Droden Kachabma

Filling Space to Benefit Beings

A Chenrezig Sadhana
Avalokiteshvara (Tib. Chenrezig)
DEVELOPING BODHICHITTA

[Visualize the Buddha, the Dharma, and the Sangha in front of you]

SANG GYE CHÖ DANG TSÖK KYI CHOK NAM LA
Until I reach enlightenment, I take refuge in the Buddha,

JANG CHUB BAR DU DAG NI KYAB SU CHI
in the dharma and in the supreme sangha.

DAG GI JIN SOG GYI PAY SÖ NAM KYI
Through the merit of accomplishing the six perfections

DRO LA PHEN CHIR SANG GYE DRUP PAR SHOG
may I achieve Buddhahood for the benefit of all sentient beings.

(Repeat 3 times)

DEVELOPMENT OF THE DEITY

DAG SOG KHA KYAB SEM CHEN GYI
On the crown of my head and that of all sentient beings pervading space,

CHI TSUK PE KAR DA WAY TENG
on a moon, and a lotus is a HRIH.
HRIH LE PHAG CHOK CHENREZIG
From the HRIH on the lotus appears the Noble, Chenrezig.

KAR SAL ÖZER NGA DEN TRO
He is clear white and radiates five-colored light.

DZAY DZUM THUG JEY CHEN GYI ZIG
He gazes with compassionate eyes and a beautiful smile.

CHAG ZHI DANG PO THAL JAR DZE
He has four hands, the first two are joined in prayer.

Ö NYI SHEL TRENG PE KAR NAM
The lower two hold a crystal rosary and a white lotus.

DAR DANG RIN CHEN GYEN GYI TRE
He is adorned with silk and jewel ornaments.

RI DAG PAG PAY TÖ YÖ SÖL
He wears an upper robe of doeskin.

Ö PAG ME PAY Ü GYEN CHEN
His head ornament is Amitabha, Buddha of Boundless Light.

ZHAB NYI DORJEE KYIL TRUNG ZHUK
His legs are in the vajra posture.

DRI ME DA WAR GYAB TEN PA
A stainless moon is his back rest.
KYAB NE KÜN DÜ NGO WOR GYUR
He is the essential nature of all those in whom we take refuge.

PRAYER TO SOLICIT CHENREZIG’S ATTENTION

[Imagine all beings making the following prayer as if in a single voice]

JO WO GYÖN GYI MA GÖ KU DOK KAR
Lord of whitest form, not tainted by any flaw,

DZOG SANG GYE KYI Ü LA GYEN
Whose head a perfect Buddha crowns,

THUG JEY CHEN GYI DRO LA ZIG
Gazing compassionately on all beings,

CHENREZIG LA CHAG TSAL LO
To you, Chenrezig, I prostrate.

(Repeat 3 times)
THE SEVEN-BRANCH PRAYER

[Imagine countless beings prostrating to Chenrezig]

PHAG PA CHENREZIG WANG DANG
With inspired faith I prostrate [1. Prostrations]

CHOK CHU DÜ SUM ZHUK PA YI
to the powerful Chenrezig

GYAL WA SE CHE THAM CHE LA
and to all the Buddhas and bodhisattvas

KÜN NE DE PE CHAG TSAL LO
abiding in the ten directions and three times.

ME TOK DUG PÓ MAR ME DRI
I make offerings both actual and imagined [2. Offerings]

ZHAL ZE RÖL MO LA SOG PA
of flowers, incense, lights, perfume,

NGÖ JOR YI KYI TRÜL NE BÜL
food, music, and much else.

PHAG PAY TSOK KYI ZHE SU SÖL
All you assembled Noble Ones, please accept them.
THOG MA ME NE DA TAY BAR
From beginningless time until now [3. Confession]

MI GE CHU DANG TSAM ME NGA
I confess all the ten unvirtuous acts

SEM NI NYØN MONG WANG GYUR PAY
and the five actions of unlimited consequence.

DIG PA THAM CHE SHAG PAR GYI
All the negative actions I have committed when influenced by obscuring passions.

NYEN THØ RANG GYAL JANG CHUB SEM
I rejoice in the merit of whatever virtue [4. Rejoicing]

SO SO KYE WO LA SOG PE
shravakas, pratyekabuddhas, bodhisattvas,

DØ SUM GE WA CHI SAG PAY
and ordinary people have gathered

SØ NAM LA NI DAG YI RANG
throughout the three times.

SEM CHEN NAM KYI SAM PA DANG
I pray you turn the wheel of the dharma [5. Request of teachings]
LO YI JE DRAK JI TA WAR
Of the Hinayana, Mahayana and of the teachings common to both

CHE CHUNG THÜN MONG THEG PA YI
For as many different aptitudes as are present

CHÖ KYI KHIR LO KOR DU SÖL
in the mind of all sentient beings.

KHOR WA JI SI MA TONG BAR
I beseech you not to pass into nirvana 

NYA NGEN MIN DA THUG JE YI
and until samsara is completely emptied,

DUG NGAL GYAMTSOR JING WA YI
to look with great compassion on all sentient beings

SEM CHEN NAM LA ZIG SU SÖL
who are lost in an ocean of suffering.

DAG GI SÖ NAM CHI SAG PA
May whatever merit I have accumulated

THAM CHE JANG CHUB GYUR GYUR NE
Become the cause for the enlightenment of all beings.

RING POR MI THÖK DRO WA YI
May I myself become, without delay,
DREN PAY PAL DU DAG GYUR CHIK
a glorious protector of beings.

PRAYER TO THE ALL-SEEING ONE

SOL WA DEB SO LAMA CHENREZIG
I pray to you, Lama Chenrezig

SOL WA DEB SO YI DAM CHENREZIG
I pray to you, Yidam Chenrezig

SOL WA DEB SO PHAG CHOK CHENREZIG
I pray to you, Supreme Noble One Chenrezig

SOL WA DEB SO KYAB GÖN CHENREZIG
I pray to you, Lord Protector Chenrezig

SOL WA DEB SO JAM GÖN CHENREZIG
I pray to you, Lord of Loving-kindness, Chenrezig

THUG JE ZUNG SHIG GYAL WA THUG JE CHEN
Buddha of Great Compassion, hold me fast in your compassion.

THA ME KHOR WAR DRANG ME KHYAM GYUR CHING
For countless eons beings have wondered

ZÖ ME DUG NGAL NYONG WAY DRO WA LA
in endless samsara, undergoing unendurable suffering.

GÖN PO KHYE LE KYAB ZHEN MA CHI SO
Protector, there is no other refuge but you.

NAM KHYEN SANG GYE THÖB PAR JIN GYI LÖP
Please bless them that they achieve the omniscient state of Buddhahood.

THE SIX REALMS

THOG ME DÜ NE LE NGEN SAG PAY THÜ
By the power of accumulating negative karma from beginningless time,

ZHE DANG WANG GI NYAL WAR KYE GYUR TE
sentient beings, through the force of anger, are born as hell-beings

TSA DRANG DUG NGAL NYONG WAY SEM CHEN NAM
and experience the suffering of heat and cold.

LHA CHOK KHYE KYI DRUNG DU KYE WAR SHOG
May they all be born in your presence, Perfect Deity.

OM MANI PEME HUNG

SER NAY WANG GI YI DAG NE SU KYE
sentient beings, through the force of greed, have been born in the realm of hungry ghosts
and experience the suffering of hunger and thirst.

May they all be born in your perfect realm, the Potala.

By the power of accumulating negative karma from beginningless time,

sentient beings, through the force of stupidity, are born as animals

and experience the suffering of dullness and stupidity.

May they all be born in your presence, Protector.

By the power of accumulating negative karma from beginningless time,

The Chenrezig Practice from NamoBuddhaPublications.com
sentient beings, through the force of desire, are born in the human realm

and experience the suffering of excessive business and poverty.

May they all be born in the Pure Land of Dewachen.

OM MANI PEME HUNG

By the power of accumulating negative karma from beginningless time,

Beings, through the force of envy, have been born in the realm of jealous gods

And experience the suffering of constant fighting and quarreling.

May they all be born in your realm, the Potala.

OM MANI PEME HUNG

By the power of accumulating negative karma from beginningless time,

The Chenrezig Practice from NamoBuddhaPublications.com
sentient beings, through the force of pride, have been born in the realm of gods

PHO TUNG DUG NGAL NYONG WAY SEM CHEN NAM
and experience the suffering of change and falling.

PO TA LA YI ZHING DU KYE WAR SHOG
May they all be born in your realm, the Potala.

OM MANI PEME HUNG

DAG NI KYE ZHING KYE WA THAM CHE DU
May I myself, through all my births,

CHENREZIG DANG DZE PA TSUNG PA YI
act in the same manner as Chenrezig.

MA DAG ZHING GI DRO NAM DRÖL WA DANG
By this means may all beings be liberated from the impure realms,

SUNG CHOK YIK DRUK CHOK CHUR GYE PAR SHOG
and may the perfect sound of your six-syllable mantra pervade all directions.

PHAG CHOK KHYE LA SÖL WA TAB PAY THÜ
By the power of this prayer to you, Most Noble and Supreme One,

DAG GI DÜL JAR GYUR PAY DRO WA NAM
may all beings to be trained by me, take karma and its effects
LEN DRE LHUR LEN GE WAY LE LA TSÖN  
into account and practice skillful acts diligently.

DRO WAY DÖN DU CHÖ DANG DEN PAR SHOG  
May they take up the dharma for the good of all.

[Visualize Chenrezig is over your head and all beings are around you]

DE TAR TSE CHIK SÖL TAB PE  
Having prayed like this one-pointedly,

PHAG PAY KU LE ÖZER TRÖ  
Light shining from the sacred form

MA DAG LE NANG TRÜL SHE JANG  
purifies all impure karma and confusion.

CHI NÖ DE WA CHEN GYI ZHING  
The outer realm becomes the realm of bliss (Dewachen).

NANG CHÜ KYE DRÖI LÜ NGAG SEM  
The body, speech, and mind of all beings, who are the inner contents.

CHENREZIG WANG KU SUNG THUG  
become the perfect form, sublime speech, and pure mind of powerful Chenrezig.

NANG DRAK RIG TONG YER ME GYUR  
All knowledge, sound, and appearances become inseparable from emptiness.
Meditate like this as you recite the mantra

OM MANI PEME HUNG

Recite as many times as you are able. Finally, let the mind remain absorbed in its own essence, without making any distinction between subject, object, and act. After remaining in this state as long as possible, recite:

Everyone appears in the form of Chenrezig;

All sound is the sound of his mantra;

All that arises in the mind is the great expanse of wisdom.

Through virtue of this practice may I now quickly

achieve the All-seeing One’s great state.

And to this same state may I come to place
DE YI SA LA GÖ PAR SHOG
every being, not one left behind.

DI TAR GOM DE GYI PAY SÖ NAM KYI
With all the merit of these thoughts and words

DAG DANG DAG LA DREL THOG DRO WA KÜN
may I and every being to whom I am connected

MI TSANG LÜ DI BOR WA GYUR MA THAG
when these imperfect forms are left behind

DEWACHEN DU DZU TE KYE WAR SHOG
be miraculously born in the realm of bliss.

KYE MA THAG TU SA CHU RAB DRÖ NE
Crossing the ten stages directly after birth,

TRÜL PE CHOK CHUR ZHEN DÖN JE PAR SHOG
may emanations fill all directions for the benefit of others.

GE WA DI YI KYE WO KÜN
Through this virtue, may all beings

SÖ NAM YE SHE TSOK DZOG TE
perfect the accumulations of merit and wisdom.
The Chenrezig Practice from NamoBuddhaPublications.com

[SÓ NAM YE SHE LE JUNG WAY]
May they attain the two supreme kayas

[DAM PA KU NYI THOB PAR SHOG]
which arise from merit and wisdom.

[JANG CHUB SEM NI RIN PO CHE]
As bodhichitta is so precious,

[MA KYE PA NAM KYE GYUR CHIK]
May those without it now create it.

[KYE PA NYAM PA ME PA DANG]
May those who have it not destroy it,

[GONG NE GONG DU PEL WAR SHOG]
And may it ever grow and flourish.

[End of Practice]