Ocean of Compassionate Activity:
an Instruction on the Meditation
of the Great Compassionate One.

by H.H. Jigdal Dagchen Sakya
H.H. Jigdal Dagchen Sakya
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In loving memory of our Precious Guru, H.H. Jigdal Dagchen Sakya.

From the play of Lord Padmapani’s magical net of compassion,
You came, to rescue sentient beings from the torments of samsara.
To you, the great Jigdal Dagchen, embodiment of Great Compassion,
I pay homage and take refuge, in all lifetimes.

—Asanga Vajra Sakya.
Preface

Having had the opportunity to have known, to listen, to serve, and to be guided by the late H.H. Jigdal Dagchen Rinpoche, (whose kindness I can never truly repay), has been my great fortune like attaining the rarest wish fulfilling jewel. Such a jewel is the Guru who is none other than the Lord Buddha himself in human form, who has come to our world, to guide sentient beings.

Meeting such a Guru like His Holiness is truly rare to come across in an ocean of lifetimes. Even though it is extremely rare to meet the perfect Guru, however through my good karma which has ripened upon me in this lifetime, I have had the great fortune to enjoy a Guru-Disciple relationship with Rinpoche.

Among the many teachings given by Rinpoche, I have noticed that the teachings on Loving Kindness and Compassion, particularly the practices related to Lord Chenrezi, The Bodhisattva of Compassion, such as the recitation of the six-syllable mantra of Lord Chenrezi, were practices that Rinpoche kept closest to his heart. These were the teachings that Rinpoche emphasized the most besides Rinpoche’s own main practice. I personally believe that these teachings are most beneficial in our times. When practiced correctly, these teachings are like cool water poured on to the blazing flames of defilements of sentient beings of this degenerate age. It has the power to bring peace into the world, for true world peace, can only be achieved when the minds of sentient beings are filled with thoughts such as loving kindness and compassion. If you do not have a heart
overflowing with loving kindness and compassion, then no way can one be a true Mahayana practitioner and certainly not a Vajrayana practitioner. Therefore these are the roots, the life force, and the gifts of a Boddhisattva.

In our situation, since most of us have constantly received teachings on these topics from Rinpoche, we have the blessings with us, that once we start adapting these practices into our daily lives, success will be ours. So far, to my knowledge, although there are quite a lot of Rinpoche's teachings preserved in audio recordings, not much of Rinpoche's teachings are available to us in visual form, needless to say in English.

So it occurred to me that it would be beneficial to have some of Rinpoche's teachings, in this case, Rinpoche's instructions on the meditation of the Great Compassionate One, translated into English in a easy to read form, to benefit the Sakya Monastery members especially on this occasion of Rinpoche's one year Anniversary of passing into Parinirvana.

The teachings we are dealing with here are teachings that belong to the Vajrayana or Diamond Vehicle of Buddhism, these teachings provide swift methods for attaining complete enlightenment in one lifetime. Out of the various known Vajrayana practices, the practice of Chenrezi which is taught here, helps to guide practitioners in developing and realizing the qualities of loving kindness and compassion inherent within one's mind.

I have tried my best to present the majority of the teachings that are here, in
Rinpoche’s own style of teaching, which many of Rinpoche’s disciples will be familiar with.

In the near future, I hope to translate many more of the teachings that were given by Rinpoche into English and make them available to our Sangha members.

For now, I have made available Rinpoche’s teachings on the practice of the Great Compassionate One, which are his most repeated and emphasized teachings, especially when introducing Vajrayana Buddhism to newcomers, as well as his own main practice. While coming across these teachings, one should have total trust in the authenticity of these teachings, as these are teachings that have been transmitted from authentically enlightened Gurus originated from Lord Buddha Shakyamuni himself, down to our present masters.

I have said a lot so far, all of which may seem unnecessary here, but it is an Introduction to the teachings for those who are new, and a reminder for those who are familiar with them. In short, my main advice here can be summarized as a “reminder that you are practicing this so that you may attain complete enlightenment, and whereby you can guide others to enlightenment as well”.

Once again, please remember, that the motivation behind all Mahayana practices are for the benefit of others, not oneself.

With my sincere best wishes to you on the success of your practice.

—Asanga Vajra Sakya.
The reason to meditate on the Great Compassionate One, is to generate love and compassion in one's stream of being. Love can be categorized into the four immeasurables: love, compassion, joy, and equanimity. Compassion can be further categorized into three types: Compassion that has sentient beings as its object, Compassion that has Dharma as its object, and Objectless Compassion.

We are meditating on the Great Compassionate One's body, speech, and mind.

And as mentioned earlier, for Love and Compassion to be born in one's stream of being, one meditates on the Great Compassionate One's body. For the Great Compassionate One's seed syllable Hri and one's consciousness to merge, as well as for the beings of the six realms to attain happiness, and to be parted from suffering, one meditates on the Great Compassionate One's speech. Also to be able to look into the nature of one's own mind, the source of all happiness and suffering, one meditates on the Great Compassionate One's mind.

While meditating on the Great Compassionate One, there are the Creation Stage and the Perfection Stage.

Meditating on the Great Compassionate One's body so that love and compassion may be born in one's stream of being is the Creation Stage.

In the Perfection Stage, the Great Compassionate One abides in the Dharmadhatu (The Natural state of Emptiness) beyond all extremes. In order for one's consciousness to recognize that, one meditates on the Great Compassionate One's mind.

The Great Compassionate One's seed syllabe is Hri, and aspiring for all sentient beings of the six realms to attain happiness and be parted from suffering, is the way to meditate on the Great Compassionate One.
Compassionate One's Speech.

As we meditate on the Great Compassionate One's body, speech, and mind, one meditates on the Great Compassionate One's body, so that love and compassion may be born in one's stream of being. That is the Creation Stage.

The way to meditate on the Great Compassionate One's speech is the Great Compassionate One's seed syllable is Hri. Transforming one's nature of mind to that Hri, and by the aspiring Bodhicitta and the application Bodhicitta that wishes that the beings of the six realms attain happiness and be parted from suffering, one meditates on the Great Compassionate One's speech.

The way to meditate on the Great Compassionate One's mind is that he is a Bodhisattva residing on the tenth Bhumi Level.

In order to recognize the concepts of one's mind, by arising, abiding, and ceasing, One must meditate on the Great Compassionate One's mind.

Among the four categories of Tantra of the Secret Mantra, the Great Compassionate One belongs to the Yoga Tantra. Since it is said in the Yoga Tantras: "The Guru is the One that Shows the Path", the lineage of Gurus is necessary, that is important. Therefore we must recite the Prayer to the Lineage Gurus.
My meditational practice for my entire life has been Loving Kindness and Compassion. My object of prayers is Arya Avalokiteshvara. I hope and would like to encourage others to do the same. You should also always be diligent in the mind training of Loving Kindness and Compassion, and recite the mantra of Avalokiteshvara many times. The nature of sentient beings is full of suffering. Never forget the suffering of the limitless sentient beings.

As my masters with whom I have had a Dharma connection have said, the Buddha spoke of the immense suffering of animals eating each other. When I went to Kham and stayed with Dzongsar Khyentse Jamyang Chokyi Lodro, we had lots of discussions on the topic of meat with lots of great scholars and siddhas (Realized Beings), among them being lamas from the Sakya, Nyingma, Kagyu, and Gelug tradition, and so we had many discussions on this topic.

Therefore, what I think is that eating meat has lots of faults as we all know. As the Lamas say that when seeing an animal, the thought comes to our minds "Oh that animal is fat and strong and if I eat that animal, then my well being and favorable conditions will improve and things will be well". To have thoughts like this is extremely wrong. The causes and conditions of eating meat is thus, when an animal is being killed, it's consciousness, suddenly stops. Its life force comes to a halt, and its breathing stops. So this seems to be one of the greatest misdeeds. So these are the faults of eating meat, Other than that everyone knows the faults of eating meat. So therefore one should be wise and meditate on Loving Kindness and Compassion. Recite the Mani Mantra. Of the sufferings of the beings of the six realms.
"OM" Dispels the suffering of transmigration of the Gods.
"MA" Dispels the suffering of battle of the Demi Gods.
"NI" Dispels the suffering of birth, old age, sickness and death of Humans.
"PAD" Dispels the suffering of stupidity and ignorance of Animals.
"ME" Dispels the suffering of hunger and thirst of the Hungry Ghosts.
"HUM" Dispels the suffering of heat and coldness of Hell Beings.

So therefore my Gurus say that to recite the Mani Mantra, and to meditate on compassion is of utmost importance.

Chen means “eyes”, Re means “corner or parts” and Zi means “seeing”. Chenrezi is a wonderful practice because it is not necessary to have an empowerment in order to practice. All you need is strong devotion. If you have pure love and compassion, Chenrezi works. Hell beings, hungry ghosts, animals and most humans don’t have empowerments. Still, Chenrezi benefits all beings without the requirement of empowerment. This is the beauty of the practice.
Originally translated from the Tibetan to English by Dagmo Chimey Sakya, and Dr. Jeffery Schoening, when H.H. Jigdal Dagchen Dorjechang Sakya, founder and main lama of the Sakya Monastery personally gave these precious jewel teachings at the Sakya Monastery. The sixth section was originally translated by Yangchen Lhaze, and has also been retranslated, and presented here. The main source of this current translation, is from H.H. Jigdal Dagchen Dorjechang Sakya's biography, which was written by Tulku Yeshi Rinpoche, wherein he had taken notes of many teachings that Rinpoche gave, and has served as the basis of this translation into English. This retranslation and compilation which goes by the title, "Ocean of Compassionate Activity", was made especially to mark the occasion of H.H. Jigdal Dagchen Dorjechang's one year anniversary of passing into Mahaparinirvana, as an offering to our great kind Guru, and as a gift, generally for all sentient beings, and particularly for members of Sakya Monastery by Asanga Vajra Sakya, youngest grandson of H.H. Jigdal Dagchen Dorjechang. This translation was made in India, Land of the Aryas, in the year 2016. If there are any mistakes in conveying this teaching, meaning of this teaching, or translation of this teaching, all are due to my own ignorance, and not that of the Gurus, Buddhas and Bodhisattva's, so I offer my confessions to them and beseech them to purify any bad merit that I have accumulated, in the process of this work. Also, any good merit I may have earned through this work, I dedicate to all sentient beings.

Sarva Mangalam! (May all be Auspicious!)