

Meditation Prayer Book

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Tibetan Meditation Center

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Refuge and Generating Bodhicitta

Aspiration Bodhicitta:

I will ensure that the enemies who hate me, obstructors who harm me, those who create obstacles to liberation and omniscience, and generally all mother sentient beings, limitless as space, have happiness, are freed from suffering, and swiftly attain unsurpassable, perfect, complete, and precious awakening. *Three times*

Refuge:

In the Buddha, Dharma, and supreme assembly, I take refuge until awakening. Through the merit of practicing generosity and the other pāramitās, may I attain Buddhahood for the benefit of beings.

Three times

The Four Immeasurable:

May all mother sentient beings, limitless as space, have happiness and the causes of happiness. May they be freed from suffering and the causes of

suffering. May they not be separated from the happiness that is free from suffering. May they dwell in equanimity, free from any bias of attachment or aversion. *Three times*

Seven Limb Prayer

Homage to Arya Mañjuśrī, the youthful!

I bow down respectfully with my body, speech, and faithful mind to all tathagathas in the ten directions: those who have already reached the tathagatha state, those who are reaching it at present, and those tathagathas still to come.

Through the power of Samantabhadra's prayers, may all buddhas manifest vividly in my mind. I prostrate to them, multiplying my body as many times as there are atoms of the earth.

In each atom, I visualize as many buddhas as there are atoms surrounded by countless bodhisattvas. Thus, all space is filled with buddhas and bodhisattvas.

I praise all buddhas thorough magnificent chanting, expressing the great ocean of their excellent qualities.

To all buddhas, I make offerings of various pure flowers, flower garlands, music, anointing oils, magnificent light, and fragrant incense.

I make offerings to them of fine garments, perfume, and potpourri piled high as Mount Meru and arranged in the most beautiful way. I visualize the highest and most extensive offerings, and offer them with great faith to all buddhas.

I prostrate to the buddhas and make offerings to them, following the deeds of the great bodhisattva, Samantabhadra.

I confess to you, buddhas, whatever negative actions I have done due to the power of anger, desire, and ignorance.

I rejoice in the merit of all the buddhas in the ten directions, of the great bodhisattvas and pratyekabuddhas, those who have attained arhatship, those who have entered the path to arhatship, and all other beings.

I request all great protectors and buddhas to turn the highest wheel of Dharma –the light that dispels the darkness of the beings in the ten directions and leads them gradually to the enlightened state.

I request those buddhas intending to pass into parinirvana to live long, for as many aeons as there are atoms of the earth, in order to benefit all beings.

Whatever merit I have gathered through prostrations, offerings, confession, rejoicing, beseeching, and praying –for the sake of the enlightenment of all sentient beings, all this I dedicate.

The Samādhi Empowerment

From The Profound Dharma Of Kyobpa Jigten Sumgön

Namo Guru! The practice of the Samādhi Empowerment, which was taught by Kyobpa Jigten Sumgön in the Uncommon Profound Dharma has three parts: the preliminaries, main practice, and conclusion.

First, assume a proper posture on a comfortable cushion:

I will practice the yoga of the four empowerments so that all mother sentient beings, limitless as space, may have happiness, be freed from suffering and gain the state of buddhahood.

Second, the main practice:

I appear as the yidam deity. Before me, at brow level, on a seat of lotus, sun, moon, and brocade silk, is my root guru, Vajradhāra, in the form of Bhagavān Śrī Heruka. Holding vajra and bell, he is with his consort Vārāhī, holding a curved knife and skull. The father and consort are adorned with bone ornaments, ribbons, and jewels. With one leg outstretched and the other leg bent, they stand on a seat of Kālarātri and Bhairava. Moving in the nine moods of dance, they abide in a brilliance of rays and lights.

Whatever slight virtue I have gathered through prostrating, offering, confessing, rejoicing, beseeching, and praying, I dedicate it all for great complete enlightenment. *Thus, offer the seven branches.*

Supplicating to receive empowerment:

**LA-MA DOR-JÉ CHANG-CHEN-PÖ DAK-LA WANG-KUR-WAR
DZÉ-DU SÖL/ x3**

Great Guru Vajradhāra, please bestow empowerment upon me! *Three times.*

From the coil of hair between the brows of the guru father with consort, white light radiates, dissolving between my brows, and cleansing the obscurations of my body. I receive the supreme vase empowerment, and I come to embody every buddha's form—the deity mandala, appearing yet empty. From the guru father and consort's point of union, white light with a red glow radiates, dissolving into my throat, and cleansing the obscurations of my speech. I receive the supreme secret empowerment and I come to embody every buddha's speech—the nature of mantra, heard yet empty. From the endless knot at the heart of the

guru father and consort, blue light radiates, dissolving into my heart, and cleansing the obscurations of my mind. I receive the supreme third empowerment and I realize the nature of all the buddhas' mind—freed from all bonds of arising, ceasing, and abiding. The guru father and consort melt into light, dissolving into my crown and purifying the grasping of my three doors. I receive the fourth empowerment and realize the vast and equal essence spontaneously as every buddha's body, speech, mind, and sameness wisdom. Thus, I abide in mahāmudrā—unfabricated, primordial awareness.

Third: By this virtue, may I and all other beings swiftly accomplish the glorious guru, establishing all sentient beings, without exception, in that state.

Thus, dedicate for buddhahood. Lord Jigten Sumgön said to practice this Samādhi Empowerment every day a hundred times, or as many times as you are able. If your meditation is clear then you will receive the four samādhi empowerments and blessings. Also, if there is broken samaya it will be repaired. One will be healthy and one's practice will increase. Please keep this in your mind and practice. Written by Drikung Yogi Gyalwang Rinchen Phuntsok.

The Four Thoughts that Turn the Mind

1) As an antidote to vivid attachment towards this life, contemplating the difficulty of obtaining the freedoms and endowments:

Oh! This precious human body is extremely difficult to obtain and can easily be lost. Now that I have it, without getting under the sway of meaningless distraction, I will endeavour in accomplishing the joyful fruit of liberation.

2) As antidote to indifference and laziness, contemplating death and impermanence:

The nature of anything compound is impermanence and decay, and death is certain for all those who are born. The time of death is unsure, it is like a dewdrop on a blade of grass. Now is the time to quickly put effort towards the essential meaning.

3) In order to make the body of freedoms and endowments meaningful, contemplating cause and effect:

Through virtue, happiness is attained and suffering is the fruit of the opposite. Everything results from causes, therefore cause and effect is the unerring natural innate law. From now on, I will persevere in what should be adopted and what should be given up.

4) As antidote to clinging to samsara as being happiness, contemplating the flaws of samsara:

There is not an instant of happiness in either the three lower realms or in the higher realms. Therefore, after having given up this root, that creates hundreds of shortcomings by straying in samsaric existence, I will practice the excellent path to peace.

The Seven Points of Mind Training

by Geshe Chekawa Yeshe Dorje (1101–1175)

1. The Preliminaries

First, train in the preliminaries.

2. The Main Practice

Consider all things and events as dreamlike.

Examine the nature of unborn awareness.

Let even the antidote be freed in its own place.

Rest in the ālaya, the essence.

Between sessions, be a conjurer of illusions.

Train in the two—giving and taking—alternately.

These two are to be mounted on the breath.

Three objects, three poisons and three sources of virtue. In all activities, train by applying slogans.

Begin the process of taking with yourself.

3. Transforming Adversity into the Path of Enlightenment

When all the world is filled with evil,
transform adversity into the path of enlightenment.

Drive all blames into one.

Meditate on the great kindness of all.

Meditating on delusory perceptions as the four kāyas
is the unsurpassable śūnyatā protection.

The fourfold practice is the best of methods.

Whatever you encounter, apply the practice.

4. Applying the Practice throughout the Whole of Life

The essence of the instruction, briefly stated,
is to apply yourself to the five strengths.

The mahāyāna advice for transference
involves the same five strengths. Conduct is
important.

5. The Measure of Mind Training

All teachings share a single purpose.

Of the two witnesses, rely upon the principal one.

Always maintain only a joyful attitude.

If this can be done even when distracted, you are
proficient.

6. The Commitments of Mind Training

Train constantly in three basic principles.

Change your attitude, but remain natural.

Don't speak of injured limbs.

Don't ponder others' flaws.

Train first with the strongest destructive emotions.

Abandon any expectations of results.

Give up poisonous food.

Don't be so loyal to the cause.

Don't lash out in retaliation.

Don't lie in ambush.

Don't strike a vulnerable point.

Don't transfer the ox's burden to the cow.

Don't be competitive.

Don't misperform the rites.

Don't reduce gods to demons.

Don't seek others' misery as crutches of your own happiness.

7. The Precepts of Mind Training

Do everything with a single intention.

Counter all adversity with a single remedy.

Two tasks: one at the beginning and one at the end.

Whichever of the two occurs, be patient.

Keep the two, even at your life's expense.

Train in the three difficulties.

Acquire the three main provisions.

Cultivate the three that must not decline.

Keep the three from which you must not separate.

Apply the training impartially to all.

It is vital that it be deep and all-pervasive.

Meditate constantly on those who've been set apart.

Don't be dependent on external conditions.

This time, practise what's most important.

Don't misunderstand.

Don't be inconsistent.

Train wholeheartedly.

Gain freedom through discernment and analysis.

Don't be boastful.

Don't be irritable.

Don't be temperamental.

Don't seek acknowledgement.

The essence of the nectar-like instructions for transforming into the path of awakening the five prevalent signs of degeneration was passed down from the one from Golden Isle. When karmic seeds left over from former trainings were aroused in me, I felt great interest, and so, without regard for suffering or disparagement, I sought instructions on subduing ego-clinging. Now, even in death, I shall have no regrets.

Heart Sutra - Bhagavati, Essence of Transcendent Knowledge (*Heart of Prajna Paramita*)

In Sanskrit: Bhagavati Prajna Paramita Hridaya.

Homage to the Essence of transcendent knowledge, the Bhagavati.

Thus have I heard. Once the Blessed One was dwelling in the royal domain of the Vulture Peak Mountain, together with a great gathering of monks and Bodhisattvas.

At that time the Blessed One entered the samadhi which examines the dharmas, called “Profound Illumination,” and at the same time noble Avalokiteshvara, the Bodhisattva-Mahasattva, looking at the profound practice of transcendent knowledge, saw the five skandhas and their natural emptiness. Then through the inspiration of the Buddha, venerable Shariputra said to noble Avalokiteshvara, Bodhisattva-Mahasattva: “How should those noble men and women learn, who wish to follow the profound practice of transcendent knowledge?” Thus

he spoke. And noble Avaloketeshvara, Bodhisattva-Mahasattva, answered the venerable Shariputra with these words: “Shariputra, those noble men and women who wish to follow the profound practice of transcendent knowledge should look at it like this: The five skandhas should be seen purely in their natural emptiness. Form is emptiness, emptiness itself is form, emptiness is no other than form, form is no other than emptiness. In the same way feeling, perception, concept and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness and have no characteristics. They are unborn and unceasing; they are not impure or pure; they neither decrease or increase.”

“Therefore, Shariputra, since there is emptiness there is no form, no feeling, no perception, no concept, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no sensation, no dharmas; there is no quality of sight, and so on until no quality of thought and no quality of mind-consciousness. There is no ignorance and no wearing out of ignorance, and so on, until no old age and death, nor their wearing out.

In the same way there is no suffering, no cause of suffering, no ending of suffering and no path; no wisdom, no attainment and no non-attainment.”

“Therefore, Shariputra, since there is no attainment for the Bodhisattvas, they abide by means of transcendent knowledge; and since there is no obscurity of mind they have no fear, they transcend falsity and pass beyond the bounds of sorrow. All the buddhas who dwell in the past, present and future fully and clearly awaken to unsurpassed, true, complete enlightenment by means of transcendent knowledge. Therefore, the mantra of transcendent knowledge, the mantra of deep insight, the unsurpassed mantra, the unequalled mantra, the mantra which calms all suffering, should be known as truth, for there is no deception. The mantra of transcendent knowledge is proclaimed:

tadyathā / oṃ gate gate pāragate pārasaṃgate
bodhi svāhā/

Shariputra, this is how a Bodhisattva-Mahasattva should learn the profound transcendent knowledge.”

Then the Blessed One arose from that samadhi and praised the noble Bodhisattva-Mahasattva Avalokiteshvara, saying: “Well done, well done. Noble son, it is so. It is just so. Profound transcendent knowledge should be practiced just as you have taught, and all the Tathagatas will rejoice.” When the Blessed One had said this, the venerable Shariputra and the noble Bodhisattva-Mahasattva Avalokiteshvara, that whole gathering and the world with its gods, men, asuras and gandharvas, rejoiced and praised the words of the Blessed One.

Thus ends the Mahayana Sutra called “The Bhagavati, Essence of Transcendent Knowledge.”

Dedication Prayers

By this virtue, may I achieve omniscience. By defeating all enemies – confusion - may all who travel on the waves of birth, old age, sickness, and death cross the ocean of Samsara.

Supreme precious bodhicitta, where it is yet unborn, may it arise; and once born, may it never decline, but ever increase more and more.

As the heroic Manjushri knows the actual nature just as it is, and in the same way Samantabhadra too, I train by following all of them and then perfectly dedicate all these virtues.

By this root of the merit accumulated in the three times by me and all others in samsara and nirvana, and the primordial merit, may I and all sentient beings swiftly attain the unsurpassed, completely pure and perfect, precious enlightenment.

May the auspiciousness of the great Vajradhara,
Tilopa, Naropa, Marpa, Milarepa, Dharma Lord
Gampopa, Phagmodrupa, Victorious One of Drikung,
and all Kagyü Lamas be present.

May the teachings of Ratna Shri – the omniscient
Dharma lord who perceives all objects of knowledge,
the Drikungpa who has mastered the essential point
of interdependent origination – be upheld through
explaining and practising them, and through
listening, contemplating and meditating, until the
end of samsaric existence.

SARVA MANGALAM