

KHENPO'S DIAMOND LIVING WITH WISDOM



**ONE
DIAMOND
ONE DAY**

OFFERED BY KHENPO SODARGYE

VOLUME 2 | 2019



One Diamond, One Day

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LIVING WITH WISDOM**

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Preface

From Jan 1, this year (2018), I started to post Buddhist teachings every day on my Tibetan Weibo page. These teachings carry great blessings as they are from different Buddhist texts and have been highly valued by great masters of the past. Their wisdom is so great that they are often quoted by my teachers from memory. I have also memorized them.

Now I translate them into Chinese (and then into English) and share them with you one at a time, every day. If you can memorize the words and practice them according to their meaning, you will gain great benefit.

Sodargye
February 9, 2018



January

001

January 1, 2019 (1)

The Connected Discourse, Saṃyutta Nikāya, is a collection of teachings spoken directly by the compassionate Lord Buddha. Since there is no Tibetan version in the Kangyur, starting from this year, I plan to translate this text from Chinese to Tibetan and from time to time, will share with you some of its contents.

— Khenpo Sodargye

002

January 1, 2019 (2)

Thus have I heard, at one time the Buddha dwelt at the Jetavana in Shravasti. It was there that the Buddha spoke these words:

“Bhikkhus, a bhikkhu should see impermanent form as impermanent in actuality. To see form in this way is truly the right view. When one sees form in this way, one experiences revulsion. With this revulsion comes the destruction of delight and lust. With the destruction of delight and lust, the mind is set free and is said to be truly liberated.

“Likewise, a bhikkhu should see impermanent feeling, impermanent perception, impermanent volitional formations, and impermanent consciousness as impermanent in actuality. To



view these things in this way is the right view. Seeing with this right view, one experiences revulsion. With this revulsion comes the destruction of delight and lust. With the destruction of delight and lust, the mind is set free and is said to be truly liberated.

“When the mind is liberated, there is the arrival of the knowledge that, ‘It is liberated. I will achieve self-liberation.’ One understands that ‘Destroyed is birth. The holy life has been lived and what had to be done has been done. No more will this state of being exist.’

“Just like seeing [the five aggregates] as impermanent, a bhikkhu should rightly see them as suffering, emptiness and no-self.”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.

— *Samyutta Nikaya* (1)



003

January 2, 2019 (1)

He who leads others to the relinquishing of
all views,

Guides all onto the right path,

And, like a lion, destroys the hosts of Mara,

To him, venerable Gautama, I bow.

— Nagarjuna's *Commentary on the Confession of
Downfalls to the Thirty-Five Buddhas*

004

January 2, 2019 (2)

May all beings abstain from carelessness

And be diligent in practicing the authentic Dharma.

Through the merit I receive from composing
this text

May all beings attain final liberation.

— Chandrakirti's *Entering into the Wisdom
of the Middle Way*



005

January 3, 2019

Intellectuals are held to be reliant, uncertain,
Not comprehensive, confined to the relative,
and wearied,
And they relate to immature beings.
That is why the Great Vehicle is not within
their scope.

— *Ornament of the Mahayana Sutras*

006

January 4, 2019

Those who accept the conditioned things
As being neither true nor false,
Just like the moon in the water,
They are not carried away by dogmatic views.

— Nagarjuna's *Sixty Stanzas of Reasoning*

007

January 5, 2019

The latent tendency being not abandoned,
The object being present near,
And inappropriate thought
Fulfill the causes of afflictions.

— *Treasury of Abhidharma*



January 6, 2019 (1)

Thus have I heard, at one time the Buddha dwelt at the Jetavana in Shravasti. It was there that the Buddha spoke these words:

“Bhikkhus, attend carefully to form. Recognize the impermanence of form as it really is. Why? When a bhikkhu attends carefully to form and recognizes the impermanence of form as it really is, he experiences the destruction of desire and lust toward it. With the destruction of desire and lust, the mind is set free and is said to be truly liberated.

“Bhikkhus, attend carefully to feeling, perception, volitional formations, and consciousness.

Recognize the impermanence of feeling, perception, volitional formations, or consciousness as it really is. Why? When a bhikkhu attends carefully to feeling, perception, volitional formations, or consciousness and recognizes the impermanence of these things as they truly are, he experiences the destruction of desire and lust toward them. With the destruction of desire and lust, the mind is set free and is said to be truly liberated.

“When the mind is liberated, there is the arrival of the knowledge that ‘It is liberated. I will achieve self-liberation.’ One understands that ‘Destroyed



is birth. The holy life has been lived and what had to be done has been done. No more will this state of being exist.’

“Attend carefully to [the five aggregates] and recognize their impermanence as they truly are. Likewise, a bhikkhu should attend carefully to these things and recognize their suffering, emptiness or no-self as they truly are.”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.

— *Samyutta Nikaya* (2)

009

January 6, 2019 (2)

Those who gain knowledge of the Dharma
through listening,
Possess wisdom, seek liberation,
And hold the aspiration for merit,
Will take rebirth in the Tushita Heaven.

— *Mindfulness of the True Dharma*



010

January 7, 2019

The descriptive marks of the realm of conditioned
states of being and of ultimate meaning
Are apart from being described either as identical
or as different.
If one imagines them to be either identical
or different,
One is falling into wrong view.

— *The Scripture on the Explication of
Underlying Meaning*

011

January 8, 2019

In arguments concerning emptiness,
All statements made to counter it
Are not replies at all.
For they exemplify the thesis to be proved.

— Nagarjuna's *The Root Stanzas of the Middle Way*



012

January 9, 2019

Having [first] been born spontaneously in
a [divine] existence

He then leaves the realm of Tushita and passes
[into this world].

He enters [his mother's] womb, takes birth, and
gains perfect skill,

Mastering all the various fields of handicraft,
science, and art.

He mirthfully enjoys amusement among his spouse
and her retinue.

Feeling weariness and renunciation he practices as
an ascetic.

Then he goes to Awakening's Heart and defeats the
hosts of Mara.

[He finds] perfect enlightenment and turns the
wheel of Dharma.

He passes into nirvana [the state beyond any
torment and pain].

Within all the [endless] fields totally infested
with impurity

He shows these deeds as long as [beings] abide
in existence.

— *The Mahayana Uttaratantra Shastra*



013

January 10, 2019

Afflictive passion and the veil upon cognition —
The cure for their obscurity is emptiness.
How then shall they not meditate on this
Who wish for swift attainment of omniscience?

— *The Way of the Bodhisattva*

014

January 11, 2019

Wherever there is a buddha statue, this place will not suffer from any disaster. Dwellers in these places, whether born there or having arrived there from elsewhere, will be blessed by the statue as if by a living buddha, as long as they have sincere faith, veneration and pure mind toward the statue and believe that the statue is there to protect them. This is because this statue has been blessed by me (Buddha Shakyamuni) and all buddhas of the past, present and future.

— *Sutra of Prophecy of Mahayana at Laru Mountain*



Thus have I heard, at one time the Buddha dwelt at the Jetavana in Shravasti. It was there that the Buddha spoke these words:

“Bhikkhus, without the direct knowledge and full understanding of form, without becoming dispassionate towards it and abandoning it, one is incapable of destroying suffering. Without the direct knowledge and full understanding of feeling, perception, volitional formations, and consciousness, and without becoming dispassionate towards them and abandoning them, one is incapable of destroying suffering.

“Bhikkhus, by the direct knowledge and full understanding of form, and by becoming dispassionate towards it and abandoning it, one becomes capable of destroying suffering. Likewise, by the direct knowledge and full understanding of feeling, perception, volitional formations, and consciousness, and by becoming dispassionate towards them and abandoning them, one is capable of destroying suffering.”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.

— *Samyutta Nikaya* (3)



016

January 12, 2019 (2)

The Buddha Lotus-Supremacy said, “Virtuous man, even though I am capable of counting the number of all atoms in the universe, if anyone chants this Six-Word-Great-Enlightening-Dharani (*Mani* Mantra) just once, I am unable to count the number of the merits and virtues that he gains.”

— *The Basket’s Display: Buddha Spoken
Mahayana Sublime Treasure King Sutra*

017

January 13, 2019

To thoroughly cut through all surging delusions with the wisdom sword of Trekchö, and break free from conceptual thoughts that discriminate between this and that, isn’t this guarding the primordial wisdom?

— Jamgon Mipham Rinpoche



018

January 14, 2019

Dispel the clouds of delusion
And watch the empty sky of the mind.
Whatever rainbow-like experience arises,
Simply rest, free of attachment to it.

— Shabkar Tsokdruk Rangdrol

019

January 15, 2019

Please help to share this message with all great masters who unbiasedly uphold the Buddha-dharma, and plead with them to pay close attention to my words: Now that the sun of the Buddha-dharma has set in the west and the world has been shadowed by the five degenerations, it is not advisable to concern oneself with the pomp and circumstance of rituals or to act as conspicuously as if one were a king or a celebrity. It is time to uphold the Buddha's doctrine by engaging in introspective meditation for the benefit of oneself, and for the benefit of others, holding an altruistic mind free of deception and hypocrisy.

— His Holiness Jigme Phuntsok Rinpoche



020

January 16, 2019

The mind, that in the present moment is filled
with luminous awareness that never ceases
Is Buddha Samantabhadra,
the primordial protector.

— Guru Rinpoche Padmasambhava

021

January 17, 2019

To focus on the contemplation of the nature
of the mind
Has more value than to observe hundreds of
external objects.

Though, our mind has been stubbornly clinging
to external objects,
Now is the time to reflect inwardly.

— Jamgon Mipham Rinpoche

022

January 18, 2019

Then, just like looking directly into space,
One will derive profound certainty in the nature of
one's mind,
Which though moving is empty.

— *The Beacon of Certainty*



Thus have I heard, at one time the Buddha dwelt at the Jetavana in Shravasti. It was there that the Buddha spoke these words:

“Bhikkhus, without the direct knowledge and full understanding of form, without becoming dispassionate towards it and abandoning it, and thus with the mind failing to be liberated, one is incapable of escaping from the horrors of birth, aging, sickness and death. Without the direct knowledge and full understanding of feeling, perception, volitional formations, and consciousness, without becoming dispassionate towards them and abandoning them, and thus, with the mind failing to be liberated, one is incapable of escaping from the horrors of birth, aging, sickness and death.

“Bhikkhus, by the direct knowledge and full understanding of form, by becoming dispassionate towards it and abandoning it, one is capable of escaping the horrors of birth, aging, sickness and death. Bhikkhus, by direct knowledge and full understanding, by becoming dispassionate, and thus, with the mind being liberated, one is capable of escaping the horrors of birth, aging, sickness and death. By the direct knowledge and full understanding of feeling, perception, volitional formations, and consciousness, by becoming



dispassionate towards them and abandoning them, and thus, with the mind being liberated, one is capable of escaping from the horrors of birth, aging, sickness and death.”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.

— *Samyutta Nikaya* (4)

024

January 19, 2019 (2)

The teachings of the Tathagatas

Can be summarized into these two aspects:

Non-violence, which is the principle for the rebirth
of human and god,

And emptiness, which is the principle for attaining
nirvana.

— Aryadeva’s *Four Hundred Stanzas
on the Middle Way*



025

January 20, 2019

Sentient beings are supported by earth, earth is supported by water, water is supported by air, and air is supported by space.

— *Prajnaparamita Sutra*

026

January 21, 2019

This clear and luminous nature of mind
Is as changeless as space. It is not afflicted
By desire and so on, the adventitious stains,
Which are sprung from incorrect thoughts.

— Maitreya's *The Mahayana Uttaratantra Shastra*

027

January 22, 2019

The perfect buddhakaya is all-embracing,
Suchness cannot be differentiated,
And all beings have the disposition.
Thus they always have buddha nature.

— *The Mahayana Uttaratantra Shastra*



028

January 23, 2019

When the time of degeneration comes,
I will sacrifice my body and life
To uphold the authentic Dharma
For the benefit of all sentient beings.

— Shantideva's *Compendium of Training*

029

January 24, 2019

Compared to someone who, with a pure mind,
Has honored for millions of eons, as numerous as
the Ganges sands,
Quintillions of buddhas with food, drink,
Parasols, flags, and rows of lights,
Another who practices a single teaching day
and night

When the good Dharma is being destroyed,
When the Sugata's teaching is coming to an end,
Will have merits that are far greater than the first.

— *The King of Samadhis Sutra*



030

January 25, 2019

To encounter the *Pratimoksha Sutra*,
As well as to read, recite and accept it,
Is hard even in billions of eons,
Not to mention to practice according to it.

— *Pratimoksha Sutra*

031

January 26, 2019 (1)

Thus have I heard, at one time the Buddha dwelt
at the Jetavana in Shravasti. It was there that the
Buddha spoke these words:

“Bhikkhus, one who seeks delight in form seeks
delight in suffering. One who seeks delight in
suffering, I say, is not freed from suffering, neither
understanding it nor experiencing the destruction
of desire toward it. One who seeks delight in
feeling, in perception, in volitional formations, and
in consciousness seeks delight in suffering. One
who seeks delight in suffering, I say, is not freed
from suffering.

“Bhikkhus, one who does not seek delight in form
does not seek delight in suffering. One who does
not seek delight in suffering, I say, is freed from
suffering. One who does not seek delight in feeling,
in perception, in volitional formations, and in



consciousness does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering.

“Bhikkhus, without the direct knowledge and full understanding of form, without experiencing the destruction of desire and lust toward it, and thus without the mind being liberated, without being liberated from desire, one is incapable of destroying suffering. Without the direct knowledge and full understanding of feeling, perception, volitional formations, and consciousness, without experiencing the destruction of desire and lust toward them, and thus without the mind being liberated, one is incapable of destroying suffering.

“Bhikkhus, by the direct knowledge and full understanding of form, by experiencing the destruction of desire and lust toward it, and thus with the mind being liberated, one is capable of destroying suffering. By the direct knowledge and full understanding of feeling, perception, volitional formations, and consciousness, by experiencing the destruction of desire and lust toward them, and thus with the mind being liberated, one is capable of destroying suffering.”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.

— *Samyutta Nikaya* (5)



032

January 26, 2019 (2)

All phenomena in the three realms
lack essence and are like dreams.
So quickly ceasing, they are impermanent.
Like magical illusions,
Neither do they come from somewhere
nor do they depart from this place.
Their continuum is empty and lacking
in true characteristics.

— A Buddhist teaching cited in the *Clear Words*

033

January 27, 2019

Where emptiness is granted,
Everything is likewise granted.
Where emptiness is unacceptable,
All is likewise unacceptable.

— Nagarjuna's *The Root Stanzas of the Middle Way*



034

January 28, 2019

To the One who has evolved into the Supreme
Reliable Guide,
Motivated by altruism to benefit sentient beings,
The Teacher, Sughata, and Protector
To You, I make prostrations.
To demonstrate that you are the holder
of valid cognition,
I now collect the essential points of
The many small compositions I have written
And compile them into this one text.

— Dignaga's *The Compendium of Valid Cognition*

035

January 29, 2019

This truth of the Self-Sprung Ones
Is to be realized through faith.
The orb of the sun blazes with light,
[But] is not seen by the blind.
— *The Mahayana Uttaratantra Shastra*



036

January 30, 2019

Whoever doubts what the Buddha said
About that which is hidden
Should rely on emptiness
And gain conviction in him alone.

— Aryadeva's *Four Hundred Stanzas
on the Middle Way*

037

January 31, 2019

The element is empty of the adventitious [stains],
Which are featured by their total separateness.
But it is not empty of the matchless properties,
Which are featured by their total inseparability.

— *The Mahayana Uttaratantra Shastra*





February

038

February 1, 2019

By seeing, hearing or offering to the buddhas,
A boundless store of merit is amassed.
Till we are rid of all the destructive emotions and
the suffering of samsara,
This compounded merit will never go to waste.

— *Avatamsaka Sutra*

039

February 2, 2019 (1)

Thus have I heard, at one time the Buddha dwelt
at the Jetavana in Shravasti. It was there that the
Buddha spoke these words:

“Bhikkhus, without the direct knowledge and full
understanding of form, without experiencing the
destruction of desire and lust toward it, and thus,
without the mind being liberated, one is incapable
of escaping from the horrors of birth, aging,
sickness and death. Without the direct knowledge
and full understanding of feeling, perception,
volitional formations, and consciousness, without
experiencing the destruction of desire and lust
toward them, and thus, without the mind being
liberated, one is incapable of escaping from the
horrors of birth, aging, sickness and death.

“Bhikkhus, by the direct knowledge and full



understanding of form, by experiencing the destruction of desire and lust toward it, and thus, with the mind having become liberated, one is capable of escaping from the horrors of birth, aging, sickness and death. By the direct knowledge and full understanding of feeling, perception, volitional formations, and consciousness, by experiencing the destruction of desire and lust toward them, and thus with the mind being liberated, one is capable of escaping from the horrors of birth, aging, sickness and death.”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.

— *Samyutta Nikaya* (6)

040

February 2, 2019 (2)

Everything is circumstantial and depends entirely on our aspiration.

Whatever prayers of aspiration we make the results we will gain accordingly.

— *Teaching on the Qualities of Manjushri's Pure Land*



February 3, 2019

To sum up, in order to be born in Sukhavati, the blissful buddha field of Amitabha, it is necessary to first learn about the merit of Sukhavati and the prerequisites for a rebirth there. Having gained this knowledge, day and night infuse the mind with a strong aspiration for such a rebirth, eagerly engage in beneficial practices and dedicate the merit of these practices to a rebirth in Sukhavati. By following this path, the most fortunate sign is that one will see Buddha Amitabha in a vision and receive his prophecy of their rebirth in Sukhavati. A less fortunate sign is to be blessed with some special spiritual experience that suggests one's rebirth. The least fortunate sign is to dream of Sukhavati and Amitabha. This also indicates a rebirth in Sukhavati, because having such a dream displays one's inclination toward such rebirth, and due to the strong aspiration of Buddha Amitabha, even a very weak inclination can lead to a rebirth in his pure land.

Even if there are no aforementioned signs of rebirth, as long as one keeps a pure faith in Sukhavati and an inclination toward a rebirth there, one will definitely be born there. Even if one who is just about to die hears the name of Amitabha and generates an inclination toward a rebirth in his pure land, he will definitely be



born there, because the inclination at the time of near-death is very crucial and decisive, and the aspiration of Amitabha is particularly strong and supreme.

If one fails to take rebirth in Sukhavati upon death, by recollecting Buddha Amitabha in the bardo state, one will still be able to take rebirth in his pure land. This is because the consciousness in this state is very sensitive and the aspiration of Amitabha is very strong as well.

All in all, these are crucial instructions on how to practice in this life, at the moment of death and in the bardo state, so as to take rebirth in Sukhavati.

By relying on these noble instructions given by the Tathagata, one can, easily and effortlessly, acquire all great and inconceivable merit and qualities of a bodhisattva. Therefore, all those of wisdom and of auspicious connection with Sukhavati should engage in this great and expedient practice.

— Jamgon Mipham Rinpoche



042

February 4, 2019

The Buddha Bhagavan, the transcendent and
accomplished conqueror
Is the only deity.

Yet your vajra guru is superior
As he is the one who has given you
pith instructions.

— From *A Lamp to Illuminate the Five Stages* as
cited in *The Secret Practice of Guhyasamaja*

043

February 5, 2019

Water flows smoothly when the canal
is unhindered.

Joy arises in one's heart when practicing
the Dharma,

When having gained wisdom,

And when having destroyed the pride of thinking
“I exist”.

— *Pratimoksha Sutra*



044

February 6, 2019

All worldly merit and spiritual achievements are built on the basis of kind-heartedness. Without it, no merit or achievement can be gained. Therefore, always remember to be kind-hearted.

— His Holiness Jigme Phuntsok Rinpoche

045

February 7, 2019

Rely on your teacher with persistence over a long time. To rely on a teacher should not be done in the casual way that yaks associate with one another. Instead, you should keep your body, speech and mind from any impurity, and be respectful in your three doors.

— Dakpo Rinpoche (Gampopa Sönam Rinchen)



046

February 8, 2019

Do not be sad [when facing separation],
as it is an unchangeable law of all things
That whatever gathers together will separate.
Abstain from distractions and practice the Dharma,
As death will definitely fall upon you because
all that is born will most assuredly die.

— His Holiness Jigme Phuntsok Rinpoche

047

February 9, 2019 (1)

Certain simple, ordinary people,
When they hear of emptiness, will feel
A joy that leaps and surges in their hearts.
Their eyes will fill with tears, the hairs upon their
skin stand up.

— Chandrakirti's *Introduction to the Middle Way*



Thus have I heard, at one time the Buddha dwelt at the Jetavana in Shravasti. It was there that the Buddha spoke these words:

“Bhikkhus, one who seeks delight in form seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering. One who seeks delight in feeling, in perception, in volitional formations, and in consciousness seeks delight in suffering. One who seeks delight in suffering, I say, is not freed from suffering.

“One who does not seek delight in form does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering. One who does not seek delight in feeling, in perception, in volitional formations, and in consciousness does not seek delight in suffering. One who does not seek delight in suffering, I say, is freed from suffering.”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.



[The above discourses refer to]
Impermanence, suffering, emptiness
No-self, and seeing rightly.
Four kinds of not having direct knowledge,
As well as seeking delight in form and the other
four aggregates.

— *Samyutta Nikaya* (7)

049

February 10, 2019

If one always covets the possessions of others and
is temperamental when associating with them,
even one's own mother may dislike and abandon
him. For this reason, learn to be kind-hearted,
tolerant and reliable in relationships.

— His Holiness Jigme Phuntsok Rinpoche

050

February 11, 2019

When facing the terrible and dire lord of death
Beings that are extremely deluded
Will not be able to survive long,
Like an animal that encounters a bloodthirsty lion
in the forest.

— Bodhisattva Ashvaghosha



051

February 12, 2019

All compounded phenomena
Are easily changed by external conditions,
Just as dewdrops that cling to the tips of grass
Are easily dislodged by the wind.

— *Words of Impermanence*

052

February 13, 2019

In the terrestrial heaven of Vaishravana
Or in the Heaven of Brahma, in all the heavens,
And everywhere on the earth, in every forest,
None can be found who is equal to
The great Shramana, the Real Man,
the King of Bulls.

— Vasubandhu's *Treatise of Verses*

053

February 14, 2019

Have you ever, on earth or in the heavens,
Seen a being born who will not die?
Or heard that such a thing had happened?
Or even suspected that it might?

— Bodhisattva Ashvaghosha's *Letter of Consolation*



054

February 15, 2019

If you think the world does not refute you,
Try now to deny the worldly view:
Argue and debate with ordinary people —
The strongest is the one that we will follow!

— *Introduction to the Middle Way*

055

February 16, 2019 (1)

Thus have I heard, at one time the Buddha dwelt
at the Jetavana in Shravasti. It was there that the
Buddha spoke these words:

“Bhikkhus, form is impermanent, both of the past
and the future, not to speak of the present. Seeing
thus, bhikkhus, the instructed noble disciple is
indifferent towards form of the past; he does not
seek delight in form of the future; and he practices
revulsion towards form of the present, that fades
away and ceases to exist.

“In the same way, feeling, perception, volitional
formations, and consciousness are impermanent,
both of the past and the future, not to speak
of the present. Seeing thus, bhikkhus, the
instructed noble disciple is indifferent towards
consciousness of the past; he does not seek delight
in consciousness of the future; and he practices



revulsion towards consciousness of the present, that fades away and ceases to exist.

“As in the case for impermanence, the same is true for suffering, emptiness and no-self.”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.

— *Samyutta Nikaya* (8)

056

February 16, 2019 (2)

Alas! All compounded phenomena
Are impermanent and destined to cease to exist.
In the moment they are generated, they cease.
Thus, nirvana is peace and bliss.

— Vasubandhu

057

February 17, 2019

Practicing together in an assembly, its blessing is
like a raging fire,
While that of practicing alone is like a tiny spark.

— Patrul Rinpoche



058

February 18, 2019

Through hearing, phenomena are understood,
Through hearing, wrongdoing is overcome,
Through hearing, what is meaningless
is eliminated,
Through hearing, nirvana is attained.

— Vasubandhu

059

February 19, 2019

Every sentient being is born alone,
Dies alone,
And experiences suffering alone.
In samsara, no one has a companion.

— Indian Master Gawé Wangpö (Joyful Ease)

060

February 20, 2019

To say form is emptiness and act upon this is an
attachment. To say form is not emptiness and act
upon this, is also an attachment.

— *Middle-sized Prajnaparamita Sutra*



061

February 21, 2019

In nature, he is free from craving and hatred,
But he appears to have craving in front of
covetous beings,
And to have anger in front of raging ones,
in order to guide these beings.
To the Buddha who abides in ultimate
enlightenment, I bow.

— Taranatha's *Sunlight Commentary on the
Mahayana Uttaratantra Shastra*

062

February 22, 2019

Having received this human existence that is so
difficult to obtain,
Do not waste it in the [sea of] suffering.
You never know when death is about to befall you,
So hurry up with the practice of virtues.

— Jetsun Taranatha



Thus have I heard, at one time, the Buddha dwelt at the Jetavana in Shravasti. It was there that the Buddha spoke these words:

“Bhikkhus, form is impermanent. That which is impermanent is suffering. That which is suffering is no-self. That which is no-self is not a possession of mine. To see things in this way, is called to see things correctly as they truly are.

“Feeling is impermanent. Perception is impermanent. Volitional formations are impermanent. Consciousness is impermanent. That which is impermanent is suffering. That which is suffering is no-self. That which is no-self is not a possession of mine. To see things in this way, is called to see things correctly as they truly are.

“Thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations and revulsion towards consciousness. Experiencing revulsion, one becomes dispassionate. Through dispassion, one’s mind becomes liberated. Once it has been liberated, wisdom arises. He knows that ‘Destroyed is birth. The holy life has been lived and what had to be done has been done. No more



will this state of being exist.’ ”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.

— *Samyutta Nikaya* (9)

064

February 23, 2019 (2)

How sad it is for people during this degenerated time! They have abandoned the profound path that is advocated and praised by all the wise men of India and Tibet. Instead, they propagate their own writings that are based on their discriminative thoughts. It is like throwing away a gold necklace and then choosing to adorn oneself with ashes.

— Sakya Sönam Senge

065

February 24, 2019

The ten levels definitively reveal release.
The two accumulations provide their cause.
Supreme enlightenment is the fruit of these.
Enlightenment in beings is fully sustained.

— *The Mahayana Uttaratantra Shastra*



066

February 25, 2019

Those of devotion towards the supreme vehicle,
Those who are neutral, and those with animosity
Are three groups [of beings] who are similar
To humans, peacocks, and craving spirits.

— *The Mahayana Uttaratantra Shastra*

067

February 26, 2019

Like the sun shining on the snow mountain,
In the northern land, in a place of darkness,
There is one called Mila Thopaga.
To him, the venerable one, I prostrate.

— Great Pandita Naropa



068

February 27, 2019

Practice the Dharma while young, otherwise
When getting old, one may be exposed to
hearing loss,
Become slow-witted, having difficulty to
comprehend the teaching,
And also experience a loss of strength
that stops one from seeking the Dharma.

— Kamalashila's *Light of Awakening the Faith*

069

February 28, 2019

Just as the reflection of the form of the king of gods
Appears in the clear lapis-lazuli ground,
So also does the reflection of the king of mighty
sages' form
Appear in the clear ground that is beings'
purified minds.

— *The Mahayana Uttaratantra Shastra*





March

070

March 1, 2019

Make great efforts to cultivate virtues
with your body,
By performing prostration, circumambulation
and the like;
These make your human existence
more meaningful.

Make great efforts to cultivate virtues
with your speech,
Such as by chanting sutras and mantras
and praying;
These increase your power of speech.

Make great efforts to cultivate virtues
with your mind,
Such as by developing faith and the right view,
meditating and rejoicing;
These help your mind to rest and brings
your enlightenment.

— Jetsun Taranatha



March 2, 2019 (1)

Thus have I heard, at one time, the Buddha dwelt at the Jetavana in Shravasti. It was there that the Buddha spoke these words:

“Bhikkhus, form is impermanent. That which is impermanent is suffering. That which is suffering is no-self. That which is no-self is not a possession of mine. To see things in this way, is called to see things correctly as they truly are.

“Feeling is impermanent. Perception is impermanent. Volitional formations are impermanent. Consciousness is impermanent. That which is impermanent is suffering. That which is suffering is no-self. That which is no-self is not a possession of mine. To see things in this way is to see things correctly as they truly are.

“Seeing thus, bhikkhus, the instructed noble disciple is liberated from form, feeling, perception, volitional formations, and consciousness.

Bhikkhus, he is freed from birth, aging, sickness and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say.”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.

— *Samyutta Nikaya* (10)



072

March 2, 2019 (2)

Those who wish to rid oneself of sorrow and pain,
And seek joy, nobility, beauty, power and
high status,
Those who desire happiness and freedom
from suffering,
Should practice this Dharma constantly.

— Kamalashila's *Light of Awakening the Faith*

073

March 3, 2019

In all clear vessels of water — the minds of
the fortunate ones,
Boundless reflections of the sun of the Sugata,
simultaneously appear.

— Bodhisattva Maitreya

074

March 4, 2019

Disciples, if you would like to make an offering to
me,
Please practice my teachings accordingly.

— Penchen Sédzaté



075

March 5, 2019

When hearing unpleasant words,
Recognize that they are like the echoes in
an empty valley;
When caught in adversities,
Understand that this is the result of karma
from previous lives.

— Pandita Dipamkara Shrijnana
(Venerable Atisha's monastic name)

076

March 7, 2019

Wherever the guru lives,
Constantly stay there.
Constantly rely on the guru;
Constantly read Buddhist texts.

— *Immaculate Treasure Book*

077

March 8, 2019

One's true nature is free from all elaborations.
In order to realize it,
The only supreme method is
To show reverent devotion to your guru.

— Jetsun Taranatha



Thus have I heard, at one time the Buddha dwelt at the Jetavana in Shravasti. It was there that the Buddha spoke these words:

“Bhikkhus, form is impermanent. The causes and conditions for the arising of form are also impermanent. As form has originated from what is impermanent, how could it be permanent?

“Feeling is impermanent. Perception is impermanent. Volitional formations are impermanent. Consciousness is impermanent. The causes and conditions for the arising of consciousness are also impermanent. As consciousness has originated from what is impermanent, how could it be permanent?

“Bhikkhus, form is impermanent. Feeling is impermanent. Perception is impermanent. Volitional formations are impermanent. Consciousness is impermanent. That which is impermanent is suffering. That which is suffering is no-self. That which is no-self is not a possession of mine.

“Seeing thus, bhikkhus, the instructed noble disciple experiences revulsion towards form, revulsion towards feeling, revulsion towards perception, revulsion towards volitional formations and revulsion towards consciousness.



Experiencing revulsion, one becomes dispassionate. Through dispassion [one's mind] is liberated. When the mind is liberated, there is the arrival of wisdom. Thus, one knows that 'Destroyed is birth. The holy life has been lived and what had to be done has been done. No more will this state of being exist.' ”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.

— *Samyutta Nikaya* (11)

079

March 9, 2019 (2)

Ordinary people may argue with me,
I do not argue with them.

If things exist according to
ordinary experience,
I accept them as such.

If things do not exist according to
ordinary experience,
I conform to them as well.

— The Great Compassionate Buddha



080

March 10, 2019

If they do not read the treatises,
Their inferior intellectual understanding
Will not be able to really distinguish between
what to do and what to avoid.
So they should study the scriptures and
their commentaries.

— Jamgon Mipham Rinpoche's *The Just King*

081

March 12, 2019 (1)

Pray sincerely and wholeheartedly to
Omniscient Manjushri, the Noble Vajra Lord.
May you grant me extraordinary blessings
And transfer your wisdom into my mind.

— His Holiness Jigme Phuntsok Rinpoche

082

March 12, 2019 (2)

Against one who holds no thesis that [things]
Exist, do not, or do and do not exist,
Counter arguments cannot be raised
No matter how long [one tries].

— Aryadeva



083

March 13, 2019

Like an elder witnessing the spectacle
Of children playing games,
You should get neither angry nor elated
At the actions of silly people.

— Jamgon Mipham Rinpoche's *The Just King*

084

March 14, 2019

External phenomena are not truly existent,
But are the manifestations of the mind,
Which are mistakenly believed by ordinary beings
to be their bodies and their belongings.
I say that all of these things are nothing more than
a display of the mind.

— *Lankavatara Sutra*



085

March 15, 2019

Meditate on the form of Manjushri who is in essence your root guru. Practice and pray in this way every day for four to six sessions, or at least one session. In this way, you will accumulate enormous great merits.

— Je Tsongkhapa

086

March 16, 2019 (1)

Though this extremely profound matter
Has been realized with long-standing effort
By the great scholar-yogis of India and Tibet,
Woe to those idiots who say it can be realized
In a moment — they are plagued with doubts!

— *Beacon of Certainty*



March 16, 2019 (2)

Thus have I heard, at one time the Buddha dwelt at the Jetavana in Shravasti. It was there that the Buddha spoke these words:

“Bhikkhus, form is impermanent. The causes and conditions for the arising of form is also impermanent. As form has originated from what is impermanent, how could it be permanent?

“Feeling is impermanent. Perception is impermanent. Volitional formations are impermanent. Consciousness is impermanent. The causes and conditions for the arising of consciousness is also impermanent. As consciousness has originated from what is impermanent, how could it be permanent?

“Bhikkhus, form is impermanent. Feeling is impermanent. Perception is impermanent. Volitional formations are impermanent. Consciousness is impermanent. That which is impermanent is suffering. That which is suffering is no-self. That which is no-self is not a possession of mine. To see things in this way is called to see things correctly as they truly are.

“Seeing thus, bhikkhus, the instructed noble disciple is liberated from form, feeling, perception, volitional formations, and consciousness. Bhikkhus, he is freed from birth, aging, sickness



and death; freed from sorrow, lamentation, pain, displeasure, and despair; freed from suffering, I say.”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.

— *Samyutta Nikaya* (12)

088

March 17, 2019

Men, women and children who enter the unsurpassable Secret Mantrayana, and receive the guidance and pith instructions, undoubtedly will soon attain realization due to the merit of hearing the teaching, even if they do not understand its meaning. The reason is that they have met the heart essence of the unparalleled fruition vehicle.

— *The Treasury of the Supreme Vehicle*

089

March 18, 2019

Merely by hearing this teaching,
One will, without doubt, be liberated within
seven lifetimes.

— Acharya Garab Dorje



090

March 19, 2019

Train your mind, train your mind and train
your mind!

Train your mind through contemplation of
the Four Thoughts.

Even if no virtue is accumulated through
your body and speech,

You will be led to liberation rather than
to anywhere else.

— Orgyen Jikmé Chökyi Wangpo

091

March 20, 2019

Relying on the Jewel of the Secret Tantrayana,
One will gain what one needs in this present life
And will attain buddhahood in a future life.

Even those who have committed crimes with
immediate retribution

Will not fall into the lower realms.

Anyone who has made connection to it,

Even without practicing, will attain enlightenment.

— Padmasambhava



092

March 21, 2019

Om!

Homage to the goddess Marici!

Homage to her, the great enemy of the maras!

Utterly invincible, vanquisher of all,

She who travels before the sun and moon,

And drives away Makaradhvaja, God of Desire —

Simply by praying to you,

May the hosts of opposing forces be destroyed!

Slay them, divide them, drive them away, confuse
them and disperse them,

And grant us the siddhi of total victory over all
adversity!

(Mantra of the Goddess Marici: Om maricyai
svaha.)

*The vidyadhara Jigdral Lingpa wrote this in order
to bring protection from fear in these turbulent
times.*

— In Praise of the Goddess Marici



093

March 22, 2019

When intense hatred and aggression arise,
O Guru Rinpoche, turn my mind towards
the practice — care for me!

Omniscient masters, Longchenpa and Jigme
Lingpa, keep me from straying onto
the wrong paths!

Compassionate lama, you who are one
with them — care for me!

— Dodrupchen Jikme Trinle Özer's *The Excellent
Path to Omniscience: The Dzogchen Preliminary
Practice of Longchen Nyingtik*

094

March 23, 2019 (1)

Thus have I heard, at one time the Buddha dwelt
at the Jetavana in Shravasti. It was there that the
Buddha spoke these words:

“Bhikkhus, if there were no gratification in form,
beings would not become enamored with it, but
because there is gratification in form, beings
do become enamored with it. If there were no
gratification in feeling, perception, volitional
formations, and consciousness, beings would not



become enamored with them, but because there is gratification in them, beings do become enamored with them.

“Bhikkhus, if there were no danger in form, beings would not experience revulsion towards it, but because there is danger in form, beings do experience revulsion towards it. If there were no danger in feeling, perception, volitional formations, and consciousness, beings would not experience revulsion towards them, but because there is danger in them, beings do experience revulsion towards them.

“Bhikkhus, if there were no escape from form, beings would not escape from it, but because there is escape from form, beings do escape from it. If there were no escape from feeling, perception, volitional formations, and consciousness, beings would not escape from them, but because there is escape from them, beings do escape from them.

“Bhikkhus, as long as I did not have direct knowledge of gratification, danger, and escape, in the case of these five aggregates subject to clinging, as they truly are, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, along with this generation of ascetics and brahmins, devas and humans. I did not become detached from it, released from it, nor did I dwell with a mind released from barriers. I



would always abide in the state of confusion. But as I now have direct knowledge of these things as they truly are, I can claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, along with this generation of ascetics and brahmins, devas and humans. I have become detached from it, released from it, and now dwell with a mind released from barriers. Never will I abide in the state of confusion.”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy and took delight in following the teaching.

— *Samyutta Nikaya* (13)

095

March 23, 2019 (2)

It is difficult to accomplish even small goals
If you are devoid of perseverance.
But when you possess perseverance,
It's as if all good qualities are already in your hand.

— Jamgon Mipham Rinpoche's *The Just King*



096

March 24, 2019

When sentient beings conduct evil deeds,
Even the Buddha would find it difficult to
save them.

— Sakya Pandita

097

March 25, 2019

Refusing to enter into samsara breaks
the vows of a bodhisattva;
Remaining in samsara observes
the supreme discipline of a bodhisattva.

— *The Sutra of Purna's Questions*

098

March 26, 2019

To be born in this world as a form of expedient
means is the liberation of the bodhisattva. Wisdom
without expedient means is bondage;
wisdom with expedient means is liberation.
Expedient means without wisdom is bondage;
expedient means with wisdom is liberation.

— *The Vimalakirti Sutra*



099

March 27, 2019

Like the Lord Buddha, I have severed all delusion.
Henceforth, I need not to ask anyone for answers.

— Mahasiddha Saraha

100

March 28, 2019

Through stainless giving of the doctrine
You will attain memory of your continuum of lives.

— Nagarjuna's *Precious Garland*

101

March 29, 2019

One being's light, in this world, is another's dark,
The ambrosia of one, another's fire and water.
Such contradictory perceptions
Follow the propensities of beings,
And in them there is nothing definite.

— *Treasury of Precious Qualities*



102

March 30, 2019 (1)

Those who aspire to Bodhi,
In the early night and in the late night,
In the forenoon and in the afternoon,
Practice meditation and chant sutras diligently.

— Kunchen Longchenpa

103

March 30, 2019 (2)

Thus have I heard, at one time the Buddha dwelt
at the Jetavana in Shravasti. It was there that the
Buddha spoke these words:

“Bhikkhus, I used to set out seeking gratification
in form. Whatever gratification there is in form,
I discovered, having clearly seen it with wisdom
as it truly is. As such, I used to set out seeking
gratification in feeling, perception, volitional
formations, and consciousness. Whatever
gratification there is in them, I discovered, having
clearly seen it with wisdom as it truly is.

“Bhikkhus, I used to set out seeking the danger
in form. Whatever danger there is in form, I
discovered, having clearly seen it with wisdom as
it truly is. As such, I used to set out seeking the
danger in feeling, perception, volitional formations,
and consciousness. Whatever danger there is in



them, I discovered, having clearly seen it with wisdom as it truly is.

“Bhikkhus, I used to set out seeking escape from form. Whatever escape there is from form, I discovered, having clearly seen it with wisdom as it truly is. As such, I used to set out seeking escape from feeling, perception, volitional formations, and consciousness. Whatever escape there is from them, I discovered, having clearly seen it with wisdom as it truly is.

“Bhikkhus, as long as I did not have direct knowledge of gratification, danger, and escape, in the case of these five aggregates subject to clinging, as they truly are, I did not claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, along with this generation of ascetics and brahmins, devas and humans. I did not become detached from it, released from it, nor did I dwell with a mind released from barriers. I would always abide in the state of confusion. But as now I have direct knowledge of these things as they truly are, I can claim to have awakened to the unsurpassed perfect enlightenment in this world with its devas, Mara, and Brahma, along with this generation of ascetics and brahmins, devas and humans. I have become detached from it, released from it, and now dwell with a mind released



from barriers. Never will I abide in the state of confusion.”

When the Buddha finished this discourse, all of the bhikkhus were filled with joy by his teaching and took delight in following the teaching.

[In the above teachings, there are] four
discourses on the past,
One on revulsion and one on liberation,
Two on causes and conditions,
And two on gratification.

— *Samyutta Nikaya* (14)

104

March 31, 2019

When the eagle soars up, high above the earth,
Its shadow for the while is nowhere to be seen;
Yet bird and shadow still are linked. So too
our actions:

When conditions come together, their effects are
clearly seen.

— Vidyadhara Jigme Lingpa





April



105

April 1, 2019

When one's wisdom really increases,
Any deed is easy.

Just one person with sight can travel streets
That a thousand blind people cannot navigate.

— Jamgon Mipham Rinpoche's *The Just King*

106

April 2, 2019

Having no doubt of its meaning
The wise receive siddhis [accomplishments].

— *Tantra*

107

April 3, 2019

Those who are foolish but have
a strong conviction
Can, through practice, soon attain
all accomplishments.

— *Manjushri's Root Tantra*



108

April 4, 2019

Therefore, you should understand that all the afflictions constitute the seed of the Tathagata.

— *The Vimalakirti Sutra*

109

April 5, 2019 (1)

The perfection of wisdom is
the bodhisattva's mother;
Skillful means is his father.
All the assembly of guides
Without exception are
the causes of his birth.

— *The Vimalakirti Sutra*

110

April 5, 2019 (2)

Thus have I heard, at one time the Buddha dwelt at the Jetavana in Shravasti.

Then it happened that a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and said to him:

“Venerable sir, it would be good if the Blessed One would teach me the Dharma in brief, so



that, having heard the Dharma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute. Then, by realizing it for myself through direct knowledge, ‘In this very life, I, a good man, become ordained, with my head shaved and dressed in a ragged-robe; relying on the donations of benefactors, I go forth from the household life into homelessness. This is to complete the unsurpassed goal of holy life — to achieve enlightenment.’, I will directly experience, ‘Destroyed is birth. The holy life has been lived and what had to be done has been done. No more will this state of being exist.’ ”

Then, the Blessed One said to the bhikkhu, “Good! Good! It is really good for you to say that! Did you just ask, ‘Venerable sir, it would be good if the Blessed One would teach me the Dharma in brief, so that, having heard the Dharma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute,’ and in the end you will directly experience that this state of being will no more exist?”

The bhikkhu replied, “Yes, Blessed One!”

Then, the Blessed One said to the bhikkhu, “Listen well! Listen well! Contemplate carefully what I say. Bhikkhu, if one has an afflictive emotion towards something, then one falls prey to it. If one falls prey to it, one is trapped [in samsara] by grasping



onto it. If one does not have an afflictive emotion towards something, then one does not fall prey to it. If one does not fall prey to it, then one is free from being trapped [in samsara] by grasping. ”

The bhikkhu said, “Understood, Blessed One! Understood, Fortunate One!”

The Blessed One asked, “In what way, bhikkhu, do you understand in detail the meaning of what was briefly stated by me?”

The bhikkhu answered, “If, venerable sir, one has an afflictive emotion towards form, then one falls prey to it. If one falls prey to form, then one is trapped [in samsara] by grasping. If one has an afflictive emotion towards feeling, perception, volitional formations, and consciousness, then one falls prey to feeling, perception, volitional formations, and consciousness. If one falls prey to them, one is trapped [in samsara] by grasping.

“If, venerable sir, one does not have an afflictive emotion towards form, then one does not fall prey to it. If one does not fall prey to form, then one is free from being trapped [in samsara] by grasping. If one does not have an afflictive emotion towards feeling, perception, volitional formations, and consciousness, then one does not fall prey to them. If one does not fall prey to them, then one is free from being trapped [in samsara] by grasping.



“It is in such a way, venerable sir, that I understand in detail the meaning of what was briefly stated by the Blessed One.”

The Blessed One said, “Good, good, bhikkhu! It is good that you understand in detail the meaning of what was briefly stated by me. Just as you said, if one has an afflictive emotion towards form, then one falls prey to it. If one falls prey to form, one is trapped [in samsara] by grasping. If one has an afflictive emotion towards feeling, perception, volitional formations, and consciousness, then one falls prey to feeling, perception, volitional formations, and consciousness. If one falls prey to them, one is trapped [in samsara] by grasping.

“If, bhikkhu, one does not have an afflictive emotion towards form, then one does not fall prey to it. If one does not fall prey to form, then one is free from being trapped [in samsara] by grasping. If one does not have an afflictive emotion towards feeling, perception, volitional formations, and consciousness, then one does not fall prey to them. If one does not fall prey to them, then one is free from being trapped [in samsara] by grasping.”

Then that bhikkhu, having delighted and rejoiced in the Blessed One’s statement, rose from his seat, and, after paying homage to the Blessed One, he departed.



Then, dwelling alone, withdrawn, diligent, ardent, and resolute, that bhikkhu, gained realization for himself with direct knowledge, “In this very life, I, a good man, become ordained, with my head shaved and dressed in a ragged-robe; relying on the donations of benefactors, I go forth from the household life into homelessness. This is to complete the unsurpassed goal of holy life — to achieve enlightenment.” In the end, he was able to directly experience, “Destroyed is birth. The holy life has been lived and what had to be done has been done. No more will this state of being exist.” And that bhikkhu became one of the arhats, with his mind being liberated.

— *Samyutta Nikaya* (15)

111

April 6, 2019

Joy in the Dharma is his wife,
And the mind of sympathy and compassion
his daughters.

The mind of goodness and sincerity is his sons,
And ultimate emptiness and serenity his home.

— *The Vimalakirti Sutra*



112

April 7, 2019

Compassion in one's mind stream is continuous,
like a river;

Compassion that arises from the nature of one's
mind is spontaneous, like sunlight;

Compassion that comes from prayer and
supplication is like a donation solicited
by a beggar;

Compassion that appears under specific
circumstances is like the love of a mother
toward her demoniac son.

— Dodrupchen Rinpoche

113

April 8, 2019

Without the accumulation of merit,

One is not able to hear the Dharma.

Warriors who wish for accomplishments

Must listen to this teaching.

— *Sutra of the Ornament of the Pure Land*





114

April 9, 2019

The Buddha's appearing in the world is rare.
The preaching of the Dharma is rare.
Obtaining a human body is also rare.

— *Sutra of the Ornament of the Pure Land*

115

April 10, 2019

Just as a golden chain and an ordinary chain
are both chains,
The Dharma and non-Dharma are both fetters
of the mind.
Just as the black cloud and the white cloud
both cover the sky,
Virtue and non-virtue are both obscurations
of awareness.

— *The Treasury of the Natural State*



116

April 11, 2019

It is truly stupid to hold a view based on
discrimination and analysis;

It is truly disappointing to practice in accordance
with such a view;

It is truly exhausting to act in accordance with
such a view,

It is truly confusing to seek the fruit in accordance
with such a view.

— Acharya Garab Dorje

117

April 12, 2019

There are those who cling to a view arrived at
through mental analysis and conceitedly proclaim
that they have realized the ultimate truth and
they are the doer without action. Actually, their
realization has nothing to do with true reality.

Other than those who are either blind or foolish,
who would speak such shameless words out loud?

These views, held by those who have closed their
wisdom eyes and have strayed toward the wrong
path, are completely misleading and contradictory
to the authentic Dharma and are therefore
severely criticized by the wise.

— Kunchen Longchenpa



118

April 13, 2019

The Buddhist scriptures, unstained and undefiled
by ignorance,
Bless our minds like the sunlight shining through!
Hearing just one sentence eradicates negative
karma from numerous eons!

— *Treatise of the Merits of Seeing
Mahayana Scriptures*

119

April 16, 2019 (1)

In all the countries,
Wherever there are hells
Does he go to save [the beings there]
From their sufferings.

— *The Vimalakirti Sutra*

120

April 16, 2019 (2)

He may become the god of the sun or moon,
A Brahma king, or a world lord,
And at times he may become earth or water,
Or again wind or fire.

— *The Vimalakirti Sutra*





121

April 16, 2019 (3)

He may manifest himself as a prostitute,
Enticing those who enjoy sensuality.
First enticing them with desire,
And later causing them to enter the wisdom
of the Buddha.

— *The Vimalakirti Sutra*

122

April 17, 2019

Suchness that is neither one nor many,
Neither the middle nor the extremes,
Cannot be seen even by the Tathagata,
But appears when the primordial wisdom
abides nowhere.

— *The Root Tantra*



123

April 18, 2019

Even if one has realized the nature of mind,
without further practice, such realization will be
stolen away by the enemy of conceptual thought,
as if it were a vulnerable baby lying on
a battlefield.

— Kunchen Jigme Lingpa

124

April 19, 2019

Just as water flows into water,
And butter melts into butter,
The realization that whatever can be known is free
from all concepts and elaborations
Perfectly merges with the primordial wisdom.
Such is the truth of all buddhas,
The nature of which is called Dharmakaya.

— *Book of Nectar Dew*



125

April 20, 2019

If the nature of samsara is realized,
There is no other thing called nirvana;
If the nature of the five confusions is realized,
There is no other primordial wisdom to discover;
If the nature of suffering is realized,
There is no other great bliss to seek.

— *Pearl Garland of Tantra*

126

April 21, 2019

Regardless of whether it is cold or hot, or if it is
morning or evening,
If one diligently works on what needs to be done,
He will accomplish whatever he wishes for
And there will be no more worries for him.

— *The Sigalovada Sutta*



127

April 22, 2019

Given the variety of the dispositions of sentient beings, buddhas and bodhisattvas manifest in various forms and preach various teachings to benefit them. Therefore, we should not view other traditions as heretic, false or evil and thus slander and defame their teachings.

— *The Treasury of Philosophical Tenets*

128

April 23, 2019

It is now a time that people cannot generate a strong conviction in the Nyingtik teaching. As the summit of all vehicles, the secret king, it is extremely difficult for normal people to realize this profound teaching. The exception are those who have developed wisdom through studying and contemplating the Dharma, and have fortunate karmic connections to this teaching. Therefore, whoever wishes to enter this supreme vehicle must extensively and profoundly study and contemplate the Dharma.

— *The Treasury of Word and Meaning*



129

April 24, 2019

That the Buddhas appear in the world,
The Dharma is preached to an accepting audience,
And the Sangha is living in harmony,
All three of these make people happy and joyful.
When there is harmony, there is always peace.

— *The Collection of Indicative Verses*

130

April 25, 2019

The Buddha is inconceivable.
The noble Dharma is inconceivable.
The fully ripened effect of generating faith in these
inconceivables
Is also inconceivable.

— *Sutra of the Merit of Circumambulating
Stupa Clockwise*



131

April 26, 2019

Whoever listens to and practices
The Dharma, as it was preached by the world
guide, the Buddha,
Can soon cross over
The horrific and turbulent sea of samsara.

— *Sutra of King Pasenadi*

132

April 27, 2019

The body that equally performs
All the varieties of benefiting beings
As long as existence remains
Is the perpetual Emanation Body of the Sage.

— *The Ornament of Clear Realization*

133

April 28, 2019

A human body is extremely hard to obtain;
The Buddhadharma is extremely rare to hear;
A kind heart is extremely difficult to arise;
The noble Dharma is extremely difficult to realize.

— *Sutra of the Ripening of Karma*





134

April 29, 2019

If one wishes to attain buddhahood,
preach the authentic Dharma.

If one wishes to cultivate a kind heart,
cut through anger.

If one wishes for auspicious fruit,
constantly make offerings.

If one wishes for longevity,
abandon killing.

— *Sutra of the Ripening of Karma*

135

April 30, 2019

Water bubbles have no essence;

Wealth does not last long;

Enjoyment is like the running of water;

A family house is like a floating boat;

Beauty is like a fresh flower;

Life is like a cluster of foam.

— *Sutra of Pure Precepts*





May

136

May 1, 2019

Manjushri replied, “Good sirs, you have all spoken well. Nevertheless, all your explanations are themselves dualistic. To know no one teaching, to express nothing, to say nothing, to explain nothing, to announce nothing, to indicate nothing, and to designate nothing — that is the entrance into nonduality.”

— *The Vimalakirti Sutra*

137

May 2, 2019

For all sentient beings in the world,
Their life is as impermanent as a dream
Which, in the first place, lacks true existence;
Their life is as impermanent as running water
Which cannot anywhere remain still;
Their life is as impermanent as the passage of
a strong wind
Which cannot sustain any living being.

— *The Tantra of the Union of Sun and Moon*



138

May 3, 2019

Numerous scholars that preach
the Buddhist doctrines
Do not know that they themselves possess
buddha nature.

— Saraha's *Treasury of Songs*

139

May 4, 2019

Let go of the ordinary mind,
Do not rely on words, but rather,
rely on your own wisdom.

When the effort of grasping naturally subsides,
The realization of the nature of the mind will come.

— Jamgon Mipham Rinpoche's
Three Essential Points

140

May 5, 2019 (1)

Like the clouds in the sky,
When the roaring waves of conceptual thought
Bring neither benefit nor harm,
Then comes self-liberation.

— Jamgon Mipham Rinpoche's
Three Essential Points



May 5, 2019 (2)

Thus have I heard, at one time the Buddha dwelt at the Jetavana in Shravasti.

Then it happened that a certain bhikkhu approached the Blessed One, paid homage to him, sat down to one side, and asked the same question as the previous bhikkhu. The difference is shown below:

The Blessed One said to the bhikkhu, “If one has an afflictive emotion towards something, then one falls prey to it. If one falls prey to it, one reincarnates. If one does not have an afflictive emotion towards something, then one does not fall prey to it. If one does not fall prey to it, then one does not reincarnate.”

The Blessed One asked, “In what way, bhikkhu, do you understand in detail the meaning of what was briefly stated by me?”

The bhikkhu answered, “If, venerable sir, one has an afflictive emotion towards form, then one falls prey to it. If one falls prey to form, one reincarnates. If one has an afflictive emotion towards feeling, perception, volitional formations, and consciousness, then one falls prey to them. If one falls prey to them, one reincarnates.

“However, venerable sir, if one does not have an afflictive emotion towards form, then one does not



fall prey to it. If one does not fall prey to form, then one does not reincarnate. If one does not have an afflictive emotion towards feeling, perception, volitional formations, and consciousness, then one does not fall prey to them. If one does not fall prey to them, then one does not reincarnate.

“It is in such a way, venerable sir, that I understand in detail the meaning of what was briefly stated by the Blessed One.”

And that bhikkhu became one of the arhats, with his mind being liberated.

— *Samyutta Nikaya* (16)

142

May 6, 2019

Lineage disciples of Jetsun Jamgon Mipham Gyatso
Are all like garudas that soar in the realm of the
inner luminosity.

Though the power of my present realization
is weak,

It seems I have no worry of falling into the depths
of the lower realms.

— His Holiness Jigme Phuntsok Rinpoche



143

May 7, 2019

When happiness appears, people may consider it as the blessing of their guru. However, when suffering falls upon me, I also consider it as the blessing of my guru. Whatever circumstances occur, I regard them as the direct manifestation of my guru: this is my uncommon devotion to my guru.

— Venerable Gotsangpa

144

May 8, 2019

The Tathagata has gone beyond nirvana,
Never will his teaching vanish from the world.
To tame the delusions of sentient beings,
Birth and cessation are manifested.

— *Sutra of Golden Light*



145

May 9, 2019

Ananda, do not be sad,
Ananda, do not lament.
During the last five hundred years
of the degenerate time,
I will return as spiritual friends
To act for your and others' sake.

— Shakyamuni Buddha

146

May 10, 2019

As for the limbs of the Vajra body,
They are known as the five Buddhas.
The sources and the numerous elements,
They are the mandala of the bodhisattvas.

— *Tantra of the Web of Magical Illusion*

147

May 11, 2019 (1)

Earth and water are Locana and Mamaki;
Fire and wind are Pandaravasin and Tara;
The space is Dhateshvari.
So the three worlds are primordially pure.

— *Tantra of the Web of Magical Illusion*



May 11, 2019 (2)

Thus have I heard, at one time the Buddha dwelt at the Jetavana in Shravasti.

Then it happened that a certain bhikkhu rose from his seat, arranged his upper robe over one shoulder, raised his joined hands in reverential salutation towards the Blessed One, and said to him:

“Venerable sir, it would be good if the Blessed One would teach me the Dharma in brief, so that, having heard the Dharma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute. Then, by realizing it for myself through direct knowledge, ‘In this very life, I, a good man, become ordained, with my head shaved and dressed in a ragged-robe; relying on the donations of benefactors, I go forth from the household life into homelessness. This is to complete the unsurpassed goal of holy life — to achieve enlightenment.’, I will directly experience, ‘Destroyed is birth. The holy life has been lived and what had to be done has been done. No more will this state of being exist.’ ”

Then, the Blessed One said to the bhikkhu, “Good! Good! It is really good for you to say that! Did you just ask, ‘Venerable sir, it would be good if the Blessed One would teach me the Dharma



in brief, so that, having heard the Dharma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute,’ and in the end, you will directly experience that this state of being will no more exist?”

The bhikkhu replied, “Yes, Blessed One!”

Then, the Blessed One said to the bhikkhu, “Listen well! Listen well! Contemplate carefully what I say. Bhikkhu, decisively abandon whatever should be abandoned. One who decisively abandons whatever one should abandon, gains true benefit, transcends the long night of reincarnation and experiences bliss.”

Then, the bhikkhu said to the Buddha, “Understood, Blessed One! Understood, Fortunate One!”

The Blessed One asked, “In what way, bhikkhu, do you understand in detail the meaning of what was briefly stated by me?”

The bhikkhu answered, “Venerable sir, attachment to form is not what I should hold onto, so I should abandon it decisively. Attachment to feeling, perception, volitional formations, and consciousness is also not what I should hold onto, so I should abandon them decisively. Thus, true benefit can be gained, the long night of reincarnation transcended and bliss experienced.



“It is in such a way, venerable sir, that I understand in detail the meaning of what was briefly stated by the Blessed One.”

The Blessed One said, “Good, good, bhikkhu! It is good that you understand in detail the meaning of what was briefly stated by me. Just as you said, attachment to form is not what you should hold onto, so you should abandon it decisively. Attachment to feeling, perception, volitional formations, and consciousness is also not what you should hold onto, so you should abandon them decisively. Thus, true benefit can be gained, the long night of reincarnation transcended and bliss experienced.”

Then that bhikkhu, having delighted and rejoiced in the Blessed One’s statement, rose from his seat, and, after paying homage to the Blessed One, he departed.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, that bhikkhu, gained realization for himself through direct knowledge, “In this very life, I, a good man, become ordained, with my head shaved and dressed in a ragged-robe; with right faith, I go forth from the household life into homelessness. This is to complete the unsurpassed goal of holy life — to achieve enlightenment.” In the end, he was able to directly experience, “Destroyed is birth. The holy life has



been lived and what had to be done has been done. No more will this state of being exist.”

And that bhikkhu became one of the arhats, with his mind being liberated.

— *Samyutta Nikaya* (17)

149

May 12, 2019

All phenomena without exception
Are none other than the display of buddha nature.
Besides enlightenment, if there existed any
other phenomenon,
It was unattainable even for all buddhas.

— *Tantra of the Web of Magical Illusion*

150

May 13, 2019

As it is so simple, we doubt this mystery of
the mind:
Let the guru’s instructions give us the strength
to see!

— Jamgon Mipham Rinpoche



151

May 14, 2019

The petalled hat that flies into the sky
Is no match for the warm fur cap that covers
one's ears.

— Old Adage

152

May 15, 2019

Take as a teacher someone disciplined, peaceful,
totally at peace,
Possessed of superior qualities, diligence, and
knowledge of the texts;
Who has full realization, is skilled in explanation,
Full of love, and indefatigable.

— *Ornament of the Mahayana Sutras*

153

May 16, 2019

Alas! There are so many diverse doctrines
That it makes me tired. My place of rest —
The prajnaparamita wisdom of the sutrayana
Has appeared to me after a long, long while.

— Haribhadra



154

May 17, 2019

Whatever phenomenon I see, I know its nature.
Like the Lord Buddha, I have severed all delusion.
Henceforth, I need not ask anyone for answers.

— Saraha's *Treasury of Songs*

155

May 18, 2019

All sentient beings who have made connections
to me,
Whether they have developed anger or faith
towards me, or have harmed me.
Praised me or followed me,
Can be swiftly guided by me.

— *The Precious Treasury of the Basic Space
of Phenomena*

156

May 19, 2019

If I do not interchange
My happiness for others' pain,
Enlightenment will never be attained,
And even in samsara, joy will fly from me.

— Bodhisattva Shantideva



May 20, 2019

To the eight manifestations of Guru Rinpoche,
 The eight great accomplished vidyadharas,
 The eight great bodhisattvas,
 The eight mandalas of Kagye with all their deities,
 To you we pray — inspire us with your blessings!
 Dispel all obstacles outer, inner and secret!
 Fulfil all our aspirations!
 Grant us attainments ordinary and supreme!

*This arose from the lake of the mind of Jampal
 Dorjé at dawn on the first day of the waning moon
 of the month of Pleiades in the Fire Bird year (1897).*

*Ever since this prayer of great essence
 Appeared to me during my daily, three times
 a day, recitations,
 I have been freed from all adversities and
 have transcended the mire of suffering,
 And have continuously been auspicious
 and attained the supreme siddhi.*

*If anyone recites this prayer one hundred thousand
 times, they will spontaneously fulfill their
 aspirations without obstacle.*

— *The Prayer which is the Source of All
 True Realization*



158

May 21, 2019

The wise will always honor and bow down
To Buddha statues, though they are made of wood.

— *Letter to a Friend*

159

May 22, 2019

To those possessed of breeding, learning,
handsome looks,

Who have no wisdom, neither discipline,
you need not bow.

But those who do have these two qualities,
Though lacking other virtues, you should revere.

— *Letter to a Friend*

160

May 24, 2019

Since wrong paths are innumerable,
It is impossible to describe each and
every one of them.

— Dharmakirti's *Ascertainment of Valid Cognition*





161

May 25, 2019

The unsurpassable wisdom of the Tathagata
Sees all phenomena in a single instant.

— *Avatamsaka Sutra*

162

May 26, 2019

Being uncreated and spontaneously present,
Not a realization due to extraneous conditions,
Wielding knowledge, compassionate love,
and ability,
Buddhahood has [the qualities of] the two benefits.

— *The Mahayana Uttaratantra Shastra*



163

May 27, 2019

Inconceivable, free from the two [veils] and
from thought,
Being pure, clear, and playing the part of
an antidote,
It is free from attachment and frees
from attachment.
This is the Dharma with its features
of the two truths.

— *The Mahayana Uttaratantra Shastra*

164

May 28, 2019

The assembly of those who have understanding
And thus do not fall back has
unsurpassable qualities,
Since their vision of inner primordial wisdom,
Which knows correctly and knows completely,
is pure.

— *The Mahayana Uttaratantra Shastra*



165

May 29, 2019

Homage to the Lord Buddha,
Homage to the Dharma that protects,
Homage to the great assembly of the Sangha,
I constantly prostrate to the Three Jewels.

— *In Praise of the Three Jewels*

166

May 30, 2019

For many eons deeply pondering,
The mighty Sages saw its benefits,
Whereby unnumbered multitudes
Are brought with ease to supreme joy.

— Bodhisattva Shantideva





June



167

June 2, 2019 (1)

All sentient beings are born from their own karma.
This is the powerful driving force of their lives.
The joys and sorrows of sentient beings
Are all derived from their karma.

— *Sutra*

168

June 2, 2019 (2)

Since I and other beings both,
In wanting happiness, are equal and alike,
What difference is there to distinguish us,
That I should strive to have my bliss alone?

— *The Way of the Bodhisattva*



169

June 6, 2019 (1)

Thoughts of wishing to see the body of
the Tathagata

Are indeed the body of the Tathagata.

The paintings of the Tathagata that we see
with our eyes

Are indeed true existence of the Tathagata.

If one understands this, they have truly seen
the Tathagata.

— *Sutra of Maitreya's Lion Roar*

170

June 6, 2019 (2)

Good Virtue! If a man makes offerings to
one buddha,

It is equal to making offerings to all buddhas of
the ten directions,

Because all buddhas are non-dual and inseparable
with me

In the space of dharmadhatu.

— *Sutra Requested by Illusionist Good Virtue*



171

June 7, 2019 (1)

Merely by seeing the Tathagata,
All karmic obscurations will be cut through,
And the activities of Mara can be transcended.

— *Avatamsaka Sutra*

172

June 7, 2019 (2)

If they possess the four dharmas, bodhisattvas
and mahasattvas obtain the samadhi of Direct
Encounter with the Buddhas of the Present. What
are these four dharmas? They are (1) faith that
cannot be shaken; (2) the vigor never to turn back;
(3) wisdom that others cannot lead astray; and
(4) attendance upon good friends.

— *The Samadhi of Direct Encounter with the
Buddhas of the Present*



173

June 8, 2019 (1)

The mind is like lightning, wind, and clouds.
It is also like the sea with surging waves.
It is easily distracted by external surroundings
from moment to moment,
Continually being swayed and deluded:
for this reason it must be pacified.

— *Tantra Requested by Subahu*

174

June 8, 2019 (2)

All phenomena are like illusions and dreams.
Nirvana is also like illusions and dreams.
If there is any phenomena beyond nirvana,
It is also like illusions and dreams.

— *Prajnaparamita Sutra*

175

June 9, 2019 (1)

Like a dream or an illusion,
Like a mirage or a Gandharva city,
Like a nightlight, it is empty in nature.
This is the way to contemplate all phenomena.

— *The King of Samadhis Sutra*



176

June 9, 2019 (2)

Beyond words, beyond thought, beyond description,
Prajnaparamita

Unborn, unceasing, the very essence of space
Yet it can be experienced as the wisdom
of our own rigpa:

Homage to the mother of the buddhas of past,
present and future!

— Rahula

177

June 10, 2019

It is not known through other sources; it is peace;
And not through mind's construction can it
be constructed;

It is free of thought; undifferentiated:

This describes the character of suchness.

— *The Root Stanzas of the Middle Way*



178

June 11, 2019

You who know the world, take gain and loss,
Or bliss and pain, or kind words and abuse,
Or praise and blame —

these eight mundane concerns
Make them the same, and don't disturb your mind.

— *Letter to a Friend*

179

June 12, 2019

Faith and ethics, learning, bounteousness,
A flawless sense of shame and decency,
And wisdom are the seven riches Buddha taught.
Know, other common riches have no worth.

— *Letter to a Friend*

180

June 13, 2019

If higher birth and freedom is your quest,
You must become accustomed to right views.
Those who practice good with inverse views
Will yet experience terrible results.

— *Letter to a Friend*



181

June 14, 2019

With all its many risks, this life endures
No more than windblown bubbles in a stream.
How marvelous to breathe in and out again,
To fall asleep and then awake refreshed.

— *Letter to a Friend*

182

June 15, 2019

If simply seeing pictures of the hells
And hearing, thinking, reading of them scares,
Or making sculpted figures, need we say
How hard to bear the ripened fruit will be?

— *Letter to a Friend*

183

June 16, 2019

Within the treasury of Buddha's words
There's none so precious, so profound as this.
And those who see that things dependently arise
Do see the Buddha, perfect knower of the truth.

— *Letter to a Friend*



184

June 17, 2019

Lacking wisdom, concentration fails,
And without concentration, wisdom too.
For someone who has both, samsara's sea
Fills no more than the print left by a hoof.

— *Letter to a Friend*

185

June 18, 2019

To sum up, the realization that all phenomena are basically the same as an illusion and a mirage is called the realization — and thus view — of the Great Perfection. The state that is inseparable from the realizing awareness is said to be encompassed by the vessel of great introspection. Because of that, no exertion connected to karmic processes is generated on purpose. This is called remaining in the state of great equanimity. It is indeed called meditation. By means of these three tropes, the view and meditation connected to the Great Perfection becomes wholly complete.

— *Entering the Way of the Great Vehicle*





186

June 19, 2019

This mind has been our companion for so long,
How strange that people still do not recognize it!

— Padmasambhava

187

June 20, 2019

By becoming attached to existence, sentient beings
are deluded;
However, by becoming attached to non-existence,
one is even more ignorant.

— Glorious Saraha



188

June 21, 2019

The principle that essence is emptiness, refers to the mind that everyone is familiar with.

When the mind neither traces back to the past nor looks forward to the future, rather, it looks directly at the present, then this consciousness of clarity breaks free from the conceptual shell of past, present and future and gives rise to a clear and luminous clarity of emptiness that is like untainted space. This inconceivable state is called the dharmakaya, which is the fourth one that embodies the sameness of the three, i.e., past, present and future.

— *Gold Spat by the Old Dog*

189

June 22, 2019

The time of youth is but a summer flower
The luster of beauty but a winter rainbow.
Since human life does not last long
Practice the essential sacred Dharma now.

— Gendun Chopel



190

June 23, 2019

In times of sorrow, we hope for joy.
In times of joy, we fear the coming sorrow.
There is no time free from the straits of hope
and fear;
Practice the essential sacred Dharma now.

— Gendun Chopel

191

June 24, 2019

The bright moon shines overhead,
All sorrows and joys dissolve into Zen meditation.

— *A Song of Zen*

192

June 25, 2019

Six particles surround a central particle
simultaneously,
This central particle can be divided into six parts.
If these six particles were to merge with this central
particle,
Then the Mount Meru would become one particle.

— *Twenty Verses on Consciousness-Only*



193

June 26, 2019

From this day onward, in all my future lives
May I always read, recite, contemplate,
And preach the profound Dharma
To help all sentient beings and myself cross over
the sea of samsara.

— Gyaltsab Je

194

June 27, 2019

Your past joys and sorrows are like drawings
on water:
No trace of them remains. Don't run after them!
But should they come to mind, reflect on how
success and failure come and go.
Is there anything you can trust besides Dharma,
mani-reciters?

— Thogme Zangpo

195

June 28, 2019

This thing we call a corpse, so fearful to behold,
Is already right here — our own body.

— Jetsun Milarepa



196

June 29, 2019

Fearing death, I went to the mountains.
Over and over again I meditated on death's
unpredictable coming,
And took the stronghold of the deathless
unchanging nature.
Now I have lost and gone beyond all fear of dying!
— Jetsun Milarepa

197

June 30, 2019

Beings in hell suffer from hell-fire,
Pretas suffer from hunger and thirst,
Animals suffer from being eaten by each other,
Humans suffer from having a short life,
Asuras suffer from wars and quarrels,
And the gods suffer from their own mindlessness.
In samsara there is never a pinpoint of happiness.
But should one happen to find just a little,
It will contain the suffering of change.

— *Mindfulness of the True Dharma*





July

198

July 1, 2019

In the beginning wealth makes you happy
and envied;

But however much you have, it never
seems enough.

In the middle miserliness tightens its knots
around you:

You can't bear to spend it on offerings or charity.
Your wealth attracts enemies and negative forces,
And everything you've gathered gets used up
by others.

In the end, wealth's a demon that puts your life
in danger.

How frustrating to just look after wealth for
your enemies!

I've cast off this millstone which drags us down
into samsara.

I want no more of this devils' lure.

— Jetsun Milarepa



199

July 2, 2019

Amassing wealth, watching over it and making it
grow will wear you out.

Understand that riches bring unending ruin
and destruction.

— Bodhisattva Nagarjuna

200

July 3, 2019

The best teacher is one who attacks your
hidden faults;

The best instruction is one aimed squarely
at those hidden faults.

— Atisha

201

July 4, 2019

If a root is medicinal, so are its shoots.

If poisonous, no need to say its shoots will be
the same.

What makes an act positive or negative is not how
it looks

Or its size, but the good or bad intention behind it.

— *The Treasury of Precious Qualities*



202

July 5, 2019

Do not take lightly small good deeds,
Believing they can hardly help:
For drops of water one by one
In time can fill a giant pot.

— *The Sutra of the Wise and the Foolish*

203

July 6, 2019

Do not take lightly small misdeeds,
Believing they can do no harm:
Even a tiny spark of fire
Can set alight a mountain of hay.

— *The Sutra of the Wise and the Foolish*

204

July 7, 2019

If through the evil action of a single instant
I must spend an aeon in the hell of Unrelenting Pain,
The evils in samsara stored from time
without beginning —
No need to say that they will keep me from the
states of bliss!

— Bodhisattva Shantideva



205

July 8, 2019

An enemy repaying your good with bad makes you progress in your practice.

His unjust accusations are a whip that steers you toward virtue.

He's the teacher who destroys all your attachment and desires.

Look at his great kindness that you never can repay!

— Vidyadhara Jigme Lingpa

206

July 9, 2019

The wish-fulfilling tree of karma and aspiration
That follows the principle of dependent arising,
Attracts the young peacock from the east, India,
Who spreads its tail and dances, turning itself
toward the noble Dharma.

We, the young followers, are established on the
path of liberation.

— Kunchen Jigme Lingpa



207

July 10, 2019

When individuals have a high status,
The evil members of the retinue flatter them,
Pretending that their faults are good qualities,
Making it difficult for them to know their own
virtues and vices.

— Jamgon Mipham Rinpoche

208

July 11, 2019

Whatever they see they instantly believe it.
Whatever is told to them they consider it true.
They throw themselves into whatever task
occurs to them.
These are signs that mark the fool.

— Jamgon Mipham Rinpoche



209

July 12, 2019

One should leave aside the profound teachings of tantrayana and spend all one's efforts on cultivating a personal realization of the teachings on renunciation and bodhicitta. Then, all virtuous deeds will naturally become the cause for achieving liberation and buddhahood. If one were to believe that it is meaningless to generate the mind of renunciation and bodhicitta through practice, this only indicates that this person fails to grasp the very essence of the spiritual path.

— *A Letter to Rendawa*

210

July 13, 2019

There are numerous methods of spiritual practice, but only three of them are causes of liberation. These are the cultivation of renunciation, bodhicitta and right view. These days, not only is it extremely rare to find people who truly understand the meanings of these three, there are even fewer who have gained personal realization of them.

— *A Letter to Rendawa*



211

July 14, 2019

Question:

How can I, in all my lifetimes,
Not lose my bodhicitta,
Not even in my dreams,
Let alone when awakening?

Answer:

In a village or in a city,
Or in any place you live,
Guide sentient beings to enter into bodhicitta.
Thus your own bodhicitta will always remain.

— *The Sutra Requested by a Lion*

212

July 20, 2019 (1)

The mind creates the world and the mind creates
various karma;

The mind manifests all appearances and the mind
is fabricated.

In order to tame the deluded mind, one should
practice diligently.

— *The Wish Fulfilling Treasury*



213

July 20, 2019 (2)

When you have tamed your mind, you will achieve
peace and happiness.

The taming of the mind is the subtlest of practices.
You should act as your own protector,
How can others be relied upon?

— *The Mahayana Sutra*

214

July 21, 2019 (1)

Emaho!

When you sit, visualize on your crown

The jewel of your incomparable and
compassionate guru,

Supplicating to him again and again to receive
the four empowerments,

Which is essential in order to merge your mind into
his wisdom mind.

Whatever you see and whatever comportment you
witness, view it as your guru's body;

Whatever you hear, view it as your guru's voice;

Whatever positive or negative thought arise, view it
as the wisdom of the spiritual path;

Whatever appears before you, view it
as your guru's teaching.



When you eat, visualize your guru abiding
in your throat,
And offer your guru the nectar of fresh food
and drink.
In this way, all obstacles regarding food and drink
can be removed,
Which is essential in your feast offerings.

When you sleep, visualize your guru abiding in the
center of your heart,
The light of his body transforming all external
things, both moving and still,
Into light, which then dissolves into your body,
Giving rise to the teachings of lucid dreaming.

When you leave home and venture forth,
Do not be in a big hurry.
Be aware that your mind is inseparable from your
guru's wisdom mind,
And rest your mind as the king of
all conceptual thoughts.

Though we've been living together for
this entire lifetime,
I cannot offer you any other instruction
More superior and profound than this.
So please bear this in your mind!



Upon repeatedly receiving a request from the Dharma holder and great virtue, Sönam Phuntsok, saying that he needs one teaching from me, and as this can hardly be refused, I, Chöying Rangdrol, a beggar who has achieved nothing, write this to fulfill his wish. Sadhu! May all be auspicious!

— *The Teachings to Lama Sönam Phuntsok*

215

July 21, 2019 (2)

Homage to all supreme gurus!

If you seek to practice one subtle Dharma sincerely, rather than leaving it as words alone,

1. Abandon non-virtues and adopt virtues with the generation of a firm conviction on the infallible law of cause and effect;
2. Generate a strong and genuine mind of renunciation toward the suffering sea of samsara;
3. Arouse precious, compassionate bodhicitta with the awareness that all sentient beings in the world had been your kind parents;
4. Cultivate pure perception by knowing that all materials and beings are in reality the kayas and wisdoms;



5. Show incessant compassion to all beings who have entered the noble Dharma and kept the vows since they are all your vajra brothers and sisters;
6. Pray to your guru with the strong conviction that your guru embodies the essence of all buddhas throughout the three times and that he knows all your thoughts, so that your mind can merge into his wisdom mind and become one;
7. Always maintain the view of the union of the thorough awareness and emptiness that breaks free from any clinging to the shell of experience with your primordial mindfulness.

Practice the above seven points in a neutral manner, neither too tightly nor too loosely, day and night. Lama [Yukhok Chatralwa Chöying Rangdrol] gives this teaching to Dolé, the whiskers.

— *The Seven Points of Practice Given to Dolé, the Whiskers*



216

July 22, 2019 (1)

Having no doubt of its meaning,
The wise receive siddhis [accomplishments].

— *Tantra*

217

July 22, 2019 (2)

Thanks to the compassion of my
benevolent teacher,
I, myself and others are truly and
extremely blissful.

Like a madman who is free from any fetter,
Why not rouse myself and dance?

— *The Last Teaching of Padmasambhava*

218

July 23, 2019 (1)

If you are bodhisattvas, you should neither
exhaust the conditioned nor abide in the
unconditioned.

— *The Vimalakirti Sutra*



219

July 23, 2019 (2)

All my teachers were truly accomplished beings, and in this their qualities are identical. But there is some difference in their kindness. The little bit of bodhicitta that I have comes from the kindness of Lord Suvarnadvipa. That is why I feel the greatest gratitude toward him.

— Venerable Atisha

220

July 24, 2019 (1)

In a supreme secluded place, deep within
the mountain,
Everything one does is virtuous.

— *The King of Samadhis Sutra*

221

July 24, 2019 (2)

No intelligence, no power,
No wealth or strength can help
Someone without diligence —
He is like a boatman whose boat
Has everything but oars.

— Kunchen Jigme Lingpa



222

July 25, 2019

Our activities are like children's games:
They go on as long as we continue, they stop
as soon as we stop them.

— Kunchen Longchenpa

223

July 26, 2019

Worldly preoccupations never end
until the moment we die.
But they end when we drop them —
such is their nature.

— Kunchen Longchenpa

224

July 27, 2019

Human life is like being in the slaughterer's pen:
Death comes closer with every second.
If you unhurriedly put off today until tomorrow,
Beware of tears and regret upon your deathbed!

— Druk Pema Karpo



225

July 28, 2019

Have the concept that being in the dhyanas is like being in the hells, and have the concept that being in the samsara is like being in a garden or pavilion.

— *The Vimalakirti Sutra*

226

July 29, 2019

Without compassion, the view of emptiness
Will never lead you to the sublime path.
Yet meditating solely on compassion, you remain
Within samsara; so how could you be free?
But he who comes to possess both of these
Will neither in samsara nor in nirvana dwell.

— Saraha



227

July 30, 2019

Emptiness of which compassion is the very essence
Is only for those who want enlightenment.

— Bodhisattva Nagarjuna

228

July 31, 2019

To meditate without having studied
Is like climbing a rock when you have no arms.

— Sakya Pandita





August

229

August 1, 2019

To believe in the effects of actions is the right view for those of ordinary faculties. To realize all inner and outer phenomena as the union both of appearance and emptiness, and of awareness and emptiness, is the right view for those of higher faculties. To realize that the view, the one who holds it and realization itself are indivisible is the right view for those of the highest faculties.

— Master Chegom

230

August 2, 2019

It is said that you can tell whether someone has just eaten by how red his face is. Similarly, you can tell whether people know and practice the Dharma by whether it works as a remedy for their negative emotions and ego-clinging.

— Jetsun Milarepa



231

August 3, 2019

The hungry are not satisfied by hearing about food; what they need is to eat. In the same way, just to know about Dharma is useless; it has to be practiced.

— Jetsun Milarepa

232

August 4, 2019

Knowledge is as infinite as the stars in the sky;
There is no end to all the subjects one could study.
It is better to grasp straight away their
very essence —

The unchanging fortress of the dharmakaya.

— Kunchen Longchenpa

233

August 5, 2019

To churn together study, reflection and meditation
on the Dharma is an infallible essential point.

— The Peerless Dakpo (Gampopa Sönam Rinchen)





234

August 6, 2019

There is nothing good about negative actions
— except that they can be purified through
confession.

— Great Master of the Past

235

August 7, 2019

Someone who has acted carelessly
But later becomes careful and attentive
Is as beautiful as the bright moon emerging from
the clouds,
Like Nanda, Aṅgulimāla, Darśaka and Śaṅkara.

— Nagarjuna



236

August 8, 2019

I dedicate all benefit and happiness
to sentient beings;
May these benefit and happiness pervade
all of empty space.
I take all the suffering of sentient beings
upon myself;
May the ocean of suffering be dried up.

— Great Master of the Past

237

August 9, 2019

You may doubt that confession can really purify
negative actions,
But if your thoughts have become positive,
you are purified.

— Jetsun Milarepa



238

August 10, 2019

As though they pass through perils guarded by
a hero,

Even those weighed down with dreadful wickedness
Will instantly be freed through having bodhichitta.
Why do those who fear their sins not have recourse
to it?

Just as by the fire that will destroy the world,
Great sins are surely and at once consumed by it.

— *The Way of the Bodhisattva*

239

August 11, 2019

Even if you have committed negative actions as
colossal as Mount Meru itself, they are purified in
one instant of seeing that nature.

— Dakpo Rinpoche (Gampopa Sönam Rinchen)



240

August 12, 2019

To the teacher who embodies the three bodies of
the buddha,

By merely recalling your name, the rain of blessing
falls upon us!

To the teacher who has shown incomparable
kindness to the Tibetans, the supreme
Vidyadhara,

Lake-born Vajra, whose lotus feet are like
the wish-fulfilling jewel,

Those who visualize you on the crown of their
heads will make an auspicious connection
with you.

When I think there are so many who don't have
faith and fail to make an connection with you,
I develop even deeper faith in what I believe,
And attainment through such faith is the most
supreme. It is in this that I feel great joy.

— Jamgon Mipham Rinpoche



241

August 13, 2019

The root of all blessings and siddhis is your guru. There's no need to look for any other pith instruction to dispel your obscurations and to improve your state of realization.

— His Holiness Jigme Phuntsok Rinpoche

242

August 14, 2019

Like a person who, while immersed in the ocean,
Ends up dying of thirst,
One who craves numerous Dharma teachings but
disregards them,
Will fall into the lower realms even though he is
presently alive in the sea of the Dharma.

— *Chapter of Mahakasyapa in the Sutra of
the Heap of Jewels*



243

August 15, 2019

And now as long as space endures,
As long as there are beings to be found,
May I continue likewise to remain
To drive away the sorrows of the world.

— Shantideva

244

August 16, 2019

Bodhisattvas are like this. Even though they are
born in impure buddha lands in order to convert
sentient beings, they are not therefore conjoined
with the darkness of stupidity. They merely
extinguish the darkness of the afflictions
of sentient beings.

— *The Vimalakirti Sutra*

245

August 17, 2019

Reciting without concentration
Is like soaking a rock in the depths of the sea;
Even for a whole kalpa it will bring no result.

— *Tantra*



246

August 18, 2019

A month's recitation with no other speech
Is better than a year of defiled recitation.

— The Great Master of Oddiyana

247

August 19, 2019

One drop of sour milk
Turns all the milk sour.
One degenerate yogi
Spoils all the other yogis.

— *Tantra*

248

August 20, 2019

Naropa, my son, until you realize
That all these appearances
 which arise interdependently
In reality have never arisen, never part
From the two wheels of your chariot,
 the two accumulations.

— The Lord of Yogis Tilopa



249

August 21, 2019

Innate absolute wisdom can only come
As the mark of having accumulated merit and
purified obscurations
And through the blessings of a realized teacher.
Know that to rely on any other means is foolish.

— *Sutra*

250

August 22, 2019

Until one has completed the two
sacred accumulations,
One will never realize sacred emptiness.

— *Sutra*

251

August 23, 2019

I, Rinchen Pel, the beggar from the Land of
the Snows,
Was defeated by no other enemy than
contamination by samaya violation
And was protected by no other friend than
my teacher.

— The Siddha Urgyenpa



252

August 24, 2019

Reciting without concentration
Is like soaking a rock in the depths of the sea;
Even for a whole kalpa it will bring no result.

— *Tantra*

253

August 27, 2019

Having severed your desire,
Wealth will flood in.

— Jamgon Mipham Rinpoche

254

August 30, 2019

The unpurified, the both unpurified and purified,
and the utterly purified [phases]
are expressed in their given order
[by the names] “being,” “bodhisattva,”
and “tathagata.”

— Maitreya’s *The Mahayana Uttaratantra Shastra*





255

August 31, 2019 (1)

The Buddha has gone beyond nirvana,
Never will his teaching vanish from the world.

— *Sutra of Golden Light*

256

August 31, 2019 (2)

Absolute truth is only realized through faith.

— *Sutra*





September

257

September 1, 2019 (1)

Better than meditating on
a hundred thousand deities
Is to venerate your Guru.

— *Tantra*

258

September 1, 2019 (2)

If you have committed negative deeds in the
morning, you should confess before noon.
If you have committed negative deeds in the
afternoon, you should confess at night.
Never remain with negative karma overnight.

— *The Life of Atisha*

259

September 2, 2019 (1)

For beings long to free themselves from misery,
But misery itself they follow and pursue.
They long for joy, but in their ignorance
Destroy it, as they would their foe.

— Shantideva



260

September 2, 2019 (2)

Many of my disciples have realized the absolute truth through their reverent devotion and because of this have achieved the highest state of enlightenment.

— Jigme Lingpa

261

September 3, 2019

All prosperity in the world is like the rushing waters of summer,

And wealth which one acquires in a dream.

It is meaningless and impermanent.

So always cultivate the mind of renunciation.

— Guru Padmasambhava

262

September 4, 2019

Why is it the dharmakaya, the tathagata, the noble truth, and the absolute nirvana?

Its qualities are inseparable, like the sun and its rays.

Thus other than buddhahood there is no nirvana.

— *The Mahayana Uttaratantra Shastra*



263

September 5, 2019 (1)

The meaning of emptiness can be easily understood
through logical analysis,
While the profound law of causality is difficult
to comprehend.

— Nagarjuna

264

September 5, 2019 (2)

According to all Buddhist scriptures translated
from Sanskrit into Tibetan, among all virtuous
actions of body and speech, spinning a *mani*
prayer wheel brings the greatest benefit and merit.

— Guru Padmasambhava



265

September 6, 2019

My two accumulations are complete,
all qualities perfected.

I am the greatest of the Buddhas' heirs,
my emanations inconceivable,

Which at all times, in present, past, and future,
Hoist and plant the banner of the Doctrine
in the ten directions.

— *Epic of Padma*

266

September 7, 2019

In former ages I was Amitabha, Lord of
Boundless Light,

And, on the hill of Potala, the Lord Who Sees,
And Padmasambhava on Dhanakosha Lake.

Only do I seem to have these three identities,
For they in truth are never separate from
each other.

— *Epic of Padma*



267

September 9, 2019

Whoever through desire, hate or fear,
Or ignorance should transgress the Dharma,
All his glory fades away
Like the moon during the waning half.

— *The Sigalovada Sutta*

268

September 10, 2019 (1)

Whoever through desire, hate or fear,
Or ignorance never transgresses the Dharma,
All his glory ever increases
Like the moon during the waxing half.

— *The Sigalovada Sutta*

269

September 10, 2019 (2)

Without the various schools of Buddhism,
How could the Buddhadharma have become so
Prosperous throughout the ten directions?

— Shabkar Tsokdruk Rangdrol



270

September 11, 2019

All of one's actions
Lead to corresponding results.

— *Sutra*

271

September 12, 2019

Even if fire were to become cold,
The compassion of the guru
Would never grow outdated.
Nor would its strength become weakened.

— His Holiness Jigme Phuntsok Rinpoche

272

September 13, 2019 (1)

In the period of last five hundred years,
I will appear in the form of gurus.
So treat them with due respect.

— *Sutra*



Thus have I heard, at one time the Buddha dwelt at the Jetavana in Shravasti.

Then it happened that a certain bhikkhu rose from his seat, arranged his upper robe over one shoulder, raised his joined hands in reverential salutation towards the Blessed One, and said to him:

“Venerable sir, it would be good if the Blessed One would teach me the Dharma in brief, so that, having heard the Dharma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute. Then, by realizing it for myself through direct knowledge, ‘In this very life, I, a good man, become ordained, with my head shaved and dressed in a ragged-robe; relying on the donations of benefactors, I go forth from the household life into homelessness. This is to complete the unsurpassed goal of holy life — to achieve enlightenment.’, I will directly experience, ‘Destroyed is birth. The holy life has been lived and what had to be done has been done. No more will this state of being exist.’ ”

Then, the Blessed One said to the bhikkhu, “Good! Good! It is really good for you to say that! Did you just ask, ‘Venerable sir, it would be good if the Blessed One would teach me the Dharma



in brief, so that, having heard the Dharma from the Blessed One, I might dwell alone, withdrawn, diligent, ardent, and resolute,’ and in the end, you will directly experience that this state of being will no more exist?”

The bhikkhu replied, “Yes, Blessed One!”

Then, the Blessed One said to the bhikkhu, “Listen well! Listen well! Contemplate carefully what I say. Bhikkhu, decisively abandon whatever should be abandoned. One who decisively abandons whatever one should abandon, gains true benefit, transcends the long night of reincarnation and experiences bliss.”

Then, the bhikkhu said to the Buddha, “Understood, Blessed One! Understood, Fortunate One!”

The Blessed One asked, “In what way, bhikkhu, do you understand in detail the meaning of what was briefly stated by me?”

The bhikkhu answered, “Venerable sir, attachment to form is not what I should hold onto, so I should abandon it decisively. Attachment to feeling, perception, volitional formations, and consciousness is also not what I should hold onto, so I should abandon them decisively. Thus, true benefit can be gained, the long night of reincarnation transcended and bliss experienced.



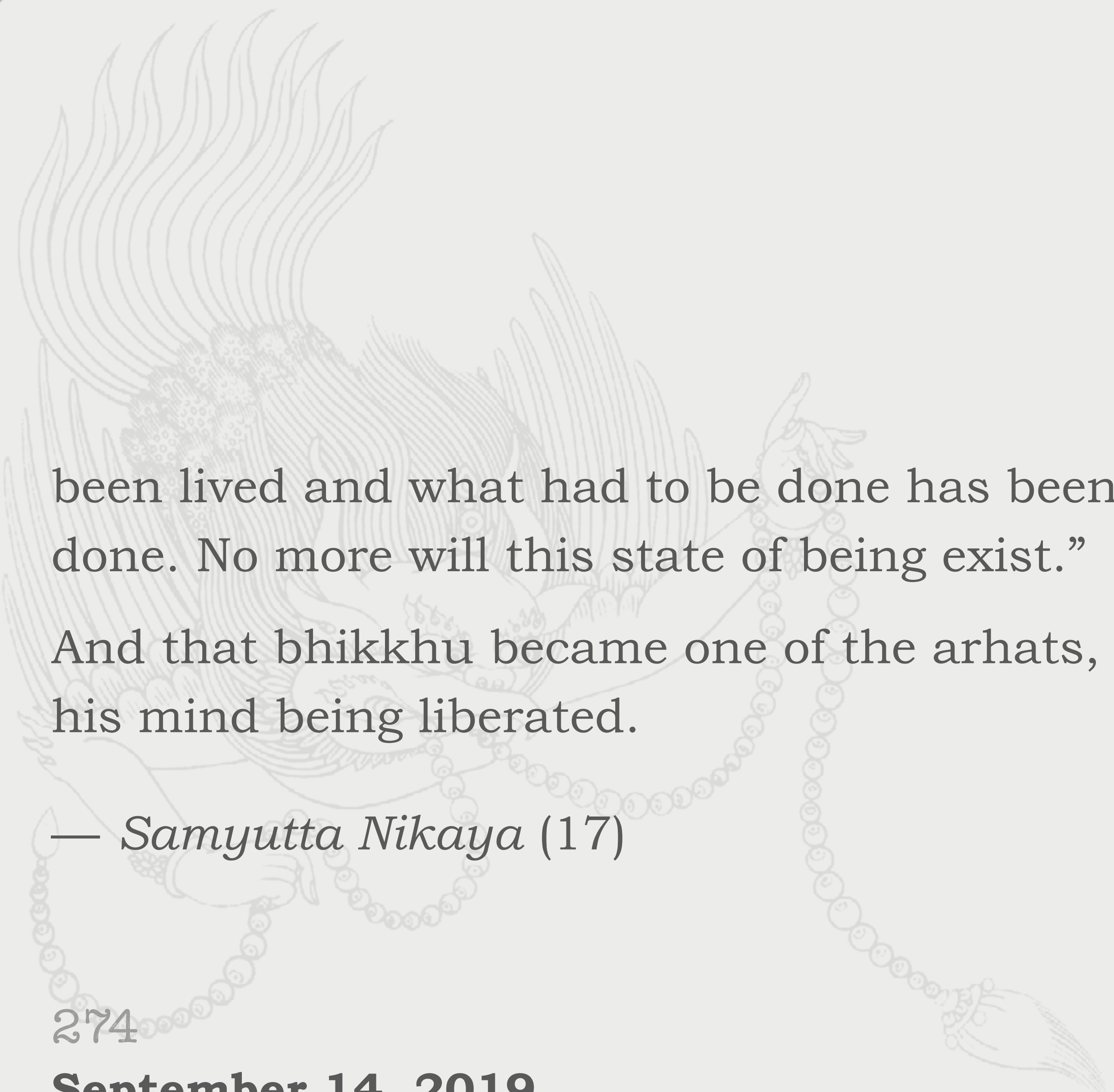
“It is in such a way, venerable sir, that I understand in detail the meaning of what was briefly stated by the Blessed One.”

The Blessed One said, “Good, good, bhikkhu! It is good that you understand in detail the meaning of what was briefly stated by me. Just as you said, attachment to form is not what you should hold onto, so you should abandon it decisively. Attachment to feeling, perception, volitional formations, and consciousness is also not what you should hold onto, so you should abandon them decisively. Thus, true benefit can be gained, the long night of reincarnation transcended and bliss experienced.”

Then that bhikkhu, having delighted and rejoiced in the Blessed One’s statement, rose from his seat, and, after paying homage to the Blessed One, he departed.

Then, dwelling alone, withdrawn, diligent, ardent, and resolute, that bhikkhu, gained realization for himself through direct knowledge, “In this very life, I, a good man, become ordained, with my head shaved and dressed in a ragged-robe; with right faith, I go forth from the household life into homelessness. This is to complete the unsurpassed goal of holy life — to achieve enlightenment.” In the end, he was able to directly experience, “Destroyed is birth. The holy life has





been lived and what had to be done has been done. No more will this state of being exist.”

And that bhikkhu became one of the arhats, with his mind being liberated.

— *Samyutta Nikaya* (17)

274

September 14, 2019

One who realizes the secret treasure —
the nature of the mind

And then teaches it to others

Can be considered identical to me.

He has completed all empowerments.

— *Guhyagarbha Tantra*



275

September 16, 2019 (1)

They are present wakefulness, not tampered with
in any way.

This awareness itself, unchanged by circumstances
and unspoiled by fixation

Is vividly clear and keenly awake.

This is the source of all the buddhas of
the three times.

It is the mind of all the awakened ones.

Never be separate from this, you fortunate ones!

— *The Flight of the Garuda*

276

September 16, 2019 (2)

Anyone who indulges in alcohol

Is destitute and conceited,

Spends money recklessly and extravagantly,

And swiftly ruins his family and brings disaster.

— *The Sigalovada Sutta*



277

September 17, 2019

Committing evil deeds brings bad results.
One who keeps company with bad companions,
Will gain nothing
In both this and future lives.

— *The Sigalovada Sutta*

278

September 18, 2019 (1)

He who by habit sleeps all day,
And makes the night his waking-time,
full of desire,
Is ever intoxicated, has no good companions
And cannot lead a householder's life.

— *The Sigalovada Sutta*

279

September 18, 2019 (2)

The anger of a yogin disappears quickly,
Just as ripples, created by beating water with
a stick, soon vanish.

— Great Master of the Past



280

September 19, 2019

The friend who seeks what he can get,
The friend who talks but empty words,
The friend who merely flatters you,
The friend who is a fellow-wastrel:
These four are really foes, not friends.
The wise man, recognizing this,
Should hold himself aloof from them
As from some path of panic fear.

— *The Sigalovada Sutta*

281

September 20, 2019

Moreover, Sumati, a bodhisattva accomplishes four dharmas to remain apart from the maras. What are these four? The first is to fully know the equality of the nature of all phenomena. The second is to give rise to diligence. The third is to constantly strive to be mindful of the Buddha. The fourth is to dedicate all merit.

— *The Buddha Speaks of Bodhisattva
Sumati Sutra*



282

September 21, 2019

The guru's directly pointing out the nature
of the mind

Is like bringing eyesight to those who were
born blind.

— Shabkar Tsokdruk Rangdrol

283

September 26, 2019 (1)

Living beings, since the time without beginning,
have been subject continuously to birth and death
because they do not know the permanent True
Mind whose substance is, by nature, pure and
bright. They have relied on false thinking which is
not Reality so that the wheel of samsara turns.

— *The Surangama Sutra*

284

September 26, 2019 (2)

Freedom will depend on you alone
And there is no one else, no friend can help.
So bring endeavor to the Four Noble Truths
With study, discipline, and concentration.

— Nagarjuna's *Letter to a Friend*



285

September 27, 2019 (1)

Just as a mountain is unmovable,
All phenomena are the same,
Having neither generation nor cessation.
This is taught by the Tathagata.

— *Sutra of Source of Jewels*

286

September 27, 2019 (2)

Thus the Buddha praises the precepts:
One who upholds the precepts will certainly
 encounter the Buddha,
One who upholds the precepts exhibits
 great dignity,
One who upholds the precepts is imbued with a
 marvelous fragrance.

— *Sutra of the Pure Precepts*



287

September 28, 2019 (1)

Because those who observe precepts are virtuous,
All buddhas and bodhisattvas
Constantly look after them with their kindness
As if they were their own children.

— Chandragomin

288

September 28, 2019 (2)

To benefit all sentient beings,
I am willing to sacrifice my body and my life.
May my love and compassion
Pervade all sentient beings.

— Vasubandhu

289

September 29, 2019 (1)

If you wish to find a good companion,
You should behold those who are steadfast
And observe pure precepts,
For they shine forth like a blazing fire.

— *The Sigalovada Sutta*



290

September 29, 2019 (2)

These four kinds of friends are
Whom the wise behold
And cherish most devotedly,
Like a mother cherishes her own child.

— *The Sigalovada Sutta*

291

September 30, 2019

The friend who helps one to avoid non-virtue,
The friend who is compassionate and altruistic,
The friend who benefits others,
The friend who is full of sympathy,
[These are the four kinds of good friends.]

— *The Sigalovada Sutta*





October

292

October 1, 2019

Who plays with dice and drinks alcohol,
Consorts with lovers dear to others,
Associates with the mean and not with elders —
He declines just as the moon during
the waning half.

— *The Sigalovada Sutta*

293

October 2, 2019

Who says it is too early, too late,
Too cold, too hot,
And leaves things undone,
The opportunities for good go past such men.

— *The Sigalovada Sutta*

294

October 3, 2019

Like a star, hallucination, candle,
Magical illusion, dewdrop, bubble,
Dream, lightning or a cloud —
Know all compounded phenomena to be like this.

— *Diamond Cutter Sutra*, translated from
Xuanzang's Chinese version



295

October 4, 2019

All appearances are illusory.

— *Diamond Sutra*, translated from Kumarajiva's Chinese version

296

October 5, 2019

What the Tathagata speaks is true, corresponds to reality, and is as it is. His words are neither deceptive nor foreign [to his listeners].

— *Diamond Sutra*, translated from Kumarajiva's Chinese version

297

October 6, 2019

[A bodhisattva] should develop a mind that is without any attachment.

— *Diamond Sutra*, translated from Kumarajiva's Chinese version



298

October 8, 2019

All compounded phenomena are like
A dream, a magical illusion, a bubble, a shadow,
Like dew or a flash of lightning.
Thus should you contemplate them.

— *Diamond Sutra*, translated from Kumarajiva's
Chinese version

299

October 9, 2019

All compounded phenomena are like
A star, hallucination, candle, magical illusion,
Dewdrop, bubble, dream, lightning or a cloud —
Thus should you meditate upon them.

— *Diamond Cutter Sutra*, translated from Yijing's
Chinese version

300

October 10, 2019

All compounded phenomena are like
A star, hallucination, candle, magical illusion,
Dewdrop, bubble, dream, lightning or a cloud —
Thus should you meditate upon them.

— *Diamond Sutra*, translated from Bodhiruci's
Chinese version



301

October 11, 2019

Unmovably abiding in suchness, one can constantly speak of true reality. Thus should you contemplate all compounded phenomena as if they were shadows, hallucinations, candles, magical illusions, dewdrops, bubbles, dreams, lightning or clouds.

— *Diamond Sutra*, translated from Paramartha's (Ch. Zhendi) Chinese version

302

October 12, 2019

Like stars, hallucinations, candles,
magical illusions

Dewdrops, bubbles, dreams, lightning
Or clouds, all that one sees in this way
Are compounded phenomena.

— *Diamond Cutter Sutra*, translated from Dharmagupta's Chinese version



303

October 13, 2019

The Buddha said that supreme holy beings
of the past,

Living in quietude, found the nectar
[of Dharma experience].

Therefore resolve that you too shall live alone
in a secluded forest

In order to practice the Dharma to attain peace.

— Longchenpa’s *Four-Themed Precious Garland*

304

October 14, 2019

How unreliable that very soon life will depart
from your body.

Therefore from today you must definitely think,

“It is completely uncertain which will happen first,
Tomorrow or the time my life span shall be spent.”

— Longchenpa’s *Four-Themed Precious Garland*



305

October 15, 2019

All sentient beings in the six realms of samsara possess Tathagata wisdom. However, due to attachment to their perceptions, sentient beings fail to discover this wisdom. Only when one is freed from all attachment to perception, can one, without hindrance, give rise to his or her primordial and omniscient wisdom.

— *Avatamsaka Sutra*

306

October 16, 2019

Once a snake is found under a tree,
People will afterwards feel nervous,
even at the merest glimpse of that tree.
Once a person is found to steal or cheat,
even if it has occurred only once,
People will forever after doubt this person.

— Konchok Tenpe Dronme



307

October 17, 2019

Even if I became an animal,
When seeing the Buddhadharma,
The wish-fulfilling jewel treatises,
I would call out and run to them filled with delight.

— Gö Lotsawa Shyönnu Pal

308

October 18, 2019

Even if I became a hungry ghost,
I would not separate myself from
the Buddhadharma,
But rather would benefit sentient beings and
liberate them from samsara,
Emptying the city of samsara of beings.

— Gö Lotsawa Shyönnu Pal



October 22, 2019 (1)

Ananda, what are the two fundamentals? The first is the mind that is the basis of death and rebirth and that has continued since time without beginning. This mind is dependent on perceived objects, and it is this mind that you and all beings make use of and that each of you consider to be your own nature.

The second fundamental is full awakening, which also has no beginning; it is the original and pure essence of nirvana. It is the original understanding, the real nature of consciousness. All conditioned phenomena arise from it, and yet it is among those phenomena that beings lose track of it. They have lost track of this fundamental understanding though it is active in them all day long, and because they remain unaware of it, they make the mistake of entering the various destinies.

— *The Surangama Sutra*



310

October 22, 2019 (2)

Hence, one should not make friends with someone
too quickly

Only to turn them into a stranger soon after.

Instant friendships are nice,

But long-term ones are much more dependable.

— Jamgon Mipham Rinpoche's *The Just King*

311

October 23, 2019 (1)

When the mind is in a state of distraction,
Practicing the sublime Dharma is hopeless.

— Sakya Pandita's *Treasury of Good Advice*

312

October 23, 2019 (2)

The Lord of Death does not sit waiting,

Nor ask, "Have you finished your work yet?"

So if have things that must be done,

Begin immediately.

— Sakya Pandita's *Treasury of Good Advice*



313

October 24, 2019 (1)

This is your false thinking which arises from external objects, deludes your true nature and deceives you into mistaking, since the time without beginning, a thief for your own son, thereby losing sight of that which is basically permanent, and hence undergoing the round of birth and death.

— *The Surangama Sutra*

314

October 24, 2019 (2)

They will display emanation bodies to tame whoever needs in whatever ways are necessary,
Thus ceaselessly benefiting beings.
Keep the meaning of these words in your heart,
And the sun of happiness will surely arise
from within.

— Shabkarpa's *The Flight of the Garuda*



315

October 25, 2019

Resolve that all of samsara and nirvana
are of one taste in being mind.
Then, while in the state of dharmakaya,
your own unfabricated mind,
You should walk, sit, jump, or run,
Speak, laugh, cry, or sing,
And be subdued, wild or disgusted.
Having acted in these crazy ways,
rest finally in a state of peace and ease.

— Shabkarpa's *The Flight of the Garuda*

316

October 26, 2019

On the multicolored parchment of appearances,
Awareness, the bamboo pen of self-existing wisdom,
Inscribes the letters of non-fixation that are
groundless and primordially free.
This is read as the nonduality of appearance
and emptiness.

— Shabkarpa's *The Flight of the Garuda*





November

317

November 2, 2019

Apart from the conventional,
There's no ultimate truth to be realized.
Apart from the ultimate,
There's no conventional truth to be comprehended.

— Nagarjuna

318

November 3, 2019

One who devotes his body, speech and mind
To fully serving his guru
Will, without any obscuration,
Obtain power and blessing.

— *Tantra of the Sublime Samayas*

319

November 4, 2019 (1)

Just as on a spring day,
Due to the sweltering heat from the sun,
A mirage of water will appear,
Know that this is the nature of all phenomena.

— *The King of Samadhis Sutra*



320

November 4, 2019 (2)

When one is relying on an enlightened master,
His scolding is a wrathful mantra
That can remove obstacles and obscurations;
His beatings are a blessing
That can give rise to accomplishments.
Those with reverent devotion find delight in
these actions.

— Great Master of the Past

321

November 5, 2019 (1)

Although knowing little about
the Dharma teachings,
Through respecting and serving
A perfect teacher who is full of good qualities,
One will transcend the ocean of samsara.

— *The Utmost Secret Mind Tantra*

322

November 5, 2019 (2)

Various worlds are born
From the karma of sentient beings.

— *Treasury of Abhidharma*



323

November 6, 2019 (1)

All phenomena are like empty space,
They neither arise nor cease,
Nor have a continuity that extends into the future.
Sentient beings experience births and deaths,
The nature of which is empty and like a dream,
Even though ignorant beings obscure this
realization through attachment to self.

— *Unstained Moon Sutra*

324

November 6, 2019 (2)

Once one clearly knows that all phenomena change
moment by moment,
One understands that it is without value to hold
onto previous or future moments, let alone to
try to grasp onto the present.
Such an inferior path contradicts the sutras and
the tantras,
Therefore, one who seeks for liberation should
avoid this.

— *The Wish Fulfilling Treasury*



325

November 7, 2019 (1)

If our clothes, body or hair have caught fire,
How could we do nothing and ignore it?
Likewise, once laziness arises,
We should rid ourselves of it immediately.

— *Chapter of Purna in the Sutra of the Heap of Jewels*

326

November 7, 2019 (2)

It is so rare for buddhas to come into the world
And to give the Dharma teachings.
Since I have now encountered the Dharma,
How can I abandon it?

— *Chapter of Purna in the Sutra of the Heap of Jewels*



327

November 8, 2019

I do not need my family's jewels.
I pursue the wealth of Dharma
That arises from contentment and less desire.
Thus, it is my wish to become ordained today.

— *Chapter of Purna in the Sutra of the Heap
of Jewels*

328

November 17, 2019 (1)

All compounded phenomena
Are easily changed by external conditions,
Just as dewdrops that cling to the tips of grass
Are easily dislodged by the wind.

— *Words of Impermanence*

329

November 17, 2019 (2)

Every sentient being is born alone,
Dies alone,
And experiences suffering alone.
In samsara, no one has a companion.

— *Words of Impermanence*



330

November 18, 2019 (1)

As long as one is born
One is destined to die.
Each person will take his turn,
So what need is there to be worried?

— *Letter of Consolation*

331

November 18, 2019 (2)

In this world,
No one desires death.
However, regardless of whether it is our loved ones
or our adversaries,
Death treats them equally.

— *Letter of Consolation*

332

November 19, 2019 (1)

Alas! Certainty, you are like a precious beacon.
You connect us with the profound nature of things.
Without you, we are tangled and confused
In this web of samsaric illusion.

— *Beacon of Certainty*



333

November 19, 2019 (2)

When one sees through the eyes of the
authentic view,
Scriptural learning, experience,
and realization blaze up.

By virtue of seeing emptiness,
Confidence in the infallible law of cause and
effect will increase,
While emotional disturbance will decrease.

— *Beacon of Certainty*

334

November 21, 2019 (1)

The actions of the foolish are like figures
drawn on water

That fade away quickly and end up as nothing.

The actions of the wise are like figures
carved in stone.

They stand firmly regardless of how small
they may be.

— Nagarjuna



335

November 21, 2019 (2)

Fine words spoken by evil people
Should not be trusted.

A peacock has a beautiful voice,
But all it eats are poisonous.

— Nagarjuna

336

November 22, 2019 (1)

To take those who lack faith as disciples is a fault.
To rely upon a teacher who has no compassion
is a fault.

To make friends with those who are shameless
is a fault.

To exhort the foolish who do not listen is a fault.

— Dromtönpa

337

November 22, 2019 (2)

People of today abandon old friends for new ones
easily, so beware of the deception of those who are
closest to you.

— Dromtönpa



338

November 23, 2019 (1)

Those who possess noble qualities
Are respected even in foreign places.
Cuckoo birds live in the Mongolian area,
But their wonderful sound is well known
throughout the Tibetan region.

— Rigdzin Jigme Lingpa

339

November 23, 2019 (2)

You who embody the essence of all buddhas
throughout the three times, Lama Rinpoche,
please care for me!

Please bestow your blessing so that my mind can
be brought to maturity and liberation.

Please bestow your blessing so that the supreme
realization of the sublime path can arise
in my mind.

Please bestow your blessing so that I can completely
accomplish the sublime path of the Luminous
Great Perfection within this lifetime.

— *Chetsün Nyingtik*



340

November 24, 2019 (1)

Without practicing this Dharma instruction,
One cannot realize the nature of reality.
By only seeing water or hearing its sound,
How could one quench one's thirst?

— Acharya Kampala's *Luminous Garland*

341

November 24, 2019 (2)

Alas, the continuation of
 illusory conceptual thoughts
Is deep and intricate.
It is like a dream within a dream
Or a bubble within a bubble.

— *Luminous Garland*

342

November 25, 2019 (1)

The qualities of the Three Jewels are even
vaster than empty space. They are boundless,
immeasurable, untainted, sublime and
unsurpassable. One who has confidence in these
treasures will obtain immeasurable benefits.

— Jamgon Mipham Rinpoche



343

November 25, 2019 (2)

All reliable refuges are encompassed in the Three Jewels. Therefore, through reflecting on their noble qualities, when the wise pledge to take them as the genuine and ultimate refuge, they begin to eradicate the root of samsara and open the way for permanent bliss.

— Jamgon Mipham Rinpoche

344

November 26, 2019 (1)

The Buddha told Sumati, “Moreover, a bodhisattva accomplishes four dharmas to remain apart from the maras. What are these four? The first is to constantly think of the Buddha. The second is to be constantly diligent. The third is to be constantly mindful of the Dharma. The fourth is to constantly accumulate merit. With these four dharmas, a bodhisattva is able to stay away from the influence of the maras.”

— *The Buddha Speaks of Bodhisattva Sumati Sutra*, translated from Kumarajiva’s Chinese version



345

November 26, 2019 (2)

The Buddha told Sumati, “Moreover, a bodhisattva accomplishes four dharmas to gain freedom from harm and non-virtue and quickly attain purity through his virtuous deeds. What are these four? The first is to always have virtuous intentions. The second is to constantly train oneself in discipline, meditation and wisdom. The third is when one newly develops the intention of a bodhisattva, one cultivates the omniscient wisdom to liberate numerous sentient beings. The fourth is to always treat sentient beings with great love and compassion. With these four dharmas, a bodhisattva is able to be free from harm and non-virtue and quickly attain purity through his virtuous deeds.”

— *The Buddha Speaks of Bodhisattva Sumati Sutra*, translated from Kumarajiva’s Chinese version



346

November 27, 2019 (1)

Bitter seeds give rise to bitter fruits, and sweet seeds to sweet fruits. This can be seen as an analogy for the karmic effects of actions. Negative actions generate suffering, while positive actions generate happiness. The wise should discriminate between these two.

— *The Buddha Speaks of Surata Sutra*

347

November 27, 2019 (2)

Without any evil action,
The noble ones are dignified at all times.
When committing evil actions,
Foolish people are unattractive even if they are
well-groomed.

One should rather be scolded by the wise,
Than to seek praise from the foolish,
For the foolish praise non-virtues
While the wise praise virtues.

— *The Buddha Speaks of Surata Sutra*



348

November 28, 2019 (1)

Suffering comes after happiness,
And happiness comes after suffering.
For human beings, suffering and happiness
Alternately appear, like the turning of a wheel.

— *The Wisdom Tree*

349

November 28, 2019 (2)

That which great beings respect,
The foolish look down upon.
On the Buddhist stupas that the wise
 pay homage to,
Crows stand.

— *The Wisdom Tree*

350

November 28, 2019 (3)

Unbearable death
Will come for sure.
So rid yourself of all desires
And take delight in the Dharma.

— *The Wisdom Tree*



351

November 30, 2019

Those who work mainly for the welfare of others
Are like clever people furthering their own interests;
But those who work only for their own interests
Are like honest people working to help others
get ahead.

— Sakya Pandita's *Treasury of Good Advice*





December



352

December 1, 2019

In regard to self-perception, before the mind
is purified,

One is like a person who, suffering from
an eye disease,

Perceives snow as black

Even though, in reality, it is perfectly white.

— *Concise Meaning of Tantra*

353

December 2, 2019

Until one has completed the two sacred
accumulations,

One will never obtain the sacred fruits of
the two kayas.

— *Sutra*



354

December 3, 2019

Sentient beings of the six realms suffer from a great
number of illnesses,
Among which the five poisons and the three
poisons are so fierce
And long-lasting, that they are as if without
beginning or end.

— *Light of Awakening the Faith*

355

December 4, 2019

One's life span is like a tree that grows
beside a riverbank,
While the Lord of Death is like the current
of the river.

— *Light of Awakening the Faith*



356

December 5, 2019

Wealth is like a bird temporarily resting on
a branch;

Do not get attached to it, as it will soon fly away.
Joys and sorrows are impermanent, like the
passing of yesterday and today.

— *Light of Awakening the Faith*

357

December 7, 2019

That is why my view is higher than the sky, but
my attention to my actions and their effects is
finer than flour.

— Padmasambhava

358

December 8, 2019 (1)

Those who practice good with inverse views
Will yet experience terrible results.

— Nagarjuna's *Letter to a Friend*



359

December 8, 2019 (2)

Snow mountains, empty valleys,
mountain peaks and charnel grounds,
These tranquil and pure places
Are holy sites for practitioners to perform
their Dharma practice.

— *Luminous Realm Tantra*

360

December 9, 2019

When different levels of consciousness appear,
Their very nature is originally pure.

— *Six Realms Tantra*

361

December 10, 2019

Though one's body abides in bustling places,
One's mind should rest in tranquility.
Do not forget your guru and always respect and
have faith in him.
Do not fabricate the luminous and clear nature
of the mind.

— Khenpo Depa



362

December 11, 2019

While thoughts are always moving,
Recognize the unmoving luminosity.
This is a special instruction of the Great Perfection.

— Jamgon Mipham Rinpoche

363

December 12, 2019

I regard the world as a game that I play,
While ordinary beings consider it as real
and thus experience suffering.

— The Great Saraha

364

December 13, 2019

So-called samsara is not somewhere else.
Its very nature is the mandala of nirvana.

— Acharya Suryaprabhasingha (Lion of Sunlight)



365

December 14, 2019

Other than in samsara,
There is nowhere else to attain nirvana.

— Hevajra

366

December 15, 2019

When a thought arises, watch it and let it be
spontaneously liberated.

When no thoughts arise, rest your mind at ease.

Constantly abide in the luminous state,
day and night,

And do not seek for the fruits of future lives.

A la la.

— Dudjom Rinpoche Jikdral Yeshe Dorje



367

December 16, 2019

My guru and deities, please bestow blessings
on me!

May whatever I do in terms of my body,
speech and mind

Always become the activities of
Spreading the Dharma and benefiting
sentient beings.

— Lobsang Thinley Rinpoche

368

December 17, 2019

One who would rather give up his life than abandon
the Dharma,

Who does not rely upon negative friends,

Nor slanders one's Dharma teachers,

But constantly recalls and visualizes the Buddha,

Will encounter all buddhas for sure.

— Chone Drakpa Shedrub



369

December 18, 2019

Having deep faith and respect for your root guru,
Caring for those who are of the same mandala
with you,
Being compassionate to all mother-like
sentient beings,
Urgently meditating on impermanence,
These four are the indispensable jewels for
your Dharma practice.

— Dudjom Rinpoche Jikdral Yeshe Dorje

370

December 19, 2019

For one who realizes bodhicitta
(the awakened mind),
The peaceful and wrathful deities are his mind.

— *Wrathful Vajramrita Tantra*



371

December 21, 2019

The Buddha of Boundless Light prophesied:
I made the great vow in the past
That whoever hears my name,
Without doubt, will be born in my pure land.
Now that my vow has been completed,
Sentient beings from myriad worlds
Will take birth in my pure land
And achieve the non-regressing state
within one lifetime.

— *Mahayana Sutra of the Ornament of the Sublime
Boundless Light*

372

December 22, 2019

When one has not been freed from hatred,
One's life is definitively harmed.
Only when hatred is completely destroyed,
Will all harm cease.

— *Casket of Good Explanation*



373

December 23, 2019

The firewood of conceptual thought
Can be set aflame by hatred and cause harm to
sentient beings.

It first burns oneself
And then spreads to others.

— *Casket of Good Explanation*

374

December 24, 2019

Homage to the Three Jewels.
Homage to the Lord Buddha,
Homage to the Dharma that protects,
Homage to the great assembly of the Sangha,
I constantly prostrate to the Three Jewels.

— Acharya Matitsita's *In Praise of the Three Jewels*



375

December 25, 2019

Namo, homage to the Three Noble Jewels.
To the unconditioned body, Dharmakaya,
To the perfect enjoyment body, Sambhogakaya,
And to the manifestation body, Nirmanakaya,
I prostrate and pay sincere homage.
To the pure realm of true reality,
To the noble eightfold path,
And to the sacred Dharma scriptures,
I prostrate and pay sincere homage.
To all bodhisattvas,
To all arhats,
And to all pratyekabuddhas,
I prostrate and pay sincere homage.

— Vasubandhu's *In Praise of the Three Jewels*



December 26, 2019

Have you ever seen this?

The Buddhist followers who observe pure precepts
are as innumerable as blooming flowers

That cannot be contained even by the vast and
boundless land.

They even make the stars tremble and anxiously
run away

With worry that there will be no place left for them.

When Dorje Dudjom subjugated the evil forces,
Asuras started to faithfully engage in
virtuous actions

And became supporters of the flourishing of
the Buddhadharma.

This is an unprecedented sign of accomplishment.

The sign of the wind-energies and essences entering
the central channel is that

Sentient beings of different kinds are all moved
and aspire to

Follow the path to enlightenment and to practice
perseveringly with body and speech.

Have you ever seen this?

— His Holiness Jigme Phuntsok Rinpoche's
*The Melodious Sound of Victory: Delighted
upon Hearing*



377

December 27, 2019

All joys and sorrows are generated by the mind.
One who clings to his son feels sorrow when his
son dies;

One who holds aversion for his enemy feels joy
when his enemy dies.

Intrinsically, all phenomena possess neither joy
nor sorrow.

— *Teaching on Exploring the Nature of Mind*

378

December 28, 2019

The Great Perfection, profound and luminous,
Simply hearing its verses allows one to cut the
roots of samsara,

And through the six-month practice of its essence
to achieve liberation.

May you all engrave this in your hearts.

— His Holiness Jigme Phuntsok Rinpoche's
Song of Victory



379

December 29, 2019

Wherever I am born,
May I encounter spiritual teachers and always
please them,
May I enter the path of Mahayana that is free
from all faults,
May I obtain the wisdom of learning, reflection
and meditation.

— *Aspiration Prayer in Degenerate Times*

380

December 30, 2019

May the blessings of the root and lineage masters
enter my heart;
Accepted by the yidam deity, may I attain
accomplishment;
And, with dakas and dakinis befriending me —
may they follow me like my shadow —
May all my wishes be spontaneously fulfilled
and may all become auspicious!

— Jamgon Mipham Rinpoche





381

December 31, 2019

If I do not go to hell,
Who else will go there?
As long as all hells have not been emptied,
I will not attain buddhahood.

— Ksitigarbha Bodhisattva





Postscript

Without interruption for every day of the past year, I have posted and translated into Chinese for all of you a Dharma teaching from the Tibetan Buddhist scriptures. Did you read them all?

Sodargye
December 31, 2018



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