

***The Essence of the Profound Path:
A Daily Practice of the Great Compassionate Lord of the World
(Mahakaruna Lokeshvara)***

Namo Guru Lokeshvaraya
Homage to the Guru, Lord of the World.

The daily practice of the Great Compassionate Lord of the World from the Sealed Pure Visionary Teachings [of the Great Fifth Dalai Lama] is set out in three sections:

1. Preliminaries
2. Actual Practice and
3. Conclusion

1. Preliminaries

I and all wandering beings, from now until enlightenment,
Seek refuge in our Gurus, the Three Roots.
In order that we may all achieve perfect buddhahood
We generate the intention to accomplish Lokeshvara, Lord of the World.
(3x)

Dispelling interferences and creating the protective wheel

HRI. I arise as Hayagriva, holding a skull club and a threatening mudra.
A mass of wrathful fire emanates from my heart
Driving away malicious spirits, hindrances and nocturnal spirits who
interrupt my practice
And forming the Protective Vajra Tent.

OM VAJRA KRODHA HAYAGRIVA HULU HULU HUM PHAT
Harmful spirits UTSATTAYA PHAT
OM VAJRA CHAKRA JVALA RAM HUM BHRUM HUM

If you have actual offerings arranged [on the altar], say this:

RAM, YAM, and KHAM

RAM, YAM, and KHAM issuing from my heart
Cleanse all the impurities and faults
From the outer, inner and secret offerings.
They become like treasures inexhaustible as space.

Bless the offerings with OM AH HUM.

2. Actual Practice: Generation of the Pledge (Samaya) Being

OM. From the [syllable] HRI, the self-awareness of indivisible emptiness
and compassion,

Emanates rays of light and drops, whereby, upon the five elements,
 From the [syllable] BHRUM appears a spontaneously arisen inestimable
 mansion,
 Four-sided with four doors and archways,
 Five-layered walls of bricks decorated with endless knots,
 Beautified by half-pendants, cornices, balustrades, and a roof-top canopy;
 The vajra fence canopy blazes with the flames of wisdom.
 [This mandala is] encircled by the eight charnel grounds.
 In its centre is a four-petalled lotus;
 Upon the corolla of which and on each of the four petals are [five] full
 moon discs,
 Upon which in turn is my mind in the form of syllables: white HUM, blue
 BHRUM and yellow OM,
 Red JRIM, green KHAM, and [the four syllables] JAH, HUM, BAM, and HO
 At the four doors corresponding to their specific colours.
 Through the complete transformation of all of these syllables
 I myself arise as Akshobya Lokeshvara on the corolla,
 Radiant and white, smiling, both eyes gazing on wandering beings;
 My hair is tied up in a knot with strands hanging down;
 Of my two hands, the right is in the gesture of bestowing supreme feats,
 While the left rests akimbo at my hip.
 I am adorned with precious jewelry and draped in silken garments.
 I am standing with my two feet placed together.

In the east is blue Vairocana Lokeshvara,
 In the south, yellow Ratnasambhava Lokeshvara,
 In the west, red Amitabha Lokeshvara,
 In the north, green Amoghasiddhi Lokeshvara,
 In all of their ornaments, garments, and hand gestures they resemble the
 chief deity.

At the four doors are four goddesses upon moon seats:
 White, yellow, red and green - their hair tied in a topknot;
 They wear precious jewelry and silken garments.
 They hold in their hands an iron hook, a lasso, an iron chain and a bell
 Their left hands make a threatening gesture, with their legs in the
 posture of an archer.

Each deity is marked with the three vajra syllables (OM, AH and HUM) at
 their three places (crown, throat and heart).
 From these syllables rays of light emit inviting wisdom beings.

**Invitation of the wisdom beings, requesting them stay, bowing to
 them making offerings and singing praises**

HRI. From the naturally pure heavenly realm

O Lokeshvara, deity of compassion
 Please come here and stay as one with us.
 We respectfully bow to you with our three doors (body, speech and mind).
 And offer you the outer, inner and secret offerings.
 Bestow on us the common and supreme spiritual feats.

OM LOKESHVARA SAMAYA JA JA
 OM VAJRA SAMAYA ATISHTANTU
 NAMO PURUSHYA HO
 OM AH HUM VAJRA PUSHPE / DHUPE / ALOKE / GANDHE / NAIVIDYA / SHAPTA PUJA
 HO

SARVA PANCA AMRITA RAKTA BALIMTA KHA HI

HRI. Having first generated the warm heart intent on supreme enlightenment¹
 You have served wandering beings by the strength of your prayers,
 Seeing you, hearing you and thinking of you, liberates [sentient beings]
 from all suffering.
 I pay homage to you, O Noble Lokeshvara.

Recitation of the mantra

HRI. In this pure and perfect self-arisen celestial mansion,
 As the complete enjoyment body of the deity of compassion
 In various forms, raiments and gestures,
 I reverberate with the mantra that represents my heart.
 My immutable heart emits rays of light,
 That radiating out fulfill the wishes of sentient beings
 And on return draw in the essence of spiritual feats.
 I will not cease [to recite the mantra] until I see the signs [of spiritual accomplishment].

Hold this visualization as the core of your practice and recite the six-syllable mantra single-pointedly:

OM MANI PADME HUM

If you wish to recite the mantra of each of the deities, you should follow the practice manual.

3. Conclusion

After reciting the [Sanskrit] vowels, consonants and the Essence of Dependent Origination mantra in order to make up for any omission or excess in your recitation of the six-syllable mantra, emerge from your [meditation] session.

[OM A AA I II U UU RI RII LI LII E AI O AU AM AH

¹ . Bodhichitta.

KA KHA GA GHA NGA / TSA TSHA DZA DZHA NYA / TA THA DA DHA NA / TA THA DA
DHA NA / PA PHA BA BHA MA / YA RA LA WA / SHA SHA SA HA KSHA

YE DHARMA HETUPRABHAVA HETUM TESHAM TATHAGATA HYAVADAT TESHAM
CHAYO NIRODHA EVAM VADI MAHASHRAMANA

Of those things that arise from causes,
The Tathāgata has taught those causes,
And also what their cessation is:
This is the doctrine of the Great Sage.]

As you have done earlier, make offerings by reciting the respective mantras for the offerings and the praises. In the end confess your failings with the recitation of the hundred-syllable mantra.

[OM VAJRA SATTVA SAMAYAM ANUPALAYA / VAJRASATTVA TVENOPATISHTA /
DIRDHO ME BHAVA / SUTOSHYA ME BHAVA / SUPOSHYA ME BHAVA / ANURAKTO ME
BHAVA / SARVA SIDDHIM ME PRAYACCHA / SARVA KARMASU CHA ME / CHITTAM
SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN SARVA TATHAGATA VAJRA MA
ME MUNCHA / VAJRI BHAVA / MAHASAMAYA SATVA AH HUM PHAT]

The process of dissolution

HRI. The entire universe and its inhabitants dissolve into the inestimable mansion
Which in turn dissolves into the retinue, who dissolve into the chief deity
Who dissolves into non-objectified emptiness.
From within the state of emptiness
I arise again translucent like the colours of a rainbow.

Aspiration and dedication prayers

Through this virtue may the two defilements and their fruits
Of all the wandering beings be cleansed;
May they realize the exalted state of the Deity of Great Compassion
And accomplish the goals of both self and others in their entirety.

Prayer for auspiciousness

O Great Compassionate One, you are inseparable from the three Bodies
of the Buddha:
Dharmakaya Amitabha, Sambhogakaya Lokeshvara
And the Supreme Nirmanakaya Songtsan Gampo.
May your auspicious blessings flourish in all directions at all times.

Having said this you should engage in whatever you do in the post-meditation session.

Colophon:

This was written as a supplement to the text of the vajra speech [of the Great Fifth Dalai Lama], for ease of practice, by Khyentse Wangpo, the devotee who pleases the Lake-born Guru (Guru Padmasambhava).

May all be virtuous and excellent.

This draft English translation from the Tibetan was done by Tenzin Tsepag at Thekchen Choeling Temple on 2 October 2011, International Non-violence Day.

Acknowledgement:

I thank Jeremy Russell from the depths of my heart for his invaluable selfless help in editing my translation. All remaining errors are mine. I welcome any kind suggestion for further corrections.

In the '**Conclusion**' section we added the four mantras and the translation of the *Essence of Dependent Origination Mantra* within brackets [] to help the practitioners. We made slight changes to the latter. These texts were taken from the internet and we thank the concerned person(s). Thank you for your kindness.

Translator's dedication:

May all wandering beings like me realize the *dharmadhatu* within ourselves.

May we ultimately reach the fully awakened omniscient state of buddhahood.

Until then may we be properly guided and cared for by fully qualified Mahayana masters.

Throughout our lives in samsara, may we never stray from the path to full enlightenment.