

ལྷ་མ་དང་སྐྱུན་རས་གཟིགས་དབྱེར་མེད་ཀྱི་རྣམ་འབྱོར་དངོས་གྲུབ་ཀྱི་འབྲུང་།

The Source of all Siddhis

The Sadhana of the Inseparability of the Spiritual Master and Avalokiteshvara

Composed by His Holiness the 14th Dalai Lama

Like the completely full moon of the sixteenth night sends out rays of light, You, Lama Chenrezig, who are in the nature of the completely full compassion of all the Victorious Ones, send out the nectar of blessing; to You, Lama Chenresig, I respectfully bow down and compose the ritual of your profound yoga.

In many Sutras and Tantras, the Lama is praised, not just once, as the root (source) on which all blessings and siddhis depend. Accordingly, making request to the Lama, who has shown us the unmistaken path as indivisible from the Supreme Deity, is very important and it is merely the foundation of our ultimate wish. Moreover, although it is permissible to imagine the Lama as having the nature of whichever deity we have faith in, it is said that the life-force of the Mahayana path is only love, compassion and the precious Bodhicitta attitude and that great compassion is extremely important in the beginning, in the middle and in the end. Therefore, the yogi who wishes to practice the yoga of the union of one's root guru and the Supreme deity of compassion, the noble Chenrezig, should arrange nicely the offering substances and so forth in a beautiful place and sit on a comfortable seat. One should first cultivate Refuge, Bodhicitta and the Four Immeasurables within a special virtuous state of mind.

(The Taking Refuge, Generation of Bodhicitta and the Four Immeasurable are not actually included in their full form in the original Sadhana, but are here incorporated for the practitioners' sake.)

PRELIMINARIES

TAKING REFUGE

In the Spiritual Master I take Refuge
In the Awakened Ones I take Refuge
In the Truth I take Refuge
In the Spiritual Beings I take Refuge

(Recite three times)

GENERATION OF BODHICITTA

In the Supreme Awakened One, his Truth and the spiritual Community I take refuge until becoming Enlightened.

By the merit from practicing Giving and other Perfections

May I accomplish Full Awakening for the benefit of all.

(Recite three times)

PRAYER OF THE FOUR IMMEASURABLES

The Limitless Equilibrium Meditation

How wonderful it would be if all beings were in Equanimity

Free from attachment and hatred which keeps some beings close and others far

May they be in equanimity; I myself will make them be in equanimity Please

Guru Deities bless me to be able to do this.

The Limitless Love Meditation

How wonderful it would be if all sentient beings had happiness and The cause of happiness. May they have happiness and its cause.

I myself will make them have happiness and its cause.

Please Guru Deities bless me to be able to do this.

The Limitless Compassion Meditation

How wonderful it would be if all sentient beings were released from suffering And the cause of suffering. May they be released from the suffering and its causes.

I myself will release them from suffering and its causes.

Please Guru Deities bless me to be able to do this.

The Limitless Joy Meditation

How wonderful it would be if all sentient beings were never separated From the sublime happiness of release and the happiness of higher rebirths. May they not be separated from these. I myself will make them not be separated from these.

Please Guru Deities bless me to be able to do this.

(Recite the Immeasurables three times)

[The original Tibetan Sadhana starts again from this point]. 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.

May the material offerings of gods⁷ (1) and men Both those set before me and those visualized Like a cloud of offerings of Samantabhadra (2) Pervade and encompass the vastness of space.

MANTRA TO INCREASE AND PURIFY THE OFFERINGS

Om namo bhagavate vajrasara pramardane / tathāgatāya / arhate
samyaksambuddhāya /tadyathā /om vajre vajre mahā vajre / mahā teja vajre / mahā
vidyā vajre / mahā bodhicitta vajre /mahā bodhi mandopa / samkramana vajre / sarva
karma avarana vishodhana vajre swaha

(Repeat the mantra three times)

By the force of the truth from the Three Jewels of Refuge,

By the firm inspiration from all Bodhisattvas and Buddhas,

⁷Please note: explanations related to the numbers in round brackets () may be found in the Appendix 1, at the end of the whole English collected prayers.

By the power of all the Buddhas who have fully completed The 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 the actual nature of voidness.

(In this way, bless the surroundings and articles of offering)

VISUALIZE the three beings stacked according to the "Jewel Method Condensing All"

In the space of the Dharmakaya of great spontaneous bliss (3)

In the midst of billowing clouds of magnificent offerings

Upon a sparkling jewelled throne supported by eight snow lions (4) On a seat composed of a lotus in bloom, the sun and the moon (5) Seats supreme exalted Avalokiteshvara, great treasure of compassion Assuming the form of a monk wearing saffron coloured robes.

O my Vajradhara Master, kind in all three ways (6)
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 lotus that supports a book and sword (7),
Your left hand resting in a meditative pose holds a thousand spoked wheel (8)
You are clothed in the three saffron robes of a monk (9)
And are crowned with the pointed golden hat of a Pandita (10).

Your aggregates, sensory spheres, senses, objects and your limbs
Are a mandala complete with the Five Buddhas and their consorts (11), male and
female Bodhisattvas and their wrathful protectors,
Encircled by a halo of five brilliant colours (12). My Master is
Seated in full lotus 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 with one head
And four arms, his two upper arms are placed together,
His lower two hands hold a crystal rosary and a white lotus (13).
He is adorned with jewelled ornaments and heavenly raiment.
Over his left shoulder an antelope skin is draped (14)
And cross-legged he is seated on a silver moon and lotus.
The white syllable HRIH, a concentration being at his heart,
Emits brilliant 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.

THE SEVEN LIMBS PUJA

1. Prostration

Your liberating body is fully adorned with all the signs of a Buddha (16), Your
melodious speech, complete with all 60 rhythms, flows without hesitation.
Your vast profound mind filled with wisdom and compassion is beyond all
conception.

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

2. Offering

Material offerings of my own and 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.

3. 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.

4. Rejoicing

From the depths of my heart I rejoice
In the enlightened 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 (17).

5. 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.

6. Entreating

I entreat you to firmly establish your feet
Upon the indestructible vajra throne
In the indissoluble state of E-VAM (18)
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.

7. Dedication

I dedicate fully my virtuous actions of all 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.

LONG MANDALA OFFERING

[In the original only the short mandala offering is mentioned]

OM Vajra-ground AH HUM/Here is the mighty and powerful base of gold / OM
Vajra-line AH HUM / The outer ring is encircled with this iron fence /

First ring

1. In the centre, the king of mountain, Mount Meru / 2. In the east, the continent
Purvavideha / 3. In the south, Jambudvipa / 4. In the west, Aparagodaniya / 5.
In the north, Uttarakuru / 6. Around⁸ the east the sub- continent Deha and
Videha / 7. Around the south, Camara and Aparacamara / 8. Around the west,
Satha and Uttaramantrina / 9. Around the north, the sub-continent Kurava and
Kaurava / 10. In the east [there] is the treasure mountain / 11. In the south
[there] is the wish-granting tree / 12. In the west [there] is the wish-granting cow
/ 13. In the north [there] is the harvest that needs no cultivation /

Second ring

14. Here is the precious wheel / 15. Here is the precious jewel / 16. Here is the
precious queen / 17. Here is the precious minister / 18. Here is the precious
elephant / 19. Here is the precious and best of horses / 20. Here is the precious
general / 21. Here is the great treasure vase /

⁸'Around' indicates proceeding in a clockwise direction after each cardinal point .

Third ring

22. Here is the goddess of beauty / 23. Here is the goddess of garland / 24. Here
is the goddess of song / 25. Here is the goddess of dance / 26. Here is the
goddess of flowers / 27. Here is the goddess of incense / 28. Here is the goddess
of light / 29. Here is the goddess of perfume /

Top ring

30. Here is the sun / 31. Here is the moon / 32. Here is the umbrella of all that is precious / 33. Here is the banner of victory in all directions / 34. In the centre are all the possessions precious to gods and men.

This magnificent collection, lacking in nothing, I offer to you, my kind and holy root Lama, together with you, Venerable Lineage Lamas; and to you Lama, compassionate Avalokiteshvara together with the assembly of Gods, I offer this pure and beautiful collection.

In your compassion accept what I offer for the sake of all beings. Having accepted these, please grant your blessings through your great compassion to myself and to all beings.

[Back to the original Sadhana]

SHORT MANDALA OFFERING

By 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 moon,

May all share in its good effects.

This offering I make of a precious jewelled 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 Master, my Idams (19) 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.

idam ratna guru maṇḍalakam niryātayāmi

THE BLESSING OF THE MASTER

From the HRIH at the heart of Avalokiteshvara, seated in the heart of my Venerable Master,
Flow streams of nectar and rays of five colours, penetrating the crown of my head,

Eliminating all obstructions and endowing me with both Common and exclusive powerful attainments.

HIS HOLINESS THE 14th DALAI LAMA'S GURU MANTRA

om āh guru vajradhara baṭṭhāraka mañjuśrih vagendrasumatijñāna śāsanadhara
samudrah śrībhadrah sarvah siddhih hūm hūm

OM AH Vajra Holder Guru, Illustrious Lord Manjushree, Word of Sumati (Buddha)'s Wisdom, Oceanic Messenger, Samantabhadra granting all realizations (Siddhis). HUM HUM

(Recite the mantra of the Spiritual Master as many times as possible) THE PRAYER OF THE GRADUAL PATH

1. 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.

2. Bestow on me your blessings to live a life of Dharma
Undistracted by illusory preoccupations of this life
For well I know that these leisure 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.

3. Bestow on me your blessings to cease actions of non-virtue
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 protections from unendurable fears of unfortunate rebirth
states.

4. Bestow on me your blessings to practice the three higher trainings (20)
Motivated by firm renunciation gained from clear comprehension
That, even the prosperity of the Lord of Devas (21),
Is merely a deception like a siren's alluring spell.

5. Bestow on me your blessings to master the oceans of practice
Cultivating immediately the Supreme Enlightenment Motivation
By reflecting on the predicament of all mother sentient beings who have
nourished me with kindness from beginningless [incalculable] time
And now we are tortured while ensnared within one extreme or other, either on
the wheel of suffering or in tranquil liberation.

6. Bestow on me your blessing to generate the yoga
Combining mental quiescence with penetrative insight
In which the hundred thousand-fold splendour of Voidness forever free from
both extremes (22)
Reflects without obstruction in the clear mirror of immutable meditation.

7. Bestow on me your blessings to observe in strict accordance
All the vows and words of honour 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.

8. Bestow on me your blessings to obtain within this lifetime
The blissful Great Seal of the Union of Body and Wisdom (23)
Through severing completely my all creating karmic energy
With wisdom's sharp swords of the non-duality of Bliss and Voidness (24).

In this way request the Lama for the whole Sutra and Tantra path to be generated in
your mind while performing a quick meditation on all the points. At the end recite the
six syllable mantra thinking that the Lama has entered in your heart.

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 centre of my eight-petalled heart (25).

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 syllables
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 Sons,
And radiant lights again shine forth to cleanse away defects from all beings and their environments.

In this way I attain the supreme yogic state,
Transforming every appearance, sound and thought into the three secret ways of the Exalted Ones (26).

Om mani padma hung

[Recite the six syllable mantra of Avalokiteshvara (Tib. Chen-re-sig), Buddha of Compassion, as many times as possible].

A HUNDRED SYLLABLES MANTRA OF VAJRASATTVA

// //

/ hum phat.

OM. Vajrasattva, keep your pledge: Vajrasattva reside in me, make me firm, make me satisfied, fulfil me, make me compassionate, grant me all siddhis. Also make my mind virtuous in all actions, Hum Ha Ha Ha Ha Hoh. All the blessed Tathagata, do not abandon me, make me indivisible, Great Pledge Being. AH HUM PHAT

(Recite three times)

DEDICATION

1. In the glorious hundred thousand-fold radiance of the youthful moon of wholesome practice
From the blue jasmine garden of the Victorious Treasure Minds method of Truth
(27)

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

Om Vajrasattva / samayam anupālaya / Vajrasattva tvenopatiṣṭha / Dṛḍho me bhava

/ Sutoṣyo me bhava / Supoṣyo me bhava / Anurakto me bhava Sarva siddhiṃ me
prayaccha / Sarvakarmasu ca me citta śriyaḥ kuru hūṃ Hā hā hā hā hoḥ Bhagavan /
sarva Tathāgata Vajra mā me muñca Vajra bhava mahāsamaya sattva āḥ

May the ensuing auspiciousness beautify everything until the limit of the
universe (28).

2. By flying high above the three realms (29)

The never vanishing great jewelled banner of religious and secular rule (30)

Laden with millions of virtues and perfect accomplishments

May myriad wishes for benefit and bliss pour down.

3. Having banished afar the dark weight of this era's degeneration Across the
extent of the earth – a 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.

4. In short, oh 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 (31), the all-powerful cosmic state itself.

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 favourable 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 the new moon waxing full.

This Sadhana was kindly made available thank to Tenzin Tsepag-la, translator of His Holiness
the Dalai Lama.

Colophon

—The faithful and sincere minister assistant Shen-kha-wa Gyur-me Soe-nam Tob-
gyal earnestly requested - presenting me with offerings - a simple Sadhana of the
inseparability of myself and Chenrezig which includes a glance- meditation of
the whole path and allows the recitation of [my] name-mantra and of the six-
syllable mantra. Although it is inappropriate for me to compose such a Sadhana,
if one has faith - like [in the story of] the arising of relics from a dog-tooth - when
the disciple has devotion and respect, even from an ordinary being (such as

myself), one can derive Buddha's blessings. Therefore, thinking that it might benefit some disciples, I, the Buddhist monk Holder of the White Lotus, Jampel Ngawang Losang Yeshe Tenzin Gyatso, composed it.¶

This colophon, as well as the initial stanza with its corresponding explanation were translated from Tibetan into English and added by Mariateresa Bianca assisted by Sherab Dhargye. In the below notes by the Sadhana's translator it is said that the Sadhana itself was printed in 1954 for the first time. Edit by Margot Jarrett.

[Selection from the translator's relevant notes introducing the Sadhana for Dharma Therapy Trust].

Although compassion is cultivated in one's own mind, the embodiment of it is the deity known as Avalokiteshvara (Tib. Chen-re-zig). In meditational practices we visualize various interpretative forms of Avalokiteshvara, whereas the actual definitive form is compassion itself. The interpretative form can appear in a human form. On the basis of this esoteric knowledge, the Dalai Lamas of Tibet have been recognized as true human manifestations of Avalokiteshvara.

This Sadhana written by His Holiness the 14th Dalai Lama offers to the fortunate ones the opportunity to practice this method of accomplishment. It was composed when His Holiness was nineteen years of age and was first printed in Tibet in the Wood/Horse Year (1954 C.E.). The translation was originally made upon request of Mr. Ang Sim Chai of Malaysia.

For details about the symbolism used in the above Sadhana text, produced by Dharma Therapy Trust, in 1995, under the guide of Venerable Geshe Damchoe Yonten, the reader may contact Drepung Loseling Monastic College of Mundgod, Karnataka State, India.

For the notes indicated within () in the text, see APPENDIX 1 at the end of the whole collection of prayers in English version.

སྐུན་རས་གཟིགས་ཀྱི་སྐྱ་མའི་རྣལ་འབྱོར་གྱི་འཛིན་ཞིང་གི་ཐེམ་སྐྱེས།

Guru-Yoga the Steps to the Potala

A Very Short Sadhana of Avalokiteshvara Written by His Holiness the 14th Dalai Lama

Namo Lokeshvarya Homage to Lokeshvara

Those who wish to do a short practice unifying one's Teacher(s) and Avalokiteshvara inseparably should do so by first taking refuge and generating the spirit of enlightenment (Bodhicitta).

[The Taking Refuge and Generating Bodhicitta are not actually included in their full form in the original Sadhana, but are here incorporated for the practitioners' sake].

Refuge and Bodhicitta:

I take refuge in the Buddha, Dharma and Supreme Sangha Until I am enlightened.

Through the collection of generosity and other practices May I achieve Buddhahood to benefit all sentient beings.

[The original Tibetan Sadhana starts again from this point].

Then recite:

On my crown, upon a seat of lotus and moon,
Seats my root Teacher, who is inseparable from
Supreme Noble Avalokiteshvara, the Lord of the World,
With one face and four hands: the first two hands folded in prayer And the two
remaining hands holding a crystal rosary
And a stem of a full bloom white lotus.

His two feet are in the indestructible cross-legged position;
His body, a maiden moon, is replete with clear and complete marks and signs of
[a Buddha],
and draped in silk raiment and precious jewel ornaments.
[His three places on the body] are marked by the three vajra syllables (Om Ah Hung)
Of which Hung at the heart radiating light
Invokes the supreme refuges that dissolve into himself.

He becomes the embodiment of all the objects of refuge combined.

I repeatedly bow to my Teacher and deity,
Immaculate, fully spontaneous, treasury of spiritual feats.
I offer to you an ocean of clouds of All Excellent (Samantabhadra's) Offerings. I
confess my wrongdoings and restrain myself.
I rejoice in the good deeds of your three secrets (of body, speech and mind).
I entreat you to bring down the vast and profound rains of teaching.
I pray you be un-wavered and that you remain steadfast for hundreds of aeons.

I dedicate all the collections of my virtue for the great enlightenment!

From the HRIH syllable, your heart symbol, and the mantra circle at your heart
Light radiates cleansing the impure worlds and their inhabitants
Thereby leading all sentient beings
To the sublime level of the Lotus Holder (Padmapani).

[In conjunction with the meditative prayer, recite as many times as you can this
Six-syllabled [Mantra]: Om mani padma hung

My Teacher, oh Venerable Lord Chenresig,
As I have no other to rely on but you,
From here until I reach enlightenment
Kindly guide me with your great compassionate heart.

Thus, by the force of this heartfelt prayer,
My Teacher melts into light and dissolves into me,
Thereby blessing my three doors (body, speech and mind)
With the hundred-fold blessings of the three secret vajras (his body, speech and
mind).

Through this virtue may I quickly
Accomplish All-powerful Avalokiteshvara
And may I lead all sentient beings,
Leaving not even one of them, to the same level of Avalokiteshvara!

May the sublime jewel of the spirit of enlightenment Grow where it has not yet
taken root.
And where it has grown, may it not decline
But increase ever more and more.

Colophon

Since the official colophon is not available, what has been found and can be conveyed is: —This Sadhana of Avalokiteshvara was written by the Great Fourteenth Dalai Lama. (It says that was composed in Tibet).||

The translation from Tibetan was made in 2014, by Tenzin Tsepag-la, translator of His Holiness the Dalai Lama.