



CHENREZI MEDITATION

An Introduction



by
Kyabje Bokar Rinpoche



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Introduction

It was the wish of Khenpo Lodro Donyo Rinpoche that a brief presentation of the meditation on Chenrezi be compiled for the benefit those interested in making or deepening a connection with the practice. This booklet was compiled from *Chenrezig, Lord of Love, Principles and Methods of Deity Meditation* which had its beginnings in oral teachings by Kyabje Bokar Rinpoche. These were translated from Tibetan into French by Francois Jacquemart (Lama Chokyi Senge) and from French into English by Christiane Buchet with editing by Dan Jorgensen. Interested readers are encouraged to reference the original versions for more details about the practice.

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May this small offering contribute to the fulfillment of the noble intentions of the two noble beings, Kyabje Bokar Rinpoche and Khenpo Lodro Donyo Rinpoche.

Eric Triebelhorn
Mirik, India
May 2010



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An Introduction

THE NATURE OF CHENREZI

Chenrezi is an expression of the nature of our mind—the union of emptiness and compassion. He is the loving kindness and compassion primordially present in the body of reality, the awakened nature of each being's mind. If we speak in terms of bodhicitta, one may say that Chenrezi is bodhicitta in its two aspects: absolute bodhicitta corresponding to emptiness; and relative bodhicitta corresponding to compassion. Since loving kindness and compassion are intrinsic to our awakened nature—not something we need to add to our minds—we can say that Chenrezi is within us.

It can be the case, however, that the temporary veils covering this awakened nature are so thick that the inherent qualities remain mostly obscured. Yet, even if loving kindness and compassion are not fully developed at present, they certainly exist as potential. And while different beings have actualized this potential to greater or lesser degrees, we cannot say that any being is totally without loving kindness and compassion. This would deny existence of the awakened nature that is common to all beings.

Saying that Chenrezi is the ultimate empty nature of the mind does not negate his manifestation in form. The essence is expressed through an appearance. Thus while Chenrezi can be spoken of in terms of ultimate bodhicitta, he manifests the relative appearance of the form of the deity with which we are familiar. This is the perceivable form assumed by the buddhas to help us to activate the loving kindness and compassion that presently reside in us as potential. Through his practice we can discover the ultimate Chenrezi within ourselves. His name expresses his



nature: *chen* means eye; *re* gives an idea of continuity; and *zi* means to look. Therefore, Chenrezi is the one who “continually looks upon all beings with the eye of compassion.”

The meditation on the form of the deity and the recitation of his mantra help us to realize the compassion and emptiness that are the nature of our mind. When we do the meditation of Chenrezi, if we see loving kindness and compassion grow in our mind, it is a sign that our practice is working. The relative Chenrezi is the means to recognize the absolute Chenrezi: the power of the blessings received from the relative Chenrezi leads us to the realization of the absolute nature of our own mind whose dynamic expression is loving kindness and compassion. Understanding that Chenrezi has actually never been separate from us—that he is inherent to our mind—allows us to deeply penetrate the practice.

TURNING THE MIND TOWARDS OTHERS

Most people only see their own suffering and lament ceaselessly about themselves, “How much I suffer! How long is this sickness! How painful my condition! How great our difficulties!” They never consider the suffering of others, even when this suffering, as in the case of animals, is much greater and more intense than their own.

Remaining unaware of the suffering of others, we engage in many actions which are harmful to them and in turn bring unwanted suffering to ourselves, as well. Simply being conscious of others’ suffering and difficulties is very beneficial as this is the basis for the spontaneous arising of loving kindness and compassion.

Loving kindness and compassion are two closely related notions pertaining to the welfare of other beings. The first focuses on happiness and the second on the elimination of suffering. Loving kindness is the wish for beings to have happiness not



only in the present but in the future as well. The cause of this happiness, according to the truth of karma, is positive activity of body, speech, and mind. Thus happiness in future lives depends on our current conduct. Compassion is the wish that beings be immediately free of the suffering that is the result of their past negative acts and that they abandon the causes of future suffering—current negative activity.

Equanimity is another important factor. We tend to divide our relationships into three categories: those towards whom we have sympathy or affection, those towards whom we feel antipathy or hatred, and those towards whom we are indifferent. For ourselves and our friends we wish for all that is enjoyable and pleasant; for our enemies, we wish unpleasant circumstances; and to the circumstances all the rest we remain indifferent. In terms of our practice, the two latter categories are more important than the first one. We must rid ourselves of this habitual outlook and train ourselves to look upon all beings with the same love that we feel for our mother or for our dearest friend. We should be impartial, without exception.

BODHICITTA

Loving kindness, compassion, joy, and equanimity constitute the four immeasurables which are the very core of Mahayana practice. When these four attitudes penetrate our being and guide our way of thinking, talking, and acting, this is called bodhicitta. Guided by bodhicitta we naturally avoid harming others and spontaneously accomplish their benefit. We create happiness for others, and at the same time lay the foundation of our own future happiness. Meditation on Chenrezi is the most powerful method to generate qualities of bodhicitta that have not yet awakened in our being, to protect the already present qualities from waning, and to continue to develop these qualities to consummation.



Bodhicitta is the electricity of our spiritual practice. Without it, nothing works. Without bodhicitta, loving kindness, and compassion, none of the practices—no matter how profound they may appear—lead to awakening: not calm abiding and insight meditations, not the visualization of deities, not even the practices using the channels, winds, and drops of the subtle body. On the other hand, when mixed with bodhicitta, all these become true paths to awakening. In fact, even our ordinary worldly activity becomes a means to achieve enlightenment when imbued with bodhicitta.

A person may have all the intelligence and understanding that the world has to offer, yet if he or she lacks loving kindness and compassion, they can never accomplish deep and lasting benefit for others. But one who has deep understanding of loving kindness and compassion will benefit others with every action.

THE MANTRA

Mantras are sound manifestations arising from emptiness; they are the very sound of emptiness. Often they are the names of buddhas, bodhisattvas, or deities. OM MANI PEME HUNG, for example, is a way of naming Chenrezi. From an absolute point of view, Chenrezi does not have a name, but he is designated by names in the relative domain. The recitation of his mantra, or name, acts as a vehicle through which we can make a connection to his compassion, blessings, and aspirations. The mantra is identical with the deity; they form a single reality in the same way that we think that we and our names are one. By visualizing the deity, we receive the blessings of the deity, and by reciting the mantra, we receive the same blessing with out any difference.



OM represents the body of all buddhas, and begins all mantras;

MANI means “jewel” in Sanskrit;

PEME, or PADMA in the Sanskrit pronunciation, means “lotus”;

HUNG, or HUM in the Sanskrit pronunciation, represents the mind of the buddhas and is often the last syllable in mantras.

MANI refers to the jewel that he holds in his two central hands, and PEME refers to the lotus that he holds in his second left hand. Therefore, MANI PEME is a way of referring to Chenrezi based on his attributes, “the one holding the jewel and the lotus.” When we recite the mantra, we are in fact repeating the name of Chenrezi. This exercise may seem strange at first, but the mantra is invested with the blessings and power of the mind of Chenrezi who gathers the blessings and compassion of all the buddhas and bodhisattvas. The mantra is endowed with the ability to purify our mind from the veils that obscure its true nature. The recitation of the mantra opens the mind to loving kindness and compassion and leads us towards awakening. Since the deity and the mantra are one in essence, we can recite the mantra without necessarily doing the visualization, and the recitation retains its effectiveness.

The six syllables can be said to correspond to many different aspects of the Dharma. Here we will consider just a few:

OM purifies the veils of the body.

MA purifies the veils of the speech.

NI purifies the veils of the mind.

PE purifies the veils of the conflicting emotions.

ME purifies the veils of latent conditioning.

HUNG purifies the veils to deep understanding.



OM is a prayer to the body of the buddhas.

MA is a prayer to the speech of the buddhas.

NI is a prayer to the mind of the buddhas.

PE is a prayer to the qualities of the buddhas.

ME is a prayer to the activity of the buddhas.

HUNG gathers the blessings of the body, speech, mind, qualities, and activities of the buddhas.

OM corresponds to generosity,

MA to ethical discipline,

NI to forbearance,

PE to diligence,

ME to concentration,

HUNG to wisdom.

In Tibet, the mantra of Chenrezi was recited by everybody. Its popularity and simplicity—rather than lessening its greatness—conferred it an even greater value. This was expressed in a humorous saying:

In the beginning, no hardship in learning it.

In the middle, no pride in knowing it.

In the end, no fear of forgetting it.

To study logic, medicine, or other sciences entails a lot of difficulty because of all the effort and energy one must expend. But it only takes a few seconds to learn Chenrezi's mantra. Going from ignorance to knowledge is easy, therefore, "In the beginning, no hardship in learning it."

After spending many years acquiring knowledge, fame, or social position, one risks becoming self-satisfied and believing oneself to be superior to others. But due to the simplicity of



Chenrezi's mantra there is no such danger, therefore, "In the middle, no pride in knowing it."

Lastly, if we do not maintain the knowledge that we have strived to gain, little by little it may be lost. But it is nearly impossible not to remember the six syllable mantra OM MANI PEME HUNG, therefore "In the end, no fear of forgetting it."

THE ROLE OF EMPOWERMENT

To be effective, every Vajrayana meditation requires an empowerment by which the spiritual efficacy of the practice is ritually transmitted. Generally, without an initiation, the practices of the phases of creation and completion cannot be done, or if done, will be of little benefit.

What happens during an empowerment? The master bestows the empowerment by means of mantra, mudra (physical gestures), visualization, and meditation. This confers a spiritual force and blessing on the elements, aggregates, and bases of perception which make up our being from an ordinary perspective. The divine potential inherent in these aspects of our being, which was previously obscured by ignorance, is awakened. Through this ritual introduction and the ensuing practice we are able to discover and realize the profound nature of our mind.

Some Tibetans recite the mantra of Chenrezi without having received the empowerment, but they do it with the faith and devotion acquired since infancy. All of them look to Chenrezi as the protecting deity of their home land. While walking, working, and engaging in various tasks they recite the mantra, sometimes without even knowing how to visualize the deity. Likewise, if we similarly have confidence in Chenrezi, we can recite his mantra without having received the initiation, and there can be some benefit from it. As long as one considers Chenrezi outside oneself, the empowerment is not absolutely necessary. However, to



meditate on oneself in the form of the deity and to actually accomplish the phases of creation and completion, the empowerment is absolutely necessary.

PURIFICATION

It is important to understand how the purification of our being works within the practice. The appearances that we ordinarily perceive do not exist as we think they do. They are projections of our minds distorted by the habitual tendencies created by our karma. The habitual tendencies and karma are stored in the all-base consciousness. Through this conditioning we experience external objects as solid and real, and this is a cause of much suffering. To a mind free of this negative conditioning, pure appearances manifest without a subject-object duality, free of conflicting emotions and suffering.

Purification takes place at the level of the all-base consciousness; it is there that Vajrayana meditations act. The actual aim of the phases of creation and completion is to eradicate the totality of conditioning that produces samsaric existence. Existence in samsara unfolds through the phases of birth, life, and death. From beginningless time we have had innumerable existences, each following this same pattern. The conditionings created through infinite repetition are extremely strong and continue to repeat keeping us prisoners of delusion.

Deity meditation serves several purposes: to purify the conditioning that causes ordinary birth due to karmic ripening; to purify the conditioning that produces dualistic appearances characterized by suffering; and to purify the conditioning that causes ordinary death so that instead we may realize the various kayas and wisdoms of awakening.

Each aspect of the meditation performs a specific purification. Before starting the visualization, one thinks that all ordinary,



impure phenomena dissolve into emptiness. This is symbolic of the death that preceded this life. This purifies the conditioning of the innumerable deaths of previous lives and prepares us for the realization of the absolute body (dharmakaya), the ultimate nature of mind. Dissolving everything into emptiness allows for phenomena to reappear in a pure context.

From emptiness, a lotus, moon disc, and the seed syllable HRI appear. These correspond to the union of the three elements that characterize the moment of conception in the womb. The lotus represents the ovum, the moon disc symbolizes the spermatozoon, and the seed syllable corresponds to the consciousness that comes from the bardo and joins with the two material supports. In this way, we are purified of the conditioning of ordinary conception.

The transformation of the seed syllable into the deity corresponds to birth and purifies the conditioning that causes ordinary birth. This creates the potential to realize the body of emanation (nirmanakaya).

We recite praises to the deity and imagine lights emanating from Chenrezi's heart which present offerings to the buddhas and bodhisattvas. We visualize his attributes, clothing, jewels, the celestial palace in which he dwells, and the pure land surrounding it. These corresponds to various aspects of our ordinary life: our work, our relationships with others, wearing clothing and jewelry, and living in our locales. These visualizations purify our mundane conditionings and plant the seed for the actualization of the body of perfect enjoyment (sambhogakaya).

After the phase of creation and the recitation of the mantra, the pure land dissolves into the celestial palace, and the celestial palace dissolves into the deity. The deity dissolves into the seed syllable which progressively dissolves into emptiness. This dissolution sequence symbolizes the death to come. It has the same



purpose as dissolving phenomena before the visualization—to purify the conditioning that causes ordinary death and to plant seeds for the future actualization of the dharmakaya.

Through these means one engages in thorough purification and plants the seeds for the emergence of the three bodies of awakening. Actually, the nature of our mind is and has always been enlightened, but adventitious veils obscure it. When it is allowed to manifest, the pure lands and the forms of the deities that are the true expression of this nature of mind reveal themselves.

THREE ASPECTS TO THE PHASE OF CREATION

There are three aspects to the phase of creation: the clarity of the appearance, recollecting the pure meaning, and engendering the pride of the deity.

Clarity of the Appearance

Clarity of the appearance refers to clearly visualizing the deity and the pure environment in all of its detail. It undermines our fixation on the illusory reality we normally experience. Ordinary appearances of our self and the external world arise based on our karmic conditioning. We mistake them to be solid and real though they are not truly existent. They are rather similar to the appearances in a dream.

The visualization replaces the tendency to perceive various phenomena in our daily lives with pure counterparts. The external environment is replaced by the pure realm Land of Bliss where all appearances are pure, beautiful, and express the Dharma. Our homes are replaced by the celestial palace. All beings take the form of Chenrezi. Our clothes and jewelry become jewels and silks. Random colors are replaced with meaningful symbolism, and so on. Familiarization with these pure appearances neutralizes our fixation on our usual, confused outlook.



Beginners often have difficulty developing this clarity of appearance and find it difficult to hold a complete image of the deity. At first one can visualize the form one detail at a time: just the face, each of the hands, and so on. Proceeding this way can make the practice more accessible.

Beginners may also experience difficulty in regarding the Chenrezi that they visualize and their own mind as being one. In truth, the visualization only exists in the mind, and therefore there is no distinct subject observing a separate object, though our habitual tendencies predispose us to maintain the duality of subject and object. It is only after long experience in meditation, coupled with a certain understanding of the nature of mind, that the visualization will no longer be tainted by erroneous notions of subject and object. But in the beginning, one can simply consider the visualization as an object observed by the mind and try to make it clear and stable, allowing the mind to become calm.

Recollection of the Pure Meaning

We should not regard our clear visualization as a perception of a divine object that materially exists, even if its existence is on a plane higher and more beautiful than our own. The deity is an appearance that is absent of materiality. It is not like a painting or a statue, but more like an image in a mirror or the moon's reflection on water. It is devoid of material existence, yet not inert. It is endowed with the qualities of awakened mind.

The tendency to cling to the deity as real is neutralized by the recollection of the pure meaning. Every aspect of the visualization is a symbolic expression of the qualities of awakening. Each detail of Chenrezi's form has significance:



- The white color of his body represents total purity, free from any stains;
- A single face indicates that the essence of all phenomena is one;
- The four arms symbolize the four immeasurables (immeasurable loving kindness, immeasurable compassion, immeasurable joy, and immeasurable equanimity);
- The two legs in the vajra posture mean that he is neither lost in samsara nor does he dwell in nirvana for his own sake—he is the union of compassion and emptiness;
- The wish-fulfilling jewel in his hands joined at the heart shows that he accomplishes the benefit of all beings and satisfies their needs;
- The lotus in the left hand represents his compassion for all beings. In addition, just as the lotus grows out of mud without its flower being stained, Chenrezi works in the world without being stained by conflicting emotions or other imperfections;
- The moon disc behind his back symbolizes that loving kindness and compassion are fully developed in him;
- The deer skin on his shoulder corresponds to the legendary kindness of the deer and is symbolic of the mind of awakening in which all thought turns towards the benefit of beings;
- The various jewels represent the richness of the qualities of awakened mind; and
- The five colored silks symbolize the five wisdoms.

One does not need to continually mentally review this list. Rather, through study and familiarization it should be naturally assimilated into one's practice.



Pride of the Deity

We have strong attachment to our individuality. We have a deeply anchored sense of “I.” This sense that “I am this” or “I am that” is a kind of pride at the most basic level. In meditation, we replace this ordinary pride with the pride of the deity—the conviction that “I am Chenrezi.”

Some may think that just replacing our ordinary sense of self with another identity—even if it is that of a deity—is no significant change. The difference, however, is profound. Clinging to our ordinary identity is the cause of the conflicting emotions, erroneous thinking, and suffering; developing pride of the deity is the antidote to these. When we view ourselves as Chenrezi we no longer identify with ordinary desires, aversions, or activity. We replace the impure appearances with the pure appearances of Chenrezi’s form, pure land, mantra, and so on.

Each of the three aspects of the phase of creation has a precise function: the clarity of appearance neutralizes the experience of ordinary illusory appearances; the recollection of the pure meaning neutralizes the grasping at a material existence of the deity and its environment; and the pride of the deity neutralizes the experience of an ordinary “I.”

These three points are all important, but the development of the third is more important than the first two. At a deep level, pride of the deity allows us to perceive the body of Chenrezi as the expression of the clarity of our mind—luminous radiance, empty of nature. Subject and object, emptiness and appearance become indivisible as one remains in this absorption. Since this state cannot be attained quickly, in the beginning it is sufficient simply to think, “I am Chenrezi.”

OVERVIEW OF THE ACTUAL PRACTICE

The meditation of Chenrezi consists of four parts: the



preliminaries, the phase of creation, the phase of completion, and the conclusion.

Preliminaries

The preliminary section of the meditation contains two parts: taking refuge and generating the mind of awakening. Both are contained in one four-line verse that is repeated three times. The first two lines apply to taking refuge and the following two to the generation of the mind of awakening.

SANG GYE CHO DANG TSOK KYI CHOK NAM LA
JANG CHUB BAR DU DAK NI KYAB SU CHI
DAK GI JIN SOK GYI PAY SO NAM KYI
DRO LA PEN CHIR SANG GYE DRUB PAR SHOK

Until enlightenment I take refuge in The Buddha, the
Dharma and the Excellent Assembly.
Through the merit of generosity and other virtues,
May I accomplish buddhahood for the benefit of beings.

Going for refuge

This can be done in two ways: without or with visualization. In the first case, one simply recalls that all the buddhas and bodhisattvas are ever present, and one places oneself under their protection. If one would like to use a visualization, visualize Chenrezi in the sky in front, and place oneself under his protection. In this case, Chenrezi is the embodiment of all the sources of refuge: the root and lineage lamas, the buddhas, the bodhisattvas, the yidams, and so on. This is known as “the tradition of the one jewel that embodies all.” In both cases, one does not take refuge alone or just for oneself, but one imagines doing so with all beings until one attains awakening.



Generating the mind of awakening

One thinks, “I will do this practice to be able to liberate all beings from the sufferings of samsara. After I have attained the state of Chenrezi, I will continually work for the benefit of beings as he does now.” This gives our mind the correct orientation at the threshold of the meditation.

Phase of Creation

The phase of creation begins with the development of the deity. One visualizes that a lotus in full bloom appears a forearm length above one’s head. On top of the lotus, a moon disc appears upon which the syllable HRI stands vertically. It is made of white light. From the HRI bright light radiates in all directions. Imagine that the light going up makes offerings to the buddhas and bodhisattvas while the light going down is a stream of compassion that relieves the suffering of ordinary beings. Then the light quickly returns to the syllable HRI which in turn transforms into Chenrezi. His form is as he is described in the following text and as represented in paintings.

DAK SOK KHA KHYAB SEM CHEN GYI
CHI TSUK PAY KAR DA WAY TENG
HRI LE PAK CHOK CHEN RE ZIK
KAR SEL O ZER NGA DEN TRO
DZAY DZUM TUK JE CHEN GYI ZIK
CHAK ZHI DANG PO THAL JAR DZAY
OK NYI SHEL TRENG PAY KAR NAM
DAR DANG RIN CHEN GYEN GYI TRE
RI DAK PAK PAY TO YOK SOL
O PAK MAY PAY U GYEN CHEN
ZHAB NYI DOR JE KYIL TRUNG ZHUK
DRI MAY DA WA GYAB TEN PA
KYAB NE KUN DU NGO WOR GYUR



*On the crown of myself and sentient beings pervading space
Is a lotus and moon seat.
From HRI appears the noble Chenrezi,
Clear, white and radiating five colored light.
Smiling and gazing with compassionate eyes,
The first pair of his four hands are joined together.
The lower two hold a crystal mala and a white lotus.
Adorned with jewels and silks.
He wears a deer skin upper garment.
His head ornament is Amitabha and
His two legs rest in the vajra asana.
A stainless moon supports his back.
He is the embodiment and essence of all sources of refuge.*

One usually does the visualization while reciting the text. But if this is too difficult, one can do the visualization first and recite the text afterwards or first recite the text and then do the visualization.

Next, recite the short praise paying homage to the body, speech, and mind of Chenrezi. Think that one is doing this along with all beings. Recite the following verse three times:

JO WO KYON GYI MA GU KU DOK KAR
DZOK SANG GYE KYI U LA GYEN
TUK JE CHEN GYI DRO LA ZIK
CHEN RE ZIK LA CHAK TSAL LO

*Lord, untainted by faults, your body is white.
A perfect Buddha adorns your head.
With compassionate eyes you gaze upon beings.
To Chenrezi we offer homage.*

One then thinks that Chenrezi responds with light radiating



from his whole body, spreading in all directions, purifying all appearances. The external world becomes the Land of Bliss; all beings, including oneself, become Chenrezi; all sounds become the six syllable mantra; and all mental activity becomes the play of primordial wisdom—that is, the mind of Chenrezi. Thinking thus, recite the following passage:

DI TAR TSE CHIK SOL TAB PE
PAK PAY KU LE O ZER TRO
MA DAK LE NANG TRUL SHAY JANG
CHI NU DE WA CHEN GYI ZHING
NANG CHU KYE DRO LU NGAK SEM
CHEN RE ZIK WANG KU SUNG THUK
NANG DRAK RIK TONG YER MAY GYUR

*By praying one-pointedly in this manner,
Light radiates from the body of the Noble One and
Purifies impure karma, appearance, and deluded mind.
The outer environment becomes the realm of Dewachen.
The body, speech, and mind of the inhabitants
Become the exalted body, speech, and mind of the
powerful Chenrezi.
Appearance, sound, and awareness are inseparable
with emptiness.*

Recitation of the Mantra

Recite the mantra, OM MANI PEME HUNG. Normally at this time one visualizes oneself as Chenrezi, but if beginners experience difficulty with this, Chenrezi can be visualized above one's head or in the sky in front. There are different visualizations that can be done during the recitation. The following are a sample. One need not use them all nor is this list exhaustive.



VISUALIZATION 1

Concentrate on the appearance of Chenrezi, either on his complete form or on the different aspects successively; for instance, first the face, then the hands, the arms, diadem, necklaces, bracelets, jewel, lotus, rosary, legs, and so on. In this way, one practices calm abiding while developing the ability to visualize.

VISUALIZATION 2

Visualize that in the heart of Chenrezi is the syllable HRI, white in color, standing vertically on a moon disc that covers the center of a six-petaled lotus. Recite the mantra while resting the mind on the HRI.

VISUALIZATION 3

The HRI in the heart continuously emits rays of light that are transformed into pleasing forms, sounds, and smells or into the auspicious symbols or substances. Think that all of these are offered to the buddhas and bodhisattvas. In return the buddhas and bodhisattvas bestow their grace and blessings in the form of brilliant light that melts back into the HRI.

VISUALIZATION 4

Practice calm abiding using the sound of the recitation of the mantra as a support. Without distraction, one meditates that the sound and one's mind are undifferentiated. One can also think that all external sounds are Chenrezi's mantra.

VISUALIZATION 5

When doing the meditation for someone who is sick or has died, visualize Chenrezi above one's head or in space in front of oneself. Think that light radiates from Chenrezi's heart and melts into the person, relieving him or her of suffering, purifying



faults and karmic veils, and bringing happiness. At the end of the meditation, imagine that Chenrezi's body melts into the body of the sick or dead person and that their bodies, speech and minds become one.

The phase of creation (including the mantra recitation) does not have a fixed duration. One continues it for as long as one can or as long as one wishes. During the phase of creation, one may recite one hundred, one thousand, ten thousand or more mantras.

PHASE OF COMPLETION

After one has recited some number of mantras, one proceeds to the completion phase that begins with a progressive dissolution of all the elements of the visualization.

- The environment, the Land of Bliss, melts into all beings visualized in the form of Chenrezi;
- These Chenrezis dissolve into each other and melt into oneself as Chenrezi;
- Oneself as Chenrezi dissolves from the head down and from the feet up into the mantra in the heart;
- The mantra dissolves into the HRI. The HRI dissolves in stages: first the two circles on the right merge with the letter; then the letter dissolves from the bottom upwards until only the *gigu*, or the hook-shaped vowel on top remains.
- The *gigu* becomes a small ball of light with a small dot of light above it. The small ball dissolves into the dot of light which becomes smaller and smaller and eventually dissolves into emptiness.
- If one is not familiar with the Tibetan letter, one can replace the visualization of the letter HRI in one's heart with a ball of light in one's heart which gets smaller and smaller, eventually



dissolving into emptiness.

If one does not have enough time, instead of this progressive dissolution, one may imagine that all appearances of the phase of creation disappear all at once into emptiness. Whether one does the progressive dissolution or the instantaneous one, at the point when the last particle of light finally disappears, let the mind rest without visualization and without creating any concepts such as “the emptiness of mind should be this” or “I believe that the mind is also clarity” and so on. Simply remain attentive without distraction; without either following the thoughts that arise or attempting to stop them; without acceptance or rejection; without hope or fear. Remain in this state as long as one wishes.

CONCLUSION

When arising from the meditation, again think that oneself and all beings are Chenrezi; the world is the Land of Bliss; and all sound is the six syllable mantra. Recite:

DAK ZHEN LU NANG PAK PAY KU
DRA DRAK YI GE DRUK PAY YANG
DREN TOK YE SHE CHEN PO LONG

*The apparitional bodies of myself and others are the
body of the Noble One.*

Sounds are the melody of the six syllables.

Thoughts are waves of great intrinsic awareness.

Then dedicate the merit of the meditation and wish that it aids one in attaining the same state as Chenrezi so that one may be of benefit to others. Recite:



GAY WA DI YI NYUR DU DAK
CHEN RAY ZI WANG DRUP GYUR NAY
DRO WA CHIK KYANG MA LU PA
DE YI SA LA GU PAR SHOK

*By this virtue, may I quickly
Accomplish the state of powerful Chenrezi
And establish all beings
Without exception on that level.*

Finally, recite a short aspiration to be reborn in the
Land of Bliss:

DI TAR GOM DAY GYI PE SO NAM GYI
DAK DANG DAK LA DREL TOK DRO WA KUN
MI TSANG LU DI BOR WA GYUR MA TAK
DE WA CHEN DU DZU TE KYE WAR SHOK
KYE MA TAK TU SA CHU RAB DRO NE
TRUL PAY CHOK CHUR ZHEN DON JAY PAR
SHOK

*Through the merit of reciting and meditating,
May I and every being to whom I am connected,
As soon as these impure forms are left behind
Be miraculously born in Dewachen.
Immediately then, having thoroughly traversed the ten levels,
May we radiate emanations in the ten directions to
benefit beings.*

This ends the brief version of the meditation on Chenrezi.
One may include any number of other prayers, but the essentials
are contained in this short practice.