

TIBETAN BUDDHISM CENTER FOR WORLD PEACE
San Antonio, Texas

Nagarjuna's Precious Garland of Advice to a King

Session 10: Full Refuge Visualization

The following meditative visualization is inspired by *“Practical Ethics and Profound Emptiness: A Commentary on Nagarjuna’s Precious Garland”* by Khensur Jampa Tegchok, from the commentary of Gyaltsap Je, a principal disciple of Tsongkhapa; *“Nagarjuna’s Precious Garland, Buddhist Advice for Living and Liberation”*, analyzed, translated, and edited by Jeffrey Hopkins; *“Liberation in the Palm of Your Hand”* by Pabongka Rinpoche; and teachings by His Holiness the 14th Dalai Lama, Geshe Drakpa Gelek, Geshe Lobsang Nima, Gen Lamrimpa, Lama Zopa Rinpoche, Geshe Lhakdor, Ven. Passang Gelek, Ven. Robina Courtin, Ven. Thubten Chodron, Bhikshu Steve Carlier, B. Alan Wallace, and Alexander Berzin, with the guidance of Geshe Lobsang Nima.

**Links to mantras, Buddha-figures, and texts used in this series are at the end of this study guide.*

The following visualization is available as an [audio guided meditation](#).

Building up a refuge visualization

1. This is the complete set of mantras and visualizations we’ve been discussing and practicing in the previous sessions. The four mantras and their associated figures, Shakyamuni Buddha, Chenrezig, Manjushri, Vajradhara, Vajrasattva, and His Holiness the Dalai Lama all fit together within a larger context of what is called the Refuge Visualization. We’ve been slowly building up this visualization, one piece at a time, to make it easier for us to understand the significance of each piece and become familiar with the way in which they are connected.

2. Visualization doesn’t mean that we are supposed to actually be seeing something the way our eyes see things. Visualization refers to our capacity to evoke feelings, emotions, concepts, and sensations such as sight, sound, smell, taste, or touch through creatively forming mental images. For instance, imagine that you are lying on a beautiful, sparkling beach as a gentle breeze blows across your body. You can feel the warmth of the sun on your skin, hear the sound of the ocean waves breaking on the shore, the call of seabirds flying over the water, and the smell of fresh, ocean air. You occasionally take a sip of a delicious cool drink by your side. Although nothing can actually be seen with your eyes as you imagine this, you do have a mental image of it and you can feel sensations and emotions in your body and consciousness. This is what is meant by visualization, and it is the kind of experience that can occur through creative imagination. Visualizing with creative imagination is a first and important step in bringing any goal into fruition, whether that goal is making dinner, losing weight, playing an instrument, or becoming a great golfer. The goal we’re setting now as aspiring Bodhisattvas is to establish within ourselves stable love, compassion, joy, and wisdom that will enable us to achieve the freedom and spiritual insight to benefit all beings with whom we are connected.

The preparatory nine rounds of breath

1. We prepare for this visualization with nine rounds of breath to calm the disturbances in our mind due to attachment, anger, and ignorance. Through your right nostril, breathe pure energy

into your body slowly and deeply. As you slowly exhale through your left nostril, imagine all of your grasping, clinging attachment leaves your being and dissolves. Do this two more times; pure energy in, clinging attachment out.

2. Now through your left nostril, breathe pure energy into your body slowly and deeply. As you slowly exhale through your right nostril, imagine all your anger, fear and guilt leaves your being and dissolves. Do this two more times; pure energy in, anger, fear and guilt out.

3. Finally through both nostrils, breathe pure energy into your body slowly and deeply. As you slowly exhale through both nostrils, imagine all of your confusion and ignorance leaves your being directly through the crown of your head and dissolves. Do this two more times; pure energy in, ignorance and confusion out through the crown of your head.

The foundation of rainbow-like light

1. We've already discussed in some detail the meaning, symbolism, and various qualities of each mantra and mantra-figure. Now we will visualize—or creatively imagine—them and ourselves in a spatial relationship and environment in which to take refuge. Visualize in the space in front of you a huge, magnificent platform of rainbow-like light having four equal sides. It is supported by the powerful energy of eight majestic lions also made of rainbow-like light—four lions supporting the center of each side of the platform in the cardinal directions, and four lions supporting the four corners of the platform in the ordinal directions. This platform serves as a large base upon which the objects of refuge will be seated. The base should be level with the gap between your eyebrows. Five lotus thrones of light sit on this base: one in the center, the other four situated around it in the four cardinal directions. The central lotus throne is slightly higher than the other four.

You and all sentient beings seeking the refuge of a safe direction

1. Imagine that you are surrounded by all sentient beings in every realm of existence throughout the entire universe. They are seated together with you, looking at the platform of light supporting the five lotus thrones of light. Seated directly to your left and right respectively are your mother and father, who symbolize the countless beings around you with whom you've had close karmic relationships at one time or other throughout multiple realms of existence since beginningless time. All of these beings are undergoing the suffering of their various types of rebirth; however, you visualize them in the form of human beings, capable of speech and comprehension, who are lost, confused, and looking for the refuge of a safe direction to take in their life.

Shakyamuni Buddha, the refuge of a safe direction

1. Generate the visualization of Shakyamuni Buddha seated on the lotus throne at the center of the huge platform of light in front of you. His figure represents refuge—a safe direction for one's life in this vast and unfathomable universe of infinite possible directions we could take. He is the embodiment of all Buddhas, Gurus and Spiritual Masters, Bodhisattvas, Noble Arya Beings, Dharma Protectors, and Dharma realizations. From your heart, make the request to the Buddha that you be inspired to follow the path to full enlightenment; make this request on behalf of all living beings who are trapped in cyclic existence. Rays of light stream from the figure of the Buddha before you. This light enters your body and quickly removes all negativities,

obscurations and hindrances, freeing you to progress quickly on the path. Imagine that this light flows not only to you, but to all the sentient beings situated in space around you. Imagine that they all receive, absorb, and hold the Buddha's inspiration and blessings as you recite the mantra of Shakyamuni Buddha many times.

TA YA THA OM MUNI MUNI MAHA MUNIYE SVAHA

Chenrezig, the Buddha of Compassion

1. Chenrezig, the Buddha of Compassion, now emerges from Shakyamuni Buddha's heart and sits on the slightly lower lotus throne to the Buddha's right; Chenrezig embodies the qualities of immeasurable love, compassion, joy, and equanimity that are representative of the lineage of the Compassion Wing, also known as the Lineage of Extensive Deeds. From your heart, generate the request to Chenrezig that you be inspired to cultivate these four immeasurable qualities within your being; make this request on behalf of all the beings situated in space around you who want to be happy but are trapped in the pervasive suffering of cyclic existence. Imagine that a duplicate of Chenrezig emerges from his heart and comes to the crown of your head. The duplicate Chenrezig superimposes his body of radiant white light with four arms and hands onto your body. Think of yourself as an aspiring Bodhisattva and Chenrezig as your coach, training you in the way to embody the four immeasurables for the benefit of all beings. Imagine that you look at the countless sentient beings in the space around you while holding both their Buddha-nature and yours at your heart in the form of a sky-blue jewel made of light held between your two inner hands of love and compassion. In your outer right hand imagine you are continually moving the beads of a crystal mala, transmitting immeasurable joy to all beings with the prayer that they be inseparable from the happiness that is completely free from suffering. In your outer left hand you hold a radiant blue lotus by its stem in a gesture of immeasurable equanimity toward the countless beings around you, knowing that all beings equally have the potential, through their Buddha-nature and clear light continuums of consciousness, to arise from the darkness of ignorance and the karmic stains of their afflictions and obscurations to emerge as fully enlightened beings. Feel that all sentient beings receive, absorb, and keep these blessing as you recite Chenrezig's mantra many times.

OM MANI PADME HUM

[Upon completing the mantra the duplicate Chenrezig returns to the heart of Chenrezig on the lotus throne.]

Manjushri, the Buddha of Wisdom

1. Next, Manjushri, the Buddha of Wisdom, emerges from Shakyamuni Buddha's heart and sits on the slightly lower lotus throne to the Buddha's left. Manjushri embodies the qualities of enlightenment that are representative of the Wisdom Wing, also known as the Lineage of the Profound View. From your heart, generate the request to Manjushri that you be inspired to have the motivation, enthusiasm, and perseverance to develop your understanding of the profound view of emptiness. Make this request on behalf of all sentient beings who, due to ignorance of the true nature of self and phenomena, perpetually generate destructive karmic actions of body, speech, and mind that bind them to the dissatisfaction and suffering of cyclic existence.

2. Imagine that a duplicate Manjushri emerges from the heart of Manjushri on the lotus throne before you and comes to the crown of your head. The duplicate Manjushri superimposes his body of light onto your body. Again, think of yourself as an aspiring Bodhisattva and Manjushri as your coach, training you in the way to understand the empty nature of self and phenomena in order to attain liberation and enlightenment for the sake of all beings. As Manjushri, your body is made of brilliant saffron light that radiates out like the sun in all directions to dispel ignorance and mistaken views. In your right hand you hold a deep-blue double-edged sword with a golden vajra handle above the right side of your head. The double-edged sword is wrapped in a blaze of fire toward the tip of the blade, where the two edges come together and meet. This sword of wisdom cuts through and destroys afflictions and obscurations resulting from ego self-grasping ignorance that leads to nihilistic views, and the dualistic, two-sided views of self and other, conventional reality and ultimate reality, and subject and object. In your left hand you hold the stem of a lotus at your heart. The stem curves its way up toward your left side to just below your left ear where it blossoms into a lotus flower of light, the center of which holds the Prajnaparamita (Perfection of Wisdom) sutra. This signifies that by listening to wisdom teachings, studying them, contemplating them, and fully familiarizing yourself with them, you will develop the methods to cut through and destroy your ignorance and ego-based views. Imagine that you and all sentient beings receive, absorb, and keep these blessings so that they take root in your hearts as you recite Manjushri's mantra OM AH-RA-PA-TSA-NA DHEE many times. At the end of the last round, repeat the final syllable DHEE many times, focusing its energy at the center of your heart chakra, where the indestructible drop of energy which contains your clear light continuum of consciousness and Buddha-nature resides.

OM AH-RA-PA-TSA-NA DHEE [repeat many times]

DHEE-DHEE, DHEE-DHEE, DHEE-DHEE [repeat many times at the end of the last round]
[Upon completing the mantra the duplicate Manjushri returns to the heart of Manjushri on the lotus throne.]

Vajradhara the Primordial Buddha, and Vajrasattva the Diamond Being

1. Now, Vajradhara, the Primordial Buddha who represents all sentient beings' innate capacity for enlightenment, emerges from Buddha Shakyamuni's heart and takes his seat on the slightly lower lotus throne behind Buddha Shakyamuni. Buddha Shakyamuni's body and lotus throne become clear and transparent so Vajradhara can be seen without obstruction. Vajradhara, which means "Diamond Holder" (i.e. the holder of primordial, indestructible Buddha-nature), is deep blue in color and represents the Lineage of Consecrated Practices, known variously as Vajrayana, Tantrayana, and Mantrayana.

2. At Vajradhara's heart is Vajrasattva, the "Diamond Being" of your own indestructible Buddha-nature that exists as potential within your clear light continuum of consciousness. Vajrasattva emerges from the heart of Vajradhara and comes to the crown of your head where he is seated at the center of a lotus with his legs crossed in the full lotus position. His entire figure, including the lotus, is made of brilliant white light, emanating out in all directions. In his right hand, close to his heart, he holds a *vajra*—a symbol of skillful means representing the Compassion or Method aspect of the path. In his left hand beside his left hip he holds an upturned bell, a symbol of emptiness and the perfection of wisdom, which represents the

Profound View or Wisdom aspect of the path. In this way, Vajrasattva embodies the union of compassion and wisdom in one figure.

3. Visualize Vajrasattva as a ball of powerful, brilliant white light at the top of your head. Recognize that he represents your own innate capacity to reach the highest levels of Bodhisattva realizations that lead directly to Buddhahood. Imagine that a portion of the powerful white light from Vajrasattva goes to the base of your body. As you recite the Vajrasattva hundred-syllable mantra three times, imagine that the white light starts to fill your entire being from the bottom up. It fills all of the cells in your physical body, your nervous system, and all of your energetic winds—the *prana* that moves through your energetic system of channels and chakras—so that every part of you is gradually being cleansed of negative karma. Visualize your negative karma takes the form of dark, energetic matter which is being dissolved and pushed upward by the white light. As you imagine the cleansing light moving upward through every part of your being, continue to recite the mantra. Finally, imagine the white light pushes the remaining dark energy through the crown of your head and directly into Vajrasattva’s powerful, brilliant white light at the top of your head where it is completely dissolved and gone. Imagine all sentient beings in the space around you, each with a Vajrasattva at their heads, are also being purified along with you.

OM BENZA-SATO SAMAYA MANU-PALAYA
BENZA-SATO TENO-PERTHIKYA, DRIDRO MEY BHAWA,
SUTO-KYO-YO MEY BHAWA, SUPO-KYO-YO MEY BHAWA,
ANU-RAKTO MEY BHAWA, SAWA SITI MEY TRA-YA-TSA,
SARVA KAMA SUTSA MEY, TSE-TAM SHRI-YAM KURU HUNG,
HA HA HA HA, HOE
BHA-GHA-WANA, SARVA TATHA-GATA BENZA, MA MEY MUN-ZHA
BENZA BHAWA MAHA, SAMAYA SATO, AH, HUNG, PHED
[recite mantra three times]

[Upon completing the mantra, Vajrasattva returns to the heart of Vajradhara on the lotus throne. Shakyamuni Buddha’s body and lotus throne return to their previous semi-transparent appearance of rainbow-like light.]

His Holiness the Dalai Lama and your Gurus

9. Next, His Holiness the Dalai Lama emerges from Shakyamuni Buddha’s heart and sits on the slightly lower lotus throne in front of the Buddha. His Holiness represents our connection to the lineages of Extensive Deeds (Compassion/Method), Profound View (Wisdom), and Consecrated Practices (Vajrayana/Tantrayana/Mantrayana). These practices have been passed down from teacher to teacher beginning with Shakyamuni Buddha to Maitreya and Manjushri, then to Asanga and Nagarjuna, Shantideva and Atisha, all the way to Tsongkhapa and His Holiness’s tutors, Trijang Rinpoche and Ling Rinpoche.

10. His Holiness is teaching the Dharma while in a state of meditative absorption, encouraging us to study the Dharma and put our studies into practice. His right hand is held in the gesture of

teaching the Dharma, with his thumb and index finger touching at their tips to form a circle and the remaining fingers upright. Between his thumb and index finger he holds the stem of a lotus, which gently curves upward toward his right side where it blossoms just above his right shoulder. At the center of the lotus blossom is a traditional Tibetan-style loose leaf Dharma manuscript wrapped in silk. This gesture of his right hand encourages us to study. His left hand is in the gesture of meditative absorption with a Dharma wheel resting on his palm. This gesture encourages us to put our studies into practice.

11. The Gurus from whom you have received Dharma teachings emanate from His Holiness's heart and surround his lotus throne. Your Gurus who are still alive sit on cushions; those who have already died sit on luminous white moon discs in the center of lotuses of light. For example, Gurus such as Lama Thubten Yeshe, Geshe Drakpa Gelek, Geshe Thubten Soepa, and Lama Zopa Rinpoche who have already died sit on white moon discs in the center of lotuses. Gurus who are still alive, such as Ven. Geshe Palden Drakpa Rinpoche, Geshe Lobsang Nima, Ven. Robina Courtin, and Ven. Thubten Chodron, sit on cushions. All the figures in this visualization have rainbow-like bodies, whose nature is clear, bright light. Imagine they are there in person, radiating brilliant light toward you and all the sentient beings surrounding you.

The Lineage Beings of Compassion, Wisdom, and Consecrated Practices

1. At the slightly lower lotus throne of Chenrezig to the Buddha's right, many Gurus, Buddhas, Bodhisattvas, and other highly realized beings from the lineage of the Compassion Wing (Extensive Deeds) emerge from the heart of Chenrezig and take their seats surrounding his throne. At the slightly lower lotus throne of Manjushri to the Buddha's left, a similar group of highly realized beings from the Wisdom Wing (Profound View) emerges from the heart of Manjushri and take their seats surrounding his throne. Behind the Buddha, where Vajradhara sits on a slightly lower throne, a similar group of highly realized beings from the lineage of Consecrated Practices (Vajrayana/Tantrayana/Mantrayana) emerges from the heart of Vajradhara, taking their seats surrounding his throne. Imagine that they are all there in person and extend brilliant light toward you and all the sentient beings surrounding you.

Taking refuge and generating Bodhichitta

12. We should think that every figure in this refuge visualization is extremely pleased with us. We are putting our Dharma studies into a meaningful personal practice which familiarizes us with all the essential elements of the path to enlightenment. This pleases our Gurus, the Buddhas, and the Sangha of all the Bodhisattvas and highly realized beings more than anything else could. Now we summon up the reasons for taking refuge with the following thoughts:

Since beginningless time, I and all sentient beings, who have been my mothers and fathers, have been born into cyclic existence and have experienced all of its many sufferings. But now I have gained something special that is difficult to achieve and most beneficial: the optimum human rebirth. I have met with the precious teachings of the Buddha, which offer the refuge of a safe direction that leads to liberation from suffering and the immeasurable joy of enlightenment. So, for the sake of all sentient beings I will achieve the complete enlightenment of Buddhahood. I therefore take

refuge in the Gurus and the Three Jewels—the Buddhas, the Dharma, and the Sangha of Bodhisattvas and highly realized beings before me.

[As you chant the following refuge prayer three times, think that all sentient beings are taking refuge along with you. Imagine that rainbow-like beams of light in five stainless colors—like bands of colored light emanating from a prism—come from the Gurus, the Buddhas, and all the Bodhisattvas and realized beings in the space before you. These stainless colors descend like nectar upon you and all sentient beings.]

SANGYE CHO DHANG TSOG KYI CHOG NAM LA
I take refuge until I am enlightened

JANG CHUB BAR DU DAG NI KYAB SU CHI
In the Buddhas, the Dharma, and the Sangha.

DAG GYI CHIN YEN GYI PE SONAM KYI
*Through the positive potential I create by listening to teachings
and practicing the six perfections,*

DRO LA PEN CHIR SANG GEY DRUB PAR SHOG (3 times)
May I attain Buddhahood for the sake of all sentient beings.

The results of developing bodhichitta

1. Now, from Shakyamuni Buddha’s heart emerges a duplicate of himself that comes to the crown of your head, and facing in the same direction as you, dissolves into you. The Buddha’s conscious awareness merges with yours, and the nature of your awarenesses become the same, like water mixing with water. As this occurs, imagine you are suddenly transformed into the enlightened being you have the innate potential to become. You attain the state of Vajradhara. Your body is now a Buddha’s body of light, radiating rays of light as bright as the sun in all directions. Countless Buddhas emanate from you and dissolve into all the beings surrounding you, helping them to remove their obscurations and purify their negativities. Those with whom you have strong karmic connections transform into the Buddhas they have the potential to become. They in turn are able to reach out in the same way and help others attain enlightenment. This grows exponentially until the entirety of sentient beings is enlightened and the environment is transformed into a pure field of Buddha energy.

2. Bring to mind the four immeasurables as you think, “Wouldn’t it be wonderful if all sentient beings possessed happiness and its causes, were free from suffering and its causes, were never separated from the joy of liberation and enlightenment, and abided in a state of equanimity? I will work to make this happen. May I be inspired and blessed by my Gurus and all the Buddhas and Bodhisattvas to develop the power to accomplish this! From your heart, feel yourself being drawn closer and closer to the figures of refuge until you are directly in front of your Gurus, His Holiness the Dalai Lama, Buddha Shakyamuni, and all the other Buddhas, Bodhisattvas and beings who are the objects of refuge on the huge platform of light.

Dedicating yourself to the Bodhisattva path

[If you choose to, you may at this point dedicate yourself to the Bodhisattva path in the presence of these spiritual beings. If you have already taken Bodhisattva vows, it is recommended that

you renew those vows regularly, which can be done at this time. This passage is taken from Shantideva's *The Way of the Bodhisattva*, III. 23-24 and 26-27. If you choose not to dedicate yourself to the Bodhisattva path at the present time, you can go on to the next section where the refuge visualization dissolves.]

1. Picture yourself on bended knee, with your hands together in an attitude of prayer. Imagine that the objects of refuge—the Lamas [Gurus], Conquerors [Buddhas], and their Children [Bodhisattvas]—who are in front of you say each line of the following prayer to you, and you repeat each line back to them. Do this three times:

Lamas, Conquerors, and their Children,
Please take heed of me.
Just as the earlier Ones Gone to Bliss
Generated an altruistic intention to become enlightened
And dwelt by stages in the learnings of Bodhisattvas,
So I also for the sake of helping transmigrators
Will generate an altruistic intention to become enlightened
And train in stages in the learnings of Bodhisattvas. [3 times]

Having repeated that three times, take the vow of the engaged intention to become enlightened. Then cultivate joy upon generating this altruistic intention, as well as conscientiousness, with the following lines:

Now my life is fruitful.
I have attained a good human existence,
Today I have been born in the Buddha lineage.
I have become a Buddha Child.

Now, whatever happens,
I will act so as not to sully
This flawless holy Buddha lineage,
Initiating actions concordant with this lineage.

Dissolving the Refuge Visualization

1. Your vision of all sentient beings in the space around you having attained enlightenment now melts into light and dissolves into the heart of Shakyamuni Buddha before you. Chenrezig, Manjushri, Vajradhara and their surrounding lineages, as well as His Holiness the Dalai Lama and the assembly of your Gurus and spiritual teachers all melt into light and dissolve into Shakyamuni Buddha's heart. Shakyamuni Buddha then comes toward you, becoming smaller and smaller. As he reaches the center of your forehead he dissolves inseparably into you. The Buddha's conscious awareness and your conscious awareness blend and become of the same nature as you experience a sense of bliss.

Meditation on clear light consciousness and the nature of emptiness

1. Your awareness now moves down through your central channel to the center of your heart chakra where the indestructible drop of your clear light consciousness and Buddha-nature

resides. You are in the form of clear, luminous awareness, situated at the center of a white lotus of light with six petals. At the center of the lotus and on each of the petals there is a different pattern of brilliant saffron energy. This energy is in the form of seven syllables that represent the mantra OM AH-RA-PA-TSA-NA DHEE, with the syllable DHEE at the center of the lotus.

2. From your position in the center of the lotus turn the sphere of your clear light awareness toward the OM which is on the lotus petal facing west, or in the six o'clock position. OM is the beginningless sound expressing the pure essence of eternal reality. It signifies the fundamental, beginningless essence underlying our being that is capable of transforming into the perfection of an enlightened being. As you breathe in slowly and deeply, form the shape *aaah* with your mouth as you feel its energy from the whisper of your breath filling your heart chakra. As you begin to slowly breathe out, form the shape *ooo* with your mouth as you move the energy of the breath up from your heart chakra to your throat chakra. As you slowly complete the out-breath, form the shape *mmm* with your lips closed as you move the energy from your throat chakra up to your crown chakra. Do this slowly three times, using the three pure frequencies *aaah-ooo-mmm*. Bring energy to your heart chakra as you breathe in with *ah*, move it to your throat chakra as you breathe out with *ooo*, and to your crown chakra as you complete the breath with *mmm*.

3. Bring the clarity of your awareness back to the center of the lotus. Briefly contemplate the meaning of emptiness: there is nothing in existence with an independent nature; everything continually arises dependently and is empty of being independent in any way. From the center of the lotus turn the sphere your awareness now toward the syllable AH which is on the lotus petal facing northwest, or in the eight o'clock position. Contemplate the meaning of AH: the empty nature of self and phenomena is uncreated and without beginning.

AH: the empty nature of self and phenomena is uncreated and without beginning.

4. Turn your sphere of clear luminous awareness toward toward the RA which is on the lotus petal facing northeast, or in the ten o'clock position. Contemplate the meaning of RA: the empty nature of self and phenomena is without corruption or stain.

RA: the empty nature of self and phenomena is without corruption or stain.

5. Turn your sphere of clear awareness toward toward the PA which is on the lotus petal facing east, or in the twelve o'clock position. Contemplate the meaning of PA: the empty nature of self and phenomena is the ultimate truth.

PA: the empty nature of self and phenomena is the ultimate truth.

6. Turn the clarity of your awareness toward the TSA which is on the lotus petal facing southeast, or in the two o'clock position. Contemplate the meaning of TSA: the empty nature of self and phenomena does not die, nor is it reborn.

TSA: the empty nature of self and phenomena does not die, nor is it reborn.

7. Next, turn your clear luminous awareness toward the NA which is on the lotus petal facing southwest, or in the four o'clock position. Contemplate the meaning of NA: the names given to self and phenomena are mere labels; the empty nature behind the names and labels cannot be gained or lost.

NA: the names given to self and phenomena are mere labels; the empty nature behind the names and labels cannot be gained or lost.

8. Finally, bring your awareness to the very center of the lotus; the seat of your clear light continuum of consciousness which holds your empty, dependently arising Buddha-nature and unlimited positive potential. Focus on the brilliant saffron syllable DHEE which is just beneath your awareness at the center of the lotus. As you slowly repeat the syllable DHEE to yourself over and over again, feel that you are gently but surely awakening the power and potential of your Buddha-nature. As you continue to purify your view and accumulate positive potential on the stages and levels of the Bodhisattva path, your Buddha-nature will grow stronger and stronger through the power of dependently arising virtuous causes and conditions until it ultimately flowers into the full awakening of enlightenment for the benefit of all beings.

DHEE DHEE DHEE DHEE DHEE (repeat slowly many times)

Gently hold the awareness of your clear, luminous consciousness for a period of time.

Compiled and edited by Tenzin Dhondup Sherab/Christopher Moroney

*Links to mantras and Buddha-figures used in this series:

[Chenrezig mantra](#)

[Chenrezig-figure](#)

[His Holiness the Dalai Lama](#)

[Manjushri mantra](#)

[Manjushri-figure](#)

[Manjushri prayer & mantra](#)

[Manjushri Heart Lotus](#)

[Shakyamuni Buddha mantra](#)

[Shakyamuni Buddha-figure](#)

[Vajrasattva mantra](#)

[Vajrasattva-figure](#)

[Vajradhara-figure](#)

[Precious Garland text translated by Jeffrey Hopkins](#)