

A Daily Practice of Four-Arm Chenrezig

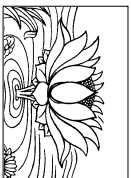


*Four-Arm Avalokiteshwara
Drawing by Robert Beer*



*Foundation for the Preservation of the Mahayana Tradition
Education Services*

*Request to the Supreme Compassionate One
translated by Lama Zopa Rinpoche*



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FPMT Education Department



The aim of the Education Department at FPMI International Office is to serve the needs of Dharma centers and individuals in the area of Tibetan Buddhist educational and spiritual materials. This includes prayers and practice texts, retreat sadhanas and other practice materials, a variety of study texts and translations, deity images for meditation, and curricular materials for study programs in FPMI Dharma centers.

One of our principal objectives is to serve as a repository for a wide variety of practice texts primarily within the Gelug tradition, especially those authored or translated by Lama Zopa Rinpoche and Lama Thubten Yeshe. We work in close collaboration with the Lama Yeshe Wisdom Archive, Boston, Massachusetts, which serves as a repository for the commentaries and transcripts of teachings by Lama Zopa Rinpoche and Lama Yeshe.

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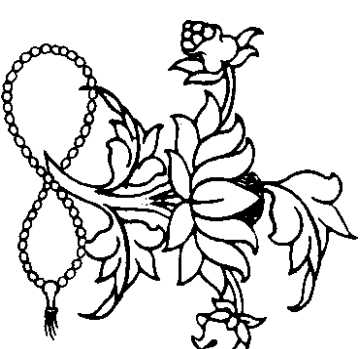
Care of Dharma Books



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

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

A Daily Meditation on Four-Arm Chenrezig



Refuge and Bodhicitta

I go for refuge until I am enlightened
To the Buddha, the Dharma, and the supreme assembly.
By merit that I create from giving and other perfections,
May I attain the state of a buddha
In order to benefit all sentient beings. (3x)



The Four Immeasurables

Immeasurable Love

May all sentient beings have happiness
and the causes of happiness.

Immeasurable Compassion

May all sentient beings be free from
suffering and the causes of suffering.

Immeasurable Joy

May all sentient beings not be separated
from higher rebirth and the bliss of liberation.

Immeasurable Equanimity

May all sentient beings abide in a state of equanimity,
free from attachment and hatred, free from holding
some close and others distant.

Special Refuge

To my root guru, the quintessence of all refuge objects, I go for refuge.
Please bless my mind with your transforming powers. (3x)



Visualization of Guru Chenrezig and the Merit Field

On the crown of my head, seated upon a white lotus and
moon disk is the protector, my root guru, Chenrezig. He is
white in color and has one face and four arms. The first two
hands are joined together at his heart holding a wish-fulfill-
ing gem. His second right hand holds a crystal rosary while
his second left hand holds a white lotus. He is seated in the
cross-legged vajra posture, clothed in fine silk garments, and
is adorned with precious ornaments. The syllables OM, AH,
and HUM at his three places emit light that invites Guru
Chenrezig from his natural abode.



Long Chenrezig Mantra

NAMO RATNA TRAYAYA / NAMA ARYA JANANA SAGARA /
VAIROCHANA BU HARA JAYA / TATHAGATAYA / ARHATE
SAMYAKSAM BUDDHAYA / NAMA SARVA TATHAGATE BHYA /
ARHATE BHYA / SAMYAKSAM BUDDHE BHYA / NAMA ARYA
AVALOKITESHVARAYA / BODHISATTVAYA / MAHA SATTVAYA /
MAHA KARUNI KAYA / TADYATHA / OM DHARA DHARA / DHIRI
DHIRI / DHURU DHURU / ITE VATE / CHALE CHALE / PRACHALE
PRACHALE / KUSUME KUSUME VARE / ILI MILI / CHITI JVALA /
APANAYE SVAHA

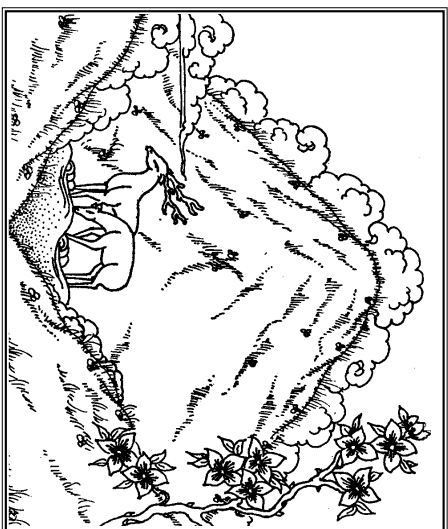


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With compassion, please lead those without refuge on the path.
For when their vision of this life fades,
The vision of their self-created karma arises as the enemy in the bardo,
And they are taken on a precipitous route by Yama's messenger.

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



Author's Colophon:

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

Colophon:

This text was composed by the root guru of Trulshik Rinpoche during retreat when he was in his late teens. It was translated at Lawudo, Solu Khumbu, in 1977 during the Nyung Na retreat by Lama Zopa Rinpoche together with Ven. Losang Gyaltsen. The translation has been very lightly edited by Ven. Constance Miller, FPMT Education Services, 1999.
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Guru Chenrezig dissolves into the Guru Chenrezig on my crown, who becomes the essence of the three refuges.

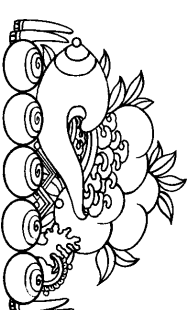
Prayer in Seven Limbs

I prostrate with body, speech, and mind in faith.
Each and every offering I make, including those really performed and those mentally transformed.
I confess all negativities collected from beginningless life in samsara.
I rejoice in the virtuous actions of all ordinary and noble beings.
Please, Buddha, by living as our guide until samsara ends,
Reveal the teachings to all sentient beings.
I dedicate my own virtues and those of others to the great enlightenment.

Mandala Offering

By the virtue of offering to you assembly of buddhas visualized before me this mandala built on a base resplendent with flowers, saffron, water, and incense and adorned with Mount Meru, the four continents, the sun, and the moon, may all beings share in its good effects.

IDAM GURU RATNA MANDALAKAM NIRATAYAMI
I send forth this jeweled mandala to you precious gurus.



Prostration and Praise to Chenrezig

To Arya Chenrezig, whose body is pure white, unstained by defilements,
Whose head is adorned by the fully enlightened Buddha Amitabha,
To you who gaze upon all sentient beings with eyes of boundless compassion, I prostrate.



Visualization for Mantra Recitation

A stream of the five kinds of nectar (white, red, blue, yellow, and green) pours from the heart of Chenrezig and enters the crown of my head. The nectar purifies all delusions, obscurations, and their latencies, and I receive all the blessings.

With this visualization, one can recite the long mantra one time (see p. 9) followed by the short mantra below 108 times or as many times as possible:

OM MANI PADME HUM

ཨོཾ་མ་ཎི་པདྨེ་ཧཱུཾ་

After the mantra recitation, recite and meditate on the Request to the Supreme Compassionate One (p. 7). Then dedicate the merits.

Dedication

May I quickly become Arya Chenrezig
And lead all sentient beings to his enlightened realm.

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

ཨོཾ་

Colophon:

Drawn from a short practice distributed by Tara Institute, Melbourne, Australia, March 1988, that was composed according to the instructions of Ven. Geshe Doga.
Edited by Ven. Constance Miller, FPMT Education Services, August 2000.



Request to the Supreme Compassionate One



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

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

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

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

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