

Bardo of Meditation Puja

O Compassionate Ones,
You possess understanding wisdom, loving compassion, effective
action, and protecting power beyond the reach of thought.

O Compassionate Ones,
This person is leaving this world,
They are dying without choice,
They are suffering greatly, They have no refuge,
They have no protector, They have no allies,
The light of this life has set,
They are entering dense darkness,
They are falling down a deep precipice,
They are entering a thick forest,
They are entering a great wilderness,
They are entering a great ocean,
They are driven on by the wind of karma,
They are going where there is no solid ground,
They are embarking on a great battle,
They are seized by the great evil spirit,
They are terrified by the messengers of the Lord of Death,
They are entering existence after existence because of their
karma,
The time has come when they must go on alone without a friend.

O Compassionate Ones,
Be a refuge to them, who have no refuge,
Protect them, defend them,
Keep them from the great darkness of the bardo,
Turn them aside from the great hurricane of karma,
Protect them from the great fear of the Lord of Death,
Deliver them from the long and dangerous pathway of the bardo.

O Compassionate Ones,
Do not let your compassion be small,
Rescue them,
Do not let them go to the three lower realms,
Do not forget your former vows
But quickly send out the power of your compassion.

OM MANI PADME HUM

Homage to the one hundred deities of the mandala, who are the natural radiance of awareness.

I prostrate and go for refuge

[Refuges and precepts]

Alas, now as the intermediate state of reality arises before me,

Renouncing the merest sense of awe, terror or fear,

I must recognise all that arises to be awareness,

manifesting naturally of itself.

Knowing the sounds, lights and rays to be visionary phenomena of the intermediate state,

At this moment, having reached this critical point,

I must not fear the assembly of Peaceful and Wrathful Deities, which manifest naturally

Just Sitting Meditation

Reading of Direct Pointing to Naked Awareness by

Padmasambhava

[select from below]

Now, when you are introduced (to your own intrinsic awareness), the method for entering into it involves three considerations :

Thoughts in the past are clear and empty and leave no traces behind.

Thoughts in the future are fresh and unconditioned by anything.

And in the present moment, when (your mind) remains in its own condition without constructing anything,

Awareness at that moment in itself is quite ordinary.

And when you look into yourself in this way nakedly (without any discursive thoughts),

Since there is only this pure observing, there will be found a lucid clarity without

anyone being there who is the observer;

Only a naked manifest awareness is present.

(This awareness) is empty and immaculately pure, not being created by anything whatsoever.

It is authentic and unadulterated, without any duality of clarity and emptiness.

It is not permanent and yet it is not created by anything.

However, it is not a mere nothingness or something annihilated because it is lucid and present.

It does not exist as a single entity because it is present and clear in terms of being many.

(On the other hand) it is not created as a multiplicity of things because it is inseparable and of a single flavor.

This inherent self-awareness does not derive from anything outside itself.

This is the real introduction to the actual condition of things.

When you are introduced in this way through this exceedingly powerful method for entering into the practice,

(You discover directly) that your own immediate self-awareness is just this (and nothing else),

And that it has an inherent self-clarity which is entirely unfabricated.

How can you then speak of not understanding the nature of the mind?

Moreover, since you are meditating without finding anything there to meditate upon,

How can you say that your meditation does not go well?

Since your own manifest intrinsic awareness is just this,

How can you say that you cannot find your own mind?

The mind is just that which is thinking;

And yet, although you have searched (for the thinker), how can you say that you do not find him?

With respect to this, nowhere does there exist the one who is the cause of (mental) activity.

And yet, since activity exists, how can you say that such activity does not arise?

Since merely allowing (thoughts) to settle into their own condition, without trying to modify them in any way, is sufficient,

How can you say that you are not able to remain in a calm state?

Since allowing (thoughts) to be just as they are, without trying to do anything about them, is sufficient,
How can you say that you are not able to do anything with regard to them?

Since clarity, awareness, and emptiness are inseparable and are spontaneously self-perfected,
How can you say that nothing is accomplished by your practice?

Since (intrinsic awareness) is self- originated and spontaneously self-perfected without any antecedent causes or conditions,
How can you say that you are not able to accomplish anything by your efforts?

Since the arising of discursive thoughts and their being liberated occur simultaneously,
How can you say that you are unable to apply an antidote?

Since your own immediate awareness is just this,
How can you say that you do not know anything with regard to it?

It is certain that the nature of the mind is empty and without any foundation whatsoever.

Your own mind is insubstantial like the empty sky.

You should look at your own mind to see whether it is like that or not.

Being without any view that decisively decides that it is empty,
It is certain that self-originated primal awareness has been clear (and luminous) from the very beginning,

Like the heart of the sun, which is itself self-originated.

You should look at your own mind to see whether it is like that or not.

It is certain that this primal awareness or gnosis, which is one's intrinsic awareness; is unceasing,

Like the main channel of a river that flows unceasingly.

You should look at your own mind to see whether it is like that or not.

It is certain that the diversity of movements (arising in the mind) are not apprehendable by memories,

They are like insubstantial breezes that move through the atmosphere.

You should look at your own mind to see whether it is like that or not.

It is certain that whatever appearances occur, all of them are self-

manifested,

Like the images in a mirror being self- manifestations that simply appear.

You should look at you own mind to see whether it is like that or not.

It is certain that all of the diverse characteristics of things are liberated into their own condition,

Like clouds in the atmosphere that are self-originated and self-liberated.

You should look at your own mind to see whether it is like that or not.

There exist no phenomena other than what arises from the mind.

Other than the meditation that occurs,
where is the one who is meditating?

There exist no phenomena other than what arises from the mind.

Other than the behavior that occurs, where is the one who is behaving? ÷

There exist no phenomena other than what arises from the mind.

Other than the samaya vow that occurs, where is the one who is guarding it?

There exist no phenomena other than what arises from the mind.

Other than the fruition that occurs, where is the one who is realizing (the fruit)?

You should look at your own mind, observing it again and again.

OM AH HUM VAJRA GURU PADMA SIDDHI HUM