



DEVELOPING LOVE AND COMPASSION

The brief daily Practice of the Exalted

Salutation to the guru!

The six syllable mantra is the essence of all sacred mantras. It will not have any result if someone, while reciting the mantra, does not have the Samadhi unified with the developing stage (Tib. kyerim) and the mind is stirred by the multiple distractions of the five poisons (desire, hatred, delusion, pride and jealousy), so merely moving the lips and counting the beads of the mala. In this way he may rub out hundreds of conch shells (used for mani wheels) so that he could wear them around his neck as an ornament but the attainment of the siddhis is still very far away of him.

On the other hand, if someone recites in the perfect samadhi and clear developing stage with body, speech and mind not liberated from the claim of samsara, then the all pervading Buddha Vajradhara has no meaning (in exposing the profound method of tantra in vajrayana).

Therefore out of the three different types of individuals, the excellent and the medium type can follow the long practice, convenient for the inferior type of individuals (this is the practice) which starts with the refuge and bodhicitta as follows:

Going for Refuge and developing Bodhicitta

NAMO LA MA CHOG SUM YI DAM CHÖ SUNG LA/

Salutation! To the guru (Tib. lama), the three precious jewels, devas (Skrt. Ishtadevatā, Tib. yidam) and the dharma protectors

JANG CHUB BAR DU DAG ZHEN KYAB SU CHI/

I and all sentient beings go for refuge until enlightenment is attained.

DRO KÜN KHOR WE DUG NGAL GYA TSHO LE/

To lead all sentient beings across the ocean of samsāra,

DRAL CHIR PHAG CHOG KYE DZOG DE TSÖN JA//

I am going to practice the developing stage and completion stage
(Tib. dzogrim) with the recitation of Mantra.

*Recite as much as possible so that it
becomes a natural expression of the mind.*

Emptiness Mantra

OM SWABHĀWA SHUDDHA
SARWA DHARMĀ SWABHĀWA SHUDDHO HANG/

All dualistic conception dissolve into emptiness.

Visualization

TONG NYI NGANG LE RANG RIG HRĪ KAR PO/

From the all pervading emptiness arises a white syllable HRĪ (𑀧𑁆𑀭),

YONG GYUR DAG NYI PHAG PA CHEN RE ZIG/

which transforms and oneself arises as the noble Avalokiteshvara (Tib.
Chenrezig).

ZHAL CHIG CHAG ZHI ZHAB NYI DOR KYIL ZHUG/

He has one face and four arms, sitting in cross legged position,



KU DOG KAR TSHER ZHI DZUM NYING JE NYAM/

his body is brightly shining and he has a peaceful face with the deep expression of immeasurable compassion.

DANG PO CHAG NYI THUG KAR THAL JAR TSHUL/

The two upper hands are joined together at the heart level [holding the wishfulfilling gem].

THA NYI SHEL THRENG PEMA KAR PO NAM/

The lower right hand holds a crystal mālā and the lower left hand holds a white lotus flower.

DAR DANG RIN CHEN TSEN PE GYEN DEN PA/

He is endowed with the major and the minor marks of the buddha.

DA WE DEN ZHUG NE SUM OM Ā HŪNG/

Clad in precious clothes and ornaments he is sitting on a moon disc.

KAR MAR THING LE Ö THRÖ YE SHE PA/

From the three seed syllables (white OM (ॐ), red Ā (ཨ), blue HŪNG (ཧཱ)) at the three places, light radiates invoking the jnanasattvas (Tib. yeshe sempa, embodiment of absolute wisdom)

WANG LHAR CHE KUG DŪN KHAR ZHUG PAR GYUR/

together with the empowerment deities in the sky in front of you.

OM ĀRYA LOKESHWARA TATHĀGATA SAPARIWARASARWA PUDZA PRATISHTHA YE SWĀHĀ/

To the great transcendent Avalokiteshvara with his attendants I perform all offerings.

Praise

TÖ PAR Ö PA THAM CHE LA/

To all of those who are worthy of reverence,

ZHING DUL KÜN GYI DRANG NYE KYI/

multiplying my body as numerous as the number of dust particles in the universe,

LÜ TÜ PA YI NAM KÜN TU/

I bow down my body with devotion

CHOG TU DE DE TÖ PAR GYI/

and praise them all with strong faith.

Receiving the Empowerment

DZA HŪNG BAM HO

DAM YE YER ME THIM/

The samayasattva (Tib. damtsig sempa, yourself as Avalokiteshvara) and the jnanasattvas (Tib. yeshe sempa, the absolute wisdom body of Avalokiteshvara) dissolve inseparable.

WANG LHE BUM WANG KUR CHŪ KU GANG ZHING/

The empowerment deities (the five tathāgatas) give the vase empowerment, thereby filling the whole body with amrita,

DRI ME TSHOG DAG CHU LHAG GYEN KHYIL LE/

purifying all accumulated dirt. The remaining liquid flows out at the crown of the head.

CHI WOR Ö TSHEN GYE TAB WANG LHAND TIM/

Buddha Amitābha seals the crown of the head and the empowerment deities absorb into it.

Offering

OM BADZRA

...ARGHAM... / ...PĀDYAM... / ...PUSHPAM... / ...DHUPAM... /
...ALOKAM... / ...GHANDHE... / ...NEWIDYAM... / ...SHAPTA...

PRATITSA YE SWĀHĀ/

Perform the eightfold offering from argham to shapta.

Praise

KYÖN GYI MA GÖ KU DOG KAR/

Your body is perfectly white symbolizing the absolute purity,

DZOG SANG GYE KYI U LA GYEN/

wearing the ornaments of the perfectly enlightened buddhas;

THUG JE CHEN GYI DRO LA ZIG/

through your compassionate eyes you constantly look at the sentient beings (Avalokiteshvara).

CHEN RE ZIG LA CHAG TSHAL TÖ/

Salutation and praise to the most compassionate bodhisattva Avalokiteshvara.

Visualization during Mantra Recitation

THUG KAR DA TENG HRĪ YIG KAR PÖ THAR/

In the heart of Avalokiteshvara on a moon disc the white syllable HRĪ (𑍇𑍆𑍛)

YIG DRUG NGAG THRENG KAR LA TSHER WE TSHOG/

is surrounded by the māla of the six syllable Mantra, white in colour and brightly radiating.

YE SU KHOR WA Ö ZER PAG ME KYI/

It turns around clockwise emanating boundless rays of light

LHA DANG LHA MIN MI DANG DÜ DRO DANG/

which is falling on the gods (Skt. deva), demi-gods (Skt. asura), human beings (Skt. manusya), animals (Skt. tiryak),

YI DAG NYAL NE KÜN KHYAB DE NAM KYI/

hungry ghosts (Skt. preta) and hell beings (Skt. naraka).

DUG NGAL DRIB PA KÜN JANG PHAG PE KUR/

Thereby they are purified of their negative karma and suffering

LAM LAM GYUR TE KÜN KYANG NGAG DRA DROG/

and they all transform into Avalokiteshvara, the great Transcendent One.

LAR YANG Ö KYI SANG GYE SE CHE CHÖ/

Again the rays of light make offerings to the buddhas and bodhisattvas.

THUG JE JIN LAB Ö NGA DÜ TSI YI/

Their blessings of boundless compassion are gathered in the form of five coloured rays of light (amrita)

NAM PAR KUG TE DAG LA THIM PAR GYUR/

and is absorbed into oneself.

In this state of visualisation free from distraction and with boundless love and compassion recite the mantra:

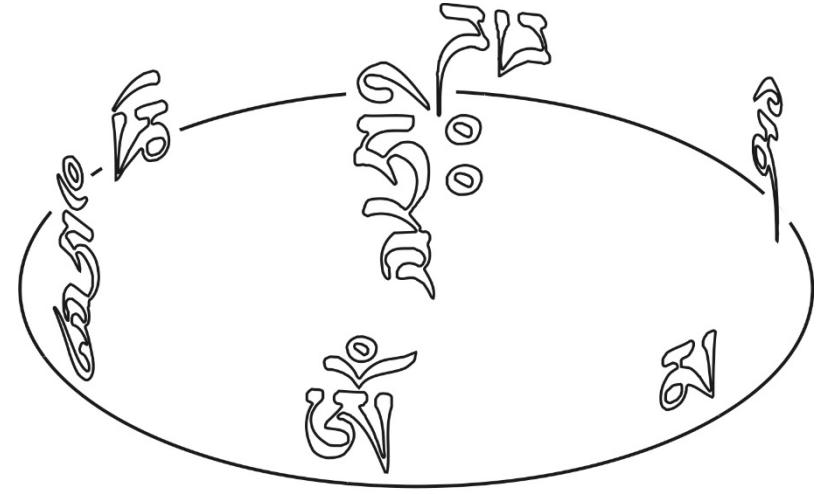
Mantra

OM MA NI PAD ME HŪNG/

*Give up the six defects of recitation.
If the mind distracts, recite in the mind;
if the mind remains absorbed inside, recite with the melody.*

Dissolution

After completing the recitation (of each session), visualise that the whole world and the beings in it dissolve into light and are absorbed into the syllable HRĪ which is finally dissolved into emptiness free from dualistic conception. Keep your mind in this state of meditation; when it distracts visualise that you are again appearing in the form of Avalokiteshvara.



ॐ · म · नि · पद्मे · हुं ।

OM MA NI PADME HŪNG

Dedication

DI TAR PHAG PE GOM DE LE JUNG WE/

Whatever merit acquired by visualising the Transcendent One (Avalokiteshvara) and reciting the mantra,

GE WA DI YI DAG DANG DRO KÜN GYI/

may I and all sentient beings be purified of the veils of negative karma;

GYÜ LA YÖ PE DIG DRIB KÜN JANG ZHING/

thereby may I become inseparably one with the body, speech and mind

PHAG PE KU SUNG THUG DANG RO CHIG SHOG//

of Avalokiteshvara (the bodhisattva, who never closes his eyes).

Recite other dedication prayers and aspirations; invoke the blessings of bodhicitta to accomplish the perfection which enables the effortlessly arising activities for the benefit of all sentient beings.

This practice has been composed for the benefit of myself and others, by Shakya Bhikshu Trinle Sangpo (the first reincarnated Tulku, His Holiness the Drikung Kyabgön Chetsang, 1656-1718).

Sarva Mangalam.

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