



Chenrezig Empowerment Wongkur

SADHANA for WONGKUR



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VAJRA MUH : May this sacred space
be purified and all that hinders be expelled.

May all Beings be Free from Ill Will,
Affliction, Anxiety; Free from the Three Root
Poisons of Attachment, Aversion, Delusion.

May all Beings Guide themselves to Awakening,
Inner Liberation, Enlightenment.

Gautama Buddha's core teachings are summarized in a simple synthesis called the **Four Noble Truths** {**Truths Ennobled** by the nature of **Virtue**} which state:

Noble Truth 1: **Dukkha**. There is **Suffering**.

Noble Truth 2: **Samudaya**. There is a **Cause** for suffering.

Noble Truth 3: **Nirodha**. There is an **End** to suffering.

Noble Truth 4: **Marga**. There is a **Path** leading to the end of suffering.

Noble Truth 4 is the Eightfold Path, known as the Noble Eightfold Path.

The **Noble Eightfold Path** {**Ennobled** by **Virtue**} is Gautama Buddha's remedy for the down-going, and ultimately, the end of suffering caused by the Root Poisons. The Eightfold Path can help you awaken your inner Buddha nature and help you liberate yourself from blind uncontrollable rebirth in cycles of suffering in Samsara. The Noble Eightfold Path works sensibly with human nature to develop great human potential. It is a practical and humane process that nourishes and strengthens personal Wisdom, Ethical Behaviour, and Mental Cultivation.

The three groups and eight parts of the **Noble Eightfold Path** are:

<i>Wisdom</i>	Right View Right Thought
<i>Ethical Behaviour</i>	Right Speech Right Action Right Livelihood
<i>Mental Cultivation</i>	Right Effort Right Mindfulness Right Concentration

Meditation Techniques and meditative Tools of Mental Cultivation, such as this wongkur, use and build Right Effort, Right Mindfulness, and Right Concentration.

DEDICATION and HISTORY

This sadhana for the Chenrezig Wongkur was designed, crafted, written by Chrys Antaya and edited by Lama Karma Tsundulp Lodro in Yukon, Canada. We dedicate the merit of this project to His Holiness 14th Dalai Lama Tenzin Gyatso, to the memory of His Holiness the 16th Karmapa, and to the memory of the Venerable Namgyal Rinpoche.

Chenrezig has several variations imparted through the centuries in many Buddhist lineages. This Wongkur draws upon many sources including:
Wongkurs and Teaching by the late Venerable Namgyal Rinpoche.
Translations of Chenrezig Wongkurs by Lama Sonam Gyatso.

Buddhist Tantric DEITY MOTIFS

Enlightened Mahāsattva deities (Yidams, Celestial Wisdom-beings) and saintly human Bodhisattvas featured in wongkurs are esoteric avatars of ourselves. They each reflect different facets of elevated spiritual potential we all have. They all represent our ultimate Buddha-nature of transcendent awakened enlightenment. Every aspect of their posture and adornment is a mystical symbol with spiritual meaning. The avatars are depicted as either male or female, but all are of equal benefit to everyone.

Venerable Namgyal Rinpoche : Wongkur Symbolism

The meditation exercises for visualization [and imagination] in wongkurs are very important as they are rich in symbolism, and it is through symbolism that we can contact and integrate our depth consciousness.

Difficulty in visualizing [or connecting with] a certain symbol points to a corresponding lack or imbalance in the psyche. You must knock on the door of the depths again and again with the reluctant symbol, the one that will not come across.

Think consciously, as you are mind-building, “What does this symbol mean?” Alternatively, if you know the meaning of a symbol intellectually, it can be worked with consciously in meditation to bring about re-integration.

Introduction to CHENREZIG

Chenrezig (*also*: Avalokiteśvara, Guānyīn, Kwan Yin, Kannon, Lokeśvara), known as the Great Bodhisattva of Compassion and Mercy, is a sublime cosmic Mahāsattva popular in almost every Buddhist lineage and culture.

Chenrezig represents our potential as individuals and societies for achieving wise compassion, spiritual illumination, inner freedom, liberation from the self-defeating cycles of destructive karmic compulsion, and the awakening of our ultimate diamond-bright Buddha nature.

Chenrezig meditations help release the hindrances, weakness, and confusion caused by the Three Root Poisons (attachment, aversion, delusion) and antidotes the Six Poisons of the Six Realms, liberating our mind, emotions, energy, and intention from the painful shackles of negative karma and helps build compassion, wisdom, courage, inner peace, and irrepressible joy.

Chenrezig energy purifies and strengthens the clarity, equanimity, right view, and right action that helps us close the Bardo gates to the blind becoming of uncontrollable painful rebirth in the realms of Samsaric suffering.

The most important exercise in this sadhana is to visualize or imagine yourself as Chenrezig. To strengthen your connection to the universe's vast transformative energy, visualize or imagine a cosmic Chenrezig who compassionately showers you with blessings and radiant gift waves.

PREPARE for INITIATION



GESTURE of Appreciation and Gratitude

{ Bow your head or those who wish may do a prostration }

Reflect upon the benefit provided to you by all those beings, past and present, who have worked to create, record, preserve, and share teachings which assist the down going of suffering for all beings.

Reflect upon the benefit provided to you by everyone who has helped you reach a place and time where you can access teachings which assist the down going of your own suffering.

MANDALA OFFERING (to Request the Wongkur Empowerment)

Mentally offer this planet and the solar system to the Lama, as a representation of Chenrezig. The mandala offering of our home in the cosmos is both a request for, and expresses appreciation of, this precious teaching.

REFUGE (to Illuminate, Strengthen, and Protect Your Path to Awakening)

Imagine the sources of Refuge dissolve into light and absorb into you:

*{ Recite Aloud * Repeat after the Lama }*

Like a hunted animal I go for Refuge to the Three Precious Jewels:
the Buddha the Dharma and the Sangha.

Like a hunted animal I go for Refuge to the Three Precious Roots:
the Lama the Yidams and the Protectors.

Personal RESPONSIBILITY

*{ * Repeat after the Lama }*

I sincerely regret any injury I may have caused to any sentient being
and I aspire to cause no further injury to any sentient beings.

VAJRA SATTVA PURIFICATION

*{ * Repeat after the Lama }*

OM VAJRA SATTVA HŪM

BODHISATTVA ASPIRATION

*{ * Repeat after the Lama }*

I strive to awaken to complete enlightenment to help all beings achieve buddhahood.

BRAHMA VIHARAS (Four Divine Abodes)

*{ * Repeat after the Lama }*

I strive to cultivate Friendliness Compassion Sympathetic Joy
and Equanimity toward myself and all beings.

May all beings be happy

May all beings be free from sorrow

And in the supreme joy that arises

May all beings be established in perfect equanimity.

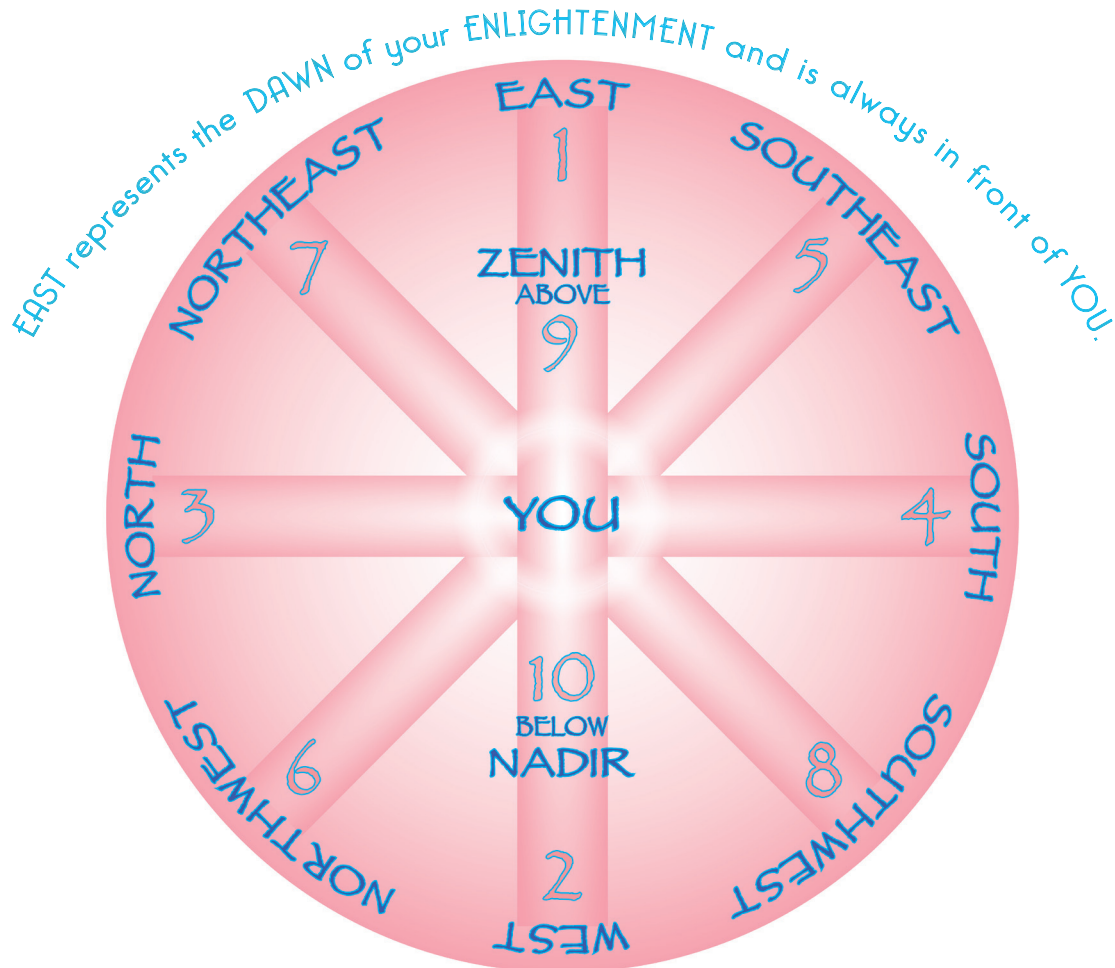
METTA (Strengthens the Heart; is the first of the Four Brahma Viharas)

Imagine, visualize, or feel a gentle warmth of Friendliness and Kindness in your Heart that overflows to fill your body and streams out through your skin. Guide your heart radiance out into infinite space in the ten directions while saying this prayer for all beings. {Recite Aloud* Repeat after the Lama}

May all beings have happiness and the cause of happiness

May all beings be apart from sorrow and the causes of sorrow

May all beings not be separated from the bliss that is sorrow-less.



WISH for Long Life for the Lamas

{* Repeat after the Lama}

May Lamas and all beings who help reduce the suffering of others
.... live long healthy happy productive lives of equanimity.
.... May all their compassionate aspirations be speedily achieved.

ASPIRATION of Merit

{* Repeat after the Lama}

May the merit of these aspirationsand our right actionsremove
all disease all injury all obstacles and all dangers from us.



OM SVABHĀVA ŚUDDHA SARVA DHARMA SVABHĀVA ŚUDDHA HŪM

Everything is now dissolving into the pure deathless bliss void of Sunyata. Visualize, imagine, or sense the empty space inside and between all the atoms in the universe and in your body.

Attachment to ordinary appearance and clinging to your corporeal form subsides. All feelings, sights, sounds, and thoughts are emptiness moving in emptiness.

From the vast depths of the pure bliss void of Sunyata a shimmer of energy, like a transparent heat wave, emerges above your head. The shimmer of energy forms into an open white lotus in full bloom, radiant and beautiful.

In the centre of the open white lotus is a luminous moon disc, lying flat and radiating moon-coloured light.

Shimmering white light swirls above the moon disc and forms into a glowing white syllable **HRIḤ** above your head. The pure white light shining from the **HRIḤ** shimmers like a prism with all the colours in a rainbow.

A dancing opalescence of white and rainbow light radiates out in all directions from the glowing white **HRIḤ** syllable above you as an offering to all the Buddhas throughout time and space.

The white and rainbow light returns to the **HRIḤ** carrying with it the blessings of all the Buddhas.

Another opalescent pulsation of white and rainbow light shines out from the **HRIḤ** syllable above your head and bathes everything in the universe.

When the white and rainbow light returns to the **HRIḤ**, all the seeds of karma and the desires for action are purified.

All disease, unwholesomeness, pain, and obscuration are seen as empty, void of meaning, and you and all others are set free from suffering and become established in happiness.

TRANSFORMATION

The glowing white HRIḤ above you now dissolves into pure white light. Visualize, imagine, or feel that out of the pure, glowing white light you reappear, seated on a lotus, now in the form of Four-armed Chenrezig.

You, as Chenrezig, are the essence of all Refuge. Your luminous body is like pure snow glowing in bright sunlight and radiates shining rainbow light.

You have one face and four arms. You sit cross-legged in the vajra posture on a white moon disk in the centre of an open lotus. Your back is supported by a pure glowing full moon, without stain or blemish.

One of your right hands and one of your left hands are together in a mudra of prayer, and clasped between them is a precious wish-fulfilling gem positioned at your heart centre.

Your second right hand holds up a sparkling mālā rosary of clear crystal beads. Your second left hand holds up the stem of a white lotus, the blossom of which is near your left ear.

You are clothed in splendid garments exquisitely embroidered with shimmering gold, symbolizing the inner riches of spiritual attainment.

You wear a superb crown and mystical adornments of glowing gold decorated with rare jewels: earrings, necklaces, bracelets, armlets, and anklets – all symbolizing the complete liberation of the Wisdom-beings.

Your belt has small tinkling bells hanging from it. The golden-brown skin of a now-extinct Trinesara antelope drapes over your left shoulder.

Some of your long hair is bound up in a knot on top of your head, and the rest cascades freely down your back and over your shoulders.

Above your head floats a small red figure of the Buddha Amitabha, the Buddha of Boundless Light, in Nirmanakaya form.

In your forehead centre is a white OM

In your throat centre is a red AH

In your heart centre is a blue HUM

OM AH HUM

BODY BLESSING

{ Lama blesses Heads and Hands with Chenrezig IMAGE }

KAYA ABHIṢĪŃCA HŪṂ

STABILIZING

{ Lama blesses top of Heads with a VAJRA }

TIṢṬHA VAJRA

INVOCATION

In your heart centre is a luminous moon disk on which stands a shining white HRIḤ syllable. Circling clockwise around the HRIḤ is a glowing mantra garland of six syllables:

OM MA NI PA dME HŪṂ

Light rays from the glowing mantra garland stream into space and invoke the vibration of Chenrezig from the Pure Land of Deva Chen.

The light rays return, bearing countless luminous forms of Chenrezig of all sizes, large and small, all glowing pure white like falling snow.

The countless luminous forms of Chenrezig are perfect in every detail. Each Chenrezig has the HRIḤ bija syllable in his heart encircled by an orbiting mantra garland.

The streams of luminous Chenrezigs coalesce into a single radiant form of the celestial Wisdom-being Chenrezig.

Visualize, sense, or imagine the celestial Wisdom-being Chenrezig here seated on an open white lotus in space in front and slightly above you.

RESPECT and APPRECIATION

The All-Merciful Compassionate Chenrezig and all the Buddhas have descended from their Great Palaces in the Pure Land of Deva Chen to join us here with their noble retinues and assemblies, accompanied by music.

Great Chenrezig of infinite compassion, you bring wonder and joy.

Your Crown of Wisdom and precious ornaments that signify your complete liberation sparkle like the Sun's rays. Your radiance illuminates all space.

All-Merciful Chenrezig, you are a celestial Father, Mother, and Guru. Grant me your grace and blessing. Safeguard me with your benevolent care.

With boundless generosity, teach me the Siddhis, so I may more quickly attain liberation for the sake of all beings.

{ Music } { Lama Rings BELL }

The three Jewels OM ĀH HŪM reside in Chenrezig. He emerges as the unity, the complete fusion of these three Jewels, plus all forms of refuge there might be throughout beginning-less Samsara and through all of time and space.

Chenrezig, the representation of compassionate energy in our lives, here on our planet, and in our universe, smiles at you with benevolence. Chenrezig looks at you and all sentient beings with greatly compassionate eyes and a heart filled with beneficent kindness.

White and rainbow light emanates from the body of Chenrezig, the Most Compassionate, and from the Amitabha Buddha seated above his head.

The radiance flows with greatest power out from Chenrezig's heart.

The white and rainbow light, immeasurable and inconceivable, pours from Chenrezig, filling the universe – inner and outer – purifying all creatures and all creation.

The outer realms are made inseparable from Deva Chen, the Pure Land Paradise. All the beauty – the sights, sounds, fragrances – of the ideal of joyous, harmonious, abundant nature are with us here in this sacred space.

VASE BLESSING

The Buddhas of the Five Transcendent Families and Five Directions represent the pure, illuminated potential of your body, speech, and mind.

Lights rays from our hearts shine out as offerings to these Five Buddhas of Consecration inviting them to bestow purification blessings on us here through the nectar in the Lama's vase.

Visualize, imagine, sense, or feel that a refreshing, purifying nectar is filling your entire body and cleansing all delusion, obscurations, errors, and defilements from your body, speech, and mind.

ॐ Buddha family bija seed syllable of White Vairocana in the centre.

हूं Vajra family bija seed syllable of Blue Aksobhaya in the east.

त्राम Ratna family bija seed syllable of Yellow Ratnasambava in the south.

ह्रीं Padma family bija seed syllable of Red Amitabha in the west.

आं Karma family bija seed syllable of Green Amoghasiddhi in the north.

{ Lama blesses top of Heads with VASE and
pours Saffron Water into the right Hands }

ॐ हूं त्राम ह्रीं आं ABHIṢIÑCA हूं

Pure white light shimmering with rainbows flows to you from Chenrezig.

Visualize, imagine, or feel the transformative white rainbow light flowing into the crown of your head, washing through your body.

Visualize or imagine Chenrezig's compassionate blessings are flowing into you like fresh rain into the desert, filling and refreshing your entire being.

Visualize or imagine Chenrezig's transformative light is entering the crown of the heads of every sentient being in the six realms of suffering in Samsara, washing through their bodies, their speech, their minds and filling their entire being with compassionate blessings.

ॐ KAYA ABHIṢIÑCA हूं

OFFERINGS

The offerings symbolize purification and enrichment of our senses, of our outer being, and of our inner being. They also symbolize the spiritual treasures which we offer to both the Chenrezig within us and to the celestial Wisdom-being Chenrezig in space in front of us.

These offerings help us to accumulate and perfect the Paramis of generosity, virtue, moral discipline, wisdom, diligence, patience, honesty, concentration, kindness, and equanimity.

In outer form, the substances are physical offerings. Inwardly, they function as sensory objects evoking transcendental joy. They symbolize our depth aspiration and the activity of awakening. Their purest nature is the wisdom of bliss and emptiness.

Imagine that our offerings glow radiantly in vast shimmering bowls carved from exquisite jewels.

To Chenrezig within us and to the celestial Wisdom-being Chenrezig in space in front of us, we now present the eight traditional offerings for honoured guests, which include pleasant things for the five senses:

Water for washing — also symbolizes removing negativity.

Water for drinking — also symbolizes going for refuge.

Flowers for sight — also symbolize unfolding and enlightenment.

Incense for fragrance — also symbolizes aspiration.

Light for the mind — also symbolizes purification through wisdom.

Scented water for touch — also symbolizes becoming the deity.

Food for taste — also symbolizes abundance and sharing.

Music for hearing — also symbolizes desire for awakening.

May we perfect the two accumulations of merit and wisdom.

To Chenrezig within us and to the celestial Wisdom-being Chenrezig in space in front of us, we now offer a mandala of the world, with Mount Meru, which represents the entire multiverse and all its contents.

May all beings perfect the two accumulations of merit and wisdom.

SPEECH BLESSING

{ Lama blesses Throats with a MĀLĀ rosary }

MANTRA of Chenrezig

OM MANI PADME HŪM

While saying Chenrezig's six-syllable mantra, imagine all sentient beings are saying the mantra, with a sound like thousands of bees resounding in space.

MIND BLESSING

Chenrezig's shimmering white rainbow light fills you and washes away all the accumulations of unwholesomeness within you – washes away the defilements arising from the Three Root Poisons of aversion, attachment, and ignorance. Your body, speech, and mind are purified and made whole. As Chenrezig's white and rainbow light cleanses your entire being, the causes for rebirth in the lower realms are washed away.

The Wisdom-being Chenrezig becomes clearer and brighter, shining and luminous like a rainbow. Everything in the universe is Chenrezig's white and rainbow light, from the smallest particle to the vastness between all the stars. There is no differentiation, no naming. There is only radiant rainbow clarity, your true and ultimate diamond-bright nature, without contrivance.

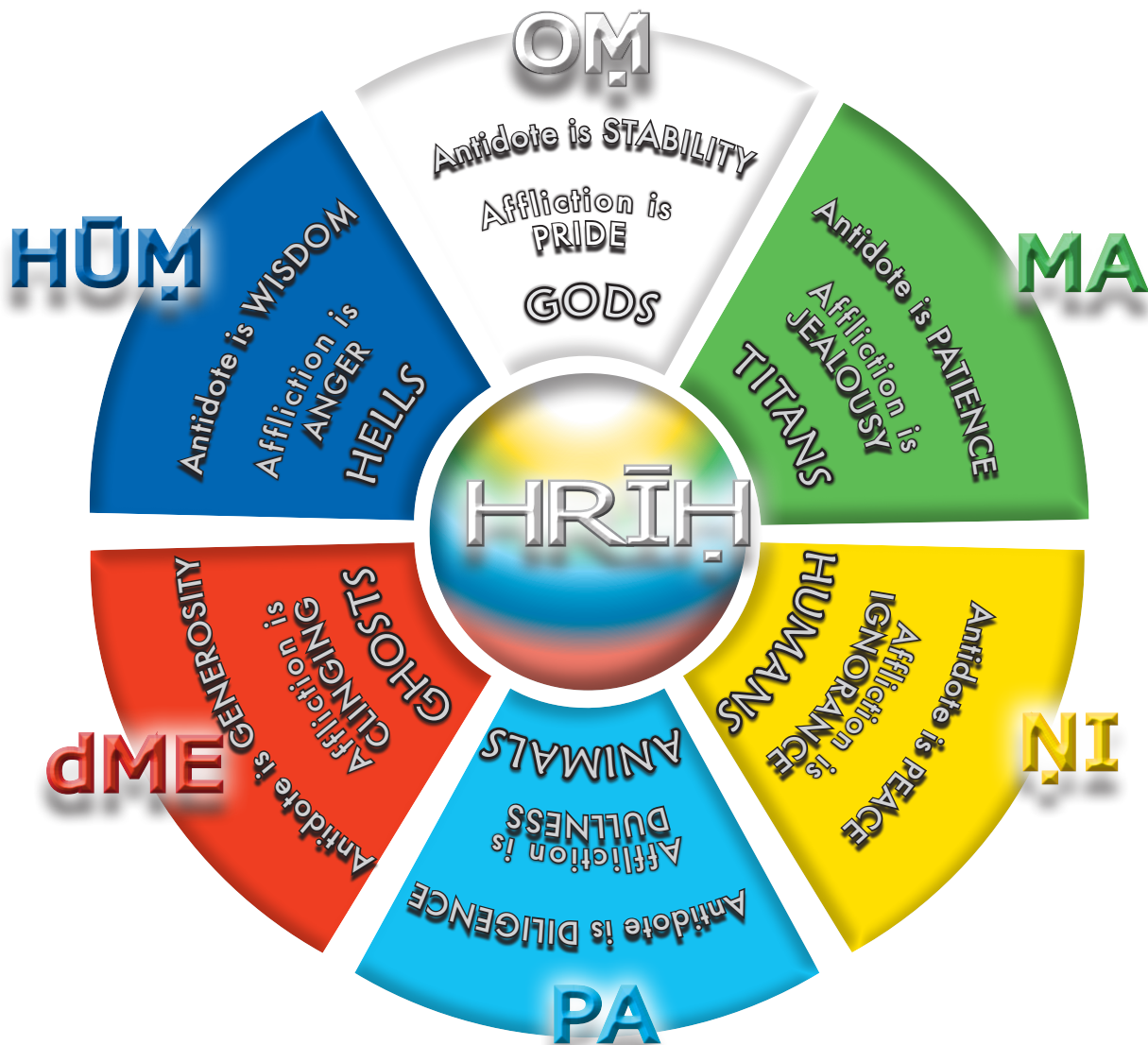
In the jewel-like luminosity which pervades all space and time, the outer, the inner, and you as Chenrezig become one. Everything is pure luminous emptiness. All sounds are Chenrezig's mantra.

{ Lama blesses Heads and Hands with a TORMA }

JAH HŪM BAM HOH!

PURIFYING the Six Poisons

In your heart centre, a six-petalled energy lotus forms and lies flat like a glowing plate with a white **HRĪH** syllable standing upright in the centre. The lotus petals are six different colours and represent the six realms of samsara. Chenrezig's six-syllable mantra stands upright on the petals. Front and centre, white **OM** stands on the white petal representing Prideful Gods. At the front right, green **MA** stands on the green petal representing Asura Titans. On the back right, yellow **NI** stands on the yellow petal representing Humans. Back and centre, sky-blue **PA** stands on the sky-blue petal representing Animals. On the back left, red **dME** stands on the red petal representing Hungry Ghosts. Front left beside the white petal, the indigo **HŪM** stands on the indigo petal representing the Hell realms.





{ Purifies poison that causes rebirth in the Prideful God realm }

From the white OM standing upright on the flat white lotus petal in your heart emanates innumerable uncountable OM syllables that shine forth as white light from your heart, spreading in all directions to purify and fill all time and space with the white light of the perfection of mental stability.

This white light manifests the Buddha Wisdom of Equality, and it purifies the karmic propensities of pride.

Recite one rosary of Chenrezig's mantra, stressing the OM sound, and imagine or visualize purifying white light shining out from your heart.



{ Purifies poison that causes rebirth in the Titan Asura realm }

From the green MA standing upright on the flat green lotus petal in your heart emanates innumerable uncountable MA syllables that shine forth as green light from your heart, spreading in all directions to purify and fill all time and space with the green light of the perfection of patience.

This green light manifests the Buddha Wisdoms of Activity and Volition, and it purifies the karmic propensities of jealousy.

Recite one rosary of Chenrezig's mantra, stressing the MA sound, and imagine or visualize purifying green light shining out from your heart.



{ Purifies poison that causes rebirth in the Human realm }

From the yellow NI standing upright on the flat yellow lotus petal in your heart emanates innumerable uncountable NI syllables that shine forth as yellow light from your heart, spreading in all directions to purify and fill all time and space with the yellow light of the perfection of morality and ethics, uniting body, speech, mind, merit, and performance.

This yellow light transforms Samsara into the sphere of Nibbana through Spontaneous Non-clinging Awareness, and it purifies the karmic propensities of ignorance that cause doubt and desire.

Recite one rosary of Chenrezig's mantra, stressing the NI sound, and imagine or visualize purifying yellow light shining out from your heart.

PA { Purifies poison that causes rebirth in the Animal realm }

From the sky-blue **PA** standing on the sky-blue lotus petal lying flat in your heart emanates innumerable uncountable **PA** syllables that shine forth as sky-blue light from your heart, spreading in all directions to purify and fill all time and space with the sky-blue light of the perfection of diligence.

This sky-blue light manifests the Buddha Wisdom of Dhamma, and it purifies the karmic propensities of dullness and stupidity.

Recite one rosary of Chenrezig's mantra, stressing the **PA** sound, and imagine or visualize purifying sky-blue light shining out from your heart.

dME { Purifies poison that causes rebirth in the Hungry Ghost realm }

From the red **dME** standing on the red lotus petal lying flat in your heart emanates innumerable uncountable **dME** syllables that shine forth as red light from your heart, spreading in all directions to purify and fill all time and space with the red light of the perfection of generosity.

This red light manifests the Buddha Wisdom of Discrimination, and it purifies the karmic propensities of greed and clinging.

Recite one rosary of Chenrezig's mantra, stressing the **dME** sound, and imagine or visualize purifying red light shining out from your heart.

HŪM { Purifies poison that causes rebirth in the Hell realm }

From the indigo blue-black **HŪM** standing on the indigo lotus petal lying flat in your heart emanates innumerable uncountable **HŪM** syllables that shine forth as indigo blue-black light from your heart, spreading in all directions to purify and fill all time and space with the indigo blue-black light of the perfection of wisdom.

This indigo light manifests the Mirror-Like Wisdom of the Buddhas, and it purifies the karmic propensities of anger that grasps at duality.

Recite one rosary of Chenrezig's mantra, stressing the **HŪM** sound, and imagine or visualize purifying indigo light shining out from your heart.

Now imagine or visualize glowing streams of the six lights — white, green, yellow, sky-blue, red, and indigo blue-black — flowing back to the white HRIḤ syllable that shines with radiant white diamond light in the centre of the luminous six-petalled lotus lying flat in your heart.

The returning lights are all absorbed into the radiant HRIḤ and purified.

Recite one rosary of Chenrezig's mantra as you imagine the HRIḤ in your heart purifying all the returning lights. Then cease to say the mantra.

The DISSOLVING

All the purified outer realms are pure light. The pure light absorbs into the luminous rainbow body of the Wisdom-being Chenrezig in front of you.

Wisdom-being Chenrezig dissolves into pure light, is absorbed into you through the crown of your head, and merges with you.

Your body now slowly dissolves into pure light that is absorbed into the lotus and mantra in your heart.

The six lotus petals and the syllables of Chenrezig's mantra are absorbed into the HRIḤ that shines in your heart with diamond-white clarity.

The HRIḤ shining in your heart shrinks into a bright white glowing dot. The dot of glowing white light gently dissolves, like a fading rainbow, into the natural emptiness of the Sunyata radiant bliss void of primordial purity.

{ Lama Rings BELL to start the silent meditation }

{ Everyone sits in quiet meditation }

{ Lama Rings BELL to end silent meditation }

Having rested in the Sunyata radiant bliss void of primordial purity, united with the mind of Chenrezig, free from viewing and viewed, inseparable from emptiness, having abandoned all concepts, without concern for duality, deity or mantra — the luminous form of Chenrezig reappears.

Whatever reappears is the face of Chenrezig. All manifestation is the realm of Chenrezig. All sound is the sound of Chenrezig's mantra. All activity of mind is the essential luminous emptiness of Dharmakaya. Carry this thought with you today and in your daily life.

This ends the Wongkur Empowerment. This initiation teaches and authorizes you to do the Chenrezig meditations.

DEDICATION of MERIT

Share the wholesome merit of this wongkur ceremony and your Chenrezig meditations with all sentient beings. Regularly refresh the uplifting aspiration to strive in your daily life for purity of knowledge and compassion, for the sake of all beings, including yourself.

{ Everyone recite aloud. Repeat after the Lama }

I regret all wrongs and downfalls I dedicate all virtue and merit gained from this practise to the awakening of all beings.

May all beings be free from sickness free from harmful spirits free from obstacles free from dangers and free from suffering.

May the merit we gain thereby become the cause for all beings to fully attain the awakened state of Chenrezig in this very life.

{ MUSIC } { Lama Rings BELL }

MAY ALL BE WELL AND HAPPY

{ Everyone Give a white Kata scarf to the Lama
and Receive a Blessing Cord }

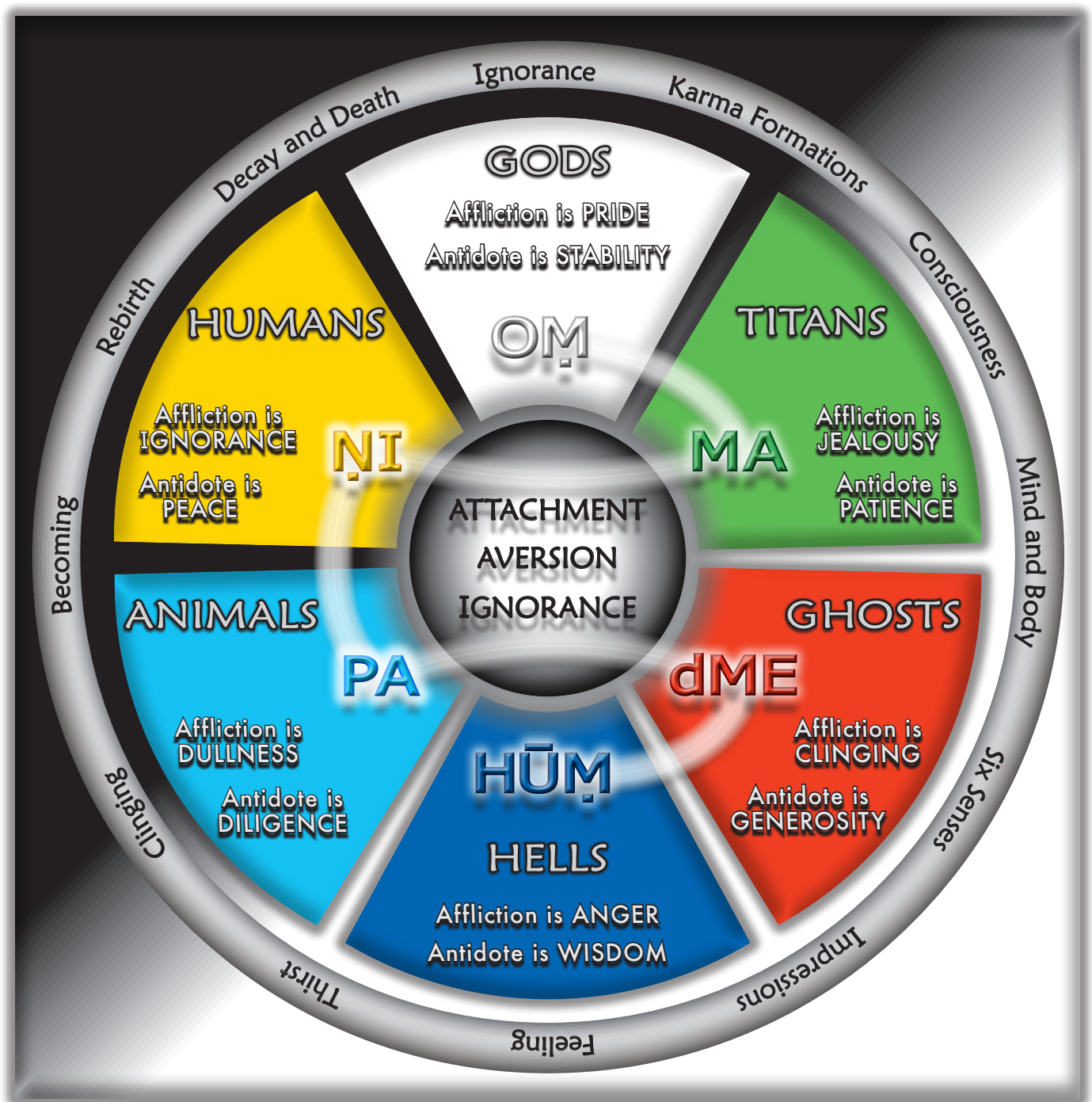
END of WONGKUR

The Six Sentient Realms of Samsara in Buddhist Cosmology

with the Cycle of Interdependent Origination and the Three Root Poisons

CHENREZIG Mantra of Compassion and Liberation:

OM MA NI PA DME HŪM



METTA (Friendliness and Kindness) is the first of four Brahma-Viharas (four Divine Abodes, four Sublime Boundless Dwellings, four Immeasurables). A helpful Metta exercise is simply to read and reflect on the Metta Sutta which cultivates pleasant emotions of friendliness and kindness to all sentient beings and helps build inner Metta radiance.

METTA SUTTA

Buddha Gautama's Words about Wisdom and Kindness

This is what should be done
by one who is skilled in goodness and who knows the path of peace:
Let them be able and upright, straightforward and gentle in speech,
Humble and not conceited, contented and easily satisfied.
Unburdened with duties and frugal in their ways.
Peaceful and calm, wise and skillful, not proud and not demanding in nature.
Let them not do the slightest thing that the wise would later reprove.

Wishing: In gladness and in safety
May all beings be at ease whatever living beings there may be;
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short or small,
The seen and the unseen,
Those living near and far away, those born and to-be-born,
May all beings be at ease!

Let none deceive another, nor despise any being in any state.
Let none through anger or ill-will wish harm upon another.
Even as a mother protects with her life her child, her only child,
So with a boundless heart should one cherish all living beings:
Radiating kindness over the entire world
Spreading upwards to the skies,
And downwards to the depths;
Outwards and unbounded,
Set free from hatred and ill-will.

Whether standing or walking, seated or lying down
Free from drowsiness,
One should sustain this recollection.
This is said to be the sublime abiding.
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
When set free from all sense desires,
Is not born again into this world.

Basic PRECEPTS (Pancha Sila)

Precepts are a commitment of Right Action you make to yourself in support of your highest aspirations of personal integrity, honour, and humane behavior.

Precepts uphold your ethical choices, decrease inner turmoil, reduce outer turbulence, earn respect, and elevate other people's opinion of you.

Precepts help do the heavy lifting for you as a support for your path to Enlightenment and the full awakening of the great Buddha-nature within your being.



Precepts have many variations. You choose the scale of precepts that you can add to your life and sustain.

An example of basic precepts popular with many lay people in Buddhist cultures are known as Pancha Sila (Five Virtues, Five Beauties) and are based on the five types of Right Action in Buddha Gautama's Noble Eightfold Path.

The Noble Virtue of Right ACTION aka. Right CONDUCT

Right Action includes the Buddha's five recommendations of "non-harming" which you select for yourself as personal life choices that help extinguish the Root Poisons, help cultivate compassion for other sentient beings, and help improve future outcomes.

You chose for yourself to :

- abstain from killing,
- abstain from stealing,
- abstain from lies,
- abstain from sexual misconduct,
- abstain from indulging in damaging intoxication.

Commitment PRECEPTS (Samaya Vows)

Precepts are a support for your highest aspirations.

Samaya precepts are a more determined level of commitment to which you dedicate yourself to diligently seek wisdom and liberation from the blind becoming of uncontrolled cycles of suffering in samsara to attain the inner freedom of awakened Buddha-nature for the benefit of all, including yourself.

1. I will always seek the full illumination of Bodhichitta.
2. I aspire always to kindness and compassion for sentient beings.
3. I will always strive for insight into impermanence.
4. I will always strive for insight into emptiness.
5. I will not denigrate nor insult the words of the Buddha.
6. I will not physically harm nor slander the Dharma teachers.
7. I will not criticize other Buddhist traditions.
8. I will not upset the faith people have in the Dharma.
9. I will not reveal sacred teachings to anyone who will not respect the teachings.
10. I will refrain from strong or negative emotions toward my Vajra brothers and sisters in the Dharma.
11. I will always treat, and speak of, women with respect.
12. I will avoid bad company.
13. I will not mistreat my body.
14. I will always be guided by these Samaya commitment precepts.

