

*The Welfare of Living Beings  
That Pervades Space:  
The Meditation-Recitation of  
the Great Compassionate One*

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*By Thangtong Gyalpo*

*Translated by Ven. Steve Carlier*

**FPMT**

*Education Services*

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Set in Calibri 12/15, Century Gothic, Helvetica Light, Lydian BT, and Monlam Uni Ouchan 2.

### *Practice Requirements:*

Anyone can do this practice. However, you are permitted to generate yourself as Four-Armed Chenrezig only if you have received:

- a great initiation (*wang*) of any deity of performance, yoga, or highest yoga tantra and the subsequent permission (*jenang*) of Four-Armed Chenrezig,
- or an action tantra great initiation of any deity of the tathagata or lotus families and the subsequent permission of Four-Armed Chenrezig.

Otherwise, you should visualize Four-Armed Chenrezig above your head or in front of you.

# *The Welfare of Living Beings That Pervades Space: The Meditation-Recitation of the Great Compassionate One*

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA  
JANG CHHUB BAR DU DAG NI KYAB SU CHHI  
DAG GI JIN SOG GYI PA DI DAG KYI  
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

**I take refuge until I am enlightened  
In the Buddha, the Dharma, and the Supreme Assembly.  
By my generosity and so forth,  
May I become a buddha in order to benefit living beings. (3x)**

DAG SOG KHA KHYAB SEM CHÄN GYI  
CHI TSUG PÄ KAR DA WÄI TENG  
HRIH LÄ PHAG CHHOG CHÄN RÄ ZIG  
KAR SÄL Ö ZER NGA DÄN THRO  
DZUM DÄN THUG JEI CHÄN GYI ZIG

**On the crowns of myself and all sentient beings pervading  
space  
Is a white lotus and moon.  
On top of it, from HRIH arises the Supreme Arya Chenrezig,  
White and clear, radiating five-colored light rays;  
Smiling and looking with eyes of compassion.**

CHHAG ZHII DANG PO THHÄL JOR DZÄ  
OG NYI SHEL THRENG PÄ KAR NAM  
DAR DANG RIN CHHEN GYÄN GYI TRÄ  
RI DAG PAG PÄI TÖ YOG SÖL

**Of your four arms, the palms of the first two are joined  
 And the lower two hold a crystal rosary and a white lotus.  
 You are adorned with silk and precious jewelry  
 And wear a deerskin upper garment.**

Ö PAG ME PÄI U GYÄN CHÄN  
 ZHAB NYI DOR JEI KYIL TRUNG ZHUG  
 DRI ME DA WAR GYAB TEN PA  
 KYAB NÄ KÜN DÜ NGO WOR GYUR

**Amitabha adorns your head.  
 You are seated with your legs in the vajra posture  
 And your back rests against a stainless moon.  
 In nature, you encompass all objects of refuge.**

*Think that oneself and all sentient beings are making the following request as if in one voice:*

JO WO KYÖN GYI MA GÖ KU DOG KAR  
 DZOG SANG GYÄ KYI U LA GYÄN  
 THHUG JEI CHÄN GYI DRO LA ZIG  
 CHÄN RÄ ZIG LA CHHAG TSHÄL LO

**Lord, your body is white in color, unsoiled by faults;  
 A complete buddha adorns your head;  
 You look at living beings with eyes of compassion;  
 To you, Chenrezig, I prostrate.**

*Recite that request three times, seven times, and so forth—however many times you are able.*

DE TAR TSE CHIG SÖL TAB PÄ  
 PHAG PÄI KU LÄ Ö ZER THRÖ  
 MA DAG LÄ NANG THRÜL SHE JANG

**Through having made requests one-pointedly in that way,  
 Lights radiate from the body of the Arya  
 And purify impure karmic appearances and mistaken minds.**

CHHI NÖ DE WA CHÄN GYI ZHING  
 NANG CHÜ KYE DRÖI LÜ NGAG SEM  
 CHÄN RÄ ZIG WANG KU SUNG THUG  
 NANG DRAG RIG TONG YER ME GYUR

**The environment becomes Sukhavati Pure Land,  
 And the body, speech, and mind of its inhabitants—living  
 beings—**

**Become the body, speech, and mind of powerful Chenrezig—  
 Appearance, sound, and awareness, inseparable from  
 emptiness.**

*Reflecting on the meaning of this, recite as many times as you can:*

OM MAṆI PADME HÜṀ HRĪḤ

*At the end, place your mind in equipoise on its own essence of the  
 nonconceptualization of the three circles.<sup>1</sup>*

DAG ZHÄN LÜ NANG PHAG PÄI KU  
 DRA DRAG YI GE DRUG PÄI YANG  
 DRÄN TOG YE SHE CHHEN PÖI LONG

**The bodies of myself and others appear as bodies of the Arya,  
 The resonance of sounds is the melody of the six syllables,  
 And thoughts and conceptualizations are the expanse of  
 great exalted wisdom.**

GE WA DI YI NYUR DU DAG  
 CHÄN RÄ ZIG WANG DRUB GYUR NÄ  
 DRO WA CHIG KYANG MA LÜ PA  
 DE YI SA LA GÖ PAR SHOG

**Due to this virtue,  
 May I quickly become powerful Chenrezig  
 And lead all living beings  
 Without exception to that state.**

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<sup>1</sup> The three circles (Tib. *'khor gsum*) refers to the subject, object, and the action being engaged in.

## Colophons

### *Original Colophon:*

This meditation-recitation of the Great Compassionate One called *The Welfare of Living Beings That Pervades Space* is the blessed speech of the Mahasiddha Thangtong Gyalpo. ŚHUBHAM

### *Publisher's Colophon:*

Translated by Ven. Steve Carlier, October 19, 2019 from thang stong rgyal po, 'gro don mkha' khyab ma, s.l.; s.n., s.d. Translation reviewed by Joona Repo, FPMT Translation Services, June 2020.

# Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ॐ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪḤ or the *Heart Sutra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



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