

MEDITATION ON COMPASSION
BY HIS HOLINESS THE XIV DALAI LAMA

Rinpoche received the reading transmission on the following text from His Holiness The Dalai Lama in Dharmasala (March 3rd 2003)

INTRODUCTION

To Avalokiteshvara, my Spiritual Master,
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 (siddhi) lies solely with the Spiritual Master (the Lama or Guru). As such he has been praised in both sutras and tantras 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 meditation 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 in order to effectively help all sentient beings 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 meditation 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 motivation of the awakened mind and meditate on the four immeasurables.

PRELIMINARIES

1. Refuge:

Namo Gurubhye	In the Spiritual Masters I seek refuge,
Namo Buddhaya	In the Awakened One I seek refuge,
Namo Dharmaya	In his Truth I seek refuge,
Namo Sanghaya	In the Spiritual Aspirants I seek refuge.

2. The Generation of the Enlightened Motivation

In the Supreme Awakened One, His Truth
and the Spiritual Community,

I seek refuge until becoming Enlightened.
By the merit of practicing generosity and other perfections,
May I accomplish Full Awakening for the benefit of all.

3. The Four Immeasurables

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

ACTUAL PRACTICE

{{1}} 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 god and of men,
Both those set before me and those visualized
Like a cloud of the peerless offerings of Samantabhadra,
Pervade and encompass the vastness of space.

OM NAMO BHAGA-VATE,
VAJRA-SARA PRA-MARDA-NE,
TA THA-GATA-YA ARHA-TE,
SAM YAK-SAMBUDDHA-YA.
TADYA-THA, OM VAJRA VAJRA MAHA-VAJRE,
MAHA TEJRA VAJRE, MAHA-VIDYA VAJRE,
MAHA BODHICITTA VAJRE, MAHA BODHI-MANDOPA SAMKRMA-NA VAJRA-NA
VISHO-DHANA
VAJRE SVA-HA.

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.

{{2.}}Visualization

In the space of the Dharmakaya of great spontaneous bliss,
In the midst of billowing clouds of magnificent offerings,
Upon a sparkling jeweled throne supported by eight snow lions,
On a seat composed of a lotus in bloom the sun and the moon,
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,
Holy Lozang Tenzin Gyaltso,
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,
Your left hand resting in meditative pose holds a thousand-spiked wheel.
You are clothed in the three saffron robes of a monk,
And are crowned with the pointed, golden hat of a Pandit.
Your aggregates, sensory spheres, senses, objects and your limbs
Are a mandala complete with the Five Buddhas and their consorts,
Male and female Bodhisattvas and the wrathful protectors.
Encircled by a halo of five brilliant colors,
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,
With one head and four arms.
His upper two hands are placed together,
His lower two hands hold a crystal rosary and white lotus.
He is adorned with jeweled ornaments and heavenly raiment.
Over his left shoulder an antelope skin is draped,
And cross-legged he is seated on a silver moon and lotus.
The white syllable HRI 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 HUNG 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.

{{3}}*The Seven-Limb prayer*

Prostrating

Your liberating body is fully adorned with all the signs of a Buddha. Your melodious speech complete with all sixty 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 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.

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 A-WAM. Until every sentient beings gain the calm breath of joy in the state of final realization, unfettered by the extremes of worldliness or tranquil Liberation.

Dedicating

I totally dedicate 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.

{{4}}The Mandala offering

By directing to the fields of Buddhas this offering of a 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 be led to these fields. 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 master, my Yidams 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 RADNA MANDALAKANG NIRYATA YAMI !

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

{{5}}The Blessing by the Master

From the HRI 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 AH GURU VAJRADHARA VAGINDRA SUMATI SHASANA DHARA SAMUDRA SHRI BHADRA SARVA SIDDHI HUNG HUNG!

Recite the mantra of the Spiritual Master as many time as possible.

{{6}}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 all deception, and embody the totality of refuges past number.

Bestow on me your blessings to live a life of Dharma undistracted by

illusory preoccupations of this life, for well I know that these pleasures 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 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 protection from the unendurable fears of unfortunate rebirth states.

Bestow on me your blessings o practice the three higher trainings, motivated by firm renunciation gained from clear comprehension that even the prosperity of the Lord of the Devas 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 splendour of Voidness, forever free from both extremes, 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 Great Seal of the Union of body and wisdom,

Through severing completely my all-creating karmic energy

With wisdom's sharp sword of the non-duality of Bliss and Voidness.

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.

{{7}}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. Now my Master re-emerges on a moon and lotus, in the his heart sits Avalokiteshvara, within whose heart is the letter HRI 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 Sons, 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.

After completing the above, recite the six-syllable mantra,

OM MANI PADME HUNG HRI,

as many times as possible.

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

OM VAJRASATO SAMAYA MANUPALAYA,VAJRASATO TVENO PATISHTA, DIRDHO
MEBHAWA, SUTOSHYO MEBHAWA, SUPOSHYO MEBHAWA, ANU RAKTO ME
BHAWA, SARVA SIDDHAI MAMEPRAYATSA, SARVA KARMA SUTSA ME, TSITTAM
SHRIYAM KURU HUNG, HA HA HA HA HO, BHAGAVAN SARVA TATHAGATA, VAJRA
MAME MUN TSA,VAJRA BHAVA,MAHASAMAYA SATO AH HUNG PHAD,

{{8}} Dedication

In the glorious hundred thousand-fold radiance of the youthful moon of wholesome practice, from the blue jasmine garden of the Victorious treasure mind's method of truth, 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.

By flying high above the three realms the never-vanishing great jeweled banner of religious and secular rule, 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 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.

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.

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”. 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 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 a new moon waxing full.

This has been written at the repeated request of the Assistant Cabinet Master, Mr. Shankhawa Gyurmed 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 can come from a dog's tooth. Therefore, I have composed this with the hope of benefiting a few faithful disciples.

The Buddhist monk Ngagwang Lozang Tenzin Gyaltso maintaining the title of Holder of the White Lotus (Avalokiteshvara).

The text was copied from the book 'A Meditation on Compassion' by His Holiness the XIV Dalai Lama (1979, published by the Library of Tibetan Works & Archives, Dharmasala, India and printed by Pragati Press in Delhi, India)

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