Treasury of Compassion:
A Collection of Quotes by Great Masters on the Practice of Chenrezi and his Six-Syllable Mantra

Compiled by Asanga Vajra Sakya
Preface

Lord Buddha Shakyamuni gave us the gift of numerous teachings based upon and according to the karma and disposition of each sentient being. However in degenerate times like these, people are not able to devote their time and efforts to studying the vast teachings and towards practicing the Buddha's valuable teachings. So what can we do to counter the accumulations of negative karma in such times one may ask? The answer quite simply is to recite the Six-Syllable Mantra otherwise known as the Mani Mantra of Bodhisattva Chenrezi.

Although a fully enlightened Buddha himself, Chenrezi out of his great compassion, manifested as a Bodhisattva on the tenth level. As a Bodhisattva, he manifests in a number of different emanations amongst us, benefiting sentient beings to this very day. It is said that when the defilements of sentient beings increase during the Degenerate Age, it becomes very difficult for the Buddhas and Bodhisattvas to help beings. However such Buddhas as Chenrezi, Tara, and Guru Padmasambhava, due to their great compassion and great aspirations, are very effective in such times. Which is why Chenrezi's practice of the Six-Syllable Mantra, which is the highest and most profound practice of all, also happens to be the easiest of all. The Six-Syllable Mantra is said to contain the essence of all of the Buddha's teachings in it. It is also said to be the king of all mantras.

Now one may wonder if truly the practice of Chenrezi is so great and that if his mantra has such power? So in order to dispel such doubts, I have compiled the teachings of the great enlightened masters of the past and present, here to dispel your doubts on the power and effectiveness of
this practice. If the reader happens to notice any errors in the teachings or in the manner in which it is conveyed, I assume all responsibility and apologize in advance for my errors.

I dedicate this compilation for the swift rebirth of H.H. Jigdal Dagchen Sakya Rinpoche and for the long life of H.H. the 41st Sakya Trichen Rinpoche, H.H. the 42nd Sakya Trizin Rinpoche, and H.E. Luding Khenchen Rinpoche. Also, I pray for the enlightenment of all sentient beings and for their liberation from the sufferings of samsara.

With my sincere aspirations that may the flowers of compassion blossom in the hearts of the readers.

—Asanga Vajra Sakya
Shakyamuni Buddha, Skillful Sage of the Shakayas

How sweetly mysterious is the transcendental sound of Avalokiteshvara. It is the primordial sound of the universe... It is the subdued murmur of the sea-tide setting inward. It's mysterious sound brings liberation and peace to all sentient beings who in their pain are calling out for help, and it brings a sense or serene stability to all those who are seeking Nirvana's boundless peace.

Sons and daughters of noble family, I can measure on a pound scale how much the entire Mt. Meru weighs, but I cannot measure the merit of reciting the mantra OM MANI PADME HUM just one time. I can tell you it is possible to eliminate a solid vajra-like rock by rubbing it with a silk cloth once every hundred years, but I cannot measure the amount of merit gathered by reciting the mantra OM MANI PADME HUM just one time. One can eliminate this mighty ocean drop by drop, but one cannot eliminate the merit of reciting the mantra OM MANI PADME HUM just one time. I can count each snow flake, every blade of grass, and every leaf in the entire world, but I cannot count the merit of reciting the mantra OM MANI PADME HUM just one time. By removing one sesame seed every day it is possible to exhaust the sesame seeds filling a gigantic house more than a hundred miles high, but it is not possible to exhaust the merit of reciting the mantra OM MANI PADME HUM just one time. I can count every drop of rain that falls nonstop everywhere in the entire world for twelve years, but I cannot count the merit of reciting the mantra OM MANI PADME HUM just one time.
Thus it is, children of noble family; though it is not necessary to speak of many things, I can count the merit accumulated by praying and making offerings to a million tathagatas like myself, but I cannot count the merit of reciting the mantra OM MANI PADME HUM just one time. This is the mantra that shuts the door to the six realms and that helps beings tread the path of the six perfections, and this is the one that helps purify obscurations of karma and afflictive emotions and purifies one’s own future buddha field of three kayas.

Listen, children of noble family, blessed by all the victors, the essential heart of everything, source of benefit and joy, root of all the siddhis, ladder to the higher realms, this shuts the door to the lower realms; vessel that crosses cyclic existence, beacon that illumines the darkness, courageous subduer of the five poisons, fire that burns sins and obscurations, hammer that pounds suffering, remedy for conquering the untamed land, dharma fortune of the land of snow, sutras, tantras and shastras, listening, contemplating and meditating, this is the essence all in one; precious, victorious one that does all. So recite the six syllables.

This mantra is the essence of Lord Chenrezi, and he/she who embraces this Six-Syllable Mantra is a karmically fortunate being. When reciting this mantra, he/she will attract as many buddhas as the grains of sand in the Ganges River multiplied ninety-two times. He/She will further attract as many bodhisattvas as there are count-less subatomic particles. Thus one will be able to enter the door of the six perfections and will also attract gods of the thirty-second realm. The four god kings will protect him, all the naga kings and millions of other nagas will also protect him/her, and many other spirit beings will offer protection as well.
One pore of Lord Chenrezi’s body contains one million buddhas, and you will be blessed to receive the wish-fulfilling jewel of enlightenment within seven lifetimes. All the beings that live in and on your body will also be liberated. The body of those who wear this mantra will become a vajra body; their body will be like a stupa with relics in it and will represent Buddha’s wisdom. He/She who recites this mantra will gain tremendous confidence, will gain wisdom, and will develop enormous compassion; with each passing day he/she will be able to perfect the six perfections and become a Vidyadhara, a victorious ruler, and quickly attain perfect buddhahood.

He/She who touches others will enable them to become bodhisattvas, as well as cause this to be their last samsaric birth. Even animals and others who see this person, or are in this person’s thoughts, will end their suffering lives and become bodhisattvas, and that will be their last samsaric birth as well.

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Guru Padmasambhava, the Lotus Born

The mantra OM MANI PADME HUM is the embodiment of all the buddhas’ heart, the root of the eighty-four thousand teachings of the Buddha, the essence of the Five Buddhas, and the essence of the secret holders. Each word is a pith instruction, the source of the qualities of all the tathagatas, the root of all goodness and siddhis, the great path to higher realms and complete freedom. To recite this supreme among all mantras, the six syllables, the heart of all the teaching, just once can put you onto a spiritual path of no-turning-back, and you can become a great liberator of other sentient beings. Even a small insect, if it were to hear the sounds of the
mantra just before dying, would be liberated from that body and be born in the pure land of Amitabha. Just to think of it is like the sun shining on a snow mountain so brightly that bad karmic obscurations and defilements are eliminated, and one can be born in the pure land of Amitabha Buddha. Just touching the mantra OM MANI PADME HUM is receiving empowerment from many buddhas and bodhisattvas. Meditating on it once equals the practices of listening, contemplating, and meditating combined together. In this way the entire experience of phenomena can be transformed into dharmakaya experience, and great treasure gates of activity can be opened to benefit sentient beings.

OM MANI PADME HUM. These six syllables are the quintessence of the mind of noble Avalokiteshvara. If you recite this mantra 108 times a day, you will not take rebirth in the lower realms. In the following life you will attain a human body and in actuality you will have a vision of noble Avalokiteshvara. If you recite daily the mantra correctly twenty-one times, you will be intelligent and able to retain whatever you learn. You will have a melodious voice and become adept in the meaning of all the Buddhadharma. If you recite this mantra seven times daily, all your misdeeds will be purified and all your obscurations will be cleared away. In following lives, no matter where you take birth, you will never be separated from noble Avalokiteshvara.

When someone is afflicted by disease or an evil influence, compared to any mundane ritual of healing or of repelling obstacles, the merit of the Six Syllables is much more effective for warding off obstacles or disease. Compared to any medical treatment or cure, the Six Syllables are the strongest remedy against sickness and evil.

The virtues of the Six Syllables are immeasurable and cannot be fully described even by the Buddha's of the three times. Why is that? It is because
this mantra is the quintessence of the mind of the noble bodhisattva Avalokiteshvara, who continuously looks upon the six classes of sentient beings with compassion. Thus, recitation of this mantra liberates all beings from samsara.

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Songtsen Gampo, Greatest King of Tibet

OM: If one recites this self-arisen primordial wisdom, In the realm of the great wisdom awareness There is natural purification of the stain of confusion; The perfection of wisdom awareness is completed.

MA: If one recites this great compassion, through undistracted meditative absorption there is natural purification of the stain of distraction. The perfection of meditative concentration is completed.

NI: If one recites this source of everything, all convicting emotions are pacified and there is natural purification of the stain of confusion. The perfection of ethical discipline is completed.

PAD: If one recites this stainless purity, through great effort one benefits others. There is natural purification of the stain of laziness. The perfection of perseverance is completed.

ME: If one recites this ripener of things, inexhaustible wealth abundantly arises. There is natural purification of the stain of stinginess. The perfection of generosity is completed.
HUM: If one recites this amasser of things, suffering will enter into the realm of joy. There is natural purification of the stain of aggression. The perfection of patience is completed.

*This explains how the six syllables are the essence of the six perfections.*

OM: Recitation of self-luminous primordial wisdom: This realm of great wisdom awareness gloriously pacifies the change and falling of the god realm. Taking rebirth in the realm of gods is blocked.

MA: Recitation of this unobstructed equilibrium: Unceasing great compassion of meditative concentration pacifies the pain of quarreling and delivers joy. Taking rebirth in the realm of demi-gods is blocked.

NI: Recitation of this union of everything: Convicting emotions are pacified and dharmata arises, suffering is pacified, one achieves the five kayas. Taking rebirth in the realm of humans is blocked.

PAD: Recitation of this stainless pure clarity: Abandoning laziness, with faith and perseverance, confusion is overcome and pure awareness arises. Taking rebirth in the realm of animals is blocked.

ME: Recitation of this great primordial wisdom: In the absence of stinginess, great abundance, hunger and thirst are pacified, all wishes come true. Taking rebirth in the realm of hungry ghosts is blocked.

HUM: Recitation of this great magnetizing power: Patience can greatly eliminate aggression, pacify heat and cold, and deliver joy. Taking rebirth in the realm of hell is blocked.

*This explains how the six syllables eliminate all the suffering of the six realms and shut the door to the six migrations.*
OM: Reciting that which is the ultimate arising kaya, suffering from clinging is pacified, with no attachment to the six sense-field objects. This is the essence of dharmakaya.

MA: Reciting that which is freedom from dualistic fixation and which cares with loving-kindness and compassion, there will be no clinging to self and others. This is the essence of sambhogakaya.

NI: Reciting that which is the essence of everything, the power of kindness will capture all beings. Thus is all-pervading compassion. This is the essence of nirmanakaya.

PAD: Reciting that which is the pure and stainless, all wrong habitual tendencies are purified. Such is the power of transformation manifestation. This is the essence of svabhavikakaya.

ME: Reciting that which abandons attachment and clinging, abiding in equilibrium, free from the two extremes, not affected by desire and attachment. This is the essence of pure manifestation.

HUM: Reciting that which arises from within, firm in its fundamental, immutable quality, it abides without time, beginning, or end. This is the essence of vajrakaya.

Thus the six kayas are achieved through this precious Six-Syllable Mantra.

OM: To recite this self-luminous primordial wisdom, there is no clinging to good or bad form. The sense field of the eye is nonattached to phenomena. Form is liberated and dissolves in the realm of emptiness.

MA: To recite this unobstructed flow of thoughts, there is no clinging to pleasant and unpleasant sound. The sense field of the ear is nonattached to phenomena. Sound is liberated and dissolves in the realm of emptiness.
NI: To recite this self-arising primordial wisdom, there is no clinging to good or bad smell. The sense field of the nose is nonattached to phenomena. Smell is liberated and dissolves in the realm of emptiness.

PAD: To recite this supreme self-luminosity, there is no clinging to pleasant and unpleasant taste. The sense field of the tongue is nonattached to phenomena. Taste is liberated and dissolves in the realm of emptiness.

ME: To recite this uncontrived dharmata, there is no clinging to good or bad tactile sense. The sense field of the body is nonattached to phenomena. Touch is liberated and dissolves in the realm of emptiness.

HUM: To recite this immutable nature of phenomena, there is no clinging to pleasant and unpleasant thought. The sense field of the mind is nonattached to phenomena; The mind is liberated and dissolves in the realm of emptiness. Thus, this precious Six-Syllable Mantra transforms the six senses into pure virtue and the six sense-field objects into phenomena of emptiness.

OM: To recite this subduer of stupidity, ignorance is cleared away in the field of awareness. The nature of dharma is unchangeably self-reliant. Pristine wisdom of dharmata manifest.

MA: To recite this destroyer of aggression, self-awareness is clear in the bodhi mind. The realm of clarity and purity, mirror-like pristine wisdom manifest.

NI: To recite this destroyer of pride, The experience of suchness appears distinctively in the realm of self-clarity. Pristine wisdom of equanimity manifest.

PAD: To recite this destroyer of desire, the sphere of suchness neither increases nor decreases. Awareness of the three times is noncomposite. Pristine wisdom of discrimination manifest.
ME: To recite this destroyer of jealousy, The field of knowledge is primordially pure. The sphere of the unchangeable is immutable. Pristine wisdom of accomplishment manifest.

HUM: To recite this destroyer of the five poisons, from the three secret syllables one sees Self-awareness of mind is luminosity. Pristine wisdom of coemergence manifest.

*By transforming the six afflictions, this supreme Six-Syllable Mantra is the source manifestation of the six wisdoms.*

OM: To recite these five primordial wisdoms: Five poisons eradicated and five wisdoms attained. Unobstructed, anything and everything arises. Great emptiness is the sphere of phenomena.

MA: To recite this uncontrived natural existence: Nonconceptual, nondivided equality with unceasing compassion pervading all. The display of unobstructedness is self-arising.

NI: To recite this natural transformation of wisdom: Realization clears away ignorance into wisdom and liberates from the realm of samsara. Clearly the bodhi realm is the realm of great joy.

PAD: To recite this undivided wisdom: union free from the extremes of eternalism and nihilism. In the views of the boundless and dependentless, the undivided unity exists uniformly.

ME: To recite this blazing fire of wisdom: Conceptual thought-signs are burned in themselves. Nonabandoned, the five poisons disappear into space. Equilibrium is in the realm of bodhi mind.

HUM: To recite this suchness of the mind: Concealed suchness is exposed by realization. Everything comes together in the bodhi mind and becomes clear in the realm of the unchangeable.
This precious Six-Syllable Mantra is the one which reveals the ultimate nature of suchness.

Chandrakirti, the Scholar

I prostrate to the bodhisattva Avalokiteshvara. Great Compassionate One, noble Avalokita,
    Unsurpassed in form, with the color of a stainless conch,
    You beautify the center of a pure and luminous disc of moonlight,
    Like the blazing light of a thousand shining suns.
    Hero radiating immeasurable luminosity,
    Teacher renowned as the guide of the three levels of existence,
    Only friend of all beings in the three realms,
    Loving protector, compassionate deity,
    please think of me.

Shantideva, the Prince

To him whose deeds of mercy never fail,
    My lord Avalokita,
I cry out from depths of misery,
"Protect me now an evildoer!"

And when they see the seething lava-flood of hell
Extinguished in a rain of blossoms, drenched in fragrant streams,
At once fulfilled in bliss, they'll ask, "How can this be?"

May then the denizens of hell behold the One Who Holds the Lotus.

And may they be replete and satisfied
By streams of milk that pour
From noble Lord Avalokita's hand,
And bathing in it, may they be refreshed and cooled.

Gelongma Palmo, the Princess

I bow to the Protector of the world.

Everyone in the three worlds praises and celebrates the Lama. Even the gods and Brahma celebrate and praise Lord Chenrezi. One who wishes to attain buddhahood praises the Lord who delivers such accomplishment.

I bow to the supreme protector of the three worlds.
Holder of a noble form body, filled with infinite tathagatas,
   You are crowned by Buddha Amitabha.
Your supremely bountiful right hand dispels
   The suffering of the hungry ghosts;
   Your left hand holds a golden lotus.
Your sweetly scented red and yellow hair sparkles like necklaces.
The expanse of your face is as lovely as a full moon.
Like the sublimely supreme lotus, your eyes are beautifully wide.
Your sweet-smelling form is like a snow-white conch shell.
You hold a mala of stainless, glowing pearls,
   And radiate stunning beams of light, red as dawn.
Your body is like a lake; from it hands, like lotuses, are perfectly arranged.
They are youthful and like autumn clouds,
   White and bright and clear.
Both shoulders are adorned with many precious jewels.
Your youthful palms are soft like the most supreme leaves.
Your left breast is covered with a tenasera skin.
Precious earrings and other ornaments gracefully adorn you.
You dwell upon a supreme and unblemished lotus.
Your navel’s surface is as soft as a lotus petal.
Your belt is of the finest jewel-encrusted gold.
Your lower robe wraps your hips in the noblest cloth.
Gone to the other shore of the great ocean,
   You have supreme knowledge and capability.
You, who properly gathered so much virtue,
   Received the supreme state of being.
Dispeller of the misery of old age and illness,
   You are the permanent source of joy.
You act to liberate beings from the three lower realms,
   And show and perform equally for space dwellers.
Supreme among beings, you are victorious in battle over hosts of demons.
Your feet tinkle with the pleasing sound of golden anklets;
And you create the four silences, which are the cause of Brahmahood.
You walk with the grace of a swan and the dignity of an elephant.
Provider of the doctrine, who has completely and properly accumulated,
You liberate from the ocean of milk and the ocean of water.
Whoever will rise with respect at dawn,
Thinking in their mind of powerful Chenrezi,
To purely and clearly extol this supreme praise,
Whether they are male or female,
In this life and all future lives,
In this world and the world beyond,
All their purposes will be accomplished.

Chogyal Phagpa, The 7th Sakya Trichen

Nama Sri Lokesvaraya!
Great Compassionate One Avalokiteshvara,
You unify the compassions of all the Buddhas.
Mighty Seer, your eyes are wide.
You are lord of the three realms.
You terminate the sorrows of every living being.
I bow to you.
I bow to the mighty lord of who sees with open eyes,
    Avalokiteshvara,
    Chenrezi,
    Noble One,
    Guardian of the World.
O Chenrezi,
you are the unified compassion
Of all the multitudes of Buddhas
For real,
So they have named you: "Tu Je Che,"
I bow to you.
O Chenrezi,
    You bring to pass what is good
    For me and for everyone else.
Your collection of precious jewelry
    Beautifies you.
Your deeds are a thousand light rays.
    You shine.
I bow to you.
O Chenrezi, your body resembles a ruby,
    You keep track of living beings,
    Because you love us.
Identifying with others,
    You preserve to help us.
O Chenrezi,
    You are living on the level of a youngster.
The problems that go with desire
    Do not disturb you.
You have taken a roll
    As an eight year old child.
I bow to you.

Thangtong Gyalpo, the Iron Bridge Builder

May the Dharma lord,
the master who embodies all sources of refuge,
the precious Three Jewels,
which are the ever infallible sources of refuge,
and noble Avalokiteshvara,
who guides the six kinds of living beings,
gaze with compassion on the sentient beings of
this degenerate, evil time.

I respectfully beg
the sovereign of compassion,
lord Avalokiteshvara,
who has awakened the thought of enlightenment
for countless aeons and agreed
to save infinite living beings
—please give me your loving attention!
Although the kind mothers
who have benefited us again and again
through beginningless time
are experiencing suffering,
I do not have the ability to protect them.
Lord of Love, please protect them with your compassion! Have pity on my kind parents. I dare not abandon them; what should I do? Deity endowed with skillful methods and compassion, you must grant the unmistaken, sublime path right now!

I pray to you, master Avalokiteshvara. I pray to you, chosen deity Avalokiteshvara. I pray to you, noble, sublime Avalokiteshvara. I pray to you, sublime refuge Avalokiteshvara. I pray to you, loving protector Avalokiteshvara. Compassionate conqueror, hold us with your compassion!

For countless living beings wandering in endless samsara and experiencing unbearable suffering, there is no other refuge than you, O protector. Bless them to obtain omniscient Buddhahood!

By the force of their evil karma accumulated through beginningless time, they have been born in the hells due to their hatred. May the sentient beings experiencing the sufferings of heat and cold be born in your presence, O sublime deity! Om Mani Padme Hum

By the force of their evil karma accumulated through beginningless time, they have been born in the realm of the hungry spirits due to their greed. May the
sentient beings experiencing the sufferings of hunger and thirst be born in the sublime realm of Potala! Om Mani Padme Hum

By the force of their evil karma accumulated through beginningless time, they have been born as animals due to their ignorance. May the sentient beings experiencing the sufferings of being stupid and mute be born in your presence, O protector! Om Mani Padme Hum

By the force of their evil karma accumulated through beginningless time, they have been born in the realm of the demigods due to their jealousy. May the sentient beings experiencing the sufferings of combat be born in the realm of Potala! Om Mani Padme Hum

By the force of their evil karma accumulated through beginningless time, they have been born in the god realm due to their pride. May the sentient beings experiencing the sufferings of falling transmigration be born in the realm of Potala! Om Mani Padme Hum

In all births and in all lifetimes, with enlightened actions equal to those of Avalokiteshvara, may I liberate the living beings of impure realms and spread the six syllables of sublime speech in the ten directions!

By the force of my prayer to you, noble and sublime deity, may my disciples take responsibility for the results of their actions, be energetic in virtuous deeds, and be endowed with Dharma for the sake of living beings!
The 8th Karmapa, Mikyo Dorje

Oh, noble and exalted Chenrezi, please keep me in mind
From beginningless time until now I have dwelled in the lower realms;
Caught up in the endless entanglement of the ten unvirtuous actions,
I have experienced only the negative results.

Because of this, although you look on me with love,
    It doesn’t reach me.
Kind Protector, others suffer more than I do.
Chenrezi, please show the power of your compassion.
At this time, having obtained human birth,
    Because of our ignorant nature, doubting the truth of future lives,
    Clouded by thick obscurations, we do not practice virtue.
Not knowing the infallibility of karmic effect, as it is,
    Not knowing right from wrong views,
    Our negativities increase,
    Trapping us in our accumulation of negative karma.
Even our positive actions are tainted with pride.
Like shooting an arrow in the dark,
    Not knowing if it would hit enemy or friend,
    Due to not understanding, our actions have been improper.
Great exalted one of limitless love,
    In front of you I confess.
As a helpless child, I request to the great field of the remedy
    That whatever results from all accumulated negative actions,
However much, you grant your blessings
So they may ripen immediately, in front of my very eyes,
And that I may abandon these actions from this moment onward.
In particular, may all the results of the accumulated negative speech
Of sentient beings as vast as the sky ripen in me.
With the thought of experiencing the unending results.
Of my own countless verbal negativities,
   And with the wish for all the worries of all sentient beings,
My mothers whose endless suffering from unvirtuous speech
Is one hundred thousand times more disturbing than my own,
To be taken into my own mind stream, may I,
By the power of the truth of my sincere good intentions,
Obtain the verbal power in my own speech,
Through Chenrezi’s compassion,
   And continuously turn the wheel of the dharma
Which removes all obscurations of sentient beings pervading space.
Through my speech, may the hopes of the fortunate ones be fulfilled.
With the vajra speech of the glorious holy guru,
   Having the eight pure qualities of sound,
Emerging clearly and unobscured in the minds of those to be tamed,
May they experience the sublime taste of full ripening of liberation.
Homage to Ārya Lokeśvara

The compassion of all the conquering buddhas of the ten directions, numbering as many as the atoms of the countless worlds, as deep as an ocean and attached, completely attached, to living beings, from which was born that perfect splendor of wonderful qualities renowned as Avalokiteshvara, the great guide, the jewel mountain upon whom we should all rely. To you I bow.

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The supreme noble Avalokiteshvara, his body white color like an autumn moon, translucent like the water-crystal jewel, and radiating stainless light rays of five colors. Because all phenomena are of one taste in suchness, he has one face. Because his loving-kindness embraces all, his smile shines in all directions. Because his pure eyes behold all throughout the six phases (all the time), they open as utterly wide as the leaves of the Utpala flower.
Because he urges the buddha's of the ten directions and the three times to perform the benefit of beings, his first two hands are joined in Anjali at his heart center. As a symbol of his compassion being unceasing, his second right hand holds a mala of white crystal, telling it's 108 beads. Because he is not covered by the mud of self-centered thinking, his left hand holds a fully blossomed eight-petaled white Lotus by the stem, adjacent to his left ear.

His skirt made of fine cloth that is of the character of shame (to do evil) and modesty, is adorned by a jewel-encrusted waist-belt. Because compassion and emptiness are inseparable, he is seated with his legs in the vajra posture. Representing the eight forms of liberation, he is adorned with the right precious ornaments. Because he possess the elegance of great compassion, his left breast is covered by a cloth of deerskin.

Because he exemplifies an object of supplication, his guru Amitabha beautifies the topknot of his hair.

Because of the cooling rays of his great compassion pacify the blistering heat of the mental afflictions, his back is supported by a stainless full moon.

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**The 15th Karmapa, Khakyab Dorje**

Arising as the expression
Of the great compassion of all victorious ones, Avalokita, your activity shakes samsara from its depths.
To you, inseparable from the venerable lord, I bow.
His noble heart and enlightened activity exceed that of all other victorious ones. For as long as samsara has not been emptied, he does not remain absorbed in the samadhi of peace, but throughout the continuum of the three times externally performs the activity of guiding the six classes of beings. In particular, in accordance with the enthronement and prophecy he received from the Victorious One, Friend of the Sun (Shakyamuni Buddha), he took on as his noble realm of disciples the country of the red-faced ones (Tibetans), the land of the extremely difficult to-tame. There, he directly performed enlightened activity through assuming various forms, such as those of kings, ministers, translators, scholars, yogi adepts, and young boys and girls.

The Power of his blessing is illustrated by children who know how to say his six syllables, the king of secret mantras, from the time they can talk, without ever learning it from anyone. There is no special deity for the Land of Snows other than this lord, the Great Compassionate One.

May the rope of the Noble One’s compassion.
   Draw beings up from the ocean of samsara.
May they be confirmed on the mountain of Potala,
   The completely free and blissful grove of liberation.
Lama Shabkar, the Kind One

Avalokiteshvara, mighty Great Treasure of Compassion,
From my heart I invoke your blessing.
By this blessing, may compassion be born in my mind
And in the minds of all beings under the sky.

Meditate on the supreme deity, the mighty Avalokiteshvara,
The sublime patron, Buddha of the Land of Snows.
The essence of all Dharmas is the mani;
Recite it continuously, fortunate ones.

With veneration, I offer perpetual homage
To those who hold the treasure, great compassion-
The guru, the Buddhas of the three times,
And the sublime lord of compassion,
Avalokiteshvara:
Grant your blessings that compassion increase within me!

The patron deity of Tibet is the mighty Avalokiteshvara;
Recite the mani, U-Tsang folk!
Thogme Zangpo, Prince from Ngulchu

At all times I prostrate with respectful three doors to the supreme guru and the Protector Chenrezi who, though realizing that all phenomena neither come nor go, still strives solely for the welfare of beings.

Even if mere light rays of his name enter through the ear hole, The gloom of the heart is caused to be dispelled: I bow to that protector, Chenrezi.

Patrul Rinpoche, the Great

Ah! Fount of compassion, my root teacher. Lord Chenrezi, You are my only protector! The six-syllable mantra, essence of your speech is the sublime Dharma: From now on I have no hope but you.

The only never-failing, constant refuge is the Three Jewels; The Three Jewels' single essence is Chenrezi.
With total, unshakable trust in his wisdom,
    Convinced and decisive, recite the six-syllable mantra.
The noble teacher has the nature of all Buddhas,
    And of all Buddhas, it is he who is the kindest.
Seeing the teacher as inseparable from Chenrezi,
    With fervent devotion, recite the six-syllable mantra.
The mind cannot cope with all the many visualization practices;
    To meditate on one Sugata is to meditate on them all.
Whatever appears, appearances are the form of the Great Compassionate One;
    In the realm of the deity's body, apparent yet void, recite the six-syllable mantra.
Recitations, sadhanas, and powerful spells are just complications;
    The all-inclusive six-syllable mantra is the very sound of the Dharma.
All sounds have never been other than the speech of Sublime Chenrezi;
    Recognizing them as Mantra, resounding yet void, recite the six-syllable mantra.
As thoughts and the two obscurations are pacified, experience and realization increase;
    As your perceptions come under control, enemies and obstructing influences are subjugated.
It is Chenrezi who bestows in this very life the supreme and common siddhis;
    As the four activities are accomplished by themselves, recite the six-syllable mantra.
Overcome your enemy, hatred, with the weapon of love;
    Protect your family, the beings of the six realms, with the skillful means of compassion;
    Harvest from the field of devotion the crop of experience and realization.
Consummating your life's work, recite the six-syllable mantra.
Put your child, devotion, at the doorway of your practice;
    Give your son, renunciation, mastery over the household of ordinary
    life;
    We'd your daughter, compassion to the bridegroom of the three worlds.
Consummating your duty to the living, recite the six-syllable mantra.
One deity, Chenrezi, embodies all Buddhas;
    One mantra, the six syllables, embodies all mantras;
    One Dharma, bodhicitta, embodies all practices of the development
    and completion stages.
Knowing the one which liberates all, recite the six-syllable mantra.

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Ven. Kalu Rinpoche

Now, who or what is Chenrezi? In Sanskrit, the
name of Chenrezi is Avalokiteshvara, which means
the one who sees with compassionate eyes. The
name indicates that the mind of Chenrezi is supreme,
all-embracing compassion, and that his greatest wish
is one of loving kindness and compassion in
establishing all sentient beings in the state of
buddhahood. The Tibetan expression for the
qualities of loving kindness and compassion is termed Chenrezi. Coincidently,
there are many forms of Chenrezi; there is Buddha Chenrezi, Bodhisattva
Chenrezi, and Yidam Chenrezi. Furthermore, many different emanations of
Yidam Chenrezi (the white, yellow, red, etc.) can appear, each with a differing
appearance, some with many faces or arms, some only in conventional
appearance, and so forth. All these differing aspects are different emanations
of this deity.
One of the most important features of this practice is that the mantra employed in the sadhana is extremely powerful. So powerful, in fact, that merely by hearing its words, "Om Mani Padme Hum," a beginning has been formed, the connection and continuation of which will result in the eventual realization of buddhahood, if not in this current lifetime, then in a future existence. In taking the empowerment of Chenrezi and practicing the appropriate sadhana, the practitioner will have great aid and assistance in the process of realizing the true nature of the mind and may thus transcend this cycle of samsaric suffering. Such transcendence is possible in this very lifetime, or at the time of death or thereafter, especially in the bardo of possibility. Therefore, I urge you to consider this teaching very intently and to recall that the most beneficial thing you can do with this precious human existence is to become enlightened. You should be thankful that, in this age of darkness, one of the easiest ways to become enlightened is to practice the sadhana of the Yidam Chenrezi.

Basically all yidams are of the same nature; there are no essential differences between them. However, some deity yoga practices such as Vajrayogini or Cakrasamvara, require particular conditions; we must go into strict retreat carefully follow the rules of practice. In the course of ordinary activities, this is not easy. By contrast, there is a yidam practice-Chenrezi, or the buddha of compassion-that is not as restrictive and can be done easily in daily life. In general, I think it is the best practice because it is both easy and very beneficial; this is why I have taught it in centers all over the world. In any case, it is an excellent introduction to Vajrayana practice.
H.H. Dilgo Khyentse Rinpoche

Avalokiteshvara is compassion itself, appearing in the form of a deity. Aware of the suffering of all living beings, he is known in Tibetan as Chenrezi, which means "he who sees all." He continually turns the wheel of the Mahayana teachings throughout the buddhafields of the ten directions, and manifests in whatever form is appropriate to help beings: as a Buddha, a Bodhisattva of the tenth level, a Deity, a Spiritual Teacher, or even as an ordinary person or an animal. Great Bodhisattva's like Avalokiteshvara manifest in our world for the benefit of living beings. Unlike ordinary beings, they are not driven to take birth by the force of their past actions, rather, they simply appear to those who have pure faith and are ready to be set on the path of liberation, in the same way that the sun and moon are naturally reflected wherever there is still, clear water. Bodhisattvas may take the form of spiritual friends, or any other guise that may help those to whom they appear.

There is not a single aspect of the eighty-four thousand sections of the Buddha's teachings which is not contained in Avalokiteshvara's six syllable mantra "Om Mani Padme Hum", and as such the qualities of the "mani" are praised again and again in the Sutras and Tantras... Whether happy or sad, if we take the "mani" as our refuge, Chenrezi will never forsake us, spontaneous devotion will arise in our minds and the Great Vehicle will effortlessly be realized.
The six syllables of Avalokiteshvara's mantra-Om Mani Padme Hum—are a manifestation of Avalokiteshvara himself. Whenever anyone, even an ignorant wild animal, sees these six syllables or hears the sound of the mantra, the seed of liberation is down in his being and he is protected from rebirth in the lower realms of existence. The syllables of Avalokiteshvara's mantra, even when written by an ordinary human hand, are not ordinary syllables, but have been consecrated by Avalokiteshvara's wisdom mind. These syllables are made of his blessings; they have the power to liberate.

The mantra Om Mani Padme Hum is easy to say yet quite powerful, because it contains the essence of the entire teaching. When you say the first syllable Om it is blessed to help you achieve perfection in the practice of generosity, Ma helps perfect the practice of pure ethics, and Ni helps achieve perfection in the practice of tolerance and patience. Pad, the fourth syllable, helps to achieve perfection of perseverance, Me helps achieve perfection in the practice of concentration, and the final sixth syllable Hum helps achieve perfection in the practice of wisdom. So in this way recitation of the mantra helps achieve perfection in the six practices from generosity to wisdom. The path of these six perfections is the path walked by all the Buddhas of the three times. What could then be more meaningful than to say the mantra and accomplish the six perfections?
His Holiness the 14th Dalai Lama

It is very good to recite the mantra Om Mani Padme Hum, but while you are doing it, you should be thinking on its meaning, for the meaning of the six syllables is great and vast…. The first, OM… symbolizes the practitioner’s impure body, speech, and mind; it also symbolizes the pure exalted body, speech, and mind of a Buddha…. The path is indicated by the next four syllables. MANI, meaning jewel, symbolizes the… altruistic intention to become enlightened, compassionate and loving…. The two syllables, PADME, meaning lotus, symbolize wisdom…. Purity must be achieved by an indivisible unity of method and wisdom, symbolized by the final syllable HUM, which indicates indivisibility…. Thus the six syllables, Om Mani Padme Hum, mean that in dependence on the practice of a path which is an indivisible union of method and wisdom, you can transform your impure body, speech, and mind into the pure exalted body, speech, and mind of a Buddha.

H.H. The 41st Sakya Trichen Rinpoche

The embodiment of the compassion of all the Buddhas is Arya Chenrezi. Although between the Buddhas, there are no differences based upon their realizations and compassion. However to the
followers, it makes a big difference for each person according to their karma and prayers. So therefore, for us Tibetans, as well as for the people of the Himalayan regions, the one who we are most connected to, through our karma and prayers, the deity that our flowers fall upon, is Arya Chenrezi. Especially since in the very beginning, the Tibetans were formed by the emanation of Arya Chenrezi, in the guise of a Bodhisattva monkey father and so the Tibetan race originated from him. There have also been innumerable kings (of Tibet) who were emanations of Arya Chenrezi, such as Nyatri Tsenpo, and the Dharma King Songtsen Gampo. And similarly, throughout our history, there have been innumerable emanations of Arya Chenrezi, in each of the four schools of Tibetan Buddhism: Sakya, Gelug, Kagyu, and Nyingma, who have greatly benefited the doctrine and sentient beings.

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H.H. Jigdal Dagchen Sakya Rinpoche

My object of prayers is Arya Avalokiteshvara.

I hope and would like to encourage others to do the same. You should also always be diligent in the mind training of Loving Kindness and Compassion, and recite the mantra of Avalokiteshvara many times. The nature of sentient beings is full of suffering. Never forget the suffering of the limitless sentient beings.
The reason to meditate on the Great Compassionate One, is to generate love and compassion in one's stream of being.

One should be wise and meditate on Loving Kindness and Compassion. Recite the Mani Mantra. Of the sufferings of the beings of the six realms.

*OM* Dispels the suffering of transmigration of the Gods.

*MA* Dispels the suffering of battle of the Demi Gods.

*NI* Dispels the suffering of birth, old age, sickness and death of Humans.

*PAD* Dispels the suffering of stupidity and ignorance of Animals.

*ME* Dispels the suffering of hunger and thirst of the Hungry Ghosts.

*HUM* Dispels the suffering of heat and coldness of Hell Beings.

So therefore my Gurus say that to recite the Mani Mantra, and to meditate on compassion is of utmost importance.

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**H.H. The 42nd Sakya Trizin Rinpoche**

Generally for Mahayana, Great Compassion is very important. Great Compassion and Bodhicitta are the fundamental teachings of Mahayana Buddhism. It is only through Great Compassion that one can develop Bodhicitta
which is the wish to attain Enlightenment for the sake of all sentient beings. By developing genuine Bodhicitta or Enlightenment Mind, one becomes a Bodhisattva and then through continuous practice one becomes a Buddha. This Great Compassion is very important in all stages—from the beginning, the middle, to the resultant state. As it is said in the Madhyamakavatara written by Chandrakirti, in the beginning Compassion is like a seed needed for spiritual development. In the middle, it is like water needed for growth, and in the result stage it is like the ripening state where crops are harvested. Thus, Great Compassion is essential at all times—the beginning, middle and at the final attainment of Buddhahood.

Avalokiteshvara is the embodiment of all the Buddha's compassion. The Mani mantra which is the mantra of Avalokiteshvara, is the essence of the Mahayana teaching. Whether we recite the Mani mantra by itself or after receiving the initiation as part of a sadhana practice, we should recite the Mani mantra beginning with the right motivation, such as the thought of renunciation, loving kindness, great compassion and Bodhicitta. It is always beneficial to start with Refuge and Bodhicitta prayers with the appropriate visualization and conclude the practice with the proper dedication of merit. At the time of the mantra recitation, we should visualize the deity Avalokiteshvara in the resultant state in the nature of light like rainbow or focus on the sound of the mantra thinking it is devoid of true existence. Alternatively, one can also meditate on compassion by wishing that all beings be liberated from suffering and the causes of suffering, etc. At the end, one should dedicate the present merit along with all the merits and wishing that all sentient beings may attain Enlightenment. There is immense benefit to practice in this way. The benefit and merit accumulated is so great that even the whole universe cannot contain it.

The benefits that arise from such practice are twofold—both temporal and spiritual. The ultimate benefit is to gain liberation and Buddhahood. In this
life if we embrace compassion as our practice, we can overcome our anger and negative thoughts, and as a result we will not be committing negative deeds that are the causes of suffering. Then we can really be happy in this life, make others happy and make this world peaceful. So peaceful mind or Great Compassion is the source of all happiness.

H.E. Luding Khenchen Rinpoche

The Mani Mantra is the mantra of Chenrezi. Most people think its benefits are limited to the next life, but actually it is beneficial for both this life as well as all following lives. Each syllable of the six syllables are the seed syllables of the six classes of Buddhas, and transforms the six classes of beings into the six classes of Buddhas, and it is thus a mantra that liberates. For illnesses, this six syllable mantra dispels all six illnesses both internal and external such as rlung (wind humor) preconditioned by attachment; mkrispa (bile) preconditioned by hatred and badken (phlegm) by close mindedness. The power of the mantra also subdues all gdon (evil forces) such as male gdons and female gdons. It dispels all fears relating to the elements of earth, water, fire, wind, etc. as well as dispelling all faults. In respect to the result, it has the qualities of perfecting the Six Perfections. In the future, it enables one to attain the state of the six classes Buddhas. It enables one to be endowed with the essence of the six wisdoms. In short it enables one to be endowed with all good qualities, and abandon all faults. Such are the great benefits of the six syllable mantra.
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