

*A Daily Practice of
Four-Arm Chenrezig*



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

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Front cover drawing of Four-Arm Chenrezig by Robert Beer. Used with permission.

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A Daily Meditation on Four-Arm Chenrezig

Refuge and Bodhichitta

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-fulfilling 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. 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 NIRYATAYAMI

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 defile-
ments,

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 PÄDME HUM



The image shows the Tibetan script for the mantra 'OM MANI PÄDME HUM'. The characters are written in a traditional, flowing style. The first character is 'Om' (ཨོཾ), followed by 'Mani' (མ་ཎི་), 'Padme' (པདྨེ་), and 'Hum' (ཧཱུྃ). The script is black on a white background.

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.

Colophon:

Originally composed by Tangtong Gyälpo with slight changes made according to the instructions of Ven. Geshe Doga, Tara Institute, Melbourne, Australia, March 1988. Edited by Ven. Constance Miller, FPMT Education Services, August 2000.

Request to the Supreme Compassionate One

Praise 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.

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, Pu.lha, 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:

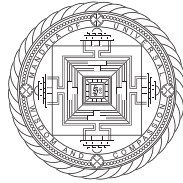
This text was composed by the root guru of Trulshik Rinpoche during retreat when he was in his late teens. It was translated at Lawudo, Solu Khumbu, in 1977 during the Nyung Na retreat by Lama Zopa Rinpoche together with Ven. Losang Gyaltzen. The translation has been very lightly edited by Ven. Constance Miller, FPMT Education Services, 1999. © Lama Zopa Rinpoche, 1999.

Long Chenrezig Mantra

NAMO RATNA TRAYAYA / NAMA ARYA JÑANA SAGARA /
VAIROCHANA VYUHA RAJAYA / TATHAGATAYA / ARHATE
SAMYAK SAMBUDDHAYA / NAMA SARVA TATHAGATABHYAH /
ARHATEBHYA / SAMYAK SAMBUDDHEBHAYAH / NAMAH ARYA
AVALOKITESHVARAYA / BODHISATTVAYA / MAHASATTVAYA
/ MAHAKARUNIKAYA / TADYATHA / OM DHARA DHARA /
DHIRI DHIRI / DHURU DHURU / ITTI VATTE / CHALE CHALE /
PRACHALE PRACHALE / KUSUME KUSUME VARE / ILI MILI /
CHITI JVALAM / APANAYE SVAHA



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