



Contemplative Psychotherapy Program in Embodied Wisdom: Foundations of Embodied Contemplative Psychotherapy and Psychosocial Change



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Online Opening Retreat
Nalanda Institute Contemplative Psychotherapy Program
September 27-29, 2024

Retreat Schedule

Friday Sept 27 Times in EDT (CET-6, UTC/GMT-5, BRT/ART-2, ZC/CDT+1, PDT+3)

12:00 - 12:30	<u>Centering Practice and Orientation</u> — <i>Program Orientation, Faculty Introductions</i>
12:30- 1:00	<u>The Yoga of Mentor-Bonding</u> — <i>The Diamond Process of Embodied Self-Healing and Self-World Transformation</i>
1:00 - 1:30	<u>Learning Community</u> — <i>Learning and Growing Together Through Communal Agreements</i>
1:30 - 2:00	<u>Introductions and Intentions</u> — <i>Small Group Breakout: Sharing Intentions and Closing Dedication</i>

Saturday, Sept 28 Times in EDT (CET-6, UTC/GMT-5, BRT/ART-2, ZC/CDT+1, PDT+3)

9:30 - 10:00	<u>Opening Practice and Context</u> — <i>Retreat Overview and Intention Setting</i>
10:00 - 12:00	<u>Introduction to Tantra: Embodied Healing and Transformation</u> — <i>Background and Overview by Dr. Nida Chenagtsang</i>
12:00 - 12:30	Break and Q&A
12:30 - 1:00	<u>Understanding the Tantric Path</u> — <i>Preliminaries and Stages of Personal and Collective Transformation</i>
1:00 - 2:00	Meal Break
2:00 - 2:30	<u>Embodied Listening and Relational/Communal Presence</u> — <i>Entering the Path of Being a Healing Mentor/Change Agent</i>
2:30 - 3:00	<u>Embodied Preliminaries</u> — <i>Opening and Clearing the Channels and Chakras Through Self-Massage and Breath-Work</i>
3:00 - 3:30	<u>Finding Our Roots and Nurturing Practice</u> — <i>Honoring Community, Indigeneity and Decolonizing the Body</i>
3:30 - 4:00	<u>Closing Reflections and Practice</u>

Sunday, Sept 29 Times in EDT (CET-6, UTC/GMT-5, BRT/ART-2, ZC/CDT+1, PDT+3)

9:30 - 10:00	<u>Opening Practice and Context</u> — <i>Setting Intentions and Receiving Empowerment</i>
10:00 - 12:00	<u>Becoming a Healing Mentor</u> — <i>Medicine Buddha Initiation with Dr. Nida Chenagtsang</i>
12:00 - 12:30	Break and Q&A
12:30 - 1:00	<u>Practicing Mentor-Archetype Yoga</u> — <i>Choosing an Archetype, Working with Practice Scripts and Awakening the Subtle Body</i>
1:00 - 2:00	Meal Break
2:00 - 2:30	<u>Embodied Preliminaries</u> — <i>Opening and Clearing the Channels and Chakras Through Self-Massage and Breath-Work</i>
2:30 - 3:00	<u>Adapting and Transplanting the Tantras into the Here and Now</u> — <i>From Patriarchy to Relationality and Inclusive Community</i>
3:00 - 3:30	<u>Small Group Breakout Session</u> — <i>Pledges and Commitments, Linking Practice to Personal Healing and Self-World Transformation</i>
3:30 - 4:00	Q & A— <i>Looking Ahead Nuts & Bolts, Closing Dedication</i>

Selected Diamond Vehicle (Vajrayana) Texts



1. **Mentor Bonding: The Deep Path of Non-Dual Bliss-Void Practice.** *Zhab-lam bLa-ma mChod-pa'i Cho-ga bDe-strong dByer-med pa*, by Losang Chokyi Gyalstan (1570-1662), translated by J. Loizzo.
2. **The Three Principles of the Path.** *Lam-gyi rTso-bo rNams gSum*, by Tsong Khapa Losang Drakpa (1357-1419), translated by J. Loizzo.
3. **Showering a Rain of Attainments: The Song of Fourfold Mindfulness on the Centrist View.** *bU-ma'i lTa-bri Dren-pa bZhi ten gyi Gur-yang Ngo-grub Char-beb*. The VIIth Dalai Lama, Kelsang Gyatso (1708-1757), translated by J. Loizzo.

MENTOR BONDING: THE DEEP PATH OF NON-DUAL BLISS-VOID PRACTICE

by the "First Panchen Lama," Panchen Lozang Chokyi Gyaltsan (1570-1662).

Translated by Joe Loizzo, M.D., Ph.D., Nalanda Institute for Contemplative Science.

I. INVOCATION

In my noble mentors of unparalleled kindness
I take refuge. May I be embraced by your boundless love
Always and everywhere, in every way.
Since relying on you grants embodied great bliss
And both mundane and spiritual attainments
As instantly as a wish-granting gem,
With heartfelt gratitude
I honor you, gemlike altruists.
This practice is second to none,
A limitless resource for the lucky who practice it,
The supreme garland necklace culled
From the lotus lake of precepts, common and uncommon.

II. PRELIMINARIES

Self-Creation and Blessing

Through the great bliss sphere
I become the mentor-archetype—
From my luminous body
Rainbow lights shine in all directions,
Blessing this earth and its life,
Revealing the wonder and purity of everything,
The consummation of every quality.

In this expansive state, free and clear,
I and all precious beings throughout space
Take refuge in our mentors and the triple gem,
From now until our hearts fully awaken!

For the sake of all precious beings
I must become a mentor-archetype

In this life, as quickly as possible,
To help every being break free from suffering
And reach their own mentor-archetype state.
With that intention I practice this
Profound mentor-archetype yoga.

(As a mentor-archetype, bless the outer, inner, and secret offerings:)
Genuine wisdom manifesting as internal experiences
And the diversity of external perceptions
Serves to stimulate bliss-void intuitions in the six sense domains,
Like a blizzard of outer, inner and secret offerings,
Sacred instruments and inconceivable apparitions
Covering the ground to the horizon and filling the sky.

III. THE ACTUAL PRACTICE OF MENTOR BONDING

Homage

In the heavenly sphere of the bliss-void state,
Amidst clouds of non-dual apparitions,
At the crown of my spiritual ancestor tree
On a vast lotus flower with sun and moon cushions,
Sits my mentor of threefold kindness,
Actuality of all awakened beings,
In the form of a patch-robed monastic, right hand teaching,
Left in meditation, holding an elixir filled bowl.
At their heart sits Shakyamuni, sun-gold,
Both hands over the heart in the wheel-turning gesture,
Embodying non-dual compassion and wisdom.
At Shakyamuni's heart sits their gemlike being,
Personifying embodied bliss-mastery,
Midnight blue, holding a scepter and bell, embracing lady reality,
Who holds a chopper and skull-bowl—delighting
Together in the play of primordial bliss-void.

Triply embodied, my prime mentor bears
All the marks and signs of perfect maturity,
With a rainbow aura of a thousand rays,
Seated in diamond posture, their life systems

Are the five pure contemplative Buddhas,
Their five elements, the five pure intuitive lady Buddhas,
Their senses, channels and joints, awakened altruists,
Their pores the 21,000 saints, their limbs,
Fierce terrifics, their aura, realm protectors
And sworn furies, the soles of their feet, the world's Gods.

In your great bliss compassion realm
Even the ultimate triply embodied state
Is instantly granted! O gemlike mentor,
I honor your wholly compassionate form.

Actuality of all awakened beings, teacher of Gods,
Source of 84,000 liberative teachings,
Splendid amidst the whole noble assembly,
Mentor of kindness I honor you!

To the mentors of all times and places,
Supreme triple gems worthy of all praise,
With oceanlike songs of faith and devotion,
I bow in forms as countless as atoms in space!

Offering

To you, honored mentors and hosts,
I present ocean clouds of diverse gifts—
Pure healing waters; exquisite flowers;
Pungent incense; brilliant lamps;
Sandalwood-scented perfume;
Hundred-flavored food and drink;
A vast orchestra of musical instruments;
A blizzard of inner and outer sensations—forms,
Sounds, scents, tastes, textures—everywhere;
A billion eight-continent worlds with their mountains,
Waters, forests, sun, moon and stars,
Their seven wonders and precious things;
Their perfect environments and inhabitants of pure joy;
A vast trove yielding divine and human enjoyment;
With pure gratitude I offer you,
Gemlike mentors of embodied bliss-void.

Confession

All the unhealthy acts I have ever committed,
Habits acquired though beginningless time,
I regret and confess to your great compassion,
And resolve to never indulge them again.

Congratulations

Though things lack intrinsic identity and reality,
From the depths of our hearts we rejoice
In whatever pure forms of happiness dawn
Like dreams for both wise and misguided beings.

Requesting Teaching

From clouds full of your perfect wisdom and love
Please rain the profound and magnificent teachings
To delight and nourish the night-lily field of these
Endless beings, nurturing growth and longevity.

Requesting Presence

Though your diamond body lacks both birth and death,
I urge you to stay without entering Nirvana
Until the very end of the world
In the mystic vessel of your integration.

Dedication

All the merit thus gathered
I dedicate to being cared for in all lives
By a gemlike mentor of threefold kindness,
Until I embody diamond integration.

Vow

You, my mentor! You, my archetype!
You, role-model! You, protector!
From now until full awakening

I seek no refuge beyond you;
Through this life and all conceivable lives,
Hold me in the hook of your compassion to the end,
Free me from fears of existence and peace,
Grant me all attainments, and be the constant companion
Who protects me from harm!

Consecration

By virtue of making this request three times
From my prime mentor's body, speech, mind,
White, red, and blue beams and nectars
Come in sequence, then together, to melt
In sequence, then together, into my three (upper) vital points,
Purifying four blocks, granting four consecrations,
The attainment of four gemlike bodies, and a duplicate mentor
Who gladly melts into me and grants blessings.

IV. REQUESTING HELP AT ALL STAGES OF THE PATH

By virtue of offering and making heartfelt requests
To the gemlike field, my noble mentors
Roots of happiness, may you
Joyfully bless me with your constant care.

Renunciation

Realizing this rare opportunity may come just once,
So hard to find and so quickly gone—
I ask your blessing to grasp its true essence
Undistracted by this life's senseless activities.

Fearing the burning pains of misfortune,
Taking heartfelt refuge in the triple gem
I ask your blessing to strive devotedly
To renounce vice and amass the whole store of virtue.

Churned in a sea of evolution and compulsion,
Devoured by the crocodiles of three sufferings,

Bless me to develop the urge for freedom
From this vast and turbulent sea of existence.

Help me uphold the royal standard of freedom,
Guard the treasury of the three noble disciplines,
And give up viewing as a pleasure grove
This unbearable, prison-like cyclic life.

Aspirational Spirit of Altruism

Recognizing these ailing beings all as dear mothers
Who kindly have nursed me again and again,
Help me develop authentic compassion
Like a mother's love for her precious child.

Since in not wanting even the least bit of pain
And not being content with any amount of pleasure
There is no distinguishing myself from others,
I ask your blessing to bring others joy.

Seeing this chronic disease of self-enclosure
As the root that yields unbearable suffering,
Help turn my resentment on the culprit,
And transform this self-limiting demon.

Seeing as the door to all excellence the genius
That holds mothers dear and secures their happiness,
Help me hold these beings more precious than life,
Even when they appear as enemies.

In short, since the naive work for their sake alone,
While the awakened work to benefit others,
Help me distinguish merits from flaws,
And learn to equate and exchange self for other.

Since self-enclosure is the door to all ills,
And cherishing mothers, the ground of all excellence,
Help me act on the essential precept,
The art of exchanging self-enclosure for altruism.

From now on, my compassionate mentor,
May the pain, faults and blocks of all mother beings
Fully impact me right now,
And help me endow all beings with bliss,
By sharing with others my virtues and happiness.

Since the results of vice cover the world and beings
In a downpour of injury, stress and trauma,
Help me turn adversity into the path
And choose acts that end de-evolution.

In brief, whether what dawns seems bad or good,
Help me develop the pure blissful mind
To make it a path to both spirits of altruism,
With five powers to make the best of all things.

Help me give meaning to this opportunity,
Learning how education and vows train the mind,
Then applying myself intently to meditation
Through mastery of all four preparations.

Actual Spirit of Altruism

Help me conceive the spirit of altruism
To free beings from the ocean of existence
With love, compassion, high resolve,
And the magic of mounting give and take on the breath.

Bless me to strive devotedly
To observe the diamond vehicle's triple ethos,
To bind my mind with the vows of a victor's heir,
The one way taken by all victors everywhere.

Help me perfect transcendent generosity
By precepts that cultivate the non-attached giving
Which turns body, resources and all-time merit store
Into materials suited to each being's need.

Help me perfect the transcendent justice
Which benefits beings and gathers virtues,

By holding vows of liberation, awakening
And embodied process more dearly than life.

Help me perfect the transcendent tolerance
Which responds to injury by working to help,
Undisturbed by insults, critiques and threats,
Even the rage of all beings everywhere.

Help me perfect the transcendent enterprise
Which strives for supreme awakening
With unswerving empathy, even staying
Oceans of eons in hell for each being.

Help me perfect transcendent meditation,
Abandoning flaws of distraction and dullness,
For single-pointed equipoised concentration
On the nature of voidness, all things' reality.

Help me perfect transcendent wisdom
By practice of ultimate spacious equipoise,
Joining ecstatic flow of great bliss
With wisdom discriminating reality.

Help me perfect the dreamy aftermath,
Realizing how the appearance of things
Outer and inner is unreal as a dream or illusion,
Or the moon's reflection in a pristine lake.

Perfect View

Help me realize Nagarjuna's true intent, in which
Lack of an atom of intrinsically real world or transcendence
And the inexorable relativity of cause and effect
Both dawn as complementary, without contradiction.

Unexcelled Yoga Tantras

Since the ocean of embodied practice is crossed
Through the kindness of the pilot, the diamond being,

Bless me to hold more dear than life
The vows and pledges, roots of attainment.

Bless me to see all appearances dawn as archetypal forms,
All purified of taints of ordinary perceptual habit
By the first stage practice of converting
Death, between, and life into three triumphant embodiments.

Bless me to transform this life into the path,
The integration of clear light mind and dreamlike body
Which comes of your sublime dance
On the eight-petal heart lotus in my central channel.

In brief, by looking after me
Always, through this life and beyond,
Bless me to be a prime heir
Who embodies your mystic body, speech, mind.

With these requests, mentor,
May you gladly come to bless my crown
Then to the midst of my heart lotus,
Bring your dance of lucid affection to stay!

V. DEDICATION

I dedicate the clarity and virtues thus achieved
To support the textual and practical teachings,
And accomplish the boundless aims of all
The awakened and their heirs forever!
On the strength of this practice may I in all lives
Not part with the four wheeled gradual vehicle,
And complete the paths of renunciation,
Altruism, clear view and both stages.
Finally, I dedicate this so that all beings may be cared for
Always and everywhere by noble mentors, roots of blessing!

Colophon: *Mentor Bonding: The Profound Path of Non-Dual Bliss Void Practice* (Zhab-lam bLa-ma mChod-pa'i Cho-ga bDe-strong dByer-med pa), also known as *Gurupujasyakalpa*, composed by the "First Panchen Lama," Panchen Lozang Chokyi Gyaltsan (1570-1662), together with its *Mentor Bonding Mass*; and the *Song to Move the Heroine's Hearts* (by Changkya Rolpai Dorje (1717-1786), were translated by Joe Loizzo, M.D., Ph.D., for the Jewel Heart Winter Retreat 1994, on the 575th anniversary of Je Tsong Khapa Lozang Drakpa's Parinirvana (1357-1419), at the request of the Venerable Ngawang Gelek Demo Rinpoche (1939-2017). They were revised in 2010, 2015, 2017 and 2022 for the Nalanda Institute for Contemplative Science.

THE THREE PRINCIPLES OF THE PATH

by Je Tsong Khapa Lozang Drakpa (1357-1419)

translated by Joe Loizzo, M.D., Ph.D.

Homage to all Spiritual Mentors!

(In this brief text) I'll explain as best I can
The quintessence of all Buddha's teachings—
The path revealed by his noble heirs,
As the crossing for fortunate freedom seekers.

Listen with open minds you lucky people
Who break the addiction to worldly pleasures,
And work to give leisure and opportunity meaning,
Trusting the path that satisfies Buddhas.

The drive to survive binds all embodied beings,
And no cure can stem the pleasure seeking
Tides of mere survival but real transcendence,
So first of all work to reach renunciation!

Leisure and opportunity are so hard to find,
And a lifespan leaves no time to waste—reflect on this
And you'll counter the obsessions of a worldly life.
Compulsive action and reaction inexorably cause
Future cycles of pain—repeatedly contemplate this
And you'll counter obsession with an afterlife.

With practice, your mind won't entertain
Even passing fantasies of mundane wealth or fame,
But will aim for freedom day and night—
Then you've developed transcendence!

Since transcendence without altruistic resolve
Can't yield the collective happiness
Of (a Buddha's) full enlightenment,
The wise conceive the spirit of altruism.

Swept away by the torrents of birth, illness, aging, and death,
Tightly bound by the chains of relentless compulsion,
Imprisoned in the iron cage of self-protectiveness,
All caught up in the blinding shroud of delusion,
Endlessly living and reliving the cycle of trauma,
Constantly suffering in body, speech, and mind,
Such is the state of beings, all dear as mothers—
So from your natural response grow heroic resolve!

Even though you practice renunciation
And cultivate altruistic resolve,
Without the wisdom to realize reality,
You can't cut the root of traumatic life—
So work at the art of seeing relativity.

Who sees the inexorable causation of everything
Whatsoever—mundane and transcendent—
And shreds any hint of reification,
So enters the path that satisfies Buddhas.

Appearance is invariably relative
And emptiness is devoid of conviction—
So long as these two insights dawn separately,
You've not yet realized the Buddha's intent.

But when they appear simultaneously, without alternation,
From the slightest unbiased insight of relativity
Corrective perception breaks the reifying habit,
And your search for genuine insight is complete.

From then on, all appearance dispels absolutism,
And each emptiness eliminates nihilism—
Seeing how emptiness dawns as causation,
You're no longer blinded by biased views.

So once you realize the vital points
Of these three principles of the path,
Resort to solitude and tireless effort—
You'll quickly reach the timeless goal, child!

SHOWERING A RAIN OF ATTAINMENTS:

THE SONG OF FOURFOLD MINDFULNESS REVEALING THE CENTRIST VIEW

By the VIIIth Dalai Lama, Kelsang Gyatso (1708-1757)

Translated by Joe Loizzo

1.

Enthroned in the changeless union of wisdom and art,
Sits my mentor of kindness, actuality of all refuge,
With the freedom and realization of full enlightenment.

Blessed with that flawless, pure vision,
May my mind stay transfixed in awe and devotion,
And with unwavering mindfulness, maintain that pure state.

2.

Trapped in the inexorable suffering of cyclic life,
Six kinds of sensitive beings stray from happiness,
Mothers and fathers who have kindly nurtured me.

Rejecting desire and hate, may I practice love and compassion
(Until) my mind stays transfixed in compassion,
And with unwavering mindfulness, maintains that warm state.

3.

In the mansion of great bliss, filled with delight,
My body's pure systems and elements assume divine form,
A triune embodiment inseparable from my chosen archetype.

Relinquishing my ordinary self for an archetype's vision and dignity,
May my mind stay transfixed in a state of profound vision,
And with unwavering mindfulness, maintain that deep state.

4.

The sphere of dawning, evolving objects of knowledge
Is filled with the spacious translucency of ultimate reality,
The natural mode of being which is their unspeakable truth.

Without complication, seeing the naked actuality of the void,
May my mind stay transfixed in the domain of reality,
And with unwavering mindfulness, comprehend that domain.

5.

Where the appearance of diversity meets the six states of mind,
I see the bewitching, baseless experience of duality,
Like the deceptive optics of an illusionist's magic tricks.

Not fancying it real, but seeing its actual voidness,
May my mind stay transfixed in the domain of void-form,
And with unwavering mindfulness, comprehend that domain.

Colophon: These instructions on cultivating the embodied realization of emptiness-appearance based on the practice of fourfold mindfulness were composed by the VIIth Dalai Lama, Kelsang Gyatso (1708-1757), based on the oral transmission of personal guidance from the Bodhisattva Manjushri revealed to the Great Master Tsong Khapa Losang Drakpa (1357-1419). They were translated by Joseph Loizzo for the Nalanda Institute for Contemplative Science class, *Weaving Full Potential*, taught by Geri Loizzo in 2017, consulting the 1972 translation by Jeffrey Hopkins and the commentary on the 97th Ganden Throne Holder Yong-dzin Ling Rimpoche's 1980 oral teaching offered by Ngawang Gelek Demo Rimpoche at Garrison Institute in 2004, and published by Jewel Heart International in 2009.

Individual Four Truths	Individual Four Scopes	Communal Four Steps	Communal Four Skills	Embodied Four Wangs	Embodied Four Arts
Suffering	Body	Social Stress	Empathy	Vase	Creation
Origin	Sensitivity	Self-Habit	Self-Analysis	Secret	Sublimation
Cessation	Mind	Compassion	Give & Take	Wisdom	Intuition
Path	Elements	Altruism	Exchange	Word	Integration

Table 1. Truths and Scopes, Steps and Skills, Empowerments and Arts. Loizzo, 2024.

