

## **The Concise Avalokiteshavara Sadhana, The Wish-fulfilling Jewel**

OM MANI PADME HUNG

Homage to the feet of Bodhisattva Avalokiteshavara

Practice and uphold Bodhisattva Avalokiteshavara's short sadhana as follow:

### **Generate bodhicitta**

First, sit on a comfortable seat, relax the body and mind, and generate pure bodhicitta. Now, for the sake of all mother sentient beings boundless as space, I practice Bodhisattva Avalokiteshavara in order to attain unsurpassed buddhahood.

### **Visualizing oneself as deity**

From the heart center of our ordinary body, visualize a thumb-sized moon disc, on it is a white HRI-syllable. From it, light radiates, dissolving our entire body into the HRI-syllable and merged inseparably. Then recite OM MANI PADME HUNG. Instantaneously one is transformed into Bodhisattva Avalokiteshavara, white in color, one face and two arms. The right hand holds a crystal rosary and the left holds a lotus flower. In bodhisattva posture, he sits on a sun and moon disc seat. The body is decorated by various gems and jewelries of gold and silver. He looks solemn and dignified. OM MANI PADME HUNG!

### **Clarity**

The purpose of visualizing oneself as deity is to purify our attachment to our ordinary flesh-and-bone body. Our mind is the deity and there does not exist any substantial Avalokiteshavara deity outside the mind. We have to visualize the deity being rainbow-like, pure, transparent, appearing yet insubstantial.

### **Purity**

The white color of Avalokiteshavara represents dharmakaya's purity. One face signifies that the deity is none other than who one truly is. The two arms represent wisdom and skillful means. The right hand holding a rosary symbolizes liberating an infinite number of sentient beings, while the left hand holding a lotus flower signifies that while Avalokiteshavara—the nirmanakaya, stays in samsara, he remains unstained by afflictions. The two legs represent the nondual, non-conceptual dharmadhatu wisdom. Sitting on a sun and moon disc seat represents being impartial towards sentient beings. Various decorations and body ornamentations signify that even though he enjoys the five sense pleasures, he is absolutely not attached to them.

### **Stability [in abiding in the mantra]**

Visualize oneself as the deity whose heart center is a moon disc, on top of it, is a translucent, white 'HRI' syllable surrounded by the rotating, brilliantly lighted six-syllable mantra. One hears the sound of the six syllables mantra. One realizes that the sound is emptiness and emptiness is sound, thus purifying our attachment to sounds.

### **Mantra Accumulation**

While reciting the six-syllable mantra, visualize that infinite bright light radiating out from the mantra in our visualized deity's heart center, reaching all sentient being in the three realms simultaneously. The karmic afflictions of all mother sentient beings equal to space are purified and they transformed into Avalokiteshvara. Lights are gathered back to our heart center and simultaneously purified our own afflictive karma. Keep reciting the mantra.

### **Stability [in visualizing emptiness]**

The purpose of visualizing emptiness is to purify our attachment to our ordinary thoughts. Look into our own mind, realizing that mind is emptiness. Every thought that arises in the mind is the reflection of our buddha nature. Thus, there is no need to purposely eliminate them. Use our awareness and mindfulness to recognize that afflictions are emptiness and remain in the non-conceptual state. So, all thoughts arise and dissolve on their own like snow falls down on hot coal. In this way, our mind and alaya (the eighth consciousness) would not be tainted by our habituated afflictions which would otherwise lead to the creation of karma. This method gets to the bottom of the matter.

### **The seven perfections can be attained by visualizing as follows:**

1. To perfect the 'view': visualize emptiness which is devoid of eternalism. It is empty yet it is not free from dependent arising; thus keep us from falling into nihilism.
2. To perfect 'meditation': visualize oneself as the pure deity; mind remains pure and clear experiencing the feeling of bliss, clarity and non-conceptuality.
3. To perfect the 'conduct': visualize oneself as the deity and meditate on great compassion in order to go beyond nirvana, and meditate on emptiness to set ourselves free so as to go beyond samsara.
4. To perfect the 'fruit': visualize that all phenomena are empty; thus, vividly see the ultimate Avalokiteshvara, the dharmakaya; and from there out of great compassion, manifest into the sambhogakaya and nirmanakaya.
5. To perfect the samaya vow: visualize oneself as the deity, practicing great compassion for the benefit of oneself. To benefit others, out of great compassion, turn the Dharma wheel at any cost to rescue all sentient beings, devoid of any financial gain.
6. To perfect the 'teaching': visualize oneself as the deity, seeing that mind is not different from Avalokiteshvara, seeing that mind is the union of emptiness and clarity.
7. To perfect the 'pith instructions': Visualize oneself as the deity, understand that wherever one is, that is the monastery, the remote place. Keep the body from any mundane activities. Purify one's ordinary clinging to speech and transform it to the sounds of mantra. Purify one's clinging to thoughts; instead fill our mind with loving kindness and compassion. Conduct is to circumambulate and prostrate to the deity. All foods and drinks are offerings to the deity. When falling asleep, one abides in the dharmakaya. All in all, merge our practice into every corner of our life and see that all phenomena are manifestations of the deity Avalokiteshvara.

This completes the Concise Avalokiteshvara Sadhana written by The Tubo King, Songtsen Gampo.