

THE FOUR THOUGHTS THAT TURN THE MIND *To The Practice of Dharma*

THE PRECIOUS HUMAN BODY THAT IS FREE AND WELL ENDOWED

First we must meditate on this precious human existence, which is free from the 8 unfavourable conditions and well endowed with the 10 opportunities. It is difficult to obtain and easily destroyed, from now on we must make use of it.

DEATH AND IMPERMANENCE

Secondly, the world and all it contains is impermanent. The life of all beings is as fragile as a bubble of water. The time of death is uncertain and when dead our body will be nothing but a corpse. At that time only dharma is of benefit. Let us practice diligently.

KARMA, CAUSE AND EFFECT

Thirdly, at the time of our death we may not obtain freedom if our previous actions take control of us. Let us therefore abandon harmful actions, use our time to carry out beneficial actions. Let us daily examine the stream of our being.

May I not hurt, but help

May I not take, but give

May I not be immoral sexually, but moral

May I not promote discord, but harmony

May I not lie, but tell the truth

May I not speak idly, but purposefully

May I not speak aggressively, but kindly

May I not harbour negative thoughts,

but positive, helpful,

encouraging thoughts

May I not covet the position or

possessions of another

but rejoice in the virtues, merits and

achievements of all beings

May I not hold incorrect views about the

dharma, but may I seek the truth

and when I know the truth may I live

by the truth

May I root out the Six Poisons,

Where there is hatred

let me sow love and compassion

greed, generosity

ignorance, wisdom

desire, equanimity

jealousy, rejoicing

and arrogance, humility.

May I instill the Six Perfections of Generosity, Skillful Means (ethics, compassion), Patience, Perseverance, Meditative Absorption (concentration) and Prajna, Penetrating Insight.

THE UNSATISFACTORINESS OF CONDITIONED EXISTENCE

And lastly may I see that all places, friends, joys and possession in this cycle of existence continually torment us because of the 3 kinds of suffering. They are like the feast offered by the executioner when he leads us to our execution. Having cut off all attachment let us diligently accomplish enlightenment.

The Mind of Enlightenment (Shantideva)

With The Wish To Free All Beings

I Rely On The Enlightened Ones

Their Teachings And The Exalted Community

Until I Am Enlightened

Enthused By Compassion And Wisdom

Today In Their Sacred Presence

I Generate The Mind Of Enlightenment

For The Sake Of All Sentient Beings

For As Long As Space Endures

And Sentient Beings Remain

May I Dispel The World's Misery

With My Love and Light.

THE BRAHMA VIHARAS (4 IMMEASURABLES)

Sanskrit Tibetan

Metta - Champa - Loving Kindness

Wishing all beings to be happy

Karuna - Nyingje - Compassion

Wishing them to be free of suffering

Mudita - Gawa - Sympathetic Joy

Rejoicing in their happiness irregardless of our own conditions or situation

Upekkha - Tong Nyam - Equanimity

Wishing that all see each situation without attachment or aversion

May all beings have happiness

and the causes of happiness

May all beings be free from suffering

and the causes of suffering

May all beings dwell in bliss,

free from all suffering

May all beings dwell in equanimity,

Free from attachment

and free from aversion.