

# THE PUBLIC DHARMA OF THE BLESSED LORD THE GREAT COMPASSIONATE ONE



From Chapter 2 of  
***A SPACIOUS PATH TO FREEDOM*** BY KARMA CHAGME  
(translated by B. Alan Wallace)

*“Meditate single-pointedly, without grasping, on the empty appearance of your chosen deity. Whatever chosen deity you meditate on, it is the same; but meditating on the Compassionate One, Avalokiteśvara, is praised as being the best.”*

*“In general, it is necessary to receive an empowerment to practice Secret Mantra, and it is inappropriate if that is not received. However, according to Mahāsiddha Karmapakṣi, as for this public Dharma of Jinasāgara, which was prophesied and granted by Avalokiteśvara, it is alright even if you have not received an empowerment.”*

*“This wish-fulfilling jewel sadhana is to be taught as a public Dharma to all the six kinds of beings.”*

**Bring forth the aspiration of supreme enlightenment.**

**[OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM**

Release all appearances and objects of the mind, release your own mind and identity into emptiness, the dharmadhatu, indivisible primordially from dharmakaya.] <sup>1</sup>

*“Imagine a white syllable HRIḤ as the seed of your consciousness. From the HRIḤ are emanated white rays of light in the ten directions, striking all sentient beings and thereby purifying their evils and obscurations. Then vividly imagine the realm of the external universe and all the sentient beings who inhabit it as the Great Compassionate One. Drawing the light rays back in, they dissolve into the syllable HRIḤ. As a result, the HRIḤ on a lotus, sun, and moon seat melts into light, from which you vividly imagine yourself as the Great Compassionate Lord.”*

**Your consciousness is the white syllable HRIH.** [spontaneously arising out of emptiness]

**Rays of white light are emitted,**

**Purifying the evils and obscurations of all sentient beings.**

**The outer universe is a palace and its inhabitants are deities.**

**The light rays are withdrawn and dissolve into the HRIH.**

**Upon a lotus, sun and moon seat**

**The syllable HRIH melts into light,**

**Which transforms into yourself as the Great Compassionate One.**

*“How are you present? Your body is white, with one face, and four arms. You are smiling like a blossoming lotus. The locks of your hair are bound up in braids, and they are adorned with a crown of five kinds of precious substances. You wear a silken diadem. The palms of your first two hands are joined at your heart. In your lower right hand you are turning a pearl rosary, and in your lower left hand you hold the stem of a lotus. You are adorned with a collar band, neckband, and necklace composed of various precious substances. You are seated in the cross-legged position. If viewed from the outside, you are inwardly luminous, and if viewed from the inside, you are outwardly luminous. Imagine that various rays of light are shining forth from your body. That visualization is the generation of the samayasattva.”*

**The color of your body is white, and you have one face.**

**Like a blossoming lotus, you are smiling radiantly.**

**The braids of your locks are bound up,**

**Adorned with a crown of five precious substances**

**And a silken diadem.**

**The first of your four hands are pressed together at your heart.**

**The lower right holds a pearl rosary,**

**And the lower left holds a lotus.**

**You are beautifully adorned with a throat ornament,**

**A collar band, neckband,**

**Necklace and semi-necklace of various precious substances.**

**You are luminous, with no outer or inner obscurations.**

**You are seated with both legs crossed.**

**Various rays of light shine out.**

**This is the nature of the samayasattva.**

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<sup>1</sup> Commentary in square brackets sourced from guided meditations by Alan Wallace

*“As for the visualization of the samādhisattva, imagine a white HRIḤ on a moon-disk at your heart, and imagine “Om maṇi padme hūṃ” circling it in a clockwise direction. That is the samādhisattva.”*

**Upon a moon-disk at your heart  
The six syllables circle clockwise  
Around a white syllable HRIḤ.  
That is the samadhisattva.**

*“With the recitation of “Om maṇi padme hūṃ,” imagine that the Buddhas and Bodhisattvas of the ten directions and all the Sugatas of the three times, in the nature of the Great Compassionate One, unceasingly descend upon you and all sentient beings like snowflakes. That is the dissolution of the jñānasattvas.”*

**By the power of verbally reciting  
OM MANI PADME HUM,  
All the sugatas of the three times  
Become of the nature of the Great Compassionate One  
And dissolve into you like raindrops.  
That is the fully perfected jnanasattva.**

*“As for phenomena as the presentation of the enlightened body, think of the outer environment and the sentient beings who inhabit it as being the Great Compassionate One, just as you have imagined yourself. As for sounds as the presentation of the enlightened speech, imagine them as the sounds of the six syllables. As for memories and thoughts as the presentation of the enlightened mind, recognize them as self-emergent primordial wisdom, the union of appearances and emptiness. You will gain mastery over the reality of the one taste of the many intellect-transcending presentations of the phenomena of the enlightened body, speech, and mind.”*

**The whole universe and all its inhabitants become the deity.  
Phenomena are the presentation of the enlightened body.  
All sounds and voices are the six syllables.  
Sounds are the presentation of the enlightened speech.  
The mind is the self-emergent union,  
And memories and thoughts are the presentation of the enlightened mind.**

**[As you recite the mantra quietly:**

Imagine all the Buddhas of the three times and ten directions all converging in upon you. Invited by the rays of light that are emitted in all directions, inviting them in. They converge upon you and melt into you like snowflakes landing upon the surface of a lake and immediately melting into it.

With each in breath, as you recite the mantra, imagine myriad enlightened beings converging in upon your body, speech and mind. Merging indivisibly such that their body, speech and mind become your own.

With each out breath, imagine these rays of varied colored light, all five colors of light, emerging from your heart reaching out and touching the heart of every sentient being, purifying the suffering and the causes of suffering for each one. Transforming the entire environment into a Buddhafield.

**When finished reciting the mantra:**

Let all appearances of your surrounding environment dissolve into yourself upon the seat of the lotus, sun and moon. And let your own form dissolve top-down and from the bottom-up dissolving into the HRIH at your heart. Then let the HRIH dissolve from the bottom-up and disappear into the open expanse of the primordial ground.

Then out of emptiness re-envision the world around you, the people around you and yourself in your ordinary form.

**Dedication:**

In those in whom precious, supreme bodhicitta  
Has not yet arisen, may it arise;  
And in those in whom it has arisen,  
May it never degenerate but be elevated higher and higher.

By the virtue of this,  
May I swiftly actualize Lord Avalokiteśvara  
And lead every being without exception  
To that state of realization.]

