

Establishing Balance and Harmony

*The time is out of joint;
O cursed spite,
that ever I was born to set it right*

Hamlet 1.5.188

Turbulence is everywhere. We find disturbance in ecology, in economics, in food supply, in political divisions and in enmity, violence and war. This is our world as it is and it is our task to bring benefit rather than harm. When, like Hamlet, we are called upon to act this can feel like a terrible burden which we would prefer to be falling on the shoulders of others. However we have turned towards the dharma and made a commitment to the work of developing wisdom and compassion and so we must find a way to confront the negative forces released by unawareness and dualistic assumptions.

According to the tradition it is important to develop the accumulations of merit and wisdom in order to antidote the obscurations of the five afflicting poisons and of false knowledge.

We have gathered here a sutra text which highlights the benefits of making images of the Buddhas along with a description of how to use moulds to produce images. This is accompanied by two videos which demonstrate the process. The instructions in the videos focus on making images of Padmasambhava, the Second Buddha of our time. You can of course use moulds of other Buddha figures according to your practice and wish. The images that we make from our moulds can be left plain or painted depending on the time we have available.

As with any dharma practice, we should commence with taking **refuge** and developing **bodhicitta** compassionate altruism. While preparing the images you should recite the **Seven Line Prayer** and Padmasambhava's **main mantra**. Do this as many times as you wish. At the end **dedicate** the merit of the practice to the alleviation of suffering in all the six realms.

Once you have finished making your clay images you can do the same practice but after reciting the main mantra, merge the Padmasambhava that you have visualised into the image that you have made in order to **consecrate** it. If you wish to do a longer practice you can do the Lotus Source practice from page 259 in our book Lotus Source <https://simplybeing.co.uk/lotus-source-becoming-lotus-born>. At page 270 you can recite the consecration verse given below.

The images can be placed in nature, in rivers where they will gradually dissolve, in holes in trees, in holes in the ground or any suitable place you find. They can also be placed on walls or in parks in cities. We believe that the presence of these images will bring the blessing power of Padmasambhava to balance the five elements and reduce the conflicts and tension which lead to destruction of the environment and the lives of sentient beings.

We have ordered moulds successfully from Gandhanra ART whom we contacted through this UK website: <https://www.etsy.com/uk/shop/GandhanraART?ref=l2-about-shopname>. You can also go to their website <https://gandhanra.art/pages/contact>.

Their moulds are newly made and give a clear definition in the clay.

REFUGE AND BODHICITTA

སངས་རྒྱལ་ཚོས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ།

SANG GYE CHO DANG TSO KYI CHO NAM LA
Buddha Dharma and Sangha of supreme (plural) to
(the assembly of committed practitioners)

To the Buddha, Dharma and Assembly of the Excellent Ones

བྱང་ཆུབ་བར་དུ་བདག་ནི་སྐྱབས་སུ་མཆེ།

JANG CHU BAR DU DA NI KYAB SU CHI
enlightenment until I refuge for go

I go for refuge until enlightenment is gained.

བདག་གིས་སྤྱིན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས།

DA GI JIN SO GYI PAI SO NAM KYI
I by generosity other perfections doing, practising virtue through*
**discipline, patience, diligence, meditation, wisdom*

Through the virtue of practising generosity and the other perfections

འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱལ་འགྲུབ་བར་ཤོག།

DRO LA PHEN CHIR SANG GYE DRU PAR SHO
all beings to benefit in order to Buddha accomplish may it
happen

May I attain buddhahood for the benefit of all beings

I go for refuge to the Buddha, Dharma and Assembly of the Excellent Ones until enlightenment is gained. Through the virtue of practising generosity and the other perfections may I attain buddhahood for the benefit of all beings.

SEVEN LINE PRAYER

ལྷོ་ལྷ་གྲོན་ཡུལ་གྱི་རུབ་བྱང་མཚམས་ལྷོ།

HUNG UR GYAN YUL GYI NUB JANG TSAM
seed syllable Oddiyana country of west north border, corner
 Hung. Where north and west meet in the land of Oddiyana,

བལྟ་གེ་སར་སྣང་པོ་ལྷོ།

PAE MA GE SAR DONG PO LA
lotus stamen stem on
 Upon the stem and stamen of a lotus,

ཡ་མཚན་མཚོག་གི་དངོས་གྲུབ་བརྟེན་ལྷོ།

YAM TSAN CHOG GI NGOE DRUB NYE
marvellous, supreme of accomplishment, got, has wonderful siddhi
 Are you who have the marvellous supreme accomplishment,

བལྟ་འབྱུང་གནས་ཞེས་སུ་གྲགས་ལྷོ།

PAE MA JUNG NAE ZHE SU DRAG
lotus source famous as Padmasambhava
 Lotus Source of great renown

འཁོར་དུ་མཁའ་འཁོར་མང་པོས་བསྐོར་ལྷོ།

KHOR DU KHAN DRO MANG POE KOR
as retinue dakinis many by surrounded
 With a retinue of many dakinis around you.

ཁྱེད་གྱི་རྗེས་སུ་བདག་སྐྱབ་གྱིས་ལྷོ།

KYE KYI JE SU DAG DRUB KYI
you of following after I practice by that
 Following and relying on you we do your practice, therefore,

བྱིན་གྱིས་བཞབ་བྱིར་གཤེགས་སུ་གསོལ་ལྷོ།

JIN GYI LAB CHIR SHEG SU SOL
blessing in order to please come here.
 In order to grant your blessings, please come here.

གུ་ཅུ་བལྟ་སི་རྗེ་ལྷོ།

GU RU PAE MA SID DHI HUNG
master, guru lotus accomplishment give me
 Guru Lotus Source grant us accomplishment!

HUNG. Where north and west meet in the land of Oddiyana, upon the stem and stamen of a lotus, are you who have the marvellous supreme accomplishment, Lotus Source of great renown, with a retinue of many dakinis around you. Following and relying on you we do your practice, therefore, in order to grant your blessings, please come here! Guru Lotus Source grant us accomplishment!

MANTRA

ཨོ་ཨུལ་ལྷོ་བལྟ་གུ་ཅུ་བལྟ་སི་རྗེ་ལྷོ།

OM A HUNG BENDZA GURU PAE MA SIDDHI HUNG

Indestructible three mode guru, Lotus Source grant us accomplishment!

CONSECRATING THE COMPLETED CLAY IMAGE

When you finish reciting the Seven Line Prayer and the mantra imagine that Padmasambhava merges into the clay image(s) that you have made and remains there as a source of blessing wherever you place it(them).

ཨོཾ་གུ་རུ་འདིར་ནི་རྟེན་དུ་བརྟེན་མས།

OM GU RU DIR NI TEN DU TIM
wisdom Padmasambhava here support in merge

Om. Padmasambhava please merge into this image.

འདིར་ནི་རྟེན་དང་ལྷན་གཅིག་ལྷ།

DIR NI TEN DANG LHAN CHIG TU
here support and together with

Here together with this image

འགྲོ་བའི་དོན་དུ་བཞུགས་ནས་ཡུང་།

DRO WAI DON DU ZHUG NE KYANG
*sentient in order sit, stay then also
 beings to benefit*

Please stay for the benefit of beings and

ནད་མེད་ཚེ་དང་དབང་ལྷུག་དང་།

NAD ME TSHE DANG WANG CHUG DANG
sickness without life and wealth and facility and

Please grant us lives free of sickness, with wealth and

མཚོག་ན་མས་ལེགས་པར་རྩལ་དུ་གསོལ།

CHOG NAM LEG PAR TSAL DU SOL
the best all well give request

Everything good arising easily.

ཨོཾ་སུ་པ་ཏི་ཐུ་བརྗེ་ཡི་སྐྱ་རྒྱ།

OM SU PRA TISH THA BEN ZA YE SWA HA
wisdom please settle here indestructible always it is

Om. Please be present here and remain as long as needed.

Om. Padmasambhava please merge into this image. Please remain present with this image in order to benefit sentient beings. Please grant us lives free of sickness with wealth and everything good arising easily. Om. Please be present here and remain as long as needed.

DEDICATION

དགེ་བ་འདི་ཡིས་སྐྱར་དུ་བདག།

GE WA DI YI NYUR DU DAG
virtue this by quickly I*

* which I accumulate by this practice

By this virtue may I quickly

ཡུ་རྫོན་ལ་མ་འབྲུབ་ཀྱི་རྣམས།

U RGYEN LA MA DRUB GYUR NAE
Urgyen Lama accomplish then*

*one of the names of Padmasambhava

Become as Padmasambhava, and then

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།

DRO WA CHIG KYANG MA LUE PA
*beings moving one even without exception
in samsara*

All beings without even one exception

དེ་ཡི་ས་ལ་བཞོད་པར་ཤོག། །།

DE YI SA LA GOD PAR SHO
his stage on put them may I*

*Chenrezi's

May I put them on his level.

By this virtue may I quickly become as Padmasambhava. Then may I bring all beings without even one exception to his level!

The Noble Dharma Discourse

Describing the Benefits of Producing Representations of the Thus-Gone One

Homage to the Omniscient One.

Thus did I hear at one time. The Blessed One was residing in the Jeta Grove in Anāthapiṇḍada's Park at Śrāvastī.

At that time a large number of monks had gathered in the assembly hall and started the following conversation: "Faithful brahmins or householders who remember what they are taught and have become increasingly learned may ask you how to practice virtue. There may also be some who delight in producing representations of the Thus-Gone One, who will come before us and inquire, 'Respected ones, may we know how much benefit there is for donors when they produce a representation of the Thus-Gone One?' How can we then respond to them in accordance with the Dharma when we do not know how much benefit results from producing a representation of the Thus-Gone One? We should ask the blessed, thus-gone, worthy, perfect Buddha – the omniscient, all-seeing teacher who eliminates all doubts – about this point. Once the Blessed One teaches us, we will comprehend it and can then explain it at length and respond to those faithful brahmins and householders."

Then that large number of monks went to the place where the Blessed One was staying, prostrated themselves at the Blessed One's feet, sat to one side, and asked the Buddha the following: "Respected One, a large number of us monks just had the following conversation when we gathered in the assembly hall: 'Faithful Brahmins or householders who remember what they are taught and have become increasingly learned may ask us how to practice virtue. There may also be some who delight in producing representations of the Thus-Gone One, who will come before us and inquire, "Respected ones, may we know how much benefit there is for donors when they commission a representation of the Thus-Gone One?" How can we then respond to them in accordance with the Dharma when we do not know how much benefit results from producing a representation of the Thus-Gone One? We should ask the blessed, thus-gone, worthy, perfect Buddha – the omniscient, all-seeing teacher who eliminates all doubts – about this point. Once the Blessed One teaches us, we will comprehend it and can then explain it at length and respond to those faithful Brahmins and householders.' Respected Blessed One, since we have come to you asking about these matters, may we know how much benefit there is for donors when they produce a representation of the Thus-Gone One?"

The Blessed One replied, "Monks, you have asked this to bring benefit to many beings, to bring happiness to many beings and out of compassion for them, and to bring benefit and happiness to gods and humans. You have thought to ask for clarification from the thus-gone, worthy, perfect Buddha. Excellent! Excellent! For that reason, monks, listen to me very carefully, pay attention, and I will teach you.

"Monks, a donor who produces a representation of the Thus-Gone One will enjoy the following five benefits:

“One will live in a great palace, be regarded as fortunate, be free of poverty, and have great joy, longevity, fame, and happiness. Monks, this is the first benefit for a donor who produces representations of the Thus-Gone One.

“One will also have riches, abundant wealth, prosperity, property, and many belongings. One will be self-sufficient and have many cherished possessions such as a great number of livestock, grain, jewels, gold, treasuries, and storerooms; many horses, elephants, oxen, sheep, male and female servants, employees, and laborers; and many ministers, friends, relatives, and kin. Monks, this is the second benefit for a donor who produces representations of the Thus-Gone One.

“Monks, one will also have a beautiful body, a pleasant appearance, elegance, a golden complexion, a head that is round like a parasol, long arms, a broad forehead, unbroken eyebrows, a perfect set of limbs and extremities, and be adorned with all sorts of ornaments. Monks, this is the third benefit for a donor who produces representations of the Thus-Gone One.

“Monks, one will also become a universal emperor who has a fine retinue, the seven royal treasures, and is surrounded by one thousand sons. All of one’s sons, wives, servants, and caretakers will listen respectfully and follow one’s commands. Monks, this is the fourth benefit for a donor who produces representations of the Thus-Gone One.

“Moreover, monks, after passing away, one will take a favourable rebirth among the gods in the heavenly realms. After being born there, one will become an excellent king of the gods who will be venerated by the gods and goddesses. One will enjoy ten states: divine lifespan, divine complexion, divine power, divine happiness, divine lordship, and divine form, sound, smell, taste, and touch. Monks, this is the fifth benefit for a donor who produces representations of the Thus-Gone One.”

When the Blessed One had said this, the monks rejoiced in the Blessed One’s words and praised him.

Thus concludes The Noble Dharma Discourse “Teaching the Benefits of Producing Representations of the Thus-Gone One.”

This work was translated by the Indian preceptor Dharmākara and the translator Bandé Yeshé Nyingpo. It was then revised and finalized by Bandé Paltsek.

With thanks to the project, [84000: Translating the words of the Buddha](#) for making this precious text available.