

The Sadhana of Avalokiteshvara (Tibetan: Chenrezig),
with commentary by Lama Lodu

Chenrezig Puja

This book contains the recitation for the meditation of the Great Compassionate One called 'For the Benefit of All Beings as Vast as the Skies', Tib. 'Dro.don.Kha.khyab.Ma.'

(Begin with REFUGE.)

Refuge begins with visualization, the object is Avalokiteshvara, four armed Chenrezig. The six, three jewels and three roots, Buddha, Dharma, Sangha, Lama, Yidam, and Dharma Protector, these condense into one.

The three jewels: the body is Sangha, speech Dharma, and mind is Buddha. Body, pure, perfect, acting on the path as a Bodhisattva is Sangha. Speech- teaching liberation from the ocean of suffering is Dharma. Stainless, pure mind is Buddha.

The three roots: Avalokiteshvara's body is the Dharma Protectors, speech is Dieties, and mind is Lama. Body is Dharma Protectors, the one who protects from obstacles and preserves the teaching.

Speech is Dieties, pure, perfect energies, appearing according to the needs of sentient beings. Dieties represent pure speech. Speech is a very subtle level of consciousness.

In the word 'Yidam', 'Yi' means mind, and 'dam' tight, holding very tightly. Always keep in mind the perfection of the Dieties, and do not forget. Always remember, instead of feeling fear at any time, always bring Dieties, this view to mind. Avalokiteshvara's speech is the pure energy of Dieties, and Chenrezig's mind represents the Lama, or Guru.

Lama means Buddha. La- means space, sky, above all the world; physically, mentally, nothing above; true wisdom, compassion; wisdom is limitless, compassion, limitless. La expresses all enlightened qualities. Ma, mother in any language, represents compassion, boundless compassion and loving kindness.

He who has these qualities is the mother of all sentient beings. Like the love of a mother for her child, the Lama has this love for all sentient beings. Perfect, stainless and pure wisdom, perfect, measureless.

He would not regret being born one million times to liberate one sentient being. Without discriminating, equal compassion for all, loving kindness for all, without exception, that is Chenrezig, that is the Lama.

Chenrezig represents the Three Jewels and the Three Roots; The Buddha, Dharma, Sangha; the Blessing Root is the Lama, , the Accomplishment Root is the Yidam, and the Activity Root is the Dharma Protector.

Visualize Chenrezig as the one who is capable entirely of protecting sentient beings from suffering.

The Buddhas, past, present and future, are whoever attained enlightenment. They are the 'transcendant and accomplished conquerors'.

'All the Supreme Dharma' is all the Holy, Spiritual Dharma that leads to liberation. Dharma is taught according to our afflictions. It is said that there are 84,000 teachings to meet our needs. Dharma is given by the Buddha to be practiced, and is all the truth spoken by the Enlightened Ones. The Dharma refines our mind, and leads from suffering to liberation.

The Noble Sangha are those who do not do any negative action, and are continuously doing positive action; noble and high beings, perfect and pure, and the ordinary Sangha are those who help and encourage us.

Dakas and Dakinis are male and female Bodhisattvas, also enlightened beings. They are the 'Protectors and Defenders of the Dharma'. When we take refuge sincerely, from the depth of our hearts, they will protect us from any obstacle and any hinderance, and they will guide us on the path of liberation.

Each symbol represents an enlightened quality. Dakas and Dakinis appear out of compassion, like a mother who is kind, gentle, and who loves her child with her whole heart- that mother will give up her own life to save her child, the Buddhas have that much compassion for all beings equally. Sometimes a mother shows anger out of kindness, thinking, 'this may help'. Dieties compassion is so strong to subdue, to protect, and to lead to enlightenment. Sometimes a wrathful appearance is needed.

Whoever possesses the Wisdom Eye through their purity, and have the ability to protect sentient beings, all these are united in Avalokiteshvara. When you are taking refuge you are saying that you are under the protection of all these great beings, and not only you but all sentient beings. Whatever sentient beings are suffering, they are protected and led to the path.

Recite until you feel devotion. Bring in your mind the purity and the activity of enlightened beings. Mind is Buddha, speech, Dharma, and Body, Sangha. Bring to mind their power, compassion and purity. This is a most important practice of the Vajrayana. If you are in refuge, you are 'inside'. 'Inside' also means looking at the true nature of mind.

Think: he can protect me, not only temporarily, not only this lifetime, but until enlightenment. How? Study and practice Dharma. Devotion is how you look at pure, enlightened qualities. Longing and practice, this leads to experience.

From this moment until the Heart of Enlightenment is reached, I and all sentient beings as limitless as the sky
* go for refuge to all the glorious Holy Lamas; we go for refuge to all the Yidams, the Dieties gathered in the Mandalas; we go for refuge to all the Buddhas, those that have conquered and gone beyond; we go for refuge to all the Supreme Dharma; we go for refuge to all the Noble Sangha; we go for refuge to all the Dakas, Dakinis, Protectors and Defenders of Dharma who possess the eye of Transcending Awareness.

(Repeat three times from *.)

(Finishing the Refuge, the recitation for the Chenrezig meditation follows. First, the REFUGE and the Raising of BODHICITTA:)

Next, most important are the Six Perfections (sometimes Ten) We wish to gain enlightenment. Why?- because I want to free all sentient beings from suffering and guide them to enlightenment. This is bodhicitta, altruism. The Six Perfections are: generosity, morality, patience, diligence, concentration, and wisdom.

Generosity takes the form of material giving, giving fearlessness, and giving Dharma. With skillful means we give so that they feel very free and safe. Pure giving knows what will benefit. The best generosity is to give the Dharma, to free them from samsara. The Dharma that you give is forever. When they practice they are liberated from suffering and attain enlightenment and are able to benefit other sentient beings. (Be careful that they are suitable.)

In this case, the generosity is the visualization of Avalokiteshvara, and reciting the mantra of Avalokiteshvara, and resting in the majesty and radiance of the true nature of mind.

Morality is whatever vow you have, especially during this practice, concentrate stage by stage (without anger, desire, jealousy, greed) according to the sadhana, not allowing these different kinds of afflictions.

Patience- summer hot, winter cold, knee hurt, thirsty, hungry- no matter what, I keep it until the end of the sadhana. By concentrating on the sadhana I can dispel impure view of the world and it becomes the Pure Land. So, whatever comes you take it.

Diligence is the opposite of laziness. We know what a great opportunity we have. Use this opportunity. Bring this good fortune to mind. This brings encouragement to go through any obstacles. Diligence is also called joyful striving. This will result in good. A little difficulty is no big deal. Think of the great result.

Concentration- each prayer has its own meaning. Concentrate on the meaning, on the visualization and the mantra.

Wisdom is knowing that what you visualize, mantra, prayer, sentient beings, all together, all this is emptiness, they do not really exist inherently. That is how you look.

With an overview of the practice, you think I will do this practice, then I will have the ability to benefit sentient beings.

Bodhicitta means the heart of enlightenment, altruism, Enlightened Mind. With sincere compassion, wish for others to be free from suffering. We have to experience, have sympathy, and send out compassion, wishing them happiness that lasts forever, and wishing them to be free from suffering forever. Send out this precious thought to others. Compassion and kindness are very important. Keep it always.

Refuge and bodhicitta are a very important part of the tantric sadhana. Refuge distinguishes one as a Buddhist, and bodhicitta distinguishes this as a practice of the vajrayana.

*** To the Buddhas, Dharma, and Supreme Assembly I go for refuge until Enlightenment. May I, through merit gained by gifts and so on, accomplish Buddhahood for the sake of all beings.**

(Repeat three times from *.)

(VISUALIZATION of the DIRTY)

Generating Dieties

Focus on the crown of your head and think: the rest of sentient beings have as I have. There is a lotus and moon seat with the syllable HRI, which is the nature of all Buddhas' compassion. This is sending many rays of light; white, red, blue, green and yellow, like sun rays, purifying all the world, and the world becomes like Dewachen (the Pure Land of Avalokiteshvara). All beings become like Chenrezig.

The rays of light reach to all the Buddhas and Bodhisattvas, and they send their blessing in the form of light which dissolves into the HRI. Then instantly this changes into Avalokiteshvara, Compassionate One. His body is white, crystal clear, luminous. It is radiating five-colored light rays, bright, shining. He has one face, beautiful, charming, and is gazing with compassionate eyes on all sentient beings.

On his forehead there is the syllable OM, at the throat center, the syllable AH, and at the heart the syllable HUNG. Light goes out the the Pure Lands, to the blissful realms, reaching to all Buddhas and Bodhisattvas, all the lineage holders, all wrathful and peaceful dieties. They emanate many forms of Chenrezig which dissolve into the crown of my head, like rain into an ocean. 'He is the essence of all sources of refuge'. He is the source of all protection of sentient beings.

On the crown of my head and all sentient beings pervading space, there rests a white lotus and moon seat. From HRI (on the lotus and moon seat) appears Noble All-Seeing One, white, bright, and radiating five-colored light rays, smiling charmingly and gazing with Eyes of Compassion.

He has four arms, the upper two joined together and the lower two holding a white lotus and crystal rosary. He is adorned by precious jewels and silks; a deer skin covers his upper part (left shoulder). The Buddha of Boundless Light adorns his head. He sits in the vajra asana. His back is supported by a stainless moon; he is the essence of all sources of refuge.

With one-pointed devotion, make the wish-fulfilling prayer. You can pray for what you wish to develop, the ability to benefit sentient beings; to pacify, remove obstacles, hinderance, disease; for friend, or relative, when they experience sickness, death; if they are in the bardo. Of all sentient beings, your friend is the example. So think of all sentient beings, praying, 'give to them the effortless accomplishment...'.
(Make the following prayer thinking all beings are making it with you as if in a single voice.)

*** Lord, whose white body is not clothed by fault, whose head is adorned by a Perfect Buddha, who looks upon all beings with Eyes of Compassion, to you Chenrezig I pay homage.**

(Repeat as least three times from *.)

(The SEVEN BRANCH PRAYER)

There is one part for each of seven kinds of afflictions.

Prostration, with all of our bodies, past, living and this body, with one-pointed devotion, is the antidote for pride. With self-cherishing, people think they are important. We become humble seeing the purity of enlightened beings.

To the Sublime One, the Mighty Chenrezig, to the Buddhas and their Sons, who reside in the ten directions and the three times, with complete sincerity I pay homage.

Second, offering, purifies attachment; to material things, house, car, mountain, landscape, flower garden. All of this I see and am attached to, all this I offer. Fill all the world with imaginary offerings, not because he needs them, but because I need to purify my attachment to things, including my speech, mind, and body.

I offer flowers, incense, butter-lamps, perfume, food, music, and other real and imaginary offerings and so on, and beseech the Noble Assembly to accept them.

Third, confession, purifies mainly anger, and other afflictions too. All this we confess: the ten non-virtues of killing, stealing, misconduct, harsh speech, meaningless speech, lies, divisive speech, envy, ill-will, and wrong view; also the five limitless actions, such as causing a split in the Sangha, or between a teacher and student. All these I repent from my heart, and I will not do these any more. We say this in front of Chenrezig, and this purifies any negative actions.

I confess all the unskillful actions caused by the power of conflicting emotions, the ten unvirtuous deeds and the five sins of limitless consequence done from beginningless time until now.

Fourth is rejoicing in the virtues of living beings, which will result in good for them (Hinayana Sravakas, Pratyeka Buddhas, Bodhisattvas). Theirs is fortunate karma. This is the antidote to jealousy, to rejoice in the happiness of others, to rejoice in the virtues of others.

I rejoice in the spiritual merit of whatever virtue Sravakas, Pratyeka Buddhas, Bodhisattvas, and ordinary beings gather throughout the three times.

Fifth, to request teachings, purifies ignorance. This is very beneficial. It brings Dharma Wisdom and purifies ignorance for all.

I pray that the Dharma Wheel of the Mahayana, Hinayana, and of the Teachings common to both be turned in accordance with the wishes and aptitudes of beings.

Sixth, asking the Buddhas and Bodhisattvas to stay, is the antidote to wrong view. For us to appreciate teachers, Buddhas and Bodhisattvas, it helps, it guides us. Without them we are lost. We appreciate them and ask them to look with compassion on all sentient beings and give them teachings.

I beseech the Buddhas not to pass into Nirvana as long as samsara is not emptied, but to look with compassion upon sentient beings who wallow in the ocean of suffering.

Seventh, dedication, is the antidote to doubt. We know this practice to be effective, and we say whatever suffering they have, may they be free from that suffering. This purifies doubt, hesitation.

May whatever merit I have accumulated be the cause for the Enlightenment of Beings; may I quickly become a splendid leader of beings.

Next is the prayer for the benefit of Avalokiteshvara to reach the six different realms. Visualize and pray.

(The Vajra words of prayer to the Excellent Chenrezig composed by the Great Mahasiddha, Tang tong Gyalpo, in his incarnation as Gelong Pena Karpo:)

I pray to you Lama Chenrezig. I pray to you Yidam Chenrezig. I pray to you Perfect Noble Chenrezig. I pray to you Lord Protector Chenrezig. I pray to you Lord of Love Chenrezig.

Great Compassionate Victor, please hold us with your compassion, numberless beings who wander in endless samsara experiencing unbearable suffering. There is no other refuge than you, Protector! Please bestow the blessing to obtain omniscient Buddhahood.

Hell is there because the negative emotion of anger becomes so strong. There is unbearable suffering there. With no anger, hell realms dissappear. Bless us, these beings and ourselves. Empty all the hell realms.

By the power of accumulating negative Karna from beginningless time, sentient beings, through the force of anger, are born as hell beings and experience the suffering of heat and cold. May they all be born in your presence, Perfect Diety. OM MANI PADME HUNG

Hungry ghosts are there because of greedy mind, greedy emotions. Hunger, thirst torture their mind. Chenrezig removes all this impurity.

By the power of accumulating negative Karna from beginningless time, sentient beings, through the force of greed, are born in the realms of pretas and experience the suffering of hunger and thirst. May they all be born in your perfect realm, the Potala. OM MANI PADME HUNG

Animal realm comes from stupidity. Animals' suffering and pain is removed and purified, and their realm is turned into a Pure Land.

By the power of accumulating negative Karna from beginningless time, sentient beings, through the force of stupidity, are born as animals and experience the suffering of dullness and stupidity. May they all be born in your presence, Protector. OM MANI PADME HUNG

In the desire realm, human beings experience suffering because of desire, longing, grasping. Through Chenrezig's compassion, wisdom, all this is purified, this world is purified into the blissful realm.

By the power of accumulating negative Karna from beginningless time, sentient beings, through the force of desire, are born in the human realm and experience the suffering of excessive activity and constant frustration. May they all be born in the Pure Land of Dewachen. OM MANI PADME HUNG

(This prayer, the vajra words of prayer to the Sublime Chenrezig, was composed by the Mahasiddha, Tang tong Gyalpo, who remembered them from a previous incarnation when he had been the monk Pena Karpo, who addressed this prayer one-pointedly to the Sublime Chenrezig while doing the Nyung Ne practice from his twentieth to his eightieth year.)

The demi-god, or jealous god realm is there because of jealousy. This is our own problem, not somebody else's problem. There the problem is our own mind. Chenrezig's compassion, wisdom, and purity purify this to a Pure Realm.

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of jealousy, are born in the realm of the demi-gods and experience the suffering of fighting and quarreling. May they all be born in your realm, the Potala.
OM MANI PADME HUNG

The god realm is the realm of pride. All this is purified.

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of pride, are born in the realm of the gods and experience the suffering of change and falling. May they all be born in your realm, the Potala. OM MANI PADME HUNG

The six afflictions are the door to the six realms. Whatever we have, that means we are opening the door to that realm. To purify is to close the door to that realm.

Wherever I am born may my deeds, by equalling Chenrezig's, liberate beings from impure realms and spread the perfect sound of the six syllables in the ten directions. Through the power of praying to you Perfect Noble One, may beings who I am to discipline pay the greatest attention to action and result, and diligently practice virtue and the Dharma for the benefit of beings.

(And then:)

Light goes to the six realms, and beings become Chenrezig.

From Chenrezig, light comes and all this land becomes the Pure Land, soft, gentle, beautiful, luminous. All beings are Bodhisattvas, no anger or afflictions; all sound is Pure Sound, Mantra Sound; all the mind, empty, yet that which appears, vivid and clear.

Through this one-pointed prayer, light radiates from the body of the Sublime One and purifies impure Karma, impure appearances, and the deluded mind. The outer realm is the Pure Land of Dewachen, and the body, speech, and mind of beings therein are the perfect form, sublime speech, and pure mind of Mighty Chenrezig, the indivisible union of appearance, sound, and vivid intelligence with voidness.

With that kind of pure view, recite.

(Meditate like this as you recite the mantra.)

OM MANI PADME HUNG

While reciting, Chenrezig moves from the crown of your head to your heart, and is there as a thumb-sized Chenrezig, on a lotus and moon-seat. Now you are Chenrezig, radiating light, purifying the world.

In his heart, on a lotus moon-disk, there is the mantra OM MANI PADME HUNG. Light fills his body, then your body, then goes to the six realms. All become Chenrezig's form, sound, mantra, and mind, empty luminosity, joy and bliss.

Send light to benefit sentient beings, then to lineage Buddhas and Bodhisattvas, wrathful and peaceful Buddhas, gathering blessings from them that dissolve into your heart. Again send out light, back and forth like that. Then, to particular beings, see their afflictions healed, their physical body healed; beings in the bardo, where there is confusion, send light that dispels suffering and difficulty.

During recitation, you can pause and practice taking and sending, removing the suffering of sentient beings and giving happiness and peace.

Recite as long as you can.

Then, the dissolution stage:

The Pure Realm dissolves into beings; these melt into you, and you into the Chenrezig at your heart; this to the mantra and the mantra into the seed syllable HRI. This is your own mind, shining. This transforms into a small dot, a crystal dot, small, small, then nothingness, nothing whatsoever, yet very sharp awareness, inseparable. Nothing clinging, grasping, just remain, completely empty space, without any kind of artificial thought, without concept, without intellect.

Dissolve everything into the Dharmakaya stage that is empty, also bright, shining, aware; luminosity, vivid, without grasping, without being attached to anything whatsoever.

That is called Introducing the Three Kayas in One Point, the empty, luminous and unimpeded quality of your mind. Without 'I', bright, shining, do not grasp. Unimpeded means don't hold onto that.

That is the way to practice quiet meditation.

This purifies birth and death, creation and dissolution. This is Mahamudra practice.

(Recite as many times as you are able. Finally, let the mind remain absorbed in its own essence without making distinction between subject, object, and act.

Stay like this as long as you want, then immediately appear again as Chenrezig.

This land is a Pure Land, and you are greeted by Buddhas and Bodhisattvas. Some of them hold vases containing wisdom nectars, which they pour on you, purifying any remaining traces of defilements or faults of body, speech and mind.

You see yourself as Chenrezig, and all others are Chenrezig, sound, mantra, and everything you see is pure mind, appearing, vivid and clear, yet not inherently existant, empty of this, transparent. All is a manifestation of mind.

Then repeat:)

My body, the bodies of others and all appearances are the perfect form of the Sublime One, all sounds the melody of the Six Syllables, and all thoughts the vastness of the Great Jnana.

Then you make the dedication.

(DEDICATING the MERIT)

Through this virtue, may I quickly achieve the realization of Mighty Chenrezig and may I bring every single being to that same state.

(This text, called 'The Recitation for the Meditation of the Great Compassionate One for the Benefit of Beings as Vast as the Skies', was composed by the Mahasiddha Tang tong Gyalpo and bears the blessing of his speech.)

Through the merit of reciting and meditating may I and every being to whom I am connected, when these imperfect forms are left behind, be miraculously born in Dewachen. May I then immediately cross the ten levels and send out emanations for the benefit of others.

Through this virtue, may all beings perfect the accumulation of spiritual merit and awareness. May they attain the Two Supreme Bodies which arise from merit and awareness.

Bodhicitta is precious; may it arise in those who have not cultivated it. In those who have cultivated it, may it not diminish; may it ever grow and flourish.

The Sadhana of Avalokiteshvara (Tibetan: Chenrezig),
with commentary, by Lama Lodu

Chenrezig Puja

This book contains the recitation for the meditation of the Great Compassionate One called 'For the Benefit of All Beings as Vast as the Skies', Tib. 'Dro.don.Kha.khyab.Ma.'

Preliminary

The first thing, when listening to a teaching, is to have the right motivation, which is to have the wish to achieve enlightenment for the benefit of all sentient beings. Then the practice will become deep and profound, and will swiftly accomplish your wishes.

Making the altar

It is very important to keep the altar clean. If it gets dirty, that's disrespectful, it's better not to have an altar, but to just do the meditation mentally.

The shrine becomes a sanctuary. 'This is a place to meditate to clean my body and my mind'.

If you can, place a picture of Avalokiteshvara on the altar. This will make visualization easier. Then place flowers, fruit, candles, incense and water. Think, 'My special diety dwells here', and that place becomes a holy place.

To think, 'With my impure body, speech and mind, I respect that perfect, pure body, speech and mind'- that purifies the body's impurities.

Meditation

Then sit down. Relax your body. Just relax. Don't have any concerns. When you relax your body, your mind relaxes. They are interdependant.

Don't think about the past, future, or present. Bring your mind very present. Relax and untie all the afflictions and dualistic thought.

Mind nature is completely pure and perfect. Try to bring that mind for a few minutes.

(Begin with REFUGE.)

Then, instantly you visualize Avalokiteshvara in space in front of you, vivid and clear. This is the refuge object. You are taking refuge in Avalokiteshvara.

The Three Jewels, the Buddha, Dharma and Sangha, are represented by Avalokiteshvara. His mind, stainless, perfect and pure, without dualistic concepts, having the skillful means of compassion, his mind is Buddha. His speech is Dharma, which brings happiness for all sentient beings, from the lower realms to the upper realms. Dharma is all the texts that teach how to get enlightened. Dharma is the word of the Buddha 'he who has attained enlightenment through this method'.

Avalokiteshvara's mind is Buddha, and his speech is Dharma, the skillful means to lead sentient beings to enlightenment.

Avalokiteshvara's body represents the Sangha, perfectly and precisely practicing, showing the path to others. Whoever practices together, doing good things, that's the ordinary Sangha. In this case, the Bodhisattva Sangha are those who are free from suffering, and who are working toward enlightenment. They are the high level Sangha, working to guide sentient beings to enlightenment.

Avalokiteshvara's body represents the Sangha, having perfect good qualities, stainless. Such great beings are good examples for us. They are constantly developing more good qualities, showing the benefit of the practice.

Avalokiteshvara is the Three Jewels; his mind is the Buddha, his speech Dharma, and his body the Sangha. These are the general Buddhist refuge objects.

Avalokiteshvara is also the Three Roots, the tantric refuge objects: the Lama, Yidam, and Dharma Protectors.

'La' means something is very high, nothing higher- like the sky, there is nothing above the sky. 'La'- 'above all'. 'La' here means someone who has reached a high realization of emptiness, through pure, perfect and stainless qualities; someone who has realized high wisdom. What he needs to know, he knows everything.

'Ma' in all languages means mother. Such a great, high being is so loving, so compassionate, he cares for all beings without exception like a mother for her only son. Towards all beings equally and evenly he has loving kindness and compassion.

In such perfect and pure qualities of Chenrezig we take refuge, and he confers full siddhis, blessings. His mind represents the Lama, which is called the Blessing Root.

The Blessing Root is the Lama- from the Buddha to our present Guru, they have received the teaching and transmitted the teaching to us. He is the source of blessing.

Chenrezig's speech represents the Dieties. Speech manifests as Dieties. This means the word that shows us the way to practice. Wind vibrates and produces the word, and then you get the meaning.

The Yidam is the source of accomplishment, and is called the Accomplishment Root. On a very subtle level, it is through the Deity that you accomplish your wish, to become enlightened and benefit other sentient beings.

Avalokiteshvara is also the Activity Root, also known as the Dharma Protectors, that which protects practitioners from hindrances.

Other practice is cause and effect. In fruition practice, the result itself you take as the path.

Tantric practice is very effective. It is so powerful it can stir up karmas, and because there are many karmas ripening, there can be difficulty, doubt, hindrance, all kinds of affliction.

The Activity Root is represented by Chenrezig's body. Having trust and devotion can free you from your obstacle.

Avalokiteshvara's body is the Dharma Protectors, protecting sentient beings from suffering and obstacles. Avalokiteshvara guides you on the path without hindrance.

Avalokiteshvara represents all six refuge objects. All six are one in Avalokiteshvara.

When taking refuge, we think that not only am I taking refuge. We visualize that our mother is on our left, our father is on our right, our enemies are in front of us, family and friends are behind us, and all around are the beings of the six samsaric realms. All of them without exception we include in our taking refuge.

In all the Lamas who have those qualities; in Avalokiteshvara, and all yidams, in this case Avalokiteshvara, White Tara, Green Tara, kriya tantra to non-dual tantra, all represented by Chenrezig's speech, in that we take refuge; in all Buddhas, past, present, future;

Shakyamuni; those who have transcended all suffering, conquered selfishness, ego.

Avalokiteshvara's mind is the Buddha, speech is the Dharma, which is meaningful to liberate all beings from suffering; and body is the Sangha, and male and female protectors, goddesses, bodhisattvas; we go for refuge to all who possess the wisdom eye and know the situation of sentient beings. Lama, Yidam, Buddha, Dharma, Sangha, Dharma Protectors, Avalokiteshvara represents all of these. We think, 'I am completely under the protection of Avalokiteshvara, until enlightenment, I and all sentient beings'.

With a sense of devotion and refuge, we recite.

**From this moment until the Heart of Enlightenment is reached, I and all sentient beings as limitless as the sky
* go for refuge to all the glorious Holy Lamas; we go for refuge to all the Yidams, the Dieties gathered in the Mandalas; we go for refuge to all the Buddhas, those that have conquered and gone beyond; we go for refuge to all the Supreme Dharma; we go for refuge to all the Noble Sangha; we go for refuge to all the Dakas, Dakinis, Protectors and Defenders of Dharma who possess the eye of Transcending Awareness.**

(Repeat three times from *.)

(Finishing the Refuge, the recitation for the Chenrezig meditation follows. First, the REFUGE and the Raising of BODHICITTA:)

Bodhicitta is very important. Through this you dedicate your practice for enlightenment for the benefit of all sentient beings. Bring this to mind vividly and clearly.

In this practice the Six Perfections are here: Generosity, Morality, Patience, Diligence, Concentration, and Wisdom.

We practice this sadhana to accomplish Chenrezig for the purpose of freeing other beings from suffering and guiding them to enlightenment. That is Generosity.

Morality; Discipline; Ethics: Being Buddhists, all non-virtues we avoid. That is Morality. During the practice, the mind shouldn't wander through anger, desire, pride or jealousy. Keeping concentration on each section, visualization, mantra, that's Discipline, Morality.

Patience: During the session, if you are hungry, or thirsty, any bodily discomfort you may have, be patient. This is a purification. One hour is not a long time.

Diligence: To keep your mind very sharp, diligent, not lazy, you need effort, determination. By having trust, devotion and confidence in the practice you can develop diligence. That gives encouragement. Through learning and reflection you get confidence.

Concentration: Each section has its own object. One-pointedly focus on that.

Wisdom: The View is the most important of all. Practice becomes profound Vajrayana practice. All of the first five Perfections, all of these things that you visualize and practice, their nature is emptiness. Then everything becomes more profound.

With pure, perfect realization of emptiness and a great sense of loving kindness and compassion, thinking, 'I can't take it that sentient beings suffer', 'I want to free them from suffering and guide them to enlightenment', that attitude you have to generate. It makes the practice very profound.

That's called bodhicitta, the Enlightened Attitude, the Heart of Enlightenment. Try to cultivate this meaning.

*** To the Buddhas, Dharma, and Supreme Assembly I go for refuge until Enlightenment. May I, through merit gained by gifts and so on, accomplish Buddhahood for the sake of all beings.**

(Repeat three times from *.)

Then, Avalokiteshvara, the refuge object, disappears into space, or dissolves into you. (Rest mind.)

That is the preliminary, refuge and bodhicitta. Refuge protects you and places you on the Buddhist path, and bodhicitta makes this the Mahayana and Vajrayana path.

(VISUALIZATION of the DIETY)

Next, in your ordinary body, as you are, we recite:
'On the crown of my head...'

All past, present and future Buddhas' compassion and kindness manifests in the form of HRI. We visualize that HRI radiates five colored light. Light goes to the Pure Lands and gathers all the Buddhas' blessings and compassion, returns and dissolves into the HRI. Light goes out again and purifies all the world, returns and turns into Avalokiteshvara on the crown of your head, completely pure, crystal clear and luminous.

Each ornament is symbolic of perfect, pure qualities, representing that Avalokiteshvara is the completely stainless speech, mind, body, the perfect, pure quality of Buddha.

The four arms represent the Four Immeasurables, of Love, Compassion, Joy, and Equanimity. Avalokiteshvara is loving kindness; he who has love for all sentient beings without exception, without discriminating. He has compassion, rejoicing and equanimity; no aversion, no attachment, no indifference. All beings he wishes to have everlasting happiness. His mind is pervaded with Love, Compassion, Joy, and Equanimity. His four arms show his realization.

His one face shows that the true nature of everything is emptiness.

Wearing jewels and silks represents that he is rich, needing nothing. This is the symbolic, enjoyment body, the Sambogakaya. The meaning is that he enjoys benefitting sentient beings. One million times he would go to hell to help one sentient being, and not be discouraged, he enjoys that. That is his richness.

The deer skin means the following: the deer is so caring, with such compassion, so gentle and peaceful; he can give up his life for other sentient beings. Chenrezig is that kind of being.

The 'Lotus position' represents that he is beyond suffering, yet still in the world. He comes to benefit sentient beings continually.

The lotus is so beautiful. It grows in the mud, yet when it blooms there is no stain on the lotus petals. Wherever there is suffering- that is like the mud, where Chenrezig can go. He wants to help, but he is never stained by that suffering.

The moon-disk represents compassion. Like the moon at night is cool, it cools sentient beings' suffering.

Amitabha on the crown of Avalokiteshvara's head means this: Amitabha is Avalokiteshvara's teacher, his spiritual friend, his guru. He is equal to Amitabha, still he knows that it's through his guru that he attained realization. So he is there as a symbol of respect.

All the purity and perfection of Chenrezig bring to your mind. The more you do that, the more you gain that quality.

Then white light goes out from Chenrezig's forehead, red light from his throat, and blue light from his heart. This light goes out to all enlightened beings, all deities,

manifestations of all the wisdom of the Buddhas. Then the light from them returns in the form of Avalokiteshvara, and this dissolves into the crown of his head.

He becomes the essence of all objects of refuge.

On the crown of my head and all sentient beings pervading space, there rests a white lotus and moon seat. From HRI (on the lotus and moon seat) appears Noble All-Seeing One, white, bright, and radiating five-colored light rays, smiling charmingly and gazing with Eyes of Compassion.

He has four arms, the upper two joined together and the lower two holding a white lotus and crystal rosary. He is adorned by precious jewels and silks; a deer skin covers his upper part (left shoulder). The Buddha of Boundless Light adorns his head. He sits in the vajra asana. His back is supported by a stainless moon; he is the essence of all sources of refuge.

Then we recite the wish-fulfilling prayer.

We pray:

‘You who look with compassion upon all sentient beings, with all the bodies I have ever had, filling all the world, I bow. I pay homage, sincerely, honestly.

‘May I accomplish perfect enlightenment quickly through your blessings.

‘If I have any kindness and compassion, may it not diminish. If I don’t have any, may it develop now.

‘Obstacles, impurity, remove these completely.

‘May I accomplish perfect enlightenment.

‘Whatever conditions I need, may I attain them.’

(Make the following prayer thinking all beings are making it with you as if in a single voice.)

* Lord, whose white body is not clothed by fault, whose head is adorned by a Perfect Buddha, who looks upon all beings with Eyes of Compassion, to you Chenrezig I pay homage.

(Repeat as least three times from *.)

(The SEVEN BRANCH PRAYER)

Next, in the Seven-Branch Prayer, each section is an antidote to one particular affliction.

- Prostration is an antidote to pride.

To the Sublime One, the Mighty Chenrezig, to the Buddhas and their Sons, who reside in the ten directions and the three times, with complete sincerity I pay homage.

- Offering; mountain, car, landscape, house, jewel, to Chenrezig, offering everything beautiful: form, sound, smell, taste, touch- this is an antidote to clinging, attachment. He accepts out of his compassion. This purifies attachment, clinging to material things.

I offer flowers, incense, butter-lamps, perfume, food, music, and other real and imaginary offerings and so on, and beseech the Noble Assembly to accept them.

- Third, confession means repentance- regretting past deeds done due to anger and other afflictions. In front of Chenrezig thinking: 'Through this negativity I will suffer. You who know everything, with deep regret I confess, and I will never do this again. And I ask forgiveness. Forgive me. Please pacify, purify.' Through this, past impurity is dispelled, removed.

I confess all the unskillful actions caused by the power of conflicting emotions, the ten unvirtuous deeds and the five sins of limitless consequence done from beginningless time until now.

- Fourth, rejoicing, is the opposite of jealousy. Jealousy leads to anger, which leads to hell. Thinking: 'I rejoice in any good thing done by others. I rejoice and support them. That good deed, good karma, brings good results.' With rejoicing you gain merit without effort, without hardship. Whatever you rejoice in, you gain that virtue. That is called the short path.

I rejoice in the spiritual merit of whatever virtue Sravakas, Pratyeka Buddhas, Bodhisattvas, and ordinary beings gather throughout the three times.

- Fifth, is the prayer for enlightened beings to turn the Wheel of Dharma, according to the needs of sentient beings, according to their faculties and mental abilities. This is the antidote to ignorance. In the future you will not have any difficulty in hearing the teaching.

I pray that the Dharma Wheel of the Mahayana, Hinayana, and of the Teachings common to both be turned in accordance with the wishes and aptitudes of beings.

- Sixth is requesting the teacher to remain until samsara ends, to be a guide and protector of sentient beings. This is the antidote to wrong views, and not understanding how much the teacher helps you. The remedy is requesting the Buddhas and bodhisattvas to remain in the world. Because of learning from teachers we get benefit, and all beings can get free from suffering and get enlightened.

I beseech the Buddhas not to pass into Nirvana as long as samsara is not emptied, but to look with compassion upon sentient beings who wallow in the ocean of suffering.

- Seventh, dedicating the merit, is the antidote to doubt or hesitation. This is something brave. Thinking: 'May this cause all sentient beings to become free from suffering and attain enlightenment'- this is to be without hesitation, without doubt. Thinking: 'By this, may all limitless sentient beings be free from suffering', thinking with confidence, 'Through the blessing of all Buddhas and bodhisattvas, may this wish be fulfilled'- that becomes of true benefit.

May whatever merit I have accumulated be the cause for the Enlightenment of Beings; may I quickly become a splendid leader of beings.

The Six Realm Prayer

This refers to the six poisons. Each realm is produced by our afflictions: anger, greed, ignorance, desire, jealousy and pride.

Each prayer to Chenrezig pacifies and closes the door to that specific realm. That realm is changed into a pure land. 'Pure land' means whatever the mind touches it brings peace and joy.

(The Vajra words of prayer to the Excellent Chenrezig composed by the Great Mahasiddha, Tang tong Gyalpo, in his incarnation as Gelong Pema Karpo:)

I pray to you Lama Chenrezig. I pray to you Yidam Chenrezig. I pray to you Perfect Noble Chenrezig. I pray to you Lord Protector Chenrezig. I pray to you Lord of Love Chenrezig. Great Compassionate Victor, please hold us with your compassion, numberless beings who wander in endless samsara experiencing unbearable suffering. There is no other refuge than you, Protector! Please bestow the blessing to obtain omniscient Buddhahood.

Chenrezig sends light to the hell realms, purifies anger, and the hell realm becomes a perfect pure land.

By the power of accumulating negative karma from beginningless time, sentient beings, through the force of anger, are born as hell beings and experience the suffering of heat and cold. May they all be born in your presence, Perfect Diety. OM MANI PADME HUNG

Light goes to the hungry ghost realm and purifies and pacifies greedy, stingy emotional feelings. That realm becomes a perfect and pure realm.

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of greed, are born in the realms of pretas and experience the suffering of hunger and thirst. May they all be born in your perfect realm, the Potala. OM MANI PADME HUNG

Avalokiteshvara sends light to the animal realm and this purifies ignorance. They wake up, and change into the form of Chenrezig. Their realm becomes a pure realm.

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of stupidity, are born as animals and experience the suffering of dullness and stupidity. May they all be born in your presence, Protector. OM MANI PADME HUNG

Light fills up the whole human realm, where desire, attachment is the cause, and this realm becomes the Dewachen realm. (Avalokiteshvara's pure land.)

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of desire, are born in the human realm and experience the suffering of excessive activity and constant frustration. May they all be born in the Pure Land of Dewachen. OM MANI PADME HUNG

(This prayer, the vajra words of prayer to the Sublime Chenrezig, was composed by the Mahasiddha, Tang tong Gyalpo, who remembered them from a previous incarnation when he had been the monk Pema Karpo, who addressed this prayer one-pointedly to the Sublime Chenrezig while doing the Nyung Ne practice from his twentieth to his eightieth year.)

The demi-god realm is caused by jealousy. There there are quarrels and fighting non-stop. Light goes to this realm and their land becomes a pure land, their form becomes Chenrezig's form.

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of jealousy, are born in the realm of the demi-gods and experience the suffering of fighting and quarreling. May they all be born in your realm, the Potala.
OM MANI PADME HUNG

White light goes to the god realm and purifies pride.

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of pride, are born in the realm of the gods and experience the suffering of change and falling. May they all be born in your realm, the Potala. OM MANI PADME HUNG

That is how the Six Realm Prayer, for the six afflictions, closes the door to the six realms.

Wherever I am born may my deeds, by equalling Chenrezig's, liberate beings from impure realms and spread the perfect sound of the six syllables in the ten directions. Through the power of praying to you Perfect Noble One, may beings who I am to discipline pay the greatest attention to action and result, and diligently practice virtue and the Dharma for the benefit of beings.

(And then:)

Through this one-pointed prayer, light radiates from the body of the Sublime One and purifies impure Karma, impure appearances, and the deluded mind. The outer realm is the Pure Land of Dewachen, and the body, speech, and mind of beings therein are the perfect form, sublime speech, and pure mind of Mighty Chenrezig, the indivisible union of appearance, sound, and vivid intelligence with voidness.

(Meditate like this as you recite the mantra.)

OM MANI PEME HUNG

Recitation of mantra

Focus your mind on the crown of your head, on Chenrezig, on his transparent body. HRI at his heart center is radiating. Chenrezig's body becomes full of light. Then light reaches your body and immediately this body is transformed into Chenrezig. Light reaches this land and all this land, everything you see and hear brings peace and joy, everything is perfect. At the same time, not grasping and holding, everything you see, vivid and clear, is without inherent existence. All beings are Chenrezig, all sound mantra sound.

Chenrezig moves from the crown of your head to your heart center, as a thumb-sized Chenrezig. Light fills your body and goes out to all the lineage holders, to all Buddhas and bodhisattvas, reaching to all enlightened ones. They are pleased and send back five-colored light to you, transforming all dualistic concepts.

Again light goes out and purifies all the different realms so there is nothing impure, no dualistic concept. That's the way you recite the mantra, OM MANI PEME HUNG.

Completion stage

To conclude, stop reciting, and apply more sharp concentration. From your heart, five-colored light fills your body, and then goes to the pure land. That light dissolves into all beings as Chenrezig. They turn into light, which dissolves into you as Chenrezig. You dissolve into the Chenrezig at your heart. The Chenrezig at your heart melts into the mantra at your heart. This dissolves into the HRI, white and bright, which dissolves stage by stage becoming smaller until it's just a dot. Nothing left except your own mind in the form of a small dot, representing perfect compassion. This too dissolves into space.

Then keep clear. Keep your mind very aware, vivid and clear. Emptiness, completely, without grasping or holding. Completely let go of all dualistic concepts. Not blank emptiness, but very aware, very bright and shining. If you want you can watch your breath.

(Recite as many times as you are able. Finally, let the mind remain absorbed in its own essence without making distinction between subject, object, and act.

Reappearance

From that, immediately reappear, your body as Chenrezig; all form as Chenrezig; all sound mantra sound; all that you see and hear is completely emptiness, without inherent existence.

Then repeat:)

My body, the bodies of others and all appearances are the perfect form of the Sublime One, all sounds the melody of the Six Syllables, and all thoughts the vastness of the Great Jnana.

(DEDICATING the MERIT)

Through this virtue, may I quickly achieve the realization of Mighty Chenrezig and may I bring every single being to that same state.

(This text, called 'The Recitation for the Meditation of the Great Compassionate One for the Benefit of Beings as Vast as the Skies', was composed by the Mahasiddha Tang tong Gyalpo and bears the blessing of his speech.)

Then we pray 'May I be born in Dewachen, the blissful realm, the perfect pure realm of Avalokiteshvara. And may I become a tenth level bodhisattva with the power to manifest many forms to benefit many beings.

Keep your devotion and compassion, devotion to enlightened beings, compassion for sentient beings. Do good things as much as you can, then dedicate to be reborn in a pure realm.

Through the merit of reciting and meditating may I and every being to whom I am connected, when these imperfect forms are left behind, be miraculously born in Dewachen. May I then immediately cross the ten levels and send out emanations for the benefit of others.

Through this virtue, may all beings perfect the accumulation of spiritual merit and awareness. May they attain the Two Supreme Bodies which arise from merit and awareness.

We dedicate to develop bodhicitta, the enlightened attitude. This is so important. 'I want to get enlightened to benefit other sentient beings'.

Bodhicitta is precious; may it arise in those who have not cultivated it. In those who have cultivated it, may it not diminish; may it ever grow and flourish.

When you get up from meditation, take your meditation with you. This is very important. When out of meditation, try to be mindful. Try to cultivate a sense of kindness and compassion. With kindness and compassion you don't have any room for negative things. It might be difficult at first, but gradually you get used to that.

Additional notes:

All sadhanas in general cover the stages of life, death, bardo and rebirth. For example, the lotus and moon represent the mother and father, and the HRI is your consciousness, representing all Buddhas' and bodhisattvas' kindness and compassion. That purifies your conception.

Light goes out and purifies all impure realms, and goes out and makes offerings to all Buddhas and bodhisattvas. This represents the time in the womb, ready to be born.

Then the light returns and instantly Avalokiteshvara appears- that is birth.

Then through making prayers and offerings with oneself as Avalokiteshvara, doing mantra recitation, this purifies daily activities. Mantra is conversation. This all transforms daily activities into divine activity.

Then, the dissolution stage, that is when we die. Before you die, the elements dissolve into emptiness; earth into water, water into fire, fire into wind, wind into ether, and ether into consciousness. To purify that stage we send light to all the pure lands and we visualize that they dissolve into living beings as Chenrezig, which dissolves into ourselves as Chenrezig. Chenrezig then dissolves into the Chenrezig at our heart, which dissolves into the mantra at our heart.

If you are good at that practice you have many chances to become liberated. Try to be conscious, aware of the true nature of mind as empty.

Dissolving the elements, this purifies the death process. Then emptiness meditation, that we practice without wavering and without conceptualizing, this purifies the time right after death.

In the two stages of tantric practice, the first is the creation stage, or development stage, where we are mentally creating the visualization to see the deities clearly, and reciting mantra. The second, the completion stage, that is emptiness practice. This purifies the unconscious.

Then, reappearing again from emptiness, that purifies the bardo. In the bardo the mind is very flexible. It's like iron that is red hot and can be shaped into any shape. When you identify your mind with Chenrezig, hear all sound as mantra sound, see all form as Chenrezig's form, with devotion and compassion, then you are born in the pure land, in the blissful realm. If not, then with your consciousness as HRI, make a prayer to be born into a place where you can practice Dharma.

In the sadhana, purification is there again and again because our concepts come back. We imagine ourselves to be ordinary again, so purification is necessary.

Q: Purifying and protecting the mind and purifying suffering in the world, are they the same?

A: There is group and individual karma, and both are to be purified. Invoking universal kindness and compassion, divine love and compassion, definitely it helps. You can receive this then you can send this out to other beings. It helps us directly, them indirectly.

THE MEDITATION AND MANTRA OF CHENREZIG

Together with some essential visualization phases
and commentaries to assist those starting the practice of Chenrezig Meditation

PRELIMINARIES:

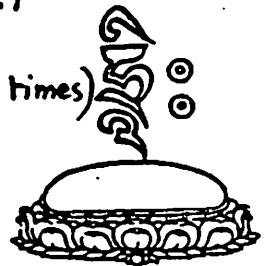
Taking refuge and generating the thought of enlightenment, the Bodhicitta, make our practice vast as an ocean - therefore it is very important to recite the prayer before the Meditation:

*In the Buddha, the Dharma, and the Sangha
I and all sentient beings take refuge until full awakening.
By the beneficial karma of my practicing generosity (etc. . .)
May Buddhahood be realized for the sake of all beings*

Then recite From: Sang gye' chö dang...to... drub par sho (3 times)

BODY OF THE PRACTICE:

Phase of Development: Meditation with form or Visualization



On the crown of my head and heads of all sentient beings spread out through the expanse of the boundless universe, there is a white lotus and on this lotus a full moon is horizontally resting; upon it is standing the luminous seed letter HRI which is the embodiment of Chenrezig's very essence. From HRI rays of light in the five colors of the rainbow (white, blue, green, yellow, and red) radiate to all the ten directions as an offering to all the Buddhas and Bodhisattvas and to all the Refuges. This offering pleases the Buddhas and in return they radiate clear white light which comes to us as rains of blessing which stream into the seed letter HRI. The light thus emanating from HRI also purifies the universe, oneself and all beings. Then ultimately all the light merges back into the letter HRI which is instantaneously transformed into the exalted body of Chenrezig, sitting on the white lotus and moon on the crown of our heads. (Later these two processes can be condensed into one: the light simultaneously radiating as an offering and purifying, then merging back into the HRI.)

There is also an abridged form with which beginners can start: This is to visualize the HRI immediately transformed into Chenrezig without any of the above visualizations of light emanations.

VISUALIZATION OF CHENREZIG:

HRI and Chenrezig should be visualized like the full moon's reflection in water, insubstantial, yet clear.

Chenrezig has all the qualities and attributes of the Buddha; radiating light rays of the five colors, mostly white. He is adorned with eight jeweled ornaments - beautiful, smiling, he gazes down on all living beings with eyes of compassion. Of his four hands the first pair are folded palm to palm at his heart in deep prayer, holding a jewel. Of the second pair the outer right holds a crystal rosary, and the left a white lotus. He is wearing five beautiful silken robes and ribbons. The skin of a "tri-na-sa-ra" is draped over his left shoulder. (This deer like animal is a very peaceful one, never causing harm to any being, it is found in the God's realm.) Crowning his head like an ornament, is Amitabha, the Buddha of infinite light, red in color - Chenrezig is seated in the Vajra posture, his back resting against an immaculate and brilliant moon disk. He is in essence the union of all the Refuges.

His body is white because it is all pure. There are no mind poisons or habitual thoughts. His single face shows the emptiness of everything; nothing having any self-nature.

His right outer arm represents love, the right inner arm, compassion. His left inner arm represents sympathetic joy, the left outer, equanimity. Just as the lotus is unsullied by the mud from which it arises, so is Chenrezig untouched by the dirt of Samsara. The rosary and the folded hands are a sign that he is praying for all living beings and able to teach them the way to enlightenment.

The silken garments show that he has all riches. He wants nothing, so can only give; they are also a sign of the Samboghakaya. The five jewels in his crown symbolize that the five mind poisons have become the five wisdoms, and the Tri-na-sa-ra skin symbolizes his total non violence, because this animal is completely gentle and peaceful. Amitabha is on his head, because he is Chenrezig's Lama: both in past, present and future they are together. His left leg symbolizes wisdom, and his right leg skillful means and compassion.

Then recite from : dag sog kha khyab ... to ... ngo wor gyur.

PRAYER TO CHENREZIG:

We pray to Chenrezig crowning our heads thinking of him as undifferentiated from our root Lama and being the essence of all aspects of the Refuge:

*O Lord, perfectly pure, of white radiant color.
Your head crowned with the Buddha of Infinite Light,
Gazing upon all beings with eyes of compassion
To you, Chenrezig, we bow in homage.*

(Repeat three times or more)

Then recite from: djo wo kyön gyi...to...chak tsel lo.



MEDITATION CONTINUES:

Having thus prayed mindfully, rays of light in the five colors radiate from Chenrezig's body on the top of our heads, purifying all impure karma, appearances, and delusive understanding throughout the whole universe. By this blessing the outer world, vessel like, becomes the blissful realm of Dewachen. The world's inner contents, beings, in body speech and mind become the body speech and mind of exalted Chenrezig which are undifferentiated from the voidness of all appearances, all sounds, and all awareness.

Then recite from: dé tar gom...to...yer me' gyur.

Ourselves and all beings have been purified through this blessing and should meditate ourselves as being Chenrezig, yet still keeping the real Chenrezig on our head. The form of Chenrezig we meditate upon as being ourselves is called "Dam-Tsig-pa" or imagined one; the real Chenrezig on our head is called "Yeshe-pa," the one of supreme wisdom.

While reciting the six syllable Mantra, the meditation immediately following the prayer to Chenrezig is the root practice to do. However there are also various other practices that one can focus on during the recitation, either one after the other, or concentrating on one only at a time:

- 1) Meditate on one's body being Chenrezig's body with all his attributes
- 2) Concentrate on the seed syllable HRI in Chenrezig's heart
- 3) Concentrate on the six letters (one letter on each of the six petals of the lotus around the HRI in the center - like on the diagram)

- 4) Concentrate just on the sound of the Mantra, buzzing like a swarm
- 5) Visualize five fold light rays radiating from the HRI to all the Buddhas throughout the ten directions who send back blessings of light purifying the outer world and its vivifying contents, beings
- 6) Meditate on compassion
- 7) Meditate on voidness
- 8) Pray

Now we repeat Chenrezig's mantra OM MANI PEME HUNG

Then, the

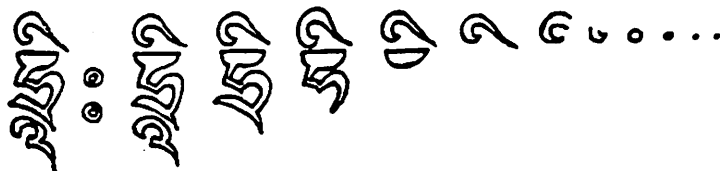
real Chenrezig on top of our head, the "Yeshe-pa," melts into light and enters our body through the crown of our head reaching to our heart center. Before we were visualizing our own body and the body of all beings as Chenrezig's form or "Dam-Tsig-pa" (the imagined one), and now, having received Chenrezig's blessing and siddhis, we become him the "Yeshe-pa," the real Chenrezig. We now think "I am Chenrezig" with a non-egoistic, pure pride. "Dam-Tsig-pa" and "Yeshe-pa" are one within our heart.

Now we continue repeating the mantra

PHASE OF PERFECTION - FORMLESS MEDITATION:

Everything dissolves into voidness. At this point of the meditation we are Chenrezig, and in our heart, the very heart of Chenrezig himself, there is the seed letter HRI surrounded by the Mantra OM MA NI PAD ME HUNG on the six petaled lotus. From HRI, light emanates which pervades the whole universe, purifying all, whatsoever exists or not. This light dissolves all the outer worlds which are absorbed into oneself - Chenrezig and all beings being also Chenrezig. Then our body and the body of all beings, all these Chenrezig bodies, dissolve into light and are absorbed into one's own Chenrezig body. This body also dissolves into light and is absorbed into the six petaled lotus

around HRI at our heart. The lotus and the letters of the mantra then are absorbed into the HRI which gradually dissolves itself, each part being absorbed upwards into emptiness until only the tiniest dot remains which then completely disappears like a rainbow resolves into the voidness of celestial space:



All this gradual extensive evolving process can be condensed in an abridged form: Everything dissolves altogether at once into light and this light dissolves, like a rainbow into voidness

Everything having been dissolved into radiant voidness, the mind is allowed to remain in its natural state, devoid of any artifice, without constraint, effortless, fully aware and undistracted, yet nothing is, or is to be, meditated, or not meditated upon. If thoughts, sounds or appearances arise they are not to be held, acknowledged or repressed. Devoid of clinging or repulsion towards them, we just stay fully aware in a simple recognition of the essential nature of all phenomena: emptiness, without any self-nature. Meditating like this they spontaneously become self-liberated. In this very state, we remain as long as we are

Then we rest in silence.

"My own body and those of all beings, all appearances, are the
Exalted Body,
All sounds are resounding the six-syllables,
Awareness, thoughts, are the expanse of the supreme primal
knowing (Gnosis)."

Ultimately, everything reappears again, like a rainbow in the sky, like the full moon's reflection on water. All living beings in body speech and mind become the body speech and mind of Exalted Chenrezig. Again,

like in the phase of development, everything becomes Chenrezig's form . . .
Mantra or Mind. This meditation goes on whether we are eating, sleeping,
walking, etc. . . both now and at all time. Again and again, the outer
world becomes the blissful real of Dewachen . . .

This phase of consumation and perfection is like the first Bardo process
where everything dissolves gradually into the void (earth-water-fire-air-
ether-void), and after a period of unconsciousness or deep meditation on the
Mahamudra, we have to recognize the clear light arising from voidness. In
the same way, Chenrezig is reappearing out of emptiness after our meditation
on Shunyata, like a rainbow light that we have to recognize after the clear
light in the Bardo, as the illusory appearances of the next rebirth begin to
shine forth.

IN THIS WAY WHEN WE PRACTICE CHENREZIG MEDITATION, ALL PHENOMENA REAPPEAR
IN OUR MIND BUT ARE IMMEDIATELY TRANSMUTED INTO THE BLISSFUL REAL OF DEWACHEN
CHENREZIG'S FORM, MANTRA AND MIND - LIBERATION IS ACHIEVED.

Then we recite from: dag shen lü . . . to . . . chen poi long

CONCLUSION:

Prayer of sharing the merit.

*By this virtue may I quickly realize the
illumination of Chenrezig
And therewith, not excepting a single being, may
I establish them all in this very state.*

Then we recite from: ge' wa di yi . . . to . . . go par sho

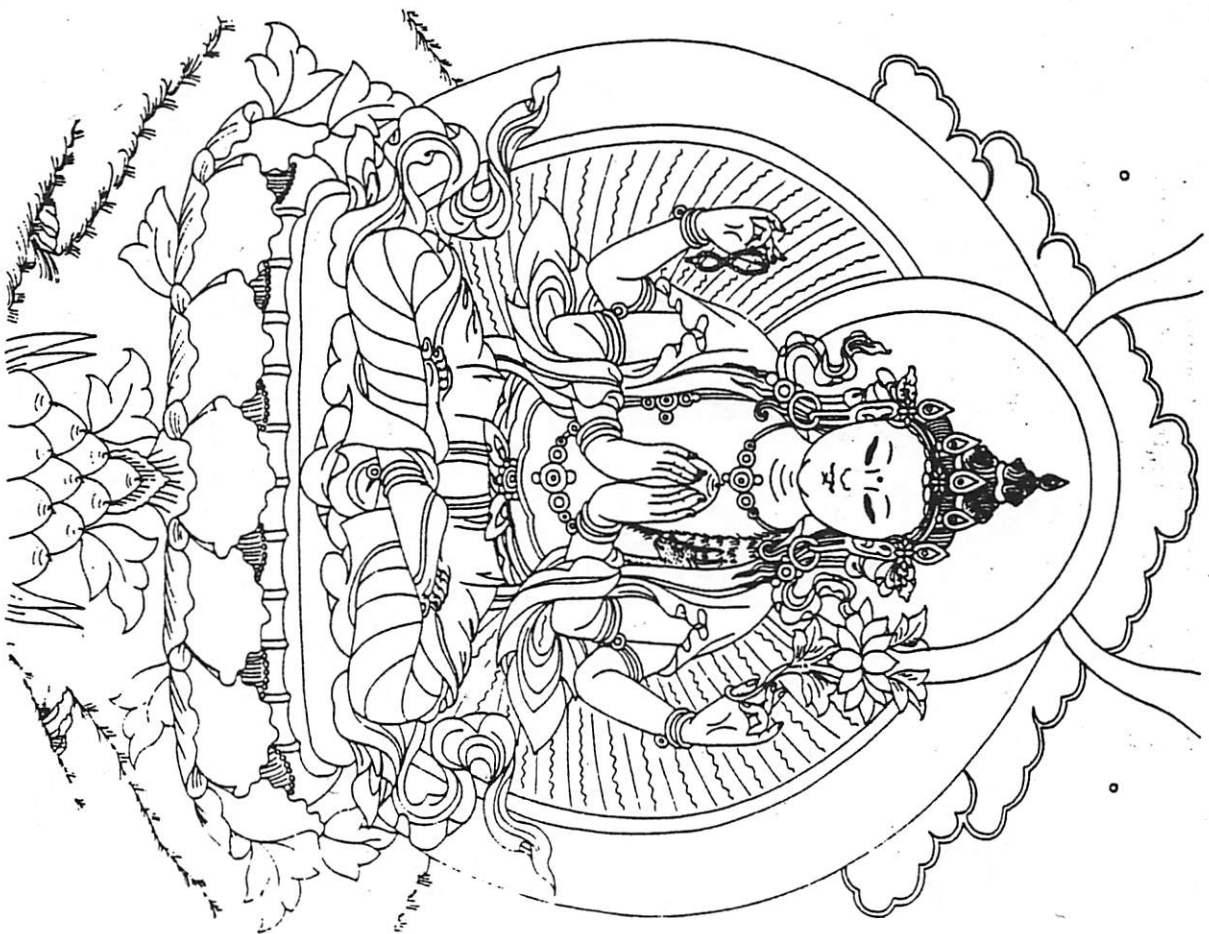
Prayer with the Aspiration to be Reborn in Dewachen.

*By the beneficial karma generated in practicing
this meditation and mantra,
May I and all those having a connection with me,
all beings
As soon as this impure body has been left, may we
Through apparition, be reborn in Dewachen
And as soon as we are, having once traversed the
ten Boddhisattva levels,
May we, through emanations, work in the ten
directions for the benefit of others.*

Then we recite from: di tar gom . . . to dje' par sho.

THE TOTAL FLOWERING OF ACTIVITY TO HELP OTHERS

This series of prayers and meditations is concerned with mind training and constitutes the basis of the teaching of the patriarchs. These are pith instructions of the transcending awareness dakini, Niguma, and will create conditions such that it is impossible for others not to benefit.



THE ALL-SEEING ONE, CHENRAYZI

Having eight opportunities
And ten blessings in this human form
Is so much better than being a god;
It is just like a pauper's finding a jewel.
For so many reasons — cause, number,
Example and so forth, it is difficult
To find it but for this moment.
It is impermanent too, like a bubble of froth,
Certain to perish soon.
At that time, since nothing but dharma
Is even a hair tip's help,
Meditate on the profound path,
The very heart of the supreme dharma.

The universe, this external world,
Is destroyed by fire and water.
The four seasons are mere moments that come and go.
Everything is impermanent,
Bound in the four ends.
There never is a person born who doesn't die.
Life and breath are like lightning and dew.
It is not even certain which will come first,
Tomorrow or the next world.
If I just think about dharma but don't practice it,
The demons of distraction and laziness
will carry me away.
Since I must go empty handed and naked,
I should practice the supreme dharma without delay.

At death, even the universal monarch
Leaves his power and influence behind.
I'll wander alone in the barid.
The ripening of black and white karma follows
Like a body and its shadow.
Action done is never without result;
But action not done is never met.
Development is part of all action.
The results of virtue and evil
Are happiness and suffering
Inevitably ripening for the doer.
This world is but a moment.
Samsara is long, without end.
So, if I am not to achieve my own destruction
I should as a matter of principle believe
in action and result,
In particular, I should observe
The commitments of ordination.
No fault should stain
My stream of consciousness.

From the pinnacle of existence
Down to the depths of torment,
All the regions of samsara,
From top to bottom,
Are like a trench of fire.
A thickel of razors;
No chance for happiness ever appears.
Up to now, I have wandered in samsara.
Ignorance, bewilderment, and samsara
Are not exhausted.
Now, knowledge of this intolerable unhappiness
And fierce determination arouse my stream of being.
I enter the path to freedom and permanent bliss
And pursue the successes of the patriarchs
To obtain buddhahood in a single lifetime.

First, imagine your guru as Chenrayzi in front of you surrounded by an ocean of sources of refuge.

In the sky in front of me is a jewelled throne.
On this throne is a lotus and moon seat
On which sits my source guru in essence,
In form, the Lord Chenrayzi,
Surrounded by throngs
Of buddhas and bodhisattvas.
Everything becomes so very real.

I and all sentient beings, my mothers,
Go for refuge to the guru, precious buddha.
We go for refuge to the buddha, dharmas and sangha.
We go for refuge to the guru, yidams and
Throngs of dakinis and protectors.
We go for refuge to mind itself,
Clear, empty, dharmakaya.

Repeat this refuge prayer three times and rest free of conceptualization.

All sentient beings are to obtain the citadel
Of completely perfected buddhahood.
For this reason, I now enter the stages
Of honest virtuous action.

Repeat this prayer three times.

I appear clearly as the deity:
On a lotus-moon seat on my head,
Sits my root guru
Clear, white, radiant with light,
With a loving expression and
Clothed in jewels and silk.
Light shines from the three letters
At the three points,
Inviting a throng of source and
Transmission gurus, yidams,
Peaceful and wrathful deities,
Buddhas, bodhisattvas, dakinis and protectors
Who all dissolve into him.
He becomes their embodiment.

When your mind is filled with intense devotion in the following prayer, your guru will definitely appear.

To you, my guru, completely pure and
Universal spiritual friend, I pray for blessing.
I pray for the blessings of perfecting love,
Compassion and bodhicitta.

Repeat this three times.

I pray that through you, my guru, precious buddha,
Only the welfare of others will be accomplished
In this and other lives of mine.

Repeat this three times and then meditate on compassion which encompasses all space.

Sentient beings fill all that space fills.
Everyone, without a single exception,
Has been my parent.
Each and every one has helped me in countless lives.
All of them, though wishing happiness,
Accomplish suffering.
Oh pitiable ones,
Wandering endlessly in samsara...
Through the power of immense
Devotion and compassion
My guru is absorbed into me.
Instantly I become in form,
The Great Compassionate One
Who disciplines beings,
And with loving heart
Is mindful of every sentient being.

Imagining yourself to be Chenrayzi, repeat the six syllables OM MANI PADME HUM and meditate on taking and sending. Then:

Alas, my kindly parents,
The six kinds of beings,
In beginningless and endless samsara
Are broken by intolerable suffering.
In this ocean of existence and suffering
Ever wander all sentient beings.
Alas, alas, oh pitiable ones,
All my parents ~~are~~ ^{HAVE} come to this.
How can I forsake and let them fall?
I must, right now, and all the time,
Work diligently for the
Welfare of all beings.

Now pray as follows.

Both in this and other lives,
May this basic virtue of mine
Accomplish only that which benefits others.
May my body mature all sentient beings
And set them free.
May my speech mature all sentient beings
And set them free.
May my mind mature all sentient beings
And set them free.
Until this ocean of suffering is emptied,
May all three,
My body, speech, and mind
Mature all sentient beings
And set them free.

Repeat three times.

May I become not only a lord protector
Of all sentient beings in all situations,
But also, fulfill every wish
Of each and every sentient being.

Repeat three times.

EXPLANATION

The first part of the morning service begins with a contemplation on each of the four thoughts which turn the mind. As you repeat these verses, think about the precious human birth, death and impermanence, karma, and the shortcomings of samsara. In the contemplation of death and impermanence, reference is made to the four ends:

The end of gathering is dispersion

The end of building is ruin

The end of meeting is parting

The end of birth is death.

The second part of the service begins with your imagining the sources of refuge. Your root guru appears in the form of Chenrayzi surrounded by buddhas and bodhisattvas. You go to him for refuge repeating the refuge prayer given here as many times as you wish. Then you imagine yourself in the form of Chenrayzi with your lama sitting above your head on a lotus-moon seat. On his forehead there is a white letter OM ཀྲུཿ, at his throat a red letter AH ཨྲུཿ, and at his heart a blue letter HUM ཧུཿ. From these letters, lights of the respective colours shine, inviting all the source and transmission gurus, the yidams, the buddhas and bodhisattvas, the dakinis and protectors. All of them are absorbed into your root guru so that he embodies all of them. Then pray to your guru for his blessing and inspiration, particularly for his blessing in engendering bodhicitta and being able to work for the welfare of others. This prayer should be repeated as often as possible.



LAMA DEZHUNG RINPOCHE

After this prayer, your guru dissolves into light. As this light is absorbed into you, you are filled with his blessings. Meditate on compassion as you repeat the next section of prayers.

Say Chenrayzi's mantra 100 times or as many more as you wish; then meditate on compassion by thinking of all sentient beings as being your parents, of how they come to suffer, and so forth. With this basis, you can meditate on taking and sending (the instructions are to be found in "Direct Path to Enlightenment"). This meditation involves imagining that all the sufferings of all sentient beings take the form of black light which enters your right nostril as you breathe in. Thus, all sentient beings are free of suffering. When you breathe out, imagine that white light shines from your left nostril distributing your own happiness to all sentient beings. Or, you can meditate on ultimate bodhicitta as described in the text. At the end of a meditation period, repeat the prayers which reflect a compassionate concern for others and conclude with the dedication of merit.

This service is practiced regularly at the Ven. Kahu Rinpoche's monastery in India. During his tour of North America, he gave this service and meditation to a number of his centres, notably Vancouver, San Francisco, and Hawaii. The translation was made by Ken McLeod. This publication was made possible through the kind gift of Thomas Quinn of Vancouver.

ཨོ། དམ་པ་རྒྱུད་འཕྲིད་པ་མུ་ལྷན་པ།

ལྷ་ལས་ཀེས་ལྷན་མི་ཡི་ལུས།

དབུལ་པོས་ནོར་གུ་རྟེན་མཆུངས་པ།

རྒྱ་གར་ས་དཔེ་སྒྲིག་སྐྱོ་རུ་ལས།

ད་རེས་ཚེས་ལས་རྟེན་པར་དགའ།

འདི་ཡང་མི་རྒྱལ་ཁྱེད་ཀྱི་ཕུར་པ་ཞིག།

ཁྱེད་ཀྱི་འཛིག་ས་དེས་དེ་ཡི་ཀེ།

ཀེས་མེད་གཞན་ཀྱིས་སྐྱོ་ཚེས་ཡང་།

མག་པ་མེད་ཀྱིར་དམ་པའི་ཀེས།

ཀྱེད་ཀྱི་ཡང་སྐྱེད་བཟའ་ལམ་པ་སྐྱོམ།

། མི་རྒྱལ་པ་འམམ་པ་འོ།

སྐྱོད་ཀྱི་འཛིག་རྟེན་མེ་ཁུས་འཛིག།

མམ་ཞེ་རུས་པའི་ཡུད་ཚེས་འཁྱུར།

**A CONTINUOUS RAIN
TO BENEFIT BEINGS**

*The Fifteenth Karmapa
Kakhyab Dorje*



TANG-STONG-GYALPO

Translator's note:

Many teachers have written commentaries on Thang.stong.gyal.po's "agro.don.mkhah.khyab.ma." There are also many variations of the meditation based on this text, so that students who have heard or received different interpretations need not be confused. In addition to the actual meditation described here, the text contains information on refuge, Bodhicitta, and on the mantra itself. Thus, this translation may be informative to everyone. Indeed, I sincerely hope that this small work helps to interest more people in the Dharma. My thanks to Lobsang Lhalungpa, Thomas quinn and his wife, Joyce, and to Rick Barron who all helped in preparing the manuscript.

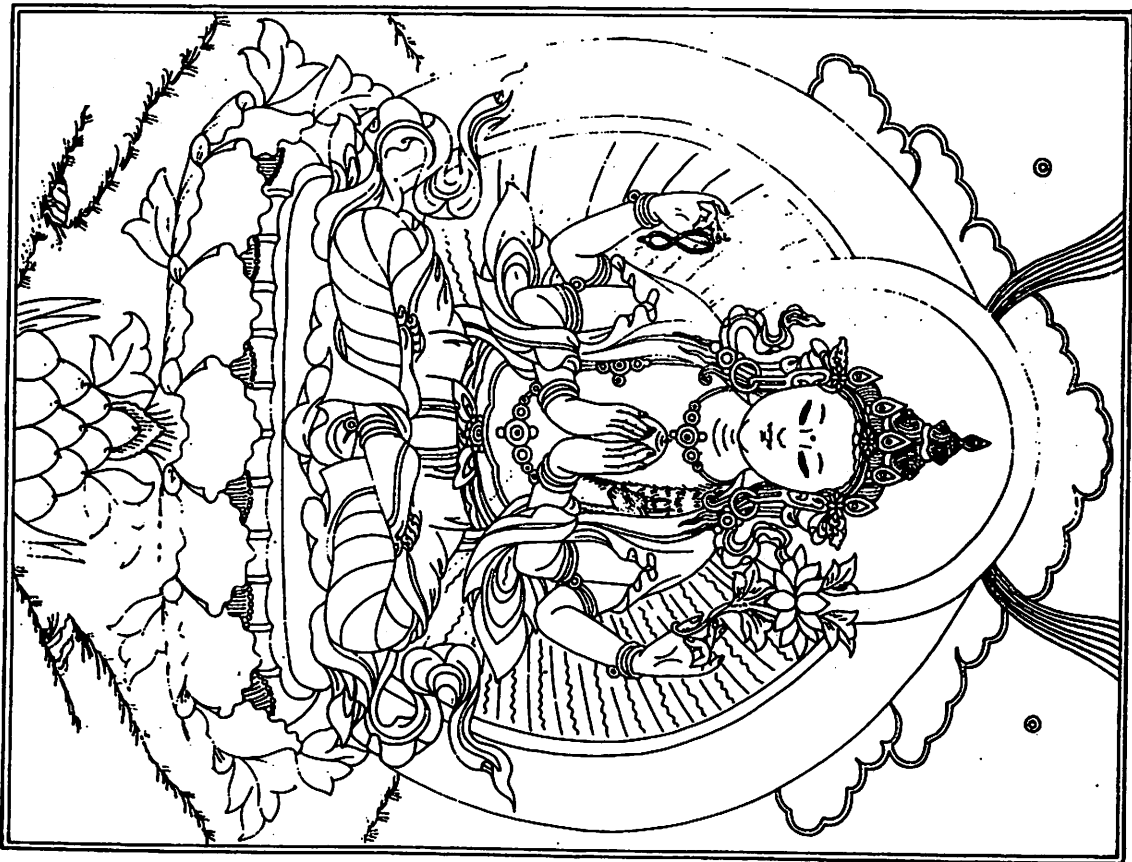
K. McLeod

A CONTINUOUS RAIN TO BENEFIT BEINGS

by

The Fifteenth Karmapa
Kakhyab Dorje

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CANADA



THE ALL-SEEING ONE

om ma-ni pay-mae hounḡ hri

Swati: *I bow to the Noble Lord, the All-Seeing One, the expression of all Kings' Great Compassion; Inseparable from the Activity that stirs to the depths of Samsara.*

4

children. From the power of his inspiration, even children would recite quite spontaneously, without any instruction, the six-syllable King of Mantras. In this snow-filled land, no other deity is venerated or respected as much as Supreme Compassion. Thus, all the great incarnate sages that have appeared in the past explained how to venerate the Supreme One in innumerable writings, some brief, some lengthy. Of these, the method of application of the meditation and recitation called "Filling Space to Benefit Beings" is discussed here. This text was written by King of a Thousand Valleys, an actual emanation of the All-Seeing One, who appeared in order to help humans.

This application is discussed under six headings:

1. Preparation: Going for Refuge and the Engendering of the Enlightening Mind.
2. Actual Practice: Meditation on the Deity.
3. Actual Practice: Recitation of the Mantra.
4. Conclusion: Continuing Practice.
5. Conclusion: Dedication of Merit.
6. Explanation of benefits.

Going for Refuge and the Engendering of the Enlightening Mind.

The sky in front of you is filled with magnificent shining clouds, brilliant rainbows, and heavenly flowers. In this effulgence sits your source guru,⁵ identical with the Supreme All-Seeing One, the very actuality of the Three Jewels⁶ in all realms and ages.

Yourself, and all those to whom you are friendly, unfriendly, or indifferent, in short all the six families of sentient beings, are gathered together in a great multitude. Everyone prays in the threefold union of faith, yearning, and belief: the faith impelled by the expectation that your guru, the All-Seeing One, is able to shelter all others and yourself from Samsara, the great sea of sorrow; the yearning to seek this protection; and the belief that refuge is definitely to be obtained.

*I go for refuge 'til Enlightenment
In Buddha, Dharma, and assembled Saints.*

As you go for refuge, recite these lines as many times as you feel are appropriate. Be convinced that all sentient beings and yourself have come under the protection of the All-Seeing One.

Then direct your attention to all the sentient beings that have been previously imagined 'round about, and consider that, "Of all these, there is not one that has not been one of my parents, and thus a

benefactor. All of them desire simply to be happy, and wish only to cease suffering; yet, since they do just that which produces sorrow, they will all be interminably tormented by the tremendous burden of the resulting sufferings of Samsara and the lower existences. At the very least, I should bring all of them to the castle of Insurpassable Perfected Buddhahood, the pinnacle of happiness. Since, at the present, I am incapable of accomplishing that goal, I should apply this profound meditation concerning the Supreme All-Seeing One. When I have achieved the Supreme One's most excellent state, I shall, exactly as he has done, embark on helping beings as long as this cycle exists."

*May I, with meditation's power and force,
Accomplish Buddha for all beings' sake.*

Thus, with sincerity and determination, and in the sight of the guru, the All-Seeing One, take up this resolution, which is termed the production of the Enlightening Mind. Repeat these verses a number of times, so that you are certain and clear as to the purpose of doing this meditation.

From the form of Guru All-Seeing One light shines. As it strikes all the beings who have been imagined, it washes away all their evil actions, obscurations, and suffering, and brings them happiness. The sources of refuge then dissolve into light and

melt into yourself, thus blessing your stream of being.

Meditation on the Deity.

Just as was done when refuge was sought, sit as your ordinary self, surrounded by the six classes of sentient beings, the objects of compassion. On the crown of the head of each rests an eight-petalled white lotus in full bloom, with anthers and stamens. It is surmounted by the silvery pure disc of the moon, and above this stands the word *Hri*,⁷ pearl-white and shining. Meditate that this is the embodiment of the power and the might of all Buddhas. From it shine innumerable rays of moonlight, which render, to the whole multitude of Buddhas in the ten directions, offerings delightful to body, speech, and mind. As the light bathes all others and yourself, all disease, evil, pain, and obscurations are removed; as it fills the six realms with its splendour it dissipates suffering and establishes happiness. The blessings of the assembly of Supreme Ones, in the form of rays of light, converge into the *Hri* on the head of each being, and then the word changes instantly into the Supreme All-Seeing One. His form is brilliantly white, as white as new-fallen snow in sunlight, and radiates an effulgence in five hues.⁸ As this light fills the Buddha-realms, it exhorts all Buddhas to

administer to the welfare of beings; as it fills all the regions of the six families of beings, it eases each one's suffering and fosters everyone's happiness.

With a fine-featured and smiling countenance, the All-Seeing One gazes on all sentient beings; with an engaging smile, He gazes continually on others and on you; with a heart filled with love and kindness, like the love of a mother for her only son, He watches constantly over all beings. He has four hands: the first pair are joined at his heart; the second right holds a crystal rosary; the second left, a white lotus by its stem. He wears a blouse of the finest white silk embroidered with gold, beautiful silk ribbons, and a red silk skirt. His body is graciously adorned with a crown, earrings, necklaces, bracelets, anklets, a belt with tinkling bells, and various other pieces of jewelry, all wrought from gold washed by the waters of the rivers of the Earth, and set with precious gems from heavenly realms. The golden hide of an antelope is draped over his left shoulder. His hair is bound up in a knot, with some falling freely. The Buddha Boundless Light (Amitabha), head of a family of Buddhas,⁹ in Nirmanakaya vestments,¹⁰ crowns his head; his two feet are crossed in vajra position. A full and flawless moon supports his back. He rests as the complete fusion of all the Jewels that afford refuge, all that reside in the ten directions and appear in

the three times.

*Crowning the head of each and every being,
Whose numbers match the boundlessness of
space,
There rests a lotus white and full moon
seat.*

*From Hri appears the great All-Seeing One,
Five-coloured rays shine from his clear
white form,
And kindness in his eyes and smiling face.
Of his four hands, a pair are joined in
prayer;*

*The left a lotus holds, and in the right
A crystal rosary. With silks he is
Adorned, with gems and ornaments of gold,
And o'er his shoulder falls a deer's soft
felt.*

*Immutable he sits, his legs crossed,
Leaning his back against a stainless moon,
And Buddha Boundless Light rests on his
head.*

All refuge deities in essence joined.

As you read each line of the text slowly, imagine clearly the corresponding feature of the deity.

Recitation of the Mantra

There are two parts to this: to enjoin the spirit of the deity through prayer; and to achieve absorption in the three faculties¹¹ of the deity through spreading and collecting.

As to the first: All sentient beings, including yourself, pray in unison, concentrating exclusively on the Supreme All-Seeing One, your teacher, who is

now clearly imagined: "Whatever you do, we pray that you will liberate us, the six classes of beings who completely rely on your understanding, from the vicissitudes of Samsara, and that you will guide us to Omniscience."

*O Lord of whitest form not clothed by fault,
Whose head a perfect Buddha crowns in light,
Whose compassionate eyes see each living
thing:
To you, All-Seeing One, I bow my head.*

You should pray, depending upon ability, a hundred or twenty-one times, until you are definitely moved in your own stream of being, and the deity has become apparent and definite. If you wish, it is additionally beneficial to use any prayers that are full of blessing and inspiration, such as the nun Palmo's 'Po.stod.' or Lopun Dawa's 'sMre.ngag.gis.stod.pa.'.

Secondly, the achievement of absorption in the three faculties of the deity through spreading and collecting: When you have single-mindedly prayed as above, and are steadied by this appeal to the deity, immeasurable light in five hues, but predominantly clear and white, radiates from the form of the Supreme One on your head, and shines on all sentient beings, including yourself. Just as the light of a lamp instantly dispels darkness, so does this light instantly wash away all present moral failings or weaknesses

produced by defilements, and the obscurations and unwholesomeness of unskillful actions accumulated in the streams of being of others and yourself from time without beginning. Unwholesome actions are the five inexpressible actions¹² and the ten specific actions. Of the latter, three are physical: taking life, theft, and perverted sexual behaviour. Four arise through speech: lying, particularly either to your spiritual teacher or in order to bring harm to others; calumny, which creates discord; abuse, which hurts another's feelings; and idle chatter, which is without purpose. The three mental acts are: coveting, wishing another's good fortune were your own; enmity, contemplating injury to another; and harbouring erroneous opinions such as denying the truth of the assertion that evil brings undesirable results. These ten and similar actions are unwholesome.

Obscurations of the path to higher births or freedom arise because religious precepts are broken. More specifically, the way to the happiness of higher realms and freedom is clouded when precepts are broken, or any fault is committed even though it does not violate a precept, or even inadvertent relapses occur because of anger, desire, stupidity, pride, or jealousy.

When one takes an ordination, whether of Individual Liberation, Bodhisattva, or Secret Mantra, and

subsequently fails to preserve it because of either carelessness or irreverence, moral failings result; one will fall, in time, into lower existences. Even though a slight transgression of the precepts does not result in falling into lower existences, it further postpones the attainment of Enlightenment, and this is called a moral fault.

The whole collection of such faults, failings, defilements, obscurations, and so forth is washed completely away.

Since time without beginning, the propensity for bewilderment has both grasped externally at others and clung internally to a self. Now, when the light dispels this obscuration of discursive knowledge and its associated habits, you are blessed with the indivisible dynamics of the physical, verbal, and mental faculties of the All-Seeing One. The form of the Supreme One then becomes very clear and bright, shining yet empty, like a rainbow. As the light pervades all dwelling places of the six classes of beings whose numbers match the vastness of the heavens, the external world, the whole universe, becomes the Buddha Realm of Great Bliss, from which one cannot fall. Here, there are not even the names of earth, stone, mountain, or crag; rather, this realm is naturally resplendent in the effulgence of light from rainbows and jewels. Of its inhabitants, the six

kinds of sentient beings, each and every one now liberated from his particular sufferings, are transformed physically into the clear and bright form of Great Compassion. All sounds and noises reverberate as the hum of the six syllables. With the removal of the bewildered state of mind, (i.e., discursive thought and memory), the mind of the Supreme One, inseparably aware and empty, is definitely present.

Thus, settle into the transcendent, extensive, and vastly encompassing state that is devoid of grasping, and in which all physical appearances of yourself and others are identical with the pure manifestations of the deity and Buddha realm; in which all speech or sound is mantra; and in which each mind is identical with the deity's mind, naked void-awareness.

When I have prayed this way with mindful-

*ness,¹³ shining from the holy form, removes
All impure karma and bewilderment:
The outer realm becomes the Realm of Bliss;
Each living being's body, speech, and mind
To All-Seeing One's three faculties are*

changed.

All knowledge, sound, and all appearing

forms

Become inseparable from emptiness.

As you say these lines, clearly call to mind the images described above. Then, recite the mantra *Om mani padme hung* ¹³ for the principal part of the meditation session.

This secret six-syllable mantra unites the power of the transcending awarenesses of all Buddhas, and brims with the condensation of the energy of all the compassion and activity of the Supreme All-Seeing One.

*Om*¹⁴ is white. It is the syllable that embodies Qualities,¹⁵ and arises from the dynamics of the five transcending awarenesses.¹⁶ It is the nature of the perfection of mental stability. The defilement pride generally causes suffering, and is responsible particularly for the sorrow of falling from the gods' realms. This syllable removes both pride and the resultant suffering. It is the identity of the form and activity of mighty Indra, the emanation of the Sage in the gods' realms. It is the embodiment of the presence of sameness transcending awareness. It guides the six kinds of beings to the Realm of Splendor in the South, where they attain the form of the Buddha Source of Treasure (Ratnasambhava).

Ma is green. It is the syllable of Activity,¹⁷ and arises from the dynamics of the infinite love that Supreme Compassion has for all beings. Its nature is the perfection of patience. Jealously produces suffering, particularly that of the quarrelling and discord among the titans. *Ma* removes both this defilement and its results. It is the identity of the form and activity of Takzangri, the Sage's emanation among titans. It is the embodiment of the pres-

ence of achievement transcending awareness. It guides the six classes of beings to the Realm of Completed Action in the North, where they attain the form of the Buddha Meaningful Achievement (Amoghah-siddhi).

Wi is yellow. It is the syllable of the immutable transcending awareness which unites Body, Speech, Mind, Qualities, and Activity, and which transforms Samsara on its own ground into the Sphere of Nirvana; it arises from the dynamics of vast, all-pervading, and effortless Supreme Compassion. The perfection of morals and ethics is its nature. Ignorance which induces duality causes the four rivers of sorrow--birth, old age, sickness, and death--in the human realm. *Wi* removes both the cause and its results. It is the identity of the form and activity of Sakyamuni, the Sage's emanation among humans. It is the embodiment of the presence of spontaneous transcending awareness. It guides all beings to the Realm of No Relapse, the Completely Pure Sphere of Phenomena, where they attain the form of the sixth Buddha, Sceptre Holder (Vajradhara).¹⁸

Pad is sky-blue. It is the syllable of Body, and arises from the dynamics of the infinite impartiality of Supreme Compassion. It is the nature of the perfection of diligence. Animals suffer from domestication, simpleness, and dullness, which all stem

from stupidity. This syllable removes both the stupidity and its results. It is the identity of the form and activity of Steadfast Lion, the Sage among creatures. It is the embodiment of the presence of sphere-of-phenomena transcending awareness. It guides the six kinds of beings to the Realm of Solid Design in the Centre, where all attain the form of the Buddha Brilliant Manifestation (Vairocana).

Me is red. It is the syllable of Speech, and arises from the dynamics of the infinite joy that Supreme Compassion has equally in all beings. Its nature is the perfection of generosity. Attachment produces the sufferings of hunger and thirst in the preta¹⁹ realm. *We* removes the defilement and its resultant sufferings. It is the identity of the form and activity of Flaming Mouth, the Sage among pretas. It is the embodiment of the presence of discriminating transcending awareness. It draws all beings to the Realm of Bliss in the West, where they attain the form of the Buddha Limitless Brilliance (Amitabha).

Hung is black. It is the syllable of Mind. It arises from the dynamics of the infinite compassion with which Supreme Compassion regards every being as his own son. It is the nature of the perfection of wisdom. The sufferings of heat and cold in the hells stem from anger that grasps at duality. *Hung* removes these causes and effects. It is the identity of the

form and activity of the Lord of Phenomena, the Sage's emanation among hell-beings. It is the embodiment of the presence of mirror-reflecting transcending awareness. It guides the six classes of beings to the Realm of Real Joy in the East, and there they attain the form of the Buddha Unshakeable (Aksobhya).

These six syllables form the King of Mantras; they constitute the union of all the power and strength of the infinite activity which stirs the six classes of beings from the pit of Samsara. Thus, recite the mantra as much as possible during the main part of a meditation period.

The radiance from the form of the guru on your head has now transformed all existence into deities and Buddha realms. Finally, all these dissolve into light and melt into the Guru, the All-Seeing One; He, too, dissolves into light and merges with you. And as you yourself dissolve into light, rest evenly in your own essence, exactly as it is, the great, encompassing, and pervasive Sphere of Phenomena, the Mind of the Supreme One, free from viewing and viewed, with appearance, sound, knowledge, and emptiness all inseparable. All concepts and intellectual distinctions such as empty or not empty, present or not present, existent or not existent are abandoned. Rest in emptiness and brilliant clarity without concern for subject, object, and activity, all of which

cling to duality, deity, and mantra.

How to Carry This Practice Always in Mind

When you rise from the preceding meditation, continue to contemplate that which appears real to others and yourself (everything, such as earth, rocks, mountains, etc., that is constituted of the five elemental natures) as the divine Body of Supreme Compassion; sound and noise, whether from living beings or inanimate sources, as the melody of the six syllables, the Speech of Supreme Compassion; and all mental activity as having the nature of Dharmakaya, ²⁰ beyond intellectualization, the void-awareness Mind of Supreme Compassion.

*Myself and others are the holy form;
The mantra sings and hums in every sound;
As deep and vast awareness, thoughts arise.*

Whether you are walking, sitting, moving, sleeping, talking or whatever, abandon your discursive concern for the mundane, and hold to the complete whole of this samadhi of these three key points: Appearance as deity, sound as mantra, and mental activity as awareness.

Dedication of the Basis of Virtue

As you pray, think as follows: "I share equally with each and every sentient being the whole store of

virtue which is present in my stream of being because of practising this meditation and recitation. May I, with the unsurpassable store of merit from this act, obtain the unsurpassable state which is equal with the Mighty All-Seeing One, as quickly as possible. Thus, I shall have obtained the power and ability to place each and every being, whose numbers match the sky, in the state of Supreme and Perfect Compassion which is inseparable from Complete and Holy Enlightenment."

*Through virtue of this practice may I now
Quickly achieve All-Seeing One's great
state.
And to this same state may I come to lead
Every being, not one left behind.*

As you pray, be as sincere in this aspiration as you can.

All those who are unable to do all this should first go for refuge and generate the Enlightening Mind in the way described previously. As for the main practice, think that the Supreme and Perfect All-Seeing One is actually present and very evident on your head. As you imagine this, pray several times with full concentration and attention, and think that the Master, the All-Seeing One, knows that you are praying.

Now, *Om* is the letter which epitomizes the five aspects of transcending awareness. ²¹ *Mani* means gem

and *Padme* means lotus: "He who has a gem and a lotus" is an epithet for the Holy All-Seeing One. *Hung* is the sound which is the activity that provides refuge from the sufferings of the six kinds of beings. Therefore, say these six syllables as much as possible while you are immersed in praying: "I beseech the Embodiment of the five forms and five transcending awarenesses, He who bears the Gem and lotus, for protection from the sufferings of the beings of the six realms."

Finally, as Guru All-Seeing One dissolves very joyfully into light and is absorbed into yourself, supreme transcending awareness arises in your stream of being. Think, then, of these things with great yearning and be free from any doubt or skepticism. Afterwards, dedicate the merit with prayer. If you do this, you will definitely obtain the beneficial results and qualities explained below, so practise with both devotion and inclination in every respect.

The Explanation of the Benefits

Here, only an epitome of the incalculable benefits of doing the meditation and recitation of the Supreme All-Seeing One is given.

The beneficial results of mental attention to and meditation on the form are, from "rTsa.rGyud. Padma.Drawa":

*When one meditates on one complete form,
The form of the Lord All-Seeing One,
Every Buddha is included.
Meditation (mindfulness) of this
will remove the evil of even inexpiable
action.*

The beneficial results of reciting the six-syllable King of Mantras, the stainless speech of the victorious and perfected Buddha Sakyamuni, and the farewell message to all inhabitants of Tibet from the Great Guru, the Lotus-born,²² are recounted in the "Dharma-treasure" of Reekdsin Jatsen Nyinpo, an indisputably great treasure-revealing incarnation:²³

"*Om mani padme hung* is the epitome of the collection of the direct knowledge of all Buddhas. The instructions embodied in each of the six syllables, which are the essence of all the Masters of the Secrets of the Five Families of Buddhas, are the source of all qualities and deeper happiness, the root of all beneficial and happy accomplishments, and the great path to higher existences and freedom.

"To hear just once these six syllables of perfect speech, the epitome of all Dharma, will be to obtain the stage of no relapse, and to become a master who liberates beings. Moreover, if any animal, even an ant, should hear the mantra before dying, it would, when freed from that existence, be born in the Realm of Bliss. Just to call to mind even once these six

syllables will, like the sun on new snow, remove all the evil and obscurations of bad actions that have been amassed throughout beginningless time in Samsara, and will bring birth in the Realm of Bliss. Even to touch the letters of the mantra is to obtain initiation from innumerable Buddhas and Bodhisattvas. When it is contemplated even once, since hearing, thinking, and meditating are all used, then, appearances arise as the Body of Phenomena (Dharmakaya),²⁴ and the treasure of Activity for the benefit of beings is opened."

And from the same text: "Oh son of good family,²⁵ one could compute the weight of the King of Mountains; yet one cannot compute the merit of one recitation of these six syllables. Although one should strike a diamond but once a century with fine Benares linen, one could rub it away; yet one cannot compute the merit of even one repetition of these six syllables. One could draw, drop by drop, all the water from the ocean; but one cannot exhaust the merits of one repetition of these six syllables. One could count the number of leaves in a forest of trees, or the number of snowflakes in Tibet; yet one cannot compute the extent of the merit of one repetition of these six syllables. Similarly, one could empty a vast warehouse one hundred miles long filled with sesame seed by throwing out one seed each day; but

one cannot compute the merit of one repetition of these six syllables. One could count the number of raindrops in a year; but one cannot compute the measure of merit of one repetition of these six syllables. Therefore, Oh son of good family, although you do not have to recite the mantra interminably day and night, it is yet the case that the merit of rendering service to ten million Tathagatas such as myself is reckonable;²⁶ but incalculable is the merit of even one repetition of these six syllables. This mantra barricades the gates to birth in the six realms; it establishes the paths and stages of the six perfections; it washes away the stains of karma, defilements, and habits; it fills the Buddha realms associated with the three manifestations of Buddha.²⁷

*Listen well, Oh sons of noble family:
This heart of gathered epitomes
Is, through the blessings of all Buddhas,
The source of benefit and joy,
The root of all accomplishments,
The steps which lead to higher births,
The barrier to lower births,
The ship which crosses Samsara,
The lighted lamp that banishes darkness,
The champion who conquers five poisons,
The flame that burns evil and obscurations,
The hammer that beats down sorrow,
The comrade who subdues savagery,
The fortune of Dharmas in snowy lands;
The precious and distinguished monarch who
is the core*

*That constitutes the essentials of hearing,
thinking, and meditation,
And the essence of many sutras, tantras and
commentaries.
Therefore, recite this six-syllable mantra."*

Such is discussed much more extensively in all Oral Treasures. 28

Since it is definite that to someone who recites these six syllables even once, faithfully and attentively, benefits of these sorts will come, do not imprison yourself in the three ordinary faculties. 29 Vow resolutely to say the mantra from one hundred to ten thousand times every day without interruption, and thus put yourself in harmony with this great tide, this treasure of virtue, which is so effective, yet not so difficult to practise. Then, at the very least, you will be seeking to make this human existence purposeful.

*"I pray, casting my voice to the Potala,
The country of the blissful and free,
For Supreme Compassion's cord to draw
All beings from existence's sea."*

Thus did the Dharma-devotees of good lineage, Kalzang Drolkar and her mother, Tseten Drolkar, entreat me to write this text. A long time passed after their entreaty, but I was taxed by their repeated and earnest supplications for something that an old householder of little intellect could easily comprehend.

Therefore I, Lodro Zi Ji, my name on entering the Dharma, or Kakhyab Dorje, 30 another name, reputedly a bodhisattva in these evil times, have written this commentary because of the nudging of that old woman and her daughter.

*"I, an old householder, offer my devoted
thanks,
Having seen, as the gem of eternal bliss,
these few words of profound import.
This, the "Continual Rain to Benefit Beings,"
the divine instruction,
Was written by the Great Karmapa, the All-
Seeing One in actuality."*

NOTES

1. In this text various names are used for the All-Seeing One (Sk. Avalokitesvara, Tib. sPyan.ras.gzigs.). These other names are: Supreme Compassion, Great Compassion, or Supreme One.
2. The motivations of Buddhas are identical in that they all seek to help sentient beings become free from Samsara. However, they may attain Buddhahood first and then lead beings to freedom, or they may guide beings and follow when all are free from sorrow. The former is called king-like, and the latter shepherd-like motivation. The second (which is attributed to the All-Seeing One) is regarded as superior to the first.
3. Buddha Sakyamuni
4. Tibet
5. A source guru is a guru from whom one receives initiation into a meditation, permission to study the pertinent scriptures, and teaching of the meditation.
6. Buddha, Dharma, and Sangha.
7. For the form of the letter, see the illustration at the beginning of this book.
8. Red, green, yellow, blue, and white.
9. Boundless Light is the head of the lotus family of Buddhas.
10. Buddha manifests in two forms: Sambhogakaya and Nirmanakaya. Here Boundless Light is in Nirmanakaya form, and hence is clothed in monk's robes and holds an alms bowl in his hands as he meditates. His body is red.

11. i.e., Body, Speech, and Mind.
12. The five inexpiable actions are: Patricide, matricide, to kill one's spiritual teacher, to injure a Buddha, and to divide the Sangha.
13. The Tibetan pronunciation of the mantra is approximately: *Om*, 'o' as in 'oh'; *Ma*, 'a' as in 'father'; *Mi*, 'i' as in 'knee'; *Pad*, 'a' as in 'pay'; 'd' silent; *Me*, 'e' as in 'knee'; *Hung*, 'u' as in 'who', followed by a nasal 'm'.
14. For the form of the letters of the mantra, see the illustration at the beginning of this book.
15. 'Qualities' means the incomparable magnificent attributes that a fully perfected Buddha has. These include the four grounds of fearlessness, the ten powers, and many others. See Kalu Rinpoche's "Foundations of Buddhist Meditation."
16. Transcending Awareness is often explained by describing five (or six) aspects of it. These are termed "The Five Transcending Awarenesses," but they are all just aspects of transcending awareness itself. A Buddha and a Buddha-realm are associated with each of the five transcending awarenesses. They may all be diagrammed on a mandala, and the relative positions of each Buddha-realm is given in terms of North, South, East, West, and Center.
17. Activity refers to the continual work of the Buddhas in helping sentient beings become free of Samsara.
18. Vajradhara is the embodiment of transcending awareness itself, and his Buddha-realm Sphere of Phenomena embraces all others. He is positioned directly above Vairocana in the Center of the mandala.
19. Pretas are spirit-ghosts who are afflicted with extreme hunger and thirst and must suffer these torments until their karma is exhausted.

20. Dharmakaya is Buddha itself. It is empty, vast, clear, brilliant and is the ultimate nature of all phenomena. It is the formless aspect of Enlightenment and from it arise the form manifestations of Sambhogakaya and Nirmanakaya.
21. See Note 16.
22. Also known as Guru Rinpoche, or Padmasambhava.
23. Guru Padmasambhava hid numerous scriptures throughout the Himalaya to be revealed in later times. Certain masters in Tibet had the power to find these scriptures. Jatsen Nyinpo was one of the most famous of these "treasure finders."
24. See Note 20.
25. This phrase does not necessarily mean that the listener was of noble birth or solid ancestry, but that he was a follower of the "good family" of Buddhas and Bodhisattvas who are concerned with relieving the sufferings of all beings.
26. Buddha Sakyamuni is speaking.
27. Buddha has three aspects: Dharmakaya, Sambhogakaya, and Nirmanakaya. The first is the ultimate nature of all phenomena, and its associated Buddha-realm is the Sphere-of-Phenomena. The Sambhogakaya is the first form manifestation and has many different Buddhas associated with it. These are the five families of Buddhas and each has a Buddha-realm. Since the Sambhogakaya is pure manifestation, only highly advanced beings can come in contact with it. The Nirmanakaya is the second manifestation, and this is Buddha in the world. Sakyamuni Buddha is the most recent such. Again, there are associated Buddha-realms. These three aspects are inseparable and may manifest at any time and any place according to conditions. For more detail, see Kalu Rinpoche's "Foundations of Buddhist Meditation."

28. See Note 23.
29. i.e., your ordinary body, speech, and mind.
30. The fifteenth incarnation of Karmapa. The first incarnation was a disciple of Gampopa, and the sixteenth is now at Rumtek monastery in Sikkim. The Karmapas are the spiritual Heads of the bKa.brgyud school of Buddhism.

The Sadhana of Thousand-Armed Avalokiteshvara,
with commentary by Lama Lodu

To begin, do not contrive anything, just leave your mind in
a natural state.

In the practice of Avalokiteshvara, all six Perfections are
there. Diligence, the opposite of laziness, is sometimes
called 'joyful striving'. Think of what the result will be.

Compassion is wishing all beings to be free from suffering
and the cause of suffering, unconditional compassion, and
loving kindness is the wish that all beings have happiness
and the cause of happiness, and not just temporary
happiness, but ultimate, most lasting happiness.
This feeling includes everyone, it is an unconditional
experience.

Bodhicitta, heart of enlightenment, the wish-fulfilling gem,
comes from loving kindness.

The rite itself starts with the taking of Refuge and the
generation of the Thought of Enlightenment.

I take Refuge, until I obtain Enlightenment, in the Buddha,
the Dharma, and the Sublime Assembly. By the merit that I
have accumulated through generosity and other virtues,
may I obtain Buddhahood for the sake of all beings.

(repeat three times)

Next look at the I. Take off clothes, skin, flesh, bones,
organs, looking with a very sharp wisdom mind, where is
the I?

I is a concept, a subtle level of concept, of intellect.
Now- who is looking? Who has not found anything?
Seeing that, don't look further, just let the mind rest.

The nature of Dharmakaya is compassion. Dharmakaya,
emptiness manifests the form of Avalokiteshvara.

Light appears and goes to lineage holders, from Buddha to
your own Root Guru, yidams, Buddhas and Bodhisattvas, Dharma
Protectors.

The light returns and Thousand-Armed Avalokiteshvara
appears.

(He has two hands together at his heart; the second, third and fourth on the right, holds a rosary, the Mudra of Supreme Generosity, and a Wheel of Dharma; the second, third and fourth on the left hold a flowering branch, a flask, and a bow and arrow; the remaining nine hundred and ninety-two hands, each with an eye in the palm, are all in the gesture of giving protection.)

With a thousand arms he can do a thousand things at one time; with a thousand eyes he can see a thousand things at one time..

The ornaments symbolize different enlightened qualities, perfections. The Four-Armed form of Avalokiteshvara has the same benefit.

The Dharmakaya, Ultimate Nature manifests its power by showing this form.

Avalokiteshvara is this radiance, free from impurity. The jewels and silks represent the richness of compassion, endless compassion, boundless compassion. He would go one million times to be born in the hell realms to save one being.

He has a rainbow body, transparent. This is the Samaya Being, the Commitment Being. Invoke from the Pure Land the Wisdom Being. All Buddhas, wrathful, peaceful come in the form of Thousand-Armed Avalokiteshvara. They become one.

Divine Pride as Avalokiteshvara means we *do have* the ability to benefit sentient beings.

The wish-fulfilling gem at the heart means this is not outside, it is *within* our heart, *within* us.

Prayers

You who have no stain, white is your body. The perfect Buddha adorns your head. You look upon all beings with eyes of compassion. I pay deeply felt homage to you.

In our heart there is a thumb-sized Thousand-Armed Avalokiteshvara. Inside his heart, on a lotus and moon disk is the mantra and the seed-syllable HRI. As we recite, light goes to the different realms and removes and dispels all the sufferings, and the beings become Chenrezig.

Beings become Chenrezig, the realm becomes a completely pure, blissful realm, sound, the sound of the mantra, and thought, wisdom mind. One becomes a healer of all beings.

Take blessings from enlightened ones and send out compassion.

During the recitation, the mind keeps this one visualization.

NAMO RATNA TRAYAYA NAMA ARYA JNYANA SAGARA BE ROTSANA
BAYU HARADZAYA TATHAGATAYA ARHATE SAMYAK SAMBUDDHAYA
NAMA SARVA TATHAGATE BHAYA ARHAT BHAYA SAMYAK
SAMBUDDHEBHAYA NAMA ARYA AVALOKITESHVARAYA BODHI SATOYA
MAHA SATOYA MAHA KARUNIKAYA TE YA TA OM DHARA DHARA
DHIRI DHIRI DHURU DHURU ITTE WITTE TSALE TSALE
PRATSALE PRATSALE KUSUME KUSUMA WA RE ILIMILI TSITI
DZO LA MAPANAYA SOHA OM MANI PADME HUNG

(recite the entire Zung once and 108 times the section beginning with TE YA TA ... then say the six-syllable mantra as many times as you can.)

At the end of the recitation, the Pure Lands dissolve into the beings; all dissolve into you; you into the Avalokiteshvara at your heart; this to the mantra, the mantra dissolves to the HRI, and this to a small white dot; then this disappears like a rainbow vanishing into the sky.

Without artificial mind, empty, keep your mind without contriving anything.

When you get calm and clear, look at the essence. Not finding the I, then looking back- who's not finding?

Without pressing too much, keep this as long as you want.

Then appear again as Two-Armed Avalokiteshvara.

Practice Taking and Sending. All beings, including all beings I didn't notice, I take all sufferings and dissolve them into my heart, thinking all beings are completely free from suffering; then breathing out all good attitudes, good deeds, virtues, experience of all Buddhas and Bodhisattvas. All beings now experience happiness and the cause of happiness, and this lasts forever, never diminishing. Again bring the emptiness (of the three).

Sitting meditation and post meditation have to go together.

Then make the dedication prayer.

The precious Bodhicitta Thought, in whom it has not been born, may it arise, in whom it has arisen may it not diminish, but grow and flourish.

Having by this virtue realized the state of Chenrezig, the powerful One, may I establish in it all beings without exception.

(The end of the Sadhana.)

Motivations for mantra recitation, by Lama Zopa Rinpoche

From Teachings from the Mani Retreat

Before the recitation of mantra, I want to emphasize that it is very important to again make your bodhicitta motivation very strong. Of course we can think in many different ways to effectively transform our mind into a motivation of bodhicitta, but one way to do it is to think in the following way.

“The numberless hell beings, from whom I receive all my past, present and future happiness, all realizations and enlightenment, are the most precious and most kind ones in my life—I must free them from all their suffering and its causes and bring them to Compassion Buddha’s enlightenment by myself alone.

“The numberless hungry ghosts...

“The numberless animals...

“The numberless human beings...

“The numberless asuras...

“The numberless suras...

“The numberless intermediate state beings, from whom I receive all my past, present and future happiness, all realizations and enlightenment, are the most precious and most kind ones in my life—I must free them from all their suffering and its causes and bring them to Compassion Buddha’s enlightenment by myself alone.

“To do this, I must achieve Compassion Buddha’s enlightenment; therefore, I’m going to do the meditation-recitation of Compassion Buddha.”

Also, you can then specifically think, “Every single mantra that I recite is for every hell being, every hungry ghost, every animal, every human being, every asura being, every sura being, every intermediate state being.

Each mantra that I recite is for the benefit of every single one of my most precious, kind mother sentient beings.”

You can also dedicate each mantra you recite to the fulfillment of the holy wishes of the virtuous friend.

You can dedicate each mantra for the holy wishes of the Compassion Buddha,

His Holiness the Dalai Lama, to succeed immediately, especially His Holiness's important wish for the Tibetan people to have complete freedom in their own country as quickly as possible.

You can dedicate as well for the government of mainland China to invite His Holiness the Dalai Lama to give teachings to all the millions of Chinese people and for there to be total religious freedom in China.

In addition, through the generation of loving kindness and compassion, of the good heart, may all wars and killing, famine, disease and all the other undesirable things that are happening in this world stop right now.

If any of your family members or friends have passed away through cancer, AIDS and so forth, also remember them and dedicate for them to achieve as quickly as possible the ultimate happiness of full enlightenment.

I thought to mention this quite a few times, but it didn't happen. I think it would be good to change what is said before beginning the recitation of mantra. More or less the same thing can be said in each session, but it might be good to place the emphasis a little differently. One time before you begin the mantra recitation you can use the motivation I gave yesterday. At another time you can use the following motivation.

“There are numberless kind and precious hell beings, and each mantra I recite is for every single hell being, for their temporary and ultimate happiness.

“There are numberless kind and precious hungry ghosts...

“There are numberless kind and precious animals...

“There are numberless kind and precious human beings...

“There are numberless kind and precious asura beings...

“There are numberless kind and precious sura beings...

“There are numberless kind and precious intermediate state beings, and each mantra I recite is for every one of them, for their temporary and ultimate happiness.”

From The Joy of Compassion

Now, when you do this sadhana or other practices, even though they begin with bodhicitta motivation, when you come to the mantra recitation, *again*, just before you begin to recite the mantra, dedicate very precisely by thinking,

“Each mantra I recite is for every hell being, each mantra is for every hungry ghost, each mantra is for every animal, each mantra is for every human, each mantra is for every sura, asura and intermediate state being.”

Even though you begin the practice with bodhicitta motivation, make sure that when you come to the actual recitation of the mantra it is directed more to the benefit of others than yourself. Make sure that instead of feeling in your heart that it is “I, me” for whom you are reciting the mantra, you feel that you are doing it for others. Make sure very precisely that each mantra you recite is for others, not yourself. Instead of filling your heart with “I,” fill your heart with others. Begin your mantra recitation like that; during the session, recite the mantra with as much bodhicitta as you can generate; and every now and then, check your motivation to make sure that your attitude is that of more concern for others than yourself. If it’s not, fix it.

From Teachings from the Medicine Buddha Retreat

Think, “Every single mantra I recite is for every single hell being, who is my kind mother, to free them from all their suffering and its causes and bring them to enlightenment.

“Every single mantra I recite is for every single hungry ghost... enlightenment.

“Every single mantra I recite is for every single animal...

“Every single mantra I recite is for every single human being, who is my kind mother and experiencing so much suffering, to free them all their suffering and its causes and bring them to enlightenment.

“Every single mantra I recite is for every single asura, who is my kind mother and has so much suffering, to free them from all their suffering and its causes and bring them to enlightenment.

“Every single mantra I recite is for every single sura...

“Every single mantra I recite is for every single intermediate state being...

Also think that you are reciting every single mantra for the long life of His Holiness the Dalai Lama, for world peace and for the success of all FPMT Dharma activities...

At the beginning of the sadhana there should be, of course, the motivation; then just before you begin the mantra recitation also make sure to renew your motivation so that the recitation of mantra becomes Dharma and doesn't become service to the ego, the self-cherishing thought. Make sure the recitation doesn't become work for the ego.

Also, before you recite the mantra, as I mentioned before, to make it most beneficial make sure you dedicate each and every single mantra to every single sentient being. Also dedicate each and every single mantra for His Holiness and your other gurus to have long lives and for all their holy wishes to succeed.

Also dedicate for the success of all the FPMT centers' activities and the FPMT projects...

Also dedicate for world peace. Make sure that you have dedicated for others.

Even knowing that each mantra you recite is for everybody makes you feel very joyful, and you know that what you're doing is very meaningful.

When you recite for everybody in this way, every single mantra is also recited for bin Laden.

When we recite mantras, do dedications or practice tong-len, we make prayers for sentient beings. When you see an insect in the road or flies flying around here, you have already done prayers for them.

Your recitation of mantra and your prayers cover all those beings, all those insects you see on the grass or in the road, all those people who are suffering so much that you see on TV, hear about on the radio or read about in the newspapers. Your recitation of mantra and your prayers cover everybody;

they cover all those different beings in different situations who are experiencing so much suffering.

When you then see an insect or a worm in the road, think, “I’m doing sadhanas and prayers in my daily life for this being.”

Think, “I’m going to recite this mantra for the long life of His Holiness the Dalai Lama and of all my other virtuous friends and all other holy beings. May all their wishes succeed immediately.

“I’m going to recite this mantra to quickly free every single hell being from all their suffering and its causes and bring them to full enlightenment.

“I’m going to recite this mantra to free every single hungry ghost... animal... human being... sura... asura...

“I’m going to recite this mantra to free every single intermediate state being from all their suffering and its causes and bring them to enlightenment.

“I’m going to free all sentient beings from all their suffering and its causes and bring them to enlightenment as quickly as possible by myself alone.

“I’m also going to recite this mantra for world peace.”

As I mentioned before, think that you’re reciting each mantra so that nobody experiences war, famine, disease, hunger, poverty, dangers from fire, water, air or earth or any other problem.

Think, “May any problem sentient beings are now experiencing be pacified, and may they never experience any problems in the future.”

Also recite each mantra for the success of all the FPMT projects and centers...

Think, “I am going to recite each mantra for the long life of the Buddha of Compassion, His Holiness the Dalai Lama, and of all my other virtuous friends and all the rest of the holy beings. May all their holy wishes succeed immediately.

“And I am going to recite every single mantra for world peace, and for all of us to generate loving kindness, compassion and bodhicitta.

May all the wars, disease, spirit harms, famines, natural disasters and all other problems that are happening now be stopped, and may nobody ever experience such things again. May everybody have perfect peace and happiness.

Think, “I am going to do the recitation of every single mantra for the Buddha of Compassion, His Holiness the Dalai Lama, to have stable life and for all his holy wishes to succeed immediately. As well, may all other virtuous friends and all other holy beings who are working for sentient beings and for the teaching of Buddha, have stable lives, and may all their holy wishes to benefit others succeed immediately.

“Also, I am going to recite every single mantra for world peace, to stop all the wars that are happening, as well as all the terrorist attacks, famines, diseases, poverty and dangers from fire, water, air or earth.”

Think especially of all those in Afghanistan who are having problems; thousands of people have lost or are losing their jobs, as well as facing poverty and disease.

“May all these problems that are happening be stopped, and may sentient beings never ever experience them again.

You can also think of either a particular purpose or a particular person that you want to pray for, perhaps someone who has died or is sick. The mantras can also be dedicated for that.

Benefits of Reciting Om Mani Padme Hum

Lama Zopa Rinpoche

The benefits of reciting OM MANI PADME HUM are like the infinite sky. Depending on how perfectly qualified one's mind is and on one's motivation, even reciting OM MANI PADME HUM one time can purify negative karma. For example, a fully ordained monk who has received all four defeats can completely purify that very heavy negative karma by reciting OM MANI PADME HUM one time. So it is very powerful.

Reciting One Thousand Mantras Each Day

In the teachings it is said the benefits of reciting OM MANI PADME HUM are so many that the explanation will never finish. It is explained that if one recites OM MANI PADME HUM one thousand times every day, then one's children up to seven generations will not be reborn in the lower realms. So if, for example, parents recite one thousand mantras every day then their children, their children's children and so forth up to seven generations will never be reborn in the lower realms. So parents have quite a responsibility! This is one way that parents can benefit their children and grandchildren.

If one recites the OM MANI PADME HUM mantra one thousand times every day, then one's body becomes blessed. So when a person who recites one thousand OM MANI PADME HUM every day goes into water, into a river or ocean for example, that water becomes blessed. Whoever that water touches fish, tiny or big animals, or tiny insects, the negative karma of all those sentient beings is purified and they do not get reborn in the lower realms.

If one recites one thousand OM MANI PADME HUM every day, then at the time of death, when the body is burnt, even the smoke that comes from it purifies the negative karma of whoever it touches or whoever smells it. The negative karma of those sentient beings to be reborn in the lower realms is purified.

Fifteen Major Benefits

There are fifteen major benefits, which are the same for both the long and the short mantra. Actually, there are so many benefits but if one can remember these fifteen, these are the most important, the integrated outlines.

1. In all lifetimes, one will meet with virtuous kings - religious kings like His Holiness the Dalai Lama and other virtuous leaders - and by being in such a place where there is a virtuous king one will have much opportunity to practice Dharma.
2. One will always be reborn in virtuous places where there is a lot of Dharma practice, where there are lots of temples, where one can make lots of offerings, where there a lot of holy objects, statues, stupas and so forth. Being in a place where there are all these holy objects gives one the opportunity to practice Dharma, to create the cause of happiness, to accumulate merit. And being in a place where there are many in the city doing practice inspires oneself to practice Dharma, the cause of happiness.
3. One will always meet with fortunate times and good conditions, which will help your Dharma practice. Having many good things happen it inspires you to practice Dharma, to receive teachings and to meditate.
4. One will always be able to meet with virtuous friends.
5. One will always receive a perfect human body.
6. One's mind will become familiar with the path, with virtue.
7. One will not allow one's vows, one's morality to degenerate.
8. People around you - family, Dharma students, people in the office, and so one - will be kind and harmonious with you.
9. You will always have wealth, the means of living.
10. You will always be protected and served by others.
11. Your wealth will not be stolen or taken away by others.
12. Whatever you wish will succeed.
13. You will always be protected by virtuous nagas and devas.
14. In all lifetimes, you will see Buddha and be able to hear the Dharma.

15. By listening to the pure Dharma, you will be able to actualize the profound meaning, emptiness.

It is said in the teachings that anybody who recites this mantra with compassion - devas or humans - will receive these virtues. In addition, the mantra has the power to heal many diseases and to protect from any harms.

The Compassionate Buddha manifesting in the form of the mantra leads us to enlightenment. In relation to the Holy Body of the Compassionate Buddha we make offerings, accumulate merit, purify and meditate. Then the Compassionate Buddha manifests in the form of the mantra OM MANI PADME HUM. Reciting this mantra unifies our negative karma and causes us to actualize the whole path from guru devotion through renunciation, bodhicitta, and emptiness up to the two stages of tantra. Then we are able to bring all sentient beings to enlightenment. That is how the mantra benefits us. It is the Compassionate Buddha's holy speech manifesting in an external way in order to benefit us.

The Benefits of Chanting OM MANI PADME HUM

by Lama Zopa Rinpoche

The benefits of reciting the Compassion Buddha mantra are infinite, like the limitless sky. Even if you don't have much intellectual understanding of Dharma, even if the only thing you know is om mani padme hum, still the happiest life is one lived with an attitude free of the eight worldly concerns. If you live your life with the pure attitude free of attachment clinging to this life and simply spend your life chanting om mani padme hum—this six-syllable mantra that is the essence of all Dharma—that's the purest Dharma.

It looks very simple, very easy to recite. But if you think of the benefits, it's not at all simple. Here, I'd to mention just the essence of its infinite benefits.

Reciting the Compassion Buddha mantra just once completely purifies the four defeats of breaking the four root vows of self-liberation and the five uninterrupted negative karmas.

It is also mentioned in the tantras that by reciting this mantra you achieve the four qualities of being born in the Amitabha Buddha pure land and other pure lands; at the time of death, seeing Buddha and lights appearing in the sky; the devas making you offerings; and never being reborn in the hell, hungry ghost or animals realms. You will be reborn in the pure land of Buddha or as a happy transmigratory being.

When one who recites ten malas a day goes swimming, whether in a river, an ocean or some other body of water, the water that touches that person's body gets blessed.

It is said that up to seven generations of that person's descendants won't get reborn in the lower realms. The reason for this is that due to the power of mantra, the body is blessed by the person reciting the mantra and visualizing their body in form of the holy body of Chenrezig. Therefore, the body becomes so powerful, so blessed that this affects the consciousness up to seven generations and has the effect that if one dies with a non-virtuous thought, one is not reborn in a lower realm.

Thus, when a person who has recited ten malas of OM MANI PADME HUM a day goes into a river or an ocean, the water that touches the person's body gets blessed,

and this blessed water then purifies all the billions and billions of sentient beings in the water. So it's unbelievably beneficial; this person saves the animals in that water from the most unbelievable suffering of the lower realms.

When such a person walks down a road and the wind touches his or her body and then goes on to touch insects, their negative karma gets purified and causes them to have a good rebirth. Similarly, when such a person does massage or otherwise touches others' bodies, those people's negative karma also gets purified.

Such a person becomes meaningful to behold; being seen and touched becomes a means of liberating other sentient beings. This means that even the person's breath touching the bodies of other sentient beings purifies their negative karma. Anybody who drinks the water in which such a person has swum gets purified.

We are unbelievably fortunate to have met the Dharma and to have the opportunity to do recitation and meditation on the Compassion Buddha. It is an easy way of purifying whatever negative karma we have collected, in not only this life but in many previous lives as well.

Because we have met the Buddhadharma, and especially this method—the practice of Compassion Buddha and recitation of his mantra—it is easy to purify negative karma and collect extensive merit and thus to achieve enlightenment. We are unbelievably fortunate.

Therefore, there is nothing more foolish than not taking advantage of this great opportunity. Normally, we get continuously distracted and waste our lives. Not only that, but all the actions done with ego and with the three poisonous minds of anger, attachment and ignorance create negative karma, the cause of suffering. In all existence, there is nothing more foolish than using this perfect human body to create only suffering.

In places such as Tibet, Nepal, India and Ladakh, there's a well-established tradition of doing the Compassion Buddha retreat and reciting 100 million OM MANI PADME HUM mantras. The one held at Chenrezig Institute was the first such retreat held in the West and the first in the FPMT organization. This is to happen there once each year—only once each year!

If you're feeling guilt in your life, you can overcome this through the purification of attending this retreat.

The retreat is not just chanting mantras with sadhanas, but also includes taking the Eight Mahayana Precepts, if not every day, at least frequently. Whatever merit you collect that day increases 100,000 times. This becomes such an easy and quick way to purify, collect extensive merit, achieve enlightenment and liberate sentient beings from unimaginable suffering and bring them to enlightenment quickly.

Whoever attends a mani retreat is unbelievably fortunate. Even if you can't attend the whole retreat, you can participate for two months, one month or at least a few weeks. You can do even just one week. I especially hope this retreat will also be established in Mongolia, since their main food is meat and so many animals are killed there every day. This practice helps purify that. After our temple in Mongolia has been built, I hope that thousands of people will attend mani retreats there. Gradually too, I would like this retreat to be established in other parts of the West.

This retreat also blesses the country where it is held and brings so much peace, happiness and prosperity.

Even if you know the teachings on how to meditate on bodhicitta, you still need to receive the special blessings of the deity, Compassion Buddha. You receive these by doing the meditation and recitation we practice in the mani retreat. Therefore, recitation of OM MANI PADME HUM is one way to actualize bodhicitta—to transform your mind into bodhicitta and make your meditation on bodhicitta effective.

Generally, according to my experience, in my home of Solu Khumbu in the Himalayas of Nepal, there are people who live their lives chanting OM MANI PADME HUM but have no idea of the three principal aspects of the path—renunciation, bodhicitta and the right view of emptiness—not even the words. Even though they can't read and don't even know the alphabet, they have great devotion to compassion and bodhicitta and live their lives reciting OM MANI PADME HUM. Such people are warm-hearted, very kind, very compassionate. This is proof from my experience that it has the effect of transforming the mind into a good heart and compassion.

Without bodhicitta, you cannot cause all the happiness for all sentient beings. You cannot do perfect work for all sentient beings, and you cannot achieve the complete qualities of the realizations and cessation, even for yourself.

Thus, everyone is most welcome to join the 100 million OM MANI PADME HUM mantra retreat.

An Explanation of the Mantra of Avalokiteshvara

by Geshe Ngawang Dhargyey

The mantra Om Mani Pädme Hum is easy to say yet quite powerful, because it contains the essence of the entire teaching. When you say the first syllable Om it is blessed to help you achieve perfection in the practice of generosity, Ma helps perfect the practice of pure ethics, and Ni helps achieve perfection in the practice of tolerance and patience. Päd, the fourth syllable, helps to achieve perfection of perseverance, Me helps achieve perfection in the practice of concentration, and the final sixth syllable Hum helps achieve perfection in the practice of wisdom.

So in this way recitation of the mantra helps achieve perfection in the six practices from generosity to wisdom. The path of these six perfections is the path walked by all the Buddhas of the three times. What could then be more meaningful than to say the mantra and accomplish the six perfections?

The six perfections and the four ways of helping sentient beings are the tools employed by Bodhisattvas to achieve the state of enlightenment. The Buddha himself is quite emphatic about the importance of practising the six perfections when he says that the six perfections are the mother and the father, they are the two legs, and they are the protectors.

When you say the mantra it helps shut the door of rebirth in the six realms of existence and opens the door to be reborn in the pure land of the Buddha Amitabha. Om stops rebirth in the realm of the celestial gods which helps us overcome the suffering of the celestial gods' rebirths in the miserable realms of existence. Ma stops rebirth in the world of demigods which overcomes experience of demigods' suffering of constant strife and conflict with the world of celestial gods. Ni stops rebirth as humans precipitated by actions and delusions. This overcomes the suffering of poverty, the suffering of pain, and all kinds of human miseries.

Humans, like many sentient beings, face many hardships, including the suffering of being born, of sickness of aging and of death. Päd stops rebirth in the preta realm as constantly famished beings and helps overcome their sufferings of constant thirst and hunger. The pretas, or hungry ghosts, suffer excruciating pains of hunger, thirst and fatigue as they travel long distances in search of nourishment. Me helps put an end to rebirth in the world of animals and overcomes their suffering of

being unintelligent in some ways, of being unable to express themselves, of being constantly devoured by each other and of being eaten and mercilessly exploited by humans.

One doesn't have to be reborn there to understand the magnitude of suffering in the hell and preta realms. We can well understand the sufferings of the larger life forms of the two lowest realms. If we are born as animals we will live in constant fear and anxiety. At present we have the choice not to be reborn as animals, which are stupid in that they have no reasoning power to think about what is positive and what is not; about what is dharmic and what is not.

When you say Hum; the sixth syllable of the mantra, this stops rebirth in the hell realms and helps over come their suffering of heat and cold.

So stopping this rebirth within the six realms of worldly existence finally helps those who recite the mantra Om Mani Pädme Hum to be reborn in the blissful pure lands. Avalokiteshvara, the deity of compassion, who is the resident deity of The Blissful Pure Land has been requested by the presiding Buddha of The Amitabha Pure Land; "Initially nurture sentient beings, fulfill their material needs and teach and mature them spiritually; finally bring them to me." Such are the benefits of saying the easy to say mantra Om Mani Pädme Hum.

When you say the mantra it gives you many kinds of spiritual boons of realization. Om gives you the supreme boon of enlightenment. Ma helps you achieve common boons of extra sensory perception and eight kinds of boons. Ni gives you the power to pacify sickness and calm, conquer and tame spirits and so on. Päd gives you the spiritual boon of increasing one's longevity and one's merit. Me gives you the boon of being able to have control over humans and over material possessions like food and so on. Hum gives you the boon of spiritual might to overcome enemies and hindrances.

On Monday night I was counting out the various kinds of delusions called the six root delusions. When you say Om it overcomes the root delusion of ignorance and so on. I won't be able to go into that deeply today.

The benefits of the mantra are explained in sutra. The mantra was originally said by "The Red Buddha". Buddha said that for so long he was unable to find this mantra, and was delighted on hearing this mantra. When the mantra was said by the Buddha the earth shook six times in wonderment.

It is said no one will ever become a Buddha without the guidance given by Manjushri. In the sutra called The Luminous Ornament of Wisdom, Buddha says that all beings who achieve enlightenment must depend on Manjushri. We could say likewise with regard to Avalokiteshvara. That is because you can not be enlightened without wisdom and compassion. Avalokiteshvara is in fact the collective compassion of all Buddhas, assuming a deity form. You can not be enlightened without developing compassion, therefore you must depend on Avalokiteshvara. Likewise with regard to the deity of wisdom; you can not be enlightened without correct wisdom understanding the ultimate nature of reality underlying all things that exist. Because of this Avalokiteshvara and Manjushri are in fact the deity forms of the path of wisdom and method.

On the meaning of: OM MANI PADME HUM

The jewel is in the lotus or praise to the jewel in the lotus

by His Holiness Tenzin Gyatso The Fourteenth Dalai Lama of Tibet

It is very good to recite the mantra OM MANI PADME HUM, but while you are doing it, you should be thinking on its meaning, for the meaning of the six syllables is great and vast.

The first, OM, is composed of three pure letters, A, U, and M. These symbolize the practitioner's impure body, speech, and mind; they also symbolize the pure exalted body, speech and mind of a Buddha.

Can impure body, speech and mind be transformed into pure body, speech and mind, or are they entirely separate? All Buddhas are cases of being who were like ourselves and then in dependence on the path became enlightened; Buddhism does not assert that there is anyone who from the beginning is free from faults and possesses all good qualities. The development of pure body, speech, and mind comes from gradually leaving the impure states and their being transformed into the pure.

How is this done? The path is indicated by the next four syllables. MANI, meaning jewel, symbolizes the factor of method- the altruistic intention to become enlightened, compassion, and love. Just as a jewel is capable of removing poverty, so the altruistic mind of enlightenment is capable of removing the poverty, or difficulties, of cyclic existence and of solitary peace. Similarly, just as a jewel fulfills the wishes of sentient beings, so the altruistic intention to become enlightened fulfills the wishes of sentient beings.

The two syllables, PADME, meaning lotus, symbolize wisdom. Just as a lotus grows forth from mud but is not sullied by the faults of mud, so wisdom is capable of putting you in a situation of non-contradiction where as there would be contradiction if you did not have wisdom.

There is wisdom realizing impermanence, wisdom realizing that persons are empty of self-sufficient or substantial existence, wisdom that realizes the emptiness of duality (that is to say, of difference of entity between subject and object), and wisdom that realizes the emptiness of inherent existence. Though there are many different types of wisdom, the main of all these is the wisdom realizing emptiness.

Purity must be achieved by an indivisible unity of method and wisdom, symbolized by the final syllable, HUM, which indicates indivisibility. According to the sutra system, this indivisibility of method and wisdom refers to one consciousness in which there is a full form of both wisdom affected by method and method affected by wisdom.

In the mantra, or tantra vehicle, it refers to one consciousness in which there is the full form of both wisdom and method as one undifferentiable entity. In terms of the seed syllables of the five conqueror Buddhas, HUM is the seed syllable of Akshobhya- the immovable, the unfluctuating, that which cannot be disturbed by anything.

Thus the six syllables, OM MANI PADME HUM, mean that in dependence on the practice which is in indivisible union of method and wisdom, you can transform your impure body, speech and mind into the pure body, speech, and mind of a Buddha. It is said that you should not seek for Buddhahood outside of yourself; the substances for the achievement of Buddhahood are within. As Maitreya says in his Sublime Continuum of the Great Vehicle, the Uttara Tantra, all beings naturally have the Buddha nature in their own continuum. We have within us the seed of purity, the essence of a One Gone Thus, the Tathagatagarbha, that is to be transformed and fully developed into Buddhahood.

From a lecture given by His Holiness The Dalai Lama of Tibet at the Kalmuck Mongolian Buddhist Center, New Jersey.

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