



## Contemplations by spiritual Masters Gedanken spiritueller Meister

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There is no way to happiness -  
Happiness is the way.  
*The Buddha*

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Allow your mind to turn within  
again and again  
to experience its own inner silence.  
When you do, divine light blazes forth,  
which you perceive as the light  
of your own heart.  
*Gurumayi Chidvilasananda*

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Darkness cannot drive out darkness;  
only light can do that.  
Hate cannot drive out hate;  
only love can do that.  
Hate multiplies hate,  
violence multiplies violence,  
and toughness multiplies toughness  
in a descending spiral of destruction...  
The chain reaction of evil --  
hate begetting hate,  
wars producing more wars --  
must be broken, or we shall be plunged  
into the darkness of annihilation.  
*Dr. Martin Luther King, Jr.*

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"We can never obtain peace in the world if we neglect the inner world and don't make peace with ourselves.

World peace must develop out of inner peace. "

*His Holiness the XIVth Dalai Lama*

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Wer anderen hilft, der hilft sich selbst, weiterzukommen und rein zu werden. Auch uns wird es helfen, die Last der Bindung nach und nach zu verringern und so unseren inneren Frieden zu vermehren.

*Mata Amritanandamayi*

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Take Responsibility for your Thoughts, Words and Actions.

Watch your own thoughts....Only you hold the key to your thoughts...and your thoughts mold your life. Your happiness and your unhappiness, your good fortune and your misfortune, your patience and your impatience, all this depends on your own thoughts and feelings. You are in charge. You have the authority to keep your thoughts in check or let them run wild....You are in charge.

*Gurumayi Chidvilasananda*

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The spectator derives more joy than the actor.

So be a witness of your thoughts.

You will enjoy more lasting happiness.

*Sri Swami Sivananda*

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Do not look for results.

Do what is right in the given moment and leave it behind you.

*Bhagavan Ramana Maharshi*

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Take Responsibility for your Thoughts, Words and Actions.

There is free choice, and it is by means of free choice that you can decide to do good deeds. It is your free choice at present which is making your future destiny, and it was your previous choice which created your present destiny. Therefore, man is supremely free to exercise discrimination and choose any course of action he wants. You are free to think whatever you want; you are free to have positive and constructive thoughts and wishes.

*Swami Muktananda*

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Take Responsibility for your Thoughts, Words and Actions.

Everything we think, we say, and do in our lives has a ripple effect on the planet.

We never know what is coming,  
but we do know our actions yield consequences....

Make a vow

to respect and love one another with kindness.

As we turn another corner in time

let us support one another in our best efforts.

Let us pray to serve the highest in everyone.

*Gurumayi Chidvilasananda*

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If you judge people, you have no time to love them.

*Mother Theresa*

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Questioner:

How can I help another with his or her problems or troubles?

Bhagavan Ramana Maharshi :

You will help him better by realizing the oneness of everything than any outward activity.

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See Blessedness in Every Event.

Make a beautiful resolution to recover the awareness of the splendor of God. If you do, you will begin to see all the blessings that are continually

unfolding in your life.  
*Gurumayi Chidvilasananda*

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Holding firmly at heart to the truth of your Being, play like a hero your part on the world stage, inwardly calm and detached, but assuming zeal and joy, stirrings and aversions, initiative and effort and performing outward actions, appropriate to your role in various situations.

*Bhagavan Ramana Maharshi*

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True change arises from the heart.

Develop this awareness: every day is special in its own fashion. You must be vigilant, poised for the divine moment on the threshold of change. ...In this divine moment you are free. This is the eternal present, the threshold of renewal and promise....This is the moment that is divine with possibility.

*Gurumayi Chidvilasananda*

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Look within,

There is no difference  
between yourself, Self and Guru.

You are always Free.

There is no teacher,  
there is no student,  
there is no teaching.

You are the unchangeable Awareness in which all activity takes place.

Always rest in peace. You are eternal Being, unbounded and undivided.

Just keep Quiet. All is well. Keep Quiet Here and Now. You are Happiness, you are Peace, you are Freedom. Do not entertain any notions that you are in trouble. Be kind to yourself.

Open to your Heart and simply Be.

Self is what you are.

You are That Fathomlessness  
in which experience and concepts appear.

Self is the Moment that has no coming or going.

It is the Heart, Atman, Emptiness.

It shines to Itself, by Itself, in Itself.

Self is what gives breath to Life.

You need not search for It, It is Here.  
You are That through which you would search.  
You are what you are looking for!  
And That is All it is.  
Only Self is.  
*Sri H.W.L. Poonja*

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Each time you find it difficult to interact with someone, think of what Baba Muktananda said about the highest principle: it is light, it is love, and it is peace. At such moments, allow your own pure wisdom to shine forth. Instead of waiting for the other person to shower you with light, you step forward and be the light. Instead of waiting for the other person to reveal love to you, you step forward and be the embodiment of love....Allow your auspiciousness to permeate your world.  
*Gurumayi Chidvilasananda*

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Praise be to Thee, Most Supreme God,  
Omnipotent, Omnipresent, All-pervading,  
the Only Being.  
Take us in Thy Parental Arms, raise us from the denseness of the earth.  
Thy Beauty do we worship,  
to Thee do we give willing surrender.  
Most Merciful and Compassionate God,  
the Idealized Lord of the whole humanity.  
Thee only do we worship, and towards Thee alone do we aspire.  
Open our hearts towards Thy Beauty,  
illuminate our souls with Divine Light,  
O Thou, who art the Perfection of Love, Harmony and Beauty,  
All powerful Creator, Sustainer, Judge and forgiver of our shortcomings,  
Lord God of the East and of the West,  
of the Worlds above and below,  
and of the seen and unseen beings:  
Pour upon us Thy Love and Thy Light,  
give sustenance to our bodies, hearts and souls,  
use us for the purpose that Thy Wisdom chooseth, and guide us on the  
path of Thine Own Goodness.  
Draw us closer to Thee every moment of our lives  
Until in us be reflected Thy Grace, Thy Glory, Thy Wisdom, Thy Joy and

Thy Peace.  
Amen.

Most Gracious Lord, Master, Messiah, and Saviour of humanity,  
We greet Thee in all humility.  
Thou art the First Cause and the Last Effect,  
The Divine Light and the Spirit of Guidance, Alpha and Omega.  
Thy Light is in all forms, Thy Love in all beings:  
In a loving mother, in a kind father, in an innocent child, in a helpful friend,  
and in an inspiring teacher.  
Allow us to recognize Thee in all Thy holy names and forms,  
as Rama, as Krishna, as Shiva, as Buddha,  
Let us know Thee as Abraham, as Solomon,  
as Zarathustra, as Moses, as Jesus, as Mohammed, and in many other  
names and forms, known and unknown to the World.  
We adore Thy past,  
Thy Presence deeply enlightens our being,  
and we look for Thy blessing in the future.  
O Messenger, Christ, Nabi, the Rasul of God!  
Thou whose heart constantly reacheth upwards, Thou comest on earth with  
a message as a dove from above when Dharma decayeth,  
and speakest the Word which is put into Thy mouth as the light filleth the  
crescent moon.  
Let the star of the Divine Light, shining in Thy heart be reflected in the  
hearts of Thy devotees.  
May the Message of God reach far and wide, illuminating and making the  
whole humanity as one single brotherhood in the Fatherhood of God.  
Amen.

O Thou, Who art the Perfection of Love, Harmony and Beauty,  
The Lord of Heaven and earth.  
Open our hearts that we may hear Thy voice which constantly cometh from  
within.  
Disclose to us Thy Divine Light, which is hidden in our souls, that we may  
know and understand life better.  
Most Merciful and Compassionate God,  
Give us Thy great Goodness;  
Teach us Thy loving Forgiveness;  
Raise us above the distinctions and differences which divide men.  
Send us the Peace of Thy Divine Spirit, and unite us all in Thy Perfect  
Being.

Amen.

*Pir-o-Murshid Inayat Khan*

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Om. That is perfect.

This is perfect.

From the perfect springs the perfect.

If the perfect is taken from the perfect,  
the perfect remains.

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Why did I not recognize Thee when first I opened my eyes on the earth?  
Why did I not respond to Thee when I heard Thy enchanting voice? Why  
did I not feel Thy gentle hand when Thou didst caress my face? Why did I  
not cling to Thee, Beloved, when Thou lovingly didst kiss my lips? When I  
began to look for Thee, in the twinkling of an eye Thou didst disappear.  
When I started in Thy pursuit, Thou didst move away from me still farther.  
When I called Thee aloud in my distress, Thou didst not hear my soul's  
bitter cry. Cross-legged I sat in silence; then alone I heard Thy call."

*Pir-o-Murshid Inayat Khan*

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I have come to light the lamp of love in your hearts, to see that it shines day  
by day with added luster. I have come to tell you of this universal, unitary  
faith, this spiritual principle, this path of love, this duty of love, this  
obligation to love. Every religion teaches man to fill his being with the glory  
of God and to evict the pettiness of conceit. It trains him in the methods of  
unattachment and discernment, so that he may aim high and attain spiritual  
liberation. Believe that all hearts are motivated by the one and only God;  
that all faiths glorify the one and only God; that all names in all languages  
and all forms man can conceive denote the one and only God. His  
adoration is best done by means of love. Cultivate that attitude of oneness  
between men of all creeds and all countries. That is the message of love I  
bring. That is the message I wish you to take to heart.

Let the different faiths exist, let them flourish, and let the glory of God be  
sung in all the languages and a variety of tunes. That should be the ideal.  
Respect the differences between the faiths and recognize them as valid as

long as they do not extinguish the flame of unity.  
*Sathya Sai Baba*

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As long as space endures,  
And as long as sentence beings exist,  
May I, too, remain,  
To dispel the misery, of the world.

Aussi longtemps qu'existera l'espace,  
Aussi longtemps qu'il y aura des êtres,  
Puissé-je moi aussi demeurer  
Pour dissiper la douleur du monde

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There is a great secret that beings throughout time have announced,  
the secret of an extraordinary treasure, the treasure of the nectar of eternal  
life. It is the nectar of pure beingness, recognizing itself as consciousness  
and overflowing in the love of that recognition.  
*Gangaji*

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Honor your Self,  
Worship your Self,  
Meditate on your Self,  
God dwells within you as you.  
*Swami Muktananda*

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Samadhi  
Des Lichtes und der Schatten Schleier sind entwichen,  
Der Sorgen dunkle Wolken aufgeheilt.  
Der flüchtigen Freude Morgenrot vergangen,  
Der Sinne Täuschung ausgelöscht.  
Gesundheit, Krankheit, Liebe, Haß,  
Tod, Leben - trügerische Schatten,  
Der Gegensätze Schauplatz füllen sie nicht mehr.  
Des Lachens Wogen, des Gespöttes traurig schwerste Flut  
Im Meer der Seligkeit verschwanden sie.

Der Maya Stürme schweigen,  
Berührt vom Zauberstab der Innenschau.  
Das Weltall, längst vergessener Traum, im Unterbewußten lauert,  
Bereit, mein neuerwachtes göttliches Erinnern zu erfüllen.  
Des Kosmos Schatten treffen mich nicht mehr.  
Doch ohne mich versinkt ihr Sein.  
Das Meer bedarf der Wogen nicht,  
Sie aber immerdar des Meeres.  
Traum, Wachen, tiefer Schlaf des Turiya,  
Vergangenes, Zukunft, Gegenwart sind wesenlos für mich.  
Doch ich bin gegenwärtig, alldurchdringend, überall.  
Planeten, Sternenwelten, Erde,  
Des jüngsten Tags vulkanisches Erleben,  
Der Schöpfung schmelzendes Erglühen,  
Der Röntgenstrahlen kühle Stille, Elektronen Feuer,  
Der Menschen Denken einst und immer,  
Ein jedes Gras, die Menschheit, ich,  
Der kleinste Teil des Weltenstaubs,  
Begierde, Ärger, Gutes, Böses, Heil und Lust,  
Sie alle hab' ich eingezogen und verwandelt  
Im weiten Meer des eigenen Bluts und Seins.  
Der Freude Gluten, neu entfacht im innersten Betracht,  
Die tränenreichen Augen blendend,  
Aufbrechen sie in Flammen der Glückseligkeit.  
Und meine Tränen, meine Haltung,  
Mein ganzes Sein ist aufgelöst.  
Du bist nun Ich, und Ich bin Du,  
Eins ist der Wissende, das Wissen, das Gewußte.  
Geheimes Schauern, Friede ohne Ende,  
Unsterblichkeit - Samadhi, Seligkeit,  
Nie zu erhoffendes Entzücken.  
Kein unbewußter Zustand, kein Betäuben, noch Erlöschen.  
Es weiten des Bewußtseins Grenzen sich  
Weit über Irdisches hinaus,  
Hinein in die Ewigkeit,  
in der mein Selbst, des Kosmos Meer  
Den Kreis des kleinen Ichs in mir betrachtet.  
Nicht Sperling oder Grashalm mir entfallen.  
Auf der Gedanken Wellen schwimmt der Raum, dem Eisberg gleich,  
Ich fasse in mir alles, was geschaffen;  
Versenkung, durch des Guru Gnade,  
Die immer tiefer, länger, sehnsuchtsvoller,

Erschloß ein himmlisches Samadhi mir.  
Ich hör' bewegtes Murmeln der Atome;  
Die dunkle Erde, Berge, Täler werden Flüssigkeit.  
Das große Meer wird Nebeldunst.  
Und über Nebeln schwebt der Hauch des AUM, der sie zerreißt,  
Das Meer erscheint im Glanz der Elektronen,  
Bis plötzlich tief der Weltall Trommel klingt,  
Und alles grobe Licht zum Strahl der Ewigkeit sich wandelt,  
Zur allumfassenden Glückseligkeit.  
Aus Freude stamm ich, leb' zur Freude und versinke in Entzücken.  
Meer des Bewußtseins, trinke ich der Schöpfung Wogen,  
Was fest, was flüssig, Äther, Licht,  
Vier Schleier heben sich.  
Ich selbst, in allem Ich,  
Geh ein im Großen Selbst.  
Lebt wohl ihr Schatten menschlichen Erinnerns,  
Ihr launisch flatterhaften.  
Der Himmel meines Geistes ist nun unbefleckt.  
Ob unter, vor, ob über mir.  
Ein Strahl bin ich, vereint der Ewigkeit;  
- Ein leichtes Flöckchen Lächeln, Ich -  
Zum Meer der Seligkeit bin ich geworden.  
*Yogananda*

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Meditation bestows a spiritual poise.  
It helps the aspirant to face life with strength, joy and liveliness.  
*Sri Swami Sivananda*

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Vieni, vieni, chiunque tu sia; vagabondo, adoratore, fuggiasco.  
Non ha importanza.  
La nostra non è una carovana di disperazione.  
La nostra è una carovana di gioia infinita !  
Vieni, anche se hai rotto il tuo voto migliaia di volte.  
Vieni, vieni di nuovo. Vieni !  
*Jallaluddin Rumi*

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Dwell in the Divine.  
Live and move in it.  
Get absorbed in the Divine Flame.

The more intensely you desire for reacging the Goal,  
the more rapidly you advance towards it.  
*Sri Swami Sivananda*

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Ta musique incite mon âme à danser;  
j'entends Ta flûte dans le murmure du vent;  
les vagues de la mer conservent le rythme de Tes pas dansants.  
A travers toute la nature, j'entends jouer Ta musique mon Bien-Aimé;  
tout en dansant, mon âme chante sa joie.  
*Pir-o-Murshid Inayat Khan*

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Deine Musik regt mich zum Tanzen an;  
im Säuseln des Windes vernehme ich Dein Flötenspiel;  
die Wogen des Meeres bewahren den Rhythmus Deiner tanzenden  
Schritte.  
In der ganzen Natur vernehm'ich Deine Musik, mein Geliebter;  
im Tanze verkündet meine Seele in Liedern ihre Freude.  
*Pir-o-Murshid Inayat Khan*

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Der Mensch ist eine Flamme der Liebe. Der ganze Kosmos und all seine  
Geschöpfe sind der Glückseligkeit Gottes, seinem eigenen kosmischen  
Sein entsprungen. In diese höchste Glückseligkeit einzugehen, ist das  
wahre Ziel des menschlichen Lebens. Meditiere daher über dein Selbst.  
Verehere dein Selbst, weil Gott in dir wohnt. Lerne, dich an deinem Inneren  
zu berauschen. Du bist der, den du suchst. Du bist der, den du finden  
willst.  
*Gurumayi Chidvilasananda*

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If there is righteousness in the heart, there will be beauty in the character.  
If there is beauty in the character, there will be harmony in the home.  
If there is harmony in the home, there will be order in the nation.  
When there is order in the nation, there will be peace in the world.

*Sathya Sai Baba*

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Erlaube deinem Geist, nach innen zu gehen, immer wieder,  
um seine eigene innere Stille zu erfahren.  
Wenn du das tust, leuchtet das göttliche Licht auf,  
das du als das Licht  
deines eigenen Herzens wahrnimmst.

*Gurumayi Chidvilasananda*

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You can have what you want to have, do what you want to do, or be what  
you want to be in this lifetime-including Self-Realization. You only need to  
tap into the Infinite Power within you, which is pure Consciousness, and  
from That Awareness assume the feeling that would be yours if you were  
already who and what you desire to be.

*Bhagavan Ramana Maharshi*

Wenn du fällst, geh den Weg trotzdem mit Enthusiasmus weiter in der  
Vorstellung, dass dein Versagen dazu gedacht war, dich wachsamer zu  
machen.

*Mata Amritanandamayi*

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Reine Liebe ist nichts anderes, als den Geist von allen Ängsten zu  
entleeren und alle Masken herunterzureissen.

Sie enthüllt das Selbst, wie es ist.

*Mata Amritanandamayi*

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Weltliche Beziehungen gleichen Begegnungen an einer Bushaltestelle.  
Jeder steigt an irgendeiner Haltestelle aus. Du allein wirst zurückbleiben.  
Suche nach der Wahrheit, ohne dich in Träumen zu verlieren.

*Mata Amritanandamayi*

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Wir können die Gegebenheiten des Lebens nicht ändern, aber unsere Einstellung ihnen gegenüber.

*Mata Amritanandamayi*

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Unser Egoismus ist das Haupthindernis für unsere Annäherung an Gott. Egoismus verschwindet automatisch, wenn wir Mitgefühl für andere hegen.

*Mata Amritanandamayi*

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The moment you decide to open your heart to grace you will be filled.

*Swami Muktananda*

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Whether one believes in a religion or not, and whether one believes in rebirth or not, there isn't anyone who doesn't appreciate kindness and compassion"

*His Holiness the XIV Dalai Lama*

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You can make the Self manifest before you. It exists within for your sake, right in the heart. You cannot see It through the eyes, nor can you attain It through speech. The tongue can speak about It, but the true nature of the Self is silence.

*Swami Muktananda*

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When you observe the mountains, when you watch the moon rise or the sun set, you experience a sweet and wondrous silence. You want to savor it again and again. Is there a way to recreate this silence without going to the mountains, without watching the moon rise, without being anywhere special? Just by being where you are? Yes there is. Every time you have satsang, every time you gather in the company of the Truth, of divine knowledge, you are able to create the same sweet and wondrous silence. In this silence you grow spiritually....It is the power of good company, the power of meditation, the power of the mantra, the power of chanting that

create this sweet and most extraordinary silence.

*Gurumayi Chidvilasananda*

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Once you experience the inner silence you never feel empty, because in the inner silence you can hear the stars speak, you can hear the voice of the water, you can hear the voice of the great Self. You hear and you understand.

*Gurumayi Chidvilasananda*

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Love your own Self. Love is within you. Regard everyone with respect because the rays of God are within everybody. Respect yourself, do not put yourself down, do not make yourself weak with bad thoughts. Perform your actions with justice.... Live in that way. Stay away from injustice. Stay very close to God.

*Swami Muktananda*

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When you become aware of silence, you are surrendering your small will to God's will, the great Will. Your heart becomes full of humility, patience, and steadfastness.

*Gurumayi Chidvilasananda*

When we have prayed and aspired and hungered for the truth for a long time, for many, many lives, and when our karma has become sufficiently purified, a kind of miracle takes place. And this miracle, if we can understand and use it, can lead to the ending of ignorance forever: The inner teacher, who has been with us always, manifests in the form of the "outer teacher," who, almost as if by magic, we actually encounter. This is the most important encounter of any lifetime.

*Sogyal Rinpoche*

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Sometimes people think that when they meditate there should be no thoughts and emotions at all; and when thoughts and emotions do arise, they become annoyed and exasperated with themselves and think they have failed. Nothing could be further from the truth. There is a Tibetan saying: "It's a tall order to ask for meat without bones, and tea without

leaves.” As long as you have a mind, you will have thoughts and emotions.  
*Sogyal Rinpoche*

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Awareness of silence is...a great state, a state in which you experience inner miracles, inner treasures.  
*Gurumayi Chidvilasananda*

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Whatever our lives are like, our buddha nature is always there. And it is always perfect. We say that not even the buddhas can improve it in their infinite wisdom, nor can sentient beings spoil it in their seemingly infinite confusion.

Our true nature could be compared to the sky, and the confusion of the ordinary mind to clouds. Some days the sky is completely obscured by clouds. When we are down on the ground, looking up, it is very difficult to believe that there is anything else there but clouds. Yet we have only to fly in a plane to discover above the clouds a limitless expanse of clear blue sky. From up there, the clouds we assumed were everything seem so small and so far away down below.

We should always try to remember: The clouds are not the sky and do not “belong” to it. They only hang there and pass by in their slightly ridiculous and nondependent fashion. And they can never stain or mark the sky in any way.

*Sogyal Rinpoche*

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For meditation to happen, calm and auspicious conditions have to be created. Before we have mastery over our minds, we need first to calm their environment.

At the moment, our minds are like a candle flame: unstable, flickering, constantly changing, fanned by the violent winds of our thoughts and emotions. The flame will burn steadily only when we can calm the air around it; so we can only begin to glimpse and rest in the nature of mind when we have stilled the turbulence of our thoughts and emotions. On the other hand, once we have found a stability in our meditation, noises and disturbances of every kind will have far less impact.

*Sogyal Rinpoche*

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Gradually, as you remain open and mindful, and use a technique to focus your mind more and more, your negativity will slowly be defused; you begin to feel well in your own skin, or, as the French say, *être bien dans sa peau* (“well in your own skin”). From this comes release and a profound ease. I think of this practice as the most effective form of therapy and self-healing.

*Sogyal Rinpoche*

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Every single negative thing we have ever thought or done has ultimately arisen from our grasping at a false self, and our cherishing of that false self, making it the dearest and most important element in our lives. All those negative thoughts, emotions, desires, and actions that are the cause of our negative karma are engendered by self-grasping and self-cherishing. They are the dark, powerful magnet that attracts to us, life after life, every obstacle, every misfortune, every anguish, every disaster, and so they are the root cause of all the sufferings of samsara.

*Sogyal Rinpoche*

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Realizing the View subtly but completely transforms your vision of everything. More and more, I have come to realize how thoughts and concepts are all that block us from always being, quite simply, in the absolute. Now I see clearly why the masters so often say: “Try hard not to create too much hope and fear,” for they only engender more mental gossip. When the View is there, thoughts are seen for what they truly are: fleeting and transparent, and only relative. You see through everything directly, as if you had X-ray eyes. You do not cling to thoughts and emotions or reject them; you welcome them all within the vast embrace of Rigpa. The things you took so seriously before—ambitions, plans, expectations, doubts, and passions—no longer have any deep and anxious hold on you, for the View has helped you to see the futility and pointlessness of them all, and born in you a spirit of true renunciation.

*Sogyal Rinpoche*

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Devotion is the purest, quickest, and simplest way to realize the nature of mind and all things. As we progress in it, the process reveals itself as wonderfully interdependent: We, from our side, try continually to generate devotion, which itself generates glimpses of the nature of mind, and these glimpses only enhance and deepen our devotion to the master who is inspiring us. So in the end devotion springs out of wisdom: devotion and the living experience of the nature of mind become inseparable and inspire each other.

*Sogyal Rinpoche*

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When you practice meditation, rather than “watching” the breath, let yourself gradually identify with it, as if you were becoming it. Slowly the breath, the breather, and the breathing become one; duality and separation dissolve.

You will find that this very simple process of mindfulness filters your thoughts and emotions. Then, as if you were shedding an old skin, something is peeled off and freed.

*Sogyal Rinpoche*

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You, the traveler, are that which you are seeking. Everything is within you. The supreme inner stillness...is your destination. It is God, the Self, Consciousness.

*Swami Muktananda*

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Sit quietly. From the depths of your heart, invoke in the sky in front of you the embodiment of the truth in the person of your master, a saint, or an enlightened being.

Try to visualize the master or buddha as alive and as radiant and translucent as a rainbow.

If you have difficulty visualizing the master, imagine the embodiment of truth simply as light, or try to feel his or her perfect presence there in the sky before you. Let all the inspiration, joy, and awe you then feel take the place of visualization. My master Dudjom Rinpoche used to say that it does not matter if you cannot visualize; what is more important is to feel the presence in your heart, and to know that this presence embodies the blessings, compassion, energy, and wisdom of all the buddhas.

With deep devotion, merge your mind with the master's, then rest your mind in his or her wisdom mind.

*Sogyal Rinpoche*

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Each time we begin our practice of meditation, we are moved by the awareness that we and all other sentient beings fundamentally have the Buddha nature as our innermost essence, and that to realize it is to be free of ignorance and to put an end, finally, to suffering.

We are inspired with the motivation to dedicate our practice, and our life, to the enlightenment of all beings in the spirit of this prayer, which all the buddhas of the past have prayed:

By the power and the truth of this practice:

May all beings have happiness, and the causes of happiness;

May all be free from sorrow, and the causes of sorrow;

May all never be separated from the sacred happiness which is sorrowless;

And may all live in equanimity, without too much attachment and too much aversion,

And live believing in the equality of all that lives.

*Sogyal Rinpoche*

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Death happens in a split second. Awakening from sleep happens in a split second. Similarly, the destruction of the delusion of individuality happens in just a split second. True knowledge is not something that can be gained and then lost. If a person feels that true knowledge is coming and going, he is still only in the state of practice (or *abhyasa*). It cannot be said that such a person has attained true Self-knowledge.

The perfect awakening into the state of Self-knowledge happens in just a split second. That state is not attained gradually over a long period of time. All the *sadhanas* that are practiced over a period of many years are meant only for attaining blemishless maturity. Listen to an apt illustration. After people have placed gunpowder in the iron barrel of a temple-cannon, after they have added broken pieces of brick, after they have packed it tight with a ramrod, after they have placed a wick in contact with the powder, and after they have plastered the open end of the barrel with clay, as soon as the charge is ignited it will explode in a split second with a blast that sounds like thunder.

Similarly, after one has learnt the truth about the real Self through hearing

and reading, after one has practiced sadhana for a long time, after one has wept and prayed with heart-melting devotion, and after one has thereby attained purity of mind, the knowledge of the reality will instantaneously shine forth in a split second as "I am I". As soon as the dawn of Self-knowledge thus takes place, due to the clear shining of the reality of this state, which is an empty space devoid of objective knowledge, will be spontaneously realized to be the state of true knowledge, which is our beginningless real nature. When even the effort of attending to Self thereby merges in Silence, that state of mere Being, in which there is nothing further to do and nothing further to attain at any time, alone is the real state.  
*Bhagavan Ramana Maharshi*

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I often think of the great masters and imagine beings who have their depth of realization as magnificent mountain eagles, who soar above both life and death and see them for what they are, in all their mysterious, intricate interrelation.

To see through the eyes of the mountain eagle, the view of realization, is to look down on a landscape in which the boundaries that we imagined existed between life and death shade into each other and dissolve. The physicist David Bohm has described reality as being "unbroken wholeness in flowing movement."

What is seen by the masters, then, seen directly and with total understanding, is that flowing movement and that unbroken wholeness. What we, in our ignorance, call "life" and what we, in our ignorance, call "death" are merely different aspects of that wholeness and that movement.  
*Sogyal Rinpoche*

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The heart is supreme Consciousness.  
It is the power of bliss,  
the power of freedom.  
Undying and unborn,  
it is the sum total of existence and non-existence.  
To savor this bliss and freedom,  
you must make a steady effort  
to enter the silence of the heart.  
*Gurumayi Chidvilasananda*

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When you have learned, through discipline, to simplify your life, and so practiced the mindfulness of meditation, and through it loosened the hold of aggression, clinging, and negativity on your whole being, the wisdom of insight can slowly dawn. And in the all-revealing clarity of its sunlight, this insight can show you, distinctly and directly, both the subtlest workings of your own mind and the nature of reality.

*Sogyal Rinpoche*

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How can the wisdom mind of the buddhas be introduced? Imagine the nature of mind as your face; it is always with you, but you cannot see it without help. Now imagine that you have never seen a mirror before. The introduction by the master is like holding up a mirror suddenly in which you can, for the first time, see your face reflected.

Just like your face, this pure awareness of Rigpa is not something “new” that the master is giving you that you did not have before, nor is it something you could possibly find outside of yourself. It has always been yours, and has always been with you, but up until that startling moment you have never actually seen it directly

*Sogyal Rinpoche*

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For as long as space exists  
And sentient beings endure,  
May I too remain,  
To dispel the misery of the world.

*SHANTIDEVA*

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In meinem Herzen sind Aussen und Innen, alles Er.  
In meinem Leib sind Seele, Adern und Blut, alles Er.  
Wie sollen an diesem Ort Glaube und Unglaube Platz finden ?  
Ohne Wie ist meine Existenz, denn alles ist Er.

*Jallaluddin Rumi*

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