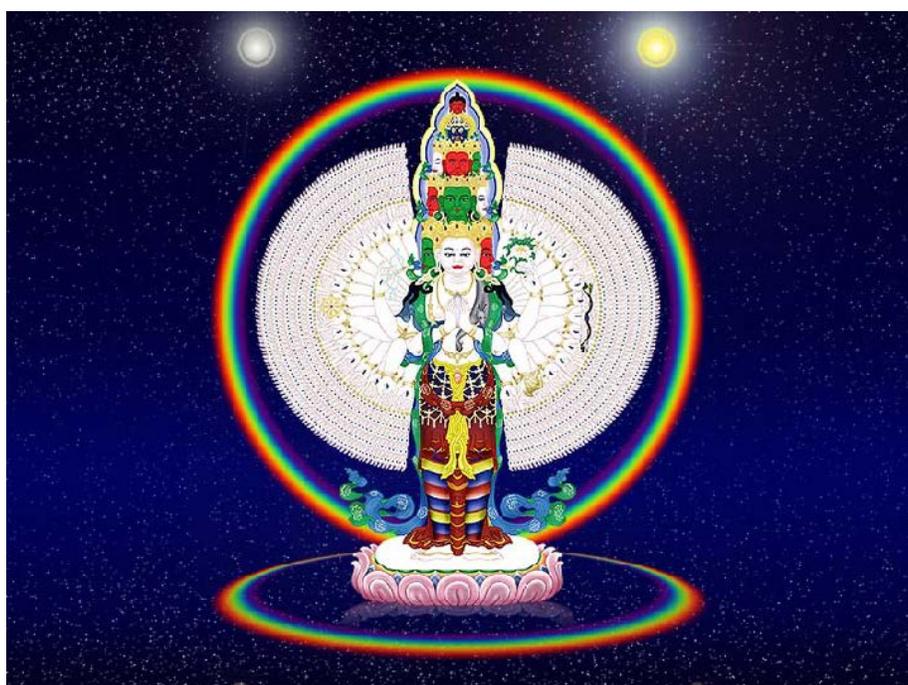




# Compassion Day

## Guided Compassion Meditation with Chenrezig



Chenrezig is a buddha who embodies the immeasurable, universal compassion of all enlightened beings. We too have the potential to develop boundless compassion, and contemplating Chenrezig can awaken this potential.

It is also beneficial to recite Chenrezig's mantra: om mani padme hum (pronounced om mah-nee ped-may hoom). A mantra is a series of syllables, usually in Sanskrit, that originate from an enlightened mind, and that help to purify and transform our own mind. Chenrezig's mantra expresses the pure energy of compassion that exists in every being. Om symbolizes the enlightened state we wish to attain. Mani means jewel, and symbolizes the "method" side of the path: compassion, love, and bodhichitta. Padme means lotus, and represents the wisdom side of the path, which blooms beautifully and fully out of the mud of samsara. Hum indicates inseparability; it refers to the inseparable union of method and wisdom on the path to enlightenment. Thus om mani padme hum means that by practicing compassion and wisdom inseparably, we can transform ourselves into enlightened beings and be of benefit to everyone. If you are more comfortable visualizing another figure or symbol that represents compassion to you, feel

free to do so. The point of the meditation is to get in touch with our innate energy of compassion and develop it further, so that we can feel it for more beings and be of greater benefit to the world.

## Preparation

Make yourself comfortable in a good position for meditation. Relax your body and mind. Let your awareness settle in the present moment by mindfully watching your breath for a few minutes.

## Motivation

Generate a positive motivation for doing the meditation. If possible, think that you are doing it in order to become enlightened for the benefit of all beings. Alternatively, think that you are doing it to make your life meaningful and beneficial for others.

## Main Meditation

If you wish, while doing the meditation, you can imagine other people and beings sitting around you. Your mother is on your left, your father on your right; sisters and female relatives are next to your mother; brothers and male relatives are next to your father. Your friends are sitting behind you, and those you dislike are sitting in front of you. People for whom you have neutral feelings are around you, in all directions. Imagine as many people and beings as you can, comfortably.

Then, visualize in the space in front of you, at the level of your forehead, Chenrezig, the Buddha who embodies pure, universal compassion. Every aspect of the visualization is made of light: transparent and radiant, like a rainbow. Chenrezig's body is of white light, dazzling like freshly-fallen snow. His face is peaceful and smiling, gazing at you and at all the beings surrounding you with an expression of perfect love and compassion. He has four arms. His first two hands are together in front of his heart, holding a wish-fulfilling jewel; his second two are raised at the level of his shoulders, the right holding a crystal rosary and the left a white lotus. He is sitting in the full-lotus posture on a white moon disc that rests upon an open lotus. He wears exquisite silks and precious ornaments.

Be content with whatever you are able to visualize, and don't worry if the image does not appear clearly with all the details. The most important thing is to feel that Chenrezig (or whatever image you wish to use) is actually there in front of you, that you are in the presence of a manifestation of pure, universal loving-kindness and compassion.

Spend some time contemplating Chenrezig's compassion; try to get a feeling of it. His mind is fully aware, in every moment, of every painful experience, physical and psychological, of every being without exception. He has no anger or aversion, not even for a moment, but feels only pure compassion: wishing all of us to be free of all suffering and its causes. He sees clearly that our suffering is caused by ignorance and other delusions, as well as the actions we do under their influence. He understands that we are helplessly trapped in this painful situation, and thus he forgives us for all our faults and mistakes.

Look into your mind and check if there are any aspects of yourself that you are unable to accept and forgive. There may be unskillful, harmful actions you did in the past, or habitual tendencies you are unable to give up, or negative thoughts you are ashamed of and try to keep hidden. Reflect that Chenrezig

sees all of these—in fact, he knows you better than you know yourself—but does not feel even the slightest aversion for you. He completely accepts you just as you are, loves you unconditionally, and is compassionately dedicated to helping you for all of time until you are free and enlightened. This is because he sees your pure buddha nature, and thus he knows that your negative qualities are transitory and not who you really are. Try to really feel Chenrezig's forgiveness and compassion for you.

Turn your mind to the people sitting around you—in particular those in front of you, the people you dislike—and contemplate that Chenrezig feels exactly the same way towards them. He accepts them just as they are, in spite of their imperfections and mistakes, and is compassionately dedicated to helping each and every one of them, until they are all enlightened. He sees them all as completely worthy of his love and compassion.

Now generate the wish to have in your own heart the same feeling of compassion that Chenrezig has: forgiveness, acceptance, love, and compassion for all beings without exception. You may want to make a prayer of request to Chenrezig, in your own words, asking him to help you achieve this. Then visualize streams of pure white light flowing from Chenrezig into you, filling every cell and atom of your body. The essence of this light is his immeasurable loving-kindness and compassion. It purifies all the negative aspects of your body and mind: sickness and other physical problems, all your past harmful thoughts and actions, and your habitual negative tendencies, especially those that are obstacles to immeasurable compassion. The light completely fills you with love, compassion, wisdom, and all other positive qualities. Your body feels light and blissful, your mind peaceful and clear.

The light from Chenrezig also radiates out to all the people and beings sitting around you, purifying their negative energy and filling them with bliss. Their minds are filled with positive energy, especially compassion and loving-kindness. While visualizing this, you can recite the mantra, om mani padme hum, aloud or silently to yourself, as many times as you like. When you have finished the recitation, visualize that Chenrezig melts into white light, which dissolves into you. Imagine that your mind merges indistinguishably with Chenrezig's mind in an experience of complete purity, tranquility, and bliss. Let your mind rest in this experience for a while. If ordinary thoughts or your usual sense of I start to arise, think that they are not who you really are. Let go of these thoughts, and return your attention to the feeling of being inseparable from the qualities of Chenrezig's enlightened mind.

## **Dedication**

When you are ready to conclude the meditation, dedicate the positive energy you have created that all beings, yourself and others, will attain Chenrezig's pure qualities universal love, compassion, wisdom, and so on—and will become fully enlightened as quickly as possible.

Colophon: Meditation composed by Venerable Sangye Khadro 2012