

SELF-GENERATION SADHANA OF THE THOUSAND-ARMED AVALOKITESHVARA

Written by: The Seventh Dalai Lama Gyalwa Kalsang Gyatso



OPENING PRAYERS

Prostrations

Refuge

Four Immeasurables

Four Thoughts

Four Dharmas of Gampopa

Padmasattva Mantra [*Amitaba is the Buddha of the “Padma” family of the 5 Buddha families*]:

*OM PADMASATTVA SAMAYA, MANUPALAYA, PADMASATTVA TVENOPATISTHA,
DRIDHO ME BHAVA, SUTOSYO ME BHAVA, SUPOSYO ME BHAVA,
ANURAKTO ME BHAVA, SARVA SIDDHIM ME PRAYACCHA, SARVA
KARMASU CA ME CITTAM, SHRIYAM KURU HUM, HA HA HA HA, HOH BHAGAVAN
SARVA TATHAGATA, PADMA MAME MUNCA, PADMABHAVA, MAHA SAMAYA
SATTVA AH!*

Mandala Offering

Brief meditation generating positive intent: May it benefit all sentient beings. Quiet the mind.

THE ACTUAL PRACTICE

2.1 The Ultimate (Tutelary) Deity

Contemplating as follows is (the meditation on) the Ultimate Deity:

OM SVABHAVA SHHUDDHAH SARVA DHARMA SVABHAVA SUDDHO HAM (3x)

The nature of myself, of the deity to be meditated upon, and of all phenomena are in essence of one taste of emptiness.

2.2 The Deity of Sound

Contemplating as follows is (the meditation on) the Deity of Sound:

From the sphere of emptiness, the aspect of the tone of the mantra, OM MANI PADME HUM, resounds, pervading the realm of space.

2.3 The Deity of Syllables

Contemplating as follows is (the meditation on) the Deity of Syllables:

My mind, in the aspect of the undifferentiable suchness of myself and the deity, becomes a moon mandala, upon which the very aspect of the tone of the mantra resounding in space is set down, having the form of written syllables. The sounds and the written letters [of the mantra] are mixing, like very pure mercury adhering to grains of gold.

2.4. The Deity of Form

Contemplating as follows is (the meditation on) the Deity of Form:

The (syllables) transform into a thousand-petalled lotus, as brilliant as refined gold, marked at the center by the mantra, OM MANI PADME HUM. From the tips of the multicolored light rays emitted from the moon, lotus and mantra, innumerable holy bodies of the Arya (Avalokiteshvara) spread out, pervading all the realms of space. Great clouds of miraculously emanated offerings are beautifully offered to the Buddhas and their children.

From yet another great emanated cloud, a continuous rain of nectar descends, extinguishing the fires of suffering of all migrators of the hell and other realm. They are satisfied with bliss (and become Avalokiteshvara). Then, the light rays, along with the bodies of the deity, return and enter into one's own mind (in the aspect of) the moon mandala, lotus, and mantra garland.

These transform into a multi-colored lotus and a moon seat, upon which oneself arises as Arya Avalokiteshvara with a white-colored body in the prime of youth and radiating rays of light. Of the eleven faces, the root face is white; the right, green; and the left, red. Above that, the central face is green; the right, red; and the left, white. Above that, the central face is red; the right, white; and the left, green.

They also have long narrow eyes and smiling expressions. Above these is a wrathful black face with bared fangs and wrathful wrinkles, a third eye, and orange hair standing upright. On the crown is a peaceful red face with crown protrusion, having a chaste aspect, devoid of ornaments and with (its own) neck.

The first two hands are folded at the heart (and hold a jewel). The second right hand holds a rosary; the third eliminates the hunger and thirst of the hungry ghosts by sending down a stream of nectar from (the mudra of) granting sublime (realizations); and the fourth holds a wheel. The second left hand holds a golden lotus with a stem, the third holds a water vessel, and the fourth holds a bow and arrow.

The remaining nine hundred and ninety-two hands, as soft as lotus petals, are (in the mudra of) granting sublime realizations. In the palm of every hand is an eye. The hands do not extend above the crown protrusions or below the knees.

An antelope skin covers the left breast, and there is a lower garment of fine cloth. (The waist is) endowed with a golden belt adorned with jewels; (the head of the wrathful face) is beautified with a garland of orange hair. He has a jeweled crown, earrings, necklace, armlets, bracelets, and anklets, wears garments of various (colored) silks, and radiates rays of white light.

2.4.1 Presenting the Offerings

Present the offerings by (reciting the following while making the appropriate mudras):

OM ARYA LOKESVARA SAPARIVARA ARGHAM PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA PADYAM PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA PUSPE PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA DHUPE PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA ALOKE PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA GANDHE PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA NAIVIDYE PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA SABDA PRATICCHA SVAHA.

2.5 The Deity of Mudra

Contemplating as follows is (the meditation on) the Deity of Mudra:

At the crown of the (central) head is a white OM, at the throat, a red ĀH, and at the heart, a blue HŪM. Upon a moon disk at the heart is a white (syllable) HRĪH, with -a long vowel (ī) and subsequent aspiration (h).

[Then, say the following (mantra five times while) touching and blessing the heart, brow, throat, and the tops of the (right and left) shoulders with (one's hands in) the commitment mudra of the lotus family, which was demonstrated before. This is the Deity of Mudra.]

OM PADMA UDBHAVAYA SVAHA. (5x)

2.6 The Deity of Sign

2.6.1 Invocation and Absorption of the Wisdom Beings

Then, invoke the wisdom beings saying:

Light rays radiate from the HRĪH at one's heart, invoking from their natural abode Arya Avalokiteshvara, surrounded by the entire assembly of Buddhas and Bodhisattvas.

OM ARYA LOKESVARA SAPARIVARA VAJRA SAMAYA JAH JA JA HUM BAM HOH.

Contemplate:

They become non-dual with (oneself), the commitment being.

2.6.2 Invocation of the Dhyani Buddhas and Offerings

Again, light rays radiate from the HRĪH at one's heart, invoking the empowering deities: the five (Buddha) families, with Amitabha as their principal deity, together with their retinues.

Present offerings while saying:

*OM PANCHA KULA SAPARIVARA ARGHAM, PADYAM, PUSPE, DHUPE, ALOKE,
GANDHE, NAIVIDYA, SABDA PRATICCHA SVAHA*

2.6.3 Request for Initiation

All Tathagatas, please bestow empowerment upon me.

Requested thus, the Goddess Dressed in White and the others who are emitted from the (Tathagatas') hearts hold aloft vases filled with nectar and say:

*Just as at the very time of birth,
The devas offered ablution (to the Buddha),
I, too, with pure divine water,
Offer ablution to the holy body.*

OM SARVA TATHAGATA ABHISEKATA SAMAYA SRIYE HŪM

and bestow the empowerment.

Thereby, the entire body is filled [with divine water] and all defilements are purified. From a transformation of the excess water remaining on the crown, the head becomes adorned with Amitabha - the very nature of one's guru - on the crown, Akshobya on the forehead, Ratnasambhava behind the right ear, Vairochana at the back, and Amoghasidi behind the left ear.

On the moon disk at one's heart is the exalted wisdom being, Arya Avalokiteshvara, with a white-colored holy body, one face and two hands. The right (hand is in the mudra of) bestowing sublime realizations and the left holds a lotus (at his heart). The moon disk at his heart is marked by the concentration being symbolized by the white (syllable) HRĪH, with a long-vowel (ī) and subsequent aspiration (h). [Having focused upon oneself, clearly visualize the holy body of the deity, then meditate one-pointedly upon it is called meditation on the Deity of Sign.]

2.7 Offerings to the Self-Generation

2.7.1 Blessing the Offerings

Then (perform) the offerings of the self-generation. Cleanse (the offering substances of) hindrances by means of the (action) mantra along with visualization:

OM PADMANTAKRITA HŪM PHAT.

OM SVABHAVA SHUDDHAH SARVA DHARMA SVABHAVA SHUDDHO' HAM

(The offering substances) become just empty.

From the sphere of emptiness, from (eight) BRUM (syllables), eight vast and extensive precious vessels arise. Within each, (the syllable) OM melts into light from which arise drinking water, water for feet, flowers, incense, lamps, perfume, food and music. They are empty in nature, have the aspects of the individual types (of offerings) and function to bestow special uncontaminated bliss.

OM ARGHAM AH HŪM. (drinking water)

OM PADYAM AH HŪM. (water for feet)

OM PUSPE AH HŪM (flowers)

OM DHUPE AH HŪM. (incense)

OM ALOKE AH HŪM. (light)

OM GANDHE AH HŪM. (perfume)

OM NAVIDYE AH HŪM. (food)

OM SABDA AH HŪM. (music)

2.7.2 Presenting the Offerings

Present the offerings by (reciting the following while making the appropriate mudras):

OM ARYA LOKESVARA SAPARIVARA ARGHAM PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA PADYAM PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA PUSPE PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA DHUPE PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA ALOKE PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA GANDHE PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA NAVIDYE PRATICCHA SVAHA.

OM ARYA LOKESVARA SAPARIVARA SABDA PRATICCHA SVAHA.

[If you would like to do them extensively, the offerings can also be made (while reciting) offering garland verses along with the mantras (as is done while presenting offerings to the front generation.)

2.7.3 Praise

Praise by saying:

*Highly venerated by all the Buddhas,
You accumulated all holy qualities, and
Were conferred the name Avalokiteshvara:
I prostrate to the always merciful one.*

2.8 Blessing the Rosary

[Then, with regard to doing the (mantra) recitation, bless the counting rosary. With palms joined at one's heart, pay homage to the guru and deity saying]:

*OM GURU SARVA TATHAGATA KAYA VAK CITTA PRANAMENA SARVA
TATHAGATA VAJRA PADA BANDHANAM KAROMI.*

[Then, put a properly assembled rosary that conforms with the activity to be done (i.e. a crystal or bodhi seed rosary for peaceful actions) between your cupped hands and bless it by reciting (the following mantra) seven times]:

OM VASU MATI SRIYE SVAHA (7x)

2.9 Mantra Recitation

Contemplate as follows:

On a moon disk at one's heart is the concentration being (the syllable HRĪH), surrounded by garlands of the mantras to be recited, white in color and standing clockwise. Light rays radiate from them filling all the inside of one's body and purifying all negativities and obscurations.

Light rays radiate outwards from which an incalculable assembly of deities of the Great Compassionate One are emitted, purifying the negativities and obscurations of all sentient beings and setting them in the state of the Arya (Avalokiteshvara). (These then) collect back and dissolve into the HRĪH syllable at one's heart.

Reciting the Long Mantra

*NAMO RATNA TRAYAYA. NAMAH ARYA JNANA SAGARA, VAIROCANA
VYUHA RAJAYA, TATHAGATAYA, ARHATE SAMYAK SAMBUDDHAYA.
NAMAH SARVA TATHAGATEBHAYAH ARHATEBHAYAH SAMYAK SAMBUDDHEBHAYAH.
NAMAH ARYA AVALOKITESVARAYA, BODHISATTVAYA,
MAHASATTVAYA, MAHAKARUNIKAYA;
TADYATHA, OM DHARA DHARA, DHIRI DHIRI, DHURU DHURU, ITTI VATTE,
CALE CALE, PRACALE PRACALE, KUSUME, KUSUMVARE, ILI MILI, CITI JVALAM
APANAYE SVAHA.*

Reciting the Six-Syllable Mantra [as many times]

OM MANI PADME HŪM

Reciting the Padmasattva Mantra

[Then, recite the hundred-syllable (mantra of Padmasattva) three times, and make amends for excesses and omissions (in one's practice), and stabilize the blessing.]

*OM PADMASATTVA SAMAYA, MANUPALAYA, PADMASATTVA TVENOPATISTHA,
DRIDHO ME BHAVA, SUTOSYO ME BHAVA, SUPOSYO ME BHAVA,
ANURAKTO ME BHAVA, SARVA SIDDHIM ME PRAYACCHA, SARVA
KARMASU CA ME CITTAM, SHRIYAM KURU HUM, HA HA HA HA, HOH BHAGAVAN
SARVA TATHAGATA, PADMA MAME MUNCA, PADMABHAVA, MAHA SAMAYA
SATTVA AH!*

Stabilize, visualize the refuge tree again.

THE CONCLUDING PRACTICE

3.1 Request to Reside or to Depart

*Please remain here together with this image
For the welfare of migrating beings and
Excellently bestow health, long life, riches,
And supreme (realizations)*

OM SUPRATISTHA VAJRA-YE SVAHA

*OM. You enacted all aims of sentient beings
And bestowed appropriate attainments.
Although you depart to the Buddhafield,
Please return again later.*

OM. VAJRA MUH

The exalted wisdom beings depart to the natural abode (the sphere of emptiness). The supporting and supported commitment beings [which are] the mandala itself and visualized deities melt into light and dissolve into me. I transform into the Great Compassionate One, with one face and two arms, marked by a white OM on the crown, a red ĀH at the throat and a blue HŪM at the heart.

3.2 Dedication

Recite dedication prayer from prayer book

3.3 Long Life Prayer for His Holiness the Dalai Lama

*In this realm surrounded by snow mountains,
You are the source of all benefits and happiness,
Tenzin Gyatso, you who are one with Avalokiteshvara,
May you remain steadfast until the end of cyclic existence.*

3.4 Verses of Auspiciousness

*May the source of benefit and goodness - the Dharma, spread and expand,
May the beings upholding the Dharma have excellent health and
May the source of happiness and well-being for all embodied beings,
The Dharma of the Buddha, always increase.*

*May there be auspiciousness of Supreme Teachers, precious Buddhas;
May there be auspiciousness of Supreme Protector, precious Dharma;
May there be auspiciousness of Supreme Guide, precious Sangha;
May there be always auspiciousness of these Three Jewels.*

Prostrations