
THE EVER-FLOWING NECTAR
OF BODHICITTA

ANNIHILATING

THE EVIL
SELF-CHERISHING MIND



PUBLICATIONS FOR WISDOM CULTURE

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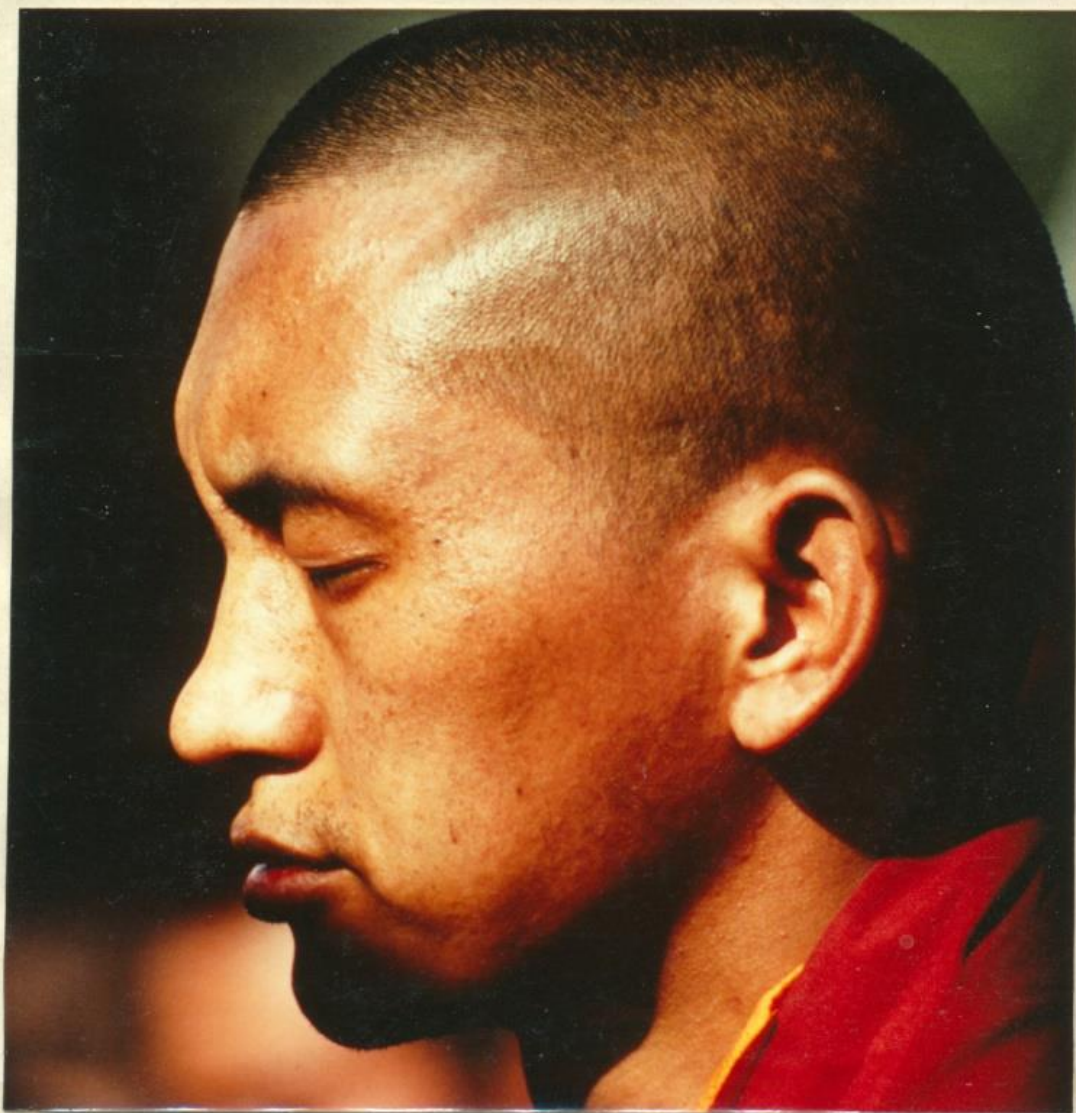
Tibetan root text by
LANG.RI T'ANG.PA DOR.JE SENG.GE

Translation and visualisation by
LAMA THUBTEN ZOPA RINPOCHE

Edited by
HERMES BRANDT

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INTRODUCTION

Here is shown a teaching in eight verses that includes the whole technique of transforming the thought into relative and absolute bodhicitta.

It has been composed by Lang.ri T'ang.pa Dor.je Seng.ge, a disciple of the virtuous friend perfect in all knowledge, Ka.d'am.pa Po.to.wa Rin.ch'en Sal, who was a disciple of the Holy Lamp of the Teachings, Atisha. Lang.ri T'ang.pa Dor.je Seng.ge was the only one of his guru's eight heartsons to receive the special instructions of the teaching on changing oneself into others.

The practice of this teaching has three divisions: the preparation, the actual practice and the completion.

N.B. In the phonetics, for technical reasons, A - umlaut, O - umlaut and U - umlaut have been replaced by, respectively, AE, OE and UE. (An umlaut is the two dots above a letter)

THE PREPARATION

Seated comfortably, generate a particularly virtuous motivation. Then, either make a glance meditation on the Lam.rim teachings, from the beginning – devotion to the guru – to the end; or with strong feeling, think as follows:

“From the beginningless samsaric lifetimes until now I have been experiencing, numberless times, the sufferings of the general samsara and particularly those of the realms of the suffering transmigrating beings. There are no sufferings that I have not been experiencing. If I deeply think of them, it always makes me terribly upset and always it makes tears come out, without control. In fact I cannot let myself be under the control of the cause: the all-arising truth, those disturbing unsubdued minds, which oblige me to experience the result: true suffering.

But still following happily the evil, disturbing unsubdued minds, the wrong conceptions,* without having fear or even doubt, there is no difference between me and the

* Seeing the impure as pure, the impermanent as permanent, the suffering as pleasure, and the emptiness of true existence as true existence.

mindless, crazy person. If I still follow the wrong conceptions, those disturbing unsubdued minds, it is definite that I will have to experience the sufferings of samsara without end in the future life. When I think of this from the depth of my heart, not just reciting the words, it makes me unable to eat by day and to sleep at night, and makes me vomit. It is something that cracks the heart.

Therefore, this time, now I have received the inner condition – this precious body endowed with the eight freedoms and ten richnesses, which has the ability to achieve the multitudes of happiness and perfections; now I have met the outer condition – the holy mahayana virtuous friend, who is able to grant the highest state, the state of omniscient mind, in one second, who is extremely difficult to meet; now I have met the teaching of the buddha, the only supreme medicine which dispels all the sufferings of the migrating beings without any exception; still seeking only temporal happiness and the peace of liberation from the bondage of the disturbing unsubdued minds and karma only for myself – what is the difference between me and the foolish, dumb beast ?

This attitude is extremely upsetting from both sides. From one's own side: how shameless ! And from the side of others: how extremely ungenerous, how cruel

and selfish-minded ! How dare I cherish myself and renounce others ? Aren't the sentient beings the precious object from which one receives all happiness and perfections ?

All sentient beings have been my mother; there is not a single one who has not. Each one has been my mother numberless times, and has each time been as kind as my present mother.

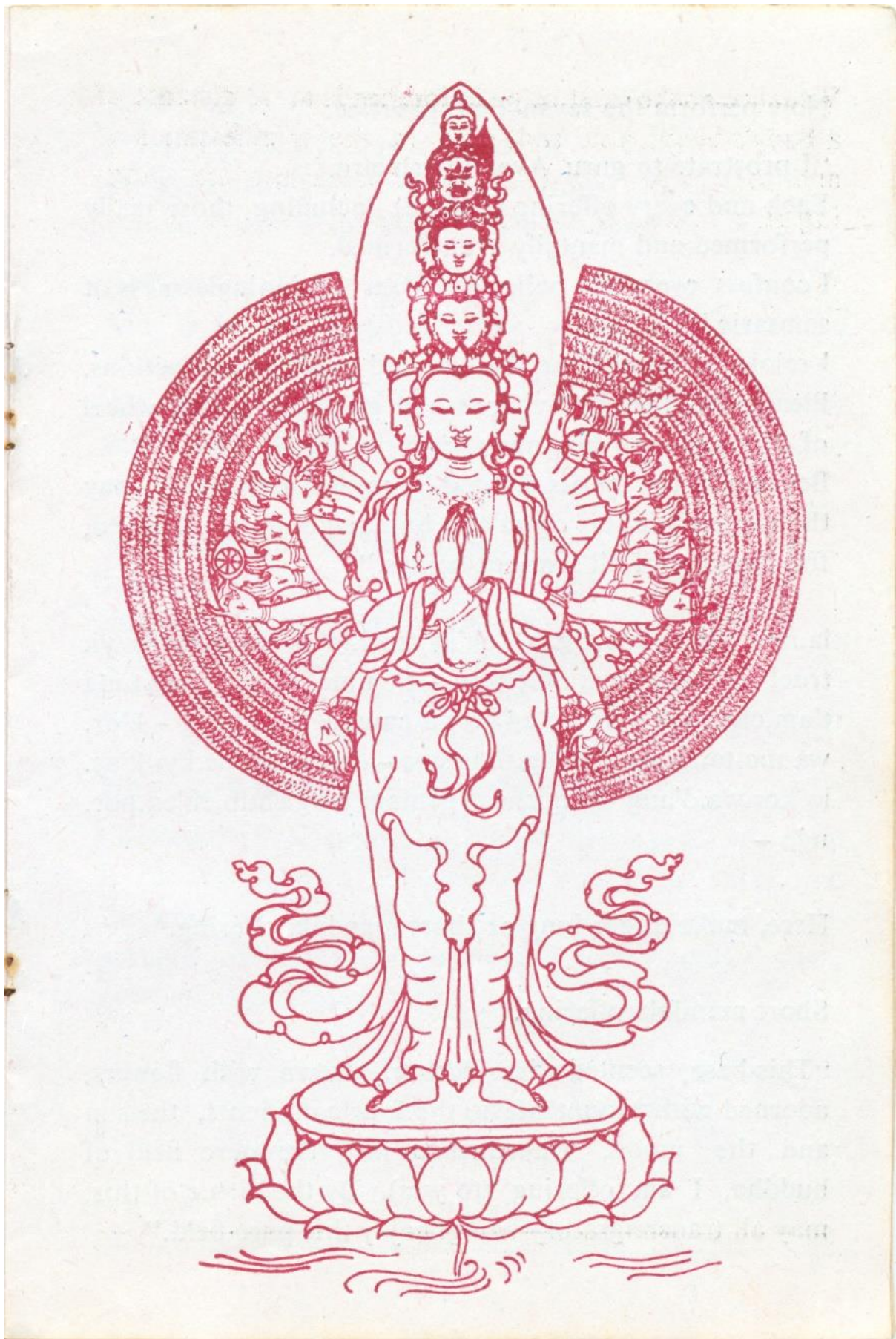
At this very moment not only are these kind mother sentient beings in great suffering, but they are also running constantly to create the cause for more. There is not even a second that they experience ultimate happiness. If a mother's suffering is not alleviated by her own son, then who else will do it ?

Even though it is up to me alone to bear the burden of eradicating the suffering of all mother sentient beings, at the moment I am incapable of relieving the suffering of even one sentient being. But if I were to receive the enlightened holy body, just one ray of its light could ripen the minds of countless sentient beings, leading them into a state of great peace.

Therefore, to release all mother sentient beings from suffering and lead them into the most sublime happiness of enlightenment, I must attain the stage of buddhahood.

The attainment of buddhahood is not without cause or conditions; the two bodhicittas are the principal cause. Therefore, I am going to practise the profound oral teaching on transforming the mind into bodhicitta."

Visualize at the level of your forehead at a distance of a body's length your root guru in the manifestation of and inseparable from 1000 – arm Avalokiteshvara, standing on a moon disc which rests upon a lotus.



Now perform the seven-limb practice:

“I prostrate to guru Avalokiteshvara.

Each and every offering (I make) including those really performed and mentally transformed.

I confess every sin collected from beginninglessness of samsaric life.

I rejoice at all ordinary beings' and noble beings' actions. Please, Buddha, by living as our guide turn the wheel of dharma until samsara ends.

Because of the merits created by myself and others, may the two bodhicittas ripen and buddhahood be received, for the sake of all sentient beings.”

la.ma chaen.rae.zig.la ch'ag.tsael.lo - ngoe.sham yi.
truel ch'oe.trin ma.lue.buel - t'og.me nae.sag dig.tung
t'am.che.shag - kye.p'ag ge.wa nam.la je.yi.rang - k'or.
wa ma.tong bar.d'u leg.shug.nae - dro.la ch'oe.kyi k'or.
lo kor.wa.d'ang - dag.zhen ge.nam jang.chub ch'en.por.
ngo -

Here, make either long or short mandala offering.

Short mandala offering.

“This base, scented with incense, strewn with flowers, adorned with Mount Meru, the four continents, the sun and the moon, transformed into the pure field of buddha, I am offering (to you). By the virtue of this, may all transmigratory beings enjoy this pure field.”

sa.zhi poe.kyi j'ug.shing me.tog.tram
ri.rab ling.zhi nyi. dae gyaen.pa.di
sang.gyae zhing.d'u mig.te uel.war.gyi
dro.kuen nam.d'ag zhing.la choe.par.shog

“May the guru’s life be long.
May all beings, equalling space receive happiness and
comfort.
May I and others, without any exception, accumulate
merit and purify obscurations and quickly receive
enlightenment.”

pael.den la.mae ku.tse ten.pa.d'ang
k'a.nyam yong.la de.kyi jung.wa.dang
dag.zhen ma.lue tsog.sag drib.jang.nae
nyur.d'u san.gyae t'ob.par jin.gyi.lob

Now make the following heartfelt request:

“Precious guru, please, grant me blessings for my mind
to become dharma, dharma to become the path, that
hindrances in the path may not occur, to cease all the
wrong conceptions and to receive immediately the two
precious bodhicittas.”

Guru Avalokiteshvara is extremely pleased by your
request and together with the lotus and moon disc de-
scends to the crown of your head.

THE ACTUAL PRACTICE

With each verse, visualize from the seed-syllable HRIH at the heart of Avalokiteshvara much blissful white nectar streaming down through the center of your head. It fills your whole body, purifying all obscurations of the whole path and bringing all realizations, especially the obscurations and realizations particular to that verse.

ॐ
HRIH

HRIH

1. I will always practise holding dear all the sentient beings, who are more precious than the wish-granting jewel, with the thought of fulfilling the great success.

Purify : the self-cherishing thought that prevents you from holding others most dear.

Realize : the loving compassionate bodhicitta which holds others most dear.

2. Wherever I go and whomever I accompany, I will practise seeing myself as the lowest of all and sincerely hold others as supreme.

Purify : the self-cherishing thought that prevents you from holding others as dear and supreme.

Realize : the loving compassionate bodhicitta which thinks oneself lower and holds others best and most dear.

3. In all actions I will examine my own mind; the moment an unsubdued thought arises, because it endangers myself and others, immediately I will face and avert it.

Purify : the self-cherishing thought that prevents you from confronting and averting unsubdued thoughts.

Realize : the loving compassionate bodhicitta and the wisdom realizing shunyata which extinguishes unsubdued thoughts.

4. When seeing a being of wicked nature who is overwhelmed by heavy non-virtue and suffering, I will hold him dear because he is so difficult to find, like uncovering a precious treasure.

Purify : the self-cherishing thought that prevents you from regarding harmful sentient beings as precious and dear.

Realize : the loving compassionate bodhicitta that holds evil sentient beings dear like a precious treasure.

5. When others, out of jealousy, treat me badly with abuse, insult and so on, I will practise accepting the defeat and offering the victory to others.

Purify : the self-cherishing thought that prevents you from accepting defeat and offering victory to others.

Realize : the loving compassionate bodhicitta which offers victory to others.

6. When someone I have benefited and in whom I have great hopes gives me terrible harm, I will practise regarding him as my holy guru.

Purify : the self-cherishing thought that prevents you from regarding harmful beings as your holy guru.

Realize : the bodhisattva's knowledge gone beyond patience, which enables you to see harmful beings as your kind and holy guru.

7. In short, both directly and indirectly, do I offer every benefit and happiness to all my mothers. I will practise secretly taking all their harmful actions and sufferings upon myself.

Purify : the self-cherishing thought that prevents you from taking the harmful actions and sufferings of all mother sentient beings upon yourself.

Realize : the loving compassionate bodhicitta which offers happiness to others and takes suffering upon oneself.

8. Without all these practices being defiled by the stains of the superstition of the eight worldly dharmas, by perceiving all dharmas as illusory, I will practise, without grasping, to release the sentient beings from the bondage of the disturbing unsubdued mind and karma.

Purify : the self-cherishing thought and the ignorance clinging to the I, preventing you from seeing all dharmas as illusory.

Realize : the wisdom of shunyata, perceiving all phenomena as illusory, which releases from the bondage of the disturbing unsubdued mind and karma.



The seed-syllable HRIH on a moondisc, surrounded by the six-syllable mantra.

THE COMPLETION

Then make this request one-pointedly from the depth of your heart:

“To you, the most compassionate one, I am requesting: Please extend your holy hand and lead me and others into the blissful pure realm after this life. Please be our virtuous friend in all lives and quickly lead us to buddhahood.”

Then think: guru Avalokiteshvara has accepted your request and many nectar rays flow into your body and mind. All obscurations and negative karma, diseases and harm from spirits are instantly purified. The body becomes very clear, like crystal. Then guru Avalokiteshvara melts into light and absorbs into oneself. One's own body, speech and mind become oneness with guru Avalokiteshvara's holy body, speech and mind.

Recite the six syllable mantra (OM MANI PEME HUNG) throughout the whole following visualization : while one is in the form of guru Avalokiteshvara, one emits beams, each one having guru Avalokiteshvara on its tip. Guru Avalokiteshvara sits above the crown of each sentient being. Nectar rays flow from his heart, purifying all obscurations and negative karma. At the end Avalokiteshvara absorbs into them through their crown. Each being becomes Avalokiteshvara. Visualize all in the same form.

Then make these dedication prayers:

“May the suffering and the causes of suffering of all sentient beings ripen on me now and may all sentient beings receive the whole result: my happiness, and its cause: my virtues. May the precious thought of enlightenment that has not been generated, be generated, and may what has been generated never degenerate but always increase.

In order to practise the great actions of the sons of the victorious ones (the bodhisattvas), for the sake of others, by completely renouncing the works for oneself, like the holy actions of the kind founder guru Shakyamuni Buddha, may I never feel discouraged, even for a second.

Due to these merits may I quickly achieve the state of the great compassionate one and lead all mother sentient beings, the highest noble ones, into your state of buddhahood, without exception.”

dag.ni sem. chaen t'am chae.la – yi.zhin nor.bu lae.lhag.
pae – d'oem.ch'og drub.pae sam.pa.yi – tag.tu che.par
dzin.par.lab – gang.d'u su.d'ang drog.pae.tse – dag.nyi
kuen.lae man.ta.zhing – zhaen la sam.pa t'ag.pa.yi –
ch'og.tu che.par dzin.par.lab – joe.lam kuen.tu rang.
gyue.la – tog.ching nyoen mong kye.ma.t'ag – dag.zhaen
ma.rung je.pae.na – tsaen.t'ab dong.nae dog.par.lab –
rang.zhin ngaen.pae. sem.chaen.ni – dig.dug dr'ag.poe
noen.t'ong.tse – rin.ch'en ter.d'ang tr'ae.pa.zhin – nye.
par ka.ðae che.dzin.lab – dag.la zhaen.gyi tr'ag.d'og.g'i –
she.kur la.sog mi.rig.pae – gyong k'a rang.g'i len.pa.
d'ang – gyael.k'a zhaen.la buel.bar.lab – g'ang.la
dag.g'i p'aen.tag.pae – re.wa ch'e.wa g'ang.zhig.g'i – shin.
tu mi.rig noe.je.nahang – she nyen d'am.par.ta.bar.lab –
dor.na ngoe.d'ang gyue.pa.yi – p'aen.de ma.nam kuen.
la.buel –ma.yi noe.d'ang dug.ngael.kuen – sang.bae dag.
la.len.par.lab – d'e.d'ag kuen.kyang ch'oe.gyae.kyi – tog.
pae dr'i.mae ma.bag.shing – ch'oe.kuen gyu.mar she.
pae.loe – zhen.me ch'ing.wa lae.dr'oel.lab –

This text of thought-transformation has been translated and provided with a nectar rays purification by Thubten Zopa, a beggar, not having dharma, intoxicated by the devil of the self-cherishing thought, having great pride in being a mahayanist, mainly to subdue my own mind. By the way, I thought that, in this age, the Western people are devoid of dharma wisdom, their minds being totally confused, experiencing hundreds of sufferings. What they are wishing for is peace, but what they are in fact doing is jumping in the great precipice of the evil gone realm, not finding any solution.

I thought that they would be fortunate even to see a small text like this of profound thought-training, transforming all the undesirable sufferings into happiness and the path to enlightenment. So I have put together as I wish, the visualization of the merit field and the motivation, by taking the teachings explained by the highly learned, accomplished yogis.

Due to the merits of this, may diseases, famines and wars, all the degenerations of the sentient beings become completely nameless (non-existent) and may the stem of the bodhicitta, benefiting others, quickly grow in the field of the sentient beings' minds, to quickly achieve the fruit, the enlightenment of the great compassionate one.

Tibetan text of Geshe Langri Thangpa's 'Lojong Tsik Gyema'.

། དགེའཕྲོགས་སྐྱེད་རིམ་གྱི་སྐྱེད་པའི་སྐྱོད་ཚོགས་བརྒྱད་མ་བཟུང་བ་ལོ།

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Colophon

Forty-two years ago, Lama Thubten Zopa Rinpoche asked me to edit his English translation of Langri Thangpa's *Eight-Verse Thought-Transformation*. The printing of the two editions was sponsored by Swiss fellow student Claude Frossard, whose name should have been mentioned in the 10x15 cm booklet. The production process was not easy, with us being in Kopan and the printer in Kathmandu, certainly compared with the ease with which I just scanned my copy of the booklet (in which I had stuck a picture of Rinpoche and a copy of the Tibetan text), corrected a typo with Paint 3D and made it into a PDF-file.

May it benefit all sentient beings. May peace reign in their minds and in all worlds.
 Hermes Brandt, Vendôme, France. December 15, 2022.