Condensed Practice of One Thousand Arm Chenrezig
Glorious and precious Root Guru

through your great kindness, having taken me as your disciple, [of the Buddhas].

who sits on a lotus-moon seat on the crown of my head,

grant me the accomplishments of the Body, Speech and Mind
To the Buddhas, Dharma, and Supreme Assembly I go for refuge until Enlightenment. May I, through merit gained by gifts and so on, accomplish Buddhahood for the sake of all beings. (Repeat three times.)
I appear clearly as One thousand armed Chenrezig. From the Hri in my heart, light radiates, inviting the Lama, the Great Compassionate.

One, who appears in the sky in front of me, surrounded by the Buddhas and Bodhisattvas. I completely and sincerely prostrate to all the Buddhas and their sons,

residing in the three times and ten directions. I make material and mental offerings, of flowers, incense, perfumes, food, music and other things, and request the Noble
Assembly to accept them. I confess all negative actions, the ten non-virtuous ones and the five limitless ones committed since beginningless time, due to the mind being overpowered by defilements. I rejoice in all the virtues and beneficial acts accumulated by the Bodhisattvas, the Pratyekabuddhas, the Shravakas and ordinary beings in the three times. I request you to turn the wheel of the Dharma, of the common vehicles, Great and Small, according to the ways of...
thinking and the intellectual particularities of beings. I request you not to go beyond suffering until the cycle of existence is empty. With compassion, please look upon those beings lost in the ocean of suffering. May all the virtuous acts that I have accumulated become the cause of Awakening, and may I thus acquire without delay the qualities of a savior of beings. (P) May all beings be endowed with joy, separated from suffering, never be separated from joy, and remain in equanimity. (repeat 3 times)
OM SVABHAWA SHUDDHA SARVA DHARMA SVABHAWA SHUDDHO HAM

(Self generation of deity): OM. All phenomena of perceiving and perceiver become empty; Remain in that pure nature.

ZUNG DZIN CHÖ NAM TONG PAR GYUR
DE I NGANG LE PE DAI TENG
RANG SEM HRI YIG KARPO LE
Ô TRÔ SEM CHEN DON

From within this, standing on a lotus and moon-disk, appears my own mind in the form of the letter Hri. It radiates the light that accomplishes the benefit of all beings.

JE NE
TSUR DU HRI YIG PEMA NI
SER DOG BAR WA HRI 'TSEN GYUR
LAR YANG DE LE CHAG KYU DANG
ZHAG PA TA BUI

The light is then absorbed back into the Hri. The lotus adorned with the letter Hri, blazes with the color of gold. Again, from the Hri, light radiates in the form of
lassos and hooks, inviting all the Buddhas and Bodhisattvas of the ten directions. They are absorbed into the Hri. In an instant, from the complete transformation of the lotus and Hri, I clearly appear in the aspect of the Noble Chenrezig, with a white and youthful body, and eleven faces. The main face is white, the right green, and the left red. Of the three faces immediately above, the middle is green, the right red, the left white. Above these, the central face is red, the right white, and the left green. These
[nine] faces are peaceful; above them is a black and wrathful three-eyed face, showing teeth and a gnarled brow. On the top is a peaceful red face which has a protrusion upon the crown, and whose neck is unadorned. Of the eight main hands the first two are joined at the heart, the second right hand holds a rosary, the third is in the gesture of Supreme Giving, and the fourth holds a wheel. The second left hand holds a lotus, the third a golden vase, the fourth a bow and arrow.
The remaining nine-hundred-ninety-two hands are in the gesture of Supreme Giving, and likewise, each of the one thousand arms have an eye in each palm.

Precious jewels adorn him, his left breast is completely covered by a deer skin, and his robe is made from the cotton of Benares. He wears a delightful diadem adorned with ribbons. From his body spring rays of white light. In the heart upon a moon-disk, is the white letter Hri.
From the Hri, light radiates to the Potala, inviting the Noble Chenrezig and his retinue.

OM SARVA TATHAGATA LOKESVARA SAPARI WARAJ ARGHAM PRATITSA PUDZA MEGHA SAMUDRA SAPHARANA SAMAYE AH HUNG SOHA
OM SARVA TATHAGATA LOKESVARA SAPARI WARA GENDÉ PRATTISA PUDZA MEGHA SAMUDRA SAPARANA SAMAYE AH HUNG SOHA

OM SARVA TATHAGATA LOKESVARA SAPARI WARA NEIWIDYA PRATTISA PUDZA MEGHA SAMUDRA SAPARANA SAMAYE AH HUNG SOHA

OM SARVA TATHAGATA LOKESVARA SAPARI WARA SHAPTA PRATTISA PUDZA MEGHA SAMUDRA SAPARANA SAMAYE AH HUNG SOHA
You who have no stain, white is your body. The perfect Buddha adorns your head. You look upon all beings with eyes of compassion. I pay deeply felt homage to you.

We become undifferentiated. At the three places [head, throat, heart] are the syllables: OM AH HUNG. Again light radiates from the Hri, causing the empowerment deities, the Five Victorious Ones and their retinue, to come. From their hearts emanate the four Feminine aspects who possess the Supreme
TENG DU LÜ PE CHI TSUG TU  LAMAI NGO WO Ŭ PAG ME  TRAL WAR MI KYÔ NA YE SU  RIN JUNG NA

Nectar of Knowledge, which they pour forth bestowing their power upon me. The Nectar overflows upon my head and becomes Amitabha

YON DON DRUB NYI  TAG PAR NAM PAR NANG DZE DE  RIG DAG NAM KYI UR GYEN GYUR [red], the essence of the Lama. Above my forehead it becomes Akshobhya [blue], above the right ear Ratnasambhava [yellow], above the left ear Amoghasiddhi [green] and above the back of my head Vairocana [white]. Thus I am crowned by the Masters of the Five Lineages. (P)
At the heart level, upon the lotus and moon disk, appears the actual essence of the deities of Supreme Knowledge, the Great Compassionate One, in the size of a thumb. In his heart is the white letter Hri, which is the entity of the state of absorption of the deity. From it springs white light which purifies the veils [covering the mind] of all beings. They [all beings] become the Great Compassionate One. They melt into light and are absorbed back into the Hri. (P)
(Recite the entire Zung [mantra] once and the section beginning with TE YATA 108 times. Then recite the six syllable mantra as many times as possible.)

I as the deity melt into light which is absorbed into the Hri in the heart. This vanishes into the Domain of ZHAL CHIG CHAG NYI PAI THUG JE CHEN POR SAL WAR GYUR GE WA DI YI NYUR DU DAG CHENREZIG WANG DRUB GYUR NE

Clear light beyond all intellecton. [* Silent meditation.] Then I clearly reappear as the Great Compassionate One, with one face and two arms. By this virtue may I quickly accomplish the state of Chenrezig, the powerful one, may I establish all beings in that very state without exception. [End of Sadhana.]
(The abridged version of the prayer for rebirth in Dewachen.)

E MA HO
NGO TSAR SANG GYE NANG WA THA YE DANG
YE SU JO WO THUG JE

E MA HO
Oh Wonderful Buddha of Infinite Light. To your right is the Lord of Great Compassion [Chenrezig] and to your left is the Bodhisattva of Great Power [Vajrapani]. You are surrounded by Buddhas and Bodhisattvas measureless in number. In this land called Dewachen there is joy and happiness without limit. May I be born there as soon as I pass from this life, without taking birth anywhere else. Having been born...
there, may I see Amitabha’s face. May the Buddhas and Bodhisattvas of the ten directions give us their blessings so that the wish expressed in this prayer may be accomplished without hindrance...
This is the necessary self-visualization practice condensed and abridged by Lama Lodu Rinpoche. Due to the current circumstances of COVID-19 it is necessary to have a shortened practice to quickly benefit sentient beings for the occasion of Thanksgiving Day. We dedicate this merit to those innocent beings that are killed for human pleasure, may they attain a fortunate rebirth and eventually attain liberation.

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