

Repelling all Troubles

Practice Text using *Dokpa*

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Introduction to the Practice

All the sufferings of samsara arise from the delusion of the real, the belief that there are separate beings and things, each with their own inherent existence. Due to this, appearances are taken to be other than their pure source. From this belief in duality there arises the misperception that there is a true difference between subject and object. This then leads to the identification of some as ‘friend’ and some as ‘enemy’.

Believing in one’s own existence and superiority over one’s enemies, one can easily feel entitled to attack them and dispossess them of their lands, their property and their lives. On the other hand, when we believe that those who oppress us and endanger the lives and happiness of others are really existing entities, then a feeling of hatred towards them can easily arise leading to thoughts of revenge and violence.

Dharma teachings point to the illusory nature of all appearances. When our reluctance to see this is intensified by the aggression of others, we become both rigid and unstable. If we wish to antidote this limiting tendency we need to settle our minds in emptiness and avoid indulging dualising thoughts and emotions. We can avoid the extremes of hopelessness and hate-filled arousal by following the middle way of non-duality. In particular, we can recite the following short texts to enliven our Dharma understanding and use the power of non-duality set out in the Heart Sutra to repel the dualistic delusions of the aggressor. When we say *Dok! Dok! Dok!* on pages 5 we clap our hands at each *Dok!* and imagine that all the negative force of the oppressors is returned to them. *Dok!* is a Tibetan word that indicates sending something back to where it came from. This is not revenge. It is simply returning a gift that we do not want and did not ask for. We are saying, *“This is yours, please keep it!”*

Once when Buddha Sakyamuni was out begging he came to a village hut and waited by the door with his bowl in his hands. A man came to the door and shouted at him, *“You beggars are so lazy yet you want to eat! You want me to feed you. You are useless!”* On and on he insulted the Buddha who waited patiently. When the man had finished shouting the Buddha said, *“I came requesting food not anger. Please keep your anger.”* Then he peacefully walked away.

When we reflect on all the many kinds of suffering arising from the aggressive and heartless invasion of the Ukraine we should take on the task of dissolving aggression and offering healing instead, as with Giving Joy on page 6.

The power of equanimity is great. It is the calm clear midpoint between being cut off and being aroused. We should try to practise with the spirit of the Four Immeasurables on page 3.

When our mind is calm then, like a polished metal surface, the bright clarity of emptiness reflects back the harmful energy directed towards it. This non-reception and non-confirmation allows the inherent emptiness of hatred and aversion to be seen.

All beings have the same source as the Primordial Buddha. We should avoid reification, denigration and bias. We reject and turn back all harmful energies and appearances. May they vanish into the unborn source without a trace! May we all awaken as the unchanging presence of awareness!

The Actual Practice

Refuge and Bodhicitta

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 Branch Practice

By salutations, offerings, and confession, and by rejoicing at the merit of others, beseeching Dharma teaching, and requesting the Buddhas not to die - whatever small amount of virtue I have collected, I dedicate it all for the enlightenment of all beings.

The Four Immeasurables

May all sentient beings have happiness and the cause of happiness. May all sentient beings be freed from suffering and the cause of suffering. May all sentient beings never be separated from the happiness that is free of suffering. May all sentient beings abide in equanimity free from cherishing friends and relatives and being dismissive of strangers and enemies.

Aspiration for Happiness

Unfailing sources of refuge, the three Jewels and the three Roots, and especially Chenrezi, the benefactor of the world, with Jetsun Tara and Guru Padmasambhava – we pray to you to think of the vows you have taken. Please bless us with the full accomplishment of our aspiration.

In these present degenerate times, due to the causes and conditions of the wrong ideas and actions of all beings, and the commotion of elements in the world and in our bodies, there are formerly unheard-of diseases in humans and animals and we are oppressed by the planets, snake gods, spirit-rulers, trouble-makers and evil demons.

The crops are damaged by rust, night frost and hail, and there is war and dispute. Rain and water supply are not appropriate, there are snow avalanches and rodents destroy the pastures, bringing famine. There are earthquakes, fire, and destruction by other hostile forms of the four elements.

In particular, there is trouble for the teachings due to border wars and so forth. May all the many kinds of harm and trouble in this world be quickly pacified and completely uprooted.

For all beings, human and non-human, may the precious, excellent bodhicitta arise naturally so that, free of harmful or troublesome thoughts and deeds, they have minds

full of love for each other. May all the world realms have happiness, joy and prosperity and may the doctrines of the Buddha spread far and remain for long.

By the power of the truth of the three roots, the buddhas and the bodhisattvas, and whatever virtuous roots there are in samsara and nirvana, and by the power of our excellent and very pure intentions, our prayers and aspirations must be fulfilled!

The Heart Sutra

In the language of India: Bhagawatiprajnaparamitahridaya. In the language of Tibet: bChom lDan-'Das-Ma Shes-Rab-Kyi Pha-Rol-Tu Phyin-Pa'i sNying-Po. Forming just one bundle of paper.

Thus I have heard: at one time Bhagawan was staying at the Vulture Peak Hill at Rajagriha together with a great assembly of the sangha of ordained monks and bodhisattvas.

At that time Bhagawan was resting evenly in the absorbed contemplation known as 'Profound Illumination' which discerns the nature of phenomena.

At that time the great bodhisattva Arya Avalokitesvara was clearly observing within the profound practice of transcendental wise discerning. Through this he truly saw the inherent emptiness of the five factors of composition.

Then, through the power of the Buddha, the venerable Shariputra spoke as follows to the bodhisattva-mahasattva Arya Avalokitesvara: *"In what manner should they train, those of good family who wish to follow the profound practice of transcendental wise discerning?"* Thus he spoke.

Bodhisattva-mahasattva Arya Avalokitesvara made this reply to the venerable Shariputra: *"Shariputra, whichever of those sons or daughters of a good family wishes to follow the profound practice of transcendental wise discerning, they should look thoroughly in the manner I will describe and thus clearly see that the five factors of composition are intrinsically empty of inherent existence.*

"Form is empty. Emptiness is form. Emptiness is not other than form. Form is not other than emptiness. In the same way, feeling, perception, formation and consciousness are all empty.

"Thus, Shariputra, in that way all phenomena are themselves emptiness. They are free of signs and identification. They are unbegan and unstopped, without stain and without freedom from stains, and are without decrease or increase.

"Therefore, Shariputra, emptiness is without form, without feeling, without perception, without formation and without consciousness; without eye, without ear, without nose, without tongue, without body, without mentation; without form, without sound, without smell, without taste, without sensation, and without objects of mentation. Emptiness is without the domain of vision and without the domain of the other senses

up to and including the domain of mentation. And emptiness is without all the domains of consciousness up to and including mentation consciousness.

“Emptiness is free of ignorance, and of the extinction of ignorance and of all twelve factors of dependent co-arising up until old age and death and the extinction of old age and death. Similarly, emptiness is free of suffering, its cause, its cessation and the path that leads to the cessation of suffering. Emptiness is free of intrinsic original knowing and is free of attainment and also of non-attainment.

“Therefore Shariputra, because there is nothing to be gained, bodhisattvas rely on transcendental wise discerning and, dwelling with minds free of obscuration, are without fear. Having passed completely from the domain of deception they attain the full release of nirvana.

“All Buddhas abiding in the three times also rely on transcendental wise discerning and thus, with unexcelled, perfect awakening, are completely enlightened buddhas.

“Due to this being so, there is the mantra of transcendental wise discerning, the mantra of great awareness, the unsurpassed mantra. This is the mantra which balances the unbalanced. This is the mantra which completely purifies all suffering. This is not deception so you can come to know that it is true.

*“Recite the mantra of transcendental wise discerning: **TADYATHA GATE GATE PARAGATE PARASAMGATE BODHI SVAHA** In this way, gone, gone, gone beyond, fully gone beyond. Awakened – as it is! Shariputra, in this way a bodhisattva-mahasattva should train in profound transcendental wise discerning.”*

Then Bhagawan arose from his absorbed contemplation and praised the bodhisattva-mahasattva Arya Avalokitesvara, saying: *“Very good. Very good. Son of a good family, it is like that. It is like that, and so profound transcendental wise discerning is to be practised just as you have shown it. All the Tathagatas will rejoice at this.”*

Bhagawan spoke thus, and then the venerable Shariputra and the bodhisattva Avalokitesvara and all of their retinues, and all the gods, men, jealous gods, local spirits and so on of the world rejoiced and sincerely praised the speech of Bhagawan Buddha.

Repelling all Troubles: Dokpa

Whatever arises in dependent co-origination is without stopping and without starting, without annihilation and without permanence, without coming and without going, without diverse meanings and without just one meaning – thus all conceptual constructs are fully pacified. To the peaceful doctrines, the excellent teachings of the speech of the perfect Buddha we pay homage.

Namo. Salutation to the guru. Salutation to the Buddha. Salutation to the Dharma. Salutation to the Sangha. Salutation to the Great Mother Transcendental Wise Discerning

and to her surrounding circle of sons, the Buddhas of the ten directions. By the force and effective power of making salutation to you, these true words of mine must be fulfilled.

In former times Lhawong Gyajin contemplated the deep meaning of transcendental wise discerning. He read its profound words and thus was able to repulse all corrupting demonic tendencies. Similarly, we also contemplate the profound meaning of transcendental wise discerning and read these profound words, and due to this we gurus, disciples, sponsors, beneficiaries and all those we connected with us must have all our troubles, obstacles and difficulties completely repelled! We must be without them! They must be pacified! *Dok! Dok! Dok!*

Method, protection, purity and mahayana practice in decline, and the work of mara who deceives sentient beings - all these troubles must be repelled. *Dok! Dok! Dok!*

For those practising to gain complete enlightenment, all outer and inner troubles which create obstacles must be fully pacified! *Dok! Dok! Dok!*

Giving Joy and Accepting Suffering

Whenever I am glad I will dedicate that joy to the happiness of all beings – may their happiness fill the sky! Whenever I get trouble I will take the suffering of all beings as my own burden - may the oceans of suffering become dry!

When merely the thought of helping others is more excellent than the worship of the Buddhas, it is unnecessary even to mention the greatness of striving for the happiness and welfare of all beings without exception!

Dedication of Merit

By the virtue of doing this practice may all beings awaken to how they actually are. May all beings enjoy the rich happiness of this world and be free of anxiety, fear and harm.