

Practice Verses and Sutras
Red Clay Sangha
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Patrul Rinpoche "Advice from Me to Myself"

Listen up, old bad-karma Gareth

You dweller in distraction.

For ages now you've been

Beguiled, entranced and fooled by appearances.

Are you aware of that? Are you?

Right this very instant, when you're

Under the spell of mistaken perception

You've got to watch out.

Don't let yourself get carried away by this fake and empty life.

Your mind is spinning around

About carrying out a lot of useless projects:

It's a waste! Give it up!

Thinking about the hundred plans you want to accomplish,

With never enough time to finish them,

Just weighs down the mind.

You're completely distracted

By all these projects, which never come to an end,

But keep spreading out more, liker ripples in water.

Don't be a fool: for once, just sit tight...

If you let go of everything -

Everything, *everything* -

That's the real point!

Karaniya Metta Sutta

This is to be done by one skilled in aims
who wants to break through to the state of peace:
Be capable, upright, & straightforward,
easy to instruct, gentle, & not conceited,
content & easy to support,
with few duties, living lightly,
with peaceful faculties, masterful,
modest, & no greed for supporters.
Do not do the slightest thing
that the wise would later censure.

Think: Happy, at rest,
may all beings be happy at heart.
Whatever beings there may be,
 weak or strong, without exception,
 long, large, middling, short,
 subtle, blatant, seen & unseen,
 near & far, born & seeking birth:
May all beings be happy at heart.

Let no one deceive another or despise anyone anywhere,
or through anger or irritation wish for another to suffer.

As a mother would risk her life
to protect her child, her only child,
even so should one cultivate a limitless heart
with regard to all beings.
With good will for the entire cosmos,
cultivate a limitless heart:
Above, below, & all around,
unobstructed, without enmity or hate.
Whether standing, walking,
sitting, or lying down,
 as long as one is alert,
one should be resolved on this mindfulness.
This is called a sublime abiding
here & now.

Not taken with views, but virtuous & consummate in vision,
having subdued desire for sensual pleasures,
 one never again will lie in the womb.

Shantideva's Bodhisattva Vow (From the Way of the Bodhisattva)

21.

Just like the earth and space itself
And all the other mighty elements,
For boundless multitudes of beings
May I always be the ground of life, the source of varied sustenance.

22.

Thus for everything that lives,
As far as are the limits of the sky,
May I be constantly their source of livelihood
Until they pass beyond all sorrow.

23.

Just as all the Buddhas of the past
Have brought forth the awakened mind,
And in the precepts of the Bodhisattvas
Step-by-step abode and trained,

24.

Likewise, for the benefit of beings,
I will bring to birth the awakened mind,
And in those precepts, step-by-step,
I will abide and train myself.

25.

Those who thus with clear intelligence
Take hold of the awakened mind with bright and lucid joy,
That they may now increase what they have gained,
Should lift their hearts with praises such as these:

26.

"Today my life has given fruit.
This human state has now been well assumed.
Today I take my birth in Buddha's line,
And have become the Buddha's child and heir.

27.

"In every way, then, I will undertake
Activities befitting such a rank.

And I will do no act to mar
Or compromise this high and faultless lineage.

28.

“For I am like a blind man who has found
A precious gem inside a heap of dust.
For so it is, by some strange chance,
That bodhichitta has been born in me.

29.

“This is the supreme draft of immortality
That slays the Lord of Death, the slaughterer of beings,
The rich unfailing treasure-mine
To heal the poverty of wanderers.

30.

“It is the sovereign remedy
That perfectly allays all maladies.
It is the tree that gives relief
To those who wander wearily the pathways of existence.

31.

“It is the universal bridge that saves
All wandering beings from the states of loss,
The rising moon of the enlightened mind
That soothes the sorrows born of the afflictions.

32.

“It is the mighty sun that utterly dispels
The misty ignorance of wandering beings,
The creamy butter, rich and full,
That’s churned from milk of holy teaching.

33.

“Living beings! Wayfarers upon life’s paths,
Who wish to taste the riches of contentment,
Here before you is the supreme bliss.
Here, O ceaseless travelers, is your fulfillment!

34.

“And so, today, within the sight of all protectors,
I summon beings, calling them to Buddhahood.
And, till that state is reached, to every earthly joy!
May gods and demigods and all the rest rejoice!”

Sandokai - Identity of Sameness and Difference

The mind of the Great Sage of India was intimately conveyed from west to east.
Among human beings are wise ones and fools,
But in the Way there is no northern or southern Patriarch.
The subtle source is clear and bright;
the tributary streams flow through the darkness.
To be attached to things is illusion;
To encounter the absolute is not yet enlightenment.
Each and all, the subjective and objective spheres are related,
and at the same time, independent.
Related, yet working differently, though each keeps its own place.
Form makes the character and appearance different;
Sounds distinguish comfort and discomfort.
The dark makes all words one; the brightness distinguishes good and bad phrases.
The four elements return to their nature as a child to its mother.
Fire is hot, wind moves, water is wet, earth hard.
Eyes see, ears hear, nose smells, tongue tastes the salt and sour.
Each is independent of the other; cause and effect must return to the great reality
Like leaves that come from the same root.
The words high and low are used relatively.
Within light there is darkness, but do not try to understand that darkness;
Within darkness there is light, but do not look for that light.
Light and darkness are a pair, like the foot before
and the foot behind, in walking. Each thing has its own intrinsic value
and is related to everything else in function and position.
Ordinary life fits the absolute as a box and its lid.
The absolute works together with the relative like two arrows meeting in mid-air.
Reading words you should grasp the great reality. Do not judge by any standards.
If you do not see the Way, you do not see it even as you walk on it.
When you walk the Way, it is not near, it is not far.
If you are deluded, you are mountains and rivers away from it.
I respectfully say to those who wish to be enlightened:
Do not waste your time by night or day.

Zazen Wasan (Song of Zazen)

From the very beginning all beings are Buddha.
Like water and ice, without water no ice,
Outside us no Buddhas.

How near the truth, yet how far we seek,
Like one in water crying "I thirst!"
Like a child of rich birth wand'ring poor on this earth,
We endlessly circle the six worlds.

The cause of our sorrow is ego-delusion
From dark path to dark path we've wandered in darkness—
How can we be free from birth and death?

The gateway to freedom is zazen samadhi—
Beyond exaltation, beyond all our praises, the pure Mahayana.
Upholding the precepts, repentance and giving
The countless good deeds and the way of right living
All come from zazen.

Thus one true samadhi extinguishes evils;
It purifies karma, dissolving obstructions.
Then where are the dark paths to lead us astray?
The Pure Lotus Land is not far away.

Hearing this truth, heart humble and grateful,
To praise and embrace it, to practice its wisdom,
Brings unending blessings, brings mountains of merit.
And when we turn inward and prove our True-nature—that True-self is no-self, our own
Self is no-self—we go beyond ego and past clever words.
Then the gate to the oneness of cause and effect is thrown open.

Not two and not three, straight ahead runs the Way.
Our form now being no-form, in going and returning we never leave home.
Our thought now being no-thought, our dancing and songs are the voice of the Dharma.

How vast is the heaven of boundless samadhi!
How bright and transparent—the moonlight of Wisdom!
What is there outside us, what is there we lack?
Nirvana is openly shown to our eyes.
This earth where we stand is the Pure Lotus Land,
And this very body the body of Buddha.

The Four Boundless Qualities

(Now let us make the Four Boundless Qualities shine forth.)

I will abide pervading one quarter with a mind imbued with metta,
Likewise the second, likewise the third, likewise the fourth,
So above and below, around and everywhere, and to all as to myself.
I will abide pervading the all-encompassing world
with a mind imbued with metta:
Abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind imbued with karuna,
Likewise the second, likewise the third, likewise the fourth,
So above and below, around and everywhere, and to all as to myself.
I will abide pervading the all-encompassing world
with a mind imbued with karuna:
Abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind imbued with mudita,
Likewise the second, likewise the third, likewise the fourth,
So above and below, around and everywhere, and to all as to myself.
I will abide pervading the all-encompassing world
with a mind imbued with mudita:
Abundant, exalted, immeasurable, without hostility, and without ill-will.

I will abide pervading one quarter with a mind imbued with upekkha,
Likewise the second, likewise the third, likewise the fourth,
So above and below, around and everywhere, and to all as to myself.
I will abide pervading the all-encompassing world
with a mind imbued with upekkha:
Abundant, exalted, immeasurable, without hostility, and without ill-will.

Common translations:

- *Metta – goodwill/ kindness*
- *Karuna – compassion*
- *Mudita – joy*
- *Upekkha - equanimity*

The Holy Teaching of Vimilakirti
Chapter 2: Inconceivable Skill In Liberative Technique
Excerpt

Friends, this body is so impermanent, fragile, unworthy of confidence, and feeble. It is so insubstantial, perishable, short-lived, painful, filled with diseases, and subject to changes. Thus, my friends, as this body is only the vessel of many sicknesses, wise men do not rely on it. This body is like a ball of foam, unable to bear any pressure. It is like a water bubble, not remaining very long. It is like a mirage, born from the appetites of the passions. It is like the trunk of the plantain tree, having no core. Alas! This body is like a machine, a nexus of bones and tendons. It is like a magical illusion, consisting of falsifications. It is like a dream, being an unreal vision. It is like a reflection, being the image of former actions. It is like an echo, being dependent on conditioning. It is like a cloud, being characterized by turbulence and dissolution. It is like a flash of lightning, being unstable, and decaying in every moment. The body is ownerless, being the product of a variety of conditions.

This body is inert, like the earth; selfless, like water; lifeless, like fire; impersonal, like the wind; and non-substantial, like space. This body is unreal, being a collocation of the four main elements. It is void, not existing as self or as self-possessed. It is inanimate, being like grass, trees, walls, clods of earth, and hallucinations. It is insensate, being driven like a windmill. It is filthy, being an agglomeration of pus and excrement. It is false, being fated to be broken and destroyed, in spite of being anointed and massaged. It is afflicted by the four hundred and four diseases. It is like an ancient well, constantly overwhelmed by old age. Its duration is never certain—certain only is its end in death. This body is a combination of aggregates, elements, and sense media, which are comparable to murderers, poisonous snakes, and an empty town, respectively. Therefore you should be repulsed by such a body. You should despair of it and should arouse your admiration for the body of the Tathagata.

Friends, the body of a Tathagata is the body of Dharma, born of gnosis. The body of the Tathagata is born of the stores merit and wisdom. It is born of morality, of meditation, of wisdom, of deliberations, and of the knowledge and vision of liberation. It is born of love, compassion, joy, and impartiality. It is born of charity, discipline, and self-control. It is born of the path of ten virtues. It is born of patience and gentleness. It is born of the roots of virtue planted by solid efforts. It is born of the concentrations, deliberations, the meditations, and the absorptions. It is born of learning, wisdom, and liberative technique.... It is born of truth. It is born of reality. It is born of conscious awareness.

Meal Chant

Buddha was born in Kapilavastu,
Enlightened in Magadha,
Taught in Varanasi,
Entered nirvana in Kushinagara.
Now we set out Buddha's own bowls
May we, with all living beings
realize the emptiness of the three wheels,
giver, receiver, and gift.

Vairochana Buddha, pure Dharmakaya;
Locana Buddha, complete Sambhogakaya;
Shakyamuni Buddha, myriad Nirmanakaya;
Maitreya Buddha, next to be born;
All buddhas throughout space and time;
Lotus of the Wondrous Dharma, Mahayana Sutra;
Manjushri Bodhisattva, great wisdom;
Samantabhadra Bodhisattva, great activity;
Avalokiteshvara Bodhisattva, great compassion;
All honored ones, bodhisattvas, mahasattvas,
Wisdom beyond wisdom, Maha-prajnaparamita.

We reflect on the effort that brought us this food and consider how it comes to us.
We reflect on our virtue and practice, and whether we are worthy of this offering;
We regard it as essential to keep the mind free from excesses, such as greed;
We regard this food as good medicine to sustain our life.
For the sake of enlightenment, we now receive this food.

First, this is for the Three Treasures
Next, for the four benefactors;
Finally, for the beings in the six realms
may all be equally nourished.
The first bite is to end all evil.
The second is to cultivate all good.
The third is to free all beings,
May we all realize the Buddha Way

(After meals)

Abiding in this ephemeral world
like a lotus in muddy water,
the mind is pure and goes beyond
Thus we bow to Buddha

Kaccāyanagotta Sutta

Samyuta Nikaya 12.15

I have heard that on one occasion the Blessed One was staying near Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Ven. Kaccāyana Gotta approached the Blessed One and, on arrival, having bowed down, sat to one side. As he was sitting there he said to the Blessed One: "Lord, 'Right view, right view,' it is said. To what extent is there right view?"

"By & large, Kaccāyana, this world is supported by a polarity, that of existence & non-existence. But when one sees the origination of the world as it has come to be with right discernment, 'non-existence' with reference to the world does not occur to one. When one sees the cessation of the world as it has come to be with right discernment, 'existence' with reference to the world does not occur to one.

"By & large, Kaccāyana, this world is in bondage to attachments, clingings, & biases. But one such as this does not get involved with or cling to these attachments, clingings, fixations of awareness, biases, or obsessions; nor is he resolved on 'my self.' He has no uncertainty or doubt that mere stress, when arising, is arising; stress, when passing away, is passing away. In this, his knowledge is independent of others. It's to this extent, Kaccāyana, that there is right view.

"'Everything exists': That is one extreme. 'Everything doesn't exist': That is a second extreme. Avoiding these two extremes, the Tathāgata teaches the Dhamma via the middle:

From ignorance as a requisite condition come fabrications.

From fabrications as a requisite condition comes consciousness.

From consciousness as a requisite condition comes name-&-form.

From name-&-form as a requisite condition come the six sense media.

From the six sense media as a requisite condition comes contact.

From contact as a requisite condition comes feeling.

From feeling as a requisite condition comes craving.

From craving as a requisite condition comes clinging.

From clinging as a requisite condition comes becoming.

From becoming as a requisite condition comes birth.

From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, & despair come into play. Such is the origination of this entire mass of stress & suffering.

"Now from the remainderless fading & cessation of that very ignorance comes the cessation of fabrications. From the cessation of fabrications comes the cessation of consciousness. From the cessation of consciousness comes the cessation of name-&-form. From the cessation of name-&-form comes the cessation of the six sense media. From the cessation of the six sense media comes the cessation of contact. From the cessation of contact comes the cessation of feeling. From the cessation of feeling comes the cessation of craving. From the cessation of craving comes the cessation of clinging. From the cessation of clinging comes the cessation of becoming. From the cessation of becoming comes the cessation of birth. From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, & despair all cease. Such is the cessation of this entire mass of stress & suffering."

The Supreme Octet

Sutta Nipata 4.5

When dwelling on views as “supreme,”
a person makes them the utmost thing in the world,
&, from that, calls all others inferior
and so he’s not gone beyond disputes.

When he sees his own advantage in what’s seen, heard, sensed,
or in habits & practices,
seizing it there
he sees all else, all others, as inferior.

That, too, say the skilled, is a binding knot:
that in dependence on which you regard another as inferior.
So a monk shouldn’t be dependent
on what’s seen, heard, or sensed, or on habits & practices;
nor should he theorize a view in the world
in connection with knowledge or habits & practices;

shouldn’t take himself to be “equal”;
shouldn’t think himself inferior or superlative.

Abandoning what he’d embraced, not clinging,
he doesn’t make himself dependent even in connection with knowledge;
doesn’t follow a faction among those who are split;
doesn’t fall back on any view whatsoever.

One who isn’t inclined toward either side
—becoming or not—here or beyond—
who has no entrenchment
when considering what’s grasped among doctrines,
hasn’t the least theorized perception
with regard to what’s seen, heard, or sensed.

By whom, with what, should he be pigeonholed here in the world?
—this brahman who hasn’t adopted views.

They don’t theorize, don’t yearn, don’t adhere even to doctrines.
A brahman not led by habits or practices,
gone to the beyond
—Such—
doesn’t fall back.

Inspiration-Prayer Calling on the Buddhas and Bodhisattvas for Rescue

At the time of one's death, one should always call on the Buddhas and Bodhisattvas for rescue. One should make material and mental offerings to the Three Jewels, and holding fragrant incense in one's hand, say these words with intense power of concentration:☸

O Buddhas and Bodhisattvas dwelling in the ten directions, compassionate, all-knowing, with the five kinds of eyes, loving, protectors of all sentient beings, come to this place by the power of compassion and accept these material and mental offerings.☸

O Compassionate Ones, you possess understanding wisdom, loving compassion, effective action, and protecting power beyond the reach of thought. O Compassionate Ones, this person, (name), is going from this world to the other shore, he is leaving this world, he is dying without choice, he has no friends, he is suffering greatly, he has no refuge, he has no protector, he has no allies, the light of this life has set, he is going to another world, he is entering dense darkness, he is falling down a deep precipice, he is entering a thick forest, he is pursued by the power of karma, he is entering a great wilderness, he is swept away by a great ocean, he is driven on by the wind of karma, he is going where there is no solid ground, he is embarking on a great battle, he is seized by the great evil spirit, he is terrified by the messengers of the Lord of Death, he is entering existence after existence because of his karma, he is helpless, the time has come when he must go on alone without a friend.☸

O Compassionate Ones, be a refuge to him, (name), who has no refuge, protect him, defend him, keep him from the great dark-

ness of the bardo, turn him aside from the great hurricane of karma, protect him from the great fear of the Lord of Death, deliver him from the long and dangerous pathway of the bardo. O Compassionate Ones, do not let your compassion be small, rescue him, do not let him go to the three lower realms, do not forget your former vows but quickly send out the power of your compassion.☸

O Buddhas and Bodhisattvas, do not let your compassion and skilful means for him, (name), be small, seize him with compassion, do not let a sentient being fall into the power of evil karma.☸

May the Three Jewels be a refuge from suffering in the bardo.☸

This should be said three times with deep devotion by oneself and all others. Then "The Liberation through Hearing", "Deliverance from the Dangerous Pathway of the Bardo", and "The Bardo Prayer which Protects from Fear" should be read.☸

The Main Verses of the Six Bardos

Now when the bardo of birth is dawning upon me,
I will abandon laziness for which life has no time,
enter the undistracted path of study, reflection and meditation,
making projections and mind the path, and realise the three
kāyas;
now that I have once attained a human body,
there is no time on the path for the mind to wander. ॐ

Now when the bardo of dreams is dawning upon me,
I will abandon the corpse-like sleep of careless ignorance,
and let my thoughts enter their natural state without distraction;
controlling and transforming dreams in luminosity,
I will not sleep like any animal
but unify completely sleep and practice. ॐ

Now when the bardo of samādhi-meditation dawns upon me,
I will abandon the crowd of distractions and confusions,
and rest in the boundless state without grasping or disturbance;
firm in the two practices: visualisation and complete,
at this time of meditation, one-pointed, free from activity,
I will not fall into the power of confused emotions. ॐ

Now when the bardo of the moment before death dawns upon me,
I will abandon all grasping, yearning and attachment,
enter undistracted into clear awareness of the teaching,
and eject my consciousness into the space of unborn mind;

as I leave this compound body of flesh and blood
I will know it to be a transitory illusion. ॐ

Now when the bardo of dharmatā dawns upon me,
I will abandon all thoughts of fear and terror,
I will recognise whatever appears as my projection
and know it to be a vision of the bardo;
now that I have reached this crucial point,
I will not fear the peaceful and wrathful ones, my own projections. ॐ

Now when the bardo of becoming dawns upon me,
I will concentrate my mind one-pointedly,
and strive to prolong the results of good karma,
close the womb-entrance and think of resistance;
this is the time when perseverance and pure thought are needed,
abandon jealousy, and meditate on the guru with his consort. ॐ

With mind far off, not thinking of death's coming,
performing these meaningless activities,
returning empty-handed now would be complete confusion;
the need is recognition, holy dharma,
so why not practise dharma at this very moment?
From the mouths of siddhas come these words:
If you do not keep your guru's teaching in your heart
will you not become your own deceiver? ॐ

Inspiration-Prayer for Deliverance from the Dangerous Pathway of the Bardo

*Homage to the gurus, yidams and ḍākinīs,
with their great love may they lead us on the path.፤*

*When through confusion I wander in saṃsāra,
on the undistracted light-path of study, reflection and meditation,
may the gurus of the sacred lineage go before me,
their consorts the hosts of ḍākinīs behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state.፤*

*When through intense ignorance I wander in saṃsāra,
on the luminous light-path of the dharmadhātu wisdom,
may Blessed Vairocana go before me,
his consort the Queen of Vajra Space behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state.፤*

*When through intense aggression I wander in saṃsāra,
on the luminous light-path of the mirror-like wisdom,
may Blessed Vajrasattva go before me,
his consort Buddha-Ločanā behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state.፤*

*When through intense pride I wander in saṃsāra,
on the luminous light-path of the wisdom of equality,*

*may Blessed Ratnasambhava go before me,
his consort Māmakī behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state.፤*

*When through intense desire I wander in saṃsāra,
on the luminous light-path of discriminating wisdom,
may Blessed Amitābha go before me,
his consort Pāṇḍaravāsini behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state.፤*

*When through intense envy I wander in saṃsāra,
on the luminous light-path of action-accomplishing wisdom,
may Blessed Amoghasiddhi go before me,
his consort Samaya-Tārā behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state.፤*

*When through strong unconscious tendencies I wander
in saṃsāra,
on the luminous light-path of the innate wisdom,
may the vidyādhara warriors go before me,
their consorts the host of ḍākinīs behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state.፤*

*When through fierce confused projections I wander in saṃsāra,
on the light-path of abandoning all fear,
may the Blessed Ones, peaceful and wrathful, go before me,
the host of ḍākinīs, Queens of Space, behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect buddha state.፤*

*May the element of space not rise up as an enemy,
may I see the Realm of the blue buddha.
May the element of water not rise up as enemy,*

*may I see the realm of the white buddha.
May the element of earth not rise up as an enemy,
may I see the realm of the yellow buddha.
May the element of fire not rise up as an enemy,
may I see the realm of the red buddha.
May the element of air not rise up as an enemy,
may I see the realm of the green buddha.
May the rainbow of the elements not rise up as enemies,
may I see the realms of all the buddhas.
May the sounds, lights and rays not rise up as enemies,
may I see the infinite realms of the Peaceful and Wrathful Ones.
May I know all the sounds as my own sound,
may I know all the lights as my own light,
may I know all the rays as my own ray.
May I spontaneously know the bardo as myself,
may I attain the realms of the three kāyas.Ꞣ*

The Bardo Prayer which Protects from Fear

*When the journey of my life has reached its end,
and since no relatives go with me from this world
I wander in the bardo state alone,
may the peaceful and wrathful buddhas send out the power of
their compassion
and clear away the dense darkness of ignorance.Ꞣ*

*When parted from beloved friends, wandering alone,
my own projections' empty forms appear,
may the buddhas send out the power of their compassion
so that the bardo's terrors do not come.Ꞣ*

*When the five luminous lights of wisdom shine,
fearlessly may I recognise myself;
when the forms of the peaceful and wrathful ones appear,
fearless and confident may I recognise the bardo.Ꞣ*

*When I suffer through the power of evil karma,
may the peaceful and wrathful buddhas clear away suffering;
when the sound of dharmatā roars like a thousand thunders,
may it be transformed into the sound of mahāyāna teaching.Ꞣ*

*When I follow my karma, without a refuge,
may the peaceful and wrathful buddhas be my refuge;
when I suffer the karma of unconscious tendencies,
may the samādhi of bliss and luminosity arise.Ꞣ*

*At the moment of spontaneous birth in the bardo of becoming,
may the false teachings of the tempters not arise;
when I arrive wherever I wish by supernatural power,
may the illusory terrors of evil karma not arise. ॐ*

*When savage beasts of prey are roaring,
may it become the sound of dharma, the six syllables;
when I am chased by snow, rain, wind and darkness,
may I receive the clear, divine eye of wisdom. ॐ*

*May all sentient beings of the same realm in the bardo,
free from jealousy, be born in a higher state;
when great thirst and hunger are caused by passions,
may the pain of thirst and hunger, heat and cold, not arise. ॐ*

*When I see my future parents in union,
may I see the peaceful and wrathful buddhas with their consorts;
with power to choose my birthplace, for the good of others,
may I receive a perfect body adorned with auspicious signs. ॐ*

*Obtaining for myself a perfect human body,
may all who see and hear me at once be liberated;
may I not follow all my evil karma,
but follow and increase what merit I may have. ॐ*

*Wherever I am born, at that very place,
may I meet the yidam of this life face to face;
knowing how to walk and talk as soon as I am born,
may I attain the power of non-forgetfulness and remembrance of
past lives. ॐ*

*In all the stages of learning, high, middle and low,
may I understand just by hearing, thinking and seeing;
wherever I am born, may that land be blessed,
so that all sentient beings may be happy. ॐ*

*O peaceful and wrathful buddhas, may I and others
become like you yourselves, just as you are,
with your forms and your auspicious marks,
your retinues, your long life and your realms. ॐ*

*Samantabhadra, the peaceful and wrathful ones, infinite
compassion,
the power of truth of the pure dharmatā,
and followers of tantra in one-pointed meditation:
may their blessings fulfil this inspiration-prayer. ॐ*

Crossing over the Flood

Ogha-taraṇa Sutta (SN 1:1)

I have heard that on one occasion the Blessed One was staying near Sāvattthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. Then a certain devatā, in the far extreme of the night, her extreme radiance lighting up the entirety of Jeta’s Grove, went to the Blessed One. On arrival, having bowed down to him, she stood to one side. As she was standing there, she said to him, “Tell me, dear sir, how you crossed over the flood.”

“I crossed over the flood without pushing forward, without staying in place.”

“But how, dear sir, did you cross over the flood without pushing forward, without staying in place?”

“When I pushed forward, I was whirled about. When I stayed in place, I sank. And so I crossed over the flood without pushing forward, without staying in place.”

The devatā:

“At long last I see
a brahman, totally unbound,
who
without pushing forward,
without staying in place,
has crossed over
the entanglements
of the world.”

That is what the devatā said. The Teacher approved. Realizing that “The Teacher has approved of me,” she bowed down to him, circumambulated him—keeping him to her right—and then vanished right there.