

*A Short Practice of Mitrugpa
the Immovable Buddha*



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A Short Practice of Mitrugpa the Immovable Buddha

Introduction

This practice can be inserted at the end of Lama Chöpa before the last visualization of the guru entering your heart. The last part of Lama Chöpa can be done in the very last session of the day if one is in a retreat situation.

When doing purification practice with Mitrugpa, the Immovable Buddha, you can visualize that Mitrugpa manifests from the heart syllable HUM of Lama Losang Tubwang Dorje Chang to sit on your own crown, or from your root guru who is seated in front of Lama Losang Tubwang Dorje Chang in the merit field. Mitrugpa, who is transformed from your root guru, is emitted from his heart to be seated on your crown. You can choose whichever way is more effective for you. In both cases, Mitrugpa is a manifestation of your own root guru.

Mitrugpa has a dark blue holy body of light and is adorned with the jewels and raiments appropriate to the sambhogakaya aspect. He is seated on a lotus and moon disk. His left hand is in the mudra of concentration and holds a standing golden vajra that radiates light. His right hand, like Guru Shakyamuni Buddha's, is extended in the earth-touching mudra.

If while in sitting meditation you are going to do purification practice with Mitrugpa, visualize as described above and think that Mitrugpa is the embodiment of all gurus, Buddha, Dharma, and Sangha.

Taking Refuge and Generating Bodhichitta

I go for refuge until I am enlightened
To the Buddha, the Dharma, and the supreme assembly.
By the merit I create by giving and other perfections,
May I become a buddha to benefit all sentient beings. (3x)

The Seven-Limb Prayer

Reverently I prostrate with my body, speech, and mind
And present clouds of every type of offering, actual and imagined.
I confess all my negative actions accumulated since beginningless
time
And rejoice in the virtues of all holy and ordinary beings.
Please remain until samsara ends

Visualize a jeweled throne and offer it.

And turn the wheel of Dharma for all sentient beings.

Visualize a golden dharmachakra and offer it with the request to
teach the Dharma.

I dedicate all my virtues and those of all others to the great enlight-
enment.

Think that your prayers and offerings have been accepted.

Mandala Offering

Visualize clearly the entire universe and all offerings on the man-
dala base. Visualize many mandalas of the highest, richest qual-
ity – as many as you can filling the whole sky.

Visualize all your offerings and then say:

This ground, anointed with perfume, strewn with flowers,
 Adorned with Mount Meru, four continents, the sun and the moon:
 I imagine this as a buddha-field and offer it.
 May all living beings enjoy this pure land!

Make strong requests for the obscurations and negative karmas of yourself and all sentient beings to be purified immediately, right now. Particularly request that the negative karmas accumulated by degenerating vows, by practicing degenerated moral conduct, and all the suffering results of disease and possessions (which means harms given by non-human beings) be purified.

The Three Great Purposes

I go for refuge to the Guru–Triple Gem.

Please pour down your inspiring blessings upon myself and all my mothers, to immediately cease all wrong conceptions, from incorrect devotion to the guru up to the subtle dual view.

Please pour down your inspiring blessings to actualize immediately all the correct realizations, from guru devotion up to the unification of no-more-learning.

Please pacify immediately all inner and outer obstacles. (3x)

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

With this mantra you complete the mandala offering.

Mantra Recitation

Visualize the mantra in the form of light standing clockwise on a lotus and moon disk at the heart of the Immovable Buddha. In the center is a white syllable AH.

NAMO RATNA TRAYAYA OM KAMKANI KAMKANI ROCHANI
ROCHANI TROTANI TROTANI TRASANI TRASANI PRATIHANA
PRATIHANA SARVA KARMA PARAM PARA NI ME SARVA
SATTVA NANCHA SVAHA

Instructions for Meditation during Mantra Recitation

Nectar beams are emitted from the mantra and enter the bodies and minds of all beings, purifying them. The nectar beams chase down all the negative karmas, diseases, and possessions, all of which flow out through the lower doors and the pores, like washing a dirty black glass tube under a tap.

Recite one mala, 500 malas, or 1000 malas as you wish, or as convenient. After each mala think that you have purified all the obscurations that have been accumulated primarily with your body. Also think the same thing of the other sentient beings: nectar beams are emitted from the Immovable Buddha to purify other sentient beings.

Beams are then emitted which chase all the negative karmas, obscurations, and diseases up and out through the ears, nose, and pores. The whole body is completely filled with nectar beams just as when you pour milk into a dirty glass and all the dirty things are pushed up and out as the glass overflows.

After each mala, think that you have purified all your negative karmas, obscurations, harms, and diseases, and that the same thing happens with all other sentient beings, especially all other sentient beings with the same problems – the same diseases and same negative karmas of degenerating moral conduct.

For the third visualization, all the negative karmas and obscurations are visualized as darkness at your heart. They suddenly disappear just as when a flood of water bursts and all the garbage in the road is completely and suddenly washed away. There is no way anything is left. Nectar beams flow from the heart of the Immovable Buddha

and illumine your entire body, inside and out, just as when a light is switched on and the darkness vanishes completely. This happens within you and all sentient beings. Again, this can be done with each mala.

Sometimes other visualizations can be done depending on your own mind. If repentance is very strong, do the above meditations. When repentance is very weak, think of the shortcomings of negative karmas as you recite the mantra. You should meditate more on karma, and on the uncertainty of the actual time of death. Remember especially that with this precious human rebirth, qualified with eight freedoms and ten richnesses and so difficult to find again, you can achieve the three great meanings.

During recitation it is good to meditate on the four suffering results of the completed ten non-virtuous actions, so that it becomes clear that this karma has been accumulated without number. Then meditate that the actual time of death is uncertain, and that these results can be experienced right now. Remember this perfect and meaningful rebirth.

Another suggestion is that during the sessions, one can do the main visualization of purification, while at other times, the mouth can be reciting mantra while the mind can be remembering lam-rim. If you can't remember, then read parts of lam-rim texts on the shortcomings of the eight worldly concerns and the shortcomings of samsara to gain a very clear understanding of the shortcomings of desire. Try to remember all the shortcomings of samsara. Meditate on the twelve links.

The most important point is to understand the shortcomings of craving samsaric perfections. Try to see desire as the enemy, like a poisonous snake or like a cunning person who cheats you so that you lose all your attainments. Remember the following examples: the fish that is caught because of desire for meat; the elephant that

is captured because of running after the female elephant; the moth that is caught in the light because of desire for a beautiful palace – the moth gets killed by clinging to the home.

Think as extensively as possible of the many examples we see every day, and hear of all the time, of other sentient beings experiencing suffering by following desire. Think of your own similar experiences.

Dedications

When you have finished the recitation, do the dedication to achieve bodhichitta and actualize the Immovable Buddha to lead every sentient being to that enlightened state. Use *The Eight Verses* or *The Thirty-Seven Practices of All Buddhas' Sons* for the dedication.

May the supreme jewel bodhichitta
That has not arisen, arise and grow;
And may that which has arisen not diminish
But increase more and more.

Through the merits of these virtuous actions
May I quickly attain the state of a guru-buddha
And lead all living beings, without exception,
Into that enlightened state.

Just as the brave Manjushri, and Samantabhadra too,
Realized things as they are,
Also I dedicate all these merits in the best way,
That I may follow their perfect example.

I dedicate all these roots of virtue
With the dedication praised as the best
By the victorious ones thus-gone of the three times,
So that I might perform the noble bodhisattvas' deeds.

Additional advice from Lama Zopa Rinpoche

Mitrugpa is very powerful in degenerate times in purifying negative karma, particularly the negative karma of having broken vows, such as the eight Mahayana precepts, lay vows, or the vows of nuns and monks. Even if you believe in karma and reincarnation and do not generate heresy, you create the cause to be born in the animal realm as a naga if you break or degenerate your vows.

As to the benefits of the Mitrugpa mantra, anybody who hears the Mitrugpa mantra does not go to the lower realms. If you recite the Mitrugpa mantra 100,000 times and blow on water, sand, or mustard seeds after reciting the mantras, then sprinkle that blessed substance on the body of a person or animal that has died, if that being has been born in one of the lower realms, it will immediately be liberated from the lower realms. Even though the consciousness has been separated from the body and is somewhere else completely, because of its past connection with that body, the consciousness is still affected. It can purify even someone with very heavy karma, even someone who has created the five uninterrupted negative karmas. It can purify even someone who has created the very heavy negative karma of having abandoned the holy Dharma. Even all these heavy negative karmas can be purified with recitation of the Mitrugpa mantra at the time of death. And if it purifies the heavy negative karmas of the person for whom it is recited, there is no doubt that the Mitrugpa mantra purifies the negative karmas of the person who actually recites it.

The purification practice of the Immovable Buddha with prostrations can be done at the same place in Lama Chöpa. At the heart of Lama Losang Tubwang Dorje Chang and the hearts of the rest of the merit field is the Immovable Buddha. While continuing to recite mantra, do prostrations. Count the mantras, not the prostrations.

Do the prostrations properly, exactly as you would do a full-length prostration. It is very good to do full-length prostrations. Don't keep your head on the floor a long time, but stand up as soon as you touch the floor. The fingers shouldn't be spread like duck's

feet; keep your legs together. Prostrations should be done respectfully, putting your palms with two fingers inside like offering a jewel. Put your hands over your crown, at your neck and at your heart. During this time, white nectar is constantly emitted from the Immovable Buddha purifying yourself of all your negative karma accumulated with body, speech and mind, your obscurations, diseases and harms given by others. Also visualize all your past lives around you doing prostrations and being purified. Visualize your body the size of a mountain, as tall as possible. You can also do the prostrations visualizing 1000-arm Chenrezig.

As you lie down a replica of Mitrugpa is absorbed into you; you feel complete oneness. In this way you and all your past lives are purified. All the sentient beings are purified when replicas also absorb to them. All the sentient beings also achieve the Immovable Buddha.

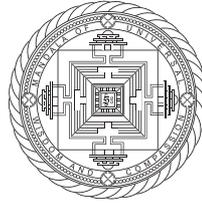
The first session begins with Lama Chöpa. For the other sessions, the merit field is already there so take refuge, generate bodhichitta, do seven limb practice and do the sitting meditation the same as before.

Colophon:

The original document of instructions from Lama Zopa Rinpoche of how to do the practice of the Immovable Buddha was checked in May 1993 by Murray Wright. Where these instructions were originally given and to whom is not known. This practice booklet with prayers inserted has been compiled on the basis of those original instructions together with excerpts from teachings given on Mitrugpa by Lama Zopa Rinpoche at the Vajrasattva retreat at Land of Medicine Buddha, 1999, and edited by Ven. Constance Miller, FPMT Education Department, September 1999. Additional corrections to the visualization have been made in March 2000.

All errors are the fault of the editor.

Foundation for the Preservation of the Mahayana Tradition



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