

“All beings have lived and died and been reborn countless times. Over and over again they have experienced the indescribable Clear Light. But because they are obscured by the darkness of ignorance, they wander endlessly in a limitless samsara.

Padmasambhava

“The Greek for sin means to miss the target. Sin is what turns consciousness away from truth. Being the consequence of illusion and selfishness, sin includes its own punishment. God doesn't do the punishing.”

Laurence Freeman Benedictine monk quoted in *The Monk and the Philosopher*, #271

It is hard to see one's own faults. `

So, pointing them out to oneself

Is a crucial instruction. HH Dudjom Rinpoche

“The best spiritual friend is the one who shows your hidden faults.”

Atisa in *The Words of My Perfect Teacher*

A Prayer To Recognize My Own Faults – by Dudjom Rinpoche

Grant your blessing that I be able to see my own faults.

Grant your blessing that I have no wish to see the faults of others.

Grant your blessing that evil, cruel, and vicious thoughts be pacified.

Grant your blessing that wholesome thoughts arise deep from within.

Grant your blessing that desire may lessen and contentment increase.

May bodhichitta, precious and sublime,

Arise where it has not come to be.

And where it has arisen, may it not decline

But grow and flourish ever more and more.

Longchenpa

A Spontaneous Song by Drubwang Tsoknyi Rinpoche

Don't wander, don't wander, place mindfulness on guard;

Along the road of distraction, Mara lies in ambush.

Mara is this mind, clinging to like and dislike;

So look into the essence of this magic, free from dualistic fixation.

Realize that your mind is unfabricated primal purity.

These words were spoken by Drubwang Tsoknyi Rinpoche I.

From *The Tibetan Book Of The Dead* -

With mind far off, not thinking of death's coming, Performing these meaningless activities, Returning empty-handed now would be complete confusion; The need is recognition, the spiritual teachings, So why not practice the path of wisdom at this very moment? From the mouths of the saints come these words: If you do not keep your master's teaching in your heart Will you not become your own deceiver?

Tulku Urgyen Rinpoche used to say:

Alas, there is nothing more foolish than to ignore Dharma practice after having attained the precious human body. That would be like orchestrating one's own defeat, like sponsoring one's own poisoning. It would be like reaching the top of the mountain only to throw oneself into the abyss.

From Guru Rinpoche – 9th century

Guru Rinpoche When practicing the Dharma, you must first tame your own mind.

Lady Yeshe Tsogyal: What does that mean?

Guru Rinpoche

You must extinguish the scorching flames of anger with the water of loving-kindness.

You must cross the river of desire on the bridge of powerful remedies.

You must light the torch of discriminating knowledge in the darkness of stupidity.

You must crumble the mountain of pride to the ground with the pestle of diligence.

You must overcome the storm of envy by wearing the warm garment of patience.

In any case, these five poisons, your old archenemies, will ruin your being in the three realms of samsara if you uninhibitedly indulge in them. Do not let them run wild. There is a danger in that.

Excerpt from *The Letter of The Black Ashe*, by Trungpa Rinpoche

That mind of fearfulness
Should be put in the cradle of loving-kindness
And suckled with the profound and brilliant milk
Of eternal doubtlessness.

Longchenpa, from *Kindly Bent to Ease Us*

Let the flower of compassion bloom
In the soil of kindness.
Tend it with the pure water of equanimity
In the cool shade of joy.

Advice to Chokyi Nyima Rinpoche from his mother:

My mother told me this when she was at the verge of death, "There is no point in being proud because you are a tulku. There is also no point in being proud because you have studied the books and received a lot of empowerments and transmissions. You need to soften your heart, make your stream of being gentle, practice a lot. Without practicing, it is not enough to be conceited and think 'I'm a tulku!' There is nothing remarkable about having through read stacks of scriptures. The main point is to scrutinize you attitude and use practice to improve yourself. The Buddhist practice should be taken personally to heart. Make yourself more gentle, soft, peaceful, loving, compassionate, and insightful concerning the empty nature of

things. Always check yourself to see whether you improve in these areas. Check yourself, but also question an authentic master, make an offering of your understanding. Behave in a straightforward way, don't pretend to be special, otherwise your life becomes a great delusion. You won't find many people who dare to tell you this. Most people will simply offer praise, telling how nice you are. I am

“Shantideva said: (quoted by Dzigar Kongtrul Rinpoche
“What discipline is there beyond discipline of mind?” Do it according to The Words of My Perfect Teacher, which represents a tradition of observing one’s mind. In that tradition, you observe with a particular **cynicism** and **humor** at the same time, with a sense of **renunciation** and **joy** at the same time, with a sense of **disgust** mixed with **delight**. Be **critical** of yourself; but then be even **happier** to go **beyond critical mind altogether**. Try to find all your insecurities and sore points and bring them into your consciousness in the spirit of having **tremendous fun** with applying the teachings.”
 , Sangha Talk, 4/2/2000

“LISTEN, ABUSHRI”

by Dza Patrul Rinpoche (1808-1887)
Translated by Chögyam Trungpa Rinpoche

Listen, Abushri
You miserable, daydreaming fool,
You remember how delusions
Confused you in the past?
Watch out for delusions in the present,
And don’t lead a hypocritical life.
Stop unnecessary speculations.
You’ve made hundreds of plans
Which never came off
And only led to disappointment.
Unfinished acts are like
The overlapping action of the waves.
Stay alone and stop
Making your own head spin.

Preaching without first-hand experience
Of the subject is like dancing on books.
The audience may seem willing to listen
But they’re not really interested at all.
If you do not practice what you preach
You’ll be ashamed of it sooner or later,
So forget about hollow rhetoric!