

# Daily Practice

## Four-Armed Chenrezig (Avalokiteshvara)

### The Buddha of Compassion

#### Refuge

Namo Gurubay  
Namo Buddhaya  
Namo Dharmaya  
Namo Sanghaya (3X)

I take refuge until I am enlightened in the Buddhas, the Dharma and the Sangha. Through the positive potential I create by practicing generosity and the other far-reaching attitudes, may I attain Buddhahood in order to benefit all sentient beings.

(Recite 3x from the depth of your heart.)

#### Four Immeasurables

How wonderful it would be if all sentient beings were to abide in equanimity, free of bias, attachment and anger. May they abide in this way. I shall cause them to abide in this way. Enlightened ones, please inspire me to be able to do so.

How wonderful it would be if all sentient beings had happiness and its causes. May they have these. I shall cause them to have these. Enlightened ones, please inspire me to be able to do so.

How wonderful it would be if all sentient beings were free from suffering and its causes. May they be free. I shall cause them to be free. Enlightened ones, please inspire me to be able to do so.

How wonderful it would be if all sentient beings were never parted from upper rebirth and liberation's excellent bliss. May they never be parted. I shall cause them never to be parted. Enlightened ones, please inspire me to be able to do so.

## Seven Limb Prayer

1. Reverently I prostrate with my body, speech and mind.
2. And present clouds of every type of offering, actual and mentally transformed.
3. I confess all my negative actions accumulated since beginningless time.
4. And rejoice in the virtues of all holy and ordinary beings.
5. Please remain until cyclic existence ends,
6. And turn the wheel of Dharma for sentient beings.
7. I dedicate all the virtues of myself and others to the great enlightenment. (for all sentient beings)

## Mandala Offering

This ground, anointed with perfume, flowers strewn, Mount Meru, four lands, sun and moon. Imagined as a Buddha land and offered to you. May all beings enjoy this pure land. The objects of attachment, aversion and ignorance – friends, enemies and strangers, my body wealth and enjoyments – I offer these without any sense of loss. Please accept them with pleasure and inspire me and others to be free from the three poisonous attitudes.

IDAM GURU RATNA MANDALAKAM NIRYA TAYAMI

## Purification Meditation and Mantra Recitation

Visualize in front of you, at the level of your forehead, the divine form of 4 – armed Chenrezig, who is the embodiment of all the infinite Buddhas' compassionate wisdom. He sits on a lotus and moon seat. His body is in the nature of pure light, youthful, and decorated with magnificent jewel ornaments.

He has one face and four arms. His first two hands are at his heart, palms together, holding a wish-fulfilling gem. On his right, the third hand holds a crystal rosary, reminding you to recite mantra and symbolizing wisdom. On his left, the fourth hand holds a white lotus which represents compassion.

Visualize that on either side of you are seated your mother and father, your relatives, friends and so on. In front of you are seated your enemies, or those beings that you don't care for. Then, surrounding you and filling all of space, visualize those who are strangers to you, all other sentient beings from the six realms of existence. You can visualize them in the form of human beings for ease, but they include all beings from the six realms of existence.

Keeping the visualization, requesting Chenrezig to bestow the blessings of his body, speech and mind upon yourself and all sentient beings, recite the mantra as much as possible.

### Six- Syllable Mantra

Om Mani Padme Hung

### Absorption

Now visualize that from Chenrezig's forehead wisdom white light and nectar radiate and dissolve into your forehead and that of all other sentient beings, purifying the negative karma and obstacles concerning your body. The blessings of Chenrezig's body enter your body.

From Chenrezig's throat wisdom red light and nectar radiate and dissolves into your throat and that of all other sentient beings, purifying the negative karma and obstacles concerning your speech. The blessings of Chenrezig's speech enter your speech.

From Chenrezig's heart center wisdom blue light and nectar radiate and dissolve into your heart and that of all other sentient beings, purifying the negative karma and obstacles concerning your mind. The blessings of Chenrezig's mind enter your mind.

From Chenrezig's three places – forehead, throat and heart center – white, red and blue wisdom light and nectar radiate and dissolve into your three places and that of all other sentient beings. Your body is filled with wisdom light and nectar, purifying all negative karma and obstacles concerning your body, speech and mind. The blessings of Chenrezig's body, speech and mind are received by you and all sentient beings

## Request Prayer

Oh Arya Avalokiteshvara, treasure of compassion, Together with your entourage, please listen to me. Please let me, my parents, and all sentient beings of the six realms quickly cross the ocean of Samsara.

Please let the vast and profound peerless bodhicitta grow soon in our mindstream. With the water of your compassion, please cleanse all karmas and delusions accumulated since beginningless time.

With your compassionate hand, please lead me and all migrators to the land of Sukhavati. Please Amitabha and Avalokiteshvara, In all our lives be virtuous friends, show well the unmistakable pure path, and quickly place us in Buddha's state.

## Eight Verses of Thought Transformation

You can visualize a small Chenrezig at the crown of your head. After each verse, visualize much light coming from Chenrezig, flowing into you and completely filling your whole body. It purifies the selfishness and ignorance, which prevent you from understanding the meaning of that verse, and gives you the ability to understand and integrate each verse into your life.

1. With the thought of attaining enlightenment  
For the welfare of all beings,  
Who are more precious than a wish-fulfilling jewel,  
I will constantly practice holding them dear.

2. Whenever I am with others  
I will practice seeing myself as the lowest of all.  
And from the very depth of my heart  
I will respectfully hold others as supreme.

3. In all actions I will examine my mind  
And the moment a disturbing attitude arises,  
Endangering myself and others,  
I will firmly confront and avert it.

4. Whenever I meet a person of bad nature  
Who is overwhelmed by negative energy and intense suffering,  
I will hold such a rare one dear,  
As if I had found a precious treasure.

5. When others, out of jealousy,  
Mistreat me with abuse, slander and so on,  
I will practice accepting defeat  
And offering the victory to them.

6. When someone I have benefited  
And in whom I have placed great trust  
Hurts me very badly,  
I will practice seeing that person as my supreme teacher.

7. In short, I will offer directly and indirectly  
Every benefit and happiness to all beings, my mothers.  
I will practice in secret taking upon myself  
All their harmful actions and sufferings.

8. Without these practices being defiled by the stains of the eight  
Worldly concerns, by perceiving all phenomena as illusory,  
I will practice without grasping to release all beings  
From the bondage of the disturbing, unsubdued mind and karma.

## Long Life Prayer for His Holiness the 14<sup>th</sup> Dalai Lama

In English

In the land of snowy mountains  
You are the source of all happiness and good.  
All-powerful Cherezig, Tenzin Gyatso,  
Please remain until samsara ends.

In Tibetan

Gang ri ra way kor way zhing kam dir  
Pan dang de wa ma lu jung way nay  
Chen re sig wang ten zin gya tso yi  
Zha pay si tay bar du ten gyur chig

### Dedication of Merit

Due to this merit may I soon attain the enlightened state of Chenrezig.  
That I may be able to liberate all sentient beings from their sufferings.  
May the precious bodhi mind, not yet born, arise and grow.  
Once born, have no decline, but increase forever more.

Due to the positive potential accumulated by myself and others in the past,  
present and future, may anyone who merely sees, hears, remembers,  
touches or talks to me, be freed in that very instant from all sufferings and  
abide in happiness forever.

In all rebirths, may I and all sentient beings be born in a good family, have  
clear wisdom, have great compassion, be free of pride and devoted to our  
spiritual masters, and live in accordance with our vows and commitments to  
the spiritual masters.

In whatever guise you appear, O Chenrezig, whatever your retinue, your  
life span and pure land, whatever your name most noble and holy, may I  
and all others attain only these.

By the force of these praises and requests made to you, may all disease,  
poverty, fighting and quarrels be calmed. May the Dharma and all  
auspiciousness increase throughout the worlds and directions where I and  
all others dwell.