



BEFORE THE PRACTICE



Refuge

Sang gye tchö tang tsok kyi tchok nam la

In the supreme Buddha, Dharma and Sangha,

Djang tchub bar du dak ni kyab su tchi

I take Refuge until attaining enlightenment.

Dak ki djin sok gyi pei sö nam kyi

Through the merit of my generosity and other virtues,

Dro la pen tchir sang gye drup par sho

May I attain Buddhahood for the benefit of all beings. (3x)

The Four Imeasurable Contemplations

Semtchen thamtché déwadang déwégyu dang denpar gyur tchik

May all beings be happy and have the causes of happiness!

Dukngel dang dugngel gyigudang drelwar gyur tchik

May they all be free of suffering and its causes!

Dukngel mépé déwa dampadang midrelwar gyur tchik

May they all experience supreme joy at all times!

Nyéring tchakdang nyidang drelwé tangnyom tsémé pala népar gyur tchik

May they dwell in great equanimity, free from attachments and aversions. (3x)

Requesting the Teachings

Semtchen nam kyi sampa tang

I beseech you to turn the wheel of Dharma,

Loyi tchedrak dji tawar

Of the foundation and great vehicle and of the common one,

Tchetchung tunmong tekpa yi

According to beings' aspirations

Tchokyi korlo kortu söi

And their capacities.



TO CONCLUDE THE PRACTICE

Dedication

Sönam diyi tamtche zikpa nyi

By this merit, may all attain omniscience.

Tobne nyepa dranam pamtche shing

May it defeat the enemies, faults and delusion.

Kyega na tchi balong trukpa yi

May all beings be freed from the stormy waves

Sipe tsole drowa drölwar shok

of birth, old age, sickness and death: the ocean of samsara.

Long life prayer for Ringu Tulku Rinpoche

Osel shintu shiwê rangshinlê

Unchanging illusion-like appearance,

Phogyur dralwa djuma tabu ku

Manifesting from the luminosity of perfect natural harmony,

Namyang dregu tsenma mishê par

Always unmarked by the signs of ageing and decline,

Chime tselê ngowor tsoshê söl

May you remain in the essence of the deity of immortality.





CHENREZIG MEDITATION - All-pervading benefit of beings

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Dak sok ka kyab sem tchen gyi

On the crown of the head of myself and all other sentient beings pervading space,

Tchi tsuk pe kar da wei teng

On a white lotus and moon, is the syllable HRIH.

HRI le pak tchok Chenrezi

From it appears the noble and supreme Chenrezig.

Kar sel özer nga den tro

He is brilliant white and radiates the five lights,

Dzum den thuk djei tchen gyi zik

Handsome and smiling, he looks on with eyes of compassion.

Tchak shi dang po thel djar dze

He has four hands: the first are joined in anjali,

O nyi shel treng pe kar nam

The lower two hold a crystal mala and a white lotus.

Dar dang rintchen gyen gyi tre

Adorned with ornaments of silks and jewels,

Ridak pak pei tö yok sö

He wears an upper garment of deerskin.

Ö pak me pei u gyen tchen

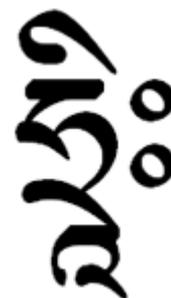
Amithaba crowns his head,

Shab nyi dordjei kyiltrung shuk

His two feet are in the Vajra posture,

Dri me dawar gyabten pa

His back rests against a stainless moon.



HRIH



Kyab ne kundü ngowor gyur

He is the embodiment of all objects of Refuge.

(Think that you and all beings are supplicating with one voice)

Djo wo kyöngyi magö kudok kar

Lord, white in color, unstained by faults

Dzok sangye gyi u la gyen

A perfect Buddha adorning your head,

Tukdje tchengyi drola zik

You look upon beings with eyes of compassion.

Chenrezi la tchantse! lo

Chenrezig, we prostrate to you!

(Recite that as many times as you can)

De tar tsetchik sö! tabpe

Due to supplicating one-pointedly in that way,

Pakpei kule özer tro

Light rays stream forth from the body of the Noble One,

Ma tak le nang trul she djang

And purify impure karmic appearances and mistaken consciousnesses.

Tchinö dewa tchen gyi shing

The outer world becomes the pure land of Sukhavati,

Nang tchü kyedro lunga yi

The body, speech and mind of the inhabitants within

Chenrezi wang ku sung thuk

Become the body, speech and mind of Chenrezig.

Nang drak rik tong yerme gyur

Appearances, sounds and awareness are inseparable from emptiness (*sunyata*).

(While meditating on the meaning of that, recite the mantra as much as you can)

OM MANI PADME HUM HRIH

ཨོཾ་མ་ཎི་པདྨེ་ཧཱུྃ་ཧཱུྃ།

(At the end, without conceptualizing the three spheres, rest evenly in your nature.)



After the mantra recitation

Dak shen lunang pakpei ku

The physical appearance of myself and others is the body of the Noble One,

Dradrak yige druk pei yang

Sounds are the melody of the six syllables,

Drentok yeshe tchenpö long

Thoughts are the expanse of great wisdom.

Ge wa diyi nyurtu dak

By this merit may we quickly

Chenrezi wang drup gyur ne

Accomplish Chenrezig

Drowa tchik kyang malupa

And establish every being without exception

Teyi sala göpar chok

In that state.

This meditation and recitation of Chenrezig called “All-pervading benefit of beings” was written by the great Siddha Tangthong Gyelpo. Sarva Mangalam!



Please do not throw this on the floor or in the rubbish. If you do not wish to keep it, please return it or burn it. Thank you!