

༄༅། ལྷོན་རས་གཟིགས་ཀྱི་སྒྲོམ་བཞུས་ལྷགས་སོ།།

**BENEFITING BEINGS AS VAST AS SPACE THROUGH THE  
CHENREZIG MEDITATION AND MENTAL RECITATION  
OF THE SACRED MANTRA OF CHENREZIG, THE  
COMPASSIONATE ONE**



Introduction and translation by Geshe Dakpa Topgyal.

The Chenrezig practice has been effectively engaged in for thousands of years.

This essential version was composed by the Second Panchen Lama, Sönam Choklang (1438-1505).

༄༅། ལྷན་རས་གཟིགས་ཀྱི་སྒྲོམ་བཞུས་ལྷགས་སོ།།

**BENEFITING BEINGS AS VAST AS SPACE THROUGH THE  
CHENREZIG MEDITATION AND MENTAL RECITATION  
OF THE SACRED MANTRA OF CHENREZIG, THE  
COMPASSIONATE ONE**

Introduction and translation by Geshe Dakpa Topgyal.

The Chenrezig practice has been effectively engaged in for thousands of years.

This essential version was composed by the Second Panchen Lama, Sönam Choklang (1438-1505).

## **TABLE OF CONTENTS**

<b>Introduction</b>	<b>1 - 4</b>
<b>The meaning of the six syllable mantra</b>	<b>4 - 6</b>
<b>Homage to the precious Bodhicitta</b>	<b>7</b>
<b>Chenrezig Saddhana practice text</b>	<b>9 - 18</b>

## INTRODUCTION

In Sanskrit the word for compassion is *karuna*, and the word for love is *metta*. In general, compassion and love form the indispensable seed or root of Buddha's teachings, and in particular, they are the *life-force* of the Mahayana path to enlightenment. It is not possible to attain full enlightenment for the benefit of all sentient beings through any other means or path unless you first diligently put effort into developing love and compassion in your heart and mind.

Among the various types of *Yidams* or Dieties that are helpful to your spiritual practice and its growth, the Yidam Arya Chenrezig (Avalokiteshvara in Sanskrit) is the best one for developing love and compassion. All Buddhas and Bodhisattva praise and recommend using Arya Chenrezig for generating love and compassion, as they consider him the most effective and powerful for this purpose.

It is important to realize that in this moment you have obtained a precious human life, with free will and the opportunity to act from your own choice. You also have found the precious teachings of Buddha Shakyamuni, and you have met a precious teacher, whose work is no different from Buddha's deeds in terms of his teaching and spiritual instructions on the path to enlightenment. All of these qualities are rare and difficult to encounter, and possessing them enables you to reach enlightenment within this single lifetime.

According to Buddhism, it is also extremely difficult and extremely rare to again obtain a precious human rebirth. Therefore, it is important to realize that in this lifetime you have already met with all the essential internal and external causes and conditions to attain enlightenment for the benefit of all the confused sentient beings who are constantly tormented by samsaric pain and suffering. You must take advantage of this precious opportunity, as you have no certainty that you will obtain a precious human rebirth again. You should generate a strong intention to reach enlightenment for the benefit of others and then realize the importance of developing love and compassion within your heart and mind by engaging in the Yidam Arya Chenrezig Sadhana.

This practice utilizes Yidam Arya Chenrezig, who is the embodiment of compassion of all the Buddhas of the past, present, and future. Like Arya Chenrezig you must fully develop love and compassion towards all sentient beings with no exception. Without doing so, the Mahayana path to enlightenment will not arise in your mental continuum no matter how deeply you understand Mahayana paths and *bhumis*.

Therefore, you must first make an effort to train your mind in love and compassion through the process of making your mind familiar with the actual feeling of love and compassion. Love and compassion here do not mean merely a nice feeling towards others. Love and compassion are much more than this, and they must be deliberately cultivated through meditation. Love is a sincere and spontaneous wish that all others experience true happiness and its causes and compassion is a sincere and spontaneous wish that others are free from suffering and its causes.

Love and compassion are some of the best and finest positive qualities of the



human mind and heart. They are the root of all goodness, peace, happiness, and harmony from the individual to the global level. As a human being, it is your moral responsibility to train your mind in true love and compassion towards all forms of life without exception.

This practice booklet contains the Yidam Arya Chenrezig Saddhana in a clear and concise form in order to make it easier to practice in a short sitting session. In this confused time, we need a spiritual life and a compassionate mind to diffuse the hatred and violence in the world, and to bring about peace, happiness, and harmony. This practice will help you achieve this state of mind.

By developing true love and compassion the Chenrezig practice will also help you obtain a peaceful death and therefore a higher fortunate rebirth. You will experience less confusion, frightening hallucinations and struggle less in the process of finding a new life in the *bardo* state. Desirous attachment and clinging to this life and to your material wealth are the primary causes for getting lost in the darkness of confusion and the terrifying hallucinations in the *bardo* state. By engaging in the Chenrezig *sadhana* (practice) you will become familiar with an image of Chenrezig and the sound of his six syllable mantra which can spontaneously arise in your mind even at the final stage of death. This will help to free yourself from the fear, confusion, terrifying hallucinations, and disturbing thoughts and emotions that arise while you are in the gradual process of an ordinary death. Ninety-nine percent of living beings experience these disturbing thoughts and emotions while dying. Going through the death process with these thoughts will ensure that they will be experienced more intensely by you in the *bardo* state.

This highly disturbing state of mind is extremely bad for your future rebirth because it will cause you to be reborn in the lower realms of existence in an extremely poor and adverse living environment. There the levels of pain and suffering and the causes and conditions for suffering are 100 times higher than with a fortunate rebirth. So, dying with a calm and peaceful state of mind is a very critical and important factor for a good rebirth in the future.

I sincerely and deeply encourage you to practice true love and compassion for your own happiness, and to protect our human world from hatred and violence. Our human world will not be destroyed by any other beings except humans. So, make compassion your religion and a path to peace and happiness for you and all forms of living beings.

### WHO IS ARYA CHENREZIG?

Chenrezig is the Tibetan name for Avalokiteshvara. He is known as the Buddha of Compassion because he is considered the embodiment of compassion of all the Buddhas of the three times and ten directions. He is said to have been born in the following way.

One day as Buddha Shakyamuni sat in deep meditation he radiated a pure white lotus-like light that reached the pure land of the Buddha Amitabha and

dissolved into Amitabha's heart. Afterward, this same white light reoccurred in the Buddha Amitabha's heart and became a lake of nectar filled with various types of lotuses. Among the lotuses in the lake, one was exceptionally large, bright, and radiant. Arya Chenrezig was born from that lotus with very distinct physical characteristics and complete in the nature of compassion.

Buddha Amitabha took a deep sense of joy and delight in the birth of Chenrezig and praised him highly with encouraging words in support of his compassionate determination to serve all sentient beings until they reach full enlightenment. By saying *OM MANI PADME HÜM* (pronounced like "hung") along with its detailed spiritual meaning, he predicted that this mantra would be helpful for ripening the minds of sentient beings and for generating compassion in their hearts and minds. At that very moment thousands of Buddhas gathered at the spot and profoundly praised and supported Chenrezig's determination with their prayers and blessings.

Arya Chenrezig then kneeled down before the thousands of Buddhas and openly reaffirmed his commitment by renewing his promise to release all sentient beings from the ocean of samsara and lead them to the everlasting happiness of enlightenment. He also promised:

May I never have the intention of seeking my own state of peace and abiding in it until all sentient beings are released from the pain and suffering of samsara.

At the end Arya Chenrezig made the declaration of truth before the eyes of all the Buddhas:

Should I ever lose my hope and my determination to first release all sentient beings from samsara and instead seek my own enlightenment, may my head burst into ten pieces and may my body into a thousand.

After working hard to help and guide sentient beings towards the attainment of enlightenment, Chenrezig became completely exhausted and very weak and fragile. So he went for rest and rejuvenation to the *Dru zin reewo*, a special mountain located at the south of our physical world. When he returned and again began to serve sentient beings, he suddenly realized how hard it was to tame the sentient beings' deluded minds, and how difficult it was to satisfy them. Regardless of how much he had their interest in mind, he would receive complaints and negative comments. As a result, Chenreyzig felt sad and depressed and decided to give up his compassion toward all sentient beings and to begin to seek his own personal enlightenment.

At this very moment, because of his promise and declaration of truth, his head burst into ten pieces and his body into a thousand. However, Amitabha Buddha appeared suddenly and put all of the pieces of Chenrezig's head and body together again saying:

Oh my son, do not worry or feel sad. The ten pieces of your head will be

blessed to turn into eleven faces, and the thousands of pieces of your body will be blessed to turn into a thousand arms and a thousand eyes. You will regain your courage, determination and compassion to serve all sentient beings until they reach enlightenment.

Chenrezig with a thousand arms, a thousand eyes, and eleven faces came into existence. Since then Amitabha Buddha became the primary supporter and assistant in the spiritual work of Chenrezig.

## CHENREZIG AND TIBETANS

One day when Buddha Shakyamuni was living in the place called "the garden of milk," as he was smiling, the land of Tibet was filled with a radiant white light. When this was happened, the Bodhisattva Dripa Nam-sel<sup>1</sup> asked the Buddha about the significance of the light. The Buddha replied that it was a sign that in the future the land of Tibet and the Tibetan people will be under the spiritual care of Chenrezig.

Later, when the Buddha Shakyamuni was about to pass into *parinirvana* (dissolution of the gross physical body from the eyes of the world), Chenrezig made an earnest request to the Buddha to not pass away so that he could continue to serve and guide sentient beings to enlightenment. The Buddha replied that he did not have any karmically ripened disciples left on this earth. Chenrezig then inquired about the people from the Land of Tibet, noting that they had not yet encountered the Dharma or the path to enlightenment. The Buddha responded that the Tibetans would be Chenrezig's disciples and that he would have to take care of them. In this way the Buddha Shakyamuni put the Tibetans in the hands of Chenrezig. This is why there is a special karmic connection between Tibetans and Chenrezig. And why His Holiness the Dalai Lama, who is believed to be a manifestation of Chenrezig, is so loyally revered by Tibetans.

## THE MEANING OF THE SIX SYLLABLE MANTRA

The practice of reciting the six syllable mantra, **OM MANI PADME HÜM** (pronounced like "hung"), while visualizing the clear image of Chenrezig is a very effective way to generate compassion in your heart and mind.

One translation of this mantra is: "oh he holding a Lotus and a Jewel in his hands". This means that Chenrezig is one who holds compassion and wisdom

---

<sup>1</sup> The Bodhisattva Dripa Nam-sel was one of the eight close disciples of the Buddha Shakyamuni. 1. Manjushri (Jam Pel Yang), 2. Vajrapani (Chak Na Dorjê), 3. Avalokiteshvara (Chenreyzig), 4. Ksitigarbha (Sah-yee Nying-po), 5. Sarvanivaranaviskambini (Dripa Nam-sel), 6. Akashagarbha (Namkay Nying-po), 7. Maitriya (Galwa Jampa), 8. Samantabhadra (Kuntu Sangpo).

indivisibly united in his heart.

The six syllables symbolize that the six sentient beings are the basis of purification; that practicing the Six Perfections is the way to purify the body, speech, and mind of all sentient beings; and that the six Buddha families are the actual result of the process of purifying the stains of body, speech, and mind.

The six sentient beings:

1. Hell beings
2. Wandering spirit or ghosts
3. Animals
4. Humans
5. Jealous Demi-Gods
6. Celestial beings or Gods

The six perfections:

1. Giving
2. Ethics
3. Patience
4. Joyful effort
5. Meditation
6. Wisdom or Penetrative insight.

The six Buddha families:

1. Vairocana
2. Akshobhya
3. Ratnasambhava
4. Amitabha
5. Amoghasiddhi
6. Vajradhara.

OM symbolizes the body, speech, and mind of the practitioner which are not purified as well as the body, speech, and mind of the enlightened beings. Om is actually composed of three letters. They are Ah, Au, Ma, which combined form the sound "OM ". Ah symbolizes the body, Au symbolizes speech, Ma symbolizes the mind.

**Ma-ni** means wish fulfilling Jewel.

**Pad-me** means the lotus that is unstained by the mud from which it arises.

**Hüm** (hung) is the seed syllable of the mind. It symbolizes the indivisible union of Method and Wisdom, the direct spiritual cause for the attainment of the *Rupa-Kaya* and the *Dharma-Kaya*. The *Rupa-kaya* and the *Dharma-Kaya* are the two ultimate perfections of physical and mental states that are beyond all defects and imperfections.



The entire teachings of the Buddha are contained within the meaning of the six syllable mantra of Chenrezig. This is why this mantra is very sacred and effective in generating all types of positive qualities of body, speech, and mind.

The main purpose of the recitation of this mantra is to make you spiritually close to Chenrezig through the force of faith, devotion, respect, trust, and humility. The recitation of this six syllable mantra is a powerful act to invoke the mind of Chenrezig and as a means to open up your heart and mind in order to generate compassion. In other words, it allows your mind to be soaked, saturated, and moistened with true compassion.

Saturating your mind with true compassion is the first and foremost important spiritual step towards the attainment of enlightenment. This act of invoking the mind of Chenrezig by reciting his mantra of six syllables is very similar to the act of a child calling his or her mother in a very soft and long tone in order to draw her compassionate attention to him or her with the willingness to give the child what he or she needs right away.

བྱང་ཆུབ་ཀྱི་སེམས་རིན་པོ་ཆེ་ལ་བསྟོད་པ།

**JANG CHUP KYI SEM RINPOCHE LA TÖ PA!**  
***HOMAGE TO PRECIOUS BODHICITTA***

I bow and prostrate to all enlightened beings who are germinated from the  
precious Bodhicitta.

Bodhicitta dispels the causes of an unfortunate lower rebirth,  
and creates the causes of a fortunate rebirth and path to ultimate happiness.

Bodhicitta also leads to the state of non-aging and non-death.

I prostrate and pay homage to the precious Bodhicitta.

ཨོཾ། ལྷན་རས་གཟིགས་ཀྱི་སྒོམ་བཞུགས་ལུགས་སོ།།

CHEN-RE-ZIG-KYI GOM-DEY SHUK SO!  
CHENREZIG SADHANA

---

### TAKING REFUGE

ཨོ།། བདག་སོགས་མར་གྱུར་ནམ་མཁའི་མཐའ་དང་མཉམ་པའི་སེམས་ཅན་ཐམས་ཅད་།

Dak-sok mar-gyur nam-kay ta-dang nyam-pey sem-chen tam-chey!  
*I, and all mother sentient beings as vast as space,*

དུས་འདི་ནས་བཟུང་སྟེ་བྱང་ཆུབ་སྒྲིང་པོ་ལ་མཆིས་ཀྱི་བར་དུ་དཔལ་ལྡན་སྐྱེ་མ་རྣམས་ལ་།

Du-dhee ney-zung tey jang-chub nying-po la chee-kyi bar-du pal-den la-ma nam-  
la!

*Go for refuge to the kind Guru from today until we reach full enlightenment.*

སྐྱབས་སུ་མཆིའོ། །རྫོགས་པའི་སངས་རྒྱས་བཅོམ་ལྡན་འདས་རྣམས་ལ་སྐྱབས་སུ་མཆིའོ།

Kyab-su chee-wo! Dzok-pey san-gye chom-den dey-nam la kyab-su chee-wo!  
*I go for refuge to the Buddhas, those who have gone beyond the ordinary state and have conquered all the obstructions.*

དམ་པའི་ཆོས་རྣམས་ལ་སྐྱབས་སུ་མཆིའོ།

Dam-pey chö-nam la kyab-su chee-wo!  
*I go for refuge to the Supreme Dharmas.*

འཕགས་པའི་དགེ་འདུན་རྣམས་ལ་སྐྱབས་སུ་མཆིའོ།

Pak-pey gen-dun nam-la kyab-su chee-wo!!  
*And I go for refuge to the Arya Sanghas, those who have reached higher levels of spiritual realization.*

སྐྱ་མ་ལ་སྐྱབས་སུ་མཆིའོ།

La-ma la kyab-su chee-wo  
*I go for refuge to the Guru*

སངས་རྒྱལ་ལ་སྐྱབས་སུ་མཆིའོ།

San-gye-la kyab-su chee-wo  
*I go for refuge to the Buddha*

ཆོས་ལ་སྐྱབས་སུ་མཆིའོ།

Chö-la kyab-su chee-wo  
*I go for refuge to the Dharma*

དགེ་འདུན་ལ་སྐྱབས་སུ་མཆིའོ།

Gen-dun la kyab-su chee-wo  
*I go for refuge to the Sangha*

ཡི་དམ་བླགས་རྒྱུ་རྒྱུ་ལ་སྐྱབས་སུ་མཆིའོ།

Yi-dam tuk-jey dag-nyee phak-pa Chen-re-zig la kyab-su chee-wo  
*I go for refuge to the Yidam Arya Chenrezig (who is in the nature of compassion) from the depth of my heart*

(Recite 3 times from "La-ma la kyab-su ...")

#### GENERATING BOHDICITTA

སངས་རྒྱལ་ཆོས་དང་ཆོག་གི་མཆོག་རྣམས་ལ།

Sangyay chö-dang tsok-kyee chok-nam la  
*In the Buddhas, Dharmas, and Sanghas,*

བྱང་ཆུབ་པར་དུ་བདག་ནི་སྐྱབས་སུ་མཆིས།

Jang-chub bar-du dak-nee kyab-su chee  
*I take refuge until I am enlightened.*

བདག་གིས་སྤྱོད་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས།

Dak-kee jin-sok gyee-pay su-nam kyee  
*By the merit of practicing giving and so forth,*

འགྲོ་ལ་ཕན་ཕྱིར་སངས་རྒྱལ་འགྲུབ་པར་ཤོག།

Dro-la pen-cheer San-gye drup-par shok.  
*May I attain enlightenment for the benefit of all sentient beings.*

(Recite 3 times)

## THE FOUR IMMEASURABLES

॥མར་གྱུར་སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་བདེ་བའི་རྒྱ་དང་ལྡན་པར་གྱུར་ཅིག།

Mar-gyur sem-chen tahm-che de-wa dang de-way gyu-dang den-par gyur-chik  
*May all mother sentient beings have happiness and the causes of happiness.*

སེམས་ཅན་ཐམས་ཅད་སྤྱག་བསྐྱལ་དང་སྤྱག་བསྐྱལ་གྱི་རྒྱ་དང་བྲལ་བར་གྱུར་ཅིག།

Sem-chen tahm-che duk-ngel dang duk-ngel gyi-gyu dang-dral war-gyur chik  
*May all sentient beings be free from suffering and the causes of suffering.*

སེམས་ཅན་ཐམས་ཅད་སྤྱག་བསྐྱལ་མེད་པའི་བདེ་བ་དང་མི་འབྲལ་བར་གྱུར་ཅིག།

Sem-chen tahm-che duk-ngel mey-pey de-wa dang mee-dral war-gyur chik  
*May all sentient beings never be separated from the happiness that is free from suffering.*

སེམས་ཅན་ཐམས་ཅད་ཉེ་རིང་ཆགས་སྡང་གཉིས་དང་བྲལ་བའི་བཏང་སྟོམས་ལ་གནས་པར་གྱུར་ཅིག།

Sem-chen tahm-che nyeh-ring chag-dhang nyi-dang dral-vey tang-nyom la-ney  
par-gyur chik!!

*May all sentient beings abide in equanimity, free from attachment and aversion, which causes me to hold some close and others distant.*

(Recite 3 times)

## VOLUNTARY COMMITMENT

॥ཁྱད་པར་མ་སེམས་ཅན་ཐམས་ཅད་ཀྱི་དོན་དུ་སྦྱར་བ་སྦྱར་བར་ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས་ཀྱི་

གོ་འཕང་ཅི་ནས་ཀྱང་ཐོབ་པར་བྱ།

Kyey-par ma sem-chen tahm-chey kyi don-du nyur-wa nyur-war yang dak-par  
zog-pey san-gye kyi go-pang chi nge kyang thob-par ja

*With a sense of urgency, I must strive for the attainment, as quickly as possible, of a precious jewel like enlightenment for the benefit of all sentient beings.*

དེའི་ཕྱིར་དུ་འཕགས་པ་སྤྱན་རས་གཟིགས་ཀྱི་སྟོམ་བཞུགས་ལ་འཇུག་པར་བགྱེད།

Dee chir-du pak-pa Chen-re-zig kyi gyom-dhey la juk-par gyee-wo!!

*Therefore, I shall engage in the Arya Chenrezig Saddhana Practice.*





Four Arm Chenrezig to aid to your visualization



## VISUALIZATION OF ARYA CHENREZIG

Visualize Chenrezig on the crown of your head as if the real living Chenrezig is actually there by reciting the following, which will help you generate a clear and complete image of the Four Arm Chenrezig in your mind.

ཁ་སོཀ་མ་ཀྱའ་སེམ་ཅན་གྱི། སྤྱི་གཙུག་པད་དཀར་ལྷ་བའི་སྟེང།

Dak-sok kha-kyab sem-chen gyi! Chi-tsug pey-kar da-wai teng!

*On the crown of my head and the heads of all beings as vast as space are a white lotus and moon.*

ཧྲི་ལེཔ་པཀ་ཅོག་ཅན་རེ་གཟིགས།

Hri-ley pak-chog Chen-re-zig!

*Above this is the syllable ཧྲི (Hri) which turns into the supreme Arya Chenrezig.*

དཀར་གསལ་འོད་ཟེར་ལྷ་ལྷན་འཕྲོ།

Kar-sel wo-zer nga-den tro!

*He is in white and radiates a bright clear light of the five colors.*

མདེས་འཇུམ་སྤྱུགས་རྗེའི་སྤྱན་གྱིས་གཟིགས།

Dze-dzum tuk-jey chen-gyi zig!

*He gazes with compassionate eyes and a lovely smile.*

ཕྱག་བཞི་དང་པོ་ཐལ་སྦྱར་མཛད།

Chag-shee dang-po thel-jar dze!

*He has four arms. The first two are folded in a jewel shape resting at his heart.*

འོག་གཉིས་ཤེལ་ཐྲང་པད་དཀར་བསྐྱམས།

Wok-nyee shel-treng pey-kar nam!

*The lower second right holds a crystal mala that he is pulling towards him, and the lower second left holds a white lotus.*

དར་དང་རིན་ཆེན་བརྒྱན་གྱིས་སྦྱས།

Dhar-dang rin-chen gyen-gyi trey!

*He is arrayed in fine silks and jewels.*

རི་དྲགས་ལྷགས་པའི་སྟོད་གཡོགས་གསོལ།

Ri-dag pak-pey toe-yok sol!  
*He wears an upper robe of doeskin.*

འོད་དཔག་མེད་པའི་དབུ་རྒྱ་ཅན།

Wö-pak mey-pey ö-gyen chen!  
*His head ornament is Amitabha Buddha of boundless light.*

ཞབས་གཉིས་དོ་རྗེའི་སྒྲིལ་གྱང་བཞུགས།

Shab-nyi dor-jee kyil-trung shuk!  
*He is seated in the full lotus position;*

དྲི་མེད་ཟླ་བར་རྒྱབ་བརྟེན་པ།

Dri-mey da-war gyab-ten pa!  
*A stainless moon is his backrest.*

སྐྱབས་གནས་ཀྱན་འདུས་དོ་ཐོར་གྱུར།

Kyab-ney kun-du ngo-wor gyur!!  
*He is the embodiment of the essence of all the Buddhas.*

(While holding the visualization of Chenrezig as clearly as possible, engage in actual and imagined offerings.)

#### OFFERINGS: THE SEVEN LIMB PRAYER

འཕགས་པ་སྐྱེན་རས་གཟིགས་དབང་དང། རྩོགས་བཅུ་དུས་གསུམ་བཞུགས་པ་ཡི། རྒྱལ་བ་སྤྲས་བཅས་

ཐམས་ཅད་ལ། ཀྱན་ནས་དྲུང་བས་བྱུག་འཆལ་ལོ།

Pak-pa Chen-re-zig wang-dang! Chok-chu du-sum shuk-pa yee! Gyal-wa se-che  
tham-che la! Kun-ne dang-vey chag-tsel lo!!

*To the Arya Chenrezig, and to all the Buddhas and Bodhisattoas who dwell in the ten  
directions and three times, I bow and prostrate with devotion and trust.*

མེ་རྟོག་བདུག་སྒྲོས་མར་མེ་དྲི། ཞལ་ཟས་རོལ་མོ་ལ་སོགས་པ། དངོས་འབྱུང་ཡིད་ཀྱིས་སྒྲུལ་ནས་འབུལ།  
འཕགས་པའི་ཚོགས་ཀྱིས་བཞེས་སུ་གསོལ།

Mey-tok duk-pö mar-me dri! Shal-ze rol-mo la-sok pa! Ngo-jor yi-kyi trul-ne bul!  
Pak-pey tsog-kyi shey-su sol!!

*I make offerings both actual and imagined of flowers, incense, lights, scented water, food,  
music and much more. I beseech the exalted assemblage to accept these offerings.*

ཐོག་མ་མེད་ནས་ད་ལྟའི་བར། མི་དགེ་བཅུ་དང་མཚམས་མེད་ལྟ། སེམས་ནི་ཉོན་མོངས་དབང་གྱུར་པའི།  
སྒྲིག་པ་ཐམས་ཅད་བཤགས་པར་བགྱི།

Thog-ma me-ne da-tai bar! Mi-gey chu-dang tsam-mey nga! Sem-ni nyön-mong  
wang-gyur pey! Dik-pa tham-che shag-par gyi!

*I confess all the ten non-virtuous acts, the five immediate retribution acts, and all the other  
negative acts that I have committed from beginning less time until now under the influence  
of obscuring passions.*

ཉན་ཐོས་རང་རྒྱལ་བྱང་རྒྱལ་སེམས། སོ་སོ་སྐྱེ་བོ་ལ་སོགས་པས། དུས་གསུམ་དགེ་བ་ཅི་བསགས་པའི།  
བསོད་ནམས་ལ་ནི་བདག་ཡི་རང་།

Nyen-tho rang-gyel jang-chub sem! So-so kye-wo la-sok pey! Du-sum gey-wa chi-  
sak pey! So-nam la-ni dak-yi rang!

*I rejoice in the merit of whatever virtue Shravakas, Pratyekabuddhas, Bodhisattvas and  
ordinary beings have gathered throughout the three times.*

སེམས་ཅན་རྣམས་ཀྱི་བསམ་པ་དང། སྒྲོ་ཡི་བྱེ་བྲག་རི་ལྟ་བུར། ཆེ་རྒྱུད་ཐུན་མོང་ཐེག་པ་ཡི། ཚས་ཀྱི་ཁོར་  
ལོ་བསྐྱར་དུ་གསོལ།

Sem-chen nam-kyi sam-pa dang! Lo-yi je-drak ji-ta war! Che-chung tun-mong tek-  
pa yi! Chö-kyi kor-lo kor-du sol!!

*I pray that the wheel of the Dharma be turned in the form of the greater, lesser and ordinary  
vehicles so that all sentient beings, regardless of aptitude or motive, may understand.*

འཁོར་བ་ཇི་སྟོན་མ་སྟོངས་པར། ལྷ་ངན་མི་འདའ་ཐུགས་རྩེ་ཡིས། ལྷག་བསྐྱེད་ཀྱི་མཆོར་བྱིང་བ་ཡི།

སེམས་ཅན་རྣམས་ལ་གཟིགས་སུ་གསོལ།

Kor-wa ji-si ma-tong par! Nya-ngen mi-da thuk-je yi! Duk-ngel gya-tsor jing-wa yi! Sem-chen nam-la zig-su sol!!

*I beseech the Buddhas not to pass into pariniroana until samsara is completely eliminated and to look with compassion on all sentient beings who are drowning in this ocean of samsaric sufferings.*

བདག་གིས་བསོད་ནམས་ཅི་བསགས་པ། ཐམས་ཅད་བྱང་ཆུབ་རྒྱུར་གྱུར་ནས། རིང་པོར་མི་ཐོགས་འགོ་

བ་ཡི། འདྲན་པའི་དབལ་དུ་བདག་གྱུར་ཅིག།

Dak-gi so-nam chi-sak pa! Than-che jang-chub gyur-gyur ney! Ring-por mi-thog dro-wa yi! Dren-pey pal-du dag-gyur chig!!

*May whatever merit I have accumulated become a seed for the enlightenment of all beings. Upon reaching enlightenment myself, may I develop, without delay, the qualities of a refuge for all beings.*

#### SUPPLICATION PRAYER

རྫོན་གྱིས་མ་གོས་སྒྲིམ་དོག་དཀར། རྩོགས་སངས་རྒྱས་ཀྱིས་དབུ་ལ་བརྒྱན། ཐུགས་རྩེ་ཅན་གྱི་འགོ་ལ་

གཟིགས། ལྷན་རས་གཟིགས་ལ་ཕྱག་འཆལ་ལོ།

Kyon-kyi ma-go ku-dok kar! Dzok-sang gye-kyi o-la gyen! Tuk-je chen-gyi dro-la zik! chen-ray zik-la chak-tsel lo!

*Not veiled by any fault, white in color, with a perfect Buddha as your head ornament, gazing compassionately on all beings, to you Chenrezig, all seeing one, I prostrate.*

ཨོ་མཎི་པདྨེ་ཧཱུྃ།

Om Mani Padme hūm

Om ma-ni pad-me hung

(Recite mantra as times as you can)



## DEDICATION

དགེ་བ་འདི་ཡིས་སྦུང་དུ་བདག་།

Gey-wa di-yi nyur-du dag!  
*Through the virtue of this practice,*

ལྷན་རམ་གཟིགས་དབང་འགྱུར་གྱུར་ནས་།

Chen-re-zig wang drub-gyur ney  
*May I now quickly attain the state of Chenrezig,*

འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་བ་།

Dro-wa chig-kyang ma-lu pa!  
*And to this same state, not one left behind,*

དེ་ཡི་ས་ལ་འགོད་པར་ཤོག་།

De-yi sa-la goe-par shog!!  
*May I come to lead every being to that state.*

གཏོང་ལེན་རྒྱུ་ལ་བསྐྱོན་པའི་འཕྲུལ་འདེགས་ཅན་།

Tong-len lung-la kyon-pey trul-dek chen  
*In the powerful practice of mounting, taking and giving upon the breath,*

བྱམས་དང་རྟིང་རྗེ་ལྷག་པའི་བསམ་བ་ཡིས་།

Jam-dang nying-jei hlak-pey sam-pa yi  
*In developing love, compassion and a special selfless attitude,*

འགྲོ་ལྔམས་སྤྱིད་མཚེ་ཆེ་ལས་སྦྱོལ་བའི་བྱིར་།

Dro-nam si-tso che-ley drol-wey chir  
*And to release all being from the vast ocean of Samsara,*

བྱང་ཆུབ་སེམས་ཉིད་འབྱུངས་པར་བྱིན་གྱིས་རྫོབས་།

Jang-chup sem-nyi jong-par jin-gi lob  
*I seek your (Chenrezig's) blessings to become adept in supreme bodhicitta.*

(Pause briefly)

བྱང་ཚུབ་སེམས་མཚོག་རིན་པོ་ཆེ།

Jang-chub sem-chok Rin-po-che!  
*Bodhicitta is precious.*

མ་སྐྱེས་པ་ནམས་སྐྱེས་གྱུར་ཅིག།

Ma-kye pa-nam kye-gyur chik!  
*May those who have not engendered it, engender it;*

སྐྱེས་པ་ཉམས་པ་མེད་པ་དང་།

Kye pa nyam pa me pa dang!  
*May those who have engendered it, not lose it.*

གོང་ནས་གོང་དུ་འཕེལ་བར་གྱིག།

Gong-ney gong-du pehl-war shok!!  
*May it always grow and increase!!*

རང་དོན་སྐྱབ་ལ་ནམ་ཡང་མི་རེ་ཞིང་།།

Rang-dön drub-la nam-yang mey-rey shing!  
*May I never dwell on the desire to fulfill my own interest,*

གཞན་དོན་འབའ་ཞིག་སྐྱབ་ལ་གཞོལ་བ་དང་།

Shen-dön bha-shik drub-la shol-wa dang!  
*May I solely strive for the benefit of others,*

སྦྱོར་དང་མངོན་གྱིས་སྒྲུ་མཁས་བཟོད་པ་སོགས་།།

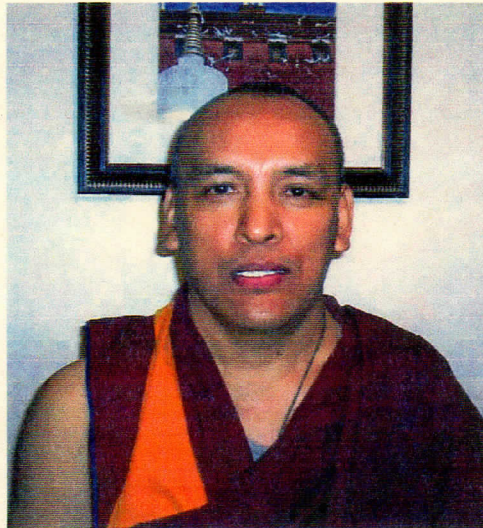
Chen-dang nyon-shey ma-kay zö-pa sok!  
*May all necessary ways to benefit others such as wisdom eyes, clairvoyance, skillful ways to speak, patience and so forth;*

གཞན་དོན་བྱེད་པའི་སྦྱོར་ནམས་ཚང་བར་གྱིག།

Shen-dön jey-pey kyen-nam tsang-war shok!  
*May I possess all of these benefiting qualities quickly.*

(Reflect deeply for a moment)

This booklet contains the Yidam Arya Chenrezig Saddhana composed by the Second Panchen Lama, Lobsang Chökyi Nyima, in a clear and concise form in order to make it easier to practice in a short sitting session. The practice utilizes Yidam Arya Chenrezig, who is the embodiment of compassion of all the Buddhas of the past, present, and future. It is considered to be the most effective way to develop true love and compassion. Like Arya Chenrezig you must fully develop love and compassion towards all sentient beings with no exception. Love and compassion are some of the best and finest positive qualities of the human mind and heart. They are the root of all goodness, peace, happiness, and harmony from the individual to the global level.



**Geshe Dakpa Topgyal**, a Tibetan Buddhist monk, was born in the Western region of Tibet, and fled to India at the age of six. He entered Drepung Monastery at the age of ten and received his Geshe degree (Doctorate of Religion and Philosophy) twenty-two years later in 1994. Before coming to the United States, he taught in Europe for several years. He has been the resident monk of the Charleston Tibetan Society in Charleston, South Carolina since 1996. Geshe Dakpa Topgyal is a skillful and experienced teacher who holds the distinction of having both a thorough knowledge of Buddhism and an excellent command of the English language.