

In Praise of Avalokiteshvara

Jason Espada, editor



*The Bodhisattva Observer of the
Worlds' Sounds
(Avalokiteshvara), Foremost in
Compassion*

In Praise of Avalokiteshvara - Contents

Part I

1. I come to you torn
2. From the Book of Mercy, by Leonard Cohen
3. Always there,
4. Avalokiteshvara,
5. I am She,
6. Guardian,
7. When I'm beaten down
8. Tonight I'm a lion cub in the wilderness
9. An unmatched joy, and,
10. One night, by J. Espada
11. Selected Verses from The Heart Treasure of the Enlightened Ones, by Patrul Rinpoche
12. From 'Invoking the Bodhisattvas' Names', translated by Thich Nhat Hanh
13. A Prayer to Avalokitesvara Bodhisattva, by Venerable Master Hsing Yun

14. Request to the Supreme Compassionate One, by Pu.lha, the root guru of Trulshik Rinpoche;

15. Perfectly Gathering the Qualities of Avalokitesvara, from Mind Training - The Great Collection

16. The Song of Compassion, by Shabkar

17. Selections From the Plum Village Chanting Book: Awakening the Source of Love,

and,

18. From The Blessing Ceremony - Praising the Bodhisattva of Compassion; Homage to the Bodhisattva Who Refreshes the Earth

19. The Sutra of the Bodhisattva Avalokiteshvara

20. The Ten-Line Longevity Sutra of Guan Yin

21. A Prayer to Kuan Shih Yin P'usa, by Kuan Ming

22. From The Great Compassion Repentance Service

23. The Universal Door Chapter from the Lotus Sutra

24. From Chapter Five of the Lotus Sutra

25. The Great Compassion Dharani

26. Adapted from a prayer by Chandrakirti

27. A request for blessings from Avalokiteshvara, by Chandrakirti
28. A Prayer from A Meditation on One Thousand Armed Chenrezig
29. Prayer to Chenrayzig, the Buddha of Compassion, by King Songtsen Gampo
30. Prayers from the Chenrezig Sadhana
31. The Prayer Liberating Sakya from Disease, by Tang Tong Gyalpo
32. Bringing Forth the Rains of Happiness and Well-Being, from the Seventh Dalai Lama
33. Prayers for Rebirth in the Pure Land of Amitabha
34. A Dedication Prayer, by Lama Zopa Rinpoche

Part II

1. A Group of Reflections
2. Verses for generating the mind of enlightenment, with the wisdom aspect
3. I call upon my Teachers and Spiritual Ancestors
4. A Simple Visualization

5. Taking refuge
6. Refuge in the Three Jewels and the Three Roots
7. Adapted from A Meditation on Compassion
8. The Chenrezig Sadhana
9. From The Accomplishment of the Supreme Buddha Called the Treasure of Blessings
10. Kwan Seum Bosal Chanting
11. A Prayer to Ārya Avalokiteśvara, by Jigme Lingpa
12. A Prayer to Avalokiteshvara and Amitabha, by the 15th Karmapa
13. An Abbreviated Phowa Visualization
14. Prayers for the time of transition

I come to you torn,
as She found me,
and not dressed up

To have known a redeemer-
I'll go on trying to say Her name,
Avalokiteshvara,
and take the measure of that gift -
I have to

Some few, with devotion,
wil understand

From the Book of Mercy, by Leonard Cohen

In the eyes of men he falls, and in his own eyes too. He falls from his high place, he trips on his achievement. He falls to you, he falls to know you. It is sad, they say. See his disgrace, say the ones at his heel. But he falls radiantly toward the light to which he falls. They cannot see who lifts him as he falls, or how his falling changes, and he himself bewildered till his heart cries out to bless the one who holds him in his falling. And in his fall he hears his heart cry out, his heart explains why he is falling, why he had to fall, and he gives over to the fall. Blessed are you, clasp of the falling. He falls into the sky, he falls into the light, none can hurt him as he falls. Blessed are you, shield of the falling. Wrapped in his fall, concealed within his fall, he finds the place, he is gathered in. While his hair streams back and his clothes tear in the wind, he is held up, comforted, he enters into the place of his fall. Blessed are you, embrace of the falling, foundation of the light, master of the human accident.

Always there

No matter how far I travel
through the six realms and the bardo,
You have always been there for me

As comfort, and inspiration to keep on,
re-awakening me from my thousand years of troubled sleep

In all memory hidden, of difficult passages,
and vividly present too in times of success

The great gate swings open again
to knowing all our family,
at once filling and beyond all place and time,
form and activity,
language and culture

This familiar sense,
warm hearted, illuminating,
ever present,
fulfilling all our noble purposes here on earth,
and onwards

Namo Kuan-am Bosatsu!

Namo 'Lokeshvaraya!

Homage to Chenrezig, the Noble Lord of Compassion!

Inspiring faith, you bring peace now
You give us wisdom and strength for all our work today,
and all our days!

Avalokiteshvara

A being of great spiritual joy
having within herself vast stores of goodness and health,
nutritious, life sustaining, great love

She knows her own nature, in truth, is kindness
rich in the life that is healthy and beautiful
happiness, calm and deep
peaceful fulfillment, complete within
her serene nature is creative

I am She

I am She from whom the tides have risen
the creative hand that touches
and brings shape to these features
self-born and mother of all
I am called protectress of my own children
in coming forth as the spirit
awakened in the heart of man

the gentle green of grasses
soft on rounded hills
misted by the clear pond
in the silence of morning musty evergreen
bird above with silvered wings
the stillness,
a presence behind the work and the labor of birth

I have created my lover, man devoted
and through my strength, my life blood
my names are known, taking form in his life
We are joined in dark quiet rivers
passionate love
I brush against his cheek a soft face
close enough to be an inspiration
strong enough to be heard

Guardian

In this life and the next
I will watch over you
care for you and protect you
At birth, at each initiation
at every danger
and in times of deepest despair
I will be there

At every significant joining
and with all that you care for
I will be there to offer this my strength
and this my love

In giving birth, and in struggle
in loss and in grieving times
when we can feel so alone
I will be with you,
I will make my presence felt,
you will know love,
the embrace of beneficence

And at your time of transition,
when all is uncertain
I will be there to guide you
To watch and to lend my encouragement

Through all the cycles
passages of appearing and disappearing from this world
I will comfort
and add my life to your life

These worlds awaiting before us
there are whole worlds, also,
within a touch

Let us go on together
Our faith making clear
all the ways of our love

An Unmatched Joy

I was the man walking out of the desert; I was the one covered with sores; I was blind, I knew hunger, cold, loneliness, and confusion...

and now the only joy greater than the release from suffering is to offer to another that same freedom.

I knew the pit...

This I remember, and now, I've tasted joys, watched the flowering of young hands, felt the fresh dew on my face in the morning, and known the taste of something made just for me, and how good it is!

I've known the joys of family, of music, of light woven through the years; I've seen generosity, heard inspiring ideas – all these I know and cherish...

but what lifts itself up to me now, as the greatest happiness, is that of giving to anyone in need

because *I remember*,

and then, all the delightful breezes, all the wonder goes out to meet the ones I can love today

because I know what it is to need, and somehow, even more than my own release, to shelter and to soothe you, friend, this has the most meaning to me.

It is an unmatched joy, to share with you, as you so wish it to be.

More than my own freedom, as great as that is, somehow, to give broadly, abundantly, the best I have to offer, there's nothing else in the world quite like this.

There is grace. There is something divine moving throughout this world, and this is it.

One night, lonely and afflicted,
I prayed to you, Karmapa:

'It's said that you are Avalokiteshvara,
and when I look at your heart I know this is true

I have long known Avalokita
as the one who has always been there for me,
appearing in the most difficult times

And so I turn to you, and I call out -

I pray you will give me refuge!

Look upon me with your compassion!

I am on the outside now, and I am calling to you!

Hear me!...

{Like that, I opened my heart, and I cried out, again and again}

And a Great Love welcomed me,
and gave me Safety and Peace...

Selected Verses from The Heart Treasure of the Enlightened Ones

By Patrul Rinpoche

Namo Lokeshvaraya

1. If but a single drop of the nectar of your name
were to fall upon my ears,
they would be filled with the sound of Dharma for countless lives.
Wondrous Three Jewels, may the brilliance of your renown
bring perfect happiness everywhere!

2. Like a persimmon in the autumn,
that looks ripe outside, but is still unripe inside,
I myself am just the semblance of a Dharma practitioner,
and since my mind and the Dharma have not mixed, my
Dharma teaching won't be up to much.

3. But since you, worthy friend, entreat me insistently,
I cannot refuse. I will speak out frankly.
Unusual though it is in this decadent age,
I offer you these words without treachery, so listen well.

4. The True Rishi, the Munindra, the Supreme One,
attained the true level through the true path,
and truly showed this true and excellent path to others.
Isn't that why he's known as a Great Sage?

5. Alas for people in this age of residues! -

The mind's wholesome core of truth has withered,
and people live deceitfully,
so their thoughts are warped, their speech twisted,
and they cunningly mislead others. Who can trust them?

6. Alas! How depressing to see the beings of this degenerate age!
Alas! Can anyone trust what anyone says?...

7. Not long ago, your consciousness was wandering alone.
Swept along by karma, it took this present birth.
Soon, like a hair pulled out of butter,
leaving everything behind, you'll go on alone again.

8. Of course what we want is our own good,
so we have to be honest with ourselves...

12. Though you explain, people may miss the point,
or not believe you;
Though your motivation is truly altruistic, it could be that people
think it's not.
These days, when the people misperceive, maybe for now you can't
help anyone - so for give up any hope of that...

13. "All phenomena are like magical illusions," said the Buddhas;
But these days the illusions are more illusory than ever,
{in that they seem to exist *even more strongly* as they appear}

And yet, these are trickeries conjured up by devious illusionists -
Beware of the illusions {so convincing!} of this degenerate age's ways!

14. "All talk is like an echo," said the Buddhas,
but these days it's more like the re-echo of an echo.
How things seem to be and how they actually exist are not the same -
so don't take any notice of these insidious echo-words.

17. Hide your body by staying alone in a mountain wilderness;
Hide your speech by cutting off contact and saying very little;
Hide your mind by being continuously aware of your own faults
alone.

This is what it means to be a hidden yogi.

19. Who is truly satisfied gaining every possible material comfort?
Whatever happiness we gain is over just like that;
You don't want to suffer, so eradicate suffering with the Dharma...

22. Ah! Fount of compassion, my root teacher, Lord Chenrezi,
You are my only protector!
The six-syllable mantra, essence of your speech, is the sublime
Dharma;
From now on I have no hope but you!

23. So much of what I've learned I've left as theory; {amazing!}
it's no use to me now...

So much of what I've thought before was based on wrong view; it's no use to me now.

Now the time has come to do what's truly useful - and recite the six-syllable mantra...

24. The only never-failing, constant refuge is the Three Jewels;

The Three Jewels' single essence is Chenrezi.

With total, unshakable trust in his wisdom and enlightened nature, recite the six-syllable mantra...

{The Sublime, Majestic Avalokiteshvara says this}

25. The basis of the Mahayana path is the thought of enlightenment;

This sublime thought is the one path trodden by all the Buddhas.

Never leaving this noble path of the thought of enlightenment,

With compassion for all beings, recite the six-syllable mantra...

26.

Wandering with an ordinary mind from beginningless time until now, whatever you've done has only led to further rebirths in samsara.

Compassionately holding all wrongdoing and harm,

with the healing powers that are effective for you personally, recite the six-syllable mantra...

27. This mind, holding on to an "I," clings to everything - this is the cause of samsara;

So, as offerings to the exalted in nirvana, and charity to the lowly in
samsara,

Give everything - body, possessions, and virtue, and dedicate the
merit to all...

Casting all attachments far away, recite the six-syllable mantra...

28. The noble teacher has the nature of all Buddhas,
and of all Buddhas, it is he who is the kindest.

Seeing the teacher as inseparable from Chenrezi,
with fervent devotion, recite the six-syllable mantra...

29. The essence of empowerments is the teacher Chenrezi;
If you recognize your own mind as the teacher,
all empowerments are complete...

30. Dredging the depths of samsara, recite the six-syllable mantra...

31. The mind cannot cope with all the many visualization practices;

* To meditate on one Sugata is to meditate on them all...

In the realm of the Divinity's body, transparent and effulgent,
apparent yet dependently arisen and ungraspable, *ah*,
recite the six-syllable mantra...

33. As thoughts and the two obscurations are pacified,
experience and realization increase;

As your perceptions come under control, enemies and obstructing
influences are subjugated.

It is Chenrezi who bestows in this very life the supreme and common siddhis...

As the four activities {peace, increase, power, and wrath} are accomplished by themselves, recite the six-syllable mantra...

34. Offer the tormas of whatever arises to the guests of immediate liberation;

Mold the clay of whatever appears into the tsa-tsa of selfless appearance;

Offer the prostration of non-duality to the Sovereign Nature of Mind. Bringing to completion your Dharma activities, recite the six-syllable mantra...

35. Overcome your enemy, hatred, with the weapon of love;

Protect your family, the beings of the six realms, with the skillful means of compassion;

Harvest from the field of devotion the crop of experience and realization.

Bringing to completion your life's work, recite the six-syllable mantra.

36. Cremate that old corpse of clinging to things as real in the fire of wisdom- non-attachment... ha!

Conduct the weekly funeral ceremonies of ordinary life by practicing the transformative essence of Dharma;

As the smoke-offering to provide for the departed, dedicate your accumulated merit for all their future lives.

Bringing to culmination all positive actions done for the sake of those who have transitioned, recite the six-syllable mantra...

37. Put your child, devotion, at the doorway of your practice;
 Give your son, renunciation, mastery over the household of ordinary life;
 Wed your daughter, compassion, to the bridegroom of the three worlds.
 Bringing to fulfillment your duty to the living, recite the six-syllable mantra.

38. Whatever appears - as fixed and independent - is delusion, and has no true existence that way *at all*;
 What we call samsara and nirvana are just experiences that depend totally on your own mind, and nothing more.
 If you can liberate thoughts as they arise, that includes all stages of the path;

Ah Ho!

Applying the essential instruction for liberating thoughts, recite the six-syllable mantra...

39. Your own mind, intrinsically free of ego and afflictions, and at the same time replete with all good qualities, is Dharmakaya.
 Leave everything as it is in fundamental simplicity, and clarity will arise by itself

Only by doing nothing will you do all there is to be done;
 Leaving everything in naked selfless-awareness, recite the six-syllable
 mantra...

44. To recognize as the Divinity whatever forms arise from the
 Dharmakaya is the crucial point of the development stage...

60. Believing the body to be solid is what causes servitude;
 but if you recognize it as the Celestial Awakened One,
 appearing yet ungraspable, *Ah!*
 it is none other than the Sublime Avalotiteshvara...
 In the recognition of the Divine body, appearing yet without
 substantiality, ungraspable recite the six-syllable mantra...

62. Clinging to mind's perceptions as true is the delusion that causes
 samsara;
 If you leave mind in its natural state, freed from thoughts,
 transcendent even while there may be thoughts, it is Chenrezi-
 It is none other than the Sublime Unwinding in Ultimate Mind...
 Realizing the ultimate mind, the Dharmakaya, recite the six-syllable
 mantra...

63. ...If you meet the Dharmakaya face to face, it is Chenrezi-
 It is none other than the Sublime Sovereign of the Universe...
 In the continuum of all-pervading purity, recite the six-syllable
 mantra...

{The True Mind of all living beings leads and guides all living beings....

- From The Awakening of Faith in the Mahayana}

64. One Celestial Awakened One, Chenrezi, embodies all Buddhas;
One mantra, the six syllables, embodies all mantras;
One Dharma, bodhichitta, embodies all practices of the development
and completion stages...

Knowing the one which liberates all, recite the six-syllable mantra...

69. As for for this life's concerns, you'd better not think too far ahead...
Dropping all other plans for now, simply recite the six-syllable
mantra...

70. What's the use of all you own? Property is just clinging -
Look at how soon you'll leave whatever you have behind.
Now you'd better put an end to this possessive grasping...
Ceasing to acquire and hoard things, recite the six-syllable mantra...

71. Look at how easily time passes in laziness and distraction...
Now you'd better start to exert yourself wholeheartedly...
Day and night, spurning all distraction, recite the six-syllable
mantra...

72. There's no time, no time! There's no time to rest!
When suddenly death is upon you, what will you do?
Now you'd better start practicing the sublime Dharma right away

Now, quick, hurry! - recite the six-syllable mantra...

73. What can you say about years, months, or days
Look how things change every moment, right now!
and each moment that passes brings you closer to this form's
dissolution...

Now, at this very moment, recite the six-syllable mantra....

OM MANI PEME HUNG

74. As your life runs out like the setting sun sinking away,
Death closes in like the lengthening shadows of evening,
and what's left of your life will vanish as fast as the
last fading shadows... see how it is...

There's no time to waste - recite the six-syllable mantra...

OM MANI PEME HUNG

75. The six-syllable mantra, although perfect as Dharma,
Is fruitless recited while chatting and looking around;
And to cling to the number recited is to miss the point outright.
Undistractedly watching the mind, recite the six-syllable mantra...

76. If you check your mind over and over again,
whatever you do becomes the perfect path.
Of all the hundreds of vital instructions, this is the very quintessence.

Bring everything together, and recite the six-syllable mantra...

81. This discourse, virtuous in the beginning, middle, and end,
was written in the siddha's cave of White Rock Victory Peak,
for an old friend whose pleas could no longer be resisted,
by that ragged old fellow Apu Hralpo, ablaze with the five poisons.

82. I have just been prattling on and on, but so what?
My theme is of great worth and its meaning unerring;
so the merit it brings I offer to you, and to all of us throughout the
three worlds-
May all the wishes we make, inspired by the teachings, come true!

* * *

{Note: This is my own free interpretation of these verses. The original
root text can be seen [here](#).}

From 'Invoking the Bodhisattvas' Names'

We invoke your name, Avalokiteshvara.

We aspire to learn your way of listening in order to help relieve the suffering in the world.

You know how to listen in order to understand.

We invoke your name in order to practice listening with all our attention and openheartedness.

We will sit and listen without any prejudice.

We will sit and listen without judging or reacting.

We will sit and listen in order to understand.

We will sit and listen so attentively that we will be able to hear what the other person is saying,
and also what is being left unsaid.

We know that just by listening deeply
we already alleviate a great deal of pain and suffering in the other person.

A Prayer to Avalokitesvara Bodhisattva

By Venerable Master Hsing Yun

Oh great, compassionate Avalokitesvara Bodhisattva!

Please relieve the distressed and suffering.

Please listen compassionately

To your disciple confess and repent:

Since I have come to know human affairs,

I always feel that life is not peaceful;

I often feel that circumstances are not agreeable.

Towards relatives and good friends,

I am not considerate or helpful enough;

Towards society and the masses,

I lack skillful means to bring harmony to all people.

Oh great compassionate Avalokitesvara Bodhisattva!

Whenever I look up at your compassionate image,

My mind indeed feels pure and at ease;

Whenever I chant your name,

My spirit indeed feels comfortable,

and I myself feel free from worldly worries.

Facing you, who are dignified and immaculate,

I feel so ashamed!

In comparison to your sprinkling sweet dew all over
To universally benefit humans and devas:

You are like an ocean, I am like well water;
You are like the sun and the moon, I am like a firefly;
You are like mountains, I am like a mole hill;
You are like a lion king, I am like a small mouse.

Oh great, compassionate Avalokitesvara Bodhisattva!
Over many kalpas, you have worked diligently in defiance of hardships,
And still want to return to the world to liberate all sentient beings.
You have done what is difficult for people to do
And still want to follow the world's cries to relieve its suffering.

Who am I?

Why can I not do the same?

Oh great, compassionate Avalokitesvara Bodhisattva!
I pray to you to guide me with your universal vows,
I pray to you to enlighten me with your compassionate vows.

May I have your fearless penetration
Of the nature of all things through wisdom:

If I face people of vices they will be transformed;

If I face villains their anger will be cooled;

If I face evil, the evil mind will be brought under control;

If I face the ignorant, they will obtain great wisdom.

Oh great, compassionate Avalokitesvara Bodhisattva!

I pray to you to shelter me in your compassionate cloud;

I would like to learn your spirit of benefiting and relieving all beings:

To observe the needs of all beings through compassionate eyes;

To listen to the suffering of all beings with attentive ears;

To comfort the vexations and anxiety of all beings with wonderful words;

To soothe the wounds of all beings with both hands.

Oh great, compassionate Avalokitesvara Bodhisattva!

I pray to you to illuminate us with your light of wisdom:

I will assist all beings through joyous giving;

I will convert and guide the stubborn into the Truth

by cooperating with and adapting to them;

I will provide people with convenience through beneficial conduct;

I will help people to be happy through loving words.

Oh great, compassionate Avalokitesvara Bodhisattva!

I would like to take your liberation and ease as a model.

From now on:

I will distance myself from contrary and delusive ideas
To contemplate the ease of the individual;

I will distance myself from discrimination and personal conjecture
To contemplate the ease of circumstances;

I will distance myself from attachment and entanglement
To contemplate the ease of affairs;

I will distance myself from the five desires and the trouble of the world
To contemplate the ease of the mind.

Oh great, compassionate Avalokitesvara Bodhisattva,
Please accept my sincerest prayer!

Oh great, compassionate Avalokitesvara Bodhisattva,
Please accept our sincerest prayer!

Namo Avalokitesvara Bodhisattva!

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 bodhicitta 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.

Author's colophon:

I, Pu.lha, who bears the name 'incarnate lama' made 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.

Colophon:

This text was composed by the root guru of Trulshik Rinpoche
 when he was in his late teens. It was translated at Lawudo, Solo Khumbu,
 in 1997 during the Nyung Ne by Lama Zopa Rinpoche together with Ven.
 Losang Gyaltsen.

Perfectly Gathering the Qualities of Avalokitesvara, from Mind Training -
The Great Collection

Whosoever aspires to attain full enlightenment swiftly
should not train in many practices.

What is the sole practice should they undertake?

It is great compassion.

For whosoever possesses great compassion
holds all the teachings of the Buddha in his palm of his hand.

He shall achieve these without effort and without exertion.

In brief, great compassion is the root of all the teachings.

The Song of Compassion, by Shabkar

Avalokiteshvara, mighty Great Treasure of Compassion,
 From my heart I invoke your blessing.
 By this blessing, may compassion be born in my mind
 And in the minds of all beings under the sky.

If a man has compassion, he is a buddha;
 Without compassion, he is a Lord of Death.

With compassion, the root of Dharma is planted;
 Without compassion, the root of Dharma is rotten.

One with compassion is kind even when angry;
 One without compassion will kill even as he smiles.

For one with compassion, even enemies will turn into friends;
 Without compassion, even friends turn into enemies.

With compassion, one has all Dharmas;
 Without compassion, one has no Dharma at all.

With compassion, one is a Buddhist;
 Without compassion, one is worse than a heretic.

Even if meditating on voidness, one needs compassion as its essence.
 A Dharma practitioner must have a compassionate nature.

Compassion is the distinctive characteristic of Buddhism.
Compassion is the very essence of all Dharmas.

Great compassion is like a wish-fulfilling gem.
Great compassion will fulfill the hopes of self and others.

Therefore, all of you, practitioners and lay people,
Cultivate compassion and you will achieve buddhahood.

May all men and women who hear this song
With great compassion benefit all beings!

Selections from Chanting From the Heart, the Plum Village Chanting Book,
by Thich Nhat Hanh:

Awakening the Source of Love,

and,

From The Blessing Ceremony

Praising the Bodhisattva of Compassion

Homage to the Bodhisattva Who Refreshes the Earth

Awakening the Source of Love

We bow respectfully to Avalokiteshvara,
 to your great vow always to be there for all beings,
 your capacity to look deeply at the world with compassionate eyes,
 listen deeply to understand and to relieve suffering,
 and with your holy willow branch, to sprinkle the nectar of immortality,
 cleansing my mind from all impurities.
 I vow to take refuge in you with all my heart
 Respectfully, I offer you my vow in thousands of words:

Namo Avalokiteshvara, I vow to look deeply into the Five Skandhas.
 I vow to see the true nature of emptiness.
 I vow soon to reach the shore of awakening.
 I vow to overcome all obstacles.
 I vow to take the boat of Perfect Understanding.

Namo Avalokiteshvara, I vow to be present in all three bodies.
 I vow to realize the fruits of liberation.
 I vow to cultivate great compassion.
 I vow to understand deeply the Tathagata Store.
 I vow to purify my mind.

Namo Avalokiteshvara, please help me get out of the abyss of craving.
 Please help me dissolve the worries of my mind.
 Please give me skillful means.
 Please help me build Sangha.
 Please help me transform my anger and hatred.

Please help me uproot my ignorance.

Please help me hold the high torch of right faith.

Please give me the clear eyes of understanding.

Namo Avalokiteshvara, please place in my hand the golden lotus.

Please allow me to see the Dharma Body.

I vow to build brotherhood and sisterhood.

I vow to show gratitude to my spiritual lineage.

I vow to practice loving speech.

I vow to look with loving eyes.

Namo Avalokiteshvara, I vow to practice deep listening

I vow to live mindfully and with clarity.

I vow to realize meditative concentration.

I vow to walk mindfully night and day.

I vow to abide peacefully in the ground of reality.

I vow to cultivate the five kinds of eyes, and the six miraculous powers.

Namo Avalokiteshvara,

Please come with me to the war zones to stop the killing and bombing.

Please walk with me to the places of sickness and suffering,
bringing compassionate nectar and medicine.

Please walk with me to the realm of the hungry ghosts,
bringing the Dharma food of understanding and love

Please walk with me to the realm of hell
in order to cool the heat of afflictions.

Please walk with me to places of conflict
in order to remove hatred and anger
and help the source of love to flow again

Homage to the Bodhisattva of Great Compassion

From the Blessing Ceremony

Introductory verse

On the tip of the willow branch is the supreme nectar.
 When one drop falls, it fills the ten directions,
 and puts an end to countless afflictions.
 It has the power to purify.

Homage to the Bodhisattva Who Refreshes the Earth.

Praising the Bodhisattva of Compassion

The nectar of compassion is seen on the willow branch
 held by the Bodhisattva.
 A single drop of this nectar is enough to bring life
 to the Ten Directions of the Cosmos.
 May all afflictions of this world disappear totally and
 may this place of arriving home be completely purified
 by the Bodhisattva's nectar of compassion.

Homage to the Bodhisattva Who Refreshes the Earth.

From the depths of understanding,
 a flower of great eloquence blooms:
 The Bodhisattva stands majestically
 upon the waves of birth and death, free from all afflictions.

Her great compassion eliminates all sickness,
even those once thought of as incurable.

Her wondrous light sweeps away all obstacles and dangers.
Her willow branch, once waved,
reveals countless Buddha Lands.

Her lotus flower blossoms as a multitude of practice centres.
We bow to her.
We see her true presence in the here and the now.

We offer her the incense of our hearts.

May the Bodhisattva of Deep Listening embrace us all
with Great Compassion.

Namo 'valokiteshvaraya

{Homage to Bodhisattva Avalokiteshvara}

On the willow branch, the clear water of compassion
Falls on all three chiliocosms.
Its empty nature and its Eight Virtues
Are the salvation of gods and humans.
They make the Dharma realms brighter and more expansive.
They put an end to animosity and anger,
Changing a blazing fire into a cool lotus lake.

Homage to the Bodhisattva Who Refreshes the Earth

Holding the willow branch,
 sprinkling the nectar of true compassion,
 destroying heat,
 cooling and refreshing the world of humans
 by listening deeply and coming to help all beings,
 and by teaching the Dharma,
 the Bodhisattva's love and compassion are unshakable.

Her appearance manifests freedom and uprightness.
 She responds wherever there is a need.
 No appeal for her help fails to succeed.
 Now we, your disciples,
 with right faith and calm mind,
 recite the gatha for the consecration of this most pure water...

On the tip of the king's pen,
 water becomes the compassion of true clemency.
 On the willow branch,
 it becomes the clear refreshing balm of highest compassion.
 Only one drop of the water of compassion is needed,
 and the Ten Directions are completely purified.

Namo 'valokiteshvaraya!

Homage to Bodhisattva Avalokiteshvara!

The Sutra of the Bodhisattva Avalokiteshvara

Avalokiteshvara,
perceiver of the cries of the world,
takes refuge in Buddha,
will be a buddha,
helps all to be buddhas,
is not separate from Buddha, Dharma, Sangha -
being eternal, intimate, pure, and joyful.

In the morning, be one with Avalokiteshvara.
In the evening, be one with Avalokiteshvara,
whose heart, moment by moment, arises,
whose heart, moment by moment, remains!

The Ten-Line Longevity Sutra of Guan Yin

Translation by John Szabo

1. Guan Shi Yin,
2. praying to Buddha,
3. is caused by the Buddha,
4. and causes the Buddha.
5. The Enlightened One, the Teachings
and the Community of Followers bring
6. Permanence, Happiness, Self-nature
and Purity, the Four Gifts of Enlightenment.
7. In the morning, be mindful of Guan Shi Yin,
8. in the evening, be mindful of Guan Shi Yin.
9. This mindfulness continually arises in my mind,
10. this mindfulness never departs from my mind.

According to traditional teachings, the recitation of this sutra brings long life to the practitioner, through the power of Guan Yin.

The first four lines of this short scripture reminds us of the doctrine of interdependent causation: the teaching that tells us that nothing has an essential nature on its own, only in relationship to others. Guan Yin can not be Guan Yin without the Buddha (not only the historical person, but the universal essence of Enlightenment), and the Buddha can not be Buddha without Guan Yin.

We tend to think of ourselves as isolated beings, but the truth is, we need others in order to be ourselves. This ancient teaching also has environmental connotations – if our existence is dependent on everything else around us, we need to look out not only for people, but also for plants and animals on our planet.

After this the sutra confirms that the Three Jewels (Fa-Fo-Seng in Chinese, Buddha-Dharma-Sangha in Sanskrit, Enlightened One-Teachings-Community of Followers in English) help us achieve Enlightenment, which is manifested in four ways: Permanence, Happiness, Self-nature, and Purity. Right now our state is Impermanent, Not Happy, No Real Self-nature, and Impurity. At least, that is what the illusions that we create make us experience...

The last four lines instruct us to focus our minds on Guan Yin, as a way to reach this enlightened state. One of the ways to interpret this is to try and see Love and Compassion in all things – even in painful, and seemingly unjust situations. After all, Love and Compassion is what Guan Yin is all

about. By cultivating mindfulness on Her, and realizing that She truly is present in everything, we can gain a higher, and happier perspective on life.

A Prayer to Kuan Shih Yin P'usa, by Kuan Ming

{Here is a prayer which many Kuan Yin devotees will appreciate. It should be read paragraph by paragraph mentally, and then contemplated upon}

Namo Kuan Shih Yin P'usa

Out of the great compassion of the Buddha Amitabha, from his pure Dharma Body, you appear in a faultless and crystal pure body of white light.

Due to this glorious birth, the worlds of beings benefitted. With compassionate eyes you look upon all sentient beings, to render them help, give them hope and save them from damnation. You gave to the world the Great Path of Compassion which is, in actuality, the Path to Liberation.

Since then countless great ones who pursued this wonderful Path have been saved from the rounds of birth and rebirth. This great Path is before me right now and I am indeed the fortunate one. I wish to show my gratitude and pray that I too may successfully tread your Path so as to illuminate my mind, freeing it from delusion.

To you, Kuan Shih Yin, Great Bodhisattva, I bow. I shall always hold dear your name and recite your great mantra of salvation:

Om Mani Peme Hung

I pray that there will be peace and harmony in my country and in all the world. I pray that evil may be overcome by good, for the happiness of those who are in every state of suffering, and for the ending of all disasters in the world.

Please accept my offerings of incense, flowers, fruits, prayers, and the merits of the recitations of the Great Compassionate Dharani and the Heart Sutra as a mark of my love and gratitude for your Great Compassion for having shown me the way:

Homage to You, O Great Merciful One.

Homage to Shakyamuni Buddha, Amitabha Buddha, and to all the Buddhas of the ten directions.

Through these Great Victorious Ones, the Path to Nirvana is known which puts an end to all samsaric sufferings. Out of love and gratitude and wisdom, I shall henceforth take refuge in the Three Jewels, realise and confess my faults, practise the Precepts, observe the Bodhisattva Vows and perfect the Six Paramitas.

I pray for your blessings to ensure that I shall always be on your Great Path of Compassion in this and every life-time, until Buddhahood has been won.

May all sentient beings be blessed by your saving powers and be happy for all eternity. Kindly help their seed of enlightenment to bud and blossom so that its beauty may fill the universe.

Namo Kuan Shih Yin P'usa!

Homage to you, Kuan Shih Yin P'usa!

From The Great Compassion Repentance Service

Great Compassionate Avalokitesvara,
 I pray you will guide me with your great vows.
 I pray you will awaken me with your compassionate undertaking.
 May I possess your fearless and complete enlightenment:

If I confront malicious people, may their malice be reformed.
 If I confront violent people, may their violence be pacified.
 If I confront those of evil and different views, may they be enlightened.
 If I confront the ignorant, may they be granted great wisdom.

Great Compassionate Avalokitesvara.
 I pray you will envelope me with your compassionate cloud.
 I pray to realize your spirit of benefiting and relieving all beings.
 To identify the needs of all beings through compassionate eyes.
 To listen to the sufferings of all beings with attentive ears.
 To comfort the frustrations and anxieties of all beings with soothing words.
 To heal the wounds of all beings with gentle hands.

Great Compassionate Avalokitesvara.
 I pray you will illuminate us with your light of wisdom.
 I pray I will be able to assist all beings through joyous giving.
 I pray I will be able to awaken and guide the stubborn and obstinate
 through cooperative respect.
 I pray I will be able to provide people with expediency through benevolent
 care.

I pray I will be able to provide people with happiness through words of loving-kindness.

Great Compassionate Avalokitesvara.

I pray to adopt your deliverance and non-hindrane as my model.

From this day forth:

I will distance myself from perverted and delusive thoughts, and contemplate freedom amongst humanity.

I will distance myself from discrimination and speculation, and contemplate freedom amidst my surroundings.

I will distance myself from attachment and entanglement, and contemplate freedom within circumstances.

I will distance myself from the five worldly desires, and contemplate freedom of heart and mind.

Great Compassionate Avalokitesvara,
please accept my sincerest prayer.

Great Compassionate Avalokitesvara,
please accept my sincerest prayer.

The Universal Door Chapter from the Lotus Sutra

Buddha of ten thousand beautiful aspects

Please may I ask you this question

Why did they give that Bodhisattva

The name Avalokita?

The world honoured one, adorned with all beauties

Made this reply to Aksayomati

It is because the actions due to deep aspirations

Can reach 10,000 different places

The aspirations as wide as the oceans

Were made countless lives before

She has already attended billions of Buddhas

And made her great aspiration pure by mindfulness

Whoever says her name, whoever sees her image

With mind perfectly collected and pure

That person shall be able to overcome

The sufferings of all the worlds

If anyone of cruel intent

Should push you into a pit of fire

The name of Avalokita said in mindfulness

Will make that pit of fire a refreshing lake

Adrift on the waters of the great ocean
In great danger from the monsters of the deep
The name of Avalokita said in mindfulness
Will save you from drowning in the storm waves.

Standing on the top of Mount Meru
Should people want to push you down
The name of Avalokita said in mindfulness
You are safe, not even a hair of your body is in danger.

Encircled and assaulted by pirates
Holding swords to wound and kill
The name of Avalokita said in mindfulness
The sword blades will break in small pieces

Imprisoned or in iron chains
Hands and feet placed in a yoke
The name of Avalokita said in mindfulness
Will release you into freedom

In the case of poisoning, being cursed or bewitched
Putting us in great danger
The name of Avalokita said in mindfulness
Will build our ability to withstand

If a fierce and cruel yaksha
A poisonous naga or an unkind spirit
The name of Avalokita said in mindfulness
Will prevent them from doing you any harm

With fierce wild animals all around you
Of terrible tusks and claws
The name of Avalokita said in mindfulness
Will make them run far away

The poisonous snake or scorpion
The fire filling a room with smoke
The name of Avalokita said in mindfulness
Just that sound will send them away

Lightening, thunder and dark clouds
Hail pouring down in torrents
The name of Avalokita said in mindfulness
In a short time they will come to an end

Living beings in great distress
Oppressed by measureless suffering
The wonderful power of her understanding
Will rescue them in ten thousand different ways

Her miraculous power lacks nothing
The wisdom of her skilful means extends widely
There is no place in the ten directions in all the worlds
Where she does not appear

The paths to suffering realms
The hells the hungry spirits or the animals
The pain of birth, old age, sickness and death
Bit by bit they are purified and ended

Look of truth, look of purity
Look of unlimited wisdom
Look of love, look of compassion
The look that should be permanently honoured and practised.

Look of immaculate light and purity
The wisdom light which destroys darkness
Which masters disaster, fire and wind
And illumines the whole world

Heart of Compassion like the roll of thunder
Heart of Love like the gentle clouds
Water of nectar raining down
To put out the fire of afflictions

In the courtroom and the place of lawsuits
Where the military cause fear
The name of Avalokita said in mindfulness
Will cause enemies to become friends

The sound of wonder, the sound which observes the cries of the world
The supreme sound, the sound of the rising tide
The sound which goes beyond the sound of ordinary life
We should be permanently mindful of all of these

Every moment of mindfulness without doubt
The purity of the being of Avalokita
Is the place where we need to take refuge
In times of danger and the suffering of death

Let us bow deeply to one
Who has laid the causes for every possible happiness
Who looks on the world with eyes of love
Whose ocean of well-being cannot be measured.

Namo Avalokitesvaraya (3 times)

From Chapter Five of the Lotus Sutra

The Buddha appears in this world
and teaches in varied ways,
according to the needs of beings.

He is like a great cloud
that rises above this parched world,
reaching everywhere -

A beneficent cloud that brings gladness and ease to all,
with brilliant flashes that illumine,
and a voice like thunder that can be heard from afar.

This cloud
lowers and spreads,
and the sun's scorching rays are veiled,
and the earth is cooled

And then its rain everywhere equally descends,
streaming, and pouring without stint,
enriching all the land.

On mountains, beside rivers, in steep valleys,
in hidden places,
there grow the plants, trees, and herbs -

Trees, big and small,
shoots of ripening grain,
sugar cane, and grapevine -
all are nourished by the rain,
each according to their need

The dry ground is all soaked,
and all the various kinds of herbs and trees flourish together.

The Buddha is just like this.
He appears in our world as a great blessing
as a great cloud, heavy with rain

And having appeared in the world,
for the sake of all living beings,
he teaches in varying ways

To free all from suffering
and so attain the joy of peace,
Joy in this world,
and the joy of nirvana.

He proclaims to humans, and to heavenly beings, and to all
Here is the Dharma, pure as sweet dew
the Dharma with one taste
of freedom and nirvana.

The Buddha looks upon all with equal eyes,
 and teaches
 Going or coming,
 sitting, standing, or lying down,
 pouring abundantly upon the world,
 enriching everywhere.

To the eminent, and to the humble,
 to the high and to the low,
 those who keep the precepts, and to those who break them,
 to those of admirable character, and to those of imperfect character

to those with right views and those with wrong views,
 to the quick-witted, and to the dull-witted,
 neglecting none,
 equally there rains the rain of the Dharma

The one bounteous and delightful Dharma rain
 enriches humans like blossoms,
 so each will bear good fruit.

And just as with the plants and with the trees,
 that each take what they need to grow and flourish,
 everyone receives it as they will

Like this, the Buddha skillfully reveals his methods,
 so that, practicing step-by-step,
 all can gain the fruit of the way.

Know that the way in which you all walk
is the Bodhisattva-way,
and that by gradually practicing and learning,
you will all become Buddhas!

Based on the translations by Kato et al and Reeves, abridged and adapted
by Ratnaprabha, and by J. Espada, in June of 2024

The Great Compassion Dharani

Dai Hi Shu

Adoration to the three treasures-
Buddha, Dharma, and Sangha!

Adoration to Avalokitesvara, the Bodhisattva Mahasattva,
the Bodhisattva of Compassion!

Adoration to the one who removes all fear and suffering!
Having adored Avalokitesvara Bodhisattva,
may we now recite this glorious dharani which purifies all beings,
which fulfills the wishes of all beings.

Hail to the Bodhisattva Mahasattva who embodies the Trikaya,
who has the transcendental wisdom.

Hail to the Bodhisattva Mahasattva who continues to save all beings
without defilement in his mind.

Hail to the Bodhisattva Mahasattva who sustains the highest,
the most complete wisdom and who is free from all impediments.

Hail to the Bodhisattva Mahasattva whose deeds reveal the fundamental
purity of all beings.

Hail to the Bodhisattva Mahasattva,

who wipes away the three evil delusions - greed, anger, and folly.

Quick, quick! Come, come! Here, here!

A joy springs up in us.

Help us to enter into the realm of great realization.

Avalokitesvara Bodhisattva, Bodhisattva of Compassion,
guide us to spiritual contentment.

Accomplishment, accomplishment!

Having testified to the freedom and compassion of the mind of
Avalokitesvara,
Having purified our own body and mind,

Having become as brave as a lion,
Having become manifest into all beings,

Having attained to the Wheel of Dharma and the Lotus Flower,
we can now save all beings without hindrance.

May the understanding of the mysterious nature of Avalokitesvara
prevail forever, ever and ever.

Adoration to the three treasures –
Buddha, Dharma, and Sangha!

Adoration to Avalokitesvara, the Bodhisattva Mahasattva,
the Bodhisattva of Compassion!

May this dharani be effective.

Hail!

Adapted from a prayer by Chandrakirti

Avalokiteshvara

Look upon me with the light of your pure wisdom

Encompass me with your enlightened activity

I pray

Allow the cooling waters of your compassion to fall upon me...

Heal me with your skillful medicine...

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 beings,
 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-

I ask you - 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 ever think not to benefit beings?

Loving protector, won't you show me your 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 so difficult to even 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

O Loving protector Chenrezig, how 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 these eyes, so afflicted
 by the eye-disease of beginningless ignorance
 Protector of the world, where are you now?
 Where are you?

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
 O my 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,
 and taken by the Lord of Death
 My worldly relatives will not want to let me go
 but due to the power of karma, I must be taken alone
 If, at that time, no refuge exists for me
 Will you, loving protector, merely 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, this 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...

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
But although I have passed through the three realms countless times
All of my actions up to now have been a completely meaningless waste

Karma is powerful, and due to the great force of the afflictions
Beings like me take bodies of flesh and blood and wander in samsara -
Caught in the wretched misery of this prison of existence

Due to my wrongdoings all of this fierce, inexhaustible suffering
All that rises 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

{Now is the time for you to act}

If you disregard the karmic propensities of sentient beings like myself
 Who is your compassion for?
 To you, supreme tamer of beings, endowed with the power of great
 compassion
 Please don't be careless, indifferent or lazy now- look upon me!
 Compassionate victor, from your heart, look upon me!

Translated by the Venerable Yangsi Rinpoche with Tenzin Namdrol at Deer
 Park Buddhist Center, Madison, Wisconsin, August 2001, lightly edited

A Prayer from A Meditation on One Thousand Armed Chenrezig

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.

Prayer to Chenrayzig, the Buddha of Compassion, by King Songtsen Gampo

English translation and Commentary 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 out 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.

Commentary

Prayers have always played an important role in religious traditions throughout history. In fact, it is wholehearted prayer that influences ones spiritual growth. However, most religious traditions present prayers to an external god for help. Buddhists do not believe in a god as the creator, but they strive to develop the inner potential that can be awakened through various skilful means. The historical Buddha is recognized as an ideal example of a being who obtained Enlightenment.

The Chenrayzig prayer is a form of meditation used to awaken ones mind from the darkness of ignorance which makes us selfish, ill-tempered and

greedy. These are the negatives aspects of ones mind that cause all problems. The aim of the prayer is to cultivate universal love and compassion so that one can be awakened to recognize the true nature of ones mind. Prayer enables practitioners to transcend limitations through generating love and concern for other beings. This prayer was extracted from the collected works of Songtsen Gampo (? - 650 A.D.) who is believed to be an emanation of Chenrayzig, the Buddha of Compassion.

Prayers from the Chenrezig Sadhana

Prayers of Refuge and to generate bodhicitta

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.

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.

Homage

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.

The Seven-Branch Prayer

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.

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.

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.

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

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.

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.

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

Prayer to Chenrezig I

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.

The Six-Realm Prayer, by Tang tong Gyalpo

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

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of greed, are born in the realm 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

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

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.)

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

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

Prayer to Chenrezig II

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.

(Meditate like this as you recite the mantra.)

OM MANI PADME HUNG

Dedication Prayer

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

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 Prayer Liberating Sakya from Disease

All sentient beings equal to space go for refuge to the precious Guru-Buddha. We go for refuge to the Buddha, we go for refuge to the Dharma, and we go for refuge to the Sangha.

We go for refuge to the assembly of Gurus, meditational deities, dakas and dakinis. We go for refuge to the empty clarity of our own minds, the Dharmakaya.

Recite these verses as many times as you are able.

Then recite the mantra OM MANI PADME HUM hundreds of times, as many as you are able.

Then:

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

May whatever suffering that comes from life-threatening diseases - which, like a butcher leading an animal 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 and other infectious diseases, the mere sound of whose name terrifies beings as though they were placed inside the mouth of Yama, the lord of death.

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

May whatever suffering that comes from 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 Triple Gem, the power of the dakas and dakinis, the 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.

Colophon:

Once an epidemic was spreading from one person to another at the great monastery of the Glorious Sakya (tradition). Whatever the mantric 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 Mahasiddha (T'ang T'ong Gyalpo) performed the 'Space' refuge, recited a number of Manis, 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.

May all be auspicious.

Bringing Forth the Rains of Happiness Well-Being

Homage to Ārya Lokeśvara

[1]

The compassion of all the conquering buddhas of the ten directions,
 numbering as many as the atoms of the countless worlds,
 as deep as an ocean and attached, completely attached to living beings,
 from which was born that perfect splendour of wonderful qualities
 renowned as Avalokiteśvara, the great guide,
 the jewel mountain upon whom we should all rely.
 To you I bow.

[2]

Upon a mandala replete with the light of the moon,
 your feet like pure lotus petals stand together
 in the centre of a pure and fresh lotus.
 In the work you radiate with perfect clarity like the moon when full.
 Seeing you, the heart is relieved of all pain,
 and great joy is spread everywhere.

[3]

Though your compassion is as cool as the touch of snow,
 it nevertheless burns away the hordes of demons.
 Though your wisdom is far beyond phenomena characterized by signs,

mandalas of detailed elaboration nevertheless appear to it.
 Though you have crossed over samsara,
 you constantly show birth in the three realms.
 The wise are amazed at such illusion-like activities.

[4]

Permeating all phenomena,
 you are the orb of the sky on a clear autumn night,
 Relied upon constantly by all fortunate beings,
 you are the uncomplaining great earth.
 Dispelling the darkness of ignorance of the entire world,
 you are the blazing sun.
 Soothing the torment of the mind burned by anger,
 you are the moon.

[5]

You show the mandala of your beautiful face,
 like a fully bloomed white lotus.
 As white as rock crystal and a pure conch shell,
 you possess the beauty of youth.
 In the midst of limitless and vast clouds of offerings
 you enjoy magical play with the liberating goddess,
 radiant amid an entourage of countless sugatas,
 bodhisattvas, and wrathful deities.

[6]

All those who have fallen to the wretched states of being,
tormented by the myriad sufferings brought on by fire, water,
pernicious fortune, the wrath of kings, and the like,
are drawn up one after the other by your rays of light,
as if they were being bathed by the moon,
and brought to enjoy the supreme bliss of the gods.

[7]

Your fragrant braids of hair tied up upon your head
blend with the blue light of the sky,
the mighty Buddha Amitābha sits beautifully in its centre
as your lineage crown.
Your right hand in the mudra of giving,
from whose fingertips constantly fall drops of white nectar
like shining pearls that soothe the torment of the hungry ghosts.

[8]

Your left hand resting upon your hip in graceful pose,
a beautiful and pure form prostrated to by Brahma,
Indra and other arrogant gods.
You are, therefore, the Mighty One of the World.
You reveal a thousand other hands adorned with mudras
of the wheel, the lotus, the arrow, the bow, and so on.
Possessing a thousand eyes, you show perfectly eleven beautiful faces.

[9]

To some you emanate as Siṃhanāda, the leader of the malicious nāgas,
and to others you are Amoghapāśa, Nīlakaṇṭha, and so forth.

At times, you are Hayagrīva,
the destroyer of hindrances and lord of the wrathful,
Sometimes, you are black Mahākāla,
and others who shatter the three worlds,
but your mind never strays from compassion.

[10]

The vast expanse of worlds that stretches throughout space knows no end,
and yet you emanate as many forms as there are living beings
in these worlds,
all of which is done without the thought to move even a single hair.
Like rain falling from the clouds, you have no deliberation.

[11]

You have left behind all words that do not in any way serve living beings.
Your unending melody of speech in tune with the mentality of each being
teaches pathways of Dharma greater in number than the drops in an ocean.
Those whose ears receive your speech will dwell perfectly within your
words.

[12]

Like the singing of a beautiful youth that blends with the sounds
of the many-stringed vina of the celestial musicians,
your words delight the mind, but will destroy the desires of the desirous.
Like the thunder that roars through the sky,
your speech resounds far and high,
and yet for those struck by fright,
their fear is at once reduced to mere words.

[13]

When you turn the wheel of the Dharma
in a voice of high and pure tones endowed with every quality
in order to liberate those wandering in samsara,
constantly trapped by unstable birth and death,
you have already perfected the features of the speech
of the buddhas of the past, present, and future.
Therefore, as master of peerless qualities of speech,
you are renowned as the guru of all worlds.

[14]

Living beings love themselves, and yet sometimes,
out of anger, they are intent on killing themselves.
You, however, constantly look upon living beings
as a mother would look upon her only child.
Long ago your mind cast away

even the tiniest thought of doing harm to others.

The love, therefore, that those like me have for themselves
cannot come anywhere near a fraction of your compassion.

[15]

Your never-ceasing peaceful gaze is as calming as being bathed
in the scented waters of camphor, sandalwood, and vetiver grass.
One part of your eyes is forever fixed on the six types of living beings,
and yet, your mind, resting in the dharmadhātu,
where all proliferation of experience and appearance has dissolved,
is constantly embraced by the supreme bliss, with all movement stilled.
To such a mind, I prostrate.

[16]

I pray that the rains of your nectar will cool the hot hells
where beings are burned alive by flames that blaze on all sides,
where murderous butchers surround and terrify them,
their mouths agape and their eyes red and staring,
where others are boiled like grains of wheat in vats of molten copper.
I pray that your warm touch protect those in the cold hells,
where flesh and bones are torn part by the cold.

[17]

I pray that you send forth the nectar rain of food,
and clothing to hungry ghosts

whose stomachs are the size of mountains,
 and yet whose throats are blocked,
 whose limbs are as thin as veins,
 whose bodies are emaciated and covered with dust,
 with sparks flying from their limbs where their joints rub together,
 for whom merely looking at water causes it to dry up,
 and who are constantly weary and tormented by thirst.

[18]

For animals who will even throw away their precious lives
 in pursuit of the tiny happiness of just a morsel of food,
 who have no way of developing virtue and reducing non-virtue,
 who are ugly in shape and colour, and consequently of low merit,
 I pray that you grant them the ability quickly to remember virtue,
 and that they will be able to live a life of happiness.

[19]

Even the delights and pleasures of the celestial king, Brahma,
 enjoyed within divine mansions that radiate with jewelled light,
 will one day, through the force of transience, fade away,
 and he too will plunge into the fires of hell,
 where even his bones and marrow will be burned away.
 The young gods who lie on the soft beds that bring pleasure to the touch,
 and who play and frolic in the beautiful pleasure gardens
 will one day drink boiling molten metal,
 and be dragged across ground strewn with sharp iron thorns.

[20]

Those that are high will quickly become lowly servants,
fit only to be kicked.

Like the flowers at the end of autumn,
this time of youth will soon fade.

Like enjoying a borrowed ornament,
this wealth will definitely disappear in time.

Like a flash of lightning, even my life appears only for a moment.

[21]

The world after this one is far from the one we are used to,
and it is I alone who must wander in its dense darkness.

And so it is that in this terrifying state of samsara
the deception of the mental afflictions will ultimately let us down.

I beg that you lift us with the hand of compassion from this ocean of
suffering.

[22]

It is true that the teachings of the Buddha are a tradition
well-established in this land surrounded by snowy mountains,
but most Dharma practitioners are shorn of the clothes of ethics,
and like naked wanderers, have abandoned all shame.

They befriend lay people, look toward them,
and engage in acts looked down upon by the wise.

Alas! the sun of the sacred Dharma has almost set between the mountains.

[23]

The powerful eagerly pursue their own desires,
 fight among each other, and mistreat the weak.
 The poor are constantly in servitude,
 and cannot even find meagre food.
 In such a dreadful state of degeneration,
 if we were to be ignored by you, noble one,
 then what did your promise of the past mean?
 Who can your subjects turn to for refuge?

[24]

Even your name is blessed.
 Whoever hears it will be freed from fear.
 Those who keep your name in mind will reap fruit
 similar to performing devotions to countless buddhas.
 This has been taught by the great sage with words of truth,
 and so with great hope we make a prayer that you, great protector,
 who has left behind the mind that is distracted elsewhere,
 will rescue these desperate sentient beings.

[25]

I pray that all living beings devote themselves to the Three Jewels,
 that they have faith in cause and effect,
 and follow always the path of Dharma.
 I pray that with countless wrathful and peaceful magical emanations,

all perfectly suited to the various types and merits of living beings,
 you bring to happiness to all dear friends
 who have fallen into this dreadful state of samsara.

[26]

May I, too, who have great devotion to you,
 have the stainless intelligence that knows the truth of the way things are,
 as well as a complete disenchantment with samsara,
 and may I strive over many lives to work for others with compassion.

May I attain the perfection of wisdom whose power will crush all māras,
 may I dwell in the ways of the pure and joyful Dharma,
 and nourish living beings over a long time.

[27]

I am one of low intelligence, but the milk lake of faith in my mind
 has risen up to produce these animated and beautiful white bubbles
 that is this garland of words of exultation and lament.

Whoever reads, hears, or recalls it,
 may they all be freed from the taints of wrong deeds,
 and be cared for in the Potala pure land
 by that great and supreme conqueror, Avalokiteśvara.

This praise and prayer to the noble lord of the world, that brings forth the rains of happiness and well-being, was composed by the Dharma teacher, and fully ordained monk of Śākyamuni Buddha, Losang Kalsang Gyatso (the Seventh Dalai Lama).

Translated (English), in accordance with the commentary of Könchok Jikmé Wangpo (first incarnation of Jamyang Shepa), by Gavin Kilty, January 2014.
Posted by Wisdom Publications , 8 January 2014.

Prayer for Rebirth in the Pure Land of Amitabha

E MA HO

Wonderful Buddha of Limitless Light,
to his right the Lord of Great Compassion,
and to his left the Bodhisattva of Great Power
Surrounded by buddhas and bodhisattvas measureless in number -

Joy and happiness without limit
is this land called Sukhavati

May we be born there as soon as we pass from this life
Without taking birth anywhere else

Having been born there
May we see Amitabha's face.

May the buddhas and bodhisattvas of the ten directions
Give their blessing that the wishes expressed in this prayer
be accomplished without hindrance.

Brief Prayer to be Reborn in the Blissful Pure Land of Amitabha

Eh Ma Ho!

In the center is Amitabha, the marvelous Buddha of Boundless Light,
 On his right side is the Lord of Great Compassion, Chenrezig,
 And on his left is Vajrapani, the Lord of Powerful Means.
 They are surrounded by limitless Buddhas and Bodhisattvas.
 Immeasurable peace and happiness is this blissful Pure Land of Sukhavati.

As all beings pass from samsara,
 May they be born there without taking samsaric rebirth.
 May they have the blessing of meeting Amitabha face to face.

By the all the power and all the blessings
 of the all the ten directions three times Buddhas and Bodhisattvas
 May they attain this without hindrance.

A Dedication Prayer, by Lama Zopa Rinpoche

Due to this merit may we soon
Attain the awakened state of Chenrezig
That we 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 merit 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 conceit and devoted to our spiritual mentors, and abide within the vows and commitments to the spiritual masters.

In whatever guise you appear, O Chenrezig, 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.

May the source of benefit and goodness, the doctrine, spread and expand. May the beings upholding the doctrine have excellent health and may the source of happiness and well-being for all embodied beings, the doctrine of the Buddha, always increase.

Part II

1. A Group of Reflections
2. Verses for generating the mind of enlightenment, with the wisdom aspect
3. I call upon my Teachers and Spiritual Ancestors
4. A Simple Visualization
5. Taking refuge
6. Refuge in the Three Jewels and the Three Roots
7. Adapted from A Meditation on Compassion
8. The Chenrezig Sadhana
9. From The Accomplishment of the Supreme Buddha Called the Treasure of Blessings
10. Kwan Seum Bosal Chanting
11. A Prayer to Ārya Avalokiteśvara, by Jigme Lingpa
12. A Prayer to Avalokiteshvara and Amitabha, by the 15th Karmapa

13. An Abbreviated Phowa Visualization

14. Prayers for the time of transition

This life is a miracle... This life is a gift...

This life is precious, may I use it well...

May I see the truth of impermanence, that dissolution comes to all in this world, the time of our transitioning is uncertain, and that rebirth follows...

May I use this understanding well...

Actions bring results according to their cause,
and there is no lasting happiness with any of the realms of samsara...

Understanding this much,

I take refuge the Buddha, the Light of the World,
the Great Compassionate Teacher,

I take refuge in the Dharma, in all the Liberating Teachings

and I take refuge in the Noble Sangha,

the Accomplished Spiritual Community,

the Great Assembly of Saints and Bodhisattvas

May all share in these blessings

Especially now, may I think of all beings with wisdom,

and with genuine love and compassion,

and generate the supreme awakening mind...

May I think of them all as my very own family,

and care for them all as my own...

May the supreme jewel, bodhicitta, in both its aspects

arise flawlessly where it has not yet arisen,

Where it has arisen, may it not diminish,

May it ever grow and flourish...

May I accomplish this one path,
and may all temporal and ultimate aims be fulfilled

Verses for generating the mind of enlightenment

Especially now, may I think all beings with great love and compassion,
and generate the supreme awakening mind...

May I think of them all as my family,
and care for them all as my own.

May all beings have happiness
and all the causes of true happiness flourishing...

May all beings be completely and permanently free of all suffering
and all the causes of suffering...

I celebrate all that is beautiful and right in the world,
I rejoice in all kindness, virtue, positive actions and intentions,
and in all success, happiness, and good fortune...

and abide in impartial love...

Seeing the world of sentient beings,
so full of suffering, I will follow the bodhisattva's way.

May I clearly see that what I and all others so urgently need
is complete liberation of mind, perfect peace and freedom,
and that in taking care of myself, I am taking care of all of us
With an understanding of the Noble Truths,

may my love and compassion become the dedication to helping others
through my realization of this path

May I always cherish all living beings,
with the determination to accomplish for them this highest good
that is more precious than a wish-fulfilling jewel

An Awakened One has appeared in this world.
He has taught the way to freedom,
and generations of his followers to this day have realized his teachings.

Homage!

{The Bodhisattva Vow}

Just as all previous Buddhas first awakened the precious bodhimind,
and just as they then carefully followed each of the requisite stages of the
Bodhisattva disciplines,
in the same way, for the sake of living beings,
I will awaken and cultivate the bodhimind,
this all embracing intention,
and then train in every one of the essential disciplines of a Bodhisattva.

I take refuge in the Buddha, the Light of the World,
the Great Compassionate Teacher
I take refuge in the Dharma, in all the Liberating Teachings
and I take refuge in the Noble Sangha, the Accomplished Spiritual
Community, the Great Assembly of Saints and Bodhisattvas

By the merit I have accumulated by practicing Generosity, and other
 Virtues, {Ethics, Patience, Joyful Effort, Meditation, and Wisdom...}
 May I accomplish each of the stages of liberation and enlightened
 understanding and activity,
 and help bring all others, without a single exception,
 to these very same states.

With my heart going out with great compassion
 in whatever direction these most precious teachings and their result
 have not yet spread,
 or, once spread, have declined,
 there may I bring this treasure of happiness and aid!

Limitless is the extent of space,
 and limitless is the number of sentient beings
 Limitless are the karmas and delusions of beings
 Such then are the limits of my aspirations!

For as long as space endures,
 and for as long as living beings remain,
 until then, may I too abide,
 to dispel the misery of the world

May the supreme jewel, bodhicitta,
 arise where it has not yet arisen,
 Where it has arisen, may it not diminish,
 May it ever grow and flourish...

May I accomplish this one path,
and may all temporal and ultimate aims be fulfilled

However many species of living beings there are, we must lead all these beings to perfect peace and freedom; And when this innumerable, immeasurable, infinite number of beings has become liberated, we do not, in truth, think that a single being has been liberated...

Why is this so? If a bodhisattva holds on to the idea that a self, a person, a living being, or a life span exists, that person is not a bodhisattva {someone who is both willing and able to lead others to freedom}

{The Diamond Sutra, verse 3}

If no beings exist [in ultimate reality], toward whom should we have compassion? To attain the result [of buddhahood, which is to be achieved only through the awakening of both great compassion and wisdom], one should direct one's compassion toward whatever it is that unenlightened beings call 'beings.' {Shantideva}

On the conventional level of reality, beings do not exist as they see themselves or as they are seen by other unenlightened beings. The bodhisattva realizes that, in ultimate reality, there are no beings who exist as unenlightened beings think, but he directs his mind toward those beings as they perceive themselves.

On the ultimate level, he sees no beings, but he realizes that on the conventional level, beings think they exist and do experience suffering. Out of objectless compassion, therefore, he directs his mind toward them.

{Deshung Rinpoche}

So, Subhuti, all the bodhisattva mahasattvas should give rise to a pure and clear intention in this spirit... They should give rise to an intention with their minds not dwelling anywhere...

{The Diamond Sutra, verse 10}

I call upon my Teachers and Spiritual Ancestors,
Lord Buddha with your Retinue of Holy Ones,
please come to this place

May we all receive your blessings

May we all receive your light, inspiration, and strength

A Simple Visualization - The Refuge Tree

In this practice, we imagine the Buddha, ourselves, and others, as having bodies that are made entirely of light... and we see ourselves as being in a Paradise, or in a Pure Land, such as Sukhavati...

Imagine that you are in a large, open, sacred space, beautiful, adorned with flower gardens, lakes, and wonderful trees, with birds sweetly singing...

The sun is brightly shining, as a few clouds float by... It's a lovely day... perfect in every way...

We see before us now the Buddha, the Divine Form we are meditating upon, or our main teacher, at the center of what appears as a great Refuge Tree, surrounded by Bodhisattvas, and all our ancestral teachers, going back generations, right down to our very own Root Teacher or Teachers...

These holy ones are all made entirely of beautiful light, and appear in the space in front and above us, on celestial clouds, on lotuses and moon cushions... They smile upon us...

Whatever is most pleasing and uplifting, that is what we see and feel before us now...

Imagining yourself to be praying in a Paradise, or in a Pure Land, or in the Garden of Eden can be very helpful...

Imagine that you are now praying in a perfect Pure Land, together with, and in the presence of all the exalted souls of the Saints and righteous people of the past, present, and future...

*Imagine, as you are praying, that the Saints you have personally known, physically seen, or have heard about * are praying with you...*

Feel the elevated bliss, light, and power generated from such a visualization flowing through your prayers...

Have the sense that all these Noble Ones, the whole company of heaven and faithful here on earth are present...

'All should join together - one to the other and one above another - so that they all can receive the heavenly flow of blessings {shefa}, by way of those above them who are closer to the source of supernal goodness...'

{The Baal Shem Tov}

With this Right View and a pure motivation, as we recite verses of refuge and aspiration prayers, meditate, and recite mantra, we visualize that we receive blessings from the Buddha, Dharma and Sangha, from all the Bodhisattvas and Devas, from all Holy Beings, and from all that is sacred and pure in the universe, in the form of light and nectar...

These dissolve into ourselves, and into all those we see as being with us now, our family and friends, those we don't know, and those who are experiencing any difficulty at all...

We visualize that the light and nectar purifies, heals and calms, nourishes, strengthens and inspires us all...

May all share in these blessings...

May all beings receive all they need to awaken and be free...

May all beings have happiness, and all the causes of happiness flourishing...

Meditate like this... Make prayers of aspiration...

To conclude, dedicate the merit to all beings.

I take refuge the Buddha, the Light of the World,
the Great Compassionate Teacher,
I take refuge in the Dharma, in all the Liberating Teachings
and I take refuge in the Noble Sangha,
the Accomplished Spiritual Community,
the Great Assembly of Saints and Bodhisattvas

I take refuge in all the Glorious, Holy Lamas;

I take refuge in all the Yidams,
the Celestial Divinities gathered in the mandalas;

I take refuge in all the Buddhas and Arhats,
those who have completely conquered and gone beyond;

I take refuge in all the Supreme Dharma;

I take refuge in all the Noble Sangha;

I take refuge in all the Dakas, Dakinis,
Protectors and Defenders of Dharma,
who possess the Eye of Transcending Awareness

Adapted from A Meditation on Compassion, from How to Meditate, by
Kathleen Macdonald

Visualize just above your head and facing you, Avalokiteshvara, the
manifestation of pure unobstructed compassion, love, and wisdom...

Her body is of white light, cool and calm, transparent and luminous...

Try to feel her living presence...

Her face is peaceful and smiling, and she joyfully emanates her boundless
love to you and all the beings surrounding you, like sunshine...

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 suffering,
misconceptions, and negative energy, to develop genuine love and
compassion for all beings, and to be able to offer what is good...

Feel that you are connecting with your own true nature, your highest
potential...

In response to your request, Avalokiteshvara lovingly sends forth streams
of white and golden 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 her limitless love and compassion...

Your body feels light and blissful, your mind peaceful and clear...

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

Now, while concentrating on this visualization, or alternating with it, recite the mantra, *OM MANI PEME HUM*, aloud for a while, or 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-center...

Your mind merges indistinguishably with Avalokiteshvara's mind, and you experience complete tranquillity and bliss...

Meditate like this...

Then dedicate the positive energy you have created by doing this meditation to the happiness of all living beings...

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.)

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 Deities 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:)

* 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 Deity)

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.

(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)

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.

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.

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.

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

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.

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.

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

(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.

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 Deity. OM MANI PADME HUNG

By the power of accumulating negative Karma from beginningless time, sentient beings, through the force of greed, are born in the realm 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

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

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.)

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

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

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 PADME HUNG

(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. 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.)

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.

By your great compassion for those in the turbulent
realms of degeneration,
Holding them with the power of five hundred great prayers,
You are praised by the Buddhas as a white lotus.
Just hearing your name is never to return to samsara.
I prostrate to the Guide of Great Compassion.

From The Accomplishment of the Supreme Buddha Called the
Treasure of Blessings

Kwan Seum Bosal Chanting {[Audio](#)}

Homage to all the Buddhas present in their glory at this meeting.

Homage to the Dharma present in its glory at this meeting.

Homage to the entire Sangha, present in glory at this meeting.

Homage to the one who embodies the gate of knowledge,
whose vow is powerful, deep and multifaceted,
Bodhisattva of great love and great compassion,
perceiving the sounds of the world

Kwan Seum Bosal {2:28 to [31:43](#)}

The mantra of the bodhisattva who perceives the sounds of the world,
destroying karma:

Om aronukke sabaha (3x)

Mantra to help practice the vows:

Om amoka salbadara sadaya shibe hum (3x)

Dharani spoken by the Buddha, warding off failure and bringing
happiness:

Namu samanda mottanam abaraji

Hadasa sananam danyata
 Om kaka kahye kahye hum hum abara
 Abara bar abara bar abara
 Jitta jitta jiri jiri pada pada
 Sonjiga shirie sabaha (3x)

A universal mantra that makes up for deficiencies:

Om horo horo sayyamokhe sabaha (3x)

A universal mantra that converts grace found:

Om samara samara mimanna
 Saramaha jagaraba hum (3x)

Countless, like dust, thoughts can be known,
 All the waters of the great oceans can be swallowed
 and even emptiness can be measured, and girded with the wind,
 but it is impossible to fully describe the great merits of the Buddha.

Kwan Seum Bosal Chanting

na-mu bul-ta bu-jung gwang-nim bop-he
 na-mu dal-ma bu-jung gwang-nim bop-he
 na-mu sung-ga bu-jung gwang-nim bop-he
 na-mu bo-mun shi-hyon wol-lyok hong-shim
 dae-ja dae-bi

kwan-se-um bo-sal . . . {2:28 to 31:43}

myor-op-chang jin-on

om ma-ro-ru-gye sa-ba-ha
 om ma-ro-ru-gye sa-ba-ha
 om ma-ro-ru-gye sa-ba-ha

won song-chwi jin-on

om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum
 om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum
 om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum

bul-sol so-jae gil-sang da-ra-ni

na-mu sa-man-da mot-ta-nam a-ba-ra-ji
 ha-da-sa sa-na-nam da-nya-ta
 om ka-ka ka-hye ka-hye hum-hum a-ba-ra

a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
 ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
 son-ji-ga shi-ri-e sa-ba-ha

(3x)

bo gwol jin-on

om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
 om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
 om ho-ro ho-ro sa-ya mot-kye sa-ba-ha

bo-ho-hyang jin-on

om sam-ma-ra sam-ma-ra mi-ma-ra
 ja-ra-ma ja-go-ra ba-ra-hum

om sam-ma-ra sam-ma-ra mi-ma-ra
 ja-ra-ma ja-go-ra ba-ra-hum

om sam-ma-ra sam-ma-ra mi-ma-ra
 ja-ra-ma ja-go-ra ba-ra-hum

chal-chin shim-nyom ga-su-ji
 dae-he jung-su ka-um jin
 ho-gong ga-ryang pung ga gye
 mu-nung jin-sol
 bul gong-dok

The Vision - A Prayer to Ārya Avalokiteśvara, composed by Kunkhyen
Jikmé Lingpa



Homage to you, Lord of the World!

In the vastness of clear light, awareness and emptiness inseparable,
Lies the innate primordial nature, wisdom mind of the sugatagarbha...

To see you Avalokiteśvara, in your saṃbhogakāya form,
is of the deepest meaning and moment;

I bow to you, the guide for all beings in the three realms:
Bless me to become a bodhisattva, just like you!

Your body is like the pure, bright autumn moon,
Your major and minor marks of perfection akin to the image of the hare
that holds the moon in its embrace.
At your heart, the mudrā that joins saṃsāra and nirvāṇa,

In your hands, mālā and white lotus,
in utter beauty there you stand:
Bless me to become a bodhisattva, just like you!

Your speech with its sixty wondrous qualities sounds as sweet as a
tamboura,
As perfect in its undulating tones as the song of the kalaviṅka bird,
Proclaiming teachings that distil the truth of all the yānas.

I bow before you, master of the path of ripening and liberation:
Bless me to become a bodhisattva just like you!

Your mind is ever-present, changeless -
all complexity is stilled in its expanse.

With the qualities of the two knowledges all perfected,
the power of your compassion

Radiates extraordinary enlightened activities
To beings everywhere, above all in Tibet.

To you I bow:
Bless me to become a bodhisattva, just like you!

Simply hearing your name ends all discord and decline;
Simply thinking of you frees us from the fear of lower realms.
One and only friend to all six classes of sentient beings,
Supreme and special deity, our protector, before you I bow:
Bless me to become a bodhisattva, just like you!

The flaws to be discarded you have driven far, far away;
The qualities to be cultivated you have demonstrated, every single one.
It's miracles you perform,
yet never is there anything incongruous to be seen.
Sublime Lord of the World, to you I bow!
Bless me to become a bodhisattva just like you!

E ma! The vast power of your aspirations is why
It's you I turn to, as my refuge, my source of trust, and no-one else.
Now is the time: hook me with your compassion!
Bless me to become a bodhisattva just like you!

All of us living through this dark age of decay,
Are tortured with no break by karma's unbearable misery.
And as I wander through saṃsāra, one life upon another,
It's to you I pray, Avalokiteśvara: look on me with your compassion,

And bless me to become a bodhisattva, just like you!

Driven by addiction to mindless distractions,
 I have strayed so far from your sight, your grace, your protection.
 And now when I face the surging waves in this ocean of suffering,
 It's to you I pray Avalokiteśvara: look on me with your compassion,
 Bless me to become a bodhisattva just like you!

When I'm bewildered about how to let saṃsāra go and seek nirvāṇa,
 Endlessly clinging to the face of my flighty beloved,
 And I repeat the same reckless behaviour day and night,
 It's to you I pray Avalokiteśvara: look on me with your compassion,
 Bless me to become a bodhisattva just like you!

When the glamour of youth is trampled underfoot by the army of months
 and years,
 The tree of vitality is splintered by the axe of the Lord of Death,
 And the lifeline of liberation withers away,
 It's to you I pray, Avalokiteśvara: look on me with your compassion,
 Bless me to become a bodhisattva, just like you!

As I stumble, unsteady, on shaky steps among the six pāramitās,
 My listening, contemplating and meditation still immature,
 And I am obsessed with tasks just futile and meaningless,
 Then it's to you I pray, Avalokiteśvara: look on me with your compassion,
 Bless me to become a bodhisattva, just like you!

When the face of five wisdoms is covered by five poisons,
 The eyes to see innate primordial wisdom go blind,
 And I'm left shrouded in the dark of karma and habits,
 Then it's to you I pray, Avalokiteśvara: look on me with your compassion,
 Bless me to become a bodhisattva, just like you!

Ordinary people like me, foolish and naive,
 Are tormented by the pervasive suffering of conditioning,
 And when I'm submerged in this ocean - the results of my evil karma,
 I pray to you, Avalokiteśvara: look on me with your compassion,
 Bless me to become a bodhisattva just like you!

Once I have trained my mind in bodhicitta, both aspiration and action,
 And perfected the qualities of the ten stages and five paths,
 Let me attain the enlightened state with its ten powers,
 And serve as a guide, a leader, for all living beings.

Then let any who have heard my teachings,
 Or made a connection with me through seeing, hearing, remembering or
 speaking,
 Be purified of their karma, even acts of immediate retribution.

May the doors to the lower realms be closed for them, and may they be
 reborn in the exquisite Potala paradise!

At dawn on the tenth day of the tenth month of the Earth Tiger year (1758),
 when Longchen Namkhé Naljor actually saw the exalted Lord of the World

in a vision, and the symbolic signs appeared of the Tukjé Chenpo Dukngal Rangdrol, he composed this prayer. Geo! Geo! Geo!

Rigpa Translations, with reference to an earlier translation by Tulku Thondup Rinpoche, and with a number of kind and vital clarifications by Ven. Khenpo Sonam Tsewang.

A Prayer to Avalokiteshvara and Amitabha, by the 15th Karmapa

O dharmakāya Amitābha, embodiment of all the buddhas,
and protector Avalokiteśvara, manifestation of compassion,
to these ultimate and supreme sources of refuge, I pray!

May I and all beings, infinite as space,
face no unfavourable conditions,
and have only ever-increasing positivity...

May we be free from misdeeds,
and have the eight qualities and ten virtues,
and, in our future lives, may we travel to the Pure Realm of Great Bliss,
Sukhavati!

Bless us so that having attained buddhahood there,
we may become a guide who leads beings from extremes,
and gain strength and power just like yours....

{Supplicate like this with a one-pointed mind, and recite}

Om Ami dhewa Hrih (Tibetan) or, *Oṃ Amitābha Hrīḥ* (Sanskrit)

{*Om Mani Peme Hung*}

An Abbreviated Phowa Visualization

Gently close your eyes and let's observe our breath for a few minutes....

Don't worry about any distracting thoughts or sounds that you may hear. When you notice you are distracted, no problem... Just go back to observing your natural and unique breathing...

Observe the air coming in and out of your nostrils... or the rise and fall of your abdomen or chest.... Just watch, and appreciate the breathing that has been your friend all of your life...

Imagine that your most precious God, Higher Presence, or Golden Light is in the room...

It could be any Higher Being for whom you feel love or great respect, devotion, or connection.

It does not matter whether or not you have had this connection during your lifetime... Now is all that matters...

We will be able to invoke their presence now.

Avalokiteshvara has been with you all of your life, and now She is making Herself known to you.

Now is the time for you to imagine that Avalokiteshvara is connected to your heart.

Avalokiteshvara has come to keep you company.

Imagine that Avalokiteshvara is present in the form of a white light...

That is all you need to feel now...

The warmth of the white light is around your head and flows from their heart into your heart...

Avalokiteshvara's presence is calm and loving toward you...

You can feel Her... and you can feel your sense of devotion to Her coming from your heart...

Avalokiteshvara is so happy to be with you, and to see you...

Avalokiteshvara can feel your essence, and you are very beautiful to Her...

Avalokiteshvara is smiling at you, and is so happy and appreciates you so much...

Take a few moments, or as long as you wish, so you can take in and feel Her presence, and the pure white and golden light...

It does not need to be any specific visualization, just a warm, loving sense of light...

Avalokiteshvara has come to you to welcome you to your next phase...

Now, feel a similar light present in your heart center...

You, too, possess the same pure white and golden light inside your heart center...

Take your time to appreciate and welcome this moment, and this feeling...

After you feel the same essence inside of you, feel a connection between your heart center and this beautiful Higher Being that is your guide, protector, and loving presence...

Feel the connection...

Now feel yourself and Avalokiteshvara together ...

You are coming home to be with them...

They are so happy to be with you, and to welcome you...

Rest in that feeling for as long as you like...

Take your time...

There is no rush...

Repeat this whenever you would like...

Prayers for the time of transition 4/26/2020

At every stage of life,
May we all be guided by Noble Buddhas and Bodhisattvas,
comforted and supported by beneficent celestials...

* * *

Adapted from Prayers by Lama Zopa Rinpoche:

May anyone who is dying {or who has died}
immediately stop experiencing terrifying emotions and karmic appearances
and feel incredible bliss in their heart.

May they then be born in a pure land of Buddha,
where there is no suffering of rebirth, old age, sickness,
or emotional problems.

Totally free from all suffering and its causes,
may they become enlightened there.

* * *

May those I have heard about who have passed away
be reborn in a Pure Land, without taking birth any place else

May their families be comforted
 May they all know blessed peace

* * *

By all the virtue and all the blessings
 of all the ten directions three times Buddhas and Bodhisattvas,
 May those who are transitioning from this world
 never ever be reborn in the lower realms

At the time of death,
 may they be born in a Pure Land,
 where they can be enlightened

And if they are to take rebirth in this world,
 May they receive a perfect human body,
 meet the Mahayana teachings,
 and meet a perfectly qualified Mahayana guru
 who reveals the unmistakable path to enlightenment.
 and, by only pleasing the holy mind of the virtuous friend,
 may they achieve enlightenment as quickly as possible.

Prayer for Rebirth in the Pure Land of Amitabha

E MA HO

Wonderful Buddha of Limitless Light,
to his right the Lord of Great Compassion,
and to his left the Bodhisattva of Great Power
Surrounded by buddhas and bodhisattvas measureless in number -

Joy and happiness without limit
is this land called Sukhavati

May we be born there as soon as we pass from this life
Without taking birth anywhere else

Having been born there
May we see Amitabha's face.

May the buddhas and bodhisattvas of the ten directions
Give their blessing that the wishes expressed in this prayer
be accomplished without hindrance.

Brief Prayer to be Reborn in the Blissful Pure Land of Amitabha

Eh Ma Ho!

In the center is Amitabha, the marvelous Buddha of Boundless Light,
 On his right side is the Lord of Great Compassion, Chenrezig,
 And on his left is Vajrapani, the Lord of Powerful Means.
 They are surrounded by limitless Buddhas and Bodhisattvas.
 Immeasurable peace and happiness is this blissful Pure Land of Sukhavati.

As all beings pass from samsara,
 May they be born there without taking samsaric rebirth.
 May they have the blessing of meeting Amitabha face to face.

By the all the power and all the blessings
 of the all the ten directions three times Buddhas and Bodhisattvas
 May they attain this without hindrance.

A traditional prayer, as heard in an oral teaching by Alan Wallace

By all this merit, for every one of us,
when this life is over,
may we each be born immediately in a Pure Land,

and in all our lives
May we never be separate from qualified teachers,
and from conducive environments,
with all the supportive conditions
for continuing our practice of the Dharma

* * *

Until we reach enlightenment,
in all our lifetimes,
may we connect at an early age
with completely realized teachers,
take Refuge, and receive teachings,
practice pure ethics,
excellent meditation, and Perfect Wisdom,
have great love and compassion for one another,
and fully accomplish our Path.

From The Chenrezig Sadhana

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.

* * *

When this life is over,
 may those who are transitioning from this world
 be accompanied by beneficent celestials,
 take birth in a Pure Land,
 and attain enlightenment there

* * *

For every one of us,
 when this life is over,
 may we be guided by the Buddhas and Bodhisattvas,
 Saints and Sages,
 and by Holy Beings,
 take rebirth in a Pure Land,
 and attain enlightenment there

* * *

In this and in all our lifetimes,
May we all find one or more teacher we connect with deeply,
practice well,
free ourselves from all suffering and its causes,
and lead all others, without exception to that very same state

* * *

In all our rebirths, never separated from perfect gurus,
May we enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May we all swiftly attain the stage of full enlightenment.