, and the supreme assembly
I go for refuge until enlightenment is reached.
By the merit of generosity and the other paramitas,
May I attain buddhahood for the benefit of all sentient beings.

May all beings have happiness and the root of happiness,
Be free from suffering and the root of suffering.
May they never be separate from the great happiness devoid of
suffering.
May they live in the great equanimity free from passion, aggression
and partiality.

The Seven Branch Prayer

To great Vajradhara, Vajrasattva, Arya Tara, and the noble and
mighty Avalokitesvara,
To all the Victorious Ones and their heirs,
Who abide in the ten directions and three times,
With complete faith I pay homage.

Flowers, incense, light, fragrance,
Elegant food, music, and all other desirable things,
Both real and imagined:
All of these offerings may the noble assembly please accept.

From beginningless time until now,
The ten unvirtuous actions and the five that ripen immediately,
Committed while the mind has been under the power of the klesas,
All evil deeds I confess.

Whatever virtue shravakas, pratyekabuddhas,
Bodhisattvas, buddhas and ordinary beings
Gather throughout the three times,
In all this merit I rejoice.

In ways suitable to the different aptitudes
And wishes of sentient beings,
And in accordance with the mahayana, hinayana, and ordinary
vehicles,
May the wheel of the holy dharma be turned.

Until samsara is completely empty,
May the buddhas not pass into nirvana, but with great compassion
Look upon all sentient beings
Who are sinking in this ocean of suffering.

May whatever merit I have accumulated
Become a cause for the enlightenment of all sentient beings.
And without delay may I become
A splendid leader of sentient beings.

Note: The Sanskrit names Vajradhara, Vajrasattva, and Avalokitesvara are respectively Dorje Chang, Dorje Sempa, and Chenrezig in Tibetan.

Dalai Lama Refuge and Bodhisattva Prayer

With the wish to free all beings
I shall always go for refuge
To the lama, the buddha, the dharma and the sangha

Enthused by wisdom and compassion
Today in the buddha's presence
I generate the mind for full awakening
For the benefit of all sentient beings

As long as space remains
As long as sentient beings remain
Until then may I too remain
And dispel the miseries of the world

Mahamudra Lineage Prayer

KYAB DAK DORJE CHANG CHEN KYEN NO
Dorje Chang

TE LO SHE RAB ZANG PO KYEN NO
Tilopa

NA RO JNANA SIDDHI KYEN NO
Naropa

MAR PA CHÖ KYI LO DRÖ KYEN NO
Marpa

MILA ZHE PA DOR JE KYEN NO
Milerapa

DAK PO DA Ö ZHÖN NU KYEN NO
Gampopa

PAL DEN DU SUM KYEN PA KYEN NO
Dusum Kyenpa, Karmapa I

SI TU DRO GÖN RE CHEN KYEN NO

Drogen Rechen, Situ I

POM DRAK SÖ NAM DOR JE KYEN NO

Pomdrakpa

DRUB CHEN KAR MA PAK SHI KYEN NO

Karma Pakshi, Karmapa II

KE DRUB ÖR GYEN CHEN PO KYEN NO

Mahasiddha Orgenpa

SEM PA RANG JUNG DOR JE KYEN NO

Rangjung Dorje, Karmapa III

GYAL WA YUNG TÖN CHEN PO KYEN NO

Yungton Chenpo

DZAM LING CHÖ KYI DRAK PA KYEN NO

Chokyi Drakpa, Karmapa IV

TOK DEN KA CHÖ WANG PO KYEN NO

Kacho Wangpo, Shamar II

CHÖ JE DE ZHIN SHEK PA KYEN NO

Dezhin Shekpa, Karmapa V

JE TSUN RAT NA BA DRA KYEN NO

Ratnabadra

TRUL KU TONG WA DÖN DEN KYEN NO

Tongwa Donden, Karmapa VI

KÜN KYEN JAM PAL ZANG PO KYEN NO

Jampal Zangpo

JANG SEM PAL JOR DÖN DRUB KYEN NO

Paljor Dondrup, Gyaltsap I

GWAL WANG CHÖ DRAK GYAM TSO KYEN NO

Chodrak Gyamtso, Karmapa VII

DRUB CHEN TRA SHI PAL JOR KYEN NO
Trashī Paljor

TSUNG ME MI KYÖ DOR JE KYEN NO
Mikyo Dorje, Karmapa VIII

GYAL WA KÖN CHOK YEN LAK KYEN NO
Kunchok Yenlak, Shamar V

JE TSUN WANG CHUK DOR JE KYEN NO
Wangchuk Dorje, Karmapa IX

KAR WANG CHÖ KYI WANG CHUK KYEN NO
Chokyi Wangchuk, Shamar VI

GYAL CHOK CHÖ YING DOR JE KYEN NO
Choying Dorje, Karmapa X

PAL DEN YE SHE NYING PO KYEN NO
Yeshe Nyingpo, Shamar VII

TSUNG ME YESHE DOR JE KYEN NO
Yeshe Dorje, Karmapa XI

PAL CHEN CHÖ KYI DON DRUB KYEN NO
Chokyi Dondrup, Shamar VIII

GYAL WANG JANG CHUB DOR JE KYEN NO
Jangchub Dorje, Karmapa XII

SI TU CHÖ KYI JUNG NE KYEN NO
Chokyi Jungne, Situ VIII

JE TSUN DÜ DUL DOR JE KYEN NO
Dudul Dorje, Karmapa XIII

MI PAM CHO DRUB GYAM TSO KYEN NO
Chodrup Gyamtso, Shamar X

PAY MA NYIN JE WANG PO KYEN NO
Pema Nyinje, Situ IX

TEK PA CHOK GI DOR JE KYEN NO
Tekchok Dorje, Karmapa XIV

GYAL SAY LO DRÖ TA YE KYEN NO
Lodro Taye, Jamgon Kongrul I

KÜN ZANG KA KYAB DOR JE KYEN NO
Kakyab Dorje, Karmapa XV

PAY MA WANG CHOK GYAL PO KYEN NO
Pema Wangchuk, Situ XI

PAL DEN KYEN TSEI Ö ZER KYEN NO
Kyentse Ozer, Jamgon Kongtrul

RANG JUNG RIK PAI DOR JE KYEN NO
Rangjung Dorje, Karmapa XVI of Palpung

DRUB WANG NOR BU DÖN DRUB KYEN NO
Norbu Dundrup, Kalu Rinpoche's root lama

KYAB DAK RANG JUNG KÜN KYAB KYEN NO
Kalu Rinpoche

ÖR GYEN TRIN LE DOR JE KYEN NO
Orgyen Trinle, Karmapa XVII

DRIN CHEN TSA WAI LA MA KYEN NO
Kind root lama, hear me

YI DAM KYIL KOR LHA TSOK KYEN NO
The assembly of deities of the yidam mandala, hear me,

CHÖ KYONG MA GON CHAM DREL KYEN NO
(Mahakalas and Mahakalis)

DAK SOK DRO DRUK SEM CHEN KÜN LA
With all your great compassion and wisdom,

TUK TSE YE SHE CHEN PÖ ZIK NE
Look upon all beings of the six realms of samsara,

CHAK CHEN NE LUK TOK PAR DZÖ CHIK

And grant the realization of mahamudra as it is.

The first part of the morning service begins with a contemplation on each of the four thoughts that turn the mind. As you repeat these verses, think about the precious human birth, death and impermanence, karma, and the shortcomings of samsara. In the contemplation of death and impermanence, reference is made to the four ends:

The end of gathering is dispersion.

The end of building is ruin.

The end of meeting is parting.

The end of birth is death.

The second part of the service begins with your imagining the sources of refuge. Your root guru appears in the form of Chenrezig surrounded by buddhas and bodhisattvas. You go to the guru for refuge, repeat the refuge prayer given here as many times as you wish. Then you imagine yourself in the form of Chenrezig with your lama sitting above your head on a lotus-moon seat. On his/her forehead there is a white letter OM, at the throat a red letter AH, and at the heart a blue letter HUM. From these letters, lights of the respective colors shine, inviting all the source and transmission gurus, the yidams, the buddhas and bodhisattvas, the dakinis and protectors. All of them are absorbed into your root guru so that the guru embodies all of them. Then pray to your guru for his/her blessing and inspiration, particularly for the blessing in engendering bodhicitta and being able to work for the welfare of others. This prayer should be repeated as often as possible.

After this prayer, your guru dissolves into light. As this light is absorbed into you, you are filled with your guru's blessings. Meditate on compassion as you repeat the next section of prayers.

Say Chenrezig's mantra 100 times or as many more as you wish; then meditate on compassion by thinking of all sentient beings as being your parents, of how they come to suffer, and so forth. With this basis, you can meditate on taking and sending. (The instructions are to be found in Direct Path to Enlightenment.) This meditation involves imagining that all the sufferings of all sentient beings take the form of black light, which enters your right nostril as you breathe in. Thus all sentient beings are free of suffering. When you breathe out, imagine that white light shines from your left nostril distributing your own happiness to all sentient beings. Or, you can meditate on ultimate bodhicitta as described in the text. At the end of the meditation period, repeat the prayers, which reflect a compassionate concern for others and conclude with the dedication of merit.

Supplication to the Root Lama Above One's Head

PAL DEN TSA WAY LA MA RINPOCHE
Glorious and precious Root Guru

DAK GI CHI WOR PAY DAY DEN SHU LA
Sitting on the lotus and moon seat on the crown of my head,

KA TIN CHEN PÖY GO NAY JAY ZUNG TAY
In your great kindness hold me

KU SUNG TUK KYI NGÖ DRUP TSAL TU SÖL
And bestow the accomplishment of body, speech, and mind.

The Four Contemplations Which Turn the Mind Towards Dharma

Having eight opportunities
And ten blessings in this human form
Is so much better than being a god;
It is just like a pauper finding a jewel.
For so many reasons—cause and number,
Example and so forth, it is difficult
To find it but for this moment.
It is impermanent too, like a bubble of froth,
Certain to perish soon.
At that time, since nothing but the dharma
Is even a hair tip's help,
Meditate on the profound path,
The very heart of the supreme dharma.

The universe, the external world,
Is destroyed by fire and water.
The four seasons are mere moments that come and go.
Everything is impermanent,
Bound in the four ends.
There never is a person born who doesn't die.
Life and breath are like lightning and dew.
It is not even certain which will come first,

Tomorrow or the next world.
If I just think about dharma but don't practice it,
The demons of distraction and laziness will carry me away.
Since I must go empty-handed and naked,
I should practice the supreme dharma without delay.

At death, even the universal monarch
Leaves his/her power and influence behind.
I'll wander alone in the bardo.
The ripening of black and white karma follows
Like a body and its shadow.
Action done is never without result.
But action not done is never met.
Development is part of all action.
The results of virtue and evil
Are happiness and suffering
Inevitably ripening for the doer.
This world is but a moment.
Samsara is long without end.
So, if I am not to achieve my own destruction
I should as a matter of principle believe in action and result.
In particular, I should observe
The commitments of ordination.
No fault should stain
My stream of consciousness.

From the pinnacle of existence
Down to the depth of torment,
All the regions of samsara,
From top to bottom,
Are like a trench of fire,
A thicket of razors;
No chance for happiness ever appears.
Up to now, I have wandered in samsara.
Ignorance, bewilderment, and samsara
Are not exhausted.
Now knowledge of this intolerable unhappiness
And fierce determination arouse my stream of being.
I enter the path to freedom and permanent bliss

And pursue the successes of the forebears of the lineage
To obtain Buddhahood in a single lifetime.

The Total Flowering of Activity to Help Others

This series of prayers and meditations is concerned with mind training and constitutes the basis of the teaching of the forebears of the lineage. These are pith instructions of the transcending awareness dakinis, Nigume, and will create conditions such that it is impossible for others not to benefit.

First, imagine your guru as Chenrezig in front of you surrounded by an ocean of sources of refuge.

In the sky in front of me is a jeweled throne.
On this throne is a lotus and moon seat
On which sits my root guru in essence,
In form, the Lord Chenrezig,
Surrounded by throngs
Of buddhas and bodhisattvas.
Everything becomes so very real.

I and all sentient beings, my mothers,
Go for refuge to the guru, precious Buddha.
We go for refuge to the Buddha, dharma, and sangha.
We go for refuge to the guru, yidams and
Throngs of dakinis and protectors.
We go for refuge to mind itself,
Clear, empty dharmakaya.

Repeat this refuge prayer 3, 7, 21, 108 times and rest free of conceptualization.

All sentient beings are to attain the citadel
Of completely perfected buddhahood.
For this reason and to this end, I now enter the stages
Of honest virtuous action.

Repeat this prayer 3 times.

I appear clearly as the deity.
On a lotus-moon seat above my head,
Sits my root guru,

Clear, white, radiant with light,
With a loving expression and
Clothed in jewels and silk.

Light shines from the three letters
At the three points,
Inviting a throng of source and
Transmission gurus, yidams,
Peaceful and wrathful deities,
Buddhas, bodhisattvas, dakinis, and protectors
Who all dissolve into the guru.
The guru becomes their embodiment.

When your mind is filled with intense devotion in the following prayer, your guru will definitely appear.

To you, my guru, completely pure and
Universal spiritual friend, I pray for blessing.
I pray for the blessings of loving-kindness,
Compassion and bodhicitta.

Repeat this 3 , 7, 21, 108 times.

I pray that through you, my guru, precious Buddha,
Only the welfare of others will be accomplished
In this and other lives of mine.

Repeat this 3 times and then meditate on compassion, which encompasses all space.

Sentient beings fill all that space fills.
Everyone, without a single exception,
Has been my parent.
Each and every one has helped me in countless lives.
All of them, though wishing happiness,
Accomplish suffering.
Oh pitiable ones,
Wandering endlessly in samsara . . .
Through the power of immense compassion
My guru is absorbed into me.
Instantly I become in form
The Great Compassionate One
Who tames beings.

And with loving heart
Is mindful of every sentient being.

*Imagining yourself to be Chenrezig, repeat the six syllables OM MANI
PADME HUM and meditate on taking and sending. Then:*

Alas my kindly parents,
The six kinds of beings
In beginningless and endless samsara
Are broken by intolerable suffering.
In this ocean of existence and suffering
Ever wander all sentient beings.
Alas, alas, oh pitiable ones,
All my parents are come to this.
How can I forsake and let them fall?
I must, right now, and all the time,
Work diligently for the
Welfare of all beings.

Now pray as follows:

Both in this and other lives
May this basic virtue of mine
Accomplish only that which benefits others.
May my body ripen all sentient beings
And set them free.
May my speech ripen all sentient beings
And set them free.
May my mind ripen all sentient beings
And set them free.
Until this ocean of suffering is emptied,
May all three,
My body, speech, and mind,
Ripen all sentient beings
And set them free.

Repeat 3 times.

May I become not only a lord protector
Of all sentient beings in all situations,
But also, fulfill every wish
Of each and every sentient being.

Repeat 3 times.

This service is practiced regularly at The Venerable Kalu Rinpoche's monastery in India. During his tour of North America, he gave this service and meditation to a number of centers, notably Vancouver, San Francisco, and Hawaii. The translation was by Ken McLeod.

Dedicated to The Venerable Dezhung Rinpoche.

Homage to Chenrezig

JO WO KYÖN GYI MA GÖ KU DOK KAR

Noble One, untainted by the mire of samsara, your form is
luminous white;

DZOK SANG GYE KYI U LA GYEN

A perfect awakened one adorns your head.

TUK JEI CHEN GYI DRO LA ZIG

With the eyes of compassion you gaze upon beings;

CHEN RE ZIG LA CHAK TSAL LO

To Chenrezig we bow.

Repeat 3 , 7, 21, 108 times.

The Seven Branch Prayer

To great Vajradhara, Vajrasattva, Arya Tara, and the noble and
mighty Avalokitesvara.

To all the Victorious Ones and their noble offspring,
Who abide in the ten directions and three times,
With complete faith I pay homage.

Flowers, incense, light, fragrance,
Elegant food, music, and all other desirable things,
Both real and imagined—
All of these offerings may the noble assembly please accept.

From beginningless time until now,
The ten unvirtuous actions and the five that ripen immediately,
Committed while the mind has been under the power of the klesas,
All evil deeds I confess.

Whatever virtue shravakas, pratyekabuddhas,
Bodhisattvas, buddhas and ordinary beings
Gather throughout the three times,
In all this merit I rejoice.

In ways suitable to the different aptitudes
And wishes of sentient beings,
And in accordance with the mahayana, hinayana, and ordinary
vehicles,
May the wheel of the holy dharma be turned.

Until samsara is completely empty,
May the buddhas not pass into nirvana, but with great compassion
Look upon all sentient beings
Who are sinking in this ocean of suffering.

May whatever merit I have accumulated
Become a cause for the enlightenment of all sentient beings.
And without delay may I become
A splendid leader of sentient beings.

The Sanskrit names Vajradhara, Vajrasattva, and Avalokitesvara are respectively Dorje Chang, Dorje Sempa, and Chenrezig in Tibetan.

Patrul Rinpoche's Verses on the Five Poisons Self-Liberated

Do not chase after the object of your anger; look at the angry mind.
Anger is self-arisen and self-liberated, clarity-emptiness by nature.
Clarity-emptiness is nothing other than mirror-like wisdom—
Within anger self-liberated, recite the six-syllable mantra.

Do not cling to the object of your pride; look at the clinging mind.
Clinging to oneself as best is self-arisen and self-liberated, originally
emptiness by nature.
Original emptiness is nothing other than the wisdom of equality—
Within pride self-liberated, recite the six-syllable mantra.

Do not be attached to the object of your desire; look at the mind of
attachment.
Attachment is self-arisen and self-liberated, bliss-emptiness by
nature.
Bliss-emptiness is nothing other than discriminating wisdom—
Within desire self-liberated, recite the six-syllable mantra.

Do not be obsessed with the object of your jealousy, look at the
examining mind.
The examining mind is self-arisen and self-liberating, intellect-
emptiness by nature.
Intellect-emptiness is nothing other than all-accomplishing
wisdom—
Within jealousy self-liberated, recite the six-syllable mantra.

Cease to be mistaken about the object of your stupidity; look at the
stupidity itself.
Thoughts are self-arisen and self-liberated, awareness-emptiness by
nature.
Awareness-emptiness is nothing other than dharmadhatu wisdom—
Within stupidity self-liberated, recite the six-syllable mantra.

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, adapted by Ari Goldfield from a translation in The Heart Treasure of the Enlightened Ones, Boston, Shambala Publications, 1992, pp. 195-197

Patrul Rinpoche's Four Yogas of Mahamudra

Within stillness, cut the momentum of moving thoughts;
Within movement, recognize the nature of stillness.
With stillness and movement non-dual, sustain ordinary mind.
In the experience of one-pointedness, recite the six-syllable mantra.

Through analyzing apparent reality, determine the nature of genuine reality;
Look at how from within genuine reality, apparent reality manifests.
The two truths are undifferentiable, inconceivable basic being.
In the view free from fabrication, recite the six-syllable mantra.

From appearances, cut away the clinging of mind;
From mind, demolish the false lair of appearances.
Appearance and mind are non-dual in the all-pervading freedom from extremes;
In the realization of one-taste, recite the six-syllable mantra.

Mind's own nature is emptiness-awareness, free in being the native state;
Thoughts are awareness own energy, pure in their own place.
Thoughts and awareness are non-dual in the nature of the single bindu.
Within non-meditation, dharmakaya, recite the six-syllable mantra.

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, adapted by Ari Goldfield from a translation in The Heart Treasure of the Enlightened Ones, Boston, Shambala Publications, 1992, pp. 189-191.

Bodhisattva Vow

In all the glorious holy lamas I take refuge.

In the assembled devas of the yidam mandalas I take refuge.

In all the buddhas—victorious, virtuous, and transcendent—I take refuge.

In all the holy dharma I take refuge.

In all the noble sangha I take refuge.

In all the assemblies of dakas, dakinis, dharmapalas, and protectors who have the eye of wisdom I take refuge.

Say 3, 7, 21, 108 or more times..

Then, in kneeling position, joining your palms together at your heart center, recite the bodhisattva vow from the Bodhicaryavatara.

Just as the earth and the other elements, together with space,
eternally provide sustenance in many ways for the countless
sentient beings,

So may I become sustenance in every way for sentient beings to the
limits of space until all have attained nirvana.

As the sugatas of old gave birth to the bodhicitta and progressively
established themselves in the discipline of a bodhisattva,

So I, too, for the benefit of beings, shall give birth to the bodhicitta
and progressively train myself in that discipline.

Repeat 3 times

At this moment my birth has become fruitful.

I have realized my human life.

Today I am born into the family of the buddhas.

Now I am an offspring of the buddhas.

From now on I will forthrightly perform the actions befitting my
family. I will act so as not to degrade this faultless, noble family.

Just as with a blind person finding a jewel in a heap of rubbish,
thus, somehow, bodhicitta has been born in me.

This is the supreme amrita that destroys death, the inexhaustible
treasure that removes the world's poverty.

It is the supreme medicine that cures the world's sickness, the tree that provides rest for beings weary of wandering on the paths of existence.

It is the universal bridge on which all travelers may pass over the lower realms, the rising moon of mind that dispels the torment of the klesas.

It is the great sun that puts an end to the obscurity of ignorance, the pure butter that comes of churning the milk of the holy dharma. For travelers wandering the paths of existence seeking happiness from objects of enjoyment, it is supreme bliss near at hand, the great feast that satisfies sentient beings.

Today, witnessed by all the protectors, I have welcomed sentient beings and sugatas. Devas and asuras rejoice!

In reciting the bodhisattva vow, we arouse bodhicitta by reflecting on the presence and inspiration of the kalyanamitra and the buddhas, bodhisattvas, and the practitioners of the past, present and future.

The Sutra of the Heart of Transcendent Knowledge

Thus have I heard. Once the Blessed One was dwelling in Rajagrha at Vulture Peak Mountain, together with a great gathering of the sangha of monastics and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called “profound illumination”, and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva mahasattva, “How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?”

Addressed in this way, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness.

In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore, Shariputra, in emptiness there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path no wisdom, no attainment, and no non-attainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana.

All the buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering should be known as truth, since there is no deception. The prajnaparamita is said in this way:

OM GATE GATE PARAGATE PARASAMGATE BODHI
SVAHA

Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajnaparamita.”

Then the Blessed One arose from that samadhi and praised noble Avalokitesvara, the bodhisattva mahasattva, saying, “Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice.”

When the Blessed One had said this, venerable Shariputra and noble Avalokitesvara, the noble bodhisattva mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

Exorcism Chant

If one desires to practice this Heart Sutra, visualize in the sky before you the tatbagata with the mudra that subjugates the maras. Among his retinue are Avalokitesvara and Sariputra, engaged in question and answer. They are surrounded by the sangha of the greater and lesser yanas. Chant this profound sutra, contemplating the meaning of sunyata, however many times up to seven. Then repeat the mantra of insight as many times as you can.

After that, if you wish to exorcise the maras:

I prostrate to the buddha. I prostrate to the dharma. I prostrate to the sangha. I prostrate to the great mother Prajnaparamita. May the truth of my words be accomplished. Previously, Indra Satakratu, lord of gods, contemplated and chanted the profound meaning of Prajnaparamita, and so exorcised the evil maras and all others who incite discord. Accordingly, may I contemplate and chant the profound meaning of the great mother Prajnaparamita, and so may I exorcise evil maras and all others who incite discord. May they be annihilated. May they be pacified. May they be utterly pacified.

After that:

Teaching the arising from interdependence,
No cessation, no birth,
No nihilism, no eternalism,
No coming, no going,
Free from many meanings, free from one meaning,
You, the teacher of peace, who removes complexity,
The perfect buddha, the best among humans,
I prostrate to you.

One may conclude with dedication, aspiration, and auspicious verses.

Peace Is the Essence of Happiness

Peace is the essence of happiness,
And that essence is the true nature of all beings.
May the absolute truth, the dharma,
Radiate the blessing of peace to this universe
And in the ten directions throughout all time.
May all beings be free from ignorance, passion, and anger.
May all beings live in the limitless light of loving
 kindness, compassion, joy, and universal oneness.
May you receive the blessings of the buddha, the teacher of
 gods and humans.
May you receive the blessings of the dharma, the universal truth.
May you receive the blessings of the sangha, the perfect spiritual
 companions.

Written by Chime Rinpoche



The Menla Meditation – Medicine Buddha (Short)

Supplication to the Root Lama Above One's Head

PAL DEN TSA WAY LA MA RINPOCHE

Glorious and precious Root Guru

DAK GI CHI WOR PAY DAY DEN SHU LA

Sitting on the lotus and moon seat on the crown of my head,

KA TIN CHEN POY GO NAY JAY ZUNG TAY

In your great kindness hold me

KU SUNG TUK KYI NGO DRUP TSAL TU SOL

And bestow the accomplishments of Body, Speech and Mind.

Menla Meditation

I and others, all sentient beings,
In order to pacify the suffering of illness
Arising from past karma and present conditions
Take refuge in the Supreme Healer.

So that those tormented by hosts of illness
May in this life be freed from suffering
And finally arrive at buddhahood,
I arouse my heart toward supreme awakening.

All phenomena, included in perceiver and perceived,
Are purified within the primordial pure empty expanse.
From within emptiness instantaneously
I become the Healing Buddha.

From my pure body, speech, and mind light radiates out;
All the buddhas in the ten directions
Are transformed into the Healing Buddha.
They dissolve indivisibly into me.

TAY-YA-TA OM BE-KAN-DZE BE-KAN-DZE MA-HA
BE-KAN-DZE RA-DZA SA-MUD-GA-TE SO-HA

TADYATHA OM BHAISHAJYE BHAISHAJYE MAHA
BAISHAJYE RAJA SAMUDGATE SVAHA

By this merit from myself and others
Having accomplished the practice of the Healing Buddha
May all sentient beings without one exception
Reach the level of the Supreme Healer

As the sun dispels the darkness of ignorance,
As the moon quells the torment of mental affliction,
The Healing Buddha removes the illness of three poisons.
May the goodness of vaidurya light be present.

SARVA MANGALAM

*Mind terma revealed by Khenpo Tsultrim Gyamtso Rinpoche
at Karne Chöling, August 1996*

Bhagavat, who is compassionate equally to all beings,
The very hearing of whose name pacifies the three lower states,
Medicine Buddha, who eliminates the illnesses of the three poisons,
May there be the goodness of the Vaidurya light.
May sentient beings, whatever illnesses they suffer,
Be liberated quickly from those illnesses.
May all the illnesses of beings without exception,
Forever not arise.
May medicines be effective,
And may the intentions of the recitations of the secret mantra path
 be accomplished.
May demonesses, cannibal demons, malevolent beings, and so
 forth,
Attain compassionate mind.

Sakyong Mipham Rinpoche composed this very short practice of White Tara to be used as a daily supplication. The text is available to any practitioner — one need not be a tantrika to receive it. The Sakyong specified that it could be helpful for people who are not well, who are traveling a lot, or who are having general difficulties focusing or connecting. He said, “It is for anyone who needs to be soothed.”

Tara embodies the feminine principle; her name means “protectress”. Among the many forms of Tara that exist, White Tara is especially associated with health, longevity, and protection from obstacles and dangers. In *Visual Dharma: The Buddhist Art of Tibet*, Vidyadhara Chögyam Trungpa Rinpoche wrote:

White Tara is the fertile or motherly aspect of compassion. She has seven eyes, three on her face, one on the palm of each hand, and one on the sole of each foot. The eyes symbolize the vigilance of her compassion. White Tara brings the devotee long life and protects against all dangers. When the bodhisattva Avalokiteshvara came to life again after his head had been split into a thousand pieces and once more undertook to save all sentient beings, White Tara was born from a tear that fell from his eye. She said that she too (along with Amitabha and Vajrapani) would help him and would be his companion. White Tara’s right hand makes the gesture of generosity and her left holds the lotus of compassion with the mudra of the three jewels buddha, dharma, and sangha.

To do the supplication, begin by reciting the refuge and bodhicitta lines three times each, with hands in añjali.



A White Tara Sadhana (Short)

I take refuge in the three jewels and the basic goodness of all sentient beings.

Say this 3 times.

Until the suffering of the three worlds is completely exhausted, I will courageously dedicate myself to the welfare of others.

Say this 3 times.

Instantly I become White Tara – beautiful, radiant, and youthful. She continuously nurtures all sentient beings, overcoming their obstacles and fulfilling their wishes. I meditate, fully confident that my mind is inseparable from this peaceful, powerful lotus:

OM TARA TUTTARE TURE SVAHA

By this merit and virtue, accomplishing her mantra, may I liberate all beings from the dark age and establish them in the completely enlightened palace of wisdom.

Sakyong Jamgön Mipham Rinpoche, 31 January 2004, The Tower of Lethendy

A White Tara Sadhana (Long)

The Accomplishment of Deathlessness

The Daily Practice of the Noble Wish-Fulfilling Wheel

By Jamgon Kongtrul Lodro Thaye

First: Do guru yoga to the Lama

The Seven Line Prayer to Padmasambhava

HUNG OR GYEN YUL GYI NUB JANG TSAM

In the northwest of the land of Uddiyana, born on the pollen bed

PE MA GE SAR DONG PO LA

Of a lotus, endowed with the most marvelous attainment,

YA TSEN CHOK GI NGÖ DRUB NYE

Renowned as the Lotus-Born,

PE MA JUNG NE ZHE SU DRAK

Surrounded with a retinue of many dakinis,

KOR DU KAN DRO MANG PÖ KOR

Following you I practice.

KYE KYI JE SU DAK DRUB KYI

Please come and bless me

JIN GYI LAB CHIR SHEK SU SÖL

With your grace

GU RU PE MA SID DHI HUNG

OM AH HUNG BED ZRA GU RU PE MA SID DHI
HUNG

OM SVASTI SIDDHAM

OM May Good Fortune Be Attained

At daybreak, or sometime early in the morning, we seat ourselves in the vajra posture upon a comfortable seat.

A Supplication to the Lineage of the Daily Practice of White Tara

In the space before you, visualize your Guru (White Tara), surrounded by all the lineage gurus. Imagine that you are receiving their blessing.

NAMO GURU ARYA TARA YE

Homage to Guru Arya Tara!

DROL MA NGA KI WANG CHUK SER LING PA

Tara, Vagishvara, Suvarnadvipi,

JO WO DROM TÖN CHEN NGA DRE PAY SHAB

Atisha, Dromton, Chen-nga, Drepa,

DAK PO DU CHEN RE CHEN POM DRAK PA

Dhagpo, Dusum Khyenpa, Rechen, Pomdrakpa,

DRUB CHEN CHÖ CHI LA MAR SOL WA DEP

Mahasiddha Chokyi Lama, I pray to you.

Ö JEN PA DANG RANG JUNG YUNG TÖN JAL

Ogyenpa, Rangjung Dorje, Yungton Gyal,

ROL DOR KA CHÖ WANG PO DE SHIN SHEK

Rolpay Dorje, Khacho Wangpo, Deshin Shekpa,

RIK RAL DÖN DEN BEN KAR GO SHRI JE

Rikpay Raldri, Tongwa Donden, Benkar, Lord Goshri,

CHÖ DRAK JAM TSO SHAB LA SOL WA DEP

Chodrak Gyamtso, I pray to you.

SANG JAY NYEN PA MI KYÖ KON CHOK BANG

Sangjay Nyenpa, Mikyo Dorje, Konchok Bang

WANG CHUK DOR JE CHÖ WANG NAM DA TSEN
Wangchuk Dorje, Chokyi Wangchuk, Namdak Tsen,

KAR MA CHA MAY DUL MO PAL CHEN PO
Karma Chamey, Dulmo, Palchenpo,

TEN PAY NYIN MOR JE LA SOL WA DEP
Tenpay Nyinche, I pray to you.

DU DUL DOR JE PE MA NYIN JE WANG
Dundul Dorje, Pema Nyinche Wangpo,

SI SHI TSUK JEN TEK CHOK DOR JE DANG
Tegchok Dorje, who is the crown-adornment of samsara and
nirvana,

JAL WEH LUNG TEN YONG DZOK TEN PAY DAK
Lodro Thaye, who was prophesied by the Buddha

LO DRÖ TA YEH CHE LA SOL WA DEP
And is the Lord of the entire teachings, I pray to you.

DOR JEH KU NYEH KA CHAB DOR JE DANG
Khakhyab Dorje, who attained the vajra-body,

CHEN TSE Ö ZER RIG PAY DOR JEH SOK
Khyentse Özer, Rigpay Dorje, and the others.

Pray that the blessing of the transmission may unfold within you.

TSA JYÜ LA MA KÜN NGÖ JE TSUN MA
Bhaddarika, who is the embodiment of all root and lineage gurus,

GANG KI MIN DROL KA BAP JYÜ PAY SOL
All those who hold the six traditions of her instruction lineage

RIM PA DRUK DEN NAM LA SOL WA DEP
That ripens and liberates, I pray to you.

CHE NGA K DZOK PAY RIM PA TAR CHIN TEH
Give your blessings, that I may perfect the phases of creation,
mantra, and completion,

CHI MAY YE SHE DOR JAY KU CHOK DRUP
Attain the supreme vajra-body of wisdom and deathlessness,

JAL WA KÜN CHEH YI SHIN KOR LO DANG
Be indivisible from Chintachakra (Wishfulfilling Wheel), who gives
birth to all the buddhas,

YER MEH DÖN NYI LHUN DRUP JIN JI LOP
And spontaneously accomplish the benefit for myself and others.

MANG–GALAM

This supplication to the lineage of the daily practice of White Tara was composed by Karma Ngawang Yönten Gyamtso (Jamgon Kongtrul), in accordance with the wishes of Karma Lhapa, one of unequalled pure faith.

May there be good fortune!

Refuge and Bodhicitta

In the space before you, visualize the root Guru (White Tara) together with lineage gurus surrounded by yidams, dakinis, and protectors—if you want to gather the accumulation of merit and wisdom—think carefully, chant, visualize—all at one time.

KÖN CHOK KÜN DÜ LAM MAR CHAB SU CHI
I take refuge in the Guru, the union of all the jewels.

DRO LA PEN CHIR YI SHIN KOR LO DRUP
In order to benefit beings, I will practice Chintachakra. (3x)

Gathering the Accumulation of Merit and Wisdom

Visualize yourself as White Tara. Visualize TAM in the heart center with light rays radiating from it. If you wish to gather the accumulations, recite the following: And then to stabilize the notion that all these sources of refuge really are there, one recites: BENDZA SAMADZA (with the mudra of clicking your fingers)

RANG NYI DROL MAY TUK SOK ÖZER JI

Light rays from the life-essence in the heart of myself as Tara,

PA MA SE CHEH DUN KAR CHEN DRANG JYUR

Invite the Arya and the bodhisattvas into the space before me.

BENDZA SAMADZA

Vajra samajah: (vajra gathering)

KÖN CHOK SUM LA DA CHAB CHI

I take refuge in the three jewels,

DIK PA MI GE SO SOR SHA

I confess each bad, unvirtuous action,

DRO WAY GE LA JE YI RANG

I rejoice in the virtuous actions of beings,

SANG JAY CHANG CHUB YI CHI ZUNG

I hold the buddhas and bodhisattvas in my mind.

SANG JAY CHÖ DANG TSOK CHOK LA

I take refuge in the buddha, dharma, and sangha

CHANG CHUB BARD DU CHAP SU CHI

until I attain enlightenment.

RANG SHEN DÖN NI RAB DRUP CHIR

I will develop the bodhicitta

CHANG CHUB SEM NI CHE PAR JI

In order to perfectly accomplish the benefit for myself and others.

CHANG CHUB CHOK KI SEM NI CHE JI NEH

Having developed the sambodhicitta,

SEM CHEN TAM CHEH DA KI DRÖN DU NYER

I will take care of all beings.

CHANG CHUB CHÖ CHOK YI ONG CHE PAR JI

I will follow the beautiful, perfect conduct of the bodhisattva,

DRO LA PEN CHIR SANG JAY DRUP PAR SHOK

May I attain buddhahood so that I can benefit all beings. (3x)

Imagine that the Guru Tara, the buddhas, the bodhisattvas, and dakinis are in front of you. They dissolve into each other and into light. The light then dissolves into your heart.

Then recite The Four Immeasurables.

DRO KÜN DE DEN DUK NGAL JYÜ CHEH DRAL

(1) May all beings have happiness, joy (2) be free of suffering and its causes,

DE DANG MIN DRAL TANG NYOM CHER NEH SHOK

(3) Be inseparable from happiness, and (4) rest in the great impartiality, equanimity

(3x)

The Creation and Recitation Yoga

Still in the form of Tara, you melt into light and dissolve into emptiness. Visualize this as you recite the emptiness mantra below.

OM SHUNATA JANA BENDZA SOBHAWA EMAKO
HANG

OM. I am the embodiment of the vajra nature of emptiness and wisdom.

The Creation Stage of Meditation

From the natural power of emptiness, the sound of HUM arises. The HUM becomes a large vajra protection circle, protecting you from obstacles.

TONG PAY RANG TSAL HUNG KI DRA DANG LEH
The natural power of emptiness, the sound of HUM,

DOR JAY SUNG KOR NANG DU CHU SHEL JI
Becomes a vajra protection circle, within it, an inconceivable palace
of moonstone.

SHAL MAY KANG Ü PE KAR DA WAY TENG
In its center, upon a white lotus and moon,

TAM LEH UT PAL KAR PO TAM JI TSEN
A TAM transforms into a white utpala, adorned by a TAM.

Visualize light going out to the buddhas and bodhisattvas to receive their blessings. Then it goes out a second time to sentient beings, purifying their unvirtuous actions and then returns. The utpala flower, adorned with the TAM, transforms into you as White Tara with TAM at your heart.

Ö TRO DÖN NYI JE DU YONG JYUR LEH
Lights radiate, accomplish the two benefits, and are reabsorbed,

RANG NYI PA MA DROL MA DA WAY DOK
Transforming me into Arya Tara, who is the color of the moon,

SHI DZUM GEK NYAM Ö ZER NGA DEN TRO
Peaceful and smiling, beautiful, shining with light-rays of five colors
(of the five wisdoms.)

TRAL WA CHAK SHAB YE SHE CHEN DUN DZEH
The forehead, hands, and feet are beautified by seven eyes of
wisdom,

CHAK YEH CHOK JIN YÖN PAY TEB SIN JI
The right hand makes the gesture of the supreme gift of generosity.

UT PAL KAR PÖ DONG BU TUK KAR DZIN

The thumb and ring-finger of the left hand hold the stem of a white
utpala at the heart,

DAR KAR TÖ YOK NAM NGAY ME TRI SOL
She wears a white silk blouse and a skirt of five colors,

NOR BU MU TIK CHU CHEH DZEH JEN PEL
She is bedecked by beautiful adornments of jewels, pearls and
lotuses.

U TRA LI WA TAK PAR CHING SHING CHANG
Her long hair is tied at the nape and hangs freely,

DA WAR JAB TEN DOR JAY CHIL TRUNG SHUK
Her back rests against a moon and she is seated in the vajra posture,

NE SUM OM AH HUNG KI Ö ZER JI
White **OM** at forehead, red **AH** at throat, and blue **HUM** at the
heart radiate light rays,

YE SHE SEM PA BEN DZA SA MA DZA
That invites the wisdom deities, vajra samaya.

(Make the mudra)

Tara appears in the space in front of you.

DZA HUNG BAM HO NYI SU ME PAR TIM

DZA HUM BAM HO.

(Tara) merges inseparably with me. (Vajra Pride)

*Light radiates to the five Buddhas, male and female (makes ten—we have to
get pictures of these), and they give you the empowerment by pouring nectar on
top of your head, purifying you.*

LAR YANG Ö TRÖ RIG NGA CHEN DRANG JYUR
Light rays radiate again and the five Buddhas, male and female, are
invited.

WANG LHA NAM CHI NGÖN PAR WANG KUR TSOL

“Empowerment deities! Bestow your empowerment!”

SOL WA TAP PAY WANG KI LHA NAM CHI

Due to that supplication, the empowerment deities recite:

While saying this mantra, you receive the empowerment with your body filling up from a nectar vase on your head.

OM SARWA TATAGATA ABHIKEKATA SAMAYA
SHIRIYE HUNG

OM Splendor of the empowerment and commitment of all the tathagatas. HUM.

You could recite this seven times or more, and/ or visualizing the syllables.

SHE SUNG WANG KUR KU GANG DRI MA DAK

They bestow their empowerment so that the body is filled and stains are cleansed away.

RIG DAK Ö PA ME CHI UR JEN JYUR

The family lord master, Amitabha, in essence your root guru, becomes the crown adornment (*from excess nectar*).

You are really Tara. Offering goddesses emanate from your heart and make the offerings below.

TRUL PAY LHA MÖ DA LA CHÖ CHING TÖ

Emanated goddesses make offerings to me and praise me.

OM ARYA TARE BENDZA ARGAM PADYAM
PUPEH DUPEH ALOKEH GENDEH NEWIDEH
SHABDA TRATTSA AH HUNG SOHA

OM. To Arya Tara, offerings of vajra drinking water, foot-water, flowers, scent, lights, food, and music. (*Do mudras with these*). AH HUNG SOHA

You could say this mantra more than once, each time making one offering, working from the first, starting after BENDZA.

LHA DANG LHA MIN CHÖ PEN JI

Devas and asuras bow down

SHAB CHI PE MO LA TÛ DE

Their crowns to your lotus feet.

PONG PA KÜN LEH DROL DZEH MA
I pay homage and make praises to Mother Tara,

DROL MA YUM LA CHA TSAL TÖ
Who brings freedom from all destitution. (3x)

The Mantra Recitation

TUK KAR PE DAR KOR LÖ TE WAR TAM
In the center of a wheel upon a lotus and moon in the heart, there
is a TAM.

TENG OK OM HA TSIB JEH YIK DRU JEH
Above it is OM, below it is HA, and around it, the eight syllables
are arranged in a clockwise direction (*facing inward toward the
TAM*).

YEH KOR TÖN DAY DOK CHEN YO MEH SAL
Bright and clear, the color of the autumn moon,

OM TA RE TU TA RE TU RE SO HA

(From TA to SO—eight seed syllables of root mantra)

OM. Oh Savior! Loving One! Swift One! SO HA.

*When you recite the mantra with the long life supplement, first recite the
following:*

TAM TAR OM HAY BAR DU PEL NGA KÖ
Around the TAM, is the composite mantra from after OM up to
HA.

Ö TRÖ RANG SHEN DRIB JANG TSE PAL PEL
Lights radiate, purifying the obscurations of myself and others,
increasing our life spans and prosperity.

PA CHÖ JIN LAP TEN YÖ TSE CHÜ DÜ
They make offerings to the aryas, whose blessings, together with
the life-essences of the animate and inanimate, are gathered in.

RANG TIM TSE DANG YE SHE CHOK TOB JYUR
They merge into me and I attain supreme life and wisdom.

During long-life practice and in regular daily practice, primarily recite this mantra.

OM TA RE TU TA RE TU RE MA MA A YU PU
NYE JA NA PU TRIM KU RU SO HA

(SO is not visualized)

OM. Oh Saviour! Loving One! Swift One! Life, Merit, Wisdom!
SOHA

Sometimes recite the following:

RIG DA LA MAY CHI MAY TSE WANG TSOL
The family lord master, Guru Amitabha, bestows the deathless life
empowerment.

*Light goes out and gathers the various energies and qualities and all that is
positive in sentient beings and the environment.*

GÜ PAY JYÜ KÜL DE YI TUK Ö CHI
He is invoked with devotion and then light rays come from his
heart

KOR DEH TEN YÖ TSE CHÜ DANG MA DÜ
Gather in the energies and life essences of the animate and
inanimate in samsara and nirvana.

LHUNG ZEH NANG SHUK SHU KOL KA NEH LÜ
They enter into the bhikshu bowl, melt, boil, and overflow.

RANG LU CHI MAY DU TSI KANG WAR JYUR
My body (as White Tara) becomes filled with deathless amrita.

Imagining that, recite the long mantra:

OM TA RE TU TA RE TU RE MA MA A YU PU
NYE JA NA PU TRIM KU RU SO HA

(SO is not visualized)

OM. Oh Savior! Loving One! Swift One!
Life, Merit, Wisdom! SOHA

The Completion Stage

Visualize the environment with its inhabitants melting into light and into the vajra protective circle. The palace melts into you as White Tara. Tara then melts into the TAM at the heart and slowly dissolves into nothing.

NÖ CHÜ Ö SHU RANG DANG TAM YIK CHANG

The environment and inhabitants melt into light.

MI MIK Ö SAL CHAK JA CHEN POR TIM

Even the TAM and myself merge into the non-dual luminosity, the mahamudra.

Rest the mind.

LAR YANG PA MAY KUR SAL DRU SUM TSEN

I again reappear as the body of the Arya adorned with the three syllables,

CHÖ KÜN LHA NGAK YE SHE ROL PA O

All phenomena are the play of deity, mantra, and wisdom.

I reappear in the form of White Tara with OM at forehead, AH at throat, and HUM at heart. All phenomena are Tara's primordial wisdom and everything is a pure realm.

RAM YAM KAM

(Seed syllables for fire, air, and water). *Dren torma*

RIN CHEN NÖ DU DRU SUM Ö DU SHU

The three syllables (OM AH HUM) melt into light within a precious vessel

TOR MA ZAK MEH DU TSI JAM TSOR JYUR

And become an inexhaustible torma, an ocean of amrita.

Recite three times:

OM AH HUNG (3x or more) Then:

TUK SOK Ö CHI SE CHEH JE TSUN MA

Light rays from the life essence in the heart invite Tara and the
bodhisattvas

DUN KAR CHEN DRANG BEN DZA SA MA DZA

Into space before me. Vajra samajah: (*Vajra gathering*)

PE MA KAMALAYA SATAM

A lotus seat for you.

Offer the tormas by reciting three times:

OM TARE TU TARE TURE SAPARIWARA IDAM
BALINGTA KA KA KAH KAH (3x)

Om Tara! (Savior) Tuttara! (Loving One) Tura (Swift One) and
your retinue

Eat, eat, eat! Eat this tormas!

Make the eight offerings to Tara with mudras.

OM TARE TU TARE TURE SAPARIWARA ARGAM
PADYAM PUPEH DUPEH ALOKEH GENDEH
NEWIDEH SHABDA TRATITSA AH HUNG SOHA

OM. To Arya Tara, offerings of vajra water, foot water, flowers,
scents, lights, food, and music. AH HUNG SOHA.

Praise by reciting the following:

KOR WA LE DROL TA RE MA

Ta Rema which frees from samsara,

TU TA RE YI JIG JEH DROL

Tu Ta Re which frees from the eight fears,

TU REH NA WA NAM LEH DROL

Ture which frees from all illness,

DROL MA LA YANG CHAK TSAL TÖ

I pay homage to Tara and praise her.

PA MA JAL WA SE CHEH CHI

Tara, buddhas, and bodhisattvas,

CHÖ TOR SHE LA DA KOR CHEH

Receive this tormo offering and give to me and my entourage

TAK TU SUNG CHOB JIN JI LOP

Your continuous protection and your blessings,

CHÖ CHÖ YUN RING TSO WA DANG

Provide us with sustenance that will ensure a long life of dharma activity.

CHOK TUN NGÖ DRUP MA LÜ TSOL

Bestow upon us every single supreme and mundane spiritual accomplishment.

Confess and purify errors by reciting the hundred-syllable Dorge Sempa (Vajrasattva) mantra.

OM BENDZA SATO SAMAYA MANU PALAYA
BENDZA SATO TENOPA TI TA DRI TO
MEBHAWA SUTO KAYO MEBHAWA SUPO KAYO
MEBHAWA ANU RAKTO MEBHAWA SARWA
SIDDHI ME TRA YATSA SARWA KARMA SU TSA
ME SITAM SHRIYA KURU HUNG HA HA HA HA
HO BHAGAWAN SARWA THATAGATA BENDZA
MA ME MUNTSA BENDZA BHAWA MAHA
SAMAYA SATO AH

(3x)

BENDZA MU

(To ask the deity of the front visualization to go back to her realm—if you do not have a support, like a picture, statue, or thangka)

Vajra departure

With this mantra you imagine Tara and her companions returning to their abodes.

OM SUTRA TIKTA BENDZA YE SOHA

(if you have a support)

OM. Oh totally unwavering vajra! SOHA.

With this mantra you ask Tara to enter her representation, the picture or statue you have of her. Toss rice at the representation.

Wishing Prayer and Dedication of Merit

GE DI JAL YUM SHE RAB PA ROL CHIN

By this virtue, may I and all other beings

DA SHEN DRO WA KÜN JI NYUR DRUB CHING

Swiftly accomplish the state of the mother of all the buddhas,
Prajnaparamita.

CHE KÜN JE TSUN DROL MEH JE SU ZUNG

May there be the good fortune of all beings emulating Tara,

TSE DANG YE SHE JE PAY TRA SHI SHOK

And may there be the good fortune of life and wisdom increase

Friendly Reminder

Using your practice in this life to confront and remedy your particular makeup of kleshas is very helpful in the bardo and in general. We see that some people practice meditation for a relatively short time and find that their minds are effectively pacified and tamed by their practice, whereas other people can practice meditation for a much longer time without deriving much benefit.

When we look at the difference between these two types of practitioners, we may say that the samadhi or meditation that they are practicing is fundamentally the same. The difference between them lies not so much in the technique of meditation used as it does in the intention of focus with which the meditation is performed.

In the case of a very effective practice of meditation, the person is applying the meditation to their actual kleshas, the actual problems which they face. If someone has that intention, the intention that their meditation practice serve as a remedy to particular kleshas, then the meditation practice will serve as that remedy and, or therefore, will be effective. If on the other hand, some one practices a fundamentally similar meditation, but with a very vague motivation, without focusing on particular things that need to be worked through or relinquished, then the meditation itself will be less effective.

It is important, therefore, to remember that meditation, and indeed all dharma practice, becomes most effective when you particularly and consciously apply it as a remedy to particular problems or particular kleshas. This is beneficial in general, and especially when those kleshas arise in the bardo.

*The Very Venerable Khenchen Thrangu Rinpoche,
Journey of the Mind*

Evening Chenrezig Service



Supplication to the Root Lama Above One's Head

PAL DEN TSA WAY LA MA RINPOCHE

Glorious and precious Root Guru

DAK GI CHI WOR PAY DAY DEN SHU LA

Sitting on the lotus and moon seat on the crown of my head,

KA TIN CHEN PÖY GO NAY JAY ZUNG TAY

In your great kindness hold me

KU SUNG TUK KYI NGÖ DRUP TSAL TU SÖL

And bestow the accomplishment of Body, Speech, and Mind.

Droden Kachabma

Filling Space to Benefit Beings

The prayers and Meditation of the Great Compassionate One,
Chenrezig

Refuge Prayer

DAK DANG DRO WA NAM KHE TA DANG NYAM PAY
SEM CHEN TAM CHE

From this moment until the heart of enlightenment is reached,

DÜ DI NE ZUNG TE JI SI JANG CHUB NYING PO LA CHI
KYI BAR DU

I and all living beings as limitless as the sky, go for refuge:

Repeat the following two prayers 3 times each:

PAL DEN LA MA DAM PA NAM LA KYAB SU CHIO

In all the glorious, genuine lamas, we take refuge.

YI DAM KYIL KHOR GYI LHA TSOK NAM LA KYAB SU
CHIO

In all the yidams and deities gathered in the mandala, we take
refuge.

SANG GYE CHOM DEN DE NAM LA KYAB SU CHIO

In all the buddhas, we take refuge.

DAM PAY CHÖ NAM LA KYAB SU CHIO

In all the genuine dharma, we take refuge.

PAK PAY GEN DUN NAM LA KYAB SU CHIO

In all the noble sangha, we take refuge.

PA WO KHAN DRO CHÖ KYONG SUNG MAY TSOK

In the assembly of dakas, dakinis, and dharma protectors,

YE SHE KYI CHEN DANG DEN PA NAM LA KAYB SU
CHIO

Those who have the all-seeing eye of wisdom, we take refuge.

Refuge and Bodhicitta

SANG GYE CHÖ DANG TSOK KYI CHOK NAM LA
Until I reach enlightenment, I take refuge in the buddha,

JANG CHUB BAR DU DAK NY KYAB SU CHI
In the dharma, and in the supreme sangha.

DAK GI JIN SOK GYI PAY SÖ NAM KYI
Through the merit of accomplishing the six perfections

DRO LA PHEN CHIR SANG GYE DRU PAR SHOK
May I achieve buddhahood for the benefit of all sentient beings.

Development of the Deity

DAK SOK KHA KYAB SEM CHEN GYI
On the crown of my head and that of all living beings pervading
space,

CHI TUSK PE KAR DA WAY TENG
On a moon and a lotus is a HRIH.

HRIH LE PAK CHOK CHEN RE ZIK
From the HRIH on the lotus appears the Nobel Chenrezig.

KAR SAL Ö ZER NGA DNE TRO
He is clear white and radiates five-colored lights.

DZE DZUM TUK JE CHEN GYI ZIK
He gazes with compassionate eyes and beautiful smile

CHAK ZHI DANG PO TAL JAR DZE
He has four hands, the first two are joined in prayer.

ÖG NYI SHEL TRENG PE KAR NAM
The lower two hold a crystal mala and white lotus.

DAR DANG RIN CHEN GYEN GYI TRE
He is adorned in silk and jewel-ornaments.

RI DAK PAK PAY TÖ YOK SOL

He wears an upper robe of doeskin.

Ö PAK ME PAY U GYEN CHEN

His head ornament is Amitabha, Buddha of Boundless Light.

ZHAB NYI DOR JE KYIL TRUNG ZHUK

His legs are crossed in the vajra posture

DRI ME DA WAR GYAB TEN PA

A stainless moon is his back rest.

KYAB NE KÜN DÜ NGO WOR GYU

He is the essential nature of all those in whom we take refuge.

Prayer to Solicit Chenrezig's Attention

JO WO KYÖN GYI MA GÖ KU DOK KAR

Lord of whitest form, not tainted by any flaw,

DZOK SANG GYE KYI U LAT GYEN

Whose head a perfect buddha crowns,

TUK JAY CHEN GYI DRO LA ZIK

Gazing compassionately on all beings,

CHEN RE ZIK LA CHAK TSAL LO

To you, Chenrezig, I prostrate.

Repeat 3 times.

The Seven Branch Prayer

PAK PA CHEN RE ZIK WANG DANG

With inspired faith I prostrate

CHOK CHU DÜ SUM ZHUK PA YI

To the powerful Chenrezig

GYAL WA SE CHE TAM CHE LA

And to all the buddhas and bodhisattvas

KÜN NE DAN WE CHAK TSAL LO
Abiding in the ten directions and three times.

ME TOK DUK PÖ MAR ME DR
I make offerings both actual and imagined

ZHAL ZE ROL MO LA SO PA
Of flowers, incense, lights, perfume

NGÖ JOR YI KYI TRUL NE BUL
Food, music, and much else.

PAK PAY TSOK KYI ZHE SU SOL
All you assembled Noble Ones, please accept them.

TOK JA ME NE DA TAY BAR
From beginningless time until now,

MI GE CHU DANG TSAM ME NGA
I confess the ten unvirtuous acts

SEM NI NYÖN MONG WANT GYUR PAY
And the five actions of unlimited consequence

DIK PA TAM CHE SHAK PAR GYI
And all the negative actions I have committed when influenced by
obscuring passions.

NYEN TÖ RAN GYAL JAN CHUB SEM
I rejoice in the merit of whatever virtue

SO SO KYE WO LA SOK PE
Sravakas, pratyekabuddhas, bodhisattvas,

DÜ SUM GE WA CHI SAK PAY
And ordinary people have gathered

SÖ NAM LA NI DAK YI RANG
Throughout the three times.

SEM CHEN BNAME KYI SAM PA DANG
I pray to you to turn the wheel of the dharma

LO YI JE DRAK JI TA WAR

Of the hinayana, mahayana, and the teachings common to both.

CHE CHUNG TÜN MONG TEK PA YI

For as many different aptitudes as are present

KHOR WA JI SI MA TONG PAR

I beseech you not to pass into nirvana

NYA NGEN MI DA THUK JE YI

And until samsara is completely emptied,

DUK NGAL GYA TSOR JUNG WA YI

To look with great compassion on all sentient beings

SEM CHEN NAM LA ZIK SU SOL

Who are lost in an ocean of suffering.

DAK GI SÖ NAM CHI SAK PA

May whatever merit I have accumulated

THAM CHE JANG CHUB GYUR GYUR NE

Become the cause for the enlightenment of all beings.

RING POR MI THOK DRO WA YI

May I myself become, without delay,

DREN PAY PAL DU DAK GYUR CHIK

A glorious protector of beings.

Prayer to the All-Seeing One

SOL WA DEB SO LA MA CHEN RE ZIK

I pray to you, Lama Chenrezig

SOL WA DEB SO YI DAM CHEN RE ZIK

I pray to you, Yidam Chenrezig

SOL WA DEB SO PAK CHOK CHEN RE ZIK

I pray to you, supreme Noble One, Chenrezig

SOL WA DEB SO KYAB GÖN CHEN RE ZI

I pray to you, Lord Protector Chenrezig

SOL WA DEB SO JAM GÖN CHEN RE ZIK

I pray to you, Lord of Loving-Kindness, Chenrezig

TUK JE ZUN SHIK GYAL WA TUK JE CHEN

Buddha of Great Compassion, hold me fast in your compassion.

TA ME KNOW WA DRANG ME KYAM GYUR CHING

For countless eons beings have wandered

ZÖ ME DUK NGAL NYONG WAY DRO WA LA

In endless samsara, undergoing unbearable suffering.

GÖN PO KYE LE KYAB ZHEN MA CHI SO

Protector, there is no other refuge but you.

NAM KYEN SAN GYE TOB PAR JIN GYI LOB

Please bless them that they achieve the omniscient state of
buddhahood.

TOK ME DÜ NE LE NGEN SAK PAY TÛ

By the power of accumulating negative karma from beginningless
time,

ZHE DAN WANG GI NYAL WAR KYE GYUR TE

Sentient beings, through the force of anger, are born as hell-beings

TSA DRANG DUK NGAL NYONG WAY SEM CHEN NAM

And experience the suffering of heat and cold.

HLA CHOK KYE KYI DRUNG DU KYE WAR SHOK

May they all be born into your presence, Perfect Deity.

OM MA NI PE ME HUNG

TOK ME DÜ NE LE NGEN SAK PAY TÛ |

By the power of accumulating negative karma from beginningless
time,

SER NAY WAG GI HYI DAK NE SU KYE

Sentient beings, through the force of greed, are born in the realm of
hungry ghosts

TRE KON DUK NGAL NYONG WAY SEM CHEN NAM

And experience the suffering of hunger and thirst.

ZHENG CHOK PO TA LA RU KYE WAR SHOK

May they all be born in your perfect realm, the Potala.

OM MA NI PE ME HUNG

TOK ME DÜ NE LE NGEN SAK PAY TÜ]

By the power of accumulating negative karma from beginningless
time,

TI MUK WAN GI DÜ DROR KYE GYUR TE

Sentient beings, through the force of stupidity, are born as animals

LEN KUK DUK NGAL NYONG WY SEM DHEN NAM

And experience the suffering of dullness and stupidity

GÖN PO KYE KYI DRUNG DU KYE WAR SHOK

May they all be born in your presence, Protector.

OM MA NI PE ME HUNG

TOK ME DÜ NE LE NGEN SAK PAY TÜ

By the power of accumulating negative karma from beginningless
time,

DÖ CHAK WANG GI MI YI NE SU KYE

Sentient beings, through the force of desire, are born in the human
realm

DREL PON DUK NGAL NYONG WAY SEM CHEN NAM

And experience the suffering of busyness and poverty.

ZHING CHOK DE WA CHEN DU KYE WAR SHOK

May they all be born in the Pure Land of Dewachen.

OM MA NI PE ME HUNG

TOK ME DÜ NE LE NGEN SAK PAY TÜ

By the power of accumulating negative karma from beginningless
time,

TRAK DOK WANG GI HLA MIN NE SU KYE

Sentient beings, through the force of envy, are born in the realm of
jealous gods

TAB TSO DUK NGAL NYONG WAY SEM CHEN NAM

And experience the suffering of constant fighting and quarreling.

PO TA LA YI ZHING DU KYE WAR SHOK

May they all be born in your realm, the Potala.

OM MA NI PE ME HUNG

TOK ME DÜ NE LE NGEN SAK PAY TÜ

By the power of accumulating negative karma from beginningless
time,

NGA GYAL WANG GI HLA YI NE SU KYE

Sentient beings, through the force of pride, are born in the realm of
gods

PO TUNG DUK NGAL NYONG WAY SEM CHEN NAM

And experience the suffering of change and falling.

PO TA LA YI ZHING DU KYE WAR SHOK

May they all be born in your realm, the Potala.

OM MA NI PE ME HUNG

DAK NI KYE ZHING KYE WA TAM CHE DU

May I myself, through all my births,

CHEB RE ZIK DAN DZE PA TSUNG PA YI

Act in the same manner as Chenrezig.

MA DAK ZHING GI DRO NAM DRÖL WA DANG

By this means may all beings be liberated from the impure realms,

SUNG CHOK YIK DRUK CHOK CHUR GYE PAR SHOK
And may the perfect sound of your six-syllable mantra pervade the
ten directions.

PAK CHOK KYE LA SOL WA DEB PAY TÛ
By the power of this prayer to you, Most Noble and Supreme One,

DAK GI DÜL JAR GYUR PAY DRO WA NAM
May all beings to be trained by me take karma and its effects

LE DRE HLUR LEN GE WAY LE LA TSÖN
Into account and practice skillful acts diligently.

DRO WAY DÖN DU CHÖ DANG DEN PAR SHOK
May they take up the dharma for the good of all.

DE TAR TSE CHIK SOL TAB PE
Having prayed like this one-pointedly,

PAK PAY KU LE O ZER TRÖ
Light shining from the holy form

MA DAK LE NANG TRÜL SHE JANG
Purifies all impure karma and confusion.

CHI NÖ DE WA CHEN GYI ZHING
The outer realm of the environment becomes the realm of bliss
(Dewachen).

NANG CHÜ KYE DRÖ LÜ NGAK SEM
The body, speech, and mind of all beings, who are the inner
contents,

CHEN RE ZIK WANG KU SUNG TUK
Become the perfect form, sublime speech, and pure mind of
powerful Chenrezig.

NANG DRAK RIK TONG YER ME GYUR
All knowledge, sound, and appearances become inseparable from
emptiness.

OM MA NI PE ME HUNG

Recite as many times as you are able. Finally, let the mind remain absorbed in its own essence, without making any distinction between subject, object, and act. After remaining in this state as long as possible, recite:

DAK ZHEN LÜ NANG PAK PAY KU

Everyone appears in the form of Chenrezig.

DRA DRAK YI GE DRUK PAY YANG

All sound is the sound of his mantra;

DREN TOK YE SHE CHEN PÖ LONG

All that arises in mind is the great expanse of wisdom.

Dedication

GE WA DI YI NYUR DU DAK

Through virtue of this practice may I now quickly

CHEN RE ZIK WANG DRUB GYUR NE

Achieve the All-seeing One's great state.

DRO WA CHIK KYANG MA LÜ PA

And to this same state may I come to place

DE YI SA LA GÖ PAR SHOK

Every being, not one left behind.

DI TAR GOM DE GI PAY SÖ NAM KYI

With all the merit of these thoughts and words

DAK DANG DAK LA DRAL TOK DRO WA KÜN

May I and every being to whom I am connected

MITsang LÜ DI BOR WAR BYUR MA TAK

When these imperfect forms are left behind

DE WA CHEN DU DZÜ TE KYE WAR SHOK

Be miraculously born in the realm of bliss.

KYE MA TAK TU SA CHU RAB DRÖ NE

Crossing the ten stages directly after birth,

TRÜL PE CHOK CHUR ZHEN DÖN JE PAR SHOK

May emanations fill the ten directions for the benefit of others.

GE WA DI YI KYE WO KÜN

Through this virtue, may all beings

SÖ NAM YE SHE TSOK DZOK TE

Perfect the accumulations of merit and wisdom;

SÖ NAM YE SHE LE JUNG WAY

May they attain the two supreme kayas

DAM PA KU NYI TOIB PAR SHOK

Which arise from merit and wisdom.

JANG CHUB SEM NI RIN PO CHE

As bodhicitta is so precious,

MA KYE PA NAM KYE GYUR CHIK

May those without it now create it.

KYE PA NYAM PA ME PA DANG

May those who have it not destroy it,

GONG NE GONG DU PEL WAR SHOK

And may it ever grow and flourish.

Seven Line Prayer to Guru Rinpoche

HUNG ÖR GYEN YUL GYI NUB JANG TSAM

How wonderful! In the northwest part of the country of Orgyen
(Uddiyana)

PE MA GE SAR DONG PO LA

You appeared in a beautiful lotus flower

YA TSEN CHOK GI NGÖ DRUB NYE

Endowed with the highest spiritual accomplishments.

PEMA JUNG NE ZHE SU DRAK

You who are renowned as the Lotus-Born

KHOR DU KHAN DRO MANG PÖ KOR

Surrounded by many Dakinis

JIN GYI LOB CHIR SHEK SU SÖL

Please grant us your blessings to follow your example!

GURU PEMA SIDDHI HUNG

OM AH HUNG VAJRA GURU PEMA SIDDHI HUNG

DÜ SUM SANG JAY GU RU RIN PO CHAY

Guru Rinpoche, embodiment of buddhas of the three times,

NGÖ DRUB KÜN DAK DAY WA CHEN POI ZHAB

Guru who is Great Bliss, lord of all spiritual attainments,

BAR CHAY KÜN SEL DÜ DUL DRAK PO TZAL

Guru who is the dynamic and wrathful tamer of Maras, dispeller of
all obstacles—

SOL WA DEP SO JUN JEE LAP TU SOL

I pray to you. Bestow your blessings.

CHI NANG SANG WAI BAR CHAY ZHI WA DANG

Pacify all outer, inner, and secret obstacles,

SAM PA LHU JI DRUB PAR JIN JEE LOP

And grant your blessings that our wishes be spontaneously
accomplished.

GE WA DI YI NYUR DU DAK

Through virtue of this practice may I now quickly

OR GYEN PAY MA DRUB GYUR NE

Achieve Orgyen Pema's great state.

DRO WA CHIK KYANG MA LÜ PA

And to this same state may I come to lead

DE YI SA LA GÖ PAR SHOK

Every being, not one left behind.

Prayer for Rebirth in Dewachen

E MA HO

NGO 'TSAR SANG GYE NANG WA 'TA YE DANG

Wonderful Buddha of Limitless Light

YE SU JO WO TUK JE CHEN PO DANG

And to his right the Lord of Great Compassion

YÖN DU SUM PA TU CHEN 'TOB NAM LA

And to his left the Bodhisattva of Great Power

SANG GYE JANG SEM PAK ME KHOR GYI KOR

Surrounded by buddhas and bodhisattvas measureless in number

DE KYI NGO 'TSAR PAK TU ME PA YI

Joy and happiness without limit

DE WA CHEN ZHE JA WAY ZHING KHAM DER

In this land called Dewachen

DAK NI DI NE TSE PHÖ GYUR MA TAK

May I be born there as soon as I pass from this life

KYE WA ZHEN GYI BAR MA CHÖ PA RU

Without taking birth anywhere else in the meantime.

DE RU KYE NE NANG TAY ZHAL TONG SHOK

Having been born there

DE KE DAK GI MÖN LAM TAB PA DI

May I see Amitabha's face.

CHOK CHUI SANG GYE JANG SEM TAM CHE KYI

May the buddhas and bodhisattvas of the ten directions

GE ME DRUB PAR JIN GYI LAB TU SÖL

Give their blessing that the wishes expressed in this prayer be
accomplished without hindrance.

TEYA TA PEN TSEN DRI YA A WA BO DHA NI SO HA

Recite 3 times.

Dedication of Merit

SAN GYE KU SUM NYE PAY JIN LAP DANG

Through the blessing of the buddhas' attainment of the three
bodies,

CHÖ NYI MIN GYUR DEN PAY JIN LAP DANG

Through the blessing of the unchanging truth of dharmata,

GEN DÜN MI CHE DÜN PAY JIN LAP KYI

And through the blessing of the unwavering aspiration of the
sangha,

JI TAR NGO WA MÖN LAM DRUP GYUR CHIK

May this dedication prayer thus be accomplished.

Dedications and Prayers of Auspiciousness

Dedication

By this merit may all attain omniscience
May it defeat the enemy, wrongdoing
From the stormy waves of birth, old age, sickness, and death,
From the ocean of samsara, may I free all beings.

May all beings have happiness, and the root of happiness,
Be free from suffering and the root of suffering,
May they never be separate from the great happiness
devoid of suffering.
May they live in the great equanimity free from passion, aggression,
and partiality.

In All My Births

In all my births in whatever realm,
May I be born in a good family, of clear intellect, and without
arrogance.
Giving birth to compassion, may I be devoted to the Lama,
May I remain in the samaya of the Glorious Lama.
With respect to the example of the Glorious Lama,
May perverted views not arise even for an instant.
Having the devotion that sees the excellence of whatever the Lama
does.
May the blessings of the lama enter my mind.
Through all my births, may I not be separated from the perfect
Lama.
And so enjoy the splendor of the dharma.
Perfecting the qualities of the paths and bhumis,
May I speedily attain the state of Vajradhara.

*From the Guru Yoga for the four sessions, Written by Mikyo Dorje, the
Eighth Karmapa*

In Post-meditation

In post-meditation all the various appearances of samsara and
nirvana
Are the great transparent unceasing play of manifestation.
Whatever arises is free from the fixations of hope and fear,
accepting and rejecting.
Bring it to the path as equanimity and great bliss.
Clouds of the essence of the accumulation of conditioned and
unconditioned virtue
Gathered for the good of beings, limitless as space
I dedicate these so that all the burning torments of the hundred
evils may be removed
And so that the sprout of bodhi may flourish.

The Auspicious Verses

By this and whatever virtue has been accumulated in the three times
May I quickly attain the body, speech, mind,
Quality, and action of glorious Karmapa,
And so establish all beings at that bhumi.
May my mind be workable and enter the profound path.
May no obstacles arise in my practice of the holy dharma,
And may the great power of sunyata and compassion
be quickly perfected.
May I attain the unified state of Lord Vajradhara.

Verses of Auspiciousness

They have transcended the world, and yet, by using the illusory
ways of the world,

They perform the activity of all the buddhas of the three times.

May the auspicious goodness of Mahasiddha Karmapa, the
embodiment of the three roots,

And the divine assembly of his mandala be present.

May the auspicious goodness of body, changeless like Mount Meru,
be present.

May the auspicious goodness of speech, endowed with sixty
qualities be present.

May the auspicious goodness of mind, immaculate and free from
the extremes, be present.

May the auspicious goodness of the Victorious Ones' body, speech,
and mind be present.

In this place may the day be happy and excellent, and the night
happy and excellent.

May the midday bring happy excellence.

May day and night always be happy and excellent.

May the goodness of the three jewels be present.

May We Live Long

May we live long and be free of illness,

Enjoy freedom, great resources and happiness.

Next life may we meet in the pure realm.

May we always practice dharma and benefit beings.

From The First Visit to Ragma

Aspirations Prayers

Ngöndro Aspiration Prayer

Namo Guru byah

The lama who shows my mind as dharmakaya,
Continually rains down amrita of blessings,
To me and as many hosts of beings, limitless as space.
Please bestow the ordinary and supreme siddhis without exception.

Being certain and seeing clearly how difficult it is to
obtain a free and well-favored precious human existence.
May all being who have obtained one make sure that
their opportunity has meaning.
Remembering impermanence, may they quickly accomplish the holy
dharma.

Believing in the law of karma, that causes always produce results,
May they strive to practice the ten virtuous actions.

In order to free themselves from the fears of samsara
and to attain the state of permanent happiness,
May they always take refuge in the three rare and sublime jewels,
And train themselves in the supreme bodhicitta of aspiring and
entering.

Purifying evil deeds and obscurations by means of the
four powers and the hundred syllable mantra,
And completely perfecting the two accumulations by vigorously
offering mandalas,
May they quickly receive blessings by means of guru yoga.

Practicing the thought-free samadhi of shamatha,
May the wisdom of vipashyana be perfectly clear.
The obstacles of body and mind having been purified in their own
sphere,
Particularly the obstacles to samadhi—sinking, drowsiness,
wildness, distractions, and so forth—
All such obstacles, may they be pacified,

And may all beings completely attain qualities of renunciation and realization on the paths and bhūmis.
Having traveled the paths of the three-fold four yogas, making twelve,
Benefiting whomever they encounter by means of auspicious coincidence and skillful means,
May all sentient beings completely attain
The supreme, unsurpassable state of perfect, great enlightenment.

This was composed by the thirteenth holder of the title Karmapa, Vajra Subjugator of the Hosts of Mara (Dudul Dorje). May there be virtue.

The King of Aspirations Prayers, The Aspiration for Noble Excellent Conduct

I pay homage to the noble Manjushri.

To those, in the world's of the ten directions, however many there
are,

All the lions among humans who appear during the three times---

To all of them without exception

I pay homage with respectful body, speech, and mind.

The force of my Aspiration Prayer for Excellent Conduct,

Brings all the Victorious Ones directly to mind;

Bowing down with bodies as numerous as atoms in the realms,

I prostrate to all the Victorious Ones.

In a single atom there are buddhas as numerous as atoms,

Each residing in the midst of their sons and daughters;

Like that, I imagine that the whole dharmadhatu

Is completely filled with Victorious Ones.

To those with oceans of inexhaustible praise-worthy qualities---

With sounds containing oceans of tones of melodic speech,

I express the qualities of all the Victorious Ones,

I praise all the sugatas.

With the finest flowers, the finest garlands,

Music, ointments, supreme parasols,

Supreme lamps, and the finest incense

I make offerings to the Victorious Ones.

With the finest cloths, supreme scents,

And fine powders equal to Mount Meru,

All displayed in supreme and magnificent ways,

I make offerings to those Victorious Ones.

With vast unsurpassable offerings

I venerate all the Victorious Ones.

Through the power of faith in excellent conduct

I prostrate to those Victorious Ones.

Whatever negative actions I have performed
With body, speech, and also mind
Overpowered by desire, aggression, and stupidity,
I confess each and every one of them.

I rejoice in everyone's merit---
The Victorious Ones of the ten directions, the bodhisattvas,
The pratyekabuddhas, those in training,
Those beyond training, and all beings.

I request the protectors,
The lamps of the worlds of the ten directions,
Who, passing through the stages of awakening,
Attained buddhahood beyond attachment,
To turn the unsurpassable dharma wheel.

I supplicate with my palms joined together
Those who intend to demonstrate nirvana
To remain for kalpas as numerous as atoms in the realms
For the welfare and happiness of all beings.

I dedicate whatever slight virtue is accumulated through
Prostrating, offering, confessing,
Rejoicing, requesting, and supplicating
To enlightenment.

I make offerings to all the past buddhas
And those residing in the worlds of the ten directions.
May those who have not appeared
Quickly fulfill their intentions, and passing through
The stages of awakening, appear as buddhas.

May the realms of the ten directions, however many,
Be completely pure and vast;
May they be filled with buddhas and bodhisattvas
Who have gone to sit before the powerful bodhi tree.

May all beings throughout the ten directions, however many they
may be,
Always have happiness, free from illness;
May all beings be in harmony with the aims of the dharma
And achieve what they hope for.

May I perform the conduct of awakening
And remember my lives during all states.
In all my successive lives, from birth to death,
May I always be a renunciate.

Following the Victorious Ones, may I train,
Bringing excellent conduct to perfection,
And engage in pure, stainless moral conduct,
Which never lapses and is free from faults.

In the languages of gods, the languages of nagas and yakshas,
In the languages of kumbhandas and humans---
In however many languages of beings there may be,
May I teach the dharma.

With gentleness may I exert myself in the paramitas.
May I never forget bodhicitta.
May all wrongdoing and whatever obscures
Be thoroughly purified.

May I be liberated from karma, klesha, and the work of maras,
And act for all beings in the world
Like a lotus to which water does not cling,
Like the sun and moon unhindered in space.

Throughout the directions and reaches of the realms
May the suffering of the lower states be pacified.
May all beings be placed in happiness;
May all beings be benefited.

May I bring awakened conduct to perfection,
Engage in conduct that harmonizes with beings,
Teach excellent conduct,
And perform these throughout all future kalpas.

May I continuously be with those
Whose actions accord with my own.
May our conduct and aspirations
Of body, speech, and mind be the same.

May I always meet with
Friends who wish to benefit me,
Those who teach excellent conduct,
And may I never displease them.
May I always directly see the Victorious Ones,
The protectors, surrounded by bodhisattvas;
In future kalpas without tiring,
May I make vast offerings to them.

May I retain the genuine dharma of the Victorious Ones,
And cause the appearance of awakened conduct;
Training in excellent conduct,
May I act in this way throughout future kalpas.

When circling in all my existences
May I develop inexhaustible merit and wisdom,
And become an inexhaustible treasury of
Methods, knowledge, samadhi, liberation, and virtues.

In a single atom there are realms as numerous as all atoms;
In those realms reside infinite buddhas
In the midst of bodhisattvas---
Beholding them, may I perform awakened conduct.

Like that, in all directions
On the breadth of just a hair
There are oceans of buddhas, as many as in the three times, and
oceans of realms---
May I act and be engaged with them for oceans of kalpas.

A single instance of a buddha's speech is a voice endowed with
oceans of qualities,
It has the pure qualities of the melodic speech
of the Victorious Ones,

And is the melodic speech that accords with the inclinations of all
beings---

May I always be engaged with the buddhas' speech.

May I be engaged through the power of my mind
In the inexhaustible melodic speech
Of the Victorious Ones appearing in the three times
Who turn the dharma like a wheel.

As all future kalpas are penetrated
May I also penetrate them instantly,
May I be engaged in and penetrate, in each part of an instant.
As many kalpas as are in the three times.

May I see instantly
Those lions among humans appearing in the three times.
May I always be engaged in their sphere of experience
Through the power of illusion-like liberation.

May I produce in a single atom
All the arrays of realms there are in the three times.
May I be engaged with the arrays of the buddha realms
In all directions always

Those lamps of the world who have not yet appeared
Will gradually awaken, turn the dharma wheel,
And demonstrate nirvana, the final peace---
May I go into the presence of those protectors.

Through the power of swift miracles,
The power of the yana, the door,
The power of conduct endowed with qualities,
The power of all-pervasive love,
The power of virtuous merit,
The power of wisdom free from attachments,
And the power of knowledge, methods, and samadhi
May I perfectly accomplish the power of awakening.

May I purify the power of karma,
Conquer the power of kleshas,
Render the power of maras powerless,
And perfect the power of excellent conduct.

May I purify oceans of realms,
Liberate oceans of beings,
Behold oceans of dharma,
Realize oceans of wisdom,
Purify oceans of conduct,
Perfect oceans of aspiration prayers,
Offer to oceans of buddhas,
And act without weariness throughout oceans of kalpas.

All the Victorious Ones who appear in the three times
Awaken into enlightenment through the excellent conduct
Of various aspiration prayers for awakened conduct---
May I perfect all of these.

The eldest son of the Victorious Ones
Is called Samantabhadra by name.
I dedicate all this virtue
That I may act with skill similar to his.

May I also be equal to him
In his skill in excellent dedications
For pure body, speech, and mind,
Pure conduct and pure realms.

May I act according to the aspiration prayers of Manjushri
In order to perform excellent virtue.
Not tiring throughout future kalpas,
May I perfect these activities.

May my conduct be without measure,
May my qualities also be measureless.
Remaining within conduct without measure,
May I send out emanations.

Sentient beings extend
As far as the limits of space;
May my aspiration prayers extend
As far as the limits of their karma and kleshas.

Though someone adorns with precious jewels
The infinite realms of the ten directions, and offers these to the
buddhas,
Or offers the supreme happiness of gods and humans
For kalpas as numerous as atoms in the realms,
The genuine merit of someone who
Hears this king of dedications,
Who is inspired towards supreme awakening,
And gives rise to faith in it is more supreme.

Whoever makes this Aspiration Prayer for Excellent Conduct
Will be free from the lower realms,
And free from negative friends;
They will see Amithaba soon,
Acquire all benefits and be sustained in happiness---
With all of this their life will go well.
Before long they will become
Just like Samantabhadra.

Whatever has been done through the power of not knowing,
All evil, even the five acts of immediate consequence,
Will be quickly purified
By those who recite this Excellent Conduct.

They will possess wisdom, beauty, and the signs,
Be of good family with fine complexion.
They will not be overpowered by maras or tirthikas;
The three worlds will make offerings to them.

They will soon go before the bodhi tree,
And having gone there, they will sit to benefit beings,
Awaken into enlightenment, turn the dharma wheel,
And subdue all maras and their hordes.

The full ripening for those who are involved with, teach or recite
This Aspiration Prayer for Excellent Conduct
Is known only by the buddhas;
Without any doubt, it is supreme enlightenment.

I dedicate all this virtue,
Following and emulating
The warrior Manjushri who is omniscient,
As is Samantabhadra.

With dedications, praised as supreme
But the Victorious Ones who appear in the three times,
I dedicate all my roots of virtue
Towards excellent conduct.

When the time of death comes for me
May all my obscurations vanish;
Seeing Amitabha directly
May I go to his realm of Sukhavati.

Having gone there, may I actualize
All these aspiration prayers,
Fulfill them completely,
And benefit beings as long as worlds exist.
May I be born within a beautiful lotus
In that excellent and joyous realm of the Victorious One;
And from the Victorious One, Amitabha, directly
May I receive a prophecy.

Having received his prophecy there,
May I benefit all beings in the ten directions
Through the power of my mind
With many billions of emanations.

Through whatever slight virtue I have accumulated
By making this Aspiration Prayer for Excellent Conduct
May the virtue of the aspiration prayers for all beings
Be accomplished instantly.

By the infinite and genuine merit,
Attained through dedicating The Aspiration Prayer for Excellent
Conduct
May all beings drowning in the rivers of sufferings
Reach the place of Amitabha.

May this King of Aspiration Prayers
Bring about the supreme aim and benefit for all infinite beings;
Completing this scripture adorned by Samantabhadra,
May the lower realms be empty.

This completes The King of Aspiration Prayers, The Aspiration for
Excellent Conduct.

*Translated from (Sanskrit), edited, and finalized by the Indian scholars, Dzina
Mitra and Surendra Bodhi with the lotsawa and great editor, Bande Yeshe De
and others. Translated into English under the guidance of Khenpo Tsultrim
Gyatso by Elizabeth Callaban. August 1994.*

The Aspiration Prayer of Mahamudra: The Definitive Meaning

By The Lord Protector Rangjung Dorje, The Third Gyalwang Karmapa

Namo Guru,

Gurus and yidams, deities of the mandala buddhas of the three times in the ten directions and your sons and daughters, Please consider us with kindness and understanding, and Grant your blessing that these aspirations may be accomplished exactly as we ask.

Sprung from the snow mountain of pure intentions and actions Of myself and all sentient beings without limit, May the river of accumulated virtue of the three-fold purity Flow into the ocean of the four bodies of the Victorious Ones.

So long as this is not accomplished, Through all my lifetimes, birth upon birth, May not even the words “evil deeds” and “suffering” be heard And may we enjoy the splendor and goodness of oceans of happiness and virtue.

Having obtained the supreme freedoms and conjunctions of the precious human existence, endowed with faith, energy, and intelligence, Having attended on a worthy spiritual friend and received the pith of the holy instructions, May we practice these properly, just as we have received them, without obstacle or interruption. In all our lives, may we practice and enjoy the holy dharma.

Hearing and studying the scriptures and reasonings free us from the obscuration of not knowing.

Contemplating the oral instructions disperses the darkness of doubt.

In the light born of meditation what is shines forth just as it is. May the brightness of the three prajnas grow in power.

By understanding the meaning of the ground, which is the two
truths free from the extremes of eternalism and nihilism,
And by practicing the supreme path of the two accumulations, free
from the extremes of exaggeration and denial,
Is attained the fruit of well-being for oneself and others, free from
the extremes of samsara and nirvana.
May all beings meet the dharma, which neither errs nor misleads.

The ground of purification is the mind itself, indivisible cognitive
clarity and emptiness.
That which purifies is the great vajra yoga of mahamudra.
What is to be purified are the adventitious, temporary
contaminations of confusion.
May the fruit of purification, the stainless dharmakaya, be manifest.

Resolving doubts about the ground brings conviction in the view.
Then keeping one's awareness unwavering, in accordance with the
view, is the subtle pith of meditation.
Putting all aspects of meditation into practice is the supreme action.
The view, the meditation, the action—may there be confidence in
these.

All phenomena are illusory displays of mind.
Mind is no mind—the mind's nature is empty of any entity that is
mind.
Being empty, it is unceasing and unimpeded, manifesting as
everything whatsoever.
Examining well, may all doubts about the ground be discerned and
cut.

Naturally manifesting appearances that never truly exist, are
confused into objects.
Spontaneous intelligence, under the power of ignorance, is
confused into a self.
By the power of this dualistic fixation, beings wander in the realms
of samsaric existence.
May ignorance, the root of confusion, be discovered and cut.

It is not existent—even the Victorious Ones do not see it.
It is not nonexistent—it is the basis of all samsara and nirvana.
This is not a contradiction, but the middle path of unity.
May the ultimate nature of phenomena, limitless mind beyond
extremes, be realized.

If one says, ‘This is it,’ there is nothing to show.
If one says, ‘This is not it,’ there is nothing to deny.
The true nature of phenomena, which transcends conceptual
understanding, is unconditioned.
May conviction be gained in the ultimate, perfect truth.

Not realizing it, one circles in the ocean of samsara.
If it is realized, buddha is not anything other.
It is completely devoid of any ‘This is it,’ or ‘This is not it.’
May this simple secret, this ultimate essence of phenomena, which
is the basis of everything, be realized.

Appearance is mind and emptiness is mind.
Realization is mind and confusion is mind.
Arising is mind and cessation is mind.
May all doubts about mind be resolved.

Not adulterating meditation with conceptual striving or mentally
created meditation,
Unmoved by the winds of everyday busyness,
Knowing how to rest in the uncontrived, natural, spontaneous flow,
May the practice of resting in mind’s true nature be skillfully
sustained.

The waves of subtle and coarse thoughts calm down by themselves
in their own place,
And the unmoving waters of mind rest naturally.
Free from dullness, torpor, and murkiness,
May the ocean of shamatha be unmoving and stable.

Looking again and again at the mind which cannot be looked at,
The meaning which cannot be seen is vividly seen, just as it is.
Thus cutting doubts about how it is or is not,

May the unconfused genuine self-nature be known by self-nature
itself.

Looking at objects, the mind devoid of objects is seen;
Looking at mind, its empty nature devoid of mind is seen;
Looking at both of these, dualistic clinging is self-liberated.
May the nature of mind, the clear light nature of what is, be
realized.

Free from mental fabrication, it is the great seal, mahamudra.
Free from extremes, it is the great middle way, madhyamaka.
The consummation of everything, it is also called the
great perfection, dzokchen.
May there be confidence that by understanding one, the essential
meaning of all is realized.

Great bliss free from attachment is unceasing.
Luminosity free from fixation on characteristics is unobscured.
Non-thought transcending conceptual mind is spontaneous
presence.
May the effortless enjoyment of these experiences
be continuous.

Longing for good and clinging to experiences are self-liberated.
Negative thoughts and confusion purify naturally in ultimate space.
In ordinary mind there is no rejecting and accepting, loss and gain.
May simplicity, the truth of the ultimate essence of everything, be
realized.

The true nature of beings is always buddha.
Not realizing that, they wander in endless samsara.
For the boundless suffering of sentient beings
May unbearable compassion be conceived in our being.

When the energy of unbearable compassion is unceasing,
In expressions of loving kindness, the truth of its essential
emptiness is nakedly clear.
This unity is the supreme unerring path.
Inseparable from it, may we meditate day and night.

By the power of meditation arise the eyes and supernormal perceptions,
Sentient beings are ripened and buddha fields are perfectly purified.
The aspirations that accomplish the qualities of a buddha are fulfilled.

By bringing these three to utmost fruition—fulfilling, ripening, and purifying—may utmost buddhahood be manifest.

By the power of the compassion of the Victorious Ones of the ten directions and their noble offspring,
And by the power of all the pure virtue that exists,
May the pure aspirations of myself and all sentient beings
Be accomplished exactly as we wish.

This prayer was translated by Lama Tashi Namgyal, who referred frequently and gratefully to His Eminence Tai Situ Rinpoche's commentary, occasionally to other commentaries, and to earlier translations by the Nalanda Translation Committee, John Rockwell, Erik Pema Kunzang, Jules Levinson, Michele Martin and Ken McLeod, and Lama Sherab Dorje, but relied finally on his own meager understanding. Therefore, any errors or misinterpretations are solely his. May there be virtue, freedom and happiness for all beings! May all be auspicious! Sarva Mangalam.

Long Life Prayers

His Holiness the Dalai Lama

In this realm encircled by a chain of snowy mountains,
You are the source of all benefit and happiness without exception;
Mighty Chenrezig, Tenzing Gyamtso,
May your lotus feet remain stable to the end of samsara.

His Holiness the Karmapa

Unborn, eternal, self-existing dharmakaya
Arising as the miraculous rupakaya,
May the three secrets of Karmapa remain stable in the vajra nature;
And may his limitless spontaneous activity blaze gloriously.

*Written at the request of his students by the one called Thrangu Tulku.
May there be virtue!*

Yangsi Kalu Rinpoche

The heart of definitive meaning, the victory banner protector of
beings,
Teacher of Dak Shang Kagyu and Riméy, Supreme Nirmanakaya,
Just as in your former life, may you live long and your activity
flourish.

Thrangu Rinpoche

Splendor of the teachings, Venerable Karma Lodro, may you
remain steadfastly present.
Your qualities of the glorious and excellent dharma increase to fill
space.
May your lotus-feet always be stable,
And may your buddha activity of teaching and practice blaze in all
directions.

Written by the Sixteenth Karmapa

Khenchen Tsultrim Gyamtso Rinpoche

You are endowed with the glory of discipline, field of all qualities.
For you an ocean of dharma's meaning appears clear and distinct.
In all ten directions you sing melodious songs of the profound view
and meditation.

Genuine spiritual friend, may you always remain.

Written by the Seventeenth Karmapa

Lama Tashi Namgyal

By the blessing of the three jewels and all the sources of refuge,
And by the power of the truth of the three deathless deities of long
life,

May the life of the genuine Lama having the name Tashi be stable,
And may his activity expand and flourish.

Written at the request of this students by Tbrangu Rinpoche

For all Lamas

May the lotus feet of the glorious Lama be stable,
May bliss and happiness arise for all beings as limitless as space.
Having gathered the accumulations and purified the mental
obscurations, may I and all others without exception,
Be quickly established in the state of buddhahood.

Songs of Realization

All These Forms

All these forms—appearance-emptiness
Like a rainbow with its shining glow.
In the reaches of appearance-emptiness,
Just let go and go where no mind goes.

Every sound is sound and emptiness
Like the sound of an echo's roll.
In the reaches of sound and emptiness,
Just let go and go where no mind goes.

Every feeling is bliss and emptiness
Way beyond what words can show.
In the reaches of bliss and emptiness,
Just let go and go where no mind goes.

All awareness—awareness-emptiness
Way beyond what thoughts can know.
In the reaches of awareness-emptiness
Let awareness go—oh where no mind goes.

*Composed by Khenpo Tsultrim Gyamtso Rinpoche in the Garden of
Translation near the Great Stupa of Bondhanath in Nepal, 1998.*

All You Sentient Beings

All you sentient beings
I have a good or bad connection with
As soon as you have left this confused dimension
May you be born in the west in Sukhavati
And once you're born there complete the bhumis and the paths

The Anger Cooling Song

Oh jewel that crowns my head, oh lord and guardian of beings,
Kind Marpa, yours the feet at which I bow.
Send your blessing that turns adverse conditions into path.
Rechung, son, please listen just a moment, keep your head.

Practitioners whose bellies and mouths are full,
When things go against them act like everybody else,
Let their tempers run away, make their own suffering.
To pick a fighting partner is to lose it all for sure.

Son, wait a minute, listen to your lama's words.
The king of dharmic view is like the sky.
Son, train awareness' garuda chick-like wings.
Don't let your garuda youthful wings go weak on you.

If you let your garuda wings go weak on you,
There's a danger you'll fall down in the ravine of narrow mind.
Son, Rechungpa, please listen to your lama's warning words.
The king of dharmic meditation is the sea.

Son, make your little fish of awareness extra strong.
Don't let your little fish's extra strength go weak on you.
If you let your little fish's extra strength go weak on you,
There's a danger it will slip into delusion's net.

Son, Rechungpa, please listen to your lama's warning words.
The king of dharmic conduct is the snow mountain.
Son, make your lion cub of awareness extra strong.
Don't let your lion cub's extra strength go weak on you.

If you let your lion cub's extra strength go weak on you,
There's a danger in the blizzard of eight dharmas it will get lost.
Son, Rechungpa, please listen to your lama's warning words.
The king of dharmic fruit is like a jewel-encrusted isle.

Let your merchant youngster of awareness set up shop.
Don't let your merchant youngster's vigilance go weak on you.
If you let your merchant youngster's vigilance go weak on you,
There's a danger that the jewel of pure being will get lost.

Son, Rechungpa, please listen to your lama's warning words.
Don't let your anger get out of hand, my son.
The first one to be burned will be your own mind-stream.
Don't let your feelings get the upper hand, my son.
But use the remedy, apply the antidote.

Kamalashila, Schloss Wachendorf, Germany, August 23, 1994

A Song of Meaningful Connections

At your feet oh Marpa from Lhodrak I bow down.
Grant your blessing that this beggar will stay in natural retreats.

That you stalwart benefactors are so fondly gathered here
Makes the right connection for fulfilling the two concerns.
When this body hard to get that so easily decays
Gets the nourishment it needs, it will flourish and be full of health.

When the pollen from the flowers growing in the solid ground
And the honeydew of raindrops falling from the deep blue sky
Come together, this connection is of benefit to beings.
But what gives this link its meaning is when dharma is included,
too.

When a body that's illusion by its parents nursed to life
And the guiding instructions from a lama who's reliable
Come together, this connection brings the practice of dharma to
life.
But what gives this link its meaning is when persevering heart bone
beats.

When a cave in the rock in a valley with no human being
And someone really practicing without hypocrisy
Come together, this connection can fulfill your every need.

But what gives this link its meaning is what's known as the
emptiness.

When a Milarepa's practice of endurance in meditation
And those from the three realms who have the quality of faith
Come together, this connection brings about the good of beings.
But what gives this link its meaning is compassion in a noble heart.

When a skillful meditator meditating in the wilderness
And a skillful benefactor providing the wherewithal
Come together, this connection leads to both gaining buddhahood.
But what gives this link its meaning is to dedicate the merit.

When an excellent lama endowed with compassionate heart
And an excellent student with endurance in meditation
Come together, this connection makes the teaching accessible.
But what gives this link its meaning is the samaya it brings about.

When the gift of abhisheka with its blessing that works so fast
And the fervent trusting prayer where you're praying it will come to
you
Come together, this connection gets your prayer well-answered
soon.
But to give this link its meaning a little bit of luck might help.

Oh master Vajradhara, the essence of Akshobhya,
You know my joys and sorrows—and what this beggar's going
through.

Auspiciousness that Lights up the Universe

Namo Guru Hasa Vajra Ye!
You see that everything in samsara and nirvana
Is merely dependently arisen.
You see the dharmata, the true being,
That is the essence of all dependent arising.
The power of your great insight
Fills the universe with auspicious light.
Oh mighty Shepa Dorje,
Please rise up now from within my heart.

Ground's basic nature transcends conceptuality,
And like water moons, appearances arise dependently.
May everyone realize that this is true
And dispel the darkness cast by doubt and wrong view.
And may their realization's auspiciousness
Light up the whole universe!

The vision of your wisdom is amazing.
You see just how things are, you see everything.
As parents love their children, so you love all beings.
You bring us benefit and happiness.
Your power makes disciples out of your enemies.
May your auspiciousness light up the universe!

For samsara's cause, clinging to 'I' and 'me,'
The dharma realizing selflessness is the greatest remedy.
May all beings use it to pacify
Their confused belief that there is an "I."
And by the power of this great happening
May auspiciousness light up the universe!

The ways of ordinary beings, you have left behind—
Noble ones who realize reality, the true nature of mind.
May you lead all ordinary beings,
Who have not yet entered to the path of peace.
And by this may auspiciousness
Light up the whole universe!

May the yidams who bestow the siddhis
And the protectors who clear obstacles away
Eliminate all harmful conditions—
Everything adverse to the path.
And by this may auspiciousness
Light up the whole universe!

May the noble path of nonviolence
Flourish in all the worlds there are.
When beings meet and interact,
May the connections they make be filled with love.
And by this may auspiciousness
Light up the whole universe!

At the twilight of this century,
That has been one of such prosperity,
May struggle over wealth and gain
Disappear and not be seen again.
Free from strife and violence,
May all enjoy great abundance.
And by this may auspiciousness
Light up the whole universe!

This has been a century
When science has advanced incredibly.
Amazing and wondrous, these new machines
That have brought the gods' enjoyments to human beings.
May they be used with skill supreme
To end violence and cause peace to reign.
And by this may auspiciousness
Light up the whole universe!

May the sciences that explore outside
Be joined with the inner science of the mind
To excellently put an end
To mistaken views and confusion.
And by this may auspiciousness
Light up the whole universe!

The source of all this auspiciousness

Is the true nature of mind, so luminous!
So may realization of mind, just as it is
Set the universe ablaze with auspicious excellence!

Through all of this auspiciousness,
Wherever its light may be seen,
With the love and the compassion
That make bodhicitta mind supreme,
May this thought arise in everyone:
“Other beings’ happiness is as important as my own.”
And may excellent virtue and auspiciousness
Always increase, never diminish!

On December 29, 1997, in the Garden of Translation near the Great Stupa of Boudhanath, Nepal, this was spoken extemporaneously by the one only called “Khenpo,” Tsultrim Gyamtso. Translated by Ari Goldfield.

The Essence of Amrita

A Commentary on the Meaning of the Six Questions

Namo Guru Hasa Vajra Ye!

You realized genuine reality
And by the power of your realization You taught your disciples,
 your daughters and sons,
Not to try to make thoughts go away
Because thoughts are already liberated
In the very spot where they are.
Oh great one, Shepa Dorje,
I bow at your feet, respectfully.

Limitless numbers of thoughts come out of habitual tendencies
spring.

So if you don't know how to self-liberate thoughts
Without trying to make them go away,
You'll never be free of getting rid of your thoughts
As they come up one after the other!
Thoughts self-liberated, not given up, is
Definitive meaning's profound point.

The basic nature of things is not produced by cause or condition.
If you can't cut through your subtle ideas
About the way things really are,
Your own theories about reality
Will shackle you in chains.
So baselessness and rootlessness are
Definitive meaning's profound point.

“Mind's impulse to sudden thought cannot be stopped by hundreds
with spears.”

This is how Milarepa sang it and so
There must be another way—
It's attachment dissolving naturally,
Free as soon as it dawns.
This way of liberation is
Definitive meaning's profound point.

Thoughts' movement between the three times cannot be locked in
an iron box.

So know that conceptuality
Is the great self-emptiness.
Self-liberation of your thoughts is
Definitive meaning's profound point.

Form, sound, smell, taste, and touch and the qualities they
possess—

Even wisdom deities
Don't refrain from enjoying them.
The six consciousnesses self-liberated
Is spacious relaxation.

Taking sense-pleasures to the path is
Definitive meaning's profound point.

What about the appearance of the six kinds of objects that go with
the consciousness?

There isn't anyone, whoever it may be,
Who can put a stop to that.
So knowing that the object appearing there
Has no substantial existence
And taking appearance to the path is
Definitive meaning's profound point.

So that's the way of definitive meaning—it's incredibly profound.
And since samsara and nirvana are not different things—they're
equality,
And since rejected and gained are nondual—they're equality, too
Definitive meaning's profound way is present naturally.

May you find doubt-free certainty in profound definitive meaning,
And get used to not taking one thing up
And abandoning another,
And get used to not practicing one thing and
Giving up something else.
And may the benefit of self and other be
Accomplished naturally.

On December 28, 1997, in the Garden of Translation near the Great Stupa of Boudhanath, Nepal, this was spoken extemporaneously by the one only called "Khenpo," Tsultrim Gyamtso. With thanks to Jim Scott for his translation and arrangement of Milarepa's song, The Six Questions, it was translated by Ari Goldfield. Revised February 10, 1998.

Five Songs:

From Chandrakirti's Entrance to the Middle Way:

There are two ways of seeing everything,
The perfect way and the false way.
So each and every thing that can ever be found
Holds two natures within.

And what does perfect seeing see?
It sees the suchness of all things.
And false seeing sees the relative truth—
This is what the perfect Buddha said

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Jim Scott and Ari Goldfield, August, 1999.

From the King of Samadhi Sutra:

All the images conjured up by a magician,
The horses, elephants, and chariots in his illusions,
Whatever may appear there, know that none of it is real,
And it is just like that with everything there is.

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Ari Goldfield, August 15, 1999.

From Nagarjuna's Fundamental Wisdom of the Middle Way:

Like a dream, like an illusion,
Like a city of gandharvas,
That's how birth, and that's how living,
That's how dying are taught to be.

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Jim Scott and Ari Goldfield, August, 1999.

From Shantideva's Guide to the Bodhisattva's Conduct:

Then wanderers, these dream-like beings, what are they?
If analyzed, they are like a banana tree.
One cannot make definitive distinctions
Between transcending misery and not.

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Jim Scott and Ari Goldfield, August, 1999.

From the Sutra of the Noble Collection:

Know the five skandhas are like an illusion.
Don't separate the illusion from the skandhas.
Free of thinking that anything is real—
This is perfect wisdom's conduct at its best!

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Ari Goldfield, August 15, 1999.

Friends

Friends are empty forms like a water moon
To think of them as being truly real
Will only make your many sufferings increase
To know they're empty forms like a water moon
Will make illusion-like samadhi increase
Compassion free of clinging will increase

And non-referential view will also increase
And meditation that's fixation free
And conduct free of doer deed increase

Of all the many marvels, this by far the most marvelous
Of all the many wonders, it's the most wonderful

Composed by Khenpo Tsultrim Gyamtso Rinpoche at Marpa House, England, August 1997. Translated and arranged by Jim Scott

The Profound Definitive Meaning

Sung on the Snowy Range

For the mind that masters view the emptiness dawns.
In the content seen not even an atom exists.
A seer and seen refined until they're gone:
This way of realizing view, it works quite well.

When meditation is clear light river flow,
There is no need to confine it to sessions and breaks.
Meditator and object refined until they're gone:
This heart bone of meditation, it beats quite well.

When you're sure that conduct's work is luminous light,
And you're sure that interdependence is emptiness,
A doer and deed refined until they're gone:
This way of working with conduct, it works quite well.

When biased thinking has vanished into space,
No phony facades, eight dharmas, nor hopes and fears,
A keeper and kept refined until they're gone:
This way of keeping samaya, it works quite well.

When you've finally discovered your mind is dharmakaya,
And you're really doing yourself and others good,
A winner and won refined until they're gone:
This way of winning results, it works quite well.

Selected Verses from Nagarjuna's In Praise of the Dharmadhatu

38. When eye and form assume their right relation,

Appearances appear without a blur.

Since these neither arise nor cease,

They are the dharmadhatu, though they are
imagined to be otherwise.

39. When sound and ear assume their right relation,

A consciousness free of thought occurs.

These three are in essence the dharmadhatu, free of
other characteristics,

But they become "hearing" when thought of
conceptually.

40. Dependent upon the nose and an odor, one smells.

And as with the example of form there is neither
arising nor cessation,

But in dependence upon the nose-consciousness's
experience,

The dharmadhatu is thought to be smell.

41. The tongue's nature is emptiness.

The sphere of taste is voidness as well.

These are in essence the dharmadhatu

And are not the causes of the taste consciousness.

42. The pure body's essence,
The characteristics of the object touched,
The tactile consciousness free of conditions—
These are called the dharmadhatu.

43. The phenomena that appear to the mental
consciousness, the chief of them all,

Are conceptualized and then superimposed.

When this activity is abandoned, phenomena's lack
of self-essence is known.

Knowing this, meditate on the dharmadhatu.

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Ari Goldfield, September 20, 1998.

Seven Delights

Namo Ratna Guru

When thoughts that there is something perceived and a perceiver
Lure my mind away and distract,
I don't close my senses' gateways to meditate without them
But plunge straight into their essential point.
They're like clouds in the sky, there's this shimmer where they fly;
Thoughts that rise, for me sheer delight!

When kleshas get me going and their heat has got me burning,
I try no antidote to set them right;
Like an alchemistic potion turning metal into gold,
What lies in kleshas' power to bestow
Is bliss without contagion, completely undefiled;
Kleshas coming up, sheer delight!

When I'm plagued by god-like forces or demonic interference,
I do not drive them out with rites and spells;
The thing to chase away is the egoistic thinking
Built up on the idea of a self.
This will turn those ranks of maras into your own special forces;
When obstacles arise, sheer delight!

When samsara with its anguish has me writhing in its torments,
Instead of wallowing in misery,
I take the greater burden down the greater path to travel
And let compassion set me up
To take upon myself the sufferings of others;
When karmic consequences bloom, delight!

When my body has succumbed to attacks of painful illness,
I do not count on medical relief
But take that very illness as a path and by its power
Remove the obscurations blocking me,
And use it to encourage the qualities worthwhile;
When illness rears its head, sheer delight!

When it's time to leave this body, this illusionary tangle,
Don't cause yourself anxiety and grief;
The thing that you should train in and clear up for yourself is—
There's no such thing as dying to be done.
It's just clear light, the mother, and child clear light uniting;
When mind forsakes the body, sheer delight!

When the whole thing's just not working, everything's lined up
against you,
Don't try to find some way to change it all;
Here the point to make your practice is reverse the way you see it,
Don't try to make it stop or to improve.
Adverse conditions happen, when they do it's so delightful—
They make a little song of sheer delight!

*Composed by the Lord Gotsampa, translated by Jim Scott/Anne Buchardi,
August 2, 1996, KarmaChöling, Barnet, Vermont*

The Six Questions

Mind has even more projections than there are dust motes in the
sun.

Is there an accomplished yogi here or a yogini
Who sees the appearance of things laid bare in the very bed where it
lies?

The basic nature of things is not produced by cause or condition.

Is there an accomplished yogi here or a yogini
Who gets to the very bottom of this, cuts down to its very root?

Mind's impulse to sudden thought cannot be stopped by hundreds
with spears

Is there an accomplished yogi here or a yogini
Who sees that attachment can dissolve, be freed in and of itself?

The movement of thinking mind cannot be locked in an iron box

Is there an accomplished yogi here or a yogini
Who sees that discursive mind itself is empty in itself?

The sensory enjoyments even wisdom deities do not shun
Is there an accomplished yogi here or a yogini
Who's able to see through the transparency of the process of
consciousness?

What about the appearance of the six kinds of objects that go with
the consciousnesses?

Not even the hands of Victorious Ones can put a stop to that.
Is there an accomplished yogi here or a yogini
Who can see there is no object there behind the appearances?

Supplication to Guru Rinpoche

The Prayer That Appearances Be Liberated As the Deity

That Sounds Be Liberated As Mantra

That Thoughts Be Liberated Into Pure Being

All these forms that appear to eyes that see,
All things on the outside and the inside,
The environment and its inhabitants
Appear, but let them rest where no self's found;
Perceiver and perceived when purified
Are the body of the deity, clear emptiness—
To the guru for whom desire frees itself,
To Orgyen Pema Jungnay I supplicate.

All these sounds that appear for ears that hear,
Taken as agreeable or not,
Let them rest in the realm of sound and emptiness,
Past all thought, beyond imagination;
Sounds are empty, unarisen, and unceasing,
These are what make up the Victor's teaching—
To the teachings of the Victor, sound and emptiness,
To Orgyen Pema Jungnay I supplicate.

All these movements of mind towards its objects,
These thoughts that make five poisons and afflictions,
Leave thinking mind to rest without contrivances.
Do not review the past nor guess the future.
If you let such movement rest in its own place,
It liberates into the dharmakaya—
To the guru for whom awareness frees itself,
To Orgyen Pema Jungnay I supplicate.

Grant your blessing that purifies appearance
Of objects perceived as being outside.
Grant your blessing that liberates perceiving mind,
The mental operation seeming inside.
Grant your blessing that between the two of these
Clear light will come to recognize its own face;
In your compassion, sugatas of all three times,
Please bless me that a mind like mine be freed.

*Spoken by Guru Rinpoche to Namkhai Nyingpo. Under the guidance of
Khenpo Tsultrim Gyamtso Rinpoche and under the auspices of Marpa Institute
of Translation, translated and arranged by Jim Scott.*

Three Kinds of Confidence in Genuine Reality

At the feet of Marpa the translator I bow.
From meditating here and there in natural retreats

I've gained confidence that there is no arising.
This swept away my taking past and future lives as two,
Exposed all six realms' appearances as false,
And cut right through believing all too much in birth and death.

I've gained confidence in everything as equal.
This swept away my taking happiness and grief as two,
Exposed the ups and downs of feelings as false,
And cut believing there are some to have and some to shun.

In inseparability I've gained confidence.
This swept away samsara and nirvana seen as two,
Exposed the exercise of paths and levels as false,
And cut right through believing all too much in hope and fear.

Two Verses on the Samadhi of Illusion from the Jewel Ornament of Liberation

Know the Five Skandhas Are Like an Illusion

Know the five skandhas are like an illusion
Don't separate the illusion from the skandhas
Free of thinking that anything is real—
This is perfect wisdom's conduct at its best!

From the Sutra of the Noble Collection

All the Images Conjured Up by a Magician

All the images conjured up by a magician
The horses, elephants and chariots in his illusions
Whatever may appear there, know that none of it is real
And it's just like that with everything there is!

From the King of Samadhi Sutra.

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Ari Goldfield, August 15, 1999.

Ultimate View, Meditation, Conduct, and Fruition

The view is original wisdom which is empty;
Meditation, clear light free of fixation;
Conduct, continual flow without attachment;
Fruition is nakedness stripped of every stain.

This view, the original wisdom which is empty,
Risks getting lost in just being talk and no more.
If certainty which is in touch with what's meant does not follow,
The words will not manage to free you of clinging to self.
And that's why definitive certainty means so much.

The meditation, clear light free of fixation,
Risks getting lost in just being settling.
If original wisdom does not emerge from within you,
You might settle steadily but this will not set you free.
But wisdom does not come of dullness and agitation.
And that's why nonwandering mindfulness means so much.

This conduct, continual flow without attachment,
Risks getting lost in only being a pretense.
If the view and meditation are not included,
The eight worldly dharmas may mix with your yogic pursuits.
And that's why the freedom from clinging and veils means so
much.

Fruition as nakedness stripped of every defect
Risks getting clothed in the garments of attributes.
If delusion is not overcome from its source on the inside,
Your practice may aim very far, but fall very short
And that's why correcting delusion means so much.

Verses on the Illusion from the Three Texts on the Middle Way

Banana Tree Wanderers

Then wanders, these dream-like beings, what are they?
If analyzed, they're like a banana tree.
One cannot make definitive distinctions
Between transcending misery and not.

From Shantideva's Guide to the Bodhisattva's Conduct.

Like a Dream

Like a dream, like an illusion,
Like a city of gandharvas,
That's how birth, and that's how living,
That's how dying are taught to be.

From Nagarjuna's Fundamental Wisdom of the Middle Way.

There Are Two Ways of Seeing Everything

There are two ways of seeing everything,
The perfect way and the false way,
So each and every thing that can ever be found
Holds two natures within.

And what does perfect seeing see?
It sees the suchness of all things.
And false seeing sees the relative truth—
This is what the perfect Buddha said.

From Chandrakirti's Entrance to the Middle Way.

Under the guidance of Khenpo Tsultrim Gyamtso Rinpoche, translated by Jim Scott and Ari Goldfield, August 1999.

What it Means to be Lucky

The Excellent Path Laid with Precious Gems

E ma ho!

Now you have got what's so hard to get,
The precious freedoms and advantages.
This one life alone means so little.
So why be so obsessed with it?
If to do some good for yourself and others too,
You listen to dharma, and then reflect,
Then you are so fortunate—
This is what it means to be lucky.

This life is quite impermanent;
It will definitely disappear.
You think everything will stay just as it is—
How to come out from this confusion into the clear?
Cut the root of samsara's confused appearances
By meditating on the meaning of what you've heard.
If you do this, you are so fortunate—
This is what it means to be lucky.

If you do good, you'll be happy.
If you do bad, you'll suffer pain.
Think well about how karma works
And you'll gain certainty that it's an unfailing law.
If then you act in a rightful way,
Doing what you should do and giving up the rest,
Then you are so fortunate—
This is what it means to be lucky.

The nature of samsara is the three sufferings.
When you know this in your heart, and it's not just something you
say,
And so you can free yourself and others from samsara's ocean,
You cut off suffering right at the root.
If you can do that, then you are so fortunate—
This is what it means to be lucky.

Meditating on impermanence
Cuts off attachment to this life.
Thinking over and over of samsara's suffering
Makes you realize how worthless samsara is.
This gives you the determination
To strive for nirvana's liberation
If you do this, you are so fortunate—
This is what it means to be lucky.

Knowing samsara's cause is belief in 'I,'
You know its remedy to be selflessness.
So if you apply scripture and reasoning
To gain certainty that there is no self,
And if you meditate on selflessness, you're so fortunate—
This is what it means to be lucky.

All beings have been your father and mother.
Knowing this, you train your mind in love and compassion.
This makes you stop worrying so much
About your own comfort and happiness.
When you give rise to supreme bodhicitta—
This is what it means to be lucky.

Everything in samsara and nirvana,
Without exception, is neither one nor many
So all phenomena are empty of essence.
And knowing that, if you meditate on profound emptiness,
Then you are so fortunate—
This is what it means to be lucky.

Meditating on emptiness cuts the root of existence.
Love and compassion free you from the extreme of peace.
When you bring together wisdom and means
That are stuck in neither existence nor peace's extremes,
Then you are so fortunate—
This is what it means to be lucky.

When you've made the mahayana path your sturdy base,
And you know so excellently
The way that the totality of appearance
Is an infinite expanse of purity,
Then the four empowerments
Will ripen your continuum.
When you practice profound creation and completion—
This is what it means to be lucky.

The fruit of this creation and completion
Must ripen at the appropriate time.
This depends on your pure vision
Of your vajra brothers and sisters—it must increase!
So if pure vision dawns in your mind—
This is what it means to be lucky.

Another reason you might be lucky—
The freedoms and resources, this excellent base,
Is hard to find, and what's harder than that
Is using it to practice dharma correctly.
So if you are on the path of correct practice—
This is what it means to be lucky.

Knowing what it means to be lucky
Day and night, without distraction
In order to accomplish great benefit
For the teachings and for all beings
May all of us practice
The dharma of the lucky ones.

On December 27, 1997, in the Garden of Translation near the Great Stupa of Boudhanath, Nepal, this was spoken extemporaneously by the one only called "Khenpo," Tsultrim Gyamtso. Translated by Ari Goldfield.

Teachings

The Ultimate Subversive Activity for the Benefit of All Sentient Beings

By Lama Tashi Namgyal

In this confused world of ours it is often difficult to judge what political course is correct. One might choose one course or one political option only to find years later that one has chosen a course that has been decidedly against the best interests of sentient beings the world over.

But if one practices dharma one soon discovers that the dharma never makes any such choices and never errs, for the blessings of the dharma falls on the just and the unjust alike by encouraging and strengthening the just and increasing the force of correct moral consciousness in the unjust.

Therefore if you always practice dharma you will always be improving the world around you to one degree or another according to your dedication and devotion.

This actually gives one cause for great optimism. When we practice dharma we influence the mindset of the mischief makers in a positive way.

Taking Refuge

By His Holiness The Lord of Refuge Kalu Rinpoche

At this time we are exceedingly fortunate in that not only have we all obtained a precious human body, a precious human birth, but based upon this, we have actually entered the door of the dharma, have given rise to faith in the teachings, and have actually practiced them.

The entrance into the door of the teachings of buddha-dharma is the taking of refuge in the three jewels buddha, dharma, sangha. If one does not go for refuge with faith to the three jewels, but rather goes for refuge to worldly deities i.e., unenlightened deities, and is unaware of the qualities of the three jewels, then one is not a practitioner of buddha-dharma.

Therefore, it is said that the root of the buddha's teaching is faith in the Buddha, the dharma, and the sangha. Because without faith in these, one will have no conviction about the validity of the teachings, and, lacking this conviction, as well as lacking conviction about the qualities of the sangha, one will be unwilling or unable to study the teachings. Even if one does study them to some extent, it will be like the games of children.

The word in Tibetan for the three jewels 'könchok' literally means 'rare and supreme'. The first syllable, kön, means 'rare'. It points to the fact that the Buddha, the dharma, and the sangha are like the rarest of diamonds in that only someone with the necessary karmic connection and the necessary merit will even hear their names, let alone be able to develop faith in them and receive teachings from them. The second syllable, chok, means 'supreme' or 'best,' and again, like the diamond in the example, the three jewels are supreme in that only by relying upon them, can all of one's needs and wishes as well as ultimate freedom be accomplished.

The essence of the mind is emptiness; the nature of the mind is actually the indivisible union of emptiness, clarity, and awareness. The name that is given to the actual true nature of mind is 'yeshe' or wisdom sometimes rendered as primordial awareness, something that all beings possess. However, sentient

beings do not recognize the actual nature of their mind to be what it is. This lack of recognition is like throwing mud or sand into pure water; it becomes sullied or defiled. When the lack of recognition is present, one no longer speaks of ‘yeshe’ or wisdom, one speaks of namshe or consciousness. But the distinction between these two states of mind is nothing other than the presence of lack of recognition by the mind of the mind’s own nature.

The failure of the mind to recognize its own true nature is what is meant by the term ‘marikpa’, or ignorance, the first level of obscuration or defilement in the mind. As a result of this ignorance, there arises in the mind the imputation of an “I” and an “other,” other being something that is conceived as something that is other than the mind. This dualistic clinging, something that we have had throughout beginningless time and that never stops until enlightenment, is the second level of obscuration, the obscuration of habits habitual tendency.

Based upon this dualistic clinging arise the three root mental afflictions: mental darkness variously rendered by translators as ignorance, bewilderment, confusion, etc., desire, and aggression. Based upon these three afflictions there arise some 84,000 various mental afflictions enumerated by the Buddha, all of which together comprise the third level of obscuration, called the obscuration of mental afflictions variously rendered as klesha, emotional affliction, conflicting emotions, etc.. Under the influence of these, we perform actions that are obscured in their nature, which result in the fourth level of obscuration, called the obscuration of actions or karma.

These four levels or types of obscurations are the cause for all sentient beings to wander in samsara. If these are removed or purified, then the inherent qualities of the mind’s true nature, which we refer to as wisdom or yeshe, will naturally manifest and spread like the rays of the sun. The word in Tibetan for the removal of these obscurations, ‘sang’, means cleansing, and the word for the spreading of the inherent qualities of the mind that occurs as a result of that cleansing is gye, or “increasing.” Sangye, these two words together, is the Tibetan word for a buddha.

Therefore, what is meant by buddhahood is the recognition and realization of the complete purity of the mind.

When the nature of the mind becomes fully manifest, it possesses what are usually enumerated as twenty-seven extraordinary qualities, such as complete unchanging emptiness and great bliss.

In order to benefit those to be trained, the mind of a buddha exhibits what are usually enumerated as thirty-two qualities, which are outlined as the ten powers, the four kinds of fearlessness, and the eighteen qualities of unmistakenness. A buddha, for instance, knows the nature and situation of all of samsara and all of nirvana. He or she knows the past, present, and future of every sentient being.

Arising from these qualities of the mind of a buddha are qualities of speech, traditionally sixty qualities, possessed only by a buddha and not by any ordinary human or god. One such quality is that if a buddha gives one teaching at one time to 1,000 people, each of whom speaks a different language and is from a different place, each single person will understand what the buddha is saying. Beyond that, a buddha has the capacity to teach in such a way that each single person receives the particular kind of teaching, at the same time, that the individual needs to receive. So, with one teaching of dharma, a buddha can give the remedy to each person for his or her particular strongest mental affliction.

The qualities of the body of a buddha are experienced at various levels. Particularly the sambhogakaya, or body of complete enjoyment of a buddha, is experienced only by bodhisattvas residing upon the eighth, ninth, and tenth levels of realization. It is a bodhisattva residing upon one of those levels who sees the forms of the sambhogakaya, Vajradhara, Vajrasattva, Avalokiteshvara, and so forth. The sambhogakaya is actually experienced as possessing the appearance with which we are familiar, the glorious silk garments, jewel ornaments, the pure form, and so forth. The actual appearance of the sambhogakaya is an expression of the complete possession by a buddha of all qualities of the world and beyond the world.

In order to train ordinary beings, the buddhas manifest as nirmanakaya, as in the case of the Buddha Shakyamuni. Such a nirmanakaya possesses what are called the thirty-two major and eighty minor marks of full buddhahood. These include the *ushnisa* on the top of the head, the thousand-spoked dharma wheels on the palms of the hands and soles of the feet, and so forth. These qualities only arise on the body of a buddha and not upon the body of any human or worldly god. They arise in such a way that anyone who sees the form of a buddha immediately delights in it and finds it beautiful to see. In this way, the qualities of the body, speech, and mind of a buddha are superior to anything and anyone else.

The actual excellence or superiority of a buddha consists in the fact that a buddha has the wisdom, compassion, and ability to give beings exactly what each needs in order to become free from the sufferings of samsara. So, in order to benefit beings, the Buddha teaches the dharma, the second of the three rare and supreme ones, the three jewels. And as sentient beings possess 84,000 different mental afflictions (*kleshas*), the Buddha taught 84,000 teachings of the dharma.

There are two aspects to the jewel of the dharma. The first of these is the actual words by which the dharma is transmitted, the words of the Buddha, and the words and texts which record them. The transmission of these is called the dharma of transmission. But the meaning of these words, the realization of this meaning whether it be the meaning of emptiness, the meaning of compassion or, from the tantric point of view, the meaning of the development and fulfillment stages is called the dharma of realization. So the dharma of transmission and the dharma of realization are the two aspects of the jewel of the dharma.

Those who listen to the teachings of the dharma, study them, and put them into practice to an extent to which they can guide others are the sangha. Among the sangha, those who through the practice of dharma have reached the first level of bodhisattva realization and reside in the first up to the tenth level of realization are called the 'exalted ones.' Those who, having listened to the teachings, studied them, and put them into

practice, and reside on the two paths that are preliminary to the ten levels of bodhisattva realization and application are called the sangha of ordinary individuals.

Therefore, one must begin by becoming aware of and understanding exactly what the qualities of the buddha, the dharma, and the sangha are. By doing so, one will give rise to faith in them. One will be able to feel one's faith and go for refuge to them. It is necessary that this occur as a basis for practice. Beyond that, the going for refuge must be something that is continually practiced and renewed in one's daily practice; this is extremely important.

The reason why the taking of refuge is so important is that at present we are immersed in samsara, which is an experience of suffering, an experience of impermanence, and an experience of constant change. If we wish to free ourselves from this, we cannot do so simply by ourselves. However, we can travel the path to liberation by relying upon the compassion of the three jewels. That is why it is necessary to go for refuge to them.

As ordinary beings, we do not know or understand the methods that we must engage in to obtain buddhahood. For that reason we need a guide or a companion on the path to buddhahood. That is something that can be explained by an example that is easily understood by Westerners. If one wanted to get from here to New York City and one tried to walk, one would either not get there at all or it would take a very long time. However, if one were to stand by the side of the road and put out one's thumb, then eventually some good minded individual would stop their car; one could get in, and one would reach the city. It's the same way if we want to reach the city of enlightenment. We have to hitchhike or take refuge in the three jewels.

The buddha, the dharma, and the sangha are beings or things that are separate from us, distinct from us. We are individuals and we are quite a distance from them. One might ask how it is possible to establish a connection with them. First of all, all phenomena arise through interdependence, through the actions of causes and conditions. In the case of the path, what must occur is the coming together of the conditions of one's own faith,

and the compassion and blessing of the three jewels. If these two come together, then the connection is established and one can travel the path.

The presence of the faith on one's own part and the compassion and qualities on the part of the three jewels is sufficient to create the connection. It does not depend on distance, like a television station that is sending out a television program. If one has the box and the set, one can see the program. If the television station isn't sending it out, then even if one has the TV set one can't see it. If the television station is sending it out but one does not have the TV set, then one also can't see it. But in either case, if these two things are present, then regardless of the distance that separates the two, although there is no direct physical connection that one can see, the television program still arrives somehow. In the same way, the actual blessing and compassion of the three jewels can be received, and can enter one through one's faith.

Another example is that the compassion, blessing, and power of the three jewels are like a hook, and one's faith is like a ring. If these two are present and connect one with another, then the hook will lead the ring and oneself, held by the ring, from happiness to happiness and finally to liberation.

This is the reason why all the lamas of the Golden Rosary of the Kagyu have always given and continue to give refuge as the basis for the transmission of teachings, why at any time when one receives teachings of buddhadharma, one begins by reciting the refuge, and also why, when one practices the preliminaries, ngöndro, the first of these is the 100,000 recitations of the refuge accompanied by prostrations.

The root or basic form of going for refuge is going for refuge to the Buddha, the dharma and the sangha—the three jewels. This could be called external refuge. Beyond this, from the point of view of the vajrayana, one goes for refuge to the guru as the root of all blessing, the yidam as the root of all attainment, and the dakinis and dharma protectors as the root of all activity. This is the internal form of going for refuge.

Beyond that, to go for refuge to one's root guru alone—recognizing that he or she is the embodiment of the Buddha,

dharma, sangha, and the gurus, yidams, and dakinis and dharma protectors, the embodiment of all these in one form, possessing all of their qualities is the secret form of going for refuge.

The form of going for refuge that we use in the Kagyu lineage is called the six-fold refuge because it has six lines to it, three of which are devoted to the three jewels, and three of which are devoted to the three roots. The first two and the last of the six lines are devoted to the three roots and read:

Line 1: I go for refuge to the glorious sacred gurus.

Line 2: I go for refuge to the assembly of deities in the mandalas of the yidams.

Line 6: I go for refuge to the dakas, dakinis, and dharma protectors who possess the eye of wisdom.

There is also an abbreviated form of refuge:

I go for refuge to the guru.

I go for refuge to the buddha.

I go for refuge to the dharma.

I go for refuge to the sangha.

The first line, 'I go for refuge to the guru,' expresses one's conviction that the guru or lama is the embodiment of the three roots because his or her actual form, his/her body, is the guru; his/her speech is the activity of the dakinis and dharma protectors; and his or her mind is the nature of the yidams. Following that, one goes for refuge externally to the buddha, the dharma, and sangha. Therefore this shorter form of taking refuge also contains both the three jewels and the three roots.

Then there is the special form of taking refuge of the mahasiddha Tang Tong Gyalpo:

I and all sentient beings, my mothers, who are equal in number to the extent and limits of space, go for refuge to the guru, who is the precious Buddha.

This is the secret form of taking refuge. One takes refuge in the guru as the embodiment of the three jewels and the three

roots. Then following this, in Tang Tong Gyalpo's refuge vow, one says,

I go for refuge to the buddha, the dharma, and the sangha, which is the outer form of taking refuge.

Following that, one says,

I go for refuge to the gurus, yidams, and dakinis and dharma protectors, the inner form of taking refuge. Following that, one says,

I go for refuge to mind itself, which is clarity and emptiness, the dharmakaya.

This is actually a fourth level of, or fourth approach to taking refuge, which is called the refuge of suchness or the very secret form of going for refuge.

The refuge of suchness, or the very secret refuge of suchness, is based upon the realization and recognition of one's own mind as mahamudra, and, therefore, it is the real or ultimate meaning of taking refuge. However, not having this realization, it is difficult for us to actually take refuge in this way. So the external and internal forms of taking refuge are emphasized. But one should still understand that it is possible to attain full buddhahood simply through the genuine taking of refuge.

It should be understood that the taking of refuge is not a process whereby the buddha takes those who appear to have devotion to him and leads them to his/her side. Through taking refuge, one begins a process oneself which, going through various stages, will lead to one's own realization of the same state, the same experience as the buddha.

In the sadhana of the *Hundred Families of the Peaceful and Wrathful Ones*, it says, in the taking of refuge section,

I go for refuge to essence, nature, and compassion, which is to say, the essential emptiness, the natural clarity, and the unimpeded compassionate awareness of the mind:

I go for refuge to bliss, clarity, and nonconceptuality,

which are the three qualities of meditation experience; and finally

I go for refuge to the fruit; I go for refuge to the dharmakaya, the sambhogakaya, and the nirmanakaya.

Therefore, if someone practices and completes the 100,000 recitations of the refuge vow and the accompanying 100,000 prostrations, this is exceedingly wonderful, and extraordinarily, incalculably beneficial. But even failing that, to recite the refuge prayer every day, at least seven times, is also extraordinarily beneficial. The result of this seemingly quite simple practice is to cause oneself to gradually actually attain complete buddhahood, to bring oneself gradually to freedom from the sufferings of samsara, and, beyond that, to be protected in all of one's lifetimes from fear, danger, and suffering.

If the practice and meaning of going for refuge actually become joined to or instilled in one's stream of experience, then faith in the three jewels and the three roots will arise naturally or automatically, and, as a result of that faith, practices which lead to the accumulation of merit will be very easy, will come naturally. For example, not only anything with which one would make offerings—such as flowers, incense, lights, and so forth—but anything that one experiences with the senses that is pleasing, one will immediately see as an offering to the three jewels and the three roots. Anything that is beautiful to the sight, that smells good, that sounds beautiful, and so forth, one will use as offering. And by means of this process and this attitude one will gather a vast accumulation of merit.

If one develops this kind of attitude, then the accumulation of merit becomes extremely easy. Almost any situation can be used in this way. For example, if one is walking along a road and one sees beautiful flowers or fine houses, anything that is pleasing along one's path, then one will immediately think of them as an offering, and mentally offer them to the three jewels and the three roots.

Therefore, all the Kagyupas of the past began their practice with the taking of refuge. By relying upon this as a foundation and basis of all practice they came to realize the ultimate refuge, which is the taking of refuge in one's own ultimate attainment of

the dharmakaya, sambhogakaya, and nirmanakaya, and by means of this they attained siddhi realization of buddhahood.

In our present situation as humans, we feel that we are extremely intelligent, that we are free, and that we have control over or power over our own situation, that we can do whatever we wish. But if we examine the situation we will see that we neither have freedom of body nor freedom of mind, because the actual power in our situation is in the hands of our karma, our mental afflictions, and our habits principally, our habitual cognition of and clinging to the split between self and other.

If we were free, then we would always have been and would always be happy. We would never become depressed, and nothing unpleasant would ever arise in our minds. If we were free, then we would always remain the same. We would have always been young, be young, and would always remain that way. But we don't. We have absolutely no control over it; every second of our lives we are growing older and eventually we are going to die.

If we have intense faith, and are able to entrust ourselves to our lamas, to our gurus, and to the three jewels, and supplicate them with complete sincerity, then it is possible to eliminate, or at least lessen, these obscurations, because of the power and compassion of the three jewels.

That is the meaning of taking refuge, and the engendering of bodhicitta, the attitude of awakening, must go along with that. The attitude which one engenders when one speaks of bodhicitta is an attitude that is with reference to all sentient beings. And the actual essence of one's consideration of all beings is compassion. This has to be developed in a certain sequence. One must begin by understanding the actual situation of all beings. Then by meditating on this, one will develop the attitude of compassion and will become accustomed to it or trained in it.

The situation that must be understood is that wherever there is space, this is filled with sentient beings. There are so many sentient beings that one could say that they are numberless. And each sentient being has been one of one's parents so many times that it would be uncountable. The number of times that any given sentient being has been one of one's parents is a number beyond

reckoning. And this was said by the buddha. As well, there is not any single being that has not been one's parent. And at the time when beings were one's parents they were of the same kindness towards one as one's parents in this life, which means that, for example, if one was a human being in a lifetime, one's mother in that life carried one in her womb, continually worrying about one's state, whether one would be born alive, whether one would be healthy, and undergoing incredible suffering and sacrifice in order to keep one alive. And after one was born, one's parents looked after one and sacrificed everything for one's own benefit and welfare. And every single sentient being has done this for one countless times.

An example of the way that these rebirths can occur comes from the time of the Buddha, when a disciple of the Buddha, who was an arhat named Kateyana, went begging one day. He came across a woman sitting by the side of the road with a small child in her lap whom she was caressing very fondly. The woman was eating some fish, some of which she was feeding to the child, and there was a big dog trying to get the bones of the fish from the woman. She was scolding the dog, kicking it away, and trying to avoid giving it any. With his extraordinary cognition, Kateyana examined the lifetime previous to the present lives of these beings. He saw that the fish had been the woman's father in her previous lifetime. The dog that she was beating had been her mother, and the child that she was cuddling in her lap had been her worst enemy, someone who had continually reviled her, caused scandal about her, someone she had on her own part fought viciously as well.

All sentient beings, who, having been one's parents countless times, have countless times been as kind to one as one's parents in this life, are going through an unending and intolerable experience of suffering through wandering around and around in the three realms of samsara, desire realm, form realm, and formless realm. This is actually an ocean of suffering, because what beings experience in any form of birth is only suffering. In the hells there is the agony of heat and cold; as hungry ghosts, the agonies of hunger and thirst; as animals, the suffering of killing and being killed for food and for survival; as humans, the four

great sufferings of birth, aging, sickness, and death, but, beyond, the eight or sixteen lesser sufferings as well; as asuras, the sufferings of jealousy and constant fighting; and as gods, the sufferings of death and fall to a lower birth.

If one actually understands the fact that these beings who have been so kind to one are undergoing an endless experience of intolerable suffering, then one will give rise to the attitude, “What can I do, what must be done to establish all these beings in happiness and freedom from suffering?” This is the beginning of loving kindness and compassion. And that is why we recite, “May all sentient beings have happiness and the causes of happiness. May all sentient beings be free from suffering and the causes of suffering.” The cause of happiness is the practice of virtuous action. The cause of suffering is the practice of unvirtuous action. So the attitude, understanding this, that is automatically necessarily given rise to at this point is the aspiration that all sentient beings right now experience happiness and be free from suffering, and also that they accumulate the causes of their future happiness and be free from the accumulation of causes of future suffering. This is the development of loving kindness and compassion.

Further, the mind of every sentient being is empty, unborn. But not recognizing this, sentient beings grasp their minds as an “I,” as an ego. And, beyond that, they do not recognize that the nature of the confused appearances of samsara which arise in and to the mind is impermanence and change. And not recognizing this, they undergo endless and continual suffering. If one understands this as well, then it is impossible that one not give rise to compassion automatically.

The mind of any one of us, or of every one of us, has no form. The mind has no color and no shape. Therefore, it is empty. But the mind is not simply empty, in that the mind experiences, can experience the various objects which arise—sights, sounds, and so forth. So the mind has a quality of clarity. That which actually experiences these is the awareness, which is as well a quality of the mind. So the mind is actually the inseparability of emptiness, clarity, and awareness. However, as the clarity and awareness do not themselves possess form, color,

size, shape, and so forth, they do not pass beyond the essential emptiness of the mind.

Since the essence of the mind is emptiness, there is nothing in the mind which can die or be destroyed, which means that we have always had this mind, and until we attain buddhahood we will continue to experience this mind and will continue to take rebirth and undergo the sufferings of samsara. This can be shown by an example. The mind is empty in the sense that space is empty. And it is impossible to kill or destroy space.

This can further be illustrated by examining the situation of the mind at various stages of life. When we are conceived, the parents do not see a mind come floating into the womb. There is no material form to the mind of the being which enters the womb. There is nothing to be seen. When someone dies, one does not see a mind go floating out of the body to somewhere else. There is no materiality or form or physical existence to the mind as such that can be perceived. And even during our lifetime we can't find, pinpoint, or describe the mind with reference to any kind of physical, material, or real characteristics. Therefore, it can be established that the mind is emptiness.

And in both the hinayana and mahayana it is accepted that the direct realization of the emptiness of the mind is the realization of the egolessness of the individual.

Although the mind of every sentient being is empty in this way, every sentient being conceives of this empty mind as an "I," as an ego, and, going beyond that, thinks, "I am, and I have a mind, and I am my mind." At the same time, the confused appearances, which we experience, arise as the radiance or projection of this empty mind and in this empty aspect of the mind. For example, as human beings, we experience the confused appearances or hallucinations that are characteristic of a human life.

The nature of these is like a magical illusion, like a dream, like the reflection of the moon in water, like a rainbow, or so forth. We could say that it is very much like film or television. In the case of television, there is this small box, and the images that we see don't particularly exist as such anywhere, and they certainly aren't what they appear to be. And It's hard to say where they are

coming from, but they certainly do arise in this small box. And that is very much like the nature of the hallucinations or confused appearances of samsaric existence.

The illusory nature of what we experience can be seen most clearly by examining the dream state. One can see very clearly by examining the process of dreams that everything that we experience is actually nothing other than the mind. What happens when we go to sleep is that our mind becomes dull and stupid, and as a result we undergo a variety of hallucinations. And at the time these appear to be of the same nature or quality as what we experience when we are awake, except that when we wake up we can't find them anymore. They've disappeared. For example, when we are dreaming, we might see places, people, and events, objects. But when we wake up they are not in the room we were sleeping in. They are not around us. They are not even inside our body. These things are nowhere. They were simply the projections of the mind. And everything we experience is like that.

The nature of these experiences is something that arises or appears while being nonexistent. The actual manner in which we experience things is through what is called the three bodies. The physical body, in which we experience the waking state, is the body of complete maturation, complete ripening. The body that we seem to experience in the dream state is called the habitual body or the body of habit. And the body that we seem to experience in the interval after death and before the following rebirth is called the mental body.

In this way, all sentient beings, all sentient beings who have been our parents, take that which is impermanent to be permanent, that which is untrue to be true, that which is unreal to be real, and because of this, wander through the three realms of samsara undergoing suffering. Understanding this will cause one to think very strongly that one must bring all of these beings to buddhahood and freedom from this. However at the same time one will understand that the only way that one can bring other beings to buddhahood is by attaining it oneself first. So at this point the intense motivation must develop to attain buddhahood and to engage in the methods that will lead to it.

Therefore, when one arises in the morning, one should first of all take refuge, and then give rise to the enlightened attitude, the attitude of awakening, bodhicitta. Giving rise to the attitude at that point that everything that I do today for the rest of the day will be done for the benefit of sentient beings in order to bring all beings to buddhahood will cause all of one's virtuous actions during the day to increase in power dramatically. And beyond that, even ordinary actions done during the day within that frame of reference, that attitude, will become causes of buddhahood, will become virtuous. Therefore, it is said that the engendering of bodhicitta and the carrying of it through one's activities is like the magical elixir that turns whatever it is painted on, whatever metal it is painted on, into gold.

It is said that if the attitude is good, then the progression through the paths and stages on the way to enlightenment will be good. And if the attitude is poor, then the progression through the paths and stages will be poor. For that reason, it is said that there is no one instruction more profound or necessary for the attainment of buddhahood than this one instruction upon the arising and maintaining of the attitude of awakening.

All the previous holders of the Kagyu lineage by relying upon refuge and by practicing the outer, inner, and secret refuges attained buddhahood. In doing so they performed vast activities for the benefit of sentient beings vast as space both while on the path and after they had attained fruition. Not only have they performed this service in the past but they will continue to do so until samsara is empty of sentient beings.

Therefore, as it is said that the distinction between a practitioner of buddha-dharma and someone who is not is the taking of refuge, the distinction between a practitioner of the hinayana and a practitioner of the mahayana is the arising and development of the attitude of awakening. Therefore, let us dedicate the virtue of the teaching and listening to the dharma this morning to the buddhahood of all sentient beings.

These teachings were originally translated orally by Lama Yeshe Gyamtso.

The Cultivation of Bodhicitta and Taking and Sending

The main part of this teaching is based on a teaching of His Holiness Tenzin Gyatso, the Fourteenth Dalai Lama, given at the Masonic Temple on Wilshire Boulevard in Los Angeles in 1984.

When we look around us and see the great pain and anxiety of life lived without true understanding; when we reflect deeply on the fears that all beings carry hidden in the deep recesses of their hearts—which they are often unwilling to admit even to themselves for fear that doing so would sap the confidence or the false bravado that enables them to push forward blindly in life in the only way they know how—and especially when we reflect on the dangerous and painful vicissitudes of a world that in one moment is peaceful, and in the next full of violence, pain, and grief, full of lives shredded and torn apart by forces beyond one's control; when we reflect on the blood in the streets and the smashed skulls, or when we reflect on the ever-changing display of love and romance as it degenerates slowly into broken dreams, anger, strife, and hatred; when we reflect on the lonesome, the poor, the aging, cold and devastated, dying mass of sentient existence, and we remember that no ignorant being escapes this constant round of terror and that, if what sages and religious leaders of all ages have told us is true, there may even be worse to come, worlds in which our credit cards hold no sway, where there is not a friendly voice to call and no family to go home to—

when we reflect honestly on all of this and stop ignoring and suppressing these thoughts, and when we apply these thoughts to ourselves and to our own particular situations, it gives rise to great renunciation of the vanity of confused existence and to the attendant willingness to quit chasing exclusively after unreliable baubles of happiness and enjoyment in the external world and to turn one's vision inward in order to find and extirpate the root of misery and suffering and to find the true and reliable source of peace and happiness.

When we think of all of this carefully with respect to ourselves, it gives rise to great revulsion and renunciation, but

when we reflect on all of this with respect to others—realizing how blind and helpless sentient beings are in the face of such intolerable suffering—and quit ignoring and suppressing such thoughts, then it leads either to further ignorance and callousness, or it leads to great compassion. Further ignorance and callousness lead only to diminished intelligence, clumsy and vicious living, and in the end to great misery. Therefore, there is no advantage or merit in it for anyone.

On the other hand, in great compassion for suffering sentient beings there is great advantage and immense merit. Compassion based on affection for sentient beings and the pain of seeing them suffer leads one to generate the aspiration to liberate them from suffering, which in turn leads to the intention to do whatever is necessary to do that, even if it means turning the whole purpose of one's life around to becoming a support to the single project of attaining the wisdom and skillful means necessary to assist sentient beings to their own liberation. This generation of the altruistic intention to attain enlightenment leads to kind and compassionate activity in the service of those who suffer and, therefore, to the temporary amelioration of their condition and ultimately to their liberation. This leads to less ignoring and less turning away and narrowing of the focus of one's mind, and in turn to more expansive and less obscured awareness and hence to greater sensitivity and intelligence. Thus the generation of the altruistic intention to attain enlightenment and buddhahood—the generation of bodhicitta—is what the Dalai Lama refers to as enlightened self-interest, in which there is great benefit for everyone.

In fact, the generation of this altruistic intention to become enlightened and perseverance in the training that enables one to do so are the entire path of buddhahood. The aversion that we develop towards cyclic existence, the qualities of revulsion and renunciation that we cultivate, the refuge in the three jewels and the three roots, and the disciplines of moral conduct, meditation, and study that we accept and undertake are the foundation for the generation of and training in this altruistic intention. And all the stages of the paths and levels on the way to enlightenment

and the development of mahamudra and dzogchen are nothing more than the fruition of this intention and training.

Sometimes, especially when there are rough spots in our path, we may find that our unspoken intention is really simply to escape the misery of cyclic existence, or in any particular situation, the misery of that situation. At those times, while continuing to practice the disciplines that lead to individual liberation, it is extremely important to continue to generate this enlightened intention and not to give up on sentient beings, not to give up or abandon the intention to assist all beings to liberation. For as the great Tsong Khapa wrote, “If the thought definitely to leave cyclic existence is not conjoined with the generation of a complete aspiration to highest enlightenment, it does not become a cause of the marvelous bliss of unsurpassed enlightenment. Thus, the intelligent should generate the supreme altruistic intention to become enlightened.”

What is an altruistic mind of enlightenment or bodhicitta? It actually consists of two aspects. The aspiration to bring about others’ welfare is the essential cause of the development of bodhicitta. The recognition that one can only bring about others’ permanent welfare by first removing all of one’s own ignorance through obtaining buddhahood—and the aspiration to do so—is the second aspect. Thus, a main mental consciousness that has as a cause an aspiration to affect others’ welfare which is accompanied by a wish for one’s own enlightenment is an altruistic mind of enlightenment.

But can it be established that we can even attain enlightenment? That which prevents the attainment of enlightenment are the veils, the kleshas or afflictive emotions, which are a kind of outer veil, and the cognitive obscurations of mind, sometimes referred to as the obstructions to omniscience, which consist fundamentally of the ignorance that conceives of inherent existence and the dualistic clinging that flows from that conception. It is in the nature of things that if you have two opposites—for instance, hot and cold—if you increase one the other will diminish. The same is true of our minds. Obscured ignorant consciousness that conceives of inherent existence and the wisdom consciousness realizing

emptiness are opposites. Because the wisdom consciousness realizing emptiness has a valid foundation, as one increases one's knowledge of the understanding of the emptiness of inherent existence, the obscured ignorance factors of one's own consciousness diminish. Because this wisdom realizing emptiness can be increased limitlessly, finally overcoming ignorance entirely, it is established that enlightenment is achievable. Through taking this logic to heart and acting upon it, one develops a mind aspiring towards the enlightenment of a buddha.

The main aspect of this aspiration is to train in developing an attitude of mind that is seeking or aspiring to bring about others' welfare. Tsong Khapa writes:

(All ordinary beings) are carried by the continuum of
the four powerful currents,

Are tied with the tight bonds of actions difficult to
oppose,

Have entered into the iron cage of apprehending self
(inherent existence),

Are completely beclouded with the thick darkness of
ignorance,

Are born into cyclic existence limitlessly, and in their
births

Are tortured ceaselessly by the three sufferings.

Thinking thus of the condition of mothers who have
come to such a state,

Generate the supreme altruistic intention to become
enlightened.

Every sentient being—every being with mind—regardless of how small, including bugs and even microscopic animal life, wants happiness and wants to avoid suffering. Yet limitless numbers of sentient beings are bound in the sufferings of samsara due to actions that are motivated by emotional

afflictions, which in turn are based on dualistic perception and dualistic clinging. Therefore, beings are carried by the four powerful currents of birth, aging, sickness, and death, which are brought about by the tight bonds of action (karma). Good and bad actions are brought about by the conception of oneself as inherently existent—the false view that takes what is transitory as a permanent “I.” This misconception of the nature of oneself comes about through the thick darkness of ignorance which conceives that other phenomena, one’s physical and mental aggregates, inherently exist. It is through this process of causation that beings are born in cyclic existence limitlessly and suffer. Thinking about this process of causation with respect to ourselves, we generate renunciation, the wish to get out of cyclic existence; thinking about it with regard to others, we generate compassion for others.

When bodhicitta—the altruistic intention to become enlightened—is cultivated in meditation, it is usually done so by two streams of teaching: the seven-fold cause and effect quintessential instructions and the instructions on equalizing and switching of self and other. When these two streams of instruction are combined, the meditation is particularly powerful.

The first step in this combined practice is to develop equanimity. Imagine three different sentient beings in front of you—a friend, an enemy, and a neutral person—and then intentionally generate the usual thoughts of desire, hatred, and a sense of neglect that you have for them. Then think about why you desire the friend, why you hate the enemy, and why you neglect the neutral person. In time it will become clear to you that you hold these attitudes because the friend helps you and the enemy harms. But if you think more carefully, you will see that a friend in an earlier part of one’s life can easily become an enemy at a later time, and vice versa. Moreover, in the course of a beginningless continuum of lifetimes, there is no certainty that particular beings have either been just friends or just enemies. Thus you will come to see clearly that your friend has been or could become your enemy and that your enemy has been or could become your friend, and that the neutral person can also have been or might become both friend and enemy. Thinking in

this way, one comes to see that there is no reason to get too excited one way or another towards these beings, and in this way one accomplishes equanimity.

The next step then is to recognize all beings individually as the best of friends. Traditionally, it is taught that you should recognize all beings as having been your mother in previous lifetimes and as having been extremely closely connected to you.

There are said to be four modes of birth: birth from a womb, birth from an egg, birth from heat and moisture, and instantaneous birth, as when one is born in a pure realm. It is necessary to have a mother to be born from a womb or from an egg, and since one's birth has been cyclic and beginningless, and therefore infinite in number, it is necessary to have had an infinite number of mothers. Thinking in this way, reflect on the three beings that you are visualizing in front of you, realizing or thinking that both the enemy and the neutral being have acted, therefore, over the course of many lifetimes, as one's own mother and/or best friend, and that they have been extremely close to you. If it is not absolutely logically certain, it is at least more likely that over the course of lifetimes they have been in such close friendly relationships with you.

The third step is to develop mindfulness of their kindness—the friend's kindness, the enemy's kindness, the neutral person's kindness—when they were your mothers. For this, imagine your mother in this life in front of you and reflect on how she took care of you with such great care and kindness and sustained you when you were a little child: how she bore you with discomfort in her body, suffered the pangs of birth, nursed you, cleaned you, dressed you, taught you to walk and to talk, introduced you to the world and educated you, and loved you in so many unthinkable ways, valuing you as much as or more than she valued her own life, willing even to give her own life for you if necessary. Then extend the understanding of this kindness to every other sentient being.

The fourth step is to develop special mindfulness of kindness. This is to reflect that sentient beings have been kind to us and are kind to us not only when they have been our friends,

but that, irrespective of being our friends, they have been either directly or indirectly extremely kind. For instance, in our ordinary lives, no matter what we use to sustain our life— food, clothing, shelter, and so forth, medicine, educational opportunities, protection, etc.— these all come to us by way of the kindness of other sentient beings. When one considers the immense amount of intelligence and care that has gone into crafting all the things we use and live amongst, down to the finest details—the intelligence that created the washers, the spigots, the light bulbs, the garden hoses, the refrigerators, elevators, computers, the air traffic routes, and so forth—when we consider all of this intelligence and care, one sees that limitless numbers of people have been indirectly very kind to us.

In order to attain happiness, liberation, and buddhahood for ourselves and others, it is important to accumulate merit, which is done in relation to other sentient beings, especially when we help other sentient beings. Thus it is in dependence on other sentient beings that we accumulate great merit, and without other sentient beings it would be impossible to do so. For instance, with regard to generosity, gifts must be given to someone else. The ethics of refraining from harming others must be observed in relation to other sentient beings. This training that we are now engaged in, one-pointedly generating and strengthening an altruistic attitude, must be done in relation to and dependent upon other sentient beings. And of course, other sentient beings are needed for the practice of patience. In this regard, of course, enemies especially provide a great service for us. This is explained very beautifully in Shantideva's *Guide to the Bodhisattva's Way of Life*.

Moreover, the great effort and exertion of bodhisattvas come about as a consequence of their taking cognizance of the limitless types of suffering of limitless sentient beings. Thus it is on the basis of other sentient beings that they develop their great effort.

Similarly, the concentrated meditation and wisdom of bodhisattvas is dependent upon their concern for others. The fact that their meditative concentration and their wisdom become so powerful is due to their being conjoined with the force of one-pointed altruism toward other beings. The great practitioners, the

arhats and arhatis, of the lesser vehicle—the hinayana—are said to develop extraordinary meditative stabilization, which is a union of calm abiding and superior insight, of shamatha and vipashyana. However, through that union they can achieve liberation from cyclic existence only for themselves. Why is that? Because their wisdom consciousness is not enhanced with the factor of altruism, of one-pointed dedication to the welfare of others. Because the motivation of hinayana practitioners is confined to self-liberation, it does not take into account the totality of existence, and therefore it is impossible for them to develop omniscience with respect to all phenomena. Thus, other sentient beings are extremely kind and extremely valuable in developing samadhi and wisdom.

Thus, without other sentient beings as objects of one’s observation and activity, it would be impossible to engage in these powerful forms of virtue. But then one might object that these other beings do not necessarily have any motivation to be kind or to help one, and that, therefore, there is no reason for developing a sense of their kindness. However, if that were the case, then, since the dharma—the dharma of realization, which is the cessation of suffering, and scriptural dharma, which outlines correct paths to enlightenment—has no motivation to help one, then it would be inappropriate to cherish the dharma, to value it, and to make offerings to it. Therefore, whether the other person or sentient being has a motivation to help one does not make any difference. If it helps one, then that being or thing is to be valued as being kind, and we should be mindful of that kindness.

Shantideva raises the further objection that, though it might be the case that beings or objects with no motivation to help us should still be cherished as being very kind to us, an enemy surely does not have a motivation to help and does surely have a motivation to harm. So how could one reflect on the kindness of enemies? Shantideva answers that it is because a person has harmful intent toward us that they get the name of “enemy,” but that it is precisely because of that harmful intent and the actions that arise out of it that we have something with which to cultivate patience. Thus the enemy is very helpful to us and provides a

great service to us. If we did not have enemies in the natural course of our lives, in order to learn to practice patience, we would have to go out and hire some enemies. Therefore, the enemy should be thought of as being very kind to us.

That is how we develop special mindfulness of kindness.

If sentient beings are helpful to us even when they are enemies, then what need is there to say that they are helpful when they are kind? If even enemies are kind when they cause harm, what need is there to say that friends are kind when they are helping us?

Now, it is always the better mode of behavior to repay the kindness one has received from others—to return something for their kindness. Thus the fifth step is to develop the intention to repay the kindness of all sentient beings.

Then the next step is to equalize self and other. This equalizing is the realization that others are equal to us in wanting happiness and in not wanting suffering. Within this context of both self and others' wanting happiness and not wanting suffering, what is the difference? We as individuals are only one, whereas others are infinite in number. Thus, for anyone with true intelligence, the greater number of sentient beings is more important than the smaller number. Thus, it would be completely unsuitable for one to use others for one's own purposes, while it would be completely and entirely suitable and most correct to use oneself for others' welfare. Thinking in this way, we begin to cherish others.

Then the next step is to reflect on the disadvantages of cherishing oneself. The state of ruination that we are currently in is due to the fact that our conception of inherent existence of ourselves and self-cherishing work together, the one influencing and strengthening the other. It is these two that ruin us and spoil our lives. There is no one who does not consider himself or herself to be important. This is natural in samsara, but we need to consider and reflect on the state that this type of self-cherishing, selfcenteredness, and self-importance has led us into. What a mess it has created. If from beginningless cyclic existence until now, we have engaged in self-cherishing and it has brought us into such a mess, is it not then a terrible mistake to continue

this self-cherishing? Would it not be better to do something else? Especially when we know that if we cherish others, we will achieve limitless great merit, through the power of which we can achieve great exertion for the benefit of others, which always redounds to our own benefit indirectly? Shantideva wrote that Gautama Buddha and we ourselves were equal in the past in being ordinary sentient beings. If we look into the reasons why we in our present state are caught in the mess that we are in—mentally, emotionally, politically, socially, economically, environmentally—while Gautama Buddha has gotten rid of all faults and become a special being endowed with all good qualities, the reason that one finds is that Gautama Buddha at a certain point gave up selfcherishing and began cherishing others and thereby proceeded to such a high and evolved state, whereas we continue to do the opposite. We neglect others' welfare, while principally seeking only after our own, thereby propelling ourselves into further cyclic existence. When one reflects in this way on the disadvantages of selfcherishing and the advantages of cherishing others, one proceeds to the next step of the actual thought of switching self and other.

The name “exchanging self and other” or “switching self and other” is given to the process of switching one's own attitude of cherishing oneself into an attitude of cherishing others and the attitude of neglecting others into an attitude of neglecting oneself. So we begin to train our selves to do that. This is called exchanging self and other.

The next and tenth step is to take others' suffering within oneself, emphasizing compassion. When we think again and again about the sufferings of sentient beings, all of whom we now consider to be extremely dear to us, we naturally develop a wish to relieve them of their suffering and the causes of their suffering. It is helpful at this point to imagine all of these sufferings and causes of suffering of other sentient beings and to draw them into oneself in the form of black light, poison, weapons, or beings of whom one is particularly afraid. One draws them into oneself and absorbs them fearlessly down into the very basis of one's life.

The next step is to reflect on these sentient beings who want happiness but are bereft of happiness, and through being moved by that situation to develop an attitude of giving to other sentient beings all of one's own happiness and causes of happiness in the form of physical happiness, resources, and roots of virtue that will bring happiness. One imagines that one is giving other sentient beings one's own good body, resources, potential for wealth, good health, and long life, and all of one's roots of virtue. This giving of happiness can be done in the form of imagining light going out from oneself, or as Shantideva suggests, in the form of imagining whatever they want going out from oneself to them. If a person wants a lamp, in the form of a lamp; if a person needs clothing, in the form of clothing; and so on with food, shelter, whatever.

When one develops familiarity with this visualization and has practiced it for some time, one can coordinate the visualization with the breath. When one inhales, one imagines that one is inhaling others' suffering and the causes of their suffering, and when one exhales, one imagines that one exhales one's own happiness and the causes of happiness. In the process of these visualizations, one thinks that the sufferings of all sentient beings are in this way relieved, and that they are thereby enriched and established in states of happiness and liberation, and one does so with great joy.

Now at this point, this meditation is just imagination. If one wonders whether it is actually possible to bring about others' welfare in this way, then one should know that what one is doing now is just imagination. But according to the Dalai Lama, at the point of actually developing bodhicitta it is possible to actually bring about the welfare of others.

At this point one generates a special resolve to take upon oneself, and oneself alone, the burden of bringing about others' welfare and of relieving their suffering. One develops here a fantastic, strong, and unusual altruistic attitude, which is the willingness to take upon oneself the burden of freeing all sentient beings from suffering and of joining all sentient beings with happiness. One takes this upon oneself alone, so that if there were not another bodhisattva in all the world systems of

existence, one would still be resolved to bring about the liberation of all sentient beings single-handedly.

Developing this vast and unusual altruistic attitude with great force induces the intention to become enlightened for the benefit of all others, which is the actual altruistic mind generation, the actual generation of bodhicitta. One does this because, as the Buddha Shakyamuni said, “The buddhas do not cleanse the ill deeds of sentient beings with water nor relieve the suffering of sentient beings through touching them with their hands, and the buddhas do not transfer their realization to others. Sentient beings are liberated through being taught.” Sentient beings eventually escape cyclic existence through their own effort through being taught the truth. Thus one needs to prepare oneself to teach others. But if the meaning, the doctrines, and the skillful means that we need to understand in order to teach others are obscured to us, we cannot possibly teach others. Furthermore, what is to be taught to others must be something that is going to help them and be of assistance to them personally and individually. Therefore, one needs to know the interests, the dispositions, the capabilities, and so forth of other beings, both in groups and individually, in fine detail.

That which prevents one from knowing in fine detail what needs to be taught to others, and that which prevents one from knowing others’ interests and dispositions in subtle detail, are the obstructions to omniscience, the cognitive obscurations of mind. Thus bodhisattvas identify as their real enemy their own obstructions to omniscience. Without overcoming the obstructions to omniscience there is no way to bring about the vast amount of help that is needed by the vast ocean of sentient beings afflicted with suffering. It is not sufficient to overcome the kleshas, the afflictive obstructions to liberation from cyclic existence; but, in order to overcome the subtler predispositions that are established in the mind by the afflictive obstructions, it is necessary to overcome those afflictive obstructions themselves first. This establishes the procedure of the path of first overcoming the afflictive obstructions and then overcoming the obstructions to omniscience.

When the obstructions to omniscience have been removed, the next moment, which is a state of being devoid of the obstructions to omniscience, is the state of omniscient awareness of a buddha. Therefore, it is through this type of thought that one generates an attitude, a deep feeling or a deep thinking, that there is no other way for oneself but to overcome the obstructions to omniscience and become a buddha. This mind, this attitude is called bodhicitta, the altruistic mind of enlightenment.

When one meditates in this way on these two streams of instruction, over and over again, and reflects on their meaning over and over again from the very depths of one's heart, one will naturally generate a mind that wishes from the bottom of one's heart, day and night, to liberate all beings from suffering and to establish them in the state of buddhahood, and one will definitely generate the indomitable intention to attain buddhahood in order to do so.

When one cultivates one's mind in this way in meditation, one cultivates it over the course of months and months, years and years, even over the course of many lifetimes. Though it may seem to take a great deal of time, it is definitely the case that as this meditation is gradually cultivated, the mind is gradually transformed. When one generates even a slight portion of this altruistic attitude, one establishes a cause that will bring about permanent happiness in the future. Even in this lifetime, one's strength of mind, one's will, and one's peace of mind will increase. Therefore, the cultivation of bodhicitta is something that is helpful not only in the long run, but also in the short run. So it is really worthwhile to make the attempt to cultivate bodhicitta, and to bend one's efforts to this attempt.

Cultivation of Bodhicitta and Taking and Sending

A summary of the seven-fold cause and effect quintessential instructions and the instructions on equalizing and switching of self and other, based on a teaching of His Holiness Tenzin Gyatso, the Fourteenth Dalai Lama.

1. Develop equanimity by contemplating the equality of a friend, an enemy, and a neutral person.
2. Recognize all beings individually as your mother in previous lifetimes and/or as your best friend.
3. Develop mindfulness of their kindness when they were your mother/ best friend.
4. Develop special mindfulness of kindness— by reflecting upon interdependence and the six paramitas.
5. Develop the intention to repay the kindness of all sentient beings.
6. Equalize self and other—realize that others are equal to us in wanting happiness and in not wanting suffering, and that the happiness of all others together is more important than our own.
7. Reflect on the disadvantages of cherishing oneself and the advantages of cherishing others.
8. Engender the actual thought of exchanging self and other, exchanging cherishing of oneself for cherishing others and neglecting others for neglecting oneself.
9. Taking: Imagine taking others' suffering into yourself in the form of black light, poison, weapons, or frightening beings, and absorb them all fearlessly down into the very basis of your life (on the in breath).

10. Sending: Imagine giving others your own good body, resources, potential for wealth, good health, and long life, and all of your roots of virtue in the form of light or in the form of anything else they might want going out from yourself (on the out breath). In the process of these visualizations, think that the sufferings of all sentient beings are in this way relieved.
11. Generate with great force the resolve to take upon yourself, and yourself alone, the burden of bringing about the welfare and relieving the suffering of all other sentient beings.
12. Generate the intention to become enlightened for the benefit of all others.

