

Abbreviated Four-Armed Chenresig Meditation

Refuge (three times)

In the Buddha, Dharma and Sangha, I take refuge until I reach enlightenment.

By the merit of this practice, generosity and so forth, May I achieve enlightenment for the benefit of all sentient beings.

Visualization

On the crown of the head of myself and all beings,

On a moon, on a lotus, is a HRI.
Chenresig arises from this.

He radiates bright clear light of five colors.

He gazes with compassionate eyes and a lovely smile.

He has four arms. The first two are folded in prayer.
The lower two hold a crystal rosary and white lotus.

He is arrayed in silks and jewels.

He wears an upper robe of doeskin (trinasara).

His head ornament is Amitabha, Buddha of Boundless Light.

His two feet are in the vajra position (asana).

A stainless moon is his backrest.

He is the essence of all those in whom we take refuge.



Mantra Recitation (repeat at least 108 times)

	<i>om mani padme hum</i>	
	 <i>om mani padme hum</i>	

Chenresig is translucent and filled with light; as we repeat the mantra, we visualize Chenresig sending loving kindness and healing to all sentient beings throughout the universe.

Absorption

Chenresig's form dissolves and we rest in primordial reality, not limited by mental constructions or fabrications. We rest here for a while. Coming out of that state of absorption, all that we perceive is part of the mandala of Chenresig. All sounds are mantra, all thoughts are part of Chenresig's unbounded compassion and insight, everything is viewed as enlightened nature.

Through the merit of this practice, may all beings become the embodiment of compassion and insight.

Colophon: This meditation of Four-Armed Chenresig was given to those who received the Four-Armed Chenresig empowerment from His Holiness the Fourteenth Dalai Lama on June 28, 1993 in Seattle, Washington, U.S.A.



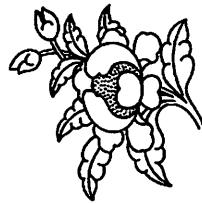
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Avalokitesvara

who Liberates from the Three Lower Realms

A Short Sadhana



*Extracted from teachings by
H. H. Zong Rinpoche*



Avalokiteshvara Who Liberates from the Three Lower Realms

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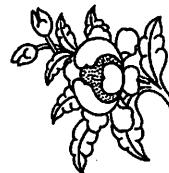


Introduction

In thinking of the three deities comprising this practice - Avalokiteshvara, Tara, and Ekajati - there should be no question of one being essentially different from another. They are like a father with his two children, or like different organs of the same body. Just as the refuge tree shows many aspects of the guru-buddha, likewise a deity mandala shows different aspects of the same enlightening force. The reason for visualizing different aspects is that it creates more merit. This is why the refuge tree is called in Tibetan the *tshog zhin* or "merit tree." There is more merit because you remember your practice in more situations - you always have a way of relating to things with mindfulness.

The benefit of Avalokiteshvara (Chenrezig) practice is "compassion wisdom." You will be more aware of opportunities to help sentient beings, and your skill in helping them will increase. You will be a more complete bodhisattva and will experience the blessings of Avalokiteshvara's holy body, speech, and mind. His right hand in the mudra of granting realizations means that if you practice, he will grant you blessings.

The benefit of Green Tara practice is that everything you do becomes more successful. Whatever you, as a bodhisattva, want, Tara will help. Imagine that whatever you want accomplished is no different from Green Tara, and then pray to her. Then, be convinced that she accepts. Ekajati, or Blue Tara, brings power to your practice, destroying spiritual obstacles and obscurations.





A Sadhana of Avalokiteshvara Who Liberates from the Three Lower Realms

(Chen rī zīg ngōn sum kūn drol)



Prepare a suitable environment, or at least visualize a very clean and appropriate setting. Think that you must achieve enlightenment in order to benefit all sentient beings and then repeat the bodhisattva vows. Imagine that all the beings of the three worlds are taking refuge with you. If you have any general prayers or requests, you should make them at this time.

Taking the Bodhisattva Vows

I go for refuge to the Three Jewels.
I confess each negative action,
Rejoice in the virtue of living beings,
And hold the thought of the enlightened mind of Buddha.

Self Generation

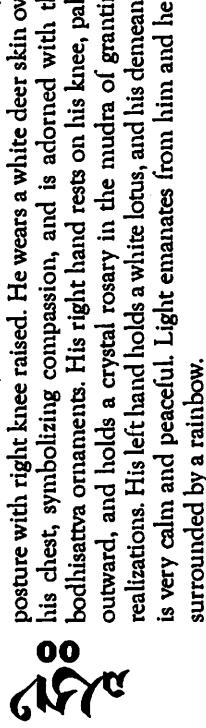
OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO
HAM

Everything dissolves into emptiness. From the sphere of emptiness, a brilliant red AH syllable arises spontaneously and transforms into three white lotuses. On the center lotus is a moon disk, above which is a white seed syllable HRIH. On the lotus on the left is a moon disk, above which is a

Chenrezig Who Liberates from the Three Lower Realms
(Chenrezig Ngön-sum Kūn-drol)

green seed syllable TAM. On the lotus on the right is a moon disk, above which is a light blue seed syllable HUM. Think that you are these seed syllables, and that the center HRIH is in the place of your heart. Suddenly, these seed syllables transform into the three deities. Each is visualized – from the inside, so to speak, using its own senses – in the minutest detail of color, posture, mudra, and so forth.

The seed syllable HRIH transforms into Avalokiteshvara. With one face and two arms, Avalokiteshvara is seated in the royal posture with right knee raised. He wears a white deer skin over his chest, symbolizing compassion, and is adorned with the bodhisattva ornaments. His right hand rests on his knee, palm outward, and holds a crystal rosary in the mudra of granting realizations. His left hand holds a white lotus, and his demeanor is very calm and peaceful. Light emanates from him and he is surrounded by a rainbow.



The seed syllable TAM above the lotus on the left transforms into Green Tara. She sits in the half vajra posture, with her right leg extended forward and supported by a lotus. Her right hand is in the mudra of granting realizations, and her left hand is at her heart, palm outward, thumb touching her fourth finger, holding the stem of a blue lotus. Her color is black.

The seed syllable HUM above the lotus on the right transforms into Elkajati (Rūḍhīgma), a form of Blue Tara. She has a wrathful demeanor, wears bone ornaments, and stands on both feet. She holds a flaying knife in her right hand and a skullcup in her left. Her color is black.

At each of their crowns is a white syllable OM, at their throats, a red syllable AH, and at their hearts, a blue syllable HUM. Then, with divine pride thinking, "I am Avalokiteshvara," visualize that many Avalokiteshvaras of different sizes and colors descend like snowfall and absorb into your body. Think strongly with conviction that you have received all the blessings and all the power of all the Avalokiteshvaras of the three times. You are 100 percent Avalokiteshvara.

JAH HUM BAM HOO (with mudras)

Front Generation

Once again, everything dissolves into emptiness. Out of emptiness in the space in front of you arises AH, from which arise the three lotuses and seed syllables, from which appear the three deities.

Prostrations and Offerings

Make many prostrations and offerings—actual or mentally imagined offerings, or offerings by means of mudras.

Requesting the Four Initiations

Then request the four initiations.

Please, Guru Avalokiteshvara, for the benefit of all sentient beings, bless me with the four initiations.

In order to save myself and all sentient beings from the three lower states, I will keep all the samaya vows.

Guru Avalokiteshvara,
Please grant me the blessings of your holy body.


From the crown of Guru Avalokiteshvara, innumerable white Avalokiteshvaras and white OMs emanate and absorb into your crown. Your body is completely purified and becomes one with the holy body of Guru Avalokiteshvara.

In order to save myself and all sentient beings from the three lower states, I will keep all the samaya vows.

Guru Avalokiteshvara,

Please grant me the blessings of your holy speech.


From the throat of Guru Avalokiteshvara, innumerable red Avalokiteshvaras and red AHs emanate and absorb into your throat. Your speech is completely purified and becomes one with the holy speech of Guru Avalokiteshvara.

In order to save myself and all sentient beings from the three lower states, I will keep all the samaya vows.

Guru Avalokiteshvara,
Please grant me the blessings of your holy mind.

 From the heart of Guru Avalokiteshvara, innumerable blue Avalokiteshvaras and blue HUMs emanate and absorb into your heart. Your mind is completely purified and becomes one with the holy mind of Guru Avalokiteshvara.

In order to save myself and all sentient beings from the three lower states, I will keep all the samaya vows.

Guru Avalokiteshvara,

Please grant me every blessing of your holy body, speech, and mind.

Again, from the five places of Guru Avalokiteshvara, innumerable Avalokiteshvaras of the five colors (white, red, blue, yellow, and green) and five-colored seed syllables (OM, AH, HUM, SVA, and HA) emanate and absorb into your five places (crown, throat, heart, navel, and secret place). Your body, speech, and mind are completely purified and become one with the holy body, speech, and mind of Guru Avalokiteshvara.



Make any specific requests or prayers (e.g., for knowledge, realizations, etc.) that you may wish.

Think that you have received all the blessings of Avalokiteshvara. Think that you are no different from him: "I am Avalokiteshvara."

Mantra Recitation

Holding this attitude of divine pride, recite Avalokiteshvara's mantra, which brings enlightenment to the beings of the six realms, 1,000 or 10,000 times. Then, with the strong divine pride thinking, "I am Green Tara," recite Tara's mantra 100 or 1,000 times – that is, one tenth the number of mantras that you recited for Avalokiteshvara. Then, with the strong divine pride thinking, "I am Ekajati," recite the same number of Ekajati's mantra as Tara mantras.

 OM MANI PÄDME HUM (1,000 or 10,000 times)

OM ARYA TARE TAM SVAHA (100 or 1,000 times)
OM EKAJATI HUM SVAHA (100 or 1,000 times)

To conclude, recite the Padmasattva mantra three times to purify any errors of recitation.

OM PADMASATTVA SAMAYAM ANUPALAYA PADMASATTVA
TVENOPATISHTHA DRIDHO ME BHAVA SUTO SHYO ME BHAVA
SUPO SHYO ME BHAVA ANURAKTO ME BHAVA SARVA SIDDHIM ME
PRAYACCHA SARVA KARMA SU CHA ME CHITTAM SHRIYAM KURU
HUM HA HA HA HO BHAGAVAN SARVA TATHAGATA PADMA
MA ME MUNCHA PADMA BHAVA MAHASAMAYA SATTVA AH HUM
PHAT (3x)

End the sadhana with a short period of meditation. Then dedicate the merits.

Prayers of Dedication

May the supreme jewel bodhichitta
That has not arisen, arise and grow;
And may that which has arisen not diminish,
But increase more and more.

Through the merits of these virtuous actions
May I quickly attain the state of a guru-buddha
And lead all living beings, without exception,
Into that enlightened state.

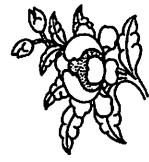
Just as the brave Manjushri, and Samantabhadra too,
Realized things as they are,
Also I dedicate all these merits in the best way,
That I may follow their perfect example.

I dedicate all these roots of virtue
With the dedication praised as the best
By the victorious ones thus gone of the three times,
So that I might perform the noble bodhisattvas' deeds.



Long Life Prayer for His Holiness the Dalai Lama

In the land encircled by snow mountains
You are the source of all happiness and good;
All-powerful Chenrezig, Tenzin Gyatso,
Please remain until samsara ends.



Additional Advice

To help a person who is suffering from illness or other adversity, you may use a similar technique. Visualize Avalokitesvara, make prostrations mentally or with mudras, make requests on behalf of the sick person, and think that Avalokitesvara accepts out of compassion. Visualize the blessings on the form of Avalokitesvaras and seed syllables descending upon the person and being absorbed. Then say the mantras silently, thinking that the syllables of the mantras enter him or her like a continuous rosary.



Colophon:

This sadhana of Chenrezig Ngön Sum Kun Dröl, or Avalokitesvara Who Liberates from the Three Lower Realms, has been adapted from a translation and commentary compiled by the students of Geshe Khenrab Gyalam from the transcripts of an initiation given in June 1978 in Montreal, Canada by His Holiness Zong Rinpoche and translated by Ven. Thubten Zopa Rinpoche. The original materials were scribed in September 1978 by Karma Doshag Gyatso.

This compilation has been extracted and edited by Ven. Constance Miller, FPMT Education Services, in March 2001 for the use of students and centers of the FPMT. The introduction is primarily drawn from commentary given by Geshe Khenrab on the occasion of the initiation. The sadhana has been drawn from the oral instructions of His Holiness Zong Rinpoche during and after the initiation itself. Additional dedication prayers have been added for the convenience of the practitioner. All errors are the fault of the editor.

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Line drawing of Avalokitesvara adapted from a line drawing by Sherab Palden Beru.



Care of Dharma Books



Dharma books contain the teachings of the Buddha; they have the power to protect against lower rebirth and to point the way to liberation. Therefore, they should be treated with respect – kept off the floor and places where people sit or walk – and not stepped over. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects should not be placed on top of Dharma books and materials. Licking the fingers to turn pages is considered bad form as well as negative karma. If it is necessary to dispose of written Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, it is taught to first recite a prayer or mantra, such as OM, AH, HUM. Then, you can visualize the letters of the texts (to be burned) absorbing into the AH and the AH absorbing into you, transmitting their wisdom to your mindstream. After that, as you continue to recite OM, AH, HUM, you can burn the texts.

Lama Zopa Rinpoche has recommended that photos or images of holy beings, deities, or other holy objects not be burned. Instead, they should be placed with respect in a stupa, tree, or other high, clean place. It has been suggested to put them into a small structure like a bird house and then seal the house. In this way, the holy images do not end up on the ground.

THE VAJRA⁴ SPEECH OF THE
MAHASIDDHA T'ANG TONG GYAL PO:

'THE PRAYER LIBERATING SAKYA
FROM DISEASE'

Translated and edited by
Bhikshu Thubten Tsültrim (George Churinoff)

Motivation

All sentient beings, equal to space, go for refuge to the precious guru-buddha. We go for refuge to the Buddha,⁵ the Dharma, and the Saṅgha.⁶

We go for refuge to the assembly of gurus, meditational deities, and dākinis. We go for refuge to the empty clarity of our own minds, the dharmakāya.

Recite these verses as many times as you are able.

OM MA NI PA ME HUNG (Skr: OM MANI PADME HŪṂ)

Recite this mantra hundreds of times, as many as you are able.

Then:

May all the diseases that sadden the minds of sentient beings that result from karma and temporary conditions, such as the harms of spirits, illnesses, and the elements, not occur in the realms of the world.

May whatever sufferings there are from life-threatening diseases that, like a butcher leading a being to be slaughtered, separate the body from the mind in a mere instant, not occur in the realms of the world.

May all embodied beings be unharmed by acute, chronic,⁷ and other infectious diseases, the mere sound of whose names terrifies beings, as though they had been placed inside the mouth of Yama, the Lord of Death.

May all embodied beings be unharmed by the 80,000 classes of harmful interferers,⁸ the 360 evil spirits⁹ that harm suddenly, the 424 diseases, and so forth.

May whatever sufferings there are due to disturbances of the four elements, depriving the body and mind of every pleasure, be totally pacified, and may the body and mind have radiance and power and be endowed with long life, good health, and well-being.

By the compassion of the gurus and the Triple Gem, by the power of the dākinis, Dharma protectors, and guardians, and by the strength of the infallibility of karma and its results, may these many dedications and prayers be fulfilled as soon as they are made.

Cloophon

Once an epidemic was spreading from one person to another at the great monastery of the Glorious Sakya (tradition). Whatever the masters tried—effigies, tormas, medicines, mantras, protection-amulets, and so forth—had no effect, and the monastery was in danger of annihilation. At that time, the master Mahāsiddha (T'ang Tong Gyälpo) performed the 'Space' refuge,¹⁰ recited a number of Manjusī¹¹ and proclaimed this prayer called 'Attainment,' during which the entire epidemic immediately ceased in dependence upon its performance. Thereby, it became renowned as the vajra speech radiating masses of clouds of blessing entitled 'The Prayer Liberating Sakya from Disease.'

Sarvamangalam 12

Notes

1. Base, path, and result refer to the basis of practice, or the mental continuum of the practitioner; the path, or methods, of practice; and the result of practice, or the attainment of the purified state of buddhahood.
2. An epithet for the Healing Buddha.
3. See, for example, Lama Yeshe's *The Tantric Path of Purification*. Boston: Wisdom Publications, 1994.
4. The vajra (Tib: *ndo-rje*) is a symbol of immutability, the unchanging union of wisdom and method.
5. The guru (Tib: *bla-ma*) is the spiritual guide who in esoteric practice is understood to be an emanation of the Buddha and directs our practice. The Buddha is a fully enlightened being and represents our ultimate potential of spiritual growth and healing. The Dharma is that which protects us from suffering—the spiritual teachings and their realization in practice. The Sangha is the spiritual community who, through example and guidance, help us practice Dharma. Thus, the Three Jewels of Refuge—Buddha, Dharma, and Sangha—are the spiritual equivalents of doctor, medicine, and nurse.
6. This form of “going for refuge” was given by Ārya Avalokiteśvara to Ka-nга-pа Päljor Sherab, and by him to the Mahāsiddha T'ang Tong Gyälpo. Afterwards, it provided

infinite benefits for migrating beings. (Note: *dka-inga-pa* is Tibetan for a person who has mastered the five (*lnga*) difficult (*dka*) teachings: the perfection of wisdom (*prajñā-parāmitā*), the middle way philosophy (*mādhyamika*), higher knowledge (*abhidharma*), epistemology (*prāmanā*), and discipline (*vinaya*).

7. Acute infectious diseases affect the patient for a short time, whereas chronic diseases last for months or years. Many types of infectious disease are mentioned in certain prayers to the tantric deity White Parasol (Tib: *sDugs-dkar*; Skt: *Sitātapatra*).
8. In general, harmful interferers (Tib: *bgags*; Skt: *vigdha*) are sentient beings, but they may also be events, such as famines.
9. Evil spirits (Tib: *ye-'drog*) are non-humans who interrupt virtuous practice and connect one with what is unwanted. The term is synonymous with demon (Tib: *gedün*; Skt: *graha*).
10. Tib: *Nam-mkā-mai skyab-'dro*, so-called because the verse has the words “equal to space.”
11. Short for the mantra *Om mani pūme hung*.
12. Sanskrit for “May all be auspicious!”

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Meditation on 1000-Armed Chenresig

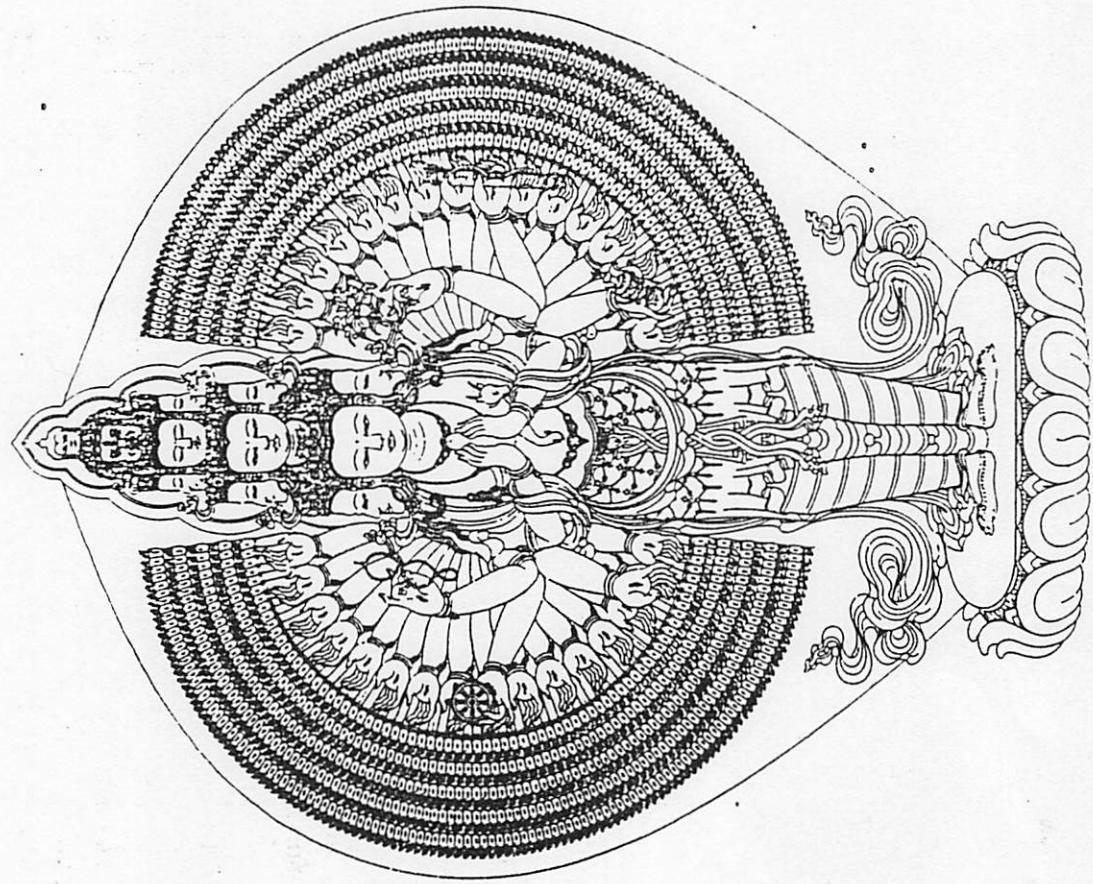
Visualization

In the space in front of you visualize the divine form of 1000-armed Chenresig, who is the embodiment of all the infinite Buddhas' compassionate wisdom. He stands on a lotus and moon seat. His body is in the nature of white light, youthful, and decorated with magnificent jewel ornaments. (The visualization may also be done on the top of your head.)

He has eleven faces. Of the three on his shoulders, his center face is white, the right green and the left red. Above those, his center face is green, right red and left white. Above those, his center face is red, right white and left green. Above those is a wrathful dark blue face with yellow hair standing erect. On the top of that is the red head of Amitabha Buddha, peaceful and smiling.

Chenresig's first two hands are at his heart, palms together, holding a wish-fulfilling gem. On his right, the second hand holds a crystal rosary, reminding you to recite the mantra. The third hand is in the gesture of giving realizations and from it a rain of nectar falls, curing the hunger and thirst of the hungry ghosts. The fourth hand holds a Dharma wheel.

On his left, the second hand holds a white lotus, the purest of flowers although it is born from the mud. The third hand holds a vase containing the nectar of his compassionate wisdom. The fourth holds a bow and arrow, symbolizing defeat of the four negative forces. The other 992 hands are in the gesture of giving the highest realizations. An antelope skin is draped over his left shoulder, symbolizing that hatred is overcome completely by peaceful, compassionate wisdom. (Please note, the third hands are lower than the fourth.)



Taking Refuge and Generating the Altruistic Intention (Bodhicitta)

I take refuge until I am enlightened in the Buddhas, the Dharma and the Sangha. By the positive potential I create by practicing generosity and the other far-reaching attitudes, may I attain Buddhahood in order to benefit all sentient beings. (Recite 3 times from the depth of your heart.)

Special Altruistic Intention

Especially for the sake of all mother sentient beings, I must quickly and more quickly — in this very life — attain the precious state of complete and perfect Buddhahood. Therefore, I shall practice the gradual path of Guru Chenresig yoga.

Seven-limb Prayer (to purify and accumulate positive potential)

Reverently I prostrate with my body, speech and mind,
And present clouds of every type of offering, actual and mentally transformed.

I confess all my negative actions accumulated since beginning-less time,
And rejoice in the virtues of all holy and ordinary beings.

Please remain until cyclic existence ends,
And turn the wheel of Dharma for sentient beings.
I dedicate all the virtues of myself and others to the great enlightenment.

Mandala Offering

This ground, anointed with perfume, flowers strewn,
Mount Meru, four lands, sun and moon,
Imagined as a Buddha land and offered to you
May all beings enjoy this pure land.

The objects of attachment, aversion and ignorance — friends, enemies and strangers, my body, wealth and enjoyments — I offer these without any sense of loss. Please accept them with pleasure and inspire me and others to be free from the three poisonous attitudes.

idam guru ratna mandalakam niya tayami

The Four Immeasurables

How wonderful it would be if all sentient beings were to abide in equanimity, free of bias, attachment and anger. May they abide in this way. I shall cause them to abide in this way. Guru-deity, please inspire me to be able to do so.

How wonderful it would be if all sentient beings had happiness and its causes. May they have these. I shall cause them to have these. Guru-deity, please inspire me to be able to do so.

How wonderful it would be if all sentient beings were free from suffering and its causes. May they be free. I shall cause them to be free. Guru-deity, please inspire me to be able to do so.

How wonderful it would be if all sentient beings were never parted from upper rebirth and liberation's excellent bliss. May they never be parted. I shall cause them never to be parted. Guru-deity, please inspire me to be able to do so.

Request Prayer

O Arya Compassionate-eyed One
 Who is the treasure of compassion,
 I request you, please listen to me,
 Please guide myself, mothers and fathers
 In all six realms to be freed quickly
 From the great ocean of samsara.
 I request that the vast and profound
 Peerless awakening mind may grow.
 With the tear of your great compassion,
 Please cleanse all karmas and delusion.
 Please lead with your hand of compassion
 Me and migrants to fields of bliss.
 Please Amitabha and Chenresig
 In all my lives be virtuous friends.
 Show well the undeceptive pure path
 And quickly place us in Buddha's state.

2. Whenever I am with others

I will practice seeing myself as the lowest of all,
 And from the very depth of my heart
 I will respectfully hold others as supreme.

3. In all actions I will examine my mind

And the moment a disturbing attitude arises,
 Endangering myself and others,
 I will firmly confront and avert it.

4. Whenever I meet a person of bad nature

Who is overwhelmed by negative energy and intense suffering,
 I will hold such a rare one dear,
 As if I had found a precious treasure.

5. When others, out of jealousy,

Mistreat me with abuse, slander and so on,
 I will practice accepting defeat
 And offering the victory to them.

Meditation on the “Eight Verses of Thought Transformation”

After each verse, visualize much light coming from Chenresig,
 flowing into you and completely filling your whole body. It purifies
 the selfishness and ignorance which prevent you from understanding
 the meaning of that verse, and gives you the ability to understand and integrate each verse into your life. Say the six-syllable mantra a few times while doing the visualization.

1. With the thought of attaining enlightenment

For the welfare of all beings,
 Who are more precious than a wish-fulfilling jewel,
 I will constantly practice holding them dear.

2. Without these practices being defiled by the stains of the eight worldly concerns,

By perceiving all phenomena as illusory,
 I will practice without grasping to release all beings
 From the bondage of the disturbing unsubdued mind and karma.

Purification Meditation and Mantra Recitation

Chenresig now comes on top of your head, facing the same direction as you. Visualize Chenresig on the heads of all sentient beings who are seated around you. At each of the Chenresigs' heart, visualize a lotus and flat moon disc. Standing at the center of the moon is the seed-syllable HRI, the essence of Chenresig's omniscient mind of wisdom and compassion. This is surrounded by the letters of the long mantra, and inside this stand the letters of the six-syllable mantra. All of it is made of radiant light.

From the mantras and HRI much white light and nectar, which represent the nature of Chenresig's blissful omniscient mind, flow into your body, permeating your entire nervous system. They totally purify all disturbing attitudes, negative karmic imprints, diseases and obscurations. Feel completely pure and blissful. Similarly, light and nectar from the Chenresigs on the crowns of all the sentient beings flow into them, purifying all negativities and obscurations. Do this visualization while reciting the long mantra (3, 7 or 21 times) and then the six-syllable mantra (21x, 108x or as much as possible).

Long mantra:

*namo ratna trayaya/ namo arya gyana sagara/ berotsana buha radzaya/
latagataya/ arhatay/ sanyaksam buddhaya/ namo sarva talagatay/ arhatay/
sanyaksam buddhay/ namo arya avadokte/ shoraya/ bodhi satoya/ maha
satoya/ maha karunikaya/ tayata/ om/ dara dara/ diri diri/ duru duru/ itte
wate/ tsale tsale/ partsale partsale/ kusume kusume ware/ ihli ihli/ tsiti dzola/
ahpanaye soha/*

Six-syllable mantra:

om mani padmay hung (also written *om mani padme hum*)

Absorption

Think, "I will live my life in a meaningful way, and do all actions with the motivation to attain enlightenment for the benefit of all sentient beings." Because you have such a noble intention, Chenresig is extremely pleased. He melts into white light and absorbs into your heart.

For those who have not received the great empowerment into the Chenresig mandala: By Chenresig absorbing into you, your mind becomes the nature of great compassion, loving-kindness, and bodhicitta. Your body is filled with light and becomes very pure and clear, like crystal. Concentrate on this for a while.

The Chenresigs on the heads of all the sentient beings melt into light, absorb into the sentient beings and bless them so that they may progress along the gradual path to enlightenment. Then dedicate the positive potential from doing the meditation by reciting the prayers below.

For those who have received the great empowerment into the Chenresig mandala: By Chenresig absorbing into you, your body becomes white blissful light. Think that your body, speech and mind are unified with Chenresig's holy body, speech and mind.

Then your body dissolves into clear light and all your ordinary concepts about who you are vanish. Meditate on the emptiness of inherent existence of yourself and all phenomena.

Out of the clear light, your mind, which is oneness with Guru Chenresig's blissful wisdom, manifests as a lotus, moon disc and upon this, yourself as Chenresig, made of radiant light.

At your heart, visualize a lotus, moon disc and the syllable HRI, surrounded by the two mantras. With great compassion, send much blissful light from the HRI and the mantras to all the sentient beings who are suffering and who have been so kind to you. The light purifies all the sentient beings of their disturbing attitudes, and negativities of body, speech and mind. The light becomes everything that sentient beings want, so they receive temporal happiness. The light also ripens their minds so that they receive the realizations of the gradual path to enlightenment and attain the ultimate happiness of Buddhahood.

Again send light rays which carry offerings to all the Buddhas and to all the sentient beings who have become Chenresig. They are extremely pleased and experience bliss.

Then all the qualities of Chenresig's holy body, speech and mind in the form of white light come from all the Chenresigs and absorb into your heart, blessing your mind. All the Buddhas and all the sentient beings who have become Chenresigs fall like snow flakes into your body. Feel very blissful and think that your body, speech and mind have become completely one with Guru Chenresig's holy body, speech and mind.

While doing the above visualizations, recite the long mantra (3, 7 or 21 times) and the six-syllable mantra as much as possible.

Dedication

Due to this merit may I soon
Attain the enlightened state of Chenresig
That I may be able to liberate
All sentient beings from their sufferings.

May the precious bodhi mind
Not yet born arise and grow.
May that born have no decline
But increase forever more.

Due to the positive potential accumulated by myself and others in the past, present and future, may anyone who merely sees, hears, remembers, touches or talks to me be freed in that very instant from all sufferings and abide in happiness forever.

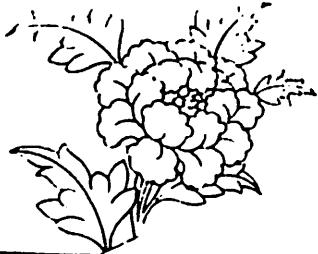
In all rebirths, may I and all sentient beings be born in a good family, have clear wisdom, have great compassion, be free of pride and devoted to our spiritual masters, and live in accordance with our vows and commitments to the spiritual masters.

In whatever guise you appear, O Chenresig, whatever your retinue, your life span and pure land, whatever your name most noble and holy, may I and all others attain only these.

By the force of these praises and requests made to you, may all disease, poverty, fighting and quarrels be calmed. May the Dharma and all auspiciousness increase throughout the worlds and directions where I and all others dwell.

Daily Activities

When you are not meditating, but are doing your daily activities, visualize and be mindful of a small Chenresig made of radiant light at your heart. This is especially effective to help you be mindful of your actions, for Chenresig is a witness to all you do or say during the day. Also, whenever you eat or enjoy other sense pleasures, imagine offering them to Chenresig. Whenever you are praised, rather than become proud, think the other people are praising Chenresig.



|| ཀྱ ན ད མ ཡ ས ར ད ག དྷ བ ཉ པ ཟ ཕ མ ཞ ད ||

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

|| ན ຃ ບ ສ ຖ ອ ຄ ຊ ດ ທ ຄ ຊ ດ ທ ຄ ຊ ດ ທ ຄ ຊ ດ ທ ||
SANG GYE CHÖ DANG TSOK KYI CHOK NAM LA

|| ཤ ປ ດ ບ ດ ຜ ດ ວ ດ ບ ດ ປ ດ ບ ດ ປ ດ ບ ດ ປ ||
JANG CHUB BAR DU DAK NI KYAB SU CHI

I take Refuge, until I obtain Enlightenment, in the Buddha, the Dharma, and the Sublime Assembly. By the merit that

|| ད ດ ຣ ພ ດ ສ ດ ບ ດ ສ ດ ບ ດ ສ ດ ບ ດ ສ ||
DA GI JIN SOK GYI PAI SÖNAM KYI

|| ད ອ ດ ປ ດ ພ ດ ປ ດ ພ ດ ປ ດ ພ ||
DRÖ LA PEN CHIR SANG GYE TOB PAR SHOK

I have accumulated through generosity and other virtues, may I obtain Buddhahood for the sake of all beings.

|| ཁ ດ ບ ດ ບ ດ ບ ||
(repeat 3 times)

|| ສ ດ ບ ດ ບ ດ ບ ດ ບ ||
KYÖN GYI MA GÖ KU DOK KAR

|| ཁ ດ ບ ດ ບ ດ ບ ດ ບ ດ ບ ||
DZOK SANG GYE KYI U LA CYEN

|| ཁ ດ ບ ດ ບ ||
TUK JEI

You who have no stain, white is your body. The perfect Buddha adorns your head.

You look upon

|| ສ ດ ບ ດ ບ ດ ບ ||
CHEN GYI DRO LA ZIG

|| ສ ດ ບ ດ ບ ດ ບ ດ ບ ||
CHENREZIG LA CHAK TSAL TÖ

all beings with eyes of compassion. I pay deeply felt homage to you.

|| ວ ດ ບ ດ ບ ດ ບ ||
NAMO RATNA TRAYAYA

|| ວ ດ ບ ດ ບ ດ ບ ດ ບ ດ ບ ||
NAMA ARYA JNYANA SACARA BE ROTSANA BAYU HARADZAYA

|| ວ ດ ບ ດ ບ ||
TATHAGATAYA

absorbed back into the Hri.

|| ພ ດ ບ ດ ບ ດ ບ ||

|| ວ ດ ບ ດ ບ ດ ບ ດ ບ ||
VAM: SHADHASTU: ANGURU: SAMUDRA: PUDHU: VAM: ALADHADHARU:

ARHATE SAMYAK SAMBUDDHAYA

NAMA SARVA TATHAGATE BHAYA

ARHAT BHAYA SAMYAK SAMBUDDHEBHAYA

NAMA ARYA

ॐ

| एव्य |

AV ALOKITESHYARAYA

बौद्धिसत्य |

BODHI SATOYA

महासत्य |

MAHA SATOYA

महाकरुणिय |

MAHA KARUNIKAYA

ॐ
ते या ता

ॐ धरा धरा |
ON DHARA DHARA

धिरि धिरि |
DHIRI DHIRI

धुरु धुरु |
DHURU DHURU

आटे आटे |
ITTE WITTE

त्साले त्साले |
TSALE TSALE

प्रत्साले प्रत्साले |
PRATSALE PRATSALE

कुसुमा सुमुक्षुरो |

ओ मनि पेमे हुंग अ दो ला मापानया सोहा |

KUSUMA KUSUMA WA RE

OM MANI PEME HUNG

गुडाम विद्वद्वात्तेषां शक्तां विद्वद्वात्तेषां

(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.)

जंग चुब से मनि रिं पो चे |

JANG CHUB SEM NI RIN PO CHE

मा क्ये पा नाम क्ये चुर चिक |

MA KYE PA NAM KYE CYUR CHIK

क्ये पा न्याम पा मे पा दांग |

KYE PA NYAM PA ME PA DANG

The Precious Bodhicitta Thought, in whom it has not been born, may it arise, in whom it has arisen may it not diminish,

जंग चुब से दुर्बल ये वार दो |

GONG NE GONG DU PEL WAR DZO
but grow and flourish.

गे वा दि यि न्युर दु दाक |

GE WA DI YI NYUR DU DAK

चुर वांग द्रुब चुर ने |

CHENREZIG VANG DRUB CYUR NE

द्रो |

वा चिक क्यांग मा लु पा |

WA CHIK KYANG MA LU PA

दे यि सा ला गो पर शोक |

DE YI SA LA GO PAR SHOK

without exception. (The end of the Sadhana.)



Having by this virtue, realised the state of Chenresig, the powerful One, may I establish in it all beings

द्युष्टि गुरु दम्पत्ति या |

WA CHIK KYANG MA LU PA

without exception. (The end of the Sadhana.)

want others to be happy, regardless of their relationship to us.

THE PRACTICE

Sit comfortably. Relax your body and mind and let all thoughts and worries subside. Mindfully observe your breath until you are calm and your awareness is focussed in the here-and-now.

Start by imagining all living beings around you: your mother is on your left, your father on your right, and other relatives and friends are behind you. Visualize in front of you those you dislike or who have hurt you. And extending in every direction, right to the horizon, are all other beings. Feel that they are there, all in human form, sitting quietly, like you. Stay relaxed – don't feel crowded or tense, but imagine that a sense of harmony and peace pervades everyone.

Consider how nice it would be, for yourself and others, if you were able to love all these beings. Consider that everyone wants to be happy and to avoid suffering, just as you do. They are all trying to make the best of their lives, even those who are angry and violent.

Now generate a feeling of love in your heart. You can do this by thinking of someone you love and letting your natural good feelings for this person arise. You might like to imagine your love as a warm, bright light, not physical, but pure, positive energy glowing in your heart.

Before you can truly love others you need to love yourself. Loving yourself means accepting yourself as you are, with your present faults and shortcomings, and recognizing you have the potential to free yourself from all your problems. So, really wish yourself all the happiness and goodness there is. Imagine that the warm energy in your heart expands until it completely fills your body and mind.

Now let your love flow out to others. Start with your family and close friends sitting near you. Imagine the warm, luminous energy radiating from your body, touching them and filling their bodies and minds. Think, and feel sincerely,

7 *Meditation on Love*

Love is wanting others to be happy. It is a natural quality of mind, but until we develop it through meditation and other practices it remains limited, reserved for a few select individuals. Genuine love is universal in scope, extending to everyone, without exception.

Although we might agree with this idea in principle, we probably find it difficult to actualize. Does love arise spontaneously for all the people in the street and the supermarket? Do we feel love for the politicians we don't like, racists, and parents who beat their children? If not, we have work to do! We should begin with mindfulness: observing our reactions to the people we encounter, looking out for feelings of attraction, aversion and indifference. As long as we continue to discriminate between those we like, those we dislike and those we do not care about we can never even take the first step.

To counteract this mistaken discrimination, we can practise the equilibrium meditation (page 89) and the methods for dealing with attachment and anger (page 97). The following meditation is a good complement to these; it helps us tap our natural resource of love and channel it to all living beings. If we practice it with concentration and sincerity, really getting in touch with our heart, we will find that it is possible to truly

"May you be happy; may all your thoughts be positive and all your experiences good. May you be free of problems, sickness and sadness. May your lives be long and peaceful and may you quickly reach enlightenment."

Then turn your attention to the people in front of you, those you have difficulty with. Contemplate that they also need and deserve your love. Imagine your positive, loving energy flowing out from your heart to these people. Wish them to be free of the confusion, the anger and self-centredness that drive them to act the way they do. Really want them to find peace of mind, happiness, and finally enlightenment. Pour out your love to all of them.

Continue to send your positive, warm feelings out to all the other people around you. Love is an unlimited spring of good energy, so you shouldn't worry that it will run out! Completely open your heart and imagine your love flowing to every direction, reaching all the beings who are lonely, sick, hungry, confused, oppressed, frustrated, frightened. Their suffering disappears and their minds become peaceful, clear and full of pure happiness. Wish them to have every good experience, from the satisfaction of ordinary needs and desires all the way to enlightenment. Concentrate on this feeling of love as long as possible.

Conclude the session by thinking that you definitely have the potential to love everyone, even those who annoy or hurt you, and those you don't even know. Generate a strong wish to work on your own anger, impatience, selfishness and the other problems that prevent you from having such love. Keeping your mind open and trying to overcome ego's prejudiced attitudes will leave much space in your heart for pure, universal love – and thus happiness for yourself and others – to develop.

Finally, dedicate the positive energy of your meditation to all beings, that they find happiness and enlightenment.

4 *Meditation on Compassion*

Whereas love is the desire for others to be happy, compassion is the desire actually to bring about their happiness by freeing them from their suffering.

Compassion is not the sad, anxious feeling we often experience when we see or hear about people's pain. Neither is it a sentimental involvement in their problems nor, on the other hand, a self-conscious holding-back. All these responses are inappropriate and show that we do not understand the causes of the problems, or the solution.

With true compassion we are more wise: we understand how and why suffering occurs and can deal realistically with the situation. It gives us the energy to do what we can to help and the wisdom to accept our limitations and not worry about what we cannot do.

An *attitude* of compassion is what really counts; we cannot expect to actually eliminate someone else's unhappiness while our own mind is still troubled by misconceptions and confused emotions. We should, therefore, work simultaneously on developing the wisdom to see clearly how things are and the compassionate wish to alleviate others' suffering – then our actions will be truly skilful.

Compassion benefits not only others but ourselves as well. As the Dalai Lama has said, "If you want others to be happy, practise loving-compassion; if you want yourself to be happy, practise loving-compassion."

We all possess the potential to be limitlessly compassionate. A powerful way of awakening and developing this potential is by visualizing Avalokiteshvara (Tibetan: Chenrezig), the embodiment of compassion, and contemplating his mantra.

A mantra is a series of syllables that corresponds to certain subtle vibrations within us. A mantra has built up its energy for good by being used by millions of people for thousands of years. Its effectiveness does not lie in our understanding its literal meaning but in concentrating on its sound as we recite it aloud or silently.

Avalokiteshvara's mantra, *om mani padme hum* (pronounced *om mah-mee ped-may hoom*), expresses the pure energy of compassion that exists in every being. Reciting it, either in meditation or while going about our daily activities, not only awakens our own compassion but, by joining with the millions of other people saying it too, adds to the growth of peaceful, loving energy in the world. At the very least, concentrating on the compassion-mantra helps our mind stay alert and positive rather than scattered and negative.

This practice combines an analytical meditation for generating compassion with a stabilizing meditation on the image and mantra of Avalokiteshvara.

THE PRACTICE

Relax your body and mind and bring your awareness to the present by mindfully watching your breath. Check your thoughts and feelings and generate a positive motivation for doing the meditation.

Imagine that all of space is filled with beings, sitting around you and extending beyond the horizon. Contemplate their suffering. First, think of the suffering of your parents and the other people you are close to. Open your heart to the



physical and psychological problems they are experiencing and think that, just like you, they want to be free of all suffering. Feel how wonderful it would be if they *were* free and could enjoy the peace and bliss of enlightenment.

Then think of the people you do not like or who have hurt you. Imagine their suffering: physical pain and discomfort, feelings of loneliness, insecurity, fear, dissatisfaction. Just like you, they don't want problems but they have no choice: as long as the mind is confused and ignorant of reality, it cannot find peace. Open your heart to these people for whom normally you feel irritation or anger.

Expand your awareness to take in the troubles and pain of other human beings and of animals; whoever has an uncontrolled mind necessarily has suffering.

But don't be overwhelmed by all of this! Remember that suffering, unhappiness and pain are mental experiences, impermanent and changeable. They arise because of misunderstanding and confused emotions, and once their causes have been eliminated they disappear. It is a matter of each one of us working on our own mind, dealing with our misconceptions and negative energy and gradually developing a correct understanding of the way things actually exist.

Feel strongly the aspiration to do this yourself, so that you can help others to be free of their suffering.

Now, visualize just above your head and facing the same way as you Avalokiteshvara, the manifestation of pure unobstructed compassion, love and wisdom. His body is of white light, transparent and radiant. Try to feel his living presence. His face is peaceful and smiling and he radiates his love to you and all the beings surrounding you. He has four arms. His first two hands are together at his heart and hold a jewel that fulfills all wishes; his second two are raised to the level of his shoulders, the right holding a crystal rosary and the left a white lotus. He is sitting on a white moon disc upon an open lotus, his legs crossed in the full-lotus posture. He wears exquisite silk and precious jewels.

Hold your awareness on this visualization until it is stable. Stay relaxed and comfortable and open to Avalokiteshvara's serene and loving energy.

Now, make a prayer from your heart, to overcome your misconceptions and negative energy and to develop pure love and compassion for all beings. Feel that you are connecting with your own true nature, your highest potential.

In response to your request, Avalokiteshvara lovingly sends streams of white light, filling every cell and atom of your body. It purifies all your negativities and problems, all your past harmful actions and your potential to give harm in the future, and completely fills you with his limitless love and compassion. Your body feels light and blissful, your mind peaceful and clear.

The light from Avalokiteshvara radiates out to every living being, purifying their negative energy and filling them with bliss.

Now, while concentrating on this visualization, recite the mantra, *om mani padme hum*, aloud for a while and then silently, as many times as you like.

When you have finished the recitation, visualize Avalokiteshvara dissolving into white light, which flows down through the crown of your head and reaches your heart-centre. Your mind merges indistinguishably with Avalokiteshvara's mind and you experience complete tranquillity and bliss.

Hold this feeling as long as possible. Whenever your usual sense of I starts to arise – an I that is bored, restless, hungry; whatever – think that this is not your real self. Simply bring your attention back again and again to the experience of being oneness with the qualities of Avalokiteshvara's mind: infinite love and compassion.

Finally, dedicate the positive energy you have created by doing this meditation to the happiness of all living beings. (For another meditation on Avalokiteshvara, see page 160.)

From the true nature [Buddhahood],
In all directions, arises the power of compassion,
Accomplishing the prosperity of others through its play.

INVOKING THE BUDDHA OF COMPASSION TO OPEN OUR HEARTS

Meditating upon any source of power can help us to open to compassion, like the sowing of seeds in fertile ground. It is especially powerful to contemplate a divinity as the image of inspiration. The particular exercise I will describe calls upon Avalokiteshvara, the Buddha of Compassion. The approach and content of this visualization are similar to other exercises that can lead us to openness. The key here is the intention to open our hearts. Even if we sometimes find it hard in everyday life to feel compassion, the intention itself is very healing.

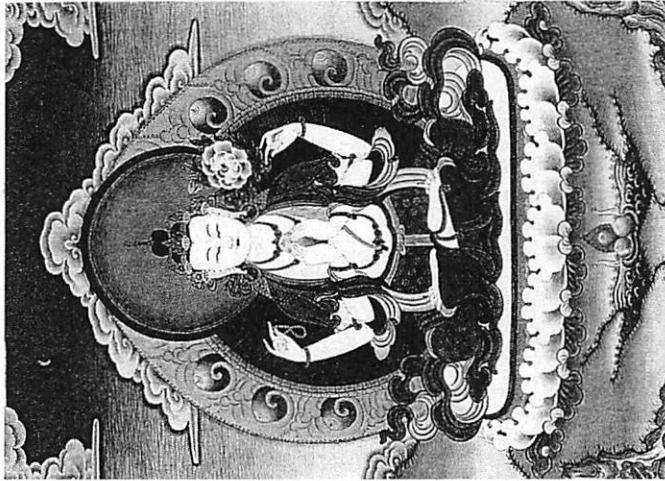
Call up this visualization in however much detail as you comfortably can, contemplating the imagery with a relaxed but heartfelt concentration. Give yourself to the meditation, so that awareness and image are one.

Imagine you are at a high place such as a mountain, looking at the limitless sky. Take a deep breath, and stay in this openness for however long you want, releasing all your stress and worries.

Avalokiteshvara emerges from the open sky in front of you, in the most inspiring, peaceful, and enchanting form you can imagine. His body is white, radiant with light, like a snowy or crystal mountain touched by the rays of thousands of suns.

He is adorned with silks and jewels, and sits upon a moon disc, which rests in the middle of a beautiful lotus. The Buddha is firmly seated, symbolizing the unmoving state of Buddhahood.

In this meditation, the Buddha is endowed with four arms, which dispense boundless compassion to every being in the universe. His first two hands are folded together at his heart in a gesture that symbolizes the oneness of nirvana and samsara—the union of enlightenment with the suffering of the world, the per-



Avalokiteshvara

fection of everything as it is, including mundane struggles and impermanence. In his folded hands, he holds a wish-fulfilling jewel, which represents the “skillful means” that fulfill the needs of all beings who are open to the opportunity. The divinity’s second right hand holds a crystal rosary to symbolize the constancy of his compassion for all. His second left hand holds a white lotus to symbolize his unstained, boundless knowledge and wisdom.

His eyes are full of infinite kindness and caring, and look at everyone without blinking, in unconditioned and unceasing love. He is both youthful and ageless, beyond all suffering, and his joyful, smiling face brings release from suffering to everyone.

Develop the feeling in your heart that this is not just a form created by your mind, but the true and pure form of the Buddha of Compassion, the embodiment of all Buddhas and enlightened beings. Trust in this image as the reflection of the pure nature of

your own mind, which has appeared as the Buddha. Feel his presence in your heart, body, and mind. Rejoice in the blessings he brings to the place where you live, the people you are with, the whole universe.

On the ground facing Avalokiteshvara, visualize all sorts of beings who are overjoyed to be in the presence of the Buddha. Now, with a feeling of warmth, think that all the beings on earth are joining you in chanting the following mantra:

OM MANI PADME HUNG
or
OM MANI PADME HUNG

This can be translated as “Buddha of the Jewel and Lotus, we invoke you,” or more broadly as “O Buddha who holds the jewel and lotus of compassion and wisdom, please grant us your blessings.”

Give yourself completely to the sound of the chant; say or sing it again and again, in a way that you find inspiring. As you do so, refresh your visualization. With warmth and devotion, imagine that all beings everywhere are looking with wide, joyful eyes at the Buddha. The sweet sound of the mantra fills the universe in a symphony that transforms every form, sound, and concept into a celebration of the Buddha of Compassion.

Now in your mind hear the soothing voice of the Buddha, who is saying again and again: “All your unwholesome actions and feelings are totally and completely healed. Now you are pure and perfect. Feel happiness and peace.” Allow the meaning of these words to sink into your heart, not just as words that come and go, but as a true and deeply felt empowerment and blessing.

Now beams of healing light blaze from Avalokiteshvara, and as they touch you, your heart opens fully to all the mother-beings that surround the divinity. These lights are not just beautiful, pure forms but the energy of peace, warmth, bliss, and openness. The light from the Buddha flows through you, to all beings, dis-

pellng all pain and suffering. Allow a feeling of calm and openness to spread through you. Feel that the whole world has become one in compassion. The ice-like coldness and hardness of your untamed mind melts, and by the power of the Buddha’s compassionate light your own body is transformed into pure light. The light of the Buddha is like a thousand suns, but it never hurts anyone’s eyes; instead it brings a soothing feeling of peace and release. As this infinite light radiates in every direction, the universe merges in peace and oneness.

Feel the vastness and openness of the universe. Allow all your thoughts and feelings to vanish into the Buddha’s infinite peace and warmth, in whose compassion there is no distinction between pain and pleasure, good and bad, this and that, you and me. All are one and the same in great peace. Rest in the openness of your healing mind. You may then repeat this meditation again and again, as often as it is comfortable.

This meditation can be varied by using other forms of healing energy as discussed earlier in this book. Karma Chakme, the great master of liturgy, condenses many practices of the common and sacred scriptures, as well as the mystical teachings, in a meditation upon the Buddha of Compassion that can be used to heal ordinary sickness.

Imagine the divinity above the head of the sick person, who could be yourself or someone else. Here the Buddha of Compassion is envisioned with two arms, his right hand offered in protective gesture, his left hand holding a white lotus at his heart. Among the many aspects of his wondrous appearance is the vision of his mantra, OM MANI PADME HUNG, moving in a circle around his heart. Glorious light radiates from the mantra.

Pray to the Buddha of Compassion, the great bodhisattva, provider of fearlessness. Ask for freedom from sickness, and believe that this prayer will be answered.

The rest of the meditation is described by Karma Chakme as follows:

From the body of the Buddha a stream of nectar descends, and washes away all the sickness and ill effects of the sick person, and then nectar-of-bliss fills his or her body.

Then repeat the following mantra as many times as you can: "OM MANI PADME HUNG SARVA SHANTING KURUYE SOHA."^{*}

Then the Buddha above the person's head dissolves into light and merges into the sick person.

Remember that you can always bring the feeling and energy from any meditation on compassion into your daily life; it is a blessing always available to us. Welcome everything life brings you—it is all an opportunity to realize our true nature.

When you are happy, feel it fully as the blessing energy of the Buddha, without grasping at it. When you suffer, think: "May this pain be a ransom to relieve the pain of all beloved mother-beings," and consider the suffering as a positive force that brings spiritual inspiration and awareness, the supreme goal of human life.

So, if your mind is occupied mostly by negative emotions, first, you must focus on purifying them and getting freedom from them through positive approaches such as devotion, pure perception, and serving others. When your mind functions mainly with positive thoughts and feelings, then and only then you should start to train on the path of perfection, the ultimate goal.

As long as your mind is occupied with negative ideas and emotions, even if your ultimate goal is perfection, you cannot jump from negative mind to perfection. Even if you have devoted yourself to the best teachings, your jumping effort might only land you in the ditch of the neutral state with no awakening or enlightenment, because your mind is not yet prepared for such a goal. Only when your mind is purified and refined by positive training will the realization of perfection become feasible.

Therefore, if you have already refined your mind with training on the positive path and are ready to start on the path of perfection, then this eleventh stage is the meditation on the union of awareness and emptiness (openness), the true nature of your mind. If you are not yet ready for the path of perfection, this stage is for bringing the results of your meditation on loving-kindness into a deeper level of your mind, as discussed before. So, remaining in such

awareness, sing, OM MANI PADME HUNG. And contemplate the words of Paltrul Rinpoche:

Your mind is the union of awareness and emptiness,
the *dharma-kaya* [the ultimate body],
Rest in its innate state, without modification. The
self-luminosity will arise.
Complete all that is to be done by just stopping all
and doing nothing.
Recite the six syllables by dwelling in the naked
union of awareness and emptiness.
Realizing all phenomena as emptiness is the crucial
point of view.
It liberates all the concepts of truth and falsehood
into their true nature.
Unite—without clinging—all the existents of
samsara and nirvana as the *dharma-kaya*,
Recite the six syllables as the self-liberation of all
thoughts.
Clinging to the appearances as real is delusion,
the cause of samsara.
Mind remaining in its natural state, free from
thoughts, is Avalokitesvara.

Resting in Natural Mind is not other than [being in]

Avalokitesvara.

Recite the six syllables by remaining in the nature of the mind, the *dharma-kaya*.“

of the Enlightened Ones and make positive aspirations. Think and say, “By the power of the Buddha of Loving-Kindness, and by the power of the merit of my prayers and meditations on loving-kindness, may all beings, without exception, receive and be inseparable from the blessing light of omniscient wisdom and unconditional love of the Buddha of Loving-Kindness. May the darkness of mental and emotional afflictions, fears and sadness, mental and physical ills, and confusion and struggles of the whole universe be pacified by the power of the blessing light of the Buddha’s loving-kindness. May every being realize the blessing light, omniscient wisdom, and unconditional love of the Buddha and remain inseparable from them. “May I always remain in union with the luminous blessing light, and the omniscient wisdom, and the unconditionall love of the Buddha. May I be the source of the Buddha’s blessings for all beings and especially for those who are close to me, are connected with me, and rely on me.”

Benefits of the Twelve Stages of Meditation
Physically, these meditations are helpful in easing tension, by balancing the elements of earth, water, fire, and air, the building blocks of the body. They will clear and open the blocked veins, arteries, and channels of the body. They will

STAGE TWELVE— DEDICATE THE MERIT TO OTHERS AND MAKE ASPIRATIONS

At the end of the meditation session dedicate all the merit or positive karma, the deeds of the meditation and prayers, to others—to your mother, to a neutral person, to a so-called foe, and to all beings as the cause of happiness, peace, and the realization of awareness of loving-kindness. Feel happiness for having this merit and giving it away to bring benefit to others.

If you dedicate the merit of loving-kindness to others or offer any positive deeds toward others with loving-kindness, you will generate merit, positive karma, bringing future happiness for yourself. If you give away your merit, it will not actually be lost or decrease—it will increase, because giving the gift of merit to others is itself an important and powerful means of merit-making.

Now that the merit has been dedicated, invoke the power

HOW TO PRACTISE THE THOUGHT-TRAINING TEACHING ENTITLED:

THE EVER-FLOWING WATER OF BODHICITTA, ANNIHILATING THE DEVIL OF THE SELF-CHERISHING MIND

Here is shown a teaching in eight verses that includes the whole technique of training the thought in relative and absolute Bodhicitta.

It has been composed by Lang.ri T'ang.pa Dor.je Seng.ge, a disciple of the virtuous friend perfect in all knowledge, Ka.d'am.pa Po.to.wa Rin.ch'en Sal, who was the only one of his Guru's eight Heart-sons to receive the special instructions of the teaching on changing oneself into others.

The practice of these teachings has three divisions: the preparation, the actual practice and the completion.

1. The Preparation

Seated comfortably, generate a particularly virtuous motivation. Then, either make a glance meditation on the Lam.rim Teachings, from the beginning - devotion to the Guru - to the end, or with strong feeling, think as follows:

"It is inadequate merely to ensure that I shall not be reborn in the suffering lower realms: I must release myself from the whole of samsara.

"Yet neither is this enough. All sentient beings have been my mother; there is not a single one who has not. Each has been my mother time without number, and each time has been as kind as my present mother.

"At this very moment, not only are these kind mother sentient beings in great and real suffering, but they are also running constantly to create the cause for more. There is not a minute nor even a second in which they can experience an instant's happiness. If a mother's suffering is not alleviated by her own son or daughter, then who else will do it?

"Even though it is up to me alone to bear the burden of eradicating the suffering of all mother sentient beings, at the moment I am incapable of

relieving the suffering of even one sentient being. But if I were to receive the Enlightened, Holy Body, just one ray of its light could ripen the minds of countless sentient beings, leading them into a state of great peace.

"Therefore, to release all mother sentient beings from suffering and lead them into the most sublime happiness of Enlightenment, I must attain the state of Buddhahood.

"The attainment of Buddhahood is not without cause or conditions; the principal cause is the two Bodhicittas. Therefore, I am going to practise the profound oral teaching on training the mind in Bodhicitta."

Visualise, at the level of your forehead at a distance of a body's length, your Root Guru in the manifestation of and inseparable from one-thousand arm Avalokiteshvara, standing on a moon disc which rests upon a lotus.

Now perform the seven-limb practice:

La. ma Chan.ra.zig zig.la ch'ag.tsal.lo

Ngo.sham yi.trul ch'o.trin ma.lu.bul

T'o.me na.sag dig.tung t'am.cha.shag

Kye.p'ag ge.wa nam.la je.yi rang

K'or.wa ma.dong b'ar.d'u leg.zhug.na

Dro.la ch'o.gy'i k'or.lo k'or.wa.d'ang

Dag.zhan ge.nam j'ang.ch'ub ch'en.por.ngo

(I prostrate to Guru Avalokiteshvara; each and every offering (I make) including those really performed and those mentally transformed; every sin collected from the beginninglessness of samsaric life is confessed (offered); I rejoice at all ordinary beings' and noble beings' actions. Please, Buddha, by living as our guide until samsara ends (the void of samsara), reveal the Teachings to sentient beings. Because of the merits created by myself and others, may the two Bodhicittas ripen and Buddhahood be received, for the sake of all sentient beings.)

Now make the following heartfelt request:

"Precious Guru, please bestow upon me your blessings: help stop any wrong conceptions from ever entering my mind, make my mind one with Dharma and bring me correct realizations of the whole Path, from Guru devotion to the completion of training, the unified Vajra state. And please bestow upon me special blessings, so that I shall receive immediately the loving, compassionate Bodhicitta."

2. The Actual Practice

1. Determined to obtain the greatest possible benefit from all sentient beings, who excel even the wish-fulfilling jewel, may I hold them most dear at all times.

Visualization:

From the seed syllable HRIH on a lotus and moon at the heart of Avalokiteshvara, much blissful, white nectar streams down through the centre of your head, filling your whole body, purifying all obscurations, especially those that prevent you from holding others most dear, and bringing all realizations, especially those of holding others most dear.

2. When in the company of others, may I always consider myself the lowest of all and from the depth of my heart hold them dear and supreme.

Repeat the visualization, the nectar purifying especially the obscurations that prevent you from holding others dear and supreme and bringing realizations of how to do this.

3. Vigilant, the moment a delusion appears endangering myself and others, may I confront and avert it without delay.

Repeat the visualization, the nectar purifying especially the obscurations that prevent you from confronting and averting delusions, and bringing realizations of how to do this.

4. Whenever I see beings of wicked nature overwhelmed by violent, negative actions and sufferings, may I hold such rare ones dear, as if I had foand a precious treasure.

Repeat the visualization, the nectar purifying especially the obscurations that prevent you from regarding harmful beings as precious and dear, and bringing realizations of how to do

this.

5. When, out of envy, others mistreat me with abuse, insult or the like, may I accept defeat and offer the victory to others.

Repeat the visualization, the nectar purifying especially the obscurations that prevent me from accepting defeat and offering victory to others, and bringing realizations of how to do this.

6. When someone I have benefitted and in whom I have great hopes gives me terrible harm, may I regard him as my Holy Guru.

Repeat the visualization, the nectar purifying especially the obscurations that prevent you from regarding harmful beings as your Holy Guru, and bringing realizations of how to do this.

7. In short, both directly and indirectly do I offer every benefit and happiness to all my mothers. May I secretly take upon myself all their harmful actions and suffering.

Repeat the visualization, the nectar purifying especially the obscurations that prevent you from taking the harmful actions and suffering of all mother sentient beings upon yourself, and bringing realizations of how to do this.

8. Not to be defiled at any time by the stains of the superstitions of the eight worldly dharmas by perceiving all dharmas as illusory, may I be released from the bondage of attachment.

Repeat the visualization, the nectar purifying especially the obscurations that prevent you from perceiving all dharmas as illusory and bringing release from the bondage of attachment.

3. The Completion

Then request: "Precious Guru, please bless me and all mother sentient beings to attain the precious Guru Buddha's Enlightened state."

Extremely pleased by this request, your Guru descends through the crown of your head to your heart. Much blissful white light emanates from the seed syllable HRIH at the heart of Guru Avalokiteshvara,

passing through infinite space in all directions, purifying all sentient beings. Then visualize all these beings as having become Avaloketeshvara.

Finally, make this dedication prayer:

"May the suffering and the causes of suffering of all sentient beings ripen on me now, and may all sentient beings receive the results of my virtuous actions and Bodhicitta."

It is essential to wish and pray like this always, to create such merit constantly, and to find such virtuous Gurus and meet such virtuous friends in all future lives.

This Teaching was dictated by Lama Thubten Zopa and transcribed by Venerable Thubten Donyo in October 1975.

It has been done not only for my own benefit, but with the thought that it may help those intelligent, young Westerners of today, who have found that their lives are full of problems for which they can find no solution. These seekers are greatly fortunate merely being able to see a Teaching such as this - The Bodhicitta Thought-Training - that contains the method of transforming any of the present day's sufferings into happiness, while leading the practitioner to the ultimate happiness of Enlightenment. This precious Bodhicitta Teaching is priceless; the benefits it brings could never be bought by even countless galaxies full of wish-fulfilling jewels.

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The Mahakaruna Water Sadhana

This sadhana is used to make a special type of holy water called the Mahakaruna Mantra Water. This mantra water can cure many diseases. This is a very special mantra water. These are the materials you need to have :

1. A glass or pitcher to put in water.
2. Some joss sticks (it is optional)

All the mantras and praises that are to be recited are typed in regular font. All visualizations are typed in italic.

The Mahakaruna Mantra Water Practice

Join your palms together and recite:

I prostrate and take refuge in the Three Precious Ones (recite once)
I prostrate and take refuge in Bodhisattva Kuan-Yin.

Visualize that the merits of reciting the Mahakaruna Mantra are used to aide the illnesses of all beings, not just for yourself.

-Recite the Pure Dharma Realm Mantra:

Om Ling (recite three times)

This mantra is used to take the dirty things in the glass of water (or pitcher) before you. You then visualize your heart emmitting a red ray of light that shines on the glass of water. All of the defilements in the water are removed.

-Recite the Six Syallable Mantra of Avalokitesvara:

Om Mani Padme Hung (recite it 21 times)

After reciting this mantra, visualize Bodhisattva Avalokitesvara (look in the image gallery for a image of him) and your heart emmitting a white ray of light, and shining on the glass of water.)

**-Recite either the Great Compassionate Heart Dharani or the Short Great Compassionate Heart Dharani 21 times*

-recite the Mahakaruna Heart Mantra 21 times:

Om Vajra dhar-shi

-recite the Verse of Dedication once:

May the powers of my practices,
Cure the illnesses of all sentient beings.
May the beings of the three realms,
All attain the liberation and enlightenment!

This is the end to this practice. Now, you have made Mahakaruna Mantra Water. Mantra Water is a water that has the power to cure illnesses because of the power of mantra recited to the water. You visualize rays of light bestowing power to the water. Then with the recitation of mantra, the mantra binds this power in the water.

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The Short Great Compassionate Heart Dharani

[Sound file of the mantra according to the recitation method of HH the Dalai Lama](#)

Namo Ratna trayaya. Namah Arya Jnana Sagara. Vairochana,
Vyuha Rajaya. Tathagataya Arhate samyaksam buddhaya.
Namah Sarva Tathagatebhyah, Arhadbhyah, Samyak sam
buddhebhyah.

Namah Arya Avalokitesvaraya Bodhisattvaya Mahasattvaya
Mahakarunikaya

Tadyatha

Om

Dhara dhara, dhiri dhiri, dhuru dhuru, itti vatte, Chale Chale,
Prachale prachale, Kusume kusume vare, ili mili citi Jvalam,
Apanaye svaha.

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Request to the Supreme Compassionate One

Praise to the beautiful four-armed lord of the world,
Sublime embodiment emanating from the unity of all the victorious ones of the three times;
Possessor of all knowledge and holder of the lotus,
Your immaculate feet beautifully ornament my crown.

May the karmic pollution of myself and others be washed away
By the cool tear of your compassion, great loving protector,
Sole refuge of pitiful, transmigrating beings who have no guide.
You generated bodhichitta first and then reached the extreme limit.

O merciful one, please behold with your compassionate eye
The beings of the evil-gone, caught in realms difficult to escape,
Experiencing the individual results of evil actions,
As hell beings or pretas, amongst animals, asuras, and so on.

Behold with compassion the thoughtless ones who return empty-handed;
Even their high rebirth was without meaning.
Their human bodies were so rare and fragile, but their lives were consumed only in suffering.
Amidst their endless actions the lord of death arrived.

Behold with compassion tough-skinned beings like me
Who maintain a religious manner but do not achieve the great meaning,
Being overwhelmed by attachment, hatred, and the eight worldly concerns,
Without having subdued our minds by observing cause and result.

With compassion, please lead those without refuge on the path.
For when their vision of this life fades,
The vision of their self-created karma arises as the enemy in the bardo,
And they are taken on a precipitous route by Yama's messenger.

Look upon us with compassion, O Lama Chenrezig,
Mother attached by compassion to all sentient beings,
Who is the special sole refuge of the Snow Land.
May I and all others quickly attain your state of enlightenment.

Colophon:

I, Pu.lha, who bear the name "incarnate lama," made the retreat of the supreme Compassionate One when I was fifteen years old. Because many bad appearances arose as objects of mind, with devotion I wrote this request. By this, may the prayers of all parent sentient beings be instantly fulfilled.
June 8, 1993

A Lamentation Requesting Blessings from the Great Compassionate One

by Chandrakirti

Herein lies a request for blessings through lamentation to the Lord of the World, Avalokiteshvara, composed by the Master Chandrakirti.

I prostrate to the all-mighty Bodhisattva Chenrezig

Arya Chenrezig, the great compassionate one,
Your perfect body the color of a stainless conch
Beautified by a pure, luminous moon disk
Like a thousand rays of sun shining in the sky
Overshadowing the brilliant light of the dakas
Renowned as the teacher and guide of the beings of the three realms of existence
You are the single friend of all migratory
Loving compassion protector deity, please consider me

I, from beginningless time
Have wandered in cyclic existence, on mistaken and abandoned paths
Erring due to mistakes and non-virtues of the past
I deeply regret and feel sorrow for all of my misdeeds

By the force of my egotistical actions
I am sinking within the ocean of cyclic suffering,
The blazing fire of anger burning my mind
The accumulated darkness of ignorance obscuring my wisdom.

My consciousness is submerged within the ocean of attachment
The mountain of great pride forces me down to the lower realms
The swirling winds of jealousy distract me in samsara
I am bound by the tight knots of egotistical view

Fallen into this pit of desire, like a well of burning coals
The mire of violent suffering falls like rain
The fire element, the scorching sun, burns from above
The water element, the moisture of the earth, brings cold from below
Outside the bitter cold burns
Raging winds terrorize me to the depths of my heart

This suffering is intensely difficult to bear -
How can you restrain yourself?
All of this suffering I have confronted
Never abandoning aspiring faith for you, Supreme Arya
Noble protector, how could you think not to benefit beings?

Loving protector, why won't you show me compassion?
Miserable by reason of birth, I am weary of karma
Though despondent from fatigue, the force of karma cannot be
changed
Its impetus is like a stream of water
And, like a hurricane, the power of karma is extremely difficult to
reverse
These hardships are difficult to express

My body, speech, and mind come under the command of non-
virtue
By the force of the fierce burning fire of negative karma
The miserable result of consciousness arises
If the aggregate - this body of illusion - cannot bear this
Loving protector Chenrezig, can you bear it?

When I seek to see the Compassionate One's face
Luminous like the sun, lustrous like the moon
I cannot see with eyes afflicted
By the eye-disease of beginningless ignorance
Protector of the world, where are you now?
Unable to tolerate this terrible suffering
Reeling from the panic of extreme terror and fear
I utter this longing lamentation
A miserable, desperate plea for help
Loving protector Chenrezig, how can you bear it?
When, at the time of death, I change my body
I will be separated from friends and relatives, taken by the Lord
of Death
My worldly relatives will not want to let me go
But due to the power of karma, I will be taken alone
If, at that time, no refuge exists for me
Will you, loving protector, dismiss me into samsara?

A being like me, oppressed by karma
Due to wrong prayers from beginningless time
Has not yet been released from the three realms, the place of
samsara
As many times as I have taken rebirth over countless eons
Taking countless bodies which fell apart
If I collected the flesh and bones they would fill the world
If I collected the pus and blood it would equal the great ocean -
But if I consider what remains of my karma, it is beyond thought,
inexpressible

Although I have passed through the three realms countless
times
All of my actions have been a meaningless waste
Among all of my possibly existent countless rebirths
If there had been only one in which
I had completed a single action towards the unsurpassable
purpose of enlightenment
From doing only that, there would have been some meaning

Karma is powerful, and due to the great force of the afflictions
Beings take bodies of flesh and blood and wander in samsara
Caught in the wretched misery of the prison of existence
Due to my wrongdoings all of this fierce, inexhaustible suffering
Arises from my own actions -
I request you, with your great compassion, to cut this continuum
And destroy the winds of affliction and karma

As I wander perpetually in the darkness of ignorance
By the power of the winds of affliction and karma
Can't you see with the rays of your lamp of wisdom?
Since I cannot endure the results of my wrong actions
Won't you carry out your compassionate enlightened activity?
Since I suffer the sickness of the three poisons, so difficult to bear
Won't you heal me with the skillful medicine of compassion?
Since I plummet from the cliff of wrong views
Won't you catch me with your compassionate hand?
Since I burn in the great suffering fire of karma
Won't you allow the cooling continuum of the water of your compassion to fall upon me?

Once I have purified my karma in the three realms of cyclic existence
And obtained my goal
At that time your great compassion will be of no benefit to me
If you disregard the karmic propensities of sentient beings
For whom will your great compassion act?
To you, supreme tamer of beings, endowed with the power of compassion
Please don't be careless, indifferent or lazy -
Compassionate victor, from your heart, look upon me!

Colophon: Translated by the Venerable Yangsi Rinpoche with Tenzin Namdrol at Deer Park Buddhist Center, Madison, Wisconsin, August 2001.



Prayer to Chenrayzig, the Buddha of Compassion
By King Songtsen Gampo
Commentary and English translation by Lama Thubten Choedak



Namo Lokishvaraya
O Mighty Ruler of the World, watch upon us with your Compassion
Reverend Lord, Treasure of Compassion, be our protector and refuge.
Most Exalted Chenrayzig, I pray to you.
Chenrayzig, guide and liberate us from the great and boundless ocean of Samsara.

When we clouded by the darkness of ignorance and misunderstanding,
Chenrayzig, be torch to dispel it.
When we are inflamed with hatred like fire against enemies,

**Chenrayzig, be a stream of water to pacify it.
When we caught up in attachment to our relatives as if in a whirlpool,
Chenrayzig, enable us to realize the nature of existence.**

**When we are tied by the knots of miserliness to wealth,
Chenrayzig, help us to develop generosity.
When this body is afflicted by the diseases of the four elements,
Chenrayzig, be the king of physicians.
When we are tormented by terror and fear at the moment of death,
Chenrayzig, encourage us by showing your face.**

**When we wander in the narrow abyss of the Bardo without a friend,
Chenrayzig, help us to recognize you as our friend.
When we have to go alone among many,
Chenrayzig, guide us to the Pure realms.
When we experience the sufferings in the Karmic Womb,
Chenrayzig, manifest the mansion of light to us.**

**When I possess the body of an ignorant child,
Chenrayzig, be my supreme guide and friend.
When praying and meditating upon our crown,
Chenrayzig, be our root master.
When relying upon you by meditating upon the lotus in our hearts,
Chenrayzig, be our supreme tutelary deity.**

**When we face external and internal obstacles and interruptions,
Chenrayzig, be our guide to overcome them.
When we suffer from hunger and thirst,
Chenrayzig, bestow on us whatever accomplishments we wish.
Death will inevitably occur as a result of birth,
Chenrayzig, foretell our future.**

**As we pray to you with distinct recitation of the Six-syllables,
Chenrayzig, look upon us continuously with your compassion.**

**OM MA-NI PAY MAY HUNG OM MA-NI PAY MAY HUNG OM MA-NI PAY
MAY HUNG
(Repeat as many times as possible)**

**Chenrayzig, may we quickly attain the supreme Buddhahood through the merit of
this prayer.**