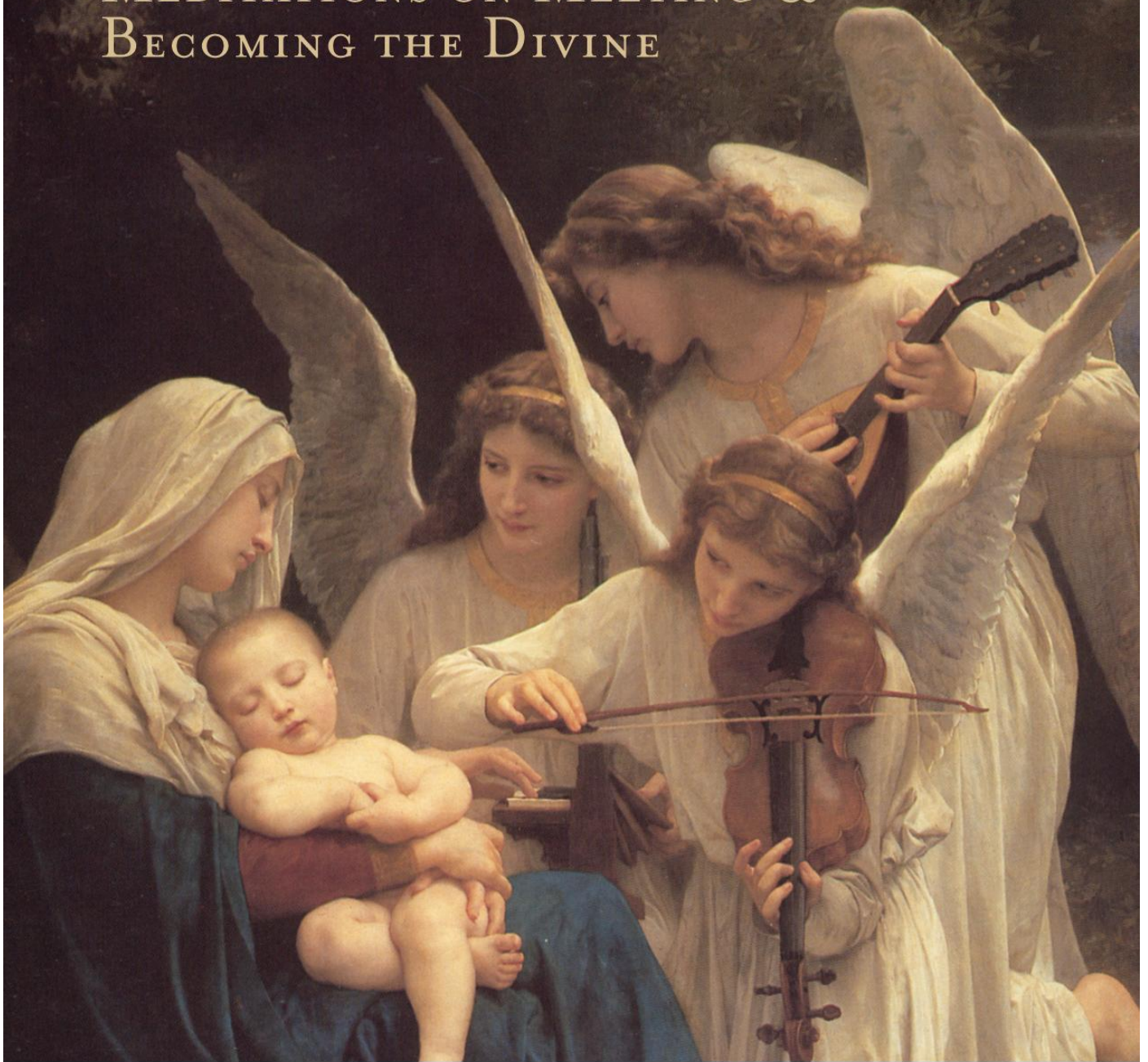


GRACE DEVOTION SURRENDER

MEDITATIONS ON MEETING & BECOMING THE DIVINE



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PART ONE

**Teaching One:
Recognizing the Need for Guidance**

I. From the *Bhāgavad Gītā*

न मां दुष्कृतिनो मुढाः प्रपद्यन्ते नराधमाः ।

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥

na mām duṣkṛtino muḍhāḥ prapadyante narādhamāḥ |
māyayāpahṛtajñānā āsuram bhāvamāśritāḥ ||

Deluded wrong-doers, the lowest of people, do not take themselves to me.
Deprived of wisdom by the illusion, they adhere to a demonic way of life.
(7.15)

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

idamadya mayā labdhamimam prāpsyē manoratham |
idamastīdamapi me bhaviṣyati punardhanam ||

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

asau mayā hataḥ śatrurhaniṣyē cāparānapi |
īśvaro'hamaham bhogī siddho'ham balavānsukhī ||

[Those deluded by ignorance say things like:]

“Today I’ve acquired this thing, and I now will obtain that thing – whatever
I fancy. All this money is mine, and there will be plenty more coming in
soon.

It was I who single-handedly killed that enemy, and I’ll kill lots of others in
the future. I am the master of my destiny. I am the enjoyer. I am
successful, strong, and happy.” (16.13-14)

**Teaching One:
Recognizing the Need for Guidance**

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।

नच शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।

sīdanti mama gātrāṇi mukhaṁ ca pariśuṣyati |
vepathuśca śarīre me romaharṣaśca jāyate ||
gāṇḍīvaṁ sraṁsate hastāttvakraiva paridahyate |
naca śaknomyavasthāturaṁ bhramatīva ca me manaḥ ||
nimittāni ca paśyāmi viparītāni keśava |

My limbs sink in despair and my mouth is parched. My body is trembling and my hair stands on end. The magic bow slips from my hand and my skin burns. I am unable to stand still; my mind reels. Everything seems like it's been turned on its head, Krishna. (1.29-32ab)

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेता ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

kārpaṇyadoṣopahatasvabhāvaḥ pṛcchāmi tvāṁ dharmasammūḍcetaḥ |
yacchreyaḥ syānniścitaṁ brūhi tanme śiṣyaste'haṁ śādhi māṁ tvāṁ
prapannam ||

I am afflicted to my core by the flaw of deep depression; my mind is totally confused about what is the right thing to do. I beg you to tell me clearly what is best. I am your student; please teach me. I surrender myself to you.

(2.7)

**Teaching One:
Recognizing the Need for Guidance**

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

caturvidhā bhajante mām janāḥ sukṛtino'rjunā

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

ārto jijñāsurararthārthī jñānī ca bharatarṣabha ॥

Arjuna, there are four kinds of virtuous persons who devote themselves to me – those in distress, those who are driven by intellectual inquiry, those who are seeking their own advantage, and the wise. (7.16)

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

manuṣyāṇāṃ sahasreṣu kaścidyatati siddhaye |
yatatāmapi siddhānām kaścinnmām veti tattvataḥ ॥

There is barely one man among thousands who strives for perfection. And of those few who do try to achieve the goal, only the rare one recognizes me for who I really am. (7.3)

II. From the *New Testament*

Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it. (Matthew 7.13-14)

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon. (Matthew 6:24)

Teaching One: Recognizing the Need for Guidance

So therefore, any one of you who does not renounce all that he has cannot be my disciple. (Luke 14:33)

He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, was praying thus, ‘God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. I fast twice a week; I give a tenth of all my income.’ But the tax collector, standing far off, would not even look up to heaven, but was beating his breast and saying, ‘God, be merciful to me, a sinner!’ I tell you, this man went down to his home justified rather than the other; for all who exalt themselves will be humbled, but all who humble themselves will be exalted.” (Luke 18:9-14)

And he said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven." (Matthew 18:3-4)

III. “We Need the Perfect Teacher,” from a “Quiet Retreat” teaching given by Geshe Michael Roach at Diamond Mountain, Arizona, March 8, 2001

**Imagine the concert hall without one.
The blessing of living touch;
Instant depth, tricks and pitfalls,
Generations to the beginning.**

**A companion for life,
And like-minded friends;
Entry to a new world
Of people, places, and tools.**

**Someone to take you
Outside, beneath, and beyond yourself.
Don't be afraid to fish for the best;
Hook them with your service.**

**Teaching One:
Recognizing the Need for Guidance**

**But first be clear
That what you want to learn
Is what They teach,
Or the marriage will never last.**

**In a world created
Moment to moment by imprints,
You master all things
By mastering one:**

**Serving others;
The high hard art of serving others.**

**Nothing for yourself;
Not even “I come to learn to serve,”
But rather “I come to serve and learn.”
A relief to hear it said.**

**Learn to serve others
With a thousand hands,
From trifles
To deathlessness.**

Teaching Two: Finding the Right Teacher

I. From the *New Testament*

“You will know them by their fruits. Are grapes gathered from thornes, or figs from thistles? In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits.” . . . Now when Jesus had finished saying these things, the crowds were astounded at his teachings, for he taught them as one having authority, and not as their scribes. (Matthew 7.16-20; 28-29)

II. From *The Fifty Verses of Guru Devotion*

प्राक् शिष्याचार्यसंबन्धः कार्यः परीक्ष्य सूरिभिः ।

समानसमयभ्रंशो दोषो हि गुरुशिष्ययोः ॥ ६ ॥

prāk śiṣyācāryasambandhaḥ kāryaḥ parikṣya sūribhiḥ ।
samānasamayabhraṁśo doṣo hi gurushiṣyayoḥ ॥ 6 ॥

The relationship established between the teacher and student should be investigated beforehand by the wise person. The fault of breaking the covenant devolves equally on teacher and student.

निष्कृपं क्रोधनं क्रूरं स्तब्धं लघुमसंयतम् ।

स्वोत्कर्षकं च नो कुर्याद् गुरुं शिष्यं च बुद्धिमान् ॥ ७ ॥

niṣkṛpaṁ krodhanaṁ krūraṁ stabdhaṁ laghumasaṁyatam ।
svotkarṣakaṁ ca no kuryād guruṁ śiṣyaṁ ca buddhimān ॥ 7 ॥

The intelligent student does not take as a teacher someone who is without compassion, inclined to anger, cruel, arrogant, mean, uncontrolled, or boastful.

Teaching Two: Finding the Right Teacher

धीरो विनीतो मतिमान् क्षमावनर्जवोऽशठः मन्त्रतन्त्रप्रयोगज्ञः कृपालुः

शास्त्रकोविदः ॥ ८ ॥

dhīro vinīto matimān kṣamāvanarjavo'śaṭhaḥ mantratantraprayogajñāḥ kṛpāluḥ
śāstrakovidāḥ ॥ 8 ॥

A teacher should be composed, well trained, intelligent, patient, honest,
sincere, knowledgeable in the performance of secret practices,
compassionate, adept in the scriptures. . .

दशतत्त्वपरिज्ञाता मण्डलालेख्यकर्मवित् मन्त्रव्याख्याकृदाचार्यः प्रसन्नः

स्याज्जितेन्द्रियः ॥ ९ ॥

daśatattvaparijñātā maṇḍalālekhyakarmavit mantravyākhyākṛdācāryaḥ
prasannaḥ syājjitendriyaḥ ॥ 9 ॥

. . . thoroughly learned in the ten secret subjects, knowledgeable in how to
draw *mandalas*, good at explaining *mantras*, kind, and in control of the
senses.

III. From Maitreya, *Ornament for the Mahayana Sutras*

Rely on a teacher who is disciplined, serene, thoroughly pacified;
Has good qualities surpassing those of the students; is energetic; has a
wealth of scriptural knowledge;
Possesses loving concerned; has thorough knowledge of reality and skill in
instructing disciples;
And has abandoned dispiritedness.

**Teaching Two:
Finding the Right Teacher**

- IV. “What Makes the Perfect Teacher?,” from a “Quiet Retreat”
teaching given by Geshe Michael Roach at Diamond Mountain,
Arizona, March 9, 2001

**Find and become the perfect Teacher:
A Grandmaster with a big toolbox,
An open bag of candy,
A desert dandelion, and the air we breathe;**

**Stainless steel; a sculptor
Of every stone, with a master plan;
A mother bird
With a single motive.**

**Rocket fuel, and a match;
An echo, a taskmaster
Correcting and driving
With carrot and stick.**

**A gas pedal, a general
With the orders, a pillow,
An ant with winter coming,
Branching tunnels ready.**

**A chameleon on
The same old rock,
A lawn of grass,
An old temple gong.**

**Pruning shears
For a fresh sapling,
Mount Meru and
A rubber ball.**

**Teaching Two:
Finding the Right Teacher**

**A teacher of learning and teaching;
And learning, teaching, an honor.
A builder glad to go to first grade
Even in their own school.**

**A proud poppa,
A push from the nest,
Genghis Khan and lieutenants,
A maker and passer of the torch.**

**A spider in a big web,
Peer revelry,
A free referral service;
A piggy bank, teddy bear, bureaucrat.**

**A golden magnet,
Symphony conductor,
An old pair of shoes
And an old hat.**

**An active player
By their own gameplan;
A kid single-pointed
On a double-scoop cone.**

**A gem carver,
A new edition of an old book,
Triple evolution,
Trail blazer and lion.**

**A golden retriever
And a koala bear,
Gold to file or cut or melt,
A scientist and detective.**

**Teaching Two:
Finding the Right Teacher**

**A word to the wise,
A ballerina
One or two gathered
Or in the arena.**

**A seal
In a quiet sea,
A match
Made in heaven.**

V. From the *New Testament*

As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea – for they were fishermen. And he said to them, “Follow me, and I will make you fish for people.” Immediately they left their nets and followed him. As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. Immediately they left the boat and their father, and followed him. (Matthew 4.18-22)

**Teaching Three:
How to Think About the Teacher**

I. From the *Bhāgavad Gītā*

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

tasmātpraṇamya praṇidhāya kāyaṁ prasādaye tvāmahamīśamīḍyam ।
piteva putrasya sakheva sakhyuḥ priyaḥ priyāyārhasi deva soḍhum ॥

I prostrate to You; I lay down my body before You, my Lord, and ask You to be gracious. As a father with his son, as friend with a friend, as a lover to a beloved, bear with me, my Angel. (11.44)

II. From the *Nārada Bhakti Sūtra*

२ ०९ तस्मात् सैव ग्राह्या मुमुक्षुभिः । ३३

2 09 tasmāt saiva grāhyā mumukṣubhiḥ । 33

So it (devotion) alone is to be practiced by those wishing liberation.

३ ०१ तस्याः साधनानि गायन्त्याचार्याः । ३४

3 01 tasyāḥ sādhanāni gāyantyācāryāḥ । 34

The religious teachers sing about the methods for cultivating it.

३ ०२ तत्तु विषयत्यागात् सङ्गत्यागात् च । ३५

3 02 tattu viṣayatyāgāt saṅgatyāgāt ca । 35

But it comes from renouncing objects of the senses and attachment.

**Teaching Three:
How to Think About the Teacher**

३०३ अव्यावृत्तभजनात् । ३६

3 03 avyāvṛttabhajanāt | 36

And from unrelenting worship.

३०४ लोकेऽपि भगवद्गुणश्रवणकीर्तनात् । ३७

3 04 loke'pi bhagavadguṇaśravaṇakīrtanāt | 37

And from chanting and listening to the praises of the Lord's qualities all day long.

३०५ मुख्यतस्तु महत्कृपयैव भगवत्कृपालेशाद् वा । ३८

3 05 mukhyatastu mahatkṛpayaiva bhagavatkṛpāleśād vā | 38

But it is mainly through just the compassion of a Great One, or from just a fragment of the compassion of the Lord.

३०६ महत्सङ्गस्तु दुर्लभोऽगम्योऽमोघश्च । ३९

3 06 mahatsaṅgastu durlabho'gamyo'moghaśca | 39

And a connection with a Great One is hard to obtain – difficult to come by and infallible.

३०७ लभ्यतेऽपि तत्कृपयैव । ४०

3 07 labhyate'pi tatṛpayaiva | 40

It's only through the compassion of That One (the Lord) that even it (this connection with a Great One) is obtained.

**Teaching Three:
How to Think About the Teacher**

३०८ तस्मिंस्तज्जने भेदाभावात् । ४१

3 08 tasmimstajjane bhedaābhāvāt | 41

It's because there is no difference between That One (the Lord) and That Person (the Great One).

३०९ तदेव साध्यतां तदेव साध्यताम् । ४२

3 09 tadeva sādhyatām tadeva sādhyatām | 42

Just practice that! Just practice that!

III. From the *New Testament*

For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. (John 3:16)

Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?" (John 11:25-26)

IV. From *The Mountain of Blessings*, by Je Tsongkapa Lobsang Drakpa (1357-1419), with a commentary by Pabonka Rinpoche (1878-1941).

**The source of all my good
Is my kind Lama, my Lord;
Bless me first to see
That taking myself to him
In the proper way
Is the very root
Of the path, and grant me then
To serve and follow him
With all my strength and reverence.**

**Teaching Three:
How to Think About the Teacher**

. . . .Your Lama is like the source, he is like the very root, from which every single good quality of all the different levels and paths of both the open and secret teachings spring. If you ever succeed in stopping a single personal fault, it will be because of him. If you ever manage to cultivate a single spiritual quality, any good at all, that too will come from him. The whole range of virtues, from the final attainment of secret Union on down to having a single wholesome thought, all flow from him.

Your Lama is also the one and only "source" in the sense of being the embodiment or actuality of all the mighty deeds, all the great good, that all the victorious Buddhas performing their holy actions, words, and thoughts. Try now to develop this root of the path—clear faith in him or her.

Teaching Four: How to Serve the Teacher

I. From the *Bhāgavad Gītā*

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

yogināmapī sarveṣāṃ madgatenāntarātmanā |
śraddhāvānbhajate yo māṃ sa me yuktatamo mataḥ ||

Of all the yogis, it is the one who, with his innermost soul devoted to me, faithfully serves me that I regard to be the most disciplined. (6.47)

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

yatkarōṣi yadaśnāsi yajjuhoṣi dadāsi yat |
yattapasyasi kaunteya tatkuruṣva madarpaṇam ||

Whatever you do, Arjuna, whatever you eat or offer or give, whatever austerities you undertake, do it all as an offering to me. (9.27)

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

mayyeva mana ādhatsva mayi buddhiṃ niveśaya |

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

nivasiṣyasi mayyeva ata ūrdhvaṃ na saṃśayaḥ ||

Focus the mind on me; fix the intellect on me. There is no doubt that you will dwell only in me from then on. (12.8)

Teaching Four: How to Serve the Teacher

II. From the *New Testament*

And he said to all, “If anyone would come after me, let him deny himself and take up his cross daily and follow me. For those who want to save their life must lose it, and those who lose their life for my sake will save it.”
(Luke 9:23-24)

Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. . . . If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. (John 15:4-5; 7)

III. From Pabongka Rinpoche’s, *Liberation in Our Hands*:

There are different levels of how we pay homage to our Lama: to offer him or her gifts, material things; to give ourselves up to his service, his honor; and to take what he has taught us and put it into practice, accomplishing our spiritual goals. Each of these is higher than the one before it, and the last one is supreme.

IV. From the *Nārada Bhakti Sūtra*

२०१ सा तु कर्मज्ञानयोगेभ्योऽप्यधिकतरा । २५

2 01 sā tu karmajñānayogebhyo'pyadhikatarā | 25

And it (the yoga of devotion) is superior to the yogas of action and wisdom.

**Teaching Four:
How to Serve the Teacher**

२ ०२ फलरूपत्वात् । २६

2 02 phalarūpatvāt | 26

(It is superior) due to the form the effect takes.

२ ०३ ईश्वरस्याप्यभिमानद्वेषित्वात् दैन्यप्रियत्वात् च । २७

2 03 īśvarasyāpyabhimānadveṣitvāt dainyapriyatvāt ca | 27

And because The Lord dislikes pride and loves humility.

२ ०४ तस्याः ज्ञानमेव साधनमित्येके । २८

2 04 tasyāḥ jñānameva sādhanamityeke | 28

Some say it can be practiced by wisdom alone.

२ ०५ अन्योन्याश्रयत्वमित्यन्ये । २९

2 05 anyonyāśrayatvamityanye | 29

Others regard the two as mutually dependent.

२ ०६ स्वयं फलरूपतेति ब्रह्मकुमारः । ३०

2 06 svayaṁ phalarūpateti brahmakumāraḥ | 30

According to Narada, it (devotion) is its own reward.

२ ०७ राजगृहभोजनादिषु तथैव दृष्टत्वात् । ३१

2 07 rājagṛhabhojanādiṣu tathaiiva dṛṣṭatvāt | 31

It's like a king who sees his palace, food, etc.

**Teaching Four:
How to Serve the Teacher**

२०८ न तेन राजा परितोषः कश्चान्तिर्वा । ३२

208 na tena rājā paritoṣaḥ kśuccāntirvā | 32

It's not by just seeing those things that a king is pleased or appeases his hunger.