

PRAYER AND MEDITATION MANUAL



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Dedication

**For the long life of His Holiness the Dalai Lama
and the swift fulfillment of his wishes.**

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DAILY MEDITATION PRACTICE

Preliminary Prayers

The moment you wake up, say and reflect thus:

Enthused by great compassion,
You taught the immaculate Dharma
To dispel all perverted views.
To you, the Buddha Gautama, I pay homage.

Extract from Mûlamadhyamakakârikâ

In dependent origination,
There is no ceasing, no arising,
No annihilation, no permanence,
No coming, no going,
No separateness and no sameness.
I prostrate to the consummate Buddha,
The supreme among all teachers,
The one who taught (this) peace
Which is freed of elaborations.

Extract from Abhisamayâlankâra

I prostrate to the mother of Buddhas and of the Hearers and
Bodhisattvas,
Who, through the knowledge of all, leads Hearers seeking
pacification to complete peace,
Who, through the knowledge of paths, causes those helping migrators
to achieve the aims of the world,
And through the possession of omniscience, the Subduers set forth
the varieties having all aspects.

Words of salutation of Pramanasamuchaya

“The One who has transformed into the Reliable Guide, motivated by altruism to benefit sentient beings,
The Teacher, Sugata, and Protector, to You, I make prostrations.”

Words of salutation of Pramanavartika

“The One who has eliminated the web of conceptualisations,
And is endowed with the divine bodies of the vast and the profound,
Who eternally shines forth the forever noble light rays,
To you [the Buddha] I make prostrations.”

Blessing the Speech

Kon chhog sum la kyab su chhi
Dro la phan chhir sang gya shog (x3)

I take refuge in the Three Jewels.
May I become a Buddha to benefit all. (x3)

I arise as the deity. On my tongue, the syllable AH transforms into a moon disc. On top of that appears a white OM syllable surrounded by white ALI (vowels), circling clockwise, red KALI (consonants) circling counter-clockwise, and the blue dependent-related heart mantra, circling clockwise.

Light beams radiate out from the syllables and the garland of mantras and hook the blessings and power of both mundane and supramundane speech in the form of the three mantras, the sublime seven precious royal symbols and the eight auspicious signs.

[This includes the power of speech (from beyond Samsara) of the Buddhas, Arya Bodhisattvas, those living in the three pure Bhumis and Arhats, as well as the power of speech (from not beyond Samsara) of those who are engaged in the path and also those sages who have achieved the power of words, who have actualized the words of truth, and who have great power in their speech. Due to the power of abiding in silence, of living in the morality of abstaining from the negative karma of speech, the words of these sages have so much power. Whatever they pray, brings success.. All the blessing powers of the holy speech - from those who are beyond Samsara and those who are not beyond - are hooked in the aspect of the three mantras, the seven precious objects of the king's reign, and the eight auspicious signs, and are then absorbed. Think that the whole sky is filled with these, together with the mantras and that they are absorbed into the mantras on your tongue.]

While visualizing this, recite in succession:

ALI (Vowels)

OM AAA I II U UU RI RII LI LII E AI O AU AM AH
SVÂHÂ (x3)

[As you recite the vowels, white nectar flows down from this mantra and fills your entire body, completely purifying all the negative karma collected with your body.]

KALI (Consonants)

OM KA KHA GA GHA NGA/ CHA CHHA JA JHA NYA/
TA THA DA DHA NA/ TA THA DA DHA NA/ PA PHA
BA BHA MA/ YA RA LA VA/ SHA SHA SA HA KSHA
SVÂHÂ (x3)

[As you recite the consonants, red nectar beams are emitted, filling your whole body and purifying all the negative karmas collected with the speech from beginningless rebirths.]

The Essence of the Dependent Origination Mantra

OMYEDHARMA HETU PRABHAVÂ HETUM TESHÂN TATHAGATO
HYAVADAT TESHÂM CHA YO NIRODHA EVAM VÂDÎ MAHÂ
SHRAMANA YESVÂHÂ

[As you recite the essence of the dependent origination heart mantra, blue nectar beams are emitted from the mantra, filling your whole body. You are completely purified of all the negative karmas collected with your mind.

Then the essence of the dependent origination heart mantra, the vowels, the consonants, the OM and the moon disc dissolve into each other, one by one. The moon disc transforms into an AH syllable that transforms into pink-coloured nectar into your tongue. It becomes of vajra nature.

The tongue becomes of indestructible vajra nature. Nothing can harm, take away or destroy the power of mantra, such as black foods. Then, generate very strong faith that all the power and blessings of the speech of all the Buddhas, Bodhisattvas, sages, yogis and so on, have entered your speech and that your speech has been perfected.

Think: I have perfected my speech.

By thinking in this way, the power of your speech becomes marvellous and whatever you recite is multiplied one million times. Your speech will not become like gossip. By the power of the mantras, the power of your speech will not be snatched by eating.

Some Lamas have explained this practice as follows:

Visualize yourself as the deity with the deity's syllable such as HUM at your heart. Around this, visualize the three mantras, the same as before. Then, recite each of the mantras followed by the deity's mantra.

Also, if you wish, you can recite the root guru's mantras, because when you become the deity, you are the root guru. You are oneness with the purifying deity, the guru - all oneness - so you can recite the guru's mantra.]

Then, recite your own root guru's mantra 3, 7, 21 or as many times as you like.

Dedication Prayer:

May my tongue have the power of the Ones Gone to Bliss.

By the power manifesting from these words,

May all sentient beings be subdued.

And may all suffering be immediately pacified.

Whatever words I say, may these meanings be accomplished.

Tendrel Nyingpo Mantra

(The Essence of the Dependent Origination mantra)

OM YE DHARMA HETU PRABHAVÂ HETUM TESHÂN TATHAGATO
HYAVADAT TESHÂM CHA YO NIRODHA EVAM VÂDÎ MAHÂ
SHRAMANA YE SVÂHÂ (x3)

Meaning of the mantra

All phenomena arise from causes.

The causes are taught by the Tathagata.

The cessation of the causes, as well,

Is taught by the Great Seer.

Refuge and Generating Bodhichitta

Sang-ghay choe dhang tsog-ghi chog nam la

Jangchub bhar-dhu dhag ni kyab soo chi

Dhag ghi jin sog ghi pay Tsok nam ki

Dro-la phen chir sang-ghay drup par shog. (x3)

I go for refuge until I am enlightened

To the Buddha, the Dharma and the Sangha.

By my accumulations of the practice of giving and so forth,

May I become a Buddha to benefit all sentient beings. (x3)

Inspired by wisdom and compassion,
Today in the Buddha's presence,
I generate the mind of full awakening
For the benefit of all sentient beings.

The Sutra Remembering the Three Jewels

(Tib: Konchok Jeydren Gi Dho)

Homage to the Omniscient One!

Purified and Consummate, Victorious, Virtuous and Transcendent, Thus-Gone, Foe-Destroying, Entirely Perfect Buddha, Full of Wisdom, the Blissfully Proceeding, the Knower of the World, Charioteer and Subduer of Beings, the Unsurpassable and Teacher of Gods and men: such is Buddha, Victorious, Virtuous and Transcendent. He who is Thus-Gone exemplifies the merit which is His cause. In Him, no root of virtue is ever worn away. Through His manifold patience, He is excellently beautiful. He is the treasure-ground of merit, adorned with the tokens of Enlightenment. He is graced with the flowers of the marks of Buddhahood. All He does is timely and opportune and nothing inharmonious mars the sight of Him. True joy, indeed, He gives to those who open up their hearts to Him in faith. Through the brilliance of his wisdom, He is unconfounded. And against His power, there is no victory. He is the Teacher of all living beings, the Father of all Bodhisattvas, the King of all Supreme Ones. He is the guide for those who journey to the City Beyond Affliction. His wisdom is unbounded, His assurance is

beyond imagination. His speech is altogether pure, well tuned and sweet to hear. Gazing on Him, one is never sated - His body is beyond compare. By the realm of desire, He is unstained and by the realm of form is wholly uncontaminated. He is not mingled with the formless. He is altogether free from misery, and from the aggregates, He is utterly and altogether liberated. The elements have no hold on Him. He has mastery over the sense powers. All His bonds are completely severed, and from all pains He is perfectly and totally released. No craving does He have. He has passed beyond the Stream. Perfect is His wisdom, and in the wisdom of the Buddha's past, present and to come, He has made his dwelling. In Nirvana, where all suffering is transcended, He does not abide. His abode is on the summit of perfection, whence He perceives all living beings. Such are the sublime qualities that are the greatness of the Buddha, Victorious, Virtuous and Transcendent.

The sacred Doctrine is righteous in the outset, righteous in the middle, righteous in the end. In its meaning, excellent and in its words and syllables, likewise. It is integral and unalloyed. It is all sufficing, altogether pure and purifying. Well spoken is this Dharma by the Victorious, Virtuous and Transcendent. It is a perfect way of seeing and is devoid of flaws. It is perennial and leads us onward. To see this Dharma is to fulfil one's purpose. It produces in the wise, the wisdom all-distinguishing. The Dharma spoken by the Victorious, Virtuous and Transcendent is shown to be well-tempered to the instructions and to the needs of all. It drives one from Samsara and causes one to go to perfect Buddhahood. It is free from contradiction

and in it, all is summarized. It is to be relied upon totally. It is a cutting of the root.

The Sangha of the Mahayana comprises those who have well entered, wisely entered, entered with straightforwardness and aptitude. Right it is to join one's hands before them, and right to make prostrations. They are the glorious field of merit. They are the perfect recipient of gifts. They are the object of offering. Everywhere and always, they are the objects worthy of all offering.

-Translated by the Padmakara Translation Group

Praise to Shakyamuni Buddha

(Tib: Gyunchak Soompa)

To the Founder, the Endowed Transcendent Destroyer, the One Gone Beyond, the Foe Destroyer, the Completely Perfected, Fully Awakened Being, Perfect in Knowledge and in Good Conduct, Sugata, Knower of the World, Supreme Guide of Human Beings to be Tamed, Teacher of Gods and Human Beings; to you, the Completely and Fully Awakened One, the Endowed Transcendent Destroyer, the Glorious Conqueror, the Subduer from the Shakya Clan, I prostrate, make offerings and go for refuge. (x3)

1. When, O supreme amongst humans, you were born on this earth,
You paced out seven strides,
Then said, "I am supreme in this world."
To you, who were wise then, I prostrate.

2. With pure bodies, form supremely pure;
Wisdom ocean, like a golden mountain;
Fame that blazes in the three worlds;
Winner of the best, Lord, to you, I prostrate.

3. With the supreme signs, face like a spotless moon,
Colour like gold – to you, I prostrate.
Dust-free like you, the three worlds are not.
Incomparable wise one, to you, I prostrate.

4. The saviour having great compassion,
The founder having all understanding,
The field of merit with qualities like a vast ocean,
To you, the one gone to thusness, I prostrate.

5. The purity that frees one from attachment,
The virtue that frees one from the lower realms,
The one path, the sublime pure reality,
To the Dharma that pacifies, I prostrate.
Those who are devoted to the moral precepts,
To you, the sublime community intending virtue, I prostrate.

6. Do not commit any non-virtuous actions,
Perform only perfect virtuous actions,
Subdue your mind thoroughly,
This is the teaching of the Buddha.

7. A star, a visual aberration, a flame of a lamp,
An illusion, a drop of dew, or a bubble,
A dream, a flash of lightning, a cloud,
See conditioned things as such!

8. Through these merits, may sentient beings
Attain the rank of all seeing, subdue the foe of faults,
And be delivered from Samsara's ocean,
Perturbed by the waves of ageing, sickness and death.

- Translated by the Padmakara Translation Group

The Four Immeasurables

(Skt: Chatur Brahmavihara; Tib: Tsaymay Shi)

1. Immeasurable Loving Kindness

(Skt: Maitrî; Tib: Jampa Tsaymay):

How good would it be if all beings were endowed with happiness and the causes of happiness, primarily Bodhichitta which cherishes others more than oneself, and the wisdom of dependent origination.

(x3)

May all beings be endowed with happiness and the causes of happiness. (x3)

I will take the responsibility that all beings are endowed with happiness and the causes of happiness. (x3)

Please bless me, Gurus, Buddhas and Bodhisattvas, to be able to do so. (x3)

2. Immeasurable Compassion

(Skt: Karuna; Tib: Nyingjey Tsaymay):

How good would it be if all beings were free from suffering and the causes of suffering, primarily self-grasping ignorance and the self-cherishing attitude. (x3)

May all beings be free from suffering and the causes of suffering. (x3)

I will take the responsibility to free all beings from suffering and the causes of suffering. (x3)

Please bless me, Gurus, Buddhas and Bodhisattvas, to be able to do so. (x3)

3. Immeasurable Joy

(Skt: Mudita; Tib: Gawa Tsaymay):

How good would it be if all beings were never separated from happiness and the causes of happiness. (x3)

May all beings never be separated from happiness and the causes of happiness. (x3)

I will take the responsibility that all beings are never separated from happiness and the causes of happiness. (x3)

Please bless me, Gurus, Buddhas and Bodhisattvas, to be able to do so. (x3)

4. *Immeasurable Equanimity*

(Skt: Upeksha; Tib: Tang-Nyom Tsaymay):

How good would it be if all beings could abide in the state of equanimity which is free of the biased attitude of excessive attachment towards some and aversion towards others. (x3)

May all beings abide in the state of equanimity which is free of the biased attitude of excessive attachment towards some and aversion towards others. (x3)

I will take the responsibility that all beings abide in the state of equanimity that is free of the biased attitude of excessive attachment towards some and aversion towards others. (x3)

Please bless me, Gurus, Buddhas and Bodhisattvas, to be able to do so. (x3)

The Heart Sutra

(Perfection of Wisdom Sutra)

(Skt: Arya Bhagavati Prajnaparamita Hridaya Sutra)

(Tib: Sherab Nyingpo)

I prostrate to the Arya Triple Gem.

Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of Bodhisattvas. At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called 'Profound Illumination'. Also at that time, the Bodhisattva Mahasattva Arya Avalokiteshvara looked upon the very practice of the profound illumination of wisdom and beheld those five aggregates also as empty of inherent nature.

Then, through the power of the Buddha, the Venerable Shariputra said this to the Bodhisattva Mahasattva Arya Avalokiteshvara: "How should any child of the lineage train who wishes to practise the activity of the profound perfection of wisdom?"

He said that and the Bodhisattva Mahasattva Arya Avalokiteshvara said this to the Venerable Sharadvatiputra: "Shariputra, any son of the lineage or daughter of the lineage who wishes to practise the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.

Form is empty.

(Pause for a while at this point to meditate on emptiness)

Emptiness is form.

Emptiness is not other than form.

Form is also not other than emptiness.

In the same way, feeling, discrimination, compositional factors and consciousness are empty. Shariputra, likewise, all phenomena are empty; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled. Shariputra, therefore, in emptiness, there is no form, no feeling, no discrimination, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no odour, no taste, no object of touch and no phenomenon. There is no eye element and so on up to and including no mind element and no mental consciousness element. There is no ignorance, no extinction of ignorance, and so on up to and including no ageing and death and no extinction of ageing and death. Similarly, there is no suffering, origination, cessation and path; there is no exalted wisdom, no attainment and also no non-attainment.”

“Shariputra, therefore, because there is no attainment, Bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration, thus without fear. Having completely passed beyond error, they reach the end-point of Nirvana. All the Buddhas who dwell in the three times also manifestly, completely awaken to

unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that thoroughly pacifies all suffering, should be known as truth, since it is not false.

The mantra of the perfection of wisdom is declared:

TADYATHÂ (OM) GATE GATE PÂRAGATE
PÂRASAMGATE BODHI SVÂHÂ

Shariputra, the Bodhisattva Mahasattva should train in the profound perfection of wisdom like that.”

Then the Bhagavan arose from that concentration and commended the Bodhisattva Mahasattva Arya Avalokiteshvara saying: “Well said, well said, son of the lineage, it is like that. It is like that. One should practise the profound perfection of wisdom just as you have indicated. Even the Tathagatas rejoice.”

The Bhagavan having thus spoken, the Venerable Sharadvatiputra, the Bodhisattva Mahasattva Arya Avalokiteshvara, those surrounding in their entirety, along with the world of gods, humans, asuras and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

(This completes the Arya Bhagavati Prajnaparamita Hridaya Sutra)

TADYATHÂ (OM) GATE GATE PÂRAGATE
PÂRASAMGATE BODHI SVÂHÂ

By the teachings of the three Supreme Jewels possessing the power of truth,

May inner and outer hindrances be transformed.

May they be dispelled. (*Clap hands once*)

May they be non-existent. (*Clap hands once*)

May they be pacified. (*Clap hands once*)

May all negative forces opposed to the Dharma be completely pacified.

May the host of eighty thousand obstacles be pacified.

May we be separated from problems and conditions harmful to the Dharma.

May all enjoyments be in accord with the Dharma.

May auspiciousness and perfect happiness pervade this place now.

Eight Verses of Mind Training

(Tib: Lojong Tsik-Ghay Ma)

- *Geshe Langri Thangpa*

1. With a determination to achieve the highest aim
For the benefit of all sentient beings,
Which surpasses even the wish-fulfilling gem,
May I hold them dear at all times.
2. Whenever I interact with someone,
May I view myself as the lowest amongst all,
And, from the very depths of my heart,
Respectfully hold others as superior.
3. In all my deeds, may I probe into my mind,
And as soon as mental and emotional afflictions arise,
As they endanger myself and others,
May I strongly confront them and avert them.
4. When I see beings of unpleasant character,
Oppressed by strong negativity and suffering,
May I hold them dear - for they are rare to find -
As if I have discovered a jewel treasure!

5. When others, out of jealousy,
Treat me wrongly with abuse, slander and scorn,
May I take upon myself the defeat
And offer to others the victory.
6. When someone whom I have helped
Or in whom I have placed great hopes,
Mistreats me in extremely hurtful ways,
May I regard him still as my precious teacher.
7. In brief, may I offer benefit and joy
To all my mothers, both directly and indirectly.
May I quietly take upon myself
All hurts and pains of my mothers.
8. May all this remain undefiled
By the stains of the eight mundane concerns.
And may I, recognizing all things as illusions,
Devoid of clinging, be released from bondage.

- Translated by Thupten Jinpa, PhD

From Lama Tsongkhapa's Final Lamrim Prayer

From my two collections, vast as space, that I have amassed
From working with effort at this practice for a great length of
time,

May I become the chief leading Buddha for all those
Whose mind's wisdom eye is blinded by ignorance.

The Extraordinary Aspiration of the Practice of Samantabhadra

(Skt: Samantabhadracarya Pranidhana)

(Tib: Phags-pa bzang-po spyod-pa'I smon-lam-gyi rgyal-po)

King of Prayers

(Seven Limb Puja)

I bow down to the youthful Arya Manjushri.

1. You lions among humans,

Gone to freedom in the present, past and future,

In the worlds of ten directions,

To all of you, with body, speech and sincere mind, I bow down.

2. With the energy of aspiration for the Bodhisattva way,

With a sense of deep respect

And with as many bodies as atoms of the world,

To all you Buddhas visualized as real, I bow down.

3. On every atom are Buddhas numberless as atoms,

Each amidst a host of Bodhisattvas,

And I am confident the sphere of all phenomena

Is entirely filled with Buddhas in this way.

4. With infinite oceans of praise for you

And oceans of sound from the aspects of my voice,

I sing the breathtaking excellence of Buddhas

And celebrate all of you gone to bliss.

5. Beautiful flowers and regal garlands,

Sweet music, scented oils and parasols,

Sparkling lights and sublime incense,

I offer to you, victorious ones.

6. Fine dress and fragrant perfumes,

Sandalwood powder heaped high as Mount Meru,

All wondrous offerings in spectacular array,

I offer to you, victorious ones.

7. With transcendent offerings peerless and vast,

With profound admiration for all the Buddhas,
With strength of conviction in the Bodhisattva way,
I offer and bow down to all victorious ones.

8. Every harmful action I have done
With my body, speech and mind,
Overwhelmed by attachment, anger and confusion,
All these I openly lay bare before you.

9. I lift up my heart and rejoice in all the merit
Of the Buddhas and Bodhisattvas in ten directions,
Of solitary realizers, hearers still training, and those beyond,
And of all ordinary beings.

10. You who are the bright lights of worlds in ten directions,
Who have attained a Buddha's omniscience through the stages of
awakening,
All you who are my guides,
Please turn the supreme wheel of Dharma.

11. With palms together, I earnestly request
You who may actualize Parinirvana,

Please stay with us for eons numberless as atoms of the world,
For the happiness and wellbeing of all wanderers in Samsara.

12. Whatever slight merit I may have created

By paying homage, offering and acknowledging my faults,

Rejoicing and requesting that the Buddhas stay and teach,

I now dedicate all this for the full awakening of all beings.

Colophon: Translated by Jesse Fenton in Seattle, Washington in 2002 by request of her teacher, Venerable Thubten Chodrön, relying on the commentary Ornament Clarifying the Exalted Intention of Samantabhadra ('phags pa bzang po spyod pa'i smon lam gyi rnam par bshad pa kun tu bzang po'i dgongs pa gsal bar byed pa'i rgyan) by Jangkya Rolpái Dorje, and on clarification of many difficult points by the very kind Khensur Rinpoche Konchog Tsering of Ganden Monastery.

Short Mandala Offering Practice

Sa zhi po kyi jug shing maytok tram

Ri rab ling shi nyi dhay gyan pa di

Sang ghya shing du mig tay bul wa yi

Dro kun nam dag shing la cho par shog

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, the four continents, the sun and the
moon,

I imagine this as a Buddha field and offer it;

May all sentient beings enjoy this Pure Land.

The Four Dharmas of Venerable Gampopa

1. May I be blessed that my mind is directed towards the Dharma.
2. May I be blessed that my Dharma practice is on the proper path.
3. May I be blessed that the path is freed of flaws.
4. May I be blessed that the flaws are seen in the light of exalted wisdom.

The Four Dharmas of Venerable Bhikshu Mahasattva

1. Becoming frustrated with ignorance that grasps at true existence, please bless me to generate genuine renunciation,

seeing all aspects of Samsara as viciously repulsive.

2. Please bless me that my mindstream overflows with the precious Bodhichitta that cherishes others more than myself.
3. Please bless me to have an immaculate experience of the wisdom of emptiness, that does not see even an atom of intrinsic reality, on the basis of understanding how things come into being by dependent origination through mere conditioning.
4. Please bless me that my mindstream overflows with the precious wisdom of the non-duality of bliss and emptiness.

IDAM GURU RATNA MANDALAKAM NIRYATAYÂMÎ

The Foundation of All Good Qualities

(Tib: Yonten-Shi Gyur-Ma)

- *Lama Tsongkhapa*

1. The foundation of all good qualities is the kind and perfect pure Guru;
Correct devotion to him is the root of the path.
By clearly seeing this and applying great effort,
Please bless me to rely upon him with great respect.
2. Understanding that the precious freedom of this rebirth is found only once,
Is greatly meaningful and is difficult to find again,
Please bless me to generate the mind that unceasingly,
Day and night, takes its essence.
3. This life is as impermanent as a water bubble;
Remember how quickly it decays and death comes.
After death, just like a shadow follows the body,
The results of virtuous and non-virtuous karma follow.
4. Finding firm and definite conviction in this,
Please bless me always to be careful
To abandon even the slightest negativity

And accomplish all virtuous deeds.

5. Samsaric splendours are unsatisfying and unreliable;
Seeking them is the door to all suffering.
Recognizing these shortcomings,
Please bless me to generate a strong wish for the bliss of
liberation.
6. Led by this pure thought,
Mindfulness, alertness and great caution arise.
The root of the teachings is keeping the Pratimoksha Vows.
Please bless me to accomplish this essential practice.
7. Just as I have fallen into the sea of Samsara,
So have all mother migratory beings.
Please bless me to see this, train in supreme Bodhichitta,
And bear the responsibility of freeing migratory beings.
8. Even if I develop Bodhichitta, but I don't practise the three
types of morality,
I will not achieve enlightenment.
With my clear recognition of this,
Please bless me to practise the Bodhisattva Vow with great
energy.

9. Once I have pacified distractions to wrong objects
And correctly analysed the meaning of reality,
Please bless me to generate quickly within my mindstream,
The unified path of Calm Abiding and Special Insight.
10. Having become a pure vessel by training in the general
path,
Please bless me to enter
The holy gateway of the fortunate ones,
The supreme Vajra Vehicle.
11. At that time, the basis of accomplishing the two attainments
Is keeping pure vows and samaya.
As I have become firmly convinced of this,
Please bless me to protect these vows and pledges like my
life.
12. Then, having realized the importance of the two stages,
The essence of Vajrayana,
By practising with great energy, never giving up the four
sessions,
Please bless me to realize the teachings of the Holy Guru.
13. Like that, may the Gurus who show the noble path

And the spiritual friends who practise it have long lives.
Please bless me to pacify completely,
All outer and inner hindrances.

14. In all my lives, never separated from perfect Gurus,
May I enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

Generating the Mind of Consummate Yoga

(Tib: Thamchay Neljor Ghi Sem Kay Pa)

Visualization:

Visualize your Guru in front of Buddha Shakyamuni, smaller in size than the Buddha. The two of them are surrounded by all the Buddhas and Bodhisattvas, and you are seated with your two parents on either side and are surrounded by all mother sentient beings. Then meditate on the three principal points of the path - renunciation, Bodhichitta and the wisdom of emptiness.

Renunciation:

Meditate on the Four Seals of the Buddha's Teachings:

All composite things are impermanent;

All contaminated things are of the nature of suffering;

Everything is of the nature of emptiness and selflessness;

(At this point, meditate on emptiness using any method you are familiar with, such as the Reasoning of the Four Essentials and the Staircase to Emptiness given in this book.)

Transcending sorrow is peace.

Bodhichitta:

Read Chapters 1, 2 and 3 of Bodhicharyavatara (A Guide to the Bodhisattva's Way of Life) as a preliminary to meditating on Bodhichitta.

Meditate on Bodhichitta using the two methods:

- 1) *the method of the seven fold cause-effect relationship and*
- 2) *the method of equalizing and exchanging oneself with others,*
or
- 3) *the synthesized version of the two methods.*

At the end of the meditation on Bodhichitta, abide in the experience of the commitment to become a Buddha for the benefit of all mother sentient beings.

To unveil one's Buddha nature, one needs to meditate on the wisdom of emptiness that removes the two mental obscurations. Unlike the meditation on emptiness in the Renunciation section, here, it is specifically meant to cleanse the mental obscurations of self-grasping ignorance and the self-centered attitude, to achieve enlightenment as a part of the practice of Bodhichitta.

Wisdom of Emptiness:

Meditate on emptiness using any method, from the ones mentioned above in the Renunciation section.

Ceremony to Generate the Mind of Consummate Yoga:

Reinforce the Bodhichitta that you have generated through the earlier meditation. Visualize this Bodhichitta transforming into a white moon disc that rests horizontally at your heart.

Then reinforce the wisdom of emptiness that transforms into a white vajra that sits vertically on the moon disc that you have visualized at your heart.

Multiply the vajra and the moon that you have generated at your heart, an infinite number of times, and share them with all mother sentient beings.

Visualize all sentient beings joining you in all the steps of this practice.

This set of the two Bodhichittas – conventional (moon) and ultimate (vajra) – also rests in the hearts of all the Buddhas and Bodhisattvas.

Make three prostrations to the Buddhas and Bodhisattvas. Then, kneeling on your right knee, with hands folded in supplication, recite the following three verses:

[The second and third verses are from Chapter 3 of Bodhicharyavatara (A Guide to the Bodhisattva's Way of Life). These can be recited in order to make the aspirational Bodhichitta commitment, which is meant to increase the Bodhichitta aspiration without necessarily having to take the Bodhisattva vow. The same ceremony can also be performed by those who are eligible to take the Bodhisattva vow.]

I go for refuge to the Triple Gem;

I confess the negativities individually;

I rejoice in the virtues of all the beings;

I hold the precious Buddhahood in my heart. (x3)

“Gurus, Buddhas and Bodhisattvas, please pay heed to me.

Just as the previous Buddhas

Have generated the mind of Bodhichitta,

And just as they successively dwelt

In the Bodhisattva practices,

Likewise, for the benefit of all sentient beings,

I will generate the mind of Bodhichitta,

And likewise, shall I, too,

Successively follow the Bodhisattva practices.” (x3)

This gesture of taking the aspirational Bodhisattva vow pleases the Buddhas and Bodhisattvas that you have visualized before you, thereby invoking their omniscient minds and wisdom to manifest an infinite number of replicas of the sets of the moon and vajra at their hearts. These replicas of the moon and vajra descend and merge with the moon and vajra that you have visualized at your heart and at the hearts of all sentient beings. This stabilizes the two Bodhichittas within you and within all sentient beings.

Make three prostrations to all the Buddhas and Bodhisattvas visualized before you and take your seat. Make a commitment that you and all mother sentient beings will never relinquish the two Bodhichittas throughout this lifetime and future lifetimes, by reciting the following verse:

Throughout my future lifetimes,

May I always be guided by the compassionate Buddha,

And be able to uphold the two precious Bodhichittas,

Even at the cost of my life. (x3)

In accordance with His Holiness the XIVth Dalai Lama's vision, a few stanzas (Verse 150 from Geshe Dorji Damdul's translation and Verse 151 to 167 from Stephen Batchelor's translation) of Shantideva's A Guide to The Bodhisattva's Way of Life, Chapter 9 (Wisdom) follow:

150. (Therefore) sentient beings resemble dreams.

Upon analysis, they are like plantain trees.

Whether they are released or not from sorrow,

Ultimately, there is no difference.

151. What is there to gain and what is there to lose

With things that are empty of (true existence) in this way?

Who is there to pay me respect,

And who is there to abuse me?

152. From what are pleasure and pain derived?

What is there to be happy or unhappy about?

When I search for the ultimate nature,

Who is there to crave, and what is there to crave for?

153. Upon analysis, this world of living beings (is found to have no

true existence),

Therefore who can die here?

What is there to come and what has been?

Who are friends and who are relatives?

154. O you (who are investigating reality),

Please recognize, as I have done, that all is just like space!

Those who wish to be happy

Are greatly disturbed by causes for conflict

And overjoyed by the causes for pleasure.

155. Not finding happiness, they suffer,

And in order to find it, they exert themselves.

They argue with others, cut and stab one another;

With many wrong deeds, they live in a state of great hardship.

156. Even though they repeatedly come to happy existences

And experience much pleasure there,

Upon dying, they fall for a long time

Into the unbearable sufferings of lower realms.

157. Within conditioned existence, the chasms (of suffering) are

many

And the (liberating comprehension of) ultimate truth is absent.

Furthermore (the apprehension of true existence and the understanding of emptiness), mutually contradict one another.

Yet if, while in conditioned existence, I do not (realize) this ultimate truth,

158. I shall (continue to experience) a limitless ocean of misery,

Unbearable and beyond analogy.

Likewise, (through not having realized emptiness), I have little strength (for virtue)

And my human life (of leisure and endowment) is indeed very short.

159. Also, I strive hard to live long and avoid illness,

I am (concerned with) hunger, rest and sleep;

I am injured by others

And keep meaningless company with the childish.

160. Therefore, this life swiftly passes with no meaning,
And it is very hard to find the chance to investigate reality.
In this state, where is there the means to reverse
This beginningless habit of grasping at true existence?

161. Furthermore, devils are exerting themselves
To cast us into vast unfortunate realms.
They show us many mistaken paths
And it is hard to resolve doubts about the perfect way.

162. It will be hard to find the leisure (of a human life) again,
And extremely difficult to find the presence of the Buddhas.
It is hard to forsake this flood of disturbing conceptions.
Alas, sentient beings will continue to suffer!

163. O indeed, it is worth feeling sorrow
For those adrift in the river of pain, who,

Although they experience great misery,
Are unaware of the sufferings they go through.

164. For example, some (ascetics) wash themselves again and
again,
And others repeatedly enter fire,
But although they thereby suffer greatly,
They pride themselves in being content.

165. Similarly, those (who mistake their suffering for joy)
And live as though there were no ageing or death,
Are first of all killed (by the Lord of Death),
And then experience the unbearable misery of falling into
lower realms.

166. When shall I be able to extinguish
(The pains of) those tormented by the fires of suffering
With the rain of my accumulated happiness
That has sprung from the clouds of my merits?

167. And by having, in the manner of not referring (to true existence),

Respectfully gathered the accumulation of merit,

When, by referring to the other, will I be able to reveal emptiness

To those who are wretched and sad?

To reinforce your aspiration and commitment and to rejoice in having generated Bodhichitta, sitting on your cushion, recite the following verses from Stephen Batchelor's A Guide to the Bodhisattva's Way of Life, Chapter 3 (Full Acceptance of the Awakening Mind):

25. In order to further increase it from now on,
Those with discernment who have lucidly seized
An Awakening Mind in this way,
Should highly praise it in the following manner:

26. Today my life has (borne) fruit;
(Having) well obtained this human existence,
I have been born in the family of the Buddha
And now am one of Buddha's Children.

27. Thus, whatever actions I do from now on,

Must be in accord with the family.

Never shall I disgrace or pollute

This noble and unsullied race.

28. Just like a blind man

Discovering a jewel in a heap of rubbish,

Likewise, by some coincidence,

An Awakening Mind has been born within me.

29. It is the supreme ambrosia

That overcomes the sovereignty of death,

It is the inexhaustible treasure

That eliminates all poverty in the world.

30. It is the supreme medicine

That quells the world's disease,

It is the tree that shelters all beings

Wandering and tired on the path of conditioned existence.

31. It is the universal bridge

That leads to freedom from unhappy states of birth.

It is the dawning moon of the mind

That dispels the torment of disturbing conceptions.

32. It is the great sun that finally removes
The misty ignorance of the world.
It is the quintessential butter
From the churning of the milk of Dharma.

33. For all those guests travelling on the path of conditioned
existence,
Who wish to experience the bounties of happiness,
This will satisfy them with joy
And actually place them in supreme bliss.

34. Today in the presence of all the Protectors,
I invite the world to be guests
At (a festival of) temporary and ultimate delight,
May gods, demi-gods and all be joyful.

Dedication Prayers

Extract from

Venerable Panchen Losang Choegyen's Guru Puja

I dedicate the merit thus gathered,
Toward the realization of the deeds and the prayers,
Of Buddhas and Bodhisattvas of the three times,
And to the upholding of the doctrine of scripture and insight.

May I in all lives, through the force of this merit,
Never separate from the four wheels of the Mahayana
vehicle,
And accomplish all the stages of the path,
Renunciation, Bodhichitta, perfect view and the two stages.

Extract from Lama Tsongkhapa's Final Lamrim Prayer

From my two collections, vast as space, that I have amassed
From working with effort at this practice for a great length of
time,
May I become the chief leading Buddha for all those
Whose mind's wisdom eye is blinded by ignorance.

Mantra Recitation

Buddha Shakyamuni

OM MUNI MUNI MAHÂ MUNAYE SVÂHÂ

Mantra of His Holiness the Dalai Lama

OMAH GURU VAJRADHARA BHATTÂRTAK MANJUSHRÎ VÂGÎNDRA
SUMATI GYÂNA SHÂSANDHARA SAMUNDARA SHRÎ HADRA
SARVASIDDHI HUNG HUNG

Arya Avalokiteshvara (The Buddha of Compassion)

OM MANI PADME HUM

Arya Manjushri (The Buddha of Wisdom)

OM ARA PA CA NA DHI

Arya Tara (The Female Buddha of swift deeds)

OM TÂRE TUTTÂRE TURE SVÂHÂ

Medicine Buddha (Long Mantra)

NAMO BHAGAVATE BHAISHAJYAGURU VAIDÛRYAPRABHARÂJÂYA
TATHÂGATÂYA ARHATE SAMYAKSAMBUDHÂYA TADYATHÂ: OM
BHAISHAJYE BHAISHAJYE BHAISHAJYA-SAMUDGATE SVÂHÂ.

Medicine Buddha (Short Mantra)

TADYATHÂ, OM BHAISHAJYE BHAISHAJYE MAHÂBHAISHAJYE
BHAISHAJYARÂJE SAMUDGATE SVÂHÂ.

Guru Padmasambhava

OM ÂH HUNG VAJRA GURU PADMA SIDDHI HUNG

Lama Tsongkhapa

OM ÂH GURU VAJRADHÂ RA SUMATI KÎRTI SIDDHI HUNG HUNG

Texts on Salient Points of the Path

Three Principal Aspects of the Path

(Tib: Lam Tso Nam Soom)

- *Lama Tsongkhapa*

I bow down to the Venerable Lamas.

1. I will explain as well as I am able
The essence of all the teachings of the Conqueror,
The path praised by the Conqueror's children,
The entrance for the fortunate who desire liberation.
2. Listen with a clear mind, you fortunate ones
Who are not attached to the joys of cyclic existence,
Who strive to make good use of leisure and opportunity,
And direct your minds to the path pleasing to the Buddha.
3. Without pure renunciation,
There is no way to end attraction to the pleasures of cyclic
existence.
The craving for existence also binds beings.
Thus, from the outset, seek renunciation.
4. Reverse attraction to this life
By reflecting on how leisure and opportunity are difficult
to find and how life is ephemeral and without span.

Reverse attraction to future lives

By repeatedly thinking of the infallibility of karma and its effects, and the miseries of Samsara.

5. Contemplating thus, when you do not, for an instant,
Admire the splendours of cyclic existence,
And remain intent on liberation day and night,
Renunciation is then born in you.

6. Renunciation, however, if not tempered by
a pure mind of Bodhichitta,
Does not bring forth the perfect bliss
Of unsurpassed enlightenment;
Therefore, the wise ones generate the excellent mind of
Bodhichitta.

7. Swept by the current of the four powerful rivers,
Tied by strong bonds of karma, so hard to undo,
Caught in the iron net of self-grasping,
Completely enveloped by the darkness of ignorance,

8. Born and reborn in boundless cyclic existence,
Ceaselessly tormented by the three miseries,
Thinking of your mothers in this condition,

Generate the supreme mind (of Bodhichitta).

9. Although you train in renunciation and the mind of Bodhichitta,
Without wisdom which realizes the ultimate reality,
You cannot cut the root of cyclic existence.
Therefore, strive to understand dependent arising.
10. One who sees the infallible cause and effect
Of all phenomena in Samsara and Nirvana,
And destroys all focuses of apprehension,
Has entered the path which pleases the Buddha.
11. Appearances are infallible dependent arising;
Emptiness is the understanding that is free of assertions.
As long as these two are seen as distinct,
You have not yet realized the intent of the Buddha.
12. When these two realizations are concurrent,
Where the mere sight of infallible dependent origination
Concurrently destroys all modes of grasping through
definite discernment,
At that time the analysis of the (profound) view is perfected.
13. Furthermore, appearances refute the extreme of existence;

Emptiness refutes the extreme of non-existence.

When you understand that emptiness arises in the form of
cause and effect,

You are not captivated by the view of extremes.

14. O my child, once you have realized thus,

The points of the three principal paths,

Seek solitude and cultivate strong determination

And quickly reach the aspired goal.

*Colophon: English translation revised by Geshe Dorji Damdul, April
23, 2009.*

In Praise of Dependent Origination

(Tib: Tendrel Toepa)

-Lama Tsongkhapa

1. He who speaks on the basis of seeing,
This makes him a knower and teacher unexcelled.
I bow to you, O Conqueror, you who saw
Dependent origination and taught it.
2. Whatever degenerations there are in the world,
The root of all these is ignorance.
You taught that it is dependent origination,
The seeing of which will undo this ignorance.
3. So how can an intelligent person
Not comprehend that this path
Of dependent origination is
The essential point of your teaching?
4. This being so, who will find, O Saviour,
A more wonderful way to praise you
Than (to praise you) for having taught
This origination through dependence?
5. “Whatsoever depends on conditions,

That is devoid of intrinsic existence.”

What excellent instruction can there be

More amazing than this proclamation?

6. By grasping at it, the childish
Strengthen bondage to extreme views;
For the wise, this very fact is the doorway
To cut free from the net of elaborations.
7. Since this teaching is not seen elsewhere,
You alone are the Teacher;
Like calling a fox a lion, for a Tirthika
It would be a word of flattery.
8. Wondrous teacher! Wondrous refuge!
Wondrous speaker! Wondrous saviour!
I pay homage to that teacher
Who taught well, dependent origination.
9. To help heal sentient beings,
Benefactor, you have taught
The peerless reason to ascertain
Emptiness, the heart of the teaching.

10. This way of dependent origination,
Those who perceive it
As contradictory or as unestablished,
How can they comprehend your system?
11. For you, when one sees emptiness
In terms of the meaning of dependent origination,
Then being devoid of intrinsic existence and
Possessing valid functions do not contradict.
12. Whereas when one sees the opposite,
Since there can be no function in emptiness,
Nor emptiness in what has functions,
One falls into a dreadful abyss, you maintain.
13. Therefore, in your teaching,
Seeing dependent origination is hailed;
That too not as an utter non-existence
Nor as an intrinsic existence.
14. The non-contingent is like a sky flower,
Hence, there is nothing that is not dependent.
If things exist through their essence, their dependence on
Causes and conditions for their existence is a contradiction.

15. “Therefore, since no phenomena exist
Other than origination through dependence,
No phenomena exist other than
Being devoid of intrinsic existence,” you taught.
16. “Because intrinsic nature cannot be negated,
If phenomena possess some intrinsic nature,
Nirvana would become impossible
And elaborations could not be ceased,” you taught.
17. Therefore who could challenge you?
You who proclaim with lion’s roar
In the assembly of learned ones repeatedly
That everything is utterly free of intrinsic nature?
18. That there is no intrinsic existence at all
And that all functions as “this arising
In dependence on that,” what need is there to say
That these two converge without conflict?
19. “It is through the reason of dependent origination
That one does not lean towards an extreme.”
That you’ve declared this excellently is the reason,
Saviour, of your being an unexcelled speaker.

20. “All of this is devoid of essence,”
And “From this arises that effect” –
These two certainties complement
Each other with no contradiction at all.
21. What is more amazing than this?
What is more marvellous than this?
If one praises you in this manner,
This is real praise, otherwise not.
22. Being enslaved by ignorance,
Those who fiercely oppose you,
What is so astonishing about their being
Unable to bear the sound of no intrinsic existence?
23. But having accepted dependent origination,
The precious treasure of your speech,
Then not tolerating the roar of emptiness –
This I find amazing indeed!
24. The door that leads to no intrinsic existence,
This unexcelled (door of) dependent origination,
Through its name alone, if one grasps
At intrinsic existence, now this person
25. Who lacks the unrivalled entrance,

Well-travelled by the Noble Ones,
By what means should one guide him
To the excellent path that pleases you?

26. Intrinsic nature, uncreated and non-contingent,
Dependent origination, contingent and created –
How can these two converge
Upon a single basis without contradiction?
27. Therefore, whatever originates dependently,
Though primordially free of intrinsic existence,
Appears as if it does (possess intrinsic existence).
So, you taught all this to be illusion-like.
28. Through this very fact I understand well
The statement that, in what you have taught,
Those opponents who challenge you
Cannot find faults that accord with reason.
29. Why is this so? Because by declaring these,
Chances for reification and denigration
Towards things seen and unseen
Are made most remote.

30. Through this very path of dependent origination,
The rationale for your speech being peerless,
Convictions arise in me (also)
That your other words are valid too.
31. You who speak excellently by seeing as it is,
For those who train in your footsteps,
All degenerations will become remote,
For the root of all faults will be undone.
32. But those who turn away from your teaching,
Though they may struggle with hardship for a long time,
Faults increase ever more as if being called forth,
For they make firm the view of self.
33. Aha! When the wise comprehend
The differences between these two,
Why would they not at that point
Revere you from the depths of their being?
34. Let alone your numerous teachings,
Even in the meaning of a small part,
Those who find ascertainment in a cursory way,
This brings supreme bliss to them as well.

35. Alas! My mind was defeated by ignorance.
Though I've sought refuge for a long time,
In such an embodiment of excellence,
I possess not a fraction of His qualities.
36. Nonetheless, before the stream of this life
Flowing towards death has come to cease,
That I have found slight faith in you –
Even this, I think, is fortunate.
37. Among teachers, the teacher of dependent origination,
Amongst wisdoms, the knowledge of dependent origination;
You, who're most excellent like the kings in the worlds,
Know this perfectly well, not others.
38. All that you have taught
Proceeds by way of dependent origination.
That too is done for the sake of Nirvana.
You have no deeds that do not bring peace.
39. How Amazing! Your teaching is such,
That in whosoever's ears it falls,
They all attain peace. So, who would not be
Honoured to uphold your teaching?

40. It overcomes all opposing challenges,
It's free from contradictions between earlier and latter
parts,
It grants fulfilment of beings' two aims –
For this system, my joy increases ever more.
41. For its sake, you have given away,
Again and again, over countless eons,
Sometimes your body, at others your life,
As well as your loving kin and resources of wealth.
42. Seeing the qualities of this teaching
Pulls (hard) from your heart,
Just like what a hook does to a fish;
Sad it is not to have heard it from you.
43. The intensity of that sorrow
Does not let go of my mind,
Just like the mind of a mother
(Constantly) goes after her dear child.
- 44-45. Here too, as I reflect on your words, I think,
“Blazing with the glory of noble marks
And hallowed in a net of light rays,

This teacher, in a voice of pristine melody,
Spoke thus in such a way.”
The instant such a reflection of the Sage’s form
Appears in my mind, it soothes me,
Just as moonbeams heal a fever’s pains.

46. This excellent system, most marvellous,
Some individuals who are not so learned
Have entangled it in utter confusion,
Just like the tangled *balbaza* grass.
47. Seeing this situation, I strove
With a multitude of efforts
To follow after the learned ones
And sought your intention again and again.
48. At such times, as I studied the numerous works
Of both our own (Middle Way) and other schools,
My mind became tormented ever more,
Constantly by a network of doubts.
49. The night-lily grove of Nagarjuna’s treatises –
Nagarjuna, whom you prophesied
Would unravel your unexcelled vehicle as it is,

Shunning extremes of existence and non-existence.

50. Illuminated by the garland of white lights
Of Chandra's well-uttered insights –
Chandra, whose stainless wisdom orb is full,
Who glides freely across scriptures' space,
51. Who dispels the darkness of extremist hearts
And outshines the constellations of false speakers –
When, through my teacher's kindness, I saw this,
My mind found a rest at last.
52. Of all your deeds, your speech is supreme;
Within that, too, it is this very speech;
So the wise should remember the Buddha
Through this (teaching of dependent origination).
53. Following such a teacher and having become a renunciate,
Having studied the Conqueror's words not too poorly,
This monk who strives in the yogic practices,
Such is (the depth of) his reverence to the Great Seer!
54. Since it is due to my teacher's kindness
I have met with the teaching of the unexcelled teacher,

- I dedicate this virtue too towards the cause
For all beings to be sustained by sublime spiritual mentors.
55. May the teaching of this Beneficent One till world's end
Be unshaken by the winds of evil thoughts;
May it always be met by innumerable beings who find
conviction
In the teacher by understanding the teaching's true nature.
56. May I never falter even for an instant
To uphold the excellent way of the Sage,
Which illuminates the principle of dependent origination,
Through all my births, even giving away my body and life.
57. May I spend day and night carefully reflecting,
“By what means can I enhance
This teaching achieved by the supreme saviour
Through strenuous efforts over countless eons?”
58. As I strive in this with pure intention,
May Brahma, Indra and the world's guardians
And Protectors such as Mahakala
Unswervingly, always assist me.

Colophon: English translation by Thupten Jinpa, PhD

In Praise of Dharmadhātu

(Skt: Dharmadhātustava)

(Tib: Choeying Toepa)

- *Arya Nagarjuna*

I pay homage to the youthful Arya Manjushri.

1. I bow to the Dharmadhatu,
Which resides in every sentient being.
But if they aren't aware of it,
They circle through the three realms.
2. Due to just that being purified
What is such Samsara's cause,
This very purity is then Nirvana.
Likewise, Dharmakaya is just this.
3. While it's blended with milk,
Butter's essence appears not.
Likewise, in the afflictions' mix,
Dharmadhatu is not seen.
4. Once you've cleansed it from the milk,
Butter's essence is without a stain.

Just so, with the afflictions purified,
The Dharmadhatu becomes stainless.

5. Just as a lamp that's sitting in a vase
Does not illuminate at all,
While dwelling in the vase of the afflictions,
The Dharmadhatu is not seen.

6. From whichever of its sides
You punch some holes into this vase,
From just these various places then,
Its light-rays will beam forth.

7. Once the vajra of samadhi
Has completely smashed this vase,
To the very limits of all space,
It will shine just everywhere.

8. Unarisen is the Dharmadhatu,
And never will it cease.
At all times without afflictions,
Stainless through beginning, middle and end.

9. A *vaidûrya*, that precious gem,
 Is luminous at all times,
 But if confined within its ore,
 Its light is not visible.
10. Just so, the Dharmadhatu free of stain,
 While it's obscured by the afflictions,
 In Samsara, doesn't shine its light,
 But in Nirvana, it will beam.
11. If this element exists, through our work,
 We will see the purest of all gold.
 Without this element, despite our toil,
 Nothing but misery will we produce.
12. Just as grains when covered by their husks
 Are not considered rice that can be eaten,
 While being shrouded in afflictions,
 It is not named 'Buddhahood'.
13. Just as rice itself appears
 When it is free from all its husks,
 The Dharmakaya clearly manifests,

Once it is free from the afflictions.

14. 'Banana trees don't have a pith' —
That's used as an example in the world.
But their fruits, their very pith,
In all their sweetness we do eat.
15. Just so, when Samsara, without pith,
Is released from the afflictions' peel,
Its fruition, Buddhahood itself,
Turns into nectar for all beings.
16. Likewise, from all the seeds there are,
Fruits are born that match their cause.
By which person could it then be proved
That there is a fruit without a seed?
17. This basic element, which is the seed,
Is held to be the basis of all Dharmas.
Through its purification step by step,
The state of Buddhahood we will attain.
18. Spotless are the sun and moon,

But obscured by fivefold stains.
These are clouds and smoke and mist,
Rahu's face and dust as well.

19. Similarly, the luminous mind
Is obscured by fivefold stains.
They're desire, malice, laziness,
Excitation and doubt too.
20. A garment that was purged by fire
May be soiled by various stains.
When it's put into a blaze,
The stains are burned, the garment not.
21. Likewise, mind that is so luminous
Is soiled by stains of craving and so forth.
The afflictions burn in wisdom's fire,
But its luminosity does not.
22. The Sutras that teach emptiness,
However many spoken by the victors,
They all remove afflictions,
But never undermine this Dhatu.

23. Water dwelling deep within the earth
Remains untainted through and through.
Just so, wisdom in afflictions
Stays without a single stain.
24. Since Dharmadhatu's not a self,
Neither a woman nor a man,
Free from all that could be grasped,
How could it be labelled 'self'?
25. In all the Dharma that's without desire,
You see neither a woman nor a man.
'Men' and 'women' are just taught
For guiding those plagued by desire.
26. 'Impermanence,' 'suffering,' and 'empty,'
These three, they purify the mind.
The Dharma unparalleled in purifying the mind
Is the emptiness of intrinsic nature.
27. In a pregnant woman's womb,
A child exists but is not seen.
Just so, Dharmadhatu is not seen,

When it's covered by afflictions.

28. Through conceptions of a self and mine,
Discriminations of names and reasons,
The four conceptions will arise,
Based on the elements and their outcome.
29. Even the Buddhas' aspiration prayers
Lack appearance and characteristics.
Immersed in their very own awareness,
Buddhas have the nature of permanence.
30. Any horns there are on a rabbit's head
Are just imputed and do not exist.
Just so, all phenomena as well
Are just imputed and do not exist.
31. Also the horns of an ox do not exist
As having the nature of particles.
Just as before, so it is after,
What's to be thought there?
32. Since (things) dependently originate
And in dependence too will cease,

If not even one (of them) exists,
How can the childish think of them?

33. How the Dharmas of the Sugata
Are established as the very middle
Is through the ox and rabbit-horn examples.
34. The forms of the sun, the moon and the stars
Are seen as reflections upon water
Within a container that is pure,
Just so, the characteristics are complete.
35. Virtuous throughout beginning, middle, end,
Undeceiving and so steady,
What's like that is just the lack of self.
So how can you conceive it as a self and mine?
36. About water at the time of spring,
What we say is that it's 'warm'.
Of the very same (thing), when it's chilly,
We just say that it is 'cold'.
37. Covered by the web of the afflictions,
It is called a 'sentient being'.

Once it's free from the afflictions,
It is referred to as 'Buddha'.

38. In dependence upon eye and form,
Appearances without a stain occur.
From being unborn and unceasing,
The Dharmadhatu will be utterly known.
39. In dependence upon sound and ear,
Pure consciousness (comes forth),
All three Dharmadhatu without signs.
Linked with thought, this will be hearing.
40. Smelling, in dependence upon nose and smell,
Is an example of the lack of form.
Likewise, it's the nose consciousness
That Dharmadhatu is given thought to.
41. The nature of the tongue is emptiness,
And the element of taste is void.
Being of the Dharmadhatu's nature,
Consciousness is devoid of abiding.

42. From the nature of a body pure
And the characteristics of the tangible conditions,
What is free from such conditions
Is referred to as 'Dharmadhatu'.
43. Once conception and its analysis are abandoned
With regard to phenomena where the mind is principal,
It's the very lack of the nature of phenomena
That you should meditate upon as Dharmadhatu.
44. What you see and hear and smell,
What you taste and touch, phenomena as well —
Once yogins realize them in this way,
The characteristics are complete.
45. Eyes and ears and also nose,
Tongue and body and the mind as well —
The six sources fully pure,
This is true reality's own nature.
46. Mind as such is seen as two:
Worldly and beyond the world.
Clinging (to it) as a self, it is Samsara —

Seeing one's own nature is the true reality.

47. Since desire is extinguished, it is Nirvana.
Hatred and ignorance are extinguished (too).
Since these have ceased, it's Buddhahood itself,
The very refuge for all beings.
48. Due to realization and its lack,
All is in this very body.
Through our own conceptions, we are bound,
But when knowing our nature, we are free.
49. Enlightenment is neither far nor near,
And neither does it come nor go.
It's whether it is seen or not
Right in the envelope of our afflictions.
50. By dwelling in the lamp of wisdom,
It turns into peace supreme.
So, the collection of the Sutras says:
"By exploring your self, you should rest!"
51. Children blessed by tenfold powers' force,
(See them) like the crescent of the moon,

But those beings with afflictions,
Do not see Tathagatas.

52. Just as hungry ghosts
See the ocean to be dry,
Those obscured by ignorance
Think that Buddhas don't exist.

53. What can the Bhagavan do
For inferiors and those whose merit's low?
It's just like the supreme of jewels
Put in the hand of one who's blind.

54. But for beings who have acquired merit,
The Buddha dwells before their eyes,
With the thirty-two marks shining bright
In their luminous and glorious light.

55. Though the Protector's Rupakaya
May remain for many eons,
To guide those in need of guidance,
It is just this Dhatu that is different.

56. Ascertaining the object of the mind,

Consciousness will engage in it.

Once your very own awareness becomes pure,

You will dwell right in the Bhumi's nature.

57. The great and mighty ones' supreme abode,

Akanishtha that's so beautiful,

And consciousness, all three of them,

Fuse into a single one, I say.

58. As for knowing all among the childish,

The diversity among the noble,

And the great and mighty, infinite in time —

What's the cause of time in eons?

59. For sustaining the duration,

During eons truly infinite,

Of (all) beings' outer realms

And for creatures' life-force to remain,

This is what is the inexhaustive cause.

60. In that whose fruition's inexhaustible,

Through the special trait of non-appearance,

Engage in full for prajñā's sake.

61. Don't think enlightenment is far away,
And don't conceive of it as close by.
With the sixfold objects not appearing,
It is awareness of reality just as it is.
62. Just as from a mix of milk and water
That is present in a vessel,
Geese just sip the milk but not the water,
Which remains just as it is.
63. Just so, being covered by afflictions,
Wisdom dwells within this body, one (with them).
But yogins just extract the wisdom
And leave the ignorance behind.
64. As long as we still cling to 'self' and 'mine',
We will conceive of outer (things) through this.
But once we see the two selflessnesses,
The seeds of Samsara will come to an end.
65. Since it is the ground for Buddhahood, Nirvana,
Purity, permanence and virtue too,

The two are fabricated by the childish,
The yogis abide in the absence of the two.

66. Generosity's multiple hardships,
Ethics gathering beings' welfare,
And patience benefitting beings —
Through these three, the Dhatu blooms.
67. Enthusiastic vigour for all Dharmas,
Mind that enters meditative poise,
Prajñâ as your resort at all times,
These too enhance enlightenment.
68. Prajñâ that is joined with means,
Aspiration prayers very pure,
A firm stand in power, wisdom too —
These four Dharmas make the Dhatu flourish.
69. "To Bodhichitta, I pay no homage,"
Saying such is evil speech.
Where there are no Bodhisattvas,
There will be no Dharmakaya.

70. Some dislike the seeds of sugar cane,
But still wish to relish sugar.
Without seeds of sugar cane,
There will be no sugar.
71. When these seeds of sugar cane
Are well guarded, fostered and cultivated,
Molasses, sugar, candy too
Will then come forth from them.
72. With Bodhichitta,
When it's well guarded, fostered and cultivated,
Arhats, conditioned realizers, Buddhas too
Will then arise and spring from it.
73. Just as farmers protect
Seeds of rice and others,
Thus, the Protectors protect all those
Who're aspiring to the supreme yâna.
74. Just as, on the fourteenth day of waning,
Just a little bit of moon is seen,
Those aspiring to the supreme yâna

- Will see Buddhakaya in brief.
75. Just as when the waxing moon
Is seen more in every moment,
Those who've entered on the Bhumis,
See its increase step by step.
76. On the fifteenth day of waxing,
Eventually, the moon is full.
Just so, when the Bhumi's end is reached,
The Dharmakaya is consummated and blazing.
77. Having generated this mind truly
Through continuous firm aspiration
For the Buddha, Dharma and the Sangha,
Irreversibility shows time and again.
78. Through the ground of darkness all relinquished
And the ground of brightness firmly seized,
It is ascertained right at this point.
Therefore, it is designated 'Joy'.
79. What's been tainted through all times
By the stains of passion and so forth

And is pure (now), without stains,
That is called 'The Stainless One' .

80. Once the afflictions' web pulls back,
Stainless prajñâ brightly shines.
This dispels all boundless darkness,
And thus is 'The Illuminating' .

81. It always gleams with light so pure
And is engulfed by wisdom's shine,
With (all) bustle being fully dropped.
Hence, this Bhumi's held to be 'The Radiant' .

82. It triumphs in science, sports and art and craft,
The full variety of samadhi's range,
And over afflictions very hard to master.
Thus, it is considered 'Difficult to Master' .

83. The three kinds of enlightenment,
The gathering of all that's excellent,
Arising, ceasing ended,
This Bhumi's held to be 'The Facing' .

84. Since it's ever playing with a web of light

- That's configured in a circle
And has crossed Samsara's swampy pond,
This is labeled 'Gone Afar'.
85. Being cared for by the Buddhas,
Having entered into wisdom's ocean,
Being without effort and spontaneous,
By the hordes of Maras, it's 'Immovable'.
86. Since those yogins have completed
Their discourses teaching Dharma
In all awarenesses discriminating perfectly,
This Bhumi is considered 'Excellent Insight'.
87. The kaya with this wisdom's nature,
Which is stainless, equal to the sky,
Holds (the Dharma) of the Buddhas.
From it, the 'Cloud of Dharma' forms.
88. The abode of Buddha Dharmas
Fully bears the fruit of practice.
This fundamental change of state
Is called the 'Dharmakaya'.

89. Free from latent tendencies, you're inconceivable.
Samsara's latent tendencies, they can be conceived.
You're completely inconceivable.
Through what could you be realized?
90. Beyond the entire sphere of speech,
Outside the range of all senses,
To be realized by mental knowing,
I bow to and praise whatever's suitable.
91. In this manner of gradual engagement,
The highly renowned children of the Buddhas,
Through the wisdom of the cloud of Dharma,
See phenomena's empty nature.
92. Once their minds are cleansed completely,
They have gone beyond Samsara's depths.
They rest calmly on a throne
Whose nature is a giant lotus.
93. Everywhere, they are surrounded
By lotuses that number billions,
In their many jewelled petals' light,
And with anthers of enthralling beauty.

94. They overflow with tenfold power,
Immersed within their fearlessness,
Never straying from the inconceivable
Buddha Dharmas without reference point.
95. Through all their actions of outstanding conduct,
Their merit and their wisdom are complete.
This full moon's surrounded everywhere
By the stars that are its retinue.
96. In the sun that is the Buddhas' hands,
Stainless jewels shine their light.
Through empowering their eldest children,
They bestow empowerment on them.
97. Abiding in this yoga that's so great,
With divine eyes, they behold
Worldly beings debased by ignorance,
Distraught and terrified by suffering.
98. From their bodies, without effort,
Light rays are beaming forth,
And open wide the gates for those
Who are engulfed in ignorance's gloom.

99. It's held that those in Nirvana with remainder
Into Nirvana without remainder pass.
But here, the actual Nirvana
Is mind that's free from any stain.
100. The non-being of all beings -
This nature is its sphere.
The mighty Bodhichitta seeing it
Is fully stainless Dharmakaya.
101. In the stainless Dharmakaya,
The sea of wisdom finds its place.
Like with variegated jewels,
Beings' welfare is fulfilled from it.

Colophon: This completes In Praise of Dharmadhātu (Skt: Dharmadhātustava) composed by the great Ācārya Nāgārjuna. It was translated by the Indian Upādhyāya Kṛṣṇa Pandita and the (Tibetan) translator Tsültrim Gyalwa.

Fundamental Wisdom of the Middle Way

(Skt: Mûlamadhyamakakârikâ)
(Tib: Tsawa sherab)

- Arya Nagarjuna

These are the chapters selected by His Holiness the Dalai Lama as the more important chapters. His Holiness has often given public teachings on these chapters, except Chapter 25. Chapter 25 has been added to this book as it is part of the syllabus of some Indian Universities.

CHAPTER 1

EXAMINATION OF THE CONDITION

1. Neither from itself nor from another,
Nor from both,
Nor without a cause,
Does anything whatsoever, anywhere ever arise.
2. There are four conditions: causal condition,
Perceptive condition, immediate condition,
Dominant condition, just so.
There is no fifth condition.
3. The self-nature of functional things
Is not present in the conditions, etc.
If there are no self-functional things,
There can be no functional things at all.

4. There is no action which possesses conditions.
 There is no action without possessing conditions.
 It is not a condition (if) it does not possess an action.
 For dependent upon this, production occurs.

5. These give rise to those,
 So these are called conditions.
 In as much as there is no (process of) production,
 Why are these not non-conditions?

6. For neither a non-existent nor an existent thing
 Is a condition appropriate.
 If a thing is non-existent, whose condition would it be?
 If a thing is (already) existent, what (purpose)
 would a condition serve?

7. When neither existents
 Nor non-existents nor existent non-existents are established,
 How could one propose the producer as a causal
 (condition)?
 It would be pointless (to define a causal condition) as such.
 Cessation is not acceptable.
 Therefore, an immediate (condition) is not tenable.

8. An existent entity (*mental event*)
 Has no object, (yet you) insist upon speaking (of it).
 If this entity (*a mental event*) is without an object,

How is it possible that there is an object of perception?

9. Since things are not produced,
Cessation is not acceptable.
Therefore, an immediate (condition) is not tenable.
If something ceases, how could it act as a condition?
10. In the things that lack self-nature,
How does (the cause) exist if (its result) does not exist?
The phrase, "Because this exists, that will arise"
Would not be acceptable.
11. Neither in the individual (conditions) nor in the collection (of conditions)
Can the result be found.
How could (the result), which the conditions (are deprived of),
Arise from the conditions?
12. However, despite the result being non-existent,
If it arises from these conditions,
Why does the result not arise
From non-conditions?
13. (If you say) the result is of the nature of the conditions,
But the conditions do not have their own self-nature,
(Then) how could a result (be derived) through a non-self

thing (conditions),

Which is the self-nature of conditions?

14. Therefore, there is no result

Which is of the nature of the conditions or non-conditions.

And since the result is non-existent,

How can something be (its) condition or non-condition?

CHAPTER 18

EXAMINATION OF SELF AND PHENOMENON

1. If the self were the aggregates,
It would have arising and ceasing (as properties).
If it were different from the aggregates,
It would not have the characteristics of the aggregates.
2. If there were no self,
Where would the self's (possessions) be?
From the pacification of the self and what belongs to it,
One is freed from grasping onto 'I' and 'mine'.
3. One who does not grasp onto 'I' and 'mine',
That one does not exist.
One who views non-grasping onto 'I' and 'mine'
He does not perceive (the reality).
4. When views of 'I' and 'mine' are extinguished,
Whether with respect to the internal or external,
The appropriator ceases.
This having ceased, birth ceases.
5. Ceasing of action and affliction leads to Nirvana.
Action and affliction come from conceptual thought.
This comes from (mental) elaboration.

- Elaboration ceases through emptiness.
6. That there is a self has been taught,
And the doctrine of no-self,
By the Buddhas, as well as the
Doctrine of neither self nor non-self.

 7. What language expresses is non-existent.
The apprehension of mind is non-existent.
(Because of being) unarisen and unceased, like Nirvana
Is the nature of things.

 8. Everything is real and is not real,
Both real and not real,
Neither real nor not real.
This, the Lord Buddha taught accordingly.
Neither nihilism nor eternalism.

 9. Not dependent upon another, peaceful and
Not elaborated by elaboration,
Not thought, without distinctions,
These are the characteristics of thatness.

 10. Whatever comes into being, dependent upon another,
Is not identical to that thing.
Nor is it different from it.
Therefore it is neither nihilistic nor eternalistic.

11. This nectar of the teachings
Of the Buddhas, patrons of the world,
Is (understood as) without identity, without distinction,
Neither nihilism nor eternalism.

12. When the fully enlightened ones do not appear,
And when the Hearers have disappeared,
The wisdom of self-enlightenment
Will arise completely without dependence.

CHAPTER 22

EXAMINATION OF THE TATHAGATA

1. Neither the aggregates, nor different from the aggregates
(is the Tathagata).

The aggregates are not in him, nor is he in the aggregates.

The Tathagata does not possess the aggregates.

What is the Tathagata?

2. If the Buddha depended on the aggregates,

He could not exist through his self-nature.

That which does not exist through its self-nature,

How could it exist through (the power of) other things?

3. Whatever is dependent upon another entity,

Its selfhood is not feasible.

How could it be a Tathagata

Which lacks a self?

4. If there is no self-nature,

How could there be an other-thing?

What is the Tathagata

Other than the self-nature or other (than that)?

5. If, without depending upon the aggregates,
There were a Tathagata,
Then now (it should be feasible that) he would be depending
upon them.
Therefore, he would exist through dependence.

6. In as much as there is no Tathagata
Not dependent upon the aggregates,
Since there is not anything which is not dependent,
How can it be appropriating (others)?

7. Where there is no appropriation,
How is it not the (case) with the appropriated (then, of its
absence)?
Without the appropriated,
How can there be a Tathagata?

8. Having searched through the fivefold means,
And finding it neither identical nor different (from the
appropriated),
(Then) how can the Tathagata
Be designated through (the power of) the appropriated?

9. All those appropriated

- Do not exist through self-nature.
 When something does not exist through itself,
 It cannot possibly exist through other things.
10. Thus (both) the appropriated and the appropriator
 Are empty in every respect.
 How can an empty Tathagata's (arising) be feasible
 Through (the power of something which is) not existent?
11. 'Emptiness' (of Tathagata) is not asserted,
 Nor is 'non-emptiness' asserted.
 Neither both nor neither are asserted.
 They are (merely) asserted on the basis of labelling.
12. How can the tetralemma of permanent, impermanent,
 etc.,
 Be true in this peacefulness (of inherent existence)?
 How can the tetralemma of finite, infinite, etc.,
 Be true in this peacefulness (of inherent existence)?
13. The one who is caught up in strong grasping
 At the existence of the Tathagata,
 Will conceptualize, in his thought,
 The non-existence of (Tathagata) at Nirvana.

14. In that which is empty of self-nature,
The thought that the Buddha
Exists or does not exist
After Nirvana is inappropriate.

15. Those (beings) who develop (mental) fabrications towards
the Buddha,
Who is free of fabrications, and devoid of exhaustion
Those who are undermined by (obsession to) fabrication,
Will fail to see the Tathagata.

16. Whatever is the nature of the Tathagata,
Is (also) the nature of migrators.
The Tathagata has no self-nature.
Migrators (also) have no self-nature.

CHAPTER 24

EXAMINATION OF THE FOUR NOBLE TRUTHS

1. If all of this is empty,
Neither would arising nor ceasing exist.
Then for you, it follows that
The Four Noble Truths would not exist.

2. If the Four Noble Truths do not exist,
Then knowledge, abandonment,
Meditation and actualization
Would not be feasible.

3. If these things do not exist,
The four fruits as well will not arise.
Without the four fruits, there will be no abiders in the fruits.
Nor will there be the enterers.

4. If the eight persons do not exist,
The Sangha will be non-existent.
If the Noble Truths do not exist,
There will be no True Dharma.

5. If there is no True Dharma and Sangha,
How can there be a Buddha?

If one conceives (the idea) of emptiness,
The Three Jewels are contradicted.

6. Hence it contradicts everything,
the (tenability of) fruits,
Dharma and non-Dharma,
And the conventional norms of the world.
7. We say that this understanding of yours
Of emptiness and the purpose of emptiness,
And of the meaning of emptiness is incorrect
Thus you (misconceive) contradictions (in us).
8. The Buddha's teaching of the Dharma
Is based on two truths:
A truth of worldly convention
And an ultimate truth.
9. Those who do not understand
The distinction drawn between these two truths
Do not understand
The Buddha's teaching of the profound suchness.
10. Without dependence upon the convention,
The meaning of the ultimate cannot be expressed.
Without understanding the meaning of the ultimate,
Liberation is not achieved.

11. Through misperception of emptiness,
A person of little intelligence is ruined.
Like a snake incorrectly seized
Or like a spell incorrectly cast.
12. For the reason that he knows this teaching to be
Difficult to fathom to the depths by the less intelligent,
The Buddha's mind turned away
From giving teachings.
13. These refutations are not relevant
To (the advocates of) emptiness.
Your (faults of) denigration of emptiness
Do not hold true for me.
14. For him to whom emptiness is tenable,
Everything becomes tenable.
For him to whom emptiness is not tenable,
Nothing becomes tenable.
15. When you foist upon us
All of your errors,
You are like a man who has mounted his horse
And has forgotten that very horse.
16. If you perceive the existence of all things
In terms of their self-nature,
This existence of things,

You will have to view as absent of causes and conditions.

17. Effects and causes
And agent and action
And conditions and arising and ceasing
And effects will be rendered impossible.
18. Whatever is dependently arisen,
That is explained to be emptiness.
That, being a dependent designation,
Is itself the middle way.
19. Something that is not dependently arisen,
Such a thing does not exist.
Therefore a non-empty thing
does not exist.
20. If all these were non-empty,
There would be no arising and no ceasing.
Then the Four Noble Truths
For you would be non-existent.
21. If it is not dependently arisen,
How could suffering come to be?
Impermanent, which suffering is taught to be,
Does not exist in its self-nature.

22. When something doesn't exist from its own nature,
How could it ever arise?
It follows that if one denies emptiness,
There can be no origin (of suffering).
23. If suffering exists as self-nature,
Its cessation could not exist.
So if self-nature is posited,
One denies cessation.
24. If the path had self-nature,
Meditation would not be tenable.
If this path is indeed meditated upon,
Your (position of) self-nature would not hold true.
25. If suffering, origin and
cessation are non-existent,
By meditation upon which path could one seek
To obtain the cessation of suffering?
26. If non-understanding comes to be
Through its self-nature,
How will understanding arise?
Doesn't it (non-understanding) exist by virtue of self-nature?
27. Just as the understanding (of suffering) is said to be

(unfeasible),
Abandoning, actualizing and meditating
And the Four Truths
Also would not be possible for you.

28. For a propounder of self-nature,
Since the fruits, that, through their self-nature,
Are not attained,
In what way could one attain them?
29. Without the fruits, there are no attainers of the fruits,
Nor the enterers.
If the eight kinds of persons did not exist,
There would be no Sangha.
30. From the non-existence of the Noble Truths
Would follow the non-existence of the true doctrine.
If there is no doctrine and no Sangha,
How could a Buddha exist?
31. For you it would follow that a Buddha
Arises not in dependence upon enlightenment.
For you, enlightenment would arise
Not in dependence upon a Buddha.
32. For you, in all those who are not Buddhas
Due to his self-nature,

Enlightenment could not be achieved
Even through enlightened practices to obtain enlightenment.

33. Moreover, one could never perform
Dharma and non-Dharma (actions).
If this were all non-empty, what could one do?
That with self-nature, action does not exist.
34. For you the fruit arises,
Even in absence of Dharma and non-Dharma (actions).
You will be deprived of the fruits
Which arose from Dharma and non-Dharma (actions).
35. If, for you, a fruit arose
From Dharma or non-Dharma (actions)
Then how could that fruit of Dharma or non-Dharma
Be non-empty?
36. If emptiness (by virtue of)
Dependent arising were denigrated,
This would contradict
All worldly conventions.
37. If emptiness itself is rejected,
No action will be tenable.
There would be action that did not begin,
And there would be an agent without action.

38. If there were self-nature, migrators
Would not arise nor uncease, (and hence)
Would assume a static state.
There would be absence of all varieties.
39. If it (the world) were not empty,
Then the unachieved would not be achieved.
The act of ending suffering and
Abandoning afflictions would not exist.
40. Whoever sees dependent arising
Also sees suffering,
Its origin,
Its cessation and the path.

CHAPTER 25

EXAMINATION OF NIRVANA

1. If all this is empty,
Then there is neither arising nor passing away.
Through the abandonment or cessation of what
Does one aspire to Nirvana?

2. If all this is non-empty,
Then there is neither arising nor passing away,
Through the abandonment or cessation of what
Does one aspire to Nirvana?

3. Unrelinquished, unattained,
Unannihilated, impermanent,
Unarisen, unceased:
This is how Nirvana is described.

4. Nirvana is not a thing.
It would then have the characteristics of ageing and death.
No thing exists
Without ageing and death.

5. If Nirvana were a thing,

Nirvana would be compounded.

A non-compounded thing

Does not exist anywhere.

6. If Nirvana were a thing,
How could Nirvana be non-dependent?
A non-dependent thing
Does not exist anywhere.

7. If Nirvana were a non-thing,
How could it make sense for it not to be a thing?
Where Nirvana is not a thing,
It cannot be a non-thing.

8. If Nirvana were a non-thing,
How could Nirvana be non-dependent?
Whatever is non-dependent
Is not a non-thing.

CHAPTER 26
EXAMINATION OF THE TWELVE LINKS OF
(SAMSARIC) EXISTENCE

1. The obscuring *ignorance* propels (one) into (Samsaric) *birth*.
The three compositional factors
Enhance the formation (of births).
These *actions* impel (one) into the state of migrators.

2. Having composition as its condition,
Consciousness enters transmigration.
Once *consciousness* has entered transmigration,
Name and form come into being.

3. Once *name and form* come to be,
The *six sense sources* come into being.
Depending on the *six sense sources*,
Contact, unwaveringly, comes into being.

4. Arising is only dependent
Upon eye, form and attention.
Thus, depending on *name and form*,

Consciousness is produced.

5. That which is assembled from the three -
Eye, form and *consciousness* -
Is *contact*.
From *contact* arises *feeling*.
6. Conditioned by *feeling*, arises *craving*.
Craving arises because of *feeling*.
When it arises, there is *grasping*,
Which comprises the four.
7. When there is *grasping*,
The *existence* of the one who craves comes into being.
If there is no *grasping*,
Then being freed, he would not take (Samsaric) *birth*.
8. This birth is comprised of five aggregates.
From *existence* arises *birth*,
Old age and death and misery,
Moaning and suffering
9. Grief and confusion.
All these arise entirely because of *birth*.

In this way this very mass of suffering
Comes into being.

10. The root of cyclic existence is compositional (factor).
Therefore, the wise do not engage in compositional (factor).
Thus, the unwise are the agents.
The wise see reality.
11. With the cessation of *ignorance*,
Compositional (factor) will not arise.
The cessation of *ignorance* occurs through
Insight and meditation.
12. Through the cessation of these,
Those will not be manifest.
The entire mass of suffering
Indeed, thereby, completely ceases.

A Lamp for the Path to Enlightenment

(Skt: Bodhipathapradîpa)

(Tib: Jangchub Lamdron)

- Atisha Dîpamkara Shrîjñâna (982–1054)

Homage to the Bodhisattva, the youthful Manjushri .

1 I pay homage with great respect
To all the Victorious Ones of the three times,
To their teaching and to those who aspire to virtue.
Urged by the good disciple Jangchup Wö (Byang chub od),
I shall illuminate the lamp
For the path to enlightenment.

2 Understand there are three kinds of persons
Because of their small, middling and supreme capacities.
I shall write, clearly distinguishing
Their individual characteristics.

- 3 Know that those who by whatever means
Seek for themselves no more
Than the pleasures of cyclic existence
Are persons of the least capacity.
- 4 Those who seek peace for themselves alone,
Turning their back on worldly pleasures
And avoiding destructive actions
Are said to be of middling capacity.
- 5 Those who, through their personal suffering,
Truly want to end completely
All the suffering of others
Are persons of supreme capacity.
- 6 For those excellent living beings,
Who desire supreme enlightenment,
I shall explain the perfect methods
Taught by the spiritual teachers.

7 Facing paintings, statues and so forth
Of the completely enlightened one,
Reliquaries and the excellent teaching,
Offer flowers, incense - whatever you have.

8 With the seven part offering
From the (*Prayer of Noble Conduct*),
And with the thought never to turn back
Till you gain ultimate enlightenment,

9 With strong faith in the Three Jewels,
Kneeling with one knee on the ground
And your hands pressed together,
First of all take refuge three times.

10 Next, beginning with an attitude
Of love for all living creatures,
Consider beings, excluding none,

Suffering in the three bad rebirths -

Suffering birth, death and so forth.

- 11 Then, since you want to free these beings
 From the suffering of pain,
 From suffering and the causes of suffering,
 Arouse immutably the resolve
 To attain enlightenment.
- 12 The qualities of developing
 Such an aspiration are
 Fully explained by Maitreya
 In the *Array of Trunks Sutra*.
- 13 Having learned about the infinite benefits
 Of the intention to gain full enlightenment
 By reading this Sutra or listening to a teacher,
 Arouse it repeatedly to make it steadfast.
- 14 The *Sutra Requested by Viradatta*

Fully explains the merit therein.

At this point, in summary,

I will cite just three verses.

15 If it possessed physical form,
The merit of the altruistic intention
Would completely fill the whole of space
And exceed even that.

16 If someone were to fill with jewels
As many Buddhafields as there are grains
Of sand in the Ganges,
To offer to the Protector of the World,

17 This would be surpassed by
The gift of folding one's hands
And inclining one's mind to enlightenment,
For such is limitless.

- 18 Having developed the aspiration for enlightenment,
 Constantly enhance it through concerted effort.
 To remember it in this and also in other lives,
 Keep the precepts properly as explained.
- 19 Without the vow of the engaged intention,
 Perfect aspiration will not grow.
 Make effort definitely to take it,
 Since you want the wish
 For enlightenment to grow.
- 20 Those who maintain any of the seven kinds
 Of Individual Liberation vow,
 Have the ideal (prerequisite) for
 The Bodhisattva vow, not others.
- 21 The Tathagata spoke of seven kinds
 Of Individual Liberation vow.
 The best of these is glorious pure conduct,

Said to be the vow of a fully ordained person.

- 22 According to the ritual described in
The chapter on discipline in the *Bodhisattva Stages*,
Take the vow from a good
And well qualified spiritual teacher.

- 23 Understand that a good spiritual teacher
Is one skilled in the vow ceremony,
Who lives by the vow and has
The confidence and compassion to bestow it.

- 24 However, in case you try but cannot
Find such a spiritual teacher,
I shall explain another
Correct procedure for taking the vow.

- 25 I shall write here very clearly,
As explained in the *Ornament
Of Manjushri's Buddha Land Sutra*,
How, long ago, when Manjushri

Was Ambarâja, he aroused
The intention to become enlightened.

26 “In the presence of the protectors,
I arouse the intention to gain full enlightenment.
I invite all beings as my guests
And shall free them from cyclic existence.

27 “From this moment onwards
Until I attain enlightenment,
I shall not harbour harmful thoughts,
Anger, avarice or envy.

28 “I shall cultivate pure conduct,
Give up wrong-doing and desire
And with joy in the vow of discipline
Train myself to follow the Buddhas.

29 “I shall not be eager to reach

Enlightenment in the quickest way,
But shall stay behind till the very end,
For the sake of a single being.

30 “I shall purify limitless
Inconceivable lands
And remain in the ten directions
For all those who call my name.

31 “I shall purify all my bodily
And my verbal forms of activity.
My mental activities, too, I shall purify
And do nothing that is non-virtuous.”

32 When those observing the vow
Of the active altruistic intention have trained well
In the three forms of discipline, their respect
For these three forms of discipline grows,
Which causes purity of body, speech and mind.

- 33 Therefore, through effort in the vow made by
 Bodhisattvas for pure, full enlightenment,
 The collections for complete enlightenment
 Will be thoroughly accomplished.
- 34 All Buddhas say the cause for the completion
 Of the collections, whose nature is
 Merit and exalted wisdom,
 Is the development of higher perceptions.
- 35 Just as a bird with undeveloped
 Wings cannot fly in the sky,
 Those without the power of higher perception
 Cannot work for the good of living beings.
- 36 The merit gained in a single day
 By one who possesses higher perception
 Cannot be gained even in a hundred lifetimes
 By one without such higher perception.

- 37 Those who want swiftly to complete
The collections for full enlightenment,
Will accomplish higher perception
Through effort, not through laziness.
- 38 Without the attainment of calm abiding,
Higher perception will not occur.
Therefore make repeated effort
To accomplish calm abiding.
- 39 While the conditions for calm abiding
Are incomplete, meditative stabilization
Will not be accomplished, even if one meditates
Strenuously for thousands of years.
- 40 Thus maintaining well the conditions
Mentioned in the *Collection for
Meditative Stabilization Chapter*,
Place the mind on any one

Virtuous focal object.

41 When the practitioner has gained calm abiding,
Higher perceptions will also be gained,
But without practice of the perfection of wisdom,
The obstructions will not come to an end.

42 Thus, to eliminate all obstructions
To liberation and omniscience,
The practitioner should continually cultivate
The perfection of wisdom with skilful means.

43 Wisdom without skilful means
And skilful means, too, without wisdom
Are referred to as bondage.
Therefore do not give up either.

44 To eliminate doubts concerning
What is wisdom and what skilful means,
I shall make clear the difference

Between skilful means and wisdom.

45 Apart from the perfection of wisdom,
All virtuous practices such as
The perfection of giving are described
As skilful means by the Victorious Ones.

46 Whoever, under the influence of familiarity
With skilful means, cultivates wisdom,
Will quickly attain enlightenment -
Not just by meditating on selflessness.

47 Understanding emptiness of inherent existence,
Through realizing the aggregates, constituents
And the sources are not produced
Is described as wisdom.

48 Something existent cannot be produced,
Nor something non-existent, like a sky flower.

These errors are both absurd and thus

Both of the two will not occur either.

49 A thing is not produced from itself,
Nor from another, also not from both,
Nor causelessly either, thus it does not
Exist inherently by way of its own entity.

50 Moreover, when all phenomena are examined
As to whether they are one or many,
They are not seen to exist by way of their own entity,
And thus are ascertained as not inherently existent.

51 The reasoning of the *Seventy Stanzas on Emptiness*,
The *Treatise on the Middle Way* and so forth
Explain that the nature of all things
Is established as emptiness.

52 Since there are a great many passages,

I have not cited them here,
But have explained just their conclusions
For the purpose of meditation.

53 Thus, whatever is meditation
On selflessness, by not observing
An inherent nature in phenomena,
Is the cultivation of wisdom.

54 Just as wisdom does not see
An inherent nature in phenomena,
Having analysed wisdom itself by reasoning,
Meditate on that non-conceptually.

55 The nature of this worldly existence,
Which has come from conceptualization,
Is conceptuality. Thus the elimination of
Conceptuality is the highest state of Nirvana.

56 Therefore the Subduer has also said
 That the great ignorance of conceptuality
 Makes us fall into the ocean of cyclic existence.
 Resting in non-conceptual stabilization,
 Space-like non-conceptuality manifests clearly.

57 The *Retention Mantra Engaging in*
 Non-conceptual Realization says that when
 Bodhisattvas non-conceptually contemplate
 This excellent teaching, they will transcend
 Conceptuality, so hard to overcome,
 And eventually reach the non-conceptual state.

58 Having ascertained through scripture
 And through reasoning that phenomena
 Are not produced nor inherently existent,
 Meditate without conceptuality.

59 Having thus meditated on suchness,

Eventually, after reaching 'heat' and so forth,
The 'very joyful' and the others are attained
And, before long, the enlightened state of Buddhahood.

60 If you wish to create with ease
The collections for enlightenment
Through activities of pacification,
Increase and so forth, gained by the power of mantra,

61 And also through the force of the eight
And other great attainments like the 'good pot' —
If you want to practise secret mantra,
As explained in the action and performance Tantras,

62 Then, to receive the preceptor initiation,
You must please an excellent spiritual teacher
Through service, valuable gifts and the like
As well as through obedience.

- 63 Through full bestowal of the preceptor initiation
By a spiritual teacher who is pleased,
You are purified of all wrong-doing
And become fit to gain powerful attainments.
- 64 Because the *Great Tantra of the Primordial Buddha*
Forbids it emphatically,
Those observing pure conduct should not
Take the secret and wisdom initiations.
- 65 If those observing the austere practice of pure conduct
Were to hold these initiations,
Their vow of austerity would be impaired
Through doing that which is proscribed.
- 66 This creates transgressions that are a defeat
For those observing discipline.
Since they are certain to fall to a bad rebirth,
They will never gain accomplishments.

67 There is no fault if one who has received
 The preceptor initiation and has knowledge
 Of suchness listens to or explains the Tantras
 And performs burnt offering rituals,
 Or makes offerings of gifts and so forth.

68 I, the Elder Dîpamkarashrîjñâna, having seen it
 Explained in Sutra and in other teachings,
 Have made this concise explanation
 At the request of Jangchup Wö.

Colophon: This concludes *A Lamp for the Path to Enlightenment (Skt: Bodhipathapradîpa)* by the great master Dîpamkarashrîjñâna. It was translated, revised and finalized by the eminent Indian abbot himself and by the great reviser, translator and fully ordained monk Geway Lodrö (dGeba'iblogros). This teaching was written in the Temple of Tholing (Thogling) in Zhang Zhung (Zhang chung).

Translation from *Atisha's Lamp for the Path to Enlightenment*, Commentary by Geshe Sonam Rinchen, translated and edited by Ruth Sonam (Ithaca: Snow Lion, 1997)

Thirty-Seven Practices of Bodhisattvas

(Tib: Gyalsay Laglen Sodun Ma)

- *Gyalsay Thogmay Sangpo*

Namo Lokeshvarâya!

You see that all phenomena neither come nor go.
Still you strive solely for the benefit of beings.
Supreme Guru and Protector Avalokiteshvara,
To you I continually bow with body, speech and mind.

The perfect Buddhas, the sources of benefit and happiness,
Arise from practising the genuine Dharma,
Which in turn depends on knowing how to practise.
So I'll explain the Bodhisattva practices.

1. Now that you have obtained this precious human body,
The great boat so difficult to find,
In order to free yourself and others from the ocean of
Samsara,
Listening, reflecting and meditating with diligence, day and
night,
Is the practice of a Bodhisattva.

2. Passion towards friends churns like water.
Hatred towards enemies burns like fire.
Through the darkness of ignorance, one forgets what to
adopt and what to reject.
To abandon one's homeland is the practice of a Bodhisattva.
3. Giving up inhospitable places, mental afflictions gradually
decrease.
With no distractions, virtuous activities naturally increase.
When mind becomes clear, conviction in the Dharma is born.
(Therefore) seeking solitude is the practice of a Bodhisattva.
4. Friends and relatives acquainted for long will separate.
Possessions gained with exertion will be left behind.
Consciousness, the guest, will leave the guesthouse of the
body.
To let go of this life is the practice of a Bodhisattva.
5. When, due to friendship with someone, the three poisons
increase,
Degrading the activities of listening, reflecting and meditating,
And destroys loving kindness and compassion,
To give up such a friendship is the practice of a Bodhisattva.

6. When, relying on someone, your negativities diminish,
And your positive qualities grow like a waxing moon,
To cherish such a spiritual friend more than your own body
Is the practice of a Bodhisattva.
7. Themselves captives in the prison of Samsara,
Whom can the worldly gods protect?
Therefore, to seek refuge in the Three Jewels, who do not
betray you,
Is the practice of a Bodhisattva.
8. The suffering of the lower realms, so difficult to bear,
Is what the Buddha taught to be the fruit of negative actions.
Therefore, even at the cost of your life,
Never to commit negative actions is the practice of a
Bodhisattva.
9. Happiness in the three realms, like dew on a blade of grass,
Is subject to instantaneous fading away.
To strive for the supreme state of liberation
That never wavers is the practice of a Bodhisattva.
10. From beginningless time your mothers have cherished you.
If they suffer now, what good is your own happiness?

Therefore, in order to liberate an infinite number of sentient beings,

Cultivating Bodhichitta is the practice of a Bodhisattva.

11. All suffering comes from yearning for your own happiness.

The perfect Buddhas are born from the intention to benefit others.

Therefore, to truly exchange your own happiness

For the suffering of others is the practice of a Bodhisattva.

12. Even if someone driven by excessive desire steals all your wealth

Or incites someone else to steal it,

To dedicate to this person your body, possession and all your virtues of the three times

Is the practice of a Bodhisattva.

13. If someone cuts off your head even when you have not done the slightest wrong,

Through the power of compassion,

To take his misdeeds upon yourself

Is the practice of a Bodhisattva.

14. Should someone slander you

In a billion worlds,
With a loving heart, to proclaim his good qualities in return
Is the practice of a Bodhisattva.

15. If, in the middle of a crowd,
Someone reveals your hidden faults and abuses you for them,
To see him as a spiritual friend and to bow to him with respect
Is the practice of a Bodhisattva.

16. If someone whom you cherish as dearly as your own child
Takes you for an enemy,
Then, like a mother whose child is sick,
To love that person even more is the practice of a
Bodhisattva.

17. Even when someone who is your equal or inferior,
Driven by arrogance seeks to disparage you,
To place him on the crown of your head
With the same respect as you would accord your Guru
Is the practice of a Bodhisattva.

18. Though gripped by poverty and always scorned,
Though stricken by acute illness and possessed by evil spirits,
To take upon yourself the negativities and suffering of

every being,

And never to get discouraged is the practice of a

Bodhisattva.

19. Though famous and prominent, someone to whom

others bow,

Though you amass riches like that of the god of wealth,

To see that worldly splendour has no essence,

Thus to be without arrogance is the practice of a Bodhisattva.

20. If you have not pacified the enemy of your own anger,

Combating outer opponents will only make them multiply.

Therefore, with an army of loving kindness and compassion,

To tame your own mind is the practice of a Bodhisattva.

21. Sensual pleasures are like salt water.

The more you partake of them, the more your craving will
increase.

Therefore, when something arouses attachment,

To abandon it immediately is the practice of a Bodhisattva.

22. All appearances are your own mind,

And mind itself primordially transcends all mental fabrications.

Knowing this, and to remain free from apprehending the

signs of subject and object

Is the practice of a Bodhisattva.

23. When you encounter objects that please your mind,

Like rainbows in the summer season,

Though they seem beautiful, not to view them as real

And to give up attachment to them

Is the practice of a Bodhisattva.

24. All suffering is like the death of your child in a dream.

To take such delusive appearances as true, how exhausting!

Therefore, whenever you encounter unpleasant

circumstances,

To see them as deceptions is the practice of a Bodhisattva.

25. If those who aspire to enlightenment willingly give up their

bodies,

What need is there to mention external objects?

Therefore, with no hope of reward or benefit,

To give with generosity is the practice of a Bodhisattva.

26. If lack of discipline prevents you from benefiting yourself,

Then your wish to benefit others is just a joke.

Therefore, to observe discipline, with no longing for worldly

existence

Is the practice of a Bodhisattva.

27. For a Bodhisattva who seeks a wealth of virtue,
Every perpetrator of harm is like a precious treasure.
Therefore, without feeling irritation towards any,
To cultivate patience is the practice of a Bodhisattva.
28. If Shravakas and Pratyekabuddhas who strive for their
benefit alone,
Exert effort as if to extinguish a fire burning on their heads,
To cultivate joyous effort, the wellspring of positive qualities
Is the practice of a Bodhisattva.
29. Special Insight perfectly endowed with shamatha,
Completely conquers all afflictions.
Knowing this and to cultivate meditative concentration
That transcends the four formless states is the practice of a
Bodhisattva.
30. The practice of the first five perfections
Without wisdom cannot achieve perfect enlightenment.
Equipped with skilful means, and cultivating the wisdom
of non-conceptualizing the three spheres,

Is the practice of a Bodhisattva.

31. If you do not analyse your own faults,

You might put on a Dharmic facade while behaving in a non-Dharmic way.

Therefore, to continually analyse your faults and then discard them is the practice of a Bodhisattva.

32. If compelled by your own afflictions, you speak of the faults of other Bodhisattvas,

You yourself will degenerate.

Therefore, never citing the faults of those who have entered the Mahayana path

Is the practice of a Bodhisattva.

33. Desire for gain and services leads to mutual arguments,

And activities of listening, reflecting and meditating decline.

To relinquish attachment to the households of friends, relatives and donors,

Is the practice of a Bodhisattva.

34. Harsh words disturb the minds of others

And degenerate a Bodhisattva's conduct.

Therefore, to give up harsh and unpleasant speech towards

others

Is the practice of a Bodhisattva.

35. Once you become accustomed to afflictions,

They are hard to undermine with antidotes.

Therefore, with the remedial weapons of mindfulness and introspection,

To forcefully eliminate afflictions such as attachment, the moment they arise is the practice of a Bodhisattva.

36. In brief, wherever you are and whatever you do,

Always examine the state of your mind.

Continuously working for the welfare of others

Is the practice of a Bodhisattva.

37. To dedicate the merits thus accumulated

Through these efforts towards enlightenment,

With the wisdom free of concepts of the three spheres,

In order to eliminate the suffering of all infinite beings

Is the practice of a Bodhisattva.

By relying on the words of genuine masters,

I explain the meanings taught in the Sutras, Tantras and

Treatises,

In the form of these thirty-seven Bodhisattva practices
To benefit those who wish to train on the Bodhisattva path.
Because my intelligence is small and my studies few,
I lack linguistic skills to please the scholars.
Yet, since they are based on Sutras and the teachings of the
genuine masters,
I believe these practices of a Bodhisattva are flawless.
Nevertheless, since the vastness of Bodhisattva conduct is
difficult to fathom,
By someone like me with an inferior intellect,
I pray to the genuine masters to consider with patience
All my flaws such as contradictions, incoherence and so on.

By virtue of the merit gathered here,
And by the power of conventional and ultimate Bodhichitta,
May all sentient beings become like the benefactor
Avalokiteshvara
Who dwells neither in the extreme of Samsara, nor in that of
peace.

A Commentary on the Awakening Mind

(Skt: Bodhichittavivarana)

(Tib: Jangchub Semdrel)

- *Arya Nagarjuna*

Homage to the Glorious Vajrasattva!

It has been stated:

Devoid of all (substantive) entities;
Utterly discarding all objects and subjects,
Such as the aggregates, elements and sense fields;
Due to sameness of selflessness of all phenomena,
One's mind is primordially unborn;
It is in the nature of emptiness.

Just as the blessed Buddhas and the great Bodhisattvas have generated the mind of great awakening, I too shall, from now until I arrive at the heart of awakening, generate the awakening mind in order that I may save those who are not saved, free those who are not free, relieve those who are not relieved, and help thoroughly transcend sorrow those who have not thoroughly transcended sorrow. Those Bodhisattvas who practise by means of the secret mantra, after having generated the awakening mind in terms of its conventional aspect in the form of an aspiration, must (then) produce

the ultimate awakening mind through the force of meditative practice.
I shall therefore explain its nature.

1. Bowing to the glorious Vajra Holder
Who embodies the awakening mind,
I shall explain here the meditative practice
Of awakening mind that destroys cyclic existence.

2. The Buddhas maintain the awakening mind
To be not obscured by such conceptions
As consciousness of self, aggregates and so on;
It is always characterized by emptiness.

3. It is with a mind moistened by compassion
That you must cultivate (awakening mind) with effort.
The Buddhas who embody great compassion
Constantly develop this awakening mind.

4. The self postulated by the extremists,
When you thoroughly analyse it with reasoning,
Within all the aggregates (of body and mind),
Nowhere can you find a locus for this.

5. Aggregates exist (but) are not permanent;
They do not have the nature of selfhood.

A permanent and an impermanent cannot
Exist as the support and the supported.

6. If the so-called self does not exist,
How can the so-called agent be permanent?
If there were things, then one could
Investigate their attributes in the world.
7. Since a permanent cannot function (to cause)
In gradual or instantaneous terms,
So both without and within,
No such permanent entity exists.
8. If it were potent, why would it be dependent?
For it would bring forth (everything) at once.
That which depends upon something else,
Is neither eternal nor potent.
9. If it were an entity, it would not be permanent,
For entities are always momentary;
And with respect to impermanent entities,
Agency has not been negated.

10. This world devoid of self and so on
Is utterly vanquished by the notions
Of aggregates, elements and the sense-fields,
And that of object and subject.

11. (Thus the Buddhas) who seek to help others
Have taught to the Disciples
The five aggregates: form, feelings, perception,
volitional forces and consciousness.

12. The excellent among the bipeds
Always taught as well “Forms appear as a mass of foam,
Feelings resemble bubbles in water,
And perception is like a mirage,

13. Mental formations are like plantain trees,
Consciousness is like a magical illusion”.
Presenting the aggregates in this manner,
(The Buddhas) taught thus to the Bodhisattvas.

14. That which is characterized by the four great elements
Is clearly taught to be the aggregate of form.
The rest are invariably established

Therefore as devoid of material form.

15. Among these, the eyes, visible forms and so forth,
Which are described as the elements,
These should be known also as (the twelve) sources,
And as the objects and the subjects as well.

16. Neither atom of form exists nor is sense organ elsewhere;
Even more, no sense organ as agent exists;
So the producer and the produced
Are utterly unsuited for production.

17. The atoms of form do not produce sense perceptions,
For they transcend the realm of the senses.
(If asserted) that they are produced through aggregation,
(Production through) collection too is not accepted.

18. Through division in terms of spatial dimensions,
Even the atom is seen as possessing parts;
That which is analysed in terms of parts,
How can it logically be (an indivisible) atom?

19. With respect to a single external object,

Divergent perceptions can arise.
A form that is beautiful to someone,
For someone else it is something else.

20. With respect to the same female body,
Three different notions are entertained
By the ascetic, the lustful and a (wild) dog,
As a corpse, an object of lust, or food.
21. “It’s the sameness of the object that functions,” (if asserted),
Is this not like being harmed in a dream?
Between the dream and wakeful state, there is no difference
In so far as the functioning of things is concerned.
22. In terms of objects and subjects,
Whatever appears to the consciousness,
Apart from the cognitions themselves,
No external objects exist anywhere.
23. So there are no external objects at all
Existing in the mode of entities.
The very perceptions of the individual consciousnesses
Arise as appearances of the forms.

24. Just as a person whose mind is deluded
Sees magical illusions and mirages,
And the cities of Gandharva spirits,
So, too, forms and so on are perceived.
25. To overcome grasping at selfhood
(The Buddha) taught aggregates, elements and so on.
By abiding in the (state of) mind only,
The beings of great fortune even renounce that (teaching).
26. For those who propound consciousness (only),
This manifold world is established as mind (only).
What might be the nature of that consciousness?
I shall now explain this very point.
27. “All of this is but one’s mind,”
That which was stated by the Able One
Is to alleviate the fear of the childish;
It is not (a statement) of (final) truth.
28. The imputed, the dependent,
And the consummate – they have
Only one nature of their own, emptiness;

Their identities are constructed upon the mind.

29. To those who delight in the great vehicle,
The Buddha taught in brief,
Selflessness in perfect equanimity,
And that the mind is primordially unborn.
30. The proponents of yogic practices assert
That a purified mind (effected) through
Mastery of one's own mind
And through utter transformation of its state
Is the object of its own reflexive awareness.
31. That which is past is no more;
That which is yet to be is not obtained;
As it abides, its locus is utterly transformed,
So how can there be (such awareness in) the present?
32. Whatever it is, it's not what it appears as;
Whatever it appears as, it is not so;
Consciousness is devoid of selfhood;
(Yet) consciousness has no other basis.

33. By being close to a lodestone,
An iron object swiftly moves forward;
It possesses no mind (of its own),
Yet it appears as if it does.
34. Likewise, the foundational consciousness too
Appears to be real, though it is false;
In this way, it moves to and fro
And retains (the three realms of) existence.
35. Just as the ocean and the trees
Move about though they possess no mind;
Likewise, foundational consciousness too
Moves about in dependence upon the body.
36. So, if it is considered that
Without a body there is no consciousness,
You must explain what this awareness is,
That is the object of one's own specific knowledge.
37. By calling it specific awareness of itself,
You are asserting it to be an entity;
Yet by stating "it is this,"
You are asserting it also to be powerless.

38. Having ascertained oneself
And to help others ascertain,
The learned proceeds excellently,
Always without error.
39. The cognizant perceives the cognizable;
Without the cognizable, there is no cognition;
Therefore why do you not admit
That neither object nor subject exists (at all)?
40. The mind is but a mere name;
Apart from its name it exists as nothing.
So, view consciousness as a mere name;
Name too has no intrinsic nature.
41. Either within or likewise without,
Or somewhere in between the two,
The conquerors have never found the mind;
So the mind has the nature of an illusion.
42. The distinctions of colours and shapes,
Or that of object and subject,
Of male, female and the neuter –
The mind has no such fixed forms.

43. In brief, the Buddhas have never seen
Nor will they ever see (such a mind);
So how can they see it as having intrinsic nature,
That which is devoid of intrinsic nature?
44. 'Entity' is a conceptualization;
Absence of conceptualization is emptiness;
Where conceptualization occurs,
How can there be emptiness?
45. The mind, in terms of the perceived and perceiver,
This the Tathagatas have never seen;
Where there is the perceived and perceiver,
There is no enlightenment.
46. Devoid of characteristics and origination,
Devoid of substantive reality and transcending speech,
Space, awakening mind and enlightenment
Possess the characteristics of non-duality.
47. Those abiding in the heart of enlightenment,
Such as the Buddhas, the great beings,
And all the great compassionate ones

Always understand emptiness to be like space.

48. Therefore constantly meditate on this emptiness:

The basis of all phenomena,

Tranquil and illusion-like,

Groundless and destroyer of cyclic existence.

49. As 'non-origination' and as 'emptiness',

Or as 'no-self', (grasping at) emptiness (as such),

He who meditates on a lesser truth,

That is not (true) meditation.

50. The notions of virtue and non-virtue,

Characterized by being (momentary and) disintegrated;

The Buddha has spoken of their emptiness;

Other than this, no emptiness is held.

51. The abiding of a mind which has no object,

Is defined as the characteristic of space;

(So) they accept that meditation on emptiness

Is (in fact) a meditation on space.

52. With the lion's roar of emptiness,

All pronouncements are frightened;
Wherever such speakers reside,
There, emptiness lies in wait.

53. To whom consciousness is momentary,
To them it cannot be permanent;
So if the mind is impermanent,
How could it be inconsistent with emptiness?

54. In brief, if the Buddhas uphold
The mind to be impermanent,
How would they not uphold
That it is empty as well?

55. From the very beginning itself,
The mind never had any (intrinsic) nature;
It is not being stated here that an entity
Which possesses intrinsic existence (somehow) lacks this.

56. If one asserts this, one abandons
The locus of selfhood in the mind;
It's not the nature of things
To transcend one's own intrinsic nature.

57. Just as sweetness is the nature of molasses
And heat the nature of fire,
Likewise we maintain that
The nature of all phenomena is emptiness.
58. When one speaks of emptiness as the nature (of
phenomena),
One in no sense propounds nihilism;
By the same token, one does not
Propound eternalism either.
59. Starting with ignorance and ending with ageing,
All processes that arise from
The twelve links of dependent origination,
We accept them to be like a dream and an illusion.
60. This wheel with twelve links
Rolls along the road of cyclic existence;
Outside this, there cannot be sentient beings
Experiencing the fruits of their deeds.
61. Just as in dependence upon a mirror,
A full image of one's face appears,
The face did not move onto the mirror;

Yet, without it, there is no image (of the face).

62. Likewise, aggregates recombine in a new existence;

Yet the wise always understand

That no one is born in another existence,

Nor does someone transfer to such existence.

63. In brief, from empty phenomena,

Empty phenomena arise;

Agent, karma, fruits and their enjoyer –

The conqueror taught these to be (only) conventional.

64. Just as the sound of a drum and a shout

Are produced from a collection (of factors),

We accept the external world of dependent origination

To be like a dream and an illusion.

65. That phenomena are born from causes

Can never be inconsistent (with facts);

Since the cause is empty of cause,

We understand it to be empty of origination.

66. The non-origination of all phenomena

Is clearly taught to be emptiness;
In brief, the five aggregates are denoted
By (the expression) 'all phenomena'.

67. When the (ultimate) truth is explained as it is,
The conventional is not obstructed;
Independent of the conventional,
No (ultimate) truth can be found.

68. The conventional is taught to be emptiness;
Emptiness itself is the conventional;
One does not occur without the other,
Just as (being) produced and impermanent.

69. The conventional arises from afflictions and karma;
And karma arises from the mind;
The mind is accumulated by the propensities;
When free from propensities, it's happiness.

70. A happy mind is tranquil indeed;
A tranquil mind is not confused;
To have no confusion is to understand the truth;
By understanding the truth one attains freedom.

71. It's described as suchness and as the reality-limit,
As signlessness and as the ultimate truth,
As the supreme awakening mind;
It's described also as emptiness.
72. Those who do not understand emptiness
Are not receptive vehicles for liberation;
Such ignorant beings will revolve
In the prison of existence of six classes of beings.
73. When this emptiness (as explained)
Is thus meditated upon by yogis,
No doubt there will arise in them
A sentiment attached to other's welfare.
74. "Towards those beings who have
Bestowed benefits upon me in the past,
Such as through being my parents or friends,
I shall strive to repay their kindness."
75. "To those beings who are being scorched
By the fire of afflictions in existence's prison,
Just as I have given them sufferings (in the past),

It's befitting (today) that I give them happiness.”

76. The fruits that are desirable or undesirable

In the form of fortunate or unfortunate births in the world,

They come about from helping sentient beings

Or harming them.

77-78. If, by relying upon the sentient beings,

The unexcelled state (of Buddhahood) is brought about,

So what is so astonishing about the fact

That whatever prosperities there are in gods and humans,

Such as those enjoyed by Brahma, Indra and Rudra,

And the (worldly) guardians of the world,

There is nothing in this triple world system

That is not brought forth by helping others?

79. As hell beings, as animals and as hungry ghosts,

The different kinds of sufferings

That sentient beings experience,

These come about from harming others.

80. Hunger, thirst and attacking each other,

And the agony of being tormented,

Which are difficult to avert and unending –
These are the fruits of harming others.

81. (Just as) there is Buddhahood and awakening mind
And the fortunate birth (on the one hand)
And the unfortunate birth (on the other),
Know that the (karmic) fruition of beings too is twofold.
82. Support others with all possible factors;
Protect them as you would your own body.
Detachment towards other sentient beings
Must be shunned as you would a poison.
83. Because of their detachment,
Did the Disciples not attain lesser awakening?
By never abandoning the sentient beings,
The fully awakened Buddhas attained awakening.
84. Thus, when one considers the occurrence of
The fruits of beneficial and non-beneficial deeds,
How can anyone remain even for an instant
Attached (only) to one's own welfare?
85. Rooted firmly because of compassion,

And arising from the shoot of awakening mind,
The (true) Awakening that is the sole fruit of altruism –
This, the Conqueror's children cultivate.

86. When, through practice, it becomes firm,
Then, alarmed by other's suffering,
The (Bodhisattvas) renounce the bliss of concentration
And plunge even to the depths of relentless hells.

87. This is indeed amazing, praiseworthy it is;
This is the excellent way of the sublime;
That they give away their own flesh
And wealth, is not surprising at all.

88. Those who understand this emptiness of phenomena
Yet (also) conform to the law of karma and its results,
That is more amazing than amazing!
That is more wondrous than wondrous!

89. Those who wish to save sentient beings,
Even if they are reborn in the mires of existence,
They are not sullied by the stains of its events;
Just like the petals of a lotus born in a lake.

90. Though Bodhisattvas such as Samantabhadra
Have burned the wood of afflictions
With the wisdom fire of emptiness,
They still remain moistened by compassion.
91. Those under the power of compassion
Display acts of departing, birth and merriment,
Renouncing kingdom, engaging in ascetic penance,
Great awakening and defeating the Maras;
92. Turning the Wheel of Dharma,
Entering the realm of all gods,
And likewise display the act of going
Beyond the bounds of sorrow.
93. In guises of Brahma, Indra and Vishnu,
And that of fierce Rudra forms,
They perform the compassionate dance
With acts bringing peace to the beings.
94. For those disheartened on existence's road,
For their respite, the two wisdoms that lead
To the great vehicle had been taught;
They are (however) not ultimate.

95. As long as not exhorted by the Buddhas,
So long the Disciples will remain
In a bodily state of wisdom,
In a swoon and intoxicated by absorption.
96. When exhorted, then, in diverse forms,
They will become attached to others' welfare;
And if they gather stores of merit and wisdom,
They will attain the Buddha's (full) awakening.
97. Because the propensities for two (obscurations) exist,
These propensities are referred to as seeds (of existence);
From the meeting of the seeds with conditions,
The shoot of cyclic existence is produced.
98. (The paths) revealed by the saviours of the world,
That follow the pattern of beings' mentalities,
Differ variously among the diverse people
Due to the diverse methods (employed by the Buddhas).
99. (The instructions) differ as the profound and as the vast;
On some occasions (an instruction) is characterized by both;
Though such diverse approaches are taught,
They are (all) equal in being empty and non-dual.

100. The retention powers and the (Bodhisattva) levels,
As well as the perfection of the Buddhas,
The omniscient ones taught these to be
Aspects of the awakening mind.

101. Those who fulfil others' welfare in this way
Constantly through their body, speech and mind,
Who advocate the dialectic of emptiness,
There is no dispute at all of being nihilistic.

102. Neither in cyclic existence nor in Nirvana
Do the great beings reside;
Therefore the Buddhas taught here
The non-abiding Nirvana.

103. The single taste of compassion is merit;
The taste of emptiness is most excellent;
Those who drink (the elixir of emptiness) to realize
Self and other's welfare are Conquerors' children.

104. Bow to them with your entire being;
They are always worthy of honour in the three worlds;
These guides of the world reside
As representatives of the Buddhas.

105. This awakening mind is stated

To be the highest (ideal) in the great vehicle;
So, with an absorbed (determined) effort,
Generate this awakening mind.

106. To accomplish self and others' welfare,

No other means exist in the world;
Apart from the awakening mind,
To date the Buddhas saw no other means.

107. The merit that is obtained

From mere generation of the awakening mind,
If it were to assume a form,
It will fill more than the expanse of space.

108. A person, who, for an instant,

Meditates on the awakening mind,
The heap of merit (obtained from this),
Not even the Conquerors can measure.

109. A precious mind that is free of afflictions,

This is the most unique and excellent jewel;
It can be neither harmed nor stolen by

Such robbers as the Mara of afflictions.

110. Just as aspirations of the Buddhas

And the Bodhisattvas are unswerving,

Likewise, those who immerse themselves in

Awakening mind, must hold firm their thought.

111. Even with wonder you should strive

As explained here (in the preceding lines);

Thereafter, you will yourself realize

Samantabhadra's (great enlightened) deeds.

112. By praising the awakening mind hailed by the excellent

conquerors,

The incomparable merits I have obtained today from this act,

Through this, may all sentient beings submerged in the

waves of the ocean of existence,

Travel on the path trodden by the leader of the bipeds.

Colophon: This concludes 'A Commentary on the Awakening Mind' composed by the great master Arya Nagarjuna. It was translated and edited by the Indian abbot Gunakara and the translator Rapshi Shenyen, and was later revised by the Indian abbot Kanakavarma and the Tibetan translator Patsap Nyima Drak.

Translated from the Tibetan into English by Dr. Thupten Jinpa. This translation has been prepared specially for His Holiness the Dalai Lama's teaching scheduled for September 2006, which was sponsored by Thupten

Dhargye Ling, a center for the study of Buddhism and Tibetan Culture, Long Beach, California, USA.

Hymn to (The Buddha) - The World Transcendent

(Skt: Lokâtistava)

(Tib: Jigten Laydhay Par Toepa)

- Arya Nagarjuna

Homage to Manjushri!

1. I bow to you, the world transcendent,
You who are versed in the gnosis of absence.
For the benefit of the world
You've suffered long with great compassion.
2. That apart from the mere aggregates
No sentient being exists, you uphold.
Yet, great sage, you continue to remain
Perfectly immersed in the welfare of beings.
3. Wise one, you've declared to the intelligent ones
That aggregates too are comparable
To an illusion, a mirage,
A city of Gandharvas and a dream.
4. Those which originate from a cause,
Without that (cause), they do not exist;
So why would you not uphold

That clearly they're just like reflections!

5. The (four great) elements are imperceptible to the eye,
So how can entities be perceptible to the eye?
Clearly rejecting the apprehension of matter itself,
You speak of matter in this manner.
6. Since without the felt there is no feeling;
Feeling itself is devoid of self;
So you uphold that what is felt too
Is devoid of intrinsic existence.
7. If a word and its referent are not different,
(The word) fire would burn one's mouth;
If they're different, there'll be no comprehension.
This, you, the speaker of truth, have stated.
8. An agent is autonomous and his action too;
This you've expressed conventionally.
You uphold that they're established
Only in terms of mutual dependence.
9. There exists no agent, no subject too;
No merit (exists), they arise through dependence.

“Though dependently arisen, they’re unborn;”
So you’ve proclaimed, O Master of Words.

10. Without being known, it’s not an object of knowledge;
Without that, there is no consciousness as well.
Therefore, the knower and the known
Possess no intrinsic reality, you’ve said.
11. If the characteristic is different from the characterized,
The characterized would exist without the characteristic;
You’ve clearly stated (also) that neither exists
If they’re (conceived of as) non-different.
12. Devoid of characteristic and the characterized,
And free from utterances of words,
With your eyes of (perfect) gnosis,
You bring tranquility to beings.
13. An existent thing does not arise;
Nor does a non-existent as well, nor do both;
Neither from itself nor from another,
Nor from both; how can there be arising?
14. It’s logical for an existent to endure;

Not so for (such a thing) to disintegrate.

Since it's logical for a non-existent not to endure,

It cannot come to disintegrate.

15. First of all, it is illogical for an effect to emerge
From a cause that is itself destructed;
(It) does not (arise) from an undestructed (too).
You accept a dream-like arising.
16. The emergence of effects from a cause
Through destruction or non-destruction,
This origination is like the occurrence of an illusion;
You taught that everything is likewise as well.
17. Therefore you fully understood
This world to have emerged from ideation,
And even when emerging, you've declared,
"There is no arising and no disintegration."
18. In permanence there is no Samsara;
In impermanence too there is no Samsara.
You, supreme among those who've realized suchness,
You've declared Samsara to be like a dream.

19. Dialecticians assert that suffering is created by itself;
Created by another, by both self and another,
Or that they have no cause (at all).
You've stated it to be dependent origination.
20. That which originates through dependence,
This you maintain to be empty;
That no independent entity exists,
You, the peerless, (proclaimed) in a lion's roar.
21. Since you teach the ambrosia of emptiness
To help abandon all conceptualizations,
He who clings to this (i.e., emptiness).
This you've strongly condemned.
22. Since they're inert, dependent, empty,
Like an illusion, and arisen out of conditions,
You've made it familiar (to the world)
That all phenomena lack reality.
23. There is nothing that you've brought forth;
There is nothing that you have negated;

You've comprehended that suchness,
As it was before, so it is afterwards.

24. Without entering the meditation
As shown by the Noble Ones,
Can consciousness ever become signless?
25. Without entering signlessness
There is no liberation, you've declared;
So you presented this (signlessness)
In its entirety in the Great Vehicle (Sutras).
26. By praising you, a vessel worthy of praise,
Whatever merits I may have obtained,
Through this, may all beings without exception
Become free from bondage to signs.

Colophon: This concludes Hymn to (the Buddha), The World Transcendent (Skt: Lokâtistava composed by the master Noble Nagarjuna. English translation by Thupten Jinpa PhD, 2007.)

Recognizing the Mother

(A Song on the Experience of the Middle Way View)

(Tib: Taghurama Ngoezin)

- *Changkya Rolpai Dorji*

E Ma Ho!

1. He who reveals in bare
The wonder of profound dependent arising nature,
O my Guru, your kindness is indeed boundless.
Kindly reside in my heart
As I utter these extemporaneous words
From the thoughts flashing in my mind.
2. This lunatic child
Who lost his old mother so long ago
Is about to realize coincidentally
What he has not recognized,
That she has been with him all along!
3. She is perhaps the one that 'is and is not'
As told to me quietly by my brother, the dependent arising.
The diverse subject-object dualism is my mother's benign
smile,

This cycle of birth and death, her deceptive words.

4. O my undeceiving mother, you have betrayed me!
So I hope to be saved by my brother, the dependent arising.
Yet it is ultimately through your kindness alone, O mother,
That I can hope to be freed.

5. If subject-object dualism is as they seem to be,
Then not even the Buddhas of all three times can save us.
But this diversity of changes
Is in reality my unchanging mother's expressions.
Hence there is indeed a way out.

6. The inexpressible mother,
In the light of things not established in any way;
The deception of mutual dependence,
This itself connotes its meaning.

7. Not finding the father when sought
Is, in fact, the finding of mother,
And the father is found on mother's lap.
That is how the kind parents save me, their child, I am told!

8. It seems that my brother's mirror

Reflects ungrasped my mother's face,
Which is neither one nor multiple,
Yet a lunatic like me had no idea of it!

9. Based on the 'instructions sent through wind'
By Nagarjuna and Chandrakirti,
Which Manjushrigarbha has sent a bird to pass it on (to us),
Averts the hardships of a long and tiring search.
Hence, I hope to see the accompanying old mother!

10. There seem to be amongst today's scholars
Those who, being caught in the web of terms
'Thoroughly withstanding', 'true existence', etc.,
Seek only something with horns to be negated
While leaving intact this solid appearance.

11. But on my mother's unveiled face,
Such vivid dualism is not found, I believe!
Through excessive discussions off the mark,
My old mother is likely to run away!

12. Things exist, though not in this mode
Of chaos and contradictions.

For the inseparable bond of our loving parents
Seems that of harmony and tenderness.

13. Vaibhasika, Sautrantika, Vijnanavadin and the three Eastern
masters,

Though label this mother with names so divergent -

Limestone-like white elephant,

Marked with beaming tiger stripes in the form of physical
matter,

A foolish lunatic monkey, (an intrinsic) subject,

A ferocious bear, the inherency devoid of dualism -

Yet they all lost the old mother.

14. Likewise, many scholars and meditators

Amidst Sakya, Nyingma, Karma and Drukpa,

Pride themselves in diverse terminologies -

‘Self-awareness of non-subjective Emptiness and Clarity’,

‘Primordial purity and spontaneity, the true face of
Samantabhadra’,

‘Mahamudra, the unfabricated innate (mind)’,

‘Neither existent nor non-existent, a mere absence of any
thesis’ -

It is all well if the target is hit

But I wonder what you are all pointing at!

15. As external matter is not dismantled,
Vaibhashikas, worry not and be pleased.
Though without self-cognizant, cognition and cognized are
tenable,
All Vijnanavadins, O be pleased.
Though without intrinsic nature, dependent relation starkly
remains,
Be pleased too, the three Eastern masters.
16. As clarity and emptiness can be held as uncontradictory,
Upholders of pupil-instructions hold doubts no more.
Though primordially pure, good and bad are feasible,
The knowledge-bearers need no clinging at purity.
17. Though meditating through contrivance, the innate dawns,
The elderly meditators need no insistence.
As the absence of elaboration of 'existence and non-
existence' can be accepted,
The stubborn logicians need not fret.
18. All this evolved perhaps due to

Unfamiliarity with the standard conventions
For those lacking extensive study.
It is not that I have no respect for you.
Please pardon, if offended!

19. Though I am not an all-knower,
Yet have expertise in the ways of riding
The well-bred horse of my ancestors' works
Through an enduring, persistent exertion,
I hope to get over the impossible cliff.
20. No search is required for the seeker, is it?
Never grasp as true, for it is false.
Yet this falsity should not be dispelled, for it is real.
Well-deserved is the respite,
The freedom from the extreme of eternalism and nihilism.
21. Though lacking the coveted experience
Of (directly) seeing the mother,
I feel as though seeing right in front of me
The kind parents lost for so long.
22. Great indeed is the kindness

Of Nagarjuna and his disciples.

Great indeed is the kindness of Venerable Losang Dragpa,

Great indeed is my Guru's kindness.

In return, I revere the mother.

23. By the joyous celebration of all noble deeds,
Through the meeting of the young son of awareness
With his unproduced and inexpressible old mother,
May all mother beings be led to the lasting joy.

24. Ah! I, Rolpai Dorji
Perform here at this joy
A dance of ecstatic joy
To please the Three Jewels.

Colophon: These few deceptive lines describing the recognition of a mother entitled 'The Melodies of an Echo' have been written by Changkya Rolpai Dorji (someone with deep admiration for the great Middle Way) on the mystical mountain of five peaks, Wutai Shan.

A Song of the Stages of the Path to Enlightenment

(Tib: Lamrim Nyamgur)

- *Lama Tsongkhapa (1357-1419)*

Namo Guru Manjughoshaya!

Paying homage to the lineage of Gurus

1. Homage to the Buddha, a Supreme of the Shakya Lineage,
Whose body is born from a million virtues and excellences,
Whose speech satisfies the hopes of infinite beings,
Whose mind sees all things as they are.
2. Homage to Maitreya and Manjushri,
Supreme disciples of the peerless Master,
Bodhisattvas assuming the responsibilities of the Buddha's
deeds
By magically sending forth emanations in countless realms.
3. Homage to Nagarjuna and Asanga,
Who are (widely) famed throughout the three worlds,
Ornaments among the commentators who precisely

elucidate the Mother of the Buddhas,
The depth of which is so difficult to fathom.

4. Homage to Dipamkara,
The holder of the quintessential treasure of instructions,
Consisting of the paths of profound view and vast deeds,
The sublime lineages of the two great trailblazers.

5. You are the eyes to see all the teachings,
The supreme gate to liberation for the fortunate ones.
Moved by compassion you elucidate (the Dharma) with
skilful means;
To you, the spiritual masters, I pay homage.

The exceptional qualifications of the Lamrim Tradition

- 6-7. Through Nagarjuna and Asanga, banners unto all mankind,
Ornaments amongst the wise ones of the world,
Was transmitted the sublime Lamrim (teaching).
Fulfilling all aspirations of sentient beings,
It is the wish-fulfilling gem.
Being the confluence of a thousand streams of teaching,
It is also an ocean of eloquent speech.

8. (Through it) all doctrines are perceived as non-contradictory,
All teachings arise as personal advice,
The intent of the Buddha is swiftly realized,
One is protected from the precipice of great negativity.
9. Therefore, the wise and fortunate ones of India and Tibet
Have relied upon this supreme instruction
(Known as) the stages of the path of the three beings.
Which wise person would not be greatly drawn to it?
10. Even hearing or teaching this tradition just once,
That embodies the essence of all the Buddha's words,
Gathers waves of merit equal to hearing or teaching
All the doctrines of the Buddha.

The importance of relying upon a spiritual master

- 11-12. The root of all causes giving rise to happiness now and in
the future,
Is the practice of relying in thought and action
Upon a genuine spiritual guide who reveals the path.
Seeing this, follow them even at the cost of your life
And please them with the offering of practice of the
teachings.

I, a practitioner, did that myself;

You, O Seeker of Liberation, should do likewise.

The practices of a person of the lower scope

13-14. This birth of leisure is more precious than a wish-fulfilling gem.

Found but once, it is as brief as a flash of lightning.

Hard to obtain, it is easily lost.

Reflecting thus, realize that worldly activities

Are merely like the husk of a grain,

And strive day and night to take its essence.

The Venerable Guru practised in this manner;

I, the Seeker of Liberation, will do likewise.

15-16. There is no certainty that after death, lower rebirth does not await.

But it is certain that the Three Jewels have the power to protect you from these fears.

Therefore, taking refuge resolutely,

Do not let the refuge instructions degenerate.

By reflecting well on positive and negative karmas and their results,

Depend on properly engaging in abandoning and practising.

The Venerable Guru practised in this manner;

I, the Seeker of Liberation, will do likewise.

17-18. Should you not find a suitable rebirth,

Swift progress along the supreme path will not occur.

Cultivate its causes in their entirety.

Of vital importance is purification,

Particularly of karmic defilements of the three doors,

Tainted by stains of negativities and infractions.

Relying on the Four Powers regularly is thus essential.

The Venerable Guru practised in this manner;

I, the Seeker of Liberation, will do likewise.

The practices of a person of the intermediate scope

19-20. If you do not strive to contemplate the fallacy of the

truth of suffering,

A genuine wish for liberation will not arise.

If you do not contemplate the cause of suffering – the

door to Samsara,

Knowledge of cutting the root of Samsara will not arise.

Generating renunciation characterized by a feeling of

despondency towards Samsara,

As well as having knowledge of what binds you to

Samsara is imperative.

The Venerable Guru practised in this manner;

I, the Seeker of Liberation, will do likewise.

The general practices of a person of the highest scope

21-22. Bodhichitta, the central pillar of the path of the supreme
vehicle,

Is the foundation of all the great deeds (of Bodhisattvas).

A gold-making-elixir of the two collections,

It is a treasure trove of merit,

For collecting the vast accumulation of virtues.

Knowing this, heroic Bodhisattvas cherish this precious
mind as their supreme practice.

The venerable Guru practised in this manner;

I, the Seeker of Liberation, will do likewise.

The practice of the six perfections

23-24. Generosity, the wish-fulfilling gem which satisfies the
hopes of beings,

Is the best weapon to cut the knot of miserliness.

The Bodhisattva deed that gives rise to unflinching
determination,

It is the basis of the spread of fame throughout the
ten directions.

Realizing this, the wise ones practise the noble path
Of giving everything, their body, possessions and virtues.

The Venerable Guru practised in this manner;
I, the Seeker of Liberation, will do likewise.

25-26. Ethical discipline, the water that washes away the stains
of negativity,

Moonlight that cools the scorching heat of afflictions,

Elegant like Mount Meru amongst beings,

It is the power before which all beings bow, minds free
from fear.

Realizing this, noble ones protect the vows they have
received,

As they would their very eyes.

The Venerable Guru practised in this manner;
I, the Seeker of Liberation, will do likewise.

27-28. Patience, the supreme ornament for the powerful,

Is an exemplary fortitude against the torment of afflictions.

A Garuda to destroy the enemy of the snake of hatred,
It is an impenetrable shield against the weapon of harsh
words.

Realizing this, familiarize yourself in every way,
With the armour of supreme patience.

The Venerable Guru practised in this manner;
I, the Seeker of Liberation, will do likewise.

29-30. By donning the armour of unrelenting, stable perseverance,
Qualities of learning and realization increase like the waxing
moon,

All actions become meaningful,
All work embarked upon, reaches fruition as intended.

Realizing this, the Bodhisattvas dispel indolence,
And engage with intense perseverance.

The Venerable Guru practised in this manner;
I, the Seeker of Liberation, will do likewise.

31-32. Meditative concentration is the sovereign that rules the
mind.

When stabilized, it stands unwavering, like the king of
mountains.

When directed, it engages in all virtuous objects,
Giving rise to the great bliss that makes the body and mind

pliant.

Realizing this and always resorting to meditative
concentration,
Great yogis dispel the enemy of mental wandering.
The Venerable Guru practised in this manner;
I, the Seeker of Liberation, will do likewise.

33-34. Wisdom is the eye to see the profound reality,
The means to pull out Samsara's root,
The treasure of excellences praised in all scriptures,
The supreme lamp that dispels the darkness of ignorance.
Realizing this, the wise, seeking freedom,
Strive to generate it.
The Venerable Guru practised in this manner;
I, the Seeker of Liberation, will do likewise.

The practice of concentration and wisdom combined

35-37. The power to cut Samsara's root,
Lies not in single-pointed concentration alone.
However deeply analysed,
Wisdom devoid of the path of calm abiding reverses not
the delusions.

Wisdom that precisely discerns reality,
Should ride the horse of unwavering calm abiding,
And use the sharp weapon of Madhyamaka reasoning,
devoid of extremes,
To completely destroy all references of grasping at
extremes.
With this expansive insight that unerringly analyses,
The wisdom realizing reality will flourish.
The Venerable Guru practised in this manner;
I, the Seeker of Liberation, will do likewise.

38-39. What need is there to mention that single-pointed
meditation accomplishes Samadhi?
Seeing that proper analysis grounded on discretion,
Also gives rise to very stable Samadhi,
(But that) which unwaveringly focuses on reality.
Amazing are those who strive to achieve
This union of calm abiding and special insight.
The Venerable Guru practised in this manner;
I, the Seeker of Liberation, will do likewise.

40-41. Praise be to you who meditate
On space-like emptiness during meditative equipoise,

And illusion-like emptiness during post-meditation.
Through this union of method and wisdom, you reach the
culmination of the Bodhisattva deeds.
Realizing this, not remaining complacent over incomplete
paths,
Is the tradition of the fortunate ones.
The Venerable Guru practised in this manner;
I, the Seeker of Liberation, will do likewise.

Entering the path of Tantra

42-43. Having properly generated the path,
Required by both the excellent Causal and Resultant
Mahayana vehicles,
Rely upon the guidance of a wise adept,
And enter the great ocean of Mantrayana.
Embracing the pith instructions in their entirety,
Give meaning to this birth of leisure that you have obtained.
The Venerable Guru practised in this manner;
I, the Seeker of Liberation, will do likewise.

Dedication

44-45. In order to acquaint my mind (with the path),

And also to benefit other fortunate beings,
I have herein explained in simple terms,
The complete path that pleases the Buddhas.
I pray that by the power of this virtue,
All sentient beings are never separated from the sublime and
noble path.
The Venerable Guru prayed in this manner;
I, the Seeker of Liberation, will do likewise.

Additional prayers by disciples of Lama Tsongkhapa

Through the kindness of my Guru,
I met with the teachings of the unexcelled Guide.
May this virtue be dedicated
Towards all beings being guided by noble Gurus.
Whichever Pure Land it may be, such as Tushita or
Sukhavati,
Where Venerable Losang Dragpa, my teacher resides,
May that be the place where others and I are born,
As his very first disciples.

Initially, strive to gain vast learning.
In the middle, all the teachings are reflected as pith

instructions.

In the end, practise diligently day and night.

Dedicate all (virtues) to the proliferation of the Dharma.

Rain Shower of Feats

(A Song of the Four Mindfulnesses as a Guide to the View of the
Middle Way)

(Tib: Tagur Drenpa Shedhen)

- H.H. Kalsang Gyatso, the VIIth Dalai Lama

Mindfulness of the Spiritual Mentor

1. On the unwavering cushion of the union of method and
wisdom,
Sits the kind Lama who is the nature of all Protectors.
There is a Buddha in the state of the culmination of realiza-
tions and cessations.
Beseech him in the light of admiration, through casting
away critical thoughts.
Don't let your mind go astray, but place it within admiration
and reverence.
Through not losing mindfulness, hold it within admiration
and reverence.

Mindfulness of Compassion

2. In unending Samsara, the prison of suffering,
Wander the sentient beings of the six realms, bereft of happiness.

They are your parents who reared you with affectionate kindness.

Meditate on compassion and affection by relinquishing attachment and aversion.

Don't let your mind go astray, but place it within compassion.

Through not losing mindfulness, hold it within compassion.

Mindfulness of Your Body as a Divine Body

3. In the celestial mansion of great bliss, joyous to sustain,
There exists the divine form of your body which is a purified state of the aggregates.

There is a deity in the nature of union of the three divine bodies.

Don't view it as ordinary, but train in divine dignity and immaculate appearance.

Don't let your mind go astray, but place it within profundity and clarity.

Through not losing mindfulness, hold it in an attitude of profundity and luminosity.

Mindfulness of the View of Emptiness

4. The sphere of appearing and existing phenomena

Is pervaded by the space of the ultimate clear light of
suchness.

There is an ineffable ultimate reality.

View this nature of emptiness through abandoning mental
contrivances.

Don't let your mind go astray, but place it in the ambience
of reality.

Through not losing mindfulness, hold it in the ambience
of reality.

5. At the crossroads of the six collections (of consciousness)
which have diverse perceptions,
Are seen the hazy dualistic phenomena which are baseless.
There is a magical show, which is by nature, deceptive.
Don't believe it to be true, but view it as having the nature
of emptiness.
Don't let your mind go astray, but place it in the nature of
appearance-emptiness.
Through not losing mindfulness, hold it in the nature of
appearance-emptiness.

*Colophon: Lama Tsongkhapa passed down this teaching to Jetsun Sherab
Senge. The VIIth Dalai Lama wrote it down.*

- Translated by Geshe Dorji Damdul, November 22, 2006.

Noble Pursuit:
Revealing One's Personal Realizations

(Tib: Togjoe Dhunlek Ma)

- *Lama Tsongkhapa*

Om! May virtue prevail.

1. The Guru, the eyes to see favourable states,
A respite for those wandering in Samsaric paths,
The root of virtues and happiness,
I prostrate at your feet, Venerable Manjushri, the treasure
of wisdom.

2. Rejoicing in virtue is said to be supreme.
By generating an overflowing attitude of rejoicing over past
virtues, without the rise of ostentatiousness,
The Buddha said, “the virtues of the past will proliferate.”
With conviction in the Buddha’s words, and upon seeing
other benefits, it is worthwhile that one practises rejoicing.

3. At the outset, I pursued vast learning.
In the middle, all scriptures resounded to me as pith
instructions.
In the end, I practised day and night.

And I dedicated all my virtues towards proliferating the
Dharma.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure
of wisdom.

4. If not lit by the genuine lamp of learning,

The path will not be seen, let alone reach the supreme
city of Nirvana.

Knowing this, freed of complacency over partial and
superficial understanding, I assiduously studied all the texts
by Maitreya, the Six Ornaments and the Two Supremes.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure
of wisdom.

5. Particularly, with effort, I learned assiduously,

The difficult points of philosophical treatises,

Which alone are the gateway for ordinary beings to establish
ultimate reality.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure
of wisdom.

6. Despite the great deal of effort I put in learning the
treatises of Sutra and Tantra,
By no means was I further away from those who are
untrained and illiterate
In terms of the practice and explanation of the profound
meaning.
Therefore, relying on writings on subtle logical ways to
discern the profound, particularly by Arya Nagarjuna,
I thoroughly learned all the points which lead to the right
view.
Reflecting thus, the aspired goal turns noble.
Immensely grateful to you am I, Manjushri, the treasure
of wisdom.
7. For the journey to complete Enlightenment,
There are two vehicles – Sutra and Mantra.
As widely renowned as the sun and the moon,
Is the amazing superiority of Mantra(yana) over Sutra(yana).
8. While agreeing that this expression is true,
If a scholar fails to enquire into this profound vehicle, yet
claims that he is intelligent,
Where on earth can one find a more unwise person?

Alas! It is deplorable to abandon the sublime path that is
so rare to find.

Realizing this, I diligently strove for long in the Vajra vehicle,
The supreme vehicle of the Victors,
The profound treasure trove of the two feats, rarer than the
Buddhas.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure
of wisdom.

9. For those ignorant of the modes of the path of the three
lower Tantric schools,
Decisively proclaiming the superiority of Highest Yoga Tantra
over all other Tantric schools, is mere belief.
Realizing this well, I familiarized myself for long,
With the general and specific expositions of the three
lineages of Action Tantra like *Sangwa Chi-Gyued*, Request
of Subahu and *Samten Chima*.
Reflecting thus, the aspired goal turns noble.
Immensely grateful to you am I, Manjushri, the treasure of
wisdom.

10. I learned Vairochana Sambodhi, the foremost of the second

Tantric school - Performance Tantra. I gained good insight into it.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

11. I trained in *Palden Dhe-Nyid Dhue-Pay Gyued* the supremes of the third Tantric school – Yoga Tantra, and the Commentarial Tantras *Dorji Tsemo* and so forth.

By training in the above texts I experienced the joyous feat of Yoga Tantra.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

12. I learned Guhyasamaja, the Father Tantra, the Mother Yoga Tantras Hevajra and Chakrasamvara, as well as their Root and Commentarial Tantras. I also learned The Stainless Light which illuminates the Kalachakra Tantra, a great tradition which differs in exposition from the other Tantras.

These, the Highest Yoga – the fourth,

Are as widely known as the sun and the moon to the masters

of the Arya Land.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure
of wisdom.

*This concludes the section where, initially, I strove extensively
in studies.*

13. Next, I strove in the gathering of all conducive factors. For
long, I made fervent supplication with unwavering faith in
Manjushri,

The supreme being who eliminates the mental darkness of
disciples,

That the texts might resound within me as pith instructions.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of
wisdom.

14. Through this effort, I was able to immaculately discern the
infallibility of the Lamrim,

that is transmitted by Nagarjuna and Asanga.

Thereby the Paramita texts, the sublime of all the profound,
resonated as pith instructions.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

15. In this land of the Northern direction, among the learned and unlearned,

There is unanimous proclamation that the genre of epistemology – Compendium of Valid Cognition and the seven treatises on epistemology – contain no exposition on the stages of experience along the journey to enlightenment.

Yet, the approving advice given by Manjushri to Dignaga, “You compose this (Compendium of Valid Cognition), this will be an eye to all sentient beings in the future,” is considered valid by them.

16. Seeing this to be the greatest contradictory statement, I especially explored and analysed this subject.

I studied the forward and reverse reasoning to bring confidence in the Reliable Authority (for a guide to enlightenment), the content of the supplicatory words of the Compendium of Valid Cognition.

(Thus) a profound conviction arose in me in the infallibility of the Buddha for those seeking complete liberation.

This, in turn, engendered an in depth conviction in His

teachings, which alone are the gateway to the aspired liberation.

17. There arose in me an unexcelled joy, over (seeing) that this reasoning gave birth to an understanding of how to synthesize all the salient aspects of the path of the two vehicles.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

18. Then, by putting effort into the comparative study of the Bodhisattva Grounds and the *Sutra Alankara* (Ornament of Sutra),

All the teachings of Maitreya and his followers appeared to me as practical instructions.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

19. Through the *Sikṣasamuccaya* (Compendium of Training) in particular,

Which is a compilation of numerous texts of vastness and profundity, giving insight into the vital aspects of the path,

I understood well how to bring into practice texts such as

the *Sutrasasamuccaya* (Compendium of Sutras) by Nagarjuna.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

20. Through the pith instructions eloquently spoken by Sangyay Sangwa,

I am able to understand well all the salient points of the path of *Samten Chima* (Latter Concentration) and Vairochana Sambodhi (*Namnang Nongjang*) as pith instructions.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

21. Though it is relatively easier to understand that the principal features of the paths of *Palden Dhe-Nyid Dhuepa* are subsumed under the Three Meditative Concentrations, Because of Master Sangyay Sangwa's succinct explanation of the profound practices by intertwining the three – Root, Commentarial and the associated Tantric texts, And because of his explanation of the profound practices of the three Tantras in conformity with (Kamalashila's)

Bhavana Krama (The Stages of Meditation),

My mental darkness was dispelled.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure
of wisdom.

22. The ultimate of all the sublime teachings of the Buddha is Highest Yoga Tantra. Exceptionally profound among them is Shree Guhyasamaja, the king of Tantras.

In relation to this Tantra, the immaculate teacher Nagarjuna said thus: “It is through the Guru’s oral instructions and by following the Commentarial Tantras that one will gain insight into the features of the path outlined in the Root Tantras, as set forth and sealed in the (explanation system, known as) six corners and four modes.”

23. Viewing this as essential, I familiarized myself with the ultimate instructions of the Arya’s tradition Guhyasamaja-*Dhorjay* (Summary Exposition), *Choedue* (Compendium of Conducts), *Namshak* (Exposition of Points) and so forth. With great effort, with the help of (Chandrakirti’s) *Prasannapadâ* (Clear Lamp), I practised the Root Tantra by synthesising the five great commentarial treatises.

As a result of training (thus), I accomplished the two stages of Guhyasamaja in general and all the themes of the Completion Stage in particular.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

24. By virtue of this, the salient points of many sets of Tantras, like *Kalachakra* and *Dhay-ghay* appeared as pith instructions. I have already explained in other compositions. Here I am merely mentioning it for the wise ones.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

This concludes the second section on how in the middle, all treatises appeared as pith instructions.

25. Having become a treasure source of pith instructions, I endeavoured to familiarize myself with the comprehensive path of the common paths of the two Mahayanas and with the two stages of the uncommon path.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure

of wisdom. Root Tantra

26. Since it is said that the Ganges river of Bodhisattva's prayers is subsumed in the prayer to uphold the Buddha Dharma, I dedicate all roots of virtues accumulated, towards the proliferation of the Buddha Dharma.

Reflecting thus, the aspired goal turns noble.

Immensely grateful to you am I, Manjushri, the treasure of wisdom.

This concludes the third section on how, in the end, I practised night and day and dedicated all virtues towards the proliferation of Dharma.

I composed this to reveal my realizations,

To extensively multiply my virtues and properly guide the many intelligent and fortunate ones to the unmistakable gateway.

By the power of the collection of virtues obtained thus,

May all sentient beings uphold the unsurpassable actions of the Buddha, by following these stages,

And enter the path that pleases the Buddhas.

The Three Essential Points

(Tib: Nyingpo Dhon Soom)

- *Yogi Mitra Joki*

Practise consistently the deity meditation in (the process of) life.

Practise the instruction of transference of mind when close to death.

Practise the mixing during the intermediate state.

Above all others, is consistency in practice.

1. *Practise consistently the deity meditation in (the process of) life.*

By being mindful of impermanence and suffering,

Concertedly generate Great Compassion.

(Visualize) the Guru on the crown of your head and the deity at your heart.

Meditate upon your mind as unborn.

2. *Transference (of mind) – the heart practice at the time when one is close to death.*

By giving away your body,

Abandon all (thoughts) on the dependents.

By the practice of the light-ray cylindrical channel,
Eject your mind to the realm of Tushita.

3. *The mixing – the heart practice in the intermediate state.*

By knowing this as the intermediate state,
Transform the external, internal and secret.
Through the essential yoga of emptiness-compassion,
The wise, learned ones connect (themselves) to their next
lives.

*As a side remark is the quintessence of view, meditation and
conduct.*

Identifying all that appears is the quintessence of view.

Not wavering is the quintessence of meditation.

Acting mindfully in the same taste is the quintessence of
conduct.

This is the instruction of a greatly realized yogi.

*Colophon: The instruction on the Three Essential Points is
presented as a spiritual gift by the great seer Mitra Joki to the
translator Jampa Pel.*

*The English translation was rendered by Geshe Dorji Damdul for the
Monlam teachings of H.H. the Dalai Lama (March 3-14, 2007), given
at Thekchen Choeling, Mcleod Ganj, Dharamsala.*

Summary of the Stages of Meditation

An Extract from the Great Treatise on the Stages of the Path to Enlightenment

- Lama Tsongkhapa

Now I will give a brief summation of the general meaning of the path. At the outset, the root of the path derives from your reliance upon a teacher, so consider this seriously. Then, once you have developed an uncontrived desire to take advantage of your leisure, this desire will spur you to practise continually. Therefore, in order to develop this, meditate on the topics connected with leisure and opportunity. Unless you then stop the various sentiments which seek the aims of this life, you will not diligently seek the aims of future lives. So, work at meditating on how the body you have is impermanent in the sense that it will not last for long, and on how, after death, you will wander in the miserable realms. At that time, by creating a genuine awareness which is mindful of the horrors of the miserable realms, build certainty from the depths of your heart about the qualities of the three refuges. Be constant in the common vow of going for refuge and train in its precepts. Then, from a range of perspectives develop faith, in the sense of conviction, in karma and its effects - this being the great foundation of all positive qualities. Make this faith firm. Strive to cultivate the ten virtues and to turn away from the ten non-virtues and always stay within the path of the four powers.

When you have thus trained well in the teachings associated with a person of small capacity and have made this practice firm, you should contemplate often the general and specific faults of cyclic existence, and in general, turn your mind away from cyclic existence as much as you can. Then, having identified the nature of karma and the afflictions-the causes from which cyclic existence arises – create an authentic desire to eliminate them. Develop broad certainty about the path that liberates you from cyclic existence, i.e., the three trainings, and particularly make effort at whichever of the vows of individual liberation you have taken.

When you have thus trained well in the teachings associated with a person of medium capacity and have made this practice firm, consider the fact that just as you yourself have fallen into the ocean of cyclic existence, so have all beings, your mothers. Train in the spirit of enlightenment which is rooted in love and compassion, and strive to develop this as much as you can. Without it, the practices of the six perfections and the two stages are like stories built on a house with no foundation. When you develop a little experience of this spirit of enlightenment, confirm it with the rite. By making effort in this training, make the aspiration as solid as you can. Then study the great waves of the Bodhisattva deeds, learning the boundaries of what to discard and what to adopt, and make a strong wish to train in those Bodhisattva deeds. After you have developed these attitudes, take the vow of the engaged spirit of enlightenment through its rite. Train in the six perfections that mature your own mind and the four ways of gathering disciples which mature the minds of others.

In particular, risk your life in making a great effort to avoid the root infractions. Strive not to be tainted by the small and intermediate contaminants and faults, and even if you are tainted, work to repair it. Then, because you must train specifically in the final two perfections, become knowledgeable in the way to sustain meditative stabilization and then achieve concentration. As much as you can, develop the view of the two selflessnesses, purity free from permanence and annihilation. After you have found the view and stabilized your mind upon it, understand the proper way to sustain the view in meditation, and then do so. Such stabilization and wisdom are called serenity and insight, but they are not something separate from the last two perfections. Therefore, after you have taken the Bodhisattva vows, they come about in the context of the training in its precepts.

You have reached a critical point when, while meditating on the lower levels, you increasingly wish to attain the higher levels, and when studying the higher levels, your wish to practise the lower levels becomes stronger and stronger. Some say to expend your energy only to stabilize your mind and to understand the view, ignoring all earlier topics, but this makes it very difficult to get the vital points. Therefore, you must develop certainty about the whole course of the path. When you meditate on these topics, train your understanding and then go back to balance your mind. So, if it seems that your faith in the teacher who instructs you on the path is decreasing, since this will cut the root of everything good that has come together, work on the methods for relying on the teacher. Similarly, if your joy in your practice loses strength, make meditation on the topics connected with leisure and opportunity your primary focus; if your attachment to this life increases, make meditation on impermanence and the faults of the miserable realms your primary focus. If you seem to be lazy about the proscriptions you have accepted, consider that

your certainty about karmic cause and effect is meager and make meditation on karma and its effects your primary focus. If your sense of disenchantment with all of cyclic existence decreases, your desire to seek liberation will become just words. Therefore, contemplate the faults of cyclic existence. If your intention to benefit living beings in whatever you do is not strong, then you will sever the root of the Mahayana. Therefore, frequently cultivate the aspirational spirit of enlightenment together with its causes. Once you have taken the vows of a conqueror's child and are training in the practices, if the bondage of the reifying conception of signs seems strong, use reasoning consciousness to destroy all objects which are apprehended by the mind which conceives of signs, and train your mind in the space-like and illusion-like emptiness. If your mind is enslaved to distraction and does not remain on a virtuous object, you should primarily sustain one-pointed stability, as former teachers have said. From these illustrations, you should understand the cases I have not explained. In brief, without being partial, you have to be able to use the whole spectrum of virtues.

Among the stages of the path of a person of great capacity, I have explained how one who trains in the Bodhisattva path practises insight, which is wisdom.

After you have trained in this way in the paths common to both Sutra and Mantra, you must undoubtedly enter the Mantra path because it is very much more precious than any other practice and it quickly brings the two collections to completion. If you are to enter it, then as Atisha's *Lamp for the Path to Enlightenment* says, you must first please the Guru-even to a greater extent than explained earlier-with deeds such as respect and service and with practice that is in accordance with the Guru's words. And you must do this for a Guru who meets at least the minimum qualifications of a teacher explained there.

Then, at the outset, your mind should be matured through the ripening initiation as explained in a source Tantra. You should then listen to the pledges and vows to be taken, understand them, and maintain them. If you are stricken by root infractions, you may make these commitments again. However, this greatly delays the development of the good qualities of the path in your mind. Make a fierce effort not to be tainted by those root infractions. Strive not to be tainted by the gross infractions, but in the event that you are tainted, use the methods for restoring your vows. Since these are the basis of the practice of the path, without them you will become like a dilapidated house whose foundation has collapsed. *Manjushri-Mula-Tantra* (The Root Tantra of Manjushri) says, “The Master of the Sages does not say that faulty ethical discipline achieves the Tantric path,” meaning that those with faulty ethical discipline have none of the great, intermediate, or low attainments. And it says in the Highest Yoga Tantra texts that those who do not maintain their vows, those who have inferior initiation, and those who do not understand reality do not achieve anything despite their practice. Therefore, someone who talks about practising the path without maintaining the pledges and vows has completely strayed from the Tantric path. In order to cultivate the Mantra path, someone who keeps the pledges and vows should, at the outset, meditate on the stage of generation, the complete divine wheel as explained from a source Tantra. The unique object to be eliminated on the Tantric path is the conception of ordinariness which regards the aggregates, constituents and sensory sources as common. It is the stage of

generation itself that eliminates this and transforms the abodes, bodies and resources so that they appear as special. The Conquerors and their children continually bless the person who clears away the conception of ordinariness in this way. Such a person easily brings to completion the limitless collections of merit, thereby becoming a suitable vessel for the stage of completion.

This person should then meditate on what appears in the source Tantras on the stage of completion. Neither the Tantras nor the scholars who explain their intended meaning hold that you should discard the first stage and merely classify it within the latter stage, training only in individual portions of the path. Therefore, you must bear in mind the vital points of the two stages of the complete corpus of the path of Highest Yoga Tantra.

Considering only the terms, I have described a mere fraction of what is involved in entering the Mantra path. Therefore, understand this in detail by using works on the stages of the Mantra path. If you train in this way, you will train in the entirely complete corpus of the path, which includes all the vital points of Sutra and Mantra. As a result, your attainment of leisure in this lifetime will have been worthwhile, and you will be able to extend the Conqueror's precious teaching within both your own and others' minds.

Some Important Passages and Verses for Meditation

on

Dependent Origination/Emptiness

Given by the Arya Satpurush Sutra (Precious Child Sutra)

Manjushri, whoever listens (even) with doubt to this teaching (on emptiness) generates much greater merit than a Bodhisattva who, lacking skill in means, practises the six perfections for a hundred thousand eons. This being so, what need is there to say anything about a person who listens to (this teaching) without doubt! What need is there to say anything about a person who imparts the scripture in writing, memorizes it, and also teaches it thoroughly and extensively to others!

Arya Tathagata Garbha Nama Sutra (The Treasury of the One Thus Gone Sutra)

Any person, who, possessing all these (ten great non-virtues), enters into the teaching of selflessness and has faith and conviction that all phenomena are from the beginning pure (of true existence), does not go to a bad rebirth.

Section on Subduing Devils (Sutra)

If any Bhikshu realizes that all phenomena are absolutely pacified (of inherent existence) and the beginning of defilements is devoid of self-nature, it will remove the guilt of having defilements and make

unstable the (defilements), thus deeming even the immeasurable negativities dysfunctional, let alone the secondary wrongs done associated with ethics and rituals.

Arya Deva's Catuhsataka Sastra Nama Karika (Four Hundred Verses) (2nd Century AD)

Those with less merit will not even have a doubt

In this Dharma (of ultimate reality).

Should a doubt ever arise in someone,

It will shatter Samsara into pieces.

Acharya Chandrakirti's Madhyamakavatara (Entry into the Middle Way)

Even as an ordinary being, when hearing about emptiness,

If one experiences within, utter joy, again and again,

Tears flowing from such pure joy moisten one's eyes

And one's hair stands on end,

One has the seed of the wisdom of full awakening.

Upalipariprcchanamamahayana Sutra (Upali Requested Sutra)

The various delightful flowers blossom

And the sparkling supreme golden abodes stand, so alluring.

For none of these is there a creator.

They are posited by the power of thought.

It is through conceptualization that the world is imputed.

Bhikkhuni Vajira's Utterance in a Fundamental Vehicle Sutra

The mind is demonic (which views) a (true) self.

You have a wrong view.

These compositional aggregates are empty;

There is no being in them.

Just as one designates a cart

In dependence upon a collection of parts,

So we assert a conventional sentient being

In dependence upon the aggregates.

An Extract from Venerable Shawara's writings

Searching for reality throughout space,

One finds not the periphery and the center.

All perceptions cease completely.

Likewise, through a thorough search of mind and phenomena,

One finds not even an atom of essence.

Since the searching mind is not found,

Not seeing anything is seeing the reality.

An Extract from Saint Saraha's writings

By entering into emptiness but devoid of compassion,

One will not find the supreme path.

At the same time, by meditating upon compassion alone,

One will not attain liberation, but remain in Samsara.

Whosoever is capable of grasping the unity of the two,

Will not remain in Samsara nor abide in (personal) Nirvana.

Samadhiraja Sutra (King of Concentration Sutra)

Just as in the dream of a young girl,

She met with a boy and saw his death,

Joyous was she at the meeting and in anguish at his death.

View all phenomena as thus.

*Arya Nagarjuna's Mulamadhyamakarikā (Fundamental
Wisdom of the Middle Way)*

Through ceasing karma and afflictions, Nirvana is achieved.

Karma and afflictions arise from (distorted) conceptions.

These arise from elaborations (of grasping at true existence).

Elaborations cease by (or into) emptiness.

Neither the aggregates, nor different from the aggregates,

The aggregates don't (depend) on him, nor is he (dependent) on them.

The Tathagata does not possess the aggregates.

What is the Tathagata? (*Replace with your name*)

That which dependently originates

Is posited to be empty (of independent existence).

That being dependently designated,

This is the Middle Way.

Since there is no phenomenon

That is not dependently originated,
Therefore, there is no phenomenon
That is not empty.

Arya Nagarjuna's Ratnamala (Precious Garland)

If the person is not earth, not water,
Not fire, not wind, not space,
Not also consciousness, and not all (of them),
Where is the person out of those?

Just as a person is not truly existent
Because of being an aggregation of the six constituents,
So each constituent also is not truly existent
As they are aggregations (of their own constituents).

*Arya Nagarjuna's Bodhichittavivarana (Commentary on
Bodhichitta)*

Those who understand this emptiness of all phenomena,
Yet also conform to the law of karma and its results,
That is more amazing than amazing!
That is more wondrous than wondrous!

*Arya Deva's Catuhsataka Sastra Nama Karika (Four
Hundred Verses)*

When dependent arising is seen,
Ignorance does not occur.
Thus through all efforts,

Strive to find this subject.

Guide in the View – the Four Mindfulnesses (H.H. Kalsang Gyatso, the VIIth Dalai Lama)

At the crossroads of the six collections (of consciousness)
that have diverse perceptions,
Are seen the hazy dualistic phenomena which are baseless.
There is a magical show that is by nature deceptive.
Don't believe it to be true, but view it as having the nature of
emptiness.

Don't let your mind go astray, but place it in the nature of
appearance-emptiness.

Through not losing mindfulness, hold it in the nature of
appearance-emptiness.

*An extract from prayers for proliferating the Dharma of the
Land of Snows (His Holiness the XIVth Dalai Lama)*

Venerable Marpa Lotsawa, Shaypa Dorji and so on,
The host of the precious Kagyu, the sources of blessings,
The chain of the unexcelled masters of this outstanding tradition,
To you all I pray,
May the Buddha Dharma of the Land of Snows blaze forever
more.

All phenomena encompassing Samsara and Nirvana,
Are but the radiance of spontaneous awareness.

The awareness itself, devoid of elaborations,
Is realized in the nature of Dharmakaya.
Pervading all existences and appearances of Samsara and
Nirvana,
Is the Great Mahamudra.
May the Buddha Dharma of the Land of Snows blaze forever
more.

Dharmadhatustava (In Praise of Dharmadhatu) (Verse 26)

‘Impermanence’, ‘suffering’ and ‘empty’,
These three, they purify the mind.
The Dharma that is unsurpassed in purifying the mind
Is the lack of intrinsic nature.

*The concluding prayer in Lama Tsongkhapa’s ‘Commentary
on Arya Nagarjuna’s Fundamental Wisdom of the Middle
Way’*

Throughout my future lifetimes,
May I always be guided by Arya Manjushri
And be able to uphold the Dharma in general and the teachings on
Dependent Origination in particular,
Even at the cost of my life.

Translation of a Section of Shree Hey-Ru-Ka Sadhana

Shree Hey-Ru-Ka (x3)

Hey is the Selflessness of Phenomena – the mind that is the source of everything is empty (of true existence), as it is imputed to be of causal nature.

Ru is the Selflessness of Person – the emptiness of the Self that is fabricated by the web of conceptual thought that grasps at the self of person.

Ka is the ultimate reality – the absence of the dissonant duality of subject and object.

Shree is the non-dual exalted wisdom that abides in congruence with the emptiness of the object. This is the meaning of **Ay-Wam**

Ultimate Reality in Madhyamaka Philosophy

[An Extract from 'Illuminating the Clear Intention', A Commentary on Acharya Chandrakirti's *Madhyamakavatara* (Entry Into The Middle Way)]

- by Lama Tsongkhapa

Given that there will be no presentation of the unique style of negation through reasoning by Svatantrika-Madhyamaka in the subsequent sections, I shall briefly explain here, in a manner to comprehend, the manner in which phenomena appear as illusion-like according to that tradition.

Now, to explain this with respect to things (determining all knowables to be subsumed into the two-fold category of those that exist as things and those that exist as non-things), things are confined to the classes of those that are material and those that are not. As for the negation of partlessness in the sense of possessing no directional parts, such as east and so on, in the domain of material things, and the negation of partlessness in the sense of the absence of temporal parts, such as prior and subsequent moments, in the domain of consciousness, these one should understand as explained elsewhere. In this way, establish the entailment that all things possess parts. Next, if the parts and the bearer of the parts are of different entity, they will become unrelated. This is rejected and they are thus demonstrated to be of one entity. Now, at this point, regardless of however much one directs one's thought to a given thing, it becomes undeniable that though being of one entity in reality, (parts and their bearer) appear as if they are different entities. In this way, then, just like a magical illusion, one comes to establish the convergence of the two facts, their appearance as something and their emptiness of it. Now, something like this is not a contradiction for a false mode of existence posited by the power of the mind. This is, however,

untenable if that basis possesses a mode of existence that is not posited in virtue of appearing to the mind. This is so because, for a true existence as defined above, it is impossible for there to be a disparity between the way things actually are and the way they appear to be. For, if something is a true existence, it must invariably remain so, shunning falsehood and, furthermore, since the cognition that perceives (the parts and their bearer) to be different entities would become non-erroneous, this will undermine (the fact of) their being of one entity.

Once this (absence of the true existence of things) is established, on the basis of this very same reasoning, true existence of non-things too can be negated. Even with respect to unconditioned space, one will have to accept that it pervades some material objects. There too, one will have to accept that there are parts that pervade the east and parts that pervade other directions. Likewise, with respect to suchness too, it has numerous parts in terms of its extension and numerous distinct parts in terms of being realized by distinct prior or subsequent states of cognition. This is true also of other unconditioned phenomena. Since the multiple parts and their bearer cannot be different entities, they are of identical entity; and, because this is tenable for a falsehood and not for true existence, as before, (true existence of unconditioned phenomena) is negated. Thus, all knowables come to be established as having no true existence.

Vasubandhu's Vimsatika (Twenty Stanzas):

Being simultaneously surrounded by six (other particles),

The (central) subtle particle is found to have six parts.

If these six (parts) have the same spatial dimension,

A massive (object) will conflate into (the size of) just a minute particle.

Colophon: Translation by Thubten Jinpa, PhD

The Noble Mahāyāna Sūtra on Wisdom at the Hour of Death

(Skt: Āryātyayajñānanāmamahāyānasūtra)

(Tib: 'phags pa 'da' ka ye shes zhes bya ba theg pa chen po'i mdo)

- 1.1 [F.153.a] Homage to all Buddhas and bodhisattvas!
- 1.2 Thus did I hear at one time. While the Blessed One was residing in the palace of the king of the gods in the Akaniṣṭha realm,⁹ he taught the Dharma to the entire assembly.
- 1.3 The bodhisattva mahāsattva Ākāśagarbha then paid homage to the Blessed One and asked, “Blessed One, how should we think about the mind of a bodhisattva who is about to die?”
- 1.4 The Blessed One replied, “Ākāśagarbha, when a bodhisattva is about to die, he should cultivate the wisdom of the hour of death. The wisdom of the hour of death is as follows:
- 1.5 All phenomena are naturally pure. So, one should cultivate the clear understanding that there are no entities.
- 1.6 All phenomena are subsumed within the mind of enlightenment. So, one should cultivate the clear understanding of great compassion.¹⁰
- 1.7 All phenomena are naturally luminous. So, one should cultivate the clear understanding of non-apprehension.
- 1.8 All entities are impermanent. So, one should cultivate the clear understanding of non-attachment to anything whatsoever.

- 1.9 When one realizes mind, this is wisdom. So, one should cultivate the clear understanding of not seeking the Buddha elsewhere.”

The Blessed One then spoke the following verses:

- 1.10 “Since all phenomena are naturally pure, One should cultivate the clear understanding that there are no entities.
- 1.11 “Since all phenomena¹¹ are connected with the enlightened mind, One should cultivate the clear understanding of great compassion.¹²
- 1.12 “Since all phenomena are naturally luminous, One should cultivate the clear understanding of non-apprehension.
- 1.13 “Since all entities are impermanent, One should cultivate the clear understanding of non-attachment.
- 1.14 “Since the mind is the cause for the arising of wisdom, Do not look for the Buddha elsewhere.”
- 1.15 After the Blessed One had spoken, [F.153.b] the whole assembly, including the bodhisattva Ākāśagarbha and others, were overjoyed and full of praise for the Buddha’s words.

Colophon:

C.1 This concludes the Noble Mahāyāna Sūtra on Wisdom at the Hour of Death. Translated by Tom Tillemans’ class in the University of Vienna’s program of Buddhist Translation Studies under the patronage and supervision of 84000: Translating the Words of the Buddha.

ADDITIONAL PRAYERS

GURU PUJA

(Tib: Lama Choepa)

- *Venerable Panchen Losang Choegyen*

1. From within great bliss, I manifest as a Guru-deity;
From my body, a profusion of light rays radiates forth in
the ten directions,
Transforming the environment and the beings therein.
All becomes most perfectly arrayed with only infinitely pure
qualities.
2. From the state of an exalted, white virtuous mind,
All infinite sentient beings, my mothers of old, and I,
From this moment until supreme enlightenment,
Go for refuge to the Gurus and the Three Jewels.
3. NAMOGURUBHYAH
NAMO BUDDHAYA
NAMO DHARMAYA
NAMO SANGHAYA.
4. For the sake of all mother sentient beings,
I shall become a Guru-deity,
And thus place all sentient beings

Into the supreme state of a Guru-deity.

5. For the sake of all mother sentient beings,
I shall quickly, quickly, in this very life,
Attain the state of a primordial Buddha, Guru-deity.

6. I shall liberate all mother sentient beings from suffering
And lead them to the great bliss of Buddhahood.
To this end, I shall now practise
The profound path of Guru-deity yoga.

7. OMAH HUM, OMAH HUM, OMAH HUM.

8. Pure clouds of outer, inner and secret offerings,
And rich offerings of ritual requirements spread inconceivably,
Pervading the reaches of space, earth and sky.
In essence, they are pristine awareness.
In aspect, inner offerings and the various objects of offering.
Their function, as objects to be enjoyed by the six senses,
Is to generate the extraordinary pristine awareness of
emptiness and bliss.

9. In the vast space of indivisible emptiness and bliss,
Amidst billowing clouds of Samantabhadra offerings,
At the crest of a wish-granting tree embellished with leaves,

flowers and fruit,

Is a lion-throne ablaze with precious gems, on which are a
lotus, a sun and a full moon.

10. On this, sits my root Guru, who is kind in three ways.

In essence, all Buddhas,

In aspect, a saffron-robed monk,

With one face, two arms, radiant with a bright smile.

His right hand is in the gesture of expounding the Dharma,

His left in meditative pose holds an alms bowl filled with
nectar.

He is draped with three lustrous saffron robes

And his head is graced by a pundit's golden hat.

11. In his heart, sits all-pervading Lord Vajradhara, with a
blue-coloured body,

One face and two arms, holding vajra and bell

And embracing Vajradhatu Ishvari;

They delight in the play of simultaneous emptiness and bliss,

Are adorned with jewelled ornaments of many designs,

And are clothed in garments of heavenly silks.

12. Radiant with thousands of light rays, adorned with the major
and minor signs,
The Guru sits in the vajra position, haloed by a five-coloured
rainbow.
His purified aggregates are the five Buddhas gone-to-bliss;
His four elements, the four consorts;
His sense spheres, energy channels.
Sinews and joints are in actuality Bodhisattvas;
The hairs of his pores are twenty-one thousand Arhats;
His limbs are Wrathful Protectors;
The light rays are directional guardians, lords of wealth and
their attendants;
While worldly gods are but cushions for his feet.
13. Surrounding him in their respective order sit the direct
and lineage Gurus,
Yidams, hosts of mandala deities,
Buddhas, Bodhisattvas, Heroes and Dakinis,
Encircled by an ocean of Dharma Protectors.
14. The three doors of each are marked with the three vajras;
From their HUM syllables, hooked light rays radiate
And draw forth the wisdom beings from their natural abodes

And they become inseparably set.

15. O sources of goodness and well-being throughout the
three times;
O root and lineage Gurus, yidams, three jewels of refuge,
Heroes, Dakinis, Dharma Protectors, and hosts of guardians;
By the power of your compassion, come forth and abide
steadfast!
16. Though all things are totally free of inherent coming and
going,
Still you, the embodiment of wisdom, loving kindness and
deed,
Arose in myriads of manifestations
According to the dispositions of the varied disciples;
O Holy Saviours, please come forth with your entourages.
17. OM GURU BUDDHA BODHISATTVA
DHARMAPALA SAPARIWARA E HYE HIH.
DZA HUM BAM HO!
The wisdom beings and commitment beings become non-
dual.
18. You, whose compassion grants even the sphere of great bliss,

The supreme state of the three bodies in an instant,
O Guru with a jewel-like-body, Vajradhara,
At your lotus feet, I prostrate.

19. You are the pristine awareness of all infinite conquerors
Appearing with supreme skilful means in any way that tames,
Such as manifesting in the guise of a saffron-robed monk;
I prostrate at your feet, O Holy Saviour.
20. Principal source of benefit and bliss without exception,
You eliminated all faults and their imprints
And are a treasure of a myriad jewel-like qualities;
I prostrate at your feet, O Venerable Guru.
21. You are of the nature of all Buddhas, teachers of all,
including the gods;
The source of the eighty-four thousand pure Dharmas,
You tower above the whole host of Aryas;
I prostrate to you, O Benevolent Gurus.
22. To the Gurus of the three times and ten directions,
The three supreme jewels and all worthy of homage,
With faith, conviction and oceans of lyrical praise,

I prostrate, manifesting forms as numerous as the atoms
of the world.

23. O Saviours, O Venerable Gurus, together with your
entourage,
I present you with oceans of clouds of various offerings.
24. From expansive well-fashioned vessels, radiant and precious,
Gently flow four streams of purifying nectars.
25. Beautiful flowers, as blossoms on trees
And in exquisitely arranged garlands,
Fill the earth and sky.
26. Drafts of lazuli smoke from fragrant incense
Billow in blue clouds in the heavens.
27. From suns and moons, glittering jewels and scores of flaming
lamps,
Joyful light dispels the darkness of a thousand million
billion worlds.
28. Vast seas of scented waters, imbued with the fragrances
Of saffron, sandalwood and camphor, swirl out to the horizons.

29. Delicacies of gods and men, drinks and wholesome feasts
With ingredients of a hundred flavours, amass at Mount
Meru.
30. Music from an endless variety of various instruments
Blends into a symphony, filling the three realms.
31. Goddesses of sense objects, holding symbols of
sight, sound, smell, taste and touch, pervade all directions.
32. To you, O Saviours, treasures of compassion,
Eminent and supreme fields of merit, I present with pure
faith:
Mount Meru and the four continents a billion times over,
The seven precious royal emblems,
The precious minor symbols and more,
Perfectly delightful environments and beings,
And a great treasury of all that gods and men use or desire.
33. On the shore of a wish-granting sea grow lotuses,
Offerings arisen from Samsara's and Nirvana's virtues.
Both real and emanated, they captivate all hearts.
Flowers, being both worldly and supramundane virtues

Of my own and others' three doors, brighten all places.
This garden is diffused with a myriad fragrances of
Samantabhadra offerings;
It is laden with fruit - the three trainings, two stages and
five paths;
I offer this in order to please you, O Venerable Gurus.

34. I offer a drink of China tea, the colour of saffron,
Rich in a hundred flavours, with a delicate bouquet;
The five hooks, five lamps and so forth
Are purified, transformed and increased into a sea of nectar.

35. I even offer illusion-like consorts of youthful splendour,
Slender and skilled in the sixty-four arts of love,
A host of messenger Dakinis –
Field-born, mantra born and simultaneously born.

36. I offer you the great wisdom of co-emergent bliss,
unobstructed
The sphere of the true, unelaborated nature of all phenomena,
Beyond thought and expression, spontaneous and inseparable,
The supreme Ultimate Bodhichitta.

37. I offer all types of potent medicines

To cure the four hundred afflictions caused by defilements
And I offer myself as a servant to please you;
Pray keep me in your service as long as space endures.

38. Before those having great compassion,
I confess with regret, and vow never to repeat,
Whatever non-virtuous and evil actions I have done since
beginningless time,
Caused others to do, or in which I have rejoiced.
39. Though all things are like a dream, lacking inherent existence,
I sincerely rejoice in every virtue that ever arises
As the happiness and joy of all Aryas and ordinary beings.
40. I pray, shower rains of vast and profound Dharma,
From a gathering of a million clouds of perfect wisdom
and compassion,
To grow, sustain and propagate a garden of moon flowers
Of benefit and bliss for limitless beings.
41. Though your vajra body is subject to neither birth nor death,
But is a vessel of the mighty king, unification,
Please abide forever according to my wishes,

Not passing beyond sorrow until the end of Samsara.

42. I dedicate the collection of white virtues thus created
To sentient beings that they may be inseparably cared for
in all future lives
By Venerable Gurus, kind in the three ways,
And attain the Vajradhara unification.
43. You are a source of virtue, an immense ocean of moral
discipline.
And brimming over with a treasure of the jewels of vast
learning.
Master, second king of sages clad in saffron,
O Elder, Holder of Vinaya, I make requests to you.
44. You have the ten qualities that make one a suitable guide,
To teach the path of Those-Gone-to-Bliss.
Lord of Dharma, representing all the conquerors,
O Mahayana Guru, I make requests to you.
45. With your three doors well subdued, wise, patient and honest,
Honourable, knowing the Tantras and rituals,
Having both sets of ten principles, skilled in drawing and

teaching,

O Foremost Vajra-Holder, I make requests to you.

46. You unmistakably show the good way of Those-Gone-to-Bliss

To the unruly migrators untamed by countless past Buddhas,
The beings of this degenerate age, difficult to curb,
O Compassionate Saviour, I make requests to you.

47. At this time of the setting of the sun of the Sage's teachings,
You enact the deeds of the Conqueror
For the many migrators who lack a saviour;
O Compassionate Saviour, I make requests to you.

48. Even a single hair from the pores of your body
Is praised as a field of merit for us,
Higher than the Conquerors of the three times and ten
directions,
O Compassionate Saviour, I make requests to you.

49. Adorned by the precious wheels and the three bodies of
those gone to bliss,
From an intricate web of appearances, with skilful means

You manifest in an ordinary form to lead all beings,
O Compassionate Saviour, I make requests to you.

50. Your aggregates, elements, sensory bases and limbs
Are in nature the five Gone-to-Bliss, their consorts,
Bodhisattvas, and wrathful Protectors;
O Essence of the Three Jewels, Supreme Guru, I make
requests to you.

51. You are the quintessence of ten million mandala cycles
Arising from the play of omniscient pristine awareness.
All pervading lord of a hundred Buddha families, foremost
Vajradhara,
O Lord of Primordial Unity, I make requests to you.

52. Unobscured, inseparable from the play of simultaneous bliss,
The nature of all things, pervading everything in motion
and at rest,
Samantabhadra, free of beginning or end,
Actual Ultimate Bodhichitta, I make requests to you.

53. You are the Guru, you are the Yidam, you are the Dakinis and
Protectors.

From now until enlightenment I shall seek no refuge other

than you.

In this life, the bardo and all future lives, hold me with your
hook of compassion.

Save me from the fears of Samsara and Nirvana, Grant all
siddhis,

Be my constant friend and guard me from interferences.

54. By the virtue of having thus requested three times,
From the seats of my Guru's body, speech and mind,
White, red and dark blue nectars and rays
Stream forth one by one, and then all together, into my own
three places.
And one by one and then all together, they absorb,
Purging the four obscurations,
And I receive the four pure empowerments and seeds of the
four bodies.
A duplicate of the Guru happily dissolves into me
And grants inspiration.

Tsok Offering

When a Tsok offering is performed, specially on scared days like the tenth or twenty-fifth day of the lunar cycle, it should be included at this point of the rite. Otherwise, skip directly to verse 84.

55. OMAHHUM (x3)

Pure clouds of outer, inner and secret offerings,

Objects that bind us closer and fields of vision

Pervade the reaches of space, earth and sky,

Spreading out beyond the range of thought.

In essence, they are pristine awareness,

In aspect, the inner offering and the various objects of offering.

Their function is to generate the extraordinary pristine awareness

Of emptiness and bliss as objects to be enjoyed by the six senses.

56. E Ma Ho! In the grand play of pristine awareness,

All places are Vajra fields

And all structures majestic Vajra palaces.

Oceans of clouds of Samantabhadra offerings billow forth.

57. All objects are imbued with the glories of all wishes.

All beings are actual Viras and Virinis,

There is not even the word 'impurity' or 'flaw'.

All is but infinitely pure.

58. HUM! From a state of Dharmakaya in which all mental fabrications are stilled,
On top of a turbulent wind and blazing fire,
Upon the crown of a tripod of three human heads,
AH, within a proper human skullcup,
OM, the ingredients brilliantly appear one by one.
59. Placed above them are OMAH HUM,
Each sparkling with brilliant colour.
The wind becomes turbulent, fires flare, the ingredients melt.
From their boiling, tumble forth copious vapours.
60. From the three letters, profusions of light rays radiate out in the ten directions,
Drawing back the three Vajras with nectars,
That dissolve individually into three letters.
These melt with the nectar and blend with the ingredients,
Purifying, transforming and increasing them,
E-ma-ho, becoming an ocean glittering with the splendours
Of all that could be wished for. OMAH HUM (x3).
61. O host of root and lineage Gurus, Yidams, a host of deities,
Three Jewels of Refuge, Viras, Dakinis, Dharmapalas and

Guardians of the teachings,
I request you, who are in the nature of compassion,
To appear and come to this offering site.

62. Place your radiant feet firmly upon this elegant throne formed
of jewels,
Amidst an ocean of clouds of outer, inner and secret
offerings.
Grant us, who are striving in the supreme realization,
The powerful attainments that we all wish for.

63. HO! This ocean-like Tsok offering of uncontaminated nectar,
blessed by samadhi, mantra and mudra,
We offer in order to please you, hosts of root and lineage
gurus.

OMAH HUM

Contented by your sport with all the splendours that could be
wished for,
E Ma Ho, please let fall a great rain of blessings.

64. Blessed by concentration, mantra and mudra,
This ocean-like Tsok-offering of spotless nectar,
I offer for your delight, assemblies of root and lineage Gurus

Satisfied by enjoying an abundance of all you wish,
Please, I beg, let fall a great rain of blessings!

65. Blessed by concentration, mantra and mudra,
This ocean-like Tsok-offering of spotless nectar,
I offer for your delight, assemblies of Yidams, deities and
attendants!

Satisfied by enjoying an abundance of all you wish,
Please, I beg, let fall a great rain of powerful
accomplishments!

66. Blessed by concentration, mantra and mudra,
This ocean-like Tsok-offering of spotless nectar,
I offer for your delight, assemblies of the most precious
jewels!

Satisfied by enjoying an abundance of all you wish,
Please, I beg, let fall a great rain of the Holy Dharma!

67. Blessed by concentration, mantra and mudra,
This ocean-like Tsok-offering of spotless nectar,
I offer for your delight, assemblies of Dakinis and Dharma
Protectors!

Satisfied by enjoying an abundance of all you wish,
Please, I beg, let fall a great rain of virtuous deeds!

68. Blessed by concentration, mantra and mudra,
This ocean-like Tsok-offering of spotless nectar,
I offer for your delight, assemblies of mother sentient beings!
Satisfied by enjoying an abundance of all you wish,
Please, let delusive appearances and suffering be allayed!

(Return to verse 64 and recite this section a total of three times)

Offering the Tsok to the Master

69. Look, Venerable! A great circle of Tsok!
You have followed in the track of the Sugatas of the three
times,
And are the source of all powerful attainments.
Since we realize this, O Great Hero,
Who has forsaken the conceptualizing mind,
Please enjoy continually this circle of Tsok!
A-LA-LAHO!
Very good!

The Master's Reply

70. With nature inseparable from the three Vajras,
I visualize myself as a Guru-Yidam.
This nectar of immaculate wisdom-knowledge,
Without stirring from Bodhichitta,

I drink to satisfy the deities dwelling in my body.

What great bliss!

Song of the Spring Queen

71. All Tathagata-Buddhas,

Vira-Heroes, Yoginis,

Dakas and Dakinis,

To all of you I make this request.

O Heruka, who delights in supreme bliss

And who attends the mudra experiencing bliss,

Please, by enjoying yourself in accordance with the rites,

Join with simultaneous bliss (and emptiness),

May the hosts of stainless Dakinis

Look with loving compassion and accomplish all deeds.

72. HUM. We make our requests to you,

The Tathagatas, who are thus gone, as well as

To the Viras, Yoginis, Dakas and Dakinis.

Yoginis dance with enchanting, soothing movements

The Protector so exceedingly to please

And the multitudes of Dakinis

Come before us and bless us.

Bestow upon us innate great bliss.

A-la-la-la-la-ho a-i-a-ah a-ra-li-ho

You, the multitudes of immaculate Dakinis,

Look upon us with love.

Bestow all the powerful attainments.

73. HUM. We make our requests to you,

The Tathagatas, who are Thus-Gone, as well as

To the Viras, Yoginis, Dakas and Dakinis.

The great bliss which is possessed of liberating qualities,

The great bliss without which freedom cannot be gained in
one life

Though one endures many ascetisms,

The great bliss abides with the centre of the supreme lotus.

A-la-la-la-la-ho a-i-a-ah a-ra-li-ho

You, the multitudes of immaculate Dakinis,

Look upon us with love.

Bestow all the powerful attainments.

74. HUM. We make our requests to you,

The Tathagatas, who are thus gone, as well as

To the Viras, Yoginis, Dakas and Dakinis.

Just as a lotus born out of the mud,

Great bliss, though born out of desire, is unsullied by its faults.

O Supreme Yoginis, by the bliss of your lotus,

May the bonds of Samsara be quickly untied.

A-la-la-la-la-ho a-i-a-ah a-ra-li-ho

You, the multitudes of immaculate Dakinis,

Look upon us with love.

Bestow all the powerful attainments.

75. HUM. We make our requests to you,

The Tathagatas, who are Thus-Gone, as well as

To the Viras, Yoginis, Dakas and Dakinis.

Like a swarm of bees drawing forth the nectar of flowers,

May we likewise be satiated

By the captivating nectar of the mature lotus

Possessing six qualities.

A-la-la-la-la-ho a-i-a-ah a-ra-li-ho

You, the multitudes of immaculate Dakinis,

Look upon us with love.

Bestow all the powerful attainments.

76. HUM. Impure deceptive appearances become purified in
the sphere of voidness.

AH, this magnificent nectar created out of pristine
awareness,

OM, becomes a vast ocean of all desired things.

OMAH HUM (x3).

Offering the remaining Tsok

77. Ho! This ocean of remaining Tsok of uncontaminated nectar
blessed by samadhi, mantra and mudra,

We offer to please you, hosts of oath-bound

Realm-Protectors.

OMAH HUM. Contented by your sport with all the splendours
that could be wished for,

E Ma Ho, please accomplish the virtuous conduct of the
Yogic path as you have pledged.

Take the pretas' Tsok outside.

78. Ho! By offering this ocean of remaining Tsok

To the guests who are left together with their entourage,

May the precious teachings proliferate,

May the upholders of the teachings, the offering patrons
together with their entourage, and especially we yogis,
All gain freedom from sickness, a long life, fame,
good fortune and abundant wealth as wished for.

80. Bestow on us the powerful attainments of actions
Such as pacification, increase and so forth,
O oath-Bound Protectors, protect us!
Help us obtain all powerful attainments.

81. Make us meet no untimely death,
Sickness, demons or interfering spirits.
See that we have no bad dreams, ill omens or calamities.

82. May we have worldly happiness, good crops and harvests,
May the Dharma flourish, all goodness and joy come about,
And may all the wishes in our minds be fulfilled.

83. And by the force of this bountiful giving, may I become
A self-evolved Buddha for the sake of all sentient beings.
And by this gesture of generosity, may I liberate
The multitudes of being who were not liberated by
the Buddhas of the past.

Reviewing the Entire Stages of the Path

84. O Holy and Venerable Gurus, supreme field of merit,
Inspire me to make offerings and devoted requests
To you, O Protectors and root of all well-being,
That I may come under your joyous care.
85. Inspire me to realize how this opportune and fortunate rebirth
Is rare, found but once and quickly lost,
And thereby, undistracted by the meaningless works of this
life,
Seize its meaningful essence.
86. Afraid as I am of the searing blaze of suffering in the
lower realms,
Inspire me to take heartfelt refuge in the three precious
gems.
And to fervently strive at avoiding non-virtue,
And accomplishing all collections of virtue.
87. Violently tossed as I am by waves of delusions and karmas,
Plagued by hordes of sea-monsters – the three sufferings –
Inspire me to develop an intense longing to be free

Of this dreadful boundless great ocean of existence.

88. I have abandoned the view that sees this unbearable prison

Of cyclic existence as a pleasure grove;

Inspire me to train in the three trainings, the store of the

Arya's treasures,

And thereby uphold the banner of liberation.

89. I have considered how all these tormented beings are

My mothers who have kindly cared for me again and again;

Inspire me to develop unfeigned compassion

Like that of a loving mother for her precious child.

90. As no one desires even the slightest suffering,

Nor ever has enough happiness,

There is no difference between myself and others.

Therefore, inspire me to rejoice when others are happy.

91. This chronic disease of cherishing myself

Is the cause of unwanted suffering;

Perceiving this, may I be inspired to blame, begrudge

And destroy this monstrous demon of self-cherishing.

92. Cherishing my mothers and seeking to secure them in

bliss

Is the gateway to infinite virtues;

Seeing this, may I be inspired to hold them dearer than my
life,

Even should they arise as my enemies.

93. In brief, infantile beings labour for their own gain alone,
While the Buddhas work solely for others;
Understanding the distinction between their respective faults
and virtues,
May I be inspired to be able to exchange myself for others.
94. Cherishing myself is the doorway to all downfalls,
While cherishing my mothers is the foundation of everything
good.
Inspire me to make the core of my practice,
The yoga of exchanging myself for others.
95. Therefore, O Venerable Compassionate Gurus
Bless me so that all karmic obscurations and sufferings
Of mother migrators may ripen upon me right now,
And that I may give others my happiness and virtuous deeds,
In order that all sentient beings have happiness.

96. Though the world and the beings therein are full of the fruits
of evil,
And undesired sufferings shower upon me like rain,
Inspire me to see them as a means to exhaust the results of
negative karma,
And to take these miserable conditions as a path.
97. In short, no matter what appearances may arise, be they
good or bad,
Inspire me to take them into a path enhancing the two
Bodhichittas,
Through the practice of the five forces - the essence of the
entire Dharma -
And thus enjoy only a mind of happiness.
98. Inspire me to immediately conjoin with meditation
whatever I encounter,
By the skilful means of having the four applications,
And to make this opportune rebirth worthwhile,
By practising the advice and commitments of mind training.
99. So that I may rescue all beings from the vast ocean of
becoming,

Inspire me to master true Bodhichitta,
Through love, compassion and the superior intention,
Conjoined with the technique of mounting taking and giving
upon the breath.

100. Inspire me to eagerly strive in the practice
Of the three moralities of the Mahayana,
And to bind my mind-stream with the pure Bodhisattva vow,
The single path journeyed by victorious ones of the three
times.

101. Inspire me to transform my body, wealth, and virtues of
the three times,
Into the objects desired by each sentient being,
And through the advice of the enhancing detached giving,
Complete the perfection of generosity.

102. Inspire me to complete the perfection of moral conduct,
By working for sentient beings, accumulating virtuous
qualities,
And not transgressing the bounds of Pratimoksha,
Bodhichitta or Tantric vows, even at the cost of my life.

103. Should all nine types of beings of the three realms
Become angry at me, abuse, upbraid, threaten, or even kill
me,
Inspire me to complete the perfection of patience,
And, undisturbed, work for their benefit in response to their
harm.
104. Even if I must remain in the fires of Avici
For an ocean of eons for the sake of each sentient being,
Inspire me to complete the perfection of joyous effort,
And through compassion, to strive for supreme
enlightenment.
105. By avoiding the faults of dullness, agitation and distraction,
With one-pointed concentration set on the mode of existence
of all phenomena – emptiness of true existence –
Inspire me to complete the perfection of concentration.
106. Through the wisdom discriminating suchness,
Conjoined with the induced tranquility and great bliss,
Inspire me to complete the perfection of wisdom,
Through the space-like yoga absorbed on the ultimate truth.
107. Inspire me to perfect the illusion-like concentration

By realizing how all outer and inner phenomena
Lack true existence, yet still appear
Like illusions, dreams, or the moon's reflection in a still lake.

108. Samsara and Nirvana have not an atom of true existence,
While dependent arising by cause and effect is non-
deceptive.

Inspire me to realize the import of Nagarjuna's thought,
That these two are not contradictory, but complementary.

109. Then, through the kindness of my helmsman, Vajradhara,
Inspire me to cross the labyrinthine ocean of Tantra,
By holding my vows and pledges, the root of siddhis,
Dearer than my life.

110. Inspire me to cleanse all stains of attachment to ordinary
appearance,
Through the first-stage yoga of transforming birth, death
and bardo,
Into the Conquerors' three bodies,
And to see all that appears as the deity.

111. Setting your feet, O Protector, in the eight petals of my heart,
Within the central channel, inspire me to actualize

The path uniting clear light and illusory body,
In this very lifetime.

112. Should I not have completed the points of the path at the time
of death,
Inspire me that I may reach a Pure Land,
By either the instructions on applying the five forces,
Or by the forceful means to enlightenment, the Guru's
transference.

113. In short, O Protector, inspire me,
That I may be cared for by you inseparably in all my future
lives,
And become your chief disciple,
Holding every secret of your body, speech and mind.

114. O Protector, please grant me the good fortune
To be the very foremost of your retinue wherever you
manifest Buddhahood,
And that all my temporal and ultimate wishes and needs,
Be effortlessly and spontaneously fulfilled.

115. Having been thus entreated, pray grant this request,
O Supreme Gurus.

So that you might bless me, happily alight on the crown of my
head
And once again set your radiant feet
Firmly at the corolla of my heart lotus.

116. I dedicate the merit thus gathered,
Toward the realization of aims and deeds,
Of Buddhas and their children of the three times,
And to the upholding of the doctrine of scripture and insight.

117. May I, in all lives, through the force of this merit,
Never separate from the four wheels of the great vehicle,
And accomplish all the stages of the path,
Renunciation, Bodhichitta, perfect view and the two stages.

Verses for Auspiciousness

118. Through the excellence of whatever white virtues there are
in Samsara and Nirvana,
May all be auspicious for us to be free, here and now, from
all misfortune and hardship,
And thus enjoy a glorious and perfect celestial treasure
Of temporal and ultimate virtue and goodness.

119. May all be auspicious for the Buddhas' teachings to long
endure,
Through your centers of Dharma, Omniscient Losang
Dragpa,
Being filled with hosts of monks and yogis
Striving single-pointedly to master the three pure trainings.
120. Having requested your blessings, Losang Dragpa, who from
the time of your youth,
Made requests to the supreme Guru-Yidam,
May all be auspicious for you, O Losang Vajradhara,
Spontaneously to grant the wishes of others.
121. May all be auspicious for all our desired endowments to swell
like a lake in the summer rains,
Bringing an unbroken flow of rebirths of leisure in faultless
families,
So that we may pass our days and nights
With your holy Dharma, O Losang,
And thus delight in the glories of perfection.
122. By the collection of whatever virtuous deeds others and I
have done,

And shall do from now until Enlightenment,
May all be auspicious, O Holy Venerable One, for your body
of form,
To remain in this land, immutable like a vajra.

A Sun Illuminating the Threefold Faith

(Tib: Päl na len dräi pän drub chu dün gyi söl deb)

Praise to the Seventeen Nalanda Masters

- *His Holiness the XIVth Dalai Lama*

1. Born from great compassion aspiring to help all beings,
God of gods, you have attained the Saviour's state of
abandonment and realization,
And you guide beings through the discourse of dependent
origination.
O Able One, the Sun of Speech, I bow my head to you.
2. I bow at your feet, O Nagarjuna (*Tib: kLu sgrub*), most
skilled in elucidating
Suchness free of elaborations - the essence of the Mother
of Conquerors Sutras -
Through the reasoning of dependent origination.
In accord with the Conqueror's prophecy, you initiated the
Middle Way.
3. I bow to your principal son, Bodhisattva Aryadeva
(*Tib: 'Phags pa lha*),
Most learned and realized,
Who has crossed the ocean of Buddhist and non- Buddhist
philosophies,
And is the crown jewel among those who uphold Nagarjuna's

treatises.

4. I bow to you, O Buddhapalita (*Tib:Sangs rgyas bskyangs*),
who has reached
The supreme adept's state and who has clearly elucidated
Noble (Nagarjuna's) intent, the final meaning of dependent
origination,
The profound point of existence as mere designation and
as mere name.
5. I bow to you, O Master Bhavaviveka (*Tib:Legs ldan 'byed*),
most accomplished pandita,
You initiated the philosophical tradition wherein while
negating
Such extremes as the arising of truly existing things,
One upholds commonly verified knowledge as well as
external eality.
6. I bow to you, O Chandrakirti (*Tib:Zla bag rags pa*), who
disseminated all the paths of Sutra and Tantra.
You are most skilled in teaching the profound and the vast
aspects of the Middle Way -
The union of appearance and emptiness dispelling the
two extremes -
By means of dependent origination, that is mere
conditionality.

7. I bow to you, O Bodhisattva Shantideva (*Tib: Zhi ba lha*),
most skilled at revealing to the assembly of most-fortunate
spiritual trainees,
The excellent path of compassion that is most wondrous,
Through lines of reasoning most profound and vast.

8. I bow to you, O Master Abbot Shantarakshita (*Tib: Zhi ba
'tsho*), who initiated
The tradition of the Non-dual Middle Way in accordance with
the trainee's mental disposition.
You're versed in the reasoning modes of both Middle Way
and valid cognition,
And you disseminated the Conqueror's teaching in the
Land of Snows.

9. I bow at your feet, O Kamalashila, you, who, having
explained excellently
the stages of meditation of the Middle Way view free of
elaborations,
and the union of tranquility and insight in accordance with
Sutra and Tantra,
flawlessly elucidated the Conqueror's teaching in the Land
of Snows.

10. I bow at your feet, O Asanga (*Tib: Thogs med*), you, who,
sustained by Maitreya,

were versed in disseminating excellently all Mahayana scriptures
and taught the vast path and who, in accord with the Conqueror's prophecy, initiated the tradition of Mind Only.

11. I bow at your feet, O Master Vasubandhu (*Tib: dbYig gnyen*),
you, who, while upholding
the systems of the seven Abhidharma treatises as well as Non-duality,
Clarified the tenets of Vaibhashika, Sautrantika and Mind Only.
Foremost among learned ones, you're renowned as a second Omniscient One.

12. I bow at your feet, O Dignaga (*Tib: Pyogs glang*), the
logician,
You, who, in order to present the Buddha's way through evidence-based reasoning,
Opened hundredfold gateways of valid cognition
And offered as a gift to the world, the eyes of critical intelligence.

13. I bow at your feet, O Dharmakirti (*Tib: Chos kyi grags pa*),
you, who, understanding
All the essential points of both Buddhist and non-Buddhist

epistemology,

Brought conviction in all the profound and vast paths of
Sautrantika and Mind Only by means of reasoning.

You were most versed in teaching the excellent Dharma.

14. I bow at your feet, O Vimuktisena (*Tib: 'Phags pa rNam
grol sde*), you, who lit the lamp that illuminates
The meaning of the Ornament treatise wherein the themes of
the Perfection of Wisdom
Stemming from Asanga and his brother were expounded
In accord with the Middle Way view free of existence and
non-existence.

15. I bow to you, O Master Haribhadra (*Tib: Seng-ge
bzang-po*), who were prophesied
By the Conqueror as expounder of the meaning of the
Mother, the perfection of wisdom.
You elucidated the excellent treatise on the perfection of
wisdom, the three mothers,
In perfect accord with the instruction of the Saviour,
Maitreya.

16. I bow at your feet, O Gunaprabha (*Tib: Yon tan 'od*), most
excellent in both
Integrity and scholarship, who, having excellently distilled
the intent

Of one hundred thousand disciplinary teachings,
Expounded the Individual Liberation vows flawlessly
according to the tradition of the Sarvastivada school.

17. I bow at your feet, O Shakyaprabha (*Tib: shAkya 'od*),
supreme upholder of discipline,
Who reigned over the treasury of jewels of the three
trainings.
In order to disseminate the stainless discipline teachings for a
long time,
You excellently expounded the meaning of the vast treatises.
18. I bow to you, O Master Atisha, you, who, having taught
All the profound and vast traditions related to the words
of the Buddha
Within the framework of the path of the persons of three
capacities,
Were the most kind master disseminating the Buddha's
teaching in the Land of Snows.
19. Having thus praised these most learned ornaments of the
world,
The excellent sources of wondrous and insightful teachings,
May I, with a mind unwavering and pure,
Be blessed so that my mind becomes ripened and free.

20. By understanding the two truths, the way things exist,
I will ascertain how, through the four truths, we enter and
exit Samsara;
I will make firm the faith in the Three Jewels, that is born
of valid reason.
May I be blessed so that the root of the liberating path is
firmly established within me.
21. May I be blessed to perfect the training in renunciation -
An aspiration for liberation, the total pacification of
suffering and its origin -
As well as in an uncontrived awakening mind that is rooted
in an infinite compassion that wishes to protect all sentient
beings.
22. May I be blessed so that I may easily develop conviction in
all the paths
Pertaining to the profound points of the Perfection and
Vajra Vehicles,
By engaging in study, reflection and meditation on the
meaning
Of the treatises of the great trailblazers.
23. May I, in life after life, obtain excellent embodiments that
support the three trainings
And contribute to the teaching that equals the great

trailblazers,

In upholding and disseminating the teaching of scripture and realization,

Through engaging in exposition and meditative practice.

24. May the members of all spiritual communities spend their time

In learning, reflection and meditation.

Through the proliferation of sublime masters who shun wrong livelihood,

May the great face of the earth be beautified throughout all time.

25. Through their power, may I traverse all the paths of Sutra and Tantra

And attain the Conquerors' omniscience, characterized by spontaneous realization of the two purposes.

May I work for the welfare of sentient beings as long as space remains.

Colophon :

Thus, with respect to the profound and vast aspects of the excellent Dharma taught by the blessed Buddha, these great masters of India, the land of the noble ones, referred to in the above lines, composed excellent treatises that opened the eyes of intelligence of

numerous discerning individuals. These writings survive without degeneration to this day - now approaching 2,550 years (following the Buddha's passing) - still serving as treatises for study, critical reflection and meditation. Therefore, remembering the kindness of these learned masters, I aspire with unwavering devotion to follow in their footsteps.

Today, in an age when science and technology have reached a most advanced stage, we are incessantly preoccupied with mundane concerns. In such an age, it is crucial that we who follow the Buddha acquire faith in his teaching on the basis of genuine understanding. It is with an objective mind endowed with a curious skepticism that we should engage in careful analysis and seek the reasons.

Then, on the basis of seeing the reasons, we engender a faith that is accompanied by wisdom. For this, the excellent treatises on the profound and vast aspects (of the path) by the great masters, such as the well-known Six Ornaments and Two Supreme Masters, as well as Buddhapalita, Vimuktisena and so on, remain indispensable. Even in the past, there was a tradition to have paintings of the Six Ornaments and the Two Supreme Masters made on thangka scrolls. To these, I have added nine more lineage masters of the profound and vast aspects of the path, commissioning a thangka painting of seventeen great panditas of the glorious Nalanda monastery.

In conjunction with this, I wanted to compose a prayer that expresses my heartfelt reverence for these most excellent learned beings, and in addition, some devoted individuals and spiritual

colleagues also encouraged me to write such a piece. Thus, this supplication to the Seventeen Masters of Glorious Nalanda, entitled 'Sun Illuminating the Threefold Faith', was written by the Buddhist monk Tenzin Gyatso, someone who has found an uncontrived faith in the excellent writings of these great masters and sits among the last rows of individuals engaged in the study of these excellent works.

This was composed and completed at Thekchen Choeling, Dharamsala, Kangra District, Himachal Pradesh, India, in the 2,548th year of Buddha's Parinirvana according to the Theravada system, on the first day of the eleventh month of the Iron-Snake year in the seventeenth Rabjung cycle of the Tibetan calendar, that is December 15, 2001 of the Common Era.

May goodness prevail!

From *Middle Way: Faith Grounded in Reason*, by His Holiness the Dalai Lama, translated by Geshe Thubten Jinpa, Wisdom Publications. An earlier translation of the prayer undertaken by Geshe Lhakdor Lobsang Jordan and edited by Jeremy Russell was published under the title *Illuminating the Threefold Faith: An Invocation of the Seventeen Scholarly Adepts of Glorious Nalanda* by the Central Institute of Higher Tibetan Studies, Sarnath, in 2006.

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VOWS AND COMMITMENTS

Mahayana Eight Precept Ceremony

(Tib: Thekchen Sojong)

“I go for refuge

To the Buddha, the Dharma and the Supreme Assembly.

I generate the mind of full awakening

To accomplish the goals of others and myself.”

“O Buddhas and Bodhisattvas of the ten directions,

Please pay heed to me.

I will generate Bodhichitta from here onwards

To achieve the consummate Buddhahood.”

Taking the Precepts of Thekchen Sojong:

Since the Sojong has to be received initially from a Guru, imagine the Guru as a real Avalokiteshvara surrounded by all Buddhas and Bodhisattvas. Generate intense faith and make three prostrations to the Guru. Sit properly in front of the Guru. Offer a mandala to the Guru in order to receive the Sojong precepts.

Set your motivation, so intense and alive, as thus:

I will do the best to attain the precious consummate Buddhahood for the sake of all sentient beings as vast as space. For that purpose, I

will take the precepts of the Mahayana Thekchen Sojong. I will observe them well until sunrise tomorrow.

Then repeat the following three times after the Guru:

“O All Buddhas and Bodhisattvas of the ten directions, please pay heed to me. O Acharya, please pay heed to me.

Just as the previous Buddhas, Sugatas, Arhats, all consummate Buddhas, like the altruistic horse and the great elephant, having completed the task, still in the welfare of beings, shed the burden, accomplishing one’s welfare, completely free from the bondage of Samsara, with immaculate teachings, mind totally freed, wisdom totally freed, have observed the confession ceremony in its pure form for the welfare of all sentient beings, to benefit them, to liberate them, to alleviate them from famine, to heal all illness, to invoke in full the qualities of the aspects of enlightenment, to actualize in the true sense the unsurpassable, complete enlightenment, I (with the name) __ from this time until sunrise tomorrow, in order to benefit sentient beings, to liberate them, to alleviate them from famine, to heal all illness, to invoke in full the qualities of the aspects of enlightenment, to actualize in the true sense the unsurpassable, complete enlightenment, will observe well the Sojong Ceremony until sunrise tomorrow.”

With the end of the third repetition, generate great joy over having received the precept.

The Guru then says:

“This is the way.” (Tib: Thab yin-no)

You then reply:

“Yes, indeed”. (Tib: Lek-so)

Once again, reinforce the spirit of Bodhichitta that was generated earlier, thinking thus:

Just as the previous (Bodhisattva) Arhats refrained from all negative actions of body and speech such as killing and mentally reversed from these actions, likewise, for the sake of all sentient beings, I will abandon these negative actions for a day, and will properly engage in the related instructions.

Repeat after the Guru:

“From here on, I will not engage in killing,

Will also not engage in stealing,

Will refrain from sexual activities,

Will not utter lies as well,

Will completely abandon intoxicants, the source of numerous problems,

Will not sit on big and high seats,

Likewise, I will not take untimely food,

Will abandon perfumes, garlands, ornaments, dance, song and so forth.

Just as the Arhats of all times refrained from killing and so forth,

Likewise, I will abandon actions such as killing.

May I achieve the sublime enlightenment swiftly.

May all sentient beings who are in the turbulence of suffering
Be liberated from the ocean of Samsara.”

*Repeat the mantra of pure morality three times after the Guru,
then recite 21 times along with the Guru:*

OMAMOGHA SHILA SAMBHARA BHARA BHARAMAHÂ
SHUDDHA SATTVA PADMA VIBHUSHITA BHUJA DHARA DHARA
SAMANTA AVALOKITE HUM PHAT SVÂHÂ

*Thereafter, recite verses of dedication such as the stanza
below:*

“Morality is flawless.

May we be adorned with pure ethical discipline,

Morality freed of pride;

May our ethical discipline be perfect.”

End with prayers and dedications.

*Once you have taken the precepts from a Guru, you can later
take them on your own in front of an image of a Buddha. In this
case, visualize the image as a real Arya Avalokiteshvara and
make three prostrations to it. The rest of the practice should be
done as stated in the main text.*

Colophon: *The English translation was done by Geshe Dorji Damdul
during the Bodhichitta Retreat, Series - I, on January 2, 2013 at Shree
Raghavendra Krupashrama Punyasthala at the request of Rita Sze and
Tarini Mehta, aspirants of Bodhisattva practices.*

LONG LIFE PRAYERS

Long Life Prayer for His Holiness the Dalai Lama

*- Jointly composed by Ling Rinpoche and Trijang Rinpoche,
the two tutors of His Holiness the XIVth Dalai Lama*

OM SVASTI

1. O our gurus, and your line of Lamas, for whom we have
the deepest gratitude,
You who are the repository of the three: secret powers of
body, speech and mind of innumerable Buddhas,
Who manifest in a miraculous way to each devotee
according to his capacity,
To you, who are wish-fulfilling gems, the source of all
virtues and good qualities,
We offer our prayers with intense devotion
That our Protector of the great Land of Snows,
Tenzin Gyatso, upholder of the Dharma, the great ocean,
May live for a hundred eons.
Pour on him your blessings that his aspirations may be
fulfilled.
2. The Dharmadhatu, the inexpressible reality that pervades all
things like the heavens,

Immaculate, full of great bliss and transcendental wisdom,
Manifests like a cloud the numberless abodes of the higher
divinities,

The mandalas of the heavenly beings.

To all the higher forms of the divine ones, the yidams,

We offer our prayers with intense devotion

That Tenzin Gyatso, Protector of the great Land of Snows,

May live for a hundred eons.

Pour on him your blessings that his aspirations may be
fulfilled.

3. O you numberless Buddhas of the past, present and future
Who are the masters of the ten powers and teachers of the
gods,
Whose attributes of perfection, free from defilements and
born of realization
Are the source of the Buddha-activity
That appears for all time in the ocean of the suffering of
the world
For the sake of all sentient beings -
To you we offer our prayers with intense devotion
That Tenzin Gyatso, Protector of the great Land of Snows,
May live for a hundred eons.

Pour on him your blessings that his aspirations may be fulfilled.

4. O sacred Dharmas of the three yantras,
Which liberate us from the sufferings of the three worlds,
Supremely calm, the jewel treasure of the fully enlightened ones,
Without impurities, unchanging, eternally good, the peak of virtues,
To you we offer our prayers with intense devotion
That Tenzin Gyatso, Protector of the great Land of Snows,
May live for a hundred eons.
Pour on him your blessings that his aspirations may be fulfilled.

O all you Arya Sangha, awakened and unsullied,
Of highest valour in conquering the suffering of the wheel of life
With the transcendental wisdom that directly intuits the deeper truth,
Never departing from the indestructible vajra abode of Nirvana -
To you we offer our prayers with intense devotion
That Tenzin Gyatso, Protector of the great Land of Snows,

May live for a hundred eons.

Pour on him your blessings that his aspirations may be fulfilled.

5. O you Dakas and Dakinis, heavenly beings of the three worlds,
Who appear in the highest paradises, the sacred places, the cremation grounds,
Who have innumerable experiences of the bliss of the void,
Supporting yogis in their meditation on the excellent path,
To you all we offer our prayers with intense devotion
That Tenzin Gyatso, Protector of the great Land of Snows,
May live for a hundred eons.
Pour on him your blessings that his aspirations may be fulfilled.
To the ocean of guardians of the teaching, who possess the eye of transcendental wisdom,
Carrying on their matted locks the knot
Symbolic of the vows they made to Vajradhara Buddha,
The powerful ones who protect the teaching and the upholders of the Dharma -
We offer you our prayers with intense devotion
That Tenzin Gyatso, Protector of the great Land of Snows,

May live for a hundred eons.

Pour on him your blessings that his aspirations may be fulfilled.

6. To all you guileless ones, in whom we take the excellent refuge,
We pray with intense devotion, humbly, from our very heart,
That by the strength of these verses,
Ngawang Losang Tenzin Gyatso,
He who has power over speech, the kindly one,
Upholder of the Dharma, the great ocean,
He who possesses the three secret powers,
May be indestructible, eternal and without end.
That, seated on the supreme unconquerable throne of the vajra,
He may live for a hundred eons.
Pour on him your blessings that his aspirations may be fulfilled.

7. You who bear the burdens of innumerable Buddhas,
With courage, carrying on your shoulders the vast activities of the fully enlightened ones,
Working for the welfare of all beings, like the wish-fulfilling gem, the jewel of jewels,

May your aspirations be perfectly fulfilled.

8. By virtue of this, may the golden era be heralded
Like a gate to the great spaces, liberating all sentient beings,
Coming as the happiness of spring that comforts our
sorrows
And helps the teaching of the Buddha to spread in all
directions and in all ages,
Making it prosper to the summit of Samsara and Nirvana.

9. O you, with a lotus in your hand, may the nectar stream of
your blessing
Strengthen our mind and bring it to maturity.
May we be able to please you by practising the Dharma.
Through accomplishing at all times the good deeds of the
Bodhisattvas,
May we reach Nirvana.

10. By the blessings of the wondrous Buddhas and Bodhisattvas,
By the unassailable truth of the spiritual laws of cause and
effect,
By the unstained power of the pure mind,
May the aim of my prayers be accomplished soon.

DEDICATION PRAYERS

King of Prayers

The Extraordinary Aspiration of the Practice of Samantabhadra

(Skt: Samantabhadracharya Pranidhanaraja)

(Tib: 'phags-pa bzang-po spyod-pa'i smon-lam-gyi rgyal-po)

I bow down to the youthful Arya Manjushri.

1. You lions among humans,

Gone to freedom in the present, past and future,

In the worlds of ten directions,

To all of you, with body, speech and sincere mind, I bow down.

2. With the energy of aspiration for the Bodhisattva way,

With a sense of deep respect

And with as many bodies as atoms of the world,

To all you Buddhas visualized as real, I bow down.

3. On every atom are Buddhas numberless as atoms,

Each amidst a host of Bodhisattvas,

And I am confident the sphere of all phenomena

Is entirely filled with Buddhas in this way.

4. With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,
I sing the breathtaking excellence of Buddhas,
And celebrate all of you gone to bliss.

5. Beautiful flowers and regal garlands,
Sweet music, scented oils and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.

6. Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

7. With transcendent offerings peerless and vast,
With profound admiration for all the Buddhas,
With strength of conviction in the Bodhisattva way,
I offer and bow down to all victorious ones.

8. Every harmful action I have done
With my body, speech and mind,
Overwhelmed by attachment, anger and confusion,
All these I openly lay bare before you.

9. I lift up my heart and rejoice in all the merit
Of the Buddhas and Bodhisattvas in ten directions,
Of solitary realizers, hearers still training, and those beyond,
And of all ordinary beings.

10. You who are the bright lights of worlds in ten directions,
Who have attained a Buddha's omniscience through the stages of
awakening,
All you who are my guides,
Please turn the supreme wheel of Dharma.

11. With palms together, I earnestly request
You who may actualize Parinirvana,
Please stay with us for eons numberless as atoms of the world,

For the happiness and well-being of all wanderers in Samsara.

12. Whatever slight merit I may have created,
By paying homage, offering and acknowledging my faults,
Rejoicing and requesting that the Buddhas stay and teach,
I now dedicate all this for the full awakening of all beings.

13. May you Buddhas now living in the worlds of ten directions,
And all you gone to freedom in the past, accept my offerings.
May those not yet arisen, quickly perfect their minds,
Awakening as fully enlightened ones.

14. May all worlds in ten directions,
Be entirely pure and vast.
May they be filled with Bodhisattvas
Surrounding Buddhas gathered beneath a Bodhi tree.

15. May as many beings as exist in ten directions,

Be always well and happy.

May all Samsaric beings live in accord with the Dharma,

And may their every Dharma wish be fulfilled.

16. Remembering my past lives in all varieties of existence,

May I practise the Bodhisattva way,

And thus, in each cycle of death, migration and birth,

May I always abandon the householder's life.

17. Then, following in the footsteps of all the Buddhas,

And perfecting the practice of a Bodhisattva,

May I always act without error or compromise,

With ethical discipline faultless and pure.

18. May I teach the Dharma in the language of gods,

In every language of spirits and nagas,

Of humans and of demons,

And in the voice of every form of being.

19. May I be gentle-minded, cultivating the six paramitas,

And never forget Bodhichitta.

May I completely cleanse, without omission,

Every negativity and all that obscures this awakening mind.

20. May I traverse all my lives in the world,

Free of karma, afflictions and interfering forces,

Just as the lotus blossom is undisturbed by the water's wave,

Just as the sun and moon move unhindered through the sky.

21. May I ease the suffering in the lower realms

And in the many directions and dimensions of the universe.

May I guide all wanderers in Samsara to the pure bliss of
awakening

And be of worldly benefit to them as well.

22. May I practise constantly for eons to come,

Perfecting the activities of awakening,

Acting in harmony with the various dispositions of beings,

Showing the ways of a Bodhisattva.

23. May I always have the friendship

Of those whose path is like mine,

And with body, words and also mind,

May we practise together the same aspirations and activities.

24. May I always meet a spiritual mentor

And never displease that excellent friend,

Who deeply wishes to help me

And expertly teaches the Bodhisattva way.

25. May I always directly see the Buddhas,

Masters encircled by Bodhisattvas,

And without pause or discouragement for eons to come,

May I make extensive offerings to them.

26. May I hold within me the Buddha's genuine Dharma,
Illuminate everywhere the teachings that awaken,
Embody the realizations of a Bodhisattva,
And practise ardently in all future eons.

27. While circling through all states of existence,
May I become an endless treasure of good qualities –
Skilful means, wisdom, samadhi and liberating stabilizations –
Gathering limitless pristine wisdom and merit.

28. On one atom, I shall see
Buddha fields numberless as atoms,
Inconceivable Buddhas among Bodhisattvas in every field,
Practising the activities of awakening.

29. Perceiving this in all directions,
I dive into an ocean of Buddha-fields,

Each an ocean of three times' Buddhas in the space of a wisp of hair.

So I, too, will practise for an ocean of eons.

30. Thus, I am continually immersed in the speech of the Buddhas,

Expression that reveals an ocean of qualities in one word,

The completely pure eloquence of all the Buddhas,

Communication suited to the varied tendencies of beings.

31. With strength of understanding, I plunge

Into the infinite enlightened speech of the Dharma

Of all Buddhas in three times gone to freedom,

Who continually turn the wheel of Dharma methods.

32. I shall experience in one moment,

Such vast activity of all future eons,

And I will enter into all eons of the three times

In but a fraction of a second.

33. In one instant, I shall see all those awakened beings,
Past, present and future lions among humans,
And with the power of the illusion-like stabilization,
I will constantly engage in their inconceivable activity.

34. I shall manifest upon one single atom,
The array of Pure Lands present, past and future.
Likewise, I shall enter the array of pure Buddha-fields
In every direction without exception.

35. I shall enter the very presence of all my guides,
Those lights of this world who are yet to appear,
Those sequentially turning the wheels of complete awakening,
Those who reveal Nirvana – final, perfect peace.

36. May I achieve the power of swift, magical emanation,

The power to lead to the great vehicle through every approach,
The power of always beneficial activity,
The power of love pervading all realms,

37. The power of all surpassing merit,
The power of supreme knowledge unobstructed by discrimination,
And through the powers of wisdom, skilful means and samadhi,
May I achieve the perfect power of awakening.

38. Purifying the power of all contaminated actions,
Crushing the power of disturbing emotions at their root,
Defusing the power of interfering forces,
I shall perfect the power of the Bodhisattva practice.

39. May I purify an ocean of worlds,
May I free an ocean of beings,
May I clearly see an ocean of Dharma,
May I realize an ocean of pristine wisdom.

40. May I purify an ocean of activities,
May I fulfil an ocean of aspirations,
May I make offerings to an ocean of Buddhas,
May I practise without discouragement for an ocean of eons.

41. To awaken fully through this Bodhisattva way,
I shall fulfil without exception,
All the diverse aspirations of the awakening practice
Of all Buddhas gone to freedom in the three times everywhere.

42. In order to practise exactly as the wise one
Called Samantabhadra, 'All-Embracing Good',
The elder brother of the sons and daughters of the Buddhas,
I completely dedicate all this goodness.

43. Likewise, may I dedicate
Just as the skilful Samantabhadra,
With pure body, speech and mind,

Pure actions and pure Buddha-fields.

44. I shall give rise to the aspirations of Manjushri
For this Bodhisattva practice of all-embracing good,
To perfect these practices
Without discouragement or pause in all future eons.

45. May my pure activities be endless,
My good qualities boundless,
And through abiding in immeasurable activity,
May I actualize infinite emanations.

46. Limitless is the end of space,
Likewise, limitless are living beings,
Thus, limitless are karma and afflictions.
May my aspiration's reach be limitless as well.

47. One may offer to the Buddhas

All wealth and adornments of infinite worlds in ten directions,
And one may offer during eons numberless as atoms of the world
Even the greatest happiness of gods and humans;

48. But whoever hears this extraordinary aspiration
And longing for highest awakening,
Gives rise to faith just once,
Creates far more precious merit.

49. Those who make this heartfelt aspiration for the Bodhisattva
way
Will be free of all lower rebirths,
Free of harmful companions,
And will quickly see Amitabha, Infinite Light.

50. And even in this very human life,
They will be nourished by happiness and have all conducive
circumstances.

Without waiting long,

They will become like Samantabhadra himself.

51. Those who give voice to this extraordinary aspiration

Will quickly and completely purify

The five boundless harmful actions

Created under the power of ignorance.

52. Blessed with supreme knowledge,

Excellent body, family, attributes and appearance,

They will be invincible to vast interfering forces and misleading
teachers,

And all the three worlds will make offerings.

53. Going quickly to the noble Bodhi tree

And sitting there to benefit sentient beings,

Subduing all interfering forces,

They will fully awaken and turn the great wheel of Dharma.

54. Have no doubt that complete awakening

Is the fully ripened result – comprehended only by a Buddha –

Of holding in mind by teaching, reading or reciting

This aspiration of the Bodhisattva practice.

55. In order to train just like

The hero Manjushri who knows reality as it is

And just like Samantabhadra as well,

I completely dedicate all this goodness, just as they did.

56. With that dedication which is praised as greatest

By all the Buddhas gone to freedom in the three times,

I, too, dedicate all my roots of goodness

For the attainments of the Bodhisattva practice.

57. When the moment of my death arrives,

By eliminating all obscurations

And directly perceiving Amitabha,

May I go immediately to Sukhavati, Pure Land of Great Joy.

58. Having gone to Sukhavati,

May I actualize the meaning of these aspirations,

Fulfilling them all without exception,

For the benefit of beings for as long as this world endures.

59. Born from an extremely beautiful, superlative lotus

In this joyful land, the Buddha's magnificent mandala,

May I receive a prediction of my awakening

Directly from the Buddha Amitabha.

60. Having received a prediction there,

May I create vast benefit

For beings throughout the ten directions,

With a billion emanations by the power of wisdom.

61. Through even the small virtue I have accumulated

By offering this prayer of the Bodhisattva practice,
May all the positive aspirations of beings
Be fulfilled in an instant.

62. Through creating limitless merit

By dedicating this prayer of Samantabhadra's deeds,
May all beings drowning in this torrent of suffering,
Enter the presence of Amitabha.

63. Through this king of aspirations, which is the greatest of the
sublime,

Helping infinite wanderers in Samsara,

Through the accomplishment of this scripture dazzling with

Samantabhadra's practice,

May suffering realms be utterly emptied of all beings.

*Thus, The Extraordinary Aspiration of the Practice of
Samantabhadra, also known as The King of Prayers, from
the Gandavyuha chapter of the Avatamsaka Sutra (translated
by Jinamitra, Surendrabodhi, and Yeshe-de, circa 900 C.E.),*

is complete. The Tibetan was compared with the Sanskrit and revised by Lotsawa Vairochana.

Translator's colophon: Translated by Jesse Fenton in Seattle, Washington in 2002 by request of her teacher, Venerable Thubten Chodrön, relying on the commentary Ornament Clarifying the Exalted Intention of Samantabhadra ('phags pa bzang po spyod pa'i smon lam gyi rnam par bshad pa kun tu bzang po'i dgongs pa gsal bar byed pa'i rgyan) by Jangkya Rolpü Dorje, and on clarification of many difficult points by the very kind Khensur Rinpoche Konchog Tsering of Ganden Monastery.

Food Offering Prayers

We offer this food to the Buddha, the teacher of unconditional love on the basis of understanding the interdependence of oneself and others;

We offer this food to the Dharma, the perfect teachings of the Buddha;

We offer this food to the Sangha, the perfect practitioners of this teaching;

By the power of offering this food to the Three Jewels, may all sentient beings be freed of suffering, the suffering of hunger, thirst, fear and so forth and eventually be led to full awakening, which is the highest state of happiness.

Sang ghay yonten sam mi khyab

Choe ki yonten sam mi khyab

Phap-pay gendun sam mi khyab

Sam mi khyab la dhay jay pay

Nampar mingpa-ang sam mi khyab

Namdhak shing la choepa phul

The qualities of the Buddha are inconceivable,

The qualities of the Dharma are inconceivable,

The qualities of the Arya Sangha are inconceivable,
By the power of venerating the inconceivables,
The results accrued as well are inconceivable.
I offer this food to the inconceivable fields of perfection.

Ton pa Lamay Sangay Rinpoche

Kyopa Lamay Dhamchoe Rinpoche

Drenpa Lamay Gedhun Rinpoche

Kyap nay Konchok soom la Choepa phul

The precious Buddha is the Sublime Teacher,
The precious Dharma is the Sublime Protection,
The precious Sangha is the Sublime Assistant.
We offer this food to the Three Jewels, the Sources of Refuge.

Final Lamrim Prayer

(Tib: Lamrim Monlam)

- *Lama Tsongkhapa*

1. From my two collections, vast as space, that I have amassed
From working with effort at this practice for a great length of
time,
May I become the chief leading Buddha for all those
Whose mind's wisdom eye is blinded by ignorance.
2. Even if I do not reach this state, may I be held
In your loving kindness for all lives, Manjushri.
May I find the best of the complete graded paths of the
teachings,
And may I please all the Buddhas by my practice.
3. Using skilful means drawn by the strong force of compassion,
May I clear the darkness from the minds of all beings
With the points of the path as I have discerned them.
May I uphold Buddha's teaching for a very long time.
4. With my heart going out with great compassion
In whatever directions the most precious teachings
Have not yet spread, or once spread have declined,

May I reveal this treasure of happiness and aid.

5. May the minds of those who wish for liberation be granted
bounteous peace

And the Buddhas' deeds be nourished for a long time

By even this graded path to enlightenment traversed
completely,

Due to the wondrous virtuous conduct of the Buddhas
and their children.

6. May all human and non-human beings who eliminate adver
sity

And create conducive conditions for practising the excellent
paths

Never be separated in any of their lives

From the purest path praised by the Buddhas.

7. Whenever someone makes an effort to act

In accordance with the ten-fold Mahayana virtuous practices,

May they always be assisted by the mighty ones,

And may oceans of prosperity spread everywhere.

Additional Prayers

Ghangri ra-way khor-way shing-kham soo
Phen dhang dhaywa ma lue joong-way nay
Chenray zigwang Tenzin Gyatso yi
Shab-pay si-thay bhar-tu ten gyur chi

In the land encircled by snow mountains,
You are the source of all happiness and good;
All-powerful Chenrezig Tenzin Gyatso,
Please remain until Samsara ends.

Due to the merits of these virtuous actions,
May I quickly attain the state of a Guru-Buddha
And lead all beings, without exception,
Into that enlightened state.

Jangchup semchok rinpoche
Ma-khay pa namkhayghurchik
Khaypa nyam-pa may-pa yang
Gong nay gong dhu phelvarshok

May the supreme Bodhichitta
That has not arisen, arise and grow,
And may that which has arisen not diminish
But increase forever more.

I dedicate the merit thus gathered,
Towards the realization of the deeds and the prayers,
Of all Buddhas and Bodhisattvas of the three times,
And to the upholding of the Dharma of teaching and realization.

May I, in all lives, through the force of this merit,
Never separate from the four wheels of the Mahayana vehicle,
And accomplish all the stages of the path,
Renunciation, Bodhichitta, perfect view and the two stages.

Verses to Generate Bodhichitta

With the wish to free all beings,
I shall always go for refuge
To the Buddha, Dharma and Sangha
Until I reach full enlightenment.

Inspired by wisdom and compassion,
Today in the Buddha's presence,
I generate the mind of full awakening
For the benefit of all sentient beings.

I go for refuge to the Triple Gem,
I confess the negativities individually,
I rejoice in the virtues of all the beings,
I hold the precious Buddhahood in my heart.

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

Supplication to His Holiness the Dalai Lama

Tong nyi nyingjay soong tu jug-pay lam
Chay chayr selzay ghangchen ten-droe goen
Chagna paymo Tenzin Gyatso la
Solwa dhepso Shay Dhoen Lhun Drup Shog

The path of the union of emptiness and compassion
Is lucidly explained by the Protector of the Dharma and the beings
of the Snow Land.
You are the Lotus Holder, Tenzin Gyatso.
We supplicate you that your wishes are fulfilled spontaneously.

Prayer to Dispel Evil Spirits

Monlam log pay gyal way tenpa la

Khu way nag chok sook chen sook may dhey

Sam jor nyen pay juk pa ma lue pa

Chok soom dhen pay tsay nay choe gyur chig

May the operations of evil thoughts and deeds,

Of the negative forces of humans and non-humans,

Who harbour malice through perverted prayers

Against the teachings of the Buddhas,

Be totally vanquished through the power of the truth of the Three
Jewels.

Prayer for disseminating the wisdom of dependent origination and emptiness

- Lama Tsongkhapa

Throughout my future lifetimes,

May I always be guided by Arya Manjushri

And be able to uphold the Dharma in general and

The teachings on Dependent Origination in particular,

Even at the cost of my life.

*Seal your day's practice with 5 to 20 minutes of meditation on
emptiness, before retiring to bed.*

*May the auspiciousness of the two Bodhichittas spread in the
hearts of all dear mother sentient beings.*

-Sarva Mangalam-

APPENDIX

Categories of Bodhichitta

Category by way of demarcation

1. Bodhichitta of devoted conduct
2. Bodhichitta of the pure altruistic attitude
3. Fully mature Bodhichitta
4. Bodhichitta of the abandonment of obstructions

1. Bodhichitta of devoted conduct

Bodhichitta in the continua of Bodhisattvas on the path of accumulation and the path of preparation.

2. Bodhichitta of the pure altruistic intention

Bodhichitta in the continua of Bodhisattvas on any of the seven impure Bodhisattva Bhumis/grounds (the first until the seventh Bodhisattva ground).

3. Fully mature Bodhichitta

Bodhichitta in the continua of Bodhisattvas on any of the three pure Bodhisattva Bhumis/grounds (the eighth, ninth and tenth Bodhisattva grounds).

4. Bodhichitta of the abandonment of obstructions

Bodhichitta in the continua of Buddhas.

Category by way of the purpose

1. Shepherd-like Bodhichitta
2. Ferryman-like Bodhichitta
3. King-like Bodhichitta

1. *Shepherd-like Bodhichitta*

Main mind concomitant with the aspiration that aspires to all sentient beings attaining enlightenment before one attains enlightenment oneself.

2. *Ferryman-like Bodhichitta*

Main mind concomitant with the aspiration that aspires to all sentient beings and oneself attaining enlightenment together.

3. *King-like Bodhichitta*

Main mind concomitant with the aspiration that aspires to oneself attaining enlightenment first in order to lead all sentient beings to enlightenment.

Category by way of similes

The Ornament of Clear Realization states:

As for this: earth, gold, moon, fire,
treasure, jewel mine, ocean, vajra,
mountain, medicine, spiritual friend,
wish-fulfilling gem, sun, song.

King, storehouse,
great path, riding mount,
spring, pleasant sound,
river and cloud.

Thus, these are the twenty-two aspects

1. Earth-like Bodhichitta
2. Gold-like Bodhichitta
3. Moon-like Bodhichitta
4. Fire-like Bodhichitta
5. Treasure-like Bodhichitta
6. Jewel Mine-like Bodhichitta
7. Ocean-like Bodhichitta
8. Vajra-like Bodhichitta
9. Mountain-like Bodhichitta
10. Medicine-like Bodhichitta
11. Spiritual Friend-like Bodhichitta
12. Wish-Fulfilling Gem-like Bodhichitta
13. Sun-like Bodhichitta
14. Song-like Bodhichitta
15. King-like Bodhichitta
16. Storehouse-like Bodhichitta
17. Great Path-like Bodhichitta
18. Riding Mount-like Bodhichitta
19. Spring-like Bodhichitta
20. Pleasant Sound-like Bodhichitta
21. River-like Bodhichitta
22. Cloud-like Bodhichitta

The twenty-two Bodhichittas that the twenty-two similes refer to:

- (1) Bodhichitta endowed with aspiration
- (2) Bodhichitta endowed with the resolve to continue

- (3) Bodhichitta endowed with exceptional resolve
- (4) Bodhichitta endowed with training in the similitude of the three knowers/wisdoms
- (5) Bodhichitta endowed with generosity
- (6) Bodhichitta endowed with ethics
- (7) Bodhichitta endowed with patience
- (8) Bodhichitta endowed with joyous effort
- (9) Bodhichitta endowed with concentration
- (10) Bodhichitta endowed with wisdom
- (11) Bodhichitta endowed with skilful means
- (12) Bodhichitta endowed with prayer
- (13) Bodhichitta endowed with power
- (14) Bodhichitta endowed with the perfection of exalted wisdom
- (15) Bodhichitta endowed with clairvoyance
- (16) Bodhichitta endowed with merit and exalted wisdom
- (17) Bodhichitta endowed with the thirty-seven paths to enlightenment
- (18) Bodhichitta endowed with compassion and special insight
- (19) Bodhichitta endowed with retention and confidence
- (20) Bodhichitta endowed with a festival of the four seals of Dharma
- (21) Bodhichitta endowed with the one path travelled
- (22) Bodhichitta concomitant with the Truth Body that emanates the twelve enlightened deeds and benefits sentient beings

Staircase to Emptiness

(Practical Meditation Manual)

Be well informed about the Four Essentials to Discern Emptiness with emphasis on the first essential which is the essential of identifying the object of negation.

Visualize that a beautiful picture of a flower of size one inch by one inch, 200 DPI resolution (*the picture is made of 200 x 200 dots per inch, that is 40,000 dots*), is blown up to a gigantic picture of the size 20 feet by 20 feet.

Q 1: *From a distance, what do you see?*

A: A picture of a very beautiful tender flower.

Q 2: *What is your mental reaction towards this picture of the flower?*

A: It is so appealing. (*Technically, your mind is pulled by the object, thinking that the picture is there from the screen. Here, one can see the dynamic relationship between ignorance grasping at true or objective existence and all other afflictions such as attachment and aversion - how they are all triggered by ignorance. Seeing the picture from the screen is the 'ignorance viewing objective reality'. Your mind being pulled towards the picture is the 'afflictive emotion of attachment'. With a bad picture, your mind will be repulsed by the picture. That is the 'afflictive emotion of aversion'. All afflictions are either inclined*

towards the nature of attachment or towards the nature of aversion. Those which are not inclined to either are of the nature of ignorance.)

Q 3: *Does the picture of the flower exist or not? Be very sure of your answer.*

A: It does exist. It is there on the screen. It is such an attractive picture. I would like to see it more closely.

Q 4: *Go up to the screen. What happens to the picture now?*

A: The picture of the flower disappears.

Q 5: *What happens to the appealing feeling you got earlier?*

A: It also disappears. Aversion arises instead, upon seeing the 40,000 pictures of demons. *(This indicates how all our afflictive emotions such as attachment and anger are triggered by our mental perception that is always under the influence of ignorance grasping at true existence, except for the wisdom having a non-dual experience of emptiness. Likewise, it shows how all other afflictions will come to cease if ignorance is eliminated, just as the attachment to the flower stops as soon as the flower disappears.)*

Q 6: *(Ask the same question again). Does the picture of the flower exist or not? If it does, where is it now, on the screen, in the eyes, or in between?*

A: Yes it does exist. Not too sure as to where it is. Earlier I thought it was on the screen, but as I am closer to the screen, to my amazement, it is not there. As Arya Nagarjuna said in *Ratnavali* (Precious Garland), “*If the mirage were to be water, why is it not seen by those close to the mirage?*” The picture of the flower does not exist from the screen, as I should be able to see it now if it does exist from the screen. Likewise, it does not exist in my eyes as I am not looking at my eyes for the picture. It makes no sense either to say it exists in between the screen and the eyes.

Q 7: *Why have you come close to the screen and to look for what?*

A: To look for the picture of the flower more clearly on the screen. *(Putting the same response in more technical terms, you came closer to the screen to look for an objectively existent picture of the flower as opposed to a merely mentally imputed picture of the flower. Here, you are looking for something ultimate that is more than just what your perception creates. If you do find something that way, it should be the ultimate reality of the picture of the flower.)*

Q 8: *What did you find after coming closer to the screen?*

A: We found nothing amidst the 40,000 dots of demon’s faces which are themselves separated wide apart by distance. As Arya Nagarjuna cautioned in *Mulamadhyamakarika*:

“That which dependently originates

Is posited to be empty (of independent existence).

That being dependently designated,

This is the Middle Way”.

The picture of the flower disappears. It is not there. The screen is empty of the picture of the flower. The disappearance of the picture of the flower is found. Emptiness of the picture is found. *(Many years ago, in Dharamsala in 1988-89, my friend Dr. Barry received an empty carton box as a postal parcel from Australia – all its contents were lost. Nonetheless, he was asked by the post master to put his signature to acknowledge the receipt of the empty box. Likewise, what did you find on the screen? You found the emptiness of the flower.)*

On the screen, you see two things - emptiness of the flower and the 40,000 dots which are the faces of demons. While the two, like the two sides of the same coin, are of the same entity, they are different isolates. Of the two isolates, for the specific purpose of meditation on emptiness, simply pick up the isolate of the emptiness of the flower – the disappearance of the flower. Pay no emphasis to the isolate of the dots.

Abide in this experience of emptiness for a while.

***Q 9:** Now, moving away from the screen while continuing to look at the screen, what appears to your eyes when you are at the same distance from the screen that you were at initially?*

A : The picture of the flower came back. (*This is the infallible dependent origination. Only the picture of the flower appears and not other images such as an image of a tree, a man, or a house. Every phenomenon, while lacking objective reality, still exists and infallibly functions, but on this conventional level, through dependent origination. In this case, only by dependence on the various factors such as the dots, the space between the dots, light, the screen and the perceiving mind, does the picture of the flower arise. This should profoundly help generate in us a deep conviction in the efficacy of dependent origination which subsumes all phenomena including the law of karma. While everything exists, but never on the ultimate level, only on the conventional level, our chronic ignorance always drives us to see and believe that things do exist on the ultimate level. This understanding of the infallible dependent origination does not bring the phenomenal world from the ultimate level to the conventional level. It is already there on the conventional level since beginningless time and never on the ultimate. This understanding allows our mind to simply shake our chronic belief by lifting up in our thought, the reality of the functional world as operating from the ultimate to the conventional level.*)

Q 10: As you keep going towards and away from the screen, again and again, what is happening to the perception of your eyes?

A : The perception keeps on changing from that of the picture of the flower to that of the emptiness of the picture of the flower.

Remark 1: a) This indicates that the same object on the screen shows two faces. While nothing changes at all from the side of the screen, your perception of the object changes. This is indicative of the fact that what you see on the screen as a picture of a flower is nothing other than just your own perception. Perception means purely mental and subjective perception.

b) Just as a ghost in a dream does not exist in reality from its own side and thus is dream-like, even the picture of the flower is just your mental projection and is subjectively existent, and thus dream-like. It is devoid of objective reality.

Abide in this experience of emptiness for a while.

Remark 2: What you see very closely of the same object on the screen (which is the emptiness of the picture of the flower), is the face of the ultimate reality of the picture of the flower. What you see as a picture of a flower from a distance is the face of the subjective/conventional reality of the picture of the flower. These are the two truths of the same object. Every phenomenon necessarily possesses two truths or realities. Emptiness is no exception.

Remark 3: In a similar manner, meditate on the emptiness of

1) Yourself

OR

2) Your mind

Keep in mind the following analogies:

a) The picture of a beautiful tender flower is analogous to:

1) Yourself

AND

2) Your mind

b) The 40,000 dots of demon faces are analogous to:

1) Atoms that constitute you, or the six elements, or the five aggregates in relation to the emptiness of the self.

2) Temporal moments of the mind that constitute your whole mind in relation to the emptiness of the mind.

The following verses by Arya Nagarjuna can be used during the meditation:

Precious Garland (Skt: Ratnamala)

If the person is not earth, not water,
Not fire, not wind, not space,
Not also consciousness, and not all (of them),
Where is the person out of those?

Just as a person is not truly existent
Because of being an aggregation of the six constituents,
So each constituent also is not truly existent
As they are aggregations (of their own constituents).

Fundamental Wisdom of the Middle Way (Skt: Mulamadhyamakarikā)

Neither the aggregates, nor different from the aggregates,
The aggregates don't (depend) on him, nor is he (dependent)
on them.

The Tathagata does not possess the aggregates.
What is the Tathagata? (Replace with your name).

And also:

Bhikhuni Vajira's Utterance in a Fundamental Vehicle Sutra

Just as one designates a cart
In dependence upon a collection of parts,
So we assert the conventional 'living beings'
In dependence upon the aggregates.

Remark 4: Repeat as often as possible to abide in the experience of emptiness that you got (*from Question 8 and Remark 1b*). Say the sacred stanzas from Sutras and other compositions on emptiness by Indian saints such as Arya Nagarjuna to reinforce the experience. This practice is the life-force of the whole meaning of your life. Make sure you don't lose the regularity of this practice and do it on a daily basis.

Remark 5: In all moments of your waking state, try to be mindful that everything (the three spheres of action) is dream-like, including the object you are interacting with, you as the agent interacting, and the action of interaction (*from Remark 1a*). All lack true objective reality. Yet to your mind, they deceptively appear to exist from the object's side as truly in all moments of the waking state, as well as in sleep and dream. Remember the stanzas from the Buddha's Sutras such as the following, to engage in daily activities with the mindfulness and awareness that everything that you encounter is dream-like. As advised by Lama Tsongkhapa in 'The Great Treatise on the Stages of the Path to Enlightenment' (Lamrim Chhenmo), engage in all virtuous actions by seeing them in the light of dream-like nature. This helps accumulate both the collections – merit and wisdom – in all one's actions.

Upali Requested Sutra (Skt: Upalipariprcchanamamahayana Sutra)

The various delightful flowers blossom,
And the sparkling supreme golden abodes stand, so alluring.
For none of these is there a creator.

They are posited by the power of thought.

It is through conceptualization that the world is imputed.

King of Concentration Sutra (Skt: Samadhiraja Sutra)

Just as in the dream of a young girl,

She met with a boy and saw his death,

Joyous was she at the meeting and anguished at his death,

View all phenomena as thus.

Guide in the View – the Four Mindfulnesses (H.H. Kalsang Gyatso, the VIIth Dalai Lama)

At the crossroads of the six collections (of consciousness)
that have diverse perceptions,

Are seen the hazy dualistic phenomena which are baseless.

There is a magical show that is by nature, deceptive.

Don't believe it to be true, but view it as having the nature of
emptiness.

Don't let your mind go astray, but place it in the nature of
appearance-emptiness.

Through not losing mindfulness, hold it in the nature of
appearance-emptiness.

Remark 6: You should not give in to this ignorance grasping at true existence (*Tib: dhakzin marigpa or timuk dhakzin*) anymore. Dispel this darkness of ignorance from the minds of all dear mother sentient beings by lighting the lamp of the wisdom of emptiness. It is better that we not waste our precious time. We are on an urgent mission for all our mothers and for ourselves. Concluding the day with a meditation on emptiness and sealing the day's virtuous practices with prayers such as the following would be profoundly helpful.

Remark 7: After gaining some understanding of how things exist subjectively and are devoid of objective existence, it is beneficial to think of the dependent nature of phenomena in terms of the mutuality of dependence of cause and effect, labels and the labelled, characteristics and the characterized, the mind and its objects, the whole and the parts, big and small, and so forth.

The concluding prayer in Lama Tsongkhapa's commentary on Arya Nagarjuna's Fundamental Wisdom of the Middle Way:

Throughout my future lifetimes,
May I always be guided by Arya Manjushri
And be able to uphold the Dharma in general and the
teachings on Dependent Origination in particular,
Even at the cost of my life.

Meditation on the Emptiness of the Mind:

- 1) As mentioned in Remark 3.
- 2) Analyse that the present moment, which is the frame of reference for the three times, is not findable.
- 3) Analyse the mind's deceptivity of experiencing its objects. Through close analysis, one realizes that the mind cannot discern the object that it thinks it is discerning or experiencing, due to the object's fast moving transitoriness.

Colophon: Prepared by Geshe Dorji Damdul at the request of Ellora Mubashir for the participants of the Bodhichitta Retreat (Series - I) at Shree Raghavendra Krupashrama, Punyasthala from January 15 - 28, 2013.

(Footnotes)

Great Trailblazers: Literally, the ‘great charioteers’ (shing rta chen po). This is a reference to Nagarjuna, the founder of the Middle Way school, and Asanga, the founder of the Mind Only school. (*Footnotes*)

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The Six Ornaments are Aryadeva, Vasubandhu, Nagarjuna, Asanga, Dignaga and Dharmakirti. The Two Supreme Masters are Gunaprabha and Shakyaprabha.

*¹ ultimately, truly, inherently, intrinsically and independently existent are synonymous.

*² mentally imputed, subjective, conventional existence are synonymous.

Respect for Sacred Books

The Dharma of the Buddha is the true source of happiness for all sentient beings. Books like the one in your hand are repositories of the words and guidance of great masters and show us how to put the teachings into practice and integrate them into our lives, whereby we can gain the happiness we seek and become a source of comfort and happiness for others. Therefore, anything containing Dharma teachings is more precious than other material objects and should be treated with utmost respect.

Please treat this and other Dharma books with respect. Do not treat them casually like other objects or put them underneath other things, step over them, sit upon them, or use them for mundane purposes such as propping up wobbly tables, chairs and so on. They should be wrapped in cloth when carried around and always be kept in a clean, high place, separate from writings on worldly subjects.

