

Opening Prayer

Arouse bodhicitta by reciting the Prayer of the Four Immeasurables three times:

May all sentient beings have happiness and the causes of happiness,
May they be free from suffering and the causes of suffering,
May they never be apart from the sublime bliss that is free from suffering,
May they remain in a state of equanimity, free from attachment and aversion to those near and far.



The Root Verses of the Seven Points of Mind Training

Point One: the Preliminaries—the Basis for Dharma Practice

1. First, train in the preliminaries.

Point Two: the Main Practice—Training in Bodhicitta

[Ultimate Bodhicitta]

2. Consider all phenomena as dreams.
3. Examine the nature of unborn awareness.
4. Self-liberate even the antidote.
5. Rest in the nature of the ālaya, the essence of the path.
6. In post-meditation, consider phenomena as illusory.

[Relative Bodhicitta]

7. Practice sending and taking alternately.
8. These two should ride the breath.
9. Three objects, three poisons, and three roots of virtue.
10. In all activities, train with slogans.
11. Begin the sequence of sending and taking with yourself.

Point Three: Transforming Negative Circumstances into the Path of Enlightenment

12. When beings and the world are filled with evil, transform all misfortune into the path of liberation.
13. All blame comes down to one thing.
14. Meditate on the great kindness of all.
15. Seeing deluded appearances as the four kāyas
Is the unsurpassable protection of emptiness.
16. The four practices are the best of methods.
17. Whatever you encounter, apply the practice.

Point Four: Applying the Practice Throughout One's Life

[What to Do during Life and Death]

18. Practice the five strengths, the essence of the instructions.
19. The Mahāyāna instruction for the time of death are the five powers.
How you conduct yourself is important.

Point Five: Evaluation of Mind Training

20. All Dharma has a single purpose.
21. Of the two witnesses, rely on the principal one.
22. Always maintain only a joyful mind.
23. If you can practice even when distracted, you are well trained.

Point Six: Disciplines of Mind Training

[Commitments of Mind Training]

24. Always practice the three basic principles.
25. Change your attitude, but remain natural.
26. Don't talk about others' weak points.
27. Don't have opinions about others' actions.
28. Train with the strongest disturbing emotions first.
29. Abandon any expectations of results.
30. Abandon poisonous food.
31. Don't rely on inappropriate loyalty.
32. Don't make malicious remarks.
33. Don't wait in ambush.
34. Don't bring things to a painful point.
35. Don't transfer the ox's burden to the cow.
36. Don't be competitive.
37. Don't act with a hidden motivation.
38. Don't turn gods into demons.
39. Don't seek others' pain as the source of your own happiness.

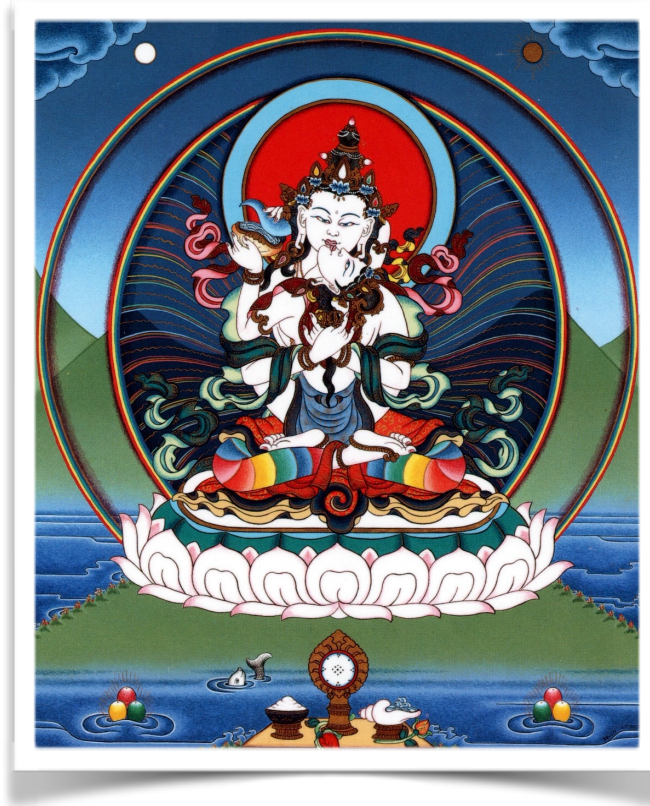
Point Seven: Guidelines of Mind Training

40. Do everything with a single intention.
41. Correct all wrongs with one intention.
42. Two activities: one at the beginning, one at the end.
43. Whichever of the two arises, be patient.
44. Maintain the two, even at the threat of death.
45. Train in the three difficulties.
46. Take up the three principal causes.
47. Meditate on the three things that should never wane.
48. Keep the three inseparable things.
49. Apply the training impartially to all.
50. It is crucial to do this deeply and all-pervasively.
51. Always meditate on difficult points.
52. Don't be dependent on external conditions.
53. At this time practice what is most important.
54. Don't misunderstand.
55. Don't be inconsistent in your practice.
56. Train wholeheartedly.
57. Liberate yourself through consideration and examination.
58. Don't expect anything in return.
59. Don't be irritable.
60. Don't be temperamental.
61. Don't expect applause.

The Conclusion:

When the five dark ages occur,
this is the way to transform them into the path of bodhi.
This is the essence of the amṛita of the oral instructions
that are handed down from the lineage of Serlingpa.
Having awakened the karma of precious training
and being urged on by my intense dedication,
I disregarded misfortune and slander
and received oral instructions on taming ego-clinging.
Now even at death, I will have no regrets.

Brought to Tibet by Atiśa Dīpaṃkara Śrījñāna and written down by Chekawa.



Meditation and Recitation of Vajrasattva

Now, meditate on and recite Vajrasattva.

རང་གི་སྤྱི་ལོར་པདྨ་བྱ་གདན་ལ་།

RANG GI CHI WOR PAD MA DAR DEN LA

On a lotus and moon-disk seat on the crown of my head,

བླ་མ་དོར་ཤེ་སེམས་དཔལ་ལེགས་ཀྱི་མདོག་།

LA MA DOR JÉ SEM PA SHEL JYI DOK

Sits guru Vajrasattva, cross-legged and clear as crystal.

ཞི་འཇུག་སྤྱིལ་དཀྱུང་མཚན་དཔེའི་ལང་ཚོ་འབར་།

ZHI DZUM CHYIL DRÜN TS'AN WÉ LANG TS'O BAR

He has a peaceful smile and the youthful radiance of the major and minor marks.

ལོངས་སྤྱིའི་ཆས་རྫོགས་དོན་ལྡན་བསྐྱེད་སྤྱོད་སྤྱོད་ལོངས་ལོངས་།

LONG KÜ CHÉ DZOK DOR DRIL NOL TAB DZIN

Replete with sambhogakāya ornaments and holding a vajra and bell with arms crossed,

སྤྱེམས་མ་ཡུམ་དང་འཁྲིལ་བའི་སྤྱོད་མཚན་མས་ནས་།

NYEM MA YUM DANG TRIL WÉ JOR TS'AM NÉ

He embraces his partner Vajratōpa and nectar flows from the point of union,

བདུད་ཚིའི་རྩུན་བབས་ནད་གདོན་སྤྱིབས་སྤྱདས་ལུར་།

DÜD TSÉ JYÜN BAB NAD DON DRIB JANG JYÜR

Cleansing illness, negative forces, and obscurations.

[illegible]

*om vajrasattva samayam anupālāya vajrasattva tvenopatiṣṭha dyāho me bhava sutoṣyo me bhava
supoṣyo me bhava anurakto me bhava sarvasiddhiṃ me prayaccha sarvakarmasu ca me cittam śreyah kuru hūṃ ha ha ha ha hoḥ bhagavan
sarvatathāgatavajra mā me muñca vajrī bhava mahāsamayasattva āḥ*

ཐིག་ཐིག་ཀུན་དག་ཤེས་སྒོར་ལྟ་བུར་བྱུང་།

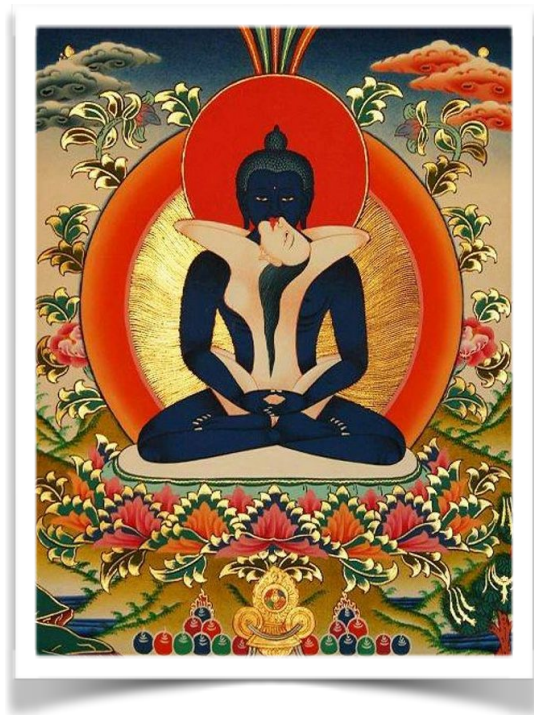
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བདག་སྒྲུང་དང་འདྲེས་རྩོམ་སེམས་སྒྲུབ་ལུ་གྱུར་།

སྒྲུང་སྤྱིད་དག་པ་རམ་འབྱུངས་རྩོམ་བར་ལྟོ།

ཨོཾ་བཛྲ་ས་ཏཱ་ཏྭ་ཨོཾ་

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Aspiration Prayer of the Primordial Buddha Samantabhadra

HO

All that appears and exists—all of saṃsāra and nirvāṇa—has one ground, two paths, and two results. It is a miraculous display of knowing and not knowing. Through the prayer of Samantabhadra, may all beings realize perfect enlightenment in the expanse of the dharmadhātu.

The ground of all is uncompounded, a self-arisen, infinite, and inconceivable expanse, having neither the name saṃsāra nor nirvāṇa. If it is known, buddhahood is attained. If it is not known, beings wander in saṃsāra. May all beings of the three realms realize the nature of the inexpressible ground.

I, Samantabhadra, recognized from the beginning the nature of the ground—free from cause and condition—that is this spontaneously arisen self-awareness. It is without the defect of affirming or denying the outer or the inner. It is not hidden by the darkness of mindlessness thus self-appearance is unobscured.

If awareness abides in itself, no fear arises even if the three realms are destroyed. There is no attachment to the five objects of enjoyment. In self-arisen, non-conceptual awareness there is neither solid form nor the five poisons. The unceasing radiant clarity of awareness is the five wisdoms with one nature.

Through the ripening of the five wisdoms, the five families of the primordial buddha manifested. From the further expansion of wisdom, the forty-two peaceful buddhas arose. Through the energy of the five wisdoms, the sixty wrathful herukas arose. Thus original awareness was never deluded. As I, Samantabhadra, am the primordial buddha, through my aspiration may all beings of saṃsāra's three realms recognize self-arisen awareness and expand great wisdom.

My emanations are unceasing. I manifest inconceivable billions according to the needs of beings to be trained. Through my compassionate aspiration, may all beings of saṃsāra's three realms be liberated from the six states.

In the beginning, delusion arose when awareness of the source did not arise. The obscured, dull mind caused ignorance and delusion to appear. From that unconsciousness emerged a terrified, blurry cognition. From this, the notions of self, other, and enemies were born. Through the gradual increase of habitual tendencies sequential entry into saṃsāra began.

From this, the increasing afflictions of the five poisons developed. The actions of the five poisons are unceasing. Thus, since the ground of confusion is mindless ignorance, through my aspiration as the primordial buddha, may all beings become aware of rigpa!

Coemergent ignorance is a state of unconsciousness and distraction. Conceptual ignorance holds self and other to be two. These two ignorances—coemergent and conceptual—are the ground of all beings' confusion. Through my aspiration as the primordial buddha, may all beings in saṃsāra remove the dark cover of mindlessness, clear away dualistic grasping, and recognize self-awareness.

Dualistic conceptions are the source of doubt that develops from subtle attachment into powerful habitual patterns. Food, wealth, clothing, places, and friends—the five desirables—and one's beloveds torment beings by attachment. These worldly illusions and dualistic activity are endless. When the fruit of attachment ripens, beings are reborn as hungry ghosts tormented by craving. How terrible is their suffering from hunger and thirst!

Through my aspiration as the primordial buddha, may all beings, conditioned by desire and attachment, neither reject the pleasure of desire nor accept the clinging of attachment. By relaxing their mind as it is, may they restore self-refreshing awareness, and attain the wisdom of discrimination.

When external phenomena appear, a subtle, wavering fear arises that gradually grows into the habit of strong aversion. Coarse hatred, beating, and killing are born. When the fruit of aversion ripens, beings suffer in hell through boiling and burning. When intense aversion arises, through my aspiration as the primordial buddha, may all sentient beings of the six realms relax in their natural state without accepting or rejecting, restore self-refreshing awareness, and attain the wisdom of clarity.

When one's mind becomes conceited and an attitude of superiority arises, fierce pride is born. Thus beings suffer experiences of incessant quarreling and fighting. When the fruit of that action ripens, beings are born as gods who experience death and downfall. Through my aspiration as the primordial buddha, may conceited beings relax their mind as it is, restore self-refreshing awareness, and attain the wisdom of equality.

Through dualistic habits, the agony of praising oneself and denigrating others increases and a quarrelsome competitiveness develops. Born into the demigod realm of killing and mutilation, beings fall to hell as a result. Through my aspiration as the primordial buddha, may those who quarrel through competitiveness no longer cling to enemies and relax their own mind, restore self-refreshing awareness, and attain the wisdom of unimpeded activity.

Through the distraction of mindless apathy—through torpor, obscurity, forgetfulness, unconsciousness, laziness, and ignorance—beings wander as an unprotected animal. Through my aspiration as the primordial buddha, may those who wander in the darkness of ignorance, awaken the radiant clarity of mindfulness, and attain non-conceptual wisdom.

All beings of the three realms and I, the primordial buddha, share the same basic nature. This nature for them, however, becomes the ground of confusion and they engage in the six pointless actions like delusions in a dream. I am the primordial buddha who tames the six types of beings through my emanations. Through the aspiration of Samantabhadra, may all beings without exception reach perfect enlightenment in the expanse of dharmadhātu.

A HO

From now on, whenever a powerful yogin, within the natural clarity of non-deluded awareness, makes this powerful aspiration, then all who hear it will attain enlightenment within three lifetimes. At the times of solar or lunar eclipses, during an earthquake or when the earth rumbles, at the solstices or the new year, visualize yourself as Samantabhadra and recite this prayer so that all can hear it. Thus all beings of the three realms will gradually free themselves from suffering and will finally attain buddhahood through the aspiration of that yogin!

From the ninth chapter of the Tantra of the Great Perfection That Shows the Penetrating Wisdom of Samantabhadra that presents the powerful aspiration that makes it impossible for all beings not to attain buddhahood.

Closing Prayers

Dedicate your merit by reciting the aspiration prayer by Mipham Rinpoché:

May I attain, in each and every life,
The sublime virtues of existence and peace.
May I pursue the flawless mindset of altruism,
Working for the welfare of others on a vast scale!

Then, recite the dedication and bodhicitta prayers by Śāntideva:

Through this very merit of mine,
May every single sentient being,
Eliminate all forms of negativity,
And practice virtue forevermore!

May supreme, precious bodhicitta
Take birth where it has not arisen.
Where it has arisen, may it never wane,
But continue to grow forevermore!

Conclude by reciting the Prayer of the Six Continuous Aspirations by Longchenpa:

May I in all my lives, no matter where I am born,
Obtain the seven qualities of the upper realms of existence.

May I meet the Dharma immediately after taking birth,
And have the freedom to practice perfectly.

May I please the sublime gurus,
And day and night dedicate myself to the Dharma.

By realizing the Dharma and practicing its innermost essence,
May I cross the ocean of conditioned existence in this very life.

May I teach the sublime Dharma perfectly,
And never become weary and tired of benefitting others in saṃsāra.

By my own impartial and all-encompassing activities to benefit others,
May all attain enlightenment together.



The Melody of Immortality—A Prayer for Longevity

Hṛīḥ

In the divine maṇḍala, where all that appears and exists is utterly pure,
You, the sovereign of all the buddha families and teacher of the tantras,
Mature and liberate the three gates into their vajra [nature].
Vajra king, may you ever remain.

Within the vajra body, you reveal the maṇḍala
Of the great bliss of the indestructible three secrets.
Most supreme of all, lord of the vajra transmission,
Vajra master, may you remain for a hundred eons.

Through the effortless path, you directly reveal
Unchanging self-awareness, the basic space of great bliss,
Caring for the profound key instructions of perfection.
Glorious guru, may you remain until the end of existence.

Precious successor to the gurus of the three lineages,
May you remain throughout the three times in vajra form,
Forever hoisting the great banner of the Dharma
Of the three lineages throughout the three realms.

I, Jampal Gyepé Dorjé, simply wrote what came to mind and composed [this prayer] on the fourth day of the third month of the Year of the Earth Mouse. Merely offering these words as a supplication to holders of the meaningful teachings of this tradition will create auspicious conditions for their lives to remain stable for an ocean of eons and create virtue and goodness on a vast scale.

Translated as a humble offering to the long life of Khenpo Sherab Sangpo Rinpoché by Karma Tsultrim Shönu [Cortland Dahl] on the fifteenth of the tenth month of the Year of the Water Snake, 2140 [December 17, 2013].