

*A Short Sadhana of
the Compassion Buddha,
Arya Chenrezig*

*Compiled for Off-Site Participants
in a 100 Million Mani Retreat
on the Basis of Instructions
by Lama Zopa Rinpoche*

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Practice Requirements:

Anyone with faith in the Compassion Buddha, Arya Chenrezig, can do this practice.

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Technical Note

Comments by the compiler or editor are contained in instruction boxes. For example:

Recite these two verses three times.

Instructions or advice by Lama Zopa Rinpoche are contained in instruction boxes with a *LZR:* prefix before the instruction. For example:

LZR: Then recite the following verses and meditate on the guru entering your heart.

Italics and a small font size indicate instructions and comments found in the Tibetan text that are not meant to be recited. Words in square brackets have been added by the translator for clarification. For example:

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].

A Guide to Pronouncing Sanskrit

The following six points will enable you to learn the pronunciation of most transliterated Sanskrit mantras found in FPMT practice texts:

1. ŚH and ṢH are pronounced similar to the “sh” in “shoe.”
2. CH is pronounced similar to the “ch” in “chat.” CHH is also similar but is more heavily aspirated.
3. Ṭ, ṬH, Ḍ, ḌH, Ṇ are retroflex letters and have no exact equivalent in English. These sounds are made by curling the tongue to the palate and correspond roughly to the sounds “tra” (Ṭ), aspirated “tra” (ṬH), “dra” (Ḍ), aspirated “dra” (ḌH), and “nra” (Ṇ).
4. All consonants followed by an H are aspirated: KH, GH, CH, JH, TH, DH, PH, BH. Note that TH is pronounced like the “t” in “target” (not like the “th” in “the”) and PH is pronounced like the “p” in “partial” (not like the “ph” in “pharaoh”).
5. Vowels with a dash above—Ā, Ī, Ū, ṚĪ, and ḶĪ—are elongated to approximately double the amount of time it takes to pronounce their nonelongated counterparts: A, I, U, ṚI, and ḶI.
6. Ṃ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. ṚĪ is pronounced similar to the “ree” in “reed.” ṆḠ is pronounced similar to the “ng” in “king.”

To facilitate correct pronunciation, FPMT practice texts use a slightly modified version of the International Alphabet of Sanskrit Transliteration (IAST). For more information, please consult the FPMT Translation Services’ *A Guide to Sanskrit Transliteration and Pronunciation*, available online: <http://fpmt.org/wp-content/uploads/education/translation/A-Guide-to-Sanskrit-Transliteration-and-Pronunciation.pdf>

A Short Sadhana of the Compassion Buddha, Arya Chenrezig

Front Generation

With firm concentration, visualize above your head [or in the space in front of you] your most kind root guru, essence of all the buddhas, in the divine form of Thousand-Arm Chenrezig, who is the embodiment of the infinite buddhas' compassion.

Thousand-Arm Chenrezig stands on a lotus and moon seat. His body is the nature of white light, youthful, and adorned with magnificent jewel ornaments. He has eleven faces. His central face is white; the right, green; and the left, red. Above these, his central face is green; the right, red; and the left, white. Above these, his central face is red; the right, white; and the left, green. Above these is a dark blue face in wrathful aspect, with orange hair standing erect. On the very top is the red face of Amitabha Buddha, in peaceful and smiling aspect.

Chenrezig's first two hands are folded at his heart and hold a wish-fulfilling jewel. The second right hand holds a rosary; the third is in the mudra of granting the sublime realization; and the fourth holds a Dharma wheel. The second left hand holds a white lotus, the third holds a water vessel, and the fourth holds a bow and arrow. The remaining 992 hands are in the mudra of granting the sublime realization.

An antelope skin is draped over his left shoulder [and he has a lower garment of fine cloth].

Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I take refuge until I am enlightened

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

In the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PÄI TSHOG NAM¹ KYI

By my merits of generosity and so forth,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

May I become a buddha to benefit transmigratory beings. (3x)

Recite these two verses three times.

DRO NAM DRÄL DÖ SAM PA YI

With the thought desiring to liberate transmigratory beings,

SANG GYÄ CHHÖ DANG GEN DÜN LA

I always take refuge

JANG CHHUB NYING POR CHHI KYI BAR

In the Buddha, Dharma, and Sangha

TAG PAR DAG NI KYAB SU CHHI

Until the heart of enlightenment is achieved.

SHE RAB NYING TSE DANG CHÄ PÄ

With perseverance, acting with

TSÖN PÄ SEM CHÄN DÖN DU DAG

Wisdom, compassion, and loving kindness,

SANG GYÄ DÜN DU NÄ GYI TE

In front of the buddhas, for the benefit of sentient beings,

DZOG PÄI JANG CHHUB SEM KYE DO (3x)

I generate the thought of full enlightenment. (3x)

Four Immeasurables

Recite three times through or recite each verse three times.

Immeasurable Equanimity

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG DANG DRÄL WÄI
TANG NYOM LA NÄ NA CHI MA RUNG

How wonderful it would be if all sentient beings were to abide in equanimity, free from the closeness of attachment and the distance of hatred.

NÄ PAR GYUR CHIG

May they abide in equanimity.

NÄ PAR DAG GI JA O

I myself will cause them to abide in equanimity.

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

Please, Guru-Deity, bless me to be able to do this.

Immeasurable Loving Kindness

Lama Zopa Rinpoche replaces the original words “to have happiness and the causes of happiness” with “to achieve buddhahood,” because “happiness” tends to bring to mind temporary samsaric happiness, whereas what sentient beings actually need is enlightenment² For the original version, see below.

SEM CHÄN THAM CHÄ SANG GYÄ KYI GO PANG DANG DÄN
NA CHI MA RUNG

How wonderful it would be if all sentient beings were to achieve buddhahood.

DÄN PAR GYUR CHIG

May they achieve buddhahood.

DÄN PAR DAG GI JA O

I myself will cause them to achieve buddhahood.

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

Please, Guru-Deity, bless me to be able to do this.

The original version:

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN
NA CHI MA RUNG

**How wonderful it would be if all sentient beings were
to have happiness and the causes of happiness.**

DÄN PAR GYUR CHIG

May they have happiness and its causes.

DÄN PAR DAG GI JA O

I myself will cause them to have happiness and its causes.

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

Please, Guru-Deity, bless me to be able to do this.

Immeasurable Compassion

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG
DRÄL NA CHI MA RUNG

**How wonderful it would be if all sentient beings were free
from suffering and the causes of suffering.**

DRÄL WAR GYUR CHIG

May they be free from suffering and its causes.

DRÄL WAR DAG GYI JA O

**I myself will cause them to be free from suffering
and its causes.**

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

Please, Guru-Deity, bless me to be able to do this.

Immeasurable Joyfulness

SEM CHÄN THAM CHÄ THO RI DANG THAR PÄI DE WA DAM PA DANG
MA DRÄL NA CHI MA RUNG

**How wonderful it would be if all sentient beings were never
separated from the happiness of higher rebirth and liberation.**

MI DRÄL WAR GYUR CHIG

May they never be separated from these.

MI DRÄL WAR DAG GI JA O

I myself will cause them never to be separated from these.

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

Please, Guru-Deity, bless me to be able to do this.

Seven-Limb Offering

The essential practices of utmost need are purification and collection of merit. Therefore, if you wish, recite the “Seven-Limb Prayer” and offer a mandala.

PHAG CHHOG THUG JE CHHEN PÖI KU CHHAG TSHÄL

**I prostrate to the holy body of Supreme Arya Great
Compassionate One.**

NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL

**I present clouds of every type of offering, both actually
arranged and mentally emanated.**

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG

**I confess all my negative actions and downfalls collected
from beginningless time.**

KYE PHAG GE WA NAM LA JE YI RANG

I rejoice in the virtues of ordinary beings and aryas.

KHOR WA MA TONG BAR DU LEG ZHUG NÄ

Please remain until the end of cyclic existence,

DRO LA CHHÖ KYI KHOR LO KOR WA DANG

And turn the wheel of Dharma for transmigratory beings.

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO

I dedicate my own and others’ virtues to great enlightenment.

Mandala Offering

Mandala Offering of Seven Heaps

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

**Adorned with Mount Meru, the four continents, the sun
and the moon:**

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine it as a buddha land and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all transmigratory beings enjoy this pure land.

Offering the Objects of the Three Poisonous Minds

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

The objects of my attachment, anger, and ignorance—

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

Friends, enemies, strangers, body, and resources—

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

**Without any sense of loss I offer them. Please accept
them well,**

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

**And bless me to be spontaneously freed from
the three poisons.**

Dedication Prayer

PÄL DÄN LA MÄI KU TSHE TÄN PA DANG

May the lives of the glorious gurus be long.

KHA NYAM YONG LA DE KYI JUNG WA DANG

May all beings equaling the extent of space have happiness.

DAG ZHÄN MA LÜ TSHOG SAG DRIB JANG NÄ

**May I and others without exception accumulate merit
and purify obscurations,**

NYUR DU SANG GYÄ THOB PAR JIN GYI LOB
And may we be blessed to quickly attain buddhahood.

IDAM GURU RATNA MAṄḌALAKAṂ NIRYĀTAYĀMI

Requesting Prayer

Choose from the following two requesting prayers.

(1) Requesting Prayer from the Nyung Ne

PHAG PA CHÄN RÄ ZIG WANG THUG JEI TER
Arya Chenrezig, treasure of compassion,
 KHOR DANG CHÄ PA DAG LA GONG SU SÖL
Together with your retinue, please pay attention to me.

DAG DANG PHA MA RIG DRUG SEM CHÄN NAM
**Please quickly free me and all mother and father
 sentient beings**

NYUR DU KHOR WÄI TSHO LÄ DRÄL DU SÖL
Of the six realms from the ocean of cyclic existence.

ZAB CHING GYA CHHE LA ME JANG CHHUB SEM
**Please enable the profound and extensive peerless
 bodhichitta**

NYUR DU GYÜ LA KYE WAR DZÄ DU SÖL
To quickly grow in our mindstreams.

THOG ME NÄ SAG LÄ DANG NYÖN MONG NAM
With the water of your compassion, please quickly cleanse

THUG JEI CHHAB KYI NYUR DU DAG DZÄ NÄ
Our delusions and karma collected from beginningless time,

THUG JEI CHHAG KYANG DAG DANG DRO WA NAM
And, with your compassionate hand, lead me

DE WA CHÄN GYI ZHING DU DRANG DU SÖL
And all transmigratory beings to the Blissful Pure Land.

Ö PAG ME DANG CHÄN RÄ ZIG WANG GI

May Amitabha and Chenrezig act

ṬSHE RAB KÜN TU GE WÄI SHE DZÄ NÄ

As our spiritual friends in all our lifetimes,

MA NOR LAM ZANG LEG PAR TÄN NÄ KYANG

Show us the excellent unmistakable path, and

NYUR DU SANG GYÄ SA LA ZHAG TU SÖL

Quickly place us in the state of buddhahood.

Alternative chantable version:

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 delusions.
Please lead, with your hand of compassion,
Me and migrators to Fields of Bliss.
Please, Amitabha and Chenrezig,
In all my lives be virtuous friends.
Show well the undeceptive pure path
And quickly place us in Buddha's state.

Continue with the concluding phrase: "May I, my family members..." on page 15.

(2) *Chenrezig Requesting Prayer by Lama Zopa Rinpoche*

Whatever kind of life I have—happy or suffering, healthy or unhealthy, gain or loss, rich or poor—as well as death and even rebirth in a hell realm, may all these experiences and every action I do from now on be most beneficial for all sentient beings, causing them to achieve enlightenment as quickly as possible. May whatever happens in my life be most beneficial for all sentient beings. Even if I receive criticism from people, may it be most beneficial for sentient beings. Even if I receive praise from others, may it be most beneficial for sentient beings. If I am healthy or even if I have a sickness such as cancer, may it be most beneficial for all sentient beings.

Conclude either requesting prayer with:

May I, the members of my family, and all transmigratory beings be guided by you, Compassion Buddha, in all our lifetimes.

Lamrim Prayers

Recite one of the following three lamrim prayers, then continue with the mantra recitation on page 24.

- “The Foundation of All Good Qualities,” page 16
- “The Three Principal Aspects of the Path,” page 18
- “A Direct Meditation on the Graduated Path Containing All the Important Meanings,” page 22

The Foundation of All Good Qualities

The foundation of all good qualities is the kind and perfect,
pure guru;

Correct devotion to him is the root of the path.

By clearly seeing this and applying great effort,

Please bless me to rely upon him with great respect.

Understanding that the precious freedom of this rebirth is
found only once,

Is greatly meaningful, and is difficult to find again,

Please bless me to generate the mind that unceasingly,

Day and night, takes its essence.

This life is as impermanent as a water bubble;

Remember how quickly it decays and death comes.

After death, just like a shadow follows the body,

The results of black and white karma follow.

Finding firm and definite conviction in this,

Please bless me always to be careful

To abandon even the slightest negative action

And accomplish all virtuous deeds.

Seeking samsaric pleasures is the door to all suffering:

They are uncertain and cannot be relied upon.

Recognizing these shortcomings,

Please bless me to generate the strong wish for the bliss
of liberation.

Led by this pure thought,

Mindfulness, alertness, and great caution arise.

The root of the teachings is keeping the pratimoksha vows:

Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of samsara,
 So have all mother transmigratory beings.
 Please bless me to see this, train in supreme bodhichitta,
 And bear the responsibility of freeing transmigratory beings.

Even if I develop only bodhichitta, but I don't practice the three
 types of morality,
 I will not achieve enlightenment.
 With my clear recognition of this,
 Please bless me to practice the bodhisattva vows with great energy.

Once I have pacified distractions to wrong objects
 And correctly analyzed the meaning of reality,
 Please bless me to generate quickly within my mindstream
 The unified path of calm abiding and special insight.

Having become a pure vessel by training in the general path,
 Please bless me to enter
 The holy gateway of the fortunate ones:
 The supreme vajra vehicle.

At that time, the basis of accomplishing the two attainments
 Is keeping pure vows and samaya.
 As I have become firmly convinced of this,
 Please bless me to protect these vows and pledges like my life.

Then, having realized the importance of the two stages,
 The essence of the Vajrayana,
 By practicing with great energy, never giving up the four sessions,
 Please bless me to realize the teachings of the holy Guru.

Like that, may the gurus who show the noble path
 And the spiritual friends who practice it have long lives.
 Please bless me to pacify completely
 All outer and inner hindrances.

In all my lives, never separated from perfect gurus,
May I enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

Continue with the mantra recitation on page 24.

The Three Principal Aspects of the Path

Expressing the Homage

I bow down to my perfect gurus.

The Promise to Compose

- [1] The essential meaning of the Victorious One's teachings,
The path praised by all the holy victors and their sons,
The gateway of the fortunate ones desiring liberation—
This I shall try to explain as much as I can.

Persuading to Listen

- [2] Those who are not attached to the pleasures of circling,
Who strive to make freedoms and endowments meaningful,
Who entrust themselves to the path pleasing
the victorious ones—
You fortunate ones: listen with a calm mind.

The Purpose of Generating Renunciation

- [3] Without the complete intention definitely to be free
from circling,
There is no way to pacify attachment seeking pleasurable
effects in the ocean of circling.
Also, by craving for cyclic existence, embodied beings
are continuously bound.
Therefore, at the very beginning seek renunciation.

How to Generate Renunciación

[4] Freedoms and endowments are difficult to find
 And life has no time to spare.
 By gaining familiarity with this,
 Attraction to the appearances of this life is reversed.

By thinking over and over again
 That actions and their effects are unbetraying,
 And repeatedly contemplating the miseries of cyclic existence,
 Attraction to the appearances of future lives is reversed.

The Definition of Having Generated Renunciación

[5] When, by having trained in that way,
 There is no arising, even for a second, of attraction to
 the perfections of cyclic existence,
 And all day and night the intention seeking liberation arises—
 Then the thought of renunciation has been generated.

The Purpose of Generating the Mind of Enlightenment

[6] Even if renunciation has been developed,
 If it is not possessed by the mind of enlightenment
 It does not become the cause of the perfect bliss
 of unsurpassed enlightenment.
 Therefore the wise generate the supreme mind
 of enlightenment.

How to Generate the Mind of Enlightenment

[7] Swept away by the current of the four powerful rivers,
 Tied by the tight bonds of karma, so hard to undo,
 Caught in the iron net of self-grasping,
 Completely enveloped by the total darkness of ignorance,

- [8] Endlessly reborn in cyclic existence,
Ceaselessly tormented by the three sufferings—
Thinking that all mothers are in such a condition,
Generate the supreme mind of enlightenment.

The Definition of Having Generated the Mind of Enlightenment

- [8a]³ In short, if like the mother whose cherished son has fallen
into a pit of fire
And who experiences even one second of his suffering
as an unbearable eternity,
Your reflection on the suffering of all mother sentient beings
Has made it impossible for you to bear their suffering
for even one second
And the wish seeking enlightenment for their sake arises
without effort,
Then you have realized the supreme precious mind
of enlightenment.

The Reason to Meditate on the Right View

- [9] Without the wisdom realizing ultimate reality,
Even though you have generated renunciation and the mind
of enlightenment
You cannot cut the root cause of circling.
Therefore, attempt the method to realize dependent arising.

Showing the Right View

- [10] One who sees the cause and effect of all phenomena
Of both cyclic existence and the state beyond sorrow
as forever unbetraying,
And for whom any object trusted in by the grasping mind
has completely disappeared,
Has at that time entered the path pleasing the buddhas.

The Definition of Not Having Completed the Analysis of the Right View

- [11] If the appearance of dependent relation,
 Which is unbetraying, is accepted separately from emptiness,
 And as long as they are seen as separate,
 Then one has still not realized the Buddha's intent.

The Definition of Having Completed the Analysis of Right View

- [12] If [these two realizations] are happening simultaneously
 without alternation,
 And from merely seeing dependent relation
 as completely unbetraying
 The definite ascertainment comes that completely destroys
 The way all objects are apprehended [as truly existent],
 At that time the analysis of the ultimate view is complete.

The Particular Special Quality of the Prasangika View

- [13] Furthermore, appearance eliminates the extreme of existence
 And emptiness eliminates the extreme of nonexistence.
 If you realize how emptiness manifests in the manner
 of cause and effect
 Then you are not captivated by wrong notions holding
 extreme views.

Having Gained Definite Ascertainment, Advice on Pursuing the Practice

- [14] In this way you realize exactly
 The vital points of the three principal aspects of the path.
 Resort to seeking solitude, generate the power of effort,
 And quickly accomplish your final goal, my child.

Continue with the mantra recitation on page 24.

A Direct Meditation on the Graduated Path Containing All the Important Meanings

By Dorje Chang Lozang Jinpa

Essence encompassing all the buddhas,
Originator of all the holy Dharma of scripture and realization,
Principal of all the aryas intending virtue:⁴
In the glorious holy gurus, I take refuge.

Please, gurus, bless my mind to become Dharma,
Dharma to become the path,
And the path to be without obstacles.⁵

Until I achieve buddhahood, please bless me
To be like Youthful Norsang and Bodhisattva Always Crying
In correctly following the virtuous friend with pure thought
and action,
Seeing whatever is done as pure,
And accomplishing whatever is said and advised.

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].

Please bless me to see that this greatly meaningful body
with freedoms and riches
Is difficult to find and easily perishes,
That action and result are so profound,
And that the sufferings of the evil-gone transmigratory beings
are so difficult to bear.
Therefore, please bless me to take refuge from the depths
of my heart in the Three Rare Sublime Ones,⁶
To abandon negative karma, and to accomplish virtue
according to Dharma.

This is the graduated path of the lower capable being.

In dependence upon that, even if I achieve the mere higher
rebirth of a deva or human,

I will still have to experience suffering endlessly in samsara
 Because of not having abandoned, and being under
 the control of, the disturbing thought obscurations.
 Therefore, please bless me to reflect well upon the way of
 circling in samsara
 And to continuously follow, day and night,
 The path of the three types of precious trainings—
 The principal method for becoming free from samsara.

This is the graduated path of the middle capable being.

In dependence upon that, even if I achieve mere liberation,
 Since there is no sentient being of the six types who has not
 been my father and mother,
 Please bless me to think, “I must fulfill their purpose,”
 And turn away from the lower happiness of nirvana.
 Then, please bless me to generate precious bodhichitta
 By equalizing and exchanging myself with others,
 And to follow the conduct of the conquerors’ sons,
 the six paramitas and so forth.

This is the common graduated path of the great capable being.

Having trained my mind in the common path in that way,
 I will not be upset even if I have to experience the sufferings
 of samsara for a long time.
 However, please bless me to look at sentient beings
 with extraordinary unbearable compassion,
 And to enter the quick path of the Vajrayana teachings.
 Then, please bless me to protect my vows and samayas
 more than my life,
 And to quickly accomplish the unified Vajradhara state
 In one brief lifetime of this degenerate time.

*This is the graduated path of the secret mantra vajra vehicle of the
 greatest capable being.*

Continue with the mantra recitation on the next page.

Mantra Recitation

Visualization

At the heart of Guru Chenrezig is a lotus and moon, radiant and transparent. Standing at the center of the moon is the seed syllable HRIH surrounded by the six-syllable mantra and the long dharani, visualized as vibrant white light.



From the seed syllable and mantras much white light and nectar, representing the nature of Chenrezig's blissful omniscient mind, flows down into your body, filling you completely. All your delusions, negative karmas of body, speech, and mind, and broken vows are purified.

Long Dharani

NAMO RATNA TRAYAYA / NAMA ARYA JNANA / SAGARA
VAIROCHANA VYUHA RAJAYA / TATHAGATAYA / ARHATE /
SAMYAKSAM BUDDHAYA / NAMAH SARVA TATHAGATEBHYAH
/ ARHATBHYAH SAMYAKSAM BUDDHEBHYAH / NAMA ARYA
AVALOKITE SHVARAYA / BODHISATTVAYA / MAHASATTVAYA
/ MAHAKARUNIKAYA / TADYATHA / OM DHARA DHARA /
DHIRI DHIRI / DHURU DHURU / ITTE VATTE / CHALE CHALE /
PRACHALE PRACHALE / KUSUME / KUSUMA / VARE / ILI MILI
/ CHITI JVALAMAPANAYA SVAHA (1x)

Six-Syllable Mantra

Then recite as many rosaries of the six-syllable mantra as possible. Keep count of the number of malas recited.

OM MAṆI PADME HŪM ཨོཾ་མ་ཎི་པདྨེ་ཧཱུྃ།

Mantras to Make the Recitation Successful⁷

LZR: At the conclusion of the mantra recitation, recite the Sanskrit vowels and consonants followed by the “Heart Mantra of Dependent Relation.” This is Nagarjuna’s method to make the previous mantra recitation successful.

Sanskrit Vowels (Alī)

OM A Ā I Ī U Ū Ṛ Ṝ Ḍ Ḍ̄ E Ē⁸ O AU AṂ AḤ
SVĀHĀ (3x)

Sanskrit Consonants (Kālī)

OM KA KHA GA GHA ṄGA / CHA CHHA JA JŃA⁹ ŅA /
ṬA ṬHA ḌA ḌHA ṆA / TA THA DA DHA NA / PA PHA
BA BHA MA / YA RA LA VA / ŚHA ṢHA SA HA KṢHA
SVĀHĀ (3x)

Heart Mantra of Dependent Relation

OM YE DHARMĀ HETU PRABHAVĀ HETUN TEṢHAN
TATHĀGATO HYAVADAT / TEṢHĀÑ¹⁰ CHA YO NIRODHA
EVAṂ VĀDĪ MAHĀ ŚHRAMAṆAYE SVĀHĀ (3x)

Absorption

Guru Chenrezig absorbs into me and I transform into white, blissful light. My body, speech, and mind become one with Guru Chenrezig’s holy body, speech, and mind.

Concluding Prayers

Dedication Prayers

To Actualize Bodhichitta

JANG CHHUB SEM CHHOG RIN PO CHHE

May the precious supreme bodhichitta

MA KYE PA NAM KYE GYUR CHIG

Not yet born arise.

KYE PA NYAM PA ME PA YI

May that arisen not decline,

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

For the Long Life of His Holiness the Dalai Lama

LZR: Remember the kindness of His Holiness the Dalai Lama, which includes even the opportunity to do this practice and retreat, and pray for him to have a long and healthy life and for all his holy wishes to be fulfilled.

GANG RII RA WÄ KOR WÄI ZHING KHAM DIR

In the land encircled by snow mountains,

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good.

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Chenrezig, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

For His Holiness's Wishes to be Spontaneously Fulfilled

TONG NYI NYING JE ZUNG DU JUG PÄI LAM

Savior of the Land of Snow teachings and transmigratory beings,

CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN

Who extensively clarifies the path that unifies emptiness and compassion,

CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA

To the Lotus Holder, Tenzin Gyatso, I beseech—

SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG

May all your holy wishes be spontaneously fulfilled.

For the Long Life of Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN

You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,

DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ

Sustaining, preserving, and spreading Manjunath's victorious doctrine;

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA

Who masterfully accomplishes magnificent prayers honoring the Three Sublime Ones:

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

Savior of myself and others, your disciples, please, please live long!

To Seal the Merits with Emptiness

Lama Zopa Rinpoche uses a variation of the common dedication prayer “Due to these virtues, may I quickly become a Guru-Buddha and lead all transmigratory beings, without exception, to that state” (GE WA DI YI NYUR DU DAG...) to seal all the merits with emptiness in order to prevent them from being destroyed by anger and heresy. One possible version of this dedication is:

Due to all the past, present, and future merits collected by me and all the merits of the three times collected by numberless buddhas and numberless sentient beings, which are completely empty of existing from their own side, may I, who am completely empty of existing from my own side, achieve the state of full enlightenment, which is completely empty of existing from its own side, and lead all sentient beings, who are completely empty of existing from their own side, to that state, which is completely empty of existing from its own side, by myself alone, who is completely empty of existing from my own side.

“Which is empty of existing from its own side” can be replaced by “which does not exist from its own side,” “which is totally empty,” “which is merely labeled by the mind,” “which exists in mere name,” “which is a total hallucination,” or any combination of these.

*To Dedicate in the Same Way as
All the Past Buddhas and Bodhisattvas*

JAM PÄL PA WÖ JI TAR KHYEN PA DANG

I fully dedicate all these virtues

KÜN TU ZANG PO DE YANG DE ZHIN TE

To be able to train just like

DE DAG KÜN GYI JE SU DAG LOB CHHIR

The hero Manjushri, who knows reality,

GE WA DI DAG THAM CHÄ RAB TU NGO

And just like Samantabhadra as well.

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI

I fully dedicate all my roots of virtue,

NGO WA GANG LA CHHOG TU NGAG PA DE

With the dedication praised as the best

DAG GI GE WÄI TSA WA DI KÜN KYANG

By all the gone-beyond victors of the three times,

ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI

In order to have good conduct.

Prayers for Multipling Merit

To increase the merit created by a hundred thousand times, at the end of the day recite the homages and the mantra:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL PO LA CHHAG
TSHÄL LO (1x)

**To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,
Vairochana, King of Light, I prostrate. (1x)**

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA CHHAG
TSHÄL LO (1x)

To Bodhisattva Mahasattva Samantabhadra, I prostrate. (1x)

TADYATHA OM PANCHA GRIYA AVA BODHANI SVAHA /
OM DHURU DHURU JAYA MUKHE SVAHA (7x)

To actualize all prayers as well as to multiply their benefits
by a hundred thousand, recite the homages:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ MÄN GYI LA BAI DUR YÄI Ö KYI GYÄL PO LA
CHHAG TSHÄL LO (1x)

**To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,
Medicine Guru, King of Sapphire Light, I prostrate. (1x)**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ NGO WA DANG MÖN LAM [THAM CHÄ RAB TU]
DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO (1x)

**To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,
King [Fully] Accomplishing [All] Dedications and Prayers, I
prostrate. (1x)**

MÄ JUNG SÄ CHÄ GYÄL WÄI JIN LAB DANG

**Due to the blessings of the eminent victorious ones
and the bodhisattvas,**

TEN DREL LU WA ME PÄI DEN PA DANG

The truth of infallible dependent arising,

DAG GI LHAG SAM DAG PÄI THU TOB KYI

**And the power of my pure special attitude
taking responsibility,**

NAM DAG MÖN PÄI NÄ KÜN DRUB PAR SHOG

May all the aims of my pure prayers be accomplished.

For Lama Tsongkhapa's Teachings to Spread in the Hearts of All Sentient Beings

CHHÖ KYI GYÄL PO TSONG KHA PÄI

For the Dharma king Tsongkhapa's

CHHÖ TSHÜL NAM PAR PHEL WA LA

Way of Dharma to flourish,

GEG KYI TSHÄN MA ZHI WA DANG

May all signs of obstacles be pacified

THÜN KYEN MA LÜ TSHANG WAR SHOG

And all conducive conditions be complete.

DAG DANG ZHÄN KYI DÜ SUM DANG

Due to the two types of merits

DREL WÄI TSHOG NYI LA TEN NÄ

Of the three times of myself and others,

GYÄL WA LO ZANG DRAG PA YI

May the teachings of the victorious one, Lozang Dragpa,

TÄN PA YÜN RING BAR GYUR CHIG

Shine resplendent forever.

Colophons:

Based on the *Sadhana of 1000 Arm Chenrezig* compiled and translated by Lama Zopa Rinpoche in the early 1980s and reformatted by Murray Wright, FPMT Central Office, 1993. Rearranged with the addition of the requesting prayers to Chenrezig and the lamrim prayers according to Lama Zopa Rinpoche's advice, December 26, 2000, for people participating from home in the 100 Million Mani Retreat held at Chenrezig Institute, Queensland, Australia, 2000–01. Updated and reformatted by FPMT Education Services for the 100 Million Mani Retreat at Vajra Yogini Institut, Marzens, France, 2009 for off-site participants. Lightly edited, the visualization amended according to the original sadhana, and the long dharani and appendices added by Ven. Joan Nicell, FPMT Education Services, August 2017, for off-site participants in the 100 Million Mani Retreat held at Istituto Lama Tzong Khapa, Pomaia, Italy, October 2017. Phonetics of the long dharani checked against the Tibetan by Joona Repo, FPMT Translation Services, 2017.

The Foundation of All Good Qualities (Yon tan gzhir gyur ma): Composed by Lama Tsongkhapa. Translation from the *Jorchö* booklet edited by Ven. Ailsa Cameron (Wisdom Publications, 1988). Lightly edited by Ven. Constance Miller and Nick Ribush, April 1999.

The Three Principal Aspects of the Path (Lam gyi gtso bo rnam gsum gyi rtsa ba; Lam gtso rnam gsum):

Original Colophon: These teachings by the virtue beggar [gelong] Losang Dragpa, who had extensive listening, were composed as advice for the nephew of Ponpo Ngawang Dragpa.

Translator's Colophon: Translated into English by the beggar of food and sleep named Lama Zopa, with the editorial assistance of the devoted Jonathan Landaw, in November 2006 at Kachoe Dechen Ling, Aptos, California. This translation was undertaken with the intention of producing an English version that would include all the words contained in the original Tibetan, a number of which were omitted from some translations previously available. It is hoped that the present work will enable more people to receive benefit from Lama Tsongkhapa's precious teachings.

Publisher's Colophon: Verses 11 and 12 were revised by Lama Zopa Rinpoche at Kopan Monastery in late 2006, and input by Gyalten Mindrol, FPMT Education Services, February 2007.

A Direct Meditation on the Graduated Path (Lam rim shar sgom gnad don kun tshang): Composed by Dorje Chang Losang Jinpa.

Translated by Lama Zopa Rinpoche at Kopan Monastery, Nepal, January 2013, and scribed by Merry Colony. Updated, with Lama Zopa Rinpoche's advice, by Ven. Sarah Thresher, Merry Colony, and Tom Truty, 2014. Checked against the Tibetan and lightly edited by Joan Nicell, FPMT Translation Services, April 2015. Edited by Merry Colony and Kendall Magnussen, FPMT Education Services, April 2015. Title changed by Lama Zopa Rinpoche, October 2015. Edited by Ven. Ailsa Cameron, November 2015. Approved by Lama Zopa Rinpoche, November 2015.

Dedication Prayers: Compiled by Ven. Joan Nicell, FPMT Translation Services, on the basis of long retreats with Lama Zopa Rinpoche held in 2014. Many of the prayers were lightly edited for the FPMT Prayer Book by Ven. Constance Miller, FPMT Education Services, January 1999. Revised edition, June 1999. Second revised edition, December 2000. Revised January 2003 by Kendall Magnussen, FPMT Education Services. Revised June 2004. Revised by Ven. Joan Nicell and Joon Repo, FPMT Translation Services, 2016. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

Prayer that Spontaneously Fulfills All Wishes (here with the heading "For His Holiness' Wishes to be Spontaneously Fulfilled"):

Original Colophon: This verse came spontaneously from the holy mind of His Holiness the Dalai Lama when requested by the late head of the Nyingma School, His Holiness Dilgo Khyentse Rinpoche, for a prayer he could recite every day so that all His Holiness' holy wishes could be fulfilled.

Publisher's Colophon: Translated by Lama Zopa Rinpoche on the auspicious occasion of extensive dedications for the White Tara retreat at Shakyamuni Center, Taichung, Taiwan, Losar 2007. Lightly edited by Ven. Sarah Thresher. Revised by Lama Zopa Rinpoche at Deer Park Center, Oregon, Wisconsin, USA in July 2007, with assistance from Ven. Tsenla, Ven. Lobsang Yangchen, Ven. Lhundup Dechen, and Rachel Ryer. Phonetics provided by Ven. Tenzin Dekyong and lightly edited by Ven. Gyalten Mindrol, July 2007. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas: Translated by Ven. Joan Nicell and Joon Repo, FPMT Translation Services, 2016.

For Lama Tsongkhapa's Teachings to Spread in the Hearts of All Sentient Beings: Translated by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, 2016.

Prayers for Multiplying Merit: Compiled based on instructions from Lama Zopa Rinpoche. Additional homage to the Medicine Buddha added according to the instructions of Lama Zopa Rinpoche, May 2009. Translation of the homages by Ven. Joan Nicell, FPMT Translation Services, April 2015.

Appendix I: Motivation for the Mantra Recitation

“The numberless hell beings, hungry ghosts, animals, human beings, asuras, suras, and intermediate state beings, from whom I receive all my past, present, and future happiness, all realizations and enlightenment, are the most precious and most kind ones in my life. I must free them from all their suffering and its causes and bring them to Compassion Buddha’s enlightenment by myself alone. To do this, I must achieve Compassion Buddha’s enlightenment.

“Therefore, the most important thing in my life is to develop great compassion. This is of utmost importance, but to do this I must have the realization. For that, I must receive the blessing of the special deity of compassion by reciting the mantra that persuades the holy mind of the Compassion Buddha. For this reason, I am going to recite the Compassion Buddha’s mantra.”

Dedicate each OM MAṆI PADME HŪM that you recite to the fulfillment of the holy wishes of the virtuous friend. Dedicate each mantra for the holy wishes of the Compassion Buddha, His Holiness the Dalai Lama, to succeed immediately, especially His Holiness’s important wish for the Tibetan people to have complete freedom in their own country as quickly as possible. Dedicate as well for the government of mainland China to invite His Holiness the Dalai Lama to give teachings to all the millions of Chinese people and for there to be total religious freedom in China.

In addition, through the generation of loving kindness and compassion, of the good heart, may all wars and killing, famine,

disease and all the other undesirable things that are happening in the world stop right now. If any of your family members or friends have passed away through cancer, AIDS, and so forth, also remember them and dedicate for them to achieve as quickly as possible the ultimate happiness of full enlightenment.

Colophon:

Paraphrased from *Teachings from the Mani Retreat* by Lama Zopa Rinpoche (Lama Yeshe Wisdom Archive, Boston, 2001).

Appendix 2: Meaning of the Mantras

Meaning of the Long Dharani

The following is a translation of the meaning of the long *dharani*, or mantra, of Chenrezig. The translation is not meant to be recited in place of the original Sanskrit words and syllables. The efficacy of a mantra depends on one's faith and on its vibration and pronunciation.

NAMO RATNA TRAYAYA / NAMA ARYA JNANA / SAGARA
VAIROCHANA VYUHA RAJAYA / TATHAGATAYA / ARHATE /
SAMYAKSAM BUDDHAYA / NAMAH SARVA TATHAGATEBHAYAH
/ ARHATBHAYAH SAMYAKSAM BUDDHEBHAYAH / NAMA ARYA
AVALOKITE SHVARAYA / BODHISATTVAYA / MAHASATTVAYA
/ MAHAKARUNIKAYA / TADYATHA / OM DHARA DHARA /
DHIRI DHIRI / DHURU DHURU / ITTE VATTE / CHALE CHALE /
PRACHALE PRACHALE / KUSUME / KUSUMA / VARE / ILI MILI /
CHITI JVALAMAPANAYA SVAHA

I bow to the Three Rare Sublime Ones. I bow to the ocean of the Arya's transcendental wisdom, the king of marvelous manifestations of Vairochana, the Thus Gone, Foe Destroyer, Perfectly Completed Buddha. I bow to all the thus gone, foe destroyer, perfectly completed buddhas. I bow to Arya Chenrezig, the bodhisattva, the great heroic being endowed with great compassion. It is thus: OM, you will hold, will hold; do hold, do hold, hold, hold! I request power; move, move! Thoroughly move, thoroughly move! You hold a flower, hold an offering flower; method and wisdom, supreme Guru; burned with mind, may it be removed; arrange it!

Meaning of the Six-Syllable Mantra

The syllable OM is composed of the letters A, U, and M. They purify and cease your ordinary body, speech, and mind and transform them into Chenrezig's vajra holy body, vajra holy speech, and vajra holy mind. Then, after you have achieved Chenrezig, you can do perfect work for all sentient beings by liberating them from the oceans of samsaric sufferings and bringing them to enlightenment. So the ultimate goal of OM MAṆI PADME HŪM is to liberate all sentient beings from the oceans of samsaric sufferings and its causes, karma and delusions, and bring them to full enlightenment.

MAṆI PADME is Chenrezig's holy name. MAṆI is method and PADME is wisdom. These two words include all the 84,000 teachings set out in the Hinayana, the Mahayana paramita vehicle, and the Mahayana tantra vehicle. The path to liberation from samsara relies on method and wisdom, which are contained in MAṆI PADME. The method and wisdom of the Mahayana paramitayana are also contained in MAṆI PADME. The tantra path of the lower tantras, the six deities, the yoga having sign, and the yoga not having sign, are also included in MAṆI PADME. And the generation stage and completion stage of tantra are also included in MAṆI PADME. So the method and wisdom of all three vehicles are contained in MAṆI PADME.

HŪM is like saying "Hey!" to persuade the holy mind to pay attention to you. HŪM also establishes the blessings in your heart. It makes your mind like fertilized earth. First you clean the ground by taking the rocks away and then you fertilize it, so that when you plant seeds and water them, plants will grow.

This life is not long enough to learn the meaning of OM MAṆI PADME HŪM. We need many lifetimes to learn the meaning of OM MAṆI PADME HŪM. To learn everything, such that there is nothing more to know, takes us until we achieve enlightenment. Until then there will always be some subtle points that we cannot see.

We are really the most fortunate people to be able to recite this mantra. By reciting the mantra in each session, there is unbelievable purification and we collect skies of merit that bring us closer and closer to enlightenment.

Colophons:

Meaning of the Long Dharani: Extracted from *Nyung Nä: The Means of Achievement of the Eleven-Faced Great Compassionate One, Avalokiteshvara* (Wisdom Publications, Boston, 1995).

Meaning of the Six-Syllable Mantra: Teaching given by Lama Zopa Rinpoche during the 100 Million Mani Retreat in Institut Vajra Yogini, Marzens, France, 2009. Edited by Ven. Joan Nicell, FPMT Education Services, June 2017.

Notes

1. Lama Zopa Rinpoche advised to change *so nam* (Tib. *gsod rnams*) in the third line to *tshog nam* (Tib. *tshogs rnams*) in accordance with the advice of His Holiness the Dalai Lama, and to translate *tshog nam* as “merits,” rather than the commonly used translations of “accumulation” and “collection.” Rinpoche explains that the two types of merits are the merit of virtue and the merit of wisdom (often respectively translated as the accumulation of merit and the accumulation of wisdom).
2. Lama Zopa Rinpoche gave this advice at Amitabha Buddhist Centre, Singapore, March 2016.
3. Stanza 8a is not part of Lama Tsongkhapa’s original text, but has been added here following Pabongkha Rinpoche’s outline.
4. *Gendün* (Tib. *dge ’dun*) is usually translated as “Sangha,” however here Lama Zopa Rinpoche translates it literally as “intending virtue.”
5. Lama Zopa Rinpoche explains, “These three lines contain the 84,000 teachings taught by the Buddha, which include the Hinayana teachings and the Mahayana teachings of Paramitayana and Vajrayana. All those teachings are combined into the lamrim, the graduated path to enlightenment, which is divided into the graduated paths of the lower, middle, and higher capable beings. These three contain the whole lamrim and that is contained in the three principal aspects of the path to enlightenment.”
6. *Könchog sum* (Tib. *dkon mchog sum*) is often translated from the Sanskrit *tri ratna* as “Three Jewels,” i.e., Buddha, Dharma, and Sangha, the three objects of refuge of a Buddhist. However, Lama Zopa Rinpoche prefers to translate the Tibetan term literally as “Three Rare Sublime Ones” to better convey the rarity and importance of encountering them.
7. For the correct pronunciation as taught by Lama Zopa Rinpoche see *The Method to Transform a Suffering Life into Happiness (Including Enlightenment)*.
8. In the version of “Blessing the Speech” found in commonly used Tibetan prayer books, the thirteenth letter of this set usually appears as Ē. However, according to the actual Sanskrit alphabet this letter should be AI, as the letter Ē is not included as one of the Sanskrit vowels. As Lama

Zopa Rinpoche pronounces this letter as Ē, and as this is how the letter appears in Tibetan prayer books, it has been written here as Ē.

9. In the version of “Blessing the Speech” found in commonly used Tibetan prayer books, the fourth letter of this set appears as JÑĀ, which is pronounced GYA by Tibetans and many Indian Sanskrit readers. However, according to the actual Sanskrit alphabet this letter should be JHA (commonly pronounced DZHA in Tibetan), with JÑĀ being an additional compound consonant. As Lama Zopa Rinpoche pronounces this letter as GYA, based on how it appears in Tibetan prayer books, it has been written here as JÑĀ.
10. It is important to pause between YO and NI when reciting this mantra (as happens naturally when saying TSA YO NIRODHA).

Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or bum will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, etc., should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ॐ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪḤ or the *Heart Sutra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



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