

A Daily Meditation Practice on Shakyamuni Buddha

How to Meditate on the Graded Path to Enlightenment



Introduction

Life is very busy, especially for those living in the West. Many people say, therefore, that it is difficult to find the time during a busy day for a regular meditation practice. In this case, the best solution is to get up earlier each morning. Early rising is a good habit to develop; it follows the example of all the practitioners who have attained the path. And because it is very quiet, early morning is also a good time to meditate.

In this way you will be able to do your practice. If you put off your practice until the very end of the day, you might forget it completely, because you are distracted by television or something else or because you are too tired, especially if you have children. The best time to find peace and quiet for practice is generally after the children have gone to bed or before they awaken in the morning and demand your attention.

Many people reject rituals because they do not understand the purpose and meaning of ritual. Done correctly, the following practices are not mere ritual: they are meditation. Without meditation, ritual becomes like a hollow orange - skin on the outside, empty inside.

Each of these preliminary practices contains the entire path to enlightenment. If you understand the meaning behind them, the rituals taught by the Buddha are actually not separate from the entire path to enlightenment. Of course, one needs purification and a large collection of merit to be able to have faith in and to understand this.

– Lama Zopa Rinpoche

While this meditation is based on Shakyamuni Buddha, it can be adapted to suit other practices by altering the visualisation and the mantra recitation.

Setting up

*Set up an altar in front of your meditation seat with as many offerings as you can of the best possible quality. Bless each offering you put on the altar by reciting **OM AH HUM**. Set up your own meditation seat comfortably. Before you are seated, meditate on the following motivation:*

Preliminary Motivation

How extremely lucky I am that I have not died yet. I am especially lucky that my death did not occur last night. Consequently, how wonderful and fortunate it is that today I am still a human being, a state that is extremely rare.

But this is not all. I have a perfect human body, which is also extremely rare. I have met the virtuous friend who reveals the unmistakable complete path to enlightenment, who is extremely difficult to meet and I have met the Buddhadharma, which is also extremely difficult to meet.

Given that I have met all these extraordinarily fortunate circumstances, I should not waste my life in any way. I should make my life as useful as possible for infinite other sentient beings. Their peace and happiness depends upon me, and my

happiness is only received from their kindness. Insofar as my life fulfils the greatest usefulness for other sentient beings, it becomes the means to achieve success and happiness for myself as well.

The purpose of my life is to free all sentient beings from suffering and its causes – negative karma and disturbing thoughts – and to lead them not only to the ultimate happiness of self-liberation (freedom merely from the sufferings of samsara), but to the peerless happiness of enlightenment as well. This is my responsibility.

I am responsible for the happiness of all sentient beings. Why? Because whether my actions are helpful or harmful to them depends completely on my own mind, on whether I have compassion or not. By generating compassion immediately, I therefore benefit numberless other sentient beings. At the very least, I do not harm them.

The ultimate purpose of my life is to work perfectly for others. In order to fulfil that purpose, it is necessary for me to achieve the state of full enlightenment, omniscient mind, and in order to do that, I must actualise the path to enlightenment. Therefore, I am going to do ordinary actions and virtuous actions. From the two types of motivation, the causal motivation and the motivation in the moment, this motivation is causal. It becomes the best virtuous motivation for transforming all my actions from this moment on. It is the best cause of happiness and its result is highest full enlightenment.

May all my actions become only causes for me to achieve enlightenment and to bring all sentient beings to enlightenment as quickly as possible.

Prostrations

While reciting the following mantra prostrate three times. Reciting this mantra multiplies the benefit of each prostration by one thousand times and enables one to actualise the path of seeing in this lifetime. The physical action of prostrating purifies mainly the negative karmas of the body. The verbal action of reciting the mantra exalts the buddhas by declaring their supreme power and knowledge. It purifies the negative karmas of speech. The mental action of remembering the supreme power and knowledge of the buddhas arouses faith. It purifies the negative karmas of the mind.

**OM NAMO MANJUSHRIYE / NAMAH SUSHRIYE /
NAMA UTTAMA SHRIYE / SVAHA (3x)**

Continue to prostrate while reciting either the following prayer or the Bodhisattva's Confession of Downfalls while visualising the Thirty-five Confession Buddhas (See p. 39) Prostrate to each holy object in your room, or to each of the Thirty-five Confession Buddhas, and think that they are the embodiment of your root virtuous friend as well as the embodiment of the Buddha, Dharma, and Sangha.

Guru Shakyamuni Prayer and Mantra

To the guru, founder, bhagavan, tathagata, arhat, perfectly completed buddha, glorious conqueror Shakyamuni Buddha, I prostrate, make offerings, and go for refuge. Please grant me your blessings.

Now, take your seat on your meditation cushion.

Purifying the Place

Everywhere may the ground be pure,
Free of the roughness of pebbles and so forth.
May it be in the nature of lapis lazuli
And as smooth as the palm of one's hand.

Blessing the Offerings

Recite the following Offering Cloud mantra, which blesses and multiplies the offerings you have made causing each buddha to receive numberless offerings.

**OM NAMO BHAGAVATE VAJRA SARA
PRAMARDANE / TATHAGATAYA / ARHATE
SAMYAKSAM BUDDHAYA / TADYATHA / OM VAJRE
VAJRE / MAHA VAJRE / MAHA TEJA VAJRE / MAHA
VIDYA VAJRE / MAHA BODHICHITTA VAJRE /
MAHA BODHI / MÄNDO PASAM KRAMANA VAJRE /
SARVA KARMA AVARANA VISHO DHANA VAJRE
SVAHA (3x)**

The Power of Truth

By the power of truth of the Three Rare Sublime Ones,
The blessings of all the buddhas and bodhisattvas,
The great wealth of the completed two collections,
And the sphere of phenomena being pure and inconceivable,
May these piles of offerings arising through transformation by
the bodhisattvas Arya Samantabhadra, Manjushri, and so forth
– unimaginable and inexhaustible, equalling the sky – arise
and, in the eyes of the buddhas and bodhisattvas of the ten
directions, be received.

Visualisation

At the level of your forehead about two meters in front of you
is a large golden throne. It is beautifully adorned with jewels
and supported at each corner by a pair of snow lions (signifying
Buddha's quality of fearlessness). On the throne is a fully
developed lotus (signifying Buddha's holy body and mind,
which are unstained by the shortcomings of samsara) and on
that are sun and full moon disks. (The sun signifies wisdom

[clear light] and the moon signifies method [the illusory body]. The two together signify the unification of no-more-learning, and the Buddha sitting on them signifies his achievement of this unification. The lotus, sun, and moon also signify the three principal aspects of the path to enlightenment.)

Upon the lotus, sun, and moon is seated Shakyamuni Buddha, who has achieved perfect cessation of all suffering and obscurations and has attained all perfect realisations. He is the manifestation of the omniscient mind of all the buddhas, the ultimate guru. He is inseparable from your root guru, who shows the unmistakable path and is bound with infinite compassion to you and to all sentient beings. His body, in the nature of golden light, is very magnificent, and he wears the three robes of a monk.

His face is beautiful and has a loving smile; his compassionate eyes look toward you but simultaneously encompass all sentient beings. His mind free of all judgmental critical thoughts, he accepts you fully.

His eyes are long, narrow, and fine; his gaze is very peaceful. His eyes are half-closed (signifying that the holy mind is in meditative equipoise in the sky of emptiness, the ultimate nature of phenomena) and half-opened (signifying that the holy mind, while in meditative equipoise on ultimate nature, the emptiness of all phenomena, is at the same time, out of compassion, working for sentient beings, who equal the limitless sky, by manifesting in various forms of the rupakaya according to whatever is of benefit).

His lips are red (signifying that he reveals the Dharma to others out of compassion). His hair is blue-black; each hair individually curls to the right. On the crown of his head is a

crown pinnacle. The palm of his right hand rests on his right knee, the middle finger touching the moon cushion (symbolising his great control over the mara of Deva's son [desire]). His left hand rests in his lap in the mudra of meditation (symbolising that he has overcome the mara of disturbing attitudes). In his left hand he is holding a bowl filled with nectar (signifying that he has overcome the mara of the samsaric aggregates).

His body is in the vajra posture (signifying that he has destroyed the mara of the lord of death; thus, he has destroyed his own four maras and is also destroying the maras attacking other sentient beings), and he sits peacefully in the centre of interlaced beams of light (signifying that he works for sentient beings with whatever means will benefit them).

Each feature of his holy body represents an aspect of his omniscient mind and so forth, his inner attainments; each feature also demonstrates the causes, that is, the merit that was collected in the past. No matter how much one looks at Shakyamuni Buddha, one never feels satiated.

The supreme refuge, Shakyamuni Buddha, encompasses the guru, Buddha, Dharma, and Sangha. From his holy body beams are emitted in all ten directions; numberless manifestations of Shakyamuni Buddha are carried on each beam to ripen infinite sentient beings.

Looking at me with compassionate eyes, Shakyamuni Buddha says, "Son or daughter of the lineage, if you want to be liberated from the suffering of samsara, I will guide you." He happily promises this and frees me from the breathless state.

Refuge Meditation

Around me are seated infinite father and mother sentient beings. They are completely intoxicated with the unimaginable infinite sufferings of each of the six realms. They are wide-eyed, desperately looking for refuge, pitifully calling, screaming.

Think: “Continuously circling in samsara’s six realms, I have been tormented by suffering during beginningless rebirths until now. I have still not found the opportunity to be liberated from this.

Fortunately, this time I have received a perfect human body. Because of my good fortune I have met the most sublime teaching, the Buddhadharma, and the Founder, Shakyamuni Buddha. I have no certainty that I will not die today. My death could happen even today. If I should die today, I would have no freedom to choose the realm in which I would reincarnate. I could fall down the precipice into one of the realms of the evil migratory beings. I should think carefully about whether I would be able to bear those sufferings for even one second.

Although it is extremely unlikely, if I were to achieve the body of a deva or a human, I would still be ceaselessly tormented by many hundreds of sufferings, such as rebirth, old age, sickness and death, dissatisfaction, anxiety, lack of fulfilment, relationship problems, and so forth. And after that, I would again fall down into the lower realms. There is nothing to trust about being in the upper realms.

Thus, during this one time that I have obtained a perfect human body, with freedoms and riches, I am being guided by the sublime virtuous friend who reveals the path, and I have the wisdom to discriminate between the shortcomings of samsara

and the benefits of liberation. Therefore, I should quickly achieve liberation from this terrifying samsara.

Yet, to liberate only myself from samsara is not at all sufficient; this is not the meaning of my life. Numberless sentient beings equalling the limitless sky are wandering in the suffering states of samsara. They have all been my fathers and mothers; therefore, I must liberate them and lead them to the peerless happiness of full enlightenment.

Who is the refuge and guide who liberates from the great oceans of beginningless samsara? There is no other except the Three Sublime Ones. Therefore, together, I and each and every migratory being equalling the sky go for refuge to the Guru Triple Gem: the Founder, the fully enlightened one; the Dharma, the scriptural understanding and realisations; and the Sangha, the transcendental assembly.”

Refuge Prayer

Recite each refuge three, seven or more times. Contemplate that Buddha, out of love and compassion, accepts you fully.

NAMO GURUBHYA	To the guru, I go for refuge.
NAMO BUDDHAYA	To the Buddha, I go for refuge.
NAMO DHARMAYA	To the Dharma, I go for refuge.
NAMO SANGHAYA	To the Sangha, I go for refuge.

Each refuge recitation pleases the refuge object, Shakyamuni Buddha. Nectar flows down from his holy body and enters into your own body and mind and into the body and mind of every sentient being.

While contemplating the nectar flowing through your body and through the bodies of all sentient beings, imagine the following:

The nectar purifies completely all disease, harm from spirits, obstacles to your lifespan, negative karmas, and obscurations accumulated by you and

by other sentient beings, and especially all the vices accumulated in the relationship with the Guru Triple Gem.

The nectar fully develops all positive qualities: life, merit, and scriptural understanding and realisations of the Guru Triple Gem in your mind and in the minds of others. 3. With this nectar, you and all other sentient beings enter under the guidance of the Guru Triple Gem.

Bodhicitta Meditation

I have been suffering in samsara during beginningless time; so too have all kind mother sentient beings, who are so precious. They are the source of all my past, present, and future happiness and have been kind to me again and again from beginningless time. It is my turn to carry the responsibility of liberating all these pitiful mothers. However, in my present state, forget about liberating others, I'm not even sure what I can do about my own life.

Even if I were to achieve the state of an arhat (foe destroyer), the work for myself would still not be complete and the work for others would be limited. Therefore, in order to complete the work for myself and others, I definitely need to achieve full enlightenment, the state of buddhahood.

If I achieve this sublime state of buddhahood, I will have ceased all the numberless mistakes and completed all qualities, and I shall then be able to work effortlessly for all the kind mother migratory beings, who fill all of space.

Therefore, as I must achieve full enlightenment quickly, I am going to follow the brave, extensive, wonderful deeds of the bodhisattva in order to benefit others.

The Four Immeasurable Thoughts

How wonderful it would be if all sentient beings were to abide in equanimity, free of hatred and attachment.

May they abide in equanimity.

I, myself, will cause them to abide in equanimity.

Please, guru-deity, grant me blessings to be able to do this.

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, grant me blessings to be able to do this.

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, grant me blessings to be able to do this.

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 never to be separated from these.

Please, guru-deity, grant me blessings to be able to do this.

Special Bodhicitta

In particular, I must achieve enlightenment quickly in order to free all the numberless kind mother sentient beings from the unimaginable oceans of samsaric suffering and causes of suffering and lead them to peerless full enlightenment. For this purpose, I am going to meditate on the stages of the path to enlightenment.

The Seven-Limb Prayer

Reverently I prostrate with my body, speech, and mind.

(Benefit: One ceases all obscurations of body, speech, and mind and achieves the infinite qualities of the holy body, speech, and mind of all the buddhas. This limb is the specific remedy to pride.)

I present clouds of every type of offering, actually offered and mentally transformed.

(Benefit: One is able to have enjoyments as limitless as the sky. This is the specific remedy to miserliness.)

I confess all my negative actions accumulated during beginningless time,

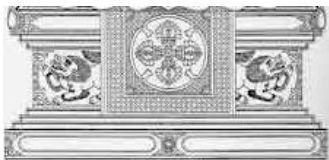
(Benefit: One ceases the two obscurations. This is the specific remedy to negative karma and the disturbing thoughts, including the three poisonous minds.)

And rejoice in the virtues of all holy and ordinary beings.

(Benefit: One achieves the holy body of Buddha, which possesses all beauty and has nothing to dislike. This is the specific remedy to jealousy.)

Please remain until samsara ends,

(At this point, visualise offering a golden throne supported by eight snow lions. Benefit: One achieves the vajra holy body of Buddha. This limb



purifies having disturbed the Guru Buddha's holy mind and the karmic obscurations that prevent meeting the Guru Buddha. After you have offered the throne, it absorbs to Shakyamuni Buddha's throne.)

And turn the wheel of Dharma for sentient beings.

(Now visualise offering a dharmachakra. Benefit: One achieves Buddha's holy speech, the tune of Dharma, which has infinite qualities. One is guided in all lifetimes. This limb is a special inconceivable cause of meeting the holy Dharma again in the future. It is the specific remedy to ignorance and avoiding Dharma.)



I dedicate all the virtues of myself and others to the great enlightenment

(Benefit: This limb plants the seed in the mind to achieve all the qualities of Buddha. It is the specific remedy to heresy.)

Think that the merit field has accepted your prayer and your offerings.)

Mandala Offering Benefits

One of the best means of accumulating inconceivable extensive merits in the shortest time is the mandala offering practice. In the very moment of offering the mandala, one collects inconceivable merits by visualising the entire universe and all the offerings on the mandala base.

Because in a past life he offered sand grains visualised as gold in the begging bowl of the past Buddha, Buddha Nam Tsik, King Ashoka was able to build ten million stupas in one day. By offering the mandala on this base, you receive an unbelievable amount of merit, much more than King Ashoka received, because you will collect the extensive merit of having actually offered the entire universe. As Lama Tsong Khapa mentioned, the two essential points of the mandala offering meditation are to visualise (1) many and (2) clearly; therefore, you should visualise mandalas of the highest, richest quality and as many as possible, filling the whole sky. The fully ordained nun, Gelongma Palmo, accumulated much merit through offering mandalas and was able to accomplish the Buddha of Compassion. Also, Lama Tsong Khapa was able to realise the unmistakable right view after having offered many hundreds of thousands of mandalas.

Short Mandala Offering

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!

Prayer of the Three Great Purposes

I go for refuge to the guru and the Three Precious Rare Sublime Jewels. Please bless my mental continuum. Please grant me blessings to cease immediately all wrong conceptions, from incorrect devotion to the guru up to the subtle dual view of the white appearance, red increase, and black near-attainment. Please grant me blessings to actualise immediately all the correct realisations, from guru devotion up to the unification of no more learning. Please pacify immediately all outer and inner obstacles.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Requests

Guru Vajradhara, who encompasses all three objects of refuge,
Taking the form of the virtuous friend in whatever way subdues
And granting common and sublime realisations –
To you, kind gurus, I make requests.

Whose holy body is created by millions of virtues and
goodness;
Whose holy speech fulfils the wishes of all sentient beings;
Whose holy mind sees every existence exactly—
At the holy feet of the principal of the Shakyas, I make
requests.

By making offerings and requests with devotion
To the highest sublime field of merit,
You, the saviour, who are the sole source of all my happiness
and goodness,
Please grant me blessings and guide me with your pleased holy
mind.

The Graded Path to Enlightenment

The foundation of all good qualities is the kind and venerable guru;

Correct devotion to him is the root of the path.

By clearly seeing this and applying great effort,

Please bless me to rely upon him with great respect.

Understanding that the precious freedom of this rebirth is found only once,

Is greatly meaningful, and is difficult to find again,

Please bless me to generate the mind that unceasingly,

Day and night, takes its essence.

This life is as impermanent as a water bubble;

Remember how quickly it decays and death comes.

After death, just like a shadow follows the body,

The results of black and white karma follow.

Finding firm and definite conviction in this,

Please bless me always to be careful

To abandon even the slightest negativities

And accomplish all virtuous deeds.

Seeking samsaric pleasures is the door to all suffering:

They are uncertain and cannot be relied upon.

Recognising these shortcomings,

Please bless me to generate the strong wish for the bliss of liberation.

Led by this pure thought,

Mindfulness, alertness, and great caution arise.

The root of the teachings is keeping the pratimoksha vows:

Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of samsara,
So have all mother migratory beings.
Please bless me to see this, train in supreme bodhicitta,
And bear the responsibility of freeing migratory beings.

Even if I develop only bodhicitta, but I don't practice the three
types of morality,
I will not achieve enlightenment.
With my clear recognition of this,
Please bless me to practice the bodhisattva vows with great
energy.

Once I have pacified distractions to wrong objects
And correctly analysed the meaning of reality,
Please bless me to generate quickly within my mindstream
The unified path of calm abiding and special insight.

Having become a pure vessel by training in the general path,
Please bless me to enter
The holy gateway of the fortunate ones:
The supreme vajra vehicle.

At that time, the basis of accomplishing the two attainments
Is keeping pure vows and samaya.
As I have become firmly convinced of this,
Please bless me to protect these vows and pledges like my life.

Then, having realised the importance of the two stages,
The essence of the Vajrayana,
By practicing with great energy, never giving up the four
sessions,
Please bless me to realise the teachings of the holy guru.

Like that, may the gurus who show the noble path
And the spiritual friends who practice it have long lives.
Please bless me to pacify completely
All outer and inner hindrances.

In all my lives, never separated from perfect gurus,
May I enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

Request to Descend to the Crown

Glorious and precious root guru
Please abide on the lotus and moon seat on my crown,
And taking care of me with your great kindness,
Bestow upon me the attainments of your holy body, speech,
and mind.

Mantra Recitation

As you recite the mantra of Shakyamuni Buddha, visualise that light and nectar beams, white in colour, flow from Guru Shakyamuni Buddha's heart. These enter your body, speech, and mind and purify all diseases, spirit harms, negative karmas, and obscurations. All negativities are washed out of you just as dirt leaves clothes when you wash them.

TADYATHA OM MUNI MUNI MAHA MUNIYE SVAHA

Continue to recite the mantra, visualising yellow light and nectar flowing from Guru Shakyamuni Buddha's heart and entering your body, speech, and mind. With the light and nectar, you receive all the qualities of the Buddhas holy body, speech, and mind. In particular, concentrate that your mind has been transformed into the perfect understanding of Buddha's omniscient mind, and that you have attained Buddha's perfect compassion and perfect power. You become a perfect guide, able to fulfil the wishes of all sentient beings and to bring them every happiness, especially the highest happiness of enlightenment.

Feel strongly how the suffering of sentient beings is unbearable. Feel how unbearable it is that even one sentient being must experience so many problems; feel that even one minute of suffering in samsara is like the suffering of many eons. Generate a strong wish and determination to free every sentient being from suffering and its causes. Not only that, but also feel how wonderful it would be to take completely upon ourselves each being's karma, delusions, sufferings, and problems. And beyond even that: feel happy to take on as well the causes of suffering of all the sentient beings in every realm of samsara and to give them the peerless happiness of ultimate liberation, complete enlightenment.

Feel determined that you will live your life in this way, with the good heart, feeling great compassion and loving kindness for all sentient beings and being committed to freeing them from all suffering and causes of suffering and to bringing them to the state of enlightenment. Imagine that because you have generated this thought to benefit all beings, the good heart, and because you are making your life worthwhile, the Buddha is extremely pleased with you.

Absorption

Now visualise that Shakyamuni Buddha melts into light, and this light absorbs into you. Your body, speech, and mind become one with Guru Shakyamuni Buddha's holy body, holy speech, and holy mind. Concentrate on this state of oneness.

Light beams radiate from your holy body. At the tip of each light beam is a tiny Shakyamuni Buddha. All these Shakyamuni Buddhas enter and absorb into each and every sentient being, purifying all their suffering and its cause, delusion and negative karma. Then the light beams with Shakyamuni Buddhas at their tips return and absorb into oneself.

Rejoice by thinking, "How wonderful it is that I have enlightened all sentient beings."

Dedications

As a result of all my own merits of the three times and the merits of all the buddhas, bodhisattvas, and sentient beings, may the altruistic wish to achieve enlightenment be generated in my mind and in the minds of all sentient beings without even a second's delay, and may that altruistic wish that has already been generated be increased.

Now make charity of all your own merits of the three times and all the resulting happiness (temporary happiness, ultimate liberation, and enlightenment) to all living beings – the numberless hell beings, pretas, animals, humans, suras and asuras, and intermediate state beings.

Whatever sufferings sentient beings experience, may it ripen on me. Whatever merit and its resulting happiness I have accumulated, may it ripen upon others.

In the land encircled by snow mountains,
You are the source of all happiness and goodness
All-powerful Chenrezig, Tenzin Gyatso,
Please remain until samsara ends.

May the glorious gurus' lives be long and stable.
May all beings equalling the extent of space have happiness.
May I and others without exception accumulate merit and
purify negativities,
And may we be blessed to quickly attain buddhahood.

Due to the merits of the three times created by me, by others, and by the buddhas and bodhisattvas, may we be able to meet perfectly qualified Mahayana virtuous friends in all our future lives. From our side may we always see them as enlightened. May we always perform only actions most pleasing to the holy

mind of the virtuous friends. May we always be able to fulfil their holy wishes immediately.

Because of these merits, may my actions never cause even the slightest harm to any sentient being. Instead, may they bring only the greatest of benefit.

Whatever suffering or happy life I experience, may it be only of the greatest benefit to others, causing them to achieve enlightenment as quickly as possible.

Due to all the merits of the three times accumulated by me and by others, merely by seeing, hearing, remembering, touching, or talking to me, may any being be freed in that very second from all their sufferings, diseases, spirit harms, negative karmas, and obscurations, and abide in the peerless happiness of full enlightenment forever.

Like Lama Tsong Khapa, may I be able to offer extensive benefits equalling the limitless sky to all sentient beings and the teachings of Buddha, from now on in all future lives, by having all the qualities of Lama Tsong Khapa within me.

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

Whatever dedication the victorious ones gone to bliss
Of the three times have admired as best,
I shall also perfectly dedicate in the same way all these roots of virtue
So that I may perform good works.

As a result of the merits, which are empty from their own side, accumulated over the three times by me, and by the buddhas and bodhisattvas, may I, who is empty from my own side, achieve the state of Shakyamuni Buddha's enlightenment, which is empty from its own side, and lead all sentient beings, who are empty from their own side, to that state as quickly as possible by myself alone.

Because of the past, present, and future merit created by me and by the buddhas, bodhisattvas, and sentient beings, may I, my family, disciples, and all sentient beings be able to actualise completely in this very lifetime Lama Tsong Khapa's path of unified sutra and tantra, which is pure like refined gold. May this pure teaching of Lama Tsong Khapa spread in all directions and flourish forever.

Because of all the merits of the three times created by me and all the buddhas, bodhisattvas, and other sentient beings, may there be no wars, famines, disease, quarrelling, fighting, or unhappy minds. May there be great prosperity, and may everything needed be easily obtained. May all the human beings in the world be guided by spiritual leaders teaching only Dharma, and may everyone enjoy the happiness of Dharma.

May everyone have perfect conditions and have only compassion and love for each other in their mindstreams, and may they only benefit, and never harm each other.

You can dedicate the merits here for specific people who are sick or having many problems or for those who have died.

The remaining dedications are optional:

May I and all others be able to live lives of pure moral conduct (like Lama Tsong Khapa himself), train the mind in bodhicitta, and live in pure view and conduct. In this way, may we be able to complete our lives without corrupting the pure wisdom of the second Buddha's teachings.

It is only from the kindness of my gurus that I have met the unequalled teachings of Buddha.

I dedicate all this merit so that all migratory beings without exception may be guided in the future by kind and holy gurus.

Until samsara ends, may the teaching that benefits not be moved away by the winds of the evil superstitions. May the whole world be always filled with people who have understood and found stable faith in the true teachings.

May I pass the time, day and night,
Thinking and examining by what means
This teaching can spread in the minds
Of all sentient beings and me.

Colophon:

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