

The Inseparability of the Spiritual Master & Avalokiteshvara:

A Source of All Powerful Attainments



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***By Tenzin Gyatso,
His Holiness the Fourteenth Dalai Lama***

Translation and annotation by Sharpa Tulku and Brian Beresford (with certain changes and heading additions made for the Foundation of Buddhist Thought – Module 6)

**In celebration of His Holiness Dalai Lama's 70th Birthday and dedicated to his Long
Life and fulfilment of all his aspirations.**

INTRODUCTION

*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.*

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 tantras¹ 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 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 (bodhicitta) in order to effectively help all creatures become free from their suffering. Moreover, the importance of compassion is emphasised 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.

REFUGE (x3)

With a wish to free all beings
I shall always go for refuge
To the Buddha, Dharma and Sangha
Until I reach full enlightenment. (x3)

Enthused by wisdom and compassion,
Today in the Buddha's presence
I generate the Mind for Full Awakening
For the benefit of all sentient beings. (x3)

GENERATING BODHICITTA (x3)

(recite either ...)

Sang gye cho dang sog kyi chog nam la,
Jang chub bardu dag ni kyab su chi,
Dag gi jin sog gyi pe sonam gyi,
Dro la pen chir sang gye drup par shog.

(...or its translation...)

In the Supreme Awakened One, his Truth, and the Spiritual Community,
I seek refuge until becoming enlightened.
By the merit from practising giving and other perfections,
May I accomplish full awakening for the benefit of all.

THE FOUR IMMEASURABLE THOUGHTS (x3)

May all sentient beings have happiness and the causes of happiness.
May all sentient beings be free of suffering and the causes of suffering.
May all sentient beings never be separated from the happiness that has no suffering.
May all sentient beings abide in equanimity free of attachment and aversion for near and far.

Bless the surroundings and the articles of offering in this way:

PURIFICATION OF PLACE

(Recite either....)

Tham che du ni sa zhi dag
Seg ma la sog me pa dang
Lag thil tar nyam baiduryai
Rang zhin jampor nay gyur chig

(...or its translation...)

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 lazuli².

PURIFICATION OF OFFERINGS

May the material offerings of gods³ and humans,
Both those set before me and those visualised
Like a cloud of the peerless offerings of Samantabhadra⁴,
Pervade and encompass the vastness of space.

**Om Namō Bhagavate Vajra Sara Pramardane Tathagataya/ Arhate Samyak
Sambuddhaya/ Tadyatha/ Om Vajre Vajre/ Maha Vajra/ Maha Teja Vajre/ Maha
Vidya Vajre/ Maha Bodhicitta Vajre/ Maha Bodhimando Pasamkramana Vajre/
Sarva Karma Avarana Vishodhana Vajre Svaha (X3)**

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 these offerings be hereby transformed into their actual nature of voidness.

VISUALISATION

Front Generation

(Visualise the spiritual master in the manner of the 3 sattvas: Samayasattva (Commitment Being), Jnanasattva (Wisdom Being) and Samadhisattva (Concentration Being))

In the space of the dharmakaya⁵ of great spontaneous bliss,
In the midst of billowing clouds of magnificent offerings,
Upon a sparkling, jewelled throne supported by eight snow lions⁶,
On a seat composed of a lotus in bloom, the sun and the moon⁷,

(Samayasattva – Commitment Being)

Sits 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 ways⁸, 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 white lotus that supports a book and sword⁹;
Your left hand resting in meditative pose holds a thousand-spoked wheel¹⁰.
You are clothed in the three saffron robes of a monk¹¹,
And are crowned with the pointed, golden hat of a pandit¹².

(Understanding the guru as the embodiment of the complete mandala)



Guru Avalokiteshvara in the aspect of His Holiness XIVth Dalai Lama

Your aggregates, elements, senses and sense objects, as well as your limbs,
Are the mandala complete with the five buddhas and their consorts¹³,
Male and female bodhisattvas and the wrathful protectors.

Encircled by a halo of five brilliant colours¹⁴,
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.

(Jnanasattva – Wisdom Being)

Within his heart sits Avalokiteshvara, a *jnanasattva*¹⁵,
With one face and four arms.
His upper two hands are placed together,
His lower two hands hold a crystal rosary and white lotus¹⁶.
He is adorned with jewelled ornaments and heavenly raiment.
Over his left shoulder an antelope skin is draped¹⁷,
And cross-legged he is seated on a silver moon and lotus¹⁸.

(Samadhisattva – Concentration Being)

The white syllable *Hrih*, a samadhisattva,
at his heart,
Emits brilliant coloured light in all the ten
directions.
On my master's brow is a white *Om*
Within his throat, a red *Ah*

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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-LIMBED PRAYER

(Make the offering of the mandala together with the seven-limbed prayer thus).

1 Prostrating

Your liberating body is fully adorned with all the signs of a Buddha¹⁹;
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.

2 Offering

Material offerings of my own and those of others,
The actual objects and those that I visualise,
Body and wealth, and all virtues amassed throughout the three times,
I offer to you upon visualised 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 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 traditions²⁰.

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*²¹, until every sentient being gains the calm breath of joy in the state of final realisation,
Unfettered by the extremes of worldliness or tranquil liberation.

7 Dedicating

I dedicate fully 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.

THE MANDALA OFFERING

(Recite either.....)

Sa zhi po kyī jug shing me tog tram
Ri rab ling zhi nyi day gyan pa di
Sang gye zhing du mig te ul wa gyi
Dro kun nam dag zhing la cho par shog

(....or its translation....)

By the virtue of offering to you, assembly of buddhas visualised before me,
This mandala build 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 share in its boundless effects.

(Then recite....)

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 masters, my *yidams*²², 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 Ratna Mandalakam Niryatayami



MANTRA RECITATION WITH VISUALISATION



From the *Hrih* in 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 obscurations and endowing me with both
Common and exclusive powerful attainments.

**Om Ah Guru Vajradhara Vagindra Sumati Shasanadhara Samudra Shri Bhadra
Sarvasiddhi 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: Shasanadhara = Upholder of the Buddha's teachings.

Tib: Gyatso = Skt: Samudra = Ocean).

REQUEST TO ACTUALISE THE GRADUAL 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 from all deception
And embody the totality of refuges past number.

Bestow on me your blessings to live a life of Dharma
Undistracted by the 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 to practise the three higher trainings²³,
Motivated by firm renunciation gained from the clear comprehension
That even the prosperity of the lord of the devas²⁴
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
extremes²⁵,
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 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.

Bestow on me your blessings to attain within this lifetime
The blissful *mahamudra* of the union of body and wisdom²⁶,
Through severing completely my all-creating karmic energy
With wisdom's sharp sword of the non-duality of bliss and emptiness²⁷.

*(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.)*

MERGING WITH 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 heart²⁸.

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-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 children,
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 ones²⁹.



(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 four arm manifestation of Avalokitesvara, do the self generation at this point.)

RECITATION OF THE MANTRA OF AVALOKITESVARA

Om Mani Padme Hum

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(Upon conclusion, recite once the hundred-syllable mantra of Vajrasattva.)

PURIFICATION OF MISTAKES IN THE RITUAL

Om Vajrasattva Samayam Anupalaya/ Vajrasattva Tvenopatishta/ Dridho Me Bhava/ Sutoshyo Me Bhava/ Suposhyo Me Bhava/ Anurakto Me Bhava/, Sarvasiddhim Me Prayacha/ Sarvakarma Sucha Me Cittam Shriyam Kuru Hum/ Ha Ha Ha Ha Ho Bhagavan Sarva Tathagata Vajra Ma Me Muncha/ Vajra Bhava Maha Samayasattva 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

In the glorious hundred-thousand-fold radiance of the youthful moon of wholesome practice,
From the blue jasmine garden of Victorious Treasure Mind’s method of truth³⁰,
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 universe³¹.

By flying high above the three realms³²
The never-vanishing great jewelled banner of religious and secular rule³³,
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 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 itself³⁴.

(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 VERSES

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 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 tooth³⁶. 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.***

BRIEF DEDICATION PRAYERS

(Added for use on the Foundation of Buddhist Thought Course)

Jang chhub sem chog rinpoche
Ma kye pa nam kye gyur chig
Kye wa nyam pa me pa yang
Gong nay gong du phel war shog

May the supreme jewel Bodhicitta
That has not arisen, arise and grow.
And may that which has arisen not diminish
But increase more and more.

Long Life Prayer for His Holiness Dalai Lama

Gangri ra wa khor wai zhing kham dir
Phen dang dewa ma lu jung wai nay
Chen re zig wang tan dzin gya tsho yi
Zhab pa si thai bar du tan gyur chig.

In the land encircled by snow mountains,
You are the source of all happiness and good;
All-powered Chenrezig, Tenzin Gyatso,
Please remain until samsara ends.



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 unskilful 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. He is kind in three ways by giving the empowerment to practise the deity yoga of Tantra, the oral transmission that remains unbroken from the Enlightened One himself, and the oral explanation of the tantric procedures based on his own experience.
- (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 (*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-WAM* 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-nam* 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 (*shikṣas*) are ethics (*shīla*), meditative concentration (*samādhi*) and discriminating wisdom (*prajñā*).

(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*, *phyi-sgya 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 (*nyū*, *rlung*) 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 realms of desire, form and formlessness.

(33)Religious and secular rule refers to the form of government in Tibet prior to the Chinese invasion of 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'.

'*Tbog-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.



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admin@foundationsofbuddhistthought.org