CHENREZIG SADHANA

WITH VISUALIZATION AID
This is the Mahayana and Vajrayana essential practice. It is very effective to new practitioners, opening their hearts to the path of liberation. Also, this practice is very helpful for someone who has been practicing a long time, yet has lots of obstacles that they are encountering on the path. This practice is also for someone who is a more advanced practitioner, this will lead deeper to the heart essence of the Buddhist path.

His Eminence Kalu Rinpoche requested all of his Dharma centers to engage in this Deity practice. He has commonly said that this practice is the essence of all Buddhist practice, because Chenrezig is the embodiment of all the Buddha's compassion. This is an especially degenerate time attracted by mental kleshas, and many people are angry, causing discomfort and war to all the world. There is no remedy for this other than compassion. Compassion is naturally possessed by every sentient being, yet you need to activate it and fertilize it - this is the practice that activates our own compassion to be more mature and one can be aware of one's own negativities and defects. This being will perceive other beings as more pure and this will make room for love and compassion to all sentient beings. Do not wait until a problem comes - you have to be familiarized to prepare the remedy when the time comes. At least every day, one time or two times, this practice will make a difference in our lives. A great being like Kalu Rinpoche saw that this would be more helpful, so he designed this practice for all of his centers to practice. His Holiness the 16th Gyalwa Karmapa always emphasized that this is the most authentic practice. He emphasized that beginners should have the empowerment of Chenrezig and instruction on how to practice from one who practices him or herself. Here is the Sadhana with transliteration and translation - you can use it. The text is composed by the Mahasiddha Thatong Gyalpo, or Iron Bridge Builder, who is an emanation of Guru Padmasambhava and Avalokitesvara. The text is truly the same text that we use - there may be different translations available and you may compare these different translations to clarify the meaning.
Begin with Refuge:

DAG DANG DRO WA NAM KAY TA DANG NYAM PAY SEM CHEN TAM CHAY DU DI NAY ZUNG TAY JI SI JANG CHUB NYING PO LA CHI KYI BAR DU

From this moment until the heart of enlightenment is reached, I and all sentient beings as limitless as the sky
Go for refuge to all the Glorious Holy Lamas; we go for refuge to all the yidams, the deities gathered in the mandalas; we go for refuge to all the Buddhas, the Transcendent and Accomplished Conquerors; We go for refuge to all the Supreme Dharma; We go for refuge to all the Noble Sangha; We go for refuge to all the Dakas, Dakinis, Protectors and Defenders of the Dharma who possess the eye of wisdom.

(Repeat three times)
Having done Refuge, then the meditation and recitation of Chenrezig meditation follows. First, Refuge and Bodhicitta

SANG GYE CHO DANG TSOG KYI CHOG NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI JIN SOG GYI PAY SO NAM KI
DRO LA PEN CHIR SANG GYE DRUB PAR SHOG

I go for refuge until enlightenment to the Buddha, Dharma and Supreme Assembly. May I, through the merit gained by generosity and so on, accomplish Buddhahood for the sake of all beings.

(Repeat three times)
Generate Deity

Dak Sog Ka Kyab Sem Chen Gyi Chi Tsug Pe Kar Da We Teng

On the crown of my head and all sentient beings pervading space, there rests a white lotus and moon seat.
HRI LAY PAG CHOG CHEN RE ZIG
KAR SEL O ZER NGA DEN TRO
DZAY DZUM TUG JAY CHEN GYI ZIG
CHAG ZHIII DANG PO TAL JAR DZAY

From the Hri (on the lotus and moon seat) appears the Noble Supreme Chenrezig, white, luminous, radiating five-colored light rays, smiling charmingly and gazing with compassionate eyes.
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; 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; he is the essence of all sources of refuge.

(While thinking that I and all sentient beings pray in a single voice)
Lord, whose white body is not clothed by fault, whose head is adorned with a perfect Buddha, who looks upon all beings with compassionate eyes, to you, Chenrezig, I prostrate

(Repeat three times)
DAY TAR TSAY CHIG SOL TAB PAY
PAG PAY KU LAY O ZER TRO
MA DAG LAY NANG TUL SHAY JANG
CHI NO DAY WA CHEN GYI ZHING

Through this one-pointed prayer, light radiates from the body of the Sublime One and purifies impure karma, impure appearances, and the deluded mind. The outer realm is the Pure land of Dewachen,
NANG CHU KAY DRO LU NGAG SEM
CHEN RE ZIG WANG KU SUNG TUG
NANG DRAG RIG TONG YER MAY GYUR

and the body, speech, and mind of beings therein are the perfect form, sublime speech, and pure mind of Mighty Chenrezig, the indivisible union of appearance, sound, and awareness with emptiness.

(Meditate like this as you recite the mantra)
OM MANI PEME HUNG  (Recite as much as possible)

1) Meditate on one’s body being Chenrezig’s body with all his attributes.
2) Concentrate on the seed syllable HRI in Chenrezig’s heart.
3) Concentrate on the six letters (one letter on each of the six petals of the lotus around the HRI in the center).

4) Concentrate just on the sound of the Mantra, buzzing like a swarm.
5) Visualize 5 fold light rays radiating from the HRI to all the Buddhas throughout the ten directions who send back blessings of light purifying the outer world and its vivifying contents, beings.
6) Meditate on Compassion
7) Meditate on Voidness
8) Pray
Before, we were visualizing our own body and the body of all beings as Chenrezig’s form or “Dam-Tsig-pa” (the imagined one), and now, having received Chenrezig’s blessings and siddhis, we become him the “Yeshe-pa”, the real Chenrezig. We now think “I am Chenrezig” with a non-egoistic, pure pride. “Dam-Tsig-pa” and “Yeshe-pa” are one within our heart.
Phase of Perfection - Formless Meditation
Phase of Perfection - Formless Meditation (continued)

 bö bva’ bzhag snyan mirgyi rig rgya ma’ dang

(Finally, let the mind remain absorbed without distinguishing in its own essence between the three spheres.)

Everything having been dissolved into radiant voidness, the mind is allowed to remain in its natural state, devoid of any artifice, without constraint, effortless, fully aware and undistracted, yet nothing is, or it is to be, meditated or not meditated upon. If thoughts, sounds or appearances arise, they are not to be held, acknowledged or repressed. Devoid of clinging or repulsion towards them, we just stay fully aware in a simple recognition of the essential nature of all phenomena: emptiness, without any self-nature. Meditating like this they pontaneously become self-liberated. In this state, we remain as long as we are:

Then we rest in silence.

“My own body and those of all beings, all appearances, are the Exalted Body, All the sounds are resounding the six-syllables, Awareness, thoughts, are the expanse of the supreme primal knowing (Gnosis).”
My body, the bodies of others and all appearances are the perfect form of the Sublime One, all sounds in the melody of the six syllables, all thoughts the vastness of the great jnana.
GAY WA DI YI NYUR DU DAG  
CHEN RE ZIG WANG DRUP GYUR NAY  
DRO WA CHIG KYANG MA LU PA  
DAY YI SA LA GO PAR SHOG  

Through this virtue, may I quickly achieve the realization of Mighty Chenrezig and may I bring every single being to that same state.

(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 Mahasiddha Tangtong Gyalpo)
DI TAR GOM DAY GYI PAY SO NAM KYI
DAG DANG DAG LA DREL TOG DRO WA KUN
MI TSANG LU DI BOR WAR GYUR MA TAG
DAY WA CHEN DU DUZU TAY KAY WAR SHOG

Through the merit of reciting and meditating, may I and
every being to whom I am connected, when these imperfect
forms are left behind, 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. Through this virtue may all beings perfect the accumulations of merit and wisdom. May they attain the two supreme bodies which arise from merit and wisdom.
Bodhicitta is precious; may it arise in those who have not cultivated it. In those who have cultivated it, may it not diminish. May it ever grow and flourish.
Wonderful Buddha of Limitless Light, and to his right the Lord of Great Compassion, and to his left, the Bodhisattva of Great Power, surrounded by Buddhas and Bodhisattvas measureless in number.
Joy and happiness without limit in this land called Dewachen. May I be born there as soon as I pass from this life without taking birth anywhere else in the meantime.
Having been born there, may I see Amitabha’s face. May the Buddhas and Bodhisattvas of the ten directions give their blessing that this wish expressed in this prayer be accomplished without hindrance.
KUN ZANG DORJE CHANG CHEN MEN CHEN NAY
DRIN CHEN TSA WAY LA MA YEN CHAY KYI
DRO WAY DON DU MON LAM GANG TAB PA

From the great all good Dorje Chang down to my kind root lama, whatever prayers have been made for the benefits of beings, may they all become fulfilled.
DAY DAG TAM CHAY DAG GI DRUB PAR SHOG
SO NAM DI YI TAM CHAY ZIG PA NYI
TOB NAY NAY PAY DRA NAM PAM JAY NAY
KAY GAY NA CHI BA LAB TRUG PA YI

By this merit may we become omniscient; from this attainment, after defeating evil
faults through the endless storm of birth, old age, sickness, and death,
may we liberate all beings from the suffering in the three worlds.
SI PAY TSO LAY DRO WA DROL WAR SHOG
JAM PAL PA WO JI TAR KYEN PA DANG
KUN TU ZANG PO DAY YANG DAY ZHIN TAY

I dedicate all this merit that I may follow in the footsteps of the heroic Manjushri who knows, and that of Kuntuzangpo, too.
DAY DAG KUN GYI JE SU DAG LOB CHING
GAY WA DI DAG TAM CHAY RAB TU NGO
GAY WA DI YI KAY WO KUN
SO NAM YE SHAY TSOG DZOG TAY

By this virtue may all beings perfect the accumulations of merit and wisdom,
and arising from merit and wisdom, obtain the two sacred bodies.
SO NAM YE SHAY LAY JUNG WAY
DAM PA KU NYI TOB PAR SHOG
SANG GYE KU SUM NAY PAY JIN LAB DANG

By the blessing of the three bodies of the Buddhas being pleased, by the blessing of the truth of the Dharma itself being unchanging,
By the blessing of the wished of the Sangha being unwavering, 
may this dedication prayer be fulfilled.
All of the Sadhana in short, there are three different stages. The first stage is very important to take refuge to the Buddha, Dharma and Sangha with sincere devotion and also generate altruism with love and compassion to all beings, and one dedicates one's practice to completely liberate all beings from suffering and obtain omniscience.

The actual practice, one focuses the mind one-pointedly on the form of the deity, Avalokitesvara. As detailed as possible, hold all of the attributes, colors, ornaments and shape. At the same time, all of the form of what you are focusing on is mere appearance, the inseparability of emptiness and luminosity. Appear, yet empty. Empty, yet appearance. One can keep one's mind without distraction, then one mentally visualize verbally reciting mantra, Oh Mani Peme Hung. While you are doing this, sometime you will relax your mind to appearance and emptiness, or sound and emptiness. You can alternate these during sessions. Silently, you can relax your mind on Mahamudra. When you reappear from silence, your form again is deity, sound is mantra and the environment is the perfect pure land.

The third one is dedicating merit. When we engage in the session with such divine state, we gain great merit and wisdom. We dedicate this merit and wisdom to all sentient beings without exceptions - this life's parents, relatives, friends, indifferent ones, and enemies, without exception to all beings, may they be free of sufferings that they are experiencing and follow the path without obstacles and quickly reach the state of omniscience.

The late Bokar Rinpoche wrote a book, "Lord of Love", and that is quite an amazing book for explaining this practice. He particularly gave instruction to Westerners, so this book is important to obtain and read. This will enhance your devotion and confidence to your practice.

The expanded commentary by the Fifteenth Karmapa, Kakyab Dorje, “The Continuous Rain of Benefit to Beings" is available in English and is quite extensive if you'd like to read it.

There are many other translations possible, so you can research to clarify this practice.

I am providing this practice online for those beginners learning to practice. This is a simple, condensed practice for beginners; Advanced practitioners who have little time for the expanded, complicated practice, this short version may help them.

Sincerely,
Lama Lodu Rinpoche

Translated by Lama Lodu Rinpoche. Edited by Michael O' Neal with assistance by Lama Gyeltsen, and prepared for Internet publication by Lama Chöying.