Chenrezig Sadhana
Herein is contained the recitation for the meditation of the Great Compassionate One called "For the Benefit of All Beings as Vast as the Skies"
*SANG GYE CHÖ DANG TSOG KYI CHOG NAM LA JANG CHUB BAR DU DAG NI KYAB SU CHI
(First, Refuge and Bodhicitta) I go for refuge until enlightenment to the Buddha,
Dharma, and Supreme Assembly.

DAG GI JIN SOG GYI PAY SÖ NAM KI DRO LA PEN CHIR SANG GYE DRUB PAR SHOG
May I, through the merit gained by generosity and so on, accomplish Buddhahood for the sake of all beings.
(Repeat three times from *)
KAR SEL Ö ZER NGA DEN TRO
DZAY DZUM TUG JAY CHEN GYI ZIG
CHAG ZHII DANG PO TAL JAR DZAY
appears the Noble Supreme Chenrezig, white, luminous, radiating five-colored light rays, smiling charmingly and gazing with compassionate eyes.

OG NYI SHEL TRENG PAY KAR NAM
DAR DANG RIN CHEN GYEN GYI TRAY
RI DAG PAG PAY TO YOG SÖL
He has four arms, the upper two joined together and the lower two holding a white lotus and crystal mala. He is adorned by precious jewels and silks;

DAK SOG KA KYAB SEM CHEN GYI
CHI TSUG PE KAR DA WE TENG
HRI LAY PAG CHOG CHEN RE ZIG
On the crown of my head and all sentient beings pervading space, there rests a white lotus and moon seat. From the Hri (on the lotus and moon seat)
Ŏ PAG MAY PAY UR GYEN CHEN
ZHAB NYI DOR JAY KIL TRUNG ZHUG
DRI MAY DA WAR GYAB TEN PA

A deer skin covers his upper part (left shoulder). Amitabha adorns his head. He sits in the vajrasana. His back is supported by a stainless moon;

KYAB NAY KÜN DŪ NGO WOR GYUR
he is the essence of all sources of refuge.

(While thinking that I and all sentient beings pray in a single voice:)

*JO WO KYÖN GYI MA GŌ KU DOG KAR
Lord, whose white body is not clothed by fault,

DZOG SANG GYE KYI U LA GYEN
TUG JAY CHEN GYI DRO LA ZIG
CHEN RAY ZIG LA CHAG TSAL LO

whose head is adorned with a perfect Buddha, who looks upon all beings with compassionate eyes, to you, Chenrezig, I prostrate.

(Repeat as much as you can from *)
(The Seven Branch Prayer is as follows:)

3A
PAG PA CHEN RE ZIG WANG DANG CHOG CHU DÜ SUM ZHUG PA YI GYAL WA SE CHAY TAM CHE LA KÜN NE DANG WAY CHAG TSAL LO

To the Noble One, the Mighty Chenrezig, to the Buddhas and their sons who reside in the ten directions and the three times, with complete sincerity I prostrate.

ME TOG DUG PÓ MAR MAY DRI ZHAL ZAY RÔL MO LA SOG PA NGÔ JOR YI KYI TRUL NAY BÛL PAG PAY TSOG KYI ZHE SU SÔL

I offer flowers, incense, butter lamps, perfume, food, music, and other real and imaginary offerings and so forth, and beseech the Noble Assembly to accept them.

TOG MA ME NAY DA TAY BAR MI GE CHU DANG TSAM ME NGA SEM NI NYÖN MONG WANG GYUR PAY DIG PA TAM CHAY SHAG PAR GYI

I confess all the unskillful actions caused by the power of conflicting emotions, the ten unvirtuous deeds and the five sins of limitless consequence done from beginningless time until now.
NYEN TÖ RANG GYAL JANG CHUB SEM SO SO KAY WO LA SOG PAY DÜ SUM GAY WA CHI SAG PAY SÖ NAM LA NI DAG YI RANG
I rejoice in the spiritual merit of whatever virtue Sravakas, Pratyekabuddhas, Bodhisattvas, and ordinary beings gather throughout the three times.

SEM CHEN NAM KYI SAM PA DANG LO YI JAY DRAG JI TA WAR CHAY CHUNG TÜN MONG TEG PA YI CHÖ KYI KOR LO KOR DU SÖL
I pray that the Dharma Wheel of the Mahayana, Hinayana, and of the teachings common to both be turned in accordance with the wishes and aptitudes of beings.

KOR WA JI SI MA TONG BAR NYA NGEN MI DA TUG JAY YI DUG NGAL GYA TSOR JING WA YI SEM CHEN NAM LA ZIG SU SÖL
I beseech the Buddhas not to pass into Nirvana as long as samsara is not emptied, but to look with compassion upon sentient beings who wallow in the ocean of suffering.
DAG GI SÔ NAM CHI SAG PA
TAM CHE JANG CHUB GYUR GYUR NAY
RING POR MI TOG DRO WA YI
May whatever merit I have accumulated be the cause for the enlightenment of beings; may I quickly become a splendid leader of beings.

DREN PAI PEL DU DAG GYUR CHIG (If you wish, [do] the Chenrezig prayer, Gelong Pema Karpo's daily practice, as follows:)

SÔL WA DEB SO LA MA CHEN RE ZIG
I pray to you Lama Chenrezig.

SÔL WA DEB SO YI DAM CHEN RE ZIG
I pray to you Yidam Chenrezig.

SÔL WA DEB SO PAG CHOG CHEN RE ZIG
I pray to you Perfect Noble Chenrezig.
Söl wa deb so kyab gön chen re zig
I pray to you Lord Protecor Chenrezig.

Söl wa deb so jam gön chen re zig
I pray to you Lord of Love Chenrezig.

Tug jay zung shig gyal wa tug jay chen
Great Compassionate Victorious One, please hold us with your compassion. For numberless beings who wander in endless samsara experiencing unbearable suffering, there is no refuge other

Gön po ke lay kyab zhen ma chi so
than you, Protector. Please bestow the blessing to obtain omniscient Buddhahood. By the power of accumulating negative karma from beginningless time, sentient beings, through the force of
ZHAY DANG WANG GI NYAL WAR KAY GYUR TE
TSA DRANG DUG NGAL NYONG WAY SEM CHEN NAM
LHA CHOG KE KYI DRUNG
anger, are born as hell beings and experience the suffering of heat and cold. May they all be born in your presence, Perfect Deity. Om Mani Pem Hung. By the power of accumulating

DU KAY WAR SHOG
OM MA NI PEME HUNG
TOG ME DÜ NAY LAY NGEN SAG PAY TU
SER NAY WANG GI YI DAG NAY SU KAY
negative karma from beginningless time, sentient beings, through the force of greed, are born in the realm of pretas and experience the suffering of hunger and thirst.

TRAY KOM DUG NGAL NYONG WAY SEM CHEN NAM
ZHING CHOG PO TA LA RU KAY WAR SHOG
OM MA NI PE ME HUNG
May they all be born in your perfect realm, the Potala. Om Mani Pem Hung. By the power of accumulating negative karma from beginningless time, sentient beings,
TOG MAY DŪ NAY LAY NGEN SAG PAY TŪ
TI MUG WANG GI DŪ DROR KAY GYUR TE
LEN KUG DUG NGAL NYONG WAY
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.

SEM CHEN NAM  GŪN PO KAY KYI DRUNG DU KAY WAR SHOG  OM MA NI PE ME HUNG  TOG ME DŪ NAY LAY NGEN SAG PAY TŪ
Om Mani Peme Hung. By the power of accumulating negative karma from beginningless time, sentient beings, through the force of desire, are born in the human

DŪ CHAG WANG GI MI YI NAY SU KAY  DREL PONG DUG NGAL NYONG WAY  SEM CHEN NAM  ZHING CHOG DAY WA CHEN DU KAY WAR SHOG
realm and experience the suffering of excessive activity and constant frustration. May they all be born in the Pure Land Dewachen. Om Mani Peme Hung.
OM MA NI PE ME HUNG  

TOG MAY DÙ NAY LAY NGEN SAG PAY TÚ  

TRAG DOG WANG GI LHA MIN NAY SU KAY 
By the power of accumulating negative karma from beginningless time, sentient beings, through the force of jealousy, are born in the realm of the demi-gods and

TAB TSÖ DUG NGAL NYONG WAY SEM CHEN NAM  

PO TA LA YI ZHING DU KAY WAR SHOG  

OM MA NI PE ME HUNG 
experience the suffering of fighting and quarreling. May they all be born in your realm, the Potala. Om Mani Peme Hung. By the power of accumulating negative

TOG MAY DÙ NAY LAY NGEN SAG PAY TU  

NGA GYAL WANG GI LHA YI NAY SU KAY  

PO TUNG DUG NGAL NYONG WAY SEM CHEN NAM 
karma from beginningless time, sentient beings, through the force of pride, are born in the realm of the Gods and experience the suffering
POTA LA YI ZHING DU KAY WAR SHOG
OM MA NI PE ME HUNG
DAG NI KAY SHING KAY WA TAM CHAY DU
of change and falling. May they all be born in your realm, the Potala. Om Mani Peme Hung. Wherever I am born may my deeds, by equaling Chenrezig’s,

CHEN RE ZIG DANG DZAY PA TSUNG PA YI
MA DAG ZHING GI DRO NAM DRÖL WA DANG
SUNG CHOG YIG DRUG CHOG CHUR GAY PAR SHOG
liberate beings from impure realms and spread the perfect sound of the six syllables in the ten directions. Through the power of praying to you,

PAG CHOG KAY LA SÖL WA DEB PAY TÜ
DAG GI DUL JAR GYUR WAY DRO WA NAM
LAY DRAY LUR LEN GAY WAY LAY LA TSÖN
Perfect Noble One, may beings who I am to discipline pay the greatest attention to action and result, and diligently practice virtue and the
DRO WAY DON DU CHO DANG DEN PAR SHOG
Dharma for the benefit of beings.

(Thus said. The Mahasiddha Thangtong Gyalpo, on the occasion of being born as Gelong Pema Karpo, in memory of the earlier life, spoke these words of one-pointed supplication and praise to the Noble Chenrezig while doing the Nyung Nes practice from his twentieth to his eightieth year. This is possessed with the excellent blessing stream. And:)

7B
DAY TAR TSAY CHIG SÔL TAB PAY  PAG PAY KU LAY Ö ZER TRÔ  MA DAG LAY NANG TUL SHAY JANG
Through this one-pointed prayer, light radiates from the body of the Sublime One and purifies impure karma, impure appearances, and the deluded mind.

CHI NÔ DAY WA CHEN GYI ZHING  NANG CHÚ KAY DRÔ LÚ NGAG SEM  CHEN RE ZIG WANG KU SUNG TUG
The outer realm is the Pure land of Dewachen, and the body, speech, and mind of beings therein are the perfect form, sublime speech, and pure mind of Mighty Chenrezig.

NANG DRAG RIG TONG YER MAY GYUR  (Meditate like this as you recite the mantra)  OM MA NI PE ME HUNG  (Recite as much as possible)
the indivisible union of appearance, sound, and awareness with emptiness.
Om Mani Peme Hung.
(Finally, let the mind remain absorbed without distinguishing in its own essence between the three spheres.)

DAG ZHEN LÙ NANG PAG PAY KU DRA DRAG YI GAY DRUG PAY YANG
My body, the bodies of others and all appearances are the perfect form of the Sublime One, all sounds the melody of

DREN TOG YE SHAY CHEN PÓ LONG GAY WA DI YI NYUR DU DAG CHEN RE ZIG WANG DRUB GYUR NAY
the six syllables, all thoughts the vastness of the great jnana. Through this virtue, may I quickly achieve the realization of Mighty Chenrezig and may I bring

DRO WA CHIG KYANG MA LÙ PA DAY YI SA LA GÔ PAR SHOG (This text, called "The Recitation and Meditation of the Great Compassionate One for the Benefit of Beings as Vast as the Skies," has the blessing of the speech of Mahāsiddha Tangtong Gyalpo)
every single being to that same state.
DI TAR GOM DAY GYI PAY SÖ NAM KYI  
DAG DANG DAG LA DREL TOG DRO WA KÜN  
MI TSANG LÚ DI BOR WAR GYUR MA TAG

Through the merit of reciting and meditating, may I and every being to whom I am connected, when these imperfect forms are left behind,

DAY WA CHEN DU DZÚ TAY KAY WAR SHOG  
KAY MA TAG TU ŞA CHU RAB DRÖ NAY  
TRÚL PAY CHOG CHUR ZHEN DÓN JAY PAR SHOG

be miraculously born in Dewachen. May I then immediately cross the ten levels and send out emanations in the ten directions for the benefit of others.

GAY WA DI YI KAY WÖ KÜN  
SÖ NAM YE SHAY TSOG DZOG TAY  
SÖ NAM YE SHAY LAY JUNG WAY

Through this virtue may all beings perfect the accumulations of merit and wisdom. May they attain the two supreme bodies which arise from merit.
DAM PA KU NYI TOB PAR SHOG  JANG CHUB SEM NI RIN PO CHE  MA KAY PA'NAM KAY GYUR CHIG
and wisdom. Bodhicitta is precious; may it arise in those who have not cultivated it. In those who have cultivated it.

KAY PA NYAM PA ME PA DANG  GONG NAY GONG DU PEL WAR SHOG
may it not diminish. May it ever grow and flourish.
E MA HO
NGO TSAR SANG GYE NANG WA THA YE DANG
YE SU JO WO THUC JE
E MA HO
Oh Wonderful Buddha of Infinite Light. To your right is the Lord of Great

CHEN PO DANG
YÖN DU SEM PA THU CHEN THOB NAM LA
SANG GYE JANG SEM PAG ME KHOR GYI KOR
DE KYI NGO

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

TSAR PAG TU ME PA YI
DEWACHEN ZHE JA WAI ZHING KHAM DER
DAG NI DI NE TSE PHÖ GYUR MA THAG
KYE WA ZHEN GYI BAR MA

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 Chenrezig self-visualization practice condensed and abridged by Lama Lodu Rinpoche. Please do not distribute without permission.