

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.

1

Begin with Refuge:

༄༅། །ཐོག་མར་སྐྱབས་སུ་འགོ་བ་ནི།
།བདག་དང་འགོ་བ་ནམ་མཁའི་མཐའ་དང་མཉམ་པའི་སེམ་
ས་ཅན་ཐམས་ཅད་དུས་འདི་ནས་བཟུང་སྟེ་ཇི་སྲིད་བྱང་
ཆུབ་སྟིང་པོ་ལ་མཆིས་ཀྱི་བར་དུ།

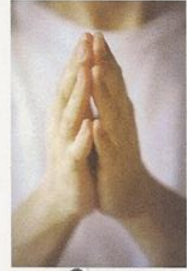


**DAG DANG DRO WA NAM KAY TA DANG NYAM
PAY SEM CHEN TAM CHAY DU DI NAY ZUNG TAY JI SI
JANG CHUB NYING PO LA CHI KYI BAR DU**

**From this moment until the heart of enlightenment is reached,
I and all sentient beings as limitless as the sky**

2

དཔལ་ལྷན་སྒྲམ་དམ་པ་རྣམས་ལ་སྐྱབས་སུ་མཆོའོ།
|ཡི་དམ་གྱི་ལ་འཁོར་གྱི་ལྷ་ཚོགས་རྣམས་ལ་སྐྱབས་སུ་མཆོའོ།
|སངས་རྒྱལ་བཙུག་ལྷན་འདས་རྣམས་ལ་སྐྱབས་སུ་མཆོའོ།



|དམ་པའི་ཚོས་རྣམས་ལ་སྐྱབས་སུ་བཆོའོ། |འཕགས་པའི་དགེ་འདུན་རྣམས་ལ་སྐྱབས་སུ་མཆོའོ།
|དཔའ་བོ་མཁའ་འགོ་ཚོས་སྐྱོང་སྐྱུང་མའི་ཚོགས་ཡེ་ཤེས་གྱི་སྐུན་དང་ལྷན་པ་
རྣམས་ལ་སྐྱབས་སུ་མཆོའོ། |ཞེས་སྐྱབས་སུ་འགོ་བ་སྟོན་དུ་སོང་ནས།

**PEL DEN LA MA DAM PA NAM LA KYAB SU CHIO
YI DAM KYIL KHOR GYI LHA TSOG NAM LA KYAB SU CHIO
SAN GYE CHOM DEN DAY NAM LA KYAB SU CHIO
DAM PAY CHO NAM LA KYAB SU CHIO
PAG PAY GEN DUN NAM LA KYAB SU CHIO
PA WO KAN DRO CHO KYONG SUNG MAY TSOG
YE SHAY KYI CHEN DANG DEN PA NAM LA KYAB SU CHIO**

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)

3

།སྐྱུན་རས་གཟིགས་བསྐྱེམ་བཞུག་ནི། དང་པོ་སྐྱབས་སེམས།

Having done Refuge, then the meditation and recitation of Chenrezig meditation follows. First, Refuge and Bodhicitta

།སངས་རྒྱས་ཚེས་དང་ཚོགས་ཀྱི་མཚོག་རྣམས་ལ།
།བྱང་ཆུབ་པར་དུ་བདག་ནི་སྐྱབས་སུ་མཆི།
།བདག་གིས་སྐྱེན་སོགས་བགྱིས་པའི་བསོད་ནམས་ཀྱིས།
།འགོ་ལ་ཕན་ཕྱིར་སངས་རྒྱས་འགྲུབ་པར་ཤོག། །ལན་གསུམ།



**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.**

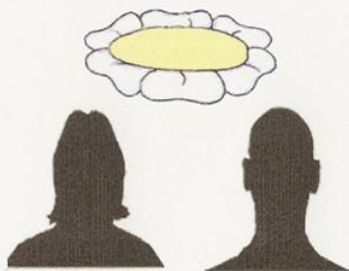
(Repeat three times)

ལྷ་བསྐྱེད་ནི།

Generate Deity

བདག་སོགས་མཁའ་ཁྱབ་སེམས་ཅན་གྱི།

སྤྱི་གཙུག་པད་དཀར་ཟླ་བའི་སྟོང།



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.

།ཧྲིཾལས་འཕགས་མཚོག་སྐྱུན་རས་གཟིགས།
 །དཀར་གསལ་འོད་ཟེར་ལྷ་ལྷན་འཕྲོ།
 །མཛེས་འཇུམ་ཐུགས་རྗེ་སྐྱུན་གྱིས་གཟིགས།
 །ཕྱག་བཞིའི་དང་པོ་ཐལ་སྐྱུར་མཛད།



HRI LAY PAG CHOG CHEN RE ZIG
KAR SEL O ZER NGA DEN TRO
DZAY DZUM TUG JAY CHEN GYI ZIG
CHAG ZHII 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.



འོག་གཉིས་ཤེལ་སྐྱེང་པད་དཀར་བསྐྱམས།

།དར་དང་རིན་ཆེན་བརྒྱན་གྱིས་སྤྲུས།

།རི་དྲགས་ལྷགས་པའི་སྟོང་གཡོགས་གསོལ།

།འོད་དཔག་མེད་པའི་དབུ་རྒྱན་ཅན།

**OG NYI SHEL TRENG PAY KAR NAM
DAR DANG RIN CHEN GYEN GYI TRAY
RI DAG PAG PAY TO YOG SOL
O PAG MAY PAY UR GYEN CHEN**

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.



|འབས་གཉིས་དོ་རྗེ་དགྱིལ་གྱུང་བལྟགས།

|དྲི་མེད་ལྷ་པར་རྒྱབ་བརྟེན་པ།

|སྐྱབས་གནས་གུན་འདུས་དོ་བོར་གྱུར།

|བདག་དང་སེམས་ཅན་ཐམས་ཅད་གྱིས་མགྲིན་གཅིག་ཏུ་
གསོལ་བ་འདེབས་པར་བསམས་ལ།

**ZHAB NYI DOR JAY KIL TRUNG ZHUG
DRI MAY DA WAR GYAB TEN PA
KYAB NAY KUN DU NGO WOR GYUR**

**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)



ཇོ་བོ་སྐྱོན་གྱིས་མ་གོས་སྐྱུ་མདོག་དཀར།

།ཇོ་གས་སངས་རྒྱས་གྱིས་དབུ་ལ་བརྒྱན།

།ཕུགས་རྗེའི་སྐྱོན་གྱིས་འགོ་ལ་གཟིགས།

།སྐྱོན་ངས་གཟིགས་ལ་ཕུག་འཚལ་ལོ།

།ལན་གསུམ།

**JO WO KYON GYI MA GO KU DOG KAR
DZOG SANG GYE KYI U LA GYEN
TUG JAY CHEN GYI DRO LA ZIG
CHEN RAY ZIG LA CHAG TSAL LO**

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)

9

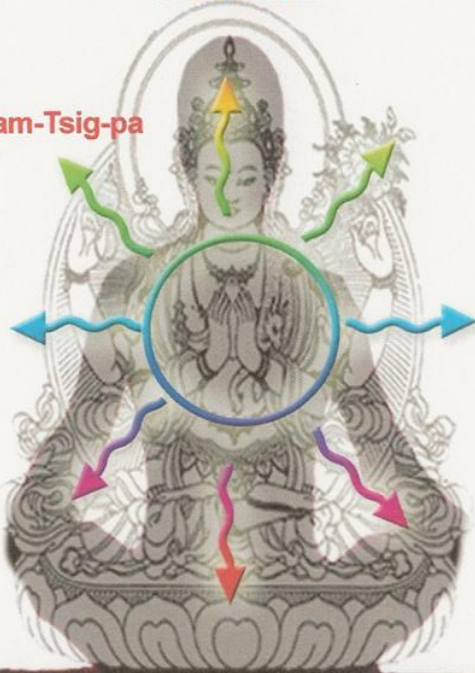


Yeshe-pa



།དེ་ལྟར་རྗེ་གཅིག་གསོལ་བཏབ་པས།
 །འཕགས་པའི་སྐུ་ལས་འོད་ཟེར་འཕྲོས།
 །མ་དག་ལས་སྣང་འབྲུལ་གཤམ་སྐྱེས།
 །སྤྱི་སྣོད་བདེ་བ་ཅན་གྱི་ཞིང།

Dam-Tsig-pa



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

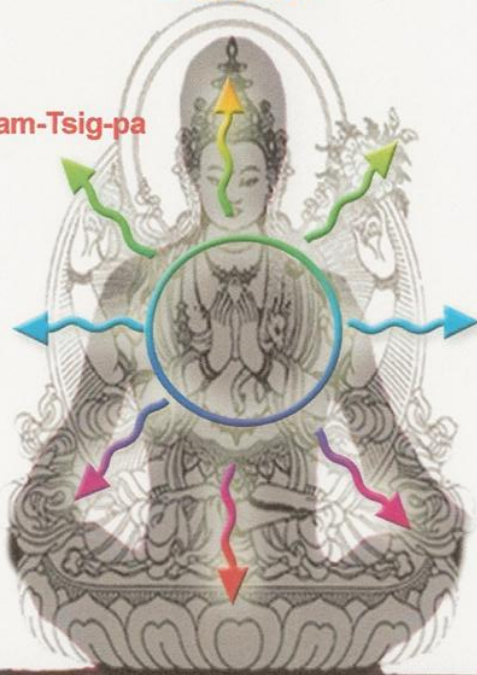
Through this one-pointed prayer, light radiates
 from the body of the Sublime One and purifies impure
 karma, impure appearances, and the deluded mind.
 The outer realm is the Pure land of Dewachen,



Yeshe-pa

|ནང་བཅུད་སྐྱེ་འགྲོའི་ལུས་ངག་སེམས།
 |སྐྱུན་རས་གཟིགས་དབང་སྐྱེ་གསུང་ཐུགས།
 |སྣང་གྲགས་རིག་སྣོང་དབྱེར་མེད་གྱུར།
 |ཅེས་པའི་དོན་བསྐྱེམ་བཞིན་དུ།

Dam-Tsig-pa



**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)

11

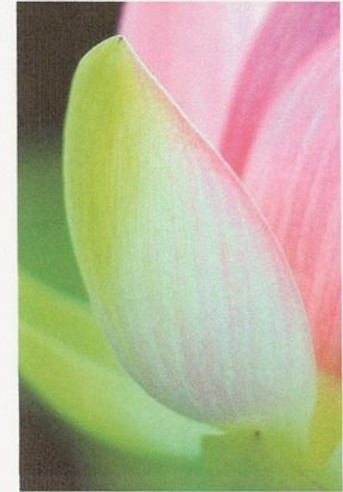
ཨོཾ་མ་ཎི་པཎྜེ་ཧཱུྃ།

ཨོཾ་མ་ཎི་པཎྜེ་ཧཱུྃ།

ཨོཾ་མ་ཎི་པཎྜེ་ཧཱུྃ།

ཨོཾ་མ་ཎི་པཎྜེ་ཧཱུྃ།

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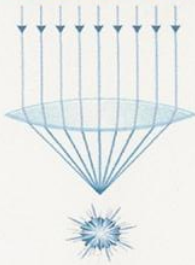


OM MANI PEME HUNG (Recite as much as possible)

- 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

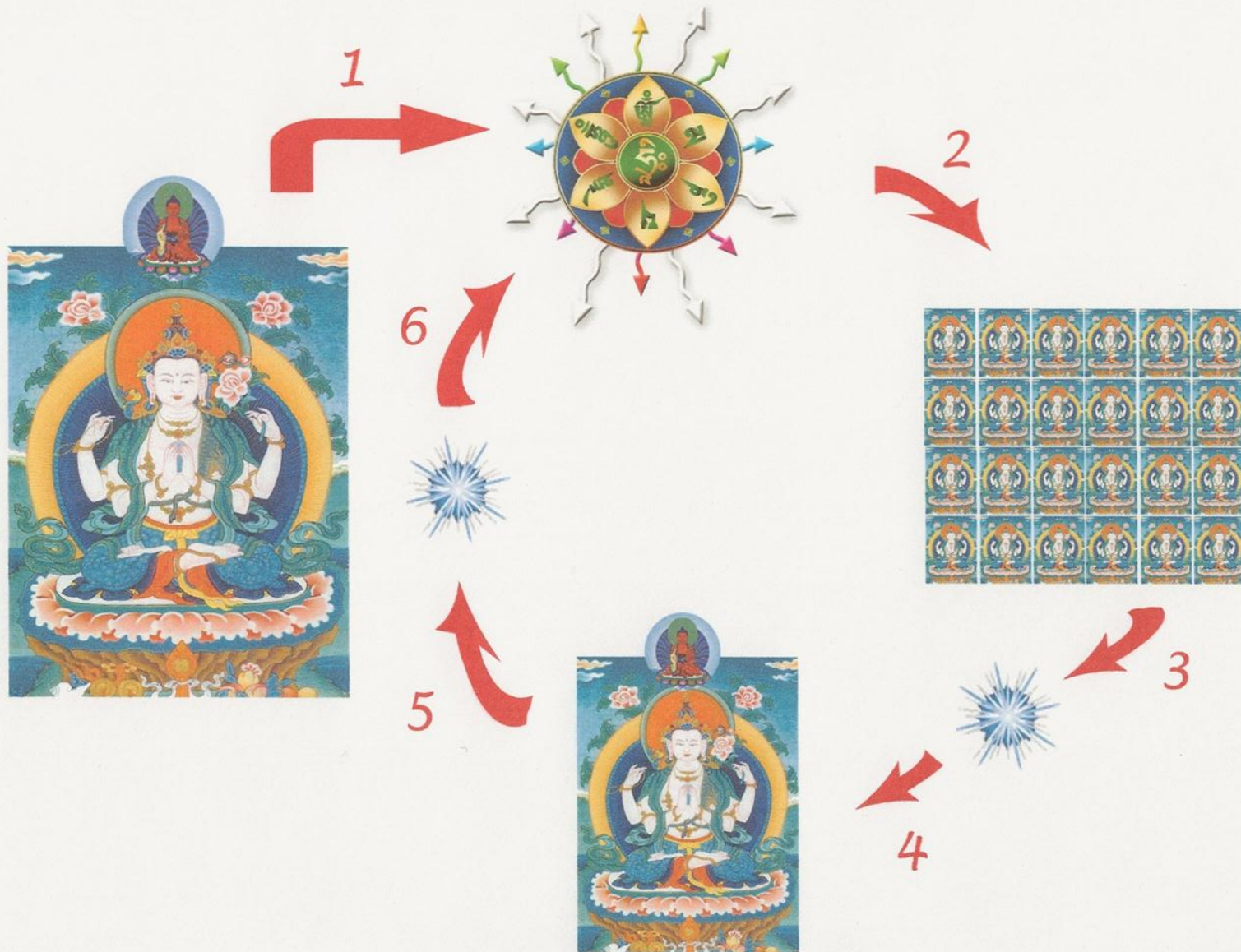


ཨོཾ་མ་ཎི་པེ་མུང་ཨོཾ་

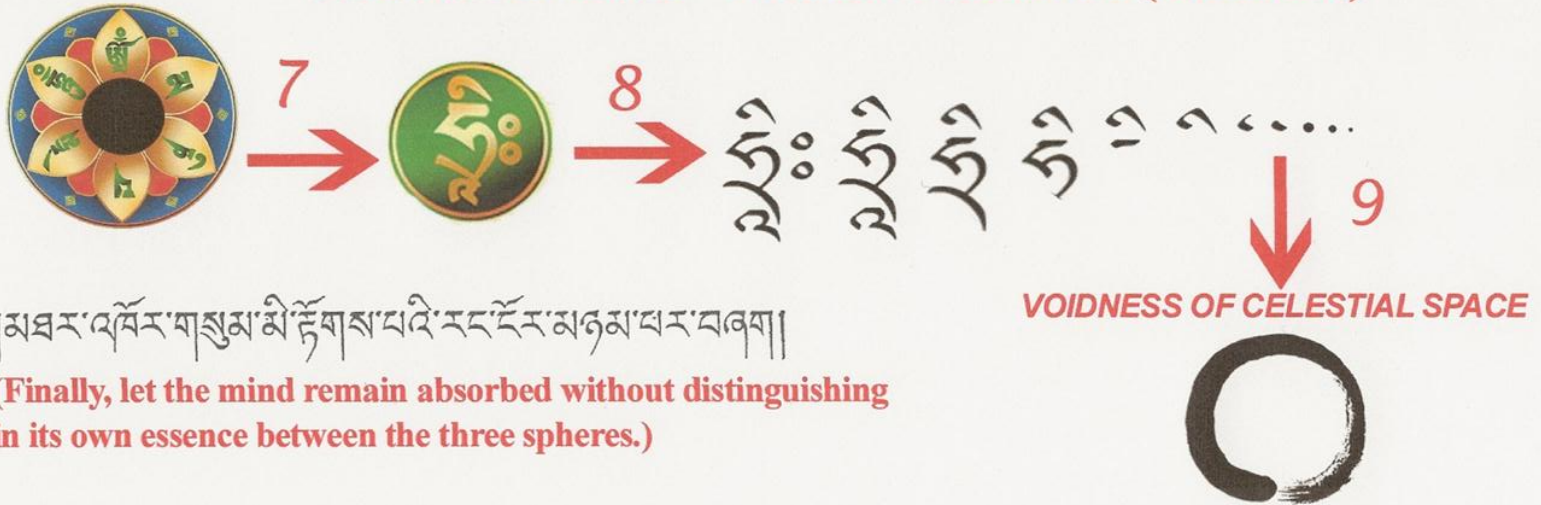
OM MANI PEME HUNG

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)



མཐར་ལོའ་གསུམ་མི་ལྟོགས་པའི་རང་ངོར་མཉམ་པར་བཞག།

(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 spontaneously 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).”

15

།དག་གཞན་ལུས་སྐྱང་འཕགས་པའི་སྒྲ།
།སྒྲ་གཤམ་ཡི་གོ་དུག་པའི་དབྱངས།
།དྲན་རྟོགས་ཡི་ཤེས་ཚེན་པོའི་སྐོང།

VOIDNESS OF
CELESTIAL SPACE



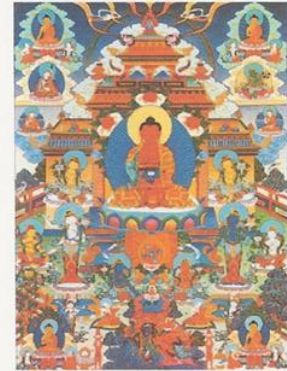
ཨོམ་ཧཱུྃ་པ་རྩ་མེད།

DAG ZHEN LU NANG PAG PAY KU
DRA DRAG YI GAY DRUG PAY YANG
DREN TOG YE SHAY CHEN PO LONG

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.

|དག་བ་འདི་ཡིས་ལྷུང་དུ་བདག
 |སྐྱུན་རས་གཟིགས་དབང་འགྲུབ་གྱུར་ནས།
 |འགྲོ་བ་གཅིག་ཀྱང་མ་ལུས་པ།
 |དེ་ཡི་ས་ལ་འགོད་པར་ཤོག

VOIDNESS OF
CELESTIAL SPACE



ཧོམ་ཏི་པ་རྩ་མུྃ

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.

|ཐུགས་རྗེ་ཆེན་པའི་སྐྱོམ་བཞུས་འགོ་དོན་མཁའ་ཁྱབ་མ་ཅེས་གྲུབ་ཆེན་ཐང་སྟོང་རྒྱལ་པོའི་གསུང་བྱིན་བརྒྱུ་ཅན་ལོ།

(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

|འདི་ལྟར་སྒོམ་བཟུངས་བསྐྱིས་པའི་བསོད་ནམས་ཀྱིས།
 |བདག་དང་བདག་ལ་འབྲལ་ཐོགས་འགོ་བ་ཀུན།
 |མི་གཙང་ལུས་འདི་བོར་བར་གྱུར་མ་ཐག།
 |བདེ་བ་ཅན་དུ་བརྒྱུས་ཏེ་སྐྱེ་བར་ཤོག།



**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 DZU 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.



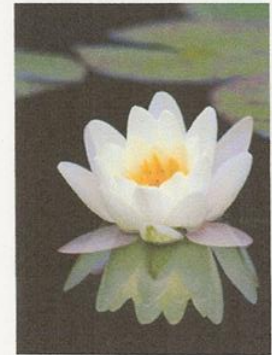
།སྐྱེ་མ་ཐག་ཏུ་ས་བཅུ་རབ་བསྐྱོད་ནས།

།སྐྱུལ་པས་ཕྱོགས་བཅུར་གཞན་དོན་བྱེད་པར་ཤོག།

།དག་བ་འདི་ཡི་སྐྱེ་བོ་ཀུན།

།བསོད་ནམས་ཡེ་ཤེས་ཚོགས་རྗེ་གས་སྟེ།

།བསོད་ནམས་ཡེ་ཤེས་ལས་བྱུང་བའི།



KAY MA TAG TU SA CHU RAB DRO NAY
TRUL PAY CHOG CHUR ZHEN DON JAY PAR SHOG
GAY WA DI YI KAY WO KUN
SO NAM YE SHAY TSOG DZOG TAY
SO NAM YE SHAY LAY JUNG WAY

**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**



།དམ་པ་སྐྱུ་གཉིས་ཐོབ་པར་ཤོག།

།བྱང་ཆུབ་སེམས་ནི་རིན་པོ་ཆེ།

།མ་སྐྱེས་པ་རྣམས་སྐྱེས་གྱུར་ཅིག།

།སྐྱེས་པ་ཉམས་པ་མེད་པ་དང།

།གོང་ནས་གོང་དུ་འཕེལ་བར་ཤོག།།



DAM PA KU NYI TOB PAR SHOG
 JANG CHUB SEM NI RIN PO CHE
 MA KAY PA NAM KAY GYUR CHIG
 KAY PA NYAM PA ME PA DANG
 GONG NAY GONG DU PEL WAR SHOG

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.

།ཨི་མ་ཏེ།

ངོ་མཚར་སངས་རྒྱས་སྣང་བ་མཐའ་ཡས་དང་།

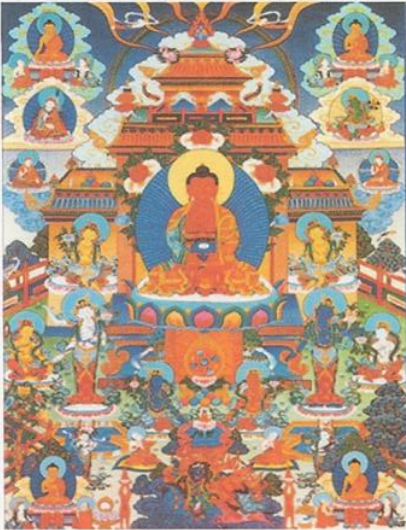
གཡས་སུ་ཇོ་བོ་ཐུགས་རྗེ་ཆེན་པོ་དང་།

གཡོན་དུ་སེམས་དཔའ་མཐུ་ཆེན་ཐོབ་རྣམས་ལ།

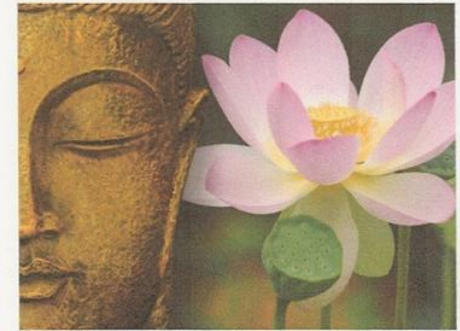
སངས་རྒྱས་བྱང་སེམས་དཔག་མེད་ལ་ཁོར་གྱིས་སྐྱོར།

E MA HO

NGO TSAR SANG GYE NANG WA TA YAY DANG
YE SU JO WO TUG JAY CHEN PO DANG
YON DU SEM PA TU CHEN TOB NAM LA
SANG GYE JANG SEM PAG MAY KOR GYI KOR



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.



བདེ་སྐྱིད་ངོ་མཚར་དཔག་ཏུ་མེད་པ་ཡི།
 བདེ་བ་ཅན་ཞེས་བྱ་བའི་ཞིང་ཁམས་དེར།
 བདག་ནི་འདི་ནས་ཆེ་འཕོས་གྱུར་མ་ཐག།
 སྐྱེ་བ་གཞན་གྱི་བར་མ་ཚོད་པ་རུ།



DAY KYI NGO TSAR PAG TU MAY PA YI
 DAY WA CHEN ZHAY JA WAY ZHING KAM DER
 DAG NI DI NAY TSAY PO GYUR MA TAG
 KAY WA ZHEN GYI BAR MA CHO PA RU

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.



དེ་རུ་སྐྱེ་ནས་སྣང་ཐའི་ཞལ་མཐོང་ཤོག།
 དེ་སྐད་བདག་གིས་སློན་ལམ་བཏབ་པ་འདི།
 ཕྱོགས་བརྒྱའི་སངས་རྒྱས་བྱང་སེམས་ཐམས་ཅད་གྱིས།
 གོགས་མེད་འགྲུབ་པར་བྱིན་གྱིས་བརྒྱབ་ཏུ་གསོལ།
 ཏུ་ཐུང་པ་ཅུ་ཞེ་ཡ་ཨ་མ་པོ་རྩ་ནི་སྣ་ཏུ།



DAY RU KAY NAY NANG TAY ZHEL TONG SHOG
 DAY KAY DAG GI MON LAM TAB PA DI
 CHOG CHU SANG GYE JANG SEM TAM CHAY KYI
 GEG MAY DRUB PAR JIN GYI LAB TU SOL

TA YA TA PEN TSEN DRI YA AH WA
 BO DHA NI SO HA



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.

། གྲུན་བཟང་དོ་རྗེ་འཆང་ཆེན་མན་ཆད་ནས།

། ངོན་ཅན་རྩ་བའི་བླ་མ་ཡན་ཆད་ཀྱིས།

། འགྲོ་བའི་དོན་དུ་སྒྲོན་ལམ་གང་བཏབ་པ།



**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.

།དེ་དག་ཐམས་ཅད་བདག་གིས་འགྲུབ་པར་ཤོག
 །བསོད་ནམས་འདི་ཡིས་ཐམས་ཅད་གཟིགས་པ་ཉིད།
 །ཐོབ་ནས་ཉེས་པའི་དག་རྣམས་ཡམ་བྱས་ནས།
 །སྐྱེ་གས་ན་འཆི་བ་བརྒྱབས་འཇུགས་པ་ཡིས།

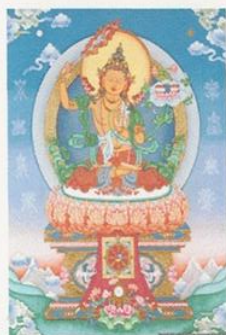


**DAY DAG TAM CHAY DAG GI DRUB PAR SHOG
 SO NAM DI YI TAM CHAY ZIG PA NYI
 TOB NAY NAY PAY DRA NAM PAM JAY NAY
 KAY GAY NA CHI BA LAB TRUG PA YI**

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.

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།སྲིད་པའི་མཚོ་ལས་འགོ་བ་གོལ་བར་གྱོག
།།འཇམ་དཔལ་དཔའ་བོ་ཇི་ལྟར་མཁྱེན་པ་དང་།
།ཀུན་ཏུ་བཟང་པོ་དེ་ཡང་དེ་བཞིན་ཏེ།



**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.**

|དེ་དག་ཀུན་གྱི་རྗེས་སུ་བདག་སློབ་ཅིང།
 |དགོ་བ་འདི་དག་ཐམས་ཅད་རབ་ཏུ་བསྒྲི།
 |དགོ་བ་འདི་ཡིས་སྐྱེ་བོ་ཀུན།
 |བསོད་ནམས་ཡེ་ཤེས་ཚོགས་རྫོགས་སྟེ།



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.

|བསོད་ནམས་ཡེ་ཤེས་ལས་བྱུང་བའི།
 |དམ་བ་སྐྱ་གཉིས་ཐོབ་པར་ཤོག།
 |སངས་རྒྱལ་སྐྱ་གསུམ་བརྟེན་པའི་བྱིན་རླབས་དང།

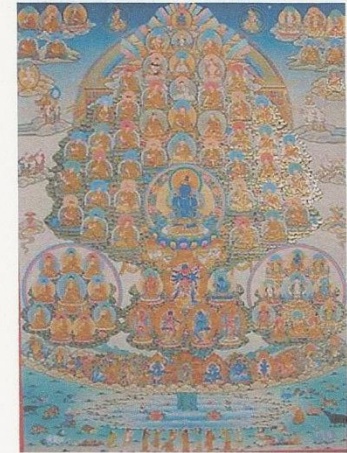


**SO NAM YE SHAY LAY JUNG WAY
 DAM PA KU NYI TOB PAR SHOG
 SANG GYE KU SUM NAY PAY JIN LAB DANG**

**By the blessing of the three bodies of the Buddhas being pleased, by the
 blessing of the truth of the Dharma itself being unchanging,**

|ཚོས་ཉིད་མི་འགྱུར་བདེན་པའི་བྱིན་རླབས་དང།
 |དགོ་འདུན་མི་སྐྱེད་འདུན་པའི་བྱིན་རླབས་གྱིས།
 |ཇི་ལྟར་བསྐྱོ་བ་སྐྱོན་ལམ་འགྲུབ་པར་བོག།
 || དགོའོ།། བག་གིས།།

**CHO NYI MIN GYUR DEN PAY JIN LAB DANG
 GEN DUN MI CHAY DUN PAY JIN LAB KYI
 JI TAR NGO WA MON LAM DRUB PAR SHOG**



**By the blessing of the wished of the Sangha being unwavering,
 may this dedication prayer be fulfilled.**



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This third edition was typeset by Michael O'Neal with the help of Lama Gyeltsen (Jay Eilertson) under the supervision of the Venerable Lama Lodrö Rinpoche.

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