

## **SPECIAL SHAMATHA-VIPASSANA REFUGE BODHICITTA AND GURU YOGA**

MA NAM K'A DANG NYAM PAY SEM CHEN T'AM CHAY CHAP KUN DU CHI NGO WO LAMA RINPOCHE LA CHAP SU CHI WA LAK SO (3X)

All Sentient Beings, my mothers, who equal [the extent of] space, go for refuge to the precious Lama who is the embodiment of all refuges (3x)

MA NAM KA DANG NYAM PAY SEM CHEN TAM CHAY ZUNG JUK

In order that all sentient beings, my mothers, who equal [the extent of] space may

DORJE CHANG CHEN POI GO PANG TOB PAR JA DEI CHAY DU ZAB LAM

attain the level of the great Vajradhara, integration,

CHAK JA CHENPO NYAM SU LEN PAR JI'O (3X)

I will practice the profound path Mahamudra (3x)

DUN KAR SENG TRI NA TSOK PEMA DANG DA NYI DEN LA LAMA

In space in front, seated on a lion throne, multi colored lotus, moon+sun disk is the

DORJE CHANG, TRAK DANG ZI JI PUN SUM TSOK PAR SHUK. KUN CHOK

Lama, Vajradhara who is radiant and majestic. He is the embodiment of the rare and

KUN DU LO TAY CHIK CHOK JUR

supreme ones and the single sufficient [place] for our trust.

DU SUM SANGJE TAM CHAY DU PAY NGO WO LAMA RINPOCHE

Precious lama who is the embodiment of the Buddhas of the three times,

SEM CHEN TAMCHAY CHI DON DU DAK GI DAK DZIN LU TONG WAR DZED DU SOL

In order to benefit all sentient beings, I supplicate you that I may abandon clinging to a self.

GO MED JU LA CHE WAR DZED DU SOL. OD SAL CHAK JA CHEN PO TOK PAR DZED DU SOL (3X)

I supplicate you that a lack of needs may arise in my mind. I supplicate you that I may realize luminosity, Mahamudra. (3x)

MO GU SHUK CHI LAMA OD DU SHU. RANG TIM LAMA RANG SEM YER MAY JUR.

Through the force of devotion the Lama melts into light and dissolves into myself.

My own mind becomes inseparable from the Lama's mind.

### **DEDICATION PRAYERS**

Gay Wa Di Yi Nyur Tu Da/ Cha Ja Chen Po Drup Jur Nay/ Dro Wa Chi Chang Ma Lu Pa/ Te Yi Sa La Go Par Shog. By this virtue, after having realized Mahamudra, may I quickly establish all beings without a single exception in this state.

Sonam di yi tam che zi pani; Top ne nyepe dranam pam che ne ;Je gar nachi balap druk payi; Si pe tsole dro war drol war sho. Through the wholesomeness of this practice may all the mental defilements be overcome and may all beings be liberated from the ocean of Samsara stirred by the waves of birth, aging, sickness and death.

**Extraordinary SHAMATHA (CALM ABIDING) MEDITATION  
TRANSFORMING THE 5 ELEMENTS INTO THE 5 WISDOM DAKINIS**

FROM THE SHANGPA KAGYU TRADITION AS TAUGHT BY H.E. KALU RINPOCHE

1. Rest the mind in the uncontrived state.
  
2. Directly in front of you visualize the essence of the element earth as a yellow square of luminous light. The essence embodies the outer aspect (physical world element earth), intermediate aspect (earth element in the body such as bones and skin), and the inner aspect (earth element in the mind—ground for all thoughts). All these impure aspects are purified by focusing on this bindu of yellow light in the form of a square. Do not think that your body exists or does not exist. Focus on the square with one pointed concentrated mind. Meditate without being distracted even for an instant. The earth element next dissolves into the water element. Let your mind dissolve into emptiness and clarity. Leave the mind in that state without distraction. The experience of emptiness and clarity is the female Buddha Sangye Chenma (Locana in Sanskrit) who represents the purified essence of Earth.
  
3. The essence of earth now dissolves into the essence of water, which is a white radiant circle of light. The essence embodies the outer (Water in rivers etc.), intermediate (blood in body) and inner (unimpeded nature of mind). By meditating one pointedly on the white circle of light the impure aspects of Water are purified. Focus without distraction. Do not think the body either exists or does not exist. Water next dissolves into Fire. Let your mind dissolve into emptiness and clarity. Leave the mind in that state without distraction. The experience of emptiness and clarity is the female Buddha Mamaki who represents the purified essence of Water.
  
4. The essence of water now dissolves into the essence of fire, which is a red triangle with the point facing up. Place your undistracted awareness on the red bindu. By doing this one purifies the outer (combustion), intermediate(digestion), and inner (luminosity/clarity) aspects of fire. Focus without distraction. Do not think the body either exists or does not exist. Fire next dissolves into wind. Let your mind dissolve into emptiness and clarity. Leave the mind in that state without distraction. The experience of emptiness and clarity is the female Buddha Go Karmo (Pandaravasini) who represents the purified essence of Fire.

5. The essence of fire next dissolves into the essence of wind (air) which is a green semicircle with the straight side up. Place your undistracted awareness on the green bindu,. By doing this one purifies the outer (wind, air), intermediate (Breathing), and inner (flux, change) aspects of air.

Focus without distraction. Do not think the body either exists or does not exist. Wind next dissolves into Space. Let your mind dissolve into emptiness and clarity.

Leave the mind in that state without distraction. The experience of emptiness and clarity is the female Buddha Samaya Tara (Damtsik Drolma) who represents the purified essence of wind.

6. The essence of air now dissolves into the essence of space, which is a blue circle. Place your awareness undistracted on the Blue bindu, By doing this one purifies the outer (space), intermediate (pores and orifices), and inner (emptiness/openess) aspects of space.

Focus without distraction. Do not think the body either exists or does not exist.

Space next dissolves into Consciousness. Let your mind dissolve into emptiness and clarity. Leave the mind in that state without distraction. The experience of emptiness and clarity is the female Buddha Vajradhateshvari (Yingchokma) who represents the purified essence of space.

7. The essence of space dissolves into the essence of the 8 consciousnesses (the eighth is the all basis or alaya consciousness), which is visualized as a colorless sphere of light in front of you. This is like a crystal ball or bubble of water.

Focusing on this colorless sphere purifies all the 8 consciousnesses. Focus on this for a few minutes one pointedly. Don't think you have a body or do not have a body.

8. This crystal sphere then gradually expands. First becoming the size of the room, valley, city, earth, solar system, and galaxy. Finally it expands into infinite space. Relax into the experience of infinite space and stay as long as you like with your awareness relaxing into infinite space. This experience of emptiness and clarity and expansiveness of infinite space plants the seeds for the state of Prajnaparamita, the perfection of Wisdom.

## **VIPASSANA MEDITATION-TRANFORMING THE 5 SKANDHAS INTO THE 5 BUDDHA FAMILIES AND MAHAMUDRA MEDITATION PURIFYING THE 5 AFFLICTIONS BY THE 5 WISDOMS**

Within us are the 5 aggregates- Form, Feelings, Perception, Mental Formations and Consciousness. These exist from an impure point of view. From a pure point of view these aggregates are no different from the 5 Buddhas. If we analyze the aggregates we realize they are not tangible, just a product of interdependence. But grasping on these aggregates as real leads to five types of suffering. This meditation purifies the aggregates so we can experience their true essence, which is inseparable from the 5 Buddhas.

First Take Refuge and Generate Bodhicitta. Then:

1. Rest the mind in the uncontrived state.
2. First aggregate (Skandha) is form: the existence of a body of flesh and bones. The purified essence of form is the male Buddha Vairocana (consort is the female Buddha Lochana) Attachment to form leads to the affliction of anger (aggression). The purified aggregate is mirror-like wisdom. Placing your awareness on a brilliant white sphere of light purifies the anger and the form aggregate into mirror like wisdom.
  - a) From out of emptiness there appears a brilliant white sphere of light the size of an egg, which is the essence of the Buddha Vairocana. This sphere of light and your mind are inseparable--non-dual. Not an observer watching a sphere of light but your consciousness and the sphere are the same. Recognize the light as the natural radiance of your mind. The sphere is a product of your mind, the one meditating is the mind-- so they are the same. Rest your mind with awareness and clarity indivisible from the sphere of light.  
Stay as long as you want with your awareness inseparable from the white bindu.

3. Second Skandha is Feelings (sensations) categorized as pleasant, unpleasant and indifferent. Based on that we judge, have attachment, anger, or stupidity. Purified essence of feelings is the Buddha Ratnasambhava. (Consort is Mamaki) Attachment to feelings leads to pride, which gets purified by the Wisdom of Equanimity. The dull color yellow represents Pride, whereas the Bright Yellow the Wisdom of Equanimity.

a) Out of emptiness appears a brilliant yellow sphere of light the size of an egg, which is the essence of the Buddha Ratnasambhava. Meditate that the sphere of yellow light and your mind are inseparable --non-dual. Not an observer watching a sphere of light but your consciousness and the sphere are the same. Recognize the light as the natural radiance of your mind. The sphere is a product of your mind, the one meditating is the mind-- so they are the same. Rest your mind with awareness and clarity indivisible from the sphere of light.

Stay as long as you want with your awareness inseparable from the yellow bindu.

4.Third Skandha is Perception-Recognition--(identification and differentiation). For example: during the first moment we see a red color, the second moment we identify it as RED color... This then leads to saying we see a good color or bad color etc. Desiring etc. Recognition (Perception) is the second moment. The purified essence is the Buddha Amitabha. (Consort is Pandaravasini) Attachment to perception leads to desire, which gets purified by the Wisdom of discriminating awareness. The dull color red represents desire, whereas the Bright Red color the Wisdom of Discriminating Awareness

a) Out of emptiness appears a red sphere of light, which is the essence of the Buddha Amitabha. . Meditate that the sphere of red light and your mind are inseparable -- non-dual. Not an observer watching a sphere of light but your consciousness and the sphere are the same. Recognize the light as the natural radiance of your mind. The sphere is a product of your mind, the one meditating is the mind-- so they are the same. Rest your mind with awareness and clarity indivisible from the sphere of light. Stay as long as you want with your awareness inseparable from the red bindu.

5.Fourth Skandha is Mental Formation- (51 mental states). Clinging to all the mental states, whether positive or negative is the cause for remaining in samsara. These states exist until final liberation. Purified essence is the Buddha Amoghasiddhi. (Consort is Samaya Tara) Attachment to mental formations leads to jealousy, which is purified by Action (or all) accomplishing wisdom.

a) Out of emptiness appears a brilliant emerald green sphere of light the size of an egg, which is the essence of the Buddha Amoghasiddhi. The sphere of light and your mind are indivisible—non-dual. Not an observer watching a sphere of light but your consciousness and the sphere are the same. Recognize the light as the natural radiance of your mind. The sphere is a product of your mind, the one meditating is the mind-- so they are the same. Rest your mind with awareness and clarity indivisible from the sphere of green light.

Stay as long as you want with your awareness inseparable from the green bindu.

6. Fifth Skandha is Consciousness (8 types- 5 senses, mental, deluded and all basis). The purified aspect is the Buddha Akshobya whose consort is Dhatvisvari (Yingchokma). The affliction is ignorance, which is purified by Dharmadhatu Wisdom. Grasping on the 5 senses we solidify our ego and have basic ignorance of our true nature, which is emptiness-clarity.

a) Out of emptiness appears a deep blue sphere of light the size of an egg, which is the essence of the Buddha Vairocana. The sphere of light and your mind are indivisible—non-dual. Not an observer watching a sphere of light but your consciousness and the sphere are the same. Recognize the light as the natural radiance of your mind. The sphere is a product of your mind, the one meditating is the mind-- so they are the same. Rest your mind with awareness and clarity indivisible from the sphere of blue light.

Stay as long as you want with your awareness inseparable from the blue bindu.

## 7. Emptiness Mahamudra Meditation

Now imagine that one's own self (ego) and phenomena are the impure aspect The purified aspect is Dharmata—both self and phenomena are empty. The essence of the mind is emptiness.

The essence or suchness of mind now appears as a colorless sphere like a crystal Ball the size of the first digit of your thumb. The crystal sphere then becomes the size of your body, room, city, earth, solar system, galaxy, universe-- until it pervades all space. Your awareness merges with space without concept of subject or object. The state of your mind is completely un-fabricated.

Wherever space pervades mind pervades

Wherever mind pervades awareness pervades

Wherever awareness pervades the Dharmakaya pervades.

Rest without contrivance in the essence of all encompassing emptiness.  
Rest with the clarity of emptiness and with the awareness of the nature of your mind.  
Relax into empty naked awareness. Nothing needs to be added or subtracted.  
Leave mind like that for a while

Then... bring your awareness back into the shape of a large crystal sphere. Imagine it gets smaller and smaller until it is the size of a single hair.  
Leave mind like that for a while.

Then allow crystal sphere to disappear into space. What remains is the naked  
Mind empty, clear and unimpeded.

## **Rainbow Sphere –Dewachen Meditation**

In front is a sphere of colored lights made up of the 5 colors, white, green yellow, blue and red. These colors constantly move and swirl within the sphere and are brilliant and transparent like a rainbow. Place your awareness inseparable from this rainbow sphere. Relax into your awareness being inseparable from the bindu of your mind. Remain as long as possible in that non-dual state.

Then like a shooting star your awareness in the form of the bindu shoots up into Amitabha's pure Land. The bindu dissolves into the bud of a golden lotus. The lotus flower opens up and your body has all the signs and marks of a tenth level Bodhisattva. Develop a great sense of devotion. Think of the qualities of all the Buddhas and the Buddha Field of the Buddha Amitabha. There is no clinging or grasping and you are completely Joyful.

Experience the feeling of the Pure Land of Dewachen. The trees are made of jewels; in them sit colorful birds that sing songs reminding you of impermanence. The rivers carried jeweled flowers and make sound which communicate the depths of the dharma.

In all directions are vast lotus flower, upon which sit golden Buddhas teaching the Dharma. In the middle of the whole shining scene is the Buddha Amitabha flanked by Chenrezig and Vajrapani. You can never fall back into the mundane world.

Maintain an empty awareness of the pure land. Let the mind relax unobstructed.

Meditate like that.

Then dedicate all your merit and make aspiration prayers.



