

The Six Preliminary Practices



- I. Purify Space and Time
- II. Make Offerings
- III. Posture, Four Thoughts, Refuge and Bodhicitta
- IV. Evoke the Mentor-Merit Field
- V. Purify Negativities and Accumulate Virtue
- VI. Offer Mandala and Request Blessings

PRAYERS

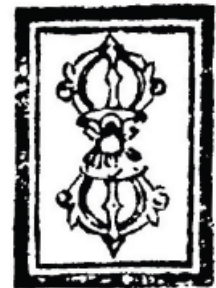
Purpose:

The Six Preliminaries of Tibetan Buddhism are a comprehensive system or a structure of daily meditation practice. The preliminaries are designed to create the causes and conditions necessary for achieving happiness and liberation. The process allows one to purify negative mental habits, accumulate virtues, develop a compassionate motivation and establish a correct view of reality. Each step is indispensable, and build's upon the last. The six steps comprise the “ordinary preliminaries” that prepare one’s mind for more advanced practices such as the “extraordinary preliminaries” (ngondro) and finally the two stages of tantra. One may practice all six steps straight through or insert an additional specific meditation technique such as calm-abiding, compassion or analytic insight in between step 5 and 6.



I. The First Preliminary: Purify Space and Time

Designate a quiet space in your home for regular meditation. Clean and tidy the space, as this will help put your mind at ease. As you tidy the surroundings, imagine you are cleansing your mind of negative imprints that obscure your natural clarity. Time is a manifestation of space, so think about ‘cleaning up’ your time as well. One does this by clarifying your intention to practice now in the present moment, as opposed to doing things mindlessly and on automatic pilot. Then commit to your meditation period with single pointed focus and determination. Space and time are purified with our respect. Take nothing for granted.





II. The Second Preliminary: Make Offerings

Now transform the space. Make the space pleasing to the senses, meaningful or sacred by setting up an altar, arranging flowers, lighting candles and incense, setting up pictures or statues of inspiring people or places and making other gestures of gratitude. This helps to create a special environment and differentiate it from 'ordinary' space.

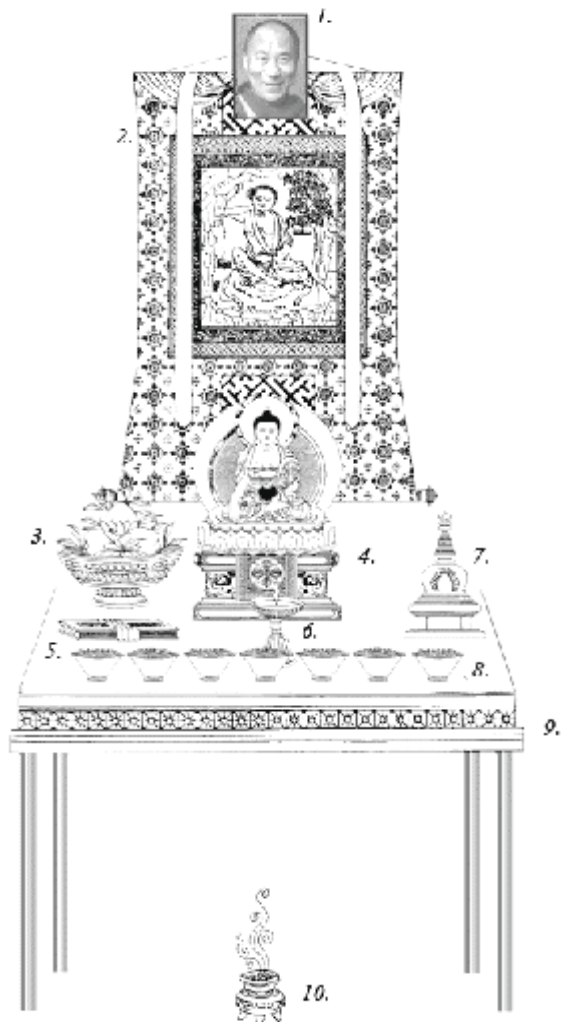
Now mentally transform the space. Return to the active imagination of a child, relaxing beyond limits of what you think is real or possible. Imagine that you are in a safe-healing environment of your choosing. Rather than a bedroom or corner of your house, imagine you are in a sanctuary, temple, palace or other inspirational place.

Multiply your offerings, creating the feeling of abundance. One flower becomes a pleasure garden; an offering bowl of water becomes a tranquil stream; a single candle becomes a clear sky illuminating by rainbows; the cool breeze is perfumed by incense and sweet fragrance. The sound of the gong, becomes a deep primordial hum reminding you of your imminent liberation. All your senses are recruited for the purpose of creating delight and wonder.

Then imagine that the space is well protected by a force-field of awareness created by all the spiritual mentor-guides of your tradition or lineage. They hold you in their tender embrace, watching carefully over you. They are delighted by your activities. The force-field acts as a filter for any stresses and toxic elements, thereby sanctifying your surroundings. Let your imagination ease your brain and nervous system into feeling safe enough to disarm, and relaxed enough to enjoy.



Example of an Altar Set Up with Offerings



What goes on an altar:

- Images or representations of the holy body, speech and mind of a Buddha, an Awakened One, in whatever tradition you affiliate with.
- Buddha Statue (represents Awakened Body) in the Centre
- Scriptural Text (represents Awakened Speech) on Buddha's right
- Stupa/Shrine (represents Awakened Mind) on Buddha's left
- If you don't have these actual objects you can use a picture/photograph
- Offerings, especially of light and the water bowls, but also incense, flowers, fruits or items of sentimental value.
- Photos of your teachers and their teachers.
- Arrange objects so that just looking at the altar makes you feel happy and inspired, so you want to practice often
- You can set it up and take it down each day, or leave it permanently

1. Picture of the Mentor (Guru)
2. Painting (Thangka) of a Buddha
3. Bowl of fruit offering
4. Statue of Buddha
5. Tibetan text
6. Light offering
7. Stupa
8. Water offering bowls
9. Traditionally table at hip level
10. Incense in pot of sand



III. The Third Preliminary: Posture, Four Thoughts, Refuge, and Bodhicitta

A. *Posture: How to Sit in Your Divinity According to the Indo Tibetan Seven-point Vairochana Posture*

In the beginning comfort is more important than form. The form includes:

1. If seated on the floor, place your legs in full or half lotus position or just crossed them in front of you. The right hand is placed in the left hand, palms facing upwards, with the tips of the thumbs gently touching. If seated in a chair, place your feet flat on the ground and hands folded in your lap.
2. Eyes are half open gazing softly at the space a foot or so in front of you. This will help prevent you from falling asleep. If restless, try closing the eyes completely to help the mind begin to relax.
3. Keep your spine erect like a stack of coins, upright but not ridged. This will help keep you stay alert. Position your meditation cushion beneath your rear to raise the spine and tilt forward the pelvis. If in a chair come forward slightly with your back away from the back of the chair and your rear at the front half of the seat.
4. Shoulders are even and relaxed. Be mindful of hunching and slouching.
5. Dip your chin down slightly.
6. Keep a relaxed space between lips and teeth, and do not clench the jaw.
7. Rest your tongue softly on the roof of your pallet.

The Simple 2-point version: Straighten your spine and relax the body

Now cultivate a sense of healthy pride as you sit in this stable posture. Assume your divinity. You are ready to practice within an ancient lineage of spiritual guides who have consciously maximized and achieved their evolutionary potential. You are next in line.

Once the environment is purified and you are seated in meditation posture, begin to prepare your mind for meditation. This is done using a three-part sequence of reflections including: Four Thoughts for Turning the Mind, taking Refuge, and generating Bodhicitta.

Types of Seated Postures for Meditation



Full Lotus

Half Lotus

Burmese



On a stool

Seiza

On a Chair

B. The Four Thoughts for Turning the Mind Towards Spiritual Practice

The Four Thoughts for Turning the Mind Toward Spiritual Practice, provides the motivational spark to ignite your meditation. Reflect deeply on:

1. the preciousness of human life endowed with liberty and opportunity.
2. the certainty of death; uncertainty of the time of death; and, the only thing that will be of any help at the time of death is your spiritual practice.
3. the inexorability of causality (karma).
4. the dissatisfaction of compulsive existence (samsara).

The aim of such reflections is to help reprioritize your efforts and energies towards the monumental opportunity for freedom pregnant in this present moment.

[For more on the Four Thoughts refer to track 2 on my Wisdom CD]

C. Refuge: Going for Safe Direction to the Three Jewels

The second reflection is Refuge. Taking Refuge is like seeking safe direction from a storm or the advice of a doctor when sick. It acknowledges first and foremost our existential predicament of suffering, that we are unable to accomplish our aims on our own, that we need help and support from others who have already achieved the state of freedom and happiness that we seek. On the Buddhist path one seeks refuge in the Three Jewels, so called because they are infinitely precious.

The first refuge is the Buddha. We surrender our compulsive ways and limited sense of self to the safety and care of the Buddha. This Buddha can encapsulate the mentor, role model, guide or teacher and all other awakened beings such as the Great Mother, Moses, Christ, Mohamed, Krishna, or Lao Tzu. At the same time we take refuge in the inner Buddha, recognizing that the teacher is just a mirror for our own enlightened potential, vicariously known as Buddha nature, natural clarity, basic sanity or fundamental goodness. Therefore, what we seek refuge in is nothing other than our own higher self, purified of any negativity and maximized of all positive virtues.

The second refuge is the Dharma. The Dharma specifically refers to all the teachings that lead to liberation. It represents the methods one learns to maximize our evolutionary development and achieve our ultimate goal. More fundamentally, the Dharma represents our encounter with or direct realization of reality itself. This is in the sense that learning to see things clearly and live in accord with the way things actually are, is itself freeing, joyful, and luminous.

The third refuge is the Sangha. Generally speaking, the Sangha refers to the community of like-minded practitioners embracing the contemplative life and abandoning compulsive living (samsara). When you feel distressed on your journey towards awakening it can be helpful to rely on your fellow companions to keep you uplifted and on target. More accurately, the Sangha are those beings actually present around you who have already experienced the direct realization of truth, and thus offer inspiration that it is possible for the rest of us.

D. Bodhicitta: The Altruistic Intention

The third reflection is Bodhicitta or the Altruistic Intention. Once we fully appreciate our existential predicament of suffering born of compulsive existence, and we seek refuge in the Three Jewels as the ultimate remedy, then we naturally remember the plight of all our fellow sentient beings who remain in the ocean of misery, fear and doubt. How could we enjoy the fruits of freedom and happiness, when all others remain in bondage? Bodhicitta is an aspiration, the highest of intention, to direct the course of our day-to-day actions and the destination of our entire life towards helping others. This becomes the sole reason for our life. Have you ever wondered what the purpose of your life is, why are you here? Bodhicitta answers those perennial questions.

Bodhicitta has two parts: the first part is the extraordinary intention to wish to save all beings from suffering and bring them to bliss. It is a messianic intention. The second part of bodhicitta is the realization that the only way to fulfill your wish to help others is to become a Buddha, fully awakened yourself. Achieving our highest potential will then make it possible to really help others. Until we know freedom ourselves our ability to teach others how to shift their perspective is severely limited. If you don't yet genuinely feel up to the task, that's quite normal, stick to wanting to help yourself first, wanting to be completely free and happy, but don't ever lose touch with the ultimate reason of happiness, which is to share it with all others.





IV. The Fourth Preliminary: Evoking the Mentor-Merit Field

Your body and mind are now prepared for the heart of the practice, which is to transform our self-world, evoke our mentor-guide and perform the inner therapy.

A. Laya Yoga: Dissolution of Self-fixation and World-picture

Begin by identifying your sense of self. From beginningless time, our attachment to an erroneous sense of self as being permanent, unitary and independent has been the primary cause for all our suffering. In order to proceed with the visualization, we must at least conceptually begin to loosen our fixation with the fabrication of a core, autonomous, self-sense. Find your internal narrative, “I am such and such a person, with this and that history”. Locate your sense of “I-ness” within that narrative; how absolutely real you feel the ‘you’ to be. Upon this sense of self, you can then go through the dissolution process known as ‘laya yoga’, in which the fabricated self dissolves in increasingly more subtle stages until you reach your clear light nature.

Laya yoga begins by imagining your inner elements systematically dissolving. You first imagine the earth element dissolves into the water element, you loose your sense of solidity, and you see the appearance of a mirage, devoid of any matter. Then the water element dissolves into the fire element, you loose your sense of fluidity, and there is the appearance of smoke. Then the fire element dissolves into the air element, you loose your sense of heat, and there is the appearance of the sparkling of fire flies. Then the air element dissolves into the space element, you loose your sense of motion, and see the appearance of a still candle flame in a windless room. Then space element dissolves into luminous white light, which appears like a clear milky moonlight on an autumn evening. Then the white light dissolves into a luminous red light, like a rust colored sun rising at dawn. Then the red light dissolves in to pitch blackness, utter darkness, within which you go seek for your sense of autonomous self. Finding only an absence of self, the blackness gives way to the luminous clear light of emptiness, sheer potentiality. Now you experience the ‘real you’ that is inseparable from the bliss of being interconnected with all reality.

This dissolution process is meant to be a rehearsal for death itself. The elements of earth, water, fire, air and space dissolve into subtle states of consciousness, until your reach pure, nondual, awareness itself. Death can be a doorway to our highest realization, if we train our awareness to remain clear and calm in order to discriminate appearances from reality. Because the time of death is ordinarily chaotic, disturbing and terrifying, a daily practice of simulating death and the clear light realization of selfless-interconnectivity can be crucial in our spiritual development in the death process.

Once we complete the dissolution into the clear light of pure awareness, we can imagine ourselves taking on the form of a body made of light, a transparent body, all so known as a dream body. It is called the dream body because it no longer is made of matter, but rather it is made of mind, like your body in a dream.

When we take on the dream body we can then dissolve our world picture. First identify how you see and experience the world around you. Typically we experience the external world as stressful, threatening, mired with pandemics, violence, instable governments and natural disasters. From the Buddhist perspective, this experience of the world is merely a projection from a mind that is fearful, insecure, and helpless. This is the projection of a confused mind, which becomes a manifest reality. Just as you have accessed your clear-light nature by letting go of the illusion of a separate self, you can now let go of your fear-based projection of the world and re-envision it as a safe and healing paradise. This is crucial because our optimal learning potential is predicated on the basis of a safe and nurturing space, which thereby accelerates our development.

In order to re-envision the world, dissolve the world in to emptiness, the pure light of primal potential and kinetic energy. Let the forms, colors and concepts go. Let the whole picture of the world melt, like butter into broth, into luminous clear light. Then recreate the world into an optimal enriched environment (mandala) of your choosing. It could be what you imagine heaven or paradise to be. It could also be an image of the world where there is peace, abundance, safety and mutual respect among all living things. It could even be a safe space from your childhood, a place where you felt protected and free.

B. Invoking your Mentor-merit field, the Ideal Healer

Now that you feel light, clear and safe, invoke your mentor-merit field. Traditionally the mentor is called a 'merit-field', because within presence of a great master you will create enormous amounts of positive energy and virtue (aka merit). The mentor-merit field can be a host of enlightened beings (as in the jewel tree refuge) or single figure that encompasses them all. They can arrive in full form spontaneously or progressively in stages. In order to envision the merit-field in stages, imagine in the space before you a luminous sun and moon disk or cushion arising out of the vast energy flow of the universe. Out of the luminous disk arises a seed symbol or mantra. This seed symbol could be as simple as an exclamation point (!) imbued with the affirmation, prayer or positive message, which represents the essence of your mentor. These could be affirmations such as **you are safe to grow and change, you are worthy enough, anything is possible, or everything about you and the world is perfect as it is.** With the seed syllable or affirmation, feel the presence of your mentor, like a friend sitting close with you in the dark.

Seed Syllable TAM of
White Tara, The Healing Mother



Now imagine the seed symbol emits an aura that transforms into the actual form body of your mentor. Begin with the face and then pan out to include the body, filling in the details to enliven his or her presence. Breathe into the image until it is fully constructed, appears to you as real, and feels like your mentor is right there with you. Recognize it takes time and practice to stabilize these images and to enhance their vividness.



Now with the full image of the mentor in their divine aspect, invite the spirit of somebody real to inhabit the form of your ideal mentor. Think of an actual person that you admire, who represents some of the ideal qualities of your mentor. Identify someone who is “on their way” to growing towards that positive direction, who can act as a bridge to help you relate better to the ideal. Allow the energies and spirit of your real person and those of the ideal mentor to intermingle and become one.



V. **The Fifth Preliminary:
Purify Negativities and Accumulate Virtue**

The 7- Fold Mentor-Bonding Process

Now begin the inner therapy and dialog. Facing your mentor and feeling he or she is present here just for you...

1. *Admiring Qualities*

Admire the positive qualities of your ideal mentor that you seek to cultivate in your own life, such as love, peace, wisdom, calm, equanimity and courage etc. Think to yourself, “how nice it would be if I had those qualities.” If you feel so inclined, imagine bowing and make supplication to them.

2. *Making Offerings*

In the spirit of generosity and admiration, imagine making offerings to your mentor by giving him or her flowers, precious items, yourself, and the fruits of your Dharma practice. Thinking, “what I would give to be like that, I would give anything...” Imagine your mentor accepts these gifts with gratitude and delight. Feel close to your mentor and entitled to ask for support.

3. *Confessing*

Feeling close with your mentor, allow yourself to disclose any real or imagined limits, blocks, or failures. Review your recent actions of body, speech and mind, and identify any transgressions you have made; particularly those of harming others, lying, stealing, being sexually inappropriate or taking of intoxicants. Go through the ***Four Opponent Powers*** to eliminate the negative imprints on your consciousness resulting from these past actions. The Four Powers are: 1) Refuge, seeking safety in your higher power; 2) Regret, having genuine remorse for your habitual wrong doings; 3) Resolve, for a specific period of time not to recommit the negative action and keep your commitment no matter what; 4) Repair, by consciously imagining or actually performing an opposing positive action. After these four reflections allow yourself to have a visceral sense of feeling purified and cleansed of any shortcomings. Now completely let any bad feelings go!

4. *Rejoicing*

After you’ve identified your shortcomings, identify and rejoice in your spiritual accomplishments. Take some healthy pride in the effort you have put into changing yours and others lives for the better. Be happy about your Dharma practice. Take delight in becoming a more peaceful and conscious being. Feel like it is actually possible to become just like your mentor. This stage marks a turning point in the dialog, when you have your first glimpse of actually achieving your highest potential, becoming free and happy. It is a wonderful vision, and the basis for guiding the rest of your life. Recognize that in essence the mentor and you are made of the same stuff, that he or she is just a little further along the path than you. You are two waves in the same ocean. Imagine the heavens above open with wonderful lights, sounds, and rainbows reflecting the celebratory nature of this moment.

5. Requesting Guidance

Now acknowledge that this is just the beginning, just a taste of possibility, and that your development along the path will take time, energy and guidance. With deep sincerity, ask your mentor for the help you need to fully realize your optimal capacity. Delighted to be asked, imagine the mentor sends from his or her heart all the blessings and intuitive realizations you need to actualize your potential. Envision rainbow waves of positive energy emanating from your mentor's heart and entering your heart, filling you with optimism, energy and hope. If you're ill, imagine the blessings eliminating toxins in your body, or melting fears and insecurities in your mind. Imagine this positive energy filling your dream body up like a flame fills a lamp, until you are completely illuminated. Being so full of positive light, the positive healing energy overflows and ripples outwards from your body to the ends of the universe illuminating everything in its radius. You could image the energy extending out from every pore of your body, or from one stream at your heart. Finally the positive energy ripples back to you in a wave of solidarity with all life. Let this positive energy resonate at your heart.

If you would like to insert any other meditation techniques into the overall structure of the Six Preliminaries, here is where you would do so. For example, you could now enter into a period of resting in the mind's natural state (objectless shamata), mindfulness of an object (form, sound, sensation, emotion, thought, etc.), compassion practice (giving-and-taking or the seven fold cause-and-effect practice) or analytic meditation (on emptiness of self).

6. Requesting Presence

After a period of meditation, revive your vision of being connected and in dialog with the mentor. Reflect on the teachings and guidance you have been given, so that they become metabolized. Now recognizing that the mentor is already awakened, has completed the path, and could easily abide in their own happiness, ask for their continued presence in your life, so that they stay with you always. Request that the mentor never abandon you and be continuously available to you for support and guidance. Thrilled to be asked, and respecting your request, imagine the mentor begins to dissolve into pure light. From their crown to the tips of their toes, they dissolve inwards towards their heart, until all that remains is a luminous drop, like a tear for joy, that coalesces their entire being. Now imagine that that tear drop floats above your head, slips into your crown, past your throat and melts into your heart, purifying your body, speech, and mind. It dissolves there and mixes with your own inner chemistry and intuition, like a drop of water merging with the ocean. Imagine that your mentor essence dissolves inseparably with your own inner guide and healing wisdom. You and the mentor are of one taste. In fact, you and the mentor were never two. Allow that merger to resonate with an optimism that inspires and uplifts you. Again, the healing energy ripples out from your heart center to the ends of the universe. It then ripples back like a tsunami of love, touching all the hearts and minds of all living beings in the universe, kindling their own sense of hope and enlightened possibility, and finally comes back to your heart where it dissolves again.

7. Dedicating

Now that you have tasted your potential, commit yourself to actually manifesting that potential and sharing it with all other beings. Dedicate all the positive energy you've generated throughout this entire practice towards becoming a mentor guide in order to help all living beings.

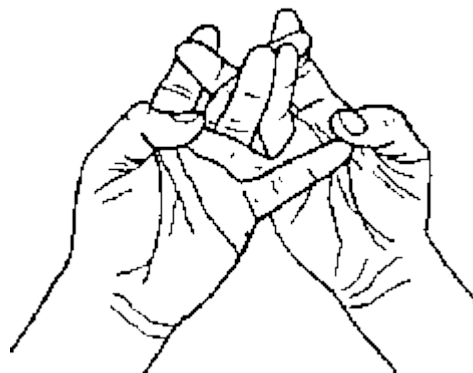


VI. The Sixth Preliminary: Offer Mandala and Request Blessings

A *mandala* is an offering one makes at the conclusion (and sometimes at the beginning) of one's meditation practice to the mentor-merit field. Imagine the lineage of the entire tradition of enlightened beings to which you are a single link in the chain. Feeling grateful, place your hands in the mandala gesture (mudra), and imagine giving away the mandala, in its four levels of meaning:

1. The Outer Mandala is one's visualized environment, typically conceptualized as a purified universe or paradise.
2. The Inner Mandala are one's good virtues: past, present and future.
3. The Secret Malanda is one's own happiness and bliss.
4. The Suchness Mandala is one's understanding of reality itself, Bliss indivisible with Emptiness.

Then recite the mandala mantra: IDAM GURU RATNA MANDALAKAM NIRYATAYAMI



Mandala Offering Mudra (hand gesture)

Finally, make a sincere request or prayers to the mentor-merit field for ongoing inspiration, so that a full ripening of all your positive imprints will spontaneously occur, facilitating your direct realization of truth.

PRAYERS

PROSTRATION

I PAY HOMAGE TO THE BUDDHA
I PAY HOMAGE TO THE DHARMA
I PAY HOMAGE TO THE SANGHA
(Repeat 3 times)

OM NAMO MAJUSHRIYE
NAMO SUSHURIYE
NAMO UTAMMA SHRIYE SOHA
(Repeat 3 times)

REFUGE

I GO FOR REFUGE IN THE GURU
I GO FOR REFUGE IN THE BUDDHA
I GO FOR REFUGE IN THE DHARMA
I GO FOR REFUGE IN THE SANGHA
(Repeat 3 times)

LAMA LA KYAP SU CHI WO
SANGHEY LA KYAP SU CHI WO
CHÖ LA KYAP SU CHI WO
GENDUN LA KYAP SU CHI WO
(Repeat 3 times)

GENERATING BODHICITTA

I GO FOR REFUGE UNTIL I AM ENLIGHTENED TO THE BUDDHAS, THE DHARMA,
AND THE SANGHA. FROM THE COLLECTIONS OF MERIT THAT I CREATE BY
PRACTICE OF GENEROSITY AND THE REST, MAY I ATTAIN THE STATE OF
BUDDHA FOR THE BENEFIT ALL OTHER SENTIENT BEINGS.
(Repeat 3 times)

SANGHEY CHÖ DANG TSOK KYI CHOK NAM LA
JANG CHUP PAR DU DA NYI KYAP SU CHI
DAK GEE JIN SOK GYI PEH SO NAM KYI
DROL LA PEN CHIR SANGHEY DRUP PAR SHAUG
(Repeat 3 times)

THE FOUR IMMEASURABLES

MAY ALL SENTIENT BEINGS HAVE HAPPINESS AND THE CAUSES OF HAPPINESS.
MAY ALL SENTIENT BEINGS BE FREE FROM SUFFERINGS AND THE CAUSES OF
SUFFERING.

MAY ALL SENTIENT BEINGS NEVER BE SEPARATED FROM THE BLISS THAT IS
AWAKENING.

MAY ALL SENTIENT BEINGS ABIDE IN EQUANIMITY, FREE FROM ATTACHMENT
AND ANGER THAT HOLD SOME CLOSE AND OTHERS DISTANT.

(Repeat 3 times)

SEM JIN TOM JAY DEY WA DANG DEY WAY KYUR DANG DEN PUR KYUR CHIK
SEM JIN TOM JAY DUK NGUL DANG DUK NGUL KYI KYUR DANG DRUL WAR
KYUR CHIK

SEM JIN TOM JAY DUK NGUL MEH PEY DEY WA DANG MI DROL WAR KYUR CHIK
SEM JIN TOM JAY NYEH RING CHAK DANG NYEE DANG DROL WAY TANG NYOM
LA NEY KYUR CHIK

(Repeat 3 times)

THE SEVEN LIMB PRAYER

RESPECTFULLY I PROSTRATE WITH MY BODY, SPEECH AND MIND,
AND PRESENT CLOUDS OF OFFERINGS ACTUAL AND IMAGINED.
I CONFESS MY NEGATIVITIES SINCE BEGININGLESS TIME,
AND REJOICE IN THE MERITS OF ALL ORDINARY AND ENLIGHTENED BEINGS.
PLEASE MENTOR REMAIN AS OUR GUIDE.

AND TURN THE WHEEL OF DHARMA UNTILL SAMSARA ENDS.
I DEDICATE ALL THESE VIRTUES TO GREAT ENLIGHTENMENT.

(Recite 1 time)

CHAK TSAL WA DANG CHÖ CHING SHAK PA DANG
JAY SU YEE RANG KUL SHING SOL WA YEE
KAY WA CHUNG SHE DAK KYI CHI TSAK PA
TOM JAYDAK GYI JANG CHUP CHEN PUR NGÖ

(Recite 1 time)

MANDALA OFFERING

HERE IS THE GREAT EARTH
FILLED WITH THE SMELL OF INCENSE,
COVERED WITH A BLANKET OF FLOWERS,
THE GREAT MOUNTAIN,
THE FOUR CONTINENTS,
WEARING A JEWEL OF THE SUN AND MOON.
IN MY MIND, I MAKE THEM THE PARADISE OF A BUDDHA,
AND OFFER IT ALL TO YOU.
BY THIS DEED MAY
EVERY LIVING BEING,
EXPERIENCE THE PURE WORLD.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI
(Recite 1 time)

SA SHEE PÖ KYI JUK SHING MAY TOK TRAM
REE RAP LING SHEE NYEE DA GEN PA DEE
SANGHEY SHING LA MIK DEH BULWAR YEE
DRO KÜN NAM DAK SHING LA CHÖ PUR SHAUG

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI
(Recite 1 time)

DEDICATION

MAY THERE BE NO ILLNESS, DISPUTE, OR WAR
AT ALL EXISTING LEVELS, FROM HOME TO THE UNIVERSE
MAY EVERYONE EXPERIENCE JOY, PEACE, AND SPIRITUAL SPLENDORS,
MAY THE GLOFY AND RICHES OF GOODNESS EVER INCREASE

(Pause for Reflection on the Meaning of the Verse)

MAY ALL WHO ARE SICK AND ILL QUICKLY BE FREED FROM THEIR AILMENTS.
WHATEVER DISEASES THERE ARE IN THE WORLD, MAY THEY NEVER OCCUR
AGAIN.

(Pause for Reflection)

BY THE GOODNESS OF WHAT I HAVE JUST DONE,
MAY ALL BEINGS COMPLETE THE ACCUMULATION
OF MERIT AND WISDOM,
AND THUS GAIN THE TWO ULTIMATE BODIES
THAT MERIT AND WISDOM MAKE

(Pause for Reflection)

YANG PEY GYÄL KAM KUN DANG SA CHOK DIR
NEY MUK TRUK TSÖ LA SOK MI JUNG SHING
DRO NAM CHÖ JUR DEY KYID TSO WA DANG
PUN TSOK PELJUR LEK TSOK GEY GYUR CHIK

(Pause for Reflection on the meaning of the Verse)

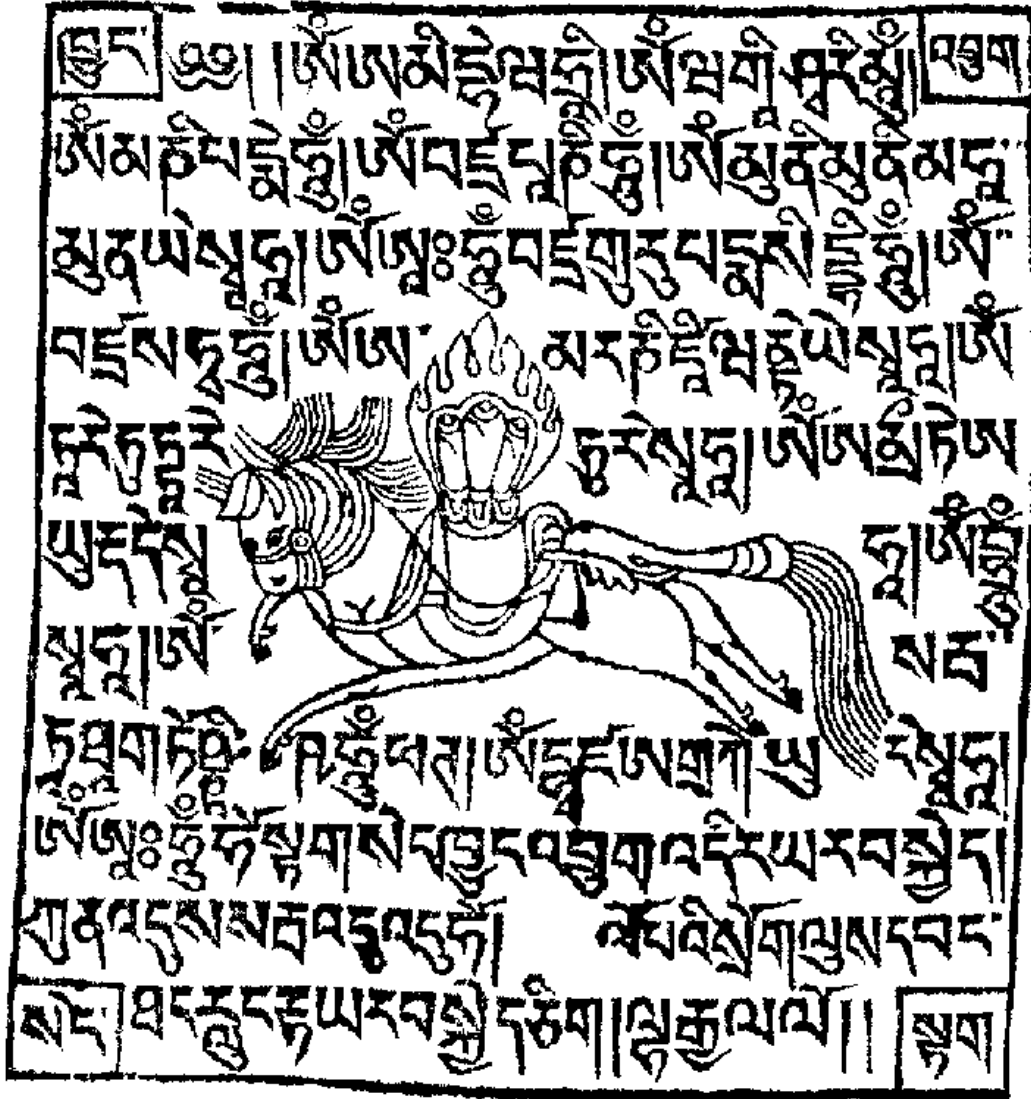
SEM JIN NEY PA CHEE NYIH PA
NYUR DU NEY LEH TAR GYUR CHIK
DRÖ WEY NEY NEE MA LU PA
TAK DU JUNG WA MEY PUR SHOK

(Pause for Reflection)

GEY WA DEE YEE KEY WO KUN
SONOM YEE SHEE TSOK RAP SAK
SONAM YEE SHEE LEY CHUNG WEY
DAM PA KU NYEE TOP PUTR SHOK

(Pause for Reflection)

Wind Horse: Thoughts Ride the Breath Like a Rider a Horse



MAY ALL SENTIENT BEINGS HAVE HAPPINESS AND THE CAUSES OF HAPPINESS.
 MAY ALL SENTIENT BEINGS BE FREE FROM SUFFERINGS AND THE CAUSES OF SUFFERING.
 MAY ALL SENTIENT BEINGS NEVER BE SEPARATED FROM THE BLISS THAT IS AWAKENING.
 MAY ALL SENTIENT BEINGS ABIDE IN EQUANIMITY, FREE FROM ATTACHMENT AND ANGER
 THAT HOLD SOME CLOSE AND OTHERS DISTANT.

Sources:

Dakpa Tagyal, Geshe. (2010). Guide to Daily Meditation. Charleston Tibetan Society Website:
<http://www.scdharma.org/portal/resources/meditationguide.doc>

Lati Rinpoche and Hopkins, Jeffery. (1981). Death, Intermediate State and Rebirth in Tibetan Buddhism. New York: Snow Lion.

Loizzo, Joseph. (2010). Visualization Scripts and Images. Nalanda Institute Website:
<http://www.nalandascience.org/pages/r-visualizations.html>

Rapten, Geshe. (1984). The Ocean of Nectar: Meditations on the Buddhist Path. London: Wisdom.

Rapten, Geshe. (1974). The Preliminary Practices of Tibetan Buddhism. Dharamsala: Library of Tibetan Works and Archives

Tsong Khapa. (2000). The Great Treatise on the Stages of the Path to Enlightenment, Vol. 1. Ithaca. New York. Snow Lion.

All images from the world wide web were used solely for the purposes of education and free distribution.