

Prayer Structure – Chenrezig (Kuan Yin)

In general, all Tibetan Buddhist prayers in our temple have these 7 parts, in this order:

1. taking refuge, generating Bodhicitta
2. visualizing the main Buddha of the prayer and the seven-branch offering
3. invitation, invocation of the deity, requesting and offering
4. chanting the mantra
5. more elaborate offerings, praise, self-visualization as the deity, and dissolution
6. requesting for blessings
7. dedication of merit and auspicious prayers

Chenrezig (Kuan Yin) Prayer structure

Avalokiteshvara is the Sanskrit name, (Tib.: Chenrezig, Chi: Kuan Yin) of this Great Bodhisattva. The meaning of the name is profound - seeing the great suffering of all sentient beings without any exceptions, he generates great compassion to each one to liberate them from misery.

He is the embodiment of the Compassion of all the Buddhas of the past, present and future. When the minds of all the Buddhas arise as one body, they arise as the form of Chenrezig. When their mind arises as a sound, they arise as Chenrezig's speech. The six syllables of his mantra – Om Mani Peme Hung – clear the limitless suffering of the beings of the six realms – God, Demi-god, Human, Animal, Hungry Ghost, Hell beings. Finally, when all Buddhas' minds combine into one, they arise as the mind of Chenrezig.

This is written by the yogi Thangtong Gyalpo (1385 - 1464). Its full title is “Benefitting Beings Throughout the Whole of Space, The Visualization and Recitation for The Great Compassionate One”. This prayer focuses on the 4-armed manifestation of Chenrezig, as opposed to the 1000-armed Chenrezig prayed in other prayers.

Taking Refuge and Generating Bodhicitta (p21)

Visualization of the Deity (p22)

Short Supplication (p24)

Seven-branch Offering (p25)

Long Supplication Prayer (p30)

Projection and Dissolution (p37)

Short and Long Mantra recitation (p40 - 42)

Short Tsog Offering (p43)