

Daily Lojong Practice

(Compiled by Patricia Myerson, based on "The Great Path of Awakening"
by Jamgon Kongtrul. Edited by Lama Kathy Wesley. Last revised 10.28.14)

REFUGE and BODHICITTA

Until I reach Enlightenment
I take refuge in all the Buddhas
And in the Dharma and the Sangha
By the merit of accomplishing the six perfections
May I achieve Buddhahood
For the benefit of all sentient beings

I. Guru Yoga

At the beginning of every period of meditation, imagine your root guru sitting on a lotus-and-moon seat above your head. His body is radiant and his face happy and smiling as he regards all beings with non-referential compassion. In him, all the root and lineage gurus are present.

With intense respect and devotion, repeat the lineage prayer (called "Soothing the Pain of Faith") if you have time, and then repeat the following prayer 1,000, 100, 21 or 7 times:

I pray for your blessing, my guru, great and completely worthy spiritual friend. I pray that you will cause love, compassion and bodhicitta to arise in my mind.

Then, imagine that your guru descends through the aperture of Brahma and sits in your heart in a pavilion of light, like an open shell. This exercise in intense respect and devotion is known as guru yoga. It is important to begin every period of meditation this way.

After doing Guru Yoga:

II. Contemplation

Contemplate, at least briefly, at least one of the four reminders. If there is time, use the 3-step contemplation method taught by Tai Situ Rinpoche:

- 1: **Review** the facts (read what is written, what it means).
- 2: **Recognize** that it is really true. If you don't do either step one or step two well, you might be wasting your time contemplating!
- 3: **Resolve** to practice dharma as a result of what you have recognized. If you skip step 3 you might get depressed with just step 1&2!

III. Shamatha Meditation

Count several cycles of 21 breaths to stabilize the mind.

IV. Bodhicitta Exercises

Do the practices for Ultimate Bodhicitta, Relative Bodhicitta, or both.

V. Dedication Prayers

Conclude the session with the Seven-Branch Prayer

VI. Appendix: Prayers

SOOTHING THE PAIN OF FAITH

A Prayer to the Mind-Training Lineage

(This prayer was composed by Lodru Taye (Jamgon Kongtrul) to be included with the written commentary on mind training. Additions to the lineage were made by Kalu Rinpoche.

*All the lineage of the mind training transmission share a common genesis in Buddha Shakyamuni, the Indian masters including Atisha, and the early Kadampa teachers. Different lines of transmission begin to emerge in the eleventh and twelfth centuries. Kongtrul follow the Kadampa lineage up to Tokme Zangpo, who authored the first commentary on Chekawa's Seven Points. By this time there were many systems of mind training. Shakya Chokden, a teacher of the Sakya tradition, received some sixty different teachings from Shon-nu Lodru. With Kunga Chokdrup, this line of transmission enters the Jonangpa school and continues as part of the Shangpa transmission after Taranatha's time. The Shangpa transmission, in turn, was carried by teachers of several different schools: Tsewang Norbu, a Nyingma master; Trin- le Shingta, a Drukpa Kagyu master; Situ Tenpa Nyinje of the Karma Kagyu tradition; and others. Kongtrul (Lodru Taye) received these teachings from Shenpen Ozer, a Shangpa lineage holder, though he undoubtedly received them from other teachers, too. After Kongtrul, the line of transmission, as augmented by Kalu Rinpoche, follows the Karma Kagyu and Shangpa lineage holders in eastern Tibet. *"Dismiss" means to dismiss ego-fixation; "dispel" means to dispel mental afflictions.)*

Glorious root guru, the precious one,
Sitting above my head on a lotus-and-moon seat,
With your great kindness, please take care of me.
Grant the mastery of enlightened form, speech, and mind.

I pray to Shakyamuni and his regent Maitreya,
To the noble Asanga and the learned Vasubandhu,
To the two Sena and Gunamitra, and to Simhabhadra.
Bless me with the full development of love, compassion,
and bodhicitta,
And the ability to dismiss and dispel.*

I pray to Gang-pel and the greater and lesser Kusali
To Dharmakirti and lord Atisha,
To Drom-ton, Potowa, and Sharawa,

And to the contemplative Chekawa.
Bless me with the full development of love, compassion,
and bodhicitta,
And the ability to dismiss and dispel.

I pray to Chilbupa and guru Ozer,
To Lha-ding, Jang-chub Bum, and Kun-gyaltsen,
To Yongen-pal and the great pandit Dewa-pal,
And to Shon-nu, who proclaimed the four teachings.
Bless me with the full development of love, compassion,
and bodhicitta,
And the ability to dismiss and dispel.

I pray to the bodhisattva Sonam Trakpa,
to Tok-me Zangpo, Yonten Lodru, and Shon-nu Lodru,
To the great pandit Shakya Chokden,
And to Kunga Chokdrup and Jetsun Drolchok,
Bless me with the full development of love, compassion,
and bodhicitta,
And the ability to dismiss and dispel.

I pray to Lung-rik Gyatso and all-knowing Taranatha,
To the two regents Rinchen Gyatso and Yeshe Gyatso,
To the contemplative Yonten Gon, to Gonpo Paljor,
Gonpo Trakpa, and to Gonpo Namgyal.
Bless me with the full development of love, compassion,
and bodhicitta,
And the ability to dismiss and dispel.

I pray to Tsewang Norbu and Trin-le Shingta,
To Situ Tenpa Nyinje and the siddha Lodru,
To Karma Lhatong, Shenpen Ozer, and Lodru Taye.
Bless me with the full development of love, compassion,
and bodhicitta,
And the ability to dismiss and dispel.

I pray to Kachab Dorje and Shiwa Nyingpo,
To Padma Wangchuk and Khyentse Ozer,
To Norbu Dondrub, whose experience and understanding
were complete,
And to all the root and lineage gurus,
Bless me with the full development of love, compassion,
and bodhicitta,
And the ability to dismiss and dispel.

In your form is united the compassion of Buddha and his
sons.
You are the incomparable lord of dharma with whom any
relationship is meaningful.
My root guru, you embody the life-breath of this lineage.
I pray to you from the depths of my heart.
Bless me with the full development of love, compassion,
and bodhicitta,
And the ability to dismiss and dispel.

Revulsion and renunciation form the foundation.
Supreme pure bodhicitta in its two aspects
Is the secret for never veering from the mahayana path.
Grant your blessings that bodhicitta may arise,
Be stabilized, and grow in strength.

When the confusion over the eight concerns has been
thrown over,
Ego-clinging completely severed,
And genuine concern for others thoroughly developed,
Whatever appears can be experienced as an aid on the path
of awakening.
Grant your blessings that mind training may be complete.

With the direct understanding that what is ultimate has no
origin, cessation, or duration, is emptiness,
Yet what is present arises from dependence and
coincidence like an enchantment,
May I come to see everything and work naturally for the
welfare of limitless beings
As long as samsara exists.

THE SEVEN-BRANCH PRAYER

With complete faith I bow
To all the victorious ones and their sons
Who abide in the ten directions and three times.

I offer flowers, incense, light,
Perfume, food, music, and many other things,
Both in substance and with my imagination.
I ask the noble assemblage to accept them.

I confess all evil actions that I have done,
Influenced by the defilements,
From time without beginning until now;
The five that ripen immediately,
The ten non-virtuous acts, and many others.

I rejoice in the merit of whatever virtue
Shravakas, pratyekabuddhas,
Bodhisattvas, and ordinary people
Gather throughout the three times.

I pray for the wheel of the dharma to be turned,
The teachings of the mahayana and hinayana,
In ways suitable for the different aptitudes
And motivations present in sentient beings.

I ask the buddhas not to pass into nirvana,
but, with great compassion and
Until samsara is completely empty,
To look after all sentient beings
Who drown in this ocean of sorrow.

May whatever merit I have accumulated
Become a seed for the enlightenment of all beings.
Without delay, may I become
A splendid leader for sentient beings.