

**ADVICE FROM
KYABJE ZOPA
RINPOCHE ON
HOW TO TAKE
REFUGE IN THE
THREE RARE
SUBLIME ONES
AS A
PRELIMINARY
PRACTICE**



INTRODUCTION: HAVING TAKEN REFUGE, WHAT IS TO BE AVOIDED AND WHAT IS TO BE PRACTICED

GENERAL ADVICE

In general, there are four points to the practice of Dharma.

1. One should rely upon holy beings, listen to the holy Dharma and after correctly comprehending, follow the Dharma and practice it.

2. One should not let one's senses become excited (that is, control the senses when in danger of creating negative karma), and take as many vows as one is capable of keeping.

3. Have a compassionate attitude towards sentient beings.

4. Whenever you eat or drink, make effort to offer it to the Three Rare Sublime Ones, and train well in the refuge precepts, including exerting oneself to make offerings to the Three Rare Sublime Ones.

WHAT IS TO BE AVOIDED

Having taken refuge in the Buddha, one should not take refuge from the depths of one's heart in worldly gods such as Brahma and so on, and one should not prostrate to such objects.

One should not entrust oneself from the depths of one's heart to non-virtuous friends or teachers of non-Buddhist teachings that have no supporting levels.

Having taken refuge in the Dharma, one should avoid harming any being, either directly by oneself, or indirectly by asking others to do it for you.

Having taken refuge in the Sangha, one should avoid entrusting oneself to and keeping company with negative friends and followers of hedonism.

WHAT IS TO BE PRACTICED

Having taken refuge in the Buddha, with a mind of respect towards Those Gone to Bliss (the buddhas) one should regard even statues as being actual buddhas, prostrate to and pay respect them.

One should avoid showing disrespect such as by placing them on the bare ground, judging them according to their material value, or discriminating between them, saying that some are good and others bad.

Having taken refuge in the Dharma, one should pay homage and respect by generating the recognition of all scriptural texts or even just one syllable of the teachings as being the actual rare sublime Dharma.

And one should avoid placing them on the bare ground, regarding them as material objects, using them as security for a loan, or carrying them together with one's shoes.

Having taken refuge in the Sangha, one should regard even one member of the Sangha as being the actual Sangha.

One should avoid discriminating within the Sangha community and have equal respect for all.

One should train well in all the advice concerning what is to be practiced, such as not even stepping pieces of robe or throwing them in dirty places but instead placing them in clean places.

1. BODHICITTA MOTIVATION FOR THE REFUGE PRACTICE

ENTRANCE TO BUDDHADHARMA IS REFUGE

The entrance to the Buddhadharma is refuge, and the two causes for refuge are:

1. Fear of the sufferings of the lower realms and of all samsara.
2. Faith that the Three Rare Sublimes Ones have the ability to guide us from those sufferings.

Feeling this, you completely rely on Buddha, Dharma, and Sangha.

ENTRANCE TO MAHAYANA IS BODHICITTA

The entrance to the Mahayana is realizing bodhicitta. Reciting the refuge formulas with bodhicitta is the action of a bodhisattva, creates much merit, and brings you closer to enlightenment.

Reciting the refuge prayer and mantras to benefit your present life to have health, wealth, etc. is not considered to be a Dharma action as it involves only the happiness of this life.

Recitation with the motive to have good future lives involves attachment and craving for temporary samsaric happiness and the cause for rebirth in samsara but is defined as a Dharma action because there is benefit beyond this life by renouncing attachment to the pleasures of this life.

Recitation with the motive of renunciation of samsara is a cause of liberation from samsara.

Taking Mahayana refuge is relying on the Guru, Buddha, Dharma, and Sangha while feeling unbearable compassion for all beings.

YOUR SESSION

First thing in the morning, after washing, you should set up the offerings and take the Eight Mahayana Precepts. Then, once you have had something to drink, start your prostrations and begin the morning session.

In the break times between sessions it is very good to circumambulate the stupa while chanting OM MANI PADME HUM or the refuge prayer or the Vajrasattva mantra.

During your session, as you recite the refuge mantras, from *Lama Chöpa*, verse 3 –

NAMO GURUBYAH

*Lama-la kyab-su chi-wo
I take refuge in the Gurus*

NAMO BUDDHAYA

*Sang-gye-la kyab-su chi-wo
I take refuge in the Buddhas*

NAMO DHARMAYA

*Chö-la kyab-su chi-wo
I take refuge in the Dharma*

NAMO SANGHAYA

*Gen-dun-la kyab-su chi-wo
I take refuge in the Sangha*

LA-MA YI-DAM KÖN-CHOG SUM-LA KYAB-SU CHI-WO

*I take refuge in the Guru, the Deity, and the Three Rare
Sublime Ones.*

– the most important thing is to remember the **negative karma that is purified** and the **qualities that are received**.

In the beginning of your recitation concentrate mainly on purification; near the end meditate that other sentient beings are also being purified.

At the end of the session, feel that you and all other sentient beings have entered completely under the guidance of Guru, Buddha, Dharma, and Sangha.

For one session each day do the rest of *Lama Chöpa* from here, verse 3. Recite verse 1, then recite verse 9 to the end, including the lam-rim prayer.

2. VISUALIZE THE MERIT FIELD

If it's too difficult to visualize everything, just know, "this line is the Kriya Tantra deities," and so on.

CENTRAL THRONE: YOUR ROOT GURU AS SHAKYAMUNI BUDDHA

In space before you, at the level of your forehead and about six feet from you is a large jeweled, golden throne supported by eight snow lions. (Visualizing the throne too high or too low causes scattered thoughts or mental sinking.)

There are five smaller thrones on top of the large throne.

On the central throne is your root guru in the aspect of Shakyamuni Buddha: the essence of Shakyamuni Buddha is your root guru, the Dharma teacher who has been most effective and helpful for your mind.

Seeing your guru as Lord Buddha brings great and quick blessings.

His right hand is in the mudra of control, showing that Buddha has destroyed the demon of the gods.

The right hand controlling the earth has a story behind it. Lord Buddha told Indra, "You have lots of power and wealth because you were generous in the past."

Indra replied, "You are the witness to the causes I created to be a powerful and wealthy god. But what proof can you produce showing that you are enlightened?"

Buddha replied, "I became enlightened by completing the two types of virtue."

"How can you prove this?"

“I have a witness,” Buddha touched the earth with his right hand and the earth goddess appeared and said, “What Lord Buddha said is true.” Indra and the gods were subdued and ashamed.

Another interpretation of Buddha’s right hand position is that he has destroyed the god of desire who shoots the five arrows of negativities.

*Being distracted by **attachment** is an obstacle to those trying to live in pure moral conduct, **anger** causes disharmony in one’s family and community, **distracted thoughts** disturb meditation, **miserliness** interferes with the practice of giving.*

His left hand holds a bowl filled with nectar that destroys the four demons of the god of desire, the impure aggregates, the Lord of Death, and delusions. (By practicing the Buddhadharma, your own four demons are conquered.)

At Buddha’s heart is the transcendental wisdom being, Vajradhara.

At his heart is the concentrating being, a blue HUM.

THRONE IN FRONT: YOUR ROOT GURU IN ORDINARY FORM

On the throne in front of Buddha is your root guru in his ordinary aspect, but without any physical defects.

His right hand is in the mudra of teaching.

His left hand in concentration and holding a long-life vase filled with the nectar of immortality.

These two mudras symbolize your guru’s ability to teach while simultaneously his holy mind is in meditative equipoise on emptiness. He manifests in sambhogakaya aspects to those bodhisattvas who have achieved the path of seeing, and appears spontaneously and effortlessly in various forms to ordinary beings according to their karma and propensities. Only a buddha can do this;

therefore, the hand mudras show that your guru is a buddha.

The mudra of teaching the Dharma also persuades the students to listen to the teachings and the mudra of concentration inspires them to put those teachings into practice.

The two main obstacles to achieving liberation are mental ignorance and physical death. The remedy to these two obstacles is the Dharma. The right hand is the Dharma that destroys ignorance and the left hand holding the long-life vase destroys the Lord of Death.

The little finger of the right hand symbolizes teaching the path of the less capable being, from guru devotion to karma.

The ring finger is teaching the graduated path of the middle being: true suffering, true cause and true path to the cessation.

The middle finger is teaching the path of the higher being, including bodhicitta, the six perfections, the five paths and the ten bhumis, as well as the two tantric paths of highest yoga tantra.

The thumb and index fingers show the result of the paths of the three capable beings: the unification of the illusory body and mind of clear light.

Surrounding your root guru are all the gurus you've taken teachings from or had direct Dharma contact with, including the person who, with a Dharma motivation, taught you the alphabet of any language.

It's advised to see anyone whose teachings have helped your mind as one of your gurus.

You can exclude someone you've studied with but with whom no special relationship was formed, but you should feel equanimity and not have a critical mind towards that person.

If you find it difficult to have respect for a particular guru because of seeing his faults or mistakes, the way to stop those thoughts is to see that teacher as a buddha in essence. Also think of that teacher as being the embodiment of the guru you have little trouble seeing as a buddha.

Your direct, living gurus are seated on cushions and those who have passed away are on a lotus and moon disc.

The direct gurus are looking at you and the rest of the merit field are looking at Lord Buddha.

LEFT THRONE: MANJUSHRI AND LINEAGE OF WISDOM

On the throne to the left of Buddha is Manjushri surrounded by the lineage gurus of profound wisdom, including:

Nagarjuna, Chandrakirti, his disciples Vidyakokila and Vidyakokila the second;

Atisha and Dromtonpa (lay), Gonpawa, Neuzurpa, Tagmapa, Namkha Senge, Namkha Gyalpo, Sengey Zangpo, Namkha Gyaltsen;

Potowa, Sharawa, Chekawa, Chilbupa, Lhalung Wangchug, Gonpa Rinpoche, Zangchenpa, Tsonapa, Mondrapa, Chokiyab Zangpo;

Tsultrimbar, Shonnu Od, Gyergompa, Sangyebon, Namkha Gyalpo, Senge Zangpo, Namkha Gyaltsen, Tsong Khapa, Jampal Gyatso, Kaydrub Gelek Pal, Baso Je, Chokyi Dorje, Gyalwa Ensapa, and Sangye Yeshe.

RIGHT THRONE: MAITREYA AND LINEAGE OF METHOD

On the throne to the right of Buddha is Maitreya Buddha surrounded by the lineage gurus of extensive method:

Asanga, Vasubandhu, Vimuktisena, Vimuktisenagaumin, Paramasena, Vinitasena, Vairochana, Haribhadra, Kusali, Ratnasena, Serlingpa;

Atisha, and Dromtonpa, the three groups of Old Kadampas beginning with Guru Atisha – the last group is the Kadam Shungpawa with Potowa in the center;

the central group is the Kadam Lamrimpa with Gonpawa in the center;

and the first group is the Kadam Mengapa with Tsultrimbar (Chayulba) in the center.

The new Kadampas combine the three old ones with Lama Tsongkhapa and continue down to His Holiness Trijang Rinpoche.

There is an empty seat left at the end for the auspicious coming of future gurus.

THRONE BEHIND: VAJRADHARA AND LINEAGE OF PRACTICE

On the throne behind Buddha is Vajradhara surrounded by the lineage gurus of the practice.

FOUR CIRCLES OF TANTRIC DEITIES

Surrounding these five thrones and five groups of gurus are four circles of tantric deities – the sambhogakaya aspect of buddhas – including:

Two rows of Maha Anuttara Yoga Tantra deities.

Around them is a circle of the Anuttara Yoga Tantra deities.

Then a circle of the Charya and Kriya Yoga Tantra deities.

Surrounding them is a circle of the *nirmanakaya* aspect of buddhas, including:

The Thousand Founding Buddhas of the Fortunate Eon with whom we have connection.

The Thirty-five Buddhas of Confession – powerful for purifying negative karma and broken vows.

And the Eight Medicine Buddhas, who have promised to quickly grant all the prayers we've made in these degenerate times. This happens by visualizing them.

THE REFUGE OBJECT OF DHARMA

The Dharma, the understandings and realizations of the path of your lineage gurus, manifests as texts that they have written.

The texts are on tables in front of each guru, but if they've written many texts they are on tables next to them.

The pages are gold, the letters are silver with nectar dripping and making the sounds of their meanings.

The texts are wrapped in brocade with their labels facing towards you.

Everything is in the nature of light.

THE REFUGE OBJECT OF SANGHA

Surrounding the figures above is a circle of bodhisattvas, such as the eight disciples of Shakyamuni Buddha.

Surrounding them is a circle of solitary realizer *arhats* with crown pinnacles like Buddha's.

Surrounding them is a circle of hearer arhats in the form of *bhikshus* holding begging bowls, scriptures and other things.

Around them is a circle of *dakas* and *dakinis*; the dakas, with their left legs bent, alternate with the dakinis, with their right legs bent, as described in the Heruka Tantra.

Around them are the Dharma protectors, including Kalarupa, who protects the less capable beings by helping them to realize impermanence and death; Vaishravana, who protects the middle capable beings by helping them to practice moral conduct; and Six-Armed Mahakala, who protects the highest capable beings by helping them to actualize bodhicitta.

The protectors help us to obtain conducive conditions for Dharma practice and to purify obscurations.

GUARDIANS OF THE FOUR DIRECTIONS

Then there's a circle of the guardians of the four directions with the eastern one in front of you. They are on clouds below the throne because they are worldly beings – only liberated beings are on the throne. They are white, blue, yellow and red.

THE ENTIRE MERIT FIELD IS A MANIFESTATION OF YOUR ROOT GURU

The entire merit field, including all the gurus you've had Dharma contact with, all the buddhas, bodhisattvas, deities and so on, are embodied in your root guru whose essence is the absolute guru, the *dharmakaya*, the wisdom of bliss and emptiness.

The absolute guru manifests in all those aspects. All these aspects are actually your root guru's holy mind of non-dual bliss and emptiness. They are all one in essence, and not separate.

ALL THE MERIT FIELD IS RAINBOW LIGHT

Everyone in the merit field (except your direct gurus, who, as mentioned, are looking at you) is facing the central figure, Shakyamuni Buddha, like in a sports stadium.

All these figures are made of rainbow light and are extremely radiant, like a golden pot with a flame inside.

They are alive, discussing Dharma with each other and transforming into various aspects to work for beings, then reabsorbing their transformations when their work is finished.

All the pores of their bodies are pure lands.

The visualized refuge objects are the “causal refuge” because they bring about the “resultant refuge,” your own future attainment of buddhahood when you are no longer dependent on the causal refuge for the sake of others. (This is Mahayana refuge.)

They are very pleased to see you doing this practice of taking refuge and meditating on lam-rim instead of doing the opposite to what the buddhas and bodhisattvas have told you to do, like a mother whose naughty child does something good for once.

When you recall the qualities of kindness and so on of everyone in the merit field and see them being extremely pleased with you, just looking at the merit field fills you with joy and bliss.

3. THE ACTUAL RECITATION OF THE VERSES OF THE MERIT FIELD

In space before me, amidst an ocean of offerings,
Is a large golden and jeweled throne supported by eight snow
lions.

There are five smaller thrones on top of the large one.
On each throne are cushions of a lotus, sun, and moon discs.

Shakyamuni Buddha, master of the doctrine, sits on the
central and slightly larger throne.

Buddha is the essence of my root guru.

He sits magnificently within a network of (golden) light.

He wears the three saffron robes of a monk.

He sits with legs crossed in vajra position.

His right hand touches the earth in the position of controlling;

His left hand is in the meditation position holding an alms
bowl filled with nectar.

His body of light is golden and radiates light to the ten
directions.

He is adorned with the crown pinnacle and the (glorious,
resplendent) (major and minor) marks of a buddha.

His loving smile and eyes full of compassion bring bliss to my
mind.

His lips are red, his earlobes are long and his hair is dark blue.

I never grow tired of looking at his majestic (glorious) form.

I never grow tired of hearing his (enchanted) speech.

My mind never grows tired of remembering his qualities of wisdom, compassion, and all his perfections and attainments.

He displays extraordinary powers and skills to guide beings in all the worlds.

At his heart is the wisdom being, Vajradhara.

At his heart is the concentration being, a blue HUM.

On the throne to Buddha's right is Maitreya surrounded by the lineage gurus of the vast practices, beginning with Asanga.

On the throne to Buddha's left is Manjushri surrounded by the lineage gurus of the profound view, beginning with Nagarjuna.

Behind Buddha is Vajradhara surrounded by the lineage gurus of the experience lineage of your deity.

In front of Buddha is your kind root guru in his ordinary form and without any defects.

He is surrounded by all your direct gurus, facing you.

Surrounding these five groups of gurus are the four classes of tantra deities, buddhas, bodhisattvas, solitary realizers, hearer arhats, dakas and dakinis, protectors, and directional guardians.

The texts they've written are on beautiful stands in front of them.

The letters emit their own melodious sounds (of Dharma).

My root guru looks at me with compassion and says,

"Fortunate one, if you want liberation from cyclic existence, I will guide you."

His loving smile comforts and delights me.

I am surrounded by all the beings of the six realms in their actual forms.

Overwhelmed by their sufferings, they look everywhere for help and cry out pathetically.

Faced by so much misery, I look for protection and entrust myself to my protectors,

The gurus and the Three Rare Sublime Ones from the depth of my heart.

4. REFUGE MOTIVATION FROM *JOR CHÖ*

While your mind is in this state of strong devotion, generate the special motivation from *Jor Chö*.

This motivation includes the two causes of taking refuge: fear of samsaric sufferings and faith in the Guru and Three Rare Sublime Ones.

CONTEMPLATE

Since beginningless time I and all mother beings have been experiencing the sufferings of samsara; the six, eight and three sufferings, and especially the miseries of the lower realms.

Feel strong fear of this beginningless suffering, the first cause of refuge.

It's difficult to feel the depth of all this suffering or to see it ever ending because we have so much potential for suffering as the result of unpurified negative karma.

And strong waves of karma and disturbing thoughts overwhelm us one after another, hour after hour, in each moment.

The strong waves of karma and delusions come one after another, attacking you like sea monsters. For example, when you are very angry you don't want to practice patience. You can only give in to the anger, because it's so strong even though you've heard the teachings so many times.

When the mind is overwhelmed by attachment, the mind is completely dark. The waves of desire totally overwhelm the mind.

The actions done out of anger, desire, and ignorance create negative karmic imprints that will ripen into painful experiences – and we have so many of those unpurified imprints.

On top of the suffering [created in the past yet] to be experienced, we create further causes to experience the three types of suffering all the time, every day. Our suffering appears to be fathomless. If we continue like this there is no end to our miseries.

Now I have this precious human life qualified with freedoms and fortunes, which has the three great potentials and is difficult to obtain. I've met the rare and precious teachings of Buddha.

If I don't try to achieve liberation and full enlightenment from this moment on, I'll have to continue to experience all the sufferings of cyclic existence life after life after life.

Who has the power to protect me from this misery? Only my gurus and the Three Rare Sublime Ones abiding in front of me. They have achieved the state free from suffering so they can rescue me from the fears of having to experience the various miseries of cyclic existence. They've actualized the cessations by practicing the true path.

Since I want to be happy and don't want to suffer I need to be shown the right path.

The buddhas in front of me have achieved the stage beyond suffering, have eliminated all obstructions and have shown the path they followed to reach that stage.

My gurus guide me in the path, and the sangha are friends who make me follow the path.

The Dharma is the realizations of the path that leads to the cessations within the mind of a buddha – the realizations of understanding the four noble truths and, especially, the two truths. On the basis of the two truths strong faith is developed in the infallibility of the refuge objects to protect me from the fear of endless suffering.

Therefore, I am going to take refuge in my gurus and the Three Rare Sublime Ones in order to become a buddha to liberate all beings from the sufferings of cyclic existence, particularly the two obscurations.

VISUALIZE ALL SENTIENT BEINGS

On the basis of such reflections you entrust yourself from the depth of your heart to the refuge objects and recite the refuge mantras.

Visualize your mother, female relatives, and all females on your left; your father, male relatives, and all males on your right; enemies in front and friends behind you.

And visualize all the sentient beings – as humans but experiencing their particular samsaric sufferings. You are the chanting leader and with deep trust in the objects of refuge, they chant along with you.

Reciting the refuge prayers and mantras has power because of the truth of Buddha's teachings and its blessings, which can even cure disease and prolong life.

5. REFUGE IN THE GURU

Remember that your gurus are not ordinary beings but are the same essence as Shakyamuni Buddha and all buddhas, including your personal deity.

Use reasons to prove this:

Padmasambhava said that if you don't realize that your guru is buddha you cannot become liberated. Therefore, reflect on the qualities of your guru and pray for blessings.

Receiving lam-rim realizations depends on receiving your gurus' blessings, which depends on your own devotion. Even if you intellectually understand all the sutras and tantras you cannot attain realizations of those paths without the blessings of your gurus. Therefore, all realizations depend on the kindness of your teachers.

When you visualize any buddha or deity always know that their essence is your guru and vice versa. This way of thinking brings blessings quickly.

Visualizing your guru in the aspect of Shakyamuni Buddha is especially powerful because Buddha is the present founder of Buddhadharma, so you can see the source of your practices.

You need to stop the ordinary conception that your gurus are separate. This conception blocks the development of your mind and realizations of the path to enlightenment. The actual meaning of "guru" is the mind of all the buddhas, the dharmakaya, the transcendental wisdom of non-dual bliss and emptiness. This is the absolute guru.

Guru means the source from which all the buddhas manifest into their various aspects, the source being the dharmakaya.

Without your guru as the source of all the buddhas and deities, even the name “Buddha” can’t exist.

All the buddhas and deities in the merit field are actually the embodiment of the absolute guru, the dharmakaya. The embodiment of the absolute guru is your root guru whose essence is the wisdom of bliss and emptiness.

The various gurus from whom you’ve taken teachings are all the same essence, the embodiment of the absolute guru which is the dharmakaya.

The embodiment of the absolute guru is your root guru whose essence is the wisdom of bliss and emptiness.

If you find it difficult to have respect for a particular guru because of seeing his faults or mistakes, the way to stop those thoughts is to see that teacher as a buddha in essence.

Also think of that teacher as being the embodiment of the guru you have little trouble seeing as a buddha.

Remember the story of Kachen Yeshe Gyaltzen who meditated for years on lam-rim with no success until his teacher advised him to remember the guru he had been leaving out of the merit field and to put that guru in the position of his root guru. Realizations came like rainfall.

Remember that Shakyamuni Buddha made five hundred prayers to his guru, Rinchen Nyingpo, that during the time of the five degenerations he would guide the beings who all the other buddhas were unable to subdue.

Think, “this is the degenerate times and I am one of those people Shakyamuni Buddha promised to guide.”

I don’t have the pure karma to see my guru in the various sambhogakaya and nirmanakaya aspects, so he appears as an ordinary person to me.

All the oral transmissions, commentaries, vows, initiations, teachings and instructions that each of my gurus gives me definitely lead me to enlightenment, gradually eliminating the two obscurations and completing all the qualities and merit.

If these gurus aren't Shakyamuni Buddha guiding me as he promised, then who else is guiding me? No one. So these teachers must be doing what Buddha promised he would do.

Buddha even leads animals to liberation, so why not me? I have a precious human life with the eighteen qualities so of course Buddha is guiding me.

Meditating with the awareness and strong devotion that your gurus are buddhas is very comfortable and makes the purification process very powerful and effective.

RECITE THE MANTRA

With this awareness, recite the mantra, first imagining **purifying** and then **receiving qualities and realizations**.

Think: "I and all mother beings take refuge in our gurus."

As you recite the mantra, part of the mind is aware mainly of your root guru as well as your other teachers, while another part remembers negative actions accumulated in relation to them.

PURIFICATION OF KARMA CREATED IN RELATION TO THE GURU

NAMO GURUBYAH

Lama-la kyab-su-chi-wo

I take refuge in the gurus

Focus on the five main groups of direct and lineage gurus.

First visualize that nectar is emitted from the direct gurus in the merit field, then from the lineage gurus, who are seated behind.

Then nectar is emitted from the gurus at the two sides, those of the profound and the extensive lineages.

While reciting the mantra make strong prayers from the depth of your heart and visualize five colors of light and nectar – white, red, blue, yellow, green – with the white being the strongest,

radiating from the five chakras of your gurus, especially your root guru.

The nectar flows through or slides down the beams of light. The nectar enters your five chakras, and those of all the beings around you, but focus on the white nectar flowing into your brow chakra.

The light brings blessings to achieve the clear light and the nectar to achieve the illusory body.

Remember Mistakes

While reciting the formula and receiving the nectar, clearly remember each mistake done with each guru until you feel strong regret. Simultaneously hold the awareness that each guru is the essence of Lord Buddha. (It's not comfortable to purify with nectar coming from ordinary beings who have faults.)

This quickly purifies loads of negative karma. (Check *The Fifty Verses of Guru Devotion*.)

The stronger the repentance the stronger the purification. Lots of negative imprints will be purified like this.

If negative imprints are not purified, as soon as you stop breathing and die the lower realms will appear like waking up from a dream.

As it's so difficult to purify past imprints it's extremely important not to create many additional ones.

Remember the advice and commitments, especially the tantric ones given by your gurus, that you've broken.

Remember the degeneration of any of the three sets of vows.

Remember having anger, criticism or heresy towards your guru.

Remember harming their holy bodies or disturbing their minds.

Negative Karma and Obscurations are Purified

Imagine that the negative karmas and obscurations accumulated in this and past lives, since beginningless time, related to your gurus are purified, in particular the negativities of:

Having harmed the guru's holy body.

Breaking the guru's advice.

Disturbing the guru's holy mind.

A lack of devotion arising.

Giving up or criticizing the guru.

Degenerating one's *samaya* (vows and commitments) in relation to the guru.

These negativities all come out, flowing down through your pores like dirty liquid being washed away in a shower, or it comes out in the form of smoke.

The inky liquid sinks into the ground and into the mouths of harmful spirits or Yama who live under the earth. Through the power of the blessings of the Three Rare Sublime Ones and your own prayers the negativities become nectar-like and satisfy them. Then their mouths are sealed with a golden wheel.

This visualization is a practice to prolong life.

Your Body is Crystal Clean-clear

Now imagine that your body is crystal clean-clear and think: "I am completely purified of even the slightest negative karmas accumulated in relationship to my gurus. None of the negativities exist any more, at all."

Have strong faith in this.

RECEIVING THE QUALITIES AND REALIZATIONS OF THE GURU

NAMO GURUBYAH

Lama-la kyab-su-chi-wo

I take refuge in the gurus

As you recite the mantra, concentrate mainly on golden beams of light and nectar flowing from the navel chakra of the merit field into yours.

The essence of the nectar-beams is the qualities of each guru.

With the awareness that all your gurus are buddhas, imagine that you receive the realizations and scriptural understanding and the blessings of their holy body, speech and mind, of long life and fortune.

The key thing is to do this visualization without ordinary thought, without ordinary view of the guru, but with guru devotion: that is, seeing the guru as Buddha, actually seeing Buddha. Then the blessings can be received.

There is an example from the texts: “At the beginning Guru Shakyamuni Buddha made so many prayers for the sentient beings who are in the one-hundred-year-lifespan age of quarreling (the *kaliyuga*), sentient beings who are left out because of being so difficult and unable to be subdued by other buddhas. And because Guru Shakyamuni Buddha felt this to be so unbearable, he made prayers to help these sentient beings.

“Now this is our time; therefore, if one analyzes who is that buddha, one can find no other than the virtuous friends who give us advice, teachings, oral transmissions, initiations, and the three vows, those who are doing the actions of teaching to enlighten.

“The buddha who is working through the virtuous friend, manifesting as the virtuous friend.”

UNDER THE GUIDANCE OF THE GURU

Think: I and all sentient beings have received all the qualities of the gurus and have been placed under the care and guidance of the gurus.

A REPLICA OF THE GURU DISSOLVES INTO YOU

It is effective to imagine that a replica of each guru absorbs into yourself and each being.

6. REFUGE IN THE BUDDHA

PURIFICATION OF KARMA CREATED IN RELATION TO THE BUDDHA

NAMO BUDDHAYA

Sang-gye-la kyab-su-chio

I take refuge in the buddhas

The white light and nectar flow mainly from the tantric aspect buddhas as the sambhogakaya manifestations – the four classes of tantric deities – and from the sutra aspect buddhas as the nirmanakaya manifestations: the Thousand Buddhas, the Eight Medicine Buddhas, and the Thirty-five Buddhas of Confession.

Think that you purify all your negative karmas and obscurations created in relation to the buddhas in this life, as well as those you don't remember but were done in past lives, such as:

Causing blood to flow from the holy body of a buddha.

Having arisen heresy in the mind.

Judging buddha images as being bad or ugly rather than only criticizing the craftsmanship.

Using buddha images as financial deposits or hawking them.

Selling images as products without the thought to benefit others.

Pawning statues of a buddha.

Taking images from stupas or altars.

Breaking the commitments of refuge in the Buddhas:

1. to not rely on worldly gods or spirits or on teachers who teach the wrong path;
2. to see any image of a buddha as an actual buddha, regardless of its quality;

3. to put all buddha images in high, clean places and never throw them in the garbage or step over them.

Negative Karma and Obscurations are Purified

Think that all of this negative karma collected in beginningless rebirths is purified. Visualize that it all comes out, flowing down through your pores like dirty liquid.

Meditate strongly that all the negative karma relating to the buddhas that you have collected since beginningless time is completely purified.

Your Body is Crystal Clean-clear

Now imagine that your body is crystal clean-clear and think: “I am completely purified of even the slightest negative karmas accumulated in relationship to the buddhas. None of the negativities exist any more, at all.”

Have strong faith in this.

RECEIVING THE QUALITIES AND REALIZATIONS OF THE BUDDHA

NAMO BUDDHAYA

Sang-gye-la kyab-su-chio

I take refuge in the buddhas

As you recite the mantra, yellow beams and nectar flow from the merit field into you. You receive their qualities of body, speech and mind, including:

The holy body of Buddha: which has perfected all beauty; which one can never see enough of; which eliminates obscurations merely by being seen; which does not cause delusions to arise.

The special qualities of the holy body: the thirty-two signs, signifying the realizations in Buddha’s holy mind; the eighty exemplifications, which have resulted from the good actions the Buddha has done in the past.

The sixty qualities of Buddha's holy speech: its melodious tune; that one word of Buddha's teaching is heard in different ways (or different subjects, such as some hear impermanence, others hear emptiness) exactly according to the level of the mind and karma of each sentient being; that his speech is able to benefit perfectly without any mistake

The qualities of Buddha's holy mind: transcendental wisdom; omniscience; compassion and loving kindness; that the omniscient mind knows all past, present, and future; that the omniscient mind is able to read all sentient beings' minds without any mistakes.

For example, from the scriptures: "If someone picks up a small plant, cuts it into pieces, mixes it with many other tiny pieces of other plants and puts them all in the ocean for many years, and then these many tiny pieces are shown to the Buddha, the Buddha is able to explain from which plant each piece comes, from which place, and so forth. The Buddha can explain everything about each tiny piece of plant."

The qualities of a buddha's actions (as explained according to the nine examples in Maitreya's *Gyu Lama/Uttaratantra*).

The ten powers of a buddha

1. Knowing the results of all actions.
2. Knowing the wishes and aspirations of all beings.
3. Knowing the dispositions of all beings.
4. Knowing the abilities of all beings.
5. Knowing the spiritual paths of all beings.
6. Knowing the order of meditations to liberate each being.
7. Knowing the past lives of all beings.
8. Knowing the death and rebirth process of all beings.
9. Knowing which obstacles have been abandoned by each being.

10. The four fearlessnesses of a buddha (a buddha is free from the two obscurations and has attained all qualities of cessation so he has no fear about telling others to practice Dharma, etc.):

a. Fearlessness about his omniscience.

b. Fearlessness about having abandoned all obstacles and obscurations.

c. Fearlessness about knowing which obstacles need to be abandoned by others.

d. Fearlessness about guaranteeing that if others apply the opponents to their obstacles they will gain liberation.

The four complete and accurate understandings of a buddha:

1. of all the Dharma teachings;
2. of all the meanings of the Dharma;
3. of all the words of the Dharma;
4. of the ability of each being to teach the Dharma.

The eighteen qualities not shared by arhats:

1. A buddha's body does not have any displeasing qualities.
2. A buddha's speech does not have any roughness.
3. A buddha's mind has perfect memory.
4. Never leaving his meditative equipoise.
5. Having no feelings of partiality.
6. Always checking who is ready for enlightenment and helping that person accordingly.
7. Having undeclining pure intentions.
8. Having undeclining joyous effort.
9. Having undeclining memory.
10. Having undeclining single-pointed concentration.
11. Having undeclining wisdom of emptiness.
12. Having undeclining qualities.
13. Having clairvoyant actions of body.
14. Having clairvoyant actions of speech.
15. Having clairvoyant actions of mind.

16, 17, 18. Seeing the past, present and future with omniscience without becoming attached to or hindered by this knowledge.

Buddha's loving kindness and inconceivable compassion towards us, towards all sentient beings, embraces all sentient beings. The strength of Buddha's compassion and loving kindness for us is a million times stronger than the love and compassion we have for ourselves.

The Buddha has equal compassion and loving kindness to each and every sentient being; Buddha's compassion and loving kindness are completely the same, whether toward someone who criticizes him or toward someone who has devotion.

For example: "If there were a person on Buddha's right offering perfume to his holy body and a person on his left cutting his body with an ax, Buddha's compassion and loving kindness would be exactly the same toward both people."

UNDER THE GUIDANCE OF THE BUDDHAS

Think: I and all sentient beings have received all the qualities of the buddhas and have been placed under the care and guidance of the buddhas.

7. REFUGE IN THE DHARMA

PURIFICATION OF KARMA CREATED IN RELATION TO THE DHARMA

NAMO DHARMAYA

Chö-la kyab-su-chi-wo

I take refuge in the Dharma

As you recite the mantra, white light and nectar flow from the scriptures, root texts, and commentaries written by all the gurus.

Think that all realizations appear as those texts, their words written in silver on gold paper. From the letters of every text white light comes, as well as nectar, which flows and drips, purifying your negative karma and bestowing the blessings of the qualities of the Dharma.

The white light and nectar purify abandoning the Dharma as follows:

By being sectarian: criticizing or discriminating between any of the Buddha's teachings including Hinayana, Mahayana or Tantrayana paths, the four Tibetan sects, the four classes of tantra, etc., by thinking, "these teachings are not for me, they're only for Hinayana (or Mahayana) followers," or that tantra is only Hindu; or judging and generalizing about a particular sect because of an individual person's behavior.

By thinking of any of the Tibetan Mahayana teachings as not having Buddha as their source and having been newly created by scholars such as Nagarjuna (because those particular teachings don't fit your own mind).

By thinking geshe studies are too intellectual or complicated and don't benefit the mind rather than planning to study them in the future.

By having aversion to any practice, for example the practice of the action mudra in tantra, rather than praying to be able to practice it in the future when you're ready.

Any teaching taught by Shakyamuni Buddha and the other buddhas is necessary for bodhisattvas to know so they can give any teaching suitable to the disciples according to their karma and propensities.

Through listening, reflecting and meditation you understand the four qualities of the lam-rim: all the teachings of Buddha are non-contradictory; even one word of the teachings appears as advice; seeing how all the various studies can be related to the three principal paths; and the lam-rim purifies all negative karma.

The light and nectar purify the negative karma created – which is heavier than having killed the same number of arhats as grains of sands in the ocean – by avoiding or abandoning the Dharma (the scriptures) as follows:

By putting texts on the floor or a seat or a bed without putting something underneath them.

By stepping over texts.

By using saliva to turn their pages.

By putting even one letter of Dharma, even from Tibetan newspapers, in the garbage rather than burning it while reciting OM AH HUM.

By putting things on top of texts, even a mala, unless there's too much breeze.

By marking a text with the attitude that it's merely material rather than that you are offering color to the text, creating the cause to be born in the black-line hell.

By wrapping up texts as if they were pieces of luggage rather than with the attitude of offering them cloth.

The light and nectar purify the negative karma created – which is heavier than having destroyed all the statues on earth,

thus causing obstacles to your realizations – by abandoning the Dharma of not seeing even one letter as advice as follows:

By not respecting even one page of Dharma by not picking it up from the ground and putting it in a high place.

You should keep texts in a neat, clean place, separate from texts of other religions that explain wrong views. Otherwise the mind will have unclear concentration with many distractions and you'll have obstacles to generate clear and stable faith in the right views of karma, emptiness, etc.

By putting up texts for deposit.

By selling Dharma books and statues for profit.

The result of this is very heavy pollution, obstacles to realizations, and heavy sufferings; remember the yogi and four monks who ate dinner with food bought from selling Prajnaparamita texts.

However, it's OK to produce books with the thought to benefit by giving people the opportunity to create merit, to generate faith in the Three Rare Sublime Ones, to listen and to reflect on Dharma, to remove obscurations and to attain enlightenment. (Remember that Maitreya Buddha disrobed and married a girl to save her from suicide.

Not transforming actions into Dharma due to worrying about comfort and reputation, thinking, “something might happen to me,” causing dissatisfaction, depression, sickness and lack of concentration while practicing.

Not purifying ignorance (of true existence) by remembering how this ignorance is more dangerous than poisonous snakes or nuclear bombs because it produces overwhelming attachment and anger, causing karma for all the samsaric sufferings through the twelve links.

Having degenerated one's Dharma refuge commitment to not acting contrary to the Dharma, especially not harming others; **and respecting** even one (Dharma) letter as true Dharma.

Negative Karma and Obscurations are Purified

Think that all of this negative karma collected in beginningless rebirths is purified. Visualize that it all comes out, flowing down through your pores like dirty liquid.

Meditate strongly that all the negative karma relating to the Dharma that you have collected since beginningless time is completely purified.

Your Body is Crystal Clean-clear

Now imagine that your body is crystal clean-clear and think: "I am completely purified of even the slightest negative karmas accumulated in relationship to the Dharma. None of the negativities exist any more, at all."

Have strong faith in this.

RECEIVING THE QUALITIES AND REALIZATIONS OF THE DHARMA

NAMO DHARMAYA

Chö-la kyab-su-chi-wo

I take refuge in the Dharma

Visualize the Dharma – meanings, cessations and realizations – in the form of scriptures. Their meanings and realizations flow from the texts in the form of golden light and nectar.

Think about how the Dharma guides us by:

Bringing the realization of guru devotion that protects you from wrong conceptions – which cause heresy and disrespect towards your teachers – and brings faith in them. By practicing even one of your guru's advices brings you closer to enlightenment.

Bringing the benefits of having the realizations of the precious human life and death and impermanence – the path of the lower being – so you don't waste time on worldly concerns and instead practice Dharma.

Bringing the benefits of the realization of karma – you avoid harming others even in small ways or breaking one vow and you take care to create even the smallest virtue. The mind feels peaceful and is free of obstacles.

Bringing the benefits of renunciation of worldly life and concerns, how it leads to liberation from suffering.

Bringing the benefits of the realization of emptiness (the true cessation of suffering).

Bringing the benefits of bodhicitta.

Bringing the benefits of the realizations of the five paths and the ten *bhumis* (the bodhisattva grounds).

Bringing the benefits of the realization of the two stages of tantra: the generation stage and the completion stage. The generation stage prepares the mind to achieve the three kayas (enlightened bodies), to be able to purify ordinary death, rebirth, and intermediate stage and thus achieve the path-time three kayas: the path-time dharmakaya, sambhogakaya, and nirmanakaya.

Bringing the benefits of the realization of the completion stage of tantra, which actually cuts ordinary rebirth, death, and intermediate stage and becomes the direct cause of the dharmakaya and the rupakaya.

Bringing the benefits of remembering the stages and paths as taught in *Seventy Topics*.

Thinking of these inconceivable benefits of the Dharma gives so much inspiration to gain these realizations that you can't wait one second to practice.

UNDER THE GUIDANCE OF THE DHARMA

Think: I and all sentient beings have achieved all the realizations of the Dharma and have been placed under the care and guidance of the Dharma.

8. REFUGE IN THE SANGHA

PURIFICATION OF KARMA CREATED IN RELATION TO THE SANGHA

NAMO SANGHAYA

Gen-dun-la kyab-su chi-wo

I take refuge in the Sangha

All happiness depends on the Dharma, and the survival of the doctrine depends on the Sangha community. Therefore, we must be very careful not to do anything negative in relation to the Sangha.

Visualize that from each of the bodhisattvas, arhats (not ordinary manifestations), dakas, dakinis, and protectors light and nectar is emitted.

They purify negativities created in relation to the sangha in this and past lives by:

Causing disunity in the Sangha.

Without permission taking or using Sangha's possessions for your own use rather than to benefit others.

Interrupting the offering of even one dollar as a donation to the Sangha due to attachment to the benefactor.

Reducing the amount of a donation to the Sangha by saying they don't need that much.

As manager, taking offerings meant for the Sangha.

Giving Sangha's offerings to others.

Criticizing, insulting or complaining about monks or nuns with negative mind by saying they are impatient, miserly, etc., implying that "I'm better."

This happens easily and is contradictory to refuge; [it's as if] you have a new kind of refuge where you are guided by only certain Sangha members.

Getting angry with the Sangha (this causes rebirth in deserts).

Physically or verbally abusing a monk or nun.

Calling a Sangha member by animal names. (Remember the monk who was reborn as a fish with many animal heads.)

Failing to make *torma* offerings to the protectors as promised.

Degenerating one's refuge commitments in relation to the Sangha to:

not rely on worldly gods and protectors, spirits, degenerate friends, tarot cards; they give temporary help but can't guide you from the lower realms or samsara;

respect even a patch of red or yellow robe as the true Sangha by

not stepping-over *dingwas* (the Sangha's sitting-cloth);

not spitting on monastery walls; and

respect anyone wearing robes as the true Sangha.

The Kadampa Geshe, whenever they saw a member of the Sangha, would think, "This person is guiding me from the lower realms and to enlightenment."

Negative Karma and Obscurations are Purified

Visualize that all this negativity comes out, flowing down through your pores like dirty liquid.

Meditate strongly that all the negative karma relating to the Sangha that you have collected since beginningless time is completely purified.

Your Body is Crystal Clean-clear

Think that the mind and body are completely pure like crystal. Think: "I am completely purified of even the slightest negative karmas accumulated in relationship to the Sangha. None of the negativities exist any more, at all."

Have strong faith in this.

RECEIVING THE QUALITIES AND REALIZATIONS OF THE SANGHA

NAMO SANGHAYA

Gen-dun-la kyab-su chi-wo

I take refuge in the Sangha

Sangha are role models for the pure practice of morality and karma. Keeping full-ordination vows purifies so much negative karma, is the actual protection from the lower realms and the source of happiness and enlightenment.

Visualize that you receive these qualities:

From the bodhisattvas: bodhicitta, great compassion, the six paramitas, the bodhisattvas' conduct.

From the arhats: the three higher trainings: morality, concentration, and wisdom; the twelve pure trained qualities.

From the dakas and dakinis: transcendental wisdom, non-dual bliss and voidness, the qualities to achieve enlightenment in one brief lifetime (enabling you to achieve enlightenment the quickest by cutting the defilements and dualistic view in the quickest way)

From the protectors: the four qualities:

pacifying: diseases and obscurations;

increasing: life, fortune, wisdom, scriptural understanding, and realizations to the path to enlightenment;

control: over sentient beings in order to bring them to enlightenment; control over needs so one can practice Dharma and do extensive work; control over delusions, especially over the subtle mind (this is ultimate control);

wrathful: liberating evil beings, those who harm sentient beings and holy beings, by separating their mind from their body and sending them to a pure land.

When you meditate on seeing the four qualities in your own mind and receiving all power from the protectors, it is like having a puja done to purify your obstacles and

sickness. This is not only true of this visualization; it is true of the entire refuge practice.

If you do the entire refuge practice well, you are purifying negative karma and receiving blessings for complete success.

Also visualize that you receive:

Imprints to receive qualities of the absolute Sangha: realization of the true path and true cessation through higher training in moral conduct, concentration and wisdom.

Imprints established to achieve clairvoyant powers, like making mountains small. (Remember the arhat who led 80,000 disciples to the Path of Seeing in only seven days.)

Imprints to be guided by the conventional Sangha, or four pure fully ordained members. The Sangha's responsibility is to practice well and be a good example and inspiration, rather than causing people to lose faith and thus leading them to the lower realms.

Imprints to remember the qualities of great yogis as described in their biographies, such as Lama Tsong Khapa and Milarepa, which inspire you to find the same quality of gurus as they had and to gain the same realizations that they did.

The qualities of a bodhisattva on the path of accumulation, as described in *Salam (Paths & Grounds)*:

the thirteen kinds of merit;

the hundred types of concentration on the first *bhumi*;

ability to transform into a hundred bodies;

to give hundreds of teachings;

to go to hundreds of pure realms.

(On the second *bhumi* these powers are multiplied by hundreds and continue increasing up to the tenth *bhumi*.)

UNDER THE GUIDANCE OF THE SANGHA

Think: I and all sentient beings have received all the qualities of the Sangha and have been placed under the care and guidance of the Sangha.

9. REFUGE IN THE GURU, DEITY, AND THE THREE RARE SUBLIME ONES

LA-MA YI-DAM KÖN-CHOG SUM-LA KYAB-SU CHI-WO

*I take refuge in the Guru, the Deity, and the Three Rare
Sublime Ones*

As you recite this mantra 7 or 21 times, visualize beams emitting from the entire merit field.

UNDER THE GUIDANCE OF THE GURU THREE RARE SUBLIME ONES

Now think: I and all other sentient beings have entered completely under the guidance of Guru, Buddha, Dharma, and Sangha.

10. PURIFY SENTIENT BEINGS AND LEAD THEM TO ENLIGHTENMENT

FIRST CONTEMPLATE BODHICITTA

Reflect on the fact that all the beings surrounding you have been your own mother.

All beings throughout infinite space are equal in not wanting suffering and wanting to be happy. Their fate is extremely important. They've been kind to you in many ways.

All the past Buddhas have achieved enlightenment for the sake of all beings and their actions are aimed at helping them, so as a follower of Lord Buddha it's my duty to fulfill the wishes of the buddhas.

I should make even small contributions to the happiness of others, even just reciting a prayer.

Therefore, I'll use all my effort and ability for making others happy. Unless I become a buddha there's no way I can perfectly help them.

On the basis of love and compassion I must cultivate bodhicitta.

GENERATE SPECIAL BODHICITTA

At any rate, for the sake of all mother sentient beings

I must quickly, quickly achieve the precious state

Of a complete and perfect buddha

Therefore, I will practice the profound path of Guru-deity
yoga.

YOU BECOME BUDDHA, THEN BENEFIT SENTIENT BEINGS

By your having generated bodhicitta, Shakyamuni Buddha is extremely pleased and a replica absorbs to you.

You become Buddha.

Light radiates from you to all beings. There is a Shakyamuni Buddha on the tip of each beam of light. The buddhas land above the heads of each being.

Light and nectar flow from the buddhas into the sentient beings, purifying their two levels of obscurations.

A replica of Buddha absorbs into them. Their negativities are purified, they generate the path and become enlightened in the aspect of Shakyamuni Buddha.

Feel great joy that you've brought sentient beings to the state of Buddha.

THE FOUR IMMEASURABLE THOUGHTS

Unfortunately, you've only imagined they are all enlightened. They are actually still suffering in samsara because of being under the control of attachment and aversion, feeling close to some beings and distant from others.

Therefore, you must practice the Four Immeasurable Thoughts, which is like a stimulant for the practice of bodhicitta.

Immeasurable Thought of Equanimity

How wonderful it would be if all sentient beings were to abide in equanimity,

Free of hatred and attachment, not holding some close and others distant.

May they abide in equanimity.

I myself will cause them to abide in equanimity.

Please, Guru-deity, bless me to be able to do this.

Immeasurable Thought of Loving Kindness

How wonderful it would be if all sentient beings had happiness and the causes of happiness.

May they have happiness and its causes.

I myself will cause them to have happiness and its causes.

Please, Guru-deity, bless me to be able to do this.

Immeasurable Thought of Great Compassion

How wonderful it would be if all sentient beings were free of suffering and its causes.

May they be free of suffering and its causes.

I myself will cause them to be free of suffering and its causes.

Please, Guru-deity, bless me to be able to do this.

Immeasurable Thought of Joyfulness

How wonderful it would be if all sentient beings were never separated from the happiness of higher rebirth and liberation.

May they never be separated from these.

I myself will cause them to never be separated from these.

Please, Guru-deity, bless me to be able to do this.

11. ABSORB THE MERIT FIELD

Buddha is pleased with your bodhicitta determination.

All the environments of sentient beings absorb into the buddhas you've generated.

The lineage gurus surrounding Vajradhara absorb into Vajradhara.

The lineage gurus surrounding Maitreya absorb into Maitreya Buddha.

The lineage gurus surrounding Manjushri absorb into Manjushri.

All the deities absorb into your root guru.

The thrones absorb into the lotus seats.

The seats absorb into the gurus.

The gurus absorb into your root guru.

Your root guru absorbs into the heart of Shakyamuni Buddha (without dissolving into light).

Shakyamuni Buddha dissolves into blue light and absorbs into you at your brow chakra.

MEDITATE ON EMPTINESS

Meditate on the emptiness of the I.

From the transcendental wisdom and bliss, develop divine pride: "This is the truth body."

ARISE AS THE DEITY

Then arise into the enjoyment body, and then into the emanation body of your deity.

PURIFY THE ENVIRONMENT

From the syllable at your heart light radiates to all the ten directions and purifies the environment and the beings in it.

They transform into the nature of bliss and emptiness.

You see all phenomena as manifestations of emptiness and great bliss.

The impure places become celestial mansions and the beings become divine male and female deities.

COLOPHON

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LINKS TO FURTHER TEACHINGS

http://shop.fpmt.org/Refuge-in-the-Three-Jewels_p_194.html

<http://www.lamayeshe.com/index.php?sect=article&id=233&chid=345>

<http://www.lamayeshe.com/index.php?sect=article&id=631>

<http://www.lamayeshe.com/index.php?sect=article&id=621>

<http://www.lamayeshe.com/index.php?sect=article&id=44>