

ན་མོ་གུ་ཟུ། །གསང་ལྷགས་སྒྲིང་པོ་ཡིག་དུག་བརླ་བ་ལ། །བསྐྱེད་རིམ་ཉིང་འཛིན་བྱང་དུ་མ་འབྲེལ་བའི།
 འབྲུལ་པ་རྒྱ་འབྱམས་དུག་ལྡེའི་དགྲིལ་འཁོར་དུ། །མཚུ་འགུལ་འབྲེང་བཤད་ལག་པས་གང་རུས་གྱི།
 དུང་རྒྱན་མཚོར་ཡང་དངོས་གྲུབ་རྒྱང་རིང་ཞིང་། །རྡོ་རྗེ་ཐེག་པའི་མན་ངག་ལམ་གྱི་མཚོག
 བསྐྱེད་བརླམས་བསམ་གཏན་དང་འབྲེལ་འདྲིར་འབད་བས། །ལྷུས་ངག་ཡིད་གསུམ་གྲོལ་བར་མ་བྱུང་ན།
 ལུབ་བདག་རྡོ་རྗེ་འཆང་ཆེན་གཅམ་བུར་གསུང་། །དེ་ཕྱིར་དབང་རབ་འབྲིང་གིས་རྒྱས་པའི་ལམ།
 ལྷོད་འོས་ནའང་གང་ཟག་ལལ་རྣམས་གྱི། །ཉམས་ལེན་འབྱེར་བདེའི་སྐབས་སེམས་འདི་སྐད་དོ།

Namo guru. The six-syllable mantra is the essence of the Secret Mantra, but if it is not recited along with the generation stage practice and meditative concentration, i.e., if one merely chants it within the confines of pervasive confusion and the five poisons, counts the mala beads, and spins the prayer wheel profusely to wear down its conch shell washers to make necklaces, then attainments are far away. When one has made effort to combine the supreme path of the Vajrayana pith instructions with the generation stage practice and meditative concentration, and if one's body, speech, and mind are still not liberated, it would mean that the all-pervasive lord Vajradhara was lying. Therefore, although those of highest and medium faculties can practice the extensive path, this is a convenient practice of refuge and bodhicitta for ordinary people:

ན་མོ། ལྷ་མ་མཚོག་གསུམ་ཡི་དམ་ཚོས་སྐྱུང་ལ། །

NAMO. LA MA CHOK SUM YI DAM CHÖ SUNG LA/

Namo. To the guru, the Three Jewels, the yidam deities, and the Dharma protectors

བྱང་ལུབ་བར་དུ་བདག་གཞན་སྐབས་སུ་མཆེ། །

JANG CHUP BAR DU DAK ZHEN KYAP SU CHI/

I and others go for refuge until enlightenment.

འགོ་ཀུན་འཁོར་བའི་སྐྱུག་བཟུལ་རྒྱ་མཚོ་ལས། །

DRO KÜN KHOR WÉ DUK NGEL GYA TSO LÉ/

To liberate all beings from samsara's ocean of suffering

སྐྱོལ་ཕྱིར་འཕགས་མཚོག་བསྐྱེད་རྗེ་གས་བརླམས་བཙོན་བྱ། །

DRÖL CHIR PAK CHOK KYÉ DZOK DÉ TSÖN JA/

I will make effort in the generation stage, completion stage, and mantra recitation of the supreme Arya Avalokiteshvara.

ཞེས་རྒྱུད་དང་འབྲེས་ངེས་པར་ལན་ཅི་རིགས་བརྗོད། Recite this as many times as you can while making sure to mix it with your mind stream.

ཨོཾ་སྣ་ལྷ་མ་ཕྱུགས་ཅེ་ན་ལྷུང་སྣ་ལྷ་མ་ཕྱུགས་ཀྱི་སྣང་པར་སྤྱངས།

OM SVABHĀVA SHUDDHĀH SARVA DHARMĀH SVABHĀVA
SHUDDHO HANG/

OM, all phenomena are pure by nature; I am pure by nature.

Through this mantra all phenomena are purified into emptiness.

སྣང་ཉིད་ངང་ལས་རང་རིག་རྫིང་ཀར་པོ།

TONG NYI NGANG LÉ RANG RIK HRĪ KAR PO/

From the state of emptiness, my own consciousness appears
as a white HRĪ (རྫིང་ཀར་པོ་).

ཡོངས་གྱུར་བདག་ཉིད་འཕགས་པ་སྐུན་རས་གཟིགས།

YONG GYUR DAK NYI PAK PA CHEN RÉ ZIK/

It transforms into myself as Arya Avalokiteshvara,

ཞལ་གཅིག་ཕྱག་བཞི་ཞབས་གཉིས་རྩོད་དགྱིལ་བཞུགས།

ZHAL CHIK CHAK ZHI ZHAP NYI DOR KYIL ZHUK/

With one face, four arms, and two legs sitting in the vajra posture.

སྐྱུ་མདོག་དཀར་འཚོར་ཞི་འཇུག་སྤྱིང་རྗེའི་ཉམས།

KU DOK KAR TSER ZHI DZUM NYING JÉ NYAM/

Avalokiteshvara's body is brilliantly white and smiling peacefully,
with an expression of compassion.

དང་པོའི་ཕྱག་གཉིས་ཕྱགས་ཀར་ཐལ་སྐུར་ཚུལ།

DANG PÖ CHAK NYI TUK KAR TEL JAR TSÜL/

The palms of the two lower hands are joined at the heart center,

མཐའ་གཉིས་ཤེལ་ཕྱིང་བརྒྱ་དཀར་པོ་བསྐྱམས།

TA NYI SHEL TRENG PEMA KAR PO NAM/

And the two upper hands hold a crystal mala and a white lotus flower.

དར་དང་རིན་ཆེན་མཚན་དཔའི་རྒྱན་ལྗན་པ།

DAR DANG RIN CHEN TSEN PÉ GYEN DEN PA/

Wearing silk and jewels, I am adorned with the major and minor marks.

ལྷ་བའི་གདན་བཞུགས་གནས་གསུམ་ཚོ་ལྷ་ལྷོ་རྩྱུ། །

DA WÉ DEN ZHUK NÉ SUM OM ĀH HÜNG/

Seated on a moon disc seat, there is a white OM (ཚོ་), a red ĀH (ལྷོ་),
and a blue HÜNG (རྩྱུ་) at my three places.

དཀར་དམར་མཐིང་ལས་འོད་འཕྲོས་ཡེ་ཤེས་བ། །

KAR MAR TING LE Ö TRÖ YÉ SHÉ PA/

Lights radiate from these and invite the wisdom deities

དབང་ལྷར་བཅས་བཀུག་མདུན་མཁར་བཞུགས་པར་གྱུར། །

WANG L HAR CHÉ KUK DÜN KHAR ZHUK PAR GYUR/

And empowerment deities, who arrive in the space in front.

ཚོ་ལྷ་རྩྱུ་ལོ་གོ་ཤུ་ར་ཏ་ལྷ་ག་ཏ་ས་བ་རི་ལྷ་ར་སའ་ཕུ་ཇ་པ་རྩྱུ་ཡེ་སྤྲ་དུ། ཞེས་མཚོད།

Make offerings with:

OM ĀRYA LOKESHVARA TATHĀGATA SAPARIVĀRA
SARVA PŪJA PRATĪCHAYE SVĀHĀ/

བསྟོད་པ་ནི། **Praise**

བསྟོད་པར་འོས་པ་ཐམས་ཅད་ལ། །

TÖ PAR Ö PA TAM CHÉ LA/

To all who are worthy of praise

ཞིང་རུལ་ཀུན་གྱི་གངས་རྩེད་གྱིས། །

ZHING DÜL KÜN GYI DRANG NYÉ KYI/

I bow with as many bodies

ལུས་གཏུང་པ་ཡི་རྣམ་ཀུན་ཏུ། །

LÜ TŪ PA YI NAM KÜN TU/

As the particles in the land,

མཚོག་དུ་དད་པས་བསྟོད་པར་བགྱི། །

CHOK DU DÉ PÉ TÖ PAR GYI/

And continuously make praises with the highest faith.

ཇོ་མོ་གློ་བུ་ལྷོ་དམ་ཡེ་དབྱེར་མེད་བསྟེན། །

DSA HŪNG BAM HO/ DAM YÉ YER MÉ TIM/

DSA HŪNG BAM HO. The samaya deity
and the wisdom deities melt together indivisibly.

དབང་ལྷས་བུམ་དབང་བསྐྱར་ལྷས་སྐྱ་གང་ཞིང་། །

WANG LHÉ BUM WANG KUR CHÜ KU GANG ZHING/

The empowerment deities bestow the vase empowerment,
the water fills my body, and

དྲི་མའི་ཚོགས་དག་ལྷ་ག་གྲེན་འབྲིལ་ལས། །

DRI MÉ TSOK DAK CHU LHAK GYEN KHYIL LÉ/

The accumulated defilements are purified.
The remaining water flows up

སྤྱི་བོར་འོད་མཚན་རྒྱས་བཏབ་དབང་ལྷའང་བསྟེན། །

CHI WOR Ö TSEN GYÉ TAP WANG LHAANG TIM/

From the crown of the head and becomes a seal of Amitabha.
Then the empowerment deities also melt into me.

ཨོ་བཙུན་ཤརྩི། བདྱུ། བུམྱ། ལྷ་པོ། ལ་ལོ་གོ། གཞེ། རྟེ་མེ་བྱུ། ཤལ་བ་ཏི་རྩེ་ཡེ་སྤྱ་དུ།

OM VAJRA ARGHAM/ PĀDYAM/ PUSHPAM/ DHŪPAM/ ĀLOKAM/
GANDHE/ NAIVEDYAM/ SHAPTA PRATĪCHAYE SVĀHĀ/



སྒྲོན་གྱིས་མ་གོས་སྐྱ་མདོག་དཀར། །

KYÖN GYI MA GÖ KU DOK KAR/

Your white body is unstained by faults,

རྗོད་སངས་རྒྱས་ཀྱིས་དབུ་ལ་བརྒྱན། །

DZOK SANG GYÉ KYI U LA GYEN/

A perfect buddha adorns your head,

སྤྲུལ་རྗེ་སྐྱུན་གྱིས་འགྲོ་ལ་གཟིགས། །

TUK JÉ CHEN GYI DRO LA ZIK/

You gaze upon beings with compassionate eyes.

སྐྱུན་རས་གཟིགས་ལ་ཕྱག་འཚལ་བསྟོད། །

CHEN RE ZIK LA CHAK TSAL TÖ/

Homage and praise to Avalokiteshvara!

བརྗོད་དམིགས་ནི།

Visualization for mantra recitation

སྤྲུལ་ཀར་རྩྭ་སྟེང་རྫོང་ཡིག་དཀར་པོའི་མཐར། །

TUK KAR DA TENG HRĪ YIK KAR PÖ TAR/

In my heart center is a moon disc, on which is a white HRĪ (རྫོང་),

ཡིག་དབུག་ལྷགས་འབྲེང་དཀར་ལ་མཚོར་བའི་ཚོགས། །

YIK DRUK NGAK TRENG KAR LA TSER WÉ TSOK/

Surrounded by the mantra garland of the six syllables,
white and brilliant.

གཡས་སུ་འཁོར་བ་འོད་ཟེར་དཔག་མེད་ཀྱིས། །

YÉ SU KHORWA Ö ZER PAK MÉ KYI/

It circles clockwise, and immeasurable light rays stream out

ལྷ་དང་ལྷ་མིན་མི་དང་དུད་འགྲོ་དང་། །

LHA DANG LHA MIN MI DANG DÜN DRO DANG/

And pervade all the realms of the gods, demigods, humans, animals,

ཡི་དྲགས་དམྱལ་གནས་ཀུན་བྱུང་དེ་རྣམས་ཀྱི།

YI DAK NYAL NÉ KÜN KHYAP DÉ NAM KYI/

Hungry spirits, and hell beings. These purify all their suffering

སྤྱག་བཟུལ་སྐྱེབ་པ་ཀུན་བྱང་འཕགས་པའི་སྐྱ།

DUK NGEL DRIP PA KÜN JANG PAK PÉ KU/

And obscurations, and transform them into Arya Avalokiteshvara,

ལམ་ལམ་གྱུར་ཏེ་ཀུན་ཀྱང་ལྷགས་སྐྱ་སྐྱོག།

LAM LAM GYUR TÉ KÜN KYANG NGAK DRA DROK/

Appearing vividly while chanting the mantra.

སྣར་ཡང་འོད་ཀྱིས་སངས་རྒྱས་གྲས་བཅས་མཚོད།

LAR YANG Ö KYI SANG GYÉ SÉ CHÉ CHÖ/

Again, the lights stream out and make offerings to the buddhas and bodhisattvas,

བྱགས་རྗེ་བྱིན་རྒྱབས་འོད་ལྡ་བདུད་ཚི་ཡི།

TUK JÉ JIN LAP Ö NGA DÜ TSI YI/

Gathering their compassionate blessings in the form

རྣམ་པར་བཀུག་སྟེ་བདག་ལ་ཐིམ་པར་གྱུར།

NAM PAR KUK TÉ DAK LA TIM PAR GYUR/

Of five-colored light and nectar, which melt into me.

ཞེས་དམིགས་བྱམས་བརྗེའི་ཡིད་ཀྱིས་མ་ཡེངས་པར།

Visualize this with a loving and compassionate, undistracted mind.

ཨོཾ་མ་ཎི་པདྨེ་ཧཱུྃ། OM MA NI PAD ME HÜNG/ HRĪ/

སྐྱོན་དྲུག་སྤང་ལ་ངག་ཏུ་བརྒྱབ་པར་བྱ། འཕྲོ་ཚོད་ཆེ་ཆེ་ཡིད་ཀྱིས་རྒྱ་བའང་ཚོག

བྱིང་ཞིང་སྐྱགས་ན་པད་དབྱངས་འཇབ་ཏུ་གྱུར།

Be free of the six faults¹ while reciting this. When you are agitated with many thoughts, you can recite it mentally. If you become drowsy and dull, chant it with the "lotus melody."

¹ Too fast , too slow, too loud, too quietly, missing sounds, and adding extra sounds.



ཐུན་མཚམས་སྣོད་བཅུད་རང་ཐིམ་རང་ཉིད་ཀྱང་། །འོད་གུར་རྫིམ་ཐིམ་དེའང་དམིགས་མེད་ངང་། །
 ཅི་ནས་བཞག་ཅིང་འཕྲོ་བར་གུར་བ་ན།

At the end of the session, visualize that the world and beings dissolve into you; then you become light and dissolve into the HRĪ, which in turn becomes free from reference point. Rest in that state as long as you can.

When a thought appears:

སྣར་ཡང་རང་ཉིད་འཕགས་པའི་སྐར་གུར་བསམ། །

LAR YANG RANG NYI PAK PÉ KUR GYUR/

Think that you again become Arya Avalokiteshvara.

བམྲ་བ་ནི།

Dedication

འདི་ལྷར་འཕགས་པའི་བསྐྱེམ་བསྐྱས་ལས་བྱུང་བའི། །

DI TAR PAK PÉ GOM DÉ LÉ JUNG WÉ/

By this virtue arising from the meditation and recitation of
Arya Avalokiteshvara,

དག་བ་འདི་ཡིས་བདག་དང་འགྲོ་ཀུན་གྱི། །

GE WA DI YI DAK DANG DRO KÜN GYI/

May all the negativities and obscurations

རྒྱུད་ལ་ཡོད་པའི་སྤྲིག་སྤྲིབ་ཀུན་བྱང་ཞིང་། །

GYÜ LA YÖ PÉ DIK DRIP KÜN JANG ZHING/

In the mind streams of myself and all beings be purified,

འཕགས་པའི་སྐྱ་གསུང་ཐུགས་དང་རོ་གཅིག་ཤོག །

PAK PÉ KU SUNG TUK DANG RO CHIK SHOK/

And may we become one taste with Arya Avalokiteshvara's
body, speech, and mind!

ཅེས་དང་གཞན་ཡང་བམྲ་བ་སྐྱེན་ལས་སོགས། །བྱང་སེམས་རྒྱུད་བསྐྱེམ་དོན་གཉིས་ལྷན་འགྲུབ་བྱ།

ཞེས་པ་འདི་ཡང་རང་གཞན་ཀུན་དོན་དུ། །ཤུག་ཏུ་དག་སྐྱོང་འཕྲོན་ལས་བཟང་པོ་ཡིས།

བསྐྱེས་པའི་འགྲོ་ལ་ཕན་བདེའི་རྒྱུར་གྱུར་ཅིག ། སུམ་མཚན་ལོ།

Recite other dedications and aspiration prayers too, generate bodhicitta in your mind stream, and strive for the spontaneous accomplishment of the two benefits (of oneself and others). This was written by Trinlé Zangpo (the second Holiness Chetsang Rinpoche, 1656-1718), a monk who follows Shakyamuni, for the benefit of himself and all others. May it be a cause for beings' well-being and happiness. mangalam.

༄༅། ཡུག་སྟོང་འཁོར་ལོས་སྐྱུར་བའི་རྒྱལ་པོ་སྟོང་། །
CHAK TONG KHOR LÖ GYUR WÉ GYEL PO TONG /
Thousand arms – all Chakravartin kings;

སྐྱུན་སྟོང་བསྐླལ་པ་བཟང་པོའི་སངས་རྒྱས་སྟོང་། །
CHEN TONG KEL PA ZANG PÖ SANG GYÉ TONG/
Buddhas of this good age – thousand eyes.

གང་ལ་གང་འདུལ་དེ་ལ་དེར་སྟོན་པ། །
GANG LA GANG DÜL DÉ LA DER TÖN PA/
You instruct each one as is required.

སེམས་དཔའ་སྐྱུན་རས་གཟིགས་ལ་ཡུག་འཚལ་ལོ། །
SEM PA CHEN RÉ SIK LA CHAK TSEL LO/
Hero Chenresig, I bow to you!

ཨོཾ་མ་ཎི་པདྨེ་རྫོང་ལྷོ། OM MA NI PAD ME HÜNG/ HRĪ/

Your thousand arms are the thousand chakravartins;
Your thousand eyes are the thousand buddhas of the excellent eon;
You tame and teach each being according to their needs;
Bodhisattva Avalokiteshvara, I pay homage to you!

Translation by Solvej Hyveled Nielsen.
Versification by Konchok Nyima Lhamo (Zofia Smoniewska) and Philip Quarcoo.

Brief Explanation of the Avalokiteshvara Practice by Drubpon Konchok Tsering Rinpoche

Avalokiteshvara is called **Chenresig** in Tibetan, and the meaning of his name is as follows:

Outer meaning

CHEN – the honorific word for eyes.

RE – means face

SIG – the honorific verb that means “to see,” or “to look.”

Thus, CHENRESIG is translated literally as “Lord who is looking.”

Inner meaning

CHEN – refers to looking with loving kindness and compassion.

RE – refers to an uninterrupted and penetrating vision, as if the eyes were torn wide open (Tib. *ral ba*). But this is a looking that is full of loving kindness, compassion, and bodhicitta towards all sentient beings of the six realms.

SIG – refers to the fact that Chenresig is fully engaged in beneficial activities to help all sentient beings through the seven aspects of kindness.

The Seven Aspects of Kindness

1. Understanding that all sentient beings are one's mothers
2. Remembering their kindness and generating gratitude
3. Generating kindness toward all mother sentient beings
4. Loving kindness
5. Compassion
6. The supreme altruistic intention
7. Bodhicitta

Thus, on the inner level, CHENRESIG, is the “Lord who is looking with loving kindness and compassion on all sentient beings of the six realms.”

Practice

There are many different emanations of Chenresig, for example with thousand arms, four, or two arms.

The thousand arms are a symbol that Chenresig is able to help everyone everywhere. He also has thousand eyes, one on the palm of each hand, and with these, he sees everything in both samsara and nirvana. Chenresig has great power because his thousand eyes are the thousand buddhas by nature, and his thousand arms are the thousand Chakravartin kings. He knows what each being needs, and therefore he gives everything according to the needs and wishes of each and every sentient being. His love and compassion are immeasurable.

Refuge

The practice starts with refuge, which is the basis of all Buddhist practice. Refuge is also the foundation for the three sets of Buddhist vows; and it is the method to turn away from wrong paths.

Bodhicitta

Next is the generation of bodhicitta, which is the method to turn away from lower paths. Bodhicitta is the motivation to attain buddhahood in order to benefit all sentient beings in the highest possible way. Because of their fundamental importance, each sadhana practice begins with refuge to the Three Jewels and the generation of bodhicitta.

The motivation that should be developed here is to practice Chenresig in order to dry out the ocean of samsara's suffering.

Visualization

When you visualize yourself as Chenresig, it should be clear, precise and focused. It should not be a body of flesh and blood, but a body made of rainbow light.

In this sadhana Chenresig has one face, which symbolizes Dharmadhatu. Two eyes, which represent the relative and the absolute bodhicitta. Four arms, which refer to the four immeasurables, and two legs, which symbolize the two truths.

Chenresig is here in Sambhogakaya form, which has eight ornaments and five types of clothing. In his Dharmakaya form, Chenresig is Amitabha. Two of Chenresig's four hands are joined at the chest, holding a wish-fulfilling jewel. In the other right hand, he holds a crystal mala, symbolizing that he leads all beings out of samsara to nirvana. In the other left hand, he holds a lotus flower, which is a symbol of wisdom.

Visualization for Mantra Recitation

In the heart chakra or the navel chakra of yourself as Chenresig is a white HRĪ syllable on a moon disc. Around the HRĪ, the six syllables of his mantra are arranged: OM MANI PADME HŪNG.

OM – refers to the auspicious beginning or opening of the mantra, and it also symbolizes the Buddha's body.

MANI – means jewel, which refers to bodhicitta and method.

PADME – means lotus, which symbolizes wisdom and emptiness.

HŪNG – refers to the five buddha families with their female consorts.

The mantra also refers to the six paramitas:

OM – generosity, MA – discipline and ethics, NI – patience,

PAD – diligence or perseverance, which is energy and joy in virtue,

ME – meditative concentration, HŪNG – wisdom.

Furthermore, the six syllables of the mantra also represent the six buddhas who help sentient beings in the six realms of existence:

God realm: A white buddha protects the gods by playing a lute to gently draw them out of their distractions. He purifies pride.

Demigod realm: The green buddha of this realm wears an armor and carries a sword to remind the demigods or asuras of the virtues of moral restraint and discipline. He purifies jealousy.

Human realm: The yellow buddha of this realm holds a begging bowl, symbolizing spiritual practice and renunciation. He purifies attachment.

Animal realm: The blue buddha of this realm holds a scripture, which symbolizes understanding of karma, cause and result, the benefits and importance of discipline and ethical conduct. He purifies ignorance.

Hungry ghost realm: The red buddha that protects the hungry ghosts or pretas carries a container with celestial nourishment and teaches the virtue of generosity. He purifies greed and stinginess.

Hell: The indigo buddha of this realm carries a conch with water, which cools the heat of the hot hells and also represents the cooling effects of patience and forgiveness. He also carries a flame to warm the cold hells, which also symbolizes the warmth of spiritual practice that can purify karma. This buddha purifies anger and hatred.

Dissolution

After completing the mantra recitation, visualize that the whole world and all beings living in it melt into light. This light then dissolves into yourself as Chenresig. Chenresig dissolves into the HRI syllable, which finally dissolves from the bottom upwards, and disappears into emptiness.

Dwell in the nature of the mind free from dualistic thoughts. Keep your mind in this state of meditative equipoise for a while. When a thought arises, visualize yourself as Chenresig again.

Throughout all your activities, keep the qualities of Chenresig in mind – these are loving kindness, compassion, a kind and altruistic mind, and bodhicitta.

Dedicate the merit for the benefit of all beings, so that it increases and is never lost.

May it be auspicious!