The Bodhisattvas Manjushri, Chenrezig and Vajrapani are the three deities of great protection. Together the three are very strong and powerful. Wherever images of the three are placed together and faithfully prayed to, protection from negative influences, peacefulness and harmony prevail. If the images of the deities are placed in a stupa, above a house or over a doorway, those who enter the house receive the blessings and protection of the three deities. If the images are placed on top of a mountain, that country will be free from strife and famine, and the inhabitants will live peacefully with each other. Fear from harm of earth, wind, rain, or water is completely dispelled by devotion to the three deities. The sutras, tantras and astrology books say that meditations on these three Bodhisattvas completely dispel harm from all illnesses of body, speech and mind, and all misfortunes. Faithful recitation of the deities’ mantras, visualization, and circumambulation of the three deities purifies the ignorance, the hatred and the greed of past lives, such devotions free one from the sufferings of samsara in this lifetime—which is then blessed with longevity, peace and prosperity—and one is assured of a future birth in the pure land of Dewachen.
In the Buddha, Dharma and Sangha, I take refuge respectfully and continually.

All beings, my mothers, I will establish in the position of Buddhahood. Repeat three times

Now think with conviction, “I and all beings are under the protection of the Buddha, Dharma and Sangha.”

Visualization: Above the crown of the head (of myself and all others) on a lotus and mood disk abides the sublime four-armed divinity, Chenrezig.

The Sublime Chenrezig thus invoked, myself and all other beings, with one voice and with single pointed concentration, supplicate thus: “O, Sublime One! We are in your hands, confidently surrendering to you and abandoning all other means. We beseech you to free us from the six realms of samsara, and to lead us to the attainment of Full Buddhahood.”
JO-WO KYÖN-GYI MA-GO KU-DOK KARI/ ZOK-SANG GYE-KYI U-LA GYEN/
We pray to you, O, Chenrezig, Lord of whitest color, unsullied by any faults.

THUK-JEI CHEN-GYI DRO-LA ZIG/ CHEN-RE ZIG-LA SOL-WA DEB/
With the Perfect Buddha (Amitabha) adorning your crown, you look upon each being with limitless compassion

 büṣha Ṛṣā-vajrā
OM MANI PADME HUNG/
Repeat the mantra as many times as possible

Dedication Prayer: Join the hands in prayer and visualize Chenrezig as clearly as possible
While saying the following melodious prayer, let your mind be one-pointedly focused on
the compassionate thought of liberating all beings from their sufferings

KYE-MA KYI-HU MI-TAK KHOR-WAY CHÖ/ THAR-ME LE-KYI GYA-TSO DO-RING DIR/
All phenomena in samsara are impermanent. Alas for all beings, tormented by the effects of their own actions in

 büṣha Ṛṣā-vajrā
OM MANI PADME HUNG/ OM MANI PADME HUNG/

 büṣha Ṛṣā-vajrā
LE-KYI NAR-WAY DRO-NAM NYING-RE JE/ DUG-NGEL GYA-TSO KEM-PAR JYIN-GYI LOB/
this deep ocean of inescapable karma, we have great compassion.
Bestow your blessing to dry up this vast ocean of misery

 büṣha Ṛṣā-vajrā
OM MANI PADME HUNG/ OM MANI PADME HUNG/
MA-RIG LE-KYI NAR-WAY DRO-WA NAM/ DE-WA DO-CHIR DUG-NGEL LE-LA JOR/
Sentient beings are tormented by the results of their ignorant activities. Although they desire happiness, they

 OM MANI PADME HUNG/ OM MANI PADME HUNG/

THAB-ME KHE-PAY DRO-NAM NYING-RE JE/ NYON-MONG LE-DRIB DAG-PAR JYIN-GYI LOB/
engage in activities that lead to misery. Alas, for all beings whose methods are so inadequate, we have great compassion. Bestow your blessings to remove all of their obstacles to knowledge and liberation

 OM MANI PADME HUNG/ OM MANI PADME HUNG/

DAG-DO ZUNG-ZIN CHING-WAY TSON-RA DIR/ RI-DAG GYA-TSHU LAR-YANG JUG-PA TAR/
Into the prison, whose chains are the obsessive clinging to a “self”, beings enter again and again, like animals

 OM MANI PADME HUNG/ OM MANI PADME HUNG/

 MA-RIG TI-MUK CHEN-NAM NYING-RE JE/ KHOR-WA DONG-NE TRUK-PAR JYIN-GYI LOB/
returning to a trap. Alas, for beings so caught up in the gloom of ignorance, we have great compassion. Bestow your blessings to completely clear out samsara from its very depths!

 OM MANI PADME HUNG/ OM MANI PADME HUNG/
Beings go from one life to another in the six realms of inescapable karma, revolving as if caught in a whirlpool.

Alas, for these poor wanderers in samsara which has no escape, we have great compassion. Bestow your blessing to seal off the doors to birth in the lower realms.

The miseries of birth, old age, sickness and death! No matter how often they see them, beings accept them without regret.

out becoming alarmed, thus exhausting their lives of endowment and opportunities in distraction and idleness. Bestow your blessing that they realize impermanence and death.
Not comprehending impermanence and the lack of anything truly reliable, beings remain craveingly attached to this world of samsara. For beings who, by their very nature, desire happiness but spend their lives in unsatisfying pursuits, bestow your blessing that they may turn away from samsara.

This inanimate world is impermanent, passing away through destruction by fire or water. The animate world of living beings is impermanent, passing away through separation of body and mind. Even the seasons—summer, winter, fall and spring—show impermanence. Bestow your blessing that all beings realize the necessity of turning away from this
Last year, this year, the seasons, early and late, day and night, moment after moment, time does not abide

Considering this well, one realizes the steady approach of one’s own death.

Bestow your blessing to enable resolute and diligent practice.

This life of endowments and opportunities is so very hard to obtain. But, alas, beings have nothing to show for it

when death’s final sickness arrives before Dharma has been taken to heart!

Bestow your blessing that we may fully realize that there is no time to waste.
KYE-MA KYI-HU PAG-CHOG CHEN-RE-ZIG/ GYEL-WA KYE-LA TSE-WAY THUG-NGA WAY/
Please, O Sublime Lord Chenrezig, Victorious Master of the very heart of loving kindness. Bestow your blessing

 Lama Ke-ka Je-dan Nyo-kun: OM MANI PADME HUNG/ OM MANI PADME HUNG/

DAG-SOG RIG-DRUG KHOR-WAY DUG-NGEL LE/ DA-TA NYI-DU THAR-WAR JYIN-GYI LOB/
to immediately release myself and all others from the miseries of existence in the six realms

Lama Ke-ka Je-dan Nyo-kun: OM MANI PADME HUNG/ OM MANI PADME HUNG/

GE-WA DI-YI NYUR-DU DAG/ CHEN-RE ZIG-WANG DRUB-GYUR CHIG/
By this virtue may I quickly realize the state of Chenrezig.

Lama Ke-ka Je-dan Nyo-kun: OM MANI PADME HUNG/ OM MANI PADME HUNG/

DRO-WA CHIG-KYANG MA-LU PA/ DE-YI SA-LA GO-PAR SHOG/
and may all sentient beings, without exception attain the glorious state of Chenrezig.

Say other dedication prayers.
The Six Syllable Mantra is the king of mantras. It gives great benefits to all beings in the six realms. Each syllable especially dispels the sufferings of beings in a particular realm. Just as the sun dispels darkness, the Six Syllable Mantra dispels ignorance. The mantra is like the wish-fulfilling jewel. By reciting the mantra, one can gain whatever one wishes. This mantra is the best medicine for those who are sick. The mantra is the staircase to the Blissful Pure Land of the Potala. The mantra is like a ship which carefully takes one across the samsaric ocean of suffering. Any animal or insect which is about to die but hears the mantra before dying will be reborn in Dewachen or in the human realm in a precious human body. Whoever touches the letters of the mantra receives empowerments from innumerable Buddhas and Bodhisattvas. If we recite the mantra one time, we receive more benefits than we can count. We can count each leaf on all the trees but we cannot count the benefits received from this mantra. We can count the number of mustard seed that fill a room from floor to ceiling, but the benefits derived from the Six Syllable Mantra are measureless. When you see the great benefits of prayer, please do not waste your time in samsara. Every day, say the mantra sincerely for 100 times, 1,000 times or as much as you can. Do this continuously until you receive Enlightenment.

This short explanation of the Chenrezig Meditation of Great Compassion is adapted from the sacred Dharma books. By the blessings received from doing this work and by the blessings of our most gracious Root Lama, may all beings be lead to the Perfectly Enlightened State of Chenrezig.

Translated by Lama Konchog Samten and Robert Clark. This text was prepared as part of the Drikung Kagyu Text Project. Desktop publishing by Michael G. Essex. This edition prepared in April, 1994, at the Tibetan Meditation Center, 9301 Gambrill Park Road, Frederick, MD 21702, USA. All rights reserved. No portion of this text may be reproduced without written permission of the publisher.