

Continual Rain for the Benefit of Beings



The 15th Karmapa, Khakhyab Dorje

A condensed manual on **Extending Throughout Space for the Benefit of Beings**, the meditation-recitation of Noble, Supreme Chenrezig, according to the direct transmission of Tangtong Gyalpo, Powerful Lord of Accomplishments

Svasti!

I bow down before the Venerable Protector who is inseparable from He of the Sacred Activity which Overturns the Depths of Samsara: Avalokita, Chenrezig, who has arisen as the manifest expression of the consummate compassion of all Buddhas, the Victorious Ones.

Amongst all Victorious Ones, it is he whose mind of awakening and enlightened activity are most excellent. Rather than engaging in the stable meditative state of tranquility, he continuously practices the enlightened activity of past, present, and future, which guides the six categories of beings until samsara has been emptied.

As confirmed by the prophecy of Buddha Shakyamuni, (*Literally: the Victorious Companion of the Sun*) he has been invested with power in the realm of the Tibetans, (*Literally: the land of the red-faced ones*) the homeland of those who are very difficult to discipline. Since taking control of it and making it his noble sphere of influence, he has concretely carried out his activity in manifold forms, such as king, minister, translator, scholar, accomplished practitioner, and male and female youth. The potency of his blessing is such that as soon as they are able to speak, young children may spontaneously exclaim the six-syllable king of mantras (*Om Mani Padmé Hung*) without ever having learned it.

The Great Compassionate Lord alone is considered to be the preordained deity of these snowy lands. This is why the eminent incarnate ones of the past have clearly presented countless forms, lengthy and concise, of the Noble One's practice cycle.

Of these, the practice explained here is the meditation-recitation called "*Extending Throughout Space for the Benefit of Beings*," composed by Chenrezig himself who came to help people in the guise of Tangtong Gyalpo, Lord of Accomplishments.

The practice is comprised of six parts:

1. The opening: refuge and Bodhicitta;
2. The main part: deity meditation and
3. Mantra recitation;
4. The conclusion: implementing the practice as the path and
5. Dedicating the roots of virtue;
6. And an explanation of the benefits.

The First Part: Taking Refuge and Developing Bodhicitta, the Mind of Awakening

In the sky in front of us, amidst clouds of rainbows and flowers, is Noble Chenrezig, Avalokiteshvara, inseparable from our root lama. He manifests as the very nature, the embodiment, of all Victorious Buddhas, the rare and sublime three jewels, and the three roots of all times and directions (*The Three Jewels: Buddha, Dharma and Sangha. The Three Roots: Lama, Yidam and Dakini or Dharmapala, Dharma Protector*). We ourselves are present as the principal figure,

surrounded by our enemies, loved ones and all those in between; that is, a great gathering of all beings belonging to the six realms.

Lama Chenrezig is the one who has the strength and capacity to protect us from samsara, the great ocean of suffering. Therefore, with absolute commitment of body, speech and mind, we take refuge with these three qualities:

- 1) The faith of totally entrusting [ourselves to him] as our only salvation;
- 2) Our aspiration, formulated as “please protect us”; and
- 3) The confidence that we will truly be protected.

We recite as many times as is appropriate:

Until I have reached full awakening, I take refuge in the Buddha, the Dharma, and the supreme Assembly.

With firm conviction, we think: henceforth, all sentient beings and I myself are under the protection of the Noble, Great Compassionate One.

We consider the beings that are visualized before us and reflect: Among all of these, there is not a single one who has not been my kind parent. Their only desire is to be happy and be rid of suffering, yet all they do is create the causes for more suffering. The result is the sharp agony of samsara and the unfortunate realms: torment with no means of escape.

We think: I will do whatever it takes to establish them in the greatest happiness of all: the state of perfect, supreme enlightenment. However, since I do not currently have the capacity to achieve this, I will practice the profound meditation- recitation of Noble Chenrezig and attain the genuine state of the Supreme Noble One. For as long as samsara exists, I will strive to bring about the welfare of beings by emulating the enlightened example of Chenrezig.

With this intense, uncontrived aspiration, in the presence of Lama Chenrezig we vow to develop Bodhicitta, saying:

Through the merit resulting from this meditation-recitation, may I attain enlightenment in order to benefit beings.

We recite this a number of times, clearly bearing in mind the sense of the meditation.

Multiple light rays shine forth from Lama Chenrezig’s body and touch all the beings we have visualized, so that their negativities, veils and pain are purified and they all become happy. We imagine that the field of refuge then melts into light and dissolves into us. In this way, our mind-stream has been blessed.

The Second Part: Deity Meditation

As during refuge, we imagine ourselves in our ordinary form surrounded by beings of the six realms, the objects of our compassion. Above each being is an eight-petaled white lotus in full bloom, with anthers and stamens. At its center is an immaculate full moon disc, (Shamar Rinpoche explains that in ancient iconography the ‘moon disc’ actually referred to the top of the lotus seedpod, which was depicted as being white, shiny and flat like the surface of a mirror) and atop this is the letter

HRI, as white as pearl and resplendent with light. We are aware that [the HRI] appears as the very embodiment of the power and might of all Victorious Ones gathered into one.

A countless number of light rays shine like moonbeams from this letter, making offerings to all of the mandalas of the Victorious Ones of the ten directions and delighting their body, speech and mind. The rays then touch us all, purifying every one of our physical and mental illnesses, negativities and veils. As they encompass every space of the six realms where there are sentient beings, they clear away all suffering and endow every being with happiness.

The blessing of the assembly of the Noble Ones gathers again as light. This then dissolves into the letter HRI which crowns the head of each being, instantaneously transforming us into the form of the Noble, Supreme Chenrezig, as superbly white as sun shining on snow and dazzling with light. His body emanates light rays of the five colors that fill the pure fields of the Buddhas and inspire the Noble Ones to accomplish the welfare of beings. Light also fills the six realms of beings below, clearing away all suffering and establishing happiness throughout.

He is delightedly smiling at all beings and me. With loving kindness towards us all like a mother's love for her only child, he constantly takes in the whole of the three times with all-seeing eyes.

The first two of his four arms are held, palms together, at the level of his heart. His lower right hand holds a crystal rosary; his lower left hand holds an eight-petaled white lotus with its stem. He is adorned with silken ribbons and an upper garment of white silk embroidered with gold; his lower robes are of red silk.

Every part of his body is fully graced with the various ornaments made of gold from the Dzambu River (*That is, the purest and finest of all kinds of gold of a slightly reddish hue, it is found in a legendary river*): a crown studded with assorted celestial gems; earrings; short, medium and long necklaces; arm bands, bracelets and anklets; and a belt with garlands of small bells that tinkle melodiously. The golden-hued skin of the krishnasara deer (*The krishnasara is a mythical deer or antelope said to be the most compassionate of animals. The krishnasara purportedly takes great pains to avoid harming any other being, and always steps carefully to avoid crushing insects or other small creatures*) covers the left side of his chest. Part of his hair is bound in a knot; the rest falls freely. Crowning his head is the Buddha Amitabha, lord of the family (*Each of the five Buddha families—buddha, ratna, padma, karma and vajra—is presided over by one of the five Wisdom Buddhas. Amitabha is lord of the padma, or lotus, family to which Chenrezig belongs*), in the attire of supreme nirmanakaya (*That is, clothed in monk's robes and holding an alms bowl*). Chenrezig is seated with his legs crossed in the adamantine posture (*The adamantine, or vajrasana, posture is akin to the full lotus: left foot on right thigh and right foot folded over the left leg, resting on the left thigh*). A backrest consisting of an immaculate, perfectly full moon disc supports his body (*According to Shamar Rinpoche, this backrest refers in fact to the golden chair of the highest members of Indian royalty who were called chakravartin, or universal emperors*).

Thinking that he personifies the very essence of the Buddha, the Dharma and the Sangha brought together, the sources of refuge of the three times and ten directions, we recite:

Upon a white lotus and moon above my head and crowning each sentient being throughout space, is HRI from which Noble, Supreme Chenrezig appears, gleaming white and radiating five-colored light. Lovely and smiling, he gazes with eyes of compassion. The first two of his four hands are held palms together; the lower two hold a crystal rosary and white lotus. Adorned with silk and jewel ornaments, his upper body is clothed with a deerskin. His head is crowned with Buddha Amitabha, and he is seated in the adamantine posture with an immaculate full moon as his backrest. In essence he is the union of all sources of refuge.

Taking our time, we read and visualize distinctly each aspect of his physical form.

The Third Part: Mantra Recitation

There are two sections of mantra recitation: invoking the mind-stream of the deity through prayer, and practicing the deity yoga of the three doors through sending out and gathering back.

As for the first, all beings and I myself address Noble and Supreme Chenrezig, the lama who has been envisioned as above. In unison, with perfectly focused minds, we think: You know what is to be done. Our welfare is entirely in your hands. Please deliver us from the six samsaric realms and guide us to the enlightened state of complete omniscience.

As many times as we can—a hundred, twenty-one, seven, etc.—until our mind becomes compliant and our perception is truly transformed, we recite:

Lord of pure white, undefiled and flawless, your head is crowned with the perfect Buddha. You gaze upon beings with eyes of compassion: Chenrezig, I bow down before you.

If we have the possibility and the wish, we may add Gélongma Palmo's Potö Hymn, Lopön Dawa's Lamentation, or other sacred hymns. It seems to me that any of these very inspiring prayers that hold great blessing are welcome additions.

The second part is accomplishing the deity yoga of the three doors (*Body, speech, and mind*) through the practice of sending out and gathering back [light rays]. After having one-pointedly prayed to and invoked him as described, innumerable light rays of the five colors, predominantly white, emanate from the body of the Noble One above our heads. The instant they touch all beings and myself, it is like the light of a torch illuminating the darkness.

Everything that is impure, all negativities and veils due to wrongful actions, all faults and transgressions born of disturbing emotions, all of this, whatever it may be, is purified in one instant.

This includes all negative actions perpetrated by myself and others since beginningless time: the five most negative acts of direct consequence (*Traditionally considered the five most heinous acts are: killing one's mother, killing one's father, killing an Arhats (one whose realization is such that they are liberated from cyclic existence), drawing a Buddha's blood through aggression, and creating a schism in a community of the Buddha's disciples. They are called 'boundless acts of direct consequence' because perpetrators are said to go directly to the hell realm after death, without passing through an intermediate state*) and those belonging to the ten non-virtuous acts. These are the three of the body: killing, taking what has not been given, and sexual misconduct; the four of speech: telling outlandish lies that injure lamas and other people, sowing dissension amongst familiars through slander, saying unkind things that hurt others' feelings, and spouting nonsense; and the three of the mind: envy, where one covets other people's wealth and belongings; malice, where one thinks up ways to harm others; and wrong views consisting of disbelieving or negating the advantages of liberation and the disadvantages of wrongdoing.

Obscurations result from improper conduct based on desire- attachment, anger-aversion, ignorance, pride or jealousy. These include acts, which are formally prohibited, and those, which are not, but are considered transgressions because they are inherently unwholesome. They eclipse the well being of the upper realms and the path to liberation.

Downfalls entail disrespect for vows, which have been taken: vows of individual liberation, bodhisattva vows, and vows of vajrayana; or neglecting these through carelessness. As a

result of not observing them, one will fall into the lower realms.

Offenses consist of going against the minor precepts. Although they do not result in falling into the lower states, they delay the attainment of enlightenment.

The confused karmic tendency of dualism, together with the obscuration of incomplete knowing, has fostered clinging to self and other as subject and object since beginningless time. This is purified, and the blessing that creatively manifests as inseparability from the body, speech and mind of Lord Chenrezig is granted. We clearly become the physical form of the Noble One, the rainbow-like union of appearance and emptiness, extending throughout all places where beings of the six realms, as numerous as the sky is vast, reside. Our environment—the outer vessel of the myriad worlds—becomes none other than the highest realm, the Land of Joy, Dewachen. It is of the nature of precious gems and rainbow-colored light; the very notion of earth, mountains, and rocks is unheard of here.

All sentient beings of the six realms—that is, all inhabitants (*The term used here for “environments and inhabitants” is literally “vessels and contents.”*) [of the myriad world systems]—are liberated from their specific forms of suffering and their bodies instantly become the body of the Noble One of Great Compassion. All sounds, whether the speech of beings or the sounds of the phenomenal world, are expressed as the very resonance of the six-syllable secret mantra. As the concept-dependent, confused aspect of mind is purified, our insight manifests as the mind of the Noble One, the inseparable union of awareness and emptiness.

Thus, the body, speech and mind of others and oneself are none other than the pure aspect of manifestation appearing as the body and pure realm of the deity; the pure aspect of sound as the secret mantra; and the pure aspect of mind as naked awareness-emptiness.

As we settle into the inconceivable, all-encompassing great expanse free of grasping, we recite:

As the result of this perfectly focused invocation, light radiates from the body of the Noble One clearing away impure karmic experience and misconceptions. The outer universe manifests as Dewachen, the Realm of Joy, and the body, speech and mind of the beings that live there are the enlightened body, speech and mind of Lord Chenrezig. Appearance, sound and awareness are inseparable from emptiness.

Having clearly visualized the points explained above, we recite the mantra Om Mani Padmé Hung as the main part of the practice session.

Concerning this six-letter secret mantra, it is Noble Chenrezig who uniquely embodies the powers of timeless wisdom of all Buddhas. The potent strength of his compassion and all forms of his enlightened activity are concentrated in and expressed by the six-syllable secret mantra.

OM is white. The letter that unites enlightened qualities, it arises from the natural dynamism of the Noble One's five wisdoms. It is the nature of the paramita of meditative stability (*The paramitas are the transcendent qualities to be perfected on the path to awakening. Traditionally, in Bodhisattvayana Buddhism there are generally six qualities; certain sutras speak of ten. Each syllable of Chenrezig's mantra embodies the essence of one of the six paramitas*). It purifies the emotion of pride as cause, as well as its general karmic results. More specifically, it purifies the suffering of the gods: the transition and fall from the god realms.

It is none other than the form and enlightened activity of Indra, Ruler of a Hundred Sacrifices, and Sage of the Gods. It manifests as the image of the Wisdom of Equality's

inherent radiance. It guides the six families of beings to the *Glorious* Buddha field of the south, and leads them to attain the form of Buddha Ratnasambhava.

MA is green. The letter of enlightened activity, it arises from the Noble One's compassion as the expression of his immeasurable love for all beings. It is the nature of the paramita of patience. It purifies the emotion of jealousy as cause, as well as its general karmic results. More specifically, it purifies the suffering of the demigods: quarrels and conflict.

It is none other than the form and enlightened activity of Vemacitra, Splendid Robe, and Sage of the Demigods. It manifests as the image of All-Accomplishing Wisdom's inherent radiance. It guides the six families of beings to the Buddha field of *Consummate Activity* in the north, and leads them to attain the form of Buddha Amoghasiddhi.

NI is yellow. It arises from the natural dynamism of the Noble One's great compassion, all embracing and effortless. It is adamantine wisdom, the union of enlightened body, speech, mind, qualities and activity. It is the letter that automatically transmutes samsara into nirvana, the sphere beyond suffering. It is the nature of the paramita of moral discipline. It purifies the taint of ignorance—dualistic clinging—as cause, as well as its general karmic results. More specifically, it purifies the four great rivers of human suffering that are birth, aging, sickness and death. It is none other than the form and enlightened activity of Buddha Shakyamuni, Sage of the Humans.

It manifests as the image of the inherent radiance of Naturally Present Wisdom. It guides the six families of beings to *Akanishtha*, the Unsurpassable, the perfectly pure Buddha field of Dharmadhatu, and leads them to attain the form of Vajradhara, the sixth Buddha.

PAD is clear blue. The letter of enlightened body, it arises from the natural dynamism of immeasurable equanimity: the Noble One's perfectly impartial compassion. It is the nature of the paramita of superior knowledge. It purifies the emotion of ignorance as cause, as well as its general karmic results. More specifically, it purifies the suffering associated with the animal realm: dullness, speechlessness and servitude.

It is none other than the form and enlightened activity of Shravastha, Steadfast Lion, and Sage of the Animals. It manifests as the image of the Wisdom of Dharmadhatu's inherent radiance. It guides the six families of beings to the *Densely Arrayed* Buddha field in the center, and leads them to attain the form of Buddha Vairocana.

MÉ is red. The letter of enlightened speech, it arises from the natural dynamism of immeasurable joy, the Noble One's uniform compassion towards all. It is the nature of the paramita of generosity. It purifies desire-attachment, greed and stinginess as cause, as well as their general karmic results. More specifically, it purifies the suffering of the hungry spirits: hunger and thirst.

It is none other than the form and enlightened activity of Jvalamukhadeva, Blazing Mouth, and Sage of the Hungry Spirits. It manifests as the image of Discriminating Wisdom's inherent radiance. It guides the six families of beings to *Dewachen*, the Realm of Joy in the west, and leads them to attain the form of Buddha Amitabha.

HUNG is black. The letter of enlightened mind, it arises from the natural dynamism of the Noble One's compassion, the immeasurable compassion that watches over all beings as one's own child. It is the nature of the paramita of superior knowledge. It purifies dualistic

anger-aversion as cause, as well as its general karmic results. More specifically, it purifies the suffering endured by those in the hell realms: extreme heat and cold.

It is none other than the form and enlightened activity of Dharmaraja, King of Dharma, and Sage of the Hell Realms. It manifests as the image of Mirror-Like Wisdom's inherent radiance. It guides the six families of beings to the Buddha field of *True Joy*, Abhirati, and leads them to attain the form of Buddha Akshobhya.

In this way, the six-syllable mantra, king of all secret mantras, is the quintessence of the force and might of the immeasurable enlightened activity that extricates the beings of the six families from the very depths of samsara. Therefore, it should be recited as much as possible during the main part of a practice session.

At the end, light emanating from the body of Lama Chenrezig above our heads dissolves the whole phenomenal universe, visualized as enlightened physical forms and pure realms, into light. This melts into Lama Chenrezig who dissolves into light. This light melts into us, and then we ourselves dissolve into light. It is the clear light of emptiness itself, free of the three spheres of focus (*Subject, object and action*) that grasp self and other, deity and mantra.

It is devoid of all fabricated, characteristic-based reference points, such as existent/nonexistent, being/not being, and empty/ not empty. It is the indivisibility of appearance, sound, awareness and emptiness, free of observer and observed. We remain in this experience of absorption for as long as we can within the natural essence of great, all-encompassing dharmadhatu, the very mind of the Noble One.

The Fourth Part: Conclusion, Making Practice the Path

When we emerge from this state, we maintain the meditative experience wherein every material thing composed of the five elements that appears to oneself and others—such as earth, rocks, mountains, boulders, and so on—is united in the physical form of the Noble, Great Compassionate One. All sounds, those made by living beings and those arising from inanimate phenomena, are the melody of the Six Syllable Mantra: the speech of the Noble One. All thoughts and concepts are unconditioned

awareness-emptiness, the fundamental nature of dharmakaya: the mind of the Noble One.

When traveling, walking, sleeping, sitting, talking or communicating—that is, while engaging in any kind of activity—we abandon ordinary conceptual clinging and embrace the deep concentration of three-fold awareness, (*Appearance, sound and thought as the body/environment, speech and mind of the deity*) as expressed:

Our physical forms are the body of the Noble One, all sounds are the melody of the six syllables, and thoughts are the vast expanse of great wisdom.

The Fifth Part: Dedicating the Roots of Virtue to Enlightenment and Making Wishing Prayers

All of the goodness accumulated in our mind stream by having practiced this meditation-recitation is dedicated equally to all beings. Through this unsurpassable accumulation of merit, may we rapidly attain the paramount state equal to that of Lord Chenrezig. May we acquire the power and ability to establish all beings, without a single exception, in numbers as great as the sky is vast, in the state synonymous with that of Great Compassion, the Noble Supreme One: in genuine, perfect enlightenment.

Thinking this, we recite:

Through this virtue, may I swiftly attain the state of Lord Chenrezig, and may I establish all beings, without a single exception, in this state.

We conclude by adding as many pure wishing prayers as possible.

Those who cannot practice as just described should begin by taking refuge and developing Bodhicitta as explained above. For the main part of the practice, imagine that Noble, Supreme Chenrezig, as described in the texts, is settled above your head. With a mind perfectly concentrated on the corresponding supplication, make a few aspiration prayers while thinking: *Lama Chenrezig, please heed me!*

Alternatively, OM is understood to be the letter that unifies the wisdoms of the five kayas; MANI means jewel; and PADME means having or holding a lotus. Holder of the Jewel and the Lotus is Noble Chenrezig's name. HUNG is the mantra of activity that protects beings from the suffering of the six realms.

Recite as many six-syllable mantras as possible while bearing the meaning of this supplication in mind:

O Holder of the Jewel and the Lotus, personification of the five kayas and five wisdoms, please give beings of the six families refuge from suffering!

In the end, Lama Chenrezig above your head is overjoyed. He dissolves into light and this melts into you. With this, imagine sincerely that the wisdom of the Noble One has entered your mind stream—have no doubt! Follow with the dedication and wishing prayers.

Because it is certain that you will obtain the benefits described below, please do this practice with reverence and joy!

The Sixth Part: Explanation of the Benefits

The full benefit of practicing the meditation-recitation of Noble Chenrezig as described is inestimable. The substance of the benefit of contemplating the body of the deity and doing his meditation is expressed in a few words in the Lotus Lattice root tantra:

All Buddhas are included in the practice of just one mandala of enlightened body: that of the body of Chenrezig, the Protector.

Doing his practice and bearing him in mind purify even the most negative acts of direct consequence.

The benefit of reciting the six syllables, king of all secret mantras, was explained by the Victorious One, the flawless voice of the perfect Buddha Shakyamuni: the illustrious master Guru Rinpoche, Mahaguru Padmasambhava, in the form of a testament to the people of Tibet. His treasure teaching, revealed by the undisputed great revealer of treasures who manifested as Vidyadhara Jatsön Nyingpo, states:

OM MANI PADME HUNG.

This six-syllable mantra is the unique quintessence of the wisdom mind of all Buddhas. It is the unique quintessence of the eighty-four thousand root teachings of the Dharma. It is the very heart of the Buddhas of the five families and the Lords of Secrets.

Essential pith instructions are concentrated in each of the six syllables. The mantra is the source of all good for- tune and qualities. It is the root of accomplishment of all benefit and happiness. It is the great path to the fortunate realms and to liberation.

Through hearing even once the supreme expression of the six syllables, essence of all of the teachings of

the Dharma, one attains the level of no return (An extremely stable level of realization from which regression is impossible) and becomes a guide who leads beings to liberation.

Any animal, even an ant, which hears it when dying will be reborn in Dewachen once it has passed on.

Simply recalling the six-syllable mantra is like the sun shining on snow; all of the negative deeds and obscurations born of the accumulation of negative actions perpetrated during all existences within samsara since beginningless time are purified and one is reborn in Dewachen, the Realm of Joy.

Moreover, touching it is like receiving empowerments from countless Buddhas and Bodhisattvas. Contemplating it only once is like hearing, reflecting and meditating; everything that appears arises as Dharmakaya.

It is an open treasure-hold of enlightened activity that benefits beings.

Also, from the same source:

Child of noble family, it would be possible to calculate the weight of Mount Meru, the King of Mountains, on a scale, but it is impossible to measure the merit resulting from a single recitation of the six-syllable mantra.

It would be possible to wear away a diamond boulder by sliding a soft cloth of Benares muslin over it once every hundred years, but it is impossible to measure the merit resulting from a single recitation of the six-syllable mantra.

It would be possible to take all the water out of a great ocean drop by drop, but it is impossible to deplete the merit resulting from a single recitation of the six-syllable mantra.

It would be possible to count every particle contained in the snowy lands of the Himalayas, and every leaf of its thickets and forests, but it is impossible to measure the amount of merit resulting from a single recitation of the six-syllable mantra.

Likewise, it would be possible to empty a storehouse a hundred leagues long that is filled with sesame by discarding one seed a day, but it is impossible to measure the amount of merit resulting from a single recitation of the six-syllable mantra.

It would be possible to count every raindrop that falls during twelve months of rain, but it is impossible to measure the amount of merit resulting from a single recitation of the six-syllable mantra.

Thus it is, child of noble family! There is no need to discuss it night and day!

Still, it would be possible to calculate the merit resulting from the practice of someone like me who may have worshipped and served ten million Tathagathas, but it is impossible to measure the amount of merit resulting from a single recitation of the six-syllable mantra.

Through it, the doors to rebirth in the six realms are blocked, the paths and bhumis (The paths and bhumis (literally “grounds”) are distinct spiritual levels traversed as bodhisattvas progress toward complete awakening) of the six paramitas are traversed, the defilements of habitual tendencies of karma and afflictions are purified, and the pure realms of the three kayas are accomplished.

Children of noble family: listen well!

Thanks to the blessing of all Victorious Ones, this heart of the innermost quintessence is the source of all happiness and benefit.

It is the root of all spiritual accomplishments, the ladder leading to the superior realms, the gate that blocks access to the unfortunate realms, the ship that delivers from samsara, the lamp that clears away the darkness, the hero that triumphs over the five poisons, the bonfire that burns away negativities and veils, the sledgehammer that strikes down suffering, the remedy that tempers the uncivilized.

It is the destined Dharma of the Snowy Lands. It is the quintessential heart nectar of all of the many sutras, tantras, and treatises, and of listening, reflecting and practicing.

It is the precious monarch that suffices unto itself. Please recite these six syllables!

... And so on.

The abundant references found in the canons and treasure teachings cannot all be expressed. If the enlightened speech that is this six-syllable mantra is recited just once with true faith, the benefits described herein will most certainly emerge. By not leaving our body, speech and mind in the ordinary state, a minimum of effort will result in an immense, deeply meaningful accumulation of merit. I would ask you to do whatever you can to give your human existence true meaning and take the pledge to practice from one hundred to ten thousand mantras each and every day!

May the lifeline of Noble Chenrezig's compassion draw all beings from the ocean of existence.

May it lead them to shelter on Potala Mountain, the perfectly free land of joyful deliverance.

The Dharma practitioner of noble family, Kalzang Drölkar, together with her mother, Tséten Drölkar-la, entreated me to compose something of this sort. After a great deal of time and many earnestly repeated requests, this was composed in my spare time so that a simple layman like myself could easily understand it. It comes from the paw of the sickly old fellow, the beggar disguised as a practitioner called Lodrö Ziji, alias Khakhyab Dorjé, who pretends to be a bodhisattva in these declining times.

May goodness and excellence increase!

Translated by Pamela Gayle White ©