

PROTECTION WHEEL VAJRA ARMOUR MEDITATION

PRAYERS

Refuge and Bodhichitta

I go for refuge until I am enlightened
To the Buddha, Dharma and Highest Assembly
From the virtuous merits I collect by practicing giving and the other perfections,
May I attain the state of a Buddha in order benefit all sentient beings.

Eight Verses of Thought Transformation

Towards all sentient beings
With the stable thought to achieve the supreme success from all beings
Who excel the wish-fulfilling gem
I shall hold them dear, cherish them and only benefit them with body speech and mind
forever.

In any place and by whomever I am accompanied
I shall always view myself lowest of all sentient beings
And in the depth of my heart
Shall cherish others as supreme.

Examining one's own mental continuum throughout all actions
As soon as mental affliction arises
Endangering myself and others
By facing it I shall immediately and forcefully avert it.

When faced by a being of wicked nature
Who is controlled by violent wrongs and sufferings
I shall hold this one dear, so hard to find
As though discovering a precious treasure.

When others out of jealousy
Treat me badly with abuse, insults and the like
I shall accept their hard words
And offer the victory to others.

When someone whom I have assisted
And in whom I have placed great hope
Inflicts upon me extremely bad harm
I shall view that one as my spiritual friend.

In short, I shall offer benefit and bliss to all mothers
In this actual life and in the future continuum
And secretly take upon myself
All of the harms and sufferings of my mothers.

Furthermore, having not defiled all this by the stain
Of preconceptions of the eight worldly feelings

And by perceiving all phenomena as illusory
Free from attachment, I shall be released from bondage.

Generating the four immeasurable thoughts

How wonderful it would be if all sentient beings could abide in the equanimity which is free from the discriminating thoughts of anger and attachment which discriminates some sentient beings far and some close. May they abide in equanimity. May I cause them to abide in equanimity. Please Guru-Buddha grant me blessings to be able to do this.

How wonderful it would be if all sentient beings could have happiness and the causes of happiness. May they have happiness. May I cause them to have happiness. Please Guru-Buddha grant me blessings to be able to do this.

How wonderful it would be if all sentient beings could be free from sufferings and the causes of suffering. May they be free from suffering. May I cause them to be free from suffering. Please Guru-Buddha grant me blessings to be able to do this.

How wonderful it would be if all sentient beings were never separated from the happiness of upper rebirths and the everlasting happiness of liberation from samsara. May they never be separated from this happiness. May I cause them never to be separated from this happiness. Please Guru-Buddha grant me blessings to be able to do this.

Tong Len (giving and taking) practice

Generating great compassion towards sentient beings, think, 'How wonderful if all sentient beings were free from all the sufferings and their causes'. Then you take all those problems, especially the relationship problems and sickness. You take all the suffering and the causes of suffering, all the obscurations, all the undesirable things in the form of pollutions which then are absorbed to the self-cherishing thought and the self-cherishing thought is completely destroyed. And the real 'I' that the self-cherishing thought grasps and thinks is so precious, becomes empty. Then place the mind in the emptiness as much as you can.

Spend some time on taking and then some time on emptiness. Also from time to time, with loving kindness, dedicate your own body, possessions, and three-time merits towards others, especially to the person who hates you. But mostly do the practice of taking.

What you should remember most, again and again, is that these problems are the shortcomings of my self-cherishing thought - that's who gave them to me. There is no reason why I should experience them, so I am returning them back to the self-cherishing thought and letting him suffer. All the time, whenever there's a problem, use this, try to recognize easily the self-cherishing and then use it as a weapon to destroy itself by giving the problem back to it.

Whenever a problem arises, instead of blaming it on the outside, blame it on the self-cherishing thought, and give it back to the self-cherishing thought. Continuously keep the self-cherishing thought as your worst enemy, in this way keeping yourself away from the self-cherishing thought, like from a poisonous snake. This way, no matter how many problems you have, even if they equal the size of this earth, even if you have hailstorms of problems,

and you should keep on doing like this purifying yourself, and blessing the water.

At the end of the session, all these negative karmas and diseases that came in the various forms are piled up like mountains around you covering the whole earth. A crack appears beneath you, nine stories below. The Lord of Death appears and opens his mouth. Then all this goes inside his mouth and is transformed into nectar. The Lord of Death is completely satisfied and his mouth sealed with a golden vajra. He then returns to his own place which is far away and impossible to come back from, and the earth closes up. This way it becomes the method for long life.

DEDICATION

JANG CHUB SEM CHOG RINPOCHE MA KYE PA NAM KYE GYUR CHIG KYE PAR NYAM PAR ME PAR YI GONG NE GONG DU PEL WAR SHOG	Due to all the three times merits accumulated by myself, the Buddhas, Bodhisattvas, and sentient beings, may the precious Bodhichitta, the source of all happiness, not yet generated be generated and may that generated never degenerate, but always increase
--	---

(Meditate making charity) of my own body, speech and mind, possessions, and three times merits, and all the resultant happiness including enlightenment to every hell being and so forth, to all sentient beings.

Whatever suffering sentient beings have, may I experience it. Whatever merit and happiness I have accumulated, may others experience it.

Due to all the three times merits accumulated by myself, the Buddhas, Bodhisattvas, and sentient beings, may my actions never cause even the slightest harm to any sentient being, in whatever life, instead may they only bring the greatest benefit. Whatever suffering or happiness I experience in my life, may it always be only the cause for all sentient beings to achieve enlightenment as quickly as possible.

Due to all the three times merits accumulated by myself, the Buddhas, Bodhisattvas, and sentient beings, however many sick sentient beings there are, who have cancer and so forth, all the diseases, and those who have the karma to get sicknesses, may they be liberated from these and may they never experience all the sicknesses forever.

Due to all the three times merits accumulated by myself, the Buddhas, Bodhisattvas, and sentient beings, which is empty from its own side, may the I which is empty from its own side, achieve the guru-deity's enlightenment which is empty from its own side in order to lead all sentient beings who are empty from their own side to that enlightened state which is empty from its own side by myself alone.

...ooOoo...

It is good to continue at least one session or you should try more sessions a day if you can. Drink three, four or five mouthfuls of the water at the end of each session. Think every disease is purified and its cause, the negative karma, delusion and defilements. After drinking the water, think that you have received the omniscience, perfect power and infinite compassion embracing all living beings, and all the infinite qualities of the Fully Enlightened Being.

This is one of the most powerful mantras to cure cancer. It is common for any disease, black magic and spirit harm. If you recite it many times every day you may become a great healer, helping other people. You can give others the water blessed with this mantra to drink to heal them.

Composed by the Venerable Lama Thubten Zopa Rinpoche, in Genting, Malaysia April 1997
Typed and slightly edited by Ven. Jampa Ludrup