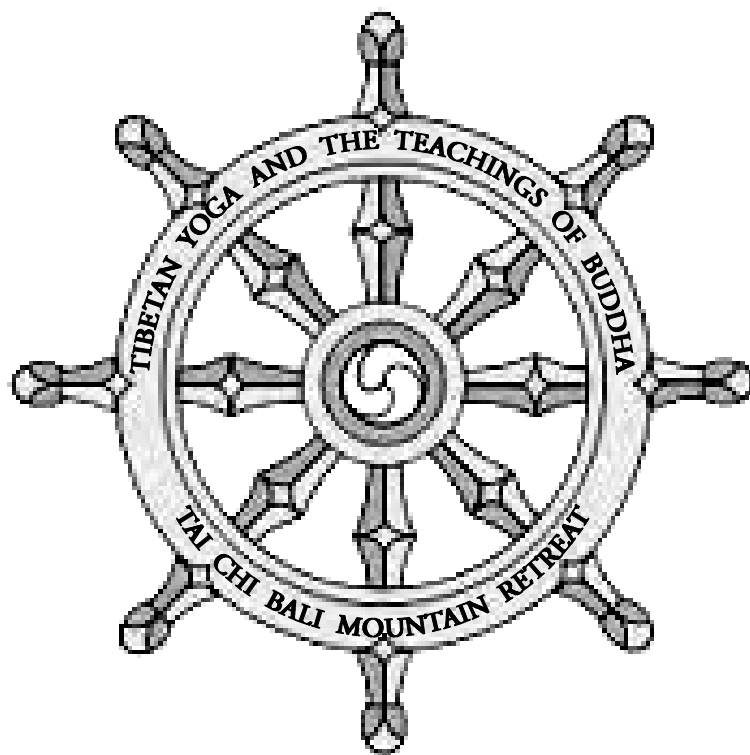


# TIBETAN YOGA

## AND THE TEACHINGS OF BUDDHA

Ancient Secrets of Tibetan Buddhism Yoga Tantra



TIBETAN YOGA  
RETREAT COURSE BOOK & CD  
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Written and Compiled by  
DAVE WEST

# TIBETAN YOGA MOUNTAIN RETREAT



AN INTRODUCTION TO  
TIBETAN TANTRIC BUDDHISM



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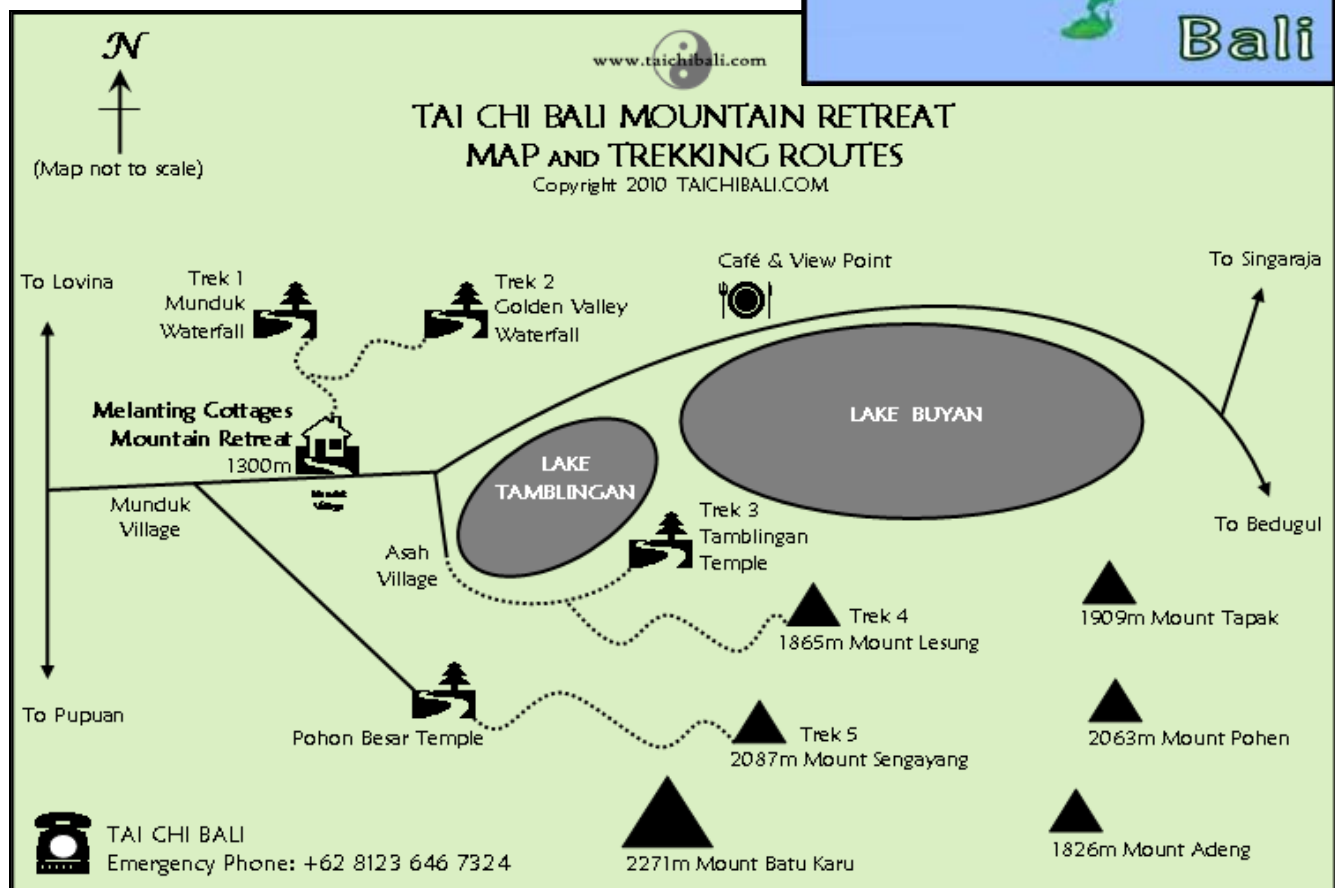
**TAI CHI BALI MOUNTAIN RETREAT** is hidden deep in the foothills of the volcanic forest, where the cool mountain air of North Bali is the perfect environment to relax and rejuvenate, deepen your **TAI CHI, CHI KUNG, TIBETAN YOGA** or **SIVANANDA YOGA** practice, and refresh yourself with natural healing energy. These Mountain Retreats reconnect you with the Source; 'The Healing Power of Nature'. During the 3 nights and 4 days retreat a natural force field develops within you that recharges your whole being with positive energy, vitality and inner peace. Experienced international instructors guide you through the course and mountain treks. We do not mix these traditions and techniques. In order to preserve their unique cultural essence and system of philosophy, only one of the traditions is taught in each Retreat. Retreats can be modified for all ages and levels.

For more information about Tibetan Yoga Mountain Retreats email: [info@taichibali.com](mailto:info@taichibali.com)

# RETREAT SCHEDULE

Below is an example of the Retreat Schedule from Day 2 of the Mountain Retreat. You will be sent full schedule details for the retreat you have chosen Tai Chi or Chi Kung or Tibetan Yoga or Sivananda Yoga. You will stay at Melanting Cottages Munduk, Tabanan in North Bali. The 3nights/4days Mountain Retreat takes Trek 1, Trek 2 and Trek 3. See Map below. The Retreat Schedule may vary according to the capacity and limitations of the group, and is subject to change according to weather and trekking conditions.

TIME	ACTIVITY
06.30	Wake-up
07.00-08.00	Trek 1 Morning Exercise and Meditation Class in Nature at Munduk Waterfall
08.00-09.00	Breakfast
09.00-12.00	Trek 3 Meditation in Nature at Hindu Temple and Canoe across the Lake
12.00-14.00	Lunch
14.00-16.00	Rest
16.00-18.00	Exercise and Meditation Class at the Yoga Hall
18.00-19.30	Dinner
19.30-21.00	Philosophy and Meditation Class at the Yoga Hall
21.00	Rest



The Retreat Schedule may vary according to the capacity and limitations of the group, and is subject to change according to weather and trekking conditions.

## RETREAT DATES

Please email us for retreat dates, or Email us with your own choice of date and program. We do not mix these traditions and techniques. In order to preserve their unique cultural essence and system of philosophy, only one of the traditions is taught in each class/retreat. Please choose either **Tai Chi** or **Chi Kung** or **Tibetan Yoga** or **Sivananda Yoga**. These special Training Programmes offer ancient and modern wisdom for your mental, physical and spiritual health. Retreat dates may change according to demand.



## RETREAT TOPICS

Tibetan Yoga is an introduction to the unique traditions of Tibetan Tantric Buddhism and Yoga for maintaining vitality and strength, attaining a peaceful mind leading to a pure form of happiness, and how to attain liberation through the complete abandonment of delusions as taught by the Gelukpa School of Tsong Kha Pa and the Kadampa tradition of Atisha. Many books and interpretations have been written about Vajrayana and the mysteries of Tibet. This book cuts through the confusion and attachment to the written word, and clearly identifies the core instructions of the Buddhas of Tibet, its application in the modern world, and the art of living a meaningful and joyful life. Classes and Retreat topics include:

**INTRODUCTION TO TIBETAN BUDDHISM** – Philosophy and history of Mahayana Buddhism and fusion with the ancient Tibetan religion of Bon, Padmasambhava and The Four Tibetan Sects of Buddhism; Nyingma, Kagyu, Sakya, Gelukpa. Perfection of Wisdom Sutra, Heart Sutra, Sacred Symbols.

**WHEEL OF DHARMA** – The Teachings of Buddha, The Middle Way to attain Nirvana in daily life, The Four Noble Truths, The Eighthfold Path, The Five Precepts, Gelukpa School of Tsong Kha Pa and the Kadampa tradition of Atisha, Je Tsongkhapa and the Tibetan Lamrin, Bhodhichitta, The Commitments of Taking Refuge in the Three Jewels, Becoming a Bhodhisattva, The Three Higher Trainings.

**TIBETAN HEALTH EXERCISE** – Daily exercise for living in health and harmony with the natural world, Prostrations, The Five Tibetan Rites, Breathing Techniques, Relaxation Techniques, Diet and Fasting.

**TIBETAN BUDDHIST MEDITATION** – The Nature and Function of the Mind, Meditation and contemplation techniques for attaining enlightenment for oneself and others, Mindfulness Meditation, Contemplation on Dharma, Using a Mala, Mantra Meditation, Mandala Visualisation, Tummo Meditation, 21 Meditations from the ancient Tibetan Lamrin - Lamp for the Path to Enlightenment.

\* Please bring your own Yoga Mat for all Tibetan Yoga Classes and Retreats.

## RETREAT DETAILS

All Mountain Retreats include the following:

**10 CLASSES, RETREAT COURSE BOOK** and **CD** are included in the Retreat Price. Retreat topics include Philosophy, Theory, History, Health Exercise and Meditation, Meditation in Nature, Basic Programme for Daily Practice. We do not mix traditions and techniques. In order to preserve their unique

cultural essence and system of philosophy, only one of the traditions is taught in each retreat. Please choose either Tai Chi or Chi Kung or Tibetan Yoga or Sivananda Yoga.

**2 MOUNTAIN TREKS** through tropical rainforests to rivers, lakes and waterfalls are included in the Retreat Price. The Mountain Treks vary from 1 to 2 hours walking along gentle ascents and descents.

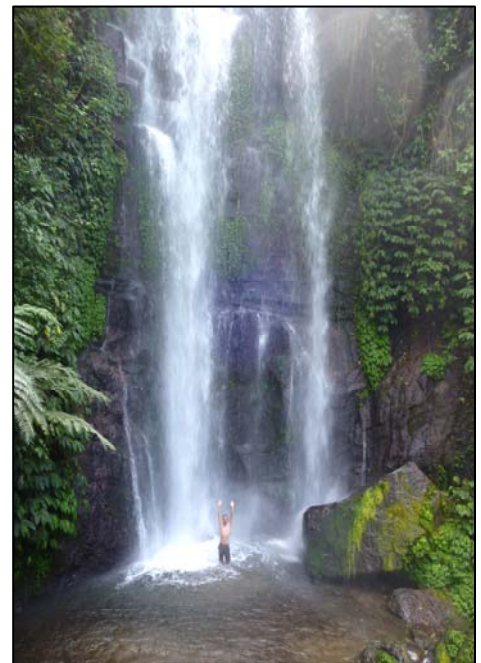
**CLIMATE AT MOUNTAIN RETREAT** Temp 15-25°C. Rainfall: High (Oct-Mar). Humidity: High

**THE HOTEL** is located 2 hours north of Ngurah Rai International Airport. You will be staying at an altitude of 1300 metres at Melating Cottages Munduk, near Bedugul, Tabanan, North Bali. The Hotel offers a combination of modern comforts, friendly professional service, and private lumbung rooms surrounded by natural gardens and scenic mountain views. Several paths lead through the rainforest to waterfalls, coffee, clove and cocoa plantations. 3 nights accommodation are included in the Retreat Price.



**THE HOTEL RESTAURANT** offers a choice of European, Indonesian, Balinese and Chinese cuisine at reasonable prices. Your choice of meals should depend on personal health requirements. Vegetarian meals are recommended to enhance the purification and detoxification process during the retreat. Upon arrival special meal requests may be given to the Hotel Manager and are subject to availability.

**LUNCH & DINNER** are not included in the Retreat Price and will be charged in addition at menu price upon departure. You will need to bring enough money for 5 meals. Hotel Restaurant prices are inexpensive and the food is delicious. Several other inexpensive restaurants are located nearby in the village 20 minutes walk. 3 Hotel Breakfasts are included in the Retreat Price. Also included is a Certificate and Closing Lunch at the Alamkoe Mountain View Pizza Restaurant on the last day of the retreat.



**WHAT TO BRING** - Your own Yoga Mat for all Retreats - Trekking Shoes - Warm Clothes - Notebook - Smiles - You may choose to bring special foods according to your needs. Also included in the Retreat Price is a selection of practical items and trekking comforts to enhance your Mountain Retreat experience.

**CERTIFICATE OF ACHIEVEMENT** is awarded to those who participate in all classes with good spirit and complete a written assignment of 30 questions taken from the Retreat Course Book.

### **ECO-MORALITY CONSERVATION AGREEMENT**

The following agreement is a requirement for everyone attending Tai Chi Bali classes and retreats:

- ❖ *To protect and preserve the natural world*
- ❖ *To promote life of all plants, trees, insects, birds, fish, animals and humans*
- ❖ *To take all your rubbish back to the hotel*
- ❖ *To cultivate moral character, civilization and manners*

- ❖ *To develop unity and modesty through correct guiding thoughts*
- ❖ *To work hard to develop one's skills*
- ❖ *To refrain from taking intoxicating substances*
- ❖ *To refrain from sexual misconduct*
- ❖ *To be truthful, friendly and opened hearted to all*

## METHOD OF PAYMENT

<b><u>SINGLE</u></b> 1 person private luxury room 30 DAYS ADVANCED DEPOSIT USD200 BALANCE AT MEETING POINT USD295 <b>TOTAL PRICE USD495</b>	<b><u>COUPLE</u></b> 2 people share a luxury room 30 DAYS ADVANCED DEPOSIT USD200 BALANCE AT MEETING POINT USD550 <b>TOTAL PRICE USD750</b>
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If you agree to all the details in these documents, please send your Deposit of USD 200.<sup>00</sup> to our bank in Bali, Indonesia. Upon receipt of your Deposit your place is reserved until full payment is received at the **MEETING POINT ON THURSDAY 12.30PM AT BALI BUDDHA CAFE, JALAN RAYA SEMER, KEROBOKAN**, approximately 30 minutes west of the Ngurah Rai International Airport. Ask for a Bluebird Taxi from your hotel. Please arrive at 12.00pm if you wish to buy lunch at Bali Buddha so we can still depart on time. Please contact us by Email for our bank details.

## DISCLAIMER & NON-REFUNDABLE POLICY

TAI CHI BALI is not liable for any injury, illness, accident, delay, cancellation, loss or damage of valuables, or other unscheduled events or changes before, during or after the mountain retreat. All deposits and payments are non-refundable. We strongly advise that you purchase adequate travel and medical insurance before departure from your country of residence.



  
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# TIBETAN YOGA

## AND THE TEACHINGS OF BUDDHA

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*“The mind is our greatest resource,  
And meditation is the method that develops the mind correctly  
To bring about clarity of understanding.”*

**Buddha Shakyamuni**

*Tai Chi Bali provides authentic wisdom and training from ancient China, India and Tibet for living in health and harmony with the natural world. We believe that opening the heart with meditation is the return to Truth and Love. The aim of this book is to introduce you to Tibetan Yoga and the New Kadampa Tradition in preparation for higher Tantric Buddhist practices. It is dedicated to all those who preserve and share ancient wisdom for the spiritual evolution of mankind. This book is created with love and distributed free. It is meant to provide guidance and counsel for those who wish to practise.*

*May all beings be happy. Dave West. Bali 2012*





## INTRODUCTION TO BUDDHISM

Buddhism is a religion and philosophy encompassing a variety of traditions, beliefs and practices, largely based on teachings attributed to Siddhartha Gautama, commonly known as the Buddha - the awakened one. The Buddha lived and taught in northern India and Nepal some time between the 6th and 4th centuries BCE. He is recognized by Buddhists as an awakened or enlightened teacher who shared his insights to help sentient beings end ignorance of dependent origination, thus escaping what is seen as a cycle of suffering and rebirth. Two major branches of Buddhism grow out the original teachings of Buddha: Theravada - the School of Elders, and Mahayana - the Great Vehicle. Theravada has a widespread following in Sri Lanka and Southeast Asia. Mahayana is found throughout East Asia and includes the traditions of Pure Land, Zen, Nichiren Buddhism, Tibetan Buddhism, Shingon, Tiantai and Shinnyo-en. In some classifications Vajrayana, as practiced mainly in Tibet and Mongolia, and adjacent parts of China and Russia, is recognized as a third branch, while others classify it as a part of Mahayana. Vajrayana - the Diamond Vehicle, is the way of Tibetan Tantric Buddhism. While Buddhism remains most popular within Asia, both branches are now found throughout the world. Estimates of Buddhists worldwide vary significantly depending on the way Buddhist adherence is defined. Lower estimates are between 350–500 million. Buddhist schools vary on the exact nature of the path to liberation, the importance and canonicity of various teachings and scriptures, and especially their respective practices. The cardinal doctrine of dependent origination is the only doctrine that is common to all Buddhist teachings from Theravada to Dzogchen to the extinct schools.

The foundations of Buddhist tradition and practice are the Three Jewels: the Buddha, the Dharma - the teachings, and the Sangha - the community. Taking refuge in the triple gem has traditionally been a declaration and commitment to being on the Buddhist path and in general distinguishes a Buddhist from a non-Buddhist. Other practices may include following ethical precepts, support of the monastic community, renouncing conventional living and becoming a monastic, the development of mindfulness and practice of meditation, cultivation of higher wisdom and discernment, study of scriptures, devotional practices, ceremonies, and in the Mahayana tradition, invocation of buddhas and bodhisattvas.

Buddhism is Buddha's teachings and the inner experiences or realizations of these teachings. These have a timeless and universal relevance and can be practiced by anyone in any culture, regardless of race, gender, or age. By practicing Buddha's teachings, or Dharma, we protect ourself from suffering and problems. All the problems we experience during daily life originate in ignorance, and the method for eliminating ignorance is to practice Dharma. Practicing Dharma is the supreme method for improving the quality of our human life because the quality of life depends not upon external development or material progress, but upon the inner development of peace and happiness. Buddha first gave his teachings over two and half thousand years ago. Since that time they have been preserved in a pure form and passed down from Teacher to disciple in an unbroken lineage that is still alive today. Thanks to the kindness of these previous Teachers, we are able to listen to and practice exactly the same Dharma as Buddha originally taught.

## BUDDHIST FAITH

By Geshe Kelsang Gyasto – Modern Buddhism Vol.1

Buddhism is the practice of Buddha's teachings, also called 'Dharma', which means 'protection'. By practising Buddha's teachings, living beings are permanently protected from suffering. The founder of Buddhism is Buddha Shakyamuni, who showed the manner of accomplishing the ultimate goal of living beings, the attainment of enlightenment, at Bodh Gaya in India in BC 589. At the request of the gods Indra and Brahma, Buddha then began to expound his profound teachings, or 'turned the Wheel of Dharma'. Buddha gave eighty-four thousand teachings, and from these precious teachings Buddhism developed in this world. Today we can see many different forms of Buddhism, such as Zen and



Theravada Buddhism. all these different aspects are practices of Buddha's teachings, and all are equally precious; they are just different presentations. In this book I shall explain about Buddhism according to the kadampa tradition, which I have studied and practised. This explanation is not given for the purpose of intellectual understanding, but for gaining profound realizations through which we can solve our daily problems of delusions and accomplish the real meaning of our human life.

There are two stages to the practice of Buddha's teachings – the practices of Sutra and Tantra. Although the instructions presented here come from Buddha Shakyamuni, and Buddhist Masters such as Atisha, Je Tsongkhapa and our present Teachers, this book is designed to give the reader strong encouragement to develop and maintain compassion and wisdom. If everyone sincerely practises the path of compassion and wisdom all their problems will be solved and never arise again; I guarantee this. We need to practise Buddha's teachings because there is no other real method to solve human problems. For example, because modern technology often causes more suffering and dangers, it cannot be a real method to solve human problems.

Although we want to be happy all the time we do not know how to do this, and we are always destroying our own happiness by developing anger, negative views and negative intentions. We are always trying to escape from problems, even in our dreams, but we do not know how to liberate ourselves from suffering and problems. Because we do not understand the real nature of things, we are always creating our own suffering and problems by performing inappropriate or non-virtuous actions. The source of all our daily problems is our delusions such as attachment. Since beginningless time, because we have been so attached to the fulfilment of our own wishes, we have performed various kinds of non-virtuous actions – actions that harm others. As a result we continually experience various kinds of suffering and miserable conditions in life after life without end. When our wishes are not fulfilled we usually experience unpleasant feelings, such as unhappiness or depression; this is our own problem because we are so attached to the fulfilment of our wishes. When we lose a close friend we experience pain and unhappiness, but this is only because of our attachment to this friend. When we lose our possessions, position or reputation we experience unhappiness and depression because we are so attached to these things. If we had no attachment there would be no basis to experience these problems. Many people are engaged in fighting, criminal actions and even warfare; all these actions arise from their strong attachment to the fulfilment of their own wishes. In this way we can see that there is not a single problem

experienced by living beings that does not come from their attachment. This proves that unless we control our attachment our problems will never cease.

The method for controlling our attachment and other delusions is the practice of Buddha's teachings. By practising Buddha's teachings on renunciation we can solve our daily problems that arise from attachment; by practising Buddha's teachings on universal compassion we can solve our daily problems that arise from anger; and by practising Buddha's teachings on the profound view of emptiness, ultimate truth, we can solve our daily problems that arise from ignorance. How to develop renunciation, universal compassion and the wisdom realizing emptiness will be explained in this book.

The root of attachment and of all our suffering is self-grasping ignorance, ignorance about the way things actually exist. Without relying upon Buddha's teachings we cannot recognize this ignorance; and without practising Buddha's teachings on emptiness we cannot abandon it. Thus we shall have no opportunity to attain liberation from suffering and problems. Through this explanation we can understand that, since all living beings, whether human or non-human, Buddhist or non-Buddhist, wish to be free from suffering and problems, they all need to practise Dharma. There is no other method to accomplish this aim.

We should understand that our problems do not exist outside of ourselves, but are part of our mind that experiences unpleasant feelings. When our car, for example, has a problem we usually say 'I have a problem', but in reality it is the car's problem and not our problem. The car's problem is an outer problem, and our problem, which is our own unpleasant feeling, is an inner problem. These two problems are completely different. We need to solve the car's problem by repairing it, and we need to solve our own problem by controlling our attachment to the car. Even if we keep solving the car's problems, if we are unable to control our attachment to the car we shall continually experience new problems related to the car. It is the same with our house, our money, our relationships and so forth. Because of mistakenly believing that outer problems are their own problems, most people seek ultimate refuge in the wrong objects. As a result, their suffering and problems never end.

For as long as we are unable to control our delusions such as attachment, we shall have to experience suffering and problems continually, throughout this life and in life after life without end. Because we are bound tightly by the rope of attachment to samsara, the cycle of impure life, it is impossible for us to be free from suffering and problems unless we practise Dharma. Understanding this, we should develop and maintain the strong wish to abandon the root of suffering – attachment and self-grasping ignorance. This wish is called 'renunciation', and arises from our wisdom.

Buddha's teachings are scientific methods to solve the problems of all living beings permanently. By putting his teachings into practice we shall be able to control our attachment, and because of this we shall be permanently free from all our suffering and problems. From this alone we can understand how precious and important his teachings, the Dharma, are for everyone. As mentioned above, because all our problems come from attachment, and there is no method to control attachment other than Dharma, it is clear that only Dharma is the actual method to solve our daily problems.

For Buddhists, faith in Buddha Shakyamuni is their spiritual life; it is the root of all Dharma realizations. If we have deep faith in Buddha we shall naturally develop the strong wish to practise his teachings. With this wish we shall definitely apply effort in our Dharma practice, and with strong effort we shall accomplish

permanent liberation from the suffering of this life and countless future lives. The attainment of permanent liberation from suffering depends upon effort in our Dharma practice, which depends upon the strong wish to practise Dharma, which in turn depends upon deep faith in Buddha. Therefore we can understand that if we truly want to experience great benefit from our practice of Buddhism we need to develop and maintain deep faith in Buddha.

How do we develop and maintain this faith? First, we should know why we need to attain permanent liberation from suffering. It is not enough just to experience temporary liberation from a particular suffering; all living beings, including animals, experience temporary liberation from particular sufferings. Animals experience temporary liberation from human suffering, and humans experience temporary liberation from animal suffering. At the moment we may be free from physical suffering and mental pain, but this is only temporary. Later in this life and in our countless future lives we shall have to experience unbearable physical suffering and mental pain, again and again without end. In the cycle of impure life, samsara, no one has permanent liberation; everyone has to experience continually the sufferings of sickness, ageing, death and uncontrolled rebirth, in life after life without end.

Within this cycle of impure life there are various realms or impure worlds into which we can be reborn: the three lower realms – the animal, hungry ghost and hell realms – and the three higher realms – the god, demi-god and human realms. Of all impure worlds, hell is the worst; it is the world that appears to the very worst kind of mind. The world of an animal is less impure, and the world that appears to human beings is less impure than the world that appears to animals. However, there is suffering within every realm. When we take rebirth as a human being we have to experience human suffering, when we take rebirth as an animal we have to experience animal suffering, and when we take rebirth as a hell being we have to experience the suffering of a hell being. Through contemplating this we shall realize that just experiencing a temporary liberation from particular sufferings is not good enough; we definitely need to attain permanent liberation from the sufferings of this life and all our countless future lives.

How can we accomplish this? Only by putting Buddha's teachings into practice. This is because only Buddha's teachings are the actual methods to abandon our self-grasping ignorance, the source of all our suffering. In his teaching called King of Concentration Sutra Buddha says:

*A magician creates various things,  
Such as horses, elephants and so forth.  
His creations do not actually exist;  
You should know all things in the same way.*

This teaching alone has the power to liberate all living beings permanently from their suffering. Through practising and realizing this teaching we can permanently eradicate the root of all our suffering, our self-grasping ignorance. When this happens we shall experience the supreme permanent peace of mind, known as 'nirvana', permanent liberation from suffering, which is our deepest wish and the real meaning of human life. This is the main purpose of Buddha's teachings.

Through understanding this we shall deeply appreciate the great kindness of Buddha to all living beings in giving profound methods to achieve permanent freedom from the cycle of suffering of sickness, ageing, death and rebirth. Even our mother does not have the compassion that wishes to liberate us from these

sufferings; only Buddha has this compassion for all living beings without exception. Buddha is actually liberating us by revealing the wisdom path that leads us to the ultimate goal of human life. We should contemplate this point again and again until we develop deep faith in Buddha. This faith is the object of our meditation; we should transform our mind into faith in Buddha and maintain it single-pointedly for as long as possible. By continually practising this contemplation and meditation we shall maintain deep faith in Buddha day and night, throughout our life.

One of Buddha's main functions is to bestow mental peace upon each and every living being by giving blessings. By themselves living beings are unable to cultivate a peaceful mind; it is only through receiving Buddha's blessings upon their mental continuum that living beings, including even animals, can experience peace of mind. When their minds are peaceful and calm they are really happy; but if their minds are not peaceful they are not happy, even if their external conditions are perfect. This proves that happiness depends upon mental peace, and since this depends upon receiving Buddha's blessings, Buddha is therefore the source of all happiness. Understanding and contemplating this we should develop and maintain deep faith in Buddha, and generate the strong wish to practise



*“The root of attachment and of all our suffering is self-grasping ignorance,  
ignorance about the way things actually exist.”*

Buddha Shakyamuni



## THE TEACHINGS OF BUDDHA

Buddha's wisdom is as broad as the ocean and his spirit is full of great compassion. The teachings of Buddha are recorded in over five thousand volumes and have been handed down for more than twenty five hundred years. The teachings extend beyond borders and racial barriers of the world, touching on all aspects of human life and bringing meaning to it.

Buddha does not lead us to God. He showed us a path where we can develop our own understanding, through our own experience. He taught that the Truth is not to be found in books or scriptures but can be discovered in the workings of our own sense perceptions, our eyes, ears, nose, tongue, body and mind. To study these in an immediate and wakeful way and cultivate mindfulness is the path of insight prescribed by the Buddha. He urged us to work with our practice, not as an ideal but in our everyday life situations. It is here that we can develop strength to overcome our difficulties, and a constancy and greatness of heart. It is here that we can step out of our struggle with life and find the Middle Way, the inner meaning of right understanding, freedom from sorrow and peace. As Achaan Chaa said, "The heart of the path is so simple. No need for long explanations. Give up clinging to love and hate, just rest with things as they are." Buddha taught two levels of practice. Understanding these two levels is the basis of Buddhism:



**FOUNDATION** - The development of virtue and morality in order to bring happiness, comfort and harmony among people. Virtue and morality are the mother and father of Dharma – the path of Truth, that grows within us, providing us with nourishment and direction.

**LIBERATION FROM THE HEART** - The practice directed solely toward awakening, more intensive and unconcerned with comfort. This liberation is the source of wisdom and compassion and the true reason for the Buddha's teaching.

### BUDDHIST SCRIPTURES

The Buddha spoke the Four Noble Truths and many other teachings, but at the heart they all stress the same thing. An ancient story explains this well.

Once a very old king went to see an old hermit who lived in a bird's nest in the top of a tree, "What is the most important Buddhist teaching?" The hermit answered, "Do no evil, do only good. Purify your heart." The king had expected to hear a very long explanation. He protested, "But even a five-year old child can understand that!" "Yes," replied the wise sage, "but even an 80-year-old man cannot do it."

Buddhist scriptures and other texts exist in great variety. Different schools of Buddhism place varying levels of value on learning the various texts. Some schools venerate certain texts as religious objects in themselves, while others take a more scholastic approach. Buddhist scriptures are written in these languages: Pāli, Tibetan, Mongolian, Chinese, along with some texts that still exist in Sanskrit and Buddhist Hybrid Sanskrit. Unlike many religions, Buddhism has no single central text that is universally referred to by all traditions. However, some scholars have referred to the Vinaya Pitaka and the first four Nikayas of the Sutta Pitaka as the common core of all Buddhist traditions. This could be considered misleading, as Mahāyāna considers these merely a preliminary, and not a core, teaching. The Tibetan Buddhists have not even translated most of the āgamas, though theoretically they recognize them, and they play no part in the religious life of either clergy or laity in China and Japan. Other scholars say there is no universally accepted common core. The size and complexity of the Buddhist canons have been seen by some as presenting barriers to the wider understanding of Buddhist philosophy.



The followers of Theravāda Buddhism take the scriptures known as the Pāli Canon as definitive and authoritative, while the followers of Mahāyāna Buddhism base their faith and philosophy primarily on the Mahāyāna sūtras and their own vinaya. The Pāli sutras, along with other, closely related scriptures, are known to the other schools as the āgamas.

Over the years, various attempts have been made to synthesize a single Buddhist text that can encompass all of the major principles of Buddhism. In the Theravada tradition, condensed 'study texts' were created that combined popular or influential scriptures into single volumes that could be studied by novice monks. Later in Sri Lanka, the Dhammapada was championed as a unifying scripture.

Dwight Goddard collected a sample of Buddhist scriptures, with the emphasis on Zen, along with other classics of Eastern philosophy, such as the Tao Te Ching, into his Buddhist Bible in the 1920s. More recently, Dr. Babasaheb Ambedkar attempted to create a single, combined document of Buddhist principles in *The Buddha and His Dhamma*. Other such efforts have persisted to present day, but currently there is no single text that represents all Buddhist traditions.

## THE BUDDHA

In general, 'Buddha' means 'Awakened One', someone who has awakened from the sleep of ignorance and sees things as they really are. A Buddha is a person who is completely free from all faults and mental obstructions. There are many people who have become Buddhas in the past, and many people will become Buddhas in the future. There is nothing that Buddha does not know. Because he has awakened from the sleep of ignorance and has removed all obstructions from his mind, he knows everything of the past, present, and future, directly and simultaneously.

Moreover, Buddha has great compassion which is completely impartial, embracing all living beings without discrimination. He benefits all living beings without exception by emanating various forms throughout the universe, and by bestowing his blessings on their minds. Through receiving Buddha's blessings, all being, even the lowliest animals, sometimes develop peaceful and virtuous states of mind. Eventually, through meeting an emanation of Buddha in the form of a Spiritual Guide, everyone will have the opportunity to

enter the path to liberation and enlightenment. As the great Indian Buddhist scholar Nagarjuna said, there is no one who has not received help from Buddha.

It is impossible to describe all the good qualities of a Buddha. A Buddha's compassion, wisdom, and power are completely beyond conception. With nothing left to obscure his mind, he sees all phenomena throughout the universe as clearly as he sees a jewel held in the palm of his hand. Through the force of his or her compassion, a Buddha spontaneously does whatever is appropriate to benefit others. He has no need to think about what is the best way to help living beings – he naturally and effortlessly acts in the most beneficial way. Just as the sun does not need to motivate itself to radiate light and heat but does so simply because light and heat are its very nature, so a Buddha does not need to motivate himself to benefit others but does so simply because being beneficial is his very nature.

Like the reflections of the moon that effortlessly appear in any body of still water, a Buddha's emanations spontaneously appear wherever living beings' minds are capable of perceiving them. Buddhas can emanate in any form whatsoever to help living beings. Sometimes they manifest as Buddhists and sometimes as non-Buddhists. They can manifest as women or men, monarchs or tramps, law-abiding citizens or criminals. They can even manifest as animals, as wind or rain, or as mountains or islands. Unless we are a Buddha ourselves we cannot possibly say who or what is an emanation of a Buddha.

Of all the ways in which a Buddha helps living beings, the supreme way is by emanation as a Spiritual Guide. Through his or her teachings and immaculate example, an authentic Spiritual Guide leads his or her disciples along the spiritual path to liberation and enlightenment. If we meet a qualified Mahayana Spiritual Guide and put into practice everything he or she teaches, we shall definitely attain full enlightenment and become a Conqueror Buddha. We shall then be in a position to repay the kindness of all living beings by liberating them from the sufferings of samsara and leading them to the supreme bliss of Buddhahood.

## **THE BIRTH OF BUDDHA**

The Buddha who is the founder of the Buddhist religion is called Buddha Shakyamuni. "Shakya" is the name of the royal family into which he was born, and "Muni" means "Able One." Buddha Shakyamuni was born as a royal prince in 624 BC in a place called Lumbini, which was originally in northern India but is now part of Nepal. His mother's name was Queen Mayadevi and his father's name was King Shuddhodana.

One night, Queen Mayadevi dreamed that a white elephant descended from heaven and entered her womb. The white elephant entering her womb indicated that on that very night she had conceived a child who was a pure and powerful being. The elephant's descending from heaven indicated that her child came from Tushita heaven, the Pure Land of Buddha Maitreya. Later, when she gave birth to the child, instead of experiencing pain the queen experienced a special, pure vision in which she stood holding the branch of a tree with her right hand while the gods Brahma and Indra took the child painlessly from her side. They then proceeded to honor the infant by offering him ritual ablutions.

When the king saw the child he felt as if all his wishes had been fulfilled and he named the young prince "Siddhartha." He invited a Brahmin seer to make predictions about the prince's future. The seer examined the child with his clairvoyance and told the king, "There are signs that the boy could become either a chakravatin king, a ruler of the entire world, or a fully enlightened Buddha. However, since the time for



chakravatin kings is now past it is certain that he will become a Buddha, and that his beneficial influence will pervade the thousand million worlds like the rays of the sun.

## **BUDDHA'S RENUNCIATION**

As the young prince grew up he mastered all the traditional arts and sciences without needing any instruction. He knew sixty-four different languages, each with their own alphabet, and he was also very skilled at mathematics. He once told his father that he could count all the atoms in the world in the time it takes to draw a single breath. Although he did not need to study, he did so to please his father and to benefit others. At his father's request he joined a school where, in addition to various academic subjects, he became skilled at sports such as martial arts and archery.

The prince would take every opportunity to convey spiritual meanings and to encourage others to follow spiritual paths. At one time, when he was taking part in an archery contest, he declared, "With the bow of meditative concentration I will fire the arrow of wisdom and kill the tiger of ignorance in living beings." He then released the arrow and it flew straight through five iron tigers and seven trees before disappearing into the earth! By witnessing demonstrations such as this, thousands of people developed faith in the prince. Sometimes Prince Siddhartha would go into the capital city of his father's kingdom to see how the people lived. During these visits he came into contact with many old people and sick people, and on one occasion he saw a corpse.

These encounters left a deep impression on his mind and led him to realize that all living beings without exception have to experience the sufferings of birth, sickness, ageing and death. Because he understood the laws of reincarnation he also realized that they experience these sufferings not just once, but again and again, in life after life without cessation. Seeing how all living beings are trapped in this vicious circle of suffering he felt deep compassion for them, and he developed a sincere wish to free all of them from their suffering. Realizing that only a fully enlightened Buddha has the wisdom and the power to help all living beings in this way, he resolved to leave the palace and retire to the solitude of the forest where he would engage in profound meditation until he attained enlightenment.

## **BUDDHA'S ORDINATION**

When the people of the Shakya kingdom realized that the prince intended to leave the palace they requested the king to arrange a marriage for him in the hope that this would cause him to change his mind. The king agreed and soon found him a suitable bride, the daughter of a respected Shakya family, called Yasodhara. Prince Siddhartha, however, had no attachment to worldly pleasures because he realized that objects of attachment are like poisonous flowers, which initially appear to be attractive but eventually give rise to great pain.

His resolve to leave the palace and to attain enlightenment remained unchanged, but to fulfill his father's wishes and to bring temporary benefit to the Shakya people, he agreed to marry Yasodhara. However, even though he remained in the palace as a royal prince, he devoted all his time and energy to serving the Shakya people in whatever way he could.

When he was twenty-nine years old, the prince had a vision in which all the Buddhas of the ten directions appeared to him and spoke in unison saying, "Previously you resolved to become a Conqueror Buddha so that you could help all living beings trapped in the cycle of suffering. Now is the time for you to accomplish this." The prince went immediately to his parents and told them of his intention: "I wish to

retire to a peaceful place in the forest where I can engage in deep meditation and quickly attain full enlightenment. Once I have attained enlightenment I shall be able to repay the kindness of all living beings, and especially the great kindness that you have shown me. Therefore I request your permission to leave the palace.”

When his parents heard this they were shocked, and the king refused to grant his permission. Prince Siddhartha said to his father “Father, if you can give me permanent freedom from the sufferings of birth, sickness, ageing and death I shall stay in the palace; but if you cannot I must leave and make my human life meaningful.” The king tried all means to prevent his son from leaving the palace. In the hope that the prince might change his mind, he surrounded him with a retinue of beautiful women, dancers, singer, and musicians, who day and night used their charms to please him; and in case the prince might attempt a secret escape he posted guards around the palace walls.



However, the prince’s determination to leave the palace and enter a life of meditation could not be shaken. One night he used his miracle powers to send the guards and attendants into a deep sleep while he made his escape from the palace with the help of a trusted aide. After they had traveled about six miles, the prince dismounted from his horse and bade farewell to his aide. He then cut off his hair and threw it into the sky, where it was caught by the gods of the Land of the Thirty-three Heavens. One of the gods then offered the prince the saffron robes of a religious mendicant. The prince accepted these and gave his royal garments to the god in exchange. In this way he ordained himself as a monk.

## **BUDDHA’S ENLIGHTENMENT**

Siddhartha then made his way to a place near Bodh Gaya in India, where he found a suitable site for meditation. There he remained, emphasizing a meditation called “space-like concentration on the Dharmakaya” in which he focused single-pointedly on the ultimate nature of all phenomena. After training in this meditation for six years he realized that he was very close to attaining full enlightenment, and so he walked to Bodh Gaya where, on the full moon day of the fourth month of the lunar calendar, he seated himself beneath the Bodhi Tree in the meditation posture and vowed not to rise from meditation until he had attained perfect enlightenment. With this determination he entered the space-like concentration on the Dharmakaya.

As dusk fell, Devaputra Mara, the chief of all the demons, or maras, in this world, tried to disturb Siddhartha’s concentration by conjuring up many fearful apparitions. He manifested hosts of terrifying demons, some throwing spears, some firing arrows, some trying to burn him with fire, and some hurling boulders and even mountains at him. Through the force of his concentration, the weapons, rocks, and mountains appeared to him as a rain of fragrant flowers, and the raging fires became like offerings of rainbow lights. Seeing that Siddhartha could not be frightened into abandoning his meditation, Devaputra Mara tried instead to distract him by manifesting countless beautiful women, but Siddhartha responded by developing even deeper concentration.

In this way he triumphed over all the demons of this world, which is why he subsequently became known as a “Conqueror Buddha.” Siddhartha then continued with his meditation until dawn, when he attained the varja-like concentration. With this concentration, which is the very last mind of a limited being, he removed the final veils of ignorance from his mind and in the next moment became a Buddha, a fully enlightened being.

## **BUDDHIST BELIEFS**

All living beings have the same basic wish to be happy and avoid suffering, but very few people understand the real causes of happiness and suffering. We generally believe that external conditions such as food, friends, cars, and money are the real causes of happiness, and as a result we devote nearly all our time and energy to acquiring these. Superficially it seems that these things can make us happy, but if we look more deeply we shall see that they also bring us a lot of suffering and problems.

Happiness and suffering are opposites, so if something is a real cause of happiness it cannot give rise to suffering. If food, money, and so forth really are causes of happiness, they can never be causes of suffering; yet we know from our own experience that they often do cause suffering. For example, one of our main interests is food, but the food we eat is also the principal cause of most of our ill health and sickness.

In the process of producing the things we feel will make us happy, we have polluted our environment to such an extent that the very air we breathe and the water we drink now threaten our health and well-being. We love the freedom and independence a car can give us, but the cost in accidents and environmental destruction is enormous. We feel that money is essential for us to enjoy life, but the pursuit of money also causes immense problems and anxiety. Even our family and friends, with whom we enjoy so many happy moments, can also bring us a lot of worry and heartache.

In recent years our understanding and control of the external world have increased considerably, and as a result we have witnessed remarkable material progress; but there has not been a corresponding increase in human happiness. There is no less suffering in the world today, and there are no fewer problems. Indeed, it could be said that there are now more problems and greater unhappiness than ever before. This shows that the solution to our problems, and to those of society as a whole, does not lie in knowledge or control of the external world.

Why is this? Happiness and suffering are states of mind, and so their main causes cannot be found outside the mind. The real source of happiness is inner peace. If our mind is peaceful, we shall be happy all the time, regardless of external conditions, but if it is disturbed or troubled in any way, we shall never be happy, no matter how good our external conditions may be. External conditions can only make us happy if our mind is peaceful. We can understand this through our own experience. For instance, even if we are in the most beautiful surroundings and have everything we need, the moment we get angry any happiness we may have disappears. This is because anger has destroyed our inner peace.

We can see from this that if we want true, lasting happiness we need to develop and maintain a special experience of inner peace. The only way to do this is by training our mind through spiritual practice – gradually reducing and eliminating our negative, disturbed states of mind and replacing them with positive, peaceful states. Eventually, through continuing to improve our inner peace we shall experience permanent inner peace, or ‘nirvana’. Once we have attained nirvana we shall be happy throughout our life, and in life after life. We shall have solved all our problems and accomplished the true meaning of our human life.

## BUDDHA'S TEACHINGS

Forty-nine days after Buddha attained enlightenment he was requested to teach. As a result of this request, Buddha rose from meditation and taught the first Wheel of Dharma. These teachings which include the Sutra of the Four Noble Truths and other discourses, are the principal source of the Hinayana, or Lesser Vehicle, of Buddhism. Later, Buddha taught the second and third Wheels of Dharma, which include the Perfection of Wisdom Sutras and the Sutra Discriminating the Intention respectively. These teachings are the source of the Mahayana, or Great Vehicle, of Buddhism. In the Hinayana teachings Buddha explains how to attain liberation from suffering for oneself alone, and in the Mahayana teaching he explains how to attain full enlightenment, or Buddhahood, for the sake of others. Both traditions flourished in Asia, at first in India and then gradually in other surrounding countries, including Tibet. Now they are also beginning to flourish in the West.

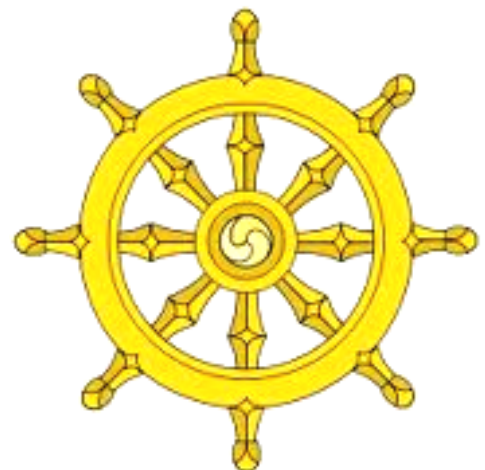
## DHARMA

“Dharma” means “protection”. By practicing Buddha’s teachings we protect ourselves from suffering and problems. All the problems we experience during daily life originate from ignorance, and the method for eliminating ignorance is to practice Dharma. Practicing Dharma is the supreme method for improving the quality of our human life. The quality of life depends not upon external development or material progress, but upon the inner development of peace and happiness. For example, in the past many Buddhists lived in poor and underdeveloped countries, but they were able to find pure, lasting happiness by practicing what Buddha had taught. If we integrate Buddha’s teachings into our daily life we will be able to solve all our inner problems and attain a truly peaceful mind. Without inner peace, outer peace is impossible. If we first establish peace within our minds by training in spiritual paths, outer peace will come naturally; but if we do not, world peace will never be achieved, no matter how many people campaign for it.

## BUDDHADHARMA

Buddhism, or Buddhadharma, is Buddha’s teachings and the inner experiences or realizations of these teachings. Buddha gave eighty-four thousand teachings. All these teachings and the inner realizations of them constitute Buddhadharma. Buddhadharma does not stay in one place but moves from one country to another. Just as gold is precious and rare, so Buddhadharma is precious and very hard to find. Buddha taught how to examine our mind and see which states produce misery and confusion and which states produce health and happiness. He taught how to overcome the compulsively non-virtuous minds that confine us to states of discontent and misery, and how to cultivate the virtuous minds that liberate us from pain and lead us to the bliss of full enlightenment. By learning Buddhadharma, we will have the opportunity to gain the happiness we seek and to fulfil all our temporary and ultimate wishes.

**DHARMA WHEEL** Buddha’s teachings, which are known as Dharma, are likened to a wheel that moves from country to country in accordance with changing conditions and people’s karmic inclinations. The external forms of presenting Buddhism may change as it meets with different cultures and societies, but its essential authenticity is ensured through the continuation of an unbroken lineage of realized practitioners. Buddha’s teachings are said to be like a precious wheel because, wherever they spread, the people in that area have the opportunity to control their minds by putting them into practice. After Buddha attained enlightenment, as a result of requests he rose from meditation and taught the first



Wheel of Dharma. These teachings, which include the Sutra of the Four Noble Truths and other discourses, are the principal source of the Hinayana, or Lesser Vehicle, of Buddhism. Later, Buddha taught the second and third Wheels of Dharma, which include the Perfection of Wisdom Sutras and the Sutra Discriminating the Intention, respectively. These teachings are the source of the Mahayana, or Great Vehicle, of Buddhism. In the Hinayana teachings, Buddha explains how to attain liberation from suffering for oneself alone. In the Mahayana teachings he explains how to attain full enlightenment, or Buddhahood, for the sake of others. Both traditions flourished in Asia, at first in India and then gradually in other surrounding countries, including Tibet. Now they are also beginning to flourish in countries throughout the world. Each year Buddha turning the Wheel of Dharma is celebrated in Kadampa centers around the world on a special day called Turning the Wheel of Dharma Day. The Dharma Wheel appears above the door of traditional Kadampa Temples between a male and female deer. These symbolize the stages of the path of Highest Yoga Tantra. The eight auspicious signs symbolize in general how to progress along the Buddhist path. The Dharma Wheel, deer, and top vajra teach you the stages of the path of Highest Yoga Tantra. The male deer symbolizes the realization of great bliss. The female deer symbolizes the realization of emptiness. The Wheel of Dharma symbolizes the union of these two. Through progressing in this union of great bliss and emptiness, finally you will attain the five omniscient wisdoms of a Buddha, which are symbolized by the top five-pronged vajra. There is also a large Dharma Wheel in the lantern tower of the Temples containing precious scriptures, symbolizing the Holy Dharma spreading throughout all worlds.

The Dharma Wheel is also used in Tharpa Publications logo to symbolize the pure Dharma of Kadampa Buddhism spreading throughout the world through the works of Geshe Kelsang Gyatso. In the center of the Dharma Wheel is the logo of International Kadampa Buddhism – a radiant sun rising behind a snow-clad mountain. This symbolizes the sun of Kadampa Buddhism, which came from behind the Eastern Snow Mountains, now radiating to many countries throughout the world through the power of Geshe Kelsang's deeds.

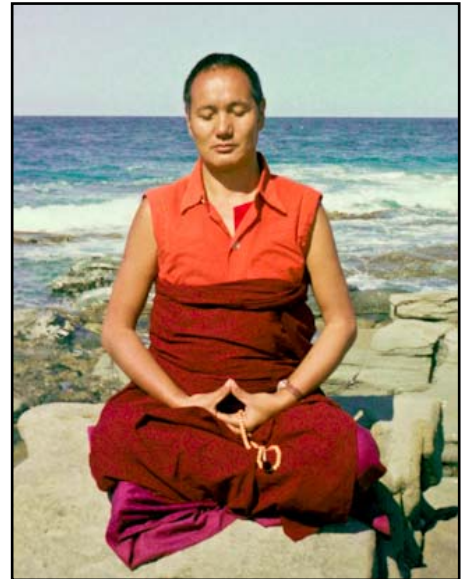
## **DHARMA PRACTICE**

To practice Dharma means to apply Buddha's teachings in your daily life. The purpose of this Dharma practice is to enable us to attain permanent liberation from lower rebirth. At present we are human and free from lower rebirth, but this is only a temporary and not a permanent liberation from lower rebirth. Until we gain a deep realization of refuge, we shall have to take lower rebirth again and again in countless future lives. We attain permanent liberation from lower rebirth by sincerely relying upon the Three Jewels: Buddha – the source of all refuge, Dharma – the realization of Buddha's teachings, and Sangha – pure Dharma practitioners who help us with our spiritual practice. Dharma is like medicine that prevents the sufferings of the three lower realms, Buddha is the doctor who gives us this medicine, and the Sangha are the nurses who assist us. Understanding this, we go for refuge to Buddha, Dharma, and Sangha and sincerely apply the Dharma to our lives.

## **REINCARNATION**

Many people believe that when the body disintegrates at death, the continuum of the mind ceases and the mind becomes non-existent, like a candle flame going out when all the wax has burned. There are even some people who contemplate committing suicide in the hope that if they die their problems and sufferings will come to an end. These ideas, however, are completely wrong. As already explained, our body and mind are separate entities, and so even though the body disintegrates at death, the continuum of the mind remains unbroken. Instead of ceasing, the mind simply leaves the present body and goes to the next life. For ordinary beings, therefore, rather than releasing us from suffering, death only brings new sufferings.

Not understanding this, many people destroy their precious human life by committing suicide. We can gain an understanding of past and future lives by examining the process of sleeping, dreaming, and waking, because this closely resembles the process of death, intermediate state, and rebirth. When we fall asleep, our gross inner winds gather and dissolve inwards, and our mind becomes progressively more and more subtle until it transforms into the very subtle mind of the clear light of sleep. While the clear light of sleep is manifest, we experience deep sleep, and to others we resemble a dead person. When it ends, our mind becomes gradually more and more gross and we pass through the various levels of the dream state. Finally, our normal powers of memory and mental control are restored and we wake up. When this happens, our dream world disappears and we perceive the world of the waking state.



A very similar process occurs when we die. As we die, our inner winds dissolve inwards and our mind becomes progressively more and more subtle until the very subtle mind of the clear light of death becomes manifest. The experience of the clear light of death is very similar to the experience of deep sleep. After the clear light of death has ceased, we experience the stages of the intermediate state, or 'bardo' in Tibetan, which is a dream-like state that occurs between death and rebirth. After a few days or weeks, the intermediate state ends and we take rebirth. Just as when we wake from sleep, the dream world disappears and we perceive the world of the waking state, so, when we take rebirth, the appearances of the intermediate state cease and we perceive the world of our next life. The only significant difference between the process of sleeping, dreaming, and waking and the process of death, intermediate state, and rebirth is that after the clear light of sleep has ceased, the relationship between our mind and our present body remains intact, whereas after the clear light of death this relationship is broken. By contemplating this, we can gain conviction in the existence of past and future lives.

## **KARMA**

The law of karma is a special instance of the law of cause and effect, according to which all our actions of body, speech, and mind are causes and all our experiences are their effects. The law of karma explains why each individual has a unique mental disposition, a unique physical appearance, and unique experiences. These are the various effects of the countless actions that each individual has performed in the past. We cannot find any two people who have created exactly the same history of actions throughout their past lives, and so we cannot find two people with identical states of mind, identical experiences, and identical physical appearances. Each person has a different individual karma. Some people enjoy good health while others are constantly ill. Some people are very beautiful while others are very ugly. Some people have a happy disposition that is easily pleased while others have a sour disposition and are rarely delighted by anything. Some people easily understand the meaning of spiritual teachings while others find them difficult and obscure. Karma means 'action', and refers to the actions of our body, speech, and mind. Every action we perform leaves an imprint, or potentiality, on our very subtle mind, and each imprint eventually gives rise to its own effect.

Our mind is like a field, and performing actions is like sowing seeds in that field. Virtuous actions sow seeds of future happiness, and non-virtuous actions sow seeds of future suffering. The seeds we have sown in the past remain dormant until the conditions necessary for their germination come together. In some

cases this can be many lifetimes after the original action was performed. It is because of our karma or actions that we are born in this impure, contaminated world and experience so many difficulties and problems. Our actions are impure because our mind is contaminated by the inner poison of self-grasping. This is the fundamental reason why we experience suffering. Suffering is created by our own actions or karma – it is not given to us as a punishment. We suffer because we have accumulated many non-virtuous actions in our previous lives. The source of these non-virtuous actions are our own delusions such as anger, attachment, and self-grasping ignorance. Once we have purified our mind of self-grasping and all other delusions, all our actions will naturally be pure. As a result of our pure actions or pure karma, everything we experience will be pure. We shall abide in a pure world, with a pure body, enjoying pure enjoyments and surrounded by pure beings. There will no longer be the slightest trace of suffering, impurity, or problems. This is how to find true happiness from within our mind.

## **COMPASSION**

Compassion is the very essence of a spiritual life and the main practice of those who have devoted their lives to attaining enlightenment. It is the root of the Three Jewels – Buddha, Dharma, and Sangha. It is the root of Buddha because all Buddhas are born from compassion. It is the root of Dharma because Buddhas give Dharma teachings motivated solely by compassion for others. It is the root of Sangha because it is by listening to and practicing Dharma teachings given out of compassion that we become Sangha, or Superior beings.

What exactly is compassion? Compassion is a mind that is motivated by cherishing other living beings and wishes to release them from their suffering. Sometimes out of selfish intention we can wish for another person to be free from their suffering; this is quite common in relationships that are based principally on attachment. If our friend is ill or depressed, for example, we may wish him to recover quickly so that we can enjoy his company again; but this wish is basically self-centred and is not true compassion. True compassion is necessarily based on cherishing others. Although we already have some degree of compassion, at present it is very biased and limited. When our family and friends are suffering, we easily develop compassion for them, but we find it far more difficult to feel sympathy for people we find unpleasant or for strangers.

Furthermore, we feel compassion for those who are experiencing manifest pain, but not for those who are enjoying good conditions, and especially not for those who are engaging in harmful actions. If we genuinely want to realize our potential by attaining full enlightenment we need to increase the scope of our compassion until it embraces all living beings without exception, just as a loving mother feels compassion for all her children irrespective of whether they are behaving well or badly. This universal compassion is the heart of Mahayana Buddhism. Unlike our present, limited compassion, which already arises naturally from time to time, universal compassion must first be cultivated through training over a long period of time.

## **THE THREE UNIVERSAL TRUTHS**

One day, the Buddha sat down in the shade of a tree and noticed how beautiful the countryside was. Flowers were blooming and trees were putting on bright new leaves, but among all this beauty, he saw much unhappiness. A farmer beat his ox in the field. A bird pecked at an earthworm, and then an eagle swooped down on the bird. Deeply troubled, he asked, "Why does the farmer beat his ox? Why must one creature eat another to live?" During his enlightenment, the Buddha found the answer to these questions. He discovered three great truths. He explained these truths in a simple way so that everyone could understand them.

### **1. Nothing is lost in the universe.**

The first truth is that nothing is lost in the universe. Matter turns into energy, energy turns into matter. A dead leaf turns into soil. A seed sprouts and becomes a new plant. Old solar systems disintegrate and turn into cosmic rays. We are born of our parents, our children are born of us. We are the same as plants, as trees, as other people, as the rain that falls. We consist of that which is around us, we are the same as everything. If we destroy something around us, we destroy ourselves. If we cheat another, we cheat ourselves. Understanding this truth, the Buddha and his disciples never killed any animal.

### **2. Everything Changes.**

The second universal truth of the Buddha is that everything is continuously changing. Life is like a river flowing on and on, ever-changing. Sometimes it flows slowly and sometimes swiftly. It is smooth and gentle in some places, but later on snags and rocks crop up out of nowhere. As soon as we think we are safe, something unexpected happens. Once dinosaurs, mammoths, and saber-toothed tigers roamed this earth. They all died out, yet this was not the end of life. Other life forms like smaller mammals appeared, and eventually humans, too. Now we can even see the Earth from space and understand the changes that have taken place on this planet. Our ideas about life also change. People once believed that the world was flat, but now we know that it is round.

### **3. Law of Cause and Effect.**

The third universal truth explained by the Buddha is that there is continuous changes due to the law of cause and effect. This is the same law of cause and effect found in every modern science textbook. In this way, science and Buddhism are alike. The law of cause and effect is known as karma. Nothing ever happens to us unless we deserves it. We receive exactly what we earn, whether it is good or bad. We are the way we are now due to the things we have done in the past. Our thoughts and actions determine the kind of life we can have. If we do good things, in the future good things will happen to us. If we do bad things, in the future bad things will happen to us. Every moment we create new karma by what we say, do, and think. If we understand this, we do not need to fear karma. It becomes our friend. It teaches us to create a bright future.

## **THE FOUR NOBLE TRUTHS**

1. There is Suffering. Suffering is common to all.
2. Cause of Suffering. We are the cause of our suffering.
3. End of Suffering. Stop doing what causes suffering.
4. Path to end Suffering. Everyone can be enlightened.

### **1. Suffering**

Everyone suffers from these thing

Birth- When we are born, we cry.

Sickness- When we are sick, we are miserable.

Old age- When old, we will have ache and pains and find it hard to get around.

Death- None of us wants to die. We feel deep sorrow when someone dies.

Other things we suffer from are:

Being with those we dislike,

Being apart from those we love,

Not getting what we want,

All kinds of problems and disappointments that are unavoidable.



## 2. The Cause of Suffering

The Buddha explained that people live in a sea of suffering because of ignorance and greed. They are ignorant of the law of karma and are greedy for the wrong kind of pleasures. They do things that are harmful to their bodies and peace of mind, so they cannot be satisfied or enjoy life. For example, once children have had a taste of candy, they want more. When they can't have it, they get upset. Even if children get all the candy they want, they soon get tired of it and want something else. Although, they get a stomach-ache from eating too much candy, they still want more. The things people want most cause them the most suffering. Of course, there are basic things that all people should have, like adequate food, shelter, and clothing. Everyone deserve a good home, loving parents, and good friends. They should enjoy life and cherish their possessions without becoming greedy.



## 3. The End of Suffering

To end suffering, one must cut off greed and ignorance. This means changing one's views and living in a more natural and peaceful way. It is like blowing out a candle. The flame of suffering is put out for good. Buddhists call the state in which all suffering is ended Nirvana. Nirvana is an everlasting state of great joy and peace. The Buddha said, "The extinction of desire is Nirvana." This is the ultimate goal in Buddhism. Everyone can realize it with the help of the Buddha's teachings. It can be experienced in this very life.

## 4. The Path to the End of Suffering

The path to end suffering is known as the Eightfold Path. It is also known as the Middle Way.

### THE EIGHTFOLD PATH

When the Buddha gave his first sermon in the Deer Park, he began the 'Turning of the Dharma Wheel'. He chose the beautiful symbol of the wheel with its eight spokes to represent the Noble Eightfold Path. The Buddha's teaching goes round and round like a great wheel that never stops, leading to the central point of the wheel, the only point which is fixed, Nirvana. The eight spokes on the wheel represent the eight parts of the Noble Eightfold Path. Just as every spoke is needed for the wheel to keep turning, we need to follow each step of the path. Following the Noble Eightfold Path can be compared to cultivating a garden, but in Buddhism one cultivates one's wisdom. The mind is the ground and thoughts are seeds. Deeds are ways one cares for the garden. Our faults are weeds. Pulling them out is like weeding a garden. The harvest is real and lasting happiness.

1. Right View. The right way to think about life is to see the world through the eyes of the Buddha--with wisdom and compassion.
2. Right Thought. We are what we think. Clear and kind thoughts build good, strong characters.
3. Right Speech. By speaking kind and helpful words, we are respected and trusted by everyone.
4. Right Conduct. No matter what we say, others know us from the way we behave. Before we criticize others, we should first see what we do ourselves.
5. Right Livelihood. This means choosing a job that does not hurt others. The Buddha said, "Do not earn your living by harming others. Do not seek happiness by making others unhappy."

6. Right Effort. A worthwhile life means doing our best at all times and having good will toward others. This also means not wasting effort on things that harm ourselves and others.
7. Right Mindfulness. This means being aware of our thoughts, words, and deeds.
8. Right Concentration. Focus on one thought or object at a time. By doing this, we can be quiet and attain true peace of mind.

## THE TRIPLE JEWEL

The Buddha knew it would be difficult for people to follow his teachings on their own, so he established the Three Refuges for them to rely on. If a person wants to become Buddhist take refuge in and rely on the Buddha, the Dharma, and the Sangha. These are known as the Triple Jewel. The Sangha are the monks and nuns. They live in monasteries and carry on the Buddha's teaching. The word Sangha means 'harmonious community'. The Buddha, the Dharma, and the Sangha together possess qualities that are precious like jewels and can lead one to enlightenment. A refuge is a place to go for safety and protection, like a shelter in a storm. Taking refuge does not mean running away from life. It means living life in a fuller, truer way. Taking refuge is also like a man traveling for the first time to a distant city. He will need a guide to show him which path to follow and some traveling companions to help him along the way.

The Buddha is the guide  
The Dharma is the path  
The Sangha are the teachers or companions along the way

There is a special ceremony for taking refuge with the Triple Jewel. With a sincere mind, one recites the following verse in front of an ordained monk or nun.

*I go to the Buddha for refuge  
I go to the Dharma for refuge  
I go to the Sangha for refuge*

For a Buddhist, taking refuge is the first step on the path to enlightenment. Even if enlightenment is not achieved in this life, one has a better chance to become enlightened in a future life. One who takes the precepts is called a lay person.

## THE FIVE PRECEPTS

All religions have some basic rules that define what is good conduct and what kind of conduct should be avoided. In Buddhism, the most important rules are the Five Precepts. These have been passed down from the Buddha himself.

No killing - respect for life  
No stealing - respect for others' property  
No sexual misconduct - respect for our pure nature  
No lying - respect for honesty  
No intoxicants – respect for a clear mind

### No Killing

The Buddha said, "Life is dear to all beings. They have the right to live the same as we do." We should respect all life and not kill anything. Killing ants and mosquitoes is also breaking this precept. We should have an attitude of loving-kindness towards all beings, wishing them to be happy and free from harm.

Taking care of the earth, its rivers and air is included. One way that many Buddhists follow this precept is by being vegetarian.

### **No Stealing**

If we steal from another, we steal from ourselves. Instead, we should learn to give and take care of things that belong to our family, to the school, or to the public.

### **No Sexual Misconduct**

Proper conduct shows respect for oneself and others. Our bodies are gifts from our parents, so we should protect them from harm. Young people should especially keep their natures pure and develop their virtue. It is up to them to make the world a better place to live. In happy families, the husband and wife both respect each other.

### **No Lying**

Being honest brings peace into the world. When there is a misunderstanding, the best thing is to talk it over. This precept includes no gossip, no back-biting, no harsh words and no idle speech.

### **No Intoxicants**

The fifth precept is based on keeping a clear mind and a healthy body. One day, when the Buddha was speaking the Dharma for the assembly, a young drunkard staggered into the room. He tripped over some monks who were sitting on the floor and started cursing loudly. His breath reeked of alcohol and filled the air with a sickening stench. Mumbling to himself, he reeled out the door. Everyone was astonished at his rude behaviour, but the Buddha remained calm. "Great assembly!" he spoke, "Take a look at this man! He will certainly lose his wealth and good name. His body will grow weak and sickly. Day and night, he will quarrel with his family and friends until they abandon him. The worst thing is that he will lose his wisdom and become stupid." Little by little, one can learn to follow these precepts. If one sometimes forgets them, one can start all over again. Following the precepts is a lifetime job. If one kills or hurts someone's feelings by mistake, that is breaking the precepts, but it was not done on purpose.

## **THE WHEEL OF LIFE**

Buddhists do not believe that death is the end of life. When one dies, one's consciousness leaves and enters one of the six paths of rebirth. These are the six states on the wheel of life. At the top are the heavens, where everyone is happy. Below are the hells where the suffering is unbearable. Beings can rise or fall from one path to another. If one does good deeds, one will be born into the paths of gods, humans, or asuras. If one does evil deeds, one will be born into the paths of animals, hungry ghosts, or hell-beings. From one life to the next one can suddenly change from an human to an animal or from a ghost to a hell-being, according to the things one has done. The wheel of life and death is kept turning by the three poisons of greed, hatred, and stupidity. By cutting off the three poisons, craving, hatred and ignorance, we can escape the wheel and become enlightened.

There are four stages of enlightenment.

Buddhas - perfect in enlightenment.

Bodhisattvas - enlighten themselves as well as others.

Pratyekabuddhas - hermits who retreat from the world to enlighten themselves.

Arhats - enlighten themselves.

## MIDDLE WAY

An important guiding principle of Buddhist practice is the Middle Way, or Middle Path, which is said to have been discovered by Gautama Buddha prior to his enlightenment. The Middle Way has several definitions; The practice of non-extremism: a path of moderation away from the extremes of self-indulgence and self-mortification; The middle ground between certain metaphysical views, for example, that things ultimately either do or do not exist; An explanation of Nirvana - perfect enlightenment, a state wherein it becomes clear that all dualities apparent in the world are delusory;



Another term for emptiness, the ultimate nature of all phenomena, in the Mahayana branch, a lack of inherent existence, which avoids the extremes of permanence and nihilism or inherent existence and nothingness.

## NATURE OF EXISTENCE

Buddhist scholars have produced a remarkable quantity of intellectual theories, philosophies and world view concepts. Some schools of Buddhism discourage doctrinal study, and some regard it as essential, but most regard it as having a place, at least for some persons at some stages in Buddhist practice. In the earliest Buddhist teachings, shared to some extent by all extant schools, the concept of liberation (Nirvana)—the goal of the Buddhist path—is closely related to the correct understanding of how the mind causes stress. In awakening to the true nature of clinging, one develops dispassion for the objects of clinging, and is liberated from suffering and the cycle of incessant rebirths, samsara. To this end, the Buddha recommended viewing things as characterized by the three marks of existence.

## THREE MARKS OF EXISTENCE

The Three Marks of Existence are impermanence, suffering, and not-self.

### Impermanence

This expresses the Buddhist notion that all compounded or conditioned phenomena, all things and experiences, are inconstant, unsteady, and impermanent. Everything we can experience through our senses is made up of parts, and its existence is dependent on external conditions. Everything is in constant flux, and so conditions and the thing itself are constantly changing. Things are constantly coming into being, and ceasing to be. Since nothing lasts, there is no inherent or fixed nature to any object or experience. According to the doctrine of impermanence, life embodies this flux in the aging process, the cycle of rebirth and in any experience of loss. The doctrine asserts that because things are impermanent, attachment to them is futile and leads to suffering.

### Suffering

This is also a central concept in Buddhism. The word roughly corresponds to a number of terms in English including suffering, pain, unsatisfactoriness, sorrow, affliction, anxiety, dissatisfaction, discomfort, anguish, stress, misery, and frustration. Although the term is often translated as suffering, its philosophical meaning is more analogous to disquietude as in the condition of being disturbed. As such, suffering is too narrow a translation with negative emotional connotations, which can give the impression that the Buddhist view is one of pessimism, but Buddhism seeks to be neither pessimistic nor optimistic, but realistic. In English-

language Buddhist literature translated from Pāli, dukkha is often left untranslated, so as to encompass its full range of meaning.

### **Not-self**

This is the third mark of existence. Upon careful examination, one finds that no phenomenon is really "I" or "mine"; these concepts are in fact constructed by the mind. In the Nikayas anatta is not meant as a metaphysical assertion, but as an approach for gaining release from suffering. In fact, the Buddha rejected both of the metaphysical assertions "I have a Self" and "I have no Self" as ontological views that bind one to suffering. When asked if the self was identical with the body, the Buddha refused to answer. By analyzing the constantly changing physical and mental constituents of a person or object, the practitioner comes to the conclusion that neither the respective parts nor the person as a whole comprise a self.

### **EMPTINESS**

Mahayana Buddhism received significant theoretical grounding from Nagarjuna (perhaps c. 150–250 CE), arguably the most influential scholar within the Mahayana tradition. Nagarjuna's primary contribution to Buddhist philosophy was the systematic exposition of the concept of śūnyatā, or "emptiness", widely attested in the Prajñāpāramitā sutras which were emergent in his era. The concept of emptiness brings together other key Buddhist doctrines, particularly anatta and pratīyasamutpāda (dependent origination), to refute the metaphysics of Sarvastivada and Sautrantika (extinct non-Mahayana schools). For Nagarjuna, it is not merely sentient beings that are empty of ātman; all phenomena are without any svabhava - own-nature or self-nature, and thus without any underlying essence; they are empty of being independent; thus the heterodox theories of svabhava circulating at the time were refuted on the basis of the doctrines of early Buddhism. Nagarjuna's school of thought is known as the Mādhyamaka. Some of the writings attributed to Nagarjuna made explicit references to Mahayana texts, but his philosophy was argued within the parameters set out by the agamas. He may have arrived at his positions from a desire to achieve a consistent exegesis of the Buddha's doctrine as recorded in the Canon. In the eyes of Nagarjuna the Buddha was not merely a forerunner, but the very founder of the Mādhyamaka system.

Sarvastivada teachings—which were criticized by Nāgārjuna—were reformulated by scholars such as Vasubandhu and Asanga and were adapted into the Yogacara (Sanskrit: yoga practice) school. While the Mādhyamaka school held that asserting the existence or non-existence of any ultimately real thing was inappropriate, some exponents of Yogacara asserted that the mind and only the mind is ultimately real (a doctrine known as cittamatra). Not all Yogacarins asserted that mind was truly existent; Vasubandhu and Asanga in particular did not.<sup>[65]</sup> These two schools of thought, in opposition or synthesis, form the basis of subsequent Mahayana metaphysics in the Indo-Tibetan tradition.

Besides emptiness, Mahayana schools often place emphasis on the notions of perfected spiritual insight and Buddha-nature. There are conflicting interpretations of the tathāgatagarbha in Mahāyāna thought. The idea may be traced to Abhidharma, and ultimately to statements of the Buddha in the Nikāyas. In Tibetan Buddhism, according to the Sakya school, tathāgatagarbha is the inseparability of the clarity and emptiness of one's mind. In Nyingma, tathāgatagarbha also generally refers to inseparability of the clarity and emptiness of one's mind. According to the Gelug school, it is the potential for sentient beings to awaken since they are empty (i.e. dependently originated). According to the Jonang school, it refers to the innate qualities of the mind which expresses itself in terms of omniscience etc. when adventitious obscurations are removed. The Tathāgatagarbha Sutras are a collection of Mahayana sutras which present a unique model of Buddha-nature. Even though this collection was generally ignored in India,<sup>[66]</sup> East Asian Buddhism provides some significance to these texts.

## ULTIMATE TRUTH

Emptiness is not nothingness, but is the real nature of phenomena. Ultimate truth, emptiness, and ultimate nature of phenomena are the same. We should know that all our problems arise because we do not realize ultimate truth. The reason we remain in samsara's prison is that due to our delusions we continue to engage in contaminated actions. All our delusions stem from self-grasping ignorance. Self-grasping ignorance is the source of all our negativity and problems, and the only way to eradicate it is to realize emptiness. Emptiness is not easy to understand, but it is extremely important that we make the effort. Ultimately our efforts will be rewarded by the permanent cessation of all suffering and the everlasting bliss of full enlightenment.

The purpose of understanding and meditating on emptiness is to release our mind from wrong conceptions and mistaken appearances so that we shall become a completely pure, or enlightened, being. In this context, 'wrong conception' refers to the mind of self-grasping ignorance – a conceptual mind that grasps objects as truly existent; and 'mistaken appearance' refers to the appearance of truly existent objects. The former are the obstructions to liberation and the latter the obstructions to omniscience. Only a Buddha has abandoned both obstructions.

There are two types of self-grasping: self-grasping of persons and self-grasping of phenomena. The first grasps our own or others' self, or I, as truly existent, and the second grasps any phenomenon other than our own or others' self as truly existent. Minds that grasp our body, our mind, our possessions, and our world as truly existent are all examples of self-grasping of phenomena. The main point of meditating on emptiness is to reduce and finally to eliminate both types of self-grasping. Self-grasping is the source of all our problems; the extent to which we suffer is directly proportional to the intensity of our self-grasping. For example, when our self-grasping is very strong, we feel a sharp mental pain when others simply tease us in a friendly way, whereas at times when our self-grasping is weak we just laugh with them. Once we completely destroy our self-grasping, all our problems will naturally disappear. Even temporarily, meditating on emptiness is very helpful for overcoming anxiety and worry.

## NIRVANA

Nirvana means extinction of suffering, craving and ignorance, and cessation of the cycle of involuntary rebirths extinguished, quieted, calmed. It is also known as Awakening or Enlightenment in the West. The term for anybody who has achieved nirvana, including the Buddha, is arahant. Bodhi is a term applied to the experience of Awakening of arahants. Bodhi literally means awakening, but it is more commonly translated into English as enlightenment. In Early Buddhism, bodhi carried a meaning synonymous to nirvana, using only some different metaphors to describe the experience, which implies the extinction of greed, craving, hate, aversion and delusion. In the later school of Mahayana Buddhism, the status of nirvana was downgraded in some scriptures, coming to refer only to the extinction of greed and hate, implying that delusion was still present in one who attained nirvana, and that one needed to attain bodhi to eradicate delusion:

An important development in the Mahayana was that it came to separate nirvana from bodhi - awakening to the truth, Enlightenment, and to put a lower value on the former. Originally nirvana and bodhi refer to the same thing; they merely use different metaphors for the experience. But the Mahayana tradition separated them and considered that nirvana referred only to the extinction of craving (passion and hatred), with the resultant escape from the cycle of rebirth. This interpretation ignores the third fire, delusion: the extinction of delusion is of course in the early texts identical with what can be positively expressed as gnosis, Enlightenment.

Therefore, according to Mahayana Buddhism, the arahant has attained only nirvana, thus still being subject to delusion, while the bodhisattva not only achieves nirvana but full liberation from delusion as well. He thus attains bodhi and becomes a buddha. In Theravada Buddhism, bodhi and nirvana carry the same meaning as in the early texts, that of being freed from greed, hate and delusion. The term parinirvana is also encountered in Buddhism, and this generally refers to the complete nirvana attained by the arahant at the moment of death, when the physical body expires.



## THE BUDDHIST COMMUNITY

In Asia, it is considered the highest honor if a member of one's family leaves the home life. Westerners, however, may be shocked at the idea of anyone leaving their family to become a monk or nun. They may think this is selfish and turning one's back on the world. In fact, monks and nuns are not selfish at all. They dedicate themselves to helping others. They don't wish to own a lot of things, or to have money or power. They give these things up to gain something far more valuable--spiritual freedom. By living a pure simple life with others on the same path, they are able to lessen their greed, hatred, and ignorance. Although monks and nuns live in a monastery, they do not entirely give up their families. They are allowed to visit and take care of them when they are ill.

## BODHISATTVA

Bodhisattva means enlightenment being, and generally refers to one who is on the path to buddhahood, typically as a fully enlightened buddha. Mahāyāna Buddhism is based principally upon the path of a bodhisattva. According to Jan Nattier, the term Mahāyāna was originally even an honorary synonym for Bodhisattvayāna, or the "Bodhisattva Vehicle." The *Astasāhasrikā Prajñāpāramitā Sūtra*, an early and important Mahāyāna text, contains a simple and brief definition for the term bodhisattva, and this definition is the following: Because he has enlightenment as his aim, a bodhisattva-mahāsattva is so called. Mahāyāna Buddhism encourages everyone to become bodhisattvas and to take the bodhisattva vows. With these vows, one makes the promise to work for the complete enlightenment of all beings by practicing six perfection. According to the Mahāyāna teachings, these perfections are: giving, discipline, forbearance, effort, meditation, and transcendent wisdom. (See 'Becoming a Bodhisattva')

## DEVOTION

Devotion is an important part of the practice of most Buddhists. Devotional practices include bowing, offerings, pilgrimage, and chanting. In Pure Land Buddhism, devotion to the Buddha Amitabha is the main practice. In Nichiren Buddhism, devotion to the Lotus Sutra is the main practice. In Tibetan Buddhism the main practice is devotion to Chenrezig – the Buddha of Compassion, and Padmasambhava – Guru Rinpoche.

## DEVOTION TO A GURU

As in other Buddhist traditions, an attitude of reverence for the teacher, guru, or spiritual guide, is also highly prized. At the beginning of a public teaching, a lama will do prostrations to the throne on which he will teach due to its symbolism, or to an image of the Buddha behind that throne, then students will do prostrations to the lama after he is seated. Merit accrues when one's interactions with the teacher are

imbued with such reverence in the form of guru devotion, a code of practices governing them that derives from Indian sources. By such things as avoiding disturbance to the peace of mind of one's teacher, and wholeheartedly following his prescriptions, much merit accrues and this can significantly help improve one's practice. There is a general sense in which any Tibetan Buddhist teacher is called a lama. A student may have taken teachings from many authorities and revere them all as lamas in this general sense. However, he will typically have one held in special esteem as his own root guru and is encouraged to view the other teachers who are less dear to him, however more exalted their status, as embodied in and subsumed by the root guru. Often the teacher the student sees as root guru is simply the one who first introduced him to Buddhism, but a student may also change his personal view of which particular teacher is his root guru any number of times.

## **TRANSMISSION AND REALIZATION**

There is a long history of oral transmission of teachings in Tibetan Buddhism. Oral transmissions by lineage holders traditionally can take place in small groups or mass gatherings of listeners and may last for seconds (in the case of a mantra, for example) or months (as in the case of a section of the canon). A transmission can even occur without actually hearing, as in Asaṅga's visions of Maitreya. An emphasis on oral transmission as more important than the printed word derives from the earliest period of Indian Buddhism, when it allowed teachings to be kept from those who should not hear them.<sup>[16]</sup> Hearing a teaching (transmission) readies the hearer for realization based on it. The person from whom one hears the teaching should have heard it as one link in a succession of listeners going back to the original speaker: the Buddha in the case of a sutra or the author in the case of a book. Then the hearing constitutes an authentic lineage of transmission. Authenticity of the oral lineage is a prerequisite for realization, hence the importance of lineages.

## **ANALYTIC MEDITATION AND FIXATION MEDITATION**

Spontaneous realization on the basis of transmission is possible but rare. Normally an intermediate step is needed in the form of analytic meditation, i.e., thinking about what one has heard. As part of this process, entertaining doubts and engaging in internal debate over them is encouraged in some traditions. Analytic meditation is just one of two general methods of meditation. When it achieves the quality of realization, one is encouraged to switch to "focused" or "fixation" meditation. In this the mind is stabilized on that realization for periods long enough to gradually habituate it to it. A person's capacity for analytic meditation can be trained with logic. The capacity for successful focused meditation can be trained through calm abiding. A meditation routine may involve alternating sessions of analytic meditation to achieve deeper levels of realization, and focused meditation to consolidate them. The deepest level of realization is Buddhahood itself.

**BUDDHIST SYMBOLS** Buddhist symbols have special meanings that remind us of the Buddha's teachings. The main room or building is called a shrine or a Buddha Hall. In the front of this room, there is an altar. There are many beautiful things on the altar including: Images of the Buddha, Traditional offerings, Dharma instruments, and the Eight Auspicious Symbols of Tibetan Buddhism.

## **BUDDHA IMAGES**

Some people believe that Buddhists worship idols, but this is not true. Buddhists bow or make offerings of flowers and incense in reverence to the Buddha, not to the image. When they do so they reflect on the virtues of the Buddha and are inspired to become like him. Buddha images are not necessary, but they are helpful. The most important thing is to follow the Buddha's teachings. There are many different kinds of



Buddha and Bodhisattva images that show different qualities. For example, a statue of the Buddha with his hand resting gently in his lap reminds us to develop peace within ourselves. A statue with the Buddha's right hand touching the ground shows determination.

### TRADITIONAL OFFERINGS

Traditional offerings are to show respect to the Buddha.

Flowers are offered as reminders of how quickly things change

Light from lamps or candles symbolizes wisdom

Incense reminds one to be peaceful

Water represents purity

Food reminds us to give our best to the Buddhas.

### DHARMA INSTRUMENTS

The instruments used in ceremonies and meditation are called Dharma instruments. Each instrument has a specific use. For instance, the wooden fish is hit to keep rhythm. Bells give signals in ceremonies and meditation. Drums announce ceremonies and keeps rhythm. Gongs announce ceremonies and activities. Wooden fish keep rhythm while chanting. The lotus flower represents enlightenment as described in this ancient poem:



*The lotus has its roots in the mud,  
Grows up through the deep water,  
And rises to the surface.*

*It blooms into perfect beauty and purity in the sunlight.  
It is like the mind unfolding to perfect joy and wisdom.*

### THE BODHI TREE

The Bodhi Tree is a pipal tree, a kind of fig tree found in India. After the Buddha attained enlightenment under this tree, it became known as the Bodhi Tree, the Tree of Enlightenment. It is located in Bodhgaya, where people visit to pay their respects to the Buddha. Although the parent tree is no longer alive, its grandchildren are still there.

## THE BUDDHIST FLAG

As the Buddha sat beneath the Bodhi Tree after his enlightenment, six rays of light came out from his body and spread for miles around. The colors were yellow, blue, white, red, orange and a mixture of all the colors. The Buddhist flag was designed after these colors.

## STUPAS AND PAGODAS

Stupas and pagodas are monuments where the relics of the Buddha and high monks and nuns are kept so that people can show their respects. These relics are jewels that remain after cremation.

## BUDDHIST FESTIVALS

Buddhists have many festivals throughout the year. These festivals celebrate events in the lives of Buddhas, Bodhisattvas and famous teachers. During these occasions people can also take refuge and precepts, or leave the home life to become monks and nuns.

**Buddha Day** - For the Buddhist community, the most important event of the year is the celebration of the Birth of the Buddha, his Enlightenment and Nirvana. It falls on the full-moon day in May. On this day, Buddhists take part in the ceremonial bathing of the Buddha. They pour ladles of water scented with flowers over a statue of the baby Siddhartha. This symbolizes purifying one's thoughts and actions. The temples are elaborately decorated with flowers and banners; the altars are laden with offerings; vegetarian meals are provided for all; and captive animals, such as birds and turtles are set free. This is a very joyous day for everyone.

**Dharma Day** - Asalha Puja, known as 'Dharma Day', is celebrated during full-moon in July. This holiday commemorates the first sermon of the Buddha to the five monks in the Deer Park at Benares.

**Sangha Day** - Sangha Day or Kathina Day is usually held in October. In the Theravada tradition, monks and nuns go on a three-month retreat during the rainy season. After the retreat, the laity offers robes and other necessities to them. This day symbolizes the close relationship between the Sangha and laity.

**Ullambana** - The observance of Ullambana is based on the story of Maudgalyayana, a disciple of the Buddha. When Maudgalyayana's mother died, he wanted to know where she was reborn. Using his spiritual powers, he traveled into the hells and found her suffering miserably from hunger. He brought her a bowl of food, but when she tried to swallow it, the food turned into hot coals. The distressed Maudgalyayana asked the Buddha, "Why is my mother suffering in the hells?" The Buddha replied, "In her life as a human, she was stingy and greedy. This is her retribution." He advised, "Make offerings to the Sangha. The merit and virtue from this act will release your mother and others from the hells." As a result of Maudgalyayana's offering, his mother and thousands of others were released from their unhappy state. After this, making offerings to release departed relatives and others from the hells became popular in Mahayana countries. Usually, it takes place in September.



## TIBETAN BUDDHISM

### EARLY HISTORY

The early history of Buddhism in Tibet is shrouded in mystery and mountains. According to Tibetan legendary tradition, the text of *Kārandavyūhasūtra* arrived in a casket from the sky unto the roof of the palace of the 28th king of Tibet, Lha Thothori Nyantsen who died in 650 A.D., in southern Tibet. While there is a level of doubt about the level of interest in Buddhism of king Songtsän Gampo (who died in 650) it is known that he married a Chinese Tang Dynasty Buddhist princess, Wencheng, who came to Tibet with a statue of Shakyamuni Buddha. It is however clear from Tibetan sources that some of his successors became ardent Buddhists. The records show that Chinese Buddhists were actively involved in missionary activity in Tibet, they did not have the same level of imperial support as Indian Buddhists, with tantric lineages from Bihar and Bengal.



According to Tibetan legends, Songtsän Gampo also married a Nepalese Buddhist princess, Bhrikuti. By the second half of the 8th century he was already regarded as an embodiment of the bodhisattva Avalokiteśvara. The successors of Songtsän Gampo were less enthusiastic about the propagation of Buddhism but in the 8th century, King Trisong Detsen (755-797) established it as the official religion of the state.<sup>[31]</sup> He invited Indian Buddhist scholars to his court. In his age the famous tantric mystic Padmasambhāva arrived in Tibet according to the Tibetan tradition. In addition to writing a number of important scriptures, some of which he hid for future tertons to find, Padmasambhāva, along with Śāntarakṣita, established the Nyingma school.

The outlines of the history of Buddhism in Tibet from this time are well-known. At this early time also, from the south came the influence of scholars under the Pāla dynasty in the Indian state of Magadha. They had achieved a blend of Mahāyāna and Vajrayāna that has come to characterize all forms of Tibetan Buddhism. Their teaching in sutra centered on the *Abhisamayālaṅkāra*, a 4th century Yogācārin text, but prominent among them were the Mādhyamika scholars Śāntarakṣita and Kamalaśīla.

A third influence was that of the Sarvāstivādins from Kashmir in the south west and Khotan in the north west. Although they did not succeed in maintaining a presence in Tibet, their texts found their way into the Tibetan Buddhist canon, providing the Tibetans with almost all of their primary sources about the Foundation Vehicle. A subset of this school, Mūlasarvāstivāda was the source of the Tibetan vinaya.

The Chinese princess Jincheng Gongzhu (?-739), Zongli, the "real daughter" of the king of Yong, and an adoptive daughter of Emperor Zhongzong of Tang (r. 705-710), was sent to Tibet in 710 where, according to most sources, she married Mes-ag-tshoms, who would have been only six or seven years old at the time.

She was known in Tibet as Gyim shang Ong co, or, simply, Kim-sheng or Kong-co, and was a devout Buddhist. Five Buddhist temples were built at Ching bu nam ra, Kwa chu in Brag dmar, Gran bzang, Khar brag and sMas gong. Buddhist monks from Khotan (Li), fleeing the persecutions of an anti-Buddhist king, were given refuge by Kim-sheng about 737. The story of these Khotanese monks is recorded the Li yul lung-btsan-pa or 'Prophecy of the Li Country', a Buddhist history of Khotan which has been preserved as part of the Tibetan Tanjur.

Kim-sheng died during an outbreak of smallpox sometime between 739 and 741. The rise of anti-Buddhist factions in Tibet following the death of the Chinese princess began to blame the epidemic on the support of Buddhism by the king and queen. This forced the monks to flee once again; first to Gandhara, and then to Kosambi in central India where the monks, apparently ended up quarrelling and slaughtering each other. A fourth influence from China in the east came in the form of Chan Buddhism.

According to A. W. Barber of the University of Calgary, Chan Buddhism was introduced to the Nyingmapa in three principal streams: the teachings of Korean Master Kim, Kim Ho-shang, (Chin ho shang) transmitted by Sang Shi<sup>1</sup> in ca. 750 AD; the lineage of Master Wu Chu of the Pao T'ang School was transmitted within Tibet by Ye-shes Wangpo; and the teaching from Mo Ho Yen, (Tibetan: Hwa shang Mahayana) that were a synthesis of the Northern School of Chan and the Pao T'ang School.

Tibetan king Khri song lde btsan (742–797) invited the Ch'an master Mo-ho-yen (whose name consists of the same Chinese characters used to transliterate "Mahayana") to transmit the Dharma at Samye Monastery. Mo-ho-yen had been disseminating Dharma in the Tun-huang locale, but, according to Tibetan sources, lost an important philosophical debate on the nature of emptiness with the Indian master Kamalaśīla, and the king declared Kamalaśīla's philosophy should form the basis for Tibetan Buddhism. However, a Chinese source says their side won, and some scholars conclude that the entire episode is fictitious. Pioneering Buddhologist Giuseppe Tucci speculated that Hwashang's ideas were preserved by the Nyingmapas in the form of dzogchen teachings. John Myrdhin Reynolds holds a very different point of view stating "Except for a brief flirtation with Ch'an in the early days of Buddhism in Tibet in the eighth century, the Tibetans exhibited almost no interest at all in Chinese Buddhism, except for translating a few Sutras from Chinese for which they did not possess Indian originals." Whichever may be the case, Tibetan Buddhists today trace their spiritual roots from Indian masters such as Padmasambhāva, Atiśa, Tilopa, Naropa and their later Tibetan students.

## THE BUDDHA OF TIBET

Padmasambhava (Guru Rinpoche) was predicted by Shakyamuni Buddha: "Fifteen years after my death, one will come with greater capacity than myself – one with the power to establish the teachings of Vajrayana in the world." Shakyamuni Buddha had given the teachings of Vajrayana in secret to the 84 Mahasiddhas. Padmasambhava then collected the entire body of Vajrayana from the Mahasiddhas and completed it within himself. Padmasambhava is regarded as the founder of Buddhism in Tibet and is the founder of the Nyingmapa, the earliest school of Tibetan Buddhism. He is most famous as the greatest saint and hero of Tibet for his wonderful kindness and magical abilities. He is often depicted with the wide-open eyes, characteristic of a particular method of meditation, which betoken the spatial dimension of Dzogchen. He wears the robes of the nine vehicles of practice, the royal robe and the robe of the tantrika. He wears the lotus hat of the King of Zahor. The King of Zahor gave Padmasambhava his crown after he transformed his execution-pyre into the lake of Tso Pema. He cradles the Mkhatvangha trident in the crook of his left arm. The three points of the khatvangha pierce the fabric of attraction, aversion and

indifference. The secret nature of the khatvanga is Yeshé Tsogyel – Padmasambhava’s secret spacious wisdom nature. He sits in the posture of royal ease; in display of the natural state, in which everything relaxes into the condition of primal purity. The Seven Line Prayer to Padmasambhava (See ‘Prayers to Buddha’) is a famous prayer that is recited by many Tibetans daily and is said to contain the most sacred and important teachings of Dzogchen. Jamgon Ju Mipham Gyatso composed a famous commentary to the Seven Line Prayer called White Lotus. It explains the meanings, which are embedded in many levels and intended to catalyze a process of realization. These hidden teachings are described as ripening and deepening, in time, with study and with contemplation. Tulku Thondup says: “Enshrining the most sacred prayer to Guru Padmasambhava, White Lotus elucidates its five layers of meaning as revealed by the eminent scholar Ju Mipham. This commentary now makes this treasure, which has been kept secret among the great masters of Tibet for generations, available as a source of blessings and learning for all.”



## LATER HISTORY

From the outset Buddhism was opposed by the native shamanistic Bön religion, which had the support of the aristocracy, but with royal patronage it thrived to a peak under King Rälpačhän (817-836). Terminology in translation was standardised around 825, enabling a translation methodology that was highly literal. Despite a reversal in Buddhist influence which began under King Langdarma (836-842), the following centuries saw a colossal effort in collecting available Indian sources, many of which are now extant only in Tibetan translation. Tibetan Buddhism exerted a strong influence from the 11th century AD among the peoples of Inner Asia, especially the Mongols. It was adopted as an official state religion by the Mongol Yuan dynasty and the Manchu Qing dynasty that ruled China. Coinciding with the early discoveries of "hidden treasures" (*terma*), the 11th century saw a revival of Buddhist influence originating in the far east and far west of Tibet. In the west, Rinchen Zangpo (958-1055) was active as a translator and founded temples and monasteries. Prominent scholars and teachers were again invited from India. In 1042 Atiśa arrived in Tibet at the invitation of a west Tibetan king. This renowned exponent of the Pāla form of Buddhism from the Indian university of Vikramaśīla later moved to central Tibet. There his chief disciple, Dromtonpa founded the Kadampa school of Tibetan Buddhism, under whose influence the New Translation schools of today evolved.

Tibetan Buddhism has four main traditions. These major schools are sometimes said to constitute the Old Translation and New Translation traditions, the latter following from the historical Kadampa lineage of translations and tantric lineages. The Four Sects of Tibetan Buddhism are:

## NYINGMAPA - THE ANCIENT ONES.

This is the oldest, the original order founded by Padmasambhāva and Śāntaraksita. Whereas other schools categorize their teachings into the three vehicles: The Foundation Vehicle, Mahāyāna and Vajrayāna, the

Nyingma tradition classifies its into nine vehicles, among the highest of which is that known as Atiyoga or Dzogchen - Great Perfection. Hidden treasures are of particular significance to this tradition.

### **KAGYUPA - LINEAGE OF THE BUDDHA'S WORD.**

This is an oral tradition which is very much concerned with the experiential dimension of meditation. Its most famous exponent was Milarepa, an 11th century mystic. It contains one major and one minor subsect. The first, the Dagpo Kagyu, encompasses those Kagyu schools that trace back to the Indian master Naropa via Marpa, Milarepa and Gampopa and consists of four major sub-sects: the Karma Kagyu, headed by a Karmapa, the Tsalpa Kagyu, the Barom Kagyu, and Pagtru Kagyu. There are a further eight minor sub-sects, all of which trace their root to Pagtru Kagyu and the most notable of which are the Drikung Kagyu and the Drukpa Kagyu. The once-obscure Shangpa Kagyu, which was famously represented by the 20th century teacher Kalu Rinpoche, traces its history back to the Indian master Naropa via Niguma, Sukhasiddhi and Kyungpo Neljor.

### **SAKYAPA - GREY EARTH.**

This school very much represents the scholarly tradition. Headed by the Sakya Trizin, this tradition was founded by Khon Konchog Gyalpo, a disciple of the great translator Drokmi Lotsawa and traces its lineage to the Indian master Virupa. A renowned exponent, Sakya Pandita 1182–1251CE was the great grandson of Khon Konchog Gyalpo.

### **GELUGPA - WAY OF VIRTUE.**

The order was founded in the 14th to 15th century by Je Tsongkhapa, renowned for both his scholasticism and his virtue. Originally a reformist movement, this tradition is particularly known for its emphasis on logic and debate. Its spiritual head is the Ganden Tripa and its temporal one the Dalai Lama. The Dalai Lama is regarded as the embodiment of the Bodhisattva of Compassion. Successive Dalai Lamas ruled Tibet from the mid-17th to mid-20th centuries, until the Chinese occupation since the 1950's and subsequent exile to India.





## KADAMPA BUDDHISM

Kadampa Buddhism is a Tibetan Mahayana Buddhist school founded by the great Indian Buddhist Master Atisha (AD 982-1054). In the word, 'Kadampa', 'Ka' refers to Buddha's teachings, and 'dam' to Atisha's special Lamrim instructions. Kadampas, then, are practitioners who regard Buddha's teachings as personal instructions and put them into practice by following the instructions of Lamrim. By integrating their understanding of all Buddha's teachings into their practice of Lamrim, and by integrating their experience of Lamrim into their everyday lives, Kadampas use Buddha's teachings as practical methods for transforming daily activities into the path to enlightenment. After Atisha, the Kadampa lineage was passed down through a succession of great Kadampa Teachers including Dromtönpa, Geshe Potowa, Geshe Sharawa, and Geshe Chekhawa. These precious Teachers were not only great scholars but also spiritual practitioners of immense purity and sincerity. They placed particular emphasis on the practice of Training the Mind (Lojong) by which all our daily life experiences, and especially all our problems, suffering, and difficulties, can be transformed into the spiritual path. Kadampa Buddhists integrate their knowledge of all Buddha's teachings into their everyday lives.

The Kadampa lineage passed from generation to generation until the fourteenth century when it reached the great Buddhist Master Je Tsongkhapa. Je Tsongkhapa clarified all the teachings of Kadam Dharma and made them very accessible to the people of that time. In particular, he showed how to combine Lamrim, and Lojong with Mahamudra Tantra in a unified daily practice. Just as the union of study and practice was a hallmark of the early Kadampas, so the union of Sutra and Tantra was to become a hallmark of the New Kadampas, as the followers of Je Tsongkhapa became known. After Je Tsongkhapa, the New Kadampa lineage flourished for hundreds of years, down to the present day. In recent years, it has been promoted widely throughout the world by the contemporary Buddhist Master, Venerable Geshe Kelsang Gyatso. By founding the New Kadampa Tradition, the International Kadampa Buddhist Union, Geshe Kelsang has created a truly global infrastructure to preserve and promote Kadampa Buddhism for many generations to come.

### ATISHA

The great Indian Buddhist Master Atisha (982-1054 AD) was responsible for reintroducing pure Buddhism into Tibet. Although Buddhism had been introduced into Tibet some two hundred years earlier by Padmasambhava and Shantarakshita, Buddhist practice in the country had largely been destroyed during the anti-Buddhist purges of the Tibetan king, Lang Darma (circa 836 AD), a follower of Bön, the pre-Buddhist religion of Tibet. Invited by Jangchub Ö, a ruler of Ngari in western Tibet, Atisha was asked to present a Dharma that everybody could follow and that would show how all the paths of



Sutra and Tantra could be practiced together. In response, Atisha wrote Lamp for the Path, the original Lamrim text that served as the basis for all subsequent Lamrim instructions. The revival of pure Buddhist practice in Tibet at this time was largely due to Atisha.

## JE TSONGKHAPA

Je Tsongkhapa, whose ordained name was Losang Dragpa, was a great 14th century Tibetan Buddhist Master who promoted and developed the Kadampa Buddhism that Atisha had introduced three centuries earlier. His appearance in Tibet had been predicted by Buddha himself. Je Tsongkhapa patiently taught the Tibetans everything they needed for their spiritual development, from the initial step of entering into a spiritual practice through to the ultimate attainment of Buddhahood. This was a golden age in Tibet, and thousands of Tibetans were inspired by Je Tsongkhapa's immaculate example of pure moral discipline, compassionate way of life, and profound, liberating wisdom. His followers became known as the 'New Kadampas', and to this day Kadampa Buddhists worldwide study his teachings and strive to emulate his pure example.



A common prayer among Kadampa Buddhists is:

*May I meet the doctrine of Conqueror Losang Dragpa,  
Who has a pure practice of stainless moral discipline,  
The courageous practice of the extensive deeds of a Bodhisattva,  
And the yogas of the two stages to supreme bliss and emptiness.  
The special qualities of Je Tsongkhapa*

In Root Tantra of Manjushri, Buddha Shakyamuni made a prediction about how Manjushri (Embodiment of Wisdom of all the Buddhas) would later emanate as Je Tsongkhapa:

*After I pass away  
And my pure doctrine is absent,  
You will appear as an ordinary being,  
Performing the deeds of a Buddha  
And establishing the Joyful Land, the great Protector,  
In the Land of the Snows.*

This verse reveals the special qualities of Je Tsongkhapa. The third line explains that although he was an enlightened being, a manifestation of the Wisdom Buddha Manjushri, Je Tsongkhapa did not reveal himself to be a special being but always appeared in the aspect of an ordinary practitioner. In particular he never made a public display of his miracle powers or clairvoyance, and he encouraged his disciples to follow his example by not revealing any special powers they might have attained. Instead of revealing miracle powers, Je Tsongkhapa mainly worked to establish pure Buddhadharma throughout Tibet. By giving



teachings and showing a good example, he led many beings to gain pure, authentic realizations of Sutra and Tantra. This is the meaning of the fourth line of the verse.

The phrase 'Joyful Land' in the fifth line is the name of Buddha Maitreya's Pure Land, known as 'Tushita' in Sanskrit or 'Ganden' in Tibetan, which is where Je Tsongkhapa went after he passed away. During his life Je Tsongkhapa established a great monastery in Tibet called 'Ganden Monastery', and he spread throughout Tibet a pure doctrine that became known as the 'Ganden doctrine'. This doctrine is a special, pure Buddhadharma that comes from Manjushri's wisdom. It is called 'the great Protector' because it protects all living beings from the ocean of samsaric suffering. All of this indicates that Je Tsongkhapa is a manifestation of Buddha Maitreya, who is the Protector of the hundreds of Deities of the Joyful Land. These days, the tradition of Je Tsongkhapa is known as the 'Gelug', or 'Virtuous Tradition', and his followers are known as 'Gelugpas'; but the original name of 'Ganden' came from Buddha Shakyamuni. This is the meaning of the fifth line.

As Buddha had predicted, Je Tsongkhapa appeared in Tibet, the Land of the Snows, where he lived from 1357 to 1419. When he was born, a drop of his mother's blood fell to the ground, and later a white sandal tree with a hundred thousand leaves grew at that spot. On each of the leaves, there appeared an image of Buddha Sengei Ngaro, who is the same mental continuum as Buddha Manjushri. This indicates that the child was a manifestation of Manjushri. Later, the third Dalai Lama, Sönam Gyatso, said that this precious tree was an object of offerings and respect, and he moved it to a nearby monastery where he placed it inside a silver stupa with many precious jewels and made extensive offerings to it. This monastery became known as 'Kumbum Monastery', or 'The Monastery of a Hundred Thousand Images'. Eventually other similar trees grew around the stupa and their leaves also bore special images. On some there appeared the letters of Manjushri's mantra, AH RA PA TSA NA DHI, and on others the seed-letter of Manjushri, the letter DHI. These leaves were regarded as very precious, and when they fell in the autumn people would gather them and grind them into powder. Through tasting this powder many people have been able to cure diseases and increase their wisdom.

Je Tsongkhapa showed a perfect example of how to build the foundation for the spiritual path, how to progress on that path, and how to complete it. First he studied the entire Dharma of Sutra and Tantra by relying sincerely upon his Spiritual Guides, and then he put all this knowledge into practice and demonstrated the attainment of all the realizations from relying upon the Spiritual Guide up to the Union of No More Learning, or Buddhahood. Since then, thousands of practitioners have attained the ultimate happiness of Buddhahood within one life by following Je Tsongkhapa's example and sincerely practicing his teachings. Even today, faithful practitioners who follow Je Tsongkhapa's pure Dharma can accomplish these results.

If, instead of giving teachings and setting a pure example, Je Tsongkhapa had mainly demonstrated his own good qualities by displaying miracle powers and other forms of clairvoyance, we would have received no benefit from his actions. What we need is not displays of miracle powers but a clear example of how to enter an unmistakable spiritual path, how to practice that path comfortably and smoothly, and how to complete it successfully. This is the actual method for solving our daily problems. Since Je Tsongkhapa provided us with just such an example, we should recognize his immense kindness and develop unchanging faith and respect for him. Je Gendundrub, the first Dalai Lama, wrote a special praise to Je Tsongkhapa called Song of the Eastern Snow Mountain, or Shargangrima in Tibetan.

In this song, he says to Je Tsongkhapa:

*For the fortunate people of Tibet, the Land of the Snows,  
Your kindness, O Protector, is inconceivable.  
Especially for myself, Gendundrub, an indolent one,  
The fact that my mind is directed towards Dharma  
Is due solely to your kindness, O Venerable Father and Sons.  
From now until I attain enlightenment  
I shall seek no refuge other than you.  
O Venerable Father and Sons  
Please care for me with your compassion.  
Although I cannot repay your kindness, O Protector,  
I pray that, with my mind free from the influence of attachment and hatred,  
I may strive to maintain your doctrine and cause it to flourish  
Without ever giving up this endeavor.*

There are two principal ways to practice the Guru yoga of Je Tsongkhapa: according to the sadhana Heart Jewel, and according to the sadhana Offering to the Spiritual Guide. With the first, we practice the Guru yoga of Je Tsongkhapa according to the Segyu lineage. We meditate on our root Guru in the aspect of Je Tsongkhapa – the embodiment of Avalokiteshvara, Manjushri, and Vajrapani, offer the seven limbs and the mandala offering, make requests with the Migtsema prayer, and then engage in the stages of the practice of profound meditations. Through practicing sincerely in this way, we can pacify all our negative karma and obstacles and increase our merit, life span, and Dharma realizations. In particular, because Je Tsongkhapa is at once an emanation of Avalokiteshvara (the embodiment of all Buddhas' compassion), Manjushri (the embodiment of all Buddhas' wisdom), and Vajrapani (the embodiment of all Buddhas' power), we can easily increase our realizations of compassion, wisdom, and spiritual power. Of these, it is especially important to increase our wisdom because wisdom is the antidote to ignorance, the root of all our suffering. As Buddha says in the Perfection of Wisdom Sutra, those who lack wisdom are like blind people who continually experience problems and suffering because they cannot see. The best method for increasing our wisdom, and thereby protecting oneself from suffering, is to practice the Guru yoga of Je Tsongkhapa, because Je Tsongkhapa is a manifestation of the wisdom of all the Buddhas. On the basis of pacifying our negativity and obstacles and increasing our life span, merit, compassion, wisdom, and spiritual power, if we rely upon this practice we will easily gain all the realizations of Sutra and Tantra and eventually attain the Union of No More Learning, or Buddhahood. Because followers of Je Tsongkhapa have a special connection with him, all these beneficial results of entering into Je Tsongkhapa's doctrine can be achieved with great ease by practicing this Guru yoga.

Mahasiddha Menkhangpa said: "The unmistakable Dharma is Lamrim, Lojong, and Mahamudra." Here, 'Mahamudra' refers to Vajrayana Mahamudra, which contains the practices of both generation stage and completion stage of Secret Mantra. The instruction on these three Dharmas – Lamrim (the stages of the path), Lojong (training the mind), and Mahamudra – is the heart of Je Tsongkhapa's doctrine and the very essence of Buddhadharma. To gain the realizations of these three Dharmas, we must receive into our mind the powerful blessings of Je Tsongkhapa by sincerely engaging in the practice of Heart Jewel.



## KADAMPA BUDDHIST PRACTICES

Happiness is a state of mind, therefore the real source of happiness lies in the mind, not in external circumstances. If our mind is pure and peaceful we shall be happy, regardless of our external conditions, but if it is impure and unpeaceful we shall never find happiness, no matter how much we try to change our external circumstances. Meditation enables us to cultivate those states of mind that are conducive to peace and well-being, and eradicate those that are not. To meditate successfully we first need to listen to authentic teachings from a qualified Meditation Teacher and study qualified meditation books. Through study and meditation we develop three types of wisdom:

Wisdom arisen from listening  
Wisdom arisen from contemplating  
Wisdom arisen from meditation

When fully developed, these wisdoms completely eradicate all negativity and all confusion from the mind. Success in study and meditation depends upon creating the right inner conditions, specifically receiving inspiring blessings, purifying negative karma, and accumulating meritorious energy. We achieve these through supporting practices such as relying upon a qualified Spiritual Guide, making offerings, reciting prayers, etc. This book is designed to introduce such practices, and to give you a taste of the beneficial experiences they lead to. However, if you wish to learn to practice correctly and progress along the Buddhist path, you should try to attend teachings from a qualified teacher at a Kadampa Buddhist Center.

### LAMRIM - THE STAGES OF THE PATH

The stages of the path to enlightenment, or Lamrim in Tibetan, is the backbone of Kadampa Buddhism. Lamrim is a special set of instructions that includes all the essential teachings of Buddha Shakyamuni arranged in such a way that all his Hinayana and Mahayana teachings can be put into practice in a single meditation session. It was compiled by the great Indian Buddhist Master Atisha who spent his life spreading pure Dharma. There is a completely pure and unbroken lineage of these Lamrim instructions from Buddha Shakyamuni up to our present day Spiritual Guides. There are 21 Lamrim meditations, which are usually practiced one per day in a 21 day cycle as part of a daily meditation practice. Each meditation consists of five parts: 1.Preparation, 2.Contemplation, 3.Meditation, 4.Dedication, 5.Subsequent Practice. (See 'Tibetan Meditation').

Many great Kadampa Teachers have said that it is far more important to gain experience of Lamrim than it is to attain clairvoyance, miracle powers, or high social status. This is true because in previous lives we have often possessed clairvoyance and potent miracle powers, and many times in the past we have been in the highest positions in the human and god realms, but despite this we continue to experience uncontrolled rebirth and physical and mental suffering caused by anger, attachment, jealousy, and confusion. Freedom from all suffering If we gain deep experience of Lamrim there will be no basis for these problems; we shall

be completely free of all of them. First we must understand the value of Lamrim. Then by joyfully and patiently doing the meditations we shall gradually experience the fruits of Lamrim practice. Eventually we shall attain freedom from all suffering and the unchanging peace and happiness of enlightenment.

Atisha wrote the original kadam Lamrim based on *Ornament of Clear Realization* by Buddha Maitreya, which is a commentary to the *Perfection of Wisdom Sutras* that Buddha Shakyamuni taught on Massed Vultures Mountain in Rajagriha, India. Later, Je Tsongkhapa wrote his extensive, middling and condensed kadam Lamrim texts as commentaries to Atisha's kadam Lamrim instructions, and through this the precious Buddhadharma of kadam Lamrim flourished in many countries in the East and now in the West. In general, all Buddha's teachings, the Dharma, are very precious, but kadam Dharma or Lamrim is a very special Buddhadharma that is suitable for everyone without exception. The great Master Dromtonpa said: 'kadam Dharma is like a mala made of gold.' Just as everyone, even those who do not use a mala (or prayer beads), would be happy to accept a gift of a gold mala because it is made of gold, in a similar way, everyone, even non-Buddhists, can receive benefit from kadam Dharma. This is because there is no difference between kadam Dharma and people's everyday experiences. Even without studying or listening to Dharma, some people often come to similar conclusions as those explained in kadam Dharma teachings through looking at newspapers or television and understanding the world situation. This is because kadam Dharma accords with people's daily experience; it cannot be separated from daily life. Everyone needs it to make their lives happy and meaningful, to solve temporarily their human problems, and to enable them ultimately to find pure and everlasting happiness through controlling their anger, attachment, jealousy, and especially ignorance.

In this spiritually degenerate time there are five impurities that are increasing throughout the world:

- Our environment is becoming increasingly impure because of pollution
- Our water, air and food are becoming increasingly impure, also because of pollution
- Our body is becoming increasingly impure because sickness and disease are now more prevalent
- Our mind is becoming increasingly impure because our delusions are getting stronger and stronger
- Our actions are becoming increasingly impure because we have no control over our delusions.

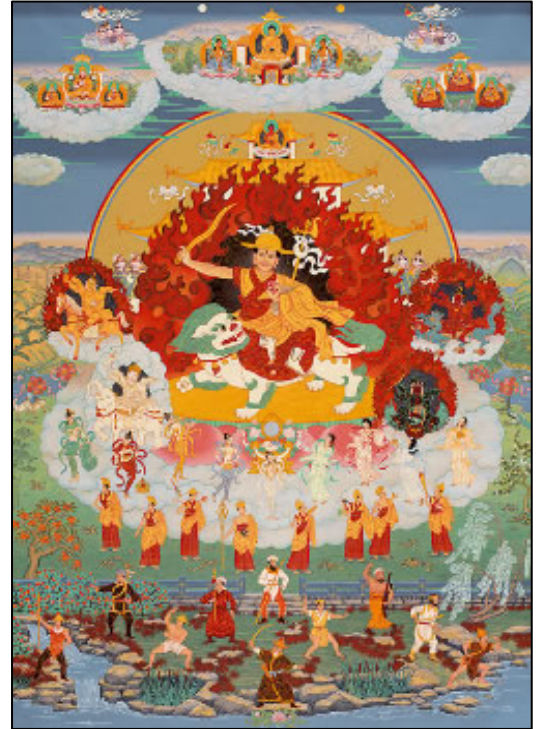
Because of these five impurities, suffering, problems and dangers are increasing everywhere. However, through Lamrim practice we can transform our experience of all these impurities into the spiritual path that leads us to the pure and everlasting happiness of liberation and enlightenment. We can use all the difficulties that we see in the world as spiritual teachings that encourage us to develop renunciation, the wish to liberate ourselves from the cycle of impure life; compassion, the wish that others may be liberated permanently from the cycle of impure life; and the wisdom that realizes that all these impurities are the results of our non-virtuous actions. In this way, through Lamrim practice we can transform all adverse conditions into opportunities for developing realizations of the spiritual path that will bring us pure and everlasting happiness.

Whenever Lamrim practitioners experience difficulties and suffering they think: 'Countless other living beings experience greater suffering and difficulties than I do', and in this way they develop or increase their compassion for all living beings, which leads them quickly to the supreme happiness of enlightenment. kadam Lamrim is the supreme medicine that can permanently cure all the sufferings of sickness, ageing, death and rebirth; it is the scientific method to improve our human nature and qualities, and to solve our daily problems. kadam Lamrim is the great mirror of Dharma in which we can see the way things really

are; and through which we can see what we should know, what we should abandon, what we should practise and what we should attain. And it is only by using this mirror that we can see the great kindness of all living beings.

## THE DHARMA PROTECTOR

Kadampa practitioners traditionally make offerings and requests to the Dharma Protector Dorje Shugden. The purpose of this practice is to remove obstacles and gather all favorable conditions for their spiritual practice. Kadampa Buddhist Centers worldwide practice three Protector sadhanas: Heart Jewel, Wishfulfilling Jewel, and Melodious Drum. A Dharma Protector is an emanation of a Buddha or a Bodhisattva whose main functions are to avert the inner and outer obstacles that prevent practitioners from gaining spiritual realizations, and to arrange all the necessary conditions for their practice. In Tibet, every monastery had its own Dharma Protector, but the tradition did not begin in Tibet; the Mahayanists of ancient India also relied upon Dharma Protectors to eliminate hindrances and to fulfil their spiritual wishes. Though there are some worldly deities who are friendly towards Buddhism and who try to help practitioners, they are not real Dharma Protectors. Such worldly deities are able to increase the external wealth of practitioners and help them to succeed in their worldly activities, but they do not have the wisdom or the power to protect the development of Dharma within a practitioner's mind. It is this inner Dharma – the experiences of great compassion, bodhichitta, the wisdom realizing emptiness, and so forth – that is most important and that needs to be protected; outer conditions are of secondary importance.



Although their motivation is good, worldly deities lack wisdom and so sometimes the external help that they give actually interferes with the attainment of authentic Dharma realizations. If they have no Dharma realizations themselves, how can they be Dharma Protectors? It is clear therefore that all actual Dharma Protectors must be emanations of Buddhas or Bodhisattvas. These Protectors have great power to protect Buddhadharma and its practitioners, but the extent to which we receive help from them depends upon our faith and conviction in them. To receive their full protection, we must rely upon them with continuous, unwavering devotion.

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Buddhas have manifested in the form of various Dharma Protectors, such as Mahakala, Kalarupa, Kalindewi, and Dorje Shugden. From the time of Je Tsongkhapa until the first Panchen Lama, Losang Chökyi Gyalsän, the principal Dharma Protector of Je Tsongkhapa's lineage was Kalarupa. Later, however, it was felt by many high Lamas that Dorje Shugden had become the principal Dharma Protector of this tradition. There is no difference in the compassion, wisdom, or power of the various Dharma Protectors, but because of the karma of sentient beings, one particular Dharma Protector will have a greater opportunity to help Dharma practitioners at any one particular time. We can understand how this is so by considering the example of Buddha Shakyamuni. Previously the beings of this world had the karma to see Buddha Shakyamuni's Supreme Emanation Body and to receive teachings directly from him.

These days, however, we do not have such karma, and so Buddha appears to us in the form of our Spiritual Guide and helps us by giving teachings and leading us on spiritual paths. Thus, the form that Buddha's help takes varies according to our changing karma, but its essential nature remains the same. Among all the Dharma Protectors, four-faced Mahakala, Kalarupa, and Dorje Shugden in particular have the same nature because they are all emanations of Manjushri. However, the beings of this present time have a stronger karmic link with Dorje Shugden than with the other Dharma Protectors. It was for this reason that Morchen Dorjechang Kunga Lhundrup, a very highly realized Master of the Sakya tradition, told his disciples, "Now is the time to rely upon Dorje Shugden." He said this on many occasions to encourage his disciples to develop faith in the practice of Dorje Shugden.

We too should heed his advice and take it to heart. He did not say that this is the time to rely upon other Dharma Protectors, but clearly stated that now is the time to rely upon Dorje Shugden. Many high Lamas of the Sakya tradition and many Sakya monasteries have relied sincerely upon Dorje Shugden. In recent years the person most responsible for propagating the practice of Dorje Shugden was the late Trijang Dorjechang, the root Guru of many Gelugpa practitioners from humble novices to the highest Lamas. He encouraged all his disciples to rely upon Dorje Shugden and gave Dorje Shugdän empowerments many times. Even in his old age, so as to prevent the practice of Dorje Shugdän from degenerating he wrote an extensive text entitled *Symphony Delighting an Ocean of Conquerors*, which is a commentary to Tagpo Kelsang Khädrub Rinpoche's praise of Dorje Shugden called *Infinite Aeons*.

Some people believe that Dorje Shugden is an emanation of Manjushri who shows the aspect of a worldly being, but this is incorrect. Even Dorje Shugden's form reveals the complete stages of the path of Sutra and Tantra, and such qualities are not possessed by the forms of worldly beings. Dorje Shugden appears as a fully ordained monk to show that the practice of pure moral discipline is essential for those who wish to attain enlightenment. In his left hand he holds a heart, which symbolizes great compassion and spontaneous great bliss – the essence of all the stages of the vast path of Sutra and Tantra. His round yellow hat represents the view of Nagarjuna, and the wisdom sword in his right hand teaches us to sever ignorance, the root of samsara, with the sharp blade of Nagarjuna's view. This is the essence of all the stages of the profound path of Sutra and Tantra.

Dorje Shugden rides a snow lion, the symbol of the four fearlessnesses of a Buddha, and has a jewel-spitting mongoose perched on his left arm, symbolizing his power to bestow wealth on those who put their trust in him. The single eye in the center of his forehead symbolizes his omniscient wisdom, which perceives directly and simultaneously all past, present, and future phenomena. His wrathful expression indicates that he destroys ignorance, the real enemy of all living beings, by blessing them with great wisdom; and also that he destroys the obstacles of pure Dharma practitioners.

If we can understand well the nature and functions of Dorje Shugden, we can understand the benefits of relying upon him. Dorje Shugden always helps, guides, and protects pure and faithful practitioners by granting blessings, increasing their wisdom, fulfilling their wishes, and bestowing success on all their virtuous activities. Dorje Shugden does not help only Kadampas; because he is a Buddha he helps all living beings, including non-Buddhists. The sun benefits even those born blind, giving them warmth and ripening the crops that become their food; but should they gain their sight, how much more obvious its benefit would be! In a similar way, although Dorje Shugden protects even those who do not make an effort to rely upon him, when our eyes of faith in him open and we rely upon him sincerely we will gradually become more aware of the help we receive from him. If we sincerely wish to experience the benefits of

relying upon Dorje Shugden, we must rely upon him constantly over a long period of time, steadily improving our connection with him. In this way, we will begin to notice his beneficial influence in our lives. We should understand that the principal function of a Dharma Protector is to protect our Dharma practice, not to help our mundane affairs. Bearing this in mind we should not become discouraged if we do not suddenly become very wealthy, for wealth does not necessarily help spiritual practice and can be a great distraction. If we rely sincerely upon Dorje Shugden, he will arrange the conditions that are most conducive for our Dharma practice but these will not necessarily be the ones that we ourselves would have chosen! Dorje Shugden will bless our minds to help us transform difficult situations into the spiritual path, and he will open the wisdom eyes of his faithful followers, enabling them always to make the right decisions.

## **RELYING UPON THE DHARMA PROTECTOR**

By relying upon the Dharma Protector Dorje Shugden we can overcome obstacles to our practice and create favourable conditions so that we can nurture and increase our Dharma realizations. If we rely upon the Dharma Protector Dorje Shugden sincerely, our faith in Je Tsongkhapa will naturally increase and we will easily gain experience of the pure Buddhadharmas transmitted directly to Je Tsongkhapa by the Wisdom Buddha Manjushri. These two practices - Lamrin, and Relying upon the Dharma Protector - are the very essence of the New Kadampa Tradition of Mahayana Buddhism. If we practice them regularly and sincerely, we will reap a rich harvest of pure Dharma realizations, and eventually come to experience the supreme joy of full enlightenment.

## **THE THREE HIGHER TRAININGS**

The actual paths to liberation from samsara are the three higher trainings. They are:

Higher Moral Discipline – virtuous mental determination to abandon all faults

Higher Concentration – single-pointedly placed on a virtuous object to prevent distraction

Higher Wisdom – virtuous mind to dispel doubt and confusion

They are called “higher” trainings because they are practised with the motivation of renunciation. To attain liberation, we need to abandon self-grasping, the root of samsara, by attaining a special wisdom directly realizing emptiness, or selflessness. This attainment depends upon a special type of concentration known as “tranquil abiding”, which in turn depends upon moral discipline. Moral discipline helps to pacify our distractions, the main obstacle to attaining tranquil abiding; tranquil abiding makes our mind stable lucid and powerful; and wisdom realizing emptiness directly opposes self-grasping ignorance. Therefore, if we practice moral discipline, concentration, and wisdom with the motivation of renunciation, we will definitely be able to destroy our self grasping and attain liberation from samsara.

## **LOJONG**

In these spiritually degenerate times we encounter many obstacles to our spiritual practice but rather than being discouraged by them we can learn to transform them into the spiritual path by practicing Lojong - training the mind. Children get very excited when they make sandcastles, but when the sea washes them away they become upset. Buddha said that we are like children in this respect because we are happy when things are going well, but become miserable and depressed as soon as we encounter difficulties. Samsaric pleasure is necessarily impermanent, and sooner or later turns into suffering; we would be foolish to expect anything else. Therefore we need to develop equanimity with respect to good and bad situations. We need to think “If things go well, fine; if they do not, that’s fine too.” Whatever comes up, we can turn it to our

advantage. As Shantideva says, suffering has many good qualities because it purifies our negative karma, increases our renunciation and compassion, reduces our pride, and helps us to overcome bad mental habits. If we think in this way we will feel that difficult circumstances are our best friends. When our mind is balanced in this way it becomes as stable as Mount Meru, and nothing can cause it to shake. If through training our mind we find that we can keep a peaceful and happy mind at all times, even in difficult circumstances, this indicates that we have been successful in our training. If we train our mind in this way, everything we encounter will increase our Dharma realizations.

There are three types of object: attractive, unattractive, and neutral. Normally, when we encounter the first we develop attachment, when we encounter the second we develop hatred, and when we encounter the third we develop ignorance. For a successful practitioner of training the mind, however, these objects have the opposite effect. Instead of giving rise to the three poisons – attachment, hatred, and ignorance – they give rise to the three virtuous roots – non-attachment, non-hatred, and non-ignorance. The three virtuous roots are not simply the absence of the three poisons, but are their direct opposites. Thus non-attachment is a virtuous mind that is the direct opposite of attachment. Renunciation is a type of non-attachment. We can generate non-attachment through wisdom, and also through other minds such as faith or concentration. Whenever we contemplate the faults of attachment and generate a distaste for ordinary objects of desire, seeing them as harmful and deceptive, we are practicing non-attachment. Skillful practitioners of training the mind try to generate this mind whenever they see attractive objects. Non-hatred is a virtuous mind that is the direct opposite of hatred. We generate this mind by contemplating the faults of anger and hatred. Non-ignorance is a virtuous mind that is the direct opposite of ignorance. It is a type of wisdom. We generate this mind by resisting the ordinary appearance of objects and contemplating their empty nature. Since we encounter attractive, unattractive, and neutral objects all the time, if we learn to generate the three virtuous roots rather than the three poisons we can make every second of our life meaningful. For practitioners of training the mind, this is the most important practice when they are not in meditation. Training the mind is both a profound and an extensive subject.



### **DAILY PUJA - HEART JEWEL**

The daily puja at Kadampa Buddhist Centers is Heart Jewel, which is a Guru yoga of Je Tsongkhapa combined with the condensed sadhana of his Dharma Protector and a short meditation on Lamrim. This puja includes two practices revealed by the Wisdom Buddha Manjushri. The first is a special Guru yoga in which we visualize our Spiritual Guide as Je Tsongkhapa, who himself is a manifestation of Manjushri. By relying upon this practice, we can purify negativity, accumulate merit, and receive blessings. In this way, we will naturally accomplish all the realizations of the stages of the path of Sutra and Tantra, and in particular we will attain a very special Dharma wisdom.

### **TARA PUJA**

The Tara Puja, Liberation from Sorrow, which includes a special prayer Praises to the Twenty-one Taras composed by Buddha, is performed regularly at Kadampa Buddhist centers worldwide. Tara is a female Buddha, a manifestation of the ultimate wisdom of all the Buddhas. Each of the Twenty-one Taras is a manifestation of the principal Tara, Green Tara. Tara is also known as the ‘Mother of the Conquerors’.



Tara is our common mother, our Holy Mother. When we are young we turn to our worldly mother for help. She protects us from immediate dangers, provides us with all our temporal needs, and guides and encourages us in our learning and personal development. In the same way, during our spiritual growth we need to turn to our Holy Mother, Tara, for refuge. She protects us from all internal and external dangers, she provides us with all the necessary conditions for our spiritual training, and she guides us and inspires us with her blessings as we progress along the spiritual path. 'Tara' means 'Rescuer'. She is so called because she rescues us from the eight outer fears (the fears of lions, elephants, fire, snakes, thieves, water, bondage, and evil spirits), and from the eight corresponding inner fears (the fears of pride, ignorance, anger, jealousy, wrong views, attachment, miserliness, and deluded doubts). Temporarily Tara saves us from the dangers of rebirth in the three lower realms, and ultimately she saves us from the dangers of samsara and solitary peace. If we rely upon Mother Tara sincerely and with strong faith she will protect us from all obstacles and fulfill all our wishes. Since she is a wisdom Buddha, and since she is a manifestation of the completely purified wind element, Tara is able to help us very quickly. If we recite the twenty-one verses of praise we shall receive inconceivable benefits. These praises are very powerful because they are Sutra, the actual words of Buddha. It is good to recite them as often as we can.



### OFFERING TO THE SPIRITUAL GUIDE

The practice of relying upon a Spiritual Guide, or 'Guru Yoga', is the root of the spiritual path and the foundation of all spiritual attainments. In Kadampa Buddhism, Guru Yoga is practiced in association with Je Tsongkhapa, an emanation of the Wisdom Buddha Manjushri. The principal Guru Yoga of Je Tsongkhapa is Offering to the Spiritual Guide, which is an extensive practice that is usually performed twice a month, on the 10th and 25th days, at Kadampa Buddhist centers. It was compiled by the first Panchen Lama, Losang Chökyi Gyaltsän, as a preliminary practice for Vajrayana Mahamudra.



Although the main practice is reliance upon the Spiritual Guide, it also includes all the essential practices of the stages of the path (Lamrim) and training the mind (Lojong), as well as both the generation stage and completion stage of Highest Yoga Tantra. Guru yoga is a special method for receiving the blessings of our Spiritual Guide. Here, the term 'Guru' does not imply that our Spiritual Guide should be Indian. Our Spiritual Guide is any spiritual Teacher who sincerely leads us into spiritual paths by giving correct instructions. Thus our Spiritual Guide can be oriental or western, lay or ordained, male or female. These days, for example, it is quite possible to meet a Spiritual Guide who is a western lay female. The term 'yoga' in this context indicates a special way of viewing our Spiritual Guide.

### TAKING PRECEPTS

The essence of the practice is to take eight precepts and to keep them purely for a period of twenty-four hours. By doing this practice again and again, we acquaint ourselves with the practice of moral discipline and

thereby make our human life meaningful. We receive many great benefits from practicing moral discipline in this way. It helps us to solve the problems of this life by avoiding the causes of suffering; and it creates the cause for us to take fortunate rebirths in future lives and thereby protects us from the sufferings of lower rebirth. In particular, because it is performed with bodhichitta motivation, this practice is very powerful for purifying negative karma. It accumulates a vast collection of merit and creates the cause for us to attain the unsurpassed happiness of enlightenment. We first need to receive these precepts from a qualified Preceptor, and then we can take them on our own as often as we wish. Instructions on both these methods are included in this sadhana. If we wish to take the essence of this precious human life we should strive to engage in this practice as often as we can. When we take the eight Mahayana precepts, we explicitly promise to abstain for twenty-four hours from eight actions:

1. Killing
2. Stealing
3. Sexual activity
4. Lying
5. Taking intoxicants
6. Eating after lunch
7. Sitting on high or luxurious thrones or seats
8. Wearing ornaments, perfume, etc, and singing and dancing, etc.

These eight, however, are merely symbolic, for in reality we promise to abstain from all non-virtuous actions for twenty-four hours. Taking and keeping these precepts is a special purification practice. Buddha realized that all living beings' suffering comes from their previous negative karma, and so he taught special practices to purify it. To purify our negative karma we must practice the four opponent powers: the power of regret, the power of reliance, the power of the opponent force, and the power of promise. Within these four, we are here emphasizing the power of promise – promising not to repeat non-virtuous actions. There are many levels on which we can make this promise. We can promise not to commit non-virtuous actions for the rest of our life, for a year, for a month, for a week, or, in this case, for a day. If we manage to keep our actions of body, speech, and mind pure for one day we can then extend it to two days, then to three days, and so on, until eventually we can keep pure moral discipline all the time. If we reach the point when we can keep our actions of body, speech, and mind completely pure all the time, we shall have accomplished the Pure Land. With a pure body and a pure mind there is no basis for experiencing suffering; instead we shall experience only unceasing happiness from within. We all want to be happy – living in a pure environment with pure friends, pure enjoyments, and so on – but this is unattainable for as long as we have negative karma in our minds. Therefore, we need to rely upon Buddha's skilful method for purifying our negative karma. This practice is very simple, and it lasts for only a day at a time; but it leads to very great results.

## RENUNCIATION

Renunciation is not a wish to abandon our family, friends, home, job, and so forth and become like a beggar; rather, it is a mind that functions to stop attachment to worldly pleasures and that seeks liberation from contaminated rebirth. We must learn to stop our attachment through the practice of renunciation or it will be a serious obstacle to our pure spiritual practice. Just as a bird cannot fly if it has stones tied to its legs, so we cannot make progress on the spiritual path if we are tightly tied down by the chains of attachment. The time to practice renunciation is now, before our death. We need to reduce our attachment to worldly pleasures by realizing that they are deceptive and cannot give real satisfaction. In reality, they

cause us only suffering. This human life with all its suffering and problems is a great opportunity for us to improve both our renunciation and our compassion. We should not waste this precious opportunity.

The realization of renunciation is the gateway through which we enter the spiritual path to liberation, or nirvana. Without renunciation, it is impossible even to enter the path to the supreme happiness of nirvana, let alone progress along it. To develop and increase our renunciation, we can repeatedly contemplate the following: Because my consciousness is beginningless, I have taken countless rebirths in samsara. I have already had countless bodies; if they were all gathered together, they would fill the entire world, and all the blood and other bodily fluids that have flowed through them would form an ocean. So great has been my suffering in all these previous lives that I have shed enough tears of sorrow to form another ocean. In every single life, I have experienced the sufferings of sickness, ageing, death, being separated from those I love, and being unable to fulfil my wishes. If I do not attain permanent liberation from suffering now, I shall have to experience these sufferings again and again in countless future lives. Contemplating this, from the depths of our heart we make a strong determination to abandon attachment to worldly pleasures and attain permanent liberation from contaminated rebirth. By putting this determination into practice, we can control our attachment and thereby solve many of our daily problems.

## SOJONG

The Sojong practice is exclusively for ordained monks and nuns. Performed twice a month, usually on the 15th and 30th days, it provides Sangha with an opportunity to purify and restore their vows, and to receive special advice and encouragement from their Teacher.



*“We create an inner space and clarity that enables us to control our mind regardless of external circumstances.”*

Geshe Kelsang Gyatso



## BECOMING A BODHISATTVA

*“Through watering the ground of affectionate love with cherishing love, And then sowing the seeds of wishing love and compassion, The medicinal tree of bodhichitta will grow.”*

Je Tsongkhapa

In Tibetan Buddhism, a Bodhisattva is anyone who is motivated by compassion and seeks enlightenment not only for him/herself but also for everyone... Becoming a Bodhisattva is a huge step in helping not only yourself, but also every other sentient being, both seen and unseen. Most people are self-motivated and work primarily to solve their own problems, keeping others a distant second. Should someone do an act of kindness, repayment is generally expected whether in the form of a thank you and/or further praise. A Bodhisattva is motivated by pure compassion and love. Their goal is to achieve the highest level of being: that of a Buddha. Bodhisattva is a Sanskrit term which translates as: Bodhi [enlightenment] and sattva [being or purity]. And their reason for becoming a Buddha is to help others. The Bodhisattva will undergo any type of suffering to help another sentient being, whether a tiny insect or a huge mammal. In Shakyamuni Buddha's 'Perfection of Wisdom in 8,000 Lines' it states: "I will become a savior to all those beings, I will release them from all their sufferings." If this sounds familiar to anyone not acquainted with Buddhism, then you only need to think of the example of Jesus Christ, a true Bodhisattva.

When someone first enters the way of the Bodhisattva, they develop Bodhicitta, or, mind of enlightenment. Even as a person strives towards such an exalted goal, they feel as though they are limited by the fact that they, too, are suffering. So that they can be of aid to others, they decide to become Buddhas for a Buddha is capable of unlimited compassion and wisdom. Also, Buddhas are able to relate to all others at whatever level is needed. To those of lesser intelligence, a Buddha will use simpler words; and to those of great intelligence, a Buddha can explain answers in a more exalted language. By entering the Bodhisattva way, the mind must become enlightened.

### THE SIX PERFECTIONS

Training to become a Bodhisattva begins with the Six Perfections. They are:

Generosity  
Ethics  
Patience  
Effort  
Concentration  
Wisdom

#### Generosity

How does one become more generous? Is it possible to rid oneself of materialistic tendencies, selfishness and a desire to want to be kind to others and give to those who lack? Being able to provide for people by

starting a business and then hiring those who need jobs would be profitable not only for yourself but for those who were previously unemployed. Volunteering your time and talents to those who need them is also a way of cultivating generosity. To share Buddhist teachings so people are able to help themselves and in turn, others, is the finest gift you can offer. You have created a positive ripple effect. The ripples of the teachings will travel far and wide to allow many to be assisted. The attitude behind your generosity is of the utmost importance; giving with anger or the desire for payment isn't a good motivation. But if you have a humble motivation to help, then you're on your way to become a Bodhisattva.

### **Ethics**

Knowing the basic difference between right and wrong is imperative to generating the 6 Perfections. To practice the perfection of ethics means to refrain from doing harm to yourself and all those around you. Killing, sexual misconduct, consuming harmful substances such as alcohol or drugs, being deceitful, and using abusive language must be avoided. All harmful actions are caused by a mind that harbors them, therefore it's highly important to be mindful of all your thoughts.



### **Patience**

A lack of patience is prevalent in today's society and this will change if we want to evolve into a Bodhisattva. Patience is the antidote to anger. In Chandrakirti's 'Supplement to the Middle Way' he writes: "It makes us ugly, leads to the unholy, and robs us of discernment to know right from wrong." When we become angry, our body stiffens, our blood pressure rises, our breathing is impaired, as is our reason. Far too many people languish in prisons due to a few seconds when they went out of control and their anger harmed someone. Anger directed at oneself can result in suicide. Anger causes wars of all sizes. Patience creates a joyousness within us. Our features become relaxed and we can look many years younger. We are then tolerant and happy and much further along the path of becoming a Bodhisattva.

### **Effort**

Enthusiastic effort is necessary if you want to achieve anything, but for something as noble and challenging as joining the ranks of the Bodhisattvas, effort is definitely a requirement. Who doesn't want their efforts repaid instantly? However, the way of the Bodhisattva is arduous and requires virtues that many of us currently lack. Laziness is a huge fault that curtails effort. Tomorrow never comes so your effort is needed NOW!

### **Concentration**

Developing a calm mind through meditation will sharpen our concentration. Being able to focus single-pointedly on one object with a non-wavering mind will be a great advantage. The calm-abiding mind develops clairvoyance and abilities to heal ourselves and others. When radiating inward and outward calm, you'll become like a lighthouse in a stormy night. You'll inspire others with your strong mental capabilities and they in turn will want the inner peace that you have found for yourself. Concentration is a form of mindfulness. This means that when you pay unwavering attention to what you're doing, you avoid many frustrations. Lack of mindfulness in the kitchen might result in burning a casserole, which not only wastes the ingredients, but twice as much time will be spent cleaning up the mess. Not practicing mindfulness

when driving causes accidents. As Lama Tsong Khapa writes in his 'Summary of the Stages of the Path': "Concentration is a king with dominion over the mind, once placed, immovable like the king of mountains."

### **Wisdom**

Wisdom is the root of all great qualities we can cultivate in this life. As the Sixth Perfection, it is the total of the other five. Meditation on wisdom is essential for entering into the stages of being a Bodhisattva. Buddhist texts emphasize two vital subjects when it comes to knowledge""selflessness and impermanence. Everything changes constantly. One day you leave work at 5:30, the next day it's 5:45. Nothing is fixed; it's variable. As for selflessness, we must first discover the location of the self. Is it in the body? If so, where""the mind? The physical world and all living beings are created by the mind. As we are the results of our past actions, so is the world we live in. Since there are places on earth that are like heaven, those areas where so much virtue has settled that people travel great distances to see such wonderful locations. Conversely, the hellish regions are dense accumulations of non-virtue and evil thrives there, keeping people captive to the negative states of consciousness.

### **FEARLESS**

To become a Bodhisattva is to be fearless. There is no aversion for those who are hostile and there is no obsessive clinging to those who are closest to us. There is no possessiveness, only love, compassion and discernment into the nature of reality. Santideva, the 8th century Bodhisattva wrote a book entitled 'Bodhisattvacharyavatara,' which is one of the most important texts that students of Tibetan Buddhism study. The title has been translated into 'A Guide to the Bodhisattva Way of Life' and is written in verse form. While there are only 10 chapters, dealing with the 6 perfections as well as developing the spirit of awakening, in chapter 10, verse 55 the entire essence of the meaning of Bodhisattva is beautifully expressed:

*For as long as space endures  
And for as long as living beings remain,  
Until then may I too abide  
To dispel the misery of the world.*





## BUDDHIST STORIES

The Buddha was a great storyteller and often told stories to get his message across. Stories were also told about the Buddha by his followers both to explain and understand the Dharma. These stories have been passed down to the present day and the most popular ones are the Jataka tales, a collection of hundreds of tales about the Buddha's past lives. They show the kind of life one should lead to become a Buddha one day. In many of these stories, the Buddha appears as an animal to teach the value of qualities such as kindness, compassion, and giving.

### THE MONKEY KING AND THE MANGOES

Once upon a time, the Buddha came into the world as a Monkey King and ruled over 80,000 monkeys. He was very tall and strong and had wisdom like the sun. In his kingdom on the banks of the Ganges River, there was a mango tree as big as the moon. The 80,000 monkeys jumped from branch to branch chattering and eating the lovely fruit that was big and sweet and delicious. Sometimes a ripe mango fell into the river.

One day, the Monkey King strolled downstream and came upon a river palace where a human king lived. "Soon danger will come if the mangoes float downstream," he told the monkeys. "Pick all the mangoes and flowers on the trees and take them deep into the forest."

But one mango, hidden by a bird's nest, was left unseen by the 80,000 monkeys. When it was large and ripe, it fell into the river and floated downstream where the human king was bathing.

The human king, who was very curious, tasted the beautiful mango. "This is delicious!" he exclaimed. "I must have more. Servants, find all the mangoes and bring them to me at once!"

Deep in the forest, the servants found hundreds of mango trees. In the trees were the 80,000 monkeys. When the human king heard about the monkeys, he was very angry, "The monkeys are eating my mangoes. Kill them all!" he ordered his archers.

"Very well," said the archers and chased the monkeys to the edge of the forest where they came to a deep cliff. There was no way for the monkeys to escape. Shivering with fright, they ran to the Monkey King and asked, "What shall we do?"

"Don't be afraid. I will save you," said their king. Quickly, he stretched his huge body as far as possible and made a bridge over the cliff to a bamboo grove on the other side.

"Come monkeys, run across my back to the bamboo grove," he called. And so the 80,000 monkeys escaped.

The human king watched all that happened. He was amazed, "This Monkey King has risked his life to save his whole troop! And all I'm doing is being selfish. I have learned a great lesson." Then he called to his archers, "Put down your bows. It isn't right to kill this King of Monkeys."

Forgetting about the mangoes, the human king went back to his palace by the river and ruled kindly and wisely for the rest of his life.

## THE DEER KING

Long ago in a forgotten forest, lived a deer named Banyan. He was golden like the sun and his horns glistened like silver. His body was as large as a colt and his eyes sparkled like jewels-alight with wisdom. He was a King of Deer and watched over a herd of 500 deer.

Not far away, another herd of deer was watched over by another golden deer named Branch. In the tall grass and shadows of the deep forest, the two herds lived in peace.

One day, the King of Benares was out on a hunt and spied the beautiful green forest where the deer lived. "What a perfect hunting ground!" he declared and into the forests he dashed with his thousands of hunters and came upon the two herds of deer. Without a moment's hesitation, he notched an arrow in his bow. Suddenly he spotted the two golden deer. Never had he seen such beautiful creatures! "From this day on," he commanded, "No one is to harm or kill these golden deer."

Thereafter, he came to the forest every day and killed more deer than was needed for his dinner table. As the weeks went by, many deer were wounded and died in great pain.

Finally Banyan Deer called the two herds together, "Friends, we know there is no escape from death, but this needless killing can be prevented. Let the deer take turns going to the chopping block, one day from my herd and the next day from Branch's herd."

All the deer agreed. Each day the deer whose turn it was went to the chopping block on the edge of the forest and laid its head upon the block.

One day, the turn fell to a pregnant doe from Branch's herd. She went to Branch Deer and begged, "Grant that I be passed over until after my fawn is born. Then I will gladly take my turn."

Branch Deer replied, "It is your turn. You must go."

In despair, the poor doe went to Banyan Deer and explained her plight. He gently said, "Go rest in peace. I will put your turn upon another." The deer king went and laid his golden head upon the chopping block. A deep silence fell in the forest.

When the king of Benares came and saw the golden deer ready for sacrifice, his heart skipped a beat, "You are the leader of the herd," he exclaimed, "You should be the last to die!" Banyan Deer explained how he had come to save the life of the doe.

A tear rolled down the cheek of the king. "Golden Deer King," he exclaimed. "Among men and beasts, I have not seen one with such compassion. Arise! I spare both your life and hers.

"So we will be safe. But what shall the rest of the deer do?" "Their lives I shall also spare." "So the deer will be safe, but what will the other four-footed animals do?" "From now on they too will be safe." "And what of the birds?" "I will spare their lives." "And the fish in the water" "The fish shall be spared- all creatures of the land, sea, and sky will be free."

Having saved the lives of all creatures, the golden deer raised his head from the chopping block and returned to the forest.

## THE WOUNDED SWAN

One day when Prince Siddhartha and his cousin Devadatta were walking in the woods, they saw a swan. Quickly, Devadatta drew his bow and shot the swan down. Siddhartha rushed to the wounded swan and pulled out the arrow. He held the bird in his arms and caressed it.

Devadatta angrily shouted at Prince Siddhartha, "Give me the swan. I shot it. It belongs to me!"

"I shall never give it to you, You will only kill it!" said the prince firmly. "Let's ask the ministers of the court and let them decide."

The ministers all had different views. Some said, "The swan should be given to Devadatta." Others said, "It should go to Prince Siddhartha." One wise minister stood up and said, "A life belongs to one who saves it, not to one who will destroy it. The swan goes to the prince."



Prince Siddhartha took care of the swan until it could fly again. Then he turned it loose so it could live freely with its own kind.

#### Aniruddha and the Golden Rabbit

Once there was a poor farmer who offered his only bowl of rice to a holy man who was even poorer than he. This meant he would have nothing to eat that day. He went back to his work and forgot all about having given his rice away. Suddenly a rabbit hopped alongside the farmer and jumped on his back. The surprised farmer tried to brush it off. He tried to shake it off, he tried to knock it off, but the rabbit would not bulge.

He ran home to his wife, crying, "Get this rabbit off my back!" By this time the rabbit had turned into solid gold! The wife flipped the rabbit into the air. It hit the floor with a "Crackkk!" One of its golden legs broke off and another one magically grew in its place.

From that day on, whenever the farmer and his wife needed money, they would break off a piece of the golden rabbit. And from that life onward, Aniruddha was never poor. This was his reward for giving.

#### **ANIRUDDHA AND THE GOLDEN RABBIT**

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#### **THE HERMIT**

An old Tibetan story tells about a devoted meditator, after years concentrating on a particular mantra, had attained enough insight to begin teaching. The student's humility was far from perfect, but the teachers at the monastery were not worried. A few years of successful teaching left the meditator with no thoughts about learning from anyone; but upon hearing about a famous hermit living nearby, the opportunity was too exciting to be passed up. The hermit lived alone on an island at the middle of a lake, so the meditator hired a man with a boat to row across to the island. The meditator was very respectful of the old hermit. As they shared some tea made with herbs the meditator asked him about his spiritual practice. The old man said he had no spiritual practice, except for a mantra which he repeated all the time to himself. The meditator was pleased: the hermit was using the same mantra he used himself -- but when the hermit spoke the mantra aloud, the meditator was horrified!

"What's wrong?" asked the hermit.

"I don't know what to say. I'm afraid you've wasted your whole life! You are pronouncing the mantra incorrectly!"

"Oh, Dear! That is terrible. How should I say it?" The meditator gave the correct pronunciation, and the old hermit was very grateful, asking to be left alone so he could get started right away. On the way back across the lake the meditator, now confirmed as an accomplished teacher, was pondering the sad fate of the hermit.

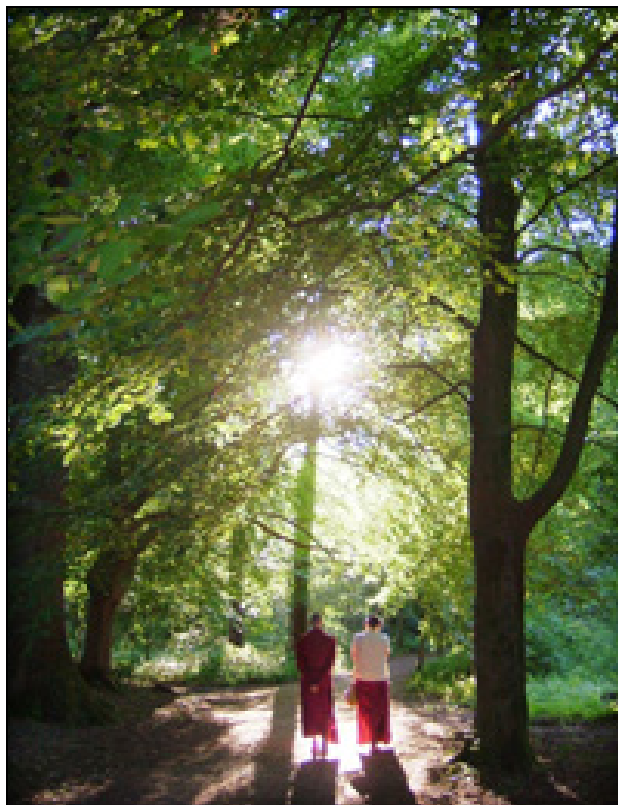
"It's so fortunate that I came along. At least he will have a little time to practice correctly before he dies." Just then, the meditator noticed that the boatman was looking quite shocked, and turned to see the hermit standing respectfully on the water, next to the boat.

"Excuse me, please. I hate to bother you, but I've forgotten the correct pronunciation again. Would you please repeat it for me?"

"You obviously don't need it," stammered the meditator; but the old man persisted in his polite request until the meditator relented and told him again the way he thought the mantra should be pronounced. The old hermit was saying the mantra very carefully, slowly, over and over, as he walked across the surface of the water back to the island.

## TWO DISCIPLES

An old lama had two disciples, who both undertook to perform a hundred million recitations of the mantra of Chenrezi, Om Mani Peme Hung. In the presence of their lama, they took a vow to do so, and went off to complete the practice. One of the disciples was very diligent, though his realization was perhaps not so profound. He set out to accomplish the practice as quickly as possible and recited the mantra incessantly, day and night. After long efforts, he completed his one hundred million recitations, in three years. The other disciple was extremely intelligent, though perhaps not as diligent, because he certainly did not launch into the practice with the same enthusiasm. But when his friend was approaching the completion of his retreat, the second disciple, who had not recited very many mantras, went up on the top of a hill. He sat down there, and began to meditate that all the beings throughout the universe were transformed into Chenrezi. He meditated that the sound of the mantra was not only issuing from the mouth of each and every being, but that every atom in the universe was vibrating with it, and for a few days he recited the mantra in this state of samadhi. When the two disciples went to their lama to indicate they had finished the practice, he said, 'Oh, you've both done excellently. You were very diligent, and you were very wise. You both accomplished the one hundred million recitations of the mantra.' Thus, through changing our attitude and developing our understanding, practice becomes far more powerful."





## BUDDHIST ART

Enlightened beings can display their inner realizations as forms. Enlightened compassion appears in the form of Buddha Avalokiteshvara, wisdom in the form of Manjushri, love in the form of Maitreya, and so on. Contemplating these exalted forms helps us to increase our faith in enlightened beings, receive their blessings, and eventually to develop the qualities they embody. For over two and a half thousand years, Buddhists have practiced the art of depicting these holy forms in paintings, statues, and so forth. Enlightened beings assume many forms for the benefit of living beings – as Buddhas, Deities (Tantric Buddhas), Spiritual Guides, etc. The gallery below shows the principal Holy Beings of Kadampa Buddhism.



Thousand Arm  
Avalokiteshvara



Avalokiteshvara



Dromtönpa



Amitabha



Bodhisattva Manjushri



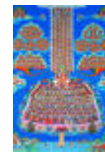
Field of Merit 1



Amitayus



Buddha Shakyamuni



Field of Merit II



Asanga



Chandrakirti



Geshe Chekawa



Atisha



Dorje Shugden



Ghantapa



Green Tara



Wheel of Life



Samayavajra



Hero Vajradharma



Buddha Maitreya



Shantideva



Heruka



Medicine Buddha



Stupa



Je Tsongkhapa & Sons



Manjushri



Vajradhara



Kinkara



Nagarjuna



Vajradharma



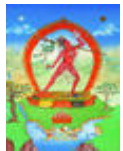
Geshe Langri Tangpa



Naropa



Solitary Vajrasattva



Vajrayogini



White Tara



Lama Losang Tubwang  
Dorjechang



## TIBETAN YOGA

### TIBETAN YOGA by Elaine Lipson - Yoga Journal 2007

Still largely cloaked in mystery, ancient Tibetan yoga practices are slowly being introduced in the West, but teachers remain cautious about revealing their secrets. While the Chinese occupation of Tibet has stirred the outrage of the world's spiritual community, it has also brought many of Tibet's religious secrets into the light of day. Tibetan spiritual masters have carried their knowledge and traditions to the West, capturing the imaginations of mystics, seekers, and scholars everywhere. In fact, stories that began to trickle out of Tibet in the first half of the twentieth century were no less than fantastic—yogis who could generate immense inner heat, enough to survive unclothed in the harsh and freezing Tibetan landscape, who could literally open the tops of their heads and transfer consciousness to another, and who could transport themselves effortlessly across vast distances at superhuman speed.

A growing body of knowledge about Tibetan spiritual arts and beliefs, utterly magical and almost hallucinatory in their drama and complexity, has begun to articulate the meditation and visualization practices that helped generate these powers and, more importantly, the states of mind and spirit that made them possible. But there have been frustratingly few specifics about physical movement practices that are Tibetan in origin. Though tantalizing hints are woven into texts describing the meditation and pranayama practices of Tibetan Tantric Buddhism and other Tibetan teachings, most of the references are general and vague, with reminders of the extremely clandestine nature of these practices. But movement practices do indeed exist, and in fact play an important role in the trinity of body, mind, and spirit that grounds Tibetan theology.

Until very recently, Westerners have had few clues in the search for knowledge of these Tibetan yogic paths. In the past few years, however, select teachers from two Tibetan spiritual communities now centered in the West have begun to share their long-secret, carefully guarded movement practices. Both of these practices are forms of what is called, in Tibetan, 'phrul 'khor, pronounced "trul-khor." Trul-khor is the generic name for Tibetan movement practices, and today, two forms of trul-khor are being taught in the West.



The first form is called Yantra Yoga (not the yantra yoga of India, which is associated with geometric images) and is taught by Ch^gyal Namkhai Norbu, leader of the Dzogchen meditation community based in Naples, Italy, and Conway, Massachusetts. Norbu, who is beginning to make the practice more widely available, was born in Tibet in 1938 and recognized as the incarnation of a great Dzogchen master at the age of 2; he recently retired after serving 28 years as a professor of Tibetan and Mongolian language and

literature at the Oriental Institute of the University of Naples. He is a living holder of the Yantra Yoga teaching, which stems from an ancient text called *The Unification of the Sun and Moon* and which descended through the famous Tibetan translator Vairochana and a lineage of Tibetan masters, according to Snow Lion Publications, which publishes an extensive catalog of Buddhist books and other materials.

The second form was brought to the West by Tenzin Wangyal Rinpoche, a master of the B<sup>h</sup> school of the Dzogchen meditative tradition. In 1992, he founded the Ligmincha Institute, based in Charlottesville, Virginia, with branches in Texas, California, Poland, and Mexico; its aim, according to Ligmincha literature, is to “introduce to the West the wisdom traditions of the Bonpo which are concerned with the harmonious integration of internal and external energies.” One part of these wisdom traditions is the Tibetan yoga practice that Ligmincha practitioners call Trul-Khor. (In this story, the capitalized term “Trul-Khor” refers to the movement practice taught by the Ligmincha Institute’s authorized teachers; the lowercase “trul-khor” is a generic term referring to Tibetan movement practices in general.)

Both Yantra Yoga and Trul-Khor are forms that have been kept intact through centuries, and that are designed to create a state of “natural mind” for the devoted disciple. With newly available workshops, classes, instructional videotapes, and soon-to-be-published books, Tibetan yoga is bound to attract the interest of Westerners. Those who know the practices say they hope these yogas will not be diluted or modified as hatha yoga has been. Powerful and demanding when fully engaged in, these disciplines will probably never find their way into the class schedule of every health club in America. The serious seeker who finds this path, however, will discover the magic of an ancient tradition still intact.

“Trul-khor” means “magical wheel,” says Alejandro Chaoul-Reich, a teacher associated with the Ligmincha Institute and a Ph.D. candidate in religious studies at Rice University in Houston. Chaoul-Reich learned Trul-Khor, a set of seven cycles with a total of 38 movements, at Tritan Norbutse B<sup>h</sup> monastery in Kathmandu, and was then able to verify the movements against an original Tibetan text with his teacher, Tenzin Wangyal Rinpoche.

The form known as Yantra Yoga has 108 movements in all (a number considered auspicious because it echoes the 108 canonical texts of the Buddha). Yantra Yoga is one of the few trul-khor practices of the Buddhist tradition that authorized teachers will transmit, at least in part, to students who are not engaged in the traditional three-year retreat process, and who have not completed a lengthy series of prostrations, meditations, and mantras.

The *Eight Movements of Yantra Yoga*, a recently released videotape from Snow Lion Publications, represents a remarkable breakthrough in making Tibetan movement practice universally available. “It’s out now because Namkhai Norbu is willing for it to be made public,” says Jeff Cox, president of Snow Lion. “Norbu is concerned that people do these movements properly, and with the release of this video, I think he’s making a statement that he thinks enough people will be able to learn and benefit from it.” The eight movements demonstrated on the videotape can be considered a preparatory method for balancing one’s energy system, Cox says; a book with extensive instructions for the full system of Yantra Yoga is being translated from Tibetan by Adriano Clemente of Italy, a student of Norbu’s, and will be published by Snow Lion.

Fabio Andrico, also of Italy, is the tape’s instructor; originally a student of hatha yoga, as were many trul-khor practitioners, he met Norbu Rinpoche in 1977. “I met Yantra Yoga and my teacher after having

studied hatha yoga for several months in southern India,” says Andrico. “A friend of mine told me that a Tibetan teacher was giving teachings on an advanced form of yoga which deepened particularly the aspect of the breathing, so I decided to go to the retreat in southern Italy.” More than 20 years later, Andrico is helping to disseminate the teachings he calls “subtle and powerful.”

When asked to compare trul-khor to hatha yoga, Andrico notes that Tibetan yogas vary; just as there is a wide range of schools and traditions in hatha yoga, the same is true in the lineage-specific forms of trul-khor. “But to make a generalization,” Andrico says, “the principle difference is that in Yantra Yoga we have a continuous sequence of movement while in hatha yoga there is more emphasis on static forms. In Yantra Yoga, you do not stay in a position for a long time—the position is only a moment in the sequence of movement, ruled by the rhythm of the breathing and the application of one of the five kinds of breath retention.”

Ch^gyal Namkhai Norbu expands on these differences in his introduction to *The Eight Movements of Yantra Yoga*. “In Yantra Yoga there are many positions similar to those of hatha yoga, but the way of getting into the positions, the main point of the practice and the consideration, or point of view, of the practice of Yantra Yoga is different,” Norbu says. “In Yantra Yoga the asana, or position, is one of the important points but not the main one. Movement is more important. For example, in order to get into an asana, breathing and movement are linked and applied gradually. The [hatha yoga] movement is also limited by time, which is divided into periods consisting of four beats each: a period to get into the position, a certain period to remain in the position, and then a period to finish the position. Everything is related in Yantra Yoga. The overall movement is important, not only the asana. This is a very important point.”

Michael Katz, author of *The White Dolphin* (Psychology Help Publications, 1999) and editor of *Dream Yoga and the Practice of Natural Light* by Namkhai Norbu (Snow Lion Publications, 1992), has been practicing Yantra Yoga since 1981 and teaches in various locations, including New York City’s Open Center, through the Conway, Massachusetts-based Dzogchen community. He agrees that the focus on breath is a primary point of difference between Yantra Yoga and hatha yoga as it’s taught today in the West. “Yantra Yoga seems more active, movement-oriented—at first blush that’s the distinction,” Katz says. “I think there’s a very strong emphasis on the breathing process, and a lot of the exercises that are presented in the form of yoga are designed toward developing advanced breathing exercises.”



The Trul-Khor taught by Chaoul-Reich shares this emphasis on movement and breath. “One of the more obvious distinctions with hatha yoga is that in Trul-Khor the postures are not fixed asanas, but are in continuous movement, some very vigorous,” Chaoul-Reich says. “Another peculiarity of Trul-Khor is that one is holding the breath during the entire movement and only releasing it at the end of the posture. Some say that because of its forceful nature, Trul-Khor is similar to what is called Kundalini Yoga in the West,” he adds.

Another series of movements said to be Tibetan in origin is known as “The Five Rites of Rejuvenation” or “The Five Tibetans.” These unusual, rhythmic movements, which have circulated for decades among yogis but are finding new popularity today, have been credited with the ability to heal the body, balance the chakras, and reverse the aging process in just minutes a day. Legend says that a British explorer learned them in a Himalayan monastery from Tibetan monks who were living in good health far beyond normal lifespans. Skeptics say that no Tibetan has ever recognized these practices as authentically Tibetan, however beneficial they may be.

Yoga teacher Chris Kilham, whose book *The Five Tibetans* (Healing Arts Press, 1994) has contributed to the practice’s current popularity, makes no claims of certainty about the series’ origins. “Whether or not the Five Tibetans are in fact Tibetan in origin is something we may never ascertain,” Kilham writes. “Perhaps they come from Nepal or northern India...As the story has it, they were shared by Tibetan lamas; beyond that I know nothing of their history. Personally, I think these exercises are most likely Tibetan in origin. The issue at hand, though, is not the lineage of the Five Tibetans. The point is [their] immense potential value for those who will clear 10 minutes a day to practice.”

Kilham believes the Five Rites have “the tang of Tibet,” and others agree that there are similarities to Tibetan yogas. “I personally don’t know if they’re for real,” says Andrico. “Oddly, some of the five movements—one especially—resembles one of the eight movements of Yantra Yoga, but it’s done without any knowledge of integrating the breathing with the movement, which is a fundamental point in the practice of Yantra.”

Whatever their origin, the Five Tibetans/Five Rites share both method and potential madness with trul-khor practices. “These exercises seem to speed the flow of energy or prana up the spine and through the chakras,” says Jeff Migdow, M.D., a contributor to *Ancient Secret of the Fountain of Youth, Book 2* (Doubleday, 1998), director of the Prana Yoga Teacher Training course at the Open Center in New York City, and a physician in holistic practice with an office at Kripalu Center for Yoga and Health in Lenox, Massachusetts. Furthermore, the Five Rites are potent in their intensity. “If people do them incorrectly, they may experience dizziness or nausea,” Migdow says. “The exercises are deceptively simple but very powerful.”

“The Five Tibetans combine posture, breath, and motion to create a dynamic energetic effect,” Kilham says. “They do not require either exceptional strength or flexibility, but with a minimum of both, they can generate significant energetic power, which is then used in meditation to shatter the cognitive boundaries of the mind and achieve a transcendent state.”

Whatever the provenance or effects of the Five Rites/Five Tibetans, it seems clear that the practices of Yantra Yoga and Trul-Khor are keeping ancient, secret traditions alive and intact in a way that hatha yoga, perhaps, can no longer claim. “I think [Yantra Yoga] is very much as it was when it was first introduced.



There's an unbroken lineage," Katz says. "It's rarely presented to the public, which limits the likelihood of the distortion of the lineage. This may not be the case with some hatha yoga traditions, where there are various interpretations. I think the lineage in this particular tradition is very strong."

Chaoul-Reich echoes this reflection on the adaptation of hatha yoga traditions, agreeing that teachers of Tibetan yoga must weigh the risks of compromising tradition against the risks of losing these practices altogether if they are not taught more widely. "Through the years we've seen many kinds of yogas, which were originally from Hindu sources, that seem to have been adapted for the Western mind, body, and lifestyle. Today we even see hatha yoga courses in gyms which seem to be just stretching exercises," Chaoul-Reich says. "Don't get me wrong—I believe it's a way that these traditions can reach more interested people that would probably not come if the methods were not adapted. I believe it's a challenge, too, to be able to instruct without corrupting the teachings, yet acknowledging the audience."

"I do have concerns that the complexity [of Yantra Yoga] will disappear," Katz says, "But I've come to the conclusion that Norbu Rinpoche, who is the guardian of this tradition, has the bird's-eye view. If he feels it's more important that it be practiced more accurately by a very few, he'll make the call. All the Tibetan teachers want to make sure these traditions are not lost, and so would like people to practice. At the same time, if it's not practiced as accurately as they would like, they have a strong feeling it's not worth it." The jury's still out, Katz says, on how much Tibetan yoga will be revealed in a much more public way.

If it seems startling that any tradition could remain so mysterious and little-known today, when virtually every culture and every corner of the world has been explored, it may reflect the power that these practices are said to have. As mentioned above, early Western visitors to Tibet reported yogis with phenomenal, almost unbelievable, powers. While trul-khor practices may have been only a small part of the spiritual landscape—and lifetime devotion—that made these feats possible, the movements are nonetheless considered to be powerful. While holding unlimited potential for healing and balancing the body, mind, and spirit, these movements were and are also considered possibly dangerous to those who use them recklessly or without adequate instruction. In the West, however, the current level of teachings available will not take students to dangerous extremes.

Theoretically it's possible to develop these powers through the practice of trul-khor and, in particular, the "unification of the sun and moon," Katz says. "I'm not aware of any current Western practitioners who have taken it to that level...but I do believe these practices are profound. Someone who was to devote his life, in retreat, to these practices could develop these kinds of capacities," Katz adds. Most Westerners are, instead, at what Katz calls a "spiritual beginner" level, which limits our capacity for such extraordinary feats. Moreover, trul-khor can have negative consequences if performed improperly or with arrogance. "It's been described as a 'sharp path,' meaning it can cause negative health problems if it's done incorrectly," Katz says. "It really can't be done frivolously."



Those potential negative health effects that can result from misuse of these movements are making teachers all the more cautious, adding to the mystique and the secrecy of the teachings. The dangers are more subtle than sprained ankles or sore muscles. “Breathing is intimately connected with energy,” says Snow Lion’s Cox. “Breathing can affect a person’s energy system more deeply than movement. So there are usually warnings not to overdo or try to force things, like holding the breath too long or doing too many repetitions,” he adds.

“You’re playing with some of the energies of the body, the internal circulation of air,” agrees Katz. “If you direct or force the internal airs into the wrong channels, you can disrupt the natural processes of the body. These are quite powerful exercises, and doing them improperly even for a short time can result in insomnia, digestive problems, whatever—or, in the extreme, if you were to abuse the practice, you could have mental problems such as anxiety or depression,” he says.

Done correctly, these movements can be equally powerful as agents of healing and balancing the body and mind, beyond the extremes of supernatural abilities or destructive forces. In fact, the trul-khor systems are intricately designed to maximize positive effects on the body and mind. Ancient Tibetan medicine identifies five elements—space, air, fire, earth, and water—which correlate to organs in the body and to emotions, both positive and negative. Chaoul-Reich says that the B<sup>ñ</sup> tradition, in particular, explores the elements, though the system is also used in Tantra, Tibetan shamanism, and Dzogchen, and is similar (but not identical) to the five elements in traditional Chinese medicine. In the Trul-Khor of the B<sup>ñ</sup> tradition, the first, or preliminary, cycle of movements is an introduction to the breath. The second, more vigorous, cycle specifically balances the five elements and their corresponding afflictions.

The 108 movements of Yantra Yoga also address the body’s “channels,” says Andrico. “There are three families of preparatory exercises apart from the eight movements [shown in the video]. There are five movements to mobilize the joints and five movements to control the channels. Before that we practice a breathing exercise designed to expel the impure prana.” In the complete system, these are followed by 25 positions, called yantras, with two variations of each for a total of 75 movements divided into five groups. Finally, says Andrico, there is a series called the vajra wave, designed “to correct any possible obstruction of the flowing of prana created by distraction during the practice.”

Ultimately, the intention of both Yantra Yoga and Trul-Khor is to clear all of the qualities identified as unwanted obstructions, imbalances, distractions, or afflictions, including negative emotions. In this state of purification, the student can begin to experience “the natural mind.”

“The basic goal is to be able to continue in a state of relaxation—a natural state without tensions, but in the full presence of our potentiality,” Andrico says. For both Yantra Yoga and Trul-Khor, meditation is an integral part of the practice; the bodily movements are designed to be experienced with the meditations that are part of each tradition’s lineage. “Yantra Yoga is meant to be done in conjunction with meditation, particularly from the Dzogchen and Vajrayana tradition,” Michael Katz says. “It’s good for people who are particularly oriented toward balancing their yoga practice with a very intact spiritual tradition.” Yet here in the West, those people seem to be a rare breed, and in fact hatha yoga is often presented as only a physical pursuit. “Tibetan Yoga is little known and practiced exactly because it is so doggedly focused on conscious training and liberation,” says Chris Kilham.

Buddhism, on the other hand, is often presented as a meditative and intellectual religious practice without a physical component. For this reason, says Katz, Westerners have been relatively slower to seek out traditional Tibetan yoga practices than to adopt Buddhism's more ethereal components. "Buddhism tends to be presented in a rather sedentary and intellectual manner in the United States," Katz says. "It's unbalanced, with an insufficient emphasis on the physical body. [Trul-khor] is a way to balance out that problem." Although Tibetan yoga may have been somewhat overlooked, the fact remains that a cloak of secrecy has surrounded it.

For Namkhai Norbu and Tenzin Wangyal Rinpoche, releasing these teachings is a matter of necessity—to preserve the traditions—as well as one of generosity, in sharing what they believe can be a beneficial practice leading to spiritual awakening. But it's also an act of courage, as they send their ancient, closely guarded traditions into a modern world that is likely to change them. Yet if these teachings can make a successful transition to Western culture in the eyes of Tibetan spiritual elders, it's likely to propel even more of Tibet's secrets into the open.

## BUDDHIST YOGA

Tibetan Yoga derives from the confluence of Buddhism, Yoga and Tantra which started to arrive in Tibet from India briefly around the late eighth century and then more steadily from the thirteenth century onwards. Indian Buddhism around that time had incorporated both Hindu yogic and tantric practices along with the classical teachings of the historical Buddha who lived around 500 BC. It acknowledged that there were two paths to enlightenment - complete transcendence of identification with the personal ego. One path was that taught in the sutras according to the historical teachings. The heart of sutra practice was based on morality, concentration, and wisdom, not identifying with the personal ego. The other path, which has become the cornerstone of Tibetan variations, was tantric. This practice blended the sutra teachings with techniques adapted from Hindu systems of yoga and tantra.



Tantric systems transform the basic human passions of desire and aversion for the purpose of spiritual development. Rather than denying such primal urges, tantra purifies them into wholesome and helpful forces. It is very much like trying to deal with a wild horse charging towards you. One way is denial: put up your hands and shout out, "stop, stop!" Probably you will be bowled over by the animal. Another, cleverer, approach is to step aside and then jump on its back as it charges past you. In such a case, you have a chance to start coaxing it to move in certain directions, and over time you may be able to direct it into a stable. Truthfully, one needs some skill in both self-control and acceptance if one is to be successful with tantric work.

Tibetan Tantra, also known as the Vajrayana, incorporates the major aspects of both the Hinayana and Mahayana Buddhist teachings. It is basically an esoteric extension on these themes. Hinayana and Mahayana are two schools of Buddhist practice that have basically similar goals and techniques but

somewhat differing philosophies. For instance, Theravadin Buddhism, known for its Vipassana meditation, is a Hinayana teaching, and Zen Buddhism is a Mahayana teaching. Tantra itself has various schools which can be grouped by the relative emphasis they place on working with exoteric and esoteric practices.

Tibetan Buddhism comprises the teachings of the three vehicles of Buddhism: the Foundational Vehicle, Mahāyāna, and Vajrayāna. The Mahāyāna goal of spiritual development is to achieve the enlightenment of Buddhahood in order to most efficiently help all other sentient beings attain this state. The motivation in it is the bodhicitta mind of enlightenment – an altruistic intention to become enlightened for the sake of all sentient beings. Bodhisattvas are revered beings who have conceived the will and vow to dedicate their lives with bodhicitta for the sake of all beings. Tibetan Buddhism teaches methods for achieving Buddhahood more quickly by including the Vajrayāna path in Mahāyāna.

Though based upon Mahayana, Tibeto-Mongolian Buddhism is one of the schools that practice Vajrayana or "Diamond Vehicle" also referred to as Mantrayāna, Tantrayāna, Tantric Buddhism, or esoteric Buddhism. It accepts all the basic concepts of Mahāyāna, but also includes a vast array of spiritual and physical techniques designed to enhance Buddhist practice. Tantric Buddhism is largely concerned with ritual and meditative practices. One component of the Vajrayāna is harnessing psycho-physical energy through ritual, visualization, physical exercises, and meditation as a means of developing the mind. Using these techniques, it is claimed that a practitioner can achieve Buddhahood in one lifetime, or even as little as three years. In the Tibetan tradition, these practices can include sexual yoga, though only for some very advanced practitioners.

Buddhahood is defined as a state free of the obstructions to liberation as well as those to omniscience. When, in Buddhahood, one is freed from all mental obscurations, one is said to attain a state of continuous bliss mixed with a simultaneous cognition of emptiness, the true nature of reality. In this state, all limitations on one's ability to help other living beings are removed.

It is said that there are countless beings who have attained Buddhahood. Buddhas spontaneously, naturally and continuously perform activities to benefit all sentient beings. However it is believed that sentient beings' karmas limit the ability of the Buddhas to help them. Thus, although Buddhas possess no limitation from their side on their ability to help others, sentient beings continue to experience suffering as a result of the limitations of their own former negative actions.

Buddhism traditionally incorporates states of meditative absorption. The most ancient sustained expression of yogic ideas is found in the early sermons of the Buddha. One key innovative teaching of the Buddha was that meditative absorption must be combined with liberating cognition. The difference between the Buddha's teaching and the yoga presented in early Brahminic texts is striking. Meditative states alone are not an end, for according to the Buddha, even the highest meditative state is not liberating. Instead of attaining a complete cessation of thought, some sort of mental activity must take place: a liberating cognition, based on the practice of mindful awareness.

Meditation was an aspect of the practice of the yogis in the centuries preceding the Buddha. The Buddha built upon the yogis' concern with introspection and developed their meditative techniques, but rejected their theories of liberation. In Buddhism, mindfulness and clear awareness are to be developed at all times, in pre-Buddhist yogic practices there is no such injunction. A yogi in the Brahmanical tradition is not to practice while defecating, for example, while a Buddhist monastic should do so.

Religious knowledge or vision was indicated as a result of practice both within and outside of the Buddhist fold. According to the Samaññaphala Sutta this sort of vision arose for the Buddhist adept as a result of the perfection of "meditation" coupled with the perfection of discipline. Some of the Buddha's meditative techniques were shared with other traditions of his day, but the idea that ethics are causally related to the attainment of transcendent wisdom original.

The Buddhist texts are probably the earliest describing meditation techniques. They describe meditative practices and states which had existed before the Buddha as well as those which were first developed within Buddhism. Two Upanishads written after the rise of Buddhism do contain full-fledged descriptions of yoga as a means to liberation.



In the Mahayana tradition, which are the main teachings in this Mountain Retreat, the Buddha tends not to be viewed as merely human, but as the earthly projection of a beginningless and endless, omnipresent being beyond the range and reach of thought. Moreover, in certain Mahayana sutras, the Buddha, Dharma and Sangha are viewed essentially as One: all three are seen as the eternal Buddha himself. Celestial Buddhas are individuals who no longer exist on the material plane of existence, but who still aid in the enlightenment of all beings. Nirvana came to refer only to the extinction of greed and hate, implying that delusion was still present in one who attained Nirvana. Bodhi became a higher attainment that eradicates delusion entirely. Thus, the Arahant attains Nirvana but not Bodhi, thus still being subject to delusion, while the Buddha attains Bodhi.

The method of self-exertion or self-power without reliance on an external force or being stands in contrast to another major form of Buddhism, Pure Land, which is characterised by utmost trust in the salvific other-power of Amitabha Buddha. Pure Land Buddhism is a very widespread and perhaps the most faith-orientated manifestation of Buddhism and centres upon the conviction that faith in Amitabha Buddha and the chanting of homage to his name will liberate one at death into the Blissful Pure Land of Amitabha Buddha. This Buddhist realm is variously construed as a foretaste of Nirvana, or as essentially Nirvana itself. The great vow of Amitabha Buddha to rescue all beings from samsaric suffering is viewed within Pure Land Buddhism as universally efficacious, if only one has faith in the power of that vow or chants his name.



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## TANTRA

Different people have different capacities for spiritual understanding and practice. For this reason, out of his compassion, Buddha Shakyamuni gave teachings at many levels, just as a skilful doctor administers a variety of remedies to treat different types of sick people. For those who wish merely to attain human happiness Buddha gave teachings revealing actions and their effects, or karma; and he taught moral discipline as their main practice. For those who wish to experience the permanent inner peace of liberation, or nirvana, for themselves alone, Buddha gave teachings on the faults of samsara; and he taught the three higher trainings – training in higher moral discipline, training in higher concentration, and training in higher wisdom – as their main practice. For those who wish to attain the ultimate goal of full enlightenment Buddha gave teachings on the development of great compassion and bodhichitta; and he taught the six perfections – the perfections of giving, moral discipline, patience, effort, mental stabilization, and wisdom – as their main practice.

All these teachings are open to anyone who wishes to study and practice them. The experiences that are gained from practicing them are called the ‘common spiritual paths’. Besides these teachings, Buddha also gave teachings on Tantra. These may be practiced only by those who have received Tantric empowerments. The experiences gained by practicing these teachings are called the ‘uncommon spiritual paths’.

The highest of all possible human goals is the attainment of complete enlightenment, an ultimate state of peace in which all obstacles obscuring the mind have been removed and all good qualities such as wisdom, compassion, and skillful means have been fully developed. However, we cannot reach this ultimate goal merely by waiting for it; we need to use the appropriate methods to take us there. What are the methods for attaining the peace of full enlightenment? They are the paths of Sutra and Secret Mantra; there is no third method. Of these two, the techniques revealed in Secret Mantra are superior to those revealed in the Sutras.

Not only is Secret Mantra the supreme path to full enlightenment, it is also extremely rare. As Je Tsongkhapa said, the teachings of Secret Mantra are even rarer than the Buddhas because, although a thousand founding Buddhas will appear during this Fortunate Eon, only the fourth (Buddha Shakyamuni), the eleventh, and the last will teach the paths of Secret Mantra. At the moment, we have a great opportunity to practice these rare and beneficial teachings, so it is important that we develop a strong intention to practice them purely. If the Mahayana teachings were to vanish from this world, we would have no opportunity to become a Buddha. Therefore, while we still have access to these precious teachings, we should apply ourselves to them assiduously and try to gain some experience of them. The etymology of Secret Mantra is as follows. ‘Secret’ indicates that these methods should be practiced discreetly. If we make a display of our practices, we will attract many hindrances and negative forces. This would be like someone talking openly and carelessly about a precious jewel they possessed and, as a result, attracting the attention of thieves.

‘Mantra’ means ‘protection for the mind’. The function of Secret Mantra is to enable us to progress swiftly through the stages of the spiritual path by protecting our mind against ordinary appearances and ordinary conceptions. It is often said that the path of Tantra is superior to the path of Sutra, but to understand why this is so we need to engage in a precise study of both Sutra and Tantra; otherwise our statements about the superiority of Tantra will be mere words.



Moreover, if we do not study both Sutra and Tantra well, we shall find it difficult to understand how to practice the union of Sutra and Tantra, and then there will be a great danger of our either rejecting the practice of Tantra or ignoring the practice of Sutra. The teachings of Tantra, or Secret Mantra as it is sometimes called, are the rarest and most precious of Buddha’s teachings. It is only by following the path of Secret Mantra that we can attain enlightenment, or Buddhahood. Why can we not attain full enlightenment just by practicing the paths of Sutra? There are two main reasons. First, to attain Buddhahood we need to accomplish both the Truth Body and the Form Body of a Buddha.

Although Sutra teachings present a general explanation of how these two bodies are accomplished in dependence upon the stages of the path of wisdom and method, they do not give precise explanations of the actual direct, substantial causes of these two bodies. The direct, substantial cause of the Truth Body is meaning clear light, and the direct, substantial cause of the Form Body is the illusory body. These are explained only in Secret Mantra.

The second reason why Sutra paths cannot lead us to full enlightenment is that Sutra teachings do not present methods for overcoming the very subtle obstructions to omniscience – the subtle dualistic appearances associated with the minds of white appearance, red increase, and black near-attainment. These three minds become manifest when our inner winds dissolve within the central channel during sleep, during the death process, or during completion stage meditation. Although these minds are subtle minds they are nevertheless contaminated minds because their objects – the appearance of space pervaded by white light, the appearance of space pervaded by red light, and the appearance of space pervaded by darkness – appear as inherently existent.

These appearances of inherent existence are subtle dualistic appearances, and very subtle obstructions to omniscience. Because Sutra teachings do not explain how to recognize the subtle minds of white appearance, red increase, and black near-attainment, Sutra Bodhisattvas are unable even to recognize the subtle dualistic appearances associated with them, let alone abandon them. In general, dualistic appearance is the appearance to a mind of both its object and inherent existence. All the minds of living beings, with the exception of the exalted awareness of meditative equipoise of Superior beings, have this appearance.

A direct realization of emptiness with a gross mind does not have the power to overcome the subtle dualistic appearances associated with the minds of white appearance, red increase, and black near-attainment. The only way to abandon these subtle dualistic appearances is to realize emptiness directly with a very subtle mind of clear light. Since the methods for manifesting and using the very subtle mind of clear

light are explained only in Secret Mantra, anyone who wishes to attain Buddhahood definitely needs to enter this path.

## VAJRAYANA

Tibetan Tantric Buddhism or Vajrayana is said to be the fastest method for attaining Buddhahood but for unqualified practitioners it can be dangerous. To engage in it one must receive an appropriate initiation (also known as an "empowerment") from a lama who is fully qualified to give it. From the time one has resolved to accept such an initiation, the utmost sustained effort in guru devotion is essential. The aim of preliminary practices (*ngöndro*) is to start the student on the correct path for such higher teachings. Just as Sutrayāna preceded Vajrayāna historically in India, so sutra practices constitute those that are preliminary to tantric ones. Preliminary practices include all *Sutrayāna* activities that yield merit like hearing teachings, prostrations, offerings, prayers and acts of kindness and compassion, but chief among the preliminary practices are realizations through meditation on the three principle stages of the path: renunciation, the altruistic bodhicitta wish to attain enlightenment and the wisdom realizing emptiness. For a person without the basis of these three in particular to practice Vajrayāna can be like a small child trying to ride an unbroken horse. While the practices of Vajrayāna are not known in Sutrayāna, all Sutrayāna practices are common to Vajrayāna. Without training in the preliminary practices, the ubiquity of allusions to them in Vajrayāna is meaningless and even successful Vajrayāna initiation becomes impossible. The merit acquired in the preliminary practices facilitates progress in Vajrayāna. While many Buddhists may spend a lifetime exclusively on sutra practices, however, an amalgam of the two to some degree is common. For example, in order to train in calm abiding, one might use a tantric visualisation as the meditation object.

## AUTHENTIC TANTRA

Je Tsongkhapa explained that an authentic Secret Mantra practice must possess four attributes, known as the 'four complete purities'. These are:

- Complete purity of place
- Complete purity of body
- Complete purity of enjoyments
- Complete purity of deeds

The practice of these four complete purities was not revealed in the Sutra teachings, but is to be found only in Secret Mantra. Secret Mantra is distinguished from Sutra by the practice of bringing the future result into the present path. For example, even though we have not yet attained enlightenment, when we practise Secret Mantra we try to prevent ordinary appearances and ordinary conceptions of our environment and instead visualize our surroundings as the mandala of a Deity. In the same way, we prevent ordinary appearance of our body, our enjoyments, and our deeds, and, in their place, generate ourself as a Deity, visualize our enjoyments as those of a Buddha, and practise performing enlightened deeds. By doing such practices, we can attain the resultant state of Buddhahood very rapidly. These four practices are essential for both the generation stage and completion stage of Secret Mantra.

## LEVELS OF TANTRA

Tantra, or Secret Mantra, has four levels:

- Action Tantra
- Performance Tantra
- Yoga Tantra
- Highest Yoga Tantra



Action Tantra principally emphasizes external actions, Performance Tantra places equal emphasis on both external and internal actions, Yoga Tantra principally emphasizes internal actions, and Highest Yoga Tantra is the supreme class of Tantra. All four levels of Secret Mantra transform great bliss into the spiritual path, but the methods of transformation differ according to the level being practised. In Action Tantra, the meditator generates bliss by looking at a visualized goddess, and then transforms that bliss into the path. In Performance Tantra, the meditator generates bliss by exchanging smiles with the goddess, and in Yoga Tantra, by holding hands with her and so forth.

In Highest Yoga Tantra, the meditator generates bliss by imagining sexual embrace with a consort and, at advanced stages, by engaging in actual embrace; and then transforms that bliss into the spiritual path. It should be noted, however, that it is very difficult to use great bliss as a method for attaining enlightenment, and if we are able to do so we have indeed attained a formidable accomplishment. As the great Mahasiddha Saraha said, 'Everyone is excited by copulation, but very few can transform that bliss into the spiritual path'.

### **ATTACHMENT & TANTRA**

Generally, Buddhism teaches that attachment is a delusion that is to be avoided, and eventually abandoned, but in Secret Mantra there is a method for transforming attachment into the path. However, to practice this method we must be very skillful. In this practice, we use attachment to generate great bliss and then use that mind of great bliss to meditate on emptiness. Only if we can do this is it a transformation of attachment. Attachment itself cannot be used directly as a path because it is a delusion, and even in Secret Mantra it is finally to be abandoned. In authentic Secret Mantra practice, the bliss generated from attachment meditates on emptiness and thereby overcomes all the delusions, including attachment itself. This is similar to the way in which the fire produced from rubbing two pieces of wood together eventually consumes the wood from which it arose. For those who are unskillful, or whose minds are untrained, such practices of transformation are impossible. For this reason, the Yogis and great meditators of the past have said that to attain the realizations of Secret Mantra, one's mind should first be controlled by training in the Sutra stages of the path. Without building this firm foundation, there is absolutely no way to attain a pure experience of Secret Mantra.

### **MAHAMUDRA**

Mahamudra is the very essence of Buddha's teachings. It is an extremely profound subject and to understand it clearly and practice it correctly it is necessary to receive empowerment and instructions from a qualified Spiritual Guide. The term 'Mahamudra' is Sanskrit. 'Maha' means 'great' and refers to great bliss, and 'mudra' here means 'non-deceptive' and refers to emptiness. Mahamudra is the union of great bliss and emptiness. Mahamudra Tantra is defined as a mind of fully qualified clear light that experiences great bliss and realizes emptiness directly. Actual Mahamudra is necessarily a realization of Highest Yoga Tantra. Mahamudra Tantra is a single mind that is both bliss and wisdom: it experiences great bliss and realizes emptiness directly. It is a collection of merit that is the main cause of a Buddha's Form Body, and a collection of wisdom that is the main cause of a Buddha's Truth Body, or Dharmakaya. When we train in the meditations of Mahamudra Tantra we are transforming our continuously residing body and mind into a Buddha's Form Body and Truth Body. Mahamudra Tantra, therefore, gives inconceivable meaning to our life.



## TUMMO

Tummo, also known as the Inner Heat Yoga or Psychic Heat Yoga, is one of Six Yogas of Naropa. Monks in Tibet practice Tummo and they are famous for drying wet sheet on their bodies in the middle of the snow with this method of yoga. Tummo focuses on harnessing the body's uncontrolled energies and turning them into heat. Tummo is a more advanced yoga and participants must go through years of basic yoga before they can achieve the control over their bodies that is required.

Tummo is basically a breathing technique. However, mentally a person must be able to focus and clear their mind very thoroughly, and part of the practice is to harness all of the uncontrolled thoughts and dreams and turn them into heat in the body. The mental training is done by visualization and meditation techniques. The students visualize themselves as deity beings and their physical bodies as being vacuous, thus clearing the mind of wasteful, ego fueled thoughts and dreams. Once the students master the clearing of their minds, they are taught further visualizations of esoteric patterns that relate to energy centers and channels that produce heat in the human body. These esoteric patterns and visualization are very complex and relate to the body's functions on a very deep level. After achieving the focus and in-depth understanding of the necessary parts of their inner selves students start training on the breath. Heat takes energy and breath is one of the main ingredients that fuels the body's heat energy. One of the breath techniques used is called bellows because it is similar to the bellows used to stock a fire and it forces strong air into the channels that produce heat in the body. These breathing practices require massive amounts of energy and the body must be trained to handle this kind of work. The body must also be expanded through years of yoga so the lungs can work at this volume and the channels in the body are open enough for this kind of force to circulate.

The practice of Tummo is used in some of the Tibetan monasteries. The popularity probably stems from the severe cold weather and cold living conditions in the monasteries. Most of the monasteries in Tibet are stone and there is not that much wood or fuel to burn as heat so being able to control your body's heat is probably a much-desired skill in those settings. However, I am sure the most valuable benefits are with the mind and body control and the greater depth of self-awareness that practice can give the student. Monks have spend lifetimes studying these patterns and techniques and passing the knowledge down to other monks that have also spent lifetimes adding to these accumulations of knowledge in the hopes of passing it down to another generation. These yoga techniques are very advanced. Be very skeptical of people who try to market yoga lessons as advanced as these and who claim to have these kinds of skills and knowledge. Monks spend full days for years training, and decades to achieve these skills and it is difficult for westerners with 40 hour a week jobs and busy lifestyles to find the time to learn these extremely advance skills.

As an introduction to Tummo, beginners can start with 10 minutes of relaxing in meditation posture and concentrating on the lower abdomen. Feel the abdomen getting warmer with each breath, as if there were a small lamp gently heating this area and spreading throughout the entire body.



## MANDALA

The general meaning of the word mandala is circle. But it is much more than just a circle, it is the basis from which all spiritual mandalas are created. It is a wheel within a wheel representing wholeness and the infinity of our universe. Circles are a powerful symbol found in every culture. We see them in halos, prayer wheels, and other religious symbols, architecture, and nature. Mandalas are sacred circles that have been long been used to facilitate meditation in the Indian and Tibetan religions. People create and look at mandalas essentially to center the body and mind. Mandalas are entering medicine as a healing tool. An increasing body of clinical trials suggests that meditation can boost the immune system, reduce stress, combat depression, reduce pain, lower blood pressure, and stimulate the release of melatonin, a hormone believed to slow cell aging and promote restful sleep.



Some mandalas are created with specific meaning like Tibetan mandalas that are designed as spiritual windows to enlightenment. These mandalas are sometimes created using colored sand and depict the beautiful imagery of Buddhist deities and symbols. Some mandalas are created using geometric shapes, but all are formed around a center point. Most all mandalas are very detailed and created with rich vibrant colors. The mandala you see here is created using a computer program to transform one of my original artworks. There is a peaceful calm at the center of a mandala that can have a spiritual and healing affect on the viewer. The mandala's center provides calm and peace amidst your sometimes chaotic life. They can represent a refuge from your everyday stress. The gravity at the center of every mandala attracts and pulls you to connect with your own inner most core your spiritual center. The Kalachakra mandala is the most sacred Tibetan mandala. The Kalachakra mandala through its detailed symbolism represents the universe and a positive future on the path to enlightenment, which Buddhists believe is available to everyone.

Mandalas are used in spiritual practice as ritual objects and as tools to record insights and tell stories. They have also been represented in the form of circular stone structures built thousands of years ago. These structures were used to keep time and as ceremonial centers. A Tibetan mandala is used for meditation in addition to telling the story of enlightenment. Buddhist's believe meditation using a mandala will lead to enlightenment, healing, and peace.

According to Buddhist scriptures sand mandalas, created by Buddhist monks, spread positive energy into the surrounding environment and to all individuals that view them. As they create the sand mandala the

monks chant and meditate to bring forth these energies that come from the various deities pictured in the mandala. The monks pray for the blessings of these deities. Whatever meaning a particular mandala holds for you is a source of personal inspiration.

## **MAKING A PERSONAL MANDALA**

Mandalas are not just something to look at or meditate on. You can create your own healing mandala by incorporating all the things that you find personally comforting like favorite colors and pictures. Gather them together and layout them out in the form of a wheel within a wheel the basic mandala structure. Add your own creative flare to your design and you will have your own personal mandala for inspiration and meditation. Coloring a mandala using pencil crayons, crayons, paint, or pastels combines the benefits of meditation and art therapy. People who color mandalas often experience a deep sense of calm and well-being. It's a simple tool that doesn't require any expertise, but it can be remarkably soothing and nourishing. Mandalas not only focus your attention, but allow you to express your creative side, which many of us neglect in our daily lives.

Coloring mandalas can help children deal with emotions and cope with illness. Instead of verbalizing their feelings, many children express themselves through color and art. Psychologist Barbara Sourkes, PhD, has used mandalas with children at hospitals. The University of California at Irvine Cancer Center and the University of Pennsylvania Cancer Center are just two cancer centers that have offered mandala workshops to cancer survivors. For the same reason that many smokers take up knitting when they quit. Coloring mandalas keeps your hands occupied and relieves stress. You can bring your mandala book with you so you can pick it up for a several minutes at a time whenever you have the urge to smoke. But it is not for everyone. Coloring mandalas involve repetitive movements and gripping, which can aggravate the pain rheumatoid arthritis and osteoarthritis in the fingers. It can also cause pain in people with carpal tunnel syndrome, tennis elbow (known medically as lateral epicondylitis), and other forms of repetitive strain injury.

To create your personal mandala you will need:

1. You will need crayons, pencil crayons, chalks, pastels, paint, or markers in a variety of colors.
2. Print or photocopy one of the mandalas at the back of this book, or design your own.
3. Find a quiet and comfortable place.
4. Start coloring. Don't think about your choice of color too much and don't worry about matching colors. Let your instincts guide you. After you've begun with the first color, the rest will follow naturally. One color on the mandala invites another, like a guest who asks to bring his friend to your party. Draw whatever shapes come to you, whether you understand them at this time or not, just draw and colour, and enjoy the process.
5. Once you have finished, you can learn about interpreting the way you have colored your mandala by reading about colour therapy, healing shapes, and other medical research. You are now ready to try coloring more mandalas and even creating them yourself. In the chapter on Meditation you can find how to use your mandala for meditation.

## COLOUR THERAPY

According to color therapy, colors are capable of influencing many aspects of our lives, including our mood, mental state and energy level. Each color is thought to be associated with one of seven energy centers, or chakras, in Tantra and Ayurveda. If a person's chakra is thought to be out of balance or weak, the color it's associated with is believed to help strengthen it. Here are a few guidelines for your mandala:

**RED** is thought to be linked to the base chakra and the spine, hips and legs. It's thought to stimulate and boost physical energy, strengthen willpower, increase circulation, clear congestion and is linked with sexuality. Too much red may overstimulate and possibly promote anger or aggressiveness.

**ORANGE** is thought to encourage joy, socializing and optimism, which is why it's considered useful for depression or sadness. Orange is associated with the sacral chakra and it's believed to benefit the kidneys, urinary tract and the reproductive organs. Too much orange is thought to lead to tiredness, pessimism and confusion.

**YELLOW** is associated with the solar plexus chakra. An imbalance in the solar plexus chakra is thought to promote fear, apprehension, confusion, lack of determination, introversion or power issues, which this color is believed to balance. Yellow is associated with the intellect and mental processes and is uplifting. The solar plexus chakra is also thought to influence the digestive system. Too much yellow is believed to lead to poor concentration and hyperactivity.

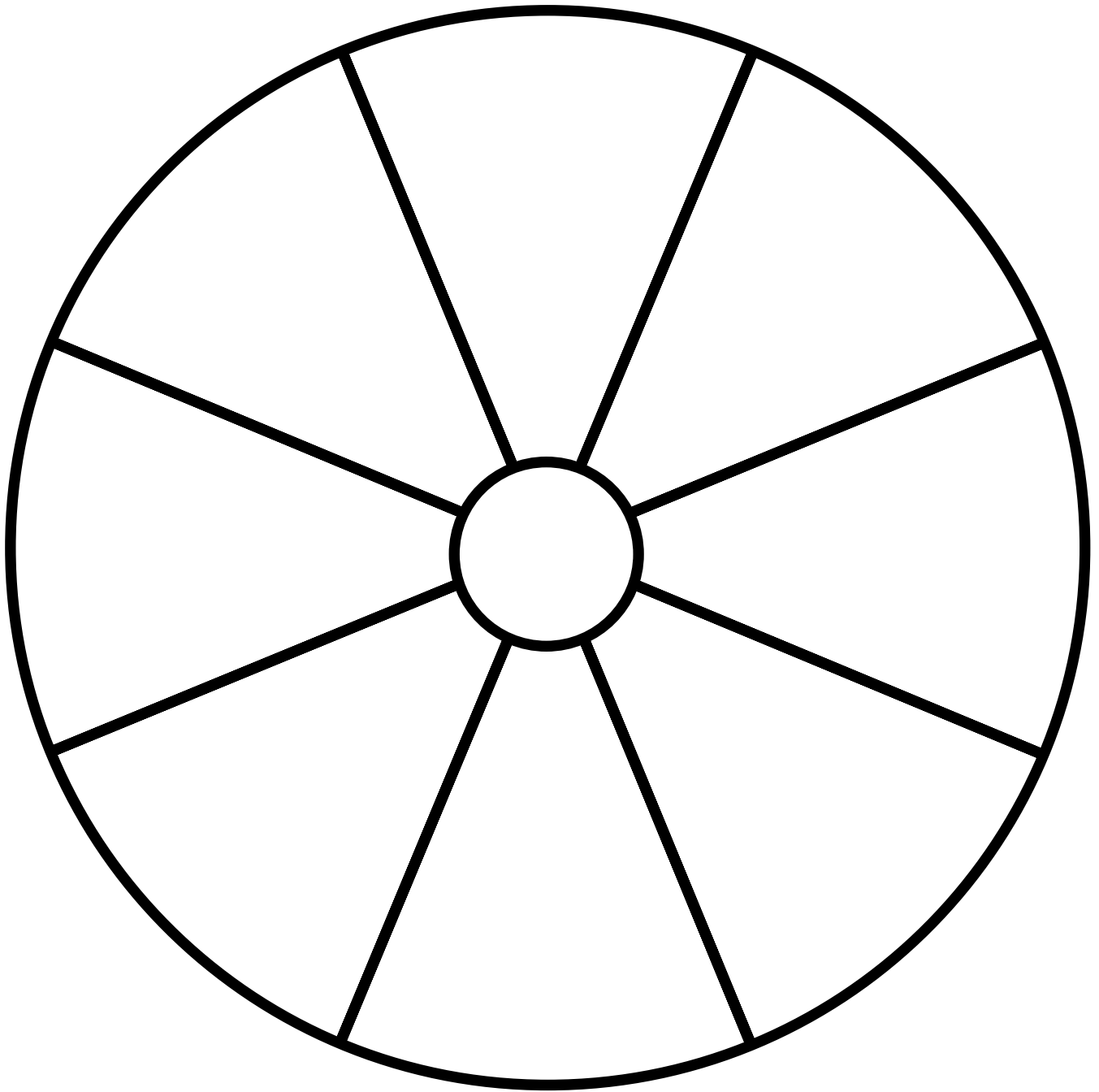
**GREEN** is a color that's thought to encourage emotional stability, purity and calmness. It's related to the heart chakra, so it's believed to help with emotional issues, such as love, forgiveness, trust and compassion. An imbalance in the heart chakra is associated with fear of relationships, mistrust, jealousy, isolation and insecurity.

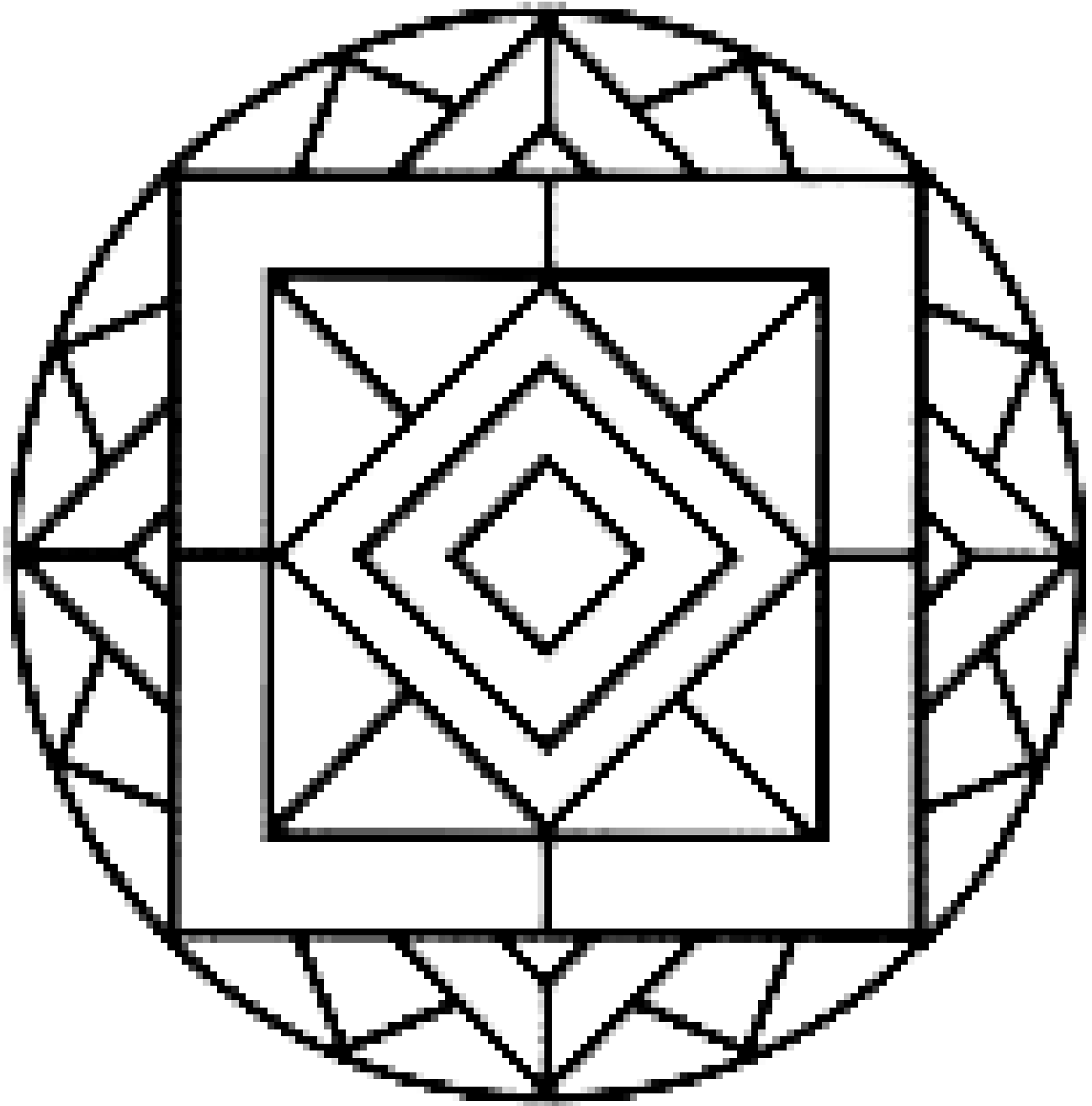
**BLUE** is related to the throat chakra and is said to be connected to the throat and lungs. It's thought to enhance verbal expression and communication, artistic expression and willpower. It's a calming color and is believed to help insomnia, anxiety, throat problems, high blood pressure, migraine and skin irritation.

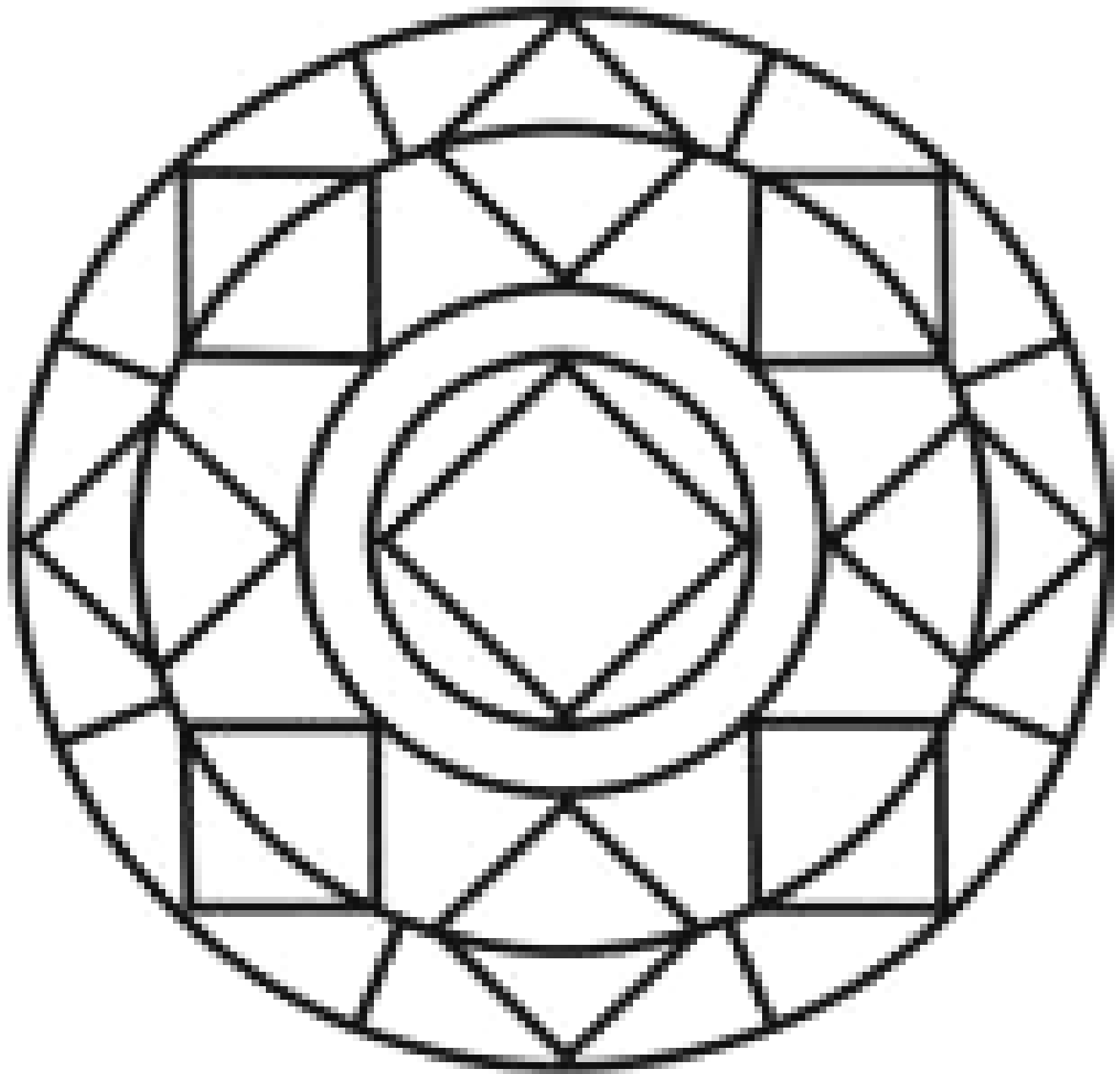
**INDIGO** is associated with the third eye chakra, located between the eyes, and is related to the eyes and the lower part of the head. It's said to encourage greater intuition and strengthen the lymph system, immune system and help purify and cleanse the body.

**VIOLET** is associated with the crown chakra, which is at the top of the head. It's thought to encourage spirituality, intuition, wisdom, mastery and mental strength and focus. Too much purple is thought to promote pride and arrogance.

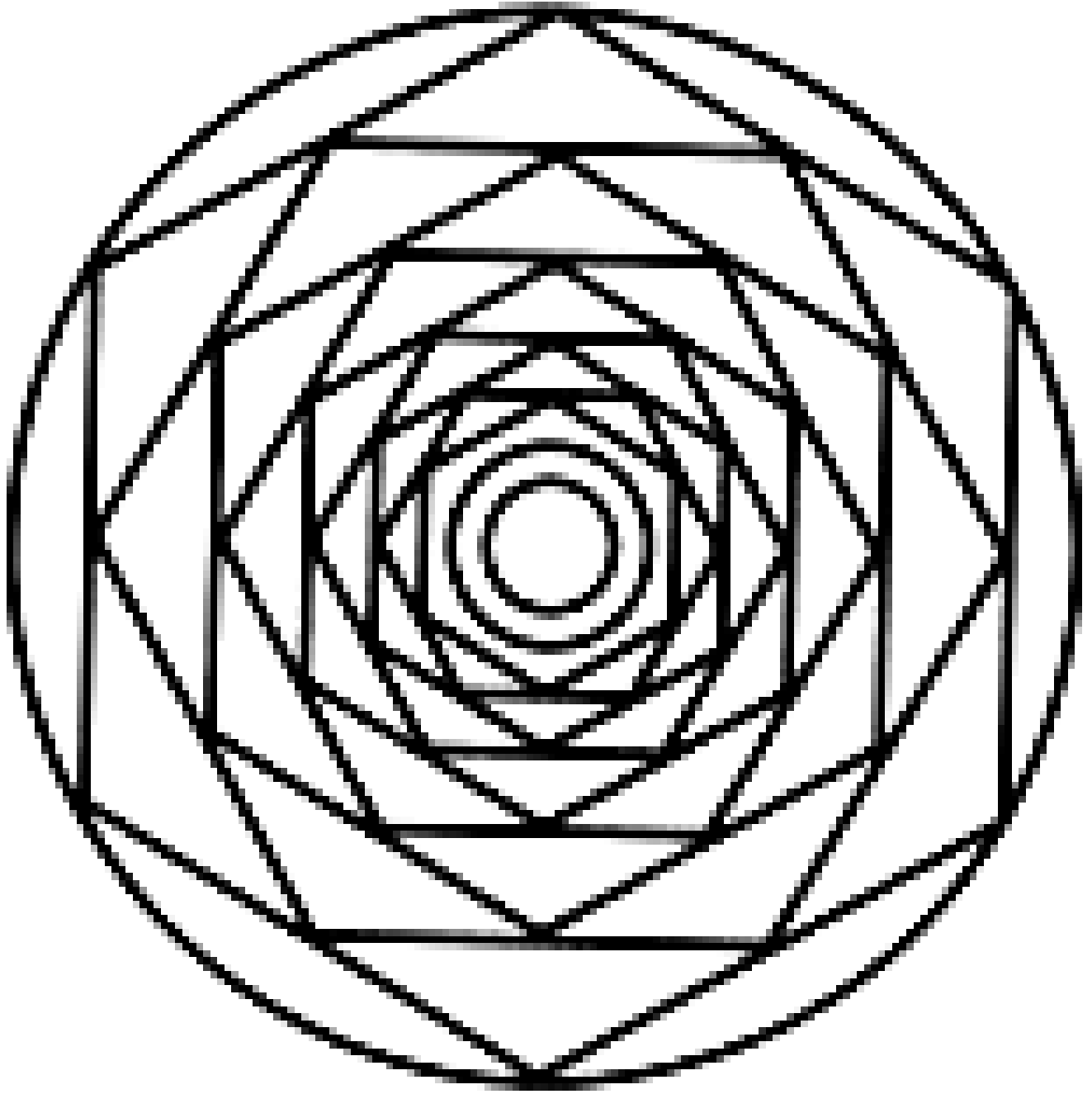
The following pages contain several classical mandala designs to get you started, or you may choose to create your own. In the chapter on Meditation you can find how to use your mandala for meditation and explore the many forms of mandalas to discover a new path on your spiritual journey.

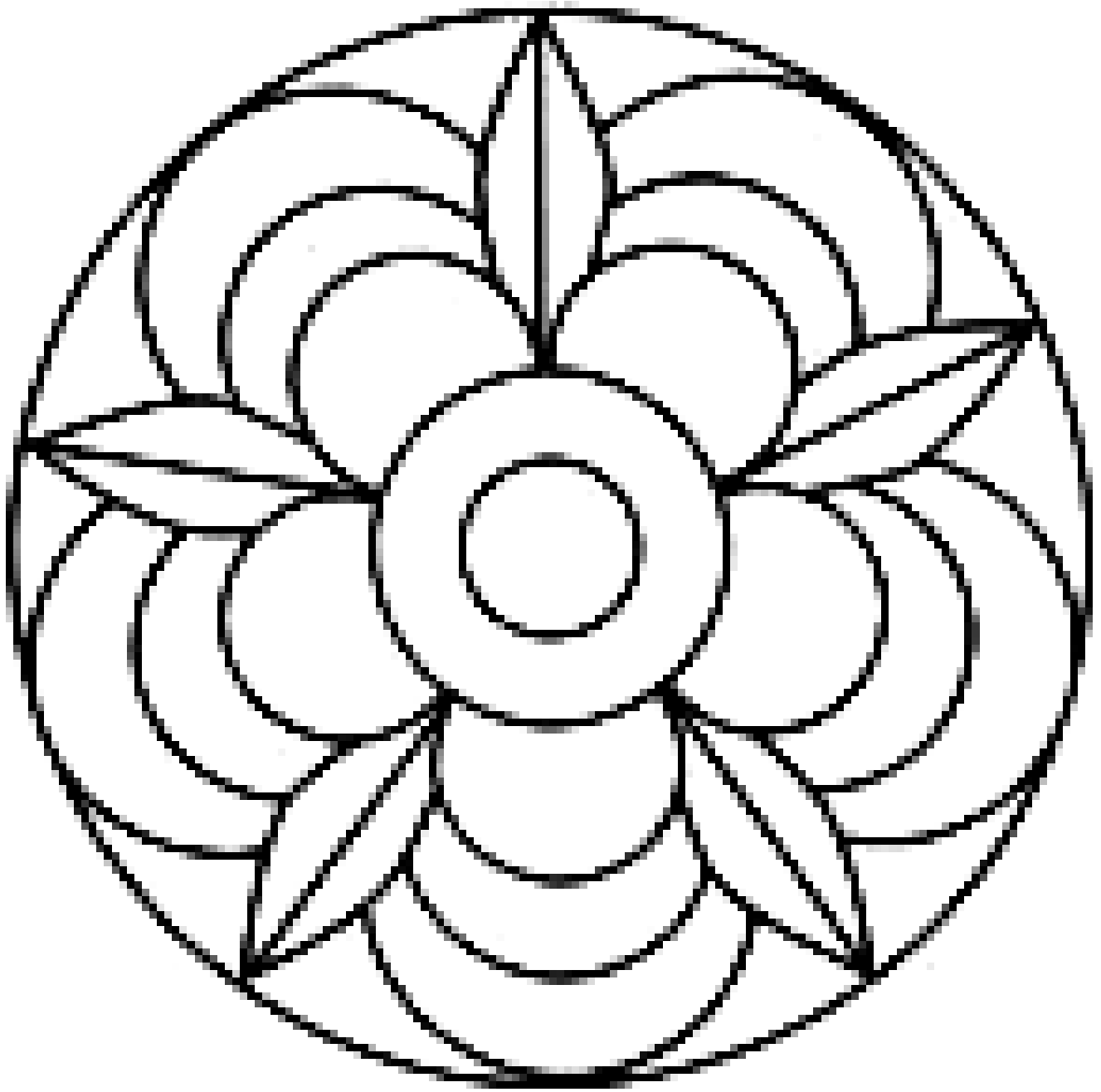


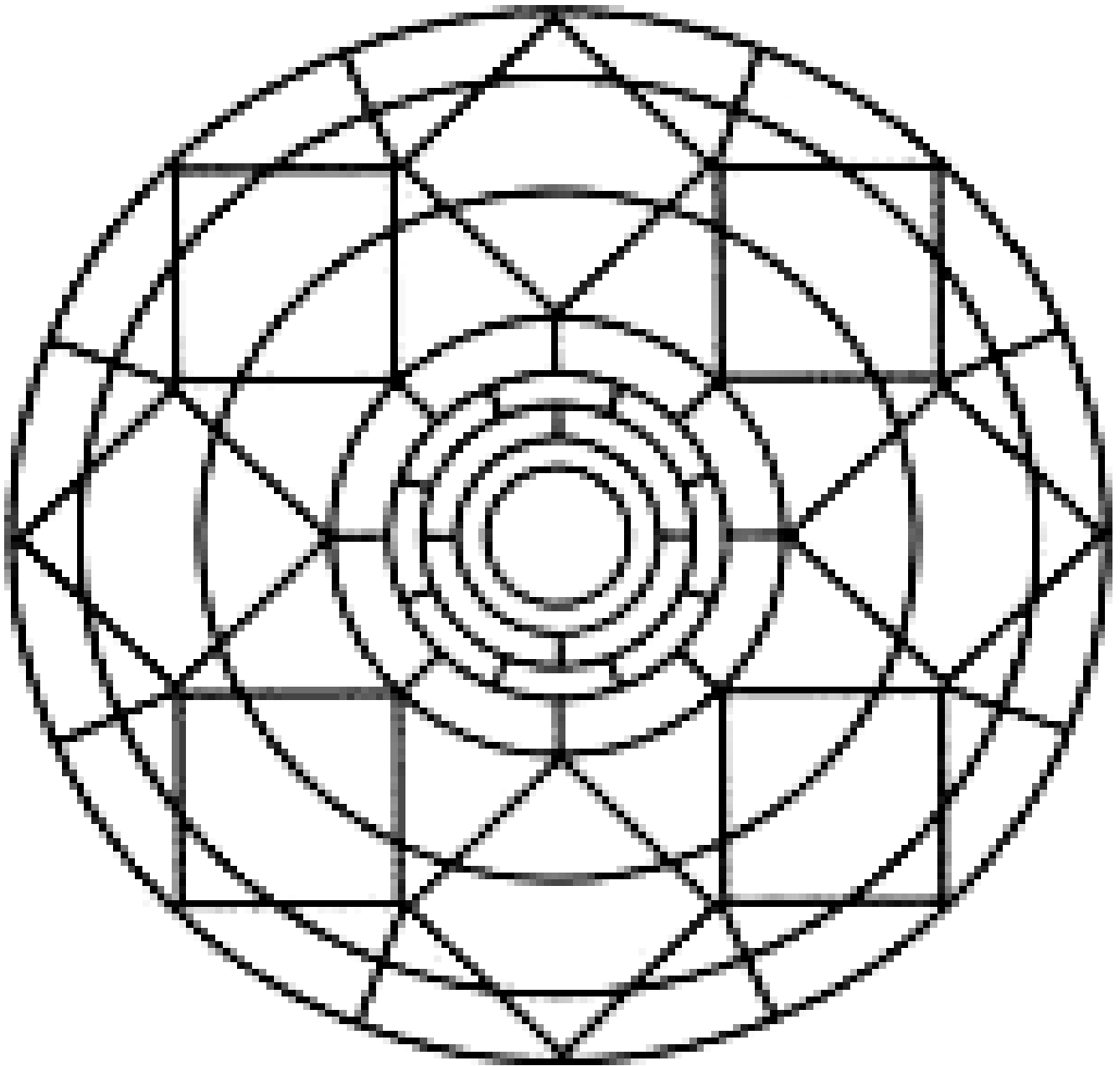














## MANTRA

Mantra is a Sanskrit word meaning 'the thought that liberates and protects'. A mantra is a word or group of words that contain powerful healing vibrations within the syllables of the words. Mantras are used to focus and concentrate the mind, and act as a pathway between normal states of consciousness and super consciousness. It is a very powerful way of approaching meditational states. Mantras are also used to invoke a particular deity that is being asked to bring physical, mental and spiritual healing. Many cultures and religions make use of mantras. One does not need to be a Hindu or a Buddhist to make use of a particular mantra. Devotees of Christ may use the name Jesus or Hail Mary, or Mother of Jesus. Parsis, Sikhs and Muslims may select a name or mantra from the Zend Avesta, Granth Sahib, or Koran respectively.



The chanting of mantras activates and accelerates the creative spiritual force, promoting harmony throughout our whole being. The devotee is gradually converted into a living centre of spiritual vibration, which may be directed for the benefit of the one who uses it and for that of others. During the early stages of yogic practice, the chosen mantra should be repeated over and over again with effort of will and full awareness. This awareness and concentration prevents the mind from thinking of other things. Eventually after continuous and dedicated practice, the mantra is repeated automatically without strain or effort. The mantra spontaneously manifests itself and becomes an integral part of the mind. The mind vibrates with the sound of the mantra. It becomes an integral part of the individual's being and needs absolutely no conscious effort. It repeats itself spontaneously with every breath, day and night. This is a very powerful way of approaching meditation states, for the mind is rendered calm and concentrated. In this way the mantra acts as a pathway between normal states of consciousness and super consciousness.

When first using a mantra it is best to repeat it aloud by co-ordinating the repetition with the breath. Later, and more potent, is to repeat the mantra mentally. If you do not have a personal mantra, speak to your spiritual teacher, or OM may be used. Although mental repetition is stronger, the mantra may be repeated aloud if you become drowsy. Never change the mantra unless instructed to do so. Repetition will lead to pure thought, in which sound vibration joins with thought vibration and there is no awareness of meaning. If used correctly they can bestow many blessings on the practitioner. There are thousands of mantras in use today. Ask your spiritual guide which mantra is most suitable for you. Your mantra may also come to you in a dream or in meditation. A personal mantra is a spiritual tool and should not be discussed in general conversation, except with your spiritual guide. In this book I have suggested OM AH HUM and OM MANI PADME HUM but this may be exchanged for your personal mantra.

The following is a selection of mantras that I have found to be widely used in Buddhist meditation:

**OM AH HUM**

*From the hearts of all the holy beings, may we receive thy blessings on our body, speech and mind.*

**OM MANI PADME HUM**

*May we receive the blessings of love, wisdom and compassion and reach self-realisation like the jewel in the lotus.*

**NAMU MYOHO RENGE KYO**

*Glory to the Lotus Sutra and the teachings Buddha.*

**OM AH HUM VAJRA GURU PADMA SIDDHI HUM**

*Salutations to great guru Padmasambhava. By your blessings and gifts may we reach perfection and enlightenment.*

**OM TARE TUTTARE TURE SVAHA**

*O Mother of all the Buddhas may the meaning of this mantra take root in my mind liberating me from all discontent, danger, delusions and duality.*

**MEANING OF OM**

Om is the Sanskrit word meaning 'supreme infinite spirit' or 'person'. It is the most commonly used mantra in meditation and yoga. Students of Tibetan Yoga regard Om, represented by the Tibetan symbol ཨོཾ with great respect, for the whole essence of the teachings of yoga is compressed into this symbol. All yogic mantras begin with Om. Om is the all-pervading sound of the universe. It is believed to have emanated from the cosmic vibration. Om is all in all. Om is the mystic word of power. Om is the magic word of marvellous potency. Om is the voice of all creation. Om is the root of the entire universe. Om is the inner music of the soul. Om is the king of all sounds or words. Om is the ocean into which all rivers of names, sounds and words flow. Om is the priceless treasure to the student on the path of yoga.



Like the Latin word 'Omne', the Christian word 'Amen' and the Islamic word 'Ahimn' the Sanskrit word 'Om' means 'all' and conveys concepts of 'omniscience', 'omnipresence' and 'omnipotence'. The word Om can mean many different things to different people, although the essence is the same. For example it can mean 'Welcome to the Gods', or 'My individual spirit is part of the Universal Supreme Spirit that permeates all creation and beyond', or 'Heavenly Father, my entire being is filled with love and light. We are one', or 'May the healing power of the universe flow through me, filling me with love and light'. If you meditate on the word Om you will experience the meaning and power for yourself. The correct way to pronounce Om is 'AUM'. 'A' as in heart, 'U' as in moon, 'M' as in mother. "AAAAAUUUUUUMMMMMM". Only when said quickly does the 'AU' become 'O'. This is very

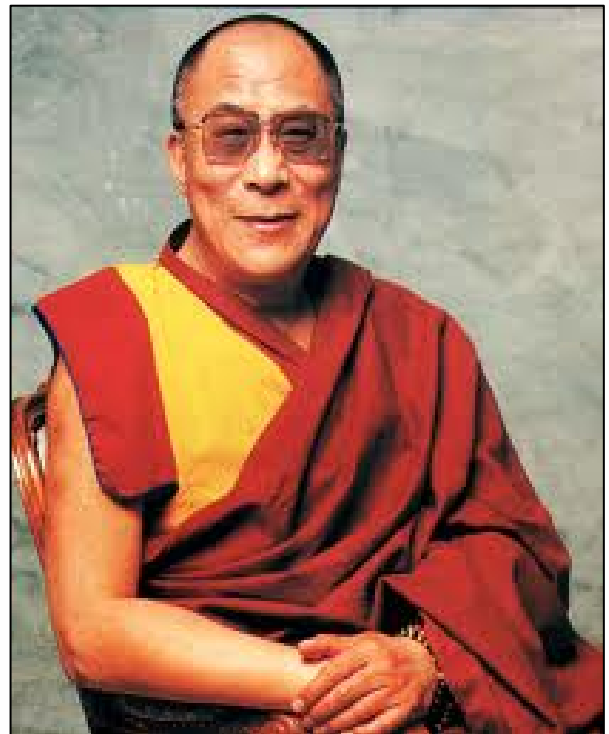
important as the three letters have three meanings in one. 'A' signifies the physical world, 'U' the mental world, and 'M' is the world which is beyond the reach of the intellect. 'AUM' represents the past, present and future, the beginning, middle and end, ignorance, knowledge and enlightenment, the waking state - objective consciousness, the dreaming state - subjective consciousness, and the deep sleep state - cessation of consciousness.

Chanting Om is a very powerful meditative technique and has a tremendous influence on the mind. If chanted correctly it is one of the most powerful methods of rapidly relaxing the mind and body. It quickly brings mental peace and helps to prevent and soothe many psychosomatic disorders. Chanting Om arouses and transforms every atom in the physical body, setting up new vibrations and conditions and awakening the spiritual centres. Correctly chanting Om will eventually reunite the individual human spirit with the Supreme Universal Spirit. As soon as you sit for meditation, chanting Om loudly and rhythmically for ten minutes with deep concentration and understanding will remove the chatter of the mind, shutting out all worldly thoughts, generating sublime and soul-stirring thoughts. Om should be chanted from the very bottom of your heart, knowing its profound meaning. Feel Om gush forth with its true colour from every nerve, every vein, every cell, every atom, every molecule and every corpuscle in your body, filling your entire being with universal healing energy, bringing peace, harmony and wisdom. Om is usually chanted three times. At the beginning and end of all yogic sessions and especially at the start of meditation. Om may be synchronised with the breathing during many yoga and meditation exercises and may be mentally repeated throughout the day.

### **OM MANI PADME HUM by His Holiness the Dalai Lama**

It is very good to recite the mantra Om Mani Padme Hum, but while you are doing it, you should be thinking on its meaning, for the meaning of the six syllables is great and vast. The first, Om is composed of three letters, A, U, and M. These symbolize the practitioner's impure body, speech, and mind; they also symbolize the pure exalted body, speech, and mind of a Buddha.

Can impure body, speech, and mind be transformed into pure body, speech, and mind, or are they entirely separate? All Buddhas are cases of beings who were like ourselves and then in dependence on the path became enlightened; Buddhism does not assert that there is anyone who from the beginning is free from faults and possesses all good qualities. The development of pure body, speech, and mind comes from gradually leaving the impure states and their being transformed into the pure. How is this done? The path is indicated by the next four syllables. Mani, meaning jewel, symbolizes the factors of method-the altruistic intention to become enlightened, compassion, and love. Just as a jewel is capable of removing poverty, so the altruistic mind of enlightenment is capable of removing the poverty, or difficulties, of cyclic existence and of solitary peace. Similarly, just as a jewel fulfills the wishes of sentient beings, so the altruistic intention to become enlightened fulfills the wishes of sentient beings.



The two syllables, padme, meaning lotus, symbolize wisdom. Just as a lotus grows forth from mud but is not sullied by the faults of mud, so wisdom is capable of putting you in a situation of non-contradiction whereas there would be contradiction if you did not have wisdom. There is wisdom realizing impermanence, wisdom realizing that persons are empty, of being self-sufficient or substantially existent, wisdom that realizes the emptiness of duality-that is to say, of difference of entity between subject and object-and wisdom that realizes the emptiness of inherent existence. Though there are many different types of wisdom, the main of all these is the wisdom realizing emptiness.

Purity must be achieved by an indivisible unity of method and wisdom, symbolized by the final syllable hum, which indicates indivisibility. According to the sutra system, this indivisibility of method and wisdom refers to wisdom affected by method and method affected by wisdom. In the mantra, or tantric, vehicle, it refers to one consciousness in which there is the full form of both wisdom and method as one undifferentiable entity. In terms of the seed syllables of the five Conqueror Buddhas, hum is the seed syllable of Akshobhya - the immovable, the unfluctuating, that which cannot be disturbed by anything.

Thus the six syllables, om mani padme hum, mean that in dependence on the practice of a path which is an indivisible union of method and wisdom, you can transform your impure body, speech, and mind into the pure exalted body, speech, and mind of a Buddha. It is said that you should not seek for Buddhahood outside of yourself; the substances for the achievement of Buddhahood are within. As Maitreya says in his Sublime Continuum of the Great Vehicle (Uttaratantra), all beings naturally have the Buddha nature in their own continuum. We have within us the seed of purity, the essence of a 'One Gone Thus' (Tathagatagarbha), that is to be transformed and fully developed into Buddhahood. This phrase is often seen as a translation of the mantra. However, although some mantras are translatable, more or less, the Mani is not one of them; but while the phrase is incorrect as a translation, it does suggest an interesting way to think about the mantra, by considering the meanings of the individual words. The Dalai Lama concludes his discussion with this synopsis: "Thus the six syllables, Om Mani Padme Hum, mean that in dependence on the practice which is in indivisible union of method and wisdom, you can transform your impure body, speech and mind into the pure body, speech, and mind of a Buddha."



*OM MANI PADME HUM*  
*BEHOLD, THE JEWEL IN THE LOTUS*

## MALA

A mala is a string of 108 beads representing the Upanishads - 108 holy books that contain the essence of yogic wisdom. There is an extra bead called Mount Sumeru where the mala is tied. The beads are usually fashioned from sacred wood, seeds, bones or gemstones. A mala may be used to count the number of repetitions of your mantra, and also as an anchor to prevent daydreaming. Malas are powerful meditative tools that become spiritualised as the mantra is repeated and the beads are counted. The practice of the mala has therapeutic value because of its effect of concentrating the mind, directing the emotions, and focusing the body, all of which lead to the spiritual realm. A mala is combined with the practice of japa. Japa means 'to rotate' and involves the continuous and rhythmical chanting of a mantra, synchronised with the rotation of a mala. Ajapa japa is when the mantra is so deeply planted in the mind and body that it repeats itself without effort, and spontaneous chanting occurs. There are three modes of japa, which may be interchanged freely according to the clarity of mind:



**Audible and articulated mantra:** The mantra may be chanted as loud as you like. It is suitable for beginners, and when we feel sleepy, depressed, angry, tense, or unhappy.

**Whispering and inarticulated mantra:** The lips are moved but they create no loud or external sound. Upanshu japa is the bridge to the subtler, more powerful manasik japa, and may be used during the quieter moments of the day.

**Mental mantra:** No audible sound is emitted, yet the mantra is clearly heard in the mind. This is the most subtle of the three modes. It should be performed when the mind is calm and reasonably free of thoughts, promoting deeper realms of consciousness.







## TIBETAN BUDDHIST PRACTICES

Buddhism traditionally incorporates states of meditative absorption. The most ancient sustained expression of yogic ideas is found in the early sermons of the Buddha. One key innovative teaching of the Buddha was that meditative absorption must be combined with liberating cognition. The difference between the Buddha's teaching and the yoga presented in early Brahminic texts is striking. Meditative states alone are not an end, for according to the Buddha, even the highest meditative state is not liberating. Instead of attaining a complete cessation of thought, some sort of mental activity must take place: a liberating cognition, based on the practice of mindful awareness.

Meditation was an aspect of the practice of the yogis in the centuries preceding the Buddha. The Buddha built upon the yogis' concern with introspection and developed their meditative techniques, but rejected their theories of liberation. In Buddhism, mindfulness and clear awareness are to be developed at all times, in pre-Buddhist yogic practices there is no such injunction. A yogi in the Brahmanical tradition is not to practice while defecating, for example, while a Buddhist monastic should do so.

Religious knowledge or "vision" was indicated as a result of practice both within and outside of the Buddhist fold. According to the Samaññaphala Sutta, this sort of vision arose for the Buddhist adept as a result of the perfection of "meditation" coupled with the perfection of "discipline". Some of the Buddha's meditative techniques were shared with other traditions of his day, but the idea that ethics are causally related to the attainment of "transcendent wisdom".

The Buddhist texts are probably the earliest describing meditation techniques. They describe meditative practices and states which had existed before the Buddha as well as those which were first developed within Buddhism. Two Upanishads written after the rise of Buddhism do contain full-fledged descriptions of yoga as a means to liberation.

While there is no convincing evidence for meditation in pre-Buddhist early Brahminic texts, Wynne argues that formless meditation originated in the Brahminic or Shramanic tradition, based on strong parallels between Upanishadic cosmological statements and the meditative goals of the two teachers of the Buddha as recorded in the early Buddhist texts. He mentions less likely possibilities as well. Having argued that the cosmological statements in the Upanishads also reflect a contemplative tradition, he argues that the Nasadiya Sukta contains evidence for a contemplative tradition, even as early as the late Rig Vedic period.

Tibetan Buddhism derives from the confluence of Buddhism and yoga which started to arrive in Tibet from India briefly around the late eighth century and then more steadily from the thirteenth century onwards. Indian Buddhism around that time had incorporated both Hindu yogic and tantric practices along with the classical teachings of the historical Buddha who lived around 500 BC. It acknowledged that

there were two paths to enlightenment. One path was that taught in the sutras according to the historical teachings. The heart of sutra practice was based on morality, concentration, and wisdom. The other path, which has become the cornerstone of Tibetan variations, was tantric. This practice blended the sutra teachings with techniques adapted from Hindu systems of yoga and tantra.

Tantric systems transform the basic human passions of desire and aversion for the purpose of spiritual development. Rather than denying such primal urges, tantra purifies them into wholesome and helpful forces. It is very much like trying to deal with a wild horse charging towards you. One way is denial: put up your hands and shout out, "stop, stop!" Probably you will be bowled over by the animal. Another, more clever, approach is to step aside and then jump on its back as it charges past you. In such a case, you have a chance to start coaxing it to move in certain directions, and over time you may be able to direct it into a stable. Truthfully, one needs some skill in both self-control and acceptance if one is to be successful with tantric work.

Tibetan Tantra incorporates the major aspects of both the Hinayana and Mahayana Buddhist teachings. It is basically an esoteric extension on these themes. Hinayana and Mahayana are two schools of Buddhist practice that have basically similar goals and techniques but somewhat differing philosophies. For instance, Theravadin Buddhism is a Hinayana teaching and Zen Buddhism is a Mahayana teaching. Tantra itself has various schools which can be grouped by the relative emphasis they place on working with exoteric and esoteric practices.

This Retreat Course Book is designed to give you an introduction to Tibetan Yoga in preparation for the advanced techniques of Vajrayana - the Tantric system of Tibetan Buddhism. The preliminary exercises in this book prepare the student by promoting physical health and relaxation. They develop concentration of the mind for advance Tantric meditation through the introduction of elementary Buddhism and Yoga. It is extremely important that you decide on a well structured programme leading to physical, mental and spiritual development. It is not necessary to perform every exercise in this book. For example; Candle Gazing and Mandala Meditation both have similar benefits of training the mind and developing one-pointed concentration. Just chose which techniques feel right for you and stick to a set programme for at least 6 months before changing. The following suggested Daily Programmes can assist you to develop a strong foundation and understanding of Tibetan Yoga, depending on the time you have, and according to lifestyle and other obligations such as work and family, etc. Advance techniques can then be approached with confidence under the guidance of a Tibetan lama guru.



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## PRAYERS TO BUDDHA

Without Buddha's kindness we would not know the real causes of happiness or the real causes of suffering. Buddha taught us how all happiness and suffering depend upon the mind. He showed us how to abandon those states of mind that cause suffering and cultivate those states of mind that cause happiness. In other words, he taught us perfect methods for overcoming suffering and attaining happiness. No one else taught us these methods. How kind Buddha is! It is for this reason that Kadampa Buddhists begin every practice by reciting this special prayer to Buddha composed by Venerable Geshe Kelsang Gyatso.

### LIBERATING PRAYER

#### *PRAISE TO BUDDHA SHAKYAMUNI*

*O Blessed One, Shakyamuni Buddha,  
Precious treasury of compassion,  
Bestower of supreme inner peace,  
You, who love all beings without exception,  
Are the source of happiness and goodness;  
And you guide us to the liberating path.  
Your body is a wishfulfilling jewel,  
Your speech is supreme, purifying nectar,  
And your mind is refuge for all living beings.*

*With folded hands I turn to you,  
Supreme unchanging friend,  
I request from the depths of my heart:  
Please give me the light of your wisdom  
To dispel the darkness of my mind  
And to heal my mental continuum.  
Please nourish me with your goodness,  
That I in turn may nourish all beings  
With an unceasing banquet of delight.*

*Through your compassionate intention,  
Your blessings and virtuous deeds,  
And my strong wish to rely upon you,*

*May all suffering quickly cease  
And all happiness and joy be fulfilled;  
And may holy Dharma flourish for evermore.*

#### SEVEN LINE PRAYER TO GURU RINPOCHE

*In the northwest country of Orgyen,  
In the pollen heart of a lotus,  
Possessing astonishing supreme spiritual attainments,  
You are renowned as the Lotus Born,  
Surrounded by a retinue of many Dakinis.  
Eminating you I practice,  
Please come forth to bestow your blessings.*

#### THE FOUR GREAT VOWS

*Sentient beings are numberless; I vow to save them.  
Desires are inexhaustible; I vow to put an end to them.  
The Dharmas are boundless; I vow to master them.  
The Buddha Way is unattainable; I vow to attain it.*





## EIGHT VERSES FOR TRAINING THE MIND

The Buddhist way of loving kindness explains eight beautiful verses that comprise one of Buddhism's best loved and most enduring teachings. Composed by the great Tibetan Bodhisattva Langri Tangpa as Eighth Verses of Training the Mind, this short text reveals profound yet totally practical methods to enable a powerful opening of the heart, the source of all true happiness. For centuries these liberating methods have brought lasting peace, inspiration, and serenity to countless people in the East. This translation by Geshe Kelsang Gyasto has skillfully introduced these ancient pearls of wisdom into our modern lives.

### EIGHT VERSES FOR TRAINING THE MIND

*With the intention to attain  
The ultimate supreme goal  
That surpasses even the wish-granting jewel,  
May I constantly cherish all living beings.*

*Whenever I associate with others,  
May I view myself as the lowest of all,  
And with a perfect intentio,  
May I cherish others as supreme.*

*Examining my mental continuum throughtout all my actions,  
As soon as a delusion develops,  
Whereby I or others would act inappropriately,  
May I firmly face it and avert it.*

*Whenever I see unfortunate beings,  
Oppessed by evil and violent suffering,  
May i cherish them as if I had found  
A rare and precious treasure.*

*Even if someone I have helped  
And of whom I had great hopes  
Nevertheless harms me without any reason,  
May I see them as my holy Spiritual Guide.*

*When others out of jealousy  
Harm me or inslut me,*

*May I take defeat upon myself  
And offer them the victory.*

*In short, may I directly and indirectly  
Offer help and happiness to all my mothers,  
And secretly take upon myself  
All their harm and suffering.*

*Furthermore, Through all these method practices,  
Together with a mind undefiled by the strains of conceptions of the eight extremes,  
And that sees all phenomena as illusory,  
May I be released from the bondage of mistaken appearance and conception.*



*“In recent years our knowledge of modern technology has increased considerably, and as a result we have witnessed remarkable material progress, but there has not been a corresponding increase in human happiness. There is no less suffering in the world today, and there are no fewer problems. It could even be said that there are now more problems and greater dangers than ever before. This shows that the cause of happiness and the solution to our problems do not lie in knowledge of material things. Happiness and suffering are states of mind, and so their main causes cannot be found outside of the mind. If we want to truly be happy and free from suffering, we must learn how to control our mind.”*

Geshe Kelsang Gyatso



## PRAYERS FOR MEDITATION

These prayers were compiled from traditional sources by Geshe Kelsang Gyasto

### GOING FOR REFUGE

*I and all sentient beings, until we achieve enlightenment,  
Go for refuge to Buddha, Dharma, and Sangha. (3x)*

### GENERATING BODHICHITTA

*Through the virtues I have collected by giving and other perfections,  
May I become a Buddha for the benefit of all. (3x)*

### GENERATING THE FOUR IMMEASURABLES

*May everyone be happy,  
May everyone be free from misery,  
May no one ever be separated from their happiness,  
May everyone have equanimity, free from hatred and attachment.*

### VISUALIZING THE FIELD FOR ACCUMULATING MERIT

*In the space before me is the living Buddha of Compassion  
Surrounded by all the Buddhas and Bodhisattvas,  
Like the full moon surrounded by stars.*

### PRAYER OF SEVEN LIMBS

*With my body, speech and mind, I humbly prostrate,  
And make offerings both set out and imagined.  
I confess my wrong deeds from all time,  
And rejoice in the virtues of all.  
Please stay until samsara ceases,  
I dedicate all virtues to great enlightenment.*

### OFFERING THE MANDALA

*The ground sprinkled with perfume and spread with flowers,  
The Great Mountain, four lands, sun and moon,  
Seen as a Buddha Land and offered thus,  
May all beings enjoy such Pure Lands.  
I offer without any sense of loss  
The objects that give rise to my attachment, hatred, and confusion,  
My friends, enemies, and strangers, our bodies and enjoyments;  
Please accept these and bless me to be released directly from the three poisons.  
IDAM GURU RATNA MANDALAKAM NIRYATAYAMI*

### PRAYER OF THE STAGES OF THE PATH

*The path begins with strong reliance  
On my kind Teacher, source of all good;  
O Bless me with this understanding  
To follow him with great devotion.*

*This human life with all its freedoms,  
Extremely rare, with so much meaning;  
O Bless me with this understanding  
All day and night to seize its essence.*

*My body, like a water bubble,  
Decays and dies so very quickly;  
After death come results of karma,  
Just like the shadow of a body.*

*With this firm knowledge and remembrance  
Bless me to be extremely cautious,  
Always avoiding harmful actions  
And gathering abundant virtue.*

*Samsara's pleasures are deceptive,  
Give no contentment, only torment;  
So please bless me to strive sincerely  
To gain the bliss of perfect freedom.*

*O Bless me so that from this pure thought  
Come mindfulness and greatest caution,*



*To keep as my essential practice  
The doctrine's root, the Pratimoksha.*

*Just like myself all my kind mothers  
Are drowning in samsara's ocean;  
O So that I may soon release them,  
Bless me to train in bodhichitta.*

*But I cannot become a Buddha  
By this alone without three ethics;  
So bless me with the strength to practise  
The Bodhisattva's ordination.*

*By pacifying my distractions  
And analyzing perfect meanings,  
Bless me to quickly gain the union  
Of special insight and quiescence.*

*When I become a pure container  
Through common paths, bless me to enter  
The essence practice of good fortune,  
The supreme vehicle, Vajrayana.*

*The two attainments both depend on  
My sacred vows and my commitments;  
Bless me to understand this clearly  
And keep them at the cost of my life.*

*By constant practice in four sessions,  
The way explained by holy Teachers,  
O Bless me to gain both the stages,  
Which are the essence of the Tantras.*

*May those who guide me on the good path,  
And my companions all have long lives;  
Bless me to pacify completely  
All obstacles, outer and inner.*

*May I always find perfect Teachers,  
And take delight in holy Dharma,*

*Accomplish all grounds and paths swiftly,  
And gain the state of Vajradhara.*

#### RECEIVING BLESSINGS AND PURIFYING

*From the hearts of all the holy beings,  
May streams of nectar and light flow down  
Granting blessings and purifying.*

At this point we begin the actual contemplation and meditation (Lamrin).  
After the meditation we dedicate our merit while reciting the following prayers:

#### DEDICATION PRAYER

*Through the virtues I have collected  
By practising the stages of the path,  
May all living beings find the opportunity  
To practise in the same way.*

*May everyone experience  
The happiness of humans and gods,  
And quickly attain enlightenment,  
So that samsara is finally extinguished.*





## TIBETAN HEALTH EXERCISE

Tibetan Yoga represents a great way to keep your body in shape when you have limited time for a physical workout or limited space for a complete yoga routine. You can easily do the exercises in the space at the foot of the bed in most hotel rooms. If you are not used to exercise or have not been formally introduced to Yoga techniques of breathing and relaxation, then your first tip is to start out slowly. Start by performing one to three repetitions of each of the movements one time each day. Pay attention to what your body is telling you and do not strain or force any position that causes pain that indicates possible injury. A little soreness is perfectly okay but really you should start out slow enough not to have any physical hindrances the following day. You can practise these exercises anywhere you have room, but outdoors in the fresh air is best. Make sure to use a carpet, towel, yoga mat or padding to prevent discomfort caused from too hard a surface. The entire series of movements may be performed 2 to 3 times per day. As with all forms of holistic body work, sunrise and sunset are great times to be honoring your body with physical work. These are the best times to start your practice, but you may work them into your schedule as you see fit. For example; You want to work toward performing each of the Five Tibetan Rites 21 times. When you first begin, try to do 1 or 3 repetitions of each exercise. After a week, try to do 3 repetitions, then pause and try 3 more. You will certainly feel stronger in some of the movements than others. If you have trouble performing a complete set of 21, try to break it down into 3 sets of 7 repetitions with a pause between each set. Once you've achieved 21 repetitions of each exercise, you don't need to go on to more repetitions. These exercises are for restoring energy, not necessarily building strength. If you feel great after doing 21 repetitions of each movement, feel free to add another session later in the day to perform another set of 21 repetitions each. A specific breathing pattern is recommended with each exercise. If you feel tired or light headed while performing these movements, make sure you are not holding your breath.

Here are a few guidelines to keep you on track if you do not have a teacher to study with:

1. Professional guidance is essential, especially in correctly understanding and applying fundamental principles. Teachers are very useful especially for beginners in helping them stay on the path and avoid misunderstandings.
2. Practice regularly in a clean and quiet place in nature, sheltered from excess heat, cold and wind.
3. Before you begin ensure that the stomach, bladder and bowels are empty.
4. Wear loose and comfortable clothes made from natural fibres. Remove all jewellery, watches and spectacles/glasses. For stability, always practise on a yoga mat or blanket, but not on a thick or large spongy mattress.
5. Make sure you have plenty of space to freely move around. Do not practise under a ceiling fan or near furniture.
6. Tibetan Yoga is practised to gain alertness, lightness and steadiness of the body and the ability to remain comfortable in a pose, in preparation for prolonged periods of time sitting in Tantric Meditation.

7. Your practice should be sensible and well structured. Do not over-stretch your limit. Do not strain. Be gentle and avoid injury.
  8. Direct all your positive thoughts to yourself. Each exercise should be performed slowly with complete awareness of the body, breath and mind. Without total inner awareness the many benefits are reduced. Learn the awareness point for each exercise, whether it is part of the body, one of the corresponding chakras or energy channels, the breath, oneness, or emptiness.
  9. Always breathe gently, smoothly and completely through the nose. Do not strain. It is extremely important to co-ordinate the asana with the breath. Each breath affects the intensity of the exercise. Forward bending poses lend themselves to holding the breath following exhalation. Backward bending poses lend themselves to holding the breath following inhalation.
  10. Accept your starting point and progress gradually with a suitable and structured program. Avoid contortionism and gymnastic competition.
  13. If you feel tired at anytime lie down and take a rest. At the end of your practice always lie down and relax for 10 minutes.
- 



*“We tend to project the faults or qualities of the few onto the many, and then develop hatred or attachment on the basis of, for example, race, religion or country. Contemplating the emptiness of singularity and plurality can be helpful in reducing such hatred and attachment.”*

Geshe Kelsang Gyatso



## PROSTRATIONS

Prostration is a gesture to overtly proclaim, “A state of being vastly greater than my present self exists. I truly admire and seek that condition for myself. Here is a symbol of it before me. Thus do I signify utmost honor and respect, both for the goal itself and all those who precede me to it.”



Buddhism is more a practice than a faith, almost like a second career. We learn very specialized skills, including the use of many tools. The largest class of these we lump together under the term meditation. For the most part these tools are rather subtle, delicate and specific of purpose, like an array of surgical instruments. We have introspective methods to scope out certain problem areas of the mind. Skillfully employed these can map out every tiniest grain and sliver of delusion yet remaining. Then we have only to deal with them, each according to its kind. Some might have to be rooted out by use of one tool or another. Others we might choose to cauterize in place. The more skillful operator even has a few rare and wonderful tools to transform them into something beneficial. All these many tools we have, each just right for a certain task.

But what if the problem is really big? What if instead of instead of a minor negative karmic propensity, the problem we are needing to address is an iron-hard knot of ego? Sure, we could carve away at it with scalpel and a magnifying glass. But that might take a rather long time. And all the while it might be growing... In such a case, why not go at it with hammer and tongs: lock it down where it can't escape, take very deliberate aim and pound away with a measured cadence until it is softened into a state of useful malleability? Do we have a tool for that? Of course we do.

And as with many excellent tools, this one has a secondary function also. Ego is pretty clever at hiding when it doesn't want to be seen. Prostration helps us flush it out. All I ever have to do is barely two or three and up it pops, virtually shouting at me. “Hey, hey, hey!” says Ego, “What's all this? It's humiliating. Don't do this. People are watching... Stop it right now!” And at that instant I know right where Ego is. I can see a really big chunk of it. How many hours would I have to sit for this kind full report? Having lured Ego from his lair, hopefully I am now a shade or two less vulnerable to assault from this deceptive and oh-so-powerful enemy. Ego would rather that I not know he exist. He much prefers to masquerade as me instead. When I make him show himself the veil is lifted. I can stare him in the face. We are by no means one and the same. This is very good to know. Prostration is bait that Ego simply can't resist. It is one of his weakest points. And so, of course, that is where to best attack him, over and over and over again.

Prostrate toward the images on the altar whenever you first enter a shrine room. Prostrate also to the teacher, whenever he or she first enters after having taken a seat. Prostrate again before you leave, or after he or she leaves...but not on the final session of the final day of instruction.) At certain points during sadhanas, the rite may call for you to prostrate. In sitting practice with a group, sometimes one is not quite sure when to rise for the unabbreviated version. If you are seated near the front look for a cue from the leader. Or else just do what everyone else does. When alone do as seems appropriate. In Lam Rim practice at home I arise at the designated limb of the Seven Limbs Prayer since the text which Geshe-la assigned me to study some years ago suggests to do so.

At any rate, always do at least a set of three prostrations. Beyond that set a firm goal. You might count to a certain number: five, seven, twenty-one, twenty-seven, fifty-four or one hundred eight. Or you might set your goal in time: five minutes, ten minutes or half an hour. Holding both an imaginary cittamani and a mala may disturb your concentration. Counting aloud or visualizing some kind of tally will surely do so. For more than seven, I usually go by time: this at the recommendation of one of my early teachers, the Ven. Geshe Ngawang Jangchup. Rinpoche has not suggested otherwise, nor do I suspect that he might, else I would have sought clarification. Whenever there's been opportunity for guidance, other, more vexing uncertainties have been at the surface of my mind. And this, I think, is an entirely proper way to engage in Dharma practice. We do just as well as we can according to the knowledge at hand. We cannot do it perfectly in any case. When we're perfect there will be no need to practice. So if (or rather when) an error is uncovered, it doesn't mean in any way that all before has gone for naught. We simply make yet another small adjustment and go on. Any journey of consequence will be marked by course corrections such as these.



## PRAYERS FOR PROSTRATIONS

*OM NAMO MANJUSHRIYE*      *I pay homage to the Buddha Jewel,*  
*NAMO SUSHRIYE*              *I pay homage to the Sangha Jewel*  
*NAMO UTAMA SHRIYE SOHA*      *I pay homage to the Dharma Jewel*

## PRAYER OF THE SEVEN LIMBS

*With my body, speech and mind, I humbly prostrate,  
And make offerings both set out and imagined.  
I confess my wrong deeds from all time,  
And rejoice in the virtues of all.  
Please stay until samsara ceases,  
I dedicate all virtues to great enlightenment.*

## PROSTRATIONS

Just perform as well as you can with the proper attitude. You'll know that you're doing something right if Ego tries to make you quit. The best result of all would be if at the end you truly felt more inspired and reverent.

**Foot position:** Start out standing with your feet somewhat apart. This is important for balance. A natural distance apart, even as much as shoulder width, but not wider. The toes point forward.

**Hand position:** You start out with your hands together, prayer-like, but not pressed flat against each other. The gesture is as if you held the rarest of gems: a wish-fulfilling cittamani. The finger- and thumb-tips of each hand touch their opposite on the other, as in prayer. But leave a small open space in the center of the palms, at least enough for a ping-pong ball. And think that you hold a cittamani. Hold onto it nice and straight, with the fingers pointing up. Start out with the hands together at the level of your heart. Then, still holding the cittamani, raise them slightly over your head and touch them to your crown. Next touch the cittamani to your brow, then your throat, then your heart

**Bending:** Now we must part our hands. Don't think that the cittamani falls, or that it disappears. Don't think about it doing anything. Just stop pretending that it is there. Part your hands and bend toward the floor. Bend very naturally. Don't wither down slowly; but also don't dive at the floor. Try to be a little brisk, quite as if you really like doing it. Enthusiasm breeds genuine respect. Pick a place to put down your hands, not so close that you knees will land upon them, and not so far forward that you won't be able to push yourself up from later. Your palms stay a little cupped, just like when you were holding the cittamani. Place them down upon the floor, fingertips forward. The palms remain slightly cupped even while upon the ground.

**Kneeling:** Your knees touch the ground very shortly after the palms. The knees end up pointing forward, just as the toes had done while you were standing.

**Forehead:** Continuing with a smooth motion, touch the forehead to the ground.

**Arising:** Do not rest there even a moment. Just as soon as all five points have made contact with the ground, reverse yourself to a standing position. Push off with the hands so as to arise the more briskly. Finish with the palms together before the heart at the ready to begin again.

**Throughout it all:** During the entirety of this process, think that you are bowing to the actual Buddha, the actual Dharma, the actual Sangha. Be glad of the opportunity to show respect toward them. Think to yourself, “Now and until Enlightenment, I prostrate to the Three Jewels.”

**Simplified version:**

When sitting together as a group, especially in a crowded hall where there is not sufficient space for anything else, we can perform an abbreviated prostration. That is simply to remain in whatever posture we are, seated or standing, and bring the palms together before the heart just as described above. But no matter how abbreviated, our depth of feeling ought to be exactly the same.



*“We should learn to rejoice in others’ virtuous actions, happiness, good qualities and good fortune. Normally we do the opposite and develop jealousy. Jealousy is very harmful for individuals and for society. In an instant it can destroy our own and others’ happiness and harmony, and lead to fighting, or even war.”*

Geshe Kelsang Gyatso





## THE FIVE TIBETAN RITES

Tibetan Yoga utilises 5 dynamic yogic asanas called 5 Tibetan Rites, meditation, pranayam and positive thinking. The Five Tibetan Rites is a yoga routine based on a ritual of exercises done by the Tibetan Lamas, which helped them to live very long and healthy life and to stay ever young. (They were developed over centuries in the monasteries of Tibet. In 1930 a retired British army officer, who learnt these from the Lamas, brought them to the west). They are now practiced around the world and are said to prevent aging. The entire routine can be completed in less than 20 minutes. An important part of the Tibetan exercises is a conscious synchronization of breathing while performing physical activity. They balance the 7 chakras & regulate the hormonal output. They affect our digestive system, cardio vascular system, nervous system and respiratory system. These low profile yogic secrets of the Lamas will unearth all the energies and an awesome power lying dormant within you, aligning it with the cosmic energy to give you the best of both mind & body.

Tibetan Yoga is the union of mind, body and spirit, & is based on Buddhism. The Godly Tibetan Lamas believe in living each moment to the fullest, i.e. to be consciously and totally present in every moment. These Lamas lived for 100 years and more but looked & felt like they were 50 years old. Their secret of eternal youth & vitality was a set of 5 simple yogic exercises called the '5 Rites' which were developed over centuries in the monasteries of Tibet. In 1930 they were brought to the west by a retired British army officer, Corl. Bredford. who lived with the Lamas & practiced the 5 Rites for 3 years and returned looking many years younger. His friend, Peter Kelder, recorded the experiences of Bredford in a book called "The Ancient Secret of the Fountain of Youth". Millions of people started doing the 5 Rites with amazing experiences of regaining youth, vitality, & of being cured of depression, arthritis, backache, diabetes, & digestive, respiratory, & heart problems.

Rustam and Razia Patel were introduced to the 5 Rites by a friend who had bounced back to perfect health after suffering from 3 heart attacks. Impressed by this, Razia went to USA and took classes of Tibetan Yoga and brought back books and video of the 5 Rites. Then both Razia & Rustam started doing the Rites & within weeks were cured of slip disc and spondylitis. They then started sharing Tibetan Yoga with their friends who also felt positive effect on their physical & mental health.

One lady who got very good benefits of doing the Rites wrote an article in the Times of India paper, and after reading that article 100s of people called wanting to learn the 5 Rites and that is how Razia started doing workshops to teach people Tibetan yoga & meditation.

The feedback that they got from the participants was dramatic....They all felt very energetic, got relief from neck & backache, reduced high blood pressure & diabetes, their concentration and efficiency improved, & they felt more positive. "It is very heartening to hear ladies share that their husbands are returning home from work feeling fresh & energetic so their family & social life has improved" says Razia.

The Five Tibetan Rites is a yoga routine based on a ritual of exercises done by the Tibetan Lamas , which helped them to live very long and healthy life and to stay ever young& vibrant. They are simple yet highly energizing exercises which anyone of any age can do very easily. An important part of the Tibetan exercises is a conscious synchronization of breathing while performing physical activity.

They were brought to the west early in this century by a retired British army officer who learned them from Lamas and practiced them in a Tibetan lamasery. He himself became many years younger. They are practiced around the world and very effective to prevent aging. The Five Tibetans take a minimum of daily time and effort but can dramatically increase physical strength and suppleness as well as mental acuity. Even newcomers to yoga will experience the Five Tibetans' liberating effect on the innate energetic power of the human body and mind. Regular practice of these exercises relieves muscular tension and nervous stress, improves respiration and digestion, benefits the cardiovascular system and leads to deep relaxation and well-being. The Five Tibetans can be a powerful vehicle not only for enlivening the senses but also for generating and harnessing vital energy for self transformation. The entire routine can be completed in less than 20 minutes. The 5 Rites attract the universal energy into our body; balancing the 7 Chakras which promote the free flow of prana (chi energy) revitalizing our body & mind. They activate endocrine glands regulating the hormonal output. 5 Rites work on the nervous, digestive, cardiovascular, and respiratory systems of our body

The results reported by participants who did Tibetan yoga for just 15 days were as follows:

Feeling very energetic & youthful so can work better & longer time without tiring.

Concentration & memory improved.

Felt relaxed and better able to cope with stress.

Digestion & quality of sleep improved.

Relief from backache, spondylitis, & arthritis.

Weight, Blood pressure and diabetics brought under control.

Great sense of well-being & overall fitness – no more depression.

The Five Tibetan Rites have curative powers and that some of the benefits of regular daily practice include:

Relief from joint pain and arthritis

Relief from back pain & spondelitis

Improved memory

Improved vision

Hair growth

Weight loss

Increase in physical strength, energy, endurance and vigor

Improved physical and mental health

Increased sense of well-being

Sound sleep

Relief from migraine headaches.

Rejuvenation and looking & feeling younger.

Potential Benefits of the Five Rites :looking much younger; sleeping soundly; waking up feeling refreshed and energetic; release from serious medical problems including difficulties with spines; relief from problems with joints; release from pain; better memory; arthritis relief; weight loss; improved vision; youthing instead

of aging; greatly improved physical strength, endurance and vigor; improved emotional and mental health; enhanced sense of well being and harmony; and very high overall energy.

For thousands of years, medical practitioners have maintained that the body has seven principal energy centers which correspond to the seven endocrine glands, also known as chakras. Chakras are essentially energies within spinning vortexes. As a vortex is increased, the life force becomes stronger and more directed. Recent medical research has uncovered convincing evidence that the aging process is hormone-regulated. The five ancient Tibetan rites are said to normalize hormonal imbalances in the body, thereby holding the key to lasting youth, health, and vitality. The rites stimulate the energy system in the body, wake up the chakras, and get energy moving from your core outward to your extremities. The theory behind the rites is that your kundalini (spiritual energy) is stored and lies at the base of your spine and that these rites access that energy in a very efficient, fast, and safe way. Some call these rites isometric exercises. Although they are helpful in stretching muscles and joints and improving muscle tone, this is not their primary purpose. The vortexes spin fast when we are young but as we age or if we are very stressed and don't exercise, then these vortexes slow down. Slow & abnormal vortexes produces abnormal health, deterioration, and old age. The 5 Rites normalize the speed of the spinning vortexes by keeping them spinning at the same rate and working in harmony

## **DETOXIFICATION**

Detoxification is a process that helps to clean out of the physical and energetic body toxins or poisons that have accumulated in your physical cells, organs, systems and in your energetic systems (auras, chakras, meridian system and all electromagnetic, magnetic and electric systems). I strongly recommend that people beginning the "Five Rites" exercise program undertake a Choming Essence detoxification program either before or as they begin these exercises. If you have never detoxified you will probably have many poisons accumulated in your body and energetic systems. A full detoxification program with Choming Flower Essence, Gem Essences, and Tree Essences will eliminate all toxins. Detoxifying with Choming Essences uses vibrational essences, or what is sometimes called vibrational medicine to clear your systems of toxins and poisons. This includes the elimination of parasites, candida, viruses, and all poisons from pollution, pesticides etc. This vibrational approach to detoxification is completely complementary to the exercises of the "Five Rites". Detoxification is essential for vibrant and long life. For more information please refer to my article.

## **THE FIVE RITES EXERCISE PROGRAM**

This program is often described as a modified yoga program. Simply put, yoga is a science that unites the body, mind and spirit. Today this is often called Mind/ Body Healing. The author of the book believes that yoga was brought to Tibet from India in the 11th or 12th century and that Tibetan monks over time developed modified these exercises and developed an effective program of exercises that western society now calls the "Five Tibetan Rites". The rugged mountainous conditions these monks live in may well account for their particular emphasis on vigor. Many of the yoga exercises and practices being taught in the western world today are very new. The "Five Tibetan Rites" are exactly what the ancient Tibetans developed over many centuries of time. Therefore it's very important to do the "Five Tibetan Rites" exactly as they are presented without altering the form or sequence to achieve some of the benefits accrued to these "Rites".

For the first week, and only if your are relatively healthy and fit, do each exercise three times. If you are inactive, overweight, or have health problems begin these exercises doing one of the first three each day, and only if you feel totally comfortable doing this. Later in this article I will describe exercises you can do

to help yourself strengthen so you can begin to do the "Five Rites". If you have any concerns whatsoever, please consult with your physician. Individuals on serious medications should consult with their physicians. If you are overweight do not do Rites #4 and #5 until you have developed some strength and endurance. Do the substitutes for #4 and #5 until you yourself feel ready to begin doing #4 and #5 of the "Five Rites". Do only what you feel comfortable doing. That may be only one of each exercise for the first week. Build up to two of each exercise the second week, three of each exercise the third week, etc. or at a faster pace only if your body does not hurt when you do these exercises. 21 is the maximum of each exercise you should ever do. If you want to enhance your program, do the exercises at a faster pace, but do not so more than 21 of each exercise each day. Doing more than 21 repetitions of each exercise in any day will affect your chakras negatively and can create imbalances in your body.

The "Five Rites" may stimulate detoxification and often creates many unpleasant physical symptoms. This is why it's recommended to increase the number of each exercise gradually on a weekly basis. I also recommend a vibrational detoxification with Choming Essences. If you have not exercised for some time, prepare to begin your "Five Rites" exercise program by walking daily, for a half hour each day if possible. Another alternative in preparation for the Five Rites is a stretching program with a gradual increase in the types of stretching exercises and the duration of this program. A sugar free and low fat diet is an important support when integrating the "Five Rites" exercise program into your life. Also check for Digestive Food Sensitivities and eliminate all foods you do not digest easily. Do the Five Rites exercises every day. The maximum you should skip is one day each week. If the exercises are done less than six days each week, the results will be greatly reduced. If on certain days your time is limited, do 3 repetitions of each exercise. This takes less than five minutes. For maximum benefit, do the exercises before breakfast in the morning, if at all possible. If this is not possible do them anytime during the day.

The following instructions and photographs for the "Five Rites" and other preparatory exercises as taken from the book Ancient Secret of the Fountain of Youth, Book 2. I will show the exact Five Rights exercises, a group of exercises for those who need to develop flexibility and strength before beginning to do the "Five Rites", and a set of warm-up exercises. I strongly recommend you purchase the book since it provides detailed information about methodology, concerns and benefits not included in this article. The daily practice of the exercises I have described in this article is an essential element of vibrant health. It's a proven fact that people who loose weight can only maintain their weight loss if they incorporate a daily exercise program into their everyday lives. These exercises will stretch muscles you haven't felt in years so approach this program gently and begin with one or two repetitions each day, increasing each exercise by one repetition every week. After you are able to do ten repetitions of the Alternate Exercise program, you should be able to begin to do the Five Rites. And add a half hour of a brisk walk on a daily basis. Not only will it contribute to your physical health, it will give you the opportunity to enjoy all of nature around you. You will feel younger than you have felt in years.

### **SPECIAL CAUTION**

Spinning and stretching through the following exercises can aggravate certain health conditions such as any type of heart problem, multiple sclerosis, Parkinsons's Disease, severe arthritis of the spine, uncontrolled high blood pressure, a hyperthyroid condition, or vertigo. Problems may also be caused if you are taking drugs that cause dizziness. Please consult your physician prior to beginning these exercises if you have any difficult health issues or if you have any other concerns.

## EXERCISES IN PREPARATION FOR DOING THE FIVE TIBETAN RITES

The following group of exercises has been developed as a preparation for doing the Five Rites, or as an alternative when you are unable to do any of the Five Rites. Doing these exercises will help you strengthen and become more flexible to be able to do the Five Rites as they have been described above. Do these alternative exercises in the sequence from one to five and when possible, substitute the Five Rite exercise into this alternative program until you have fully integrated the Five Rites. As with the Five Rites, begin by doing two or three of each exercise daily, until you are able to do 10 each day. Once you are able to do ten of these alternatives, you should be ready to begin doing the Five Rite exercises themselves.

### WARM-UP EXERCISES

The following group of exercises has been developed to open, relax, release tension, to strengthen various parts of the body, and to provide toning to different parts of your body. If you are overweight, in poor physical condition, or experiencing serious illness, this group of exercises is an excellent to help you begin your journey towards physical fitness. I suggest you do these warm-up exercises prior to the Five Rites if you are overweight or have not exercised in a long time. Begin this group of exercises by doing 2 of each exercise and then gradually increase the repetition until you are able to do 10 of each warm-up exercise.

#### WARM-UP EXERCISE #1

Stand upright, tilt your head sideways towards your left shoulder and hold it for five seconds, then tilt your head towards your chest and hold it 5 seconds. Then tilt your head towards your left Shoulder and hold it five seconds, and lastly tilt your head backward and hold it five seconds. Return your head to a normal position.

Breathing: Exhale as you move your head around, and inhale as you return to the upright position.



#### WARM-UP EXERCISE #2

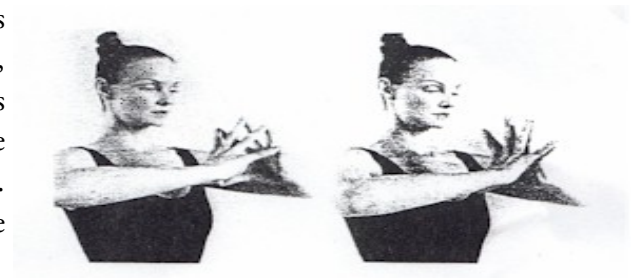
Stand upright, slowly rotate your shoulders in a forward circular motion 5 times, then reverse the movement and rotate your shoulders in a backward circular motion 5 times.

Breathing: Breathe normally but deeply as you do this exercise.



### WARM-UP EXERCISE #3

Stand upright with your arms held up, your elbows bent, and your hands together in front of your chest, with your fingertips touching and palms apart. Press inward on your fingers until their inside surfaces are almost touching. Your palms should not be touching. Release and press your fingers again. Breathing: Breathe normally.



### WARM-UP EXERCISE #4

In a relaxed standing position, hold your arms in front of you. Clasp your right hand around your left wrist, with your thumb against the inside of the wrist. Squeeze gently but firmly five times. Repeat the procedure with the left hand squeezing the right wrist. Breathing: Breathe normally.



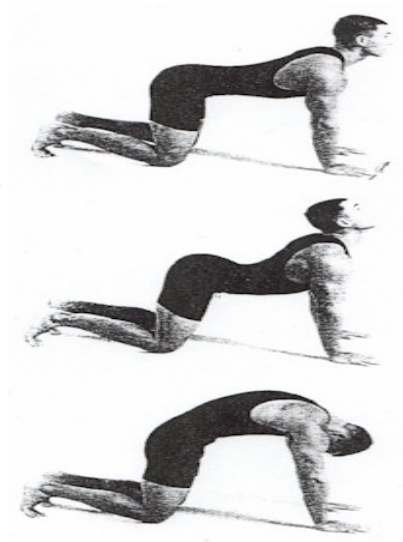
### WARM-UP EXERCISE #5

Recline on the floor, resting the upper part of your body on your upper arms. Flex your knees and rhythmically bang them up and down against the floor in rapid succession. Your heels should remain on the floor throughout this exercise. Do this exercise for 20 - 30 seconds. Breathing: Breathe normally through this exercise.



### WARM-UP EXERCISE #6

Get down on the floor on your hands and knees with your hands positioned under your shoulders and your knees under your hips. Bring your chin up and rotate your hips so the tailbone moves up, arching your back down. Then tuck your chin into your chest and rotate your back so that your pelvis moves down, arching your back down. Breathing: Inhale as you move your tailbone up and exhale as you move your tailbone down.



## THE FIVE TIBETAN RITES

### RITE #1

Stand erect with arms outstretched horizontal to the floor, palms facing down. Your arms should be in line with your shoulders. Spin around clockwise until you become slightly dizzy. Gradually increase number of spins from 1 spin to 21 spins.

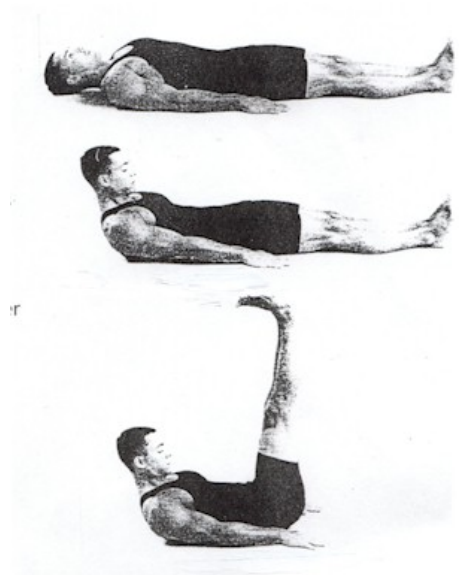
Breathing: Inhale and exhale deeply as you do the spins.



### RITE #2

Lie flat on the floor, face up. Fully extend your arms along your sides and place the palms of your hands against the floor, keeping fingers close together. Then raise your head off the floor tucking your chin into your chest. As you do this, lift your legs, knees straight, into a vertical position. If possible, extend the legs over the body towards your head. Do not let the knees bend. Then slowly lower the legs and head to the floor, always keeping the knees straight. Allow the muscles to relax, and repeat.

Breathing: Breathe in deeply as you lift your head and legs and exhale as you lower your head and legs



### RITE #3

Kneel on the floor with the body erect. The hands should be placed on the backs of your thigh muscles. Incline the head and neck forward, tucking your chin in against your chest. Then throw the head and neck backward, arching the spine. Your toes should be curled under through this exercise. As you arch, you will brace your arms and hands against the thighs for support. After the arching return your body to an erect position and begin the rite all over again.

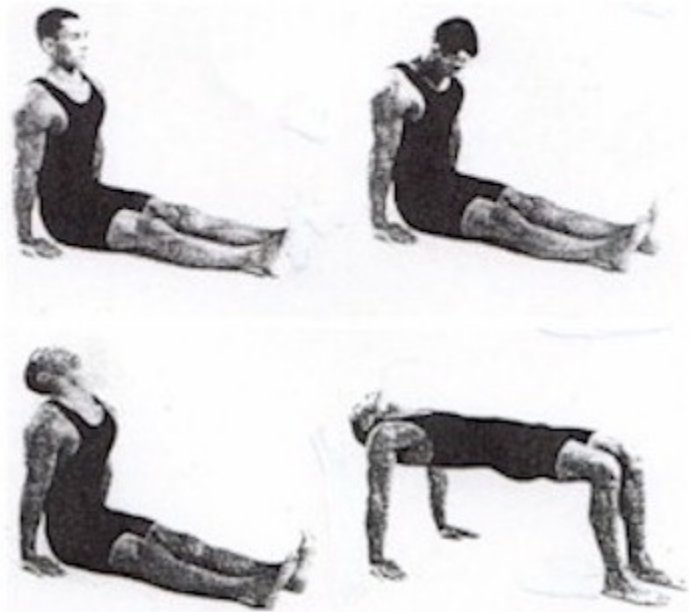
Breathing: Inhale as you arch the spine and exhale as you return to an erect position.



#### RITE #4

Sit down on the floor with your legs straight out in front of you and your feet about 12" apart. With the trunk of the body erect, place the palms of your hands on the floor alongside your buttocks. Then tuck the chin forward against the chest. Now drop the head backward as far as it will go. At the same time raise your body so that the knees bend while the arms remain straight. Then tense every muscle in your body. Finally let the muscles relax as you return to your original sitting position. Rest before repeating this Rite.

Breathing: Breathe in as you raise up, hold your breath as you tense the muscles, and breathe out fully as you come down.



#### RITE #5

Lie down with your face down to the floor. You will be supported by the hands palms down against the floor and the toes in the flexed position. Throughout this rite, the hands and feet should be kept straight. Start with your arms perpendicular to the Floor, and the spine arched, so that the body is in a sagging position. Now throw the head back as far as possible. Then, bending at the hips, bring the body up into an inverted "V". At the same time, bring the chin forward, tucking it against the chest.

Breathing: Breathe in deeply as you raise the body, and exhale fully as you lower the body.



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## DEEP RELAXATION

Proper relaxation and release from stress and tension should be one of your chief health concerns. If the mind is tense, the stomach will also be tense. And if the stomach is tense, the whole circulatory system will also be tense. It is a vicious circle of events resulting in sickness and ill

health. Whether you think too much or you do not think at all, you accumulate tensions. If you work physically or you do not work at all, you accumulate tensions. Whether you sleep too much or you do not sleep at all, you accumulate tensions. Whether you eat a heavy protein diet, a carbohydrate diet, or a vegetarian diet, you accumulate tensions. These tensions amass in the different layers of the human personality. They accumulate in the muscular, emotional and mental systems. The inner tensions of the individual contribute to collective psychological tensions which can manifest in unhappy family life, chaos and disorder in social life, and aggression and warfare between communities and nations. Many religions have failed to give peace of mind to the individual. Law, police, armies and governments have failed to establish harmony between people. The texts of yoga state that peace can only be found within. Therefore if we wish to create a more peaceful world, we must first learn to relax and harmonise our own body and mind. There are three basic types of tension, which are responsible for all the agonies of modern life:



### MUSCULAR TENSION

These are related to the body itself, the nervous system and endocrine imbalances. These are easily removed by the physical relaxation attained in the state of yoga nidra (Deep Relaxation).

### EMOTIONAL TENSIONS

Tensions which stem from various dualities such as love/hate, profit/loss, success/failure, happiness/unhappiness, are more difficult to erase. This is because we are unable to express our emotions freely and openly. Often we refuse to recognise them, so they are repressed, and the resulting tensions become more and more deeply rooted. It is not possible to relax these tensions through ordinary sleep or relaxation, but a method such as yoga nidra can tranquilise the entire emotional structure of the mind.

### MENTAL TENSIONS

These are the result of excessive mental activity. The mind is a whirlpool of fantasies, confusions and oscillations. Throughout our life, the experiences registered by our consciousness are accumulated in the mental body. From time to time these explode, affecting our body, mind, behaviour and reactions. When we are sad, angry or irritated, we often attribute that condition of the mind to some superficial cause. But the underlying cause behind man's abnormal behaviour lies in the accumulated tensions on the mental plane. Yoga nidra is the science of relaxation which enables each of us to dive deep down into the realms of

the subconscious mind, thereby releasing mental tensions and establishing harmony in all facets of our being.

This ancient Himalayan yogic technique has many variations that become progressively more advanced. Here is a simple variation for beginners. The traditional name for this deep relaxation technique is 'Yoga Nidra', which means 'yogic sleep'. However, in this technique you are not allowed to sleep. You must remain awake, relaxed and alert throughout the practice. When practised successfully, it is more restorative than sleep. Yoga nidra is practised lying down in savasana - corpse pose. (See photo above). This is the classic yoga position for relaxation. It looks deceptively simple, but it is in fact one of the most difficult techniques to do correctly. This variation of yoga nidra involves rotating your awareness around the body to develop a state of deep relaxation. This is achieved by concentrating on individual parts of the body, part by part, and then consciously relaxing them. In this way your whole being begins to release tension and stress, creating an environment of enhanced relaxation. Beyond the simple variation presented here are advanced yoga nidra techniques including: Visualisation Journey – an inspiring and harmonious story filled with healing images and symbols, designed to release deeper blockages. A Resolve - a simple statement planted deep into the subconscious which promotes personal change on all levels.

Yoga nidra has a direct effect on reducing high blood pressure, diabetes and nervous disorders. It relaxes the spine and helps with many back problems. It reduces physical, mental and emotional tension and stress. It revitalises the whole system, promoting restful sleep and rejuvenation. It is best practised after light exercise, before meditation or before sleep. Many important physiological changes take place, reducing the body's energy loss, removing stress, lowering respiration and pulse rate, and resting the whole system. As you enter deep relaxation, you will feel your mind grow clear and detached. Often during yoga nidra repressed material from the conscious and sub-conscious layers of the mind surfaces. This happens when psychological and neurological blocks and barriers have been removed because of the induced relaxation. It is at such times that you may clearly see the solution to such repressions. That is why people arise from yoga nidra feeling that a great burden has been removed from within.

Here are a few guidelines for practising deep relaxation:

1. Professional guidance is essential, especially in correctly understanding and applying fundamental principles. Teachers are very useful especially for beginners in helping them stay on the path and avoid misunderstandings.
2. Always practise relaxation in a clean and quiet place in nature, sheltered from excess heat, cold and wind.
3. Before you begin ensure that the stomach, bladder and bowels are empty.
4. Lie down on a yoga mat or bed, in a comfortable position with the back and neck straight.
5. Let go and relax your whole being. Let gravity take your body. Relax your breathing. Relax your mind. Do not allow yourself to fall asleep. Be relaxed, but alert.
6. Direct all your positive thoughts to yourself, consciously relaxing yourself with full awareness for 10 to 20 minutes.
7. When the technique is over, do not get up straight away. Gently become aware of the ground and your surroundings. Gently move the fingers and toes. Bend the knees and slowly roll over to one side. Gently open the eyes and when you are ready, sit up.

## DEEP RELAXATION

*Before beginning you may like to cover your body with a blanket to keep warm.*

*When you first lie down in savasana, make sure that your hands are palms up and are about 15cm from the body, and your legs are about 30cm apart. The spine and head should be straight. Close your eyes and gently roll your head from left to right a few times, until you find a comfortable central position.*

*Begin to relax your whole being.*

*Relax your body. Relax your breathing. Relax your mind.*

*Loose and relaxed.*

*Allow the body, mind and spirit to become quiet, calm and refreshed.*

*Take a few minutes to settle into savasana.*

*Take your awareness to the right leg.*

*Lift it 5cm from the ground.*

*Powerfully tense the whole leg from the thigh down to the foot.*

*Tense the whole leg for 2 seconds.*

*Now drop the leg by completely releasing it, allowing it to fall to the ground loose and relaxed.*

*Take your awareness to the left leg.*

*Lift it 5cm from the ground.*

*Powerfully tense the whole leg from the thigh down to the foot.*

*Tense the whole leg for 2 seconds.*

*Now drop the leg by completely releasing it, allowing it to fall to the ground loose and relaxed.*

*Take your awareness to the right hand.*

*Make a fist with the right hand.*

*Lift arm and hand 5cm from the ground.*

*Powerfully tense the arm from the shoulder down to the fist.*

*Tense the whole arm for 2 seconds.*

*Now drop the arm by completely releasing it, allowing it to fall to the ground loose and relaxed.*

*Take your awareness to the left hand.*

*Make a fist with the left hand.*

*Lift arm and hand 5cm from the ground.*

*Powerfully tense the arm from the shoulder down to the fist.*

*Tense the whole arm for 2 seconds.*

*Now drop the arm by completely releasing it, allowing it to fall to the ground loose and relaxed.*

*Gently roll the head to the right and to the left 3 times.*

*Find a comfortable central position for your head.*

*Now completely relax your whole body.*

*Feel a deep sense of relaxation coming over your whole being.  
Hold this relaxed awareness for a few moments.  
Now you are ready to start the yoga nidra technique.  
Let gravity embrace your body.  
Feel your weight pulling you deeper into relaxation, melting your body into the floor.  
Take a few deep breaths by breathing deeply and slowly from the abdomen, sinking deeper with each exhalation.  
Feel how your abdomen swells and falls.  
As you enter deep relaxation, feel your mind growing clear and detached.*

*Now begin the rotation of awareness of the whole body.  
Spend a few moments relaxing each part of your body in more detail.  
Start by relaxing the right side of your body.  
Take your full awareness to your right hand  
Relax it and mentally repeat, "My right hand is relaxed"  
Mentally touch it with the mantra OM MANI PADME HUM.  
Take your full awareness to your right arm  
Relax it and mentally repeat, "My right arm is relaxed"  
Mentally touch it with the mantra OM MANI PADME HUM.  
In this way continue to gently rotate around the whole body, spending a few moments consciously relaxing each part.*

*My right shoulder is relaxed, OM MANI PADME HUM.  
My right chest is relaxed, OM MANI PADME HUM.  
My right stomach is relaxed, OM MANI PADME HUM.  
My right hip is relaxed, OM MANI PADME HUM.  
My right leg is relaxed, OM MANI PADME HUM.  
My right foot is relaxed, OM MANI PADME HUM.*

*Now relax the left side of your body.  
My left foot is relaxed, OM MANI PADME HUM.  
My left leg is relaxed, OM MANI PADME HUM.  
My left hip is relaxed, OM MANI PADME HUM.  
My left stomach is relaxed, OM MANI PADME HUM.  
My left chest is relaxed, OM MANI PADME HUM.  
My left shoulder is relaxed, OM MANI PADME HUM.  
My left arm is relaxed, OM MANI PADME HUM.  
My left hand is relaxed, OM MANI PADME HUM.*

*My lower back is relaxed, OM MANI PADME HUM.*

*My upper back is relaxed, OM MANI PADME HUM.  
My neck is relaxed, OM MANI PADME HUM.  
My head is relaxed, OM MANI PADME HUM.  
My face is relaxed, OM MANI PADME HUM.  
My whole body from the tip of the toes to the top of the head is relaxed, OM MANI PADME HUM.  
Feel OM MANI PADME HUM vibrating in your whole body.  
Feel the vibration soothing your whole being.  
Relaxing and healing.  
Hold this awareness for a few moments longer.*

*Now fix your full awareness on the eyebrow centre, behind the forehead.  
Mentally touch it with the mantra OM MANI PADME HUM.  
Feel the continuous gentle vibration of OM MANI PADME HUM at this point.  
Keep mentally chanting OM MANI PADME HUM for a few minutes or longer.  
OM MANI PADME HUM.  
OM MANI PADME HUM.  
OM MANI PADME HUM.  
This is the end of one round.  
If you have time repeat another round.*

*If you get lost in thought or distracted at any time, come back to the nose and do Mindful Breathing for a few minutes, or until your mind is clear again, and then resume this technique.*

*To finish this technique gently become aware of your breathing.  
Become aware of your whole body from your feet to your head.  
Become aware of the floor.  
Become aware of your surroundings.  
Gently begin to move your fingers.  
Gently move your toes.  
Gently begin to move your arms and legs.  
Rub the hands together and making them hot.  
Place the warm hands over the eyes and absorb the healing energy into your eyes.  
Gently open the eyes and lower the hands down the face, letting the light in slowly.  
Lie quietly for a few moments with your eyes open.  
Slowly bend your knees and then roll over to one side.  
When you are ready, sit up.*



## PRANAYAMA

Many people have misinterpreted the word 'pranayama' to simply mean 'breath control'. But as you will see, it means much more. The Sanskrit term 'pranayama' literally translates as 'control and regulation of the life force'. According to Maharishi Patanjali it is the fourth limb of Raja Yoga and must be controlled and manipulated for the attainment of vibrant health, mind control and super-consciousness. Swami Satyananda Saraswati describes prana as, "the vehicle or medium of consciousness". In ancient China it was known as chi. In the ancient scripture, Chandogya Upanishad, prana is described as 'the internal and external matrix of energy', referring to the cosmic energy that lies both within the mind-body complex and outside permeating the entire universe. It is this aspect that we are interested in during the practice of pranayama.

### PRANA

Prana or vital life-force is found in all forms, from the lowest to the highest, from the ant to the elephant, from an amoeba to a man, from the elementary form of plant life to the developed form of animal life. It is prana that shines in your eyes. It is through the power of prana that the ears hear, the eyes see, the skin feels, the tongue tastes, the nose smells, the mind thinks. In the smile on the face of a child, in the radiance of a fire, and in the fragrance of a flower, from the digestion of food to the melody in music, all these and many more have their origins in prana. According to yogic philosophy, the human framework is comprised of five bodies, which account for the different aspects or dimensions of human existence:

- Annamaya kosha - Food/material body
- Manomaya kosha - Mental body
- Pranamaya kosha - Bioplasmic/vital energy body
- Vijnanmaya kosha - Psychic/higher mental body
- Ananadmaya kosha - Transcendental body

These five bodies function together to form an integral whole. The practice of pranayama works mainly with pranamaya kosha, the vital energy body. (Pranamaya kosha is also made up of five major pranas known as the panca pranas that govern different areas of the body).

Prana can be supplied to human beings in many ways such as food, water, air, love, solar energy. The supply of prana to the body and mind is particularly abundant in the breath and is received by the nervous system and nadis – subtle energy channels in the body. The excess of prana is stored in the brain, chakras and nerve centres and is supplied to the body as required. Prana is expended by thinking, talking, moving, writing, loss of semen and other energy draining dynamics. Prana is the link between the physical and astral body - spiritual body. When prana is cut off or absent, the astral body separates from the physical body resulting in death.

The prime purpose of pranayama is to absorb and store up as much prana as possible by the regular practice of specific pranayama techniques, just as the storage battery stores up electricity by regular charging. The man who has in his store an amazingly large supply of prana radiates vitality and strength all around. By pranayama you can also increase mental energy and develop thought control and thought-culture. It is therefore extremely important to learn and perfect the techniques of controlling prana. This is achieved by controlling the food we eat, the amount of sleep, sex and exercise we have, and especially by controlling the breath with specific breathing exercises. If we can control the breath we can control the prana. If we can control the prana we can easily control the mind. This is because there is an intimate connection between the breath, the mind and prana. If the breath is unsteady, the mind is unsteady. If the breath is steady and calm, the mind is steady and calm. A steady mind is the prerequisite for concentration, meditation and spiritual evolution. However, just as it takes a long time, patience and perseverance to tame a lion, tiger or elephant, so too will you have to tame this prana, and the mind, gradually.



The practise of pranayama, as well as meditation, should be in a well-ventilated room, where it is calm and quiet. The air in the room should be fresh so that you may freely breathe oxygen. If outside, choose pleasant surroundings with flowers and trees. Do not practice in a strong wind, in the cold, or in air that is dirty, smoky or smells bad. Throughout the practice of pranayama and meditation the body should be as relaxed and calm as possible. Keep the body still without jerking. Remember to keep the spine, neck and head erect and centred to assist the flow of prana along the spine. Strain should be avoided. The breath should not be retained for longer than is comfortable. This is very important as the lungs are very delicate and any misuse may easily cause them injury. If you feel dizzy, faint or chest pains at any time, stop practising and rest. Then seek proper guidance. Do not twist the face muscles while holding the breath. Relax the face as much as possible throughout the practice. Do not take a bath or shower for at least half an hour after finishing pranayama exercises. Below are a few more guidelines to get you started:

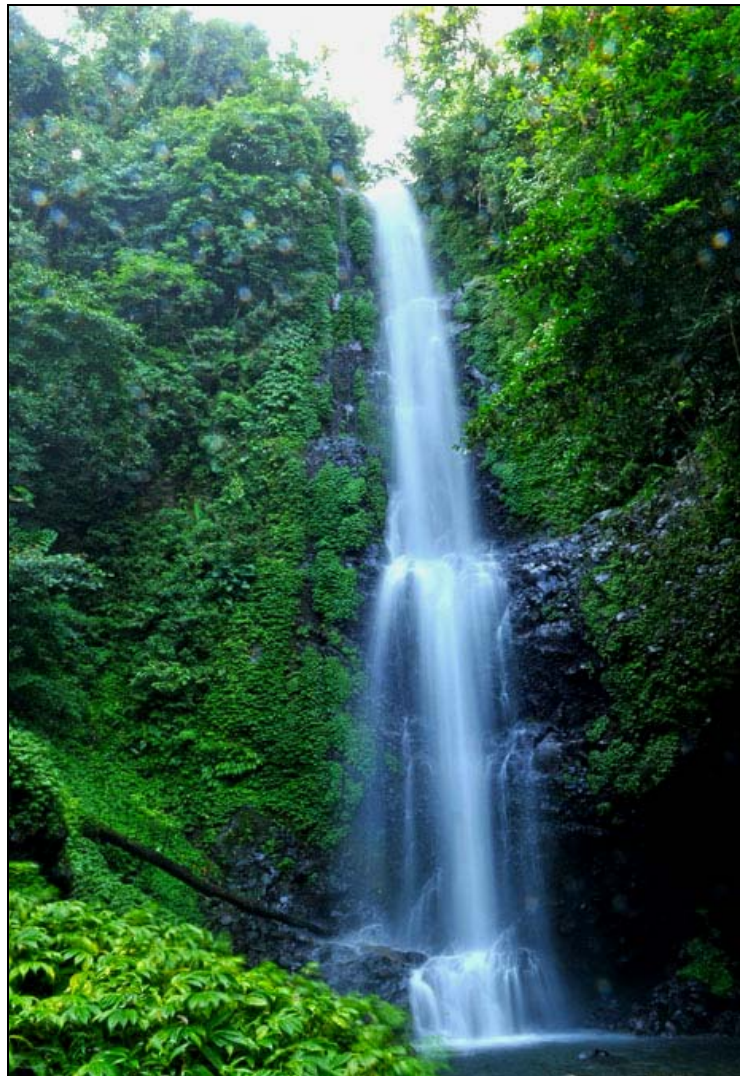
1. Professional guidance is essential, especially in correctly understanding and applying fundamental principles.
2. Always practise pranayama in a clean and quiet place in nature, sheltered from excess heat, cold and wind.
3. Before you begin ensure that the stomach, bladder and bowels are empty.
4. Sit in a comfortable position with the back and neck straight. Relax your whole being, but maintain a good posture, as if the top of your head is being pulled up to the sky.
5. Be gentle. Do not jerk the body. Do not contort the face muscles. Do not over-extend your lung capacity by straining during inhalation, exhalation or retention.
6. Direct all your positive thoughts to yourself. Feel the vital life force energy filling your entire being with vitality and strength, purifying the body and mind.
7. Completely relax after each technique, ensuring that the breathing, heartbeat and awareness have returned to normal before continuing.

## SPECIAL CUATION

It is extremely dangerous to practice pranayama during illness, or while smoking cannabis, tobacco or any other intoxicating material. People suffering from heart disease, respiratory dis-orders, blood pressure disorders, arteriosclerosis, mental problems or any other serious illness should seek medical advice before commencing pranayama.

## PRAYERS FOR PRANAYAMA

*From the hearts of all the holy beings,  
May streams of nectar and light flow down into myself and all living beings,  
Purifying negative karmas and destructions,  
Increasing our lives, our virtues, and Dharma realizations.*



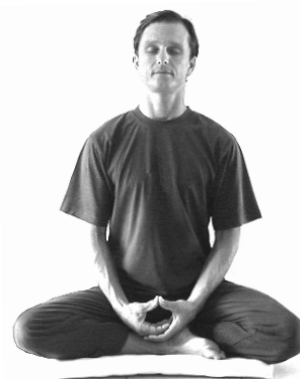




## COMPLETE YOGIC BREATHING

This technique is very useful if performed at the start of Deep Relaxation, as it calms the mind and body from the hustle and bustle of daily life. It distributes a rich supply of oxygen and life-force energy into the whole being and stretches and relaxes the upper body.

Breathing in	1	2	3	4	5	6	7	8	(8-10 seconds)
Hold the breath	1	2							(2 seconds)
Breathing out	1	2	3	4	5	6	7	8	(8-10 seconds)
Hold the breath	1	2							(2 seconds)



*Take a few moments to find a comfortable and stable meditation position.*

*If you can not sit cross legged on a cushion, then you may want to use a chair.*

*Relax the body but always keep the spine and head straight,*

*Feel as if the top of the head is being pulled up to the sky, keeping you perfectly straight.*

*Rest the hands in the lap or on the knees. Close the eyes.*

*Gently rest the tongue on the roof of the mouth.*

*Relax the body. Relax the breathing. Relax the mind.*

*Make a silent prayer according to your own religion or personal belief.*

*Repeat the following technique 5 times.*

*Take a deep slow inhalation through the nose.*

*Breathing in should take about 8 to 10 seconds.*

*Be sure to completely fill the lower part of the lungs, middle and upper chest with air.*

*As you breathe in, feel your whole being renewed with vitality and strength.*

*When you are completely full of air, but without strain, hold for two seconds 1... 2...*

*Now slowly exhale, all the way out, completely empty all of the lungs,*

*Empty the chest, middle and the lower lungs.*

*Breathing out should also take about 8 to 10 seconds.*

*As you breathe out, feel your whole being releasing negativity, distraction and disease.*

*When you are completely empty, but without strain, hold for two seconds 1... 2...*

*Repeat this 2 more times.*

*Then relax for a few moments.*

*Feel your whole being relax and calm.*

*Relax the breathing. Relax the mind.  
Now repeat the following technique 3 times.  
Take a deep slow inhalation through your nose.  
Be sure to completely fill the lower part of the lungs, middle and upper chest with air.  
As you breathe in slowly stretch your arms up as high as you can.  
Straighten the arms upwards and join your hands above your head.  
As you breathe in feel healing energy rising up through your body, revitalizing your whole being.  
Breathing in should take about 8 to 10 seconds.  
When you are completely full of air, hold for two seconds 1... 2...  
Now slowly exhale, all the way out, and lower your arms down to your side.  
Completely empty all of your lungs, the chest, middle and the lower lungs.  
Breathing out should also take about 8 to 10 seconds.  
Hold for two seconds 1... 2...  
When you have finished raising the arms 3 times return to your meditation position, relax your body and keep still but not tense.  
Feel your breathing slowing down.  
Feel your whole being relaxed and refreshed.  
You may even feel light headed.  
This is the prana flowing around your body, rejuvenating and revitalizing your entire being.  
Relax as much as possible allowing this process to complete.  
Hold this awareness of the body's lightness for a few minutes, or longer.  
Stay alert and relaxed, but do not move or change your sitting position. Feel calm and refreshed.*



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## PURIFYING THE ENERGY CHANNELS

Purifying the Energy Channels has many variations that become progressively more advanced. Here is a simple variation for beginners. This pranayama technique, also known as nadi shodhana, purifies the energy channels in the body and mind. It brings about a state of equilibrium in the mind, in preparation for deep meditation. It develops the virtue of equanimity by training the mind and body to be harmony internally and externally. For pranayama, as well as meditation, it is extremely important to sit with the spine and head straight, but not tense. Feel as though the top of your head is being pulled up to the sky. If one of the nostrils is blocked perform jala neti or breath balancing exercises before beginning. (Seek proper guidance). For beginners the length of breath inhalation, retention and exhalation should be equal to a ratio of 1:1:1. This means that if you breathe in for the count of 8 seconds, you must hold for 8 seconds, and then breathe out for 8 seconds. Practise five rounds for the first month, increasing to ten rounds in the second month, and 15 rounds in the third month, until you can practise comfortably for 20 minutes. At this point bandha may be introduced. The point where the fingers touch the forehead at the eyebrow centre, while counting the length of each breath, is the object of concentration.



*Sit quietly and comfortably with the eyes closed and the spine and head straight, but not tense.  
Gently rest the tongue on the roof of the mouth.  
Relax the body. Relax the breathing. Relax the mind.*

*Raise the right hand to the face and hold the nose-tip position:  
Gently rest the index and middle fingers on the forehead at the eyebrow centre.  
Place the thumb next to the right nostril and the ring finger next to the left nostril.  
The thumb and ring finger control the flow of breath by gently blocking and releasing each nostril in turn.  
The little finger is completely relaxed.  
The left hand rests on the left knee with the fingers ready to count the number of rounds.  
Keep the head straight. Do not allow it to drop down during this technique.  
This is the starting position, known as the nose-tip position.*

*Begin by closing the right nostril with the thumb.  
Smoothly and softly breathe in through the left nostril.  
Breathing in should be quiet and gentle and should take about 8 to 10 seconds.*

*Do not rush. Do not strain.*

*As you breathe in start to count, in your mind, from 1 to 8.*

*When you reach 8, try to have your lungs completely full, but without straining.*

*Now close the left nostril with the ring finger, so that both nostrils are firmly closed.*

*Hold your breath and count, in your mind, from 1 to 8.*

*Then, keep the left nostril closed and open the right nostril with the thumb.*

*Smoothly and softly breathe out through the right nostril.*

*Breathing out should be quiet and gentle and should take about 8 to 10 seconds.*

*Do not rush. Do not strain.*

*As you breathe out start to count, in your mind, from 1 to 8.*

*When you reach 8, try to have your lungs completely empty, but without straining.*

*Now smoothly and softly breathe in through the right nostril.*

*Breathe quietly and gently.*

*As you breathe in count, in your mind, from 1 to 8.*

*When you reach 8, try to have your lungs completely full, but without straining.*

*Now close the right nostril with the thumb, so that both nostrils are firmly closed.*

*Hold your breath and count, in your mind, from 1 to 8.*

*Keep the right nostril closed with the thumb and open the left nostril with the ring finger.*

*Smoothly and softly breathe out through the left nostril.*

*Breathe quietly and gently.*

*As you breathe out count, in your mind, from 1 to 8.*

*When you reach 8, try to have your lungs completely empty, but without straining.*

*This is one round.*

*Begin with 5 rounds.*

*Count the number of rounds on the fingers of your left hand.\*

*Stay alert and relaxed, but do not move or change your sitting position.*

*Feel calm and refreshed.*



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## TIBETAN MEDITATION

Some people think that the mind is the brain or some other part or function of the body, but this is incorrect. The brain is a physical object that can be seen with the eyes and that can be photographed or operated on in surgery. The mind, on the other hand, is not a physical object. It cannot be seen with the eyes, nor can it be photographed or repaired by surgery. The brain, therefore, is not the mind but simply part of the body. There is nothing within the body that can be identified as being our mind because our body and mind are different entities. For example, sometimes when our body is relaxed and immobile, our mind can be very busy, darting from one object to another. This indicates that our body and mind are not the same entity.

In Buddhist scriptures, our body is compared to a guest house and our mind to a guest dwelling within it. When we die, our mind leaves our body and goes to the next life, just like a guest leaving a guest house and going somewhere else. If the mind is not the brain, nor any other part of the body, what is it? It is a formless continuum that functions to perceive and understand objects. Because the mind is formless, or non-physical, by nature, it is not obstructed by physical objects. It is very important to be able to distinguish disturbed states of mind from peaceful states. As explained in the previous chapter, states of mind that disturb our inner peace, such as anger, jealousy, and desirous attachment, are called 'delusions'; and these are the principal causes of all our suffering.

We may think that our suffering is caused by other people, by poor material conditions, or by society, but in reality it all comes from our own deluded states of mind. The essence of spiritual practice is to reduce and eventually to eradicate altogether our delusions, and to replace them with permanent inner peace. This is the real meaning of our human life. The essential point of understanding the mind is that liberation from suffering cannot be found outside the mind. Permanent liberation can be found only by purifying the mind. Therefore, if we want to become free from problems and attain lasting peace and happiness we need to increase our knowledge and understanding of the mind.

The purpose of meditation is to make our mind calm and peaceful. If our mind is peaceful, we will be free from worries and mental discomfort, and so we will experience true happiness; but if our mind is not peaceful, we will find it very difficult to be happy, even if we are living in the very best conditions. If we train in meditation, our mind will gradually become more and more peaceful, and we will experience a purer and purer form of happiness. Eventually, we will be able to stay happy all the time, even in the most difficult circumstances. Usually we find it difficult to control our mind. It seems as if our mind is like a balloon in the wind – blown here and there by external circumstances. If things go well, our mind is happy, but if they go badly, it immediately becomes unhappy. For example, if we get what we want, such as a new possession or a new partner, we become excited and cling to them tightly. However, since we cannot have everything we want, and since we will inevitably be separated from the friends and possessions we currently enjoy, this mental stickiness, or attachment, serves only to cause us pain. On the other hand, if we do not

get what we want, or if we lose something that we like, we become despondent or irritated. For example, if we are forced to work with a colleague whom we dislike, we will probably become irritated and feel aggrieved, with the result that we will be unable to work with him or her efficiently and our time at work will become stressful and unrewarding. Such fluctuations of mood arise because we are too closely involved in the external situation. We are like a child making a sand castle who is excited when it is first made, but who becomes upset when it is destroyed by the incoming tide.

By training in meditation, we create an inner space and clarity that enables us to control our mind regardless of the external circumstances. Gradually we develop mental equilibrium, a balanced mind that is happy all the time, rather than an unbalanced mind that oscillates between the extremes of excitement and despondency. If we train in meditation systematically, eventually we will be able to eradicate from our mind the delusions that are the causes of all our problems and suffering. In this way, we will come to experience a permanent inner peace, known as “liberation” or “nirvana”. Then, day and night in life after life, we will experience only peace and happiness.

### **SITTING IN MEDITATION**

When we practice meditation we need to have a comfortable seat and a good posture. The most important feature of the posture is to keep our back straight. To help us do this, if we are sitting on a cushion we make sure that the back of the cushion is slightly higher than the front, inclining our pelvis slightly forward. It is not necessary at first to sit cross-legged, but it is a good idea to become accustomed to sitting in the posture of Buddha Vairochana. If we cannot hold this posture we should sit in one which is as close to this as possible while remaining comfortable.

The seven features of Vairochana’s posture are:

1. The legs are crossed in the vajra posture. This helps to reduce thoughts and feelings of desirous attachment.
2. The right hand is placed in the left hand, palms upwards, with the tips of the thumbs slightly raised and gently touching. The hands are held about four fingers’ width below the navel. This helps us to develop good concentration. The right hand symbolizes method and the left hand symbolizes wisdom – the two together symbolize the union of method and wisdom. The two thumbs at the level of the navel symbolize the blazing of inner fire
3. The back is straight but not tense. This helps us to develop and maintain a clear mind, and it allows the subtle energy winds to flow freely
4. The lips and teeth are held as usual, but the tongue touches against the back of the upper teeth. This prevents excessive salivation while also preventing our mouth from becoming too dry
5. The head is tipped a little forward with the chin slightly tucked in so that the eyes are cast down. This helps prevent mental excitement
6. The eyes are neither wide open nor completely closed, but remain half open and gaze down along the line of the nose. If the eyes are wide open we are likely to develop mental excitement and if they are closed we are likely to develop mental sinking
7. The shoulders are level and the elbows are held slightly away from the sides to let air circulate

### **REALIZATIONS IN MEDITATION**

In *The New Meditation Handbook*, Geshe Kelsang Gyatso explains that we all have the potential to gain realizations in meditation. These potentials are like seeds in the field of our mind, and our meditation practice is like cultivating these seeds. However, our meditation practice will be successful only if we make

good preparations beforehand. If we want to cultivate external crops we begin by making careful preparations. First, we remove from the soil anything that might obstruct their growth, such as stones and weeds. Second, we enrich the soil with compost or fertilizer to give it the strength to sustain growth. Third, we provide warm, moist conditions to enable the seeds to germinate and the plants to grow. In the same way, to cultivate our inner crops of Dharma realizations we must also begin by making careful preparations. First, we must purify our mind to eliminate the negative karma we have accumulated in the past, because if we do not purify this karma it will obstruct the growth of Dharma realizations. Second, we need to give our mind the strength to support the growth of Dharma realizations by accumulating merit. Third, we need to activate and sustain the growth of Dharma realizations by receiving the blessings of the holy beings. It is very important to receive blessings. For example, if we are growing outer crops, even if we remove the weeds and fertilize the soil we shall not be able to grow anything if we do not provide warmth and moisture. These germinate the seeds, sustain the growth of the plants, and finally ripen the crop. In the same way, even if we purify our mind and accumulate merit we shall find it difficult to meet with success in our meditations if we do not receive the blessings of the holy beings. Receiving blessings transforms our mind by activating our virtuous potentials, sustaining the growth of our Dharma realizations, and bringing our Dharma practice to completion. From this we can see that there are three essential preparations for successful meditation: purifying negativities, accumulating merit, and receiving blessings. If you like, you can engage in these preparatory practices by reciting the sadhana Prayers for Meditation.

## **ANALYTIC MEDITATION AND FIXATION MEDITATION**

Spontaneous realization on the basis of transmission is possible but rare. Normally an intermediate step is needed in the form of analytic meditation, i.e., thinking about what one has heard. As part of this process, entertaining doubts and engaging in internal debate over them is encouraged in some traditions. Analytic meditation is just one of two general methods of meditation. When it achieves the quality of realization, one is encouraged to switch to "focused" or "fixation" meditation. In this the mind is stabilized on that realization for periods long enough to gradually habituate it to it. A person's capacity for analytic meditation can be trained with logic. The capacity for successful focused meditation can be trained through calm abiding. A meditation routine may involve alternating sessions of analytic meditation to achieve deeper levels of realization, and focused meditation to consolidate them. The deepest level of realization is Buddhahood itself.

## **THE MEDITATION SESSION**

A qualified mediation session consists of five stages:

### **Preparation**

It is customary to begin with preparatory practices, which prepare our mind for successful meditation by purifying hindrances caused by our previous negative actions, empowering our mind with merit, and inspiring it with the blessings of the Buddhas and Bodhisattvas. If you like, you can engage in these preparatory practices by reciting the sadhana Prayers for Meditation while contemplating their meaning. Alternatively, you can simply recite a special prayer to Buddha composed by Geshe Kelsang Gyatso.

### **Contemplation**

The purpose of contemplation is to bring to mind the object of placement meditation. We do this by considering various lines of reasoning, contemplating analogies, and reflecting on the scriptures. It is helpful to memorize the contemplations so we can meditate without having to look at the text. The

contemplations given in that book are intended only as guidelines. We should supplement and enrich them with whatever reasons and examples we find helpful.

### **Meditation**

When through our contemplations the object appears clearly, we leave our analytical meditation and concentrate on the object single-pointedly. This single-pointed concentration is the third part, the actual meditation. When we first start to meditate, our concentration is poor; we are easily distracted and often lose our object of meditation. Therefore, to begin with we shall probably need to alternate between contemplation and placement meditation many times in each session. For example, if we are meditating on compassion we begin by contemplating the various sufferings experienced by living beings until a strong feeling of compassion arises in our heart. When this feeling arises we meditate on it single-pointedly. If the feeling fades, or if our mind wanders to another object, we should return to analytical meditation to bring the feeling back to mind. When the feeling has been restored we once again leave our analytical meditation and hold the feeling with single-pointed concentration. Both contemplation and meditation serve to acquaint our mind with virtuous objects. The more familiar we are with such objects, the more peaceful our mind becomes. By training in meditation, and living in accordance with the insights and resolutions developed during meditation, eventually we shall be able to maintain a peaceful mind continuously, throughout our life.

### **Dedication**

Dedication directs the merit produced by our meditation towards the attainment of Buddhahood. If merit is not dedicated it can easily be destroyed by anger. By reciting the dedication prayers sincerely at the end of each meditation session we ensure that the merit we created by meditating is not wasted but acts as a cause for enlightenment.

### **Subsequent Practice**

This consists of advice on how to integrate the meditation into our daily life. It is important to remember that Dharma practice is not confined to our activities during the meditation session; it should permeate our whole life. We should not allow a gulf to develop between our meditation and our daily life, because the success of our meditation depends upon the purity of our conduct outside the meditation session. We should keep a watch over our mind at all times by applying mindfulness, alertness, and conscientiousness; and we should try to abandon whatever bad habits we may have. Deep experience of Dharma is the result of practical training over a long period of time, both in and out of meditation, therefore we should practice steadily and gently, without being in a hurry to see results.

To summarize, our mind is like a field. Engaging in the preparatory practices is like preparing the field by removing obstacles caused by past negative actions, making it fertile with merit, and watering it with the blessings of the holy beings. Contemplation and meditation are like sowing good seeds, and dedication and subsequent practice are the methods for ripening our harvest of Dharma realizations.

### **A MEDITATION SCHEDULE**

If we genuinely wish to gain experience enlightenment we should meditate every day. For example, if we meditate on Lamrim - the stages of the path to enlightenment - on the first day we can meditate on our precious human life, on the second day we can meditate on death and impermanence, and so on, until we complete the whole cycle in twenty-one days. Between sessions we should try to remain mindful of the



instructions on subsequent practice. Occasionally, when we have the opportunity we should do a retreat on Lamrim. By practicing like this we use our whole life to further our experience of the stages of the path.

### MEDITATION RETREAT

Sometimes it is helpful to do a meditation retreat. This can just be one day, or a weekend, or longer if you have the time. On retreat we stop all forms of business and extraneous activities in order to emphasize a particular spiritual practice. There are three kinds of retreat: physical, verbal, and mental. We engage in physical retreat when, with a spiritual motivation, we isolate ourselves from other people, activities, and noise, and disengage from extraneous and meaningless actions. We engage in verbal retreat when, with a spiritual motivation, we refrain from meaningless talk and periodically keep silence. We engage in mental retreat by preventing distractions and strong delusions such as attachment, anger, jealousy, and strong ignorance from arising, and by maintaining mindfulness and conscientiousness. If we remain in physical and verbal retreat but fail to observe mental retreat our retreat will have little power. Such a retreat may be relaxing, but if we do not prevent strong delusions from arising our mind will not be at peace, even on retreat. However, keeping physical and verbal retreat will help us to keep mental retreat.



*“If we are skillful, friends can be like treasure chests, from whom we can gain the precious wealth of love, compassion, patience, and so forth. For our friends to function in this way, however, our love for them must be free from attachment. If our love for our friends is mixed with strong attachment, it will be conditional on their behaving in ways that please us, and as soon as they do something we disapprove of, our fondness for them may turn to anger.”*

Geshe Kelsang Gyasto



## BEING IN THE PRESENT MOMENT

The present moment is immensely important to meditation practice. When you truly are in the here and now you will be amazed at what you can do and how well you can do it, and discover that here are no ordinary moments. Acknowledging the body and mind in the present moment develops and strengthens momentary concentration. Without acknowledgement of the present moment, meditation practice cannot progress because momentary concentration cannot occur. It must be continuous. Once we rest, after sitting in meditation, we may do some



work or talk without mindfulness. When that happens the mind, not acknowledging, wanders away, gets distracted, and thus the momentary concentration which has been developed will weaken. By being mindful and acknowledging all our daily activities, not just while sitting in meditation, we can live a higher consciousness lifestyle from the moment we wake up till falling asleep at bedtime.

Nothing ever happened in the past. It happened in the Now. Nothing will ever happen in the future. It will happen in the Now. What you think of as the past is a memory trace, stored in the mind, of a former Now. When you remember the past you reactivate a memory trace - and you do so now. The future is an imagined Now, a projection of the mind. When the future comes, it comes as the Now. When you think about the future, you do it now. Past and future obviously have no reality of their own.” This illusion traps the mind in time, living almost exclusively through memory and anticipation, creating an endless preoccupation with past and future. This causes an unwillingness to honour and acknowledge the present moment. This is because you formed your identity from the past, and occupy your mind with hoping for happiness in the future. But if you maintain momentary concentration in the present moment you are free of time, and free of much sorrow. Soyen Shaku states, “Enlightenment is enlightenment because it enlightens all our motives, desires, whims, determinations, impulses and thoughts. In an enlightened mind, a feeling or thought as it occurs is purified and freed from the taints of ignorance and egoism.

There are many meditation traditions being taught and practised in the world today that can assist us in achieving stillness in the mind and train us to be mindful in our daily activities. They all require us to be continually mindful of the present moment. One of the main differences between these traditions is where and how to focus the mind. Concentration withdraws the attention from all sides to one point. In open awareness we not only pay attention to that one point, but also observe all the thoughts, speech and actions without judgement. Whichever technique we choose it is important not to wrestle with the mind, but to slowly tame it by being a witness to all its activity. Ultimately things are just as they are – only our

comparisons cause us to suffer. Meditation trains us to develop present moment higher consciousness. This allows us to become aware of the qualities of the mind and how it works. Achaan Chaa said, “Of course there are dozens of meditation techniques to develop samadhi and many kinds of vipassana. But it all comes back to this – just let it all be. Step over here where it is cool, out of the battle.”

Meditation techniques are designed to bring about a positive change in all facets of our being, physically, mentally, emotionally and spiritually, and can lead to living a healthy, happy and more meaningful life. Remember: the awake, aware mind is already there. All people need to do is attune to it through devotion to meditation. Nothing else is needed.

During meditation we learn to develop a highly refined sensitivity of the relationship between the movement of the mind and conceptual thought. By observing and contemplating our mental phenomena we can see its basic characteristics: endless flux, stress, tension, joy, sadness, dissatisfaction, emptiness, etc. When we examine the mind we see a conglomeration of mental elements. For example, when pleasurable contact takes place with the six senses, the mind is carried away by the sensation and unable to notice how it happened. When the mind is stirred up in this way, various mental formations, thought constructions and reactions start arising from it, building and proliferating continually. The mind becomes occupied only because it misunderstands and is deluded by these conditioned phenomena. This agitation is the common mental process of the untrained mind and is a slave to the senses.

The trained mind, however, is at rest and allows all sense contact to pass over without getting involved. Ultimately things are just as they are – only our comparisons cause the mind to fluxuate. The pure mind knows these mind objects clearly, knows they are not substantial and does not get carried away by every whim and desire. It remains neutral, calm and wise.

Observing your own mind removes it from the act of controlling mental activity. There is only observation of the information received from the senses and non-judgemental acceptance. Similar to the spectator comfortably seated at the cinema watching a movie, so too does the movement of the mind begin to settle, giving rise to stillness. Here we can realize that there is no separation between movement and stillness. In the same way the art of walking and meditation are one, the art of eating and meditation are one. For deep-rooted and lasting inner peace we must train ourselves in mindfulness, not just in sitting meditation but also in the garden, in the city, in the home. Other terms to describe this process are; awareness, witnessing, acknowledging.

Practice begins in the controlled and quiet environment of the sitting position. With regular practice these insights and qualities develop into a new way of thinking and acting, and are gently incorporated into everyday life. They are practised while getting up from the sitting position, while walking out of the meditation room, while having breakfast, going to work. We become mindful of our thoughts, speech and action throughout our whole day.

Here are a few guidelines for practising meditation:

1. Professional guidance is essential, especially in correctly understanding and applying fundamental principles. Teachers are very useful especially for beginners in helping them stay on the path and avoiding misunderstandings.
2. Always practice meditation in a clean and quiet place in nature, sheltered from excess heat, cold and wind.

3. Beginners should meditate when the stomach, bladder and bowels are empty. This dispels tiredness and promotes concentration.
4. Wear loose fitting clothing. Sit in a comfortable position with the back and neck straight. Relax your whole being, but maintain a good posture, as if the top of the head is being pulled up to the sky. Rest the tongue against the roof of the mouth.
5. The awareness should be so completely centred on the technique that the awareness of the external environment is lost. The untrained mind may become distracted, whether it is by a thought, pain or a sound. If this happens simply acknowledge that you were distracted and then gently return to the meditation technique. Each time you are distracted renew your effort to stabilize your concentration until it becomes clear again.
6. Do not strain your mind by trying too hard. Moderate your practice and avoid becoming tired or tense from exerting too much pressure. The effort you apply should be relaxed and steady. The more you meditate the more natural it becomes.
7. Be in the present moment. Be the observer without judgement. Do not cling to anything, neither desire nor aversion. Do not become attached to the blissful experience that meditation brings. Meditation is not escapism, it is the direct perception of Truth. Simply observe, acknowledge, let go. This process should be natural and effortless. Plant the seed, cultivate your spiritual garden and let the tree grow in its own time. In this way your practice will be at peace.
8. The mind is both the thinking process and the knowing. The key is to know the mind, know how it is when it meets sense objects and how it is when it is apart from them. When the one who knows observes the mind in this way, wisdom arises.
9. To see things clearly and find the True path depends upon first correcting our views. We must investigate the very root of suffering, the very truth of our life. We must come to know the reality of conditioned phenomena, the way things are. Only then can we have peace in the world.
10. The purpose of meditation is to gain personal experience of all stages of the path to enlightenment. You can share these insights in the way you live your life. Although it is far easier to be in harmony when you are sitting quietly alone, your meditation will be worthless if you do not put your experiences to practical use in daily activities. Be mindful throughout the day.



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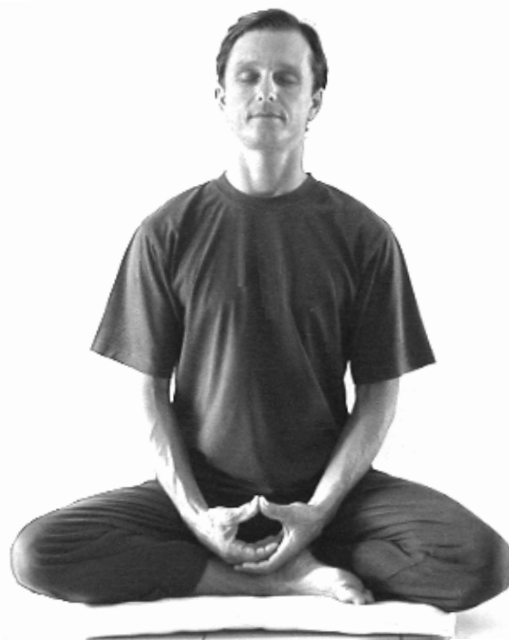
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## MINDFUL BREATHING

This ancient Buddhist technique helps to develop concentration and mindfulness, and is usually practised at the start of vipassana meditation. It relaxes and focuses the mind, bringing the awareness into the present moment. It is not a breathing technique. It is a concentration technique. The breathing should be completely involuntary throughout the practice. Simply witnessing the breath in this way develops the virtue of concentration and mindfulness of the present moment. This continuous momentary awareness is essential for meditation to occur, and is a powerful tool on the path to higher consciousness. The defined length of time is 5 minutes for the first month, 10 minutes for the second month and 15 minutes for the next month, and so on. Observing the breath is the object of concentration.



*Sit quietly and comfortably with the eyes closed and the spine and head straight, but not tense.*

*Gently rest the tongue on the roof of the mouth.*

*Relax the body. Relax the breathing. Relax the mind.*

*Relax the breathing, allowing the body to breathe naturally on its own.*

*Become aware of the nose.*

*Observe the sensation of breath as it comes in and out.*

*Do not try to control the breath, just observe it.*

*Let each breath remind you to stay centred and present in the now.*

*Be in the present moment with the breath.*

*Breath to breath, moment to moment.*

*The awareness should be so completely centred on the breath that the awareness of the body and the external environment is lost.*

*Now begin counting the breaths backwards from 50 down to 20.*

*As you exhale observe the breath and mentally count 50,*

*As you inhale observe the breath and mentally count 49,*

*As you exhale observe the breath and mentally count 48,*

*As you inhale observe the breath and mentally count 47,  
Keep counting your breaths but without controlling the breathing.  
Just observe the breath as it passes through the nostrils and simply count.  
Be the witness of your breath, but without judgement.  
If you catch the mind drifting away from the counting, gently bring it back.  
When you reach 20 start counting only when you exhale.  
As you exhale observe the breath and mentally count 19,  
As you inhale observe the breath.  
As you exhale observe the breath and mentally count 18,  
As you inhale observe the breath.  
As you exhale observe the breath and mentally count 17,  
As you inhale observe the breath.  
Keep counting the breaths until you reach zero, but do not control it.  
When you reach zero stop counting, but continue to observe the breath.  
Observe each breath as it goes in, and as it comes out.  
Continue to observe the breath as it passes through the nostrils, but do not count the breaths.  
Do not try to control it, just observe it.  
Let each breath remind you to stay centred and present in the now.  
Feel the sensation of air as it comes in and pushes out through the nose.  
Be in the present moment with the breath.  
Breath to breath, moment to moment.  
If you catch the mind drifting away, gently bring it back.  
Be the witness of your breath, but without judgment.*

*You may find yourself naturally relaxing.  
Your breathing may become deeper and slower.  
Allow this process to take place naturally.  
Continue the awareness of the breath for a few minutes or longer.  
Stay alert and relaxed, but do not move or change your sitting position.  
Feel calm and refreshed.*



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## OPENING THE HEART CHAKRA

This universal technique is known in yoga as hridayakasha dharana, which means 'heart space consciousness'. The variation presented here develops the awareness of the love energy inside us by rediscovering that our whole being is Love - every cell, every molecule and every particle in our mind, body and soul. Generating love inside us reunites us with the true nature of the universe. By contemplating the affirmation we can realise that the present and future happiness of all beings in the universe depends upon loving one another. By developing our own inner love we can generate an abundance of outer love to cherish others, and we will naturally perform virtuous actions that will cause them to be happy. There is no higher purpose in life. In this way we can develop a radiant loving spirit all around. Love circulating through the centre of your chest is the object of concentration.



### PRAYERS FOR OPENING THE HEART

The Buddhist way of loving kindness explains eight beautiful verses that comprise one of Buddhism's best loved and most enduring teachings. Composed by the great Tibetan Bodhisattva Langri Tangpa as Eighth Verses of Training the Mind, this short text reveals profound yet totally practical methods to enable a powerful opening of the heart, the source of all true happiness. For centuries these liberating methods have brought lasting peace, inspiration, and serenity to countless people in the East. This translation by Geshe Kelsang Gyasto has skillfully introduced these ancient pearls of wisdom into our modern lives.

*With the intention to attain  
The ultimate supreme goal  
That surpasses even the wish-granting jewel,  
May I constantly cherish all living beings.*

*Whenever I associate with others,  
May I view myself as the lowest of all,  
And with a perfect intentio,  
May I cherish others as supreme.*

*Examining my mental continuum throughtout all my actions,*

*As soon as a delusion develops,  
Whereby I or others would act inappropriately,  
May I firmly face it and avert it.*

*Whenever I see unfortunate beings,  
Oppressed by evil and violent suffering,  
May i cherish them as if I had found  
A rare and precious treasure.*

*Even if someone I have helped  
And of whom I had great hopes  
Nevertheless harms me without any reason,  
May I see them as my holy Spiritual Guide.*

*When others out of jealousy  
Harm me or insult me,  
May i take defeat upon myself  
And offer them the victory.*

*In short, may I directly and indirectly  
Offer help and happiness to all my mothers,  
And secretly take upon myself  
All their harm and suffering.*

*Furthermore, Through all these method practices,  
Together with a mind undefiled by the strains of conceptions of the eight extremes,  
And that sees all phenomena as illusory,  
May I be released from the bondage of mistaken appearance and conception.*

## **OPENING THE HEART MEDITATION**

*Sit quietly and comfortably with the eyes closed and the spine and head straight, but not tense.  
Gently rest the tongue on the roof of the mouth.  
Relax the body. Relax the breathing. Relax the mind.*

*Become aware of your heart in the centre of your chest.  
This is your heart chakra, the centre of your love energy.  
Your centre of pure love, kindness and compassion.  
The centre of love for yourself and for others.*



*The awareness should be so completely centred on the heart chakra that the awareness of the body and the external environment is lost.*

*Feel your heart breathing in and out, freely and easily.*

*As you breathe, feel the heart centre expanding and contracting.*

*As attentively as you can, note the change in sensations in the area of your heart that accompanies each breath.*

*Let each breath remind you to stay centred and present in the now.*

*Do not think about your breaths, or the meaning of love.*

*Simply experience what is there to be experienced.*

*Do not think, only feel.*

*Observe what is happening in the area of your heart.*

*Be especially on the look-out for pleasurable sensations of warmth, expansion, or spaciousness.*

*Notice how the movement of breath seems to fan and increase these sensations.*

*As you breathe in absorb into your heart as much love energy from your surroundings as you can.*

*With each breath feel more and more love energy entering your heart and body, circulating, healing.*

*Feel your heart centre expanding, filling your whole being.*

*Feel the love energy inside and all around you.*

*Feel as if you are glowing all over with love.*

*Do not think about your breaths, or the meaning of love.*

*Simply experience what is there to be experienced.*

*Acknowledge this radiant glow of pure love, inside and outside.*

*Hold your awareness of this radiant glow of love for a few minutes or longer.*

*Stay alert and relaxed, but do not move or change your sitting position.*

*Feel calm and refreshed.*



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## GENERATING KINDNESS

Metta is the ancient Buddhist name for meditations that assist us in developing loving-kindness to all beings. These techniques have been successfully taught by Buddhist centres around the world. It develops the virtue of kindness by training the heart and mind to cultivate a generous nature. Everything we possess is only ours through the kindness of others. By contemplating the affirmation we can realise this, and that the more we help those around us to be happy, the happier we become ourselves. Even the small wisdom that we possess to discriminate what is beneficial and what is harmful is a worthwhile kindness. This will motivate us to engage in positive action and create the cause for future happiness. Kindness emanating from the centre of your chest is the object of concentration.



### PRAYERS FOR GENERATING THE FOUR IMMEASURABLES

*May everyone be happy,  
May everyone be free from misery,  
May no one ever be separated from their happiness,  
May everyone have equanimity, free from hatred and attachment.*

### GENERATING KINDNESS MEDITATION

*Sit quietly and comfortably with the eyes closed and the spine and head straight, but not tense.  
Gently rest the tongue on the roof of the mouth.  
Relax the body. Relax the breathing. Relax the mind.*

*Become aware of your heart in the centre of your chest.*

*This is the centre of your love energy.*

*Pure love and kindness.*

*Feel this loving-kindness as a powerful healing energy in the centre of your chest.*

*The centre of loving-kindness for yourself and others.*

*Acknowledge this powerful centre of pure love and kindness.*

*Now send out your loving-kindness to the twelve directions:*

*From your heart send out your loving-kindness energy to your whole being.*

*May I be happy,*

*From your heart send out your loving-kindness energy to everything in this room.*

*May all beings be happy.*

*From your heart send out your loving-kindness energy to everything outside this room.*

*May all beings be happy.*

*From your heart send out your loving-kindness energy to everything above you.*

*May all beings be happy.*

*From your heart send out your loving-kindness energy to everything below you.*

*May all beings be happy.*

*From your heart send out your loving-kindness energy to everything to the right of you.*

*May all beings be happy.*

*From your heart send out your loving-kindness energy to everything to the left of you.*

*May all beings be happy.*

*From your heart send out your loving-kindness energy to everything in front of you.*

*May all beings be happy.*

*From your heart send out your loving-kindness energy to everything behind you.*

*May all beings be happy.*

*From your heart send out your loving-kindness energy to everything on the earth.*

*May all beings be happy.*

*From your heart send out your loving-kindness energy to everything in the sky.*

*May all beings be happy.*

*From your heart send out your loving-kindness energy to the whole universe.*

*May all beings be happy.*

*Hold this awareness of kindness for a few minutes or longer.*

*Stay alert and relaxed, but do not move or change your sitting position.*

*Feel calm and refreshed.*



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## GENERATING COMPASSION

This is also an ancient Buddhist technique known as 'metta' for focusing the heart and mind on cultivating a compassionate spirit towards all beings. It improves personal relationships with our parents, friends, workmates and people we dislike. By contemplating the affirmation we naturally feel compassion towards everyone who is less fortunate than us, and become motivated to help them in any way we can. This encourages us to cherish others and reminds us of the importance of continually improving our consideration, respect and love for them. Compassion emanating from the centre of your chest is the object of concentration.



### PRAYERS FOR GENERATING BODHICHITTA

*Through the virtues I collect by giving and other perfections,  
May I become a Buddha for the benefit of all. (3x)*

### GENERATING COMPASSION MEDITATION

*Sit quietly and comfortably with the eyes closed and the spine and head straight, but not tense.*

*Gently rest the tongue on the roof of the mouth.*

*Relax the body. Relax the breathing. Relax the mind.*

*Become aware of your heart in the centre of your chest.*

*This is the centre of your love energy.*

*Pure compassion and love for the helpless and the weak.*

*Feel a desire to help the suffering and the sick people of the world.*

*Feel a deep need to help them in any way you can.*

*Feel this compassion in the centre of your chest.*

*Acknowledge this powerful centre of loving-kindness and compassion.*

*May all beings be happy.*

*Now send out your loving-compassion energy:*

*From your heart, send out your loving-compassion energy to your whole being,*

*May I be healthy and happy. May I develop love, wisdom and compassion.*

*From your heart, send out your loving-compassion energy to your family,*

*May they be healthy and happy. May they develop love, wisdom and compassion.*

*From your heart, send out your loving-compassion energy to your friends,*

*May they be healthy and happy. May they develop love, wisdom and compassion.*

*From your heart, send out your loving-compassion energy to neutral people,*

*May they be healthy and happy. May they develop love, wisdom and compassion.*

*From your heart, send out your loving-compassion energy to people you dislike,*

*May they be healthy and happy. May they develop love, wisdom and compassion.*

*Now in reverse order.*

*From your heart, send out your loving-compassion energy to people you dislike,*

*May they be healthy. May they be happy.*

*From your heart, send out your loving-compassion energy to neutral people,*

*May they be healthy. May they be happy.*

*From your heart, send out your loving-compassion energy to your friends,*

*May they be healthy. May they be happy.*

*From your heart, send out your loving-compassion energy to your family,*

*May they be healthy. May they be happy.*

*From your heart, send out your loving-compassion energy to your whole being,*

*May I be healthy. May I be happy.*

*May all beings be happy.*

*If you get lost in thought or distracted, come back to the nose and do mindful breathing for a few minutes, or until your mind is clear again, and then resume this technique. Hold this awareness of compassion towards all beings in the universe for a few minutes, or longer.*

*Stay alert and relaxed, but do not move or change your sitting position.*

*Feel calm and refreshed.*



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## MANDALA MEDITATION

The eastern practice of Mandala meditation has been used for centuries as an effective tool in calming the soul and clearing the mind of clutter. Mandala meditation is for the beginner and the long-time meditator alike. It may be of particular utility to those that have difficulty sitting still and being in the moment, as concentrating on an object helps to focus energy inside the present self. As in all meditation practices, there is no right or wrong way. Your practice should serve your particular needs and being overly concerned with rules defeats the original purpose of suspending the logical mind. The steps outlined below are intended as an introduction to the practice of mandala meditation.

Hang your mandala on a wall in a well lit spot where you can comfortably do your meditation practice. The center of the mandala should be at eye level and about two feet away from you when you are seated in front of it. You can also choose to place your mandala on an easel if you would like the option of mobility but you may find that the creation of a sacred space will help you to get in the desired frame of mind. In the eastern tradition, various objects, arranged according to principles of feng shui, have been used in meditation spaces. These typically include a balance of items with masculine or feminine qualities, flowers, incense and candles. Include any objects that have personal meaning to you or that you feel will help you to quiet your mind. You may choose to play a CD of soft relaxing music or Om Mani Padme Hum.

### PRAYERS FOR OFFERING THE MANDALA

*The ground sprinkled with perfume and spread with flowers,*

*The Great Mountain, four lands, sun and moon,*

*Seen as a Buddha Land and offered thus,*

*May all beings enjoy such Pure Lands.*

*I offer without any sense of loss*

*The objects that give rise to my attachment, hatred, and confusion,*

*My friends, enemies, and strangers, our bodies and enjoyments;*

*Please accept these and bless me to be released directly from the three poisons.*

*IDAM GURU RATNA MANDALAKAM NIRYATAYAMI*

### MANDALA MEDITATION

*Sit in any comfortable position. The lotus pose is ideal for meditation practice, as it is believed to bring the mind and body into harmony. Feel an imaginary line running straight from your tail bone up through your head. Shoulders should be relaxed but not rounded or hunched. Relax hands on your knees, palm side up. A pillow or folded blanket can be used to sit on, if desired. If*

*the lotus position is painful, do not force yourself into it. As an alternative, you can sit on the edge of a chair, spine erect. Use whatever pose is comfortable, just so long as you maintain good posture. If you have difficulty keeping your spine straight, try sitting with your back against a wall.*

*Close your eyes. Breathe in through the nose, letting the breath flow naturally up from the diaphragm, filling the lungs and spreading into the head before releasing out through the mouth. Take deep, even breaths, feeling the slowing rhythms of your body as you do so. Feel your body relax, let tension go. As thoughts arise or you become aware of physical distractions, simply acknowledge them and then let them go. Do not attempt to force thoughts from your head or feelings from your body. Accept them as part of the experience.*

*Visualize the mandala and focus your energy into your heart until you can feel your energy flowing between your heart and the center of the mandala. Keep breathing and stay still and centered until you are ready to open your eyes. Gaze at your mandala with slightly unfocused eyes. Keep breathing, deeply and evenly, letting the oxygen flow in and the toxins flow out. Look deeply into the center of the mandala, trying to blink as little as possible. Don't focus on the details of the mandala, but just keep your sight right in the center and observe the image as a whole.*

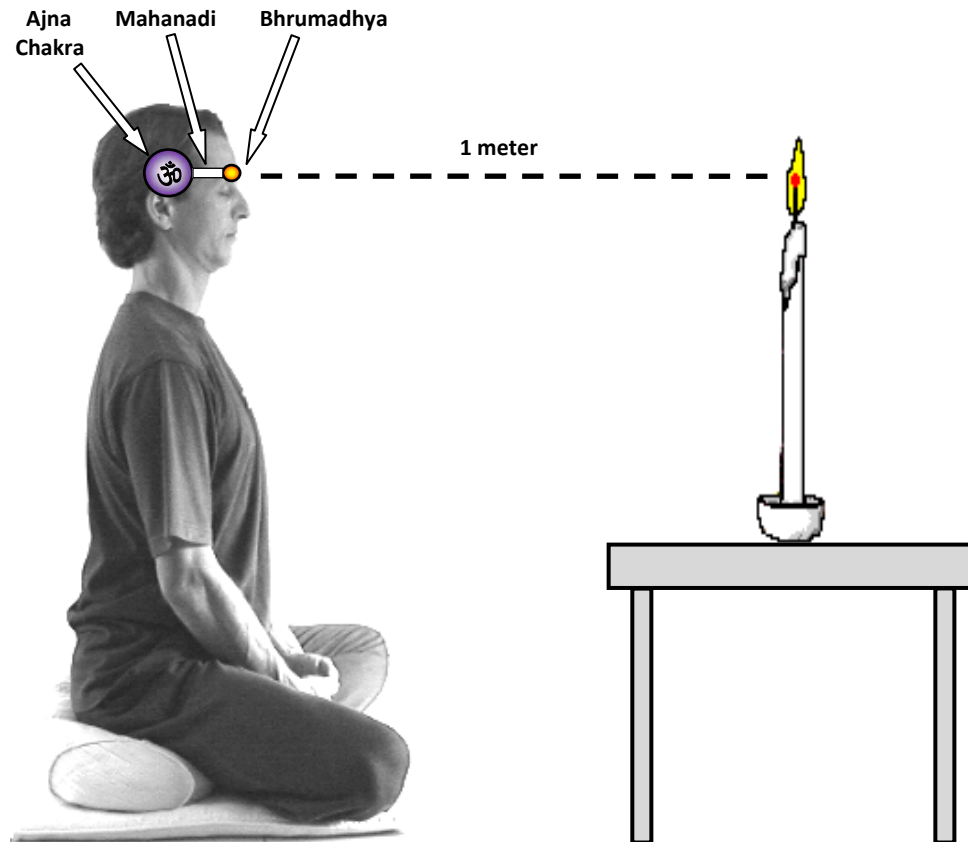
*Next, allow yourself to notice the various elements of the mandala. You may be attracted to certain images, patterns and colors. Let your thoughts come and go as you gaze. Focus your eyes and start visually exploring the mandala, beginning with the outer parts and moving inward toward the center. Go slowly, taking in as much as you can before moving on. The mandala holds the power of unity, healing, balance and wholeness. The center is where the crux of this power lies. Use whichever concept speaks to you as you focus intently on the center.*

*Once again, explore the energy flow between the heart and the center of the mandala. Close your eyes and feel the harmony within. Allow yourself to feel whatever the mandala is sending to you. Open your eyes when you feel ready. Repeat your journey through the mandala once more, if you wish.*





## CANDLE GAZING



The Sanskrit name for this Yoga technique is 'Trataka', which means steady gazing, and is one of the Shatkarmas. It acts as a stepping stone between physical and mental practices and leads to deep meditation and higher states of awareness.

The candle flame is probably the most common and effective object used to gaze upon. However, it should be noted that any steady object may be used. Those who dislike gazing at a bright light, either through personal preference, eye problems or epilepsy may choose a different object, as discussed later. If using a candle it should be placed on a table or box so that the candle flame is at eye level when you are in the sitting position. It should be approximately 1 meter, or arm's length, from the eyes. Make sure there are no drafts that could make the flame flicker. Beginners should gaze for 1 or 2 minutes only. For general purposes 10 minutes is sufficient. Avoid undue strain. The ability to keep the eyes open without blinking should be developed gradually with consistent practice. For spiritual purposes or to rectify an eye defect, trataka may be performed for extended periods of time, but only after consulting a qualified yoga teacher. Those who suffer from insomnia are recommended to practice for 10 to 15 minutes before sleeping at night. Traditionally, trataka is practiced after asana and pranayama and before advanced meditation. I



have included it at the end of the 10 Meditations for Inner Peace and Happiness as a prelude to advanced meditation techniques. However, it may also be practised at the start, directly after the preparatory prayers.

Trataka may be practised on any object of personal choice. He advised me not to practise on the moon, a crystal ball, a mirror or darkness as the experience may be too powerful to handle. Do not practice on the sun as this may damage the eyes. Ideally, once an object has been chosen for regular practice, do not change it, as the mind will have to start from the beginning again to assimilate the new object. Choose carefully and then stick to your choice. Be sure that your object will not move. This is especially important if you are practising outside.

By stimulating bhrumadhya - the eyebrow centre, it activates the mahanadi – the great energy channel in the head. This leads to the awakening of the ajna chakra, the spiritual centre in the midbrain. It is an excellent preparation for meditation. If you fix your eyes on a single point, the mind too, becomes one pointed. The eyes are the doorway to the mind. When the eyes are fixed and unmoving, the mind becomes the same. The thinking process automatically ceases as concentration increases. Trataka is one of the most powerful methods of controlling the tempestuous mind and its thought waves. Physically, trataka corrects weakness and certain defects of the eyes, such as short-sightedness. Trataka practice makes the eyes clear and bright by stimulating the brain via the optic nerve. It balances the nervous system, relieving nervous tension, anxiety, depression and insomnia. Mentally, it improves the memory and helps develop good concentration and strong willpower.

There is no danger in the simple form of trataka presented here. Avoid undue strain in the beginning. The ability to keep the eyes open without blinking will be developed gradually with practice. Trataka is an excellent method for clearing accumulated complexes, problems and suppressed thoughts from the mind, enabling the practitioner to witness what is surfacing. However, it is also possible for these problems to manifest too quickly and cause mental disturbance. If this occurs, stop the practice and seek advice from a qualified yoga teacher. Those suffering from eye ailments such as eyestrain, myopia, astigmatism or early symptoms of cataract should not use a candle flame. Those suffering from epilepsy should avoid flickering lights and should use a steady object.

## CANDLE GAZING

*Sit quietly and comfortably with the eyes closed and the spine and head straight, but not tense.*

*Relax the body, especially the eyes.*

*Relax the breathing. Relax the mind.*

*Be aware of the steadiness of the body.*

*Keep the body absolutely still throughout the practice.*

*When you feel calm and relaxed, open the eyes and gaze steadily at the candle.*

*Gaze at the tip of the candle wick. Be aware that the candle flame may flicker slightly but the tip of the wick will remain steady. Try not to blink or move the eyeballs in any way, but do not strain as this will cause tension and the eyes will flicker.*

*The awareness should be so completely centred on the candle wick, that body awareness is lost.*

*If the mind wanders, gently bring it back to the practice.*

*After a minute or two, or when the eyes become tired or begin to water, close them gently.*

*Gaze at the after-image of the flame in the space behind the forehead, at bhrumadhya, the eyebrow centre.*

*If the image moves up or down, or from side to side, observe it and try to stabilise it.*

*Concentrate on the after-image of the flame.*

*After a few minutes or when the image can no longer be retained, gently open the eyes,*

*Once again gaze at the object and repeat the practice.*

*You may continue in this way 3 or 4 times or for 10 to 20 minutes.*

*If your eyes feel tired or strained, then this might be an indication to stop the practice.*

*If you get lost in thought or distracted at any time, come back to the nose and do mindful breathing for a few minutes, or until your mind is clear again, and then resume this technique.*



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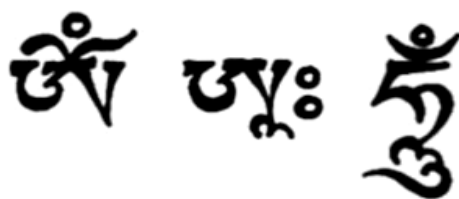
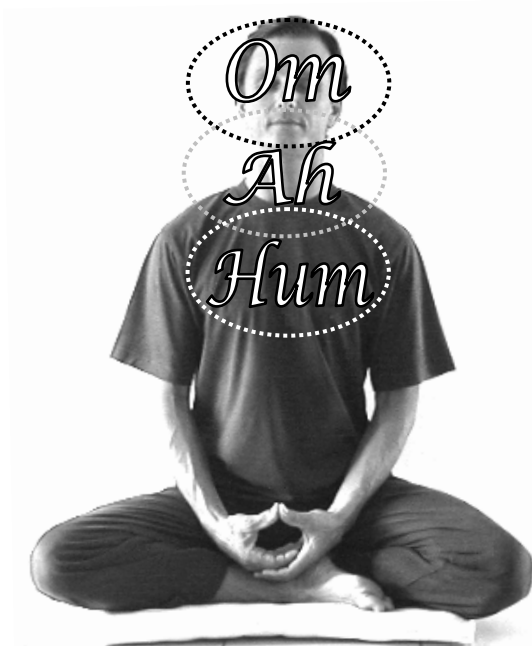
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## OM AH HUM MANTRA OF ALL BUDDHAS



Many Tibetan Buddhists believe that all mantras are contained within these three syllables, OM AH HUM. If we recite this mantra with motivation and awareness we shall receive, from all the Enlightened Ones, many blessing upon our body, speech and mind. There are many variations of this meditation and that this mantra can also be substituted by OM MANI PADMA HUM, which represents the Six Perfections in Tibetan Buddhism. If you are not Buddhist, you may choose to receive this blessing according to your own belief by using your personal mantra.

OM AH HUM can be chanted mentally or aloud 108 times every morning and evening at sunrise and sunset. If you do not have time to chant 108 times then you may chant 54 or 27 times. The mantra maybe chanted fast or slow, but with full awareness on the heart, throat and head. A mala containing 108 beads maybe used to count the repetitions. It is held in the right hand, resting on the right knee. The mantra may also be sung in an ascending melody roughly corresponding to D, F, G. Sincerely chanting OM AH HUM

108 times with a mala produces many good results. All thought, speech and action are purified. It has a powerful effect on balancing and harmonising our whole being. It calms the mind and causes our distracting conceptions to subside. It strengthens the heart and increases our lifespan by protecting us from premature death. It attracts many good qualities and blessings into our lives, promoting moral discipline, concentration and wisdom.

There are two essential experiences that we can achieve through this OM AH HUM Meditation: wisdom and method. The wisdom experience is intensive awareness of your own consciousness. The method experience comes when you get distracted and use that lack of control as a resource to re-generate loving kindness. Then, when you are again free of distraction, remain in the experience of wisdom. In summary, when your concentration is good, place your attention on wisdom; when you are distracted, generate loving kindness. Recitation of the OM AH HUM mantra is very useful. Since you are often too busy to recite long mantras, you can recite this short one, which represents all other mantras. In particular, when you say “OM,” intensive awareness is energized and your consciousness awakens within you. The purpose of meditation is to awaken us from the deep sleep of ignorance—to awaken us to universal reality, not to our usual fanatic reality. Mantra touches a wider reality; that’s why it’s useful.

#### PRAYERS FOR PURIFYING AND RECEIVING BLESSINGS

*From the hearts of all the holy beings,  
May streams of nectar and light flow down  
Granting blessings and purifying all thoughts, speech and actions.*

#### OM AH HUM – MANTRA MEDITATION

When you meditate, don’t squeeze yourself. Just sit comfortably and let your breath energy flow naturally; be just as you are. Don’t think, “I’m a meditator”; don’t think, “I’m humble”; don’t think, “I’m an egotist.” Don’t think anything; just *be*.

*Place your hands in whatever position is comfortable for you and close your eyes. Visualize a white OM at the center of your brain, a red AH at your throat and a blue HUM at your heart. These letters are made of radiant light. If you can’t visualize these letters in Tibetan or Sanskrit, you can visualize them in English or any other language.*

#### ***Purification of Body***

*Concentrate on the white OM in your brain. Recognize that this white OM is the pure energy of the divine body of the buddhas and bodhisattvas.*

*Make the sound “OM” and visualize that radiant white light emanates from the syllable, goes down your central psychic channel and fills your whole body with blissful, radiant white light energy. All conceptions and impure energy of body are cleansed and purified.*

*It is important to visualize that your entire body, from head to toe, is completely full of blissful, radiant white light energy. Feel that. Continue making the sound “OM” for two or three minutes while you are meditating and purifying your body.*

*When you stop making the sound, don't do or think anything. Remain perfectly still, fully aware, unconcerned with good or bad, not reacting, free of any internal conversation, with all your attention on the light consciousness at the center of your brain. Be there. Be intensely aware and let go, without sluggishness, without distraction, without expectation.*

*Intensive awareness leads to the experience of zero, or egolessness; emptiness; nothing. Comprehend this intense awareness and let go.*

### ***Purification of Speech***

*Concentrate on the red AH at your throat chakra, like the sun at sunset. Recognize that this red AH is the pure speech of the buddhas and bodhisattvas.*

*Make the sound "AH" for two or three minutes and visualize that radiant red light emanates from the syllable, goes down your central psychic channel and fills your whole body with blissful, radiant red light energy. All conceptions and impure energy of speech are cleansed and purified.*

*Again, when you finish the recitation, just be, without any expectation or interpretation, in a state of intense awareness of your own consciousness.*

*Understand your experience of the non-dual, of the non-self-existent I, of nothingness, zero, empty space as truth; as reality. This increases your energy for strong comprehension of reality. This experience is much more real than your waking, fantasy sense world.*

*When uncontrolled, distracting thoughts come during meditation, realize that not only you but also all other sentient beings are in the same situation of not being able to control the mind. On this basis, cultivate equilibrium and loving kindness for all others. Thus, your uncontrolled, distracted mind becomes a resource for the development of loving kindness. When it arises, direct that intense awareness of loving kindness towards your consciousness.*

*Hence, there are two ways you can meditate here. Either place intense awareness on your own consciousness or, when distractions arise, direct intense awareness of loving kindness on your own consciousness. Alternate these two.*

*Then, your loving kindness manifests in your central channel at your heart as a full moon disc.*

### ***Purification of Mind***

*At your heart, on the moon disc, stands a radiant blue HUM. Recognize that this blue HUM is the non-dual wisdom of all the buddhas and bodhisattvas. Your heart is pure, cool and calm, opened by the radiant light of the moon and the HUM. Infinite blue light radiates from the HUM. All narrow thoughts disappear; all indecisive minds disappear; all obsessed minds disappear.*

*The radiant blue light from the moon and the HUM fills your whole body. Your whole body feels blissful. Filled with light, there is no room for fanatical, dualistic concepts. At the same time, make the sound "HUM" for two or three minutes. Then feel infinite blue light, like your consciousness, embrace the entire universal reality. Your intensive awareness embraces all of universal reality. Feel and be, without expectation or superstition.*



## OM MANI PADME HUM MANTRA OF TIBET

"There is not a single aspect of the eighty-four thousand sections of the Buddha's teachings which is not contained in Avalokiteshvara's six syllable mantra OM MANI PADME HUM and as such the qualities of the "mani" are praised again and again in the Sutras and Tantras.... Whether happy or sad, if we take the "mani" as our refuge, Chenrezig will never forsake us, spontaneous devotion will arise in our minds and the Great Vehicle will effortlessly be realized." Dilgo Khyentse Rinpoche

Tibetan Buddhists believe that saying this mantra *OM MANI PADME HUM* out loud or silently to oneself, invokes the powerful benevolent attention and blessings of Chenrezig, the embodiment of compassion. Viewing the written form of the mantra is said to have the same effect -- it is often carved into stones, like the one pictured above, and placed where people can see them.

Spinning the written form of the mantra around in a Mani wheel (or prayer wheel) is also believed to give the same benefit as saying the mantra, and Mani wheels, small hand wheels and large wheels with millions of copies of the mantra inside, are found everywhere in the lands influenced by Tibetan Buddhism. It is said that all the teachings of the Buddha are contained in this mantra: *OM MANI PADME HUM* can not really be translated into a simple phrase or sentence. It is appropriate, though, to say a little about the mantra, so that people who want to use it in their meditation practice will have some sense of what they are doing, and people who are just curious will understand a little better what the mantra is and why it is so important to Tibetan Buddhists. The Mani mantra is the most widely used of all Buddhist mantras, and open to anyone who feels inspired to practice it. It does not require prior initiation by a lama (meditation master). The six syllables of the mantra, as it is often pronounced by Tibetans; OM MANI PEME HUNG are here written in the Tibetan alphabet above.



Om	Ma	Ni	Pe	Me	Hum
(ohm)	(mah)	(nee)	(peh)	(meh)	(hung)

The syllable Pad is pronounced Pe (peh) by many Tibetans. The mantra originated in India; as it moved from India into Tibet, the pronunciation changed because some of the sounds in the Indian Sanskrit language were hard for Tibetans to pronounce. The vowel in the syllable Hu (is pronounced as in the English word 'book'). The final consonant in that syllable is often pronounced 'ng' as in 'song' OM MANI PEME HUNG. There is one further complication:

Sanskrit form  
Tibetan form

*OM MANI PADME HUM*  
*OM MANI PEME HUNG*

Mantra of Avalokiteshvara  
Mantra of Chenrezig

### THE MEANING OF THE MANTRA

The Mani mantra is the most widely used of all Buddhist mantras, and open to anyone who feels inspired to practice it. It does not require prior initiation by a lama (meditation master). The mantra OM MANI PADME HUM is found written in two different ways in (and on) Mani wheels and on jewelry, etc.: in the ancient Indian Ranjana script and in Tibetan script:

Tibetan script

Ranjana script

*OM MANI PADME HUM*

*May we all reach self-realization like the jewel in the lotus*

People who learn about the mantra naturally want to know what it means, and often ask for a translation into English or some other Western language. However, OM MANI PADME HUM can not really be translated into a simple phrase or even a few sentences. All of the Dharma is based on Buddha's discovery that suffering is unnecessary: Like a disease, once we really face the fact that suffering exists, we can look more deeply and discover its cause; and when we discover that the cause is dependent on certain conditions, we can explore the possibility of removing those conditions.

### THE TRUE SOUND OF TRUTH

An old Tibetan story tells about a devoted meditator, after years concentrating on a particular mantra, had attained enough insight to begin teaching. The student's humility was far from perfect, but the teachers at the monastery were not worried. A few years of successful teaching left the meditator with no thoughts about learning from anyone; but upon hearing about a famous hermit living nearby, the opportunity was too exciting to be passed up. The hermit lived alone on an island at the middle of a lake, so the meditator hired a man with a boat to row across to the island. The meditator was very respectful of the old hermit. As they shared some tea made with herbs the meditator asked him about his spiritual practice. The old man said he had no spiritual practice, except for a mantra which he repeated all the time to himself. The

meditator was pleased: the hermit was using the same mantra he used himself -- but when the hermit spoke the mantra aloud, the meditator was horrified!

"What's wrong?" asked the hermit.

"I don't know what to say. I'm afraid you've wasted your whole life! You are pronouncing the mantra incorrectly!"

"Oh, Dear! That is terrible. How should I say it?" The meditator gave the correct pronunciation, and the old hermit was very grateful, asking to be left alone so he could get started right away. On the way back across the lake the meditator, now confirmed as an accomplished teacher, was pondering the sad fate of the hermit.

"It's so fortunate that I came along. At least he will have a little time to practice correctly before he dies." Just then, the meditator noticed that the boatman was looking quite shocked, and turned to see the hermit standing respectfully on the water, next to the boat.

"Excuse me, please. I hate to bother you, but I've forgotten the correct pronunciation again. Would you please repeat it for me?"

"You obviously don't need it," stammered the meditator; but the old man persisted in his polite request until the meditator relented and told him again the way he thought the mantra should be pronounced.

The old hermit was saying the mantra very carefully, slowly, over and over, as he walked across the surface of the water back to the island.

## THE POWERS OF THE SIX SYLLABLES

The six syllables perfect the Six Paramitas of the Bodhisattvas (Six Perfections). Gen Rinpoche, in his commentary on the meaning said: "The mantra OM MANI PADME HUM is easy to say yet quite powerful, because it contains the essence of the entire teaching. When you say the first syllable OM it is blessed to help you achieve perfection in the practice of generosity, MA helps perfect the practice of pure ethics, and NI helps achieve perfection in the practice of tolerance and patience. PAD, the fourth syllable, helps to achieve perfection of perseverance, ME helps achieve perfection in the practice of concentration, and the final sixth syllable HUM helps achieve perfection in the practice of wisdom. So in this way recitation of the mantra helps achieve perfection in the six practices from generosity to wisdom. The path of these six perfections is the path walked by all the Buddhas of the three times. What could then be more meaningful than to say the mantra and accomplish the six perfections?" The six syllables purify the six realms of existence in suffering. For example, the syllable OM purifies the neurotic attachment to bliss and pride, which afflict the beings in the realm of the gods.

	PURIFIES	SAMSARIC REALM
OM	bliss - pride	gods
MA	jealousy - lust for entertainment	jealous gods
NI	passion - desire	human
PAD	stupidity - prejudice	animal
ME	poverty - possessiveness	hungry ghost
HUM	aggression - hatred	hell



## THE TRANSFORMATION OF SPEECH

Another aspect of transformation of confusion into wisdom concerns our speech. Although it may be easy to consider speech as intangible, that it simply appears and disappears, we actually relate to it as something real. It is because we become so attached to what we say and hear that speech has such power. Mere words, which have no ultimate reality, can determine our happiness and suffering. We create pleasure and pain through our fundamental clinging to sound and speech. In the Vajrayana context, we recite and meditate on mantra, which is enlightened sound, the speech of the [Bhodisattva of Compassion]=, the union of Sound and Emptiness. It has no intrinsic reality, but is simply the manifestation of pure sound, experienced simultaneously with its Emptiness. Through mantra, we no longer cling to the reality of the speech and sound encountered in life, but experience it as essentially empty. Then confusion of the speech aspect of our being is transformed into enlightened awareness. At first, the Union of Sound and Emptiness is simply an intellectual concept of what our meditation should be. Through continued application, it becomes our actual experience. Here, as elsewhere in the practice, attitude is all-important, as this story about a teacher in Tibet illustrates.

The teacher had two disciples, who both undertook to perform a hundred million recitations of the mantra of Chenrezi, OM MANI PEME HUNG. In the presence of their lama, they took a vow to do so, and went off to complete the practice. One of the disciples was very diligent, though his realization was perhaps not so profound. He set out to accomplish the practice as quickly as possible and recited the mantra incessantly, day and night. After long efforts, he completed his one hundred million recitations, in three years. The other disciple was extremely intelligent, though perhaps not as diligent, because he certainly did not launch into the practice with the same enthusiasm. But when his friend was approaching the completion of his retreat, the second disciple, who had not recited very many mantras, went up on the top of a hill. He sat down there, and began to meditate that all the beings throughout the universe were transformed into Chenrezi. He meditated that the sound of the mantra was not only issuing from the mouth of each and every being, but that every atom in the universe was vibrating with it, and for a few days he recited the mantra in this state of samadhi. When the two disciples went to their lama to indicate they had finished the practice, he said, 'Oh, you've both done excellently. You were very diligent, and you were very wise. You both accomplished the one hundred million recitations of the mantra.' Thus, through changing our attitude and developing our understanding, practice becomes far more powerful."

## VISUALIZATION

Buddha taught many very different methods for removing the cause of suffering, methods appropriate for the very different types and conditions and aptitudes of suffering beings. For those who had the capacity to understand it, he taught the most powerful method of all, a method based on the practice of compassion. It is known as the Mahayana, or Great Vehicle, because practicing it benefits all beings, without partiality. It is likened to a vast boat that carries all the beings in the universe across the sea of suffering. Within the Mahayana the Buddha revealed the possibility of very quickly benefiting all beings, including oneself, by entering directly into the awakened state of mind, or Buddhahood, without delay. Again, there are different ways of accomplishing this, but the most powerful, and at the same time the most accessible, is to link one's own mind with the mind of a Buddha. In visualization practice we imagine ourselves to be a Buddha, in this case the Buddha of Compassion, Chenrezig. By replacing the thought of yourself as you with the thought of yourself as Chenrezig, you gradually reduce and eventually remove the fixation on your personal self, which expands your loving kindness and compassion, toward yourself and toward others, and your intelligence and wisdom becomes enhanced, allowing you to see clearly what someone really needs and to communicate with them clearly and accurately. In most religious traditions one prays to the deities of the

tradition in the hopes of receiving their blessing, which will benefit one in some way. In the vajrayana Buddhist tradition, however, the blessing and the power and the superlative qualities of the enlightened beings are not considered as coming from an outside source, but are believed to be innate, to be aspects of our own true nature. Chenrezig and his love and compassion are within us. In doing the visualization practice we connect with the body and voice and mind of the Buddha by the three aspects of the practice. By our posture and certain gestures we connect with the body, by reciting the words of the liturgy and by repeating the mantra we connect with the voice, and by imagining the visual form of the Buddha we connect with the mind. OM MANI PEME HUNG is the mantra of Chenrezig. In the words of Kalu Rinpoche, "Through mantra, we no longer cling to the reality of the speech and sound encountered in life, but experience it as essentially empty. Then confusion of the speech aspect of our being is transformed into enlightened awareness." That enlightened awareness includes whatever we might need to understand in order to save any beings, including ourselves, from suffering. For that reason the entire Dharma, the entire truth about the nature of suffering and the many ways of removing it's causes, is said to be contained in these six syllables.

### VISUALIZING THE FIELD FOR ACCUMULATING MERIT

*In the space before me is the living Buddha of Compassion  
Surrounded by all the Buddhas and Bodhisattvas,  
Like the full moon surrounded by stars.*

### OM MANI PADME HUM – MANTRA MEDITATION

*Sit quietly and comfortably with the eyes closed and the spine and head straight, but not tense. Relax the body, especially the legs and abdomen. Relax the breathing. Relax the mind. Be aware of the steadiness of the body. Keep the body absolutely still throughout the practice.*

*Rest your hands on your knees. Hold your mala in your right hand. Rest the mala on the point where the thumb and third finger join to make a circle. Use the second finger to move the beads as you say the mantra. The first finger (index) is not used as it represents the ego which needs to be transcended. The mantra may be chanted out loud or mentally. Chanting each OM MANI PADME HUM takes about 2-3 seconds each.*



*As you chant imagine yourself to be the Buddha of Compassion. As you chant feel the Buddha of Compassion within you. As you chant feel his love and compassion are within you. As you chant connect with the body, the voice and the mind of the Buddha. As you chant receive the blessing*

*and the power and the superlative qualities of the enlightened beings that are aspects of your own true nature.*

*Keep chanting 108 times which is the number of beads on the mala (approx .5 minutes per round). When you finish one round of 108 you may chose to do another round, but do not cross the Meru bead as this represents your Guru. Instead turn the mala around and go back the same way as before in reverse and chant another 108 times. At the end of your mantra meditation always recite the concluding and dedication prayers.*

*(Other mantras may also be used such as OM MUNI MUNI MAHA MUNIYE SOHA)*



*“If we meditate regularly on the stages of the path to enlightenment we will develop a special feeling for these practices and we will be delighted whenever we hear Lamrim teachings; but if we do not meditate regularly, listening to such teachings will feel like eating the same food again and again.*

Geshe Kelsang Gyatso



## LAMRIN

### STAGES OF THE PATH TO ENLIGHTENEMENT

Many great Kadampa Teachers have said that it is far more important to gain experience of Lamrim than it is to attain clairvoyance, miracle powers, or high social status. This is true because in previous lives we have often possessed clairvoyance and potent miracle powers, and many times in the past we have been in the highest positions in the human and god realms, but despite this we continue to experience uncontrolled rebirth and physical and mental suffering caused by anger, attachment, jealousy, and confusion. Freedom from all suffering If we gain deep experience of Lamrim there will be no basis for these problems; we shall be completely free of all of them. First we must understand the value of Lamrim. Then by joyfully and patiently doing the meditations we shall gradually experience the fruits of Lamrim practice. Eventually we shall attain freedom from all suffering and the unchanging peace and happiness of enlightenment.

Each of the twenty-one meditation practices has five parts: preparation, contemplation, meditation, dedication, and subsequent practice. The instructions that explain these twenty-one meditation practices are called the “stages of the path”, or “Lamrim”. The realizations of these meditations are the actual spiritual paths that lead us to the great liberation of full enlightenment.

The first part, the preparatory practices, prepare us for successful meditation by purifying hindrances caused by our previous negative actions, by accumulating merit (or good fortune), and by enabling us to receive the blessings of enlightened beings. The preparatory practices are very important if we wish to gain deep experience of these meditations. For this purpose, we can begin our meditation with Prayers for Meditation.

The purpose of the second part, contemplation, or analytical meditation, is to bring to mind the object of placement meditation. We do this by considering various lines of reasoning, contemplating analogies, and reflecting on the meaning of the instructions. It is helpful to memorize the contemplations given in each section so that we can meditate without having to look at the text. The contemplations given here are intended only as guidelines. We should supplement and enrich them with whatever reasons and examples we find helpful.

When, through our contemplations, the object appears clearly, we leave our analytical meditation and concentrate on the object single-pointedly. This single-pointed concentration is the third part, the actual meditation. When we first start to meditate, our concentration is poor; we are easily distracted and often lose our object of meditation. Therefore, to begin with, we shall probably need to alternate between contemplation and placement meditation many times in each session. For example, if we are meditating on compassion, we begin by contemplating the various sufferings experienced by living beings until a strong feeling of compassion arises in our heart. When this feeling arises, we meditate on it single-pointedly. If the feeling fades, or if our mind wanders to another object, we should return to analytical meditation to

bring the feeling back to mind. When the feeling of compassion has been restored, we once again leave our analytical meditation and hold the feeling with single-pointed concentration. Both contemplation and meditation serve to acquaint our mind with virtuous objects. The more familiar we are with such objects, the more peaceful our mind becomes. By training in meditation, and living in accordance with the insights and resolutions developed during meditation, eventually we shall be able to maintain a peaceful mind continuously, throughout our life.

At the end of each session, we dedicate the merit produced by our meditation towards the attainment of enlightenment. If merit is not dedicated, it can easily be destroyed by anger. By reciting the dedication prayers sincerely at the end of each meditation session, we ensure that the merit we created by meditating is not wasted but acts as a cause of enlightenment.

The fifth part of each meditation practice is the subsequent practice. This consists of advice on how to integrate the meditation into our daily life. It is important to remember that Dharma practice is not confined to our activities during the meditation session; it should permeate our whole life. We should not allow a gulf to develop between our meditation and our daily life, because the success of our meditation depends upon the purity of our conduct outside the meditation session. We should keep a watch over our mind at all times by applying mindfulness, alertness, and conscientiousness; and we should try to abandon whatever bad habits we may have. Deep experience of Dharma is the result of practical training over a long period of time, both in and out of meditation. Therefore, we should practise steadily and gently, without being in a hurry to see results.

To summarize, our mind is like a field. Engaging in the preparatory practices is like preparing the field by removing obstacles caused by past negative actions, making it fertile with merit, and watering it with the blessings of the holy beings. Contemplation and meditation are like sowing good seeds, and dedication and subsequent practice are the methods for ripening our harvest of Dharma realizations.

The 21 Meditations of Lamrin, along with instructions on how to practice them and essential background material, can be found in *The New Meditation Handbook* by Geshe Kelsang Gyasto. An extensive presentation of Lamrim can be found in his book *Joyful Path of Good Fortune*. There are 21 Lamrim meditations, which are usually practiced in a three-week cycle as a daily contemplation/meditation practice. Through practising the stages of the paths of persons of initial scope, intermediate scope and great scope we may have developed some experience of renunciation, bodhichitta and the correct view of emptiness, which are known as the 'three principal paths'. We should now examine ourselves to see whether or not our experiences of renunciation, bodhichitta and the correct view of emptiness are qualified. Through judging our mind, if we realize that our attachment to the things of this life still remains, this is the sign that our renunciation is unqualified; if our self-cherishing that believes our own happiness and freedom are important, while neglecting others' happiness and freedom, still remains, this is the sign that our bodhichitta is unqualified; and if our self-grasping that grasps at ourselves, our body and all other things that we normally see still remains, this is the sign that our understanding of emptiness is unqualified. We therefore need to apply great effort to become deeply familiar with the trainings in renunciation, bodhichitta and the correct view of emptiness. We need to practise these trainings continually until our attachment, self-cherishing and self-grasping reduce and we are able to control these delusions. When we have accomplished this, we have 'passed our examination' and we have the 'position' of being a great Yogi or Yogini.

### LAMRIN – THE INITIAL SCOPE

1. OUR PRECIOUS HUMAN LIFE
2. DEATH AND IMPERMANENCE
3. THE DANGER OF LOWER REBIRTH
4. REFUGE PRACTICE
5. ACTIONS AND THEIR EFFECTS

### LAMRIN – THE INTERMEDIATE SCOPE

6. DEVELOPING RENUNCIATION FOR SAMBARA

### LAMRIN – THE GREAT SCOPE

7. DEVELOPING EQUANIMITY
8. RECOGNIZING THAT ALL LIVING BEINGS ARE OUR MOTHERS
9. REMEMBERING THE KINDNESS OF LIVING BEINGS
10. EQUALIZING SELF AND OTHERS
11. THE DISADVANTAGES OF SELF-CHERISHING
12. THE ADVANTAGES OF CHERISHING OTHERS
13. EXCHANGING SELF WITH OTHERS
14. GREAT COMPASSION
15. TAKING
16. WISHING LOVE
17. GIVING
18. BODHICHITTA
19. TRANQUIL ABIDING
20. SUPERIOR SEEING
21. RELYING UPON A SPIRITUAL GUIDE

The preparatory practice is to recite the following prayers for meditation while concentrating on the meaning. Then we contemplate one the stage of the path each day using the five parts of meditation.

#### PRAYER OF THE STAGES OF THE PATH

*The path begins with strong reliance  
On my kind Teacher, source of all good;  
O Bless me with this understanding  
To follow him with great devotion.*

*This human life with all its freedoms,  
Extremely rare, with so much meaning;  
O Bless me with this understanding  
All day and night to seize its essence.*

*My body, like a water bubble,  
Decays and dies so very quickly;*

*After death come results of karma,  
Just like the shadow of a body.*

*With this firm knowledge and remembrance*

*Bless me to be extremely cautious,  
Always avoiding harmful actions  
And gathering abundant virtue.*

*Samsara's pleasures are deceptive,  
Give no contentment, only torment;  
So please bless me to strive sincerely  
To gain the bliss of perfect freedom.*

*O Bless me so that from this pure thought*

*Come mindfulness and greatest caution,  
To keep as my essential practice  
The doctrine's root, the Pratimoksha.*

*Just like myself all my kind mothers  
Are drowning in samsara's ocean;  
O So that I may soon release them,  
Bless me to train in bodhichitta.*

*But I cannot become a Buddha  
By this alone without three ethics;  
So bless me with the strength to practise  
The Bodhisattva's ordination.*

*By pacifying my distractions  
And analyzing perfect meanings,  
Bless me to quickly gain the union  
Of special insight and quiescence.*

*When I become a pure container  
Through common paths, bless me to enter  
The essence practice of good fortune,  
The supreme vehicle, Vajrayana.*

*The two attainments both depend on  
My sacred vows and my commitments;  
Bless me to understand this clearly  
And keep them at the cost of my life.*

*By constant practice in four sessions,  
The way explained by holy Teachers,  
O Bless me to gain both the stages,  
Which are the essence of the Tantras.*

*May those who guide me on the good path,  
And my companions all have long lives;  
Bless me to pacify completely  
All obstacles, outer and inner.*

*May I always find perfect Teachers,  
And take delight in holy Dharma,  
Accomplish all grounds and paths swiftly,  
And gain the state of Vajradhara.*

#### RECEIVING BLESSINGS AND PURIFYING

*From the hearts of all the holy beings,  
May streams of nectar and light flow down  
Granting blessings and purifying.*

At this point we begin the actual contemplation and meditation (Lamrin).  
After the meditation we dedicate our merit while reciting the following prayers:

#### DEDICATION PRAYER

*Through the virtues I have collected  
By practising the stages of the path,  
May all living beings find the opportunity  
To practise in the same way.*

*May everyone experience  
The happiness of humans and gods,  
And quickly attain enlightenment,  
So that samsara is finally extinguished.*



## LAMRIN - THE INITIAL SCOPE

In this context, a 'person of initial scope' refers to someone who has an initial capacity for developing spiritual understanding and realizations.

### 1. OUR PRECIOUS HUMAN LIFE

*At present I have briefly reached the human world and have the opportunity to attain permanent liberation from suffering and the supreme happiness of enlightenment through putting Dharma into practice. If I waste this precious opportunity in meaningless activities there is no greater loss and no greater foolishness.*

### 2. DEATH AND IMPERMANENCE

*I shall definitely die. There is no way to prevent my body from finally decaying. Day by day, moment by moment, my life is slipping away. I have no idea when I shall die; the time of death is completely uncertain. Many young people die before their parents, some die the moment they are born – there is no certainty in this world. Furthermore, there are so many causes of untimely death. The lives of many strong and healthy people are destroyed by accidents. There is no guarantee that I shall not die today.*

### 3. THE DANGER OF LOWER REBIRTH

*When the oil of an oil lamp is exhausted, the flame goes out because the flame is produced from the oil; but when our body dies our consciousness is not extinguished, because consciousness is not produced from the body. When we die our mind has to leave this present body, which is just a temporary abode, and find another body, rather like a bird leaving one nest to fly to another. Our mind has no freedom to remain and no choice about where to go. We are blown to the place of our next rebirth by the winds of our actions or karma (our good fortune or misfortune). If the karma that ripens at our death time is negative, we shall definitely take a lower rebirth. Heavy negative karma causes rebirth in hell, middling negative karma causes rebirth as a hungry ghost and lesser negative karma causes rebirth as an animal. It is very easy to commit heavy negative karma. For example, simply by swatting a mosquito out of anger we create the cause to be reborn in hell. Throughout this and all our countless previous lives we have committed many heavy negative actions. Unless we have already purified these actions by practising sincere confession, their potentialities remain in our mental continuum, and any one of these negative potentialities could ripen when we die. Bearing this in mind, we should ask ourselves: 'If I die today, where shall I be tomorrow? It is quite possible that I shall find myself in the animal realm, among the hungry ghosts, or in hell. If someone were to call me a stupid cow today, I would find it difficult to bear, but what shall I do if I actually become a cow, a pig, or a fish – the food of human beings?'*

### 4. REFUGE PRACTICE

*I want to protect and liberate myself permanently from the sufferings of this life and countless future lives. I can accomplish this only by receiving Buddha's blessings, putting Dharma*

*into practice and receiving help from Sangha – the supreme spiritual friends. I and all sentient beings, until we achieve enlightenment, Go for refuge to Buddha, Dharma and Sangha.*

## **5. ACTIONS AND THEIR EFFECTS**

*Since I myself never wish to suffer and always want to be happy, I must abandon and purify my non-virtuous actions and sincerely perform virtuous actions. If I purify all my non-virtues, there will be no basis for me to take a lower rebirth, I shall take a higher rebirth possessing freedoms and endowments in future lives. Thus, I can progress along the pathj to enlightenment, life after life.*

## **LAMRIN - THE INTERMEDIATE SCOPE**

In this context, a ‘person of middling scope’ refers to someone who has an intermediate capacity for developing spiritual understanding and realizations.

## **6. DEVELOPING RENUNCIATION FOR SAMBARA**

*Unless I attain liberation from samsara – the cycle of contaminated rebirth – I shall have to experience again and again, in life after life, endlessly, the sufferings of birth, sickness, ageing, death, having to part with what I like, having to encounter what I do not like, and failing to satisfy my desires. There is no benefit in denying the sufferings of future lives; when they actually descend upon me it will be too late to protect myself from them. Therefore I definitely need to prepare protection now, while I have this human life that gives me the opportunity to liberate myself permanently from the sufferings of my countless future lives. If I do not apply effort to accomplish this, but allow my human life to become empty of meaning, there is no greater deception and no greater foolishness. I must put effort now into liberating myself permanently from the sufferings of my countless future lives.*

## **LAMRIN – THE GREAT SCOPE**

In this context, a ‘person of great scope’ refers to someone who has a great capacity for developing spiritual understanding and realizations.

## **7. DEVELOPING EQUANIMITY**

*There is no sense in feeling attached to someone who appears attractive, feeling aversion to someone who appears unattractive, or feeling indifferent to someone who is neither attractive nor unattractive. Someone who appears attractive to me can be an object of aversion to others; someone who appears unattractive to me can be an object of attachment to others; and someone to whom I feel indifferent to can be an object of attachment or aversion to others. There is no certainty. The appearances of attractiveness, unattractiveness, and indifference are only my own mistaken projections; and they make my mind unbalanced and unpeaceful, and destroy my happiness. I must there treat everyone and everything with respect and equanimity.*

## 8. RECOGNIZING THAT ALL LIVING BEINGS ARE OUR MOTHERS

*Since it is impossible to find a beginning to my mental continuum, it follows that I have taken countless rebirths in the past, and, if I have had countless rebirths, I must have had countless mothers. Where are all these mothers now? They are all the living beings alive today.*

## 9. REMEMBERING THE KINDNESS OF LIVING BEINGS

*In previous lives, when I was their child, they treated me with the same kindness that my present mother treated me in this life. The kindness of these living beings is not limited to the times they have been my mother; all the time my day-to-day needs are provided through their kindness. My general education, my spiritual training, and all my Dharma realizations – from my very first insights up to my eventual attainment of liberation and enlightenment – are attained in dependence upon the kindness of these living beings.*

## 10. EQUALIZING SELF AND OTHERS

*I must believe that the happiness and freedom of myself and all other living beings are equally important because all living beings have shown me great kindness in both this and previous lives. Just as I wish to be free from suffering and experience only happiness, so do all other beings. In this respect, I am no different from any other being; we are all equal. I am only one, whereas others are countless, so how can I be concerned for myself alone while I neglect others? My happiness and suffering are insignificant when compared with the happiness and suffering of countless other living beings.*

## 11. THE DISADVANTAGES OF SELF-CHERISHING

*Nothing causes me greater harm than the demon of my self-cherishing. It is the source of all my negativity, misfortune, problems and suffering. Therefore I must abandon my self-cherishing.*

## 12. THE ADVANTAGES OF CHERISHING OTHERS

*The precious mind that cherishes all living beings protects both myself and others from suffering, brings pure and everlasting happiness and fulfils the wishes of both myself and others. Therefore I must always cherish all living beings without exception.*

## 13. EXCHANGING SELF WITH OTHERS

*Since beginningless time, in life after life, I have been a slave to my self-cherishing mind. I have trusted it implicitly and obeyed its every command, believing that the way to solve my problems and find happiness is to put myself before everyone else. I have worked so hard and for so long for my own sake, but what do I have to show for it? Have I solved all my problems and found the lasting happiness I desire? No. It is clear that pursuing my own selfish interests has deceived me. After having indulged in my self-cherishing for so many lives, now is the time to realize that it simply does not work. Now is the time to switch the object of my cherishing from myself to all living beings. I must give up cherishing myself and instead cherish all other living beings without exception.*

#### 14. GREAT COMPASSION

*I cannot bear the suffering of these countless mother beings. Drowning in the vast and deep ocean of samsara, the cycle of contaminated rebirth, they have to experience unbearable physical suffering and mental pain of birth, sickness, ageing and death, in this life and in countless future lives. I must permanently liberate all these living beings from their suffering.*

#### 15. TAKING

*We begin by generating the superior intention: "I myself will liberate all living beings from their suffering." Motivated by this superior intention we pray: "May all the suffering, fear and obstacles of every living being ripen upon me, and may they therefore be freed from all problems." We then strongly believe that the suffering, fears and obstacles of all living beings gather in the aspect of black smoke, which dissolves into our heart, destroying our self-cherishing mind and freeing all living beings from their suffering.*

#### 16. WISHING LOVE

*These living beings all wish to be happy all the time, but they do not know how to fulfil this wish. How wonderful it would be if all living beings attained the pure and everlasting happiness of enlightenment! May they attain this happiness. I myself will work for this aim.*

#### 17. GIVING

*We first think: "All these mother living beings are seeking happiness in life after life. They all want to be happy, but there is no real happiness anywhere in samsara. I will now give them the supreme happiness of permanent inner peace." We then imagine that through the power of our pure intention of wishing love and great accumulation of merit, our body transforms into the nature of the wishfulfilling jewel, which has the power to fulfil the wishes of each and every living being. Infinite light rays emanate from the bodies and minds of all living beings and bestowing upon them the supreme happiness of permanent inner peace. We strongly believe that all living beings experience this inner peace.*

#### 18. BODHICITTA

*I am one single person but other living beings are countless, and they are all my kind mothers. These countless mother beings have to experience unbearable physical suffering and mental pain in this life and in their countless future lives. Compared with the suffering of these countless living beings, my own suffering is insignificant. I must liberate all living beings from suffering permanently, and for this purpose I must attain a Buddha's enlightenment.*

#### 19. TRANQUIL ABIDING

*To find our object of tranquil abiding we must first develop a strong feeling of compassion. After remembering our affectionate and cherishing love for all living beings we recite: "I cannot bear that all these countless mother beings, trapped in the prison of samsara, have to experience again and again, in life after life, endlessly, the immense suffering of birth, sickness, ageing, and death, having to part with what they like, having to encounter what they do not like, and failing to satisfy their desires."*

## 20. SUPERIOR SEEING

*After using our bodhichitta and profound wisdom to see things as they really are, which is attained through tranquil abiding, we are able to abandon our self-grasping ignorance – the root of all suffering – and all mistaken appearances, so that we can enjoy the supreme inner peace of enlightenment. First we meditate on emptiness and then recite: “My body is empty of true, or inherent, existence because when I search for it, it disappears like a mirage.”*

## 21. RELYING UPON A SPIRITUAL GUIDE

*Buddha said that relying on a Spiritual Guide is the root of the spiritual path. By relying on a Spiritual Guide with strong faith we can receive many benefits, remove all our confusion about Dharma, increase our Dharma wisdom, and receive the powerful blessings of all enlightened beings. I now make the strong determination: “I must sincerely rely upon a Spiritual Guide.”*



*“Kadam Lamrim is the supreme medicine that can permanently cure all the sufferings of sickness, ageing, death and rebirth.”*

Geshe Kelsang Gyasto



## DAILY PROGRAMMES

This book is designed to give you an introduction to Tibetan Yoga in preparation for the advanced techniques of Vajrayana - the Tantric system of Tibetan Buddhism. The preliminary exercises in this book prepare the student by promoting physical health and relaxation. They develop the concentration of the mind, moral discipline and wisdom, necessary for advance Tantric meditation through the introduction of elementary Tibetan Buddhist and Yogic practices. It is extremely important that you decide on a well structured programme leading to physical, mental and spiritual deveopment. It is not necessary to perform every exercise in this book. For example; Candle Gazing and Mandala Meditation both have similar benefits of training the mind and developing one-pointed concentration. Just chose which techniques feel right for you and stick to a set programme for at least 6 months before changing. The following suggested Daily Programmes can assist you to develop a strong foundation and understanding of Tibetan Yoga, depending on the time you have, and according to lifestyle and other obligations such as work and family, etc. Advance techniques can then be approached with confidence under the guidance of a Spiritual Guide.

### 30 MINUTE PROGRAMME I

	Minutes
PRAYERS TO BUDDHA	5
3 PROSTRATIONS	1
OM AH HUM	8
OPENING THE HEART CHAKRA	5
GENERATING KINDNESS	5
GENERATING COMPASSION	5
DEDICATION PRAYER	1

### 1 HOUR PROGRAMME

PRAYERS TO BUDDHA	5
9 PROSTRATIONS	4
THE FIVE TIBETAN RITES	20
DEEP RELAXATION	10
PRAYERS FOR MEDITATION	5
LAMRIN (1 for each day over 21 days)	10
27 OM MANI PADME HUM	5
DEDICATION PRAYER	1

### 30 MINUTE PROGRAMME II

	Minutes
PRAYERS TO BUDDHA	5
3 PROSTRATIONS	1
OM AH HUM	8
PRAYERS FOR MEDITATION	5
LAMRIN (1 for each day over 21 days)	10
DEDICATION PRAYER	1

### 2 HOUR PROGRAMME

PRAYERS TO BUDDHA	5
MINDFUL BREATHING	5
21 PROSTRATIONS	9
THE FIVE TIBETAN RITES	20
DEEP RELAXATION	10
PURIFYING THE ENERGY CHANNELS	10
PRAYERS FOR MEDITATION	5
LAMRIN	20
MANDALA MEDITATION	10
108 OM MANI PADME HUM	20
MINDFUL BREATHING	5
DEDICATION PRAYER	1



## GLOSSARY OF BUDDHIST TERMS

**Abandonment** Any true cessation. An emptiness of a mind that has completely abandoned a delusion or other fault.

**Abhidharma** Sanskrit word for 'Phenomenology'. See Ocean of Nectar.

**Absorption** A virtuous single-pointed mind of the form or formless realm. They are of two types: close preparations, which are uninterrupted paths, and actual absorptions, which are released paths. See Ocean of Nectar.

**Absorption of cessation** An uncontaminated wisdom focused single-pointedly on emptiness in dependence upon the actual absorption of peak of samsara. See Ocean of Nectar.

**Absorption without discrimination** A concentration of the fourth form realm that observes nothingness and that is attained by stopping gross feelings and gross discriminations. See Ocean of Nectar.

**Action close retreat** See Close retreat.

**Action mudra** A Highest Yoga Tantra consort who assists in developing great bliss. See Clear Light of Bliss and Tantric Grounds and Paths.

**Action Tantra** See Four classes of Tantra.

**Affirming negative** See Negative phenomenon.

**Aggregate** In general, all functioning things are aggregates because they are an aggregation of their parts. In particular, a person of the desire realm or form realm has five aggregates: the aggregates of form, feeling, discrimination, compositional factors, and consciousness. A being of the formless realm lacks the aggregate of form but has the other four. A person's form aggregate is his or her body. The remaining four aggregates are aspects of his mind. See also Individual aggregates and Contaminated aggregate. See Heart of Wisdom.

**Aggression** A deluded mental factor that is an increase of the root delusion anger that wishes to hurt or harm others physically or verbally. See Understanding the Mind.

**Akanishta** A Pure Land where Bodhisattvas attain enlightenment. See Clear Light of Bliss.

**Akshobya** The manifestation of the aggregate of consciousness of all Buddhas. He has a blue-coloured body.

**Alertness** A mental factor which is a type of wisdom that examines our activity of body, speech, and mind and knows whether or not faults are developing. See Understanding the Mind.

**All Good One** An English name for Samantabhadra, a Bodhisattva renowned for his extensive offerings. See Great Treasury of Merit. "

**Amitabha** The manifestation of the aggregate of discrimination of all Buddhas. He has a red-coloured body.

**Amitayus** A Buddha who increases our lifespan, merit, and wisdom. He is the Enjoyment Body aspect of Buddha Amitabha.

**Amoghasiddhi** The manifestation of the aggregate of compositional factors of all Buddhas. He has a green-coloured body.

**Analysis** A mental factor that examines an object to gain an understanding of its subtle nature. See Understanding the Mind.

**Analytical meditation** The mental process of investigating a virtuous object – analyzing its nature, function, characteristics, and other aspects. See Joyful Path of Good Fortune and The New Meditation Handbook.

**Anger** A deluded mental factor that observes its contaminated object, exaggerates its bad qualities, considers it to be undesirable, and wishes to harm it. See Understanding the Mind and How to Solve Our Human Problems.

**Appearing object** In general, an object that appears to a mind. In the context of generation stage meditation, the appearing object is the mandala and Deities. See Understanding the Mind.

**Arhat** Sanskrit term for Foe Destroyer. A practitioner who has abandoned all delusions and their seeds by training on the spiritual paths, and who will never again be reborn in samsara. In this context, the term 'Foe' refers to the delusions.

**Arya** Sanskrit term for 'Superior being'. Someone who has a direct, or non-conceptual, realization of emptiness. There are Hinayana Superiors and Mahayana Superiors.

**Asanga** A great Indian Buddhist Yogi and scholar of the fifth century, author of Compendium of Abhidharma. See Living Meaningfully, Dying Joyfully.

**Aspiration** A mental factor that focuses on a desired object and takes an interest in it. See Understanding the Mind.

**Aspiring bodhichitta** A mind that aspires to attain enlightenment for the benefit of all living beings but that does not yet engage in the actual practices of the Bodhisattva's training. It is like someone intending to go somewhere but not yet setting out on the journey.

**Atisha** (AD 982-1054) A famous Indian Buddhist scholar and meditation master. He was Abbot of the great Buddhist monastery of Vikramashila at a time when Mahayana Buddhism was flourishing in India. He was later invited to Tibet and his arrival there led to the re-establishment of Buddhism in Tibet. He is the author of the first text on the stages of the path, Lamp for the Path. His tradition later became known as the 'Kadampa Tradition'. See Joyful Path of Good Fortune.

**Attachment** A deluded mental factor that observes a contaminated object, regards it as a cause of happiness, and wishes for it. See Understanding the Mind.

**Attainment** 'Siddhi' in Sanskrit. These are of two types: common attainments and supreme attainments. Common attainments are of four principal types: pacifying attainments (the ability to purify negativity, overcome obstacles, and cure sickness), increasing attainments (the ability to increase Dharma realizations, merit, lifespan, and wealth), controlling attainments (the ability to control one's own and others' minds and actions), and wrathful attainments (the ability to use wrathful actions where appropriate to benefit others). Supreme attainments are the special realizations of a Buddha. See Tantric Grounds and Paths.

**Attention** A mental factor that functions to focus the mind on a particular attribute of an object. See Understanding the Mind.

**Avalokiteshvara** The embodiment of the compassion of all the Buddhas. Sometimes he appears with one face and four arms, and sometimes with eleven faces and a thousand arms. At the time of Buddha Shakyamuni, he manifested as a Bodhisattva disciple. Called 'Chenrezig' in Tibetan. See Living Meaningfully, Dying Joyfully.

**Awakened One** An epithet for Buddha, referring to anyone who has awakened from the sleep of ignorance and is completely free from dream-like samsaric problems and suffering. The 'sleep of ignorance' is the sleep of self-grasping in which living beings always remain and from which they have never awakened.

**Awareness** All minds are included within the five sense awarenesses and mental awareness. There are five types of sense awareness: eye awareness, ear awareness, nose awareness, tongue awareness, and body awareness. There are two types of mental awareness: conceptual mental awareness and non-conceptual mental awareness. See Understanding the Mind.

**Bardo** See Intermediate state.

**Basis of emptiness** Any phenomenon with respect to which inherent existence is negated in realizing its emptiness. Since all phenomena, including emptiness itself, are empty of inherent existence, all phenomena are bases of emptiness. In the Perfection of Wisdom Sutra in One Hundred Thousand Lines, Buddha explains that all phenomena are included within one hundred and eight categories, from form to omniscient mind, all of which are bases of emptiness. See Heart of Wisdom and Ocean of Nectar.

**Basis of imputation** All phenomena are imputed upon their parts; therefore, any of the individual parts, or the entire collection of the parts, of any phenomenon is its basis of imputation. A phenomenon is imputed by mind in dependence upon its basis of imputation appearing to that mind. See Heart of Wisdom and Ocean of Nectar.

**Beginningless time** According to the Buddhist world view, there is no beginning to mind and so no beginning to time. Therefore, all sentient beings have taken countless previous rebirths.

**Behar** A type of malevolent spirit. See Heart Jewel.

**Benzarahi** A female Buddha who is the manifestation of the fire element of all Buddhas. She is the consort of Buddha Amitabha.

**Bhaga** Sanskrit word for the female sex organ.

**Blessing** 'Jin gyi lab pa' in Tibetan. The transformation of our mind from a negative state to a positive state, from an unhappy state to a happy state, or from a state of weakness to a state of strength, through the inspiration of holy beings such as our Spiritual Guide, Buddhas, and Bodhisattvas.

**Bodhichitta** Sanskrit term for 'mind of enlightenment'. 'Bodhi' means 'enlightenment', and 'chitta' means 'mind'. There are two types of bodhichitta – conventional bodhichitta and ultimate bodhichitta. Generally speaking, the term 'bodhichitta' refers to conventional bodhichitta, which is a primary mind motivated by great compassion that spontaneously seeks enlightenment to benefit all living beings. There are two types of conventional bodhichitta – aspiring bodhichitta and engaging bodhichitta. Aspiring bodhichitta is a bodhichitta that is a mere wish to attain enlightenment for the benefit of all living beings. Engaging bodhichitta is a bodhichitta held by The Bodhisattva Vow. Ultimate bodhichitta is a wisdom motivated by conventional bodhichitta that directly realizes emptiness, the ultimate nature of phenomena. See also Aspiring bodhichitta and Engaging bodhichitta. See Joyful Path of Good Fortune and Meaningful to Behold.

**Bodhisattva** A person who has generated spontaneous bodhichitta but who has not yet become a Buddha. From the moment a practitioner generates a non-artificial, or spontaneous, bodhichitta, he or she becomes a Bodhisattva and enters the first Mahayana path, the path of accumulation. An ordinary Bodhisattva is one who has not realized emptiness directly, and a Superior Bodhisattva is one who has attained a direct realization of emptiness. See Joyful Path of Good Fortune and Meaningful to Behold.

**Bodhisattva vow** See Vow.

**Body mandala** The transformation into a Deity of any part of the body of a self-generated or in-front-generated Deity. See Essence of Vajrayana, Guide to Dakini Land, and Great Treasury of Merit.

**Brahma** A worldly god, who resides in the first form realm. See Ocean of Nectar.

**Brahmin's thread** The Tibetan term for Brahmin's thread is 'tsang pi kupa', where 'tsang pa' means 'purity' and 'kupa' means 'thread'. Thus, a Brahmin's thread is a ritual thread symbolizing non-conceptual omniscient wisdom that is complete purity.

**Buddha** A being who has completely abandoned all delusions and their imprints. In general, 'Buddha' means 'Awakened One', someone who has awakened from the sleep of ignorance and sees things as they really are. A Buddha is a person who is completely free from all faults and mental obstructions. Every living being has the potential to become a Buddha. See also Buddha Shakyamuni. See Joyful Path of Good Fortune and Mahamudra Tantra.

**Buddhadharma** See Dharma.

**Buddha family** There are five main Buddha families: the families of Vairochana, Ratnasambhava, Amitabha, Amoghasiddhi, and Akshobya. They are the five purified aggregates – the aggregates of form, feeling, discrimination, compositional factors, and consciousness, respectively; and the five exalted wisdoms – the exalted mirror-like wisdom, the exalted wisdom of equality, the exalted wisdom of individual realization, the exalted wisdom of accomplishing activities, and the exalted wisdom of the Dharmadhatu, respectively. See Great Treasury of Merit.

**Buddhahood** Synonymous with full enlightenment. See Enlightenment.

**Buddha Land** The pure environment of a Buddha.

**Buddha lineage** See Buddha seed.

**Buddha nature** See Buddha seed.

**Buddha's bodies** A Buddha has four bodies – the Wisdom Truth Body, the Nature Body, the Enjoyment Body, and the Emanation Body. The first is Buddha's omniscient mind. The second is the emptiness, or ultimate nature, of his or her mind. The third is his subtle Form Body. The fourth, of which each Buddha manifests a countless number, are gross Form Bodies that are visible to ordinary beings. The Wisdom Truth Body and the Nature Body are both included within the Truth Body, and the Enjoyment Body and the Emanation Body are both included within the Form Body. See Joyful Path of Good Fortune, Tantric Grounds and Paths, and Ocean of Nectar.

**Buddha Jewel** See Three Jewels.

**Buddha seed** The root mind of a sentient being, and its ultimate nature. Buddha seed, Buddha nature, and Buddha lineage are synonyms. All sentient beings have Buddha seed and therefore the potential to attain Buddhahood. See Mahamudra Tantra.

**Buddha Shakyamuni** The Buddha who is the founder of the Buddhist religion. See Introduction to Buddhism. Buddha Shakyamuni is the fourth of one thousand founding Buddhas who are to appear in this world during this Fortunate Aeon. The first three were Krakuchchanda, Kanakamuni, and Kashyapa. The fifth Buddha will be Maitreya. See Introduction to Buddhism.

**Buddhas**, one thousand According to common appearance, one thousand Buddhas will appear in this world. Buddha Shakyamuni was the fourth and Buddha Maitreya will be the fifth.

**Buddhist** Anyone who from the depths of his or her heart goes for refuge to the Three Jewels – Buddha Jewel, Dharma Jewel, and Sangha Jewel. See Introduction to Buddhism.

**Central channel** The principal channel at the very centre of the body, along which the channel wheels, or chakras, are located. See Clear Light of Bliss.

**Chakra** See Channel wheel.

**Chakravatin king** An extremely fortunate being who has accumulated a vast amount of merit and as a result has taken rebirth as a king with dominion over all four continents as described in Buddhist cosmology, or, at the very least, over one of the four continents. At present there are no Chakravatin kings in our world, and there is no one who has complete dominion over our continent, Jambudipa. See Great Treasury of Merit.

**Chandrakirti** (circa 7th century AD) A great Indian Buddhist scholar and meditation master who composed, among many other books, the well-known Guide to the Middle Way, in which he clearly elucidates the view of the Madhyamika-Prasangika school according to Buddha's teachings given in the Perfection of Wisdom Sutras. See Ocean of Nectar.



**Changing suffering** For samsaric beings, every experience of happiness or pleasure that arises from samsara's enjoyments is changing suffering, because these experiences are contaminated and have the nature of suffering. See Joyful Path of Good Fortune.

**Channels** Subtle inner passageways of the body through which flow subtle drops moved by inner winds. See Clear Light of Bliss.

**Channel wheel** 'Chakra' in Sanskrit. A focal centre where secondary channels branch out from the central channel. Meditating on these points can cause the inner winds to enter the central channel. See Clear Light of Bliss and Tantric Grounds and Paths.

**Charavaka** A non-Buddhist school current in Buddha's day, which denied inferential cognizers, rebirth, the laws of karma, and so forth, and which encouraged a hedonistic attitude to life. See Ocean of Nectar and Understanding the Mind.

**Chekhawa, Geshe** (AD 1102-1176) A great Kadampa Bodhisattva who composed the text Training the Mind in Seven Points, a commentary to Bodhisattva Langri Tangpa's Eight Verses of Training the Mind. He spread the study and practice of training the mind throughout Tibet. See Universal Compassion.

**Chenrezig** See Avalokiteshvara.

**Chittamatra** The lower of the two schools of Mahayana tenets. 'Chittamatra' means 'mind only'. They are so-called because they assert that all phenomena are merely the nature of mind. A Chittamatrin is a proponent of Chittamatra tenets. See Meaningful to Behold and Ocean of Nectar.

**Clairvoyance** 'Ngön she' in Tibetan, literally meaning 'heightened awareness'. Abilities that arise from special concentration. There are five principal types of clairvoyance: the clairvoyance of divine eye (the ability to see subtle and distant forms), the clairvoyance of divine ear (the ability to hear subtle and distant sounds), the clairvoyance of miracle powers (the ability to emanate various forms by mind), the clairvoyance of knowing previous lives, and the clairvoyance of knowing others' minds. Some beings, such as bardo beings and some human beings and spirits, have contaminated clairvoyance that is developed due to karma, but these are not actual clairvoyance.

**Clear appearance** Generally, a clear perception of the object of meditation. More specifically, a Secret Mantra practice whereby the practitioner, having generated himself or herself as a Deity and the environment as the Deity's mandala, tries to attain clear appearance of the whole object to his or her concentration. It is the antidote to ordinary appearance. See Guide to Dakini Land.

**Clear light** A manifest very subtle mind that perceives an appearance like clear, empty space. See Clear Light of Bliss, Mahamudra Tantra, and Tantric Grounds and Paths.

**Close placement of mindfulness** A path of concentration that depends upon mindfulness and wisdom. There are four types: close placement of mindfulness of body, close placement of mindfulness of feelings, close placement of mindfulness of mind, and close placement of mindfulness of phenomena. See Ocean of Nectar.

**Close retreat** A retreat during which we strive to draw close to a particular Deity. This can be understood in two ways: drawing close in the sense of developing a special relationship with a friend, and drawing close in the sense of becoming more and more like the Deity. An action close retreat is a close retreat in which we collect a certain number of mantras and conclude with a fire puja. See Heart Jewel, Guide to Dakini Land, Essence of Vajrayana, and Tantric Grounds and Paths.

**Collection of merit** A virtuous action motivated by bodhichitta that is a main cause of attaining the Form Body of a Buddha. Examples are: making offerings and prostrations to holy beings with bodhichitta motivation, and the practice of the perfections of giving, moral discipline, and patience.

**Collection of wisdom** A virtuous mental action motivated by bodhichitta that is a main cause of attaining the Truth Body of a Buddha. Examples are: listening to, contemplating, and meditating on emptiness with bodhichitta motivation.

**Collective karma** The karma we create when we act in association with others. Those who create karma together also experience its effects together.

**Commitment being** A visualized Buddha or oneself visualized as a Buddha. A commitment being is so called because in general it is the commitment of all Buddhists to visualize or remember Buddha, and in particular it is a commitment of those who have received an empowerment into Highest Yoga Tantra to generate themselves as a Deity.

**Commitments** Promises and pledges taken when engaging in certain spiritual practices.

**Common attainments** See Attainment.

**Compassion** A virtuous mind that wishes others to be free from suffering. See also Great compassion. See Eight Steps to Happiness and Universal Compassion.

**Completion stage** Highest Yoga Tantra realizations developed in dependence upon the winds entering, abiding, and dissolving within the central channel through the force of meditation. See Clear Light of Bliss, Tantric Grounds and Paths, Guide to Dakini Land, and Essence of Vajrayana.

**Compositional equanimity** A mental factor that functions to keep the primary mind free from mental sinking and mental excitement. See Understanding the Mind.

**Compositional factors** The aggregate of compositional factors comprises all mental factors except feeling and discrimination, as well as non-associated compounded phenomena. See Heart of Wisdom.

**Concealment** A deluded mental factor that, motivated by attachment to wealth or reputation, wishes to conceal our faults from others. See Understanding the Mind.

**Conceived object** The apprehended object of a conceptual mind. It need not be an existent object. For example, the conceived object of the view of the transitory collection is an inherently existent I, but this does not exist. See Understanding the Mind.

**Concentration** A mental factor that makes its primary mind remain on its object single-pointedly. Generally, the terms 'mental stabilization' and 'concentration' are interchangeable. More specifically, the term 'concentration' is used to refer to the nature of concentration, which is single-pointedness, and the term 'mental stabilization' is used to refer to the function of concentration, which is stability. See Joyful Path of Good Fortune, Understanding the Mind, and Meaningful to Behold.

**Concentration being** A symbol of Buddha's Truth Body, usually visualized as a seed-letter at the heart of a commitment being or a wisdom being. It is so called because it is generated through concentration.

**Conceptual mind** A thought that apprehends its object through a generic, or mental, image. See Understanding the Mind.

**Conclusive reason** Any reason that is qualified by the three modes. See Understanding the Mind.

**Confession** Purification of negative karma by means of the four opponent powers – the power of reliance, the power of regret, the power of the opponent force, and the power of promise. See The Bodhisattva Vow.

**Conqueror** A Buddha is called a 'Conqueror' because he or she has conquered all four types of mara. See also Mara.

**Conscientiousness** A mental factor that, in dependence upon effort, cherishes what is virtuous and guards the mind from delusion and non-virtue. See Meaningful to Behold and Understanding the Mind.

**Consciousness** The six consciousnesses, or primary minds, are the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mental consciousness. See Understanding the Mind.

**Consideration for others** A mental factor that functions to avoid inappropriate actions for reasons that concern others. See Understanding the Mind.

**Contact** A mental factor that functions to perceive its object as pleasant, unpleasant, or neutral. See Understanding the Mind.

**Contaminated aggregate** Any of the aggregates of form, feeling, discrimination, compositional factors, and consciousness of a samsaric being. See also Aggregate. See Heart of Wisdom.

**Contaminated phenomenon** Any phenomenon that gives rise to delusions or that causes them to increase. Examples are the environments, beings, and enjoyments of samsara. See Joyful Path of Good Fortune.

**Contentment Being** satisfied with one's inner and outer conditions, motivated by a virtuous intention.

**Conventional bodhichitta** See Bodhichitta.

**Conventional nature** See Ultimate nature.

**Conventional truth** Any phenomenon other than emptiness. Conventional truths are true with respect to the minds of ordinary beings, but in reality they are false. See Heart of Wisdom, Meaningful to Behold, and Ocean of Nectar.

**Correct belief** A non-valid cognizer that realizes its conceived object. See Understanding the Mind.

**Creative yoga** See Generation stage.

**Cyclic existence** See Samsara.

**Dakini Land** The Pure Land of Heruka and Vajrayogini. In Sanskrit it is called 'Keajra' and in Tibetan 'Dagpa Khachö'. See Guide to Dakini Land.

**Dalai Lama** This title, meaning 'Ocean Lama', was given by the Mongolian ruler Altan Khan to Sonam Gyatso (AD 1543-1588). Although he was the first to be so called, he became known as the third Dalai Lama, his two previous incarnations acquiring posthumously the titles of first and second Dalai Lama. See Heart Jewel.

**Damaru** A small hand-drum used in Tantric rituals. Playing the damaru symbolizes the gathering of the outer Dakinis into our body, and the manifestation of the inner Dakini (the mind of clear light) within our mind through the blazing of inner fire. It is also used as a music offering to the Buddhas.

**Death** The permanent separation of body and mind. See Joyful Path of Good Fortune and Clear Light of Bliss.

**Dedication** Dedication is by nature a virtuous mental factor; it is the virtuous intention that functions both to prevent accumulated virtue from degenerating and to cause its increase. If we dedicate our virtuous actions of body, speech, and mind to our own and others' enlightenment, we prevent the merit of these actions from being destroyed or depleted and ensure that we experience their good results. See Joyful Path of Good Fortune.

**Degenerate times** A period when spiritual activity degenerates.

**Deity** 'Yidam' in Sanskrit. A Tantric enlightened being.

**Deity body Divine body.** When a practitioner attains an illusory body, he or she attains an actual divine body, or Deity body, but not a Deity's body. A Deity's body is necessarily a body of a Tantric enlightened being. See also Divine body. See Tantric Grounds and Paths.

**Deluded doubt** A two-pointedness of mind that interferes with the attainment of liberation or enlightenment. See Understanding the Mind.

**Deluded view** A view that functions to obstruct the attainment of liberation. See Understanding the Mind.

**Delusion** A mental factor that arises from inappropriate attention and functions to make the mind unpeaceful and uncontrolled. There are three main delusions: ignorance, desirous attachment, and anger. From these arise all the other delusions, such as jealousy, pride, and deluded doubt. See also Innate delusions and Intellectually-formed delusions. See Understanding the Mind.

**Delusion-obstructions** See Obstructions to liberation.

**Demi-god** A being of the demi-god realm, the second highest of the six realms of samsara. Demi-gods are similar to gods but their bodies, possessions, and environments are inferior. See Joyful Path of Good Fortune.

**Demon** 'Mara' in Sanskrit. Anything that obstructs the attainment of liberation or enlightenment. There are four principal types of demon: the demon of the delusions, the demon of contaminated aggregates, the demon of uncontrolled death, and the Devaputra demons. Of these, only the last are actual sentient beings. The principal Devaputra demon is wrathful Ishvara, the highest of the desire realm gods, who inhabits Land of Controlling Emanations. Buddha is called a 'Conqueror' because he or she has conquered all four types of demon. See Heart of Wisdom.

**Denial** A deluded mental factor that does not wish to purify non-virtuous actions that we have committed or downfalls that we have incurred. See Understanding the Mind.

**Dependent arising** See Dependent-related phenomenon.

**Dependent-related ignorance** The first of the twelve dependent-related links. Although all ignorance is dependent related, not all ignorance is the dependent-related ignorance of the twelve links. A mind of self-grasping that does not motivate a person to create a compositional action is ignorance and is dependent related, but it is not dependent-related ignorance. See Joyful Path of Good Fortune.

**Dependent-related links** Dependent-related ignorance, compositional actions, consciousness, name and form, six sources, contact, feeling, craving, grasping, existence, birth, and ageing and death. These twelve links are causes and effects that keep ordinary beings bound within samsara. See Joyful Path of Good Fortune and Heart of Wisdom.

**Dependent-related phenomenon** Any phenomenon that exists in dependence upon other phenomena. All phenomena are dependent related because all phenomena depend upon their parts. Sometimes 'dependent related' (Tib. ten drel) is distinguished from 'dependent arising' (Tib. ten jung), with the latter meaning arising in dependence upon causes and conditions. However, the two terms are often used interchangeably. See Heart of Wisdom, Joyful Path of Good Fortune, and Ocean of Nectar.

**Desire realm** The environment of hell beings, hungry spirits, animals, human beings, demi-gods, and the gods who enjoy the five objects of desire.

**Desirous attachment** See Attachment.

**Devaputra** See Mara/demon.

**Dharma** Buddha's teachings and the inner realizations that are attained in dependence upon practising them. 'Dharma' means 'protection'. By practising Buddha's teachings, we protect ourself from suffering and problems.

**Dharmadhatu** The ultimate truth of phenomena.

**Dharma Jewel** See Three Jewels.

**Dharmakaya** Sanskrit term for the Truth Body of a Buddha.

**Dharmakirti** (circa 6th to 7th century AD) A great Indian Buddhist Yogi and scholar who composed Commentary to Valid Cognition, a commentary to Compendium of Valid Cognition, which was written by his Spiritual Guide, Dignaga. See Understanding the Mind.

**Dharmapala** See Dharma Protector.

**Dharma Protector** A manifestation of a Buddha or Bodhisattva, whose main function is to eliminate obstacles and gather all necessary conditions for pure Dharma practitioners. Also called the Sanskrit 'Dharmapala'. See Heart Jewel.

**Dharmarakshita** (circa 10th century AD) One of Atisha's Teachers. He composed Wheel of Sharp Weapons.

**Dharma Wheel** A collection of Buddha's teachings. Sometimes 'Dharma Wheel' is used to refer to the heart channel wheel because this is the place where we visualize the Dharmakaya, which is the source of the Dharma Wheel. See also Wheel of Dharma.

**Dignaga** (circa 5th century AD) A great Indian Buddhist Yogi and scholar who composed a number of works on logic and cognition, the most famous being Compendium of Valid Cognition. See Understanding the Mind.

**Direct perceiver** A cognizer that apprehends its manifest object. See Understanding the Mind.

**Direct valid cognizer** A non-deceptive cognizer that apprehends its manifest object. See Understanding the Mind.

**Discrimination** A mental factor that functions to apprehend the uncommon sign of an object. See Understanding the Mind.

**Distraction** A deluded mental factor that wanders to any object of delusion. See Understanding the Mind.

**Divine body** A subtle body arising from the mounted wind of ultimate example clear light or meaning clear light. See also Deity body:. See Tantric Grounds and Paths.

**Divine pride** A non-deluded pride that regards oneself as a Deity and one's environment and enjoyments as those of the Deity. It is the antidote to ordinary conceptions. See Guide to Dakini Land.

**Dominant condition** That which principally assists the development of a sense or mental awareness. See Understanding the Mind.

**Dorje Shugdän** A Dharma Protector who is an emanation of the Wisdom Buddha Manjushri. His main functions are to avert the inner and outer obstacles that prevent practitioners from gaining spiritual realizations, and to arrange all the necessary conditions for their spiritual development. See Heart Jewel.

**Doubt** A mental factor that wavers with respect to its object. See also Deluded doubt. See Understanding the Mind.

**Dromtönpa** (AD 1004-1064) Atisha's foremost disciple. See Joyful Path of Good Fortune.

**Drops** There are two types of drop in the body: white drops and red drops. These are the pure essence of sperm and blood. When the drops melt and flow through the inner channels, they give rise to an experience of bliss. See Clear Light of Bliss and Tantric Grounds and Paths.

**Dualistic appearance** The appearance to mind of an object together with the inherent existence of that object. See Heart of Wisdom.

**Dullness** A deluded mental factor that functions to make both the body and mind heavy and inflexible. See Understanding the Mind.

**Effort** A mental factor that makes its primary mind delight in virtue. See Joyful Path of Good Fortune and Understanding the Mind.

**Eight freedoms and ten endowments** Eight freedoms from impediment to spiritual practice and ten special conditions for spiritual practice that characterize a precious human life. See Joyful Path of Good Fortune.

**Eight Great Sons** The eight principal Mahayana disciples of Buddha Shakyamuni: Avalokiteshvara, Manjushri, Vajrapani, Maitreya, Samantabhadra, Ksitigarbha, Sarvanivaranaviskambini, and Akashagarbha. At the time of Buddha, they appeared in the aspect of Bodhisattvas, demonstrating the correct manner of practising the Mahayana paths and helping to spread Buddha's teachings extensively for the benefit of others.

**Eight signs of dissolution** Internal signs that the inner winds are dissolving within the central channel. For a detailed description of each sign, see Clear Light of Bliss.

**Eight unfree states** Eight states into which we can be reborn. They are: rebirth as a hell being, rebirth as a hungry ghost, rebirth as an animal, rebirth as an ordinary god, rebirth in a country where there is no religion, rebirth where there is no Buddhadharma, rebirth with mental or physical disability, and rebirth as one who holds wrong views denying Dharma. They are called 'unfree' states because they allow no freedom for spiritual practice. See Joyful Path of Good Fortune.

**Eight Verses of Training the Mind** Lojong Tsig Gyema in Tibetan. Composed by Bodhisattva Langri Tangpa in the eleventh century, this text reveals the essence of the Mahayana Buddhist path to enlightenment. For a full commentary, see Eight Steps to Happiness.

**Eight worldly concerns** The objects of the eight worldly concerns are happiness and suffering, wealth and poverty, praise and criticism, and good reputation and bad reputation. These are called 'worldly concerns' because worldly people are constantly concerned with them, wanting some and trying to avoid others. See Universal Compassion and Joyful Path of Good Fortune.

**Element** (Tib. kham) The nature of any phenomenon. All phenomena hold their own natures, which are all included within the eighteen elements. See also elements, four. See Heart of Wisdom and Ocean of Nectar.

**Elements** (Tib. jung wa) Earth, water, fire, wind, and space. All matter can be said to be composed of a combination of these elements. There are five inner elements (those that are conjoined with the continuum of a person), and five outer elements (those that are not conjoined with the continuum of a person). These elements are not the same as the earth of a field, the water of a river, and so forth. Rather, the elements of earth, water, fire, wind, and space in broad terms are the properties of solidity, liquidity, heat, movement, and space respectively.

**Emanation** Animate or inanimate form manifested by Buddhas or high Bodhisattvas to benefit others.

**Emanation Body** 'Nirmanakaya' in Sanskrit. A gross Form Body of a Buddha that can be seen by ordinary beings. There are two types – the Supreme Emanation Body and the ordinary Emanation Body. The first type can be seen only by those who have pure karma, and the second can be seen by anyone. In general, Buddhas manifest in many different forms and, although the aspect of some of these emanations is mundane, in essence all Buddha's emanations are fully enlightened beings. See also Supreme Emanation Body. See Joyful Path of Good Fortune, Tantric Grounds and Paths, and Ocean of Nectar.

**Empowerment** A special potential power to attain any of the four Buddha bodies that is received by a Tantric practitioner from his or her Guru, or from other holy beings, by means of Tantric ritual. The gateway through which we enter Tantra is receiving a Tantric empowerment, which bestows upon us special blessings that heal our mental continuum and awaken our Buddha nature. When we receive a Tantric empowerment, we are sowing the special seeds of the four bodies of a Buddha upon our mental continuum. See Mahamudra Tantra and Tantric Grounds and Paths.

**Emptiness** Lack of inherent existence, the ultimate nature of phenomena. See Transform Your Life, Heart of Wisdom, and Ocean of Nectar.

**Energy winds** See Inner winds.

**Engaging bodhichitta** A bodhichitta held by The Bodhisattva Vow. After we have taken The Bodhisattva Vow our aspiring bodhichitta transforms into engaging bodhichitta, which is a mind that actually engages in the practices that lead to enlightenment. See also Bodhichitta.

**Engagement Body** 'Sambhogakaya' in Sanskrit. A Buddha's subtle Form Body that can be perceived only by Mahayana Superiors. See Joyful Path of Good Fortune, Tantric Grounds and Paths, and Ocean of Nectar.

**Enlightenment** Usually the full enlightenment of Buddhahood – an omniscient wisdom whose nature is the permanent cessation of mistaken appearance and whose function is to bestow mental peace on all living beings. Generally, there are three levels of enlightenment: small enlightenment, or the enlightenment of a Hearer; middling enlightenment, or the enlightenment of a Solitary Realizer; and great enlightenment, or the enlightenment of a Buddha, also known as 'Buddhahood'. An enlightenment is a liberation and a true cessation. See Clear Light of Bliss, Joyful Path of Good Fortune, Ocean of Nectar, Tantric Grounds and Paths, and Mahamudra Tantra.

**Ensa Whispered Lineage** Another name for the Uncommon Whispered Lineage of the Virtuous Tradition. See also Kadam Emanation Scripture.

**Equalizing self and others** See Lojong.

**Equanimity** A balanced mind free from strong attachment and aversion. There are three types of equanimity: equanimity of feeling, which is any neutral feeling; immeasurable equanimity, which is a mind that actually engages in the practices that lead to enlightenment; and compositional equanimity, which is a mental factor that functions to keep the primary mind free from mental sinking and mental excitement. See Understanding the Mind and Joyful Path of Good Fortune.

**Essence of Good Fortune** A Sadhana consisting of prayers for the six preparatory practices. See also Preparatory practices. For a full commentary, see Joyful Path of Good Fortune.

**Essence of Wisdom Sutra** One of several Perfection of Wisdom Sutras that Buddha taught. Although much shorter than the other Perfection of Wisdom Sutras, it contains explicitly or implicitly their entire meaning. Also known as the Heart Sutra. For a full commentary, see Heart of Wisdom.

**Exalted awareness** A spiritual realization that knows perfectly the nature of its principal object. Sometimes called 'exalted wisdom'. See Tantric Grounds and Paths.

**Exalted wisdom** See Exalted awareness.

**Example clear light** A mind of clear light that realizes emptiness by means of a generic image. See Clear Light of Bliss.

**Exchanging self with others** See Lojong.

**Expressive sound** An object of hearing that makes its expressed object understood. See Understanding the Mind.

**Extreme of attachment** Also known as the 'extreme of samsara', this refers to being attached to the true existence of phenomena and thus remaining in Samsara due to delusion and karma.

**Extreme of fear** Also known as the 'extreme of solitary peace', this refers to being afraid of the sufferings of Samsara and as a result seeking liberation for oneself alone.

**Extremes of existence and non-existence** Buddha explains the middle way by refuting the two extremes: the extreme of existence (that phenomena are inherently existent), and the extreme of non-existence (that phenomena do not exist at all). See Ocean of Nectar.

**Extreme view** A deluded view that observes the I that is the conceived object of the view of the transitory collection and grasps it either as permanent or as completely ceasing at the time of death. See Understanding the Mind.

**Faith** A mental factor that functions principally to eliminate non-faith. Faith is a naturally virtuous mind that functions mainly to oppose the perception of faults in its observed object. There are three types of faith: believing faith, admiring faith, and wishing faith. See Transform Your Life, Joyful Path of Good Fortune, and Understanding the Mind.

**Father Tantra** A Tantra that principally reveals methods for attaining the illusory body.

**Feeling** A mental factor that functions to experience pleasant, unpleasant, or neutral objects. See Understanding the Mind.

**Field for Accumulating Merit** Generally, the Three Jewels. Just as external seeds grow in a field of soil, so the virtuous internal seeds produced by virtuous actions grow in dependence upon Buddha Jewel, Dharma Jewel, and Sangha Jewel. Also known as 'Field of Merit'.

**Fire Deity** The Deity to whom we make the burning offering, for example in the practice of Heruka. A Fire Deity can be either mundane or supramundane. Mundane Fire Deities are not real mundane beings but appear in the aspect of mundane beings.

**Firm apprehension** A mental factor that makes its primary mind apprehend its object firmly. See Understanding the Mind.

**Five Buddha families** See Buddha family.

**Five delusions** In the context of blessing the inner offering, the five delusions are: self-grasping, attachment, miserliness, jealousy, and confusion. See Guide to Dakini Land.

**Five exalted wisdoms** Buddha's omniscient wisdom has five parts: (1) the exalted mirror-like wisdom, which perceives all phenomena simultaneously as a mirror reflects objects; (2) the exalted wisdom of equality, which realizes that all phenomena are equal in emptiness; (3) the exalted wisdom of individual realization, which realizes all individual phenomena directly; (4) the exalted wisdom of accomplishing activities, whose function is to accomplish all the activities of a Buddha; and (5) the exalted wisdom of the Dharmadhatu, which realizes the Dharmadhatu, the ultimate nature of all phenomena.

**Five heinous actions** These are the five worst negative actions: killing one's father, killing one's mother, killing a Foe Destroyer, drawing the blood of a Buddha with harmful intention, and causing division within the Sangha or Dharma community. Also known as the 'five actions of immediate retribution'.

**Five omniscient wisdoms** See Five exalted wisdoms.

**Five stages of completion stage** In general, this refers to isolated speech, isolated mind, illusory body, clear light, and union. Sometimes it is used to refer to the five stages of blessing the self and so forth. See Tantric Grounds and Paths, Clear Light of Bliss, Mahamudra Tantra, and Essence of Vajrayana.

**Foe Destroyer** 'Arhat' in Sanskrit. A practitioner who has abandoned all delusions and their seeds by training on the spiritual paths, and who will never again be reborn in samsara. In this context, the term 'Foe' refers to the delusions. See also Hearer.

**Forgetfulness** A deluded mental factor that makes us forget a virtuous object. See Understanding the Mind.

**Form** See Form aggregate, Form that is a phenomena source, and Visual form.

**Form aggregate** Includes all the objects of the five sense awarenesses—all colors and shapes (visual form), sounds, smells, tastes, and tactile objects. A person's form aggregate is his or her body.

**Form Body** The Enjoyment Body and the Emanation Body of a Buddha. The first is his or her subtle Form Body and the second, of which each Buddha manifests a countless number, are gross Form Bodies that are visible to ordinary beings. See Joyful Path of Good Fortune, Tantric Grounds and Paths, and Ocean of Nectar.

**Form realm** The environment of the gods who possess form.

**Formless realm** The environment of the gods who do not possess form.

**Form that is a phenomena source** Form that appears exclusively to mental awareness, such as a dream mountain that appears to a dream eye awareness. See also Phenomena source. See Tantric Grounds and Paths and Ocean of Nectar.

**Fortunate Aeon** The name given to this world age. It is so called because one thousand founding Buddhas will appear during this Aeon. Buddha Shakyamuni was the fourth and Buddha Maitreya will be the fifth. An Aeon in which no Buddhas appear is called a 'Dark Aeon'.

**Four classes of Tantra** Buddha taught four classes of Tantra: Action (Sanskrit Kriya) Tantra, Performance (Sanskrit. Charya) Tantra, Yoga Tantra, and Highest Yoga (Sanskrit. Anuttarayoga) Tantra. Each of the four classes of Tantra contains its own special techniques for transforming sensual bliss into the path to enlightenment. See also Tantra. See Tantric Grounds and Paths.

**Four complete purities** A Tantric practice is one that possesses the four complete purities: (1) complete purity of place – the environment is seen as the mandala of the Deity; (2) complete purity of body – ordinary appearance of the body is prevented and the practitioner imagines that he or she possesses the body of a Deity; (3) complete purity of enjoyments – sense enjoyments are transformed into offerings to the Deity; and (4) complete purity of deeds – the practitioner regards all his or her actions as the actions of the Deity. See Great Treasury of Merit and Tantric Grounds and Paths.

**Four fearlessnesses** Special qualities of a Buddha. A fearlessness is an utterly firm, ultimate realization that is entirely free from fear in expounding Dharma. There are four types: (1) fearlessness in revealing the Dharma of definite emergence, (2) fearlessness in revealing the Dharma of overcoming obstructions, (3) fearlessness in revealing the Dharma of excellent abandonments, and (4) fearlessness in revealing the Dharma of excellent realizations. See Ocean of Nectar.

**Four immeasurables** Immeasurable equanimity, immeasurable love, immeasurable compassion, and immeasurable joy. So called because we practise them taking as our observed object all living beings whose number is immeasurable. See Joyful Path of Good Fortune and Ocean of Nectar.

**Four joys** Four stages of bliss that are generated in the generation and completion stages of Highest Yoga Tantra. See Clear Light of Bliss.

**Four Maras** See Mara/Demon.

**Four noble truths** True sufferings, true origins, true cessations, and true paths. They are called 'noble' truths because they are supreme objects of meditation. Through meditation on these four objects, we can realize ultimate truth directly and thus become a noble, or Superior, being. Sometimes referred to as the 'four truths of Superiors'. According to the Madhyamika-Prasangika school, there are two types of four noble truths: gross and subtle. This is because there are two types of self-grasping of persons, gross self-grasping of persons – grasping at a self-supporting, substantially existent person, and subtle self-grasping of persons – grasping at an inherently existent person. See also Sixteen characteristics of the four noble truths. See How to Solve Our Human Problems, Joyful Path of Good Fortune and Ocean of Nectar.

**Four opponent powers** Four powers that are essential for successful purification: the power of reliance, the power of regret, the power of the opponent force, and the power of promise. See Joyful Path of Good Fortune, The Bodhisattva Vow, and Meaningful to Behold.

**Four protections** Special qualities of a Buddha through which he or she is able to protect sentient beings from the four maras, or demons.

**Four ways of gathering disciples** The four ways of gathering disciples practised by Bodhisattvas are: (1) pleasing others by giving them material things or whatever they need; (2) teaching Dharma to lead others to liberation; (3) helping others in their Dharma practice by giving them encouragement; and (4) showing others a good example by always practising what we teach.

**Functioning thing** A phenomenon that is produced and disintegrates within a moment. Synonymous with impermanent phenomenon, thing, and product. See also Impermanent phenomenon.

**Ganden** 'Tushita' in Sanskrit, 'Joyful Land' in English. The Pure Land of Buddha Maitreya. Both Je Tsongkhapa and Atisha went to this Pure Land after they passed away. Also the name of the monastery in Tibet founded by Je Tsongkhapa, and of the special doctrine revealed by Je Tsongkhapa. See Heart Jewel.

**Ganden Emanation Scripture** See Kadam Emanation Scripture.

**Ganden Lhagyäma** See Hundreds of Deities of the Joyful Land.

**Gāndhavajra** The emptiness of smell appearing in the form of an offering goddess. See Guide to Dakini Land.

**Gelug** The tradition established by Je Tsongkhapa. The name 'Gelug' means 'Virtuous Tradition'. A Gelugpa is a practitioner who follows this tradition. The Gelugpas are sometimes referred to as the 'new Kadampas'. See Heart Jewel.

**Generation stage** A realization of a creative yoga prior to attaining the actual completion stage, which is attained through the practice of bringing the three bodies into the path, in which one mentally generates oneself as a Tantric Deity and one's surroundings as the Deity's mandala. Meditation on generation stage is called a 'creative yoga' because its object is created, or generated, by correct imagination. See Tantric Grounds and Paths, Mahamudra Tantra, Guide to Dakini Land, and Essence of Vajrayana.

**Generic image** The appearing object of a conceptual mind. A generic image, or mental image, of an object is like a reflection of that object. Conceptual minds know their object through the appearance of a generic image of that object, not by seeing the object directly. The conceptual mind mistakes the generic image, or mental image, for the object itself. For example, if we think about our mother, an image of our mother appears to our conceptual mind, and it seems to that mind as if our mother herself is appearing. However, the object that principally appears to that mind is the generic image of our mother. This generic image appears to our mind through the mental exclusion of all objects that are not our mother. It is therefore the appearance of a non-non-mother. As such, like all generic images, it is a permanent phenomenon, whereas our mother herself is impermanent. See Heart of Wisdom and Understanding the Mind.

**Geshe** A title given by Kadampa monasteries to accomplished Buddhist scholars. Contracted form of the Tibetan 'ge wai she nyen', literally meaning 'virtuous friend'.

**Ghantapa** A great Indian Mahasiddha and a lineage Guru in the Highest Yoga Tantra practice of Vajrayogini. See Guide to Dakini Land.

**Giving** A virtuous mental decision to give, or a bodily or verbal action of giving that is motivated by a virtuous state of mind. There are four types of giving: giving material things, giving Dharma, giving love, and giving fearlessness. See Joyful Path of Good Fortune and Meaningful to Behold.

**God** 'Deva' in Sanskrit. A being of the god realm, the highest of the six realms of samsara. There are many different types of god. Some are desire realm gods, while others are form or formless realm gods. See Joyful Path of Good Fortune.

**Goddesses of the doorways** The four Goddesses of the doorways are Kakase, literally 'crow-faced one'; Ulukase, 'owl-faced one'; Shönase, 'dog-faced one'; and Shukarase, 'pig-faced one'. Although they have human-shaped heads and ears, their names reflect the appearances of their faces, which are like a crow, like an owl, and so on, rather as if they are wearing masks.

**Golden age** A time when sentient beings have abundant merit and when Dharma activities flourish. It is contrasted with degenerate times.

**Great compassion** A mind wishing to protect all sentient beings from suffering. Generally there are three types: compassion observing sentient beings, compassion observing phenomena, and compassion observing the unobservable. The second is a great compassion induced by and accompanied by a realization of impermanence, and the third is a great compassion induced by and accompanied by a realization of emptiness. The first is a great compassion that is not qualified in either of these ways. See Eight Steps to Happiness, Universal Compassion, and Ocean of Nectar.

**Great liberation** Great enlightenment, or Buddhahood.

**Great nirvana** See Great liberation.

**Great seal** See Mahamudra.

**Great scope practitioner** A spiritual practitioner who emphasizes attaining enlightenment for the benefit of others. See Joyful Path of Good Fortune.

**Ground/Spiritual ground** A clear realization that acts as the foundation of many good qualities. A clear realization is a realization held by spontaneous renunciation or bodhichitta. The ten grounds are the realizations of Superior Bodhisattvas: Very Joyful, Stainless, Luminous, Radiant, Difficult to Overcome, Approaching, Gone Afar, Immovable, Good Intelligence, and Cloud of Dharma. See also Path/Spiritual path path. See Ocean of Nectar and Tantric Grounds and Paths.

**Guhyasamaja** A Highest Yoga Tantra Deity. See Great Treasury of Merit.

**Guide to the Bodhisattva's Way of Life** A classic Mahayana Buddhist text composed by the great Indian Buddhist Yogi and scholar Shantideva, which presents all the practices of a Bodhisattva from the initial generation of bodhichitta through to the completion of the practice of the six perfections. For a translation, see Guide to the Bodhisattva's Way of Life. For a full commentary, see Meaningful to Behold.

**Guru** See Root Guru and Spiritual Guide.

**Guru yoga** A special way of relying upon our Spiritual Guide in order to receive his or her blessings. See Joyful Path of Good Fortune, Great Treasury of Merit, and Heart Jewel.

**Gyaltsabje** (AD 1364-1432) One of the principal disciples of Je Tsongkhapa. See Great Treasury of Merit.

**Gyalwa Ensäpa** (AD 1505-1566) A great Yogi and Mahamudra lineage Guru who attained enlightenment in three years. See Great Treasury of Merit.

**Happiness** There are two types of happiness: mundane and supramundane. Mundane happiness is the limited happiness that can be found within samsara, such as the happiness of human beings and gods. Supramundane happiness is the pure happiness of liberation and enlightenment.

**Harmfulness** A deluded mental factor that wishes other sentient beings to suffer. See Understanding the Mind.

**Hashang** A Chinese monk of the twelfth century who propagated many wrong views in Tibet, including the view that the meaning of Buddha's teachings on emptiness was that we should empty our mind of all conceptions and meditate on nothingness. He was publicly defeated in debate by Kamalashila and banished from Tibet. See Ocean of Nectar and Joyful Path of Good Fortune.

**Hearer** One of two types of Hinayana practitioner. Both Hearers and Solitary Conquerors are Hinayanists, but they differ in their motivation, behaviour, merit, and wisdom. In all these respects, Solitary Conquerors are superior to Hearers. Hearers are of eight types according to the level of delusions they have abandoned. (1) approachers to the accomplishment of a Stream Enterer, (2) abiders in the accomplishment of a Stream Enterer, (3) approachers to the accomplishment of a Once Returner, (4) abiders in the accomplishment of a Once Returner, (5) approachers to the accomplishment of a Never Returner, (6) abiders in the accomplishment of a Never Returner, (7) approachers to the accomplishment of a Foe Destroyer, and (8) abiders in the accomplishment of a Foe Destroyer. A Stream Enterer is on the path of seeing and will never again be reborn in the three lower realms; a Once Returner will return to the desire realm only once more; and a Never Returner will never again return to the desire realm. See Ocean of Nectar.

**Heart channel wheel** The channel wheel (Skt. chakra) at our heart. See Clear Light of Bliss and Tantric Grounds and Paths.

**Heart Sutra** One of several Perfection of Wisdom Sutras that Buddha taught. Although much shorter than the other Perfection of Wisdom Sutras, it contains explicitly or implicitly their entire meaning. Also known as the Essence of Wisdom Sutra. For a full commentary, see Heart of Wisdom.

**Hell realm** The lowest of the six realms of samsara. See Joyful Path of Good Fortune.

**Heruka** A principal Deity of Mother Tantra, who is the embodiment of indivisible bliss and emptiness. He has a blue-coloured body, four faces, and twelve arms, and embraces his consort Vajravahni. See Essence of Vajrayana.

**Hevajra** A principal Deity of Mother Tantra. See Great Treasury of Merit.

**Hidden object** An object whose initial realization by a valid cognizer depends upon correct logical reasons. See Understanding the Mind.

**Highest Yoga Tantra** The supreme quick path to enlightenment. The teachings on Highest Yoga Tantra are Buddha's ultimate intention. See also Four classes of Tantra) and Tantra. See Mahamudra Tantra and Tantric Grounds and Paths.

**Hinayana** Sanskrit term for Lesser Vehicle. The Hinayana goal is to attain merely one's own liberation from suffering by completely abandoning delusions. See Joyful Path of Good Fortune.

**Holding false views as supreme** A deluded view that holds a false view to be correct and superior to other views. See Joyful Path of Good Fortune.

**Holding wrong moral disciplines and conduct as supreme** A deluded view that holds any wrong moral discipline or conduct to be correct and considers it to be superior to other forms of moral discipline or conduct. See Understanding the Mind.

**Holy being** A being who is worthy of devotion

**Humility** A virtuous mental factor whose main function is to reduce deluded pride.

**Hundreds of Deities of the Joyful Land** *Ganden Lhagyäma* in Tibetan. A special Guru yoga of Je Tsongkhapa in which Je Tsongkhapa and his two Sons are invited from the Joyful Land, or Tushita. See Heart Jewel.

**Hungry spirit** A being of the hungry spirit realm, the second lowest of the six realms of samsara. Also known as 'Hungry ghost'. See Joyful Path of Good Fortune.

**Ignorance** A mental factor that is confused about the ultimate nature of phenomena. See also Self-grasping. See Understanding the Mind.

**Illusory body** The subtle divine body that is principally developed from the indestructible wind. When a practitioner of Highest Yoga Tantra rises from the meditation of the isolated mind of ultimate example clear light, he or she attains a body that is not the same as his or her ordinary physical body. This new body is the illusory body. It has the same appearance as the body of the personal Deity of generation stage except that it is white in colour. It can be perceived only by those who have already attained an illusory body. See Clear Light of Bliss and Tantric Grounds and Paths.

**Impermanent phenomenon** Phenomena are either permanent or impermanent. 'Impermanent' means 'momentary'; thus an impermanent phenomenon is a phenomenon that is produced and disintegrates within a moment. Synonyms of impermanent phenomenon are 'functioning thing', 'thing', and 'product'. There are two types of impermanence: gross and subtle. Gross impermanence is any impermanence that can be seen by an ordinary sense awareness – for example the ageing and death of a sentient being. Subtle impermanence is the momentary disintegration of a functioning thing. See Heart of Wisdom.

**Imprint** There are two types of imprint: imprints of actions and imprints of delusions. Every action we perform leaves an imprint on the mental consciousness, and these imprints are karmic potentialities to experience certain effects in the future. The imprints left by delusions remain even after the delusions themselves have been abandoned, rather as the smell of garlic lingers in a container after the garlic has been removed. Imprints of delusions are obstructions to omniscience, and are completely abandoned only by Buddhas.

**Imputation**, mere According to the Madhyamika-Prasangika school, all phenomena are merely imputed by conception in dependence upon their basis of imputation. Therefore, they are mere imputation and do not exist from their own side in the least. See Heart of Wisdom and Ocean of Nectar.

**Imputed object** An object imputed by the mind in dependence upon its basis of imputation. See Heart of Wisdom and Ocean of Nectar.

**Inappropriate attention** A mind that focuses on the qualities of a contaminated object and exaggerates them. It is what actually generates delusions. See Joyful Path of Good Fortune.

**Inconsideration** A deluded mental factor that is the opposite of consideration. See Understanding the Mind.

**Indestructible drop** The most subtle drop, which is located at the heart. It is formed from the essence of the white and red drops received from our parents at conception, and encloses the very subtle mind and its mounted wind. These red and white drops do not separate until the time of death, when they open and allow the very subtle mind and its mounted wind to depart to the next life. See Tantric Grounds and Paths and Clear Light of Bliss.

**Indra** A worldly god. See Heart of Wisdom.

**Inferential cognizer** A completely reliable cognizer whose object is realized in direct dependence upon a conclusive reason. See Understanding the Mind.

**Inferential valid cognizer** A non-deceptive cognizer that realizes its hidden object by depending upon a conclusive reason. See Understanding the Mind.

**Inherent existence** An imagined mode of existence whereby phenomena are held to exist from their own side, independent of other phenomena. In reality, all phenomena lack or are empty of inherent existence because they depend upon their parts. See Heart of Wisdom and Ocean of Nectar.

**Initial scope practitioner** A spiritual practitioner who seeks the happiness of humans and gods. See Joyful Path of Good Fortune.

**Innate delusions** Delusions that are not the product of intellectual speculation, but that arise naturally. See Understanding the Mind.

**Inner Dakini Land** A mind of clear light that realizes emptiness directly without a generic image. Synonymous with meaning clear light. See Guide to Dakini Land.

**Inner fire** 'Tummo' in Tibetan. An inner heat located at the centre of the navel channel wheel. See Clear Light of Bliss.

**Inner offering** A Highest Yoga Tantra offering that is produced by transforming ten inner substances into nectar. See Guide to Dakini Land.

**Inner winds** Special subtle winds related to the mind that flow through the channels of our body. Our body and mind cannot function without these winds. See Clear Light of Bliss and Tantric Grounds and Paths.

**Intellectually-formed delusions** Delusions that arise as a result of relying upon incorrect reasoning or mistaken tenets. See Understanding the Mind.

**Intention** A mental factor that functions to move its primary mind to the object. It functions to engage the mind in virtuous, non-virtuous, and neutral objects. All bodily and verbal actions are initiated by the mental factor intention. See Understanding the Mind.

**Intermediate scope practitioner** A spiritual practitioner who emphasizes the attainment of his or her liberation from samsara. See Joyful Path of Good Fortune.

**Intermediate state** 'Bardo' in Tibetan. The state between death and rebirth. It begins the moment the consciousness leaves the body, and ceases the moment the consciousness enters the body of the next life. See Joyful Path of Good Fortune and Clear Light of Bliss.

**Investigation** A mental factor that examines an object to gain an understanding of its gross nature. See Understanding the Mind.

**Ishvara** A god who abides in the Land of Controlling Emanations, the highest state of existence within the desire realm. Ishvara has limited, contaminated miracle powers that make him more powerful than other beings in the desire realm. If we entrust ourselves to Ishvara we may receive some temporary benefit in this life, such as an increase in wealth or possessions, but wrathful Ishvara is the enemy of those who seek liberation and he interferes with their spiritual progress. He is therefore said to be a type of Devaputra mara.

**Jealousy** A deluded mental factor that feels displeasure when observing others' enjoyments, good qualities, or good fortune. See Understanding the Mind.

**Je Phabongkhapa** (AD 1878-1941) A great Tibetan Lama who was an emanation of Heruka. Phabongkha Rinpoche was the holder of many lineages of Sutra and Secret Mantra. He was the root Guru of Yongdzin Trijang Dorjechang (Trijang Rinpoche).

**Je Tsongkhapa** (AD 1357-1419) An emanation of the Wisdom Buddha Manjushri, whose appearance in fourteenth-century Tibet as a monk, and the holder of the lineage of pure view and pure deeds, was prophesied by Buddha. He spread a very pure Buddhadharma throughout Tibet, showing how to

combine the practices of Sutra and Tantra, and how to practise pure Dharma during degenerate times. His tradition later became known as the 'Gelug', or 'Ganden Tradition'. See Heart Jewel and Great Treasury of Merit.

**Kadam Emanation Scripture** Also known as 'Ganden Emanation Scripture'. A special scripture, the nature of Manjushri's wisdom, revealed directly to Je Tsongkhapa by Manjushri. It contains instructions on Vajrayana Mahamudra, Offering to the Spiritual Guide (Lama Chöpa), The Hundreds of Deities of the Joyful Land (Ganden Lhagyäma), the Migtsema prayer, and six sadhanas of Manjushri. This scripture was not composed in ordinary letters, and only highly realized beings can consult it directly. At first the instructions from this scripture were passed down only by word of mouth from Teacher to disciple, and so the lineage became known as the 'Uncommon Whispered Lineage of the Virtuous Tradition' or the 'Ensa Whispered Lineage'. It is also known as the 'Uncommon Close Lineage' because it was revealed directly to Je Tsongkhapa by Manjushri. Later, scholars such as the first Panchen Lama (AD 1569-1662) wrote down the instructions from this scripture in ordinary letters. See Great Treasury of Merit and Heart Jewel.

**Kadampa** A Tibetan word in which 'Ka' means 'word' and refers to all Buddha's teachings, 'dam' refers to Atisha's special Lamrim instructions known as the 'stages of the path to enlightenment', and 'pa' refers to a follower of Kadampa Buddhism who integrates all the teachings of Buddha that they know into their Lamrim practice. See also Kadampa Buddhism and Kadampa Tradition.

**Kadampa Buddhism** A Mahayana Buddhist school founded by the great Indian Buddhist Master Atisha (AD 982-1054). See also Kadampa, Kadampa Tradition, and New Kadampa Tradition.

**Kadampa Tradition** The pure tradition of Buddhism established by Atisha. Followers of this tradition up to the time of Je Tsongkhapa are known as 'Old Kadampas', and those after the time of Je Tsongkhapa are known as 'New Kadampas'. See also Kadampa, Kadampa Buddhism, and New Kadampa Tradition.

**Kalachakra** A Highest Yoga Tantra Deity manifested by Buddha Vajradhara.

**Kalarupa** A Dharma Protector who is an emanation of Manjushri.

**Kangyur** The collection of all the Sutras and Tantras that have been translated from Sanskrit into Tibetan. See also Tängyur.

**Karma** Sanskrit word meaning 'action'. Through the force of intention, we perform actions with our body, speech, and mind, and all of these actions produce effects. The effect of virtuous actions is happiness and the effect of negative actions is suffering. See Joyful Path of Good Fortune.

**Karmic appearance** Mere appearance to mind that arises from karma. Everything we perceive when we are dreaming is the result of the ripening of karmic potentials in our mind and has no existence outside of our mind. In a similar way, all the appearances of our waking world are simply the ripening of positive, negative, or neutral karmic imprints in our mind.

**Kashyapa** Buddha Kashyapa was the third Buddha to appear in this world and turn the Wheel of Dharma, the previous two being Buddha Krakuchchanda and Buddha Kanakamuni. Buddha Shakyamuni was the fourth, and Buddha Maitreya will be the fifth.

**Keajra** Sanskrit word for Dakini Land, the Pure Land of Buddha Vajrayogini and Buddha Heruka. See Guide to Dakini Land and Essence of Vajrayana.

**Khadrubje** (AD 1385-1438) One of the principal disciples of Je Tsongkhapa, who did much to promote the tradition of Je Tsongkhapa after he passed away. See Great Treasury of Merit.

**Khandarohi** One of the eight Goddesses of the body wheel of the Heruka mandala. Her main function is to dispel the obstacles of practitioners. See Guide to Dakini Land.

**Khatanga** A ritual object symbolizing the sixty-two Deities of Heruka.

**Kusali** Literally, 'Possessor of Virtue'. A name given to great meditators who practise secretly while outwardly appearing as ordinary people. See Guide to Dakini Land.

**Lama** See Spiritual Guide.

**Lama Losang Tubwang Dorjechang** A special manifestation of Je Tsongkhapa revealed directly to the great Yogi Dharmavajra. In this manifestation, Je Tsongkhapa appears as a fully ordained monk wearing a long-eared Pandit's hat, with Buddha Shakyamuni at his heart, and Conqueror Vajradhara at his heart. In the practice of Offering to the Spiritual Guide, we visualize our Spiritual Guide in this aspect. 'Lama' indicates that he is our Spiritual Guide, 'Losang' that he is Je Tsongkhapa (whose ordained name was Losang Dragpa), 'Tubwang' that he is Buddha Shakyamuni, and 'Dorjechang' that he is Vajradhara. In Tibetan, this aspect of our Spiritual Guide is also known as 'je sempa sum tseg', which means 'Je Tsongkhapa, the Unification of Three Holy Beings'. This indicates that in reality our Spiritual Guide is the same nature as Je Tsongkhapa, Buddha Shakyamuni, and Conqueror Vajradhara. See Great Treasury of Merit.

**Lamrim** A Tibetan term, literally meaning 'stages of the path'. A special arrangement of all Buddha's teachings that is easy to understand and put into practice. It reveals all the stages of the path to enlightenment. For a full commentary, see Joyful Path of Good Fortune.

**Land of the Thirty-three Heavens** One of the six abodes of desire realm gods. These are, in sequence: Land of the Four Great Kings, Land of the Thirty-three Heavens, Land Without Combat, Joyful Land, Land of Enjoying Emanations, and Land of Controlling Emanations.

**Langri Tangpa, Geshe** (AD 1054-1123) A great Kadampa Teacher who was famous for his realization of exchanging self with others. He composed Eight Verses of Training the Mind. See Eight Steps to Happiness.

**Laziness** A deluded mental factor that, motivated by attachment to worldly pleasures or worldly activities, dislikes virtuous activity. There are three types of laziness: laziness arising from attachment to worldly pleasures, laziness arising from attachment to distracting activities, and laziness arising from discouragement. See Joyful Path of Good Fortune and Understanding the Mind.

**Learner Superiors** Superior beings who are still training on the learning paths; that is, Superior beings on either the path of seeing or the path of meditation.

**Letter** A vocalization that is a basis for the composition of names and phrases. See Understanding the Mind.

**Liberation** 'Nirvana' in Sanskrit. Complete freedom from samsara and its cause, the delusions. See Joyful Path of Good Fortune.

**Life-supporting wind** An inner energy wind that resides in the heart chakra, and functions to maintain the connection between our mind and body. When its strength diminishes, the connection is broken, and we die. This wind has three levels: gross, subtle, and very subtle. It is the very subtle wind that travels from life to life, supporting the very subtle mind. See Living Meaningfully, Dying Joyfully and Clear Light of Bliss.

**Lineage** A line of instruction that has been passed down from Spiritual Guide to disciple, with each Spiritual Guide in the line having gained personal experience of the instruction before passing it on to others.

**Lineage Gurus** The line of Spiritual Guides through whom a particular instruction has been passed down.

**Ling Rinpoche** (AD 1903-1983) The Senior Tutor of the 14th Dalai Lama.

**Living being** Synonymous with sentient being (Tib. sem chän). Any being who possesses a mind that is contaminated by delusions or their imprints. Both 'living being' and 'sentient being' are terms used to distinguish beings whose minds are contaminated by either of these two obstructions from Buddhas, whose minds are completely free from these obstructions.

**Lochana** A female Buddha who is the manifestation of the earth element of all Buddhas.

**Lojong** A Tibetan term, literally meaning 'training the mind'. A special lineage of instructions that came from Buddha Shakyamuni through Manjushri and Shantideva to Atisha and the Kadampa Geshe, which emphasizes the generation of bodhichitta through the practices of equalizing and exchanging self with others combined with taking and giving. See Universal Compassion and Eight Steps to Happiness.

**Long-life god** An inhabitant of Great Result, one of the fourth form realms. Long-life gods are explained in the Lamrim teachings on the eight unfree states. They experience only two gross minds – one when they realize that they have taken heavenly rebirth and the other when they are about to die. See Joyful Path of Good Fortune and Ocean of Nectar.

**Lord of Death** Although the mara of uncontrolled death is not a sentient being, it is personified as the Lord of Death, or ‘Yama’. The Lord of Death is depicted in the diagram of the Wheel of Life clutching the wheel between his claws and teeth. See Joyful Path of Good Fortune .

**Lorig** Tibetan term for ‘types of mind’.

**Losang Dragpa** ‘Sumati Kirti’ in Sanskrit. The ordained name of Je Tsongkhapa. See Great Treasury of Merit.

**Lotus posture** A sitting posture where the soles of both feet are pressed together.

**Love** A mind wishing others to be happy. There are three types: affectionate love, cherishing love, and wishing love. See Joyful Path of Good Fortune and Eight Steps to Happiness.

**Lower realms** The hell realm, hungry spirit realm, and animal realm. See also Samsara.

**Madhyamika** A Sanskrit term, literally meaning ‘Middle Way’. The higher of the two schools of Mahayana tenets. The Madhyamika view was taught by Buddha in the Perfection of Wisdom Sutras during the second turning of the Wheel of Dharma and was subsequently elucidated by Nagarjuna and his followers. There are two divisions of this school, Madhyamika-Svatantrika and Madhyamika-Prasangika, of which the latter is Buddha’s final view. See Meaningful to Behold and Ocean of Nectar.

**Mahakala** A Dharma Protector who appears in many different aspects – four-armed, six-armed, four-faced, and so forth.

**Mahakaruna** Sanskrit term for ‘great compassion’, and also an epithet for Buddha Avalokiteshvara.

**Mahamudra** A Sanskrit term, literally meaning ‘great seal’. According to Sutra, this refers to the profound view of emptiness. Since emptiness is the nature of all phenomena, it is called a ‘seal’, and since a direct realization of emptiness enables us to accomplish the great purpose – complete liberation from the sufferings of samsara – it is also called ‘great’. According to Tantra, or Vajrayana, great seal is the union of spontaneous great bliss and emptiness. See Mahamudra Tantra.

**Mahasiddha** Sanskrit term for ‘Greatly Accomplished One’, which is used to refer to Yogis or Yoginis with high attainments.

**Mahayana** Sanskrit term for ‘Great Vehicle’, the spiritual path to great enlightenment. The Mahayana goal is to attain Buddhahood for the benefit of all sentient beings by completely abandoning delusions and their imprints. See Joyful Path of Good Fortune and Meaningful to Behold.

**Mahayana path** A clear realization in the mental continuum of a Bodhisattva or a Buddha. There are five Mahayana paths: the Mahayana path of accumulation, the Mahayana path of preparation, the Mahayana path of seeing, the Mahayana path of meditation, and the Mahayana Path of No More Learning. The first four are necessarily in the continuum of a Bodhisattva and the last is necessarily in the continuum of a Buddha. See Ocean of Nectar and Tantric Grounds and Paths.

**Maitreya** The embodiment of the loving kindness of all the Buddhas. At the time of Buddha Shakyamuni he manifested as a Bodhisattva disciple in order to show Buddha’s disciples how to be perfect Mahayana disciples. In the future, he will manifest as the fifth founding Buddha.

**Mala** A rosary used to count recitations of prayers or mantras, usually with one hundred and eight beads. See Guide to Dakini Land.

**Mamaki** A female Buddha who is the manifestation of the water element of all Buddhas.

**Mandala** Usually the celestial mansion in which a Tantric Deity abides, or the environment or Deities of a Buddha’s Pure Land. Sometimes it is used to refer to the essence of an element, for example ‘wind mandala’. See Guide to Dakini Land and Essence of Vajrayana.

**Mandala offering** An offering of the entire universe visualized as a Pure Land, with all its inhabitants as pure beings. See Guide to Dakini Land and Great Treasury of Merit.

**Manifest object** An object whose initial realization by a valid cognizer does not depend upon logical reasons. See Understanding the Mind.

**Manjushri** The embodiment of the wisdom of all the Buddhas. At the time of Buddha Shakyamuni he manifested as a Bodhisattva disciple in order to show Buddha’s disciples how to be perfect Mahayana disciples. See Great Treasury of Merit and Heart Jewel.

**Mantra** A Sanskrit word, literally meaning ‘mind protection’. Mantra protects the mind from ordinary appearances and conceptions. There are four types of mantra: mantras that are mind, mantras that are inner wind, mantras that are sound, and mantras that are form. In general, there are three types of mantra recitation: verbal recitation, mental recitation, and vajra recitation. See Tantric Grounds and Paths.

**Mara** ‘Mara’ is Sanskrit for ‘demon’, and refers to anything that obstructs the attainment of liberation or enlightenment. There are four principal types of mara: the mara of the delusions, the mara of contaminated aggregates, the mara of uncontrolled death, and the Devaputra maras. Of these, only the last are actual sentient beings. The principal Devaputra mara is wrathful Ishvara, the highest of the desire realm gods, who inhabits Land of Controlling Emanations. A Buddha is called a ‘Conqueror’ because he or she has conquered all four types of mara. See Heart of Wisdom.

**Marpa** (AD 1012-1096) Marpa Lotsawa, or Marpa the translator, was a great lay Tantric Yogi and the Spiritual Guide of Milrepa. See Joyful Path of Good Fortune.

**Meaning clear light** A mind of clear light that realizes emptiness directly without a generic image. Synonymous with inner Dakini Land. See Clear Light of Bliss.

**Medicine Buddha** Buddha’s Truth Body appears in the form of Medicine Buddha, with a blue-coloured body, one face and two hands, holding a jewelled bowl and a medicinal plant. His function is to release living beings from outer and inner sickness by bestowing blessings upon them.

**Meditation** Meditation is a mind that concentrates on a virtuous object, and is a mental action that is the main cause of mental peace. There are two types of meditation – analytical meditation and placement meditation. When we use our imagination, mindfulness, and powers of reasoning to find our object of meditation, this is analytical meditation. When we find our object and hold it single-pointedly, this is placement meditation. There are different types of object. Some, such as impermanence or emptiness, are objects apprehended by the mind. Others, such as love, compassion, and renunciation, are actual states of mind. We engage in analytical meditation until the specific object that we seek appears clearly to our mind or until the particular state of mind that we wish to generate arises. This object or state of mind is our object of placement meditation. See also Analytical meditation and Placement meditation. See The New Meditation Handbook.

**Meditation break** See Subsequent attainment.

**Meditative equipoise** Single-pointed concentration on a virtuous object such as emptiness. See Ocean of Nectar.

**Mental awareness** All minds are included within the five sense awarenesses and mental awareness. Mental awareness is an awareness that is developed in dependence upon its uncommon dominant condition, a mental power. There are two types of mental awareness: conceptual mental awareness and non-conceptual mental awareness. Conceptual mental awareness and conceptual mind are synonyms. See Understanding the Mind.

**Mental continuum** The continuum of a person’s mind that has no beginning and no end.

**Mental direct perceiver** A direct perceiver that is generated in dependence upon its uncommon dominant condition, a mental power. See Understanding the Mind.

**Mental excitement** A deluded mental factor that wanders to any object of attachment. See Understanding the Mind.

**Mental factor** A cognizer that principally apprehends a particular attribute of an object. There are fifty-one specific mental factors. Each moment of mind comprises a primary mind and various mental factors. See Understanding the Mind.

**Mental image** See Generic image.

**Mentality** Mentality, primary mind, and consciousness are synonyms.



**Mental power** A mind that principally functions directly to produce the uncommon aspect of a mental awareness. See Understanding the Mind.

**Mental sinking** A mental factor that destroys the clarity of concentration and its firm hold upon the object. See Joyful Path of Good Fortune.

**Mental stabilization** Generally, the terms 'mental stabilization' and 'concentration' are interchangeable. More specifically, the term 'concentration' is used to refer to the nature of concentration, which is single-pointedness, and the term 'mental stabilization' is used to refer to the function of concentration, which is stability. See Joyful Path of Good Fortune and Meaningful to Behold.

**Mental suppleness** A flexibility of mind induced by virtuous concentration. See Understanding the Mind.

**Mere appearance** All phenomena are mere appearance because they are imputed by mind in dependence upon a suitable basis of imputation appearing to mind. The word 'mere' excludes any possibility of inherent existence. See Ocean of Nectar.

**Merit** The good fortune created by virtuous actions. It is the potential power to increase our good qualities and produce happiness.

**Middle way** 'Madhyamika' in Sanskrit. The correct view of emptiness avoids both extremes and therefore emptiness is called the 'middle way'. The higher of the two schools of Mahayana tenets. See also Madhyamika.

**Migrator** A being within samsara who migrates from one uncontrolled rebirth to another.

**Migtsema** A special prayer of praise and requests to Je Tsongkhapa composed by Manjushri in the Kadam Emanation Scripture. The prayer appears in various forms, such as the nine-line and five-line versions. This prayer is very blessed, and those who recite it with faith are able to accomplish great results. See Heart Jewel.

**Milarepa** (AD 1040-1123) A great Tibetan Buddhist meditator and disciple of Marpa, celebrated for his beautiful songs of realization.

**Mind** That which is clarity and cognizes. Mind is clarity because it always lacks form and because it possesses the actual power to perceive objects. Mind cognizes because its function is to know or perceive objects. See Understanding the Mind, Mahamudra Tantra, and Clear Light of Bliss.

**Mind of enlightenment** See Bodhichitta.

**Mindfulness** A mental factor that functions not to forget the object realized by the primary mind. See Understanding the Mind and Clear Light of Bliss.

**Miracle powers** See Clairvoyance.

**Miserliness** A deluded mental factor that, motivated by desirous attachment, holds onto things tightly and does not want to part with them. See Understanding the Mind.

**Mistaken appearance** All minds of sentient beings, except for the exalted awareness of meditative equipoise of a Superior being observing emptiness, are mistaken awarenesses because their objects appear to be truly existent; and this appearance is a mistaken appearance that is by nature an obstruction to omniscience. See Ocean of Nectar.

**Mistaken awareness/mind** A mind that is mistaken with respect to its appearing object. Although all minds of ordinary beings are mistaken, they are not necessarily wrong. A wrong mind is a mind that is mistaken with respect to its engaged object. Thus our eye awareness perceiving this page is a mistaken mind because the page appears as inherently existent, but it is a correct mind because it correctly apprehends the page as a page. See Understanding the Mind.

**Moral discipline** A virtuous mental determination to abandon any fault, or a bodily or verbal action motivated by such a determination. See Joyful Path of Good Fortune and Meaningful to Behold.

**Mother Tantra** A Tantra that principally reveals methods for attaining clear light.

Mount Meru According to Buddhist cosmology, a divine mountain that stands at the centre of the universe. See Great Treasury of Merit.

**Mudra** Generally, the Sanskrit word for 'seal', as in 'Mahamudra', the 'great seal'. More specifically, 'mudra' is used to refer to a consort, as in 'action mudra' or 'wisdom mudra'; and to hand gestures used in Tantric rituals.

**Mundane happiness** The limited happiness that can be found within samsara, such as the happiness of humans and gods.

**Mundane paths** Contaminated actions that lead to samsaric rebirth. There are two types: the ten non-virtuous actions that lead to the lower realms, and the ten virtuous actions and contaminated concentrations that lead to the higher realms.

**Nada** A three-curved line that appears above certain seed-letters.

**Naga** A non-human being not normally visible to human beings. Their upper half is said to be human, their lower half serpent. Nagas usually live in the oceans of the world but they sometimes inhabit land in the region of rocks and trees. They are very powerful, some being benevolent and some malevolent. Many diseases, known as 'naga diseases', are caused by nagas and can only be cured through performing certain naga rituals.

**Nagarjuna** A great Indian Buddhist scholar and meditation master who revived the Mahayana in the first century AD by bringing to light the teachings on the Perfection of Wisdom Sutras. Nagarjuna's extraordinary life and works were prophesied by Buddha Shakyamuni. See Ocean of Nectar.

**Nalanda Monastery** A great seat of Buddhist learning and practice in ancient India.

**Name** An object of hearing that principally expresses the name of any phenomenon. See Understanding the Mind.

**Namo** A Sanskrit word of homage and respect.

**Naropa** (AD 1016-1100) An Indian Mahasiddha and a lineage Guru in the Highest Yoga Tantra practice of Vajrayogini. See Guide to Dakini Land.

**Nature Body** The ultimate nature of a Buddha's mind. Also known as 'Entity Body'. See also Truth Body. See Joyful Path of Good Fortune, Tantric Grounds and Paths, and Ocean of Nectar.

**Negated object** An object explicitly negated by a mind realizing a negative phenomenon. In meditation on emptiness, or lack of inherent existence, it refers to inherent existence. Also known as object of negation.

**Negative phenomenon** An object that is realized through the mind explicitly eliminating a negated object. There are two types of negative phenomenon: affirming negatives and non-affirming negatives. An affirming negative is a negative phenomenon realized by a mind that eliminates its negated object while realizing another phenomenon. A non-affirming negative is a negative phenomenon realized by a mind that merely eliminates its negated object without realizing another phenomenon. See Ocean of Nectar.

**Never Returner** See Hearer.

**New Kadampa Tradition (NKT)** The union of Kadampa Buddhist Centres, an international association of study and meditation centres that follow the pure tradition of Mahayana Buddhism derived from the Buddhist meditator and scholar Je Tsongkhapa, introduced into the West by the Buddhist teacher Venerable Geshe Kelsang Gyatso.

**Nine mental abidings** Nine levels of concentration leading to tranquil abiding: placing the mind, continual placement, replacement, close placement, controlling, pacifying, completely pacifying, single-pointedness, and placement in equipoise. See Joyful Path of Good Fortune and Meaningful to Behold.

**Nirvana** Sanskrit word for 'liberation'. Complete freedom from samsara and its cause, the delusions. See Joyful Path of Good Fortune.

**Nominal truth** The objects we know simply by using their names without the need for analysis, such as our self, our body, and other things that we use in our everyday life. See Ocean of Nectar.

**Non-affirming negative** See Negative phenomenon.

**Non-alertness** A deluded mental factor that, being unable to distinguish faults from non-faults, causes us to develop faults. See Understanding the Mind.

**Non-ascertaining perceiver** A cognizer to which a phenomenon that is its engaged object appears clearly without being ascertained. See Understanding the Mind.

**Non-associated compounded phenomenon** Any impermanent phenomenon that is neither form nor mind, such as person, life, time, and potentiality.

**Non-attachment** A mental factor that functions as the direct opponent of attachment. See Universal Compassion and Understanding the Mind.

**Non-conceptual mind** A cognizer to which its object appears clearly without being mixed with a generic image. See Understanding the Mind.

**Non-conscientiousness** A deluded mental factor that wishes to engage in non-virtuous actions without restraint. See "Understanding the Mind.

**Non-existent** Traditional examples of non-existents are a horn on a rabbit's head and a child of a barren woman. A horn on a rabbit's head, for example, is not established by any valid mind and is consequently a non-existent rather than a conventional (or ultimate) truth. See Heart of Wisdom.

**Non-fabricated bodhichitta** See Spontaneous bodhichitta.

**Non-faith** A deluded mental factor that is the opposite of faith. See Understanding the Mind.

**Non-harmfulness** A mental factor that wishes sentient beings not to suffer. See Understanding the Mind.

**Non-hatred** A mental factor that functions as the direct opponent of hatred. See Universal Compassion and Understanding the Mind.

**Non-ignorance** A mental factor that functions as the direct opponent of ignorance. See Universal Compassion and Understanding the Mind.

**Non-valid cognizer** A cognizer that is deceptive with respect to its engaged object. See Understanding the Mind.

**Non-virtue** A phenomenon that functions as a main cause of suffering. It can refer to non-virtuous minds, non-virtuous actions, non-virtuous imprints, or the ultimate non-virtue of samsara. See Understanding the Mind.

**Non-virtuous actions** Paths that lead to the lower realms. Non-virtuous actions are countless, but most of them are included within the ten: killing, stealing, sexual misconduct, lying, divisive speech, hurtful speech, idle gossip, covetousness, malice, and holding wrong views. See Joyful Path of Good Fortune.

**Nyungnä** A fasting and purification retreat in conjunction with Eleven-faced Avalokiteshvara.

**Object of negation** An object explicitly negated by a mind realizing a negative phenomenon. In meditation on emptiness, or lack of inherent existence, it refers to inherent existence. Also known as negated object.

**Object-possessor** A functioning thing that expresses or cognizes an object. It includes expressive sounds, persons, and minds. See Understanding the Mind.

**Object to be abandoned** Any object that is the principal cause of suffering, such as ignorance, other delusions, or non-virtuous actions.

**Observed object** Any object upon which the mind is focused. See Understanding the Mind.

**Obstructions to liberation** Obstructions that prevent the attainment of liberation. All delusions, such as ignorance, attachment, and anger, together with their seeds, are obstructions to liberation. Also called delusion-obstructions.

**Obstructions to omniscience** The imprints of delusions, which prevent simultaneous and direct realization of all phenomena. Only Buddhas have overcome these obstructions.

**Offering** That which delights the holy beings.

**Offering to the Spiritual Guide** Lama Chöpa in Tibetan. A special Guru yoga of Je Tsongkhapa, in which our Spiritual Guide is visualized in the aspect of Lama Losang Tubwang Dorjechang. The instruction for this practice was revealed by Buddha Manjushri in the Kadam Emanation Scripture and written down by the first Panchen Lama (AD 1569-1662). It is an essential preliminary practice for Vajrayana Mahamudra. See also Lama Losang Tubwang Dorjechang. For a full commentary, see Great Treasury of Merit.

**Once Returner** See Hearer.

**Opponent powers** See Four opponent powers".

**Oral transmission** The granting of blessings through verbal instruction. Receiving these blessings is essential for gaining authentic realizations. All the root texts and their commentaries have been passed down in a pure, unbroken lineage from Teacher to disciple from the time of Buddha Shakyamuni down to the present day. It is customary at the end of a teaching for the Teacher to recite all the words of the text, just as he or she heard them from his or her own Teacher. A disciple is not considered to have received a teaching until he or she has heard all the words from the mouth of a qualified Spiritual Guide. A teaching that has been received in this way is completely pure, and it carries the blessing of all the lineage Gurus who transmitted the same teachings in the past.

**Ordinary appearance and conception** Ordinary appearance is any appearance that is due to an impure mind, and ordinary conception is any mind that conceives things as ordinary. According to Tantra, ordinary appearances are obstructions to omniscience and ordinary conceptions are obstructions to liberation. See Mahamudra Tantra and Guide to Dakini Land.

**Ordinary being** Anyone who has not realized emptiness directly.

**Ordinary conception** See Ordinary appearance and conception.

**Outer Dakini Land** The Pure Land of Vajrayogini. See Guide to Dakini Land.

**Parshavajra** The emptiness of tangible objects appearing in the form of an offering goddess. see Great Treasury of Merit and Guide to Dakini Land.

**Path/Spiritual path** An exalted awareness conjoined with non-fabricated, or spontaneous, renunciation. Spiritual path, spiritual ground, spiritual vehicle, and exalted awareness are synonyms. See also Ground/Spiritual ground ground. See Tantric Grounds and Paths and Ocean of Nectar.

**Patience** A virtuous determination to forbear harm, suffering, or profound Dharma. See How to Solve Our Human Problems.

**Perfection of wisdom** Any wisdom maintained by bodhichitta motivation. See Heart of Wisdom, Joyful Path of Good Fortune, and Ocean of Nectar.

**Perfection of Wisdom Sutras** Sutras of the second turning of the Wheel of Dharma, in which Buddha revealed his final view of the ultimate nature of all phenomena – emptiness of inherent existence. See Heart of Wisdom and Ocean of Nectar.

**Perfection Vehicle** The Mahayana Sutra Vehicle.

**Performance Tantra** See Four classes of Tantra.

**Permanent phenomenon** Phenomena are either permanent or impermanent. A permanent phenomenon is a phenomenon that does not depend upon causes and that does not disintegrate moment by moment. It lacks the characteristics of production, abiding, and disintegration.

**Person** An I imputed in dependence upon any of the five aggregates. Person, being, self, and I are synonyms. See Understanding the Mind.

**Phabongkha Rinpoche** See Je Phabongkhapa.

**Phenomena source** A phenomenon that appears only to mental awareness. This can include form that appears exclusively to mental awareness, such as a dream mountain that appears to a dream eye awareness, which is called 'form that is a phenomena source'. Phenomena source is also the name given to Buddha Vajrayogini's mandala, which is symbolic of the source of all phenomena, emptiness. See Understanding the Mind, Ocean of Nectar, and Guide to Dakini Land.

**Phrase** An object of hearing that indicates a meaning by connecting a name with a predicate. See Understanding the Mind.

**Physical suppleness** A light and flexible tactile object within our body that develops when meditation causes a pure wind to pervade the body.

**Placement meditation** Single-pointed concentration on a virtuous object. See Joyful Path of Good Fortune and The New Meditation Handbook.

**Positive phenomenon** See "Affirmative phenomenon":

**Powa** See Transference of consciousness.

**Prasangika** See Madhyamika.

**Pratimoksha** Sanskrit term for 'personal liberation'. See The Bodhisattva Vow.

**Pratimoksha vow** 'Pratimoksha' is the Sanskrit term for 'personal liberation', and so a Pratimoksha vow is a vow that is motivated mainly by the wish to attain personal liberation. There are eight types of Pratimoksha vow. See The Bodhisattva Vow.

**Preceptor** A Spiritual Guide who give us vows or commitments to observe.

**Precious human life** A life that has eight special freedoms and ten special endowments that make it an ideal opportunity for training the mind in all the stages of the path to enlightenment. See Joyful Path of Good Fortune.

**Preparatory practices** Practices that prepare the mind for successful meditation, such as purifying the mind, accumulating merit, and receiving blessings. See also Essence of Good Fortune See Eight Steps to Happiness, Joyful Path of Good Fortune and The New Meditation Handbook.

**Preliminary guide** Altogether there are nine preliminary guides, so called because by engaging in them we are guided to the actual spiritual paths of Tantra. The four main ones are: (1) the guide of going for refuge and generating bodhichitta, (2) the guide of meditation and recitation of Vajrasattva, (3) the guide of Guru yoga, and (4) the guide of making mandala offerings. See Guide to Dakini Land.

**Pretension** A deluded mental factor that, motivated by attachment to wealth or reputation, wishes to pretend that we possess qualities that we do not possess. See Understanding the Mind.

**Pride** A deluded mental factor that, through considering and exaggerating one's own good qualities or possessions, feels arrogant. See Understanding the Mind.

**Primary mind** A cognizer that principally apprehends the mere entity of an object. Synonymous with consciousness. There are six primary minds: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mental consciousness. Each moment of mind comprises a primary mind and various mental factors. A primary mind and its accompanying mental factors are the same entity but have different functions. See Understanding the Mind.

**Profound path** The profound path includes all the wisdom practices that lead to a direct realization of emptiness and ultimately to the Truth Body of a Buddha. See Joyful Path of Good Fortune and Ocean of Nectar.

**Proponents of things** The Vaibhashika, Sautrantika, and Chittamatra Buddhist schools are known as 'proponents of things' because they assert that things are truly existent. See Ocean of Nectar.

**Prostration** An action of showing respect with body, speech, or mind. See Joyful Path of Good Fortune and The Bodhisattva Vow.

**Puja** A ceremony in which offerings and other acts of devotion are performed in front of holy beings.

**Pure Dakini Land** See Dakini Land.

**Pure Land** A pure environment in which there are no true sufferings. There are many Pure Lands. For example, Tushita is the Pure Land of Buddha Maitreya, Sukhavati is the Pure Land of Buddha Amitabha, and Keajra is the Pure Land of Buddha Vajrayogini and Buddha Heruka. See Living Meaningfully, Dying Joyfully.

**Purification** Generally, any practice that leads to the attainment of a pure body, speech, or mind. More specifically, a practice for purifying negative karma by means of the four opponent powers. See Joyful Path of Good Fortune, The Bodhisattva Vow, Universal Compassion, and Guide to Dakini Land.

**Rasavajra** The emptiness of taste appearing in the form of an offering goddess. See Guide to Dakini Land, Great Treasury of Merit, and Tantric Grounds and Paths.

**Ratnasambhava** The manifestation of the aggregate of feeling of all Buddhas. He has a yellow-coloured body.

**Realization** A stable and non-mistaken experience of a virtuous object that directly protects us from suffering.

**Re-cognizer** A cognizer that realizes what has already been realized through the force of a previous valid cognizer. See Heart of Wisdom and Understanding the Mind.

**Refuge** Actual protection. To go for refuge to Buddha, Dharma, and Sangha means to have faith in these Three Jewels and to rely upon them for protection from all fears and suffering. See Joyful Path of Good Fortune

**Regret** A mental factor that feels remorse for actions done in the past. See Understanding the Mind.

**Rejoicing** A joyful mind, free of jealousy or pride, that takes delight in the virtuous actions of oneself or others. See Meaningful to Behold.

**Renunciation** The wish to be released from samsara. See Joyful Path of Good Fortune.

**Resentment** A deluded mental factor that maintains the continuum of anger without forgetting it, and wishes to retaliate. See How to Solve Our Human Problems and Understanding the Mind.

**Retreat** A period of time during which we impose various restrictions on our actions of body, speech, and mind so as to be able to concentrate more fully on a particular spiritual practice. See also Close retreat. See Guide to Dakini Land and Heart Jewel.

**Root Guru** The principal Spiritual Guide from whom we have received the empowerments, instructions, and oral transmissions of our main practice. See Great Treasury of Merit, Joyful Path of Good Fortune, and Heart Jewel. Guide to the Middle Way a classic Mahayana Buddhist text composed by the great Indian Buddhist Yogi and scholar Chandrakirti, which provides a comprehensive explanation of the Madhyamika-Prasangika view of emptiness as taught in the Perfection of Wisdom Sutras. For a translation and full commentary, see Ocean of Nectar.

**Root mind** The very subtle mind located at the centre of the heart channel wheel. It is known as the 'root mind' because all other minds arise from it and dissolve back into it. See Mahamudra Tantra.

**Rupavajra** The emptiness of form appearing in the form of an offering goddess. See Great Treasury of Merit, and Guide to Dakini Land.

**Sadhana** A spiritual prayer or practice that is the special method for attainment, usually associated with a Tantric Deity.

**Samantabhadra** Sanskrit name for 'All Good One', a Bodhisattva renowned for his extensive offerings. See Great Treasury of Merit.

**Samkhya** A non-Buddhist school, the oldest of the Brahmaic schools. See Ocean of Nectar and Meaningful to Behold.

**Samsara** The cycle of uncontrolled death and rebirth, or the cycle of twelve dependent-related links. Sometimes known as 'cyclic existence'. See Joyful Path of Good Fortune.

**Or:-**

**Samsara** This can be understood in two ways – as uninterrupted rebirth without freedom or control, or as the aggregates of a being who has taken such a rebirth. Samsara, sometimes known as 'cyclic existence', is characterized by suffering and dissatisfaction. There are six realms of samsara. Listed in ascending order according to the type of karma that causes rebirth in them, they are the realms of the hell beings, hungry spirits, animals, human beings, demi-gods, and gods. The first three are lower realms or unhappy migrations, and the second three are higher realms or happy migrations. Although from the point of view of the karma that causes rebirth there, the god realm is the highest realm in samsara, the human realm is said to be the most fortunate realm because it provides the best conditions for attaining liberation and enlightenment. See Joyful Path of Good Fortune.

**Sangha** According to the Vinaya tradition, any community of four or more fully ordained monks or nuns. In general, ordained or lay people who take Bodhisattva vows or Tantric vows can also be said to be Sangha. See Joyful Path of Good Fortune.

**Sangha Jewel** See Three Jewels.

**Sanskrit vowels and consonants** The source of the three letters OM AH HUM, and of all mantras in general, is the sixteen Sanskrit vowels and the thirty-four Sanskrit consonants. The sixteen vowels are: A, AA, I, II, U, UU, RI, RII, LI, LII, E, AI, O, AU, AM, AH. The thirty-four consonants are: KA, KHA, GA, GHA, NGA, CHA, CHHA, JA, JHA, NYA, DA, THA, TA, DHA, NA, DrA, THrA, TrA, DhRrA, NA, BA, PHA, PA, BHA, MA, YA, RA, LA, WA, SHA, KA, SA, HA, KYA.

**Saraha** One of the first Mahasiddhas, and the Teacher of Nagarjuna. See Essence of Vajrayana.

**Sautrantika** The higher of the two schools of Hinayana tenets. This school accepts both self-cognizers and external objects to be truly existent. See Meaningful to Behold and Ocean of Nectar.

**Schools of Buddhist philosophy/tenets** Four philosophical views taught by Buddha according to the inclinations and dispositions of disciples. They are the Vaibhashika, Sautrantika, Chittamatra, and Madhyamika schools. The first two are Hinayana schools and the second two are Mahayana schools. They are studied in sequence, the lower tenets being the means by which the higher ones are understood. See Meaningful to Behold and Ocean of Nectar.

**Secret Mantra** Synonymous with Tantra. Secret Mantra teachings are distinguished from Sutra teachings in that they reveal methods for training the mind by bringing the future result, or Buddhahood, into the present path. Secret Mantra is the supreme path to full enlightenment. The term 'Mantra' indicates that it is Buddha's special instruction for protecting our mind from ordinary appearances and conceptions. Practitioners of Secret Mantra overcome ordinary appearances and conceptions by visualizing their body, environment, enjoyments, and deeds as those of a Buddha. The term 'Secret' indicates that the practices are to be done in private, and that they can be practised only by those who have received a Tantric empowerment. See Tantric Grounds and Paths.

**Sectarianism** At the same time as cherishing our own tradition, we should respect all other traditions and the right of each individual to follow the tradition of their choosing. This approach leads to harmony and tolerance. It is mixing different religious traditions that causes sectarianism. See Understanding the Mind.

**Seed-letter** The sacred letter from which a Deity is generated. Each Deity has a particular seed-letter. For example, the seed-letter of Manjushri is DHI, of Tara is TAM, of Vajrayogini is BAM, and of Heruka is HUM. To accomplish Tantric realizations, we need to recognize that Deities and their seed-letters are the same nature.

**Seed of delusion** The seed of a delusion is the potentiality for that delusion to arise; it is the substantial cause of the delusion. Until we have finally abandoned a delusion, the seed of that delusion will remain within our mind, even when the delusion itself is not manifest. Seeds of delusions can be eradicated only by the wisdom directly realizing emptiness. See Understanding the Mind.

**Segyu Lineage** The lineage of the instructions on Ganden Lhagyāma, or The Hundreds of Deities of the Joyful Land, passed from Je Tsongkhapa to Je Sherab Senge, Paldän Sangpo, Khādrub Sangye Yeshe, and so on down to our present Teachers. This lineage is so called because the original Gurus came from a region of Tibet called Se. See also Hundreds of Deities of the Joyful Land. See Heart Jewel.

**Self-cherishing** A mental attitude that considers oneself to be supremely important and precious. It is regarded as a principal object to be abandoned by Bodhisattvas. See Eight Steps to Happiness and Meaningful to Behold.

**Self-cognizer** A consciousness that experiences itself. See Ocean of Nectar.

**Self-grasping** A conceptual mind that holds any phenomenon to be inherently existent. The mind of self-grasping gives rise to all other delusions, such as anger and attachment. It is the root cause of all suffering and dissatisfaction. See Heart of Wisdom and Ocean of Nectar.

**Selflessness** See Emptiness.

**Self-satisfaction** A deluded mental factor that observes our own physical beauty, wealth, or other good qualities, and being concerned only with these, has no interest in spiritual development. See Understanding the Mind.

**Sense awareness** All minds are included within sense awareness and mental awareness. The definition of sense awareness is an awareness that is developed in dependence upon its uncommon dominant condition, a sense power possessing form. There are five types of sense awareness: eye awareness, ear awareness, nose awareness, tongue awareness, and body awareness. See Understanding the Mind.

**Sense direct perceiver** A direct perceiver that is generated in dependence upon its uncommon dominant condition, a sense power possessing form. See Understanding the Mind.

**Sense of shame** A mental factor that functions to avoid inappropriate actions for reasons that concern oneself. See Understanding the Mind.

**Sense power** An inner power located in the very centre of a sense organ that functions directly to produce a sense awareness. There are five sense powers, one for each type of sense awareness – the eye awareness and so forth. They are sometimes known as 'sense powers possessing form'. See Understanding the Mind.

**Sentient being** 'Sem chän' in Tibetan. Any being who possesses a mind that is contaminated by delusions or their imprints. Both 'sentient being' and 'living being' are terms used to distinguish beings whose minds are contaminated by either of these two obstructions from Buddhas, whose minds are completely free from these obstructions.

**Seven limbs** Special practices for purifying negativity and accumulating merit. They are prostration, offering, confession, rejoicing, beseeching the holy beings not to pass away, requesting the turning of the Wheel of Dharma, and dedication. They are called 'limbs' because they provide support for the main body of our practice, which is the actual meditations on the paths of Sutra and Tantra. See Joyful Path of Good Fortune and Great Treasury of Merit.

**Sevenfold cause and effect** A method for generating bodhichitta in which affectionate love is developed primarily by recognizing all sentient beings as our mothers and remembering their kindness. See Joyful Path of Good Fortune and Meaningful to Behold.

**Seven-point posture of Vairochana** A special posture for meditation, in which parts of our body adopt a particular position: (1) sitting on a comfortable cushion with the legs crossed in the vajra posture (in which the feet are placed upon the opposite thighs), (2) the back straight, (3) the head inclined slightly forward, (4) the eyes remaining open slightly, gazing down the nose, (5) the shoulders level, (6) the mouth gently closed, and (7) the right hand placed upon the left, palms up, four finger widths below the navel with the two thumbs touching just above the navel.

**Shakyamuni** See Buddha Shakyamuni.

**Shamelessness** A deluded mental factor that is the opposite of sense of shame. See Understanding the Mind.

**Shantideva** (AD 687-763) A great Indian Buddhist scholar and meditation master. He composed Guide to the Bodhisattva's Way of Life. See Meaningful to Behold

**Shaptavajra** The emptiness of sound appearing in the form of an offering goddess. See Guide to Dakini Land and Great Treasury of Merit.

**Shariputra** One of Buddha Shakyamuni's principal disciples. He has the aspect of a Hinayana Foe Destroyer. See Heart of Wisdom.

**Siddhi** See Attainment.

**Sindhura** A red powder from any of the Twenty-four Auspicious Places of Heruka. See Guide to Dakini Land.

**Six perfections** The perfections of giving, moral discipline, patience, effort, mental stabilization, and wisdom. They are called 'perfections' because they are motivated by bodhichitta. See Joyful Path of Good Fortune and Meaningful to Behold.

**Six powers** The five sense powers and the mental power. A sense power is an inner power located in the very centre of a sense organ that functions directly to produce a sense awareness. There are five sense powers, one for each type of sense awareness. A mental power is a mind that principally functions directly to produce the uncommon aspect of a mental awareness. See Understanding the Mind.

**Six realms** There are six realms of samsara. Listed in ascending order according to the type of karma that causes rebirth in them, they are the realms of the hell beings, hungry spirits, animals, human beings, demi-gods, and gods. The first three are lower realms or unhappy migrations, and the second three are higher realms or happy migrations. Although from the point of view of the karma that causes rebirth there, the god realm is the highest realm in samsara, the human realm is said to be the most fortunate realm because it provides the best conditions for attaining liberation and enlightenment. See Joyful Path of Good Fortune.

**Sixteen characteristics of the four noble truths** Buddha taught that each of the four noble truths has four special characteristics. The four characteristics of true sufferings are: impermanent, suffering, empty, and selfless. The four characteristics of true origins are: cause, origin, strong producer, and

condition. The four characteristics of true cessations are: cessation, peace, supreme attainment, and definite abandoner. The four characteristics of true paths are: path, antidote, accomplisher, and definite abandoning. See Ocean of Nectar.

**Sixty-two Deities of Heruka** There are sixty-two Deities in Heruka's mandala: six Deities of the great bliss wheel, sixteen Deities of the heart wheel, sixteen Deities of the speech wheel, sixteen Deities of the body wheel, and eight Deities of the commitment wheel. See Guide to Dakini Land.

**Sleep** A mental factor that is developed through dullness or its imprints and that functions to gather the sense awarenesses inwards. See Clear Light of Bliss and Understanding the Mind.

**Solitary peace** A Hinayana nirvana.

**Solitary Realizer** One of two types of Hinayana practitioner. Also known as 'Solitary Conqueror'. Both Hearers and Solitary Realizers are Hinayanists, but they differ in their motivation, behaviour, merit, and wisdom. In all these respects, Solitary Realizers are superior to Hearers. See Ocean of Nectar.

**Spiritual Guide** 'Guru' in Sanskrit, 'Lama' in Tibetan. A Teacher who guides us along the spiritual path. See Joyful Path of Good Fortune and Great Treasury of Merit.

**Spite** A deluded mental factor that, motivated by resentment or aggression, wishes to speak harshly. See Understanding the Mind.

**Spontaneous bodhichitta Actual bodhichitta** Also known as 'non-fabricated bodhichitta', this mind arises spontaneously day and night. At first we generate an artificial, or fabricated, bodhichitta at certain times by contemplating the suffering of others and so forth, and this acts as the foundation for developing actual bodhichitta.

**Spontaneous great bliss** A special bliss that is produced by the drops melting inside the central channel. It is attained by gaining control over the inner winds. See Clear Light of Bliss and Tantric Grounds and Paths.

**Stages of the path** 'Lamrim' in Tibetan. A special arrangement of all Buddha's teachings that is easy to understand and put into practice. It reveals all the stages of the path to enlightenment. For a full commentary, see Joyful Path of Good Fortune.

**Stream Enterer** See Hearer.

**Stupa** A symbolic representation of Buddha's mind.

**Subsequent attainment** The period between meditation sessions. See Joyful Path of Good Fortune.

**Substantial cause** Main cause.

**Subtle impermanence** See Impermanent phenomenon.

**Sugata** Another Sanskrit term for a Buddha. It indicates that Buddhas have attained a state of immaculate and indestructible bliss.

**Sukhavati** Sanskrit term for 'Pure Land of Bliss' or 'Blissful Land' – the Pure Land of Buddha Amitabha.

**Superior being** 'Arya' in Sanskrit. A being who has a direct realization of emptiness. There are Hinayana Superiors and Mahayana Superiors.

**Superior intention** Motivated by great compassion, the determination to take personal responsibility to release others from suffering and lead them to perfect happiness. See Joyful Path of Good Fortune.

**Superior seeing** A special wisdom that sees its object clearly, and that is maintained by tranquil abiding and the special suppleness that is induced by investigation. See Joyful Path of Good Fortune.

**Suppleness** There are two types of suppleness, mental and physical. Mental suppleness is a flexibility of mind induced by virtuous concentration. Physical suppleness is a light and flexible tactile object within our body that develops when meditation causes a pure wind to pervade the body.

**Supramundane happiness** The pure happiness of liberation and enlightenment.

**Supramundane path** Any path leading to liberation or enlightenment – for example, the realizations of renunciation, bodhichitta, and the correct view of emptiness. Strictly speaking, only Superior beings possess supramundane paths. See Tantric Grounds and Paths.

**Supreme attainments** See Attainment.

**Supreme Emanation Body** A special Emanation Body displaying the thirty-two major signs and eighty minor indications that can be seen by ordinary beings only if they have very pure karma. See also Buddha's bodies and Emanation Body. See Joyful Path of Good Fortune, Tantric Grounds and Paths, and Ocean of Nectar.

**Or:-**

**Supreme Emanation Body** An Emanation Body who performs the twelve principal deeds, such as Buddha Shakyamuni, is called a 'Supreme Emanation Body'. From the point of view of external aspect, such an emanation is supreme, but from the point of view of nature, all beings emanated by a Buddha, however mundane in aspect, are supreme beings. Therefore, we should not infer from the name 'Supreme Emanation Body' that there are higher and lower emanations of Buddha. In essence, all Buddha's emanations are fully enlightened beings. See also Buddha's bodies. See Joyful Path of Good Fortune, Tantric Grounds and Paths, and Ocean of Nectar..

**Sutra** The teachings of Buddha that are open to everyone to practise without the need for empowerment. These include Buddha's teachings of the three turnings of the Wheel of Dharma.

**Svatantrika** See Madhyamika.

**Tangkha** A traditional Buddhist painting of a holy being.

**Tāngyur** The collection of commentaries to Buddha's teachings that have been translated from Sanskrit into Tibetan. See also Kangyur.

**Tantra** Synonymous with Secret Mantra. Tantric teachings are distinguished from Sutra teachings in that they reveal methods for training the mind by bringing the future result, or Buddhahood, into the present path. Tantric practitioners overcome ordinary appearances and conceptions by visualizing their body, environment, enjoyments, and deeds as those of a Buddha. Tantra is the supreme path to full enlightenment. Tantric practices are to be done in private and only by those who have received a Tantric empowerment. See Tantric Grounds and Paths and Mahamudra Tantra.

**Tantric bodhichitta** A wish to attain enlightenment as a Tantric Deity in order to rescue sentient beings from samsara as quickly as possible. See Great Treasury of Merit and Tantric Grounds and Paths .

**Tantric Mahamudra** See Mahamudra.

**Tara** A female Buddha who is a manifestation of the ultimate wisdom of all the Buddhas. 'Tara' means 'Rescuer'. Since she is a wisdom Buddha, and since she is a manifestation of the completely purified wind element, Tara is able to help us very quickly.

**Tathagata** The Sanskrit for 'A Being Gone Beyond', which is another term for Buddha.

**Ten directions** The four cardinal directions, the four intermediate directions, and the directions above and below.

**Tenets** There are four schools of Buddhist tenets, which are four philosophical views taught by Buddha according to the inclinations and dispositions of disciples. They are the Vaibashika, Sautrantika, Chittamatra, and Madhyamika schools. The first two are Hinayana schools and the second two are Mahayana schools. They are studied in sequence, the lower tenets being the means by which the higher ones are understood. See Meaningful to Behold and Ocean of Nectar.

**Ten perfections** The six perfections as well as the perfections of skilful means, prayer, force, and exalted awareness. See Ocean of Nectar.

**Thing** A phenomenon that is produced and disintegrates within a moment. Synonymous with impermanent phenomenon, functioning thing, and product.

**Thirty-five Confession Buddhas** Thirty-five Buddhas who have special powers to purify negativities and downfalls in those who recite their names with faith. See The Bodhisattva Vow.

**Thirty-seven realizations conducive to enlightenment** Any spiritual path that leads to enlightenment. There are seven groups: four close placements of mindfulness, four correct abandoners, four legs of miracle powers, five powers, five forces, seven branches of enlightenment, and eight branches of superior paths. See Ocean of Nectar.

**Thirty-two major signs** Sometimes called the 'major marks'. Special characteristics of a Buddha's form. Examples are the sign of the wheel on the palms of the hands and the soles of the feet. The eighty indications, sometimes called the 'minor marks', include signs such as copper-coloured nails.

**Three higher trainings** Training in moral discipline, concentration, and wisdom motivated by renunciation or bodhichitta.

**Three Jewels** The three objects of refuge: Buddha Jewel, Dharma Jewel, and Sangha Jewel. They are called 'Jewels' because they are both rare and precious. See Joyful Path of Good Fortune.

**Three principal aspects of the path** The realizations of renunciation, bodhichitta, and wisdom realizing emptiness. See Joyful Path of Good Fortune.

**Three realms** The three levels within samsara: the desire realm, the form realm, and the formless realm. The desire realm is the environment of hell beings, hungry spirits, animals, human beings, demi-gods, and the gods who enjoy the five objects of desire. The form realm is the environment of the gods who possess form. The formless realm is the environment of the gods who do not possess form. Beings of the desire realm have powerful delusions, beings of the form realm have more subtle delusions, and beings of the formless realm have very subtle delusions. See also Desire realm, Form realm, and Formless realm.

**Three times** Past, present, and future. See Ocean of Nectar.

**Three worlds** The naga world beneath, the human world above, and the god world on high. See Ocean of Nectar.

**Torma offering** A special food offering made according to either Sutric or Tantric rituals. See Essence of Vajrayana.

**Training the mind 'Lojong'** in Tibetan. A special lineage of instructions that came from Buddha Shakyamuni through Manjushri and Shantideva to Atisha and the Kadampa Geshe, which emphasizes the generation of bodhichitta through the practices of equalizing and exchanging self with others combined with taking and giving. See Universal Compassion and Eight Steps to Happiness.

**Training the Mind in Seven Points** A commentary to Eight Verses of Training the Mind, composed by Bodhisattva Chekhawa. For a full commentary, see Universal Compassion.

**Tranquil abiding** A concentration that possesses the special bliss of physical and mental suppleness that is attained in dependence upon completing the nine mental abidings. See Joyful Path of Good Fortune Meaningful to Behold.

**Transference of consciousness** 'Powa' in Tibetan. A practice for transferring the consciousness to a Pure Land at the time of death. See Living Meaningfully, Dying Joyfully and Great Treasury of Merit.

**Trijang Rinpoche** (AD 1901-1981) A special Tibetan Lama of the twentieth century who was an emanation of Buddha Shakyamuni, Heruka, Atisha, Amitabha, and Je Tsongkhapa. Also known as 'Trijang Dorjechang' and 'Losang Yeshe'.

**True cessation** The ultimate nature of a mind freed from any obstruction by means of a true path. See Joyful Path of Good Fortune and Heart of Wisdom.

**True existence** Existence in any way independent of conceptual imputation.

**True-grasping** A conceptual mind that apprehends true existence.

**True origin** An action or a delusion that is the main cause of a true suffering. See Joyful Path of Good Fortune and Heart of Wisdom.

**True path** A spiritual path held by a wisdom directly realizing emptiness. See Joyful Path of Good Fortune and Heart of Wisdom.

**True suffering** A contaminated object produced by delusions and karma. See Joyful Path of Good Fortune and Heart of Wisdom.

**Truth Body** 'Dharmakaya' in Sanskrit. The Wisdom Truth Body and the Nature Body of a Buddha. The first is Buddha's omniscient mind, and the second is the emptiness, or ultimate nature, of his or her mind. See Joyful Path of Good Fortune, Tantric Grounds and Paths, and Ocean of Nectar.

**Tsog offering** An offering made by an assembly of Heroes and Heroines. See Essence of Vajrayana.

**Tsongkhapa** See Je Tsongkhapa.

**Tummo** Tibetan word for 'inner fire'. An inner heat located at the centre of the navel channel wheel. See Clear Light of Bliss.

**Tushita** 'Joyful Land' in English, 'Ganden' in Tibetan. The Pure Land of Buddha Maitreya. Both Je Tsongkhapa and Atisha went to this Pure Land after they passed away. See Heart Jewel.

**Twelve dependent-related links** Dependent-related ignorance, compositional actions, consciousness, name and form, six sources, contact, feeling, craving, grasping, existence, birth, and ageing and death. These twelve links are causes and effects that keep ordinary beings bound within samsara. See Joyful Path of Good Fortune and Heart of Wisdom.

**Twelve principal deeds** The principal deeds of a Supreme Emanation Body: (1) descent from Joyful Land, (2) conception in a mother's womb, (3) birth, (4) mastery of youthful skills and sports, (5) enjoyments with a wife and retinue, (6) ordination, (7) the practice of asceticism, (8) meditation under the Bodhi Tree, (9) overcoming the maras, (10) showing the attainment of enlightenment, (11) turning the Wheel of Dharma, (12) showing the manner of passing away. See Heart of Wisdom.

**Twelve sources** The six powers (the eye sense power and so forth) and the six objects of those powers (visual forms and so forth). See Heart of Wisdom and Ocean of Nectar.

**Twenty-four holy places** Twenty-four special places in this world where the mandalas of Heruka and Vajrayogini still remain. They are: Puliramalaya, Dzalandhara, Odiyana, Arbuda, Godawari, Rameshōri, Dewikoti, Malawa, Kamarupa, Ote, Trishakune, Kosala, Kalinga, Lampaka, Kancha, Himalaya, Pretapura, Grihadewata, Shauraktra, Suwanadvipa, Nagara, Sindhura, Maru, and Kuluta. See Essence of Vajrayana and Guide to Dakini Land.

**Two collections** The collections of merit and wisdom. See Collection of merit and #Collection of wisdom.

**Two extremes** Buddha explains the middle way by refuting the two extremes: the extreme of existence (that phenomena are inherently existent) and the extreme of non-existence (that phenomena do not exist at all). See Ocean of Nectar.

**Two truths** Conventional truth and ultimate truth. See Meaningful to Behold and Ocean of Nectar.

**Two obstructions** Obstructions to liberation and obstructions to omniscience. Hinayana Foe Destroyers and Bodhisattvas above the seventh ground have abandoned the obstructions to liberation but not the obstructions to omniscience. Consequently, when they are not in meditative equipoise on emptiness, objects appear to them as inherently existent. See also Obstructions to liberation and Obstructions to omniscience.

**Ultimate bodhichitta** A wisdom motivated by conventional bodhichitta that directly realizes emptiness. See Universal Compassion and Great Treasury of Merit.

**Ultimate nature** All phenomena have two natures – a conventional nature and an ultimate nature. In the case of a table, for example, the table itself, and its shape, colour, and so forth are all the conventional nature of the table. The ultimate nature of the table is the table's lack of inherent existence. The conventional nature of a phenomenon is a conventional truth, and its ultimate nature is an ultimate truth. See Heart of Wisdom and Ocean of Nectar.

**Ultimate truth** The ultimate nature of all phenomena, emptiness. See Heart of Wisdom, Meaningful to Behold and Ocean of Nectar.

**Uncommon Close Lineage** See Kadam Emanation Scripture.

**Uncommon Whispered Lineage** of the Virtuous Tradition See Kadam Emanation Scripture.

**Uncompounded space** Lack of obstructive contact. So called because it is not produced by causes and conditions and so is permanent. Also known as 'unproduced space'. See Heart of Wisdom.

**Uncontaminated bliss** A realization of bliss conjoined with a wisdom directly realizing emptiness. See Guide to Dakini Land, Tantric Grounds and Paths, and Great Treasury of Merit.

**Union of No More Learning** A union of the pure illusory body and meaning clear light that has abandoned the obstructions to omniscience. Synonymous with Buddhahood. See Clear Light of Bliss, Tantric Grounds and Paths, and Great Treasury of Merit.

**Union that needs learning** A union of the pure illusory body and meaning clear light that has not yet abandoned the obstructions to omniscience. See Clear Light of Bliss, Tantric Grounds and Paths, and Great Treasury of Merit.

**Unobservable compassion** See Great compassion.

**Unproduced space** Lack of obstructive contact. So called because it is not produced by causes and conditions and so is permanent. Also known as 'uncompounded space'. See Heart of Wisdom.

**Ushnisha** A Buddha's crown protuberance. One of the thirty-two major signs.

**Vaibhashika** The lower of the two schools of Hinayana tenets. This school does not accept self-cognizers and asserts external objects to be truly existent. See Meaningful to Behold and Ocean of Nectar.

**Vairochana** The manifestation of the aggregate of form of all Buddhas. He has a white-coloured body.

**Vajra** Generally, the Sanskrit word 'vajra' means indestructible like a diamond and powerful like a thunderbolt. In the context of Secret Mantra, it can mean the indivisibility of method and wisdom, omniscient great wisdom, or spontaneous great bliss. It is also the name given to a metal ritual object. See Tantric Grounds and Paths.

**Vajra and bell** A ritual sceptre symbolizing great bliss and a ritual hand-bell symbolizing emptiness. See Guide to Dakini Land and Tantric Grounds and Paths.

**Vajra body** Generally, the channels, drops, and inner winds. More specifically, the pure illusory body. The body of a Buddha is known as the 'resultant vajra body'. See Clear Light of Bliss.

**Vajra brothers/sisters** Practitioners who have received any Highest Yoga Tantra empowerment from the same Vajra Master, either at the same time or at different times. See Guide to Dakini Land and Tantric Grounds and Paths.

**Vajradaka Burning Offering** A special purification practice in which our negativities and downfalls are transformed into black sesame seeds, which are offered to Vajradaka who appears in a blazing fire to consume them. See Guide to Dakini Land and Living Meaningfully, Dying Joyfully.

**Vajradhara** The founder of Vajrayana, or Tantra. He appears directly only to highly realized Bodhisattvas to whom he gives Tantric teachings. To benefit other living beings with less merit, he manifested in the more visible form of Buddha Shakyamuni. He also said that in degenerate times he would appear in an ordinary form as a Spiritual Guide. See Great Treasury of Merit.

**Vajra-like concentration** The last moment of the Mahayana path of meditation. It is the antidote to the very subtle obstructions to omniscience. In the next moment, one attains the Mahayana Path of No More Learning, or Buddhahood.

**Vajra Master** A fully qualified Tantric Spiritual Guide. See Great Treasury of Merit.

**Vajrapani** The embodiment of the power of all the Buddhas. He appears in a wrathful aspect, displaying his power to overcome outer, inner, and secret obstacles. At the time of Buddha Shakyamuni he manifested as a Bodhisattva disciple in order to show Buddha's disciples how to be perfect Mahayana disciples.

**Vajra posture** The perfect cross-legged posture. See also Seven-point posture of Vairochana. See Joyful Path of Good Fortune.

**Vajra recitation** A mantra recitation produced from inner winds that is practised in conjunction with Vajrayana practices. See Tantric Grounds and Paths.

**Vajrasattva** Buddha Vajrasattva is the aggregate of consciousness of all the Buddhas, appearing in the aspect of a white-coloured Deity specifically in order to purify sentient beings' negativity. He is the same nature as Buddha Vajradhara, differing only in aspect. The practice of meditation and recitation of Vajrasattva is a very powerful method for purifying our impure mind and actions. See Guide to Dakini Land.

**Vajrayana** The Secret Mantra vehicle. See also Secret Mantra. See Tantric Grounds and Paths.

**Vajrayana Mahamudra** See Mahamudra.

**Vajrayogini** A female Highest Yoga Tantra Deity who is the embodiment of indivisible bliss and emptiness. She is the same nature as Heruka. See Guide to Dakini Land.

**Valid cognizer/mind** A cognizer that is non-deceptive with respect to its engaged object. There are two types: inferential valid cognizers and direct valid cognizers. See Heart of Wisdom and Understanding the Mind.

**Valid mind** See Valid cognizer.

**Vast path** The vast path includes all the method practices from the initial cultivation of compassion through to the final attainment of the Form Body of a Buddha. See Joyful Path of Good Fortune and Ocean of Nectar.

**Vasubhandu** A great Indian Buddhist scholar of the fifth century who was converted to the Mahayana by his older brother, Asanga. He wrote Treasury of Abhidharma (Skt. Abhidharmakosha).

**Vehicle/Spiritual vehicle** An exalted awareness that leads to one's final spiritual destination. See also Path/Spiritual path, Hinayana, Mahayana, and Vajrayana. See Joyful Path of Good Fortune and Tantric Grounds and Paths.

**View of the transitory collection** A type of self-grasping of persons that grasps one's own I as being an inherently existent I. See Joyful Path of Good Fortune, Ocean of Nectar, and Understanding the Mind.

**Vinaya Sutras** Sutras in which Buddha principally explains the practice of moral discipline, and in particular the Pratimoksha moral discipline.

**Virtue** A phenomenon that functions as a main cause of happiness. It can refer to virtuous minds, virtuous actions, virtuous imprints, or the ultimate virtue of nirvana. See Understanding the Mind.

**Virtuous Tradition** See Gelugpa.

**Visual form** The object of eye awareness. See Heart of Wisdom.

**Vow** A virtuous determination to abandon particular faults that is generated in conjunction with a traditional ritual. The three sets of vows are the Pratimoksha vows of individual liberation, the Bodhisattva vows, and the Secret Mantra or Tantric vows. See The Bodhisattva Vow and Tantric Grounds and Paths.

**Wheel of Dharma** Buddha gave his teachings in three main phases, which are known as 'the three turnings of the Wheel of Dharma'. During the first Wheel he taught the four noble truths, during the second he taught the Perfection of Wisdom Sutras and revealed the Madhyamika-Prasangika view, and during the third he taught the Chittamatra view. These teachings were given according to the inclinations and dispositions of his disciples. Buddha's final view is that of the second Wheel. Dharma is compared to the precious wheel, one of the possessions of a legendary chakravartin king. This wheel could transport the king across great distances in a very short time, and it is said that wherever the precious wheel travelled the king reigned. In a similar way, when Buddha revealed the path to enlightenment he was said to have 'turned the Wheel of Dharma' because, wherever these teachings are present, deluded minds are brought under control.

**Wheel of Life** A diagram depicting the twelve dependent-related links and the four noble truths. See Joyful Path of Good Fortune.

**Winds** See Inner winds.

**Wisdom** A virtuous, intelligent mind that makes its primary mind realize its object thoroughly. A wisdom is a spiritual path that functions to release our mind from delusions or their imprints. An example of wisdom is the correct view of emptiness. See Heart of Wisdom and Understanding the Mind.

**Wisdom being** An actual Buddha, especially one who is invited to unite with a visualized commitment being.

**Wisdom Truth Body** Buddha's omniscient mind. See also Truth Body. See Joyful Path of Good Fortune, Tantric Grounds and Paths, and Ocean of Nectar

**Wishfulfilling jewel** A legendary jewel that, like Aladdin's lamp, grants whatever is wished for.

**Wrong awareness** A cognizer that is mistaken with respect to its engaged, or apprehended, object. See Understanding the Mind.

**Wrong view** An intellectually-formed wrong awareness that denies the existence of an object that it is necessary to understand to attain liberation or enlightenment – for example, denying the existence of enlightened beings, karma, or rebirth. See Joyful Path of Good Fortune":/en/books/joyful-path-of-good-fortune/.

**Yama** See Lord of Death.

**Yamantaka** A Highest Yoga Tantra Deity who is a wrathful manifestation of Manjushri.

**Yidam** See Deity.

**Yoga** A term used for various spiritual practices that entail maintaining a special view, such as Guru yoga and the yogas of sleeping, rising, and experiencing nectar. 'Yoga' also refers to 'union', such as the union of tranquil abiding and superior seeing. See Guide to Dakini Land.

**Yoga Tantra** See Four classes of Tantra.

**Yogic direct perceiver** A direct perceiver that realizes a subtle object directly, in dependence upon its uncommon dominant condition, a concentration that is a union of tranquil abiding and superior seeing. See Understanding the Mind.

**Yogi/Yogini** Sanskrit words usually referring to a male or a female meditator who has attained the union of tranquil abiding and superior seeing.

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