Dharma Essentials III: Applied Meditation

The following is a comprehensive written meditation for covering the Lam Rim principles covered in this course.

A. Preliminaries (10 breaths for each prelim)

0. Count 10 breaths

1. Refuge (How could a daily meditation practice help you?)

2. Bodhicitta (Think of the suffering of others and how you will be

able to help them more if you could perfect your meditative

concentration.)

3. Invite a teacher to sit in front of you (Feel their presence, see in

their eyes that they love you and only want to help you, they don’t

need anything from you)

4. Mental prostrations (think of their good qualities)

5. Make offerings (give them a mountain of all your possessions, a

sky full of what they love, anything you don’t want like anger or

jealousy or offer them a good deed you have done)

6. Confess

a. think of the act

b. regret it because it perpetuates your suffering

c. say how long you will restrain

d. plan a make up activity

7. Rejoice (in your efforts and in the efforts of others)

8. Ask for teachings (both formal and informal)

9. Pray for long life of teacher (and those who help you to practice)

B. Main Meditation

1. Lost and afraid in a dark forest (life w/o spiritual practice)

2. See a path and spontaneously follow it to a clearing. At the shore

you look across and see an island with teacher. The teacher takes a

boat over to your side, takes you by the hand and helps you into the

boat, they drive the boat across the water. (think about

* 1. Who is the teacher for you?
  2. Think of how lucky you are to have them

c. Think of where they came from)

3. Along the way you see a turtle with their head thru a golden hoop

(Leisure and fortune:

1. Be aware of your leisure and fortune. Think of how lucky you are.
2. So then what will you do with it, what is the purpose of this life?
3. Think of how rare your leisure and fortune is)

4. When you get to the island your teacher helps you out of the boat

and up the stairs to a large palace. (Steps represent the Lam Rim)

5. You get to a Yellow door (Steps shared with those of the Lesser

scope)

a. You walk into a triangle room, in front of you is a glass coffin.

Inside you see yourself. (Death awareness:

i. Death is certain,

ii. Time of death is uncertain,

iii. Only the dharma can help you at the time of death,

so resolve

i. That your practice is a priority,

ii. That it is urgent,

iii. So you will minimize meaningless actions and only

practice that which is worthwhile.)

b. To the left of the coffin are scorpions and cockroaches- or

guns and weapons. These represent your bad deeds, which

will follow you when you die. (Think about the rebirths your

bad deeds could cause)

c. Purify these by taking them to the top left corner and throw

them into the fire in the top left corner. (Do the Four forces

to a specific bad deed you’ve done:

i. refuge and bodhicitta

ii. regret

iii. resolve not to repeat the action

iv. antidote

d. To the right of the coffin is a pile of gems. These represent

your good deeds. Gather them in your arms and take them to

the top right corner.

e. On the chair at the top right corner is a large robe, put the

jewels on the robe and put the robe on. (This represents

going for refuge. Your good deeds cannot be lost. Go for

refuge in this and resolve to put more jewels on your robe)

f. Because this life is not your only one, resolve to put more

jewels on your robe. (Contemplate the laws of karma and

resolve to enhance the good deeds and minimize the bad.

Resolve to use this life for what its meant for.)

6. At the top of the triangle room, you come to a Green door

(representing steps shared with those of Medium Capacity)

7. You enter the Hallway of Impermanence

a. glass walls with your possessions, friends and family on the

other side

b. watch your possessions, friends and family change as time

goes by. (This is the suffering of change. We bring it on by

grasping to changing things.)

c. Think also of obvious suffering (a disaster) and endemic

suffering (the fact that if we are not in the middle of a

disaster we are between disasters) - how this body and this

kind of life guarantees these sufferings

d. Think how nice it would be free of these sufferings

i. Imagine a blissful mind

ii. imagine having a body of light which always feels good

e. Desire these- this is nirvana

8. Walk into the main circular room of mirrors

a. Mirrors: everything in your life is a reflection of your karma

(Everything in your life is nothing other than a manifestation of

your past actions. You are nothing other than a manifestation of

your past actions.)

i. Think about the reflection in the mirror that you

would like to see

ii. How can you cause that?

b. pedestals with tipsy, fragile objects: must walk carefully

through life, keeping your vows. (nirvana)

c. need the three trainings to reach nirvana

i. ethics

ii. meditation

iii. wisdom

9. You come to a Blue door (Represents steps shared with those of

Greater capacity) and enter a 6-sided room.

1. In the center of the room in a large incense burner (representing Bodhicitta- thinking like a bodhisattva. If you know, reflect on the two ways for achieving this state of mind:
   1. 7-step process to see others as your mother
   2. exchanging self and others
      1. lojong
      2. tonglen
2. At the 6 corners of the room are symbols of the 6 perfections symbolizing how to act like a bodhisattva

i. Bottom Left corner: present (the perfection of giving)

1. money

2. love

3. protection from fear

4. dharma

ii. Bottom Right corner: bonsai tree (the perfection of ethics)

1. roots (pratimoksha morality)

2. trunk (bodhisattva morality)

3. branches (tantric/secret morality)

iii. Center Left corner: waterfall with a still pool (the

perfection of forbearance: to control oneself when

provoked)

iv. Center Right corner: children at play (the perfection of

joyful effort- having a great time while working hard)

v. Top Left corner: microscope (the perfection of meditative

concentration)

vi. Top Right corner: diamond (the perfection of wisdom: how

this world really works, see that all objects are totally

dependent upon their causes and are completely empty of

any nature that is not dependent upon cause and conditions.

C. Conclusion

1. It is impossible to perceive the true nature of your world without

perfecting your meditative concentration.

2. So resolve to begin now to do it for others because you can’t help

others with an undisciplined mind.

3. Make meditation a daily part of your life.

4. Bring your teacher to the top of your head, see them glowing like light

and feel the light enter the tip of your head and descend inside a tube

just in front of your backbone to your heart.

5. See the merit from this meditation as white light beginning from your

lama’s heart and flowing out into your heart and then to all the

suffering beings of the world. See them becoming happy when the light

hits them.

1. Dedicate your efforts to something specific, like the next stage of meditation, shamata or the direct perception of emptiness