

## Commitment Practice for those Attending the Teachings on the Emptiness of Mind by Ven. Geshe Dorji Damdul

*(Those already doing a daily practice, such as various sadhanas, may not do the following, provided the practices below are included in one way or the other in their practice. All others are committed to do the following for at least one month).*

### 1) Refuge and Bodhicitta

I go for refuge until I am enlightened  
To the Buddha, the Dharma and the Sangha.  
By my accumulations of the practice of giving and so forth,  
May I become a Buddha to benefit all sentient beings. (3 times)

### 2) The Essence of the Dependent Origination Mantra

[Skt: *pratityasamutpāda hridaya*; Tib: *rten 'brel snyingpo mantra*]

OM YE DHARMĀ HETU PRABHAVĀ HETUM TEṢĀM TATHĀGATO HYAVADAT TEṢĀM  
CHA YO NIRODHA EVAM VĀDĪ MAHĀ ŚRAMANA YE SVĀHĀ (3 times)

### 3) Perfection of Wisdom Stanza

Beyond utterance, thought, and expression is the Perfection of Wisdom;  
Which is unborn, unceased and has the nature of space,  
It is the object of apprehension of self-realised wisdom;  
To you, the mother of the Buddhas of the three times, I pay obeisance.

### Heart Sutra Mantra

TATYATHA GATAY GATAY PARAGATAY PARASAMGATAY BODHI SVAHA (3 times or more)

### 4) Seven Limb Practice:

Whatever slight merit I may have accumulated  
By making prostrations, offering and confessing,  
Rejoicing and requesting that the Buddhas stay and teach,  
I now dedicate all this for attaining Buddhahood for all beings.

### Short Mandala Offering

This ground, anointed with perfume, strewn with flowers,  
Adorned with Mount Meru, the four continents, the sun and the moon,  
I imagine this as a Buddha field and offer it;  
May all sentient beings enjoy this Pure Land.

IDAM GURU RATNA MANDALAKAM NIRYATAYĀMI

### 5) Foundation of All Good Qualities:

1. The foundation of all good qualities is the kind and perfect pure Guru;  
Correct devotion to him is the root of the path.  
By clearly seeing this and applying great effort,  
Please bless me to rely upon him with great respect.
2. Understanding that the *precious freedom of this rebirth* is found only once,  
Is greatly meaningful and is difficult to find again,  
Please bless me to generate the mind that unceasingly,  
Day and night, takes its essence.
3. This life is as impermanent as a water bubble;  
Remember how quickly it decays and death comes.  
After death, just like a shadow follows the body,  
The results of virtuous and non-virtuous karma follow.
4. Finding firm and definite conviction in this,  
Please bless me always to be careful,  
To abandon even the slightest negativity  
And accomplish all virtuous deeds.
5. Samsaric splendors are unsatisfying and unreliable;  
Seeking them is the door to all suffering.  
Recognising these shortcomings,  
Please bless me to generate a strong wish for the bliss of liberation.
6. Led by this pure thought,  
Mindfulness, alertness and great caution arise.  
The root of the teachings is keeping the *pratimoksha vows*.  
Please bless me to accomplish this essential practice.
7. Just as I have fallen into the sea of samsara,  
So have all mother migratory beings.  
Please bless me to see this, train in supreme Bodhicitta,  
And bear the responsibility of freeing migratory beings.
8. Even if I develop Bodhicitta, but I don't practice the *three types of morality*,  
I will not achieve Enlightenment.  
With my clear recognition of this,  
Please bless me to practice the *Bodhisattva vows* with great energy.
9. Once I have pacified distractions to wrong objects  
And correctly analysed the meaning of reality,  
Please bless me to generate quickly within my mind stream,  
The unified path of calm abiding and special insight.
10. Having become a pure vessel by training in the general path,  
Please bless me to enter  
The holy gateway of the fortunate ones:  
The supreme *Vajra vehicle*.

11. At that time, the basis of accomplishing the *two attainments*  
Is keeping *pure vows and samaya*.  
As I have become firmly convinced of this,  
Please bless me to protect these vows and pledges like my life.
12. Then, having realised the importance of the *two stages*,  
The essence of Vajrayana,  
By practicing with great energy, never giving up the four sessions,  
Please bless me to realise the teachings of the holy Guru.
13. Like that, may the Gurus who show the noble path  
And the spiritual friends who practice it have long lives.  
Please bless me to pacify completely,  
All outer and inner hindrances.
14. In all my lives, never separated from perfect Gurus,  
May I enjoy the magnificent Dharma.  
By completing the qualities of the stages and paths,  
May I quickly attain the state of Vajradhara.

6) *Single-pointed meditation (5 minutes or more)*

7) *Four Seals of the Buddha's Teaching (3 times or more)*

All composite things are impermanent;  
All contaminated things are of the nature of suffering;  
All phenomena are of the nature of emptiness and selflessness;  
Transcending sorrow is peace.

8) *Four Immeasurables and Generating Bodhicitta (3 times)*

Meditation on the Four Immeasurables

[Skt. *chatvāribrahmavihārāḥ*; Tib. *tshad med bzhi*]

1. Immeasurable Loving Kindness  
[Skt. *maitrī*; Tib. *jampa tsaymay*]

How good would it be if all beings were endowed with happiness and the causes of happiness, primarily Bodhicitta (which cherishes others more than oneself) and the wisdom of emptiness and dependent origination.

May all beings be endowed with happiness and the causes of happiness.

I take the responsibility that all beings are endowed with happiness and the causes of happiness.

Gurus, Buddhas and Bodhisattvas, please bless me that I be able to do so. (x3)

[Visualise: The Gurus, Buddhas, and Bodhisattvas are so pleased with your commitment, they send forth nectars and soothing lights from their compassionate Omniscient minds; upon touching you and all other sentient beings, everyone is granted immeasurable happiness and its causes. Out of great joy upon seeing all beings benefitted, take three deep breaths exhaling with a sigh of relief at the end of each breath.]

## 2. Immeasurable Compassion

[Skt. *karunā*; Tib. *nyingjey tsaymay*]

How good would it be if all beings were free from suffering and the causes of suffering, primarily self-grasping ignorance and the self-cherishing attitude.

May all beings be free from suffering and the causes of suffering.

I take the responsibility to free all beings from suffering and the causes of suffering.

Gurus, Buddhas and Bodhisattvas, please bless me that I be able to do so. (x3)

*[Visualise: The Gurus, Buddhas, and Bodhisattvas are so pleased with your commitment. They send forth nectars and soothing lights from their compassionate Omniscient minds; upon touching you and all other sentient beings, everyone is freed from miseries and their causes. Out of great joy upon seeing all beings benefitted, take three deep breaths exhaling with a sigh of relief at the end of each breath.]*

## 3. Immeasurable Joy

[Skt. *muditā*; Tib. *gawa tsaymay*]

How good would it be if all beings were never separated from happiness and the causes of happiness.

May all beings never be separated from happiness and the causes of happiness.

I take the responsibility that all beings are never separated from happiness and the causes of happiness.

Gurus, Buddhas and Bodhisattvas, please bless me that I be able to do so. (x3)

*[Visualise: The Gurus, Buddhas, and Bodhisattvas are so pleased with your commitment. They send forth nectars and soothing lights from their compassionate Omniscient minds; upon touching you and all other sentient beings, everyone is granted the stability of joy and its causes that they are already endowed with. Out of great joy upon seeing all beings benefitted, take three deep breaths exhaling with a sigh of relief at the end of each breath.]*

## 4. Immeasurable Equanimity

[Skt. *upekshā*; Tib. *tang nyom tsaymay*]

How good would it be if all beings could abide in the state of equanimity, which is free of the biased attitude of excessive attachment towards some and aversion towards others.

May all beings abide in the state of equanimity, which is free of the biased attitude, of excessive attachment towards some and aversion towards others.

I take the responsibility that all beings abide in the state of equanimity, free of the biased attitude of excessive attachment towards some and aversion towards others.

Gurus, Buddhas and Bodhisattvas, please bless me that I be able to do so. (x3)

*[Visualise: The Gurus, Buddhas, and Bodhisattvas are so pleased with your commitment; they send forth nectars and soothing lights from their compassionate Omniscient minds; upon touching you and all other sentient beings, everyone is granted a sense of equanimity towards all beings, embracing them equally, leaving none aside. Out of great joy upon seeing all beings benefitted, take three deep breaths exhaling with a sigh of relief at the end of each breath.]*

*Taking aspirational Bodhisattva pledge:*

I go for refuge to the Triple Gem;

I confess the negativities individually;  
I rejoice in the virtues of all the beings;  
I hold the precious Buddhahood in my heart. (3 times)

May I become Buddha for the benefit of all dear mother sentient beings. (3 times)

Transform the Bodhicitta into a white moon disc (1 inch in diameter) horizontally sitting at your heart).

9) *Meditation on the wisdom of emptiness*

*Upali Requested Sutra* [Skt. *upālipariprcchanāmamahāyāna sūtra*]

The various delightful flowers blossom  
And the sparkling supreme golden abodes stand, so alluring.  
For none of these is there a creator.  
They are posited by the power of thought.  
It is through conceptualisation that the world is imputed.

*Arya Nagarjuna's Precious Garland, Verse 1:80 – 81*  
[skt: *ratnāvalī*; Tib. *rin chen phreng ba*]

If the person is not earth, not water,  
Not fire, not air, not space,  
Not also consciousness, and not all (of them),  
Where is the person out of those?

Just as a person is not truly existent,  
Because of being an aggregation of the six elements.  
Each element also is not truly existent,  
As they are aggregations (of their own constituents).

*Five-point meditation on space-like and illusion-like emptiness*

1. Self (how does s/he appear to your mind - like a dream or as objectively real?)
1. Six elements
2. Two questions
  - a. What are you seeing?
  - b. Where is the self?
3. Space-like emptiness
4. Illusion-like emptiness

Transform the wisdom of emptiness into thumb-size white Vajra vertically sitting on the moon disc at your heart.

Moved by intense compassion for all mother sentient beings, the set of Vajra and Moon at your heart multiplies infinitely, thereby sharing a set each with your mother, father and all mother sentient beings leaving none aside.

Invoke the blessings and the compassion of all Buddhas and Bodhisattvas, that the set of

Vajra and Moon at their hearts multiply infinitely. They descend to merge with the one you have visualised at your heart and the hearts of all dear mother sentient beings, thereby blessing it, becoming non-dual and stabilised.

*10) Dedication:*

Due to the merits of these virtuous actions,  
May I quickly attain the state of a Guru-Buddha  
And lead all beings, without exception,  
Into that enlightened state.

I dedicate the merit thus gathered,  
Towards the realisation of the deeds and the prayers,  
Of all Buddhas and Bodhisattvas of the three times,  
And to the upholding of the Dharma of teaching and realisation.

May I, in all lives, through the force of this merit,  
Never separate from the *four wheels of the Mahayana vehicle*,  
And accomplish all the stages of the path,  
Renunciation, Bodhicitta, perfect view and the two stages.

By the power of practicing and supplicating to you  
May all be free from sickness, poverty and conflicts  
And may Dharma and the auspiciousness proliferate,  
In all the places where we abide.

In all my lives, never separated from perfect Gurus,  
May I enjoy the magnificent Dharma.  
By completing the qualities of the stages and the paths,  
May I quickly attain the state of Vajradhara.

Throughout my future lifetimes,  
May I always be guided by Arya Manjushri  
And be able to uphold the Dharma in general and  
The teachings on Dependent Origination in particular, even at the cost of my life.

*Sarva Mangalam. Tashi par gyur chik. May the auspicious of the Triple Gem pervade in the minds of all beings.*