

A SHORT SADHANA OF FOUR-ARMED CHENREZIG

Composed by the 2nd Dalai Lama, Gendun Gyatso
(1475 - 1542 C.E.)



This sadhana practice is intended for those people
who have received the appropriate initiation from a qualified teacher

Gaden for the West

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The Practice of Four-Armed Chenrezig

With the aspiration to perform the practice of meditation and mantra recitation in accordance with the tradition of Chenrezig in his four-armed form, firstly take refuge, generate the altruistic mind of Bodhichitta, and reflect on the four immeasurable attitudes:

Taking Refuge and generating Bodhichitta

I take refuge in the Buddhas, the Dharma, and the Supreme Sangha,
Until I attain Enlightenment.
By the merit I accumulate from practising generosity and the other perfections,
May I attain Buddhahood in order to benefit all beings.

The Four Immeasurable Attitudes

May all beings have happiness and its causes
May all beings be free from suffering and its causes
May all beings never be separated from the joy transcending sorrow
May all beings dwell in equal love for those both close and distant. [3x]

Now confirm the Emptiness of all phenomena in and beyond cyclic existence by means of the following mantra:

OM SVABHAVA SUDDHA SARVA DHARMA SVABHAVA SHODDHO HAM

Everything becomes empty.

Self-generation as Chenrezig

Within the sphere of Emptiness appears the letter PAM པཎྜི. It transforms into a white lotus upon which is the letter AH ཨ. AH ཨ becomes a moon-disc. At its centre is my own mind in the form of a white letter HRIH ཧྨ. HRIH ཧྨ emits light-rays, which work for the benefit of living beings, transforming them to the state of Arya Bodhisattvas.

The light-rays return into the letter HRIH ཧྨ. The HRIH ཧྨ transforms, and I arise from it as the venerable Chenrezig. I have a snow-white body, one face and four arms. My front pair of hands is clasped together at my heart. My second right hand holds a crystal jewel mala of one hundred and eight beads. My second left hand holds a lotus which blooms beside my left ear.

I sit in full lotus posture. I am adorned with eight precious ornaments on my head, ears, throat, hands, and feet. I wear silk garments and have an entrancing, serene smile. A white OM ཨྎ syllable marks the crown of my head, a red AH ཨ my throat, and a blue HUM ཧཱུཎྜ my heart. Also a white HRIH ཧྨ syllable sits at the centre of a moon-disc in my heart.

Inviting and Absorbing the Wisdom Beings into Oneself

The HRIH ॐ radiates lights, inviting the mighty Arya Chenrezig and his retinue of Buddhas and Bodhisattvas from their southerly abode.

JAH HUM BAM HO

They absorb into me and thus we become one.

Requesting and Receiving Empowerment

Again lights go forth from the HRIH ॐ at my heart, inviting the Empowering Deities. I request them:

Please grant me empowerment.

Thus requested, they raise aloft vases of wisdom nectar. Saying

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

They initiate me with their nectars. The nectar fills my body, purifying all my defilements. The excess nectar overflowing on the crown of my head transforms into Amitabha Buddha, who becomes my crown ornament.

*Now make outer offerings to oneself as Chenrezig,
which clears interferences, purifies, and invokes blessings:*

Presenting Outer Offerings to Oneself as Self-generated Chenrezig

OM ARYA LOKESHVARA SAPARIVARA ARGHAM PRATICHA HUM SVAHA

water for
drinking

OM ARYA LOKESHVARA SAPARIVARA PADYAM PRATICHA HUM SVAHA

water for
washing

OM ARYA LOKESHVARA SAPARIVARA PUSHPE PRATICHA HUM SVAHA

flowers

OM ARYA LOKESHVARA SAPARIVARA DHUPE PRATICHA HUM SVAHA

incense

OM ARYA LOKESHVARA SAPARIVARA ALOKE PRATICHA HUM SVAHA

light

OM ARYA LOKESHVARA SAPARIVARA GANDHE PRATICHA HUM SVAHA

perfume

OM ARYA LOKESHVARA SAPARIVARA NAIVIDYE PRATICHA HUM SVAHA

food

OM ARYA LOKESHVARA SAPARIVARA SHABDA PRATICHA HUM SVAHA

music

Praise to Oneself as Chenrezig

White in colour, untarnished by faults,
Amitabha Buddha embellishing the crown of your head,
You look upon living beings with overwhelming compassion,
To Chenrezig I humbly bow down.

Mantra recitation and meditation

Visualising myself as Chenrezig, at my heart appears a circular white moon-disc, upon which is my own mind in the form of a white HRIH ॐ syllable. At the edge of the moon-disc stand the six syllables of the mantra OM MANI PADME HUM. They are resplendently white like the rays of the rising sun.

Light comes forth from the mantra syllables, filling my whole body, purifying all my negativities and obscurations. The light-rays then leave through the pores of my body and purify the negativities and obscurations of all living beings. They are transformed into mighty Arya Chenrezigs.

My threefold manner of perception involves seeing all external appearances as rainbow-deity forms of the mighty Arya Chenrezig; all sound is heard as the six-syllable mantra; and mind is imbued with essence of method conjoined with wisdom, which is the great compassion focused on all living beings and the wisdom understanding Emptiness, the wisdom which clearly perceives that all phenomena in and beyond cyclic existence lack even a particle of inherent existence and are but mere imputations.

Thus visualising oneself as Chenrezig, melded within this threefold perception, one recites the MANI mantra. From the energy of the practice living beings of the six realms of samsara obtain the Enlightened form of Arya Chenrezig. Moreover, in the manner of a full sesame pod, the entire earth, air, and sky are filled with the form of Chenrezig. Their combined chanting of OM MANI PADME HUM releases the sound of the MANI mantra like a crescendo of thunder.

Yet just OM, having the threefold aggregate of A-U-M, signifies the three indivisible adamantines of my body, speech, and mind. This mantra is called “the Jewel Holder”, for a single recitation with such understanding is meritorious. Thus OM starts the mantra.

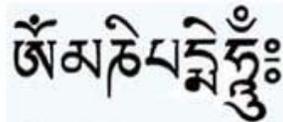
MANI means jewel. PADMA means lotus, whereas PADME denotes supplication. So with my heartfelt entreaty of Chenrezig, who is the “Jewel in the Lotus”, I recite the mantra while dwelling on contemplations such as the fusion of the mighty Arya Chenrezig’s qualities within me.

Furthermore, the respective six syllables cut off the doorways to rebirth in the six realms of samsara. The six syllables are also the consummation of the six perfections.

Thus the MANI mantra, having these and other excellent qualities, is held to be of endless advantage and significance. Moreover the mighty Arya Chenrezig is said to be in general the quintessence of all the Buddhas’ compassion, and in particular, the patron Buddha of Tibet. Therefore one should strive with enthusiasm in the recitation, cultivating Chenrezig as a most excellent meditational deity with these special characteristics.

OM MANI PADME HUM

*Recite as often as possible, contemplating
the meaning and visualizations according to the commentary.*



Dissolution

The entire visualized universe and its inhabitants, who are in the form of Arya Chenrezig, dissolve into me. I dissolve into the HRIH ཨྲིཨ at my heart. HRIH ཨྲིཨ dissolves into HA ཨ. This vanishes like a rainbow vanishing in the sky.

Contemplate this with conviction

Once more, within the sphere of Emptiness, I instantly arise in the form of Arya Chenrezig, possessing the threefold attitude described, and at once engage in extensive deeds to benefit others.

Dedication of merit

May I develop the peerless Bodhichitta mind which is latent within me, and
May that which I have already generated go from strength to strength.
May I enjoy success, both spiritual and otherwise.
Never parted from my perfect Teacher in all of my lives,
By comprehensively amassing the qualities of the paths and levels,
May I attain speedily the state of Vajradhara

Colophon to the Chenrezig sadhana:

This easily understood meditation upon the mighty Chenrezig was composed by Gyalwa Gendun Gyatso at the mighty insistence of several great Doctrine Holders. It was translated into English by Kevin Garret with Chomdzey Tashi Wangyal and Lozang Gyaltsen.

Gaden for the West Colophon:

Under the kind supervision of the Venerable 13th Zasep Tulku Rinpoche, this Gaden for the West (GFTW) version of A Short Sadhana of Four-armed Chenrezig has been lightly edited by Chuck Damov and formatted by Peter Lewis.

Please forward editing suggestions / corrections to chuckdamov@yahoo.ca , and formatting suggestions / corrections to peterl@netidea.com .

Updated versions will be available on the web.

We dedicate any and all merit of this effort to the study and pure practice of the precious Vajrayana teachings.