



## SHORT PRACTICE OF CHENREZIK

SIZED FOR MOBILE DEVICES

## A SHORT PRACTICE OF CHENREZIK

*These notes are based on the 15th Karmapa's Chenrezik instruction commentary.*

First, calm the mind by doing a little silent sitting meditation.

Then, imagine Chenrezik in space in front of you. His form is not solid, but is seen as being illusion-like and made of light. He is white in color, sitting cross-legged on an open lotus flower topped by a horizontal white disk of the moon.

He is brilliantly white, radiating an effulgence in five hues (mostly white). He is fine-featured, smiling with the love a mother has for her only child. He has four hands (symbolizing the Four Immeasurables, loving kindness, compassion, joy & equanimity): The first pair joined in prayer at his heart, holding between them a wish-fulfilling jewel. His right lower hand holds a crystal rosary; his left lower hand holds a white lotus and its stem. He wears a blouse of the finest white silk embroidered in gold, beautiful silk ribbons and a red silk skirt.

His body is adorned with a five-jeweled crown, earrings, necklaces, bracelets, armlets, anklets, a belt with tinkling bells, all made of gold and set with gems. Over his left shoulder, covering his left breast, is the skin of a Tinasara deer—a legendary animal said to be so kind that it never harms any being and is willing at any moment to give up its life to benefit others. His long, shiny black hair is bound up in a topknot, with some falling freely on his shoulders.

Think that he is the embodiment of all buddhas, bodhisattvas, and teachers. While reciting the Refuge and Bodhicitta prayer, think that you are leading all sentient beings to take refuge in him.

**SANG GYE CHÖ DANG TSHOK KYI CHHOK NAM LA**

In the Buddhas, the Dharma, and the Supreme Community,

**JANG CHHUP BAR DU DAK NI KYAP SU CHHI**

Until I reach enlightenment, I go for Refuge.

**DAK GI JIN SOK GYI PAY SÖ NAM KYI**

By practicing the Six Perfections, Generosity and so forth,

**DRO LA P'HEN CHHIR SAN GYE DRUP PAR SHOK**

In order to benefit beings, may I achieve Buddhahood.

Say three times.

At the conclusion of the refuge and bodhicitta prayer, think that Chenrezik bathes you and all sentient beings in purifying light, washing away your ignorance and negativities. He then dissolves into light and merges with you, blessing your stream of being.

## VISUALIZATION

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Visualize a seed syllable HRI on top of a lotus and moon mat above your head and the heads of all sentient beings.



Then imagine that this seed syllable changes instantly into Chenrezik. In other words, there is a Chenrezik above your head, and a Chenrezik above the heads of all sentient beings. As before, the form of Chenrezik is not solid and is made of light.

**DAG SOG KHA KHYAB SEM CHEN GYI**

On the crown of my head and the heads of all beings filling space,

**JI TSUG PEY KAR DA WAY TENG**

Upon a white lotus and moon disk, is the seed syllable HRI.

**HRI LE P'HAG CHOG CHENREZIG**

From this letter appears the Supreme Exalted One Avalokiteshvara.

**KAR SAL Ö ZER NGA DEN DRO**

Luminescent white, radiating five-colored rays of light,

**DZE DZUM T'HUG JE CHEN GYI ZIG**

He gazes with eyes of compassion.

**CHAK ZHI DANG PO T'HAL JAR DZAY**

Of his four hands, the first pair are held palms-together at the heart;

**OG NYI SHEL TRENG PE KAR NAM**

The lower two hold a crystal rosary (right) and a white lotus (left).

**DAR DAN RIN CHEN GYEN GYI DRE**

He is adorned with garmets of silk and precious ornaments,

**RI DAK PAK PE TÖ YOG SOL**

and wears an antelope skin as an upper garment.

**Ö PAK ME PE U GYEN CHEN**

He is crowned by Amitabha, the Buddha of Boundless Light.

**ZHAB NYI DOR JE KYIL TRUNG ZHUK**

His two legs rest in the vajra posture;

**DRI ME DA WAR GYAB TEN PA**

his back is supported by an immaculate moon disk.

**KYAB NE KUN DU NGO WOR GYUR**

He is, in essence, all the sources of Refuge combined.

PRAYER OF PRAISE TO CHENREZIK

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**JO WO KYON GYI MA GÖ KU DOK KAR**

Lord, unmarred by imperfection, body white in color,

**DZOK SANG GYE KYI U LA GYEN**

whose head is ornamented with a perfect Buddha,

**T'HUK JEY CHEN GYI DRO LA ZIK**

gazing on beings with the eye of compassion,

**CHEN RE ZIG LA CHAK TSHAL LO**

to Chenrezik I reverently prostrate.

Say three times.

During the supplications and praises,  
think that you are praying to Chenrezik.

**DE TAR TSE CHIK SOL TAB PE**

Having thus offered one-pointed supplication,

**P'HAG PAY KU LAY O SER TRO**

light rays emanating from the Exalted One's body

**MA DAK LAY NANG T'HRUL SHE JANG**

purify impure actions and appearances, and confused mental states.

**CHYI NO DE WA CHEN GYI ZHING**

The outer environment becomes the pure land of Dewachen.

**NANG CHU KYE DRÖ LU NGAG SEM**

For the beings within, their body, speech and mind become the

**CHEN RE ZIG WANG KU SUNG T'HUG**

body, speech and mind of the Lord Avalokiteshvara; appearances,

**NANG DRAG RIG TONG YER ME GYUR**

sounds and mental states become inseparable from emptiness.

While chanting this verse before the mantra recitation, we imagine that the Chenrezik above our heads bathes us and all sentient beings with light, which washes away all of our ignorance and negativities and changes us all into Chenreziks. In keeping with the earlier visualizations, we are not solid and are made of light. We also have the same form and attributes as Chenrezik.

## OM MANI PEME HUNG

Say many times.

While meditatively cultivating the visualization's essential point, recite OM MANI PEME HUNG. Recite however much you wish.

During the mantra recitation, we think that all beings in the universe (in the form of Chenrezik) are reciting OM MANI PAYMAY HUNG; that all form is of the nature of Chenrezik (i.e., form and emptiness inseparable); that all sound is of the nature of mantra (sound and emptiness inseparable); and that the nature (though not the content!) of all thought is enlightened wisdom.

At the conclusion of the mantra recitation, we see all beings as Chenrezik dissolve into light and merge with the Chenrezik above our head. The Chenrezik above our head then dissolves into light and merges with us. We feel that we and Chenrezik have indivisibly become one. Then, we (as Chenrezik) dissolve into light and thence into emptiness. This dissolution can be done in several ways:

We simply dissolve into light, disappearing into space

Or, we dissolve from top into our heart and bottom into our heart, where the mantra and seed syllable HRI rest on a lotus and moon. The mantra dissolves into the HRI, and the HRI from bottom to top and then into emptiness.

When the first thoughts occur to us after this dissolution, we think, "I am Chenrezik!" and then re-create the visualization of ourselves (and all sentient beings) as having the light-made body of Chenrezik. It is in this form that we conclude the chanting.

**DAG ZHEN LU NANG PHAG PE KU**

The bodies of myself and others, all appearances,  
are the form of the Exalted One;

**DRA DRAG YI GE DRUG PE YANG**

all sounds are the melody of the six syllables;

**DREN TOK YE SHE CHEN PÖ LONG**

all mental constructs are the expanse  
of great primordial awareness.

**GE WA DI YI NYUR DU DAK**

By the virtue of this activity,

**CHEN RE ZIG WANG DRUP GYUR NE**

may I quickly attain the state of the Lord Avalokiteshvara,

**DRO WA CHIK KYANG MA LU PA**

and having done so, then establish all beings

**DE YI SA LA GÖ PAR SHOK**

without exception in that same state.

Among the last prayers we recite are dedications of merit, dedicating the benefit of our practice to all sentient beings. In this way, we act on the vast aspiration of Chenrezik to benefit all sentient beings, and make our wishes identical with his.

Once we have begun practicing this sadhana, we can recite the mantra any time we wish, and re-imagine ourselves as Chenrezik at any time. When we are in pain, when we are troubled, we can recite the mantra or visualize ourselves as Chenrezik and re-establish the thread of practice we developed when we are on the cushion.

Eventually, our practice will help us uncover our basic compassion and understand the basic nature of our minds.

May all beings benefit.