

Liturgy for Beginning of the Session of Community Practice

Four Instructions of Gampopa

With blessings, may my heart turn to practice.
With blessings, may practice become the path.
With blessings, may the path dissolve confusion.
With blessings, may confusion dawn as wisdom.

Taking Refuge

Knowing there is nothing outside or inside to free me,
I take refuge in buddha.
Knowing that experience and awareness are not two,
I take refuge in dharma.
Knowing there is nothing to grasp or oppose,
*I take refuge in sangha.*¹
(Repeat three times)

Awakening the Intention of Bodhicitta

Beings are numberless: I vow to free them.
Delusions are inexhaustible: I vow to end them.
Dharma gates are boundless: I vow to enter them.
The way of awakening is unsurpassable: I vow to embody it.
(Repeat three times)

The Four Immeasurables

May all beings enjoy happiness and the causes of happiness.
May they be free from suffering and the causes of suffering.
May they never be separate from the highest bliss, which is free of suffering.
May they come to rest in the great equanimity, free from preference and prejudice.
(Repeat three times)²

¹ Translation by Ken McLeod, Unfettered Mind

² This liturgy version 8.7.22

The Eight Aspirations of a Great Being

By Kyabje Kalu Rinpoche

By the power of the truth and goodness of the supreme refuges,
And by the virtuous actions and a pure motivation,
May I, with all my heart, exert myself in removing
The myriad sufferings of beings filling space.

By the excellence of virtuous activities
Of this world and beyond,
May I, according to the needs of each,
Satisfy the hopes and aspirations of all beings.

May my body, flesh, and blood,
Everything I am made of,
Contribute in the most appropriate way
To the welfare of all sentient beings.
May the suffering of all beings, my previous mothers,
Dissolve in me,
And may they have my joys and virtues.

However long this world lasts,
May I never have,
Even for a single instant,
A malevolent thought toward another.
May I always strive with energy
For the welfare of beings,
Without relaxing my efforts
In times of sadness, exhaustion, or other obstacles.

For those who are hungry or thirsty,
For the poor and needy,
May I naturally lavish on them
The abundance they wish for.
May I bear the heavy load
Of the terrible suffering of beings
Of the hells and other realms,
And may they all be free.³

³ Taken from "Luminous Mind," by Kalu Rinpoche, translated by Maria Montenegro. Wisdom Publications 1993.

Liturgy for Ending the Session of Practice

Dedication

Goodness comes from this practice now done.
Let me not construe it as me or mine.
May it be received by all, without exception,
And awaken good throughout the world.

An Aspiration for Awakening Mind

Awakening mind is precious.
May it arise where it has not arisen.
Where it has arisen, may it not diminish,
But ever grow and flourish.

The Metta Sutra

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,
Contented and easily satisfied,
Unburdened with duties
And frugal in their ways,
Peaceful and calm,
And wise and skillful,
Not proud and 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 unseen;
Those living near and far away,
Those born and to-be-born
May all beings be at ease.
Let none deceive another,
Or 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 upward to the skies
And downward to the depths,
Outwards and unbounded,
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,
Being freed from all sense desires,
Is not born again into this world.
From the Way of the Bodhisattva
For as long as space endures,
And for as long as living beings remain
So then may I too abide
To dispel the misery of the world.⁴

Good Fortune

Everything known—nothing to understand.
Everything clear—nothing to explain.
Everything in its place—nothing to do.
May the joy of the Way reach all beings without exception.⁵

⁴ Translation from the Great Vow Monastery chant book.

⁵ Slightly modified from a translation by Ken McLeod.