

## Chenrezig Sadhanas and Prayers

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### **Prayers**

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## Chenrezig Puja

This book contains the recitation for the meditation of the Great Compassionate One called 'For the Benefit of All Beings as Vast as the Skies', Tib. 'Dro.don.Kha.khyab.Ma.'

(Begin with REFUGE.)

From this moment until the Heart of Enlightenment is reached, I and all sentient beings as limitless as the sky \* go for refuge to all the glorious Holy Lamas; we go for refuge to all the Yidams, the Dieties gathered in the Mandalas; we go for refuge to all the Buddhas, those that have conquered and gone beyond; we go for refuge to all the Supreme Dharma; we go for refuge to all the Noble Sangha; we go for refuge to all the Dakas, Dakinis, Protectors and Defenders of Dharma who possess the eye of Transcending Awareness.

(Repeat three times from \*)

(Finishing the Refuge, the recitation for the Chenrezig meditation follows. First, the REFUGE and the Raising of BODHICITTA:)

\* To the Buddhas, Dharma, and Supreme Assembly I go for refuge until Enlightenment. May I, through merit gained by gifts and so on, accomplish Buddhahood for the sake of all beings.

(Repeat three times from \*)

(VISUALIZATION of the DIETY)

On the crown of my head and all sentient beings pervading space, there rests a white lotus and moon seat. From HRI (on the lotus and moon seat) appears Noble All-Seeing One, white, bright, and radiating five-colored light rays, smiling charmingly and gazing with Eyes of Compassion.

He has four arms, the upper two joined together and the lower two holding a white lotus and crystal rosary. He is adorned by precious jewels and silks; a deer skin covers his upper part (left shoulder). The Buddha of Boundless Light adorns his head. He sits in the vajra asana. His back is supported by a stainless moon; he is the essence of all sources of refuge.

(Make the following prayer thinking all beings are making it with you as if in a single voice.)

\* Lord, whose white body is not clothed by fault, whose head is adorned by a Perfect Buddha, who looks upon all beings with Eyes of Compassion, to you Chenrezig I pay homage.

(Repeat at least three times from \*)

(The SEVEN BRANCH PRAYER)

To the Sublime One, the Mighty Chenrezig, to the Buddhas and their Sons, who reside in the ten directions and the three times, with complete sincerity I pay homage.

I offer flowers, incense, butter-lamps, perfume, food, music, and other real and imaginary offerings and so on, and beseech the Noble Assembly to accept them.

I confess all the unskillful actions caused by the power of conflicting emotions, the ten unvirtuous deeds and the five sins of limitless consequence done from beginningless time until now.

I rejoice in the spiritual merit of whatever virtue Sravakas, Pratyeka Buddhas, Bodhisattvas, and ordinary beings gather throughout the three times.

I pray that the Dharma Wheel of the Mahayana, Hinayana, and of the Teachings common to both be turned in accordance with the wishes and aptitudes of beings.

I beseech the Buddhas not to pass into Nirvana as long as samsara is not emptied, but to look with compassion upon sentient beings who wallow in the ocean of suffering.

May whatever merit I have accumulated be the cause for the Enlightenment of Beings; may I quickly become a splendid leader of beings.

(The Vajra words of prayer to the Excellent Chenrezig composed by the Great Mahasiddha, Tang tong Gyalpo, in his incarnation as Gelong Pema Karpo:)

I pray to you Lama Chenrezig. I pray to you Yidam Chenrezig. I pray to you Perfect Noble Chenrezig. I pray to you Lord Protector Chenrezig. I pray to you Lord of Love Chenrezig. Great Compassionate Victor, please hold us with your compassion, numberless beings who wander in endless samsara experiencing unbearable suffering. There is no other refuge than you, Protector! Please bestow the blessing to obtain omniscient Buddhahood.

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of anger, are born as hell beings and experience the suffering of heat and cold. May they all be born in your presence, Perfect Diety. OM MANI PADME HUNG

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of greed, are born in the realms of pretas and experience the suffering of hunger and thirst. May they all be born in your perfect realm, the Potala. OM MANI PADME HUNG

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of stupidity, are born as animals and experience the suffering of dullness and stupidity. May they all be born in your presence, Protector. OM MANI PADME HUNG

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of desire, are born in the human realm and experience the suffering of excessive activity and constant frustration. May they all be born in the Pure Land of Dewachen.  
OM MANI PADME HUNG

(This prayer, the vajra words of prayer to the Sublime Chenrezig, was composed by the Mahasiddha, Tang tong Gyalpo, who remembered them from a previous incarnation when he had been the monk Pema Karpo, who addressed this prayer one-pointedly to the Sublime Chenrezig while doing the Nyung Ne practice from his twentieth to his eightieth year.)

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of jealousy, are born in the realm of the demi-gods and experience the suffering of fighting and quarreling. May they all be born in your realm, the Potala.  
OM MANI PADME HUNG

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of pride, are born in the realm of the gods and experience the suffering of change and falling. May they all be born in your realm, the Potala. OM MANI PADME HUNG

Wherever I am born may my deeds, by equalling Chenrezig's, liberate beings from impure realms and spread the perfect sound of the six syllables in the ten directions. Through the power of praying to you Perfect Noble One, may beings who I am to discipline pay the greatest attention to action and result, and diligently practice virtue and the Dharma for the benefit of beings.

(And then:)

Through this one-pointed prayer, light radiates from the body of the Sublime One and purifies impure Karma, impure appearances, and the deluded mind. The outer realm is the Pure Land of Dewachen, and the body, speech, and mind of beings therein are the perfect form, sublime speech, and pure mind of Mighty Chenrezig, the indivisible union of appearance, sound, and vivid intelligence with voidness.

(Meditate like this as you recite the mantra.)

OM MANI PADME HUNG

(Recite as many times as you are able. Finally, let the mind remain absorbed in its own essence without making distinction between subject, object, and act. Then repeat:)

My body, the bodies of others and all appearances are the perfect form of the Sublime One, all sounds the melody of the Six Syllables, and all thoughts the vastness of the Great Jnana.

(DEDICATING the MERIT)

Through this virtue, may I quickly achieve the realization of Mighty Chenrezig and may I bring every single being to that same state.

(This text, called 'The Recitation for the Meditation of the Great Compassionate One for the Benefit of Beings as Vast as the Skies', was composed by the Mahasiddha Tang tong Gyalpo and bears the blessing of his speech.)

Through the merit of reciting and meditating may I and every being to whom I am connected, when these imperfect forms are left behind, be miraculously born in Dewachen. May I then immediately cross the ten levels and send out emanations for the benefit of others.

Through this virtue, may all beings perfect the accumulation of spiritual merit and awareness. May they attain the Two Supreme Bodies which arise from merit and awareness.

Bodhicitta is precious; may it arise in those who have not cultivated it. In those who have cultivated it, may it not diminish; may it ever grow and flourish.

## The Total Flowering of Activity to Help Others

*This series of prayers and meditations is concerned with mind training and constitutes the basis of the teaching of the forebears of the lineage. These are pith instructions of the transcending awareness dakinis, Nigume, and will create conditions such that it is impossible for others not to benefit.*

*First, imagine your guru as Chenrezig in front of you surrounded by an ocean of sources of refuge.*

In the sky in front of me is a jeweled throne.  
 On this throne is a lotus and moon seat  
 On which sits my root guru in essence,  
 In form, the Lord Chenrezig,  
 Surrounded by throngs  
 Of buddhas and bodhisattvas.  
 Everything becomes so very real.

I and all sentient beings, my mothers,  
 Go for refuge to the guru, precious Buddha.  
 We go for refuge to the Buddha, dharma, and sangha.  
 We go for refuge to the guru, yidams and  
 Throngs of dakinis and protectors.  
 We go for refuge to mind itself,  
 Clear, empty dharmakaya.

*Repeat this refuge prayer 3, 7, 21, 108 times and rest free of conceptualization.*

All sentient beings are to attain the citadel  
 Of completely perfected buddhahood.  
 For this reason and to this end, I now enter the stages  
 Of honest virtuous action.

*Repeat this prayer 3 times.*

I appear clearly as the deity.  
 On a lotus-moon seat above my head,  
 Sits my root guru,  
 Clear, white, radiant with light,  
 With a loving expression and

Clothed in jewels and silk.

Light shines from the three letters  
 At the three points,  
 Inviting a throng of source and  
 Transmission gurus, yidams,  
 Peaceful and wrathful deities,  
 Buddhas, bodhisattvas, dakinis, and protectors  
 Who all dissolve into the guru.  
 The guru becomes their embodiment.

*When your mind is filled with intense devotion in the following prayer, your guru will definitely appear.*

To you, my guru, completely pure and  
 Universal spiritual friend, I pray for blessing.  
 I pray for the blessings of loving-kindness,  
 Compassion and bodhicitta.

*Repeat this 3, 7, 21, 108 times.*

I pray that through you, my guru, precious Buddha,  
 Only the welfare of others will be accomplished  
 In this and other lives of mine.

*Repeat this 3 times and then meditate on compassion, which encompasses all space.*

Sentient beings fill all that space fills.  
 Everyone, without a single exception,  
 Has been my parent.  
 Each and every one has helped me in countless lives.  
 All of them, though wishing happiness,  
 Accomplish suffering.  
 Oh pitiable ones,  
 Wandering endlessly in samsara . . .  
 Through the power of immense compassion  
 My guru is absorbed into me.  
 Instantly I become in form  
 The Great Compassionate One

Who tames beings.

And with loving heart  
Is mindful of every sentient being.

*Imagining yourself to be Chenrezig, repeat the six syllables OM MANI PADME HUM and meditate on taking and sending. Then:*

Alas my kindly parents,  
The six kinds of beings  
In beginningless and endless samsara  
Are broken by intolerable suffering.  
In this ocean of existence and suffering  
Ever wander all sentient beings.  
Alas, alas, oh pitiable ones,  
All my parents are come to this.  
How can I forsake and let them fall?  
I must, right now, and all the time,  
Work diligently for the  
Welfare of all beings.

*Now pray as follows:*

Both in this and other lives  
May this basic virtue of mine  
Accomplish only that which benefits others.  
May my body ripen all sentient beings  
And set them free.  
May my speech ripen all sentient beings  
And set them free.  
May my mind ripen all sentient beings  
And set them free.  
Until this ocean of suffering is emptied,  
May all three,  
My body, speech, and mind,  
Ripen all sentient beings  
And set them free.

*Repeat 3 times.*

May I become not only a lord protector  
Of all sentient beings in all situations,  
But also, fulfill every wish  
Of each and every sentient being.

*Repeat 3 times.*

*This service is practiced regularly at The Venerable Kalu Rinpoche's monastery in India. During his tour of North America, he gave this service and meditation to a number of centers, notably Vancouver, San Francisco, and Hawaii. The translation was by Ken McLeod.*

*Dedicated to The Venerable Dezhung Rinpoche.*

## A Continuous Rain to Benefit Beings

by The Fifteenth Karmapa, Kakhyab Dorje

*I bow to the Noble Lord, the All-Seeing One,  
The expression of all Kings Great Compassion;  
Inseparable from the Activity that stirs the depths of Samsara*

*I go for refuge, 'til Enlightenment  
in Buddha, Dharma, and assembled Saints.*

*May I, with meditation's power and force,  
Accomplish Buddha for all beings' sake.*

*Crowning the head of each and every being,  
Whose numbers match the boundlessness of space,  
There rests a lotus white and full moon seat.  
From HRI appears the great All-Seeing One,  
Five-colored rays shine from his clear white form,  
And kindness in his eyes and smiling face.  
Of his four hands, a pair are joined in prayer;  
The left a lotus holds, and in the right  
A crystal rosary. With silks he is  
Adorned, with gems and ornaments of gold,  
And o'er his shoulder falls a deer's soft pelt.  
Immutable he sits, his legs crossed,  
Leaning his back against a stainless moon,  
And Buddha Boundless Light rests on his head.  
All refuge deities in essence joined.*

*O Lord of whitest form not clothed by fault,  
Whose head a perfect Buddha crowns in light,  
Whose compassionate eyes see each living thing;  
To you, All-Seeing One, I bow my head.*

*When I have prayed this way with mindfulness,  
Light, shining from the holy form, removes  
All impure karma and bewilderment:  
The outer realm becomes the Realm of Bliss;*

*Each living being's body, speech, and mind  
To All-Seeing One's three faculties are changed.  
All knowledge, sound, and all appearing forms  
Become inseparable from emptiness.*

*Om mani padme hung*

*Myself and others are the holy form;  
The mantra sings and hums in every sound;  
As deep and vast awareness, thoughts arise.*

*Through virtue of this practice may I now  
Quickly achieve All-Seeing One's great state.  
And to this same state may I come to lead  
Every being, not one left behind.*

*When one meditates on one complete form,  
The form of the Lord All-Seeing One,  
Every Buddha is included.  
Meditation (mindfulness) of this  
Will remove the evil of even inexpiable action.*

*Listen well, Oh sons of noble family:  
This hearts of gathered epitomes  
Is, through the blessings of all Buddhas,  
The source of benefit and joy,  
The root of all accomplishments,  
The steps which lead to higher births,  
The barrier to lower births,  
The ship which crosses Samsara,  
The lighted lamp that banishes darkness,  
The champion who conquers five poisons,  
The flame that burns evil and obscurations,  
The hammer that beats down sorrow,  
The comrade who subdues savagery,  
The fortune of Dharma in snowy lands,  
The precious and distinguished monarch who is the core  
That constitutes the essentials of hearing, thinking, and meditation,  
And the essence of many sutras, tantras, and commentaries.*

*Therefore, recite this six-syllable mantra.*

*"I pray, casting my voice to the Potala,  
The country of the blissful and free,  
For Supreme Compassion's cord to draw  
All beings from existence's sea."*

*"I, an old householder, offer my devoted thanks,  
Having seen, as the gem of eternal bliss,  
these few words of profound import.  
This, the "Continual Rain to Benefit Beings," the divine instruction,  
Was written by the Great Karmapa, the All-Seeing One in actuality."*

APPENDIX 1



*The Inseparability of the Spiritual Master  
and Avalokiteshvara:  
A Source of All Powerful Attainments*

By Tenzin Gyatso,  
His Holiness the Fourteenth Dalai Lama

Translation and annotation by  
Sharpa Tulku and Brian Beresford

## INTRODUCTION

This sadhana, entitled *The Inseparability of the Spiritual Master and Avalokiteshvara: A Source of all Powerful Attainments*, was composed when His Holiness was nineteen years of age and was first published in Tibet in the Wood Horse Year (1954). This translation was originally made at the wish of Mr. Ang Sim Chai of Malaysia. It is our sincere and deep hope that people, through this practice, will discover a universal means of creating happiness through generating compassion and love for all. May every creature share in its boundless effects.

Grateful acknowledgement is made to those who assisted in this work. The language of the initial rough translation was corrected and improved upon by India Stevens. Thanks also go to Alexander Berzin and Jonathan Landaw for their helpful suggestions.

*To my spiritual master Avalokiteshvara,  
The full-moon-like essence of the buddhas' vast compassion  
And the radiant white nectar of their all-inspiring strength,  
I pay my deep respect.  
I shall now disseminate to all other beings the standard practice  
of this profound yoga.*

The root of every inspiration and powerful attainment (*jidhi*) lies solely with the spiritual master (*lama* or *guru*). As such he has been praised in both sutras and tantras<sup>1</sup> more than once. He is of fundamental importance because the basis for achieving everlasting happiness is requesting him to teach the undistorted path. Thinking of him as being inseparable from the specific meditational deity with whom you feel a special affinity, you should visualize the two as one.

The vitality of the Mahayana tradition comes from compassion, love, and the altruistic aspiration to attain enlightenment (*bodhichitta*) in order to effectively help all creatures become free from their suffering. Moreover, the importance of compassion is emphasized throughout all stages of development. Therefore, if you wish to combine Avalokiteshvara, the meditational deity of compassion, with your own root guru, first gather fine offerings in a suitable place. Sitting on a comfortable seat in an especially virtuous state of mind, take refuge, generate an enlightened motive of the awakening mind, and meditate on the four immeasurable thoughts.

Sharpa Tulku

## PRELIMINARIES

### *I. Refuge*

Namo Gurubhyah	In the spiritual masters, I take refuge;
Namo Buddhaya	In the Awakened One, I take refuge;
Namo Dharmaya	In his Truth, I take refuge;
Namo Sanghaya	In the Spiritual Community, I take refuge.

## *II. Generating Bodhichitta*

In the Supreme Awakened One, his Truth, and the Spiritual Community,  
I seek refuge until becoming enlightened.  
By the merit from practicing giving and other perfections,  
May I accomplish full awakening for the benefit of all.

## *III. The Four Immeasurable Thoughts*

May all sentient beings possess happiness and the cause of happiness.  
May all sentient beings be parted from suffering and the cause of suffering.

May all sentient beings never be parted from the happiness that has no suffering.  
May all sentient beings abide in equanimity without attachment or aversion for near or far.

*Recite these prayers three times each.*

## THE ACTUAL PRACTICE

### *I. Purification*

May the surface of the earth in every direction  
Be stainless and pure, without roughness or fault,  
As smooth as the palm of a child's soft hand  
And as naturally polished as lapis lazuli.<sup>2</sup>

May the material offerings of gods<sup>3</sup> and humans,  
Both those set before me and those visualized  
Like a cloud of the peerless offerings of Samantabhadra,<sup>4</sup>  
Pervade and encompass the vastness of space.

*Om namo bhagavate vajra sara pramardane tathagataya / arhate samyak sambuddhaya / tadyatha / om vajre vajre / maha vajre / maha teja vajre / maha vidya vajre / maha bodhichitta vajre / maha bodhi mando pacam kramana vajre / serva karma avarana visho dhama vajre svaha.*

## *Recite this purification mantra three times.*

By the force of the truth of the Three Jewels of refuge,  
By the firm inspiration from all bodhisattvas and buddhas,  
By the power of the buddhas who have fully completed their collections of both good merit and insight,  
By the might of the void, inconceivable and pure,  
May all of these offerings be hereby transformed into their actual nature of voidness.

*In this way bless the surroundings and the articles of offering.*

### *II. Visualization*

In the space of the dharmakaya<sup>5</sup> of great spontaneous bliss,  
In the midst of billowing clouds of magnificent offerings,  
Upon a sparkling, jeweled throne supported by eight snow lions,<sup>6</sup>  
On a seat composed of a lotus in bloom, the sun and the moon,<sup>7</sup>  
Sits supreme exalted Avalokiteshvara, great treasure of compassion,  
Assuming the form of a monk wearing saffron-colored robes.

O my Vajradhara master, kind in all three ways,<sup>8</sup> holy Losang Tenzin Gyatso,  
Endowed with a glowing fair complexion and a radiant smiling face,  
Your right hand at your heart in a gesture expounding Dharma  
Holds the stem of one white lotus that supports a book and sword,<sup>9</sup>  
Your left hand resting in meditative pose holds a thousand-spoked wheel.<sup>10</sup>

You are clothed in the three saffron robes of a monk,<sup>11</sup>  
And are crowned with the pointed, golden hat of a pandit.<sup>12</sup>  
Your aggregates, sensory spheres, senses, and objects, as well as your limbs,

Are a mandala complete with the five buddhas and their consorts,<sup>13</sup>  
Male and female bodhisattvas and the wrathful protectors.  
Encircled by a halo of five brilliant colors,<sup>14</sup>  
My master is seated in full vajra posture,

Sending forth a network of cloud-like self-emanations  
To tame the minds of all sentient beings.

Within his heart sits Avalokiteshvara, a wisdom-being,<sup>15</sup>  
With one face and four arms.  
His upper two hands are placed together,  
His lower two hands hold a crystal rosary and white lotus.<sup>16</sup>  
He is adorned with jeweled ornaments and heavenly raiment.  
Over his left shoulder an antelope skin is draped,<sup>17</sup>  
And cross-legged he is seated on a silver moon and lotus.<sup>18</sup>  
The white syllable *Hrih*, a concentration-being at his heart,  
Emits brilliant colored light in all the ten directions.

On my master's brow is a white *Om*,  
Within his throat, a red *Ah*,  
At his heart, a blue *Hum*  
From which many lights shine out in myriad directions,  
Inviting the Three Jewels of Refuge to dissolve into him,  
Transforming him into the collected essence of the objects of refuge.

*In this manner visualize the spiritual master.*

### III. *The Seven-Limb Prayer*

*Prostrating*  
Your liberating body is fully adorned with all the signs of a buddha;<sup>19</sup>  
Your melodious speech, complete with all sixry rhythms, flows  
without hesitation;  
Your vast, profound mind filled with wisdom and compassion is  
beyond all conception;  
I prostrate to the wheel of these three secret adornments of your body,  
speech, and mind.

*Offering*  
Material offerings of my own and those of others,  
The actual objects and those that I visualize,  
Body and wealth, and all virtues amassed throughout the three times,

I offer to you upon visualized oceans of clouds like Samantabhadra's  
offerings.

#### *Confessing*

My mind being oppressed by the stifling darkness of ignorance,  
I have done many wrongs against reason and vows.  
Whatever mistakes I have made in the past,  
With a deep sense of regret I pledge never to repeat them  
And without reservation I confess everything to you.

#### *Rejoicing*

From the depths of my heart,  
I rejoice in the enlightening deeds of the sublime masters  
And in the virtuous actions past, present, and future  
Performed by myself and all others as well,  
And by ordinary and exalted beings of the three sacred traditions.<sup>20</sup>

#### *Requesting*

I request you to awaken every living being  
From the sleep of ordinary and instinctive defilements  
With the divine music of the Dharma's pure truth,  
Resounding with the melody of profoundness and peace  
And in accordance with the dispositions of your various disciples.

#### *Entreating*

I entreat you to firmly establish your feet upon the indestructible vajra  
throne  
In the indissoluble state of *E-uam*,<sup>21</sup>  
Until every sentient being gains the calm breath of joy in the state of  
final realization,  
Unfettered by the extremes of worldliness or tranquil liberation.

#### *Dedicating*

I dedicate fully my virtuous actions of all the three times,  
So that I may receive continuous care from a master  
And attain full enlightenment for the benefit of all  
Through accomplishing my prayers, the supreme deed of  
Samantabhadra.

#### *IV. The Mandala Offering*

By the virtue of offering to you, assembly of buddhas visualized  
before me,  
This mandala built on a base, resplendent with flowers, saffron water,  
and incense,  
Adorned with Mount Meru and the four continents, as well as the  
sun and the moon,  
May all sentient beings share in its boundless effects.

This offering I make of a precious jeweled mandala,  
Together with other pure offerings and wealth  
And the virtues we have collected throughout the three times  
With our body, speech and mind.

O my masters, my yidams,<sup>22</sup> and the Three Precious Jewels,  
I offer all to you with unwavering faith.  
Accepting these out of your boundless compassion,  
Send forth to me waves of your inspiring strength.  
*Om idam guru ratna mandalakam niryatayami*

*Thus make the offering of the mandala together with the seven-limb  
prayer.*

#### *V. The Blessing by the Master*

From the *Hrib* in the heart of Avalokiteshvara,  
Seated in the heart of my venerable master,  
Flow streams of nectar and rays of five colors  
Penetrating the crown of my head,  
Eliminating all obscurations and endowing me with both  
Common and exclusive powerful attainments.  
*Om ab guru vajradhara vagindra sumati shasana dhara samudra shri  
bhadra sarva siddhi hum hum*

*Recite the mantra of the spiritual master as many times as possible.*

#### *VI. The Prayer of the Graduated Path*

Bestow on me your blessings to be devoted to my master  
With the purest thoughts and actions, gaining confidence that you,  
O compassionate holy master, are the basis of temporary and  
everlasting bliss,  
For you elucidate the true path free from all deception  
And embody the totality of refuges past number.

Bestow on me your blessings to live a life of Dharma  
Undistracted by the illusory preoccupations of this life,  
For well I know that these leisures and endowments  
Can never be surpassed by countless treasures of vast wealth,  
And that this precious form once attained cannot endure,  
For at any moment of time it may easily be destroyed.

Bestow on me your blessings to cease actions of nonvirtue  
And accomplish wholesome deeds, by being always mindful  
Of the causes and effects from kind and harmful acts,  
While revering the Three Precious Jewels as the ultimate source of  
refuge  
And most trustworthy protection from the unendurable fears of  
unfortunate rebirth states.

Bestow on me your blessings to practice the three higher trainings,<sup>23</sup>  
Motivated by firm renunciation gained from the clear comprehension  
That even the prosperity of the lord of the devas<sup>24</sup>  
Is merely a deception, like a siren's alluring spell.  
Bestow on me your blessings to master the oceans of practice,  
Cultivating immediately the supreme enlightened motivation,  
By reflecting on the predicament of all mother sentient beings,  
Who have nourished me with kindness from beginningless time  
And now are tortured while ensnared within one extreme or other,  
Either on the wheel of suffering or in tranquil liberation.

Bestow on me your blessings to generate the yoga  
Combining mental quiescence with penetrative insight,

In which the hundred-thousand-fold splendor of voidness, forever free from both extremes,<sup>25</sup>  
Reflects without obstruction in the clear mirror of the immutable meditation.

Bestow on me your blessings to observe in strict accordance All the vows and words of honor that form the root of powerful attainments,  
Having entered through the gate of the extremely profound tantra By the kindness of my all-proficient master.

Bestow on me your blessings to attain within this lifetime The blissful mahamudra of the union of body and wisdom,<sup>26</sup>  
Through severing completely my all-creating karmic energy With wisdom's sharp sword of the nonduality of bliss and emptiness.<sup>27</sup>

*Having made requests in this way for the development in your mindstream of the entire paths of sutra and tantra, and thus having done a glance meditation on them, now recite the six-syllable mantra in connection with the merging of the spiritual master into your heart.*

### VII. *The Merging of the Spiritual Master*

My supreme master, requested in this way,  
Now blissfully descends through the crown of my head  
And dissolves in the indestructible point  
At the center of my eight-petaled heart.<sup>28</sup>  
Now my master re-emerges on a moon and lotus.  
In his heart sits Avalokiteshvara, within whose heart is the letter *Hrih*  
Encircled by a rosary of the six-syllable mantra, the source from which streams of nectar flow,  
Eliminating all obstacles and every disease  
And expanding my knowledge of the scriptural and insight teachings of the Buddha.  
Thus, I receive the entire blessings of the victorious ones and their children,  
And radiant lights again shine forth  
To cleanse away defects from all beings and their environment.

In this way I attain the supreme yogic state,  
Transforming every appearance, sound, and thought  
Into the three secret ways of the exalted ones.<sup>29</sup>

*After completing the above, recite the six-syllable mantra, Om mani Padme hum, as many times as possible. Upon conclusion, recite once the hundred-syllable mantra of Vajrasattva.*

*Om vajrasattva samayam anupadaya, vajrasattva tenopatishta, dridho me bhava, sutoshyo me bhava, suposhyo me bhava, anurakto me bhava, sarvavidhīm me prayacha, sarvakarma sucha me chittam shrijam kuru hum, ha ha ha boh bhagavan sarva tathagata vajra ma me muncha, vajra bhava mahasamayatasattva ab hum phaat*

### VIII. *Dedication*

In the glorious hundred-thousand-fold radiance of the youthful moon of wholesome practice,  
From the blue jasmine garden of Victorious Treasure Mind's method of truth<sup>30</sup>  
May the seeds of explanation and accomplishment germinate and flower across this vast earth;  
May the ensuing auspiciousness beautify everything until the limit of the universe.<sup>31</sup>

By flying high above the three realms<sup>32</sup>  
The never-vanishing great jeweled banner of religious and secular rule,<sup>33</sup>  
Laden with millions of virtues and perfect accomplishments:  
May myriad wishes for benefit and bliss pour down.

Having banished afar the dark weight of this era's degeneration  
Across the extent of the earth sapphire held by a celestial maiden,  
May all living creatures overflow with spontaneous gaiety and joy  
In the significant encompassing brilliance of happiness and bliss.

In short, O protector, by the power of your affectionate care,  
May I never be parted from you throughout the rosaries of my lives.

May I proceed directly, with an ease beyond effort,  
Unto the great city of unification, the all-powerful cosmic state itself.<sup>34</sup>

*Having offered prayers of dedication in this way, also recite others such as the "Yearning Prayer of Samantabhadra's Activity" or "The Prayer of the Virtuous Beginning, Middle, and End."<sup>35</sup> Upon conclusion recite the following prayer.*

#### *Conclusion*

By the force of the immaculate compassion of the victorious ones and  
their sons,

May everything adverse be banished for eternity throughout the  
universe.

May all favorable omens become increasingly auspicious,  
And may whatever is of virtue in the round of this existence or in  
tranquil liberation

Flourish and grow brighter like a new moon waxing full.

*This has been written at the repeated request of the assistant cabinet minister, Mr. Shankawa Gyurme Sonam Tobgal who, with sincere faith and offerings, asked me to write a simple and complete sadhana of the inseparability of Avalokiteshvara and myself. This devotion contains a short glance meditation on the entire graduated path and the mantras of the master and Avalokiteshvara. Although it is improper for me to write such a devotion about myself, waves of inspiration of the buddhas can be received from ordinary beings just as relics can come from a dog's tooth.<sup>36</sup> Therefore, I have composed this with the hope of benefiting a few faithful disciples.*

#### *The Buddhist monk*

Ngawang Losang Tenzin Gyatso  
*maintaining the title of Holder of the White Lotus (Avalokiteshvara)*

#### NOTES

1. The sutras are teachings of Buddha dealing with general subjects while the tantras concern esoteric matters.

2. Lapis lazuli is a semiprecious gem, deep blue in color, and usually highly polished.

3. Gods are those beings who abide in the celestial realms, the rebirth state with the least suffering within the cycle of existence (*samsara*).

4. Samantabhadra is one of the eight bodhisattvas of the Mahayana lineage. He is famed for the extensiveness of his offerings made to the buddhas of the ten directions. *Bodhisattva* literally means "courageously minded one striving for enlightenment." A bodhisattva courageously endures any hardship to overcome ignorance and the momentum of previous unskillful actions in order to attain full enlightenment for the benefit of all other beings.

5. The *dharmaakaya* is the truth body of a fully enlightened being. It is the final accomplishment of all practices and results from an accumulation of meditative insight.

6. Four of the eight snow lions look upward, providing protection from interferences from above. Four gaze downward, protecting from interferences from below.

7. The lotus, rising through the mire of a swamp, symbolizes the purity of the bodhisattva who rises above the bonds of cyclic existence, uncontaminated by the confusion of the world. The moon symbolizes the conventional enlightened motivation of bodhichitta: the altruistic aspiration to attain buddhahood for the sake of others. The sun symbolizes the ultimate wisdom of bodhichitta: the direct cognition of voidness, the true mode of existence.

8. "Vajradhara master" is a name given to a tantric master, indicating that he is considered inseparable from Buddha Vajradhara (Tib. Dorje Chang, Holder of the Vajra), the tantric emanation of Buddha Shakyamuni. The vajra is a symbol of strength and unity. He is kind in three ways by giving the empowerment to practice the deity yoga of tantra, the oral transmission that remains unbroken from the Enlightened One himself, and the oral explanation of the tantric procedures based on his own experience.

9. The white lotus symbolizes the pure nature of the discriminating wisdom of penetrative insight into voidness. The knowledge of this is symbolized by the book of scripture resting on the lotus together with the flaming sword of total awareness that cuts through the root of ignorance. The scripture is one of the perfection of wisdom (*prajñāparamitā*) sutras.

10. The thousand-spoked wheel signifies the turning of the wheel of truth (*dharma-chakra*), the teachings of the Buddha.

34. Unto the great city of unification, the all-powerful cosmic state itself.

35. "Yearning Prayer of Samantabhadra's Activity" or "The Prayer of the

Virtuous Beginning, Middle, and End."

36. "Although it is improper for me to write such a devotion about myself, waves of inspiration of the buddhas can be received from ordinary beings just as relics can come from a dog's tooth." Therefore, I have composed this with the hope of benefiting a few faithful disciples.

- ii. The three robes stand for the three higher trainings in ethics, meditative stabilization, and discriminating wisdom.
12. The golden hat of a pandit symbolizes pure morality. Its point stands for penetrative wisdom. A pandit is a master of the five major branches of knowledge: art, medicine, grammar, reasoning, and the inner, or Buddhist, sciences.
13. Meditation on the five buddhas, or conquerors (*jina*), is visualized in tantric practice to purify the five aggregates (*skandha*) and to transform the five defilements of greed, hatred, self-importance, jealousy, and ignorance into the five wisdoms. The five aggregates are form, feeling, recognition, compositional factors, and consciousness. The five wisdoms are of voidness, equality, individuality, accomplishment, and the mirror-like wisdom.
14. The five colors are red, blue, yellow, green, and white. They are associated with the five conquerors.
15. A wisdom-being (*yeshé sempa*) is the actual implied being in one's visualization of a deity. Initially, in visualization, one conceptually creates a mentally manifested being (*damtseg sempa*) out of a relaxed but controlled imaginative concentration. This creation eventually merges with the wisdom-being when one's vision of the deity becomes nonconceptual.
16. The beads on the crystal rosary held by Avalokiteshvara symbolize sentient beings. The action of turning the beads indicates that he is drawing them out of their misery in cyclic existence and leading them into the state beyond sorrow (*miranava*). The white lotus symbolizes his pure state of mind.
17. The antelope is known to be very kind and considerate toward its offspring and is therefore a symbol for bodhichitta, the cultivation of a kind and compassionate attitude toward others.
18. The moon stands for the method by which one follows the spiritual path and engages in the conduct of the bodhisattvas. The lotus symbolizes the discriminating wisdom of insight into voidness.
19. There are thirty-two major and eighty minor signs that indicate the attainments of an enlightened being.
20. The three sacred traditions of Buddhism are the vehicles of the *shrawakas*, *pratyekabuddhas*, and *bodhisattvas*.
21. *E-um* is a Sanskrit seed syllable meaning “thus.” It symbolizes the unity of the positive and negative aspects of cosmic energy which, in terms of the momentum from the past and the potentiality of the future, are unified in the present.
22. The *yidam* is the meditational deity with whom one identifies when practicing

- tantric deity yoga. This should only be done after having received an empowerment from a fully qualified tantric master.
23. The three higher trainings are ethics (*shila*), meditative concentration (*samadhi*), and discriminating wisdom (*prajña*).
24. Even Indra, the lord of the devas, will one day expand the accumulation of virtuous actions that cause him to hold one of the highest positions within the six realms of cyclic existence, and he too will fall into a lower realm.
25. The two extremes are the beliefs in either true self-existence or nonexistence. The middle way (*madhyamaka*) shows a path that is neither of these.
26. The Great Seal (*mahamudra*, *chagya chenpo*) of the union of body and wisdom (*riggalddha*, *zangjig*) is the unity of the clear light (*prabhavasvara*, *osel*) and the illusory body (*nyuzakya*, *gnulu*). The illusory body is the finest physical body, a combination of energy (*vayu*, *lung*) and consciousness (*chitta*, *sem*). The clear light is the wisdom of the nonduality of bliss and voidness.
27. The nonduality of bliss and voidness is the bliss of the direct understanding of voidness.
28. The heart wheel (*chakera*) of the central psychic channel (*nadi*) has eight divisions.
29. The three secret ways of the exalted ones are: (a) viewing all surroundings as a blissful abode (*mandala*) and all beings as manifestations of deities, (b) hearing all sound as mantra, and (c) intuitively knowing everything to be empty of true existence.
30. “Victorious Treasure Mind” is a name given to Manjushri, the meditational deity embodying discriminating wisdom. His method of truth is the direct cognition of voidness.
31. The limit of the universe is when all beings attain full enlightenment.
32. The three realms are the desire, form, and formless realms.
33. Religious and secular rule refers to the form of government in Tibet prior to 1959.
34. The great city of unification, the all-powerful cosmic state, is buddhahood.
35. *Bhadradharyapranidhana* (*Zangpo chöpe monlam*) is the “Yearning Prayer of Samantabhadra’s Activity.” *Togama* by Je Tsongkhapa is “The Prayer of the Virtuous Beginning, Middle, and End.”
36. Once in Tibet a very devout woman asked her son, who journeyed on trading expeditions to India, to bring back for her a relic of Buddha. Although the son went three times, each time he forgot the promised relic. Not wanting to disappoint his mother again, he picked up a dog’s tooth as he was nearing home on

his last journey and reverently presented that to her. She was overjoyed and placed the tooth upon the family altar. She then made many devotions to the "holy tooth" and, to the amazement of her son, from the tooth came several true relics.

## *Appendix 2 - The Meditations*

THE TEN MEDITATIONS that Lama Yeshe guides the reader through are presented here altogether. There are eight steps, but each meditation does not necessarily cover all eight: one, for example, includes all except step 7, and another mentions only one step. Also, some meditations only briefly mention the steps. When doing the meditations, flesh out the appropriate steps, taking them from meditation 1, which explains the visualizations most extensively, or from variations that Lama gives in the later meditations. In all cases, for step 2 one needs to refer to the sadhana, appendix 1. All meditations should be preceded by the prayers of refuge, bodhichitta, etc., in the sadhana. The words in bold type show the new visualizations that Lama adds to each meditation as the course progresses.

### MEDITATION 1 (CHAPTER 8) BECOMING THE MAHAMUDRA DEITY

In the space in front of you there is a jeweled throne, held up by eight snow lions, which radiates light. On the throne, on a lotus and cushions of sun and moon, sits Avalokiteshvara in the aspect of a monk, wearing saffron-colored robes. Guru Avalokiteshvara's face is white and has a red vibration. His face is very loving, and his eyes are peaceful. His right hand is at his heart in the gesture of giving Dharma. It holds a white lotus, and resting on its petals is a prajñaparamita text containing Lord Buddha's teachings on the perfection of wisdom. Standing upright on the text is a sword, which symbolizes the knowledge-wisdom of all the past, present, and future buddhas. Fire radiates from the tip of the sword, burning up all our negative energy. Guru Avalokiteshvara's left hand is in his lap, palm upward in the samadhi mudra, the gesture of contemplation, holding an upright Dharma wheel. He sits in the vajra position, surrounded by rainbow light. He is simultaneously in samadhi and showing the aspect of teaching.

At his heart is the wisdom-being, Avalokiteshvara himself, sitting on a white lotus and a moon cushion. He is white, has one face and four arms. Two hands are together at his heart, signifying total unity, and the other two are held aloft, the left holding a crystal rosary and the right a lotus. An antelope skin is draped over his left shoulder, which symbolizes bodhichitta. At Avalokiteshvara's heart is a white syllable *Hrih*, the concentration-being.

Also at the heart of Guru Avalokiteshvara is a blue syllable *Hum*. At his throat is a red *Ah*, and at his crown, a white *Om*. From the *Hum*, much light radiates out into space to all the ten directions, invoking all the supreme beings to come to him and sink into his heart. Guru Avalokiteshvara is now totally one with all the collected energy of all the supreme beings.

**2** Recite the Seven-limb Prayer, make a mandala offering, and recite the Prayer of the Graduated Path.

**3** Now visualize that the radiant light throne absorbs into the lotus, the lotus into the sun and moon seats, and they absorb into the body of Guru Avalokiteshvara. Simultaneously from his crown downward and his feet upward, Guru Avalokiteshvara absorbs into the wisdom-being at his heart chakra, which, in turn, dissolves into radiant light.

This light, the transcendent supreme nature of Guru Avalokiteshvara, comes through your crown into your central channel to your heart. Feel complete unity, total oneness.

**4** Now, your entire being and everything else magnetically dissolves into light, integrating into your heart chakra in the center of your chest. Everything gradually becomes smaller and smaller...atoms...neutrons...and eventually disappears into empty space. Experience nonduality non-self-entity. As much as possible, stay in that empty space, seeing, contemplating everything with the right view of emptiness.

**5** After some time, if you are sensitive, you will feel, "Now a relative vision is coming." There will be signs of this. Before the sun rises, there are indications that it's coming, aren't there? Now, in that very space from which you had disappeared, a moon disc, which symbolizes your consciousness, appears. Upon it stands a radiant seed syllable *Hrih*, a beam of light, filling all of space with light. With part of your mind, concentrate mindfully on this light, your own consciousness.

**6** Now, from space, comes the sound *Om mani padme hum*. This acts as a cooperative cause for all the light to integrate back into the beam of light, the *Hrih*, which suddenly transforms into the divine white, radiant light body of Avalokiteshvara. You, Avalokiteshvara, have one face and four arms: two hands together at the heart signifying total unity and the other two held aloft, the left holding a crystal rosary and the right a precious lotus. You sit in the vajra position on sun and moon discs on a white lotus. Over your left shoulder an antelope skin is draped. Everything is made of radiant light.

As you experience a clean-clear vision of yourself as the deity, simultaneously experience divine pride: "This is who I am." This is the practice of the evolutionary stage.

This divine vision automatically releases your mundane view of yourself: your deluded, guilty sense of self. You reach beyond your ego's idea. It becomes a transcendent, blissful experience.

Don't intellectualize; just contemplate.

## MEDITATION 2 (CHAPTER 9) BECOMING THE MAHAMUDRA DEITY 2

**1** In the space in front of you appears Guru Avalokiteshvara in the aspect of a monk, sitting on a throne held up by snow lions. His face is very loving, his eyes peaceful. In his right hand he holds a white lotus in which rests the prajñaparamita and, above that, a blazing sword. His left hand is in the meditation mudra in his lap and holds a Dharma wheel. At his brow is a white *Om*, his throat a red *Ah*, and his heart a blue *Hum*. Also at his heart is Avalokiteshvara, the wisdom-being.

**2** Recite the Seven-limb Prayer, make a mandala offering, and recite the Prayer of the Graduated Path.

**3** Now absorb Guru Avalokiteshvara into your heart. Visualize that the radiant light throne absorbs into the lotus, the lotus into the sun and moon seats, and they absorb into the body of Guru Avalokiteshvara. Simultaneously from his crown downward and his feet upward, Guru Avalokiteshvara absorbs into the wisdom-being at his heart chakra, which, in turn, dissolves into radiant light.

**4** Then visualize that everything you are—your entire nervous system, your imagination, your body and mind—melts into light. This light then gets smaller and smaller until eventually it disappears. Now try to experience unity, the view of emptiness. Have a vision of empty space. This experience is not actual emptiness, but by losing your conception of self, your picture of who you are, you automatically feel a kind of emptiness. That is enough; just let go.

**5** Eventually, out of the empty space, a moon disc, which is your consciousness, appears. Contemplate that. Then, at the center of the moon appears a beam of light, the *Hrih*. It radiates light throughout universal space, purifying all the impurities of all mother sentient beings and making offerings to all supreme beings. You don't need to think this; it happens automatically. Then the light absorbs back into the *Hrih*, which is you.

**6** In space, you hear the sound of the mantra, *Om mani padme hum*. This energizes you—the beam of light—and you transform into the divine rainbow body of Avalokiteshvara. This is your own wisdom energy transforming into the mahamudra deity: white, four arms, sitting in the vajra posture on a white lotus. Your first two hands at your heart in the mudra of prayer; the second two held aloft holding crystal rosary and lotus. You see the crystal light body and simultaneously experience bliss and nonduality. That body is your mind. Your mind is object, your mind is subject: the unity of wisdom and method. You are the mahamudra deity.

**Experience satisfaction.** Don't think, "I want to see this, I want to see that; the face, the eyes..." Just see totality. Contemplate continually, your memory neither too tight nor too loose.

Your contemplating mind is not separate from memory; they are one. Your wisdom is memory. Intellectually, we think there is the contemplating mind and then there is memory, but they are one.

#### MEDITATION 3 (CHAPTER 10) CLARITY AND DIVINE PRIDE

**2** Recite the Seven-limb Prayer; make a mandala offering, and recite the Prayer of the Graduated Path.

**3** Now visualize that the throne melts into light and absorbs into Guru Avalokiteshvara's body. His radiant light body melts into the moon at his heart, simultaneously from the feet upward and the crown downward. Then the moon absorbs into the *Hrih* at its center, which becomes like an egg of radiant light. This radiant light enters your central channel and descends to your heart chakra, the essence of Avalokiteshvara becoming one with you. The egg-light radiates throughout your entire nervous system.

**4** All the energy of your own body melts, dissolves, into radiant light. This light becomes smaller, smaller...atoms...neutrons...then disappears into empty space. Let go into nothingness, with one part of your mind understanding the right view of non-self-entity.

**5** Now a precious lotus appears. On the lotus is a moon with a beam of light at its center. Concentrate on the beam of light. Feel unity with the beam of light; let your mind sink into it. Don't think, "Now I'm concentrating." Feel that your mind actually goes into that beam of light; don't feel that you are looking at it from the outside.

Light radiates out from the beam to embrace all universal phenomena.

**6** Then you hear the divine sound of *Om mani padme hum* coming from space, energizing, stimulating the light to absorb back into the beam at your heart. Your liberated wisdom beam of light instantly transforms into Avalokiteshvara.

See each part of yourself clearly: your divine, radiant light body, as clean and clear as crystal; your two hands holding the rosary and lotus; the other two hands at your heart; your eyes; the antelope skin draped over your left shoulder. Everything is clean-clear. Concentrate on this clarity.

Do not feel that you are looking at an object outside yourself, as if it were another person. Feel: "This blissful, nonduality rainbow body is me; this is who I am." This is divine pride.

**1** In the space in front of you is Guru Avalokiteshvara. He sits on a throne held up by snow lions and looks at you lovingly. At his heart is the wisdom-being, Avalokiteshvara himself.

**8** Now change your concentration. At the heart of you, Avalokiteshvara, there is a radiant light moon and upon it a beam of light. Instantly, your Avalokiteshvara rainbow body dissolves into the moon, from the feet upward and

the crown downward. The moon then dissolves into the beam of light. This becomes smaller; smaller...atoms...neutrons...and eventually disappears into empty space: experience nonduality, non-self-entity.

Now, in space, a beam of light appears on a moon, which transforms into Avalokiteshvara, which is yourself. See this clearly and at the same time experience the right view of emptiness. Experience this as if you were a magician who has conjured up, say, a horse: when ordinary people see it they think it is real, but the magician, who also sees it, knows that it is not. In this way, experience the mahamudra deity.

#### MEDITATION 4 (CHAPTER II) THE HALLUCINATED VISION DISSOLVES INTO LIGHT

##### MEDITATION 5 (CHAPTER II) RECITING THE MANTRA

Instead of rejecting it, watch it, intensively, consciously—the bubble, the superstitious distraction, will disappear of its own accord.

- 1 Visualize Guru Avalokiteshvara in the aspect of a monk, sitting on a throne held up by snow lions. At his heart is Avalokiteshvara.

- 2 Recite the Seven-limb Prayer, make a mandala offering, and recite the Prayer of the Graduated Path.

- 3 Now absorb Guru Avalokiteshvara into your heart. Visualize that the radiant light throne absorbs into the lotus, the lotus into the sun and moon seats, and they absorb into the body of Guru Avalokiteshvara. Simultaneously from his crown downward and his feet upward, Guru Avalokiteshvara absorbs into the wisdom-being at his heart chakra, which, in turn, dissolves into radiant light.

- 4 Then visualize that you melt into light. The light then gets smaller and smaller until eventually disappears. Experience unity; the view of emptiness. Have a vision of empty space.

- 5 Eventually, out of the empty space, a moon disc, which is your consciousness, appears. Contemplate that. Then, at the center of the moon appears a beam of light, the *Hrih*. It radiates light throughout universal space, purifying all the impurities of all mother sentient beings and making offerings to all supreme beings.

Then the light absorbs back into the *Hrih*, which is you.

- 6 In space, you hear the sound of the mantra, *Om mani padme hum*. This energizes you—the beam of light—and you transform into the divine rainbow body of Avalokiteshvara. This is your own wisdom energy transforming into the mahamudra deity: white, four arms, sitting in the vajra posture on a white lotus. Your first two hands at your heart in the mudra of prayer; the second two held aloft holding crystal rosary and lotus. You see the crystal light body and simultaneously experience bliss and nonduality. That body is your mind. Your mind

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Then the light absorbs back into the *Hrih*, which is you.

- 6 In space, you hear the sound of the mantra, *Om mani padme hum*. This energizes you—the beam of light—and you transform into the divine rainbow body of Avalokiteshvara. This is your own wisdom energy transforming into the mahamudra deity: white, four arms, sitting in the vajra posture on a white lotus. Your first two hands at your heart in the mudra of prayer; the second two held aloft holding crystal rosary and lotus. You see the crystal light body and simultaneously experience bliss and nonduality. That body is your mind. Your mind

- 1 Visualize Guru Avalokiteshvara in the aspect of a monk, sitting on a throne held up by snow lions. At his heart is Avalokiteshvara.

- 2 Recite the Seven-limb Prayer, make a mandala offering, and recite the Prayer of the Graduated Path.

- 3 Now absorb Guru Avalokiteshvara into your heart. Visualize that the radiant light throne absorbs into the lotus, the lotus into the sun and moon seats, and they absorb into the body of Guru Avalokiteshvara. Simultaneously from his crown downward and his feet upward, Guru Avalokiteshvara absorbs into the wisdom-being at his heart chakra, which, in turn, dissolves into radiant light.

- 4 Then visualize that you melt into light. The light then gets smaller and smaller until eventually disappears. Experience unity; the view of emptiness. Have a vision of empty space.

- 5 Eventually, out of the empty space, a moon disc, which is your consciousness, appears. Contemplate that. Then, at the center of the moon appears a beam of light, the *Hrih*. It radiates light throughout universal space, purifying all the impurities of all mother sentient beings and making offerings to all supreme beings.

Then the light absorbs back into the *Hrih*, which is you.

- 6 In space, you hear the sound of the mantra, *Om mani padme hum*. This energizes you—the beam of light—and you transform into the divine rainbow body of Avalokiteshvara. This is your own wisdom energy transforming into the mahamudra deity: white, four arms, sitting in the vajra posture on a white lotus. Your first two hands at your heart in the mudra of prayer; the second two held aloft holding crystal rosary and lotus. You see the crystal light body and simultaneously experience bliss and nonduality. That body is your mind. Your mind

is object; your mind is subject; the unity of wisdom and method. You are the mahamudra deity.

**7** When you feel that you can concentrate on the divine body as long as you wish, you'll be encouraged to move on to a more subtle concentration. At your Avalokiteshvara heart is the six-syllable mantra *Om mani padme hum*. Concentrate on the mantra as you recite it. Recite the mantra loud enough for you to hear it but not so loud that others can. Also, remember that the mantra, too, is the transformation of blissful wisdom.

While reciting the mantra, imagine light radiating from it throughout all universal space, transforming the energy of the universe into light, which sinks back into the mantra at your heart.

#### MEDITATION 6 (CHAPTER 12) TRANSFORM EVERYTHING INTO THE MANTRA

**1** Visualize in front of you the inseparability of the guru and divine Avalokiteshvara, seated on a moon seat and lotus on a radiant throne. Don't think that you have put him there; instead, imagine that with his psychic ability he has come to you, in the space in front: "If you want me, look, here I am!"

*Om mani padme hum, Om mani padme hum, Om mani padme hum...*

**2** Recite the Seven-limb Prayer; make a mandala offering, and recite the Prayer of the Graduated Path.

**3** The radiant light throne absorbs into the lotus, the lotus into the moon seat, the moon seat into the body of Guru Avalokiteshvara. From his crown downward and his feet upward, he absorbs into his heart chakra, becoming a radiant egg of light. This egg-light, the transcendent supreme nature of Guru Avalokiteshvara, comes through your crown into your central channel to your heart. Feel unity, oneness, with Guru Avalokiteshvara.

**4** From the egg-light much radiant light fills all your nervous system. Your radiant light body absorbs from the feet upward and the crown downward, becoming smaller; smaller; smaller...atoms...neutrons...and eventually disappearing into empty space, infinite in nature. Your consciousness goes into empty

space, seeing the nature of totality; no beginning...no end...no self-entity.... Let go of your mind into nonduality....

**5** Suddenly, out of infinite space, nonduality, there appears a precious lotus and on it a moon disc. In the center of the moon a beam of light, a syllable *Hrih*, appears. Concentrate on that, without duality, your consciousness sinking into it. From the beam of light, infinite rays of light radiate out to all of universal space, magnetically touching all the energy of the universe, all the four elements, transforming everything into radiant light. Experience total unity, a feeling of integrated energy. Your consciousness embraces the entire universe. Now you hear the sound of *Om mani padme hum* resonating in space; it energizes the radiant light to reabsorb into the beam of light on the moon disc.

**6** You, the beam of light, now transform into the mahamudra body of Avalokiteshvara: white, radiant light body, rainbow body, clarity body, profound body, crystal body, which can be seen through, in and out. So handsome, this divine body! One face, which stimulates such bliss just by looking at it. Four arms: two together at the heart signifying total unity and the other two held aloft, one holding a crystal rosary and the other a precious lotus.

Contemplate your divine Avalokiteshvara body, which is blissful in nature, without intellect, with the feeling of unity: "This is who I am." Let go, just by seeing this most beautiful, divine body, bliss is automatically energized within you.

**7** Now your concentration moves from the divine body to the mantra at your heart, which radiates light into your Avalokiteshvara nervous system. The light then goes out, embracing and purifying all of universal space, the four elements, transforming everything into the mantra and all sentient beings into Avalokiteshvara. Everything is in the nature of transcendent wisdom and compassion. Continue to concentrate on the mantra while reciting it. *Om mani padme hum, Om mani padme hum, Om mani padme hum...*

**8** Now you, Avalokiteshvara, melt from the feet upward and the crown downward into the moon disc at your heart; the rainbow light disappears. The moon absorbs into the mantra, *Om mani padme hum*, and this absorbs into the beam of light, the *Hrih*. The *Hrih* absorbs upward and disappears into empty space. Again, in space appears a moon disc and on it a beam of light, which transforms into Avalokiteshvara's divine body. Concentrate on yourself in this aspect.

## MEDITATION 7 (CHAPTER 12)

### MENTAL RECITATION AND HOLDING THE BREATH

**7** Then, when you feel that your concentration on the divine body of Avalokiteshvara is good, shift it to the mantra. However, we will recite it mentally this time, not verbally.

At the same time use your physical energy, your breathing. While concentrating on the mantra in your mind, bring in your breath, slowly, gently, and completely. Hold it. Then, when you need to, slowly exhale. Don't pay any attention to your breathing; just focus on the mantra. This process makes it easier to develop strong concentration, the realization of samadhi.

When your concentration is good, you will feel that your breath has disappeared into your heart chakra. You will no longer feel its movement, as if your breathing has stopped.

## MEDITATION 8 (CHAPTER 13)

### FEELING OF FIRE AND SOUND OF MANTRA

**1, 2, 3, 4, 5, 6** Guru Avalokiteshvara sits on a throne, a sun, and moon disc, in the aspect of a monk, with Avalokiteshvara at his heart. After reciting the prayers, Guru Avalokiteshvara absorbs into you, you dissolve into emptiness. Then visualize your mind appearing as the beam of light and, finally, manifesting as Avalokiteshvara. Contemplate each step.

**7** Now, move your concentration from the rainbow body to the mantra at your heart, *Om mani padme hum*; this is subtler. The mantra surrounds the seed syllable *Hrih*, the beam of light. The *Hrih* and the mantra letters are white. As you recite the mantra, concentrate first on the seed syllable.

Then, when your concentration is strong, indestructible, imagine light radiating out from the mantra and the seed syllable at your Avalokiteshvara heart into universal space, purifying everything—all the sentient beings going here and there, all the things that grow, the very earth itself. Everything is transformed into blissful wisdom and all beings become Avalokiteshvara. Whenever you look, everything is in the nature of blissful light energy. Seeing everything in this way completely closes the door to negativity, jealousy, anger, attachment, and the rest. There is no way such emotions can arise; there is no space.

Now you Avalokiteshvara recite the mantra—first verbally, then with just your mind.

After that, contemplate the sound of the mantra without visualizing the letters.

**7** Next, concentrate on the feeling of fire on the moon at your Avalokiteshvara heart.

Then, while continuing to concentrate on the feeling of fire, hear the sound of the transcendent mantra, *Om mani padme hum*. While you are contemplating the fire feeling, your liberated wisdom energy is simultaneously transformed into sound. The fire feeling is one with the sound of the mantra.

When you hear the mantra this time, instead of hearing the syllables one by one, you hear them together, all at once. This is a very important aspect of the technique. Feel it really opening your heart.

Concentrating simultaneously on the feeling of fire and the sound of the mantra has the magnetic power to bring all your wind energy into your central channel automatically.

## MEDITATION 9 (CHAPTER 14)

### FEELING OF FIRE AND SOUND OF MANTRA 2

**1, 2** Visualize Guru Avalokiteshvara, recite the prayers and offer a mandala. Now recite the mantra a few times.

*Om mani padme hum, Om mani padme hum, Om mani padme hum...*

**3** Guru Avalokiteshvara's body melts into light, becomes an egg of radiant light. From the space in front of you it comes to your crown, enters through your crown chakra, and descends through your central channel to your heart chakra. It becomes one with your mind.

**4** Now all the energy of your body also melts into radiant light and absorbs from the feet upward and the crown downward into your heart chakra...smaller...smaller...atoms...neutrons...totally disappearing into empty space. Your psyche lets go into empty space; no intellectualizing. Experience nonduality without conceptualizing.

**5** A moon disc appears in space, on the center of which is a beam of light. From this, light radiates out into all of universal space, even beyond this solar system, transforming all universal energy into light. All this transformed energy now sinks into the beam of light: this is your consciousness.

**6** This transforms into Avalokiteshvara's rainbow body: white radiant light, like crystal, which can be seen through, in and out; a beautiful rainbow body, like a clear reflection in a mirror, in the nature of blissful, conscious, liberated wisdom. It is a clean-clear divine form, with no substantial energy. Just seeing such blissful energy stimulates a blissful experience in your mind. "This is who I am."

**7** Bring your concentration into your Avalokiteshvara heart. On the moon disc is the feeling of fire energy. You concentrate on that, all the while recognizing that the fire feeling is a transformation of your blissful wisdom energy. Unified with that, you simultaneously hear the sound of the entire mantra, all at once instead of hearing it syllable by syllable as some kind of dualistic subject-object. Just let go; you don't have to work too hard at it. There's the fire feeling, into which your mind is transformed into mantra, and then you concentrate.

**8** Now, your Avalokiteshvara body absorbs into the moon disc at your heart chakra; the moon sinks into the fire; the fire sinks into sound. Then the sound disappears into empty, universal space. Your mind goes into nothingness, emptiness, formlessness; no sound, no color. When you have actualized the fire feeling meditation, you have reached the state beyond the recitation of mantra. At that time, you no longer have to count mantra; you have gone beyond that.

#### MEDITATION 10 (CHAPTER 15) THE MANTRA WITHIN LIGHT

**5** which symbolizes the knowledge-wisdom of all the buddhas. Fire radiates from the tip of the sword, burning up all your negative energy. Guru Avalokiteshvara's left hand is in his lap, palm upward in the samadhi mudra, holding an upright Dharma wheel. He sits in the vajra position, surrounded by rainbow light.

**6** At his heart is the wisdom-being, Avalokiteshvara himself, sitting on a white lotus and a moon cushion. He is white, has one face and four arms. Two hands are together at his heart, signifying total unity; and the other two are held aloft, the left holding a crystal rosary and the right a lotus. An antelope skin is draped over his left shoulder, which symbolizes bodhicitta. At Avalokiteshvara's heart is a white syllable *Hrih*, the concentration-being.

Also at the heart of Guru Avalokiteshvara is a blue syllable *Hum*. At his throat is a red *Ah*, and at his crown, a white *Om*. From the *Hum*, much light radiates out into space to all the ten directions, invoking all the supreme beings to come to him and sink into his heart. Guru Avalokiteshvara is now totally one with all the collected energy of all the supreme beings.

**2** Recite the Seven-limb Prayer, make a mandala offering, and recite the Prayer of the Graduated Path.

**3** The radiant light throne absorbs into the lotus, the lotus into the sun and moon seats, and they absorb into the body of Guru Avalokiteshvara. Simultaneously from his crown downward and his feet upward, Guru Avalokiteshvara absorbs into the wisdom-being at his heart chakra, which, in turn, dissolves into radiant light.

This light, the supreme nature of Guru Avalokiteshvara, comes through your crown into your central channel to your heart. Feel complete unity, total oneness.

**4** Now, your entire being and everything else magnetically dissolves into light, integrating into your heart chakra in the center of your chest. Everything gradually becomes smaller and smaller...atoms...neutrons...and eventually disappears into empty space. Experience nonduality, contemplating everything with the right view of emptiness.

**5** Your consciousness manifests as a moon disc. Upon it stands a radiant seed syllable *Hrih*, a beam of light, filling all of space with light. With part of your mind, concentrate mindfully on this light.

**1** Guru Avalokiteshvara appears in front of you in the aspect of a monk, wearing saffron-colored robes and sitting on a precious throne. His face is white and has a red vibration. He is looking at you with his peaceful, loving eyes. His right hand at his heart in the gesture of giving Dharma holds a white lotus. Resting on its petals is a prajñaparamita text containing Lord Buddha's teachings on the perfection of wisdom, and standing upright on it is a sword,

**6** This light, your consciousness, transforms into the divine body of Avalokitesvara. You have one face, four arms, a white, blissful, rainbow body, which is the transformation of the liberated wisdom energy of your own mind. This body is crystal, clean-clear. Your rainbow body is the essence of total consciousness; the unity of blissful experience and nonduality, which is beyond conceptualization. Contemplate this.

**7** Now we will add the more subtle meditation. In the space of your Avalokitesvara heart is a moon disc, and on the moon is another tiny manifestation of Avalokitesvara, very subtle, the size of a drop of water or a sesame seed. At the heart of the Avalokitesvara at your heart is an extremely bright light; radiant, like the flame of a candle. Listen for the divine sound of the mantra within that light: *Om mani padme hum*. This is possible. Your liberated wisdom contemplates the sound of the transcendental mantra within the light. Even if you lose concentration, as long as you experience some nonduality, that's okay. Don't push; just let go. Or if you experience radiant light embracing the universe's energy, that's okay, too. Let go. Don't intellectualize. Be intensely mindful.