

All-Pervading Benefit of Beings

The Meditation and Recitation of the Great Compassionate One

REFUGE AND BODHICHITTA

In the supreme Buddha, Dharma and Assembly,
I take refuge until attaining enlightenment.
Through the merit of practicing generosity and so on,
May I attain buddhahood in order to benefit beings. [3x]

VISUALIZING THE DEITY

On the crown of my head and those of others —
Sentient beings pervading space — on a white lotus and moon,
From HRIH appears noble and supreme Avalokita.

He is brilliant white and radiates the five lights.
Handsome and smiling, he looks on with eyes of compassion.
He has four hands: the first are joined in *anjali*;
The lower two hold a crystal mala and a white lotus.

Adorned with ornaments of silks and jewels,
He wears an upper garment of deerskin.
Amitabha crowns his head.
His two feet are in the vajra posture.
His back rests against a stainless moon.
He is the embodiment of all objects of refuge.

Think that you and all sentient beings are supplicating with one voice:

Lord, white in color, unstained by faults,
A perfect buddha adorning your head,
You look upon beings with eyes of compassion.
Avalokita, we prostrate to you.

Recite that as many times as you can.

THE SEVEN-BRANCH PRAYER

To noble lord Avalokita
And to all the buddhas and their heirs
Of the ten directions and three times,
We prostrate with lucid faith.

We make offerings, those actual and those emanated by mind:
Flowers, incense, light, perfume,
Food, music and so on.
Assembly of noble ones, please accept them.

We confess all the negative actions
We have committed from beginningless times until now,

Due to our minds being overpowered by the mental afflictions:
The ten nonvirtuous actions and the five acts of immediate consequence.

We rejoice in the merit
Of whatever virtue has been accumulated
By hearers, solitary realizers, bodhisattvas
And ordinary beings throughout the three times.

In accordance with the diverse capabilities
And aspirations of sentient beings,
We request you to turn the wheel of Dharma
Of the greater, lesser or common vehicles.

Not passing into nirvana
Until samsara is emptied,
Please look with compassion on sentient beings
Drowning in the ocean of suffering.

May whatever merit we have accumulated
Become a cause for enlightenment.
Without delay, may we become
A glorious guide for beings.

THE SUPPLICATION OF CALLING WITH LONGING

We supplicate you, guru Avalokita.
We supplicate you, yidam Avalokita.
We supplicate you, supreme noble Avalokita.
We supplicate you, lord of refuge Avalokita.
We supplicate you, loving protector Avalokita.

Hold us in your compassion, compassionate victorious one.
For beings who have wandered through countless eons in endless samsara
And experience unbearable suffering,
There is no other refuge but you, lord.
Grant your blessing that they may achieve omniscient buddhahood.

Accumulating negative karma from beginningless time,
Due to aggression, sentient beings are born in the hells
And experience the sufferings of hot and cold.
May they be born in your presence, supreme deity.

OM MANI PADME HUM

Accumulating negative karma from beginningless time,
Due to miserliness, sentient beings are born in the hungry ghost realm
And experience the sufferings of hunger and thirst.
May they be born in your supreme pure land of Potala.

OM MANI PADME HUM

Accumulating negative karma from beginningless time,
Due to bewilderment, sentient beings are born as animals
And experience the sufferings of stupidity and dullness.
May they be born in your presence, protector.

OM MANI PADME HUM

Accumulating negative karma from beginningless time,
Due to desire, sentient beings are born in the human realm
And experience the sufferings of constant toil and poverty.
May they be born in your pure land of Sukhavati.

OM MANI PADME HUM

Accumulating negative karma from beginningless time,
Due to jealousy, sentient beings are born in the realm of the jealous gods
And experience the sufferings of constant fighting and quarreling.
May they be born in your pure land of Potala.

OM MANI PADME HUM

Accumulating negative karma from beginningless time,
Due to pride, sentient beings are born in the realm of the gods
And experience the sufferings of death and falling.
May they be born in your pure land of Potala.

OM MANI PADME HUM

Birth after birth, through all our lives,
May we liberate beings of the impure realms
By activity equal to yours, Avalokita,
And may the supreme speech of your six syllables pervade the ten directions.

Noble and supreme one, by the power of supplicating you,
May beings to be tamed by us
Practice karma and its result and apply themselves to virtuous actions.
May they act in harmony with Dharma for the benefit of beings.

Due to our supplicating one-pointedly in that way,
Light rays stream forth from the body of the Noble One
And purify impure karmic appearances and mistaken consciousness.
The outer world becomes the pure land of Sukhavati.
The body, speech, and mind of the inhabitants within
Become the body, speech, and mind of Avalokita.
Appearances, sounds, and awareness are inseparable from emptiness.

While meditating on the meaning of that, recite the mantra as much as you can:

OM MANI PADME HUM

At the end, without conceptualizing the three spheres, rest evenly in your own nature.

The physical appearance of myself and others is the body of the Noble One.
Sounds are the melody of the six syllables.
Thoughts are the expanse of great wisdom.

By this merit, may we quickly
Accomplish Avalokiteshvara
And establish every being without exception
In that state.

By the merit of meditating and reciting in this way,
May we and all beings with whom we are connected,
As soon as we have left behind this impure body,
Be miraculously born in Sukhavati.
As soon as we are born there, may we traverse the ten bhūmis
And benefit others in the ten directions through our emanations.

By this merit, may all beings
Perfect the two accumulations of merit and wisdom
And achieve the two genuine kayas
Arising from merit and wisdom.

In whomever the precious bodhichitta
Has not arisen, may it arise.
In whomever it has arisen, may it not decline,
But increase further and further.

SHORT SUKHAVATI ASPIRATION

E MA HO Wondrous buddha Amitabha
On your right, the lord Great Compassionate One,
On your left, bodhisattva Attainer of Great Power,
Surrounded by a retinue of countless buddhas and bodhisattvas.

In this buddhafiield known as Sukhavati
Of wondrous, boundless joy and happiness,
May we be born, as soon as we depart from this life,
Not taking other births in between,
And see the face of Amitabha.

May all the buddhas and bodhisattvas of the ten directions
Grant their blessings so that our aspiration
May be accomplished without obstruction.

TADYATHA PANCHA DRIYA AVABHODANIYE SVAHA

The root text was written by the Shangpa siddha Thangtong Gyalpo. *The Seven-Branch Prayer and Supplication with Longing* were written by Pema Karpo. The *Short Sukhavati Supplication* is a *terma* received by Mingyur Dorje.

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