

TIBETAN BUDDHISM CENTER FOR WORLD PEACE

San Antonio, Texas

The Seven-Limb Practice *for Western Students and Practitioners*

This practice for western students is based on sections of a longer, more elaborate Tibetan text entitled, *Jorchö, The Six Preparatory Practices Adorning the Buddha's Sublime Doctrine*, plus instructions on the Seven-Limb Practice given by Pabongka Rinpoche from *Liberation in the Palm of Your Hand*, and Shantideva's *Bodhicharyavatara*. Additionally, this practice synthesizes direct personal instructions given by my gurus, Geshe Drakpa Gelek, His Holiness the 14th Dalai Lama, and Geshe Lobsang Nima, as well as direct and general instructions given by Ven. Passang Gelek, Lama Thubten Yeshe, Ven. Robina Courtin, Geshe Thubten Soepa, Gen Lamrimpa, Ven. Thubten Chödrön, Alexander Berzin, and Robert Thurman. It may be used by practitioners at all levels—beginning, intermediate, and advanced.

*I go for refuge until I am enlightened
In the Buddhas, the Dharma, and the Sangha of Bodhisattvas.
Through the positive potential I generate by practicing and perfecting Generosity,
Ethical Discipline, Patience, Enthusiastic Effort, Meditative Concentration, and Wisdom,
May I attain Buddhahood for the sake of all sentient beings.*

VISUALIZE THE MERIT FIELD

We begin this practice by visualizing what is known as the merit field, or the field for generating and accumulating *sonam*—positive energy and potential in your heart and mind that will gradually remove the obstacles to your own Buddha nature.

Imagine the object of your awareness is limitless, clear space that surrounds you in every direction. As if a reflection of your mind is projected into that clear emptiness, imagine you are standing in a gorgeous green meadow that sparkles like jewels all around you.

In the sky before you the Buddha emerges like a rainbow. If you've taken refuge in a Guru, think that your Guru is appearing in the aspect of the Buddha before you. Brilliant in color, the Buddha is seated at the center of a variegated lotus and radiates slender beams of light of five stainless colors—blue, white, red, green, and yellow. These beams of light energy extend in all directions like rays of multicolored sunshine.

As you breathe in, imagine feeling the energies of these stainless colors absorbing into you, connecting with and purifying the same subtle energies that exist in you. As you breathe out, feel that your purified subtle energies reach out and connect with the Buddha in the sky before you.

Stretching out on either side of you imagine yourself at various stages of your life—from your earliest memories of childhood to your adolescent and teenage years, young adult, and so on up to the present. As you take a few moments to observe these aspects of your personal past, notice the range of thoughts and emotions that arise in you.

Without dwelling on any of these thoughts and emotions, simply recognize them as contributing to who you are right now. Your actual past no longer exists, but the thoughts, emotional energies, and related

actions you have taken in the past have resulted in a flow of habitual propensities and karmic imprints in your mind-stream and subtle energy body that you continuously carry with you—like programming—into your present consciousness and form.

In the same way, you have amassed strong karmic imprints and habitual propensities from your past *lifetimes*. Though you may not remember those lifetimes, you are carrying the subtle imprints of programming from them into the consciousness and form of *this* lifetime.

Imagine now all the conscious life forms you have had the experience of being since beginningless time in cyclic existence. They stretch out behind you and your present life, as numerous and vast as the atoms of the universe. Visualize all of them appearing in human form with minds that can comprehend the Dharma. These countless lifetimes, along with your present lifetime, represent your entire experience of cyclic existence that has brought you to this very moment.

As you breathe in and out feel that your entire experience of beginningless existence breathes in and out with you, making a deep and strong connection with the purifying energies of the Buddha in the sky before you.

You and your beginningless history of existence are representative of all sentient beings. Like you, all sentient beings have struggled for lasting happiness, but have experienced disappointment and suffering over and over again. With this clear recognition, generate a feeling of connection to them, as well as compassion for them and yourself.

In every worldly realm and every period of time there are enlightened beings abiding in every direction who are working to benefit you and all sentient beings. The Buddha before you is the representative of these enlightened beings for you and holds their entire lineage. Now, as you look upon the Buddha, all of these transcendent enlightened beings—however many and wherever they exist—emerge from the Buddha, magnificently filling the sky, seated on luminous clouds in front of you. Slightly below and in front of the Buddha are the Spiritual Masters and Teachers with whom you have had beneficial connections in the past, seated on clouds and appearing to you in the glorified form of highly realized Bodhisattvas.

THE SEVEN-LIMB PRACTICE

1) Prostration. The first of the seven limbs is Prostration. As you look upon the Buddhas in the merit field before you, think of the great compassion that causes them to emanate innumerable kinds of bodies and forms simultaneously throughout infinite realms to help liberate you and all beings from suffering; think of the far-reaching effect of their speech and the boundless levels of beneficial communication these magnificent beings are able to express; think of the purity of their minds' infinite awareness and insight that can help you and every sentient being in ways that are appropriate to each one of you. As all the aspects of your beginningless existence stand in reverent awe before this brilliant host of Buddhas and Bodhisattvas, praise them in your mind with the following words:

*To all you powerful, fearless and noble wisdom beings—
Buddhas of the past, present, and future who are found in every direction of the universe,
I pay homage to each and every one of you
With purified body, speech, and mind.*

With great joy and gratitude you and your entire beginningless existence prostrate before them three times.

2) Offering. The second limb is Offering. Offer the beings in the merit field your experiences of the most beautiful objects of your sensory awareness: fragrant flowers, soft breezes, exquisite music, the pleasure of companionship, breathtaking landscapes, the vast and starry cosmos—whatever objects of your physical and mental senses that elicit pure, wholesome, wonderful feelings in you. Imagine that you and your entire beginningless existence offer oceans of clouds of these blissful experiences, wave after wave, sending them all to the enlightened and holy beings in the sky.

Mentally transform these offerings into clouds of shining positive energy, luminous like rainbows. Imbue this glowing pure energy with four supreme offerings: your intentions to uphold the Dharma; to utilize your Dharma studies by putting them into practice; to continually develop and grow the virtues that have taken root in you through your practice; and to awaken and develop *bodhicitta*—the intention to attain complete enlightenment for the sake of all sentient beings. There can be no better offerings than these four. Feel that your Gurus, Spiritual Teachers, and all the Buddhas and Bodhisattvas are well pleased with everything you have offered.

3) Confession. The third limb is Confession. If practiced with sincere intention, this limb will purify your mind-stream and subtle energy body of the poisonous karmic imprints or seeds that have taken root because of your past negative actions.

Open your heart to the wisdom beings in the merit field. Feel the enlightened love and compassion they have toward you and the omniscient awareness they have of you and your situation. In their presence, acknowledge the harm and suffering you have brought upon yourself and others through all the negative actions you have ever engaged in.

The Buddha found from direct experience that all negative actions and the suffering they cause arise from a misconception of reality. According to the Buddha, since beginningless time we have continued to be profoundly ignorant of the nature of reality. Out of this ignorance, an utterly wrong view continually arises about how everything—including the self—exists in a state of separateness. The ego self-grasping that arises from this *ignorance* is the source of all our afflictive states of mind. Our neediness, craving, desire, lust, clinging, grasping, and manipulative behavior all fall into the category of what the Buddha calls *attachment*. When our attachment is thwarted and we don't get what we want, afflictive states of mind occur that fall into the category of what the Buddha calls *aversion*: anger, hatred, frustration, fear, attack, blame, arrogance, jealousy, self-doubt, self-loathing, guilt, and depression. All of our negative karmic actions involve unhealthy mixtures of these three poisons: *ignorance*, *attachment*, and *aversion*.

If we fully understood the subtlety of the natural karmic laws of cause and effect, we would avoid committing even the smallest harm. Our negative actions generally have no good qualities at all, but they do have the property that they can be purified. The great spiritual masters say there is no negative action that *cannot* be purified. Think about that, and make the determination now to purify these actions by taking opposing actions that will nullify their consequences. In order to remove the seeds of our negative actions before they can grow into our full-blown suffering, the Buddha instructs us to apply four opponent powers. An easy way to remember these is to think of them as the four R's: *regret*, *reliance*, *remedy*, and *resolve*.

The opponent power of regret. Suppose three people have unwittingly ingested the same poison. One of them dies, one becomes extremely ill, and one has not yet suffered any ill effects. This last person will have powerful regret down to their bones that comprehends the emergency of the situation they are in, immediately taking whatever action they can to get the poison out of their system. They will be determined to never make the mistake of ingesting that poison, or anything like it, ever again.

Because of our primordial ignorance, we sentient beings throughout our collective histories over beginningless time have all unwittingly accumulated the same seeds of negative actions, which resemble the poison. These harmful actions have propelled us into the situation we currently experience—a cyclic existence of birth, aging, temporary happiness, dissatisfaction, sickness, temporary suffering, and death. The only way we can liberate ourselves from this self-perpetuating cycle of captivity is to see it for what

it is and *do* something about it. Like the person who ingested poison in the metaphor, we use the opponent power of regret that comprehends the danger of what we are doing to *ourselves* as well as others. For our own sake and others' it is essential that we refuse to follow, obey, or recognize the ruinous wrong views and habits of delusional self-grasping that continue to hold us captive. This goes to the very heart of what the Buddha calls renunciation, and regret is an essential part of the process.

Without justifying, or blaming, or feeling guilty, take a moment now to recall an action you have done that has been disturbing to your peace of mind. Recognize that this action of body, speech, or mind arose due to one or more of the following three reasons: (1) you felt you needed a particular object of your desire and manipulated ways to get it in order to be satisfied—which resulted in an action of afflictive attachment; or (2) something or someone disturbed or threatened either you or that which you consider to be yours, causing a situation to occur in a way you didn't like, which triggered frustration, anger, or anxiety, and resulted in an action of afflictive aversion; or (3) you engaged in an action of body, speech, or mind without an attentive regard for that action's potential for harm—which led to an adverse result due to afflictive ignorance.

Understand that this action you took under the influence of attachment, aversion, ignorance, or a combination of them, is functioning like a poison in the conscious continuum of your psyche. Left unchecked and unattended, the active subtle karmic imprints or seeds of this poisonous action are adhering to the continuum of your subtle energy body and consciousness, conditioning you to establish habitual patterns of similar harmful behavior that will sooner or later result in a personal experience of physical or emotional suffering related to the disturbing action you engaged in. Recall the person in the metaphor who unwittingly ingested poison. That person is all of us. With the enlightened beings in the merit field before you and your entire beginningless history as witnesses, develop powerful regret down to the core of your being that recognizes the poisonous nature of your negative actions' imprints on your consciousness and form. Determine now to take the necessary actions to purify your mind-stream and subtle energies of this poison.

The opponent power of reliance. It is important to recognize exactly who or what we are relying on for purification when we acknowledge our negative actions. Because our consciousness and subtle energy body accumulate the seed-like imprints of a negative action in relation to a particular basis, the purification of that negative karma relies on that same basis, just as when we fall on the ground we rely on the ground to get up again. So, as we commit negative actions in relation to either enlightened beings or sentient beings, we rely on them as the basis for purifying those negative actions.

Once again, imagine you are looking upon the radiant Guru-Buddha surrounded by countless Buddhas in the merit field before you, and address them with the following thoughts:

“All you powerful, fearless, and noble Buddhas of the past, present, and future—please hear me. Enveloped in the darkness of ignorance, I have unwittingly been caught in an iron-like net of self-grasping egoism. Driven by the delusional needs and desires of a misperceived independently existing “me” or self, my consciousness and form have been conditioned and shaped by compulsive, habitual negative propensities, strongly binding negative karma to me, which is so hard to undo. As a result, I have been born and reborn in a boundless cyclic existence of repeated dissatisfaction, grasping to get what the delusional “me” wants and suffering what the delusional “me” doesn't want.

Now in your presence, I earnestly ask for your guidance. Help me traverse the path to enlightenment and complete happiness for the sake of all sentient beings. I will faithfully follow your guidance, I will put your instructions into practice, and I will rely on you with every step I take. Please bless and protect me, and may your blessings and protection be with me and every sentient being always.”

The wisdom beings in the merit field hear you and it is their purpose and intention to help you.

Now turn your thoughts to all sentient beings—friends, enemies, strangers, humans, and non-humans. Usually we feel compassion for those we perceive to be innocent victims and aversion toward those we perceive to be malicious perpetrators. This is an unstable view based in ignorance. *All* sentient beings since beginningless time have been both perpetrators and victims over and over again. No matter who or

what they are, or the harm they may or may not have done to others or yourself—or you to them, as sentient beings they have become overpowered by ego self-grasping and karmic conditioning, just as you have. Just like you, they want to be happy and don't want to suffer. Just like you, ignorance and confusion about the nature of reality has blinded them with delusional, mistaken views about how the self and phenomena exist. They have been trapped in the suffering ocean of cyclic existence like you have. Many have lost their way completely and are drowning in the depths of its darkness. Their unspoken call for help is the same as yours. Recall that the very reason for becoming enlightened is to help *all* sentient beings uncover their own potential for enlightenment and to achieve it. This will bring true and lasting happiness to them and you. For this reason, with a courageous heart bring all sentient beings to mind as you think the following:

“May the awakening aspiration to develop unbiased, other-centered great compassion and loving kindness toward every sentient being take root and begin to grow in me. May this aspiration increasingly grow stronger with wisdom, motivating me with enthusiasm and perseverance to reach the fruition of complete enlightenment, so I can actively and meaningfully help all sentient beings achieve their potential for supreme happiness.”

From the basis of this awakening aspiration of bodhicitta, pathways of consciousness will develop in you that will ultimately lead to great compassion, profound wisdom, and the fruition of complete Buddhahood.

As we develop our bodhicitta practice by using these two powerful bases of reliance—enlightened beings and sentient beings—the two wings of wisdom and compassion will become stronger and stronger in us, enabling us to achieve higher and higher levels of realization that will lead us toward an unimaginably beautiful destiny of wisdom, love, and bliss.

The opponent power of the remedy. This opponent power refers to the actual means or opposing force by which we can purify our mind-stream and subtle energy body of the poisonous karmic imprints or seeds that have taken root because of our regrettable negative actions.

Any virtuous action of body, speech, or mind done in relation to enlightened beings and sentient beings for the purpose of purifying some negative action we have done in relation to them is an example of this opponent power. This includes actions such as reciting confession sutras, mantras, making prostrations and offerings, and meditating on emptiness. If you engage in some virtuous act—even reciting a simple prayer a number of times in order to purify some negative action, this action then becomes the application of the remedy.

In addition, the profound wisdom of the omniscient mind of Shakyamuni Buddha has given us ten powerful remedies—three actions of body, four of speech, and three of mind—that can be immediately practiced at our current level of understanding and ability on a daily basis. The far-reaching power and purifying force of these remedial actions should not be underestimated. As we habituate ourselves over time to the following ten actions of body, speech, and mind, we will remove the obstacles that are blocking our realization of love, happiness, and insight. They are:

(1) *Save and protect the lives of others.* Do this when you can—even with the smallest insect. This will help purify your mind-stream and subtle energies of the poisonous imprints that have resulted from killing or having physically harmed another being in the past. (2) *Be generous and unselfishly giving.* This will purify the karmic imprints of stealing, being stingy, or having taken what does not belong to you. (3) *Be harmless in your sexual conduct.* This will help purify the poisonous karmic imprints of sexual misconduct.

(4) *Speak honestly to others.* Always do this in a way that is helpful and kind. This will purify the ruinous karmic imprints of deceitful, manipulative lying. (5) *Use agreeable, inclusive speech.* This purifies the negative karmic imprints of creating discord through divisive speech. (6) *Speak with supportive and encouraging words.* This purifies the poisonous imprints of speaking with harsh and insulting words. (7) *Speak with purpose and mindfulness.* This purifies the negative imprints of endless idle talk and chatter that has no meaningful purpose or value.

(8) *Develop an appreciative mind.* Take pleasure in others' good fortune, circumstances, and qualities—this will purify the poisonous karmic imprints of having a jealous, covetous mind. (9) *Develop the intention to always be of help.* This purifies the poisonous karmic imprints of intending harm. (10) *Meditate on the correct views of emptiness, dependent arising, and karma.* This will purify the poisonous imprints of ignorance and the ego's delusional wrong views. Ultimately, this last one is the most important of the ten actions, because all of our suffering arises from our mistaken views of how we exist and the nature of reality.

Taken as a whole, these essential remedial actions of body, speech and mind are referred to as the ten virtuous actions, which function as the antidote to what are called the ten non-virtuous actions.

The ultimate remedy is the Dharma. Listen to the Dharma, study the Dharma, practice the Dharma, and meditate on the Dharma, until the Dharma becomes a powerful habitual propensity in your mind-stream, determining and regulating every action of your body, speech, and mind.

The opponent power of resolve. The Tibetan master Tsongkhapa states that the power of resolve means to actually restrain yourself from the ten non-virtuous actions: *killing, stealing, sexual misconduct; lying, divisive speech, harsh words, idle talk; covetousness, harmful intent, and wrong views*. In the *Sun Essence Sutra* the Buddha says that having the resolve to restrain from these non-virtuous physical, verbal, and mental actions will destroy *all* karma, afflictions, and obscurations to the Dharma teachings.

The resolve to not commit a negative action again must be extremely firm. Moreover, the development of this resolve is linked to, and depends upon, the first opponent power of regret. In *Liberation in the Palm of Your Hand*, the revered Tibetan lama Pabongka Rinpoche presents a way of gradually training in the power of resolve. The chronic, compulsive harmful actions we are in danger of doing, such as using harsh words or lying, also threaten to give the lie to our resolve to never do these things again. This is the essence of addictive behavior. If we don't resolve to exercise restraint, the four opponent powers will not be complete. At the outset, we should abandon to the very root the things we can abandon to their very root. There will still be some things we can give up for maybe a month; others we can give up for only a week. But if we decide *each day* we can stop doing some of these things, we will then stop doing things that we *can* stop for that day. Perhaps the next week we will be able to stop doing these things for two days. The point of training in this way is so that we can break the continuity of our strong habitual addiction to negative actions gradually over time. This is a particularly skillful means, and a practical instruction given to Pabongka Rinpoche by his own guru.

4) Rejoicing. The fourth of the seven limbs is rejoicing. Rejoicing is a bodhisattva's practice, and if it is done well, there is no better way to build up our accumulations of merit and root virtues. There are two ways to meditate on this limb: rejoicing over your own virtue, and rejoicing over the virtue of others.

Rejoicing over your own virtue entails two steps. The first step is to infer from the conditions of your present life that you must have done something good in your *past* lives, because out of all the conscious life forms that exist in all the realms of all the worlds throughout the universe of universes, here you are with a human rebirth. Not only do you have a reasonably good human body and brain, but look at the favorable conditions you now have for Dharma practice that make your current human life extraordinarily meaningful. Think over and over again, "In my rebirths before this one I must have upheld my ethics, practiced generosity, patience, and enthusiastically worked at developing my good qualities." Because you had the clarity in a previous life about how to do something meaningful for yourself, your present life is this magnificent, optimum, precious human rebirth. Rejoice in that! By observing your behavior now, you will be able to infer what your next rebirth will be like.

The next step in rejoicing over your own virtues is to rejoice over the virtues of your *present* life. Recall all the virtuous things you have personally done: any prayers and practices; any generosity; any service you've done or help you've given; any skills or talents you have developed that have benefitted others; and any ethics you have upheld. Rejoice over these things without a sense of arrogance. When we rejoice

over our own virtues in this way, we enhance our existing merit. If we increase our virtues we will receive everything from optimum rebirths as humans to our enlightenment.

The second way to meditate on this limb is to rejoice over the virtues of others. This means rejoicing over the virtues of your enemies, friends, and strangers; or over the virtues of the Buddhas, your Gurus, Bodhisattvas, and spiritual practitioners, and over the deeds of any past spiritual masters and saints who have benefited others with the lives they lived. But to do this properly, our rejoicing must be that of a bodhisattva—done with the desire to be of benefit.

Bring to mind any conscious being other than yourself—human or otherwise. This could be a being you know and have interacted with; or a being you know of, but have never had any personal interactions with; or a being you don't know at all and for whom you have only a peripheral awareness. This could be an individual you think of as an enemy, a friend, or a stranger. In short, this being could be anyone from a Buddha, to a politician, to your mother, or to a mouse. It's your choice.

Bring this conscious being clearly to your mind, as if they were directly in front of you. Focus on how this being is like you in that they wish only for happiness and have no wish for suffering. Realize that your actual enemy is your own untamed anger, hatred, and fear born of ignorance; that the most powerful friend you have for positive transformation is your own loving kindness, compassion, and wisdom; and that the greatest stranger to your true nature is your own self-grasping ego that ignorantly thinks it somehow exists independently and separately from everything else. Look upon the being before you with the wish that all beings may have happiness and complete liberation from the sufferings of cyclic existence; that all beings' virtuous qualities have no decline but increase forever; and that the precious awakened mind of enlightenment not yet born in all beings, arises, grows, never declines, and increases forever. Rejoice in all of the virtuous qualities you can recognize in the being you've brought to mind and rejoice in the unlimited positive potential that exists intrinsically within the very nature of their consciousness. Finally, feel gratitude toward this being for providing you with the actual basis that enables you to awaken your loving kindness, your compassion, your wisdom, and your aspiration to become enlightened for the benefit of all beings.

If we engage in this meditation frequently over time with many different kinds of beings, we'll notice how our view of other living beings begins to change. When we rejoice over the virtues of others we develop and increase our *sonam*, or merit. Nothing would make our Gurus, the Buddhas, and the Bodhisattvas happier than to see us increase our merit and root virtues in this way.

5) *Requesting the wheel of Dharma to be turned.* The fifth of the seven limbs is requesting the wheel of Dharma to be turned. We are asking our Gurus and all the Buddhas and Bodhisattvas to continue to teach and transmit the Dharma until all sentient beings have attained complete enlightenment. Visualize a thousand-spoked wheel of golden light representing the entire 84,000 teachings of the Buddha, brightly illuminating the sparkling meadow and environment that surrounds you. Offer this wheel of Dharma to all of the beings in the merit field as you and your entire beginningless existence make this request of them. The wisdom beings in the merit field agree to turn the wheel of Dharma until all beings are enlightened. This request purifies the non-virtues of abandoning the Dharma.

6) *Petitioning the merit field to remain until cyclic existence ends.* The sixth of the seven limbs is petitioning all of the beings in the merit field to stay until cyclic existence comes to an end. Imagine your entire being makes this earnest request for the benefit and joy of all beings, and that the beings in the merit field consent to stay until cyclic existence is no more. Requesting your Gurus to live long and remain with you in this way purifies the negativities of disturbing their minds.

7) *Dedication.* The last of the seven limbs is the dedication of one's merit, of one's *sonam* positive potential and energy. It is vital to do this. We are dedicating whatever virtues that have taken root in us through these practices so they will not run out. We are dedicating them to our complete enlightenment

for the sake of all sentient beings. Just as a drop of water poured into a great ocean will not disappear until the ocean runs dry, so too will virtue dedicated to complete enlightenment for the benefit of all sentient beings remain until the enlightenment of all sentient beings is attained. Our root virtues are like the drop of water; the root virtues of the victorious beings in the merit field are like the ocean. We mix our root virtues with theirs when we dedicate them, so these virtues will remain securely with them until we and all sentient beings have reached the complete happiness of liberation and enlightenment. We also dedicate others' root virtues in the same way. Make the dedication with the following thoughts:

*Whatever small amount of virtue I have accumulated
From prostrations, offering, confession,
Rejoicing, requests, and petitions,
And whatever virtues others have accumulated
Through their beneficial actions,
I dedicate them all to the Great Enlightenment
For the benefit of all sentient beings.*

*It is only through the kindness of my Gurus
That I have met the peerless teachings of the Buddha.
Thus, I dedicate all merit so that all sentient beings in the future
May be guided by kind and holy Gurus.*

Your countless past lifetimes, along with the aspects of your present lifetime dissolve back into you. All the Buddhas and Bodhisattvas in the merit field melt into light and dissolve into the Buddha. As you once again stand in the sparkling green meadow make the following supplication to your Guru in the aspect of the radiant Buddha in the sky before you:

*Magnificent, precious root Guru,
Please stay in the lotus of my heart.
Care for me with great compassion,
And bestow the means for realizations
of body, speech, and mind.*

Light comes from the Guru-Buddha, purifying you so that your body becomes like clear light. You feel that all external and internal obstacles in this life and your past lives are pacified. The Guru-Buddha becomes smaller and smaller while coming to the crown of your head and, facing in the same direction as you, enters into you at your crown. The Guru-Buddha descends to your heart where there is an open lotus of light, and sits upon it. The lotus closes and holds the Guru-Buddha very securely within its light. You hold and keep within you always these purifying practices of the Buddha in the form of your Spiritual Guru seated within the lotus at your heart.

With this guided meditation I have strived to the best of my ability to present the essence of the traditional Seven-Limb Practice as taught by my esteemed gurus and spiritual teachers. However, their vast knowledge is difficult to grasp by an ignorant being with karmic obscurations like myself. Any errors are entirely my own and not due to the tireless and loving effort of my wonderful teachers. It is only through their kindness that I have met with the flawless teachings of the Buddha. May all beings in the future be met by such kind and holy gurus!

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