



AWAM Tibetan Buddhist Institute  
Yogi Khenchen Drimed Dawa  
Daily Practice Manual with Commentary (p. 8)

*Abide Softly and Deeply in the Suchness of Profound Peace*  
**A Daily Buddhist Practice Manual**

*A simple form of Tibetan Buddhist practice within our actual historical understanding of a pragmatic Shakyamuni Buddha, with minimal myth, magic, or formal ritual to attain liberation from sufferings through the suchness of Profound Peace of body, speech, and mind with lovingkindness and compassionate wellbeing for all!*

*Ngondro - The Preliminary Practices*

**Mental prep:** “Take a deep breath...”, and slowly relax your brain and body into the suchness of Profound Peace... First, recite the Blessing and Multiplying Mantra three times:

**Om Sambara Sambara Bimana Sara Maha Zambaba Hung Phat Soha**

Recite the Emptiness Mantra one time:

**Om Swabhava Shuda Sarwa Dharm Swabhava Shudo Ham**

**Aspiration Prayer** by Khenchen Tupten Chöpel:

**“Profound Peace, natural simplicity, uncompounded luminosity**

**I have found the nectar-like nature of reality” - (The Buddha),**

May I gain the ability to guide infinite beings

Through the skillful conduct of training each according to their needs.

Then, **Homage** to Samantabhadra and Samantabhadri...

We are all interrelated, interconnected, and interdependent... When I encounter challenges, changes and consequences, I may suffer from my own actions or reactions to those of others. Knowing I will die and that I now have this precious human life, I will engage in virtuous actions for the benefit of “all” sentient beings with unconditional lovingkindness, great compassion, and **Profound Peace**.



### Refuges:

Thus, I take outer refuge in the Buddha, Dharma, & Sangha; inner refuge of the Guru, Yidam, & Dakini; secret refuge of the Dharmakaya, Sambhogakaya, & Nirmanakaya; and most secret refuge in the **suchness of Profound Peace ...**

### Bodhicitta by Shantideva:

All the **unhappiness** in the world comes from the desire for our **own happiness** (*greed*).

All the **happiness** in the world comes from the desire for **other's happiness** (*generosity*).

### Bodhicitta Aspiration Prayer (Four Immeasurables – Pali Canon):

May all sentient beings have happiness and the causes of happiness (*lovingkindness*).

May they be liberated from suffering and the causes of suffering (*compassion*).

May they never be separated from the happiness that is free from sorrow  
(*joy/happiness for all*).

May they rest in equanimity, free from attachment and aversion (*equanimity – calm and Profound Peace for all*).

**Bodhicitta**, the excellent and precious mind, where it is unborn may it arise, where it is born may it not decline, but ever increase higher and higher.



Vajrasattva's Three purifications (*cleaning body, speech, and mind; take a deep breath for each*): **outer (1X) 100-Syllable mantra**, then as many times as you can: **inner Om Benza Sato Ah's and secret Om Ah Hung's**. (Like 3 cycles in a dishwasher.)

### Mandala offering (*altruistic generosity*):

**Om Ah Hung Ho**

In the Dharmakaya pure realm, dharmadhatu equality  
The realms of the five Sambhogakaya families self-appear unobstructedly,

Along with the array of Nirmanakaya pure realms that fill all of space.

All this I offer as Samantabhadra's clouds of great bliss.

**Om Ratna Mandala Pudza Méga Samudra Saparana Samayé Ah Hung** <snap fingers and/or ring bell>

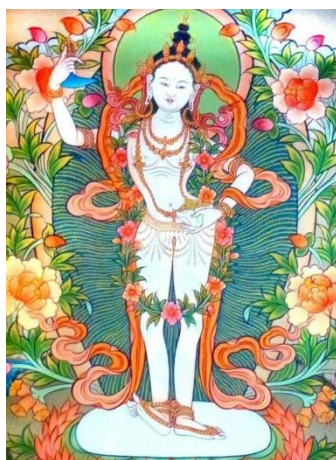
Seven Line Prayer Guru Yoga:

**Om Ah Hung**

In the northwest of the land of **Uddhiyana**, (or *Orgyen*)  
 In the heart of a lotus flower,  
 Endowed with the most marvelous attainments,  
 You are renowned as the lotus-born,  
 Surrounded by many hosts of *dakinis*,  
 Following in your footsteps,  
 I pray to you: Come and bless me with your grace!  
**Guru Padma Siddhi Hung (1X)**



Padmasambhava



Yeshe Tsogyal



Samantabhadra &  
Samantabhadri

Rigpa Guru Yoga Mantras – with hollow bodies and 5 bindu lights each, take a deep breath for each and recite as many times as you can:

**Om Ah Hung Benza Guru Peme Siddhi Hung (Padmasambhava)**

**Om Jnana Dakini Bam Ha Ri Ni Sa Siddhi Hung (Yeshe Tsogyal)**

**Om Ah Hung (as Samantabhadra/Samantabhadri)**

*They merge with my hollow body and my 5 bindu lights; and we radiate out to **all beings** in the multiverse with unconditional lovingkindness and great compassion, and complete contentment of the **suchness of Profound Peace** with a “snap!”, then abide in deep consciousness like you and the multiverse are one (a feeling of **oneness and peace**), as long as you can, without conceptualization...!*

An Aspiration by Dudjom Lingpa:

Through the compassion of an ocean of victorious Buddhas of the three times,  
 And by the force of the profound Secret Mantrayana’s interdependence,

May we devote our whole lives to Dharma practice,  
And thus, awaken into the “rainbow body” of **Profound Peace!**

### Dzogchen Practice

The Three Statements of Garab Dorje by Mipham Rinpoche:

1. Recognize your own true nature, *the essence of your mind* – pure awareness (*rigpa*),
2. Embrace its presence as a *sustained flow with* certainty.
3. Continue with confidence of liberation in everyday life – the goal, even in a world of greed, hate, and delusion!

Always abide in Profound Peace!

Padmasambhava – “My mind is vast as space; my actions are as fine as barley flour”  
(*ultimate vs. relative*).

Continue in the suchness of Profound Peace with lovingkindness and compassion for all:

1. **Ordinary perceptions** – I see, hear, smell, taste, touch, **and/or** think; watching the activities of my 6 senses.
2. **Awareness of my “perceptions”** – I am aware that **my mind** is seeing, hearing, smelling, tasting, touching, and/or thinking; watching my mind observe my perceptions (including thoughts, feelings, etc.).
3. **Awareness of awareness** (*metacognition*) – I know that “Oh, all experience is in my consciousness!” ... my mind itself.
4. **Abide in the liberation of Profound Peace** – now free of all sufferings abide with lovingkindness and compassion for all, always and all ways – both “out there” and “in here” ... Profound Peace, ah!

From “Rigpa Guru Yoga”:

With all the good virtue I have accumulated in samsara *and* nirvana,  
I pray that discursive thoughts of all sentient beings would be eliminated,  
That they would achieve the ultimate liberation and ...  
Obtain the “rainbow body” of pure awareness with **Profound Peace**.  
*Abide in this, always and all ways!*

## Peace & Long-Life Prayers

### A Concise Prayer for World Peace by a simple Drimed Dawa

Homage to all the Buddhas, Bodhisattvas, Dakinis, Protectors (*real or imagined*), gurus, ourselves, and all other sentient beings. We are all interrelated, interconnected, and interdependent. May we abide in **Profound Peace** with lovingkindness and compassion for the wellbeing of **all**.

May greed, hatred, and lust, as well as warfare, killing, and crimes be eliminated. And may **all** beings abide in **Profound Peace** with mental calm and contentment ... always and all ways!

### Long-Life Prayers:

**H.H. the Dalai Lama** (birthday 7-6-1935) – *love and compassion:*

For this realm encircled by all of space,  
You are the source of every benefit and bliss without exception.  
Tenzin Gyaltso, you who are one with Avalokiteshvara,  
May you remain steadfast until Samsara's end!

**H.H. Khenchen Lama Rinpoche** (abbreviated; birthday 11-20-1975)

May your life be longer than the duration of samsara  
So that all your *virtuous* intentions can be accomplished.  
Please give me your heart blessings so that  
My mind is united with yours in the Buddhanature, so I pray!

**H.E. Garchen Rinpoche** (abbreviated; birthday 4-17-1936)

In this age of strife when the Victor's teaching faces hardship,  
Through your powerful, vajra-like conduct,  
You take on the heavy responsibility of the unbiased teaching. (*Cont...*)  
May Garchen, the Sun of the Teachings, live long!

**Yogi Khenchen Drimed Dawa** (birthday 4-4-1947)

*Emaho!* You understand the knowable objects of Samsara, Great Teacher.  
You have realized the intent of the sacred Dharma, Yogi Khenchen.  
Your Dharma practice is Unification of the Two.  
Khenchen Drimed Dawa, "Stainless Moon", may you live long!

### **Long-Life Prayer for all Gurus**

I pray that all the Lamas have good health.  
I pray that all the Lamas have long life.  
I pray that your Dharma activities spread far and wide.  
I pray that I may not be separated from you.

**I dedicate the merit of this practice for the benefit of ALL sentient beings (3X).**

*(Continue to abide in the suchness of **Profound Peace** in every moment with brain and body in mental calm!)*

**Optional: Traditional Bodhisattva Mantra Recitations  
and Radiation for the Wellbeing of All**

*Continue with the songs of the “celestial choir”, radiating mantras throughout the quantum multiverse for the benefit of all beings, and feeling unconditional love, compassion, innate joy, and mental calm (1X or more each, or selected choices); add or replace with your own.*

**Shakyamuni Buddha** *(The Buddha - liberation):*

**Om Muni Muni Maha Muni Yé Soha**

**Padmasambhava** *(Taming “gods and spirits”):*

**Om Ah Hung Benza Guru Pemé Siddhi Hung**

**Yeshe Tsogyal** *(Buddha Vajravarahi in human form):*

**Om Jnana Dakini Bam Ha Ri Ni Sa Siddhi Hung**

**Vajrasattva** *(Buddha for purification of all hindrances):*

**Om Benza Sato Ah**

**Chenrezig** *(Male Buddha of Compassion):* **Om Mani Padma Hung**

**Green Tara** *(Female Buddha of Compassion and fears):* **Om Taré Tutaré Turé Soha**

**White Tara** *(Great Compassion, long life, healing, and serenity):*

**Om Taré Tuttaré Turé Mama Ahyur Punya Jyana Putring Kuru Soha**

**Simhamuka** *(Disperses discursive thoughts that shroud the nature of mind):*

**Akasa Ma Ratsa Shada Rasa Maraya Phat**

**Manjushri** *(Wisdom or Insight):* **Om Ara Patsana Dhi...**

**Prajnaparamita** *(Suchness of **Profound Peace**, the “Heart Sutra”):*

**(Tayata) (Om) Gate Gate Paragate Parasamgate Bodhi Soha**

**Vajravarahi** *(Suchness of **Profound Peace**):*

**Om Vajra Vairochaniyé Soha**

**Recite Om Ah Hung 3X for each item:**

**For the cessations of:** sufferings, hatred, greed, lust, delusion, desires, cravings, attachments, aversions, kleshas, defilements, hindrances, fires, poisons, fetters, obscurations, marks-of-existence, taints, the 8 worldly concerns, mental afflictions, afflictive emotions, ... [see list at end of text.]

**And compassion for sufferings beyond our control:** climate change, natural disasters, wars, crimes, harmful politics, threats, abuse of women and girls, LGBTQ+, race/ethnicity, old age, sickness, and death (our final cessation)

*Insert list of prayer request names and others in need and recite **Om Ah Hung** 3X for each:*

**Concluding prayer:** I pray all sentient beings give up the eight worldly concerns, poisons, afflictive emotions, mental obscurations, kleshas, defilements, hindrances, fetters, and so forth and seek liberation through mental calm, **Profound Peace**, and complete contentment, while radiating unconditional lovingkindness, great compassion, the joy of innate happiness, and equanimity for *all beings*. Thus, may all beings be free of sufferings, unhappiness, and discontent and be liberated into the ultimate experience of the **suchness of Profound Peace!**

## **Commentary by Yogi Khenchen Drimed Dawa**

(The Practice Text is in Bold)

### **Daily Practice Manual** - *Profound Peace with Lovingkindness and Wellbeing for All*

*A simple form of Tibetan Buddhist practice within our actual historical understanding of a pragmatic Shakyamuni Buddha, with minimal myth, magic, or formal ritual to attain liberation from sufferings through **Profound Peace of Mind and Lovingkindness and Wellbeing for all!***

**Mindfulness:** “Take a *deep breath...*’, and slowly *relax my brain and body*, into **Profound Peace...remaining mindful throughout**. [It is not included here, but treated as a separate practice.]

Mindfulness is a fundamental process of all of Buddhism. It is an intentional, non-judgmental focus of our attention, remaining in “the present moment” without being distracted by sensory or mental experiences, just being aware of them. Mindfulness is one of the Noble Eightfold Path. It is one of the Seven Factors of Enlightenment. It is a focus on “training our mind”, to be aware of our mind and to train it through repetition to avoid “attachments” (greed or aversions), leading to clearly seeing the “nature of reality”.

**The Four Foundations of Mindfulness** is a formal set of practices to enhance this skill. These are **mindfulness of the body** (breathing, postures, movements, sensations), **feelings** (physical or mental as pleasant, unpleasant, or neutral), **mind** (thoughts, anger, desires, distractions, or clarity), and **phenomena** (how thoughts and phenomena arise, abide, or pass away).

**Mental preparation:** *Recite the **Blessing Mantra** or **Multiplying Mantra**, followed by the **Emptiness Mantra**:*

**Om Sambara Sambara Bimana Sara Maha Zambaba Hung Phat Soha! (3X)**

This brings blessings from the invited guests (Buddhas and Bodhisattvas); or it is called the “multiplying mantra” to multiply the merit of the practice that follows. I think of it as both!

**Purpose** – to bless your speech and multiply the merit of virtuous actions, mantras, and prayers.

**Om** – the sacred sound representing the body, speech, and mind of the Buddhas.

**Sambara** – acting to increase or gather virtue by engaging in virtuous actions such as the Eightfold Path, gathering blessings or multiplying merit.

**Bimana** – a celestial mansion or sacred abode in a Buddha realm

**Sara** – essence or core

**Maha** - great

**Zambaba** – increasing or fulfilling needs of others

**Hung** – the seed syllable of enlightened or liberated mind

**Phat** – a “wrathful” sound to cut through obstacles

**Soha** – may it be so!

These are standard mantra endings representing the union of method and wisdom, severing delusion, and establishing the blessing in the “heart” [considered to be the heart-mind, having no knowledge of our brain/mind functions at that time, a fairly new development in science].

*Next, recite the Emptiness Mantra:*

**Om Svabhava Shuda Sarwa Dharma Svabhava Shudo Ham (IX)**

This is used in Tibetan Buddhist meditations to dissolve oneself and all phenomena into a state of “emptiness” (empty mind) and inherent purity before starting a sadhana. It translates from Sanskrit to: “**Om**, all phenomena are naturally pure; they are pure in essence”.

*Core Components and Meaning*

- **Om Svabhava Shuddha:** “Om, naturally pure” or “Pure in their own nature”.
- **Sarwa Dharma:** “All things” or “all phenomena” (covering all of samsara and nirvana).
- **Svabhava Shuddho Ham:** “I am pure in my own nature”.

*Purpose in Practice*

- **Purification:** It cleanses the mind of conventional, dualistic perceptions and purifies the “three doors” of body, speech, and mind.
- **Meditation Prelude:** Used before reciting mantras or initiating yidam (deity) meditation to establish that everything is empty of true, independent existence.
- **Blessing Objects:** Frequently used by practitioners to bless their malas (prayer beads) before use.

*Aspiration Prayer by Khenchen Tupten Chöpel:*

“Profound Peace, natural simplicity, uncompounded luminosity (clear awareness)

I have found the nectar-like nature of reality” - (*The Buddha*),

**May I gain the ability to guide infinite beings**

**Through the skillful conduct of training each according to their needs.**

In Buddhism, an aspiration prayer is a powerful, intentional wish to develop spiritually, attain liberation, and alleviate the suffering of all beings. Rather than petitioning an outside yidam, practitioners use it to direct their mental focus, cultivate compassion, and generate positive energy (*karma* or merit). Aspiration prayers help shape the mind so that future actions and awakenings can naturally unfold.

This aspiration prayer by the Tibetan master Khenchen Tupten Chöpel is a profound, concise four-line prayer. In addition to the *essence* of the Buddha's insight, experience, and teachings, it includes the entire Dzogchen (Great Perfection) view, path, and fruition. It focuses on realizing the ultimate, luminous nature of reality and using that realization to skillfully guide all suffering beings to liberation, the Bodhisattva ideal.

The first two lines list core principles of the Buddha's own realization upon his enlightenment. "**Profound**" means having or demonstrating great insight, knowledge, or intellectual depth, something deeply felt, intense, or far-reaching in its impact. The word "**peace**" is characterized by a lack of hostility, violence, or conflict, and is found throughout the texts attributed to the teachings of the Buddha and one of the most profound of all the Buddha's core principles. Together, "**profound peace**" adds depth to the meaning as an expression of "**liberation**" from all sufferings, the heart essence of the insight for transcending all sufferings.

"**Uncompounded luminosity**" (clear awareness) is the fundamental, pristine nature of the mind, beyond cause and effect, and untouched by temporary mental afflictions (mental calm or peace), what is considered in science to be among the mental processes of our **brain**. "Uncompounded luminosity" is inseparable from transcendence experience or heart essence. This is not "common emptiness" (a total vacuum, void, etc.), but is "empty of" specific qualities. The mind is "fully luminous" (*capable* of such clear perception).

"**The nectar-like nature of reality**" refers to the ultimate truth, which is profound, peaceful, and luminous. "**Ultimate truth**" became described as a reality that calms the mind and ends all sufferings. [It is also commonly referred to as "**emptiness**", but not the common definition as "nothingness", but rather an understanding of all things being interconnected, interrelated, and interdependent, thus impermanent and transcending any "soul" (common in most religions), otherwise articulated as "empty of" those specific qualities. Everything changes and is interdependent.

In Buddhism, "**natural simplicity**" points to the realization that ultimate truth is direct, unadorned, and free from complex intellectualization (common in most religions, including Buddhism!). It is the practice of stripping away "conceptual

clutter” (the mind's habit of over-complicating ideas, common in countless fields of study) in order to experience life or reality in its raw, unfiltered **suchness** (*tathata*) or “heart essence”.

The last two lines express the desire and/or commitment to guide others on the path that they also may attain the liberation described above, i.e., the Bodhisattva Ideal to benefit *all* beings.

### Homage to Samantabhadra and Samantabhadri...

It is customary to pay homage to one or more of the Buddhas, teachers, or other significant figures in the tradition related to the text that follows. Here, **Samantabhadra and Samantabhadri** represent the heart-essence of all of Buddhism. These figures are central to the Dzogchen (Great Perfection) teachings, representing the ultimate nature of reality rather than a “deity” or “yidam” meditation. “A yidam is a personal meditational deity in Vajrayana Buddhism (including Tibetan Buddhism) that serves as a focus for spiritual practice, representing a practitioner's own enlightened nature. Often translated as ‘tutelary deity’ or ‘heart-bond,’ the yidam is not an external god, but a manifestation of enlightened qualities used to transform the mind, purify karma, and achieve siddhi (spiritual accomplishments) through visualization and tantric sadhana.” A specific yidam as a “principle” serves as a *personal guide* toward liberation.

**Samantabhadra** represents the masculine principle of “skillful means” such as lovingkindness and compassion for all. This also symbolizes the “relative” aspect of practice, this life. He is often depicted as sky-blue, naked, and unadorned, representing boundless space, primordial mind, and consciousness.

His partner **Samantabhadri** represents the feminine principle of “transcendent wisdom”. This also symbolizes the “absolute” or “ultimate” aspect of practice. She is often white, naked, and unadorned, representing the "Primordial Mother Buddha," space-like awareness or enlightenment or wisdom.

They are depicted as being in union, which is like two aspects of the same thing. I think of them as being in the form of a single statue, which *looks like* two figures, but cannot actually be divided or separated. Nevertheless, there are two figures or representations in the one, free from “conceptual thought”. Their union signifies the perfect balance of wisdom and compassion, and the fundamental purity of mind.

## **Ngondro - The Preliminary Practices**

The following text is a version of the “preliminary practices” (*Ngondro*). Variations of these practices are included in most *sadhanas* or practice manuals. There are two main parts: the common and uncommon *ngondro*. (1) The common *ngondro* is also called the *Four Thoughts that Turn the Mind*. These four are (a) suffering (broadly speaking), (b) karma – intentional actions and/or cause and effect, (c) precious human life – this rare opportunity to be born as a human and in this time in which the Buddha taught and his teachings are still available to us (metaphors – the blind turtle, and sperm and seeds), and (d) impermanence and death – everything is subject to change and we all at some point will die, ending this precious opportunity. Change can, of course, be “good” or “bad”, at least as articulated here. In terms of death, there were two primary views in India at the time of the Buddha: (1) nihilism – there is nothing beyond this life, period, and (2) permanence – there is some form of continuation (rebirth or uniting with some god...).

Some of the descriptions of these terms can be rather troubling to Western minds, such as those found in the *Words of My Perfect Teacher* by Patrul Rinpoche (his own teacher even said he had a bit of a harsh approach!). Still, this is the best known and most commonly used source text on *ngondro*, though there are others. So let’s look at the first part.

These are followed by a group of practices called the “preliminary practices” (*Ngondro*). Variations of these practices are included in most *sadhanas* or practice manuals.

### **This Life:**

**We are all interrelated, interconnected, and interdependent... When I encounter challenges, changes and consequences, I may suffer from my own actions or reactions to those of others. Knowing I will die and that I now have this precious human life, I will engage in virtuous actions for the benefit of “all” sentient beings with unconditional lovingkindness, great compassion, and Profound Peace.**

**We are all interrelated, interconnected, and interdependent...** In early Buddhism, these three ideas are foundational to **Dependent Origination**. They describe reality as a dynamic, unbroken chain of causality. Nothing exists independently; all things arise **interrelated** by conditions, remain **interconnected** in a vast web of cause and effect, and are fundamentally **interdependent** for their very existence.

While contemporary or Mahayana traditions (like Huayan Buddhism or Zen) emphasize a vast, aesthetic web of universal harmony (often compared to Indra's Net), early Buddhism uses this framework more strictly as a psychological and practical tool for **liberation from suffering** (*dukkha*).

## 1. Interrelatedness (Conditioned Arising)

In early Buddhism, everything is interrelated in the sense that no phenomenon arises out of nothing or by the command of a creator. Things only happen because specific preconditions are met.

- **The Formula:** The Buddha defined this as: "*When this exists, that comes to be; with the arising of this, that arises. When this does not exist, that does not come to be; with the cessation of this, that ceases.*"
- **Application:** For instance, a seed (a condition) relies on soil, rain, and sunlight (other conditions) to sprout. None of these elements are the "sole cause"; they are all interrelated conditions working together.

## 2. Interconnectedness (Causality and Karma)

The universe is not static; it is an active, ongoing process of cause and effect.

Interconnectedness in early Buddhism is the dynamic flow of **Karma** (action) and *vipāka* (result).

- **Moment-to-Moment:** Your physical actions, speech, and thoughts in the present moment are constantly shaping your future experience.
- **The 12 Links:** This is mapped out in the famous **12 Links of Dependent Origination**, which traces the interconnected chain of suffering. It explains how *ignorance and craving* (the mind's habits) cause *grasping*, which inevitably leads to the arising of consciousness, the birth of a sense of "self," and the experience of pain and rebirth.

## 3. Interdependency (Emptiness of Self)

Because everything is constantly in flux and reliant on other causes, nothing has a fixed, permanent, or independent core.

- **The Concept of No-Self (*Anatta*):** Because we are fundamentally interdependent – reliant on a physical body, sense inputs, psychological processes, and the environment, as well as in continuous changes – there is no permanent "soul" or standalone entity that can be isolated.

There are also **two main parts to refuge**: the common and uncommon *ngondro*. The **common ngondro** is also called the *Four Thoughts that Turn the Mind*. These four principles are considered to be common to all Buddhist traditions, hence the name. They may be articulated in different ways. The four "common" parts are: (1) **sufferings of samsara** – generally considered to be based upon our *intentional actions in this life*, but are also considered to include any from "previous lives" – *reincarnation* – as well, (2) **impermanence** – everything is subject to change (which can, of course, be "good" or "bad"), (3) **karma and reincarnation** – based upon our intentional

actions and/or cause and effect, and (4) we now have this **precious human life** – this rare opportunity to be born as a human and in this time in which the Buddha taught and/or his teachings are still available to us.

*Dukka* is often translated as “suffering”. However, the stories of the Buddha make it clear that he was talking about a much broader topic like: **discontent, dissatisfaction and so forth**. “Why can’t we all just get along?” for example. Tibetan teachings list three general types of sufferings. (1) Physical pain and mental obscurations – research shows that meditation (not just Buddhist forms) can be helpful for both of these, though rarely does it completely eliminate physical pain. (2) The dissatisfaction from change – “change is inevitable”; so we may not get what we want or we may get what we don’t want, either can cause dissatisfaction. And (3) is all-encompassing change, that broad, sometimes vague sense of general dissatisfaction with life. Or in some versions of the third version, it is called “suffering on suffering”, one on top of the other; while still dealing with one, here comes yet another! Ouch!

“**Actions**” here refers to **karma**. In Buddhism generally we are referring to “intentional actions” (though some sources just use “actions”. Primarily this has to do with ethics, that is, how *our* actions affect others (or *vice versa*). Are we doing “good” or “bad”? And how do we know? Ethics are about relationships. A general rule in Buddhism, and easy to recall and apply, is to “**do good, or at least to no harm, for the benefit of all beings**”. Remember, it is about our *intention*, not necessarily the outcome. But our intention does need to be genuine, not superficial. This may also involve making some sacrifices on our part, since the focus is on *other* beings, not ourselves. Sometimes it doesn’t work out. Then we do what we can to make it better. And sometimes it is beyond anything we can actually do. That is okay. We do the best we can!

Related to this, the Buddha adopted five general ethical guidelines for all Buddhists (including “lay practitioners”) like ourselves, that were common at the time of the Buddha across most all traditions:

1. Do not kill
2. Do not steal (take what is not given)
3. No sexual misconduct (adultery – sex with someone not your spouse, or underage, or “protected” – engaged), but has been extended generally to include the laws of the location in which you live like rape, abuse, harassment)
4. Do not lie
5. No alcohol, or some sources say no intoxication (later changed even more in some cases to “no greed”)

In Buddhism, these are treated as “guidelines” rather than hard and fast rules. The key criterion is “**intention**”. *Negative karma* is the result of intentional actions (although some sources go further and include “all” actions, regardless of intentions).

There are a number of factors that constitute this being a “**precious human life**”. First, we are human. Because of our ability to make *conscious* choices, communicate with verbal languages, etc., we are in a better state than other life forms to use our time and abilities to achieve “full awakening” (also called enlightenment, realization, liberation, etc.). We have also been born at a time the Buddha lived and taught the dharma. His teachings have survived to our lifetimes. These and other factors make this opportunity precious! But only if we take advantage of it. It is not necessarily simple or easy. It takes time and effort to study and practice, as well as live this life as a Buddhist. But as the Buddha said, it is like **awakening from a dream** that seemed “real” at the time, but is nothing like the actual awake experience. We are told that he proclaimed, “**Profound peace, natural simplicity, uncompounded luminosity, I have found the nectar-like dharma**”.

**Life is uncertain.** And specific forms of life even more so! We know neither when we will die or how. We just know that at some time, somehow, we will. This adds an element of urgency to this opportunity. Some will postpone it until later, “I don’t have the time right now. I’ll do it when I retire.” Or other statements. But we never know if that time will actually arrive.

In terms of death, there were two primary views in India at the time of the Buddha: (1) **nihilism** – there is nothing beyond this life, period, and (2) **permanence** – there is *some form* of continuation (rebirth or uniting with some god...) beyond this life. The Buddha rejected both, asserting a “middle way”, although he was not entirely clear about the meaning in this context for one who has attained liberation, just that neither of these were the result.

### The Refuges:

**Thus, I take outer refuge in the Buddha, Dharma, & Sangha; inner refuge of the Guru, Yidam, & Dakini; secret refuge of the Dharmakaya, Sambhogakaya, & Nirmanakaya; and most secret refuge in the suchness of Profound.**

**1. Outer Refuge:** Buddha, Dharma, and Sangha are the principle ones, referred to as the “three jewels”. “The **Buddha**” refers to Siddhartha Gotama, who according to tradition became Shakyamuni Buddha – The Buddha after 6 years of study and practice, engaging in extreme asceticism, and finally going it alone and attaining full awakening, which he then began to share with others over 45 years, according to the legend. The “**dharma**” refers to his teachings known as the “sutras” (which also include some from his principal disciples). The “**sangha**” is the group of all practitioners. The term is used to represent several different specific groups: (1) the Buddhas and Bodhisattvas, (2) the Vidyadharas, lamas, and other great accomplished masters, (3) the monastic community, and (4) all other practitioners. In addition,

individual groups of practitioners, e.g., participants at the Awam Tibetan Buddhist Institute, and those who receive specific empowerments from a particular teacher are considered to be other forms of sangha.

**2. Inner Refuge: Guru, Yidam, and Dakini (and or Protector)** are the “three” or “four roots”. The Buddha is no longer here, so the Guru represents the Buddha, the source of his teachings to us.

Although commonly labeled a “deity”, a yidam is not a “god” but a form of a “meditational Buddha”. They may be based upon an earlier human figure, but most are a manifestation of one’s mind. Similar to the archetypes described by Carl Jung – universal patterns and images that are part of our “collective unconsciousness”, these represent symbolic characteristics such as: Chenrezig – male deity of compassion, Tara – female deity of compassion, Manjushri – male deity of wisdom, Prajnaparamita – female deity of wisdom.... See the thanka paintings on our walls at AWAM...

The Dakini is more difficult to describe as they come in multiple forms. They are nearly always female. The word means “Sky Dancer”, inferring they abide mostly in the sky. They are also said to be messengers who bring insights to advanced practitioners to help them on the path. But another form is that “all women” are dakinis.

Protectors (*dharmapala*), not included in this text, are nonhuman beings which take a variety of forms, mostly wrathful in appearance, more male than female, but there are both. They are said to protect the dharma from sources trying to destroy it, or that intend to harm its practitioners. Their wrathful nature is intended to help terrify those wishing to cause harm. Examples are Mahakala, Yamantaka, and Ekajati (see tanka paintings in our gompa).

**3. Secret Refuge: Dharmakaya, Sambhogakaya, and Nirmanakaya** are the “three bodies” or “three kayas”, three forms or principles of a Buddha. Here, we take refuge in all these forms. (There are fourth and fifth aspects as well, but rarely used).

- Nirmanakaya - “form body”, the physical body, such as Shakyamuni Buddha (Siddhartha Gotama); not limited to “human” form but any form to respond to needs of beings.
- Sambhogakaya - “enjoyment body”, the play of energy, manifestations of mind, e.g., the five Buddhas and their five forms of wisdom; also all “yidams”
- Dharmakaya - “truth body”, the absolute nature, but without form, substance or concept, including “existence” and “nonexistence” (as it is transcendent) ... but everything arises (manifests) *in our mind* from it (it is also rigpa, Buddhature, etc.)

**4. Most Secret Refuge: Buddhanature** is our **heart-essence**, our **innate nature**, our **universal teacher**, and many other terms, e.g., the luminous nature of mind, pure undefiled mind, the natural and true state of mind, “emptiness” (various meanings, but generally “empty” of inherent, independent, or permanent existence, or being **empty of ignorance** that causes **hate, greed, and attachment**), opening the ability to achieve Buddhahood. Our purpose is more than just self-liberation from suffering in this life, but also to **benefit all sentient beings**, aiding them in the same venture as best we can. This is our **“altruistic intent”** found in all traditions but particularly emphasized in the principle of **Bodhicitta** – the **mind of enlightenment**. Ultimately, we want *all sentient beings* to attain Full Awakening (enlightenment, etc.).

The first form of refuge is most common across all forms of Buddhism. The second is also fairly common in tantra practices. The other two are much more rare, primarily part of tantra completion-stage practices or in Dzogchen.

**“...of the suchness of Profound Peace.”**

The **“suchness”** (*Tathata* in Sanskrit, or *“thusness”*) of **profound peace** refers to the direct, unmediated experience of reality as it is, without the distortions of judgment, desire, or conceptual thought. It remains unaffected by changing circumstances.

[Note: this infers “permanence” which was rejected by the Buddha. But neither is it “impermanence”. It is said to “transcend” both, a third option.]

The **suchness of peace** may include (1) **meditation with stillness** – experienced by quieting the mind and letting go of the need to make sense of the world, (2) **observing without aversion** – observing experiences without attachment or aversion, and (3) **living in the moment** – being mindful and present, realizing that **peace** is a state of deep, lasting inner tranquility – often synonymous with Nirvana or liberation from sufferings, achieved by eliminating one’s craving, aversion, and delusion, rather than altering external circumstances. The **suchness of profound peace** is described as a “nectar-like truth”, a natural, radiant state of being that is always available, once the ego stops trying to manipulate the flow of life. It may also be “symbolized” as Samantabhadra and Samantabhadri, leading to **Profound Peace** in body [cessation of sufferings] and mind [luminous nature of mind].

### **Bodhicitta by Shantideva:**

All the unhappiness in the world comes from the desire for our own happiness (*greed*).

All the happiness in the world comes from the desire for other’s happiness (*generosity*).

This continues the aspiration from the previous verse in clear and concise terms. This refers to **self-grasping** or the **ego**. When we constantly prioritize our own wants and needs, we create a rigid sense of “I” or “me”. This leads to greed, jealousy, and the relentless pursuit of temporary pleasures, all of which ultimately breed anxiety and suffering.

The second line represents the mindset of a Bodhisattva – someone dedicated to achieving enlightenment for the benefit of all beings, “the Bodhisattva Ideal”. By cultivating **compassion, loving-kindness, and generosity**, we dissolve the ego's boundaries. When we sincerely want others to thrive, we naturally invite deep, lasting **inner peace** for both **self and others**.

### **Bodhicitta Aspiration Prayer (Four Immeasurables):**

**May all sentient beings have happiness and the causes of happiness**  
(*lovingkindness*).

**May they be liberated from suffering and the causes of suffering** (*compassion*).

**May they never be separated from the happiness that is free from sorrow**  
(*joy/happiness for all*).

**May they rest in equanimity, free from attachment and aversion** (*equanimity – calm and Profound Peace for all*).

“Aspiration prayers” are recited before and/or after Buddhist practices to generate this mindset, fuel the spiritual path, and dedicate any acquired merit outward. This prayer is foundational in Buddhism, with virtues to cultivate an open heart and **boundless compassion** for others, reinforcing the goal from the previous prayer.

Thus, **the first line** for **lovingkindness** is the wish for **all beings** to be **happy** and have a life of **wellbeing**. It replaces experiences of “ill will” and actively cultivates a **warm, benevolent, heart-felt attitude** towards others (as well as ourselves).

**The second line** is about **compassion**, the desire to **alleviate the suffering of all beings**. Rather than turning away from their pain and such, it involves bearing witness to their suffering with an **open heart**, as well as **doing whatever you can to benefit and help those who are suffering**. It may be beyond our skills, abilities, or resources, but **we can all express our compassion**. And if we are able to help, it is not acceptable to ignore their needs to the best of our ability to help, whether **helping directly** or through **contributions** to various non-profit organizations (with donations or by volunteering).

**The third line** is a focus on **joy and/or happiness for all**. This is the practice of **rejoicing in the happiness, successes, and good fortune of others**. It is a direct antidote to jealousy and resentment, which would undermine our own practice, and to make a **commitment to benefit others**.

**The fourth line** is an expression of desire that **all beings be treated with equanimity**, which can refer to “equality” for all beings or a sense of **calm and Profound Peace** for all, i.e., the capacity to maintain **mental stability, tranquility, and emotional balance**. It allows you to **treat all beings equally without clinging (to friends) or aversion (to enemies)**, accepting the natural fluctuations of life.

By repeatedly making the wish to benefit all beings, the mind naturally transforms habitual self-centeredness into unconditional compassion.

**Bodhicitta**, the excellent and precious mind, where it is unborn may it arise, where it is born may it not decline, but ever increase higher and higher.

***Bodhicitta*** is our “**awakened heart-mind**”. It is generally considered a defining characteristic of a Bodhisattva, devoting to the spiritual awakening of the entire world. Each of these has a “relative” component (the everyday intention to *become a Buddha* and actively alleviate the suffering of all beings); and an “absolute” component (full awakening – *a direct, non-dual realization of “reality” and “emptiness”*, inseparable from our compassion for the benefit of all beings).

This *can be* problematic as some “relative” actions or experiences can create obstacles to full awakening. (1) **Conditioned nature**: relative bodhicitta relies on concepts like subject, object, and suffering beings. These relative experiences are dualistic, but a Buddha's *ultimate awakening* transcends all dualities. And (2) **the trap of altruism**: without the wisdom of emptiness (*shunyata*), performing relative acts of compassion can inadvertently strengthen a sense of a “self” (e.g., “I am a generous helper”). This grasping at a savior-ego creates a subtle, self-cherishing obstacle. (3) **Attachment to merit**: even positive “actions” performed with the hope of a specific reward or praise (karma). If an individual expects their compassionate actions to yield specific outcomes, it can also lead to exhaustion, frustration, or burnout.

To prevent relative practices from becoming roadblocks, Mahayana teachings on “ultimate Bodhicitta” emphasize that *relative and absolute bodhicitta must be practiced together*: (1) **transcending grasping** – ultimate bodhicitta is the direct, non-conceptual realization that both the helper and the one being helped lack inherent, “independent” existence, and (2) **spontaneous action** – when relative compassion is paired with the wisdom of emptiness, it frees the practitioner from attachment to the

results of their actions. Compassionate activity becomes a *spontaneous response to the world*, without the “heavy-handedness” of ego.

One other issue here is “reconciling the Two Truths” (relative and ultimate): (1) not for abandoning, but for transmuting, i.e., relative bodhicitta is not “bad”, but the indispensable vehicle is required to generate the positive energy needed to reach enlightenment; (2) the “Middle Way” problem does not lie in the compassionate actions themselves, but in viewing them as “absolutely solid and real”. By holding the intention to benefit others while recognizing the “empty” fluid *nature of reality*, practitioners avoid the extremes of *selfish indifference* and *attachment to spiritual achievements*.

In addition to these principles and concerns, there are the **Four Immeasurables**: **lovingkindness, compassion, sympathetic joy, and equanimity**.

- **Lovingkindness** – the wish/action for all sentient beings to have “happiness” and its causes:

“All mother sentient beings” is a fairly common phrase in Tibetan Buddhism. At its core is the idea of “beginningless time”. It is said that there has been a continuum of universes that come and go. This is just one of them. Because of that, and in conjunction with the principle of *reincarnation*, all beings over infinite time would at some point have been the mother of every other being in the universe. Whether or not you believe this literally is irrelevant to the principle. We should “act as if” it is true. This means that we respect *all* beings. We act as if they have loved us as a loving mother, so we should do likewise to them. This is part of what is known as the “Bodhisattva ideal”. And because time is beginningless, the number of sentient beings is “boundless”, an endless number.

In Buddhism it is common to see the idea that “all sentient beings want happiness and do not want suffering”. The first part of this relates to “lovingkindness”, while the second refers to “compassion”. We, as Bodhisattvas, also want *them* to have happiness. On the relative level, that includes anything that would help them be “happy”, but it should not contribute to their suffering. The actions on our part need to be ethical and should not contribute to their attachments and desires that might take them down “the rabbit hole” or on “the hedonic treadmill” (hedonistic or strong desires for pleasure at any cost). The key here is *our intention*. One could say we do our best without making things worse.

On the absolute level, this “happiness” refers to Full Awakening or Enlightenment. This is generally a much longer and challenging process. What is *their* happiness motivation? One approach is to benefit others by being a role model – BE a Buddha! We may provide instruction, if they ask, or are open to it. But being a role model is

one of the best paths for both you and them. (The last thing we want to do is to make them resentful of our efforts!) There are other specific practices that may be done as well, but those are beyond this talk.

- **Compassion** – the wish/ action for all beings *not* to have suffering and its causes.

This is like the other half of lovingkindness. Instead of wanting them to have happiness, we want them *not* to have suffering. You might say we want them to have the “good” and not have the “bad” (from a Buddhist view). We talked about forms of suffering earlier. At the relative level, we want them to no longer experience ordinary everyday forms like physical pain and mental anguish. We want them to get what they want, and not get what they do not want. The same principle as above also applies here. Hedonistic desires are not helpful. But perhaps our role model of “altruistic intention” will be noticed and affect their actions. At the absolute level, attainment of Full Awakening eliminates all forms of suffering. That is our goal for both ourselves and for them. Now, to be sure, we may still have some negative experiences. Even the highest of practitioners like HH the Dalai Lama do become ill, lose their loved ones, etc. But they experience minimal affects, knowing the context and the “true nature” of what is going on.

- **Sympathetic Joy** – a feeling of peaceful joy that all beings experience happiness or that we feel when we learn of their happiness.

This is sometimes expressed as “rejoicing”; we rejoice at the happiness of others (as opposed to being jealous, for example). Their happiness may be at the relative level - ordinary experiences of joy or happiness in everyday life, or it may be absolute level - the happiness of liberation, full awakening, or even progress along the path.

- **Equanimity** -an experience of calm or peace and contentment, especially in a difficult situation.

Either of the above approaches may represent the relative level. We consider all beings as “precious” (as above in “precious human life”), equal in their opportunity (though perhaps not in their current circumstances) to attain full awakening. We all have the same ability in the nature of our essence: Buddhature. Their challenges or difficulties regarding us or others are considered due to their previous experiences (karma), not “us” per se. We feel compassion and wish them to be free of attachment and aversion now and in the future.

They may also be seen as a source of our own learning. My favorite example is Atisha’s tea boy. When Atisha was called to go to Tibet around 1000 CE, he decided to take his tea boy with him. His students couldn’t believe it! This man

was considered as nothing but trouble! How could he even consider taking him with him? He responded by telling his students that the tea boy was one of his own best teachers. The challenges and difficulties were really opportunities to practice, to overcome the all too human tendencies to fight back or defend ourselves. Instead, he taught that one should use this opportunity to be even more like a Buddha. We all face *many* such opportunities in everyday life.

At the absolute level we embody those lessons and live in peace and contentment, no matter what experiences are happening around us. When the Buddha first became awakened, he said “**Profound peace, natural simplicity, uncompounded luminosity, I have found a nectar-like nature of reality**”. Another of my favorite quotes (*Anonymous*) says: “**PEACE - it does not mean to be in a place where there is no noise, trouble, or hard work. It means to be in the midst of those things and still be calm in your heart**”. Equanimity.

**Vajrasattva's Three Purifications** (*cleanings, take a deep breath for each*): outer (1X) **100-Syllable mantra**, then continue to recite the other two *as many times as you can for each*: inner **Om Benza Sato Ah's** and secret **Om Ah Hung's**.

Vajrasattva purification is a foundational Vajrayana Buddhist practice used to **cleanse negative karma, purify mental obscurations, and prevent future suffering**. It relies on visualizing the radiant, white yidam **Vajrasattva** above your head while reciting the 100-syllable mantra to cleanse away impurities with cleansing nectar.

The practice is centered around the “**Four Powers**”, which are considered to make it highly effective for **karmic transformation**:

1. **The Power of Regret**: acknowledge your past negative actions and feel genuine remorse for the harm they cause to yourself and others, often done just prior to the recitation.
2. **The Power of Reliance**: take refuge in the Buddha, Dharma, and Sangha, and generate **bodhicitta** (the compassionate wish to attain enlightenment to help all beings).
3. **The Power of the Antidote**: engage in the actual practice. Visualize Vajrasattva at the crown of your head, and imagine a stream of pure white nectar and light washing down into your body, completely flushing out all sickness, negativities, and mental obscurations.
4. **The Power of Resolve**: at the conclusion, make a firm, heartfelt commitment to refrain from repeating these negative actions in the future.

The first mantra is the full version:

**Om Benza Sato Samaya Manu Palaya  
Benza Sato Tenopa  
Tishta Drido Mé Bhawa  
Suto Khayo Mé Bhawa  
Supo Khayo Mé Bhawa  
Anu Rakto Mé Bhawa  
Sarwa Siddhi Mé Prayatsa  
Sarwa Karma Sutsa Mé**

**Sitam Shriya Kuru Hung  
Ha Ha Ha Ha Ho  
Bhagavan  
Sarwa Tathagata  
Benza Mamé Muntsa  
Benzi Bhawa  
Maha Samaya Sato Ah (1X)**

This is known as the “one-hundred syllable mantra”. There are various translations of this mantra; below is one.

**Om** - Qualities of Buddha’s body, speech, & mind

**Benza Sato** (Vajrasattva) - The courageous one with transcendent non-dual wisdom (relative and ultimate/absolute)

**Samaya** - Sacred word of honor or pledge that cannot be transgressed (commitment, vow)

**Manu Palaya** - Lead me along the path to you took to enlightenment

**Benza Sato Tenopa/ Tishta** - Please help me abide closer to the vajra (indestructible) Buddha mind

**Drido** - Firm and stable based on the absolute true nature

**Mé** - “I” (or “me”)

**Bhawa** - Please grant the ability to realize the true nature of phenomena

**Suto Khayo Mé Bhawa** - Grant me complete satisfaction

**Supo Khayo Mé Bhawa** - Increase the positive within me

**Anu Rakto Mé Bhawa** - Please be in the nature of love that leads me to your state

**Sarwa Siddhi Mé Prayatsa** - Please grant me all the actual attainments (enlightenment)

**Sarwa Karma Sutsa Mé** - Please grant me all of the virtuous actions

**Sitam Shriya Kuru** - Please grant me all of your glorious qualities

**Hung** - Seed syllable signifying the Buddha vajra mind

**Ha Ha Ha Ha** - The four immeasurables (lovingkindness, compassion, sympathetic joy or rejoicing), four empowerments (vase, secret, wisdom, word), four joys or blisses (joy, supreme joy, special joy, and innate joy), four kayas (nirmanakaya, sambhogakaya, dharmakaya, svabhavikakaya ... the latter symbolized as the union of all three)

**Ho** - An exclamation of joy at this accomplishment; or combined with the “Ha’s” represents the wisdoms of each of the Five Buddhas: Akshobya (Mirror-like), Ratnasambhava (Equanimity), Amitabha (Discriminating), Amoghasiddhi (All-accomplishing), and Vairocana (Dharmadhatu - sphere of absolute reality).

**Bhagavan** - Conqueror, a Buddha, one who has destroyed all negativity, attained all realizations, and passed beyond the bounds of sorrow.

**Sarwa Tathagata** - All who have gone beyond into the reality of emptiness as it is

**Benza (Vajra)** - Thunderbolt, diamond, or indestructible (vajra wisdom)

**Mamé Muntsa** - Do not abandon me

**Benzi (Vajra) Bhawa** - Grant me the realization of the vajra nature (or Buddhanature)

**Maha Samaya Sato** - Great Vajrasattva

**Ah** - Seed syllable of Buddha vajra speech

It is customary to recite this 3 times or more in some cases, then snap your fingers and/or ring a dharma bell. However, in this text, it is recited once, followed by a concise version of the mantra recited as many times as possible with one deep breath:

**Om Benza Sato Hung or Om Vajrasattva Hung**

This is usually recited 100 or 21 times to purify mental obstacles and accumulate merit. It has the same meaning described for the 100-syllable version. But here it is recited just however many you can with one deep breath.

Then the sacred mantra **Om Ah Hung** is also recited as many times as possible with one deep breath. The meanings of the latter two are briefly described here: **Om Ah Hung** (or **Om Ah Hum**). It too is used to purify mental obstacles and accumulate merit in the same way as the full version.

Both of these concise versions are said to have the same value as the 100-syllable version, but in practice they may be used to expedite the process as they are recited due to taking less time. Individual lamas vary on this. I recite one full-mantra, then as many as each of the latter two as possible in one deep breath each.

One way of considering this practice of purification is to compare it with a dishwasher: **first cycle** the main particles are removed, **second cycle** the remnants are removed, and **third cycle** the dishes are made to “sparkle”! The three Vajrasattva recitations are like that, purifying deeper and cleaner.

**Mandala offering** (*altruistic generosity*):

**Om Ah Hung Ho**

**In the Dharmakaya pure realm, dharmadhatu equality**

**The realms of the five Sambhogakaya families self-appear unobstructedly,**

**Along with the array of Nirmanakaya pure realms that fill all of space.**

**All this I offer as Samantabhadra’s clouds of great bliss.**

**Om Ratna Mandala Pudza Méga Samudra Sagarana Samayé Ah Hung** *<snap fingers and/or bell>*

In the *Longchen Nyintik Ngöndro* tradition, practitioners visualize and offer “the entire universe” to enlightened beings. It represents **the ultimate offering of the mind**, where all of existence is recognized as naturally pure and inherently equal.

**Om Ah Hung Ho** is an addition to the traditional recitation, adding another level of richness to the “offering”. (This alone is often used as a concise offering.) This illustrates the value of generosity by “giving” it to all the Buddhas and all other beings. This concise practice is focused on purifying, activating, and transforming the body, speech, and mind, the essence of all the Buddhas. It is frequently chanted during meditation, before meals, or when making offerings to “bless” them, transforming them into **pure offerings to the entire universe, envisioned as three pure realms**:

**In the Dharmakaya pure realm, dharmadhatu equality**

- Dharmakaya (Truth Body): Referred to as “dharmadhatu equality,” this is the ultimate, empty nature of reality where all dualities dissolve into equal space.

**The realms of the five Sambhogakaya families self-appear unobstructedly,**

- Sambhogakaya (Enjoyment Body): The “realms of the five families” represent spontaneous, unobstructed expressions of enlightened energy and wisdom.

**Along with the array of Nirmanakaya pure realms that fill all of space.**

- Nirmanakaya (Emanation Body): The physical and manifest realms that “fill all of space,” serving to guide sentient beings to enlightenment.

**All this I offer as Samantabhadra’s clouds of great bliss.**

- This offering is visualized as an infinite expanse of blessings – often referred to as **Samantabhadra's clouds of great bliss** – dedicated to all Buddhas and bodhisattvas to accumulate immense spiritual merit and wisdom.

**Om Ratna Mandala Pudza Méga Samudra Saparana Samayé Ah Hung** is a core part of the Long Mandala Offering prayer.

- **Om Ah Hung** symbolizes the enlightened Body, Speech, and Mind of the Buddhas. [In the text, **Om** is in the beginning of the mantra, where **Ah** and **Hung** are at the end.]
- **Ratna** means jewel or precious.
- **Mandala** means universe, mandala, or pure land.
- **Pudza (Puja)** is offering.
- **Megha** (cloud) infers huge clouds of offerings (real or imaginary).
- **Samudra** (ocean) suggests immense or oceans of offerings.
- **Saparana** means spreading out or expanding.
- **Samayé or Samaya** is a commitment or vow.

Roughly, this translates as “Om, a mandala of jewels are vast clouds of offerings and commitment Ah Hung.”

### **Seven Line Prayer Guru Yoga:**

**Om Ah Hung**  
**In the northwest of the land of Uddhiyana,<sup>1</sup>**  
**In the heart of a lotus flower,**  
**Endowed with the most marvelous attainments,**  
**You are renowned as the lotus-born,**  
**Surrounded by many hosts of *dakinis*,**  
**Following in your footsteps,**  
**I pray to you: Come and bless me with your grace!**  
**Guru Padma Siddhi Hung (1X)**

The **Seven-Line Prayer** is a revered invocation in Tibetan Buddhism used to invite the blessings of Guru Rinpoche (Padmasambhava). It forms the core of many **Guru Yoga** practices across the Nyingma and other lineages, serving as a powerful method to awaken the practitioner's own inner wisdom. The prayer describes Guru Rinpoche’s miraculous birth in the land of Uddhiyana (or Oddiyana or Orgyen) and invokes his compassionate presence.

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<sup>1</sup> Often labelled as “Orgyen”

## How to Practice Guru Yoga

Guru Yoga is a practice designed to **merge your mind with the enlightened mind of the Guru**. The Seven-Line Prayer follows these steps:

1. **Visualization:** Visualize Guru Rinpoche sitting in the sky before you, radiating brilliant light, seated within a blooming lotus flower.
2. **Invocation:** Recite the Seven-Line Prayer three times with deep devotion to invoke his blessings and presence.
3. **Mantra Recitation:** Having already cleansed our body and mind with Vajrasattva, one simple recitation is sufficient to cleanse any and all remaining obscurations: **Om Ah Hung Ho** at the start (**Ho** is often added in offerings), then the remainder, **Guru Padma Siddhi Hung**, is at the end.
4. **Dissolution:** Traditionally, you would then visualize **Guru Rinpoche** dissolving into light and merging into your own crown chakra. Then rest in the state of your mind and his mind becoming one. In our case, that is included in the mantras that follow, and he remains present with his consort **Yeshe Tsogyal** and the ultimate nature represented by **Samantabhadra and Samantabhadra** below.

**Rigpa Guru Yoga Mantras** – with hollow bodies, each have 5 lights each (crown/forehead, throat, heart, abdomen, and “secret place” of the central channel), recite each as many times as you can with one deep breath each:

**Om Ah Hung Benza Guru Peme Siddhi Hung** (*Padmasambhava*)

**Om Jnana Dakini Bam Ha Ri Ni Sa Siddhi Hung** (*Yeshe Tsogyal*)

**Om Ah Hung** (as *Samantabhadra/Samantabhadri*)

*They then merge into you with your hollow body and also with the 5 lights; we radiate the lights out and fill **all beings** in the multiverse with unconditional lovingkindness and great compassion, and the complete contentment of the **suchness** of **Profound Peace** with a “**snap!**” of your fingers, then abide in that **Profound Peace as long as you can...** like you and the multiverse are one!*

**Padmasambhava’s mantra meaning is:**

**Om Ah Hung:** Seed syllables representing enlightened body, speech, and mind.

**Benza (Vajra):** The indestructible diamond or thunderbolt.

**Guru:** The teacher who guides us.

**Pema (Padma):** The lotus family, representing purity.

**Siddhi:** Accomplishment or success in spiritual practice.

**Hung:** The manifestation of the enlightened mind.

*Yeshe Tsogyal's mantra meaning is:*

**Om:** The sacred syllable representing the supreme essence of enlightened body, speech, and mind.

**Jnana Dakini:** Translates to "Wisdom Dakini," referring to Yeshe Tsogyal herself, who is considered an embodiment of the ultimate, enlightened feminine nature.

**Bam Ha Ri Ni Sa:** These are mystical seed syllables representing the five elements (space, air, fire, water, and earth) moving from emptiness into physical form.

**Siddhi Hung:** A request for spiritual attainments, blessings, and the rapid realization of enlightenment.

*Samatabhadra/Samantabhadri's actual mantra (not used in the text) meaning is:*

**Om:** The sacred syllable representing the ultimate reality, the universe, and the naturally occurring enlightened mind (Dharmakaya).

**Samantabhadra:** Translated as "Universal Worthy," "All-Pervading Goodness," or "Always Good" (Kuntuzangpo in Tibetan). It represents fundamental, unwavering primordial goodness and pure, awakened action.

**Samantabhadri:** The female primordial Buddha. She is the embodiment of wisdom (*prajna*), emptiness (*shunyata*), and the clear, spacious nature of the mind.

**Ben Dra (or Vajra):** Meaning diamond or thunderbolt; symbolizes the indestructible nature of enlightenment.

**Sarva Siddhi:** Means "all accomplishments" or "all attainments."

**Hum:** A seed syllable representing the enlightened heart-mind, manifesting spiritual awakening and the pacification of obstacles.

*Symbolism and Practice*

*In Tibetan Buddhism, particularly the Dzogchen and Nyingma traditions, Samantabhadra and Samantabhadri are often depicted in a sacred, naked embrace (yab-yum) in union as one.*

- **Samantabhadra** represents the skillful means of lovingkindness and compassion.
- **Samantabhadri** represents the emptiness or suchness of ultimate wisdom.

**Together,** their union signifies the inseparable nature of wisdom and compassion, the indivisibility of samsara and nirvana, and the innate Buddhahood present

within all sentient beings (Buddhanature). [I compare it with my statue of the two, yet it is only one inseparable object.]

Reciting the mantras help practitioners purify their obscurations, overcome illusions, and realize their own original, uncontrived state of mind – free from the “filters” of duality and conceptual thought.

**NOTE:** This infers that the two (samsara and nirvana) are actually just “one” [contrary to the teachings of the Buddha, who viewed them as opposites]. This singularity view is telling us that together they *transcend either/or*, and are in “essence” a united whole or oneness. That is fine, but there is a risk in not realizing that this is an “ultimate view” beyond any “relative view”. It can and has been asserted that one can just do anything one wants, since there is no “right or wrong” or “good or bad” (“Crazy Wisdom”). But linguistically there can be no “ultimate only”, but only in *comparison*. It is like asserting that Mt. Everest is the “highest mountain” but it is only in the context of other mountains. [And there are two other higher mountains on this planet, depending on how they are measured.]

As pointed out by Mipham Rinpoche (and others), the irony is that “ultimately” there is no ultimate in that sense, only relative (and perhaps an *approximation* to ultimate), which he called “**reflexive awareness**” and I have called it “**relative-ultimate**”. Similarly, Padmasambhava (and other masters) have said, “**My mind is vast as space, my actions as fine as barley flour**”. The “ultimate” is just in our mind (as is the relative), but we still need to embrace love and compassion for all in our daily life! Samantabhadra *and* Samantabhadri.

### *An Aspiration Prayer by Dudjom Lingpa:*

**Through the compassion of an ocean of victorious Buddhas of the three times,  
And by the force of the profound Secret Mantrayana’s interdependence,  
May we devote our whole lives to Dharma practice,  
And thus, awaken into the “rainbow body” of Profound Peace!**

“An Aspiration” by the revered Tibetan Buddhist master Dudjom Lingpa is a four-line prayer of dedication focused on Dzogchen (The Great Perfection) and attaining ultimate enlightenment. It condenses the entire path of awakening into a single, profound daily intention. This brief, powerful text is frequently chanted at the end of practice or study sessions to ensure that all the merit accumulated is directed toward the ultimate realization of Buddhahood for the benefit of all beings.

**The Foundation** (Lines 1 & 2) opens by relying on the **limitless compassion of all awakened beings**, and the profound, infallible laws of **interdependence** unique to the Secret Mantra (Vajrayana) path. “An ocean of victorious Buddhas” indicates a

countless number of such Buddhas. “Three times” are past, present, and future, hence including all Buddhas.

**The Action** (Line 3) expresses the **heartfelt wish to dedicate your entire, undivided existence solely to spiritual practice**. (This, of course, is not practical for most non-monastic practitioners, or perhaps some who are wealthy or retired.)

**The Goal** (Line 4) culminates in the **aspiration to achieve the *rainbow body of great transference***, the pinnacle of spiritual realization in Tibetan Buddhism’s Dzogchen tradition. It represents the total, physical transmutation of the material body into pure, five-colored light, allowing the master to remain alive and deathless in a subtle body to continuously benefit all sentient beings. [Some view this literally while others symbolically in our minds.]

## *Dzogchen Practice*

**The Three Statements of Garab Dorje by Mipham Rinpoche** (pause after each to reflect on that principle):

1. **Recognize your own true nature – *pure awareness (rigpa), the essence of your mind, with phat!* (Pause)**
2. **Embrace its presence as a *sustained flow with certainty*. (Pause)**
3. **Abide with confidence in everyday life – liberation ... the goal, *even in a world of greed, hate, and delusion!***

**Then abide in Profound Peace continuously!**

**Padmasambhava – Thus, my mind is vast as space, my actions are as fine as barley flour** (“ultimate” vs. “relative”)

“Reality” is not quite so perfect. We only control about 40% of what happens in our life; 10% we can influence; 50% is beyond our control. Nevertheless, we abide softly and deeply *as if* we are in control. As noted above, in Shakespeare’s Hamlet: **“Nothing is good or bad, but thinking makes it so”**. [Innately, there is no “good or bad”, but experientially we transcend both, although we can and should stand up for all others who are suffering!]

**Continue in the mindfulness of the suchness of *Profound Peace*, with lovingkindness, and compassion for all:**

1. **Ordinary perceptions** - I see, hear, smell, taste, touch, and/or think, "watching" each of the 6 senses, as they manifest in my life.
2. **Awareness of my "perceptions"** - I am aware that my mind is seeing, hearing, smelling, tasting, touching, and/or thinking; like watching my mind observe my perceptions (including thoughts, feelings, etc.).
3. **Awareness of awareness (metacognition)** - I know that "Oh, all experience is in my consciousness", my mind itself.
4. **Abide in the liberation of "Profound Peace"** - now free of all sufferings with lovingkindness and compassion for all, always and all ways - both "out there" and "in here" ... Profound Peace, ah!

"Suchness" is the **principle**; "Profound Peace" is the extraordinary **experience**" vs. the delusion of what is considered to be "real". Even "the ultimate" is a delusion, so abide in the liberating experience of **Profound Peace!**

It may be like standing on top of a mountain - with a stunning view, but without thinking about it at all, or seeing really bright stars or Venus at night, or a spectacular sunset, or the Grand Canyon, transcending any ordinary experience ...without thoughts!

**From "Rigpa Guru Yoga":**

**With all the good virtue I have accumulated in samsara and nirvana,  
I pray that the discursive thoughts of all sentient beings would be eliminated,  
That they would achieve the ultimate liberation and  
Obtain the "rainbow body" of pure awareness with Profound Peace.**

*Abide in this always and all ways!*

The "Rigpa Guru Yoga" is an advanced Tibetan Buddhist meditation. It is designed to rapidly harmonize your body, speech, and mind with the wisdom of the enlightened master (Guru) to realize rigpa (the pristine, empty nature of your own mind).

Commentary from lineage holders emphasizes that this is not about worshipping an external deity or yidam, but about recognizing the Guru as a living reflection of your own highest potential. This method is especially favored in modern times for its capacity to quickly cut through emotional afflictions and habitual grasping.

**“With all the good virtue I have accumulated in samsara and nirvana,”**

We accumulate merit through our helpful actions to benefit others, particularly lovingkindness, compassion, and altruistic generosity, focused on the needs of others over ourselves, the Bodhisattva Ideal. “Samsara” is the suffering from this life. “Nirvana” is the highest state of spiritual attainment, characterized by the extinguishing of desire, suffering, and the cycle of “rebirth” (real or imagined).

**Spiritual and Philosophical Meaning**

- **The literal translation:** the Sanskrit word *nirvana* translates to "blowing out" or "quenching," like extinguishing a candle flame.
- **Extinguishing the "fires":** in Buddhism, it represents the blowing out of the three mental fires that cause human suffering: **greed, hatred, and delusion.**
- **Rebirth (samsara):** once these negative attachments and delusions are eliminated, an individual is released from the endless cycle of death and rebirth.
- **Not Just a Place:** unlike the Western concept of heaven as a physical location, nirvana is considered an unconditioned state of **pure awareness, ultimate freedom, and profound inner peace.**

**“I pray that the discursive thoughts of all sentient beings would be eliminated,”**

In Buddhism, the discursive thoughts of all sentient beings – the constant inner monologue, concepts, and judgments – are viewed as the fundamental source of *samsara* (the cycle of suffering and rebirth). These thoughts obscure our true, inherently pure nature, and understanding them is central to the path toward awakening.

**The nature of discursive thoughts:** in Buddhist philosophy, particularly in the *Abhidharma traditions*, discursive thoughts are defined as the mind passing aimlessly from one concept, memory, or projection to another.

- **The "Monkey Mind":** The mind of an unenlightened being is described as an ocean constantly stirred by the winds of karma and habit. Instead of seeing reality as it is, we create a conceptual overlay of "good," "bad," "me," and "mine."
- **Dualistic Perception:** Discursive thoughts rely entirely on dualism – dividing the world into opposites and constantly reacting with craving (desire) or aversion (anger/fear).
- **The Illusion of Self:** We continuously generate a narrative about our experiences, solidifying them into an illusion of a permanent, unchanging self.

### The Karmic Link

Every discursive thought is not just an idle imagining; it is an active movement of karma.

- When sentient beings act on these thoughts through speech, action, or further thinking, they plant seeds (*samskaras* or habit energies).
- These accumulated mental habits propel the cycle of rebirth, determining the quality of our future experiences.
- Because every sentient being is entangled in this web of conceptualization, they are universally locked in a state of continuous dissatisfaction (*dukkha*).
- The Awakened Perspective

In Mahayana Buddhism, particularly the Yogacara (the Mind-Only school), the thoughts of all sentient beings are entirely interdependent. They are considered manifestations of the same underlying, unconditioned reality (*suchness*), just shrouded by ignorance.

Critically, Buddhism teaches that these deluded thoughts are not our ultimate, permanent nature. Because all sentient beings fundamentally possess **Buddha-nature** – the innate potential for enlightenment – discursive thoughts are like clouds obscuring a vast, clear sky.

### Working with the Mind

Through mindfulness and meditation (*vipassana* or insight meditation), practitioners learn to observe discursive thoughts as they arise and pass away, rather than identifying with them or fueling them with new narratives.

The goal is to dismantle the habit of discursive thinking so the mind can rest in its natural, silent, and luminous state. Instead of suppressing the mind, the practitioner learns to discern the difference between the initial, raw experience and the secondary, tangled narrative the mind wraps around it.

### **“That they would achieve the ultimate liberation and”**

In Buddhism, ultimate liberation is known as Nirvana (or *Nibbana*). It is the complete end of suffering (*dukkha*) and the cycle of rebirth (*samsara*). This state is achieved by completely extinguishing the root causes of suffering: greed, hatred, and ignorance. The path to achieving this ultimate liberation focuses on mental transformation, ethical living, and wisdom rather than strict asceticism or divine intervention. The journey is built on several foundational steps:

### The Core Path to Liberation

- The Four Noble Truths: Recognizing that suffering exists, understanding its cause (craving and attachment), realizing it can be ended, and following the path to end it.
- The Noble Eightfold Path: The practical guideline for daily life covering ethical conduct, mental discipline, and wisdom. It includes practices like right mindfulness, right concentration, and right livelihood.

### Stages of Enlightenment

Attaining ultimate freedom is typically understood as a gradual process, culminating in two stages:

- Liberation in life: Extinguishing the defilements of the mind while still physically living.
- Final Nirvana (Parinirvana): The ultimate freedom that occurs upon the physical passing of an enlightened being, when the conditions for any further rebirth are permanently gone.

## **“Obtain the “rainbow body” of pure awareness with Profound Peace. ”**

In Tibetan Buddhism – specifically within the Dzogchen (Great Perfection) tradition – obtaining the Rainbow Body is the ultimate spiritual attainment. It involves years of rigorous meditation to purify the mind and body, resulting in the complete dissolution of the physical form into pure light and universal awareness upon death. [In contemporary settings, this is often represented during ...

The path to this realization focuses on accessing the fundamental, unconditioned **nature of the mind**, known as **pure awareness or rigpa**. To achieve this, practitioners engage in highly specialized methods that require the guidance of a qualified lineage teacher:

- **Trekchö** (Breaking Through): Meditative practice that rests the mind in primordial purity, cutting through ordinary illusions, thoughts, and attachments to reveal a **profound state of inner peace**.
- **Tögal** (Direct Crossing): Esoteric practices that utilize spontaneous presence, working with light and visions to self-liberate the physical body into pure energy during the death process.

Achieving the Rainbow Body is a literal transmutation of tangible matter into the five radiant lights of the color spectrum. When a master passes away, their body may shrink, emit beautiful light and fragrances, or completely vanish, usually leaving behind only hair and fingernails. This demonstrates complete freedom from the cycle of rebirth (*samsara*) and absolute union with reality. *Abide in this always and all ways!*

## *Peace & Long-Life Prayers*

### *A Concise Prayer for World Peace* by a simple Drimed Dawa

Homage to all the Buddhas, Bodhisattvas, Dakinis, Protectors (*real or imagined*), gurus, ourselves, and all other sentient beings. We are all interrelated, interconnected, and interdependent. May we abide in **Profound Peace** with lovingkindness and compassion for the wellbeing of all.

May greed, hatred, and lust, as well as warfare, killing, and crimes be eliminated. And may **all** beings abide in **Profound Peace**, with mental calm and contentment ... always and all ways!

### *Long-Life Prayers: (With minimal commentaries)*

**H.H. the Dalai Lama** (birthday 7-6-1935) – *love and compassion: the highest spiritual leader and head of Tibetan Buddhism*

**For this realm (earth) encircled by all of space** (*edited from “snow-covered mountains” to “all of space” to represent his escape from China and his great compassion for all beings*),

**You are the source of every benefit and bliss without exception.**

**Tenzin Gyaltso, you who are one with Avalokiteshvara** (*Chenrezig, the Buddha of Infinite Compassion*),

**May you remain steadfast until Samsara’s end!** (*The end of all sufferings for all beings*)

**H.H. Khenchen Lama Rinpoche** (abbreviated; birthday 11-20-1975): Spiritual Director of Dzogchen Kalachakra Retreat Center, Bangor, Wales, UK; Awam Tibetan Institute in Tucson, Arizona, USA; Awam Tibetan Heart Center, Sedona, Arizona, USA; Awam King Gesar Monastery, Slovenia; Awam Padma Ling, Hong Kong; Awam Lhasa Ling, Poland; and Awam Foundation, Tibet, China.

*His full prayer begins with:*

**In the Dharmadhatu** (a Sanskrit term from Buddhist philosophy that translates to “realm of truth,” “dharma realm,” or “the expanse of phenomena”) **appearing as Amitabha** (a celestial Buddha in Mahayana and Vajrayana traditions whose Sanskrit name translates to “Infinite Light” or “Infinite Radiance”, also known as **Amitāyus**, meaning “Infinite Life”, representing boundless compassion, wisdom, and the ultimate path to enlightenment for all beings),

**In the Sambhogakaya form** (the radiant, blissful manifestation of enlightenment; it is the realm of pure energy, subtle forms, and divine communication) **as wisdom Buddha Manjushri** (the principal Bodhisattva of Wisdom, representing the transcendent wisdom (*prajna*) of all Buddhas, which cuts through duality, ignorance, and conceptual thought),

**Padmasambhava's heart son Sangye Yeshe** (*Sangye* is the Tibetan term for Buddha, meaning "awakened and blossomed" and *Yeshe* meaning "pristine wisdom" or "innate awareness"; he was considered to be one of the 25 principle disciples of Padmasambhava who fiercely protected and preserved tantric teachings during periods of royal suppression),

**Incarnated as Padma Dagnag Lingpa in previous life** (Padma Dagnag Lingpa is celebrated as a significant figure who transmitted the **Padling Tersar**, or "New Padma Dagnag Lingpa Treasure" lineage. This collection contains hidden tantric texts, rituals, and *Dzogchen* (Great Perfection) teachings that were originally concealed by Padmasambhava and later awakened or "revealed" in Padma Dagnag Lingpa's mindstream)

**And Paljea pa Dorjee in this lifetime** (Paljea translates to "glorious abundance," "wealth," or "magnificence," often pointing to the abundance of spiritual wealth or positive conditions, and Dorjee, the Tibetan equivalent of the Sanskrit Vajra, symbolizing the indestructible, diamond-like, and unchanging nature of enlightenment, which dispels the darkness of ignorance),

The remainder is summarized in the text itself:

**May your life be longer than the duration of samsara** (the endless cycle of birth, death, and rebirth)

**So that all your virtuous intentions can be accomplished** (Rinpoche also teaches meditation, retreats and empowerments at various Buddhist centers in Asia, United States and Europe and Southeast Asia.)

**Please give me your heart blessings** (known as the Four Immeasurables - lovingkindness, compassion, joy, and equanimity, symbolizing the indestructible, diamond-like, and unchanging nature of enlightenment, which dispels the darkness of ignorance) **so that**

**My mind is united with yours in the Buddhature** (the fundamental, pure, and awakened essence that exists inherently within all sentient beings. It is the innate potential to achieve enlightenment, often compared to a shining sun temporarily hidden by the "clouds" of ignorance, attachments, and ego. Specific characteristics:

- **The Mirror Metaphor:** Just as dust covering a mirror does not destroy the mirror's natural reflectivity, your Buddhature is never permanently damaged by negative emotions or "bad" habits. These afflictions are simply temporary states that can be cleared away.
- **Not a Soul:** Unlike the concept of an eternal soul in other faiths, Buddhature is not a fixed, separate "self". Rather, it is the natural, unblemished nature of the mind and reality itself.

- **The Path of Uncovering:** Because you already *are* Buddhanature, enlightenment isn't something you have to acquire or manufacture from nothing. Through mindfulness and meditation, you simply strip away the illusions to uncover what has always been there.
- **Interconnectedness:** In many traditions (such as Mahayana and Zen), Buddhanature is not just an individual potential, but the underlying nature of all things, linking all living beings in their capacity for wisdom and compassion.

**So, I pray!**

**H.E. Garchen Rinpoche** (abbreviated; birthday 4-17-1936)

**In this age of strife when the Victor's teaching faces hardship** (a prophesied era defined by moral decay, conflict, and spiritual confusion, making it exceptionally difficult for people to practice the Buddha's teachings and attain enlightenment),  
**Through your powerful, vajra-like conduct** (refers to actions that are indestructible, unwavering, and free from ego, a highly advanced spiritual state where a practitioner's deeds cut through delusions with the precise, unstoppable force of a diamond or a thunderbolt.),

**You take on the heavy responsibility of the unbiased teaching** (often associated with the Bodhisattva ideal, refers to the vow to share the *dharma* (the truth) impartially, guiding all beings toward liberation with pure *compassion and wisdom*, completely free from personal biases, favoritism, or self-interest).

**May Garchen, the Sun of the Teachings** (refers to *H.E. Garchen Rinpoche*, a revered master of the *Drikung Kagyu* lineage of Tibetan Buddhism. The title honors his immense dedication to preserving and illuminating the Dharma teachings of the Buddha during modern times, much like the sun dispels darkness and brings life to the world), **live long!**

**[Not included in my personal practice as Yogi Khenchen Drimed Dawa** (birthday 4-4-1947)

***Emaho!*** (roughly translates to "amazing!", "how wondrous!" or "Behold!" in Buddhism – particularly in Vajrayana and Dzogchen traditions – a spontaneous expression of joy, wonder, and sudden awakening to the true nature of reality)

**You understand the knowable objects of Samsara**, (a devotional or respectful address to a master, highlighting their supreme awareness, meaning the teacher has completely comprehended all conditioned, impermanent phenomena that make up cyclic existence and have pierced through the illusions and sufferings of worldly reality), **Great Teacher** (a respectful title for an enlightened being, Buddha, or a highly realized spiritual master (like a Guru or Lama) who has completely mastered the path to enlightenment).

**You have realized the intent of the sacred Dharma** (the realization of ultimate truth (emptiness) and the cultivation of compassion (bodhicitta), which describes the true purpose behind the Buddha's teachings, which is to guide practitioners away from suffering and toward enlightenment by fundamentally transforming their understanding of reality); **Yogi** (a practitioner dedicated to meditation and spiritual realization); **Khenchen** (a high Tibetan Buddhist academic and spiritual title meaning "Great Abbot" or "Great Scholar"); **Drimed Dawa** (Stainless Moon).

**Your Dharma practice is Unification of the Two** (the realization of the *Two Truths*: relative truth (the world of forms, cause and effect (*karma*), and the everyday illusion of "self" and "other", the world of forms, cause and effect of one's actions (*karma*), and the everyday illusion of "self" and "other" and ultimate truth. It is the profound understanding that everyday reality and absolute emptiness are not two separate things, but two inseparable sides of the exact same reality).

**Khenchen Drimed Dawa, "Stainless Moon", may you live long!**

**Long-Life Prayer for all Gurus** (self explanatory)

**I pray that all the Lamas have good health.**

**I pray that all the Lamas have long life.**

**I pray that your Dharma activities spread far and wide.**

**I pray that I may not be separated from you.**

**I dedicate the merit of this practice for the benefit of ALL sentient beings (3X). (With Profound Peace in every moment!)**

Continue to abide in the ineffable suchness of **Profound Peace** of with relaxed brain and body, while abiding softly and deeply in mental calm with unconditional lovingkindness and great compassion for all beings, always and all ways.

## Optional: Traditional Bodhisattva Mantra Recitations and Radiation for the Wellbeing of All

Continue with *the songs of the “celestial choir”*, radiating mantras throughout the quantum multiverse for the benefit of all beings, and feeling unconditional love, compassion, innate joy, and equanimity (mental calm) (1X or more each or selected choices)... add or replace with your own.

### Shakyamuni Buddha (*The Buddha - liberation*):

#### **Om Muni Muni Maha Muni Yé Soha**

This is a primary mantra dedicated to **Shakyamuni Buddha**, the founder of Buddhism. It is an invocation of the Buddha's enlightened qualities, used to clear negative karma, soothe suffering, and awaken inner wisdom.

**Om** - the universal sacred sound, representing the purity and ultimate awakening of the Buddha's enlightened body, speech, and mind

**Muni Muni** - “Sage, Sage” - the repetition serves to dispel the sufferings and delusions of both ordinary existence and the self-centered ego

**Maha Muni Yé** - “Great Sage” - a title of deep respect honoring Shakyamuni Buddha's profound wisdom

**Soha** - An invocation or offering word, generally translated to “may it be established in my heart” or “Hail”

### Padmasambhava (*Taming “gods and spirits”*):

#### **Om Ah Hung Benza Guru Pemé Siddhi Hung**

the **Vajra Guru Mantra**, one of the most sacred mantras in Tibetan Buddhism, associated with **Guru Rinpoche** (Padmasambhava).

This mantra is a powerful invocation used to purify a person's mind, speech, and body, and to connect with the wisdom of Guru Rinpoche. Here is what the individual syllables signify:

- **Om Ah Hung**: These syllables represent the enlightened body (Om), speech (Ah), and mind (Hung) of all the Buddhas.
- **Benza**: Derived from the Sanskrit *Vajra*, meaning "diamond" or "thunderbolt," representing indestructible wisdom.
- **Guru**: Represents a spiritual teacher or guide who leads one from darkness to light.

- **Pemé:** Derived from *Padma*, meaning "lotus," which symbolizes the lotus family of Buddhas and pure speech.
- **Siddhi:** Refers to spiritual accomplishments, realizations, or blessings.
- **Hung:** A syllable that requests the blessings to be sealed or granted within the practitioner's heart.

**Yeshe Tsogyal** (*Buddha Vajravahini in human form*):

**Om Jnana Dakini Bam Ha Ri Ni Sa Siddhi Hung**

The root mantra of Yeshe Tsogyal, the Queen of Wisdom and a principal enlightened disciple and consort of Guru Rinpoche (Padmasambhava) in Tibetan Buddhism.

The mantra translates to "**Om! Wisdom Dakini, Bam Ha Ri Ni Sa, grant success/accomplishment!**" It is used as a tool to awaken the wisdom mind and connect with the enlightened feminine energy of the dakini.

- **Om:** The invocation/sacred syllable representing enlightened body, speech, and mind.
- **Jnana Dakini:** "Wisdom Dakini"; dakini is a female embodiment of enlightened energy and represents the free, unobstructed movement of the awakened mind.
- **Bam Ha Ri Ni Sa:** The profound heart-essence and "life-force" syllables of all dakinis. These syllables represent the five elements (space, air, fire, water, earth) transforming from mundane reality into enlightened form.
- **Siddhi Hung:** "Bring about accomplishment/blessings!"

This mantra is particularly prominent in the Dudjom Tersar lineage of Nyingma Tibetan Buddhism, often within the Khandro Tuk-Tik (The Dakini Heart Essence) cycle. Practitioners recite this to clear karmic obscurations and access spiritual wisdom.

**Vajrasattva** (*Buddha for purification of all hindrances*):

**Om Benza Sato Ah**

This is a shortened, highly potent variation of the **Vajrasattva Mantra**, used in Tibetan Buddhism for purification, clearing negative karma, and healing.

**Meaning of the Words**

- **Om:** The universal sacred syllable representing the body, speech, and mind of all Buddhas.
- **Benza** (or Vajra): Meaning "diamond" or "thunderbolt," representing indestructible, unchanging reality and wisdom.

- **Sato** (or Sattva): Meaning “being” or “hero”, referring to a courageous spiritual practitioner.
- **Ah** is the syllable representing the primordial nature of reality and the unarising mind.

Combined, **Vajrasattva** (Benza Sato) translates to “Diamond Being” or “Thunderbolt Mind”, symbolizing the innate, unbreakable purity of our own true nature.

### **Purpose of the Mantra**

- **Purification:** It is traditionally chanted to purify past negative actions, harmful speech, and toxic thought patterns.
- **Mental Clarity:** It helps cut through spiritual confusion, doubt, and emotional obscurations.
- **Daily Practice:** While the full **100-Syllable Vajrasattva Mantra** is used for formal, intensive practice, this short version is often repeated during daily life to maintain mindfulness and clean spiritual slate.

*Chenrezig (Male Buddha of Compassion):*

### **Om Mani Padma Hung**

The most famous and revered mantra in Tibetan Buddhism, associated with *Avalokiteshvara*, the Bodhisattva of Compassion. It translates roughly to “Hail to the jewel in the lotus”, representing the awakening of the mind to compassion and wisdom.

The mantra carries profound spiritual significance:

- **The Jewel (Mani):** represents the intention to achieve compassion, love, and altruism.
- **The Lotus (Padme):** represents wisdom – seeing things exactly as they are without the veil of illusion.
- **Union (Hung):** signifies the indivisible union of compassion and wisdom required to achieve enlightenment.

Many practitioners believe reciting this mantra invokes the powerful, benevolent blessings of Avalokiteshvara. Each of the six syllables is also said to purify one of the six realms of existence and represent the six perfections of a Bodhisattva (generosity, ethics, patience, diligence, concentration, and wisdom)

*Green Tara (Female Buddha of Compassion and fears):*

**Om Taré Tutaré Turé Soha**

The most revered mantra dedicated to Tara (or *Dolma*), the female Bodhisattva of compassion and swift action in Tibetan Buddhism. It is essentially a request for her protection, healing, and enlightened blessings.

The mantra translates simply as, “**I prostrate to the Liberator, Mother of all the Victorious Ones.**” Each syllable holds a specific meaning and power:

- **Om:** Represents the ultimate reality, the purity of body, speech, and mind.
- **Taré:** Represents liberation from ordinary suffering and the cycle of rebirth (samsara).
- **Tutaré:** Offers protection from the eight great fears (like pride, ignorance, desire, and hatred) and other internal/external dangers.
- **Turé:** Represents the cessation of sickness and the ultimate freedom of enlightenment.
- **Soha:** Translates to "may the meaning of this mantra take root in my heart." It establishes her blessings within the practitioner.

*White Tara (Great Compassion, long life, healing, and serenity):*

**Om Taré Tuttaré Turé Mama Ahyur Punya Jyana Putring Kuru Soha**

*(Phonetically: Om Tare Tuttare Ture Mama Ayuh Punya Jnana Pushtim Kuru Svaha)*

The White Tara mantra is a sacred invocation used in Tibetan Buddhism to promote healing, longevity, and wisdom. It is associated with the deity of compassion, who is often visualized with seven eyes to symbolize her watchful care over all beings.

The mantra is a direct plea to White Tara to grant vital life force and spiritual gifts:

- **Om̐ Tāre Tuttāre Ture:** “hail to the Liberator, who eliminates all fears and sufferings.”
- **Mama:** “mine” (indicates you want these qualities for yourself or a specific person you are dedicating the mantra to).
- **Āyuh̐:** long life.
- **Puṇya:** merit (the positive energy generated by living an ethical life).
- **Jñāna:** wisdom.
- **Puṣṭim̐:** increase or abundance.
- **Kuru:** make it so! (an impassioned command to bring this abundance into fruition).

- **Svāhā (soha):** may these blessings be sealed and established.

The mantra is typically chanted 108 times using a mala (meditation beads) while visualizing White Tara's healing white light washing over you or the person you are praying for.

***Simhamuka** (Disperses discursive thoughts that shroud the nature of mind):*

**Om Ah Ka Sa Ma Ra Tsa Sha Da Rasa Ma Ra Ya Phat**

Simhamukha, the wrathful Lion-Faced Dakini in Tibetan Buddhism, is a fully enlightened manifestation of wisdom known for swiftly clearing obstacles. Her highly potent mantra is traditionally used as spiritual armor for protection against curses, black magic, and malicious spirits, transforming fear and negative energy into enlightened awareness.

Each syllable possesses a distinct energetic function or represents a seed syllable (bija) used to seal directions, strike at hindrances, and shatter delusions:

- **Om:** The invocation of supreme, awakened consciousness.
- **Ah:** Represents the unconditioned, primordial nature of reality (Dharmakaya).
- **Ka Sa Ma Ra:** Syllables associated with sealing the four directions against negative influences.
- **Tsa Sha Da Ra:** Represents the active cutting through of obstacles and the four types of inner demons.
- **Sa Ma Ra Ya:** The "reversing" power that takes the energy of a curse or obstacle and deflects it back to its source.
- **Phat** (pronounced peh): The explosive syllable of a thunderclap that commands negative forces to "stop" and shatters the ego.

In Vajrayana Buddhism, the Simhamukha practice is highly revered and requires a proper initiation or transmission (*lung*) from a qualified teacher to unlock its full spiritual potential.

- **Volume:** This mantra is typically recited silently (mentally) or in a low, quiet voice. Chanting it too loudly is believed to be incredibly fierce and can cause harm to disruptive spirits.
- **Purpose:** It is used internally to clear your own negative habits, and defensively as a shield to deflect magical attacks and misfortune.

*Manjushri (Wisdom or Insight):*

**Om Ara Patsana Dhi...**

The **Manjushri Mantra** is a powerful Buddhist invocation dedicated to the Bodhisattva of Wisdom. It is widely chanted to enhance memory, eloquence, and cognitive clarity, helping practitioners cut through ignorance and delusion.

Each syllable is traditionally linked to a profound aspect of wisdom:

- **Om:** The sacred sound of the universe.
- **A:** Represents the realization that phenomena are unproduced and beginningless.
- **Ra:** Symbolizes the realization that all phenomena are without dirt or attachment.
- **Pa:** Represents the realization that ultimate truth is beyond the reach of dualistic concepts.
- **Ca (tsa):** Symbolizes the realization that the arising and ceasing of phenomena cannot be truly grasped.
- **Na:** Represents the realization that names and concepts are ultimately empty.
- **Dhih (dhi):** A seed syllable that represents the awakening of supreme, transcendent wisdom and insight.

*Prajnaparamita (Suchness of Profound Peace, the "Heart Sutra"):*

**(Tayata) (Om) Gate Gate Paragate Parasamgate Bodhi Soha**

The Prajnaparamita mantra (the "Perfection of Wisdom" mantra) is the famous closing incantation of the Mahayana Buddhist *Heart Sutra*. It is chanted to help practitioners transcend suffering, access deep spiritual insight, and connect with the true nature of reality. In some cases it is recited by syllable to a fixed beat.

The most accepted translation is: "*Gone, gone, gone beyond, gone altogether beyond. O awakening, hail!*"

- **Gate (Gone):** Moving away from the cycle of illusion and ordinary perception.
- **Pāragate (Gone beyond):** Crossing over to the "other shore" of liberation and wisdom.
- **Pārasaṃgate (Gone altogether beyond):** Reaching the ultimate state of enlightenment where nothing is left behind.
- **Bodhi (Awakening):** The sudden realization of the truth.
- **Svāhā (Hail!/So be it):** A traditional ritual exclamation of invocation or blessing.

Vajravaraḥi (*Suchness of Profound Peace*):

**Om Vajra Vairochaniyé Soha**

Vajravaraḥi (Tibetan: *Dorje Phagmo*) is the queen of the dakinis and the female embodiment of enlightened wisdom in Vajrayana Buddhism. Her mantras and meditations are powerful practices used to achieve spiritual clarity, clear obstacles, and awaken inner wisdom. There are several variations in her mantra: **Om Vajra Varahi Hung Phat Soha**, **Om Vajrayogini Hung Phat**, and **Om Namō Bhagavate Vajra Varahi Vam Hung Hung Phat**, but of course the one I was given (above) is different still!

The mantra **Om Vajra Vairochaniyé Soha** (also spelled **Svaha**) is a powerful invocation associated with the fierce forms of enlightened female energy, such as **Vajra Vairochani** (the thunderbolt manifestation of divine consciousness) and **Vajra Varahi** (a supreme, wrathful embodiment of awareness).

While this short form is a highly effective, condensed invocation, it is also widely chanted as part of a longer Moola mantra: **Om Shreem Hreem Kleem Aim Vajra Vairochaniyé Hum Hum Phat Svaha**

Here are the words from the one listed at the top from my practice:

- **Om:** The primordial sound of the universe.
- **Vajra:** Represents the unbreakable, diamond-like thunderbolt of pure truth.
- **Vairochaniyé:** Means "radiant like the sun" or "bright as lightning".
- **Soha / Svaha:** An offering or hail, meaning "may this be well established and successful".

Chanting this mantra is believed to:

- **Overcome ego and delusion:** It is used to sever habitual thinking and ego-identity, helping you access deeper inner wisdom.
- **Offer deep protection:** It protects against negative energies, fear, and obstacles.
- **Provide clarity:** It cuts through mental confusion and promotes spiritual awakening.

**Achieve difficult tasks:** It helps devotees resolve seemingly impossible obstacles and achieve life goals.

Note: In the Vajrayana tradition, many practitioners receive oral transmissions (*lung*) from a qualified teacher before embarking on intensive *sadhana* (practices) with wrathful deities.

Following recitation of the songs of the “celestial choir” the practice may be focused on the sufferings and so forth of all or specific sentient beings as follows:

**Recite Om Ah Hung 3X for each of the following terms for cessation of these:**

sufferings, hatred, greed, lust, delusion, desires, cravings, attachments, aversions, kleshas, defilements, hindrances, fires, poisons, fetters, obscurations, marks-of-existence, taints, the 8 worldly concerns, mental afflictions, afflictive emotions, ...[see list and notes on each of these at end of the text].

**Continue with compassion for sufferings beyond our control:** climate change, natural disasters, wars, crimes, harmful politics, threats, abuse of women and girls, LGBTQ+, race/ethnicity, old age, sickness, and death (our final cessation)

*I have a long list of prayer request names and others I know who are in need. I list only 5 of my most influential lamas as examples. Recite Om Ah Hung(s) 3X for each name:*

HH the Dalai Lama

HH Khenchen Lama Rinpoche

HE Garchen Rinpoche

Traga Rinpoche

Yogi Lama Gursam

...

*Requests: I add other individuals or groups here (usually recited for 30 days each but may be longer as those above):*

**Concluding prayer:** I pray all sentient beings give up the eight worldly concerns, poisons, afflictive emotions, mental obscurations, kleshas, defilements, hindrances, fetters, and so forth and seek liberation through mental calm, **Profound Peace**, and complete contentment, while radiating unconditional lovingkindness, great compassion, the joy of innate happiness, and equanimity for *all beings*. Thus, may all beings be free of sufferings, unhappiness, and discontent and be liberated into the ultimate experience of the suchness of **Profound Peace**.

## Selected Lists of Life Problems Said to Be Caused by *Dukkha*

**Dukkha**: suffering, stress, or unsatisfactoriness, pain (physical or emotional), discomfort, discomfort of change; “root causes” are generally craving and attachment (desires and fear of loss).

- **Sufferings** (lists vary) – generally all causes of unhappiness, discontent, dissatisfaction, mental anxiety, pain, unwanted change, desired change not realized, and everything else on this list
- **3 Poisons #1** – (lists vary) hatred, greed, delusion (the latter is being unaware of doing harm to others)
- **3 Poisons #2** – (another list) aversion, attachment, ignorance (appears to be a later variation of the one just above with broader implications; “ignorance” here is lack of knowing the true nature of things, a more philosophical view)
- **Aversions** – generally the same as the 3 Poisons (#1 and/or #2)
- **6 Poisons** – (again lists vary) hatred, greed, delusion, desire or lust or craving, jealousy, arrogance
- **3 Fires** – same as first list of 3 Poisons (#1 and/or #2)
- **Influxes** – direct causes of “suffering”, primarily attachment, especially lust, passions, and ignorance of the “true nature of things”, i.e., interrelated, interconnected, interdependent; and some include views of permanence after death (soul or rebirth)
- **3 Marks of Existence** – impermanence, dukkha (*Rolling Stones* “*I can’t get no satisfaction*”), and no permanent soul/self. Nirvana is **Profound Peace** (the cessation of these three – no change, decay, or death; *beware of these as “absolutes”*)
- **5 Hindrances** – sensual desire (seeking pleasure through the 5 senses), ill will (negative feelings such as anger, resentment, or bitterness), sloth and torpor (half-hearted or no effort, sluggishness), restlessness (inability to calm the mind and focus one’s attention), and doubt (lack of conviction or trust in one’s abilities)
- **10 Fetters** – chains that bind one to life in samsara (sufferings): self-illusion, doubt about the dharma, attachment to rules and rituals, sensual lust or desire, ill will, lust for rebirth in realm of material existence, lust for rebirth in a formless realm, conceit or arrogance, restlessness (or greed), ignorance; others include anger, views, jealousy, and greed
- **Kleshas** – generally, afflictive emotions and mental obscurations (see below) that cloud the mind and manifest as unwholesome actions such as anxiety, fear, anger, jealousy, desire, depression, etc.

- **Taints** – mental defilements or “influxes” leading to rebirth of sufferings: sensual desires, attachment to continued existence (reincarnation vs. liberation), wrong views, ignorance (of the true nature of things): life-to-life or moment-to-moment.
- **Attachments** – forms of clinging, attachment, or grasping for sense-pleasures, all views regarding “eternalism”, self-doctrine of having a “permanent self”, and religious rites and rituals as leading directly to liberation [vs. dharma practices and actions]. Some say these may include Buddhist “rites and rituals”, especially in Tibetan Buddhism. The Buddha rejected all forms of rites and rituals due to their tendency toward attachments.
- **8 Worldly Concerns** – a list of four pairs of things we tend to want and their opposites that we don’t want: happiness (as sense pleasures) vs. sufferings (as pain, anxiety or displeasure), fame vs. insignificance, praise vs. blame, and gain vs. loss
- **Afflictive Emotions and Mental Obscurations** – generally everything on these lists