

A Concise Daily Buddhist Practice Manual with Commentary

"Liberation from Sufferings"

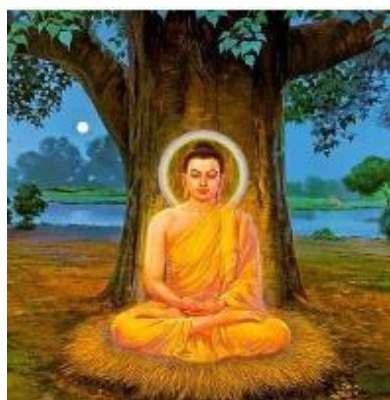


First Light



Dawn of Awakening

Profound Peace, natural simplicity, uncompounded luminosity,
I have found the nectar-like nature of reality."
The Buddha



Buddha Shakyamuni



Padmasambhava

Mindfulness: Take a deep breath and relax your brain and body deeply into the suchness of
Profound Peace... remaining mindful of that always ... and all ways! <Pause after each
section here and below>

Aspiration Prayer:

"Profound Peace, natural simplicity, and uncompounded luminosity [pure awareness, *rigpa*]; I have found the nectar-like nature of reality" – *The Buddha*
<Pause>

From The Four Thoughts that Turn the Mind: We are all interrelated, interconnected, and interdependent... and while I may have suffered from the impermanence of changes and challenges, as well as consequences from my own actions or reactions to others, I now have this precious life and will engage in the virtuous actions of lovingkindness and compassion with the **suchness of Profound Peace**. <Pause>



Nyingma Refuge Tree

Refuge: Thus, I take outer, inner, secret, and most secret refuge in the **suchness of Profound Peace**. <Pause>

Bodhicitta from Shantideva: Unhappiness comes from our *greed*; happiness comes from our *generosity*... <Pause>

Bodhicitta Aspiration Prayer (from the Four Immeasurables):

Therefore, from *lovingkindness* may all beings experience happiness.

From *compassion* may all be liberated from suffering.

May they never be separated from their *innate happiness*,
And abide in the **suchness of Profound Peace**. <Pause>

From Vajrasattva's Three purifications: With 3 deep breaths (like 3 cycles of a dishwasher: mostly-clean, really-clean, and sparkly-clean), I feel them purifying (1) my body (*pause*), (2) my speech/actions (*pause*), and (3) my mind (*pause*), thus purifying my *outer, inner, and secret* experience of the **suchness of Profound Peace**. <Pause>

From the Mandala offering (altruistic generosity): I offer my commitment to benefit all that I can with the **suchness of Profound Peace**. <Snap & pause>

From **Rigpa Guru Yoga** – I visualize *Padmasambhava/Yeshe Tsogyal* and *Samantabhadra/ Samantabhadri* each with hollow transparent bodies and the 5 bindu lights in each. They merge into *my* hollow transparent body and we become one <pause>. Then **Profound Peace** permeates *the entire multiverse* with a “**snap!**”! Abide in the **suchness of Profound Peace**...always and all ways. <Pause>

Adapted from **An Aspiration Prayer** by Dudjom Lingpa:

May we devote our whole lives to Dharma practice,
And thus, *awaken* into the **suchness of Profound Peace!** <Pause>

Dzogchen Practice

Adapted from **The Three Statements of Garab Dorje** by Mipham Rinpoche in his “A Lamp to Dispel Darkness”:

(1) I recognize my **pure awareness** <pause>, (2) embrace it with **certainty** <pause>, and (3) attain **confidence of liberation** <pause>. Even in this world of greed, hate, and delusion, I abide in the **suchness of Profound Peace.** <Pause>

Padmasambhava – *My view* is vast as space (*the ultimate*); *my actions* are as fine as barley flour (*the relative*). <Pause>

Based on **The Four Foundations of Mindfulness: The mindfulness of the suchness of Profound Peace:**

(1) From my ordinary *perceptions* <pause>, (2) to my *awareness* of my perceptions <pause>, (3) then *awareness* of my *mind itself* (*metacognition*) <pause>, and finally (4) I arrive into *liberation*, the **suchness of Profound Peace** <pause>, always and all ways!

From **“Rigpa Guru Yoga”**: I pray that *all beings* attain the **suchness of Profound Peace!** <Pause>

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**... <pause>

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

Long-Life Prayers:



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

For this realm encircled by snow-covered mountains,
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!



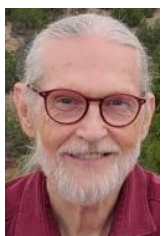
H.H. Khenchen Lama Rinpoche (abbreviated; birthday 11-20-1975)

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.
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.
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.

Dedication Prayer: I dedicate the merit of this practice for the benefit of ALL sentient beings (3X). I will continue to abide in the suchness of Profound Peace in every moment with brain and body in mental calm ... always and all ways! <Pause>

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

Recite Om Ah Hung 1-3 X ཨོཾ་ཨ་ཁུང་ after each mantra:



Shakyamuni Buddha (The Buddha - liberation):

Om Muni Muni Maha Muni Yé Soha ཨོཾ་མུ་མུ་མཐམ་མུ་ཡེ་སོམ་



Padmasambhava (Taming "gods and spirits"):

Om Ah Hung Benza Guru Pemé Siddhi Hung ཨོཾ་ཨ་ཁུང་བཞམ་གུ་པེམེ་སིདྲི་ཁུང་



Yeshe Tsogyal (Buddha Vajravarahi in human form):

Om Jnana Dakini Bam Ha Ri Ni Sa Siddhi Hung ཨོཾ་ཇམ་མ་རི་ལྷ་མོ་སེམ་སིདྲི་ཁུང་



Vajrasattva (Buddha for purification of all hindrances):

Om Benza Sato Ah ཨོཾ་བཞམ་སའོ་ཨ་



Chenrezig (*Male Buddha of Compassion*): **Om Mani Padma Hung** ཨོཾ་མ་ཎི་པདྨ་ཧུང་།



Green Tara (*Female Buddha of Compassion and fears*): **Om Taré Tutaré Turé Soha** ཨོཾ་ཏཱ་རེ་ཏུ་ཏཱ་རེ་ཏུ་རེ་སོ་མ།



White Tara (*Great Compassion, long life, healing, and serenity*):
Om Taré Tuttaré Turé Mama Ahyur Punya Jyana Putring Kuru Soha ཨོཾ་ཏཱ་རེ་ཏུ་ཏུ་རེ་ཏུ་རེ་མཐའ་ཡུལ་ཕུང་ལྷན་པུར་རྒྱུ་ཀུ་རུ་སོ་མ།



Manjushri (*Wisdom or Insight*): **Om Ara Patsana Dhi...** ཨོཾ་འ་ར་པཱ་ས་ཌི་...
(*Dhi is often recited as a string of repetitions at the end...*)



Simhamuka (*Disperses discursive thoughts that shroud the nature of mind*):
Akasa Ma Ratsa Shada Rasa Maraya Phat ཨ་ཀ་ས་མ་རཱ་ས་ཤཱཌ་རས་མར་ལ་ཕཱ་ཏ།



Prajnaparamita (*Suchness of Profound Peace, the "Heart Sutra"*):
(Tayata) (Om) **Gate Gate Paragate Parasamgate Bodhi Soha** ཨོཾ་ཀཱེ་ཀཱེ་པར་གཤམ་པར་སམ་གཤམ་བོད་མི་སོ་མ།



Vajravarahi (*Suchness of Profound Peace*):
Om Vajra Vairochaniyé Soha ཨོཾ་བཞཾ་འཁོར་འཁོར་འཁོར་སོ་མ།

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, ཨོཾ་ཨ་ཀ་ས་མ་རཱ་ས་ཤཱཌ་རས་མར་ལ་ཕཱ་ཏ། [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 any others and recite **Om Ah Hung** 1-3X daily for each on your list (generally for one month, more if needed):*

His Holiness the Dalai Lama

His Holiness Khenchen Lama Rinpoche

...

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!** EMAHO!

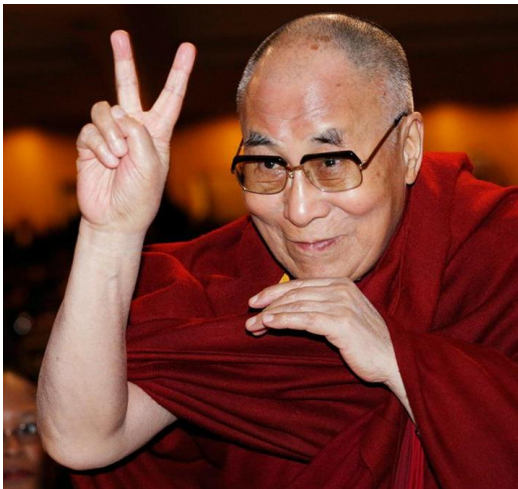
Peace

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**.

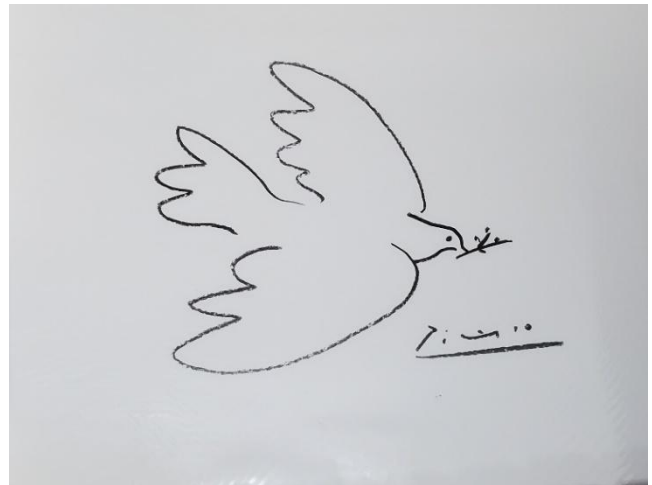
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All we are saying is **give peace a chance...**

(John Lennon and Yoko Ono)



Pray for Peace



Peace Dove – Picasso



Commentary by Yogi Khenchen Drimed Dawa

The Practice Text is in **Bold**; comments are in regular font;
italics or underlining may be in either.

A Concise Daily Buddhist Practice Manual with Commentary:

Introduction

The goal of Shakyamuni, along with many others at that time, was seeking **liberation from the sufferings** of the world. After several other approaches, and very disappointed, he left his companions to sit by himself under a Bodhi tree along a river near a small town where food was available (from the forest itself or begging donors to make food offerings), both somewhat common at that time for the “Forest Dwellers” in India.

We do not know how long this took, but early one morning during his early morning meditation practice for the day, he noticed the bright light of Venus, the Morning Star or the “First Light”. I adapted the two paintings below from a photo. You may be able to see the tiny white dot representing Venus. This “First Light” represents his initial realization of a path to liberation. The second painting is based upon the same photo, same colors, and same basic layout, but the view is divided into sections. This symbolizes his awakening to a different understanding, a “new dawn”, liberation from the sufferings of this life, the *Dawn of Awakening!*



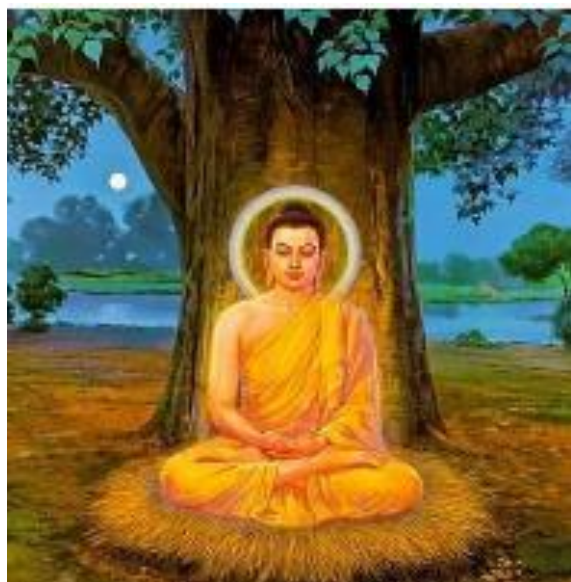
First Light



Dawn of Awakening

The Buddha is said to have stated, “**Profound Peace, natural simplicity, uncompounded luminosity, I have found the nectar-like nature of reality.**”

This is the heart essence of his realization. He illustrated his insight of liberation as “**Profound Peace**” – a deep essence or “suchness” (*tathatā* in Sanskrit), a core Buddhist concept meaning the true nature of reality “as it is”, beyond labels, thoughts, and judgment; some say “transcendent”. It means “seeing things exactly as they are in the present moment without adding personal opinions or mental filters”. Some sources describe it as “beyond thoughts or words” (a somewhat ironic use of words), which



becomes an issue between “sensory perceptions” (the relative) and “mental insight” (the ultimate). (More on this later, but keep it in mind as you study and practice.)

Briefly, The Buddha elaborated on his core principles beyond just the “nature of reality” with the Four Noble Truths: (1) sufferings, (2) their causes, (3) their cessation (liberation) and (4) the Path (most commonly the Eightfold Path) for achieving liberation (Buddhahood).

(1) Suffering comes in many forms, some of which are within our control (others are not) and a few over which we have only some control. (Scientific research shows we have

actual control of 40%, some control of 10%, and lack of control of the remaining 50%.) In a way, Buddhism is about learning to control our reactions to sufferings. The key skill The Buddha realized was developing your peace of mind. As noted above, we cannot control everything, but we do have choices that enable us to do what we can. The key here is learning to do your very best.

(2) Causes of suffering are frequently related to hate, greed, and delusion. Delusion is often referred to as misunderstanding the “true nature of things”, a view that is considered to be within our control, whether they are due to our own causes or from others. (Little is mentioned about “nature” such as earthquakes, volcanoes, floods, climate change, etc.) Contrary to many sources, the foundation of suffering is considered to be based not on our actions per se, but upon our intention, following through with the action, and achieving the intended result.

(3) “Cessation” or liberation is the goal. Karma is literally just our “actions”: good, bad or neutral. (Although the word is often used as if referring only to “bad actions”.) We are often not even aware of the “bad” things we say or do, harming others through our greed, craving, hate, and delusion. Again, the key here is our intention, as well as the result. We must intend to do it, do it, and the result must have manifested. Thus, “karma” is not nearly as harmful as often articulated; many of our actions may even be “good”! This is the goal.

(4) The “path” has evolved over time into “many paths”. Rather than arguing one approach, I view it as a tree. The Buddha pulled together resources as the “roots” into the “trunk” as his core teachings. That then spread into the main branches of the Path of Individual Liberation, the Bodhisattva Path, the Tantra Path, and the Dzogchen Path. Each of these divided further into the smaller branches and leaves as a “beautiful tree”! At it’s heart, the path(s) lead us out of “suffering” and into “liberation” or enlightenment. Increasingly, new books and other sources are using the word “**peace**” in their descriptions and approaches. I started highlighting the word with each encounter, which led me to realize how frequent it was being used. My attention was particularly focused when I realized my Tibetan calendar included a page each year with “**Profound peace, natural simplicity, I have found the nectar-like dharma**” (or nectar-like nature of reality), from “the Buddha upon his Awakening, *Lalitavistara Sutra*, 25.3”.

This combination of “**profound peace**” and “**natural simplicity**” made a significant difference in my personal sense of liberation across all of my years of experience, and which began to coalesce into my very life with **profound peace**! This also fits with my career as an academic professor requiring careful analysis of research, study, and writing (within my limited skills).

What follows is the *heart essence* of my personal Buddhist path after over my 35 years of study, learning, practice, and teaching. My simple mind tends toward “simplification” of that heart essence over “complexification”, such as philosophy (which the Buddha is said to have called “a tangle of weeds”). I’m sure many will choose more complex approaches, and there are many “weeds” available (with apologies to philosophers and their advocates).

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 **the suchness of Profound Peace** of Mind, Lovingkindness and Wellbeing for all!*

Mindfulness: “Take a **deep breath** and **relax your brain and body** deeply into the **suchness of Profound Peace**...remaining mindful of that always ... and all ways!

< **Pause** after each section here and below >

Suchness – beyond words, transcendent (*tathata*) or “heart essence”

“**Pause**” is used throughout the text as a reminder to “experience” the topic being described.

Mindfulness is a fundamental process in 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 core principles in 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 (*Satipatthana Meditation*) is said to have been one of the Buddha’s own daily practices. (There are multiple variations.) It is a formal set of practices to enhance our skill of mindfulness. These are (1) mindfulness of the body (breathing, postures, movements, sensations), (2) feelings (physical or mental as pleasant, unpleasant, or neutral), (3) mind (thoughts, anger, desires, distractions, or clarity), and (4) phenomena (how thoughts and phenomena arise, abide, and pass away).

Aspiration Prayer by Khenchen Tupten Chöpel:

“Profound Peace, natural simplicity, uncompounded luminosity (pure awareness - *rigpa*)

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

Then added by Tupten Chopel:

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 (a symbolic manifestation of our ultimate Buddhanature rather than the common use of “deity” or god, which is *not correct*), 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 upon awakening under the Bodhi tree, and his following experience and teachings, it includes the entire Dzogchen (Great Perfection) view, path, and fruition. It focuses on realizing the ultimate, luminous nature of reality (the first two lines) and using that realization to skillfully guide all suffering beings to liberation, the Bodhisattva ideal (the second two lines).

“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**" (pure or clear awareness) is the fundamental, pristine nature of the mind itself, 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 considered to be "fully luminous" (*capable* of such clear perception).

"**The nectar-like nature of reality**" - "**nectar-like**" means extraordinary, turning poison into nectar; the line 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". Rather it is 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. Nothing is "fixed" or "permanent", regardless of how it appears on the surface.

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 of the prayer express our 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. But Buddhists do not follow the assertive path of Christian and some other religions.

Ngondro - The Preliminary Practices

The Four Thoughts that Turn the Mind

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 from The Four Thoughts that Turn the Mind: We are all interrelated, interconnected, and interdependent... and while I may have suffered from the impermanence of changes and challenges, as well as consequences from my own actions or reactions to others, I now have this precious life and will engage in the virtuous actions of lovingkindness, compassion, and the suchness of *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 Five Uncommon Preliminaries

The five uncommon preliminaries are (1) refuge, (2) bodhicitta (mind of enlightenment), (3) purification (Vajrasattva practice), (4) offerings (mudras), and (5) guru yoga.

The Refuges:

Thus, I take outer, inner, secret, and most secret refuge in the suchness of **Profound Peace**.

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, Buddhanature, 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 from Shantideva:

Unhappiness comes from our *greed*; happiness comes from our *generosity*.

The full text is:

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 from the Four Immeasurables:

The full text reads:

Therefore, from my lovingkindness may all beings experience happiness.

From my *compassion* may all be liberated from suffering.

May they never be separated from their *innate happiness*,

And abide in the suchness of *Profound Peace*. (*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.

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.

We wish that all beings have “lovingkindness”, “compassion”, “joy or happiness”, and ultimately “profound peace”. The concise version is a wish that all beings thus be “liberated from sufferings”, from the **unhappiness** that **comes from greed** and also the **happiness** that **comes from generosity**. It is a very concise statement noting the principle source of our unhappiness due to our “greed”, while happiness comes from generosity for *others*. By repeatedly making the wish to benefit all beings, the mind naturally transforms habitual self-centeredness into unconditional compassion.

Not included in this practice text: **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** (also not included in the practice text):

- **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*): **With 3 deep breaths**, (like 3 cycles of a dishwasher: mostly-clean, really-clean, and sparkly-clean) **feel them purifying (1) your body <pause>, (2) your speech <pause>, and (3) your mind <pause>, thus purifying my outer, inner, and secret experience of the suchness of Profound Peace. <Pause>**

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.

In this concise version, the focus is on the three parts of our being: body, speech (including actions), and mind. Each is cleaned or purified with a deep breath viewed

like the process of cleaning in a dishwasher: **first cycle** the main particles are removed, **second cycle** any remnants are removed, and **third cycle** the dishes are made to “sparkle”! The three Vajrasattva recitations are like that, purifying deeper and cleaner leading to purification of our body, speech, and mind.

The full 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 full version is:

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.

Mandala offering (*altruistic generosity*):

I offer myself to benefit all that I can with the suchness of *Profound Peace*. (Snap fingers! And **<Pause>**)

It is considered to be of great generosity to make an offering of oneself. Similar to the above practices, we do all we can (within abilities, resources, and time) to do what we can to benefit others. In particular here, “suchness” infers a deep essence (*tathatā* in Sanskrit), a core Buddhist concept meaning the true, nature of reality “as it is”, beyond labels, thoughts, and judgment; some say “transcendent”. It means “seeing things exactly as they are in the present moment without adding personal opinions or mental filters”. Some sources describe it as “beyond thoughts or words” (a somewhat ironic use of words), which becomes an issue between “sensory perceptions” (the relative) and “mental insight” (the ultimate).

Profound peace is the deep inner stillness that comes when craving, attachment, and mental struggle stop. It is not a temporary happy feeling or emotional excitement. Instead, it is the ultimate quietness of mind reached by letting go of greed, hate, and delusion, and seeing the true nature of life.

Core Ways to Reach Profound Peace

- **Acceptance:** Stop fighting “reality”. Let go of how you think things *should* be. Work calmly with the present moment.
- **Letting go of attachment:** Stop clinging to permanent ideas, changing things, or the ego. Freedom grows when holding-on ends.
- **The Noble Eightfold Path:** Follow wise living, kind speech, honest work, and clear focus.
- **Meditation:** Use quiet focus to settle turbulent thoughts. Let the muddy lake of the mind clear on its own.

The Ultimate State

- **Nirvana:** Liberation is considered to be the ultimate goal, the highest state, in Hinayana Buddhism. In other traditions, it is the realization of **dharmakaya** (truth body), non-duality and intrinsic purity, along with the highest achievement in spiritual practices and profound mental conditions attained through deep practices. It is the complete cessation of greed and suffering with mental calm, and peace of body, speech, and mind.
- **Paranirvana:** This is attained at the time of death. It is the final release of the body with no additional rebirth.
- **Emptiness** (*Shunyata*): Both we and things lack independence (we are interrelated, interconnected, and interdependent, and without a “soul” (considered to be permanent. This frees the mind from ideas about “existence” and “nonexistence”).
- **Dharmakaya** (literally the ultimate or “truth body”, non-dual and pure awareness (*rigpa*)).

The full version is as follows:

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 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.

[These “realms” may be considered to be literal or in our mind in more advanced practices and understandings (but not always).]

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: Not included here, but often recited.

Om Ah Hung
 In the northwest of the land of Uddhiyana,¹
 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.

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

¹ Often labelled as “Orgyen”

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.

From Rigpa Guru Yoga



Padmasambhava



Yeshe Tsogyal



Samantabhadra &
Samantabhadri

Rigpa Guru Yoga:

I visualize *Padmasambhava/Yeshe Tsogyal* and *Samantabhadra/Samantabhadri* each with hollow transparent bodies and the 5 bindu lights in each. **<pause>**
They merge into *my* hollow transparent body and we become one. **<pause>**
Then Profound Peace permeates *the entire multiverse* <with a finger "snap"!>
Abide in the suchness of Profound Peace...*always and all ways*. **<Pause>**

The full practice below is not included:

I visualize *Padmasambhava/Yeshe Tsogyal* and *Samantabhadra/Samantabhadri* depicted above. They are each with hollow transparent bodies and each with 5 bindu lights in each (crown/forehead, throat, heart, abdomen, and "secret place" of the central channel) **<pause>**. They merge into my hollow transparent body and we become one. Then with a "snap!" of our fingers, *Profound Peace* permeates the

entire multiverse! Abide in the suchness of *Profound Peace* ... always and all ways. **<Pause>**

Rigpa Guru Yoga Mantras – Not included here, one would normally recite the mantras below, 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*)

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.

Samantabhadra/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!

Adapted from An Aspiration Prayer by Dudjom Lingpa:

May we awaken into the suchness of **Profound Peace**,
And thus, devote our whole lives to Dharma practice. *<Pause>*

Full Text Adapted from 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 awaken into the "rainbow body" of Profound Peace,
And thus, devote our whole lives to Dharma practice! *<Pause>*

"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.

[NOTE: I have reversed lines 3 and 4 below as a more natural sequence.]

The Goal (Line 3) 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.]

The Action (Line 4) 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.)

All of the texts and commentaries above represent the Preliminary Practices. This text now continues with Dzogchen practices. Beyond the inclusion of the Buddha,

Vajrasattva, Padmasambhava, Yeshe Tsogyal, Samantabhadra, and Samantabhadri, there are no other Buddha or yidam figures, most common in Tibetan Buddhism. Instead of yidam practices, we continue directly into very concise Dzogchen Practices.

The section above completes the preliminary practices with the Rigpa Guru Yoga and concluding part of “An Aspiration Prayer”.

Dzogchen Practice

*Adapted from **The Three Statements of Garab Dorje** by Mipham Rinpoche’s his “A Lamp to Dispel Darkness”* <Pause after each to reflect on that principle>:

1. **I recognize my pure awareness (rigpa).** <pause>
2. **Embrace it with certainty.** <pause>
3. **And attain confidence of liberation. Even in a world of greed, hate, and delusion, I abide in the suchness of Profound Peace.** <pause>

Then abide in Profound Peace continuously!

Comments:

1. This relates to the process in which the teacher creates an environment of calm and quiet, then shouts *phat* (sounds like *payt*) to create a “startle reflex”. These usually go on for a while until it is repeated 3 times. The principle here is that the moment after the startled reflex is a “blank” moment, no thoughts! This is a form of “pure awareness” itself, no conceptualization. This is considered to be an example of *the essence of your mind*.
2. This experience is then more fully understood and developed to the level of “certainty” about the nature of pure awareness itself.

Padmasambhava – My view is vast as space (the ultimate), my actions are as fine as barley flour (the relative). <Pause>

First, “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 often live *as if* we are in control. As noted earlier, in Shakespeare’s Hamlet: “Nothing is good or bad, but thinking makes it so”.

Conceptually that is true, and experientially we can *transcend* both, as in Highest Yoga Tantra and especially Dzogchen trekcho, there remains no need for differentiation

(although we can and should stand up for all others who are suffering)! The difference is essential to understanding what is right or wrong, good or bad *until* we can conceptually transcend both ... without harming at all. Pragmatically, Padmasambhava is exactly right!

In Buddhist “philosophy”, **the ultimate and the relative are commonly divided**.

However, the “ultimate” is almost always considered as “transcendent”, beyond conceptualization. At the same time, it is frequently *compared with* the “relative”. A common example is Mt. Everest as the ultimate (highest) when compared with all other mountains (relative). However, if all other mountains were somehow eliminated, would Mt. Everest remain as the “highest”? No, of course not. It is a *relative* comparison. And this is a common *misuse* use of the term “ultimate”.

But we do need words to enable ourselves and others to understand these principles.

Mipham Rinpoche addressed this philosophical problem. The “ultimate” is said to be “transcendent”, beyond ordinary, including “words” to describe it (generally with a “relative” object or principle). He articulated this relationship as “reflexive awareness” (a middle way of talking about the “ultimate” with relative concepts), essentially the same as Padmasambhava’s phrase. This is essentially the same as my term the “relative-ultimate”.

The key here is to understand that this is a mere *conceptualization* to clarify our understanding. Otherwise, we could not say anything at all about any “ultimate”. At least until we attain “realization” of the *true nature* of these two, we must differentiate between “relative” and “ultimate” as separate concepts, but using “relative” *terms* to explain “ultimate” *experiences*. Once we do attain a “transcendent” view or “one taste” (*nonconceptual*), we still need to discuss and explain this with teachers, students, and others – both/and.

Based on **the Four Foundations of Mindfulness: The mindfulness of suchness of**
Profound Peace:

1. **From my ordinary perceptions** – I see, hear, smell, taste, touch, and/or think, “watching” each of the 6 senses, as they manifest in my life, <pause>
2. **to my 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.), <pause>
3. **then awareness of my mind itself (metacognition)** – I know that “Oh, all experience is in my consciousness”, my mind itself, <pause>

4. and finally, I arrive into liberation, the suchness of "Profound Peace" – now I am free of all sufferings and filled with lovingkindness and compassion for all, always and all ways – both "in here" and "out there" ... Profound Peace, ah! <Pause>

"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 Dedication in "Rigpa Guru Yoga":

I pray that *all* beings attain the suchness of Profound Peace! <Pause>

Full text:

With all the good virtue I have accumulated in samsara [the cycle of life, including any rebirths that may occur] **and nirvana** [the end of sufferings],

I pray that the discursive [rambling] thoughts of all sentient beings would be eliminated,

That they would achieve the ultimate liberation [or enlightenment] **and**

Obtain the "rainbow body" [dissolution into a rainbow light] **of pure awareness**

[rigpa, the direct, unconditioned knowing that happens before thoughts, labels, and the illusion of a "separate self" arise; it is the naked, luminous quality of the mind that simply witnesses experience without clinging to an owner or a doer; it transcends the boundary between the one looking and what is seen; and one focuses on staying aware right at the edge of sense "contact", resting in its own radiant clarity] **with Profound Peace** [an unshakable inner calm that does not depend on changing the outside world; it arises naturally when a person stops clinging to desires, lets go of anger, and sees the true, changing nature of reality, a deep tranquility, the ultimate goal of freedom from suffering – liberation!].

Abide in this always and all ways! [Never let it go - a continuity at all times (or at least as close to that as we are able).]

"Enlightenment" is a principle; "Profound Peace" is an experience.

Peace & Long-Life Prayers

A Concise Prayer for World Peace *by a simple Yogi 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. *<pause>* May greed, hatred, and lust, as well as warfare, killing, and crimes be eliminated. And may **all** beings abide in mental calm and contentment with **Profound Peace** ... always and all ways! *<Pause>*

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 Buddhanature (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 Buddhanature 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, Buddhanature 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 in my personal practice: **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.

Dedication

I dedicate the merit of this practice for the benefit of ALL sentient beings (3X). (*With Profound Peace in every moment!*) I will continue to abide in the **suchness of Profound Peace** in every moment with my brain and body in mental calm ... 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) ... add or replace with your own. Recite **Om Ah Hung***



1-3 X after each mantra:

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** is 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 ཨོཾ་ཇཉན་ལྷ་མོ་བཙུན་པམ་ཧ་རི་ལྷ་མོ་སེ་སྐྱེད་ཀྱི་ཧུང་།

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 ཨོཾ་བཙན་སའོ་ཨ་།

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:

- **Om Taré Tuttaré Turé:** “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).
- **Āyuh:** long life.
- **Punya:** merit (the positive energy generated by living an ethical life).
- **Jñāna:** wisdom.
- **Puṣṭim:** 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. (... This last syllable is often repeated many times at the end.)

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

(Tayata) (Om) Gaté Gaté Paragaté Parasamgaté 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!*"

- **Gaté** (Gone): Moving away from the cycle of illusion and ordinary perception.
- **Pāragaté** (Gone beyond): Crossing over to the "other shore" of liberation and wisdom.
- **Pārasamgaté** (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.

Vajravarahi (*Suchness of Profound Peace*):

Om Vajra Vairochaniyé Soha 

Vajravarahi (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 Namó 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 ཨོཾ་ཨ་ཁུང་ 3X for each name:

HH the Dalai Lama

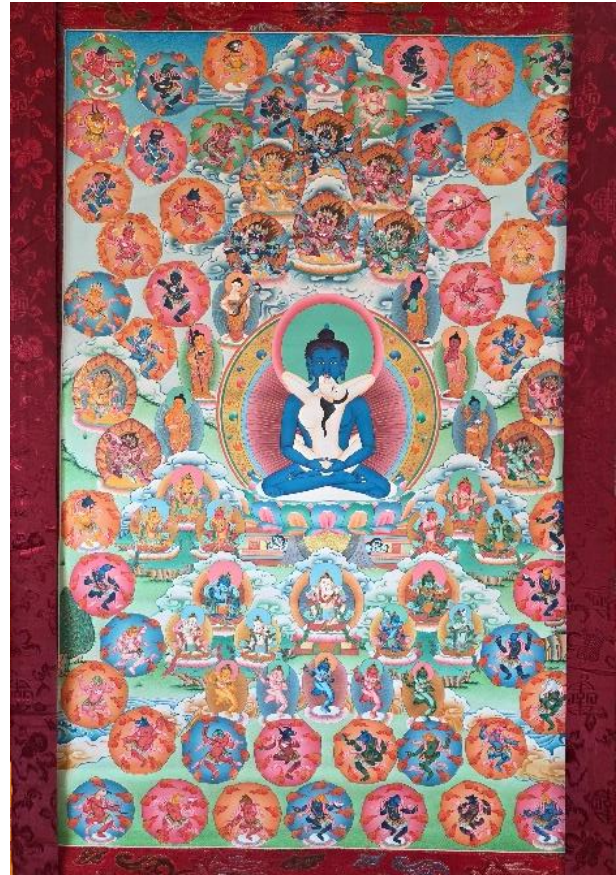
HH Khenchen Lama Rinpoche...

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**. EMAHO!



Nyingma Lineage Tree

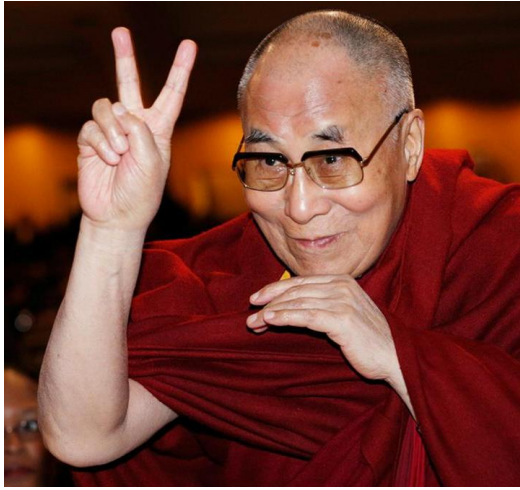


Samantabhadra/Samantabhidri
Guhyagarbha Mandala

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. (*Unknown*)

All we are saying is **give peace a chance...**
(*John Lennon and Yoko Ono*)



Pray for Peace!



Peace Dove – *Picasso*



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