

*Spontaneously Accomplishing
Desired Aims: An Abbreviated Way
to Perform the Meditation-Recitation
of Eleven-Faced Chenrezig*

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བྱ་ཚུལ་མདོར་བསྟུས་འདོད་དོན་ལྷོན་འགྲུབ་བཞུགས་སོ།།

By the Thirteenth Dalai Lama, Thubten Gyatso

FPMT

Education Services

Foundation for the Preservation of the Mahayana Tradition, Inc.
1632 SE 11th Avenue
Portland, OR 97214 USA
www.fpmt.org

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Set in Calibri 12/15, Century Gothic, Helvetica Light, Lydian BT, and Monlam Uni Ouchan 2.

Practice Requirements:

Anyone can do this practice. However, you are permitted to generate yourself as Eleven-Faced Chenrezig only if you have received:

- the initiation (*wang*) of Eleven-Faced Chenrezig (i.e. Thousand-Armed Chenrezig),
- or the initiation of any deity of performance, yoga, or highest yoga tantra and the subsequent permission (*jenang*) of Eleven-Faced Chenrezig,
- or the initiation of any deity of the tathagata or lotus types of action tantra and the subsequent permission of Eleven-Faced Chenrezig.

Otherwise, you should visualize Eleven-Faced Chenrezig above your head or in front of you.

Technical Note

Italics and a small font size indicate instructions and comments found in the Tibetan text and are not for recitation. Text not presented in bold or with no indentation is likewise not for recitation. Words in square brackets have been added by the translator for clarification. For example:

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].

A Guide to Pronouncing Sanskrit

The following six points will enable you to learn the pronunciation of most transliterated Sanskrit mantras found in FPMT practice texts:

1. ŚH and ṢH are pronounced similar to the “sh” in “shoe.”
2. CH is pronounced similar to the “ch” in “chat.” CHH is also similar but is more heavily aspirated.
3. Ṭ, ṬH, Ḍ, ḌH, Ṇ are retroflex letters and have no exact equivalent in English. These sounds are made by curling the tongue to the palate and correspond roughly to the sounds “tra” (Ṭ), aspirated “tra” (ṬH), “dra” (Ḍ), aspirated “dra” (ḌH), and “nra” (Ṇ).
4. All consonants followed by an H are aspirated: KH, GH, CH, JH, TH, DH, PH, BH. Note that TH is pronounced like the “t” in “target” (not like the “th” in “the”) and PH is pronounced like the “p” in “partial” (not like the “ph” in “pharaoh”).
5. Vowels with a dash above—Ā, Ī, Ū, Ṛī, and Ṛī— are elongated to approximately double the amount of time it takes to pronounce their nonelongated counterparts: A, I, U, Rī, and Ṛī.
6. Ṃ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. Ṛī is pronounced similar to the “ree” in “reed.” ṆG is pronounced similar to the “ng” in “king.”

To facilitate correct pronunciation, FPMT practice texts use a slightly modified version of the International Alphabet of Sanskrit Transliteration (IAST). For more information, please consult the FPMT Translation Services’ *A Guide to Sanskrit Transliteration and Pronunciation*, available online: <http://fpmt.org/wp-content/uploads/education/translation/A-Guide-to-Sanskrit-Transliteration-and-Pronunciation.pdf>

Spontaneously Accomplishing Desired Aims: An Abbreviated Way to Perform the Meditation- Recitation of Eleven-Faced Chenrezig

This is the way to perform the meditation-recitation of Eleven-Faced Lord of the Three Worlds,¹ the manifestation of the compassion of all the victorious ones. At the beginning, take refuge and meditate on the four immeasurables.

Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
DAG GI JIN SOG GYI PÄI SÖ NAM KYI
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

**I take refuge until I am enlightened
In the Buddha, the Dharma, and the Supreme Assembly.
By my merits of generosity and so forth,
May I become a buddha to benefit living beings. (3x)**

Four Immeasurables

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN PAR
GYUR CHIG / SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI
GYU DANG DRÄL WAR GYUR CHIG / SEM CHÄN THAM CHÄ DUG NGÄL
ME PÄI DE WA DANG MI DRÄL WAR GYUR CHIG / SEM CHÄN THAM
CHÄ NYE RING CHHAG DANG NYI DANG DRÄL WÄI TANG NYOM LA
NÄ PAR GYUR CHIG

**May all sentient beings have happiness and the causes of
happiness. May all sentient beings be free from suffering and**

the causes of suffering. May all sentient beings never be separated from the happiness that knows no suffering. May all sentient beings abide in equanimity, free of attachment and hatred for those held close and distant.

Self-Generation

Purify in emptiness:

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA
ŚHUDDHO 'HAṀ

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ RANG NYI CHÄN RÄ ZIG

**Everything becomes emptiness. From within emptiness,
I arise as Chenrezig.**

TÖN KÄI DA WÄI DANG DÄN TSA ZHÄL KAR
YÄ JANG YÖN MAR DEI TENG JANG MAR KAR
DEI TENG MAR KAR JANG WÄI ZHÄL SUM TENG
THRO ZHÄL NAG PO TRA SER GYEN DZE PA

**My root face is white, with the complexion of the autumn
moon.**

My right face is green; my left, red.

**Above these, my faces are green, red, and white. Above
these, they are red, white, and green.**

**Above these three faces is a wrathful black face with yellow
hair streaming upward.**

DEI TENG RIG DAG Ö PAG ME PÄI ZHÄL
TSUG TOR DANG DÄN TSA CHHAG DANG PO NYI
THUG KAR THAL JAR NYI PÄ TRENG WA DANG
SUM PÄ CHHOG JIN ZHI PÄ KHOR LO NAM

**Above it is the face of Amitabha, lord of the buddha family,
with a crown protrusion.**

My first two main hands are folded at my heart.

My second right hand holds a rosary,

**The third grants the sublime realization, and the fourth
holds a wheel.**

YÖN NYI PÄ KAR DAB GYÄ SUM PA YI
 RIL WA CHI LUG ZHI PÄ DA ZHU NAM
 ZHAB NYI NYAM PÄI TAB ZHENG RI DAG KYI
 PAG PÄ NU MA YÖN KAB RIN CHHEN DANG

**My second left holds an eight-petaled white lotus;
 The third, a round pot; and the fourth, a bow and arrow.
 I am standing with my two legs in the posture of
 equanimity.
 An antelope skin covers my left breast.**

TSHÄN PEI GYÄN DÄN Ö ZER THA YÄ THRÖ
 NÄ SUM DRÜ TSHÄN THUG KÄI HUM YIG LÄ
 Ö THRÖ SANG GYÄ SÄ CHÄ KOR WA YI
 RANG ZHIN NÄ NÄ CHÄN DRANG SHEG SU SÖL

**I have ornaments of jewels and of the signs and
 exemplifications. I radiate infinite rays of light.
 My three places are marked with the grain² syllables.
 From the HŪṂ at my heart, light radiates,
 Invoking the buddhas surrounded by their sons from their
 natural abode. Please come here.**

They absorb inseparably with:

JAḤ HŪṂ BAM HOḤ

Offerings to the Self-Generation

Blessing the Offerings

OM PADMĀNTAKṚIT HŪṂ PHAṬ

OM SVABHĀVA ŚHUDDHĀḤ SARVA DHARMĀḤ SVABHĀVA
 ŚHUDDHO 'HAṂ

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ DHRUM LÄ RIN PO
 CHHEI NÖ YANG SHING GYA CHHE WA NAM KYI NANG DU OM Ö DU
 ZHU WA LÄ JUNG WÄI CHHÖ YÖN / ZHAB SIL / ME TOG / DUG PÖ /

MAR ME / DRI / ZHÄL ZÄ / RÖL MO NAM RANG ZHIN TONG PA / NAM
PA SO SÖI NAM PA CHÄN / JE LÄ ZAG PA ME PÄI DE WA KHYÄ PAR
CHÄN TER WAR GYUR

Everything becomes emptiness. From within emptiness, from BHRUMs come vast and expansive precious vessels, in which are OMs. The OMs melt into light and become drinking water, water for bathing the feet, flowers, incense, lights, perfume, food, and music. Their nature is emptiness; their aspect is that of the individual offerings; and their function is to bestow special uncontaminated bliss.

OM ARGHAM ÄH HÜM	<i>(drinking water)</i>
OM PÄDYAM ÄH HÜM	<i>(water for bathing the feet)</i>
OM PUŞHPE ÄH HÜM	<i>(flowers)</i>
OM DHÜPE ÄH HÜM	<i>(incense)</i>
OM ÄLOKE ÄH HÜM	<i>(lights)</i>
OM GANDHE ÄH HÜM	<i>(perfume)</i>
OM NAIVIDYA ÄH HÜM	<i>(food)</i>
OM ŞHAPTA ÄH HÜM	<i>(music)</i>

Presenting the Offerings

OM ÄRYA LOKEŞHVARA SAPARIVÄRA ARGHAM PRATÍCCHHA SVÄHÄ	<i>(drinking water)</i>
OM ÄRYA LOKEŞHVARA SAPARIVÄRA PÄDYAM PRATÍCCHHA SVÄHÄ	<i>(water for bathing the feet)</i>
OM ÄRYA LOKEŞHVARA SAPARIVÄRA PUŞHPE PRATÍCCHHA SVÄHÄ	<i>(flowers)</i>
OM ÄRYA LOKEŞHVARA SAPARIVÄRA DHÜPE PRATÍCCHHA SVÄHÄ	<i>(incense)</i>
OM ÄRYA LOKEŞHVARA SAPARIVÄRA ÄLOKE PRATÍCCHHA SVÄHÄ	<i>(lights)</i>
OM ÄRYA LOKEŞHVARA SAPARIVÄRA GANDHE PRATÍCCHHA SVÄHÄ	<i>(perfume)</i>

OM ĀRYA LOKEŚHVARA SAPARIVĀRA NAIVIDYA
PRATĪCCHHA SVĀHĀ *(food)*

OM ĀRYA LOKEŚHVARA SAPARIVĀRA ŚHAPTA
PRATĪCCHHA SVĀHĀ *(music)*

Praise

DÜ SUM DE WAR SHEG PA CHHÖ KYI KU
DRO DRUG SEM CHÄN YONG LA CHÄN RÄ ZIG
NAM KHA TA BUR KHYAB PÄI CHU CHIG ZHÄL
ZI JI Ö PAG ME LA CHHAG TSHÄL TÖ

**Dharmakaya of the sugatas of the three times;
Eyes seeing all the sentient beings of the six realms;
The eleventh face as pervasive as space;
To you, magnificent Amitabha, I prostrate and offer praise.**

Visualization for the Mantra Recitation

RANG GI NYING GAR DA KYIL TENG HRIH KAR
DE LÄ Ö TRÖ GYÄL WA SÄ CHÄ CHHÖ
JIN LAB NAM PA BU GA SO SO NÄ
ZHUG PÄ LÜ NGAG YI KYI DRIB PA JANG

**At my heart is a moon mandala on which is a white HRĪḤ.
Rays of light radiate from it, presenting offerings to
the victorious ones and their sons.
Their blessings enter me through all my pores,
Purifying the obstructions of my body, speech, and mind.**

LAR YANG Ö THRÖ RIG DRUG SEM CHÄN LA
PHOG PÄ DRIB JANG PHAG PÄI SA LA GÖ

**Once again rays of light radiate, striking the sentient beings
of the six realms.
Their obstructions are purified and they are led to the state
of Arya Chenrezig.**

Six-Syllable Mantra

Recite as many mantras as possible.

OM MAṆI PADME HŪM

Hundred-Syllable Mantra

Make amends with:

OM PADMASATVA SAMAYA / MANUPĀLAYA / PADMASATVA
TVENOPATIṢṬHA / DṚIḌHO ME BHAVA / SUTOṢHYO ME
BHAVA / SUPOṢHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDDHIM ME PRAYACCHHA / SARVA KARMASU CHA
ME / CHITTAṆ ŚHRĪYAṆ KURU HŪM / HA HA HA HA HOḤ /
BHAGAVAN SARVA TATHĀGATA / PADMA MA ME MUṆCHA /
PADMA BHAVA / MAHĀ SAMAYASATVA ĀḤ (3x)

Offerings and Praise

Present offerings and offer praise like before:

OM ĀRYA LOKEŚHVARA SAPARIVĀRA ARGHAM
PRATĪCCHHA SVĀHĀ (*drinking water*)

OM ĀRYA LOKEŚHVARA SAPARIVĀRA PĀDYAṆ
PRATĪCCHHA SVĀHĀ (*water for bathing the feet*)

OM ĀRYA LOKEŚHVARA SAPARIVĀRA PUṢHPE
PRATĪCCHHA SVĀHĀ (*flowers*)

OM ĀRYA LOKEŚHVARA SAPARIVĀRA DHŪPE
PRATĪCCHHA SVĀHĀ (*incense*)

OM ĀRYA LOKEŚHVARA SAPARIVĀRA ĀLOKE
PRATĪCCHHA SVĀHĀ (*lights*)

OM ĀRYA LOKEŚHVARA SAPARIVĀRA GANDHE
PRATĪCCHHA SVĀHĀ (*perfume*)

OM ĀRYA LOKEŚHVARA SAPARIVĀRA NAIVIDYA
PRATĪCCHHA SVĀHĀ (*food*)

OM ĀRYA LOKEŚHVARA SAPARIVĀRA ŚHAPTA
PRATĪCCHHA SVĀHĀ *(music)*

Praise

DÜ SUM DE WAR SHEG PA CHHÖ KYI KU
DRO DRUG SEM CHÄN YONG LA CHÄN RÄ ZIG
NAM KHA TA BUR KHYAB PÄI CHU CHIG ZHÄL
ZI JI Ö PAG ME LA CHHAG TSHÄL TÖ

**Dharmakaya of the sugatas of the three times;
Eyes seeing all the sentient beings of the six realms;
The eleventh face as pervasive as space;
To you, magnificent Amitabha, I prostrate and offer praise.**

Dedication

GE WA DI YI NYUR DU DAG
CHÄN RÄ ZIG WANG DRUB GYUR NÄ
DRO WA CHIG KYANG MA LÜ PA
KHYE KYI SA LA GÖ PAR SHOG

**Due to this virtue, may I quickly
Become the powerful Chenrezig
And lead all living beings
Without exception to that state.**

Recite the hundred-syllable mantra and so forth and request forgiveness:

Hundred-Syllable Mantra

OM PADMASATVA SAMAYA / MANUPĀLAYA / PADMASATVA
TVENOPATIŚHṬHA / DRIDHO ME BHAVA / SUTOŚHYO ME
BHAVA / SUPOŚHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDDHIM ME PRAYACCHHA / SARVA KARMASU CHA
ME / CHITTAṀ ŚHRĪYAṀ KURU HÜṀ / HA HA HA HA HOḤ /
BHAGAVAN SARVA TATHĀGATA / PADMA MA ME MUÑCHA /
PADMA BHAVA / MAHĀ SAMAYASATVA ÄḤ (3x)

Requesting Forgiveness

MA NYE YONG SU MA SHE DANG
 GANG YANG NÜ PA MA CHHI PÄ
 DI NI JA WA GANG GYI PA
 DE KÜN KYÖ KYI DZÖ DZE RIG

**Whatever I have done here
 Due to not finding materials
 Or lacking understanding or ability,
 Please be patient with all this.**

Absorption of the Exalted Wisdom Beings

YE SHE PA GYE ZHIN DU RANG LA THIM PAR GYUR
The exalted wisdom beings happily absorb into me.

Verse of Auspiciousness

NYIN MO DE LEG TSHÄN DE LEG
 NYI MÄI GUNG YANG DE LEG SHING
 NYIN TSHÄN TAG TU DE LEG PÄI
 KÖN CHHOG SUM GYI TRA SHI SHOG

**May there be the auspiciousness of the Three Jewels that is
 Happiness and excellence in the day, happiness and
 excellent at night,
 Happiness and excellence at noon,
 And continual happiness and excellence both day and night.**

Colophons

Original Colophon:

Spoken by the Shakyai Gejong Thubten Gyatso in accordance with the wish of his master of ceremonies, Yeshe Damcho.

Publisher's Colophon:

Translated from thub bstan rgya mtsho, *spyān ras gzigs bcu gcig zhal gyi bsgom bzlas bya tshul mdor bsduṣ 'dod don lhun 'grub bzhugs so*, s.l.; s.n., s.d. Translation reviewed by Joona Repo and edited by FPMT Education Services team, June 2020.

Notes:

1. Skt. Trilokanātha.
2. The grain syllables (Tib. *'bru*) are OM AH HŪM.

Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or bum will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ॐ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪḤ or the *Heart Sutra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



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The Foundation for the Preservation of the Mahayana Tradition (FPMT) is an organization devoted to preserving and spreading Mahayana Buddhism worldwide by creating opportunities to listen, reflect, meditate, practice, and actualize the unmistakable teachings of the Buddha and, based on that experience, spreading the Dharma to sentient beings.

We provide integrated education through which people's minds and hearts can be transformed into their highest potential for the benefit of others, inspired by an attitude of universal responsibility and service. We are committed to creating harmonious environments and helping all beings develop their full potential of infinite wisdom and compassion.

Our organization is based on the Buddhist tradition of Lama Tsongkhapa of Tibet as taught to us by our founder, Lama Thubten Yeshe and our spiritual director, Lama Thubten Zopa Rinpoche.



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Foundation for the Preservation of the Mahayana Tradition, Inc.

1632 SE 11th Avenue, Portland, OR 97214, USA

+1 (503) 808-1588

www.fpmt.org

onlinelearning.fpmt.org

shop.fpmt.org



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