



**Meditation on Love, Compassion, and Bodhicitta**

## Opening Prayers

### ***Altruistic Motivation***

*(recite three times)*

All mother sentient beings—  
especially those enemies who hate me, obstructors who harm me,  
and those who create obstacles on my path to liberation and omniscience –  
may they experience happiness and be separated from suffering.

Swiftly will I establish them in the state  
of unsurpassed, perfect, complete, and precious buddhahood.

### ***Commitment to Virtue***

Thus, until I achieve enlightenment, I perform virtuous deeds  
with body, speech and mind.

Until death, I perform virtuous deeds with body, speech and mind.

From now until this time tomorrow, I perform virtuous deeds  
with body, speech and mind.

### ***Short Refuge Prayer***

*(recite three times)*

In the Buddha, Dharma, and Sangha most excellent,  
I take refuge until enlightenment is reached.

By the merit of generosity and other good deeds,  
May I attain Buddhahood for the sake of all sentient beings.

### ***The Four Immeasurable Thoughts***

*(recite three times)*

May all mother sentient beings, boundless as the sky,  
have happiness and the causes of happiness.

May they be liberated from suffering and the causes of suffering.

May they never be separated from the happiness that is free from sorrow.

May they rest in equanimity, free from attachment and aversion.

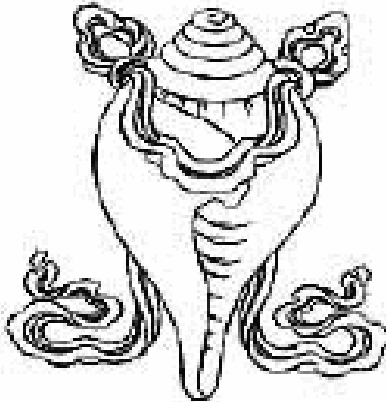
### ***The Four Ways of Turning the Mind***

O, this kind of leisure and endowment is supremely difficult to obtain!  
Having obtained this body, which is easily lost, do not waste it meaninglessly,  
but rather use it to attain the joyous result – ultimate liberation.

The nature of all phenomena is impermanence;  
death is a certainty for all who are born.  
Death can descend anytime, like a drop of morning dew on a blade of grass.  
Quick! It is the time to make effort for the essence of Dharma.

The fruit of one's positive karma is happiness;  
suffering is the fruit of negative karma.  
Inexorable karmic causation is the mode of abiding of all dharmas.  
Henceforth, practice the Dharma by distinguishing  
between what should be practiced and what should be given up.

In the three lower realms, and even in the three higher ones,  
there is not an instant of absolute happiness.  
I will avoid the root cause of my samsaric existence  
and practice the excellent path of peace to enlightenment.



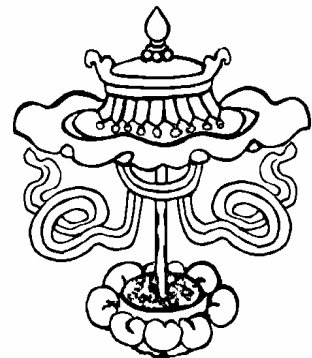
## Introduction

All the peace and happiness of samsara and all the excellent qualities of the shravakas, pratyeka-buddhas, bodhisattvas, and buddhas are achieved through the practice of bodhicitta. Without this instruction, even if one practiced the highest yoga tantra, one would not obtain buddhahood. But if one has this practice, one will achieve buddhahood without choice. All constituent elements are mental formations: the hell realm is the result of the mental formation of hatred, buddhahood is the result of the mental formation of bodhicitta. So, the study and practice of bodhicitta is the essence of all the teachings of the Buddha. This is the single most important path of Mahayana practice. Therefore, it is very important to understand it and bring this practice into our minds.

### ***Preparation***

In order for a practitioner who is in the Mahayana family to cultivate bodhicitta, these four contributory causes are necessary:

- First, seeing the lama from whom you are taking the bodhisattva's vow as a buddha
- Second, gathering vast accumulation
- Third, practicing the four immeasurable thoughts
- Fourth, taking the Mahayana refuge



## Contemplations

### ***Loving-kindness***

All sentient beings, limitless as the infinite nature of space,  
have been our mothers from beginningless time until this lifetime.  
Therefore, for these kind mothers to sustain happiness,  
it is necessary for me to relinquish hatred and develop loving-kindness.

### ***Compassion***

Even though these mothers desire happiness,  
they are tortured in the three lower realms by the force of non-virtuous action.  
Because of their unbearable suffering,  
I develop unbearable, genuine compassion.

### ***Joy and Equanimity***

May they have happiness and be free from suffering!  
May they sustain the happiness that is free from suffering!  
May my mind abide in equanimity toward these beings!

### ***Bodhicitta***

Now, I lack the ability to bring happiness to these migrators.  
Therefore, I engage my mind diligently to attain the supreme, ultimate state  
and bring these mother sentient beings to complete happiness.  
Bodhicitta, the unity of emptiness and compassion:  
I make effort to practice the ultimate Dharma, beyond conceptual thoughts.



## Actual Practice

### **Visualization**

In the space in front of me is a lion throne  
on which are a lotus with sun and moon disks.  
On this precious seat sits my root lama in the form of Buddha Shakyamuni,  
golden in color, with all the perfect signs of a buddha.  
He is sitting in the vajra position, wearing the three Dharma robes.  
His body is radiating the light of wisdom and compassion.  
His right hand is touching the ground and left hand is in the meditation position.  
He is surrounded by lineage lamas, buddhas, bodhisattvas, yidam deities,  
dakinis, and Dharma guardians.  
From their three special places, light radiates in all directions  
inviting all the wisdom beings, who inseparably dissolve into the visualized beings.  
They are the embodiment of loving kindness, compassion and bodhicitta-  
all excellent qualities. BAZRA SAMAZA.

### **Offerings**

OM SARWA TATHAGATA SAPARIWARA ARGHAM PRATITSA SVAHA  
OM SARWA TATHAGATA SAPARIWARA PADYAM PRATITSA SVAHA  
OM SARWA TATHAGATA SAPARIWARA PUSHPAM PRATITSA SVAHA  
OM SARWA TATHAGATA SAPARIWARA DHUPAM PRATITSA SVAHA  
OM SARWA TATHAGATA SAPARIWARA ALOKAM PRATITSA SVAHA  
OM SARWA TATHAGATA SAPARIWARA GHANDHE PRATITSA SVAHA  
OM SARWA TATHAGATA SAPARIWARA NEWITE PRATITSA SVAHA  
OM SARWA TATHAGATA SAPARIWARA SHAPTA PRATITSA SVAHA

### **Praise**

Skillful, compassionate one born into the family of Shakyas:  
you conquered the hordes of maras which others could not do.  
Your body is splendid as a mountain of gold.  
To you, King of the Shakyas, I prostrate.

### **Bodhicitta Prayer**

Until I attain the heart of enlightenment, I take refuge in all the buddhas.  
I take refuge in the Dharma, and likewise in the assembly of the bodhisattvas.  
As the previous buddhas embraced the enlightened mind  
and progressed on the bodhisattva's path,  
I too, for the benefit of all sentient beings  
give birth to bodhicitta and apply myself to accomplish the stages of the path.

Conclusion
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***Dissolution***

All the surroundings dissolve into the central Buddha,  
who melts into light that dissolves into me through the crown chakra,  
permeating my body and being with the blessing of bodhicitta.  
All the obscurations and afflictions of negative emotions dissolve into emptiness.  
Sustain meditation in the nonconceptual state.

***Rejoicing for myself***

With this precious human body  
I can achieve the great result.  
Today, I am born in the Buddha's family,  
and now I become a bodhisattva.

***Not dishonoring the Mahayana family***

Now, no matter what happens,  
I will make effort according to the Mahayana family.  
I will never contaminate  
this stainless, saintly family.

***Making others rejoice***

In front of all the protectors,  
I promised today to establish all the migrators to the sugata state.  
Meanwhile, for your happiness, I invite all to be my guests.  
Be happy, all sentient beings, including gods and demigods.

***Dedication Prayers***

Bodhicitta, the excellent and precious mind —  
where it is unborn, may it arise;  
where it is born, may it not decline,  
but ever increase higher and higher.

Glorious, holy, venerable, precious, kind root and lineage lamas,  
divine assembly of yidam deities and assemblies of buddhas, bodhisattvas,  
yogins, yoginis, and dakinis dwelling in the ten directions:  
please hear my prayer!

May the virtues collected in the three times

by myself and all sentient beings in samsara and nirvana  
and the innate root of virtue  
not result in the eight worldly concerns, the four causes of samsara,  
or rebirth as a shravaka or pratyekabuddha.

May all mother sentient beings,  
especially those enemies who hate me and mine,  
obstructors who harm, misleading maras, and the hordes of demons  
experience happiness, be separated from suffering,  
and swiftly attain unsurpassed, perfect, complete, and precious buddhahood.

By the power of this vast root of virtue,  
may I benefit all beings through my body, speech, and mind.  
May the afflictions of desire, hatred, ignorance, arrogance, and jealousy  
not arise in my mind.  
May attachment to fame, reputation, wealth, honor, and concern for this life  
not arise for even a moment.  
May my mind stream be moistened by loving-kindness, compassion, and bodhicitta  
and, through that, may I become a spiritual master  
with good qualities equal to the infinity of space.  
May I gain the supreme attainment of Mahamudra in this very life.  
  
May the torment of suffering not arise even at the time of my death.  
May I not die with negative thoughts.  
May I not die confused by wrong view.  
May I not experience an untimely death.  
May I die joyfully and happily in the great luminosity of mind-as-such  
and the pervading clarity of Dharmata.  
May I, in any case, gain the supreme attainment of Mahamudra  
at the time of death or in the bardo.

By the virtues collected in the three times  
by myself and all beings in samsara and nirvana  
and by the innate root of virtue,  
may I and all sentient beings quickly attain  
unsurpassed, perfect, complete, precious enlightenment.

May the teachings of the Great Drigungpa, Ratnashri,  
who is omniscient, Lord of the Dharma, Master of Interdependence,  
continue and increase through study, practice, contemplation and meditation  
until the end of samsara.