



**VISUALIZATION AND RECITATION
OF THE SIX-SYLLABLE MANTRA OF AVALOKITESHVARA**

BY JU MIPHAM RINPOCHE

If you wish to practice the visualization and recitation of the six-syllable mantra of Avalokiteshvara in a simple, unelaborate way, first take refuge, generate bodhicitta and cultivate the four immeasurables:

SEVEN LINE PRAYER

HUNG

ORGYEN YUL GYI NUP CHANG TSAM

PEMA GESAR DONG PO LA

YATSAN CHOK GI NGÖ DRUP NYE

PEMA JUNG NE ZHE SU DRAK

KHORDU KHANDRO MANGPÖ KOR

KHYED KYI JE SU DAK DRUP KYI

CHIN GYI LAP CHIR SHEK SU SOL

GURU PEMA SIDDHI HUNG

HUNG: In the northwest of the land of Oddiyana,
In the pollen heart of a lotus,
Endowed with the most marvelous attainments,
You are renowned as the Lotus Born,
Surrounded by a retinue of many dakinis.
Following you, I shall practice.
Please come and bless me with your grace.
GURU PEMA SIDDHI HUNG

REFUGE AND BODHICITTA

SANG GYE CHÖ DANG TSOK KYI CHOK NAM LA

CHANGCHUP BAR DU DAK NI KYAP SU CHI

DAK GI JIN SOK GYI PE SONAM KYI

DRO LA PAN CHIR SANG GYE DRUP PAR SHOK

In the Buddha, the Dharma, and the Noble Sangha
I take Refuge until Enlightenment is fully realized.
By the merit accumulated through the practice of generosity and the Six Paramitas,
May I become enlightened for the benefit of all beings.

FOUR IMMEASURABLES PRAYER OF BODHICITTA

SEMCHAN TAMCHED DEWA DANG
DEWE GYU DANG DAN PAR GYUR CHIK
SEMCHAN TAMCHED DUK NGAL DANG
DUK NGAL GYI GYU DANG DRALWAR GYUR CHIK
SEMCHAN TAMCHED DUK NGAL MED PE
DEWA DAMPA DANG MI DRALWAR GYUR CHIK
SEMCHAN TAMCHED NYE RING CHAK DANG NYI DANG
DRALWE TANG NYOM LA NE PAR GYUR CHIK

May all beings have happiness, and the causes of happiness;
May all be free from sorrow, and the causes of sorrow;
May all never be separated from the sacred happiness which is sorrowless;
And may all live in boundless equanimity, without attachment, and without aversion.

Then recite the following:

ཧྲིཿ དག་པའི་ཞིང་ཁམས་པོ་ལ་ཡི་དབུས། །
HRI DAK PE ZHING KHAM POTALA YI Ü
HRI In the center of the pure realm of Potala,

རབ་དཀར་པ་ལྷ་ཟླ་བའི་གདན་ཉེང་དུ། །
RAP KAR PEMA DAWE DAN TENG DU
Brilliant white, on a lotus and moon disc seat,

རང་ཉིད་འཕགས་པ་སྐྱུན་རས་གཟིགས་ཀྱི་སྐུ། །
RANG NYID PAKPA CHENREZIG KYI KU
I appear in the form of Noble Avalokiteshvara,

དཀར་གསལ་ཞལ་གཅིག་ཕྱག་བཞི་ཞབས་གཉིས་པ། །
KAR SAL ZHAL CHIK CHAK ZHI ZHAP NYI PA
White and radiant, with one face, four arms and two legs.

དང་པོའི་ཕྱག་གཉིས་ཐུགས་ཀར་ཐལ་མོ་སྐྱུར། །
DANGPO'I CHAK NYI TUK KAR TALMO JAR
My first two hands are joined at my heart, and

འོག་མ་གཉིས་ཀྱིས་ཤེལ་སྤོང་བད་དཀར་བསྐྱམས། །
OK MA NYI KYI SHEL TRENG PAD KAR NAM
The lower two hold a crystal rosary and a white lotus,

དར་དང་རིན་ཆེན་རྒྱན་ལྗང་གི་ལྷོ་གྲུང་བཞུགས། །

DAR DANG RINCHEN GYAN DAN KYILTRUNG ZHUK
I wear silk and jewel ornaments and my seated legs are crossed.

སྤྱི་བོར་རྒྱ་མ་འོད་དཔག་མེད་པས་བརྒྱན། །

CHIWOR LAMA OD PAK ME PE GYAN
And adorning my crown is Lama Amitābha, Buddha of Boundless Light.

འཁོར་དུ་སངས་རྒྱས་བྱང་སེམས་སྤྱིན་ལྟར་གཉིབས། །

KHOR DU SANG GYE CHANG SEM TRIN TAR TIP
All around are buddhas and bodhisattvas gathered like clouds.

གནས་གསུམ་ཨོ་ཨུམ་རྩྭ་གི་འོད་ཟེར་གྲིས། །

NE SUM OM AH HUNG GI ODZER GYI
From the OM AH HUNG at my three centers streams out rays of light

ཡེ་ཤེས་ལྷ་ཚོགས་སྤྱན་དངས་གཉིས་མེད་བསྐྱེས། །

YESHE LHA TSOK CHEN DRANG NYI MED TIM
Inviting the hosts of wisdom deities, who dissolve indivisibly.

སུགས་དབུས་བད་ཚའི་གདན་ལ་ཡི་གེ་རྩིམ། །

TUK Ü PAD DE DAN LA YIGE HRI
In the center of my heart on a lotus and moon disc seat is the syllable HRI,

དེ་མཐར་སྤྲགས་ཀྱི་སྤོང་བས་བསྐོར་བ་ལས། །

DE TAR NGA K KYI TRENGWE KORWA LE
Surrounded by the mantra garland.

འོད་འཕྲོས་འཕགས་མཚོད་འགྲོ་ཀུན་སྤྱིབ་བ་སྦྱངས། །

OD TRO PAK CHOD DRO KUN DRIP PA JONG
From it light streams out, making offerings to the noble ones and purifying the obscurations of all beings.

ཞིང་ཁམས་ཐམས་ཅད་རི་པོ་ཏ་ལའི་ཞིང་། །

ZHING KHAM TAMCHAD RI PO TA LE ZHING
The whole environment becomes the realm of Mount Potala.

སྤང་བ་ཐམས་ཅད་སྤྲགས་ཇི་ཆེན་པོའི་སྤྱ། །

NANGWA TAMCHAD TUKJE CHENPO'I KU
All that appears is the form of the Great Compassionate One,

སྒྲ་གྲགས་ཐམས་ཅད་ཡི་གེ་བྲུག་པའི་གསུངས། །

DRA DRAK TAMCHAD YIGE DRUKPE SUNG
All sounds the speech of the six-syllable mantra,

བྲན་ཏོག་ཐམས་ཅད་སྣོད་ཉིད་སྣོད་རྗེའི་སྤྱུགས། །

DRAN TOK TAMCHAD TONG NYID NYINGJE'I TUK
And all thoughts the wisdom mind of emptiness and compassion.

འཛིན་མེད་བྱུང་བདལ་གཏུག་མའི་ངང་ནས་བརྗོད། །

DZIN MED KHYAP DAL NYUK ME NGANG NE DE
Out of the genuine nature, beyond grasping and all-pervading, I recite the mantra:

ཨོཾ་མ་ཎི་པེམེ་ཧུང་།

OM MANI PEME HUNG

Recite this six-syllable mantra, or, if you wish, by adding HRI, the seven-syllable mantra. Then, at some point, continue with:

རྗེེ་ རང་གི་སེམས་ལ་སེམས་ཀྱིས་ལྟོས། །

HRI RANG GI SEM LA SEM KYI TÖ
HRI. At my own mind, with mind, I look:

ངོས་བཟུང་མེད་བས་ནམ་མཁའ་འདྲ། །

NGO ZUNG MED PE NAMKHA DRA
With nothing to identify, it's just like space,

ཅི་ཡང་མ་མཐོང་སང་ངེ་བ། །

CHI YANG MA TONG SANG NGE WA
With nothing whatsoever to see, vividly clear,

ངོ་བོ་སྣོད་པ་ཉིད་དུ་གནས། །

NGOWO TONGPA NYID DU NE
In that essence, which is emptiness, I remain.

ཨོཾ་མ་ཎི་པེམེ་ཧུང་རྗེེ་།

OM MANI PEME HUNG HRI

སྟོང་བ་ཟང་ཐལ་ངང་ཉིད་ལས། །

TONGPA ZANG TAL NGANG NYID LE
Out of that experience of unimpeded emptiness

སྣང་བ་མ་འགག་ས་ལེ་བ། །

NANGWA MA GAK SA LE WA
Appearances arise, unobstructed and vividly clear,

ངེས་མེད་ཀུན་ཁྱབ་འདུས་མ་བྱས། །

RI MED KUN KHYAP DÜ MA CHE
Without bias, all-pervasive, uncompounded,

ངང་བཞིན་འོད་གསལ་ངོ་མཚར་ཆེ། །

RANGZHIN OD SAL NGOTSAR CHE
And with the nature of clear light – how wonderful!

ཨོཾ་མ་ཎི་པེམེ་ཧུང་ཧྲིཿ

OM MANI PEME HUNG HRI

གསལ་བཞིན་སྟོང་ལ་སྟོང་བཞིན་གསལ། །

SAL ZHIN TONG LA TONG ZHIN SAL
Clear yet empty, and empty yet clear,

གསལ་སྟོང་དབྱེར་མེད་བསམ་བཤེད་བྲལ། །

SAL TONG YERMED SAM JOD DRAL
Clarity and emptiness indivisible, beyond thought and expression—

ལྷན་སྐྱེས་གཉུག་མ་བདེ་ཆེན་འདི། །

LHAN KYE NYUKMA DECHEN DI
This innate, genuine state of perfect bliss,

ངེས་དོན་སྤྱན་རས་གཟིགས་དབང་ཡིན། །

NGE DON CHENREZIG WANG YIN
Is the ultimate Lord Avalokiteshvara.

ཨོཾ་མ་ཎི་པེམེ་ཧུང་ཧྲིཿ

OM MANI PEME HUNG HRI

Considering the meaning, recite the mantra. Finally dedicate the merit and recite verses of auspiciousness. I, Mipham, wrote this according to the meaning of the tantras, scriptures and pith instructions for Nāthavija's practice. May it be virtuous! Mangalam!

Translated by Ane Tsöndrü and Adam Pearcey, Rigpa Translations, 2015.

DEDICATIONS

SONAM DI YI TAMCHAD ZIKPA NYID
TOP NE NYE PE DRA NAM PAMJE SHING
KYE GA NA CHI BALONG TRUKPA YI
SIPE TSO LE DROWA DROLWAR SHOK

By this merit may I attain omniscience.
Having defeated the enemies, negativities,
May all beings be liberated from the ocean of existence,
With its stormy waves of birth, old age, sickness and death.

JAMPAL PAWO JITAR KHYENPA DANG
KUNTUZANGPO DE YANG DE SHIN TE
DE DAK KUN GYI JE SU DAK LOP CHING
GEWA DI DAK TAMCHAD RAP TU NGO

Just as the Bodhisattva Manjushri attained his realization,
And likewise Samantabhadra,
I shall train to follow in their footsteps
And dedicate all this merit toward the enlightenment of all beings.

LONG LIFE PRAYER FOR HIS HOLINESS DODRUPCHEN RINPOCHE

LU MED KYAP NE GYATSO'I CHIN TU YI
JIGME TUPTEN TRINLE PALBAR GYI
ZHAP PAD MI SHIK KALGYAR RABTAN NE
LAP CHEN TAN DRÖ ZHED DON TAR CHIN SHOK

Through the power of the ocean-like, unfailing sources of refuge,
May Jigme Thubten Trinle Palbar's
Lotus feet remain indestructible and stable for hundreds of aeons,
And may he accomplish his vast purpose for the teaching and for sentient beings.

LONG LIFE PRAYER FOR DZA KILUNG JIGME RINPOCHE

offered by Tulku Thondup

CHO YING TRÖPA DRALWE ZHING KHAM SU
CHO MED PEMA JUNG NE KHANDRO'I TSOK
NYING NE DAD PE SOLWA DEP LAK NA
TSE WE CHAN GYI ZIK ZHIN GONG SU SOL

In the basic space of phenomena, free of elaboration,
Immortal Padmasambhava and hosts of dakinis,
To you we pray with heartfelt devotion,
Please regard us with your loving gaze.

DÜ SUM GYALWE KHYEN TSE'I RANG ZUK CHE
DAK SOK KYE DRO'I TARWE LAM TON CHOK
JIGMED TANDZIN CHÖ KYI DRAK PA YI
ZHAP PAD DORJE'I CHÖ SU TAN PAR DZOD

Great embodiment of wisdom and compassion of buddhas past, present, and future,
Most sublime guide along the path of liberation, for us and all living beings,
May the lotus feet of Jigme Tendzin Chodrak
Remain stable with indestructible vajra qualities.

DZAM LING YANG PE TA DRU MA LÜ PA
ZAP SANG OD SAL DUD TSE'I CHÖ CHAR GYI
KAL ZANG CHE WE LO DRÖ PAD TSAL GYE
JIGMED GYALWE TANPA GYE GYUR CHIK

Within this infinite world, all that arises is
Profound and secret radiance, a rainfall of dharma nectar,
Nurturing a lotus garden of wisdom for innumerable fortunate disciples,
Champion of the Victorious One's teachings, may you flourish.

DRO GYUD CHAM DANG NYING JE YONG DROL TE
NANG SID DAKPE ZHING DU RANG SHAR NE
TSA GYUD LAME GONG LONG TRÖ DRAL NGANG
RIG TONG DOD ME YING SU SANG GYE SHOK

Completely liberating the minds of beings through love and compassion,
Naturally arising purity in the world of phenomenal appearances,
In the state of vast and unelaborate realization of our root and lineage lama,
May we awaken to buddhahood in the primordial space of empty awareness.

This long-life prayer was written for the fifth incarnation of the great siddha Jigme Ngotsar (Dza Kilung Rinpoche) by Ngawang Lobzang Dondrup Gyamtso (Tulku Thondup Rinpoche) at the request of disciples Jeanne Lepisto and Lila Wheeler on behalf of the global sangha.

May there be virtue!