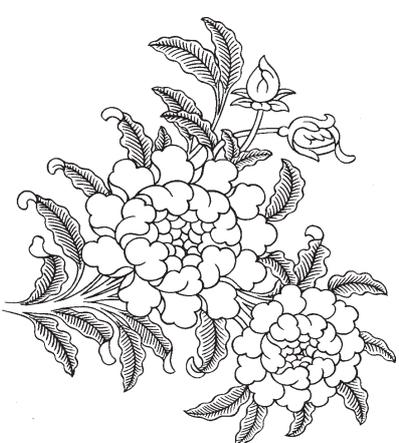


# *Mantras of the Great Compassionate One*



*with commentary by  
Lama Zopa Rinpoche*





SVAHA / PAMA HASTA BYAGHIRA CHARMANI  
PASANAYA SVAHA / LOKESHVARAYA SVAHA / MAHA  
LOKESHVARAYA SVAHA / SARVA SIDDHESHVARAYA  
SVAHA / RAKSHA RAKSHA MAM SVAHA / KURU  
RAKSHA MUDRANTHAM SVAHA / NAMO BHAGAVATE  
/ ARYA AVALOKITESHVARAYA / BODHISATTVAAYA /  
MAHASATTVAAYA / MAHAKARUNIKAYA / SIDYANTUME  
MANDRA PADANI SVAHA



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### *Practice Requirements*

Anyone with faith can do this practice.

However, to generate oneself as the Great Compassionate One as described in the section, “How to Recite the Long Dharani,” a great initiation of Thousand-Arm Chenrezig is required.



*Colophon:*

Checked against the Tibetan by Ven. Constance Miller, Taos, New Mexico, April 2003.

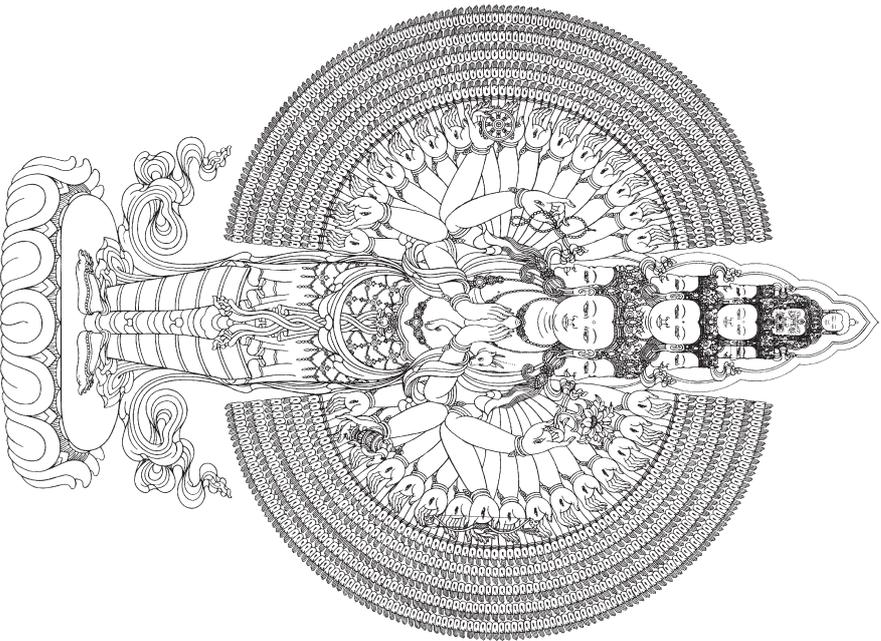


LAMBA PRALAMBA PILOBA / MAHASIDDHA BIRYA  
 DHARA / BALA BALA MAHABALA / MALA MALA MAHA  
 MALA / CHALA CHALA MAHA CHALA / KRISHNA  
 VARNA KRISHNA PAKSHA / KRISHNA PASHA / NINGHA  
 TANA / HE PADMA HASTA / CHARA CHARA  
 NISHCHARE SHVARE / KRISHNA SARVA KRITAYA  
 JÑOPABITA / EH HYE HI MAHA PARAHA MUKHA  
 TRIPURA DAHANE SHVARA / NARAYANA BALA RUPA  
 VESHA DHARA HE NILAKANTHA / EH HYE HI / MAHA  
 HALA HALA VISHA NIRJITA LOKASYA / RAGA VISHA  
 VINA SHANAM / DVESHA VISHA VINA SHANAM /  
 MOHA VISHA VINA SHANAM / NIRMO KSHANA HULU  
 HULU / MUÑCHA MUÑCHA / MUHU MUHU / RAHULA  
 RAHULA / HALA HALA HARE MAHA PADMA NABHI /  
 SARA SARA / SIRI SIRI / SURU SURU / BUDDHYA  
 BUDDHYA / BODHAYA BODHAYA / BODHAYA  
 AMITABHA NILAKANTHA / EH HYE HI NILAKANTHA /  
 EH HYE HI BAMA STHITA MAHA SIMHA MUKHA / HASA  
 HASA / MUÑCHA MUÑCHA MAHA TTA TTA HASYA /  
 EH HYE BHO BHO MAHA SIDDHA YOGI SHVARA  
 BHANA BHANA / BACHA SADHAYA SADHAYA / VIDYAMI  
 SMARA SMARA TVAM / HE BHAGAVANATALOKA  
 VILOKA TVAM / TATHAGATANAM / DADATIME  
 DARSHANA KAMASYA DARSHANAM / BRASADHAYA  
 ME SVANA / SIDDHAYA SVANA / MAHA SIDDHAYA  
 SVANA / SIDDHA YOGI SHVARAYA SVANA /  
 NILAKANTHA SVANA / BARAHA MUKHAYA SVANA /  
 MAHA BARAHA MUKHAYA SVANA / NARA SIMHA  
 MUKHAYA SVANA / MAHA NARA SIMHA MUKHAYA  
 SVANA / VAJRA HASTAYA SVANA / MAHA VAJRA  
 HASTAYA SVANA / SIDDHA VIDYADHARAYA SVANA /  
 MAHA SIDDHA VIDYADHARAYA SVANA / PADMA  
 HASTAYA SVANA / MAHA PADMA HASTAYA SVANA /  
 KRISHNA SARVA KRITAYA JÑOPABITAYA SVANA /  
 MAHA MALA MUKUTA DHARAYA SVANA / CHAKRAYU  
 BHADHARAYA SVANA / SHAMKHA SHABDANI NNA  
 DANA KARAYA SVANA / BODHANA KARAYA SVANA /  
 BAMA SKANDHA DESHASTHITA KRISHNA JINAYA

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*Line drawing of Thousand-Arm Chenrezig by Robert Beer.*



## The Longest Compassionate Buddha Mantra



NAMO RATNA TRAYAYA / NAMA ARYA  
 AVALOKITESHVARAYA / BODHISATTVAYA /  
 MAHASATTVAYA / MAHAKARUNIKAYA / TADYATHA /  
 OM SARVA BANDHANA CCHE DANA KARAYA / SARVA  
 PAPA SAMUDRO CCHO SHANA KARAYA / SARVA  
 BYADHI PRASHAMANA KARAYA / SARVA ITYU PADRA  
 BABI NASHANA KARAYA / SARVA BHAYE SHUCHARNA  
 KARAYA / TA SYA / NAMA SKRI TYA IDAM ARYA  
 AVALOKITESHVARAYA / TAVA NILAKANTHA MAPA  
 RAMA HRIDAYA MAPARTTA YISHYAMI /  
 SARVARTHASADHANAM / SHUBHA CHETANAM /  
 SARVA BHUTANAM / PAPA MARGA VISHVA DHAKAM /  
 TADYATHA / ALOKE / ADHIPATI / LOKA ATIKRANTE /  
 EH HYE HI / MAHA BODHISATTVA / HE BODHISATTVA  
 / HE MAHA BODHISATTVA / HE PRIYA BODHISATTVA /  
 HE MAHAKARUNIKA MAHA SMARA HRIDAYANA / EH  
 HYE HI / ARYA AVALOKITESHVARAYA / PARA MAMAI  
 TRI CHITTA KARUNIKA KURU KURU / KARMA  
 SADHAYA SADHAYA / VIDYANA DEHI DEHI / ME ARAM  
 GAMAM GAMA BIHAM GAMA / SIDDHA YOGI SHVARA  
 DUHU DUHU BIRYANATE MAHA BIRYANATE / DHARA  
 DHARA / DHARENDRE SHVARA / CHALA CHALA  
 BIMALA MURTE ARYA AVALOKITESHVARA / JINA  
 KRISHNA JATA / MUKUTA / ALAM KRITASHARIRA /



# The Short Mantra of the Great Compassionate One

ॐ नमो भगवते वासुदेवाय

OM MANI PÄDME HUM



Line drawing of Four-Arm Chenrezig by Robert Beer.



## Benefits of Chenrezig's Mantra



The benefits of reciting the Compassion Buddha mantra are infinite, like the limitless sky.

Even if you don't have much intellectual understanding of Dharma, even if the only thing you know is OM MANI PADME HUM, still the happiest life is one lived with an attitude free of the eight worldly concerns. If you live your life with the pure attitude free of attachment clinging to this life and simply spend your life chanting OM MANI PADME HUM — this six-syllable mantra that is the essence of all Dharma — that's the purest Dharma.

It looks very simple, very easy to recite. But if you think of the benefits, it's not at all simple. Here, I'd like to mention just the essence of its infinite benefits.

Reciting the Compassion Buddha mantra just once completely purifies the four defeats of breaking the four root vows of self-liberation and the five uninterrupted negative karmas.<sup>1</sup> It can purify any heavy negative karma that one has collected. One great pandit, a fully ordained monk, broke all four root vows. With much regret, he then recited Compassion Buddha's mantra. After his death, when he was in front of Yama because of his heavy negative karma, Chenrezig, Hayagriva, and many other deities immediately protected him, and he went to a pure land. There are many such stories. Reciting this mantra can purify any heavy negative karma.

Even by reciting OM MANI PADME HUM one time, you collect the same merit as having made offering to an inconceivable number of buddhas. You will see Buddha's face at the time of your death, and at the end of this life you will be born in whichever buddha's pure land that you wish.



It is also mentioned in the tantras that by reciting this mantra you achieve the four qualities of being born in the Amitabha Buddha pure land and other pure lands; at the time of death, you see Buddha and lights appearing in the sky; the devas make offerings to you; and you are never reborn in the hell, hungry ghost, or animal realms. You will be reborn in the pure land of Buddha or as a happy transmigratory being.

Another text also mentions that if you recite just ten malas of OM MANI PADME HUM each day, if you go swimming, the water that touches your body will get blessed, and all the billions of sentient beings in the ocean, river, or lake in which you swam will be purified. So it's unbelievably beneficial; you save the animals in that water from the most unbelievable suffering of the lower realms. Anybody who drinks that water or is touched by it won't be reborn in the lower realms.

When such a person walks down a road and the wind touches his or her body and then goes on to touch insects, their negative karma is purified, and they will receive a good rebirth. Similarly, when such a person does massage or otherwise touches others' bodies, those people's negative karma also gets purified.

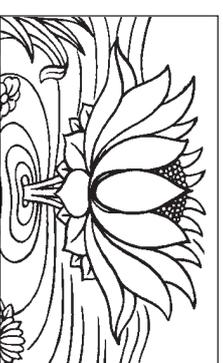
Such a person becomes meaningful to behold; when one is seen or touched, it becomes a means of liberating other sentient beings. This means that even the person's breath touching the bodies of other sentient beings purifies their negative karma.

Also, if you recite ten malas of OM MANI PADME HUM every day, it is said that up to seven generations of your descendants won't be reborn in the lower realms. The reason for this is that due to the power of mantra, your body is blessed by reciting the mantra and by visualizing your body in form of the holy body of Chenrezig. Therefore, the body becomes so powerful, so blessed that this affects the consciousness up to seven generations and has the effect that if you die with a non-virtuous thought, you will not be reborn in a lower realm.

When a person dies who has recited ten malas of OM MANI PADME HUM every day, if he or she is cremated, the smoke from the fire will purify the negative karma of any sentient being who smells or is touched

Then, light beams are emitted from the Compassion Buddha's heart and think that you receive all the blessings of the Compassion Buddha and all the qualities within yourself. Then, if you have received the great initiation of the Compassion Buddha in the past, you can generate yourself into the Compassion Buddha. You can visualize yourself becoming the Compassion Buddha. Also you can visualize the same thing - all the blessings and qualities of the Compassion Buddha are received within every sentient being and they all become Compassionate Buddhas.

At the end, when you have finished however many numbers of mantras you want to recite, then this Compassion Buddha is extremely pleased with you that you are doing practice - purifying all the negative karmas, collecting extensive merit, and developing compassion, bodhicitta, wanting to serve all sentient beings, cherishing other sentient beings. This makes the Compassionate Buddha so happy and then he absorbs into oneself; or, if you haven't received initiation, the Buddha melts into light and absorbs into the center of your two eyebrows, is absorbed and blesses your body, speech, and mind. Thank you very much.



#### Colophon:

Original teaching given by Lama Zopa Rinpoche in Taiwan, February/March 2001. Transcribed by Mr. Lim Yew Kuan of Amitabha Buddhist Center in Singapore. Edited by Kendall Magnusson, FPMT Education Services, December 2004. This teaching is found on the audio CD, *Mantras of the Great Compassionate One*, Track 1, available from [www.fpmt.org/shop](http://www.fpmt.org/shop).



Buddha. This instruction came from Amitabha Buddha to one Nyingmapa Lama. Amitabha Buddha appeared like the size of a mountain to this lama – his name might have been “Migyu Dorje” – then gave this instruction, this meditation, recitation, this stanza that describes the visualization to do.

Recite this: “I prostrate to Buddha Amitayus. I prostrate to the Tathagatha, the Savior, Amitabha Buddha.”

Then, recite for one mala the mantra from the Tibetan text, (?),  
OM AMI DHE WA HRH.

The mantra shows that the path is contained in the meaning of the name, “Amitabha.” By actualizing the path, your ordinary body, speech, and mind get purified. Then your body, speech, and mind become transformed into Amitabha Buddha’s vajra holy body, vajra holy speech, and vajra holy mind. This is what is signified by the OM, which consists of three sounds: OM, AH, and HUM, which signifies Amitabha and his holy mind. Chant like this for one mala.

Then, at the end say: “May I be born in Amitabha’s pure land!”

It is said that if you do this practice every day, at the time of death, when it is time to die, you will have no difficulty. Like a bird flying away, it is so easy to fly – you can fly, you can go to Amitabha’s pure land.

After that, visualize the Compassion Buddha of a Thousand Arms (Avalokateshvara, the Great Compassionate One) emitting light rays that enter into your body and mind, purifying all the sicknesses belonging to all the defilements. While you are chanting the mantra, do this meditation. So, you begin the mantra with this visualization. Then when the mantra is completed, all these [light rays] completely purify your mental continuum and it becomes completely pure. Then, the same thing happens to all other sentient beings. All the disease, spirit harms, and all the mental defilements are completely purified.



by it so that being will not be reborn in the lower realms. Since even the shadow of such a person purifies the negative karma of any person, animal, or insect that it touches, there is no doubt that anybody who touches that person purifies their negative karma and is liberated from the lower realms. They are also able to go to a pure land, such as the Amitabha pure land.

Because of the power of mantra, when there is danger of attack from a vicious animal or poisonous snake, one won’t be harmed if one recites this mantra. Reciting this mantra stops the danger of being attacked in wars or by enemies and of being robbed. By relying upon the Compassion Buddha’s mantra, you are freed from the danger of being punished by a king or in a court case. You are also not harmed by poisons. Also, a pregnant woman who does the practice of Compassion Buddha or simply recites Compassion Buddha’s mantra will be able to give birth comfortably, without severe pain. Also, one will be protected from the harm of black magic and evil mantras.

If intense desire or another strong delusion arises, chanting this mantra will naturally pacify it. Also, reciting the mantra and then blowing or spitting on sites of inflammation or infection can heal various sicknesses.

These are just some of the basic benefits of reciting this mantra and of doing Nyung Näs.

If you recite six or seven million OM MANI PADME HUMs, your saliva has much power to heal. You can then heal any kind of sickness. You can bless water or blow on butter or [hand] cream, which can be applied to the site of pain, or the water can be drunk for internal sicknesses. You can heal even by blowing on someone. Not only can you heal sicknesses but you can also perform various activities to help other sentient beings by stopping their problems. You can perform the activities of peace, increase, control, and wrath. You can also easily make or stop rain. All these various activities to benefit others happen incidentally. They are not the main goal. The main goal is to achieve enlightenment and then liberate sentient beings from their suffering and bring them to enlightenment, but these other benefits, such as the ability to heal, happen incidentally.



Even if you know the teachings on how to meditate on bodhichitta, you still need to receive the special blessings of the deity, Compassion Buddha. You receive these by doing the meditation and recitation of Chenrezig. Therefore, recitation of OM MANI PADME HUM is one way to actualize bodhichitta – to transform your mind into bodhichitta and make your meditation on bodhichitta effective.



#### Colophon:

Extracted from *Ardice and Practices for Death & Dying for the Benefit of Self and Others*. Teachings by Lama Zopa Rinpoche. Edited by Ven. Connie Miller.



## How to Recite the Long Dharami



from *Lama Zopa Rinpoche*

This mantra is called, “The Mantra Which Extensively Completes the Thought of Great Compassion That Has No Resistance.” This has benefits like the limitless sky and is unbelievably powerful for purification – especially if you recite it at nighttime. If you recite this mantra seven times, it purifies 800 million eons of negative karma. So, the benefit – how powerful it is – is just amazing! Therefore, it is a great loss if one doesn’t get to recite this mantra for one day. During that first night of not reciting this mantra, you will have lost so many times the skies of merit and unbelievably powerful purification – 800 million eons of negative karma purified – that you could have gotten in just one night by reciting this mantra seven times.

### *The Way to Practice*

The Compassion Buddha has explained the correct and effective way to recite this mantra and practice. First, generate strong compassion towards all sentient beings – who are suffering unimaginably. You can think of the sufferings of each realm as it is explained in the Lam-rim texts, the outlines of the sufferings of each realm. Then, there are the general sufferings of samsara – six types of suffering, four types, and three types – you can think like that. Also, think about the evolution of samsara through the twelve dependent links. So, the first thing is for there to be strong compassion towards beings.

Then, reflect on Amitabha Buddha. You can do this practice in an even more effective way by remembering and meditating on Amitabha