

*The Inseparability of the Spiritual Master and Avalokiteshvara:
A Source of All Powerful Attainments
Composed by: His Holiness the Fourteenth Dalai Lama*

*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.*

PREFACE:

I shall now disseminate to all other beings the standard practice of this profound yoga. The root of every inspiration and powerful attainment (siddhi) lies solely with the spiritual master (lama or guru). As such, he has been praised in both sutras and tantras more than once. (1) 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 visualise 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.

NOTES FOR CHANTING THIS TEXT:

[When chanting this text in English, follow the italics -- these lines are also marked with an asterisk. The literal translation has been abridged and adapted, so please refer to the original verses (which are below the phonetic Tibetan) for the complete meaning of the text.]

THE PRELIMINARIES:

Refuge

Namo Gurubhya

** To the Guru I go for refuge,*

Namo Buddhaya

** To the Buddha I go for refuge,*

Namo Dharmaya

** To the Dharma I go for refuge,*

Namo Sanghaya

** To the Sangha I go for refuge. (3x)*

Generating Bodhicitta

sang gyä chhö dang tshog kyi chhog nam la

I go for refuge until I am enlightened

** In the Buddha, Dharma and Sangha*

jang chhub bar du dag ni kyap su chhi

To the Buddha, the Dharma, and the Supreme Assembly.

** Until Enlightened I seek refuge.*

dag gi jin sog gyi päi sö nam kyi

By the merit from giving and other perfections,

** Through giving and other perfections,*

dro la phän chhir sang gyä drub par shog

May I become a buddha to benefit of all sentient beings.

** To aid all may I become Buddha. (3x)*

The Four Immeasurable Thoughts

sem chän tham chä de wa dang de wäi gyu dang dân par gyur chig

** May all sentient beings have happiness and the causes of happiness.*

sem chän tham chä dug ngäl dang dug ngäl gyi gyu dang dräl war gyur chig

** May all sentient beings be free from suffering and the causes of suffering.*

sem chän tham chä dug ngäl me päi de wa dang mi dräl war gyur chig

** May all sentient beings be inseparable from the happiness that is free from suffering.*

sem chän tham chä nye ring chhag dang nyi dang dräl wäi tang nyom la nä par gyur chig

** May all sentient beings abide in equanimity, free from desire for friends*

and hatred for enemies. (3x)

Purifying the Place

tham chä du ni sa zhi dag

Everywhere may the ground be pure

** Everywhere may ground be pure*

seg ma la sog me pa dang

Free of the roughness of pebbles and so forth.

** Free of all kinds of roughness.*

lag thil tar nyam bäiduryäi

May it be in the nature of lapis lazuli, (2)

** Lapis Lazuli's nature,*

rang zhin jam por nä gyur chig

And as smooth as the palm of one's hand.

** Smooth as the palm of one's hand.*

Blessing the Offerings

lha dang mi yi chhō päi dzä

May human and divine offerings, (3)

** May human and divine offerings,*

ngö su sham dang yi kyi trül

Actually arranged and mentally created,

** Both actual and mental,*

kün zang chhō trin la na me

Clouds of finest Samantabhadra offerings, (4)

** Samantabhadra's offerings,*

nam khäi kham kün khyab gyur chig

Fill the entire space with clouds.

** Fill the entire space with clouds.*

Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE / TATHAGATAYA/
ARHATE SAMYAKSAM BUDDHAYA / TADYATHA OM VAJRE VAJRE / MAHA
VAJRE / MAHA TEJA VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA
VAJRE / MAHA BODHI MÄNDO PASAM KRAMANA VAJRE / SARVA KARMA
AVARANA VISHO DHANA VAJRE SVAHA (3x)

kön chhog sum gyi den pa dang

** By the power of truth of the Three Rare Sublime Ones,*

sang gyä dang jang chhub sem pa tham chä kyi jin gyi lap dang

** The blessings of all the buddhas and bodhisattvas,*

tshog nyi yong su dzog päi nga thang chhen po dang

** The great wealth of the completed two collections,*

** and the sphere of phenomena being pure and inconceivable;*

chhō kyi ying nam par dag ching sam gyi mi khyab päi tob kyi de zhin nyi du gyur chig

** May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth - unimaginable and inexhaustible, equaling the sky - arise and, in the eyes of the buddhas and bodhisattvas of the ten directions, be received.*

THE MAIN PRACTICE:

Front Generation Visualization

[Visualise the spiritual master in the manner of the three sattvas: samayasattva (commitment being), jñanasattva (wisdom being) and samadhisattva (concentration being.)]

de chen lün drup chö kü ka ying su

In the space of the dharmakaya of great spontaneous bliss, (5)

** In dharmakaya's great blissful space,*

na tsog kün sang chö trin trig pä ü

In the midst of billowing clouds of magnificent offerings,

** Amidst clouds of wonderful offerings,*

seng ke teg pä ö bar nor bütrir

Upon a sparkling jewelled throne supported by eight snow lions (6)

** Upon sparkling jeweled snow lion throne*

chu kye nyi da kyä pä den teng tu

On a seat composed of a lotus in bloom, the sun and the moon, (7)

** On blooming lotus, sun and moon seat,*

nying dje ter chen pag chog djig ten wang

Sits supreme exalted Avalokiteshvara, great treasure of compassion

** Sits Chenrezig, compassion's treasure*

nam pa ngur mig chang wä dö kar chen

Assuming the form of a monk wearing saffron-coloured robes.

** As a monk with saffron-colored robes.*

tsa wä la ma sum den dor dje dzin

O my Vajradhara master, having all three ways, (8)

** Vajradhara, kind in all three ways,*

dje tsün lo sang ten dzin gya tsö pel

Holy Losang Tenzin Gyatso,

** O holy Losang Tenzin Gyatso,*

kar mar dang sel gye pä dzum shel chen

Endowed with a glowing fair complexion and a radiant smiling face,

** Ra'diant with fair skin and smiling face,*

chag yä tug kar chö chä chag gya yi

Your right hand at your heart in a gesture expounding the Dharma

** Right hand at heart, mudra gives Dharma*

leg pam rel tri tsen pä pä kar tang

Holds the stem of one white lotus that supports a book and sword. (9)

** Holds lotus stem, supports book and sword.*

yön pa nyam shag tsip tong kor lo nam

Your left hand resting in meditative pose holds a thousand-spoked wheel. (10)

** Your left hand rests, holds thousand-spoked-wheel.*

kur kum dang den chö kö nam sum tang

You are clothed in the three saffron robes of a monk, (11)

** You're clothed in a monk's three saffron robes,*

tso mä ser dog pen sha dze par söl

And are crowned with the pointed, golden hat of a pandit. (12)

** You are crowned with pandit's golden hat.*

Understanding the Guru as the Embodiment of the Complete Mandala

pung kam kye che yül tang yen lag nam

Your aggregates, sensory spheres, senses, objects and your limbs

** Skandhas, sensory spheres, senses, objects, limbs*

rig nga yap yum sem pa sem ma tang

Are a mandala complete with the five buddhas and their consorts, (13)

** Mandala of Five Buddha Fam'lies,*

tro wō rang shin kyil kor kor lor dzog

Male and female bodhisattvas, and the wrathful protectors.

** Bodhisattvas, wrathful protectors.*

na ngä ö treng drug pä kur khyim ü

Encircled by a halo of five brilliant colours, (14)

** Encircled by five-colored halo,*

shap nyi mi che dor djey kyil trung tsül

My master is seated in full vajra posture,

** You sit in the full vajra posture*

kang düL gyu drül tra pä drin pung gye

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

** Sends forth emanations to tame minds.*

tug kar ye she sem pa chen rä zi

Within his heart sits Avalokiteshvara, a wisdom being, (15)

** Within his heart sits Great Chenrezig,*

shel chig chag shi tang sung tel mo char

With one face and four arms. His upper two hands are placed together,

** One face, upper two hands, palms touching,*

og mä shel treng pe ma kar po nam

His lower two hands hold a crystal rosary and white lotus. (16)

** Lo'er hands hold crystal mala, lotus.*

rin chen gyen tang tar gyi na sä dze

He is adorned with jewelled ornaments and heav'nly raiment.

** Adorned with jewels and heavenly raiment.*

ri tag pag pä nü ma yön pa kap

Over his left shoulder an antelope skin is draped, (17)

** Antelope skin draped o'er left shoulder,*

da wä lang tso pä dar kyil trung shug

And cross-legged he is seated on a silver moon and lotus. (18)

** Seated on silver moon and lotus.*

te yi tug kar ting dzin sem pa ni

The white syllable **HRIH**, a concentration being at his heart,

** White syllable **HRIH** is at his heart,*

HRIH yig kar sel ö ser chog chür dro

Emits brilliant coloured light in all the ten directions.

** Shines colored light in ten directions.*

la mä nä sum dor dje sum gyi tsen

On my master's brow is a white **OM**, within his throat, a red **AH**,

** At brow is white **OM**, at throat, red **AH**,*

tug kä **HUM** yig lä drö ö ser gyi

At his heart, a blue **HUM**, from which many lights shine out in myriad directions,

** Light shines out from blue **HUM** at his heart,*

rap jam chog sum ma lü chen trang te

Inviting the Three Jewels of refuge to dissolve into him,

** Three refuge jewels dissolve into him,*

tim pä kyap nä kün dü ngo wor gyur

Transforming him into the collected essence of the objects of refuge.

** He transforms into refuge essence.*

The Seven Limbed Prayer:

Prostrations

sei dzog tesen ne dze pä tong drol ku

Your liberating body is fully adorned with all the signs of a Buddha; (19)

** Body adorned with signs of Buddha;*

nyen jep trug chü yang den gag me sung

Your melodious speech complete with all sixty rhythms flows without hesitation;

** Speech with sixty rhythms flows freely;*

sap yang kyen tse pag par ka wä toug

Your vast profound mind filled with wisdom and compassion is beyond all conception;

** Vast profound mind is beyond concept;*

sang sum gyen gyi kor lor gü chag tsel

I prostrate to the wheel of these three secret adornments of your body, speech and mind.

** I prostrate to body, speech and mind.*

Offerings

dag pö sung tang ma sung chö pä dze

Material offerings of my own and of others,

** Everyone's mental offerings,*

ngö sham yi trül lü tang long chö tang

The actual objects and those that I visualise,

** Actual and those I visualize,*

dü sum sag pä nam kar ge tsog kün

Body and wealth, and all virtues amassed throughout the three times,

** Body, wealth, amassed three times' virtues,*

kün sang chö drin gya tsor mig nä bül

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

** Like Samantabhadra's offerings.*

Confession

ma rig tip pö mag gi yi nön pä

My mind being oppressed by the stifling darkness of ignorance,

** Oppressed by the darkest ignorance,*

chä rang ka na ma tö dig dung sog

I have done many wrongs against reason and vows.

** I have done non-virtuous actions.*

log par chen pä nong pa chi chi pa

Whatever mistakes I have made in the past, with a deep sense of regret

** All these mistakes I deeply regret,*

gyö dom drag pö mig me ngang du shag

I pledge never to repeat them and without reservation I confess everything to you within the unobservable.

** Confess them and vow to not repeat.*

Rejoicing

pel den la mä nam par tar pa tang

From the depths of my heart I rejoice

** From the depths of my heart I rejoice*

teg sum kye pag rang shen tam chä kyi

In the enlightening deeds of the sublime masters

** In the deeds of the sublime masters*

dü sum nam kar ge wä pung po la

And in the virtuous actions past, present and future performed by myself and others,

** And three times virtues of beings and me,*

nying nä sam pa tag pä dje yi rang

And by ordinary and exalted beings of the three sacred traditions. (20)

** And those in three sacred traditions.*

Requesting

na tsog dül chä kam kyi dje song pä

I request you to awaken every living being from the sleep

** I request you to wake every being*

tam chö kap sum lha yi röl mö dra

Of ordinary and instinctive defilements with the divine music of the Dharma's pure truth,

** From sleep of defilements with Dharma,*

sap shi yang su dröl wä yi chen kün

Resounding with the melody of profoundness and peace.

** Melodies of profoundness and peace.*

she nyön drip pä nyi lä long tu söl

And in accordance with the dispositions of your various disciples.

** Perfectly suited to disciples.*

Entreating

si shi mu ta trel wä ngön tog la

I entreat you to firmly establish your feet upon the indestructible vajra throne

** Please place your feet on the vajra throne*

dro kün de wä ug jin ma top par

In the indissoluble state of **E-VAM**, (21)

** In indissoluble **E-VAM** state,*

shap sung **E-VAM** mi shig kyil mo trung (21)

Until every sentient being gains the calm breath of joy in the state of final realisation,

** Until all beings gain enlightenment,*

shol me dor djei tri la ten par shug

Unfettered by the extremes of worldliness or tranquil liberation,

** And unfettered by the two extremes.*

Dedication

nam kar leg chä gyä dang gyä gyur kün

I dedicate fully my vir'tuous actions of all the three times,

** I dedicate my virtuous actions,*

je tsün la mä drel me je dzin ching

So that I may receive continuous care from a master,

** To receive kind care from my guru,*

kün sang chö chog mön lam yong drup nä

And attain full enlightenment for the benefit of all,

** And attain enlightenment for all,*

dro kün tön tu dzog chang top chir ngo

Through accomplishing my prayers, the supreme deed of Samantabhadra

** Through accomplishing my supreme deeds.*

.

Mandala offering

sa zhi pö kyi jug shing me tog tram

This ground anointed with perfume, strewn with flowers

** The ground blessed with scents, and flowers strewn*

ri rab ling zhi nyi dä gyän pa di

Adorned with Mount Meru, the four continents, the sun and the moon

** With Mount Meru, four lands, sun and moon*

sang gyä zhing du mig te ül wa yi

I imagine this as a Buddha-field and offer it

** Imagined as pure land and offered*

dro kün nam dag zhing la chö par shog

May all living beings enjoy this pure land.

** May all beings enjoy this Buddha-field.*

dag shen lü ngag yi sum long chö tü sum ge tsog tang

This offering I make of a precious jewelled mandala, the moon together with other pure offerings and wealth,

** This offering of precious mandala,*

rin chen mandala sang po kün sang chö pä tsog tang chä

And the virtues we have collected throughout the three times, with our body, speech and mind.

** Our wealth and virtues of the three times.*

lo yi lang nä la ma yi tam kön chog sum la bül

O my masters, my yidams, and the Three Precious Jewels, I offer all to you with unwavering faith.
(22)

** Is offered with faith to merit field.*

tug jei wang ki she nä dag la chin gyi lap tu söl

Accepting these out of your boundless compassion, send forth to me waves of your inspiring strength.

** Kindly accept, and send forth great strength.*

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

** I send forth this jeweled mandala to you, O precious gurus.*

Blessing by the Master

je tsün la mä trug kä HRIH yig lä

From the HRIH in the heart of Avalokiteshvara,

** From the HRIH in heart of Chenrezig,*

dü tsi ö ser na ngä gyün pap te

Seated in the heart of my venerable master,

** Seated in the heart of my guru,*

rang ki chi wo nä shug dig drip jang

Flow streams of nectar and rays of five colours

** Flow nectars and lights of five colors*

chog tün ngö trup ma lü top par gyur

Penetrating the crown of my head, eliminating all obscurations endowing me with both common and exclusive powerful attainments.

** That bring all blessings In through my crown.*

**OM AH GURU VAJRADHARA BHADRA RAGA MANJUSHRI VAGINDRA
SUMATI JNANA SHASANA DHARA SAMUDRA SHRI BHADRA SARWA
SIDDHI HUM HUM**

[Recite the mantra of the spiritual master as many times as possible. His Holiness Dalai Lama's name, Ngawang Losang Tenzin Gyatso is contained in the mantra as follows:]

Tib: Ngawang = Skt: Vagindra = Lord of speech.

Tib: Losang = Skt: Sumati = Excellent mind.

Tib: Tenzin = Skt: Shasana dhara = Upholder of the Buddha's teachings.

Tib: Gyatso = Skt: Samudra = Ocean.

Request to Actualise the Graduated Path

trel tang yün gyi de wa ma lü pä

** Bestow on me your blessings to be devoted to my master with the purest thoughts and actions,*

shir gyur ma nor lam tön drin chen je

** Gaining confidence that you, compassionate holy master,*

rap jam kyap kyi pung por nge nye nä

** Are the basis of temporary and everlasting bliss, for you elucidate the true path free from all deception,*

sam jor dag pä ten par chin gyi lob

** And embody the totality of refuges past number.*

nor chog che wä drün min tel jor ten

** Bestow on me your blessings to live a life of Dharma undistracted by the illusory preoccupations of this life,*

top kyang mi ten nam dor cha me pä

** For well I know that these leisures and endowments can never be surpassed by countless treasures of vast wealth,*

di nang cha wä nam yang mi yeng war

** And that this precious form once attained cannot endure,*

dam chö chö pä da war chin gyi lob

** For at any moment of time it may easily be destroyed.*

sö ka ngen drö jig läkyop pä pül

** Bestow on me your blessings to cease actions of non-virtue*

chog sum ten gyi kyap su leg sung te

** And accomplish wholesome deeds, by being always mindful*

kar nag lä drä chi shin sem pa yi

** Of the causes and effects from kind and harmful acts, while revering the Three Precious Jewels as the ultimate source of refuge*

dig pong ge drup nü par chin gyi lob

** And the most trustworthy protection from the unendurable fears of unfortunate rebirth states.*

sin mö lu tri chi shin lha wang gi

** Bestow on me your blessings to practice the three higher trainings, (23)*

pün tsog kün kyang lu wä chö chen tu

** Motivated by firm renunciation gained from clear comprehension*

tong wä nge jung drag pö gyü kül nä

** That even the prosperity of the lord of the devas (24)*

lap sum nyam len che par chin gyi lob

** Is merely a deception, like a siren's alluring spell.*

tog me tü nä drin gyi leg kyang pä

** Bestow on me your blessings to master the oceans of practice,*

si shi gü pä nar wä mar gyur drö

** Cultivating immediately the supreme enlightened motivation,*

ngang tsül sam nä sem chog rap kye te

** By reflecting on the predicament of all mother sentient beings, who have nourished me with kindness from beginningless time*

chö pa gya tsor lop par chin gyi lob

** And now are tortured while ensnared within one extreme or other, either on the wheel of suffering or in tranquil liberation.*

rap tang yo me nyam shag me long ngog

** Bestow on me your blessings to generate the yoga*

ta trel dö nä tong pä ngo tsar bum

** Combining mental quiescence with penetrative insight,*

gog me tra wä shi lhag sung drel gyi

** In which the hundred-thousand-fold splendor of voidness, forever free from both extremes, (25)*

nel jor gyü la kye war chin gyi lob

** Reflects without obstruction in the clear mirror of the immutable meditation.*

tsen den dor je dzin pä she nyen gyi

** Bestow on me your blessings to observe in strict accordance*

trin lä che sap ngag kyi kor shug nä

** All the vows and words of honor that form the root of powerful attainments,*

ngö drup tsa wa tam tsig dom pa nam

** Having entered through the gate of extremely profound tantra*

tsül shin sung war nü par chin gyi lob

** By the kindness of my all-proficient master.*

nyi me de tong ye she tsön nön gyi

** Bestow on me your blessings to attain within this lifetime*

kün che lä lung gyu wa rab chä nä

** The blissful great seal of the union of body and wisdom, (26)*

ku trug sung joug de chen chag gya che

** Through severing completely my all-creating karmic energy*

tse dir ngön tu gyur war chin gyi lob

** With wisdom's sharp sword of the non-duality of bliss and voidness. (27)*

Merging with the Spiritual Master

[Having made requests in this way for the development in your mind-stream 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.]

de tar söl wa tap pä la ma chog

My supreme master, requested in this way,

** By these requests, my supreme master,*

gye shin chön te rang ki tsang bug gyü

Now blissfully descends through the crown of my head

** Descends in bliss through crown of my head*

dap gyä nying ü me shig tig ler tim

And dissolves in the indestructible point

** Dissolves in indestructible drop*

de nyi lar yang pä dar la mä ku

At the center of my eight-petalled heart. (28)

** At center of my eight-petalled heart.*

sem pa sum tseg ngar shin sel wa yi

Now my master re-emerges on a moon and lotus, in his heart sits Avalokiteshvara,

** On lotus, moon; Chenrezig in (my) heart,*

tug kä HRIH tar yig drug ngag treng gi

Within whose heart is the letter **HRIH**, encircled by a rosary of the six-syllable mantra,
the source from which streams of nectar flow.

** Nectars flow from heart **HRIH** and mantra.*

kor lä dü tsi gyün pap nä dön tang

Eliminating all obstacles and every disease

** Destroying obstacles and disease*

dig drip kün chang lung tog yön ten gyä

And expanding my knowledge of the scriptural and insight teachings of the Buddha.

** Growing scripture, knowledge and insight.*

sä chä gyel wä chin lab ma lü tob

Thus I receive the entire blessings of the victorious ones teachings of the Buddhas and their children,

** I receive complete Buddha's blessings,*

lar yang ö trö nö chu kyön djang te

And radiant lights again shine forth to cleanse away defects from all beings and their environment.

** Lights shine to cleanse all beings and places.*

nang drag rig sum pag pä sang sum du

In this way I attain the supreme yogic state, transforming every appearance, sound and thought,

** I attain the supreme yogic state,*

kyer wä nel jor chog la nä pa gyur

Into the three secret ways of the exalted ones. (29)

** Transforming all with three secret ways.*

Recitation of the Mantra of Avalokiteshvara

[After completing the above, recite the six-syllable mantra, **OM MANI PADME HUM**, as many times as possible. If you have received the full initiation (wang or oral transmission) into the 4-arm manifestation of Avalokitesvara, or a full initiation into a highest yoga tantra meditation cycle with a subsequent permission (je nang) for the 4-arm manifestation of Avalokitesvara, do the self-generation at this point:]

OM MANI PADME HUM

[Upon conclusion, recite once the hundred-syllable mantra of Vajrasattva:]

Purification of Mistakes in the Ritual

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA
TENOPATISHTA / DRIDHO ME BHAWA / SUTOKAYO ME BHAWA /
SUPOKAYO ME BHAWA / ANURAKTO ME BHAWA / SARVA SIDDHIM ME
PRAYACHA / SARVA KARMA SUTSA ME TSITAM SHRIYAM KURU HUM /
HA HA HA HA HO / BHAGAVAN / SARVA TATHAGATA VAJRA MA ME
MUN TSA / VAJRA BHAWA / MAHA SAMAYA SATTVA AH HUM PHAT

[One translation among many reads:] *'O great being whose holy mind is in the indestructible nature of all the Buddhas, having destroyed every obscuration, attained all realisations and passed beyond all suffering, the one gone to the realisation of things just as they are, do not forsake me. Please make me closer to your Vajra holy mind and grant me the ability to realise the ultimate nature of phenomena. Please help me to realise great bliss. Lead me to your state and grant me all-powerful attainments. Please bestow upon me all virtuous actions and glorious qualities'.*

DEDICATION:

di tsön leg chä da shön bum gyi si

In the glorious hundred-thousand-fold radiance of the youthful moon of wholesome practice,

** In radiance of wholesome practice,*

lo ter gyel wä chö tsül kün tä tsel

From the blue jasmine garden of the Victorious Treasure Mind's method of truth, (30)

** From the garden of Manjushri's truth,*

shä drup ke sar gö pä sa chen kyön

May the seeds of explanation and accomplishment germinate and flower across this vast earth;

** May seeds of siddhis flower on earth;*

shi pa drup pä si tar dze gyur chig

May the ensuing auspiciousness beautify everything until the limit of the universe. (31)

** Auspiciousness fills the universe.*

pün tsog ge leg che wä rap ji pä

By flying high above the three realms (32)

** By flying high above the three realms*

ga den chap si nor bü gyel tsen che

The never-vanishing great jewelled banner of religious and secular rule, (33)

** The great banner of virtuous rule,*

mi nub si sum la na dreng pa gi

Laden with millions of virtues and perfect accomplishments:

** Laden with virtues and perfect acts:*

pen de dö pa bum du jo gyur chig

May myriad wishes for benefit and bliss pour down.

** May benefit and bliss wish pour down.*

gya chen yig dzin geg mö kyön yang por

Having banished afar the dark weight of this era's degeneration,

** Banish afar this era's dark weight,*

dü kyi gü pä mün tsog tag sing nä

Across the extent of the earth sapphire held by a celestial maiden,

** Across the extent of sapphire earth,*

de kyi nang wa dar wä ge tsen cher

May all living creatures overflow with spontaneous gaiety and joy

** May all creatures be filled with great joy*

yi chen nam par tsen pä nyem gyur chig

In the significant encompassing brilliance of happiness and bliss.

** In brilliance of happiness and bliss.*

dor na kye wä treng war gön kyö kyi

In short, O protector, by the power of your affectionate care,

** By power of your loving, kind care,*

drel me nye shin je su sung wä tū

May I never be parted from you throughout the rosaries of my lives.

** May I never be parted from you.*

kün gyi wang choug sung jug gyel sa cher

May I proceed directly, with an ease beyond effort,

** May I proceed directly with ease,*

be me de lag nyi tu sön gyur chig

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

** To the all-powerful cosmic state.*

[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'.] (35)

[Upon conclusion, recite the following prayer:]

Concluding Auspicious Verse

sä chä gyel wä mä chung tug je tü

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

** By force of the victorious ones,*

chog dü kün tu mi tün gü tsog shi

May everything adverse be banished for eternity throughout the universe.

** May all adversity be banished.*

si shi ge leg yar ngö da wa tar

May all favorable omens become increasingly auspicious,

** May all auspicious omens increase,*

pel gyä ge tsen dar wä tra shi shog

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.

** May all virtue grow like the full moon.*

AFTERWORD -- NOTES FROM HIS HOLINESS THE DALAI LAMA:

This has been written at the repeated request of the assistant cabinet minister, Mr Shankawa Gyurme Sonam Tobgyal 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 come from a dog's tooth. (36) 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).

Prayers of Dedication

dag gi la ma sang gyä com dän dä

Like my lama, the Buddha Bhagavan

** Like my Lama, Buddha Bhagawan*

nying tob chen pö lam gyi nä kab su

Who gave away at the time of the path with mighty courage.

** Who gave away with mighty courage.*

gyäl si bu lob tham cä jin pa tar

Royalty, children, students and everything

** Royalty, children, students and all*

phang pa me par yong su tang nü sho.

May I be able to utterly give away without regret.

** May I give away without regret.*

jang chhub sem chhog rin po chhe

May the supreme jewel bodhicitta

** May the precious bodhi mind*

ma kye pa nam kye gyur chig

That has not arisen, arise and grow;

** Not arisen rise and grow;*

kye pa nyam pa me pa yang

And may that which has arisen not diminish

** And what has arisen not decline*

gong nä gong du phel war shog

But increase more and more.

** But increase forever more.*

to ny da wa rin po chhe

May the wisdom realising emptiness

** May the great wisdom of emptiness*

ma kye pa nam kye gyur chig

That has not arisen, arise and grow

** Not arisen rise and grow*

kye wa nyam pa me pa yang

And may that which has arisen not diminish

** And what has arisen not decline*

gon nã gong du phel war shog

But increase more and more.

** But increase forever more.*

Long Life Prayer For His Holiness the Dalai Lama

gang ri ra wã kor wãi zhing kham dir

In the land encircled by snow mountains

** In the snowy mountain paradise*

phãn dang de wa ma lü jung wãi nã

You are the source of all happiness and good;

** You the source of good and happiness;*

chãn rã zig wang tãn dzin gya tsho yi

All-powerful Chenrezig, Tenzin Gyatso,

** Powerful Tenzin Gyatso Chenrezig,*

zhab pã si thãi bar du tãn gyur chig

Please remain until samsara ends.

** May you stay until samsara ends!*

Prayer that Spontaneously Fulfills All Wishes

tong nyi nying je zung du jug pai lam

** Saviour of the Snow Land Teachings and transmigratory beings,*

che cher säl dzä gang cän tän droi gön

** Who extensively clarifies the path that unifies emptiness and compassion,*

chag na pä mo tän dzin gya tsho la

** To the Lotus in the Hand, Lord Tenzin Gyatso,*

söl wa deb so zhe dön lhün drub sho

** I beseech - May all your holy wishes be fulfilled!*

söl wa deb so thug yid yer me sho.

** I beseech - May your heart and my mind become inseparable. (37)*

Long Life Prayer for Kyabje Thubten Zopa Rinpoche

thub tshül chhang zhing jam gön gyäl wäi tän

** You who uphold the subduer's moral way, who serve as the bountiful bearer-of-all,*

dzin kyong pel wä kün zö dog por dzä

** Sustaining, preserving, and spreading Manjunath's victorious doctrine;*

chhog sum kur wäi leg mön thu drub pa

** Who masterfully accomplish magnificent prayers honouring the Three Jewels.*

dag sog dül jäi gön du zhab tän shog

** Saviour of myself and others, your disciples, please, please live long!*

Endnotes

- (1) The sutras are teachings of Buddha dealing with general subjects while the tantras concern esoteric matters.
- (2) Lapis lazuli is a semi-precious gem, deep blue in colour 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 8 Bodhisattvas of the Mahayana lineage. He is famed for the extensiveness of his offerings made to the Buddhas of the 10 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 Dharmakaya is the Truth Body of a fully enlightened being. It is the final accomplishment of all practices and results from an accumulation of meditational insight.
- (6) Four of the eight snow lions look upwards providing protection from interferences from above. Four gaze downwards protecting those from below.
- (7) The lotus, rising through the mire of a swamp, symbolises the purity of the Bodhisattva who rises above the bonds of cyclic existence, uncontaminated by the confusion of the world. The moon symbolises the conventional enlightened motivation of bodhicitta: the altruistic aspiration to attain Buddhahood for the sake of others. The sun symbolises the ultimate wisdom of bodhicitta: 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 Sceptre), the tantric emanation of Buddha Shakyamuni. The vajra is a symbol of strength and unity. Having all three ways refers to having all three sets of vows, pratimoksha (individual liberation), bodhisattva and tantric vows.
- (9) The white lotus symbolises the pure nature of the discriminating wisdom of penetrative insight into voidness. The knowledge of this is symbolised by the book of scriptures 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' (Prajnaparamita) sutras.
- (10) The thousand-spoked wheel signifies the turning of the Wheel of Truth (Dharmachakra), the teachings of the Buddha.
- (11) The three robes stand for the three higher trainings in ethics, meditative stabilisation and discriminating wisdom.
- (12) The golden hat of a pandit symbolises pure morality. Its pointedness 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 (jinas) is utilised in tantric practices to purify the five aggregates (skandhas) 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. The Five Conquerors are often mentioned in translations as the 'Dhyani Buddhas'. This verse is taken from the Guru Puja of the 2nd Panchen Lama and refers to the Guru embodying the complete Mandala of Akshobhyavajra Guhyasamaja.
- (14) The five colours are red, blue, yellow, green and white. They are associated with the Five Buddhas.

- (15) A jnanasattva, sometimes translated as 'wisdom' being (Tib. ye-shes sems- pa) is the actual implied being in one's visualisation of a deity and refers in particular to the wisdom, i.e. knowledge of emptiness, aspect of an enlightened being. Initially, in visualisation, one creates conceptually out of a relaxed but controlled imaginative concentration a mentally manifested being (dam-tsig sems-pa). The understanding of the image of His Holiness as the samayasattva, the Avalokiteshvara at his heart as the jnanasattva and the HRIH as the samadhisattva, sometimes translated as 'concentration being' is known as the '3 stacked sattvas'. Here, as in the terms bodhisattva and vajrasattva, 'sattva' presumably refers to an intention, focus or aim. This meditative understanding is clearly explored in the Akshobhyavajra Guhyasamaja cycle of meditation practices. This creation eventually merges with the wisdom being when one's vision of the deity becomes non-conceptual.
- (16) The beads on the crystal rosary held by Avalokiteshvara symbolise 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 (nirvana). The white lotus symbolises his pure state of mind.
- (17) The antelope is known to be very kind and considerate towards its offspring and is therefore a symbol for the conventional enlightened motivation, the cultivation of a kind and compassionate attitude towards 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 symbolises the discriminating wisdom of insight into voidness.
- (19) There are 32 major and 80 minor signs that indicate the attainments of an enlightened being.
- (20) The Three Sacred Traditions of Buddhism are those of the Shravakas, Pratyekabuddhas and Bodhisattvas.
- (21) E-VAM is a Sanskrit seed syllable meaning 'thus'. It symbolises 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. This is yet another reference to the Guhyasamaja meditation cycle. Its root Tantra begins with a set of 40 syllables beginning with E-VAM and one of its commentarial traditions famously summarises the whole of the Buddhist path to enlightenment under these 2 syllables.
- (22) The Yidam is the meditational deity with whom one identifies when practising tantric deity yoga. This should only be done after having received empowerment from a fully qualified Tantric Master.
- (23) The three higher trainings (shikshas) are ethics (shila), meditative concentration (samadhi) and discriminating wisdom (prajna).
- (24) Even Indra, the Lord of the Devas, will one day expend the accumulation of virtuous actions that cause him to hold one of the highest positions within the 6 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 non-existence. The Middle Way (madhyamaka) shows a path that is neither of these.
- (26) The Great Seal (mahamudra, phyas-gya chen-po) of the Union of Body and Wisdom (yuganaddha, zung-'jug) is the unity of clear light (prabhasvara, 'od- gsal) and the illusory body (mayakaya, sgyu-lus). The illusory body is the finest physical body, a combination of energy (vayu, lung) and consciousness (citta, sems). The clear light is the wisdom of the non-duality of bliss and voidness.
- (27) The non-duality of bliss and voidness is the bliss of the direct understanding of voidness.
- (28) The heart wheel (chakra) of the central psychic channel (nadi) has 8 divisions.

- (29) The 3 secret ways of the Exalted Ones are viewing all surroundings as a blissful abode (Mandala) and all beings as manifestations of deities, hearing all sound as mantra and 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) 'Bhadracharyapranidhana' (bzang-po spyod-pa'i smon-lam) is the 'Yearning Prayer of Samantabhadra's Activity'. 'Thog-mtha'ma' by rJe Tsong-kha-pa 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 her back 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 it 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.
- (37) This prayer can be sung two or more times, the last line in brackets to be sung the second time onwards.

Colophon:

Translated to English by Sherpa Tulku and B.C.Beresford. Dharamsala, January 1975.

Prayer that spontaneously fulfills all wishes:

Original colophon: This verse has sprung spontaneously from the sacred mouth of His Holiness the Dalai Lama when the late His Holiness Dilgo Khyentse Rinpoche who was the head of the Nyingma lineage asked to recite a prayer every day for all the wishes of His Holiness to come true.

Colophon of the translator: Translation by Kyabje Zopa Rinpoche during Losar 2007 plus slight modification - [] added sentence.

The verses are adapted from the text compiled by Nalanda Monastery for a retreat led by Khandro-La, August 2012. Small changes were made to the English translation during the retreat after Khandro-la's commentary.

Preliminary prayers and Mandala offering translation and phonetics were changed according to FPMT prayer book Vol.1 and FPMT retreat prayer book. Additional comments between verses and endnotes with permission from Jamyang Buddhist Center's version of this sadhana as prepared for the Foundation of Buddhist Thought – Module 6 (www.buddhistthought.org). Lightly edited by Ven. Kerry Prest and re-formatted by Lara Costa: Therefore, the spelling remains British English.

This practice booklet was prepared by Paula Chichester and Catherine Wilson in May, 2016, in order to chant the text in English according to Khandro-la's chanting at Nalanda Monastery in 2012.

Foundation for the Preservation of the Mahayana Tradition