

# RIME SADHANA TEXTS



**RIME BUDDHIST CENTER**  
**ACHIEVING PEACE THROUGH**  
**COMPASSION**

## **Shrine Room Etiquette and Protocols**

These guidelines are simply a matter of courtesy. Courtesy that springs from the heart, a result of respect, has since ancient times, formed a part of spiritual disciplines. To be courteous, respectful, and polite is not superficial, but can be a great practice of mindfulness and a way to develop bodhisattva actions. It is with this attitude that one may approach the particular kind of attention to detail that showing respect involves, be it to a lama, in a shrine room, or in ordinary daily interactions.

- Shoes should be removed and left at the door.
- Hats should never be worn in the shrine room.
- Short clothing or revealing garments are not appropriate attire. If lower garments are revealing, it is wise to bring a shawl to drape over the legs while sitting.
- Do not sit with legs outstretched in front of you if you are facing the shrine or the teacher. This is considered a sign of disrespect, and of course, lying down shows great discourtesy. If you must stretch your legs out in front of you, be sure they are pointing away from the teacher or shrine.
- Dharma books and puja texts should never be placed directly on the floor, out of respect for the truth that they contain, but should be placed on a table or cushion. Texts should never be stepped over, stepped on or sat on.
- When entering the shrine room, a Buddhist practitioner may do three prostrations facing the shrine, or make a short bow with hands folded.

## **Rime Center Sadhana Practice**

A sadhana is a ritual text presenting the means to accomplish one or several deities, who in essence are the ultimate state of a Buddha. As we follow the tantric sadhana practice texts and actualize their meaning, we develop an enlightened vision of the world: we visualize and invoke the presence of the Buddha or yidam deity in the sky before us, and our surroundings as a pure realm or 'Buddha field', while recognizing that all sounds are mantra, and all thoughts are primordial wisdom. This process is at first artificial, something which is developed or generated through the practices of creation and completion, but the visualizations correspond to the visionary experience of enlightened beings. By adopting these new habits of perception, we can weaken the ordinary habits of gross perception based on ignorance and emotional tendencies, and put ourselves in touch with a more subtle level of experience.

These sadhana texts contains supplications and prayers to Green Tara and Medicine Buddha in the form of Padmasambhava, along with a short period of meditation and mantra chanting. Prayers in Buddhism are not aimed at some higher being, but rather to the innate qualities of enlightenment we all have that are temporarily obscured by our negative emotions. Prayer is better understood as aspirational in nature.

## **Vision Statement**

The Rime Buddhist Center is a non-sectarian center dedicated to the cultivation of wisdom and compassion. The Center is a refuge for the nurturing of inner peace, kindness, community understanding and world peace.

The Center's primary objective is to provide a qualified program of Buddhist studies and Tibetan culture taught by monks, lamas and other Tibetan teachers, and to promote a harmonious relationship of understanding between Tibetans and Westerners.

## **Mission Statement**

The Center has two major purposes:

- To provide a center for the study and practice of Tibetan Buddhism.
- To help preserve the endangered Tibetan culture by offering classes in Tibetan language, arts, and religion for Western students and scholars, and to have these resources available to the Midwest.

## **Yidam**

A meditation deity that is said to confer supreme accomplishment on the meditator. A practitioner of the tantras seeks to experientially cultivate union with that deity through the generation stage of meditation.

Yidams assume diverse forms. They may be peaceful or wrathful, single or united with a consort, alone or accompanied by retainers. In all cases, however, it is essential that the meditational deity should not be perceived as an externally existing or independent being but rather as a form or resonance of Buddha-mind itself.



# RIME SADHANA



## GREEN TARA SADHANA

## **Green Tara Sadhana Practice**

This a wonderful practice to do that helps eliminates fears and obstacles (i.e. fears within your mind) from one's life. Tara is a completely enlightened Buddha who made a promise in the distant past that after reaching complete enlightenment she would always appear in the form of a female for the benefit of all beings. She especially protects all sentient beings from the eight great fears.

### **Green Tara**

Tara embodies many of the qualities of feminine principle. She is the source, the female aspect of the universe, which gives birth to warmth, compassion and relief from bad karma as experienced by ordinary beings in cyclic existence. She engenders, nourishes, smiles at the vitality of creation, and has sympathy for all beings as a mother does for her children. As Green Tara she offers protection from all the unfortunate circumstances one can encounter within the samsaric world.

Her right hand is in the mudra of giving, and her left hand the mudra of fearlessness through going for refuge to the three jewels. Her left leg is tucked up in the meditation posture and her right leg is stepping down into the world. The left leg symbolizes her meditation, while the right symbolizes her compassionate activity in the world.

### **Eight Great Fears**

The eight great fears are considered to have an outer aspect and an inner aspect—the mental defilements they represent. While the outer fears, or dangers, threaten our life or property, the inner ones endanger us spiritually by obstructing or turning us away from the path to enlightenment. They are the fears of: drowning or water, thieves, lions, snakes, fire, spirits or flesh-eating demons, captivity or imprisonment, and elephants.

Their respective inner counterparts are: craving or attachment, wrong or false views, pride, envy or jealousy, hatred or anger, doubt, avarice, and delusion or ignorance.

Another way to think of them is to consider the flood of attachment, the thieves of wrong views, the lion of pride, the snakes of jealousy, the fire of anger, the carnivorous demon of doubt, the chains of miserliness or greed, and the elephant of ignorance.

### **Why We Do This Practice**

According to Lama Zopa Rinpoche, "There are so many inner obstacles to the development of your mind, and these inner obstacles create many outer obstacles. Therefore, for the success of your Dharma practice, of your actualizing the graduated path to enlightenment, you must rely upon a special deity, or Buddha, such as Tara. All the actions of the Buddhas have manifested in this female aspect of Buddha, Tara the Liberator, in order to help living beings to accomplish successfully both temporal and ultimate happiness."

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## The Short Practice of Green Tara

*Praises to the Twenty-One Taras*

NAMO ARYA TARAYE

I pay homage to Arya Avalokiteshvara, the treasury of compassion.  
From the supreme place, the Potala, born from a green syllable TAM,  
liberating beings with the light of TAM,  
Tara, I pray that you approach with your retinue.

### The Seven-Branch Prayer

I pay homage to the mother Tara,  
to whose lotus feet the gods and asuras lower their crowns,  
who liberates from all poverty.

To the noble Arya Tara and to the Buddhas and bodhisattvas  
in the ten directions and the three times,  
I bow to you with complete faith.

I make offerings both actual and imagined  
of such things as flowers, incense, lamps, food, music, and much else.  
I beseech the holy assemblage to accept these offerings.

From beginningless time until now, I repent all the ten unvirtuous acts,  
the five actions of immediate consequence and all the other negative actions  
I have committed when influenced by mental affliction.

I rejoice in the merit of whatever virtue  
sravakas, pratyekabuddhas, bodhisattvas, and ordinary people  
have gathered throughout the three times.

I pray that the wheel of the dharma be turned  
in the form of the greater and lesser vehicles for as many different aptitudes  
as are present in the motivations of all sentient beings.

I beseech the Buddhas not to pass into nirvana but,  
until samsara is completely emptied,  
to look with great compassion on all sentient beings  
who flounder in this ocean of frustration and sorrow.

May whatever merit I have accumulated become a seed  
for the enlightenment of all beings. On reaching enlightenment myself,  
may I develop, without delay, the qualities of a savior of beings.

### Seed Syllable - Bījā

In Buddhism, the Sanskrit term Bījā, literally seed, is used as a metaphor for the origin or cause of things and cognate with bindu, "point" or "dot".

In Vajrayana Buddhism the term bīja is used for mystical "seed syllables" contained within mantras. These seeds do not have precise meanings, but are thought to carry connections to spiritual principles. The best-known bīja syllable is OM, first found in the Hindu scriptures the Upanishads.

TAM

### The Seven-Branch Prayer

This supplication relates directly to the seven offering bowls of water on the shrine. The seven limbs of the supplication are prostrating, offering, confession, rejoicing in the good qualities of oneself and others, requesting the Buddhas to remain in this world, beseeching them to teach others, and dedicating the merit. This particular prayer includes language that reflects the healing nature of this sadhana.

Seven branches as antidotes:

- Prostration, the antidote to pride
- Offering, the antidote to avarice
- Confession, the antidote to aggression
- Rejoicing, the antidote to jealousy
- Requesting to turn the wheel of Dharma, the antidote to ignorance
- Requesting not to pass into parinirvāna, the antidote to wrong views
- Dedication of merit, the antidote to doubts

## Praise to the Twenty-One Taras

I pay homage to Jetsunma Arya Tara.

Homage to Tara the liberator, quick and heroic,  
Who removes fears with TUTTARA,  
Who bestows all benefits with TURE.  
I bow to you of the syllables SOHA.

Homage to Tara, the quick and heroic,  
Whose eyes flash in an instant like lightning,  
And who arose from the open stamens  
Of the lotus-face of the lord of three worlds.

Homage to her whose face is like  
One hundred full autumn moons  
And who blazes with light like that  
Of thousands of stars.

Homage to her whose hands are adorned  
By golden blue lotuses and who enacts  
Generosity, exertion, austerity, tranquility,  
Patience, and meditative stability.

Homage to her whose crown is the Tathagata,  
Who revels in boundless complete victory,  
And who is thoroughly relied upon by bodhisattvas  
Who have attained the perfections without exception.

Homage to her who, with the syllables TUTTARA HUNG,  
Fulfills wishes and fills all directions and all space,  
Who tramples the seven worlds underfoot  
And is able to summon all without exception.

Homage to her to whom Indra, Agni, Brahma,  
Vayudeva, Vishvakarman, and Isvara present offerings;  
Who is praised by elementals,  
Vampires, scent-eaters, and yakshas.

Homage to her who thoroughly conquers  
The machinations of others with TRE and P'HE,  
Who tramples with right leg contracted and left outstretched,  
And is totally blazing with swirling flame.

Homage to TURE, the terrifying one  
Who totally conquers the fiercest maras,  
Who, with a frowning lotus-face,  
Kills all enemies, without exception.

## Origin on the Praise

The Praise to the Twenty-one Taras is a prayer most used in Tara Practice. The praise is extracted from a Tara Tantra called The Seven Hundred Thoughts, The King of the Tara Tantra.

The praise addressed to Tara is based on the recognition of Tara's greatness. Tara is in essence, Prajnaparamita, the origin or "Mother" of all the Buddhas. She also gathered into herself the activity of all the Buddhas and bodhisattvas. The quality of her body, speech, and mind are infinite. Therefore, she is worthy of the praise.

When we recite the praise, we think that we produce an infinite number of bodies similar to ourselves who all together prostrate and recite the text. Our mind, in an attitude of great reverence and profound confidence, prays for the deity to protect us from all suffering and all fears of samsara and to fulfill our request. As for our speech, during recitation of the text, we think of all the pleasant sounds in the universe accompanying it.

The recitation of the praise requires intense devotion, a total trust in Tara that we pray from the bottom of our heart with the request, "Protect us!"

We receive thus the blessing that purifies us, makes us accumulate merit, protects us, and helps us obtain what we wish.

## Preliminary Stanza

This stanza is not part of the tantra. Added later, it is not considered to be one of the 21 stanzas of the praise. As it includes Tara's mantra OM TARE TUTTARE TURE SOHA, it is sometimes called the "praise of the mantra."

Homage to her whose fingers  
Adorn her heart with the mudra  
Indicating the three jewels,  
Whose radiant swirling halo adorns all directions.

Homage to her who is crowned by garlands of light,  
Resplendent with great joy,  
Who overpowers maras and the world  
With her laughter of TUTTARA.

Homage to her who can summon  
All guardians of places,  
Who fully liberates from all poverty  
With the syllable HUNG of her grimace.

Homage to her who blazes  
With all adornments,  
crowned with a sliver of the moon,  
From whose topknot Amitabha continually illuminates.

Homage to her who abides in the midst of garlands of flame  
Like the fire at the end of a kalpa, who totally conquers  
Hoard of enemies of those who delight in the turning of the dharma wheel,  
With her right leg outstretched and her left contracted.

Homage to her who pierces the ground  
With the palm of her hand and stamps with her feet,  
Who overthrows the seven levels  
With the syllable HUNG as she grimaces.

Homage to her who is bliss, virtue,  
And tranquility, enjoying the peace of nirvana,  
Who conquers great wrongs  
With the perfect possession of SOHA and OM.

Homage to her who overthrows the enemies  
Of those who delight in the turning of the dharma wheel  
And liberates with the awareness mantra, HUNG,  
Surrounded by the ten syllables.

Homage to TURE, who stamps with her feet,  
Whose seed is HUNG,  
Who shakes Sumeru, Mandara,  
Bikjaya, and the three worlds.

Homage to her, who holds in her hand  
That which bears the sign of a hare in the form of a divine lake,  
Who dispels all poisons without exception  
With the dual repetition of TARA and P'HE.

## The Twenty-one Taras

There are several forms of Tara, which produced abundant iconographic material. There are representations of Green Tara and White Tara. There are a series of twenty-one Taras and a series of the Taras offering protection from the eight fears. These two series appear with many variants so one should not be surprised to find them elsewhere in substantially different forms.

For the twenty-one Taras, each form of the deity is effectively distinguished by variants in color and symbolic objects set on a lotus. Artists following the twenty-one aspects are generally collected together in the same painting.

As for the Taras offering protection from the eight fears, we can see that they are all painted in the same posture accomplishing, as it is required, the protecting mudra with the right hand, while at the feet of each one is shown the danger from which she protects those who pray to her.

## Tara Practice - Outer

The outer practice has two main aspects:

- Accumulation of merit accomplished through the Seven Branch prayer, offerings, and praise.
- Attitude of praying: the practitioner requests protection of Tara, and asks her to grant what he or she wants. Because of this position of "requesting" adopted by the practitioner, accent is placed on the deity's presence in the sky in the form of 21 Taras in front of the practitioner.

Those who wish to perfectly accomplish the outer practice, must commit to reciting 100,000 mantras as many times as there are syllables in the mantra OM TARE TUTTARE TURE SOHA, that is, one million mantras.

Homage to her on whom the kings of the gods,  
The gods, and the miamchi rely,  
Who dispels disputation and bad dreams  
With the armor of her delightful majesty.

Homage to her whose radiant two eyes  
Are like the sun and full moon,  
Who dispels fierce contagion with  
The dual recitation of HARA and TUTTARA.

Homage to her who genuinely possesses  
The power to pacify through the establishment of threefold thatness,  
And to the supreme TURE,  
Who conquers dōns, vampires, and yakshas.

This is the praise of the root mantra and the twenty-one homages.

Anyone who has genuine respect for the Goddess and recites this clearly,  
Recollecting it at dawn upon awakening and at dusk,  
Will receive protection from all dangers.  
All their harmful actions will be fully pacified.  
All their bad migrations will be conquered.  
They will quickly attain empowerment by seventy million victors.

Greater than this will be obtained, and finally, Buddhahood.  
Virulent poison, whether abiding in the firmament or within beings,  
Whether eaten or drunk, will be dispelled by recollecting this.

The sufferings of affliction by dōns, contagion,  
And poison will be totally relinquished.  
And this is also true for other beings.

If it is recited twice, three times, and seven times,  
Those wishing children will obtain children,  
Those wishing wealth will obtain wealth.

All wishes will be fulfilled,  
And all impediments destroyed.  
May it be so.

## Mantra Recitation

**OM TARE TUTTARE TURE SOHA**

## Verses on the Benefits of Tara

Whether you do this practice in the morning or evenings, if done with a clear mind, it will remove all obstacles and fears. Even thinking of Tara will bring total calm, peace, and protection from all fears and all frightening situations. Tara's practice removes the two obscurations: negative emotions and subtle conceptual thinking. It will increase the two merits: accumulation merit and wisdom merit. From the moment you start praying to and practicing Tara, your life will be always under the protection of the Great Mother. From then on rebirth in the lower realms will be prevented.

If you do this prayer for others, it will bring them the same benefits; it will protect them in their lifetimes as well as uproot future births in the lower realms. So there is great benefit.

Practicing Tara will also transcend all bad circumstances. Poisons can be transformed into medicines by meditating on her. Therefore, she is a great healer. By transcending or transmuting all the bad circumstances, negativities, contagious diseases, and poisons into a beautiful state, you will remove all the troubles that need Tara's benefits. All suffering and difficulties are removed by chanting these beautiful verses.

## Mantra Recitation

The first syllable OM invokes auspiciousness, peace, and balance. TARE refers to Tara as the swift and heroic liberator. TARE liberates us from fears and troubles; more profoundly, she liberates us from samsara. TUTTARE reflects her powerful activity of fulfilling all wishes; more profoundly, she brings us to nirvana. With TURE, we move beyond both samsara and nirvana to the ultimate non-dual state of the dharmakaya. Finally, SOHA establishes us in the state of complete enlightenment.



## Supplication & Aspiration

Through this virtue,  
May I quickly accomplish Arya Tara  
And establish all beings without exception in that state.

Compassionate Jetsunma Bhagavati:  
May my two-fold obscurations  
And those of all limitless sentient beings be purified.  
May the two accumulations be quickly be completed.  
Please cause the attainment of perfect Buddhahood.

During all our lives, until we attain that,  
May we obtain the excellent happiness of gods and humans.  
Please quickly pacify and eliminate all obstacles  
To the accomplishment of omniscience –

All dōns, all impediments, all contagions, sickness, and so forth;  
All varieties of untimely death, bad dreams, bad omens,  
The eight dangers, and so forth – all that is harmful.

Please cause the spontaneous effortless flourishing  
And increase of all mundane  
And supra-mundane auspiciousness, happiness, excellence,  
And abundance, without exception.

May we be diligent in practice.  
May the sacred dharma flourish.  
May we do your practice continually and see your face.  
May we realize the meaning of emptiness.

May the precious bodhicitta flourish and increase like the waxing moon.  
In the excellent and joyous mandala of the victors,  
May I be born from a beautiful pure lotus.  
May I also receive a direct prophecy there from the Victor Amitabha.

May there be auspiciousness of the deity I practice in all lives,  
Who is the activity of all Buddhas of the three times,  
The quick one, the pacifier, who is green,  
With one face and two hands, the mother who holds an utpala.

*Written by the Venerable Drakpa Gyaltsen*

## Supplication and Aspiration Prayers

We also include supplication and aspiration prayers. Aspirations are sources of courage and commitment. They restrengthen our bodhicitta and confidence, which increases our capabilities. Make supplication and aspiration prayers at the end of every session of practice, as well as every time we complete some helpful work for ourselves, another person, or other beings in general.

Noble Lady Tara is the true embodiment of all the Buddhas and bodhisattvas, arhats, and realized beings. Tara is also the true embodiment of all the lineage masters who shared their realizations, thereby continually inspiring and sparking students to the enlightened state. When we practice Tara, we connect our minds to every one of these great ones. We receive their blessings, energy, love, compassion, courage, and commitment for our path to realization for the benefit of other beings.

## The Auspicious Wish

Tara, mother of the victors, may we attain a body like yours  
And also retinues, longevity, realms, and the best of  
Excellent names, all of these, just like yours.

Through the power of praising and supplicating you,  
May sickness, poverty, strife, and warfare in all regions be pacified.  
I pray that you will cause the flourishing of the dharma and auspiciousness.

Without physical defect, you have the major and minor marks.  
Without verbal defect, your voice is the melody of the Kalapinka bird.  
Without mental defect, you know all that is to be known.  
May there be glorious auspiciousness.

### Vajrasattva Mantra (Everyone once)

OM BENZAR SATO SAMAYA MANU PALAYA  
BENZAR SATO DINO PA-TEE-TRA DRE-DO MAY BAWA  
SUTO KY-YO MAY BAWA SUPO KHA-YO MAY BAWA  
AH-NU ROCK-TO MAY BAWA SARWA SIDDHI MAY BA YATZA  
SARWA KARMA SU-TSA-MAY SI TAM SHRI-YAM KU-RU-HUM  
HA HA HA HA HO BA-GA-WON  
SARWA TA-THA-GA-TA BENZAR MA MAY MOON-ZA  
BEN-ZEE BAWA MAHA SAMAYA SATO AH HUM PHET

### Dedication of Merit (Everyone 3 times)

By this merit, may all obtain omniscience,  
May it defeat the enemy wrongdoing.  
From the stormy waves of birth, old age, sickness, and death,  
From the ocean of samsara, may I free all beings.

## The Auspicious Wish

In this supplication we are generating the wish that through this practice we will connect to our own potential as a Buddha and help others attain that same state so all will benefit from that state of peace and wholeness.

### Vajrasattva Mantra

Our Tara practice needs to be simple, meaningful, and accurate. In order to repair, purify, or fix any mistakes in our practice we conclude with a recitation of the 100 syllable mantra of Vajrasattva.

### Dedication of Merit

Buddhist practices always close with the dedication of merit. The purpose of this supplication is to dedicate any merit or benefit that was gained from the practice or meditation for the benefit of all sentient beings.

# RIME SADHANA



FOUR ARM CHENREZIG SADHANA

## **Four Arm Chenrezig Sadhana Practice**

This is a wonderful practice to do for the benefit of all living beings. Chenrezig is the essence of the speech of all the Buddhas and the incarnation of their compassion. This particular practice is one of the most popular Chenrezig liturgies in Tibet.

## **The Lord of Love**

Chenrezig is the mode of being of the mind that is the union of emptiness and compassion. From the viewpoint of the definitive meaning Chenrezig is the ultimate nature of the mind. In other words, one may say that Chenrezig is bodhicitta in its two aspects:

- Absolute bodhicitta corresponding to emptiness,
- Relative bodhicitta corresponding to compassion.

When the nature of the mind is described, one most often uses the terms emptiness and clarity rather than emptiness and compassion as we just did. In fact, clarity and compassion are one and the same; they designate the dynamic expression of the mind. Many synonyms are used to describe these two indissolubly united aspects:

- emptiness and compassion,
- knowledge and means,
- absolute aspect and relative aspect, and so on.

Whatever words one uses for it, Chenrezig appears from this same reality. He is the awakened nature of each being's own mind, the love and compassion primordially present in the dharmakaya.

Chenrezig is within us because love and compassion are not qualities added to the mind. These qualities are part of the awakened state even if, for the moment, this state exists only as a potential for us.

## **General Functions of the Meditation of Chenrezig**

The meditation of Chenrezig is not just a fragment of the dharma; it encompasses all aspects of the spiritual path. It is complete in itself and allows us to develop all qualities necessary for the path and the six perfections of the Mahayana:

- The motivation that inspires us to meditate is to become able to accomplish the benefit of beings, This is the paramita of generosity.
- When one accomplishes the visualization and recitation of the mantra, one abandons ordinary activities of body, speech, and mind. This is the paramita of ethics
- During meditation, one accepts the discomfort that body and mind sometimes experience. This is the paramita of patience.
- One expends a certain effort and compels oneself to persevere This is the paramita of diligence.
- When the body of the deity, the pure land, the ornaments, and the syllables on the mantra are recognized, they are the clarity of the mind, which is luminous manifestation of the mind in itself This is the paramita of transcendental wisdom.

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# FOUR ARM CHENREZIG

## **Taking Refuge** (Repeat three times)

All mother sentient beings, as infinite as space,  
Take refuge in the Guru, the precious Buddha.  
We take refuge in the Buddha, the Dharma, and the Sangha.  
We take refuge in the assembled Gurus, Yidams, and Dakinis.  
We take refuge in our own minds, empty and luminous, the Dharmakaya.

## **Refuge Vow** (Repeat seven times)

We take refuge in the glorious, holy Lamas.  
We take refuge in the perfect Buddhas, the Blessed Ones.  
We take refuge in the holy Dharma.  
We take refuge in the noble Sangha.

All sentient beings must reach the level of completely perfect Buddhahood.  
For that purpose, I shall practice the meditation of noble Chenrezig.

## **Turning One's Thoughts to Dharma**

All sufferings, the illusory appearances of samsara, arise from the mind.  
If that also is examined, in truth it is empty, like a dream or plantain tree.  
Hell-beings suffer from heat and cold,  
Hungry ghosts from hunger and thirst,  
Animals from dullness and bewilderment,  
Humans from constant toil and poverty,  
And the gods from an unrestrained self-nature.

That which is united is separated, that which is accumulated is consumed,  
That which rises must fall, and that which is born eventually dies:  
These are the four conditions of impermanence.  
By recollecting such impermanence my mind is enjoined to the holy Dharma.  
Unsure of surviving even today, one must avoid unrestrained laziness.  
Suffering arises from obtaining one's own benefit,  
And happiness from providing for the benefit of others.

Being mindful of this, for the sake of beings who fill all of space,  
Generate the excellent mind of enlightenment  
Consisting of loving-kindness and compassion.  
Since by merely recollecting the name of Chenrezig, the Protector of Beings,  
And meditating on his form, even the unforgivable obscurations are purified,  
One should devote oneself,  
To meditating on Chenrezig and reciting his mantra.

## **An Explanation of the Service**

### **Taking Refuge and Engendering Bodhichitta**

We recite the Refuge Vow to renew our vow. Bodhichitta is translated as “awakened heart” or “awakened mind.” This is considered the most important motivation to one’s practice in Tibetan Buddhism. Bodhichitta is the desire to alleviate another’s suffering. In this supplication we are stating our wish to generate bodhichitta for the benefit of all sentient beings.

Chögyam Trungpa Rinpoche said, “In the Buddhist tradition, the purpose of taking refuge is to awaken from confusion and associate oneself with wakefulness. Taking refuge is a matter of commitment and acceptance and, at the same time, of openness and freedom. By taking the refuge vow we commit ourselves to freedom.”

**Instructions:** Hold one's hands together at one's heart while visualizing the following and reciting the prayer of refuge three or more times: In front of me in the sky, as though actually present, atop a lotus and moon seat on a precious throne, is the form of Lord Chenrezig, in essence the root lama himself, surrounded by a host of Buddhas and Bodhisattvas.



## The Self-Visualization

On the crown of my head  
And all sentient beings pervading space,  
There rests a white lotus and moon seat.  
Upon it is a HRI that transforms,  
Into Noble, excellent Chenrezig.

White, luminous, radiating five-colored light rays,  
He is smiling and gazes with compassionate eyes.  
He has four arms, the upper two joined together  
And the lower two holding  
A white lotus and crystal mala.

He is adorned by precious jewels and silks;  
A deerskin covers his left shoulder.  
Crowned by Amitabha,

He sits with both feet in the vajra position,  
His back resting against an immaculate moon.  
He is the essence of all sources of refuge.

### Prayer to Chenrezig (Repeat three times)

*I, and all sentient beings, together as one, repeat the following three times, placing one's hands together in front of one's heart:*

You, whose white-colored body is unstained by faults,  
Whose crown is adorned by a fully enlightened Buddha,  
Who gaze upon migrators with the eyes of compassion  
To you, Chenrezig, I prostrate.



## Visualization in Tantra

In tantra the generation' stage of practice—otherwise known as visualization practice—has the goal of which is to purify our perception into the purity of our inherent nature.

We mentally visualize that the yidam deity (Chenrezig) is in front of oneself. Here we are working with the imagination. When we work with the imagination we're not only working with imagined sights, but also with imagined sounds, smells, physical sensations, feelings – emotional feelings – and so on. Obviously, we do that with our minds, not with our eyes. If we think of the Western psychological division of the brain into a right side and a left side, Tibetan Buddhism develops both sides – both the intellectual, rational side and the side of creative imagination. Therefore, when we speak of visualization in Buddhism, we're not talking about some magical process. We're talking about something quite practical, in terms of how to develop and use all our potentials, because we have potentials on both the right and left sides of the brain. When we work with the imagination, we're dealing with creativity, artistic aspects and so on.

The main purpose of visualization practice is to purify our ordinary, impure perception of the phenomenal world by developing "pure perception." "Impure" does not mean that the object of our visualization is covered with dirt or is polluted or defiled in any way; the impurity isn't "out there." "Impure," in this context, means that the problem is "in here"—that is, we look at the world through emotional filters that we label "desire," "jealousy," "pride," "ignorance," and "aggression." Everything we perceive is colored by myriad variations of these five emotions.

The key to visualization is to do the best you can and not worry too much about whether what you are doing is right or wrong; eventually you will get the hang of it.

## The Seven-Branch Prayer

In complete admiration I bow to the noble Lord Chenrezig,  
And to all Buddhas and bodhisattvas,  
Who reside in the ten directions and the three times.

I offer flowers, incense, lamps, perfume, food, music and so forth,  
Both real and imagined. Noble assembly, please accept them!

I confess all deluded actions I have done.  
From time without beginning until now,  
While under the control of mental afflictions:

The ten non-virtuous acts and the five acts which ripen immediately.  
Whatever virtue of Shravakas, Pratyekabuddhas,  
Bodhisattvas and ordinary beings,  
Gather throughout the three times. I rejoice in these merits.

As befits the various minds and perceptions, of sentient beings,  
Of the lesser, Greater and common vehicles.  
Please turn the wheel of Dharma.

Until samsara is emptied. Please do not pass from this world of misery.  
Look with compassion.  
Upon all sentient beings drowning in the ocean of suffering.  
May whatever merits I have gathered. Cause my enlightenment.  
Then without delay, May I become a noble guide for beings.

## Chenrezig Prayer

I pray to you Lama Chenrezig.  
I pray to you Yidam Chenrezig.  
I pray to you Perfect Noble Chenrezig.  
I pray to you Lord Protector Chenrezig.  
I pray to you Lord of Love Chenrezig.  
Great Compassionate Victorious One,  
Please hold us with your compassion.

For numberless beings who wander in endless  
Samsara experiencing unbearable suffering,  
There is no refuge other than you, Protector.  
Please bestow the blessing  
To obtain omniscient Buddhahood.

## The Seven-Branch Prayer

This supplication relates directly to the seven offering bowls of water on the shrine. The seven limbs of the supplication are prostrating, offering, confession, rejoicing in the good qualities of oneself and others, requesting the Buddhas to remain in this world, beseeching them to teach others, and dedicating the merit. This particular prayer includes language that reflects the healing nature of this sadhana.

## What are the six realms?

The six realms of rebirth are a conception in which beings are reborn according to the kind of life they lived. The realms are depicted in the Wheel of Life, a vivid representation of samsara - the cycle of birth, death, and rebirth.

The animal realm, in which inhabitants are driven by basic needs, is one of the three “lower” realms. The other two are the hell realm, a place of constant suffering and torment, and the realm of the hungry ghosts, grasping beings who are never satisfied. The three “higher” realms are the human realm, where you and I find ourselves; the demigod realm, where godlike beings fight for power; and the god realm, where beings enjoy a life of pleasure. It’s important to note that some Buddhists view the realms as literally real, while others interpret them psychologically as metaphors for the emotional states of the human condition.

Chenrezig acts as a protector and works to liberate all beings of the six realms through his compassionate activity. In this practice we can visualize that Chenrezig’s holy body emits six beams of light, with one beam going to each of the six realms, where it works for sentient beings, liberating them.

## **Liberating the Beings of the Six Realms** (Everyone, once)

Compelled by negative karma gathered from beginningless time,  
Sentient beings, through the force of anger, are born as hell-beings,  
And experience the suffering of heat and cold.

May they all be born in your presence, perfect deity.

**OM MANI PADME HUM**

Compelled by negative karma gathered from beginningless time,  
Sentient beings, through the force of greed are born as hungry ghosts,  
And experience the suffering of hunger and thirst.

May they all be born in your perfect realm, the Potala.

**OM MANI PADME HUM**

Compelled by negative karma gathered from beginningless time,  
Sentient beings, through the force of confusion, are born as animals,  
And experience the suffering of dullness and bewilderment.

May they all be born in your presence, protector.

**OM MANI PADME HUM**

Compelled by negative karma gathered from beginningless time,  
Sentient beings, through the force of desire, are born as humans,  
And experience the suffering of constant toil and poverty.

May they all be born in the supreme pure land of Dewachen.

**OM MANI PADME HUM**

Compelled by negative karma gathered from beginningless time,  
Sentient beings, through the force of jealousy are born as demigods,  
And experience the suffering of fighting and quarreling.

May they all be born in your realm, the Potala.

**OM MANI PADME HUM**

Compelled by negative karma gathered from beginningless time,  
Sentient beings, through the force of pride are born as gods,  
And experience the suffering of change and falling.

May they all be born in your realm, the Potala.

**OM MANI PADME HUM**

## **Visualization**

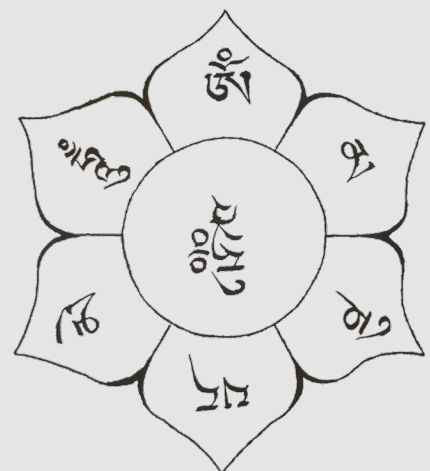
Visualize that in the heart of Chenrezig the syllable HRI, white in color is standing vertically on a moon disc that covers the center of a six petaled lotus. The six syllables of the mantra stand vertically on the petals of the lotus, facing the HRI in the center. Each syllable is facing toward the HRI and is endowed with its own color:

- OM: white
- MA: green
- NI: yellow
- PAD: blue
- ME: red
- HUNG: black

From the HRI in Chenrezig's heart, a white light is emitted that goes to the hells, pacifies all the suffering of beings who are there, gives some coolness to all those who burn, warmth to those who are cold, and transforms the hells into a pure land.

Then the same light spreads to the world of the hungry ghosts, calms their hunger, stems their thirst, and changes this world into a pure land.

Think in the same manner that all the lights spread successively into each of the six worlds of samsara. After the hells and hungry ghost worlds, the animals, humans, demigods, and god realms are in turn released from all their suffering and the conflicting emotions that cause it.



## Chenrezig Prayers

Throughout all my lifetimes,  
By actions equal to those of Chenrezig,  
May I liberate all beings from the impure realms,  
And spread the sacred sound  
Of the six syllables throughout the ten directions.

By the power of this supplication to you, Perfect Noble One,  
May all the beings who I might guide,  
Take interest in cause and effect, strive to act virtuously,  
And come to possess the qualities that may benefit all.

## Transformation

Through this one-pointed prayer,  
Light radiates from the body of the Sublime One,  
Purifying impure karma, impure appearances,  
And the deluded mind.

The external world is the Pure Land of Dewachen,  
And the body speech and mind of beings,  
Becomes the body, speech, and mind of Lord Chenrezig,

Appearance, sound, and awareness,  
Become inseparable from emptiness.

## Blessing the Mala

### OM RUTSIRA MANI PRAVAR DHANAYA SVAHA

*Repeat this mantra, which comes from the Arya Mani-vipula-vimana-dharani, seven times and then blow gently on your mala to infuse it with power.*

## Mantra Recitation

### OM MANI PADME HUM

*(Repeat 108 times)*

## Completion Stage

There is no meditation, nor any meditator, no deity, nor any mantra.  
From that, there is nothing at all to be removed,  
Nor anything to be established.  
Look perfectly at perfection itself. Seeing perfection, you will be free.  
Since whatever arises, is itself in natural state of existence,  
If you stay mindfulness and leave it as is,  
it will appear as pure emptiness. This is unquestionably the king of yoga.

*After reciting these verses, rest evenly in the natural condition of the way things are.*

## Meditation Session

## Mantra Recitation

Mantras are sacred syllables used in Vajrayana practice to protect the minds of practitioners from negativity and ordinary impure perceptions. They also serve to invoke the yidam deities and their retinues. Often mantras are Sanskrit, not only Sanskrit words but they could be whole sentences in Sanskrit.

- OM - is composed of the three pure sounds A U and MA. It represents the body of all Buddhas; it is also the beginning of all mantras;
- MANI - means "jewel" in Sanskrit;
- PADME - means "lotus";
- HUNG - represents the mind of all Buddhas and often ends mantras.

MANI refers to the jewel that Chenrezig holds in his two central hands and PADME to the lotus he holds in his second left hand. Saying MANI PADME names Chenrezig through his attributes.

## Completion Stage

Dissolution is one of the concluding sections a sadhana. The purpose of dissolution is to purify the clinging, present in the mind-streams of sentient beings, to the limited belief that deluded perceptions are permanent.

The method is to gradually dissolve everything, the external world and its inner inhabitants, that was previously visualized as the celestial palace and the mandala of the deity, into emptiness. This is achieved by visualizing the dissolution of the mandala and the deities from the outer periphery inwards until you are left with only tiny sphere of light. You then dissolve that as well into the primordial and self-existing great sphere of luminous emptiness.

### **Three Carry-Over Practices**

I and others appear in the form of the Noble One.  
Sounds and speech are the melody of the Six Syllables.  
Attention and thought are the vastness of great wisdom.  
By this virtue may I quickly become Chenrezig,  
And the lead every being without exception to that ground.

### **Dedication of Merit**

Through the merit of reciting and meditating,  
May I and every being to whom I am connected,  
When these imperfect forms are left behind,  
Be miraculously born in Dewachen.

May I then immediately cross the ten levels  
And send out emanations in the ten directions for the benefit of others.  
Through this virtue may all beings perfect  
The accumulations of merit and wisdom.  
May they attain the two supreme bodies which arise from merit and wisdom.

Bodhicitta is precious; may it arise in those who have not cultivated it.  
In those who have cultivated it, may it not diminish.  
May it ever grow and flourish.

### **Three Carry-Over Practices**

After one ends the above meditation,  
one again thinks one is Chenrezig; all  
beings are also Chenrezig; the world is  
the Land of Bliss; all sound is mantra,  
and so on. But now this is only a  
thought, not a visualization.

### **Dedication of Merit**

Buddhist practices always close with the  
dedication of merit. The purpose of this  
supplication is to dedicate any merit or  
benefit that was gained from the  
practice or meditation for the benefit of  
all sentient beings.

### **Engendering Bodhichitta**

The attitude of awakening must go  
along with that. The attitude that one  
engenders when one speaks of  
bodhichitta is an attitude that is with  
reference to all sentient beings; the  
actual essence of one's consideration of  
all beings is compassion. Therefore it is  
said that "the engendering of bodhichitta  
and the carrying of it through one's  
activities is like the magical elixir that  
turns to gold what ever metal it is  
painted on."

### **Carry the Practice into Daily Life**

The practice, to be complete, should not  
be limited to meditation sessions but  
should be developed in all the activities  
of life throughout the day as well as at  
night.

- Let appearances be self-liberated,
- let the six sense groups be self-liberated,
- let circumstances be self-liberated,
- practice while sleeping,
- practice while eating.