

A BRIEF SADHANA OF THE COMPASSION BUDDHA, ARYA CHENREZIG



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Front Visualisation

(Note: If you have the initiation of 1000 Armed Chenrezig you may visualise yourself as the deity)

With firm concentration, visualize in the space in front of you the divine form of the 1000 armed Avalokiteshvara (Sanskrit, Chenrezig Tibetan), who is the embodiment of the infinite Buddhas' compassionate wisdom. He stands on a lotus and moon seat, his body is in the nature of white light, youthful looking and decorated with magnificent jewel ornaments. He has eleven faces. His center face is white, the right is green and the left is red. Above those, his center face is green, the left is white and the right is red. Above those, his center face is red, the left is green and the right is white. Above those is a dark blue face in wrathful aspect, with orange hair standing erect. And on the very top is the red-colored Amitabha Buddha, in peaceful and smiling aspect. Two hands are clasped together at his heart, holding the wishfulfilling gem. On his right, the next hand is in the mudra of giving realizations. The next bears a Dharmachakra, turning the wheel of Dharma, and the uppermost bears a mala (rosary), reminding you to recite the mantra. On his left, the next hand bears a vase containing the nectar of his divine, compassionate wisdom. The next holds a bow and arrow, symbolizing defeat of the four maras, and the uppermost bears a white lotus, the purest of flowers although born out of mud. The other 992 hands are also in the mudra of giving the highest realizations. The skin of an antelope is draped over his left shoulder, symbolising that hatred is overcome completely by peaceful, compassionate wisdom.

Refuge & Bodhicitta

I go for refuge, until I am enlightened,
To the Buddha, the Dharma, and the Supreme Assembly.
Due to the merits of giving and so forth, may I achieve
Buddhahood in order to benefit migrating beings. (x3)

With the thought desiring to liberate migrating beings,
I shall always go for refuge
To the Buddha, Dharma, and Sangha
Until I reach the essence of enlightenment.
With perseverance for the welfare of
Sentient beings due to wisdom with mercy,
I take a place in the presence of the buddhas
And generate the mind of complete enlightenment. (x3)

Four Immeasurables

May all sentient beings have happiness and the cause of happiness.
May all sentient beings be free from suffering and the cause of suffering.
May all sentient beings not be separated from the happiness that is without suffering.
May all sentient beings abide in equanimity, free of attachment and hatred (for those held) close and distant. (x3)

Seven Limb Offering

I prostrate to the holy body of the Supreme Arya, the Great Compassionate One
And make each and every offering, those actually arranged and those mentally transformed.
I confess all negativities and transgressions collected since beginningless time
And rejoice in the virtues of ordinary beings and aryas.
Please remain supremely until cyclic existence is emptied
And turn the wheel of Dharma for the sake of migrators.
I dedicate the merits of myself and others to the great enlightenment.

Brief Mandala

This ground, anointed with incense and strewn with flowers,
Adorned with Mt. Meru, the four continents, sun, and moon,
I offer, visualized as a buddha realm.
May all migrators enjoy this completely pure realm.

Inner Mandala

The objects with which my greed, hatred, and confusion grow
Friends, enemies, strangers, body, and possessions I offer without hesitation.
Graciously accept them, and bless me to be freed
From the three poisons upon their occurrence.

Auspicious Prayer

Please bless me that the lives of the glorious gurus be long,
That there be happiness and comfort everywhere equaling space,
And that myself and others, without exception, accumulate the collections
(of merit and wisdom),
Purify the obscurations, and quickly achieve buddhahood.

Requesting prayer (recite one of the following)

O Arya Compassionate-Eyed One, who is the treasure of compassion, I request you please listen to me. Please guide myself, mothers and fathers, in all six realms to be freed quickly from the great ocean of samsara. I request that the vast and profound peerless awakening mind may grow. With the tear of your great compassion, please cleanse all karmas and delusions. Please lead with your hand of compassion, me and migrators to fields of bliss. Please Amitahba and Chenrezig, in all my lives be virtuous friends. Show well the undeceptive pure path, and quickly place us in Buddha's state.

OR

Whatever kind of life I experience-happy or suffering, healthy or unhealthy, gain or loss, rich or poor, living or even dying, even rebirth in a hell realm-may all these experiences and every action I do from now on be most beneficial for all sentient beings, causing them to achieve enlightenment as quickly as possible. May whatever happens in my life be most beneficial for all sentient beings. Even if I receive criticism from people, may it be most beneficial for sentient beings. Even if I receive praise from others, may it be most beneficial for sentient beings. If I am healthy or even if I have a sickness such as cancer, may it be most beneficial for all sentient beings.

THEN

May I, the members of my family, and all living beings be guided by you,
Compassion Buddha, in all our lifetimes.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Lam Rim Prayers (recite one of the following)

THE FOUNDATION OF ALL GOOD QUALITIES by Lama Tsong Khapa

The foundation of all good qualities is the kind and venerable guru;
Correct devotion to him is the root of the path.
By clearly seeing this and applying great effort,
Please bless me to rely upon him with great respect.

Understanding that the precious freedom of this rebirth is found only once,
Is greatly meaningful, and is difficult to find again,
Please bless me to generate the mind that unceasingly,
Day and night, takes its essence.

This life is as impermanent as a water bubble;
Remember how quickly it decays and death comes.
After death, just like a shadow follows the body,
The results of black and white karma follow.

Finding firm and definite conviction in this,
Please bless me always to be careful
To abandon even the slightest negativities
And accomplish all virtuous deeds.

Seeking samsaric pleasures is the door to all suffering:
They are uncertain and cannot be relied upon.
Recognizing these shortcomings,
Please bless me to generate the strong wish for the bliss of liberation.

Led by this pure thought,
Mindfulness, alertness, and great caution arise.
The root of the teachings is keeping the pratimoksha vows:
Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of samsara,
So have all mother migratory beings.
Please bless me to see this, train in supreme bodhichitta,
And bear the responsibility of freeing migratory beings.

Even if I develop only bodhichitta, but I don't practice the three types of morality,
I will not achieve enlightenment.
With my clear recognition of this,
Please bless me to practice the bodhisattva vows with great energy.

Once I have pacified distractions to wrong objects
And correctly analyzed the meaning of reality,
Please bless me to generate quickly within my mindstream
The unified path of calm abiding and special insight.

Having become a pure vessel by training in the general path,
Please bless me to enter
The holy gateway of the fortunate ones:
The supreme vajra vehicle.

At that time, the basis of accomplishing the two attainments
Is keeping pure vows and samaya.
As I have become firmly convinced of this,
Please bless me to protect these vows and pledges like my life.

Then, having realized the importance of the two stages,
The essence of the Vajrayana,
By practicing with great energy, never giving up the four sessions,
Please bless me to realize the teachings of the holy guru.

Like that, may the gurus who show the noble path
And the spiritual friends who practice it have long lives.
Please bless me to pacify completely
All outer and inner hindrances.

In all my lives, never separated from perfect gurus,
May I enjoy the magnificent Dharma.
By completing the qualities of the stages and paths,
May I quickly attain the state of Vajradhara.

THE THREE PRINCIPLES OF THE PATH by Lama Tsong Khapa

I bow down to the venerable lamas.

I will explain as well as I am able
The essence of all the teachings of the conqueror,

The path praised by the conqueror's offspring,
The entrance for the fortunate ones who desire liberation.

Listen with clear minds, you fortunate ones
Who direct your minds to the path pleasing to Buddha,
Who strive to make good use of leisure and opportunity
And are not attached to the joys of samsara.

Those with bodies are bound by the craving for existence.
Without pure renunciation, there is no way to still
The attraction to the pleasures of samsara:
Thus, from the outset, seek renunciation.

Leisure and opportunity are difficult to find.
There is no time to waste: reverse attraction to this life.
Reverse attraction to future lives: think repeatedly
Of the infallible effects of karma and the misery of this world.

Contemplating this, when you do not for an instant
Wish the pleasures of samsara,
And day and night remain intent on liberation
You have then produced renunciation.

Renunciation without pure bodhi-mind
Does not bring forth the perfect bliss
Of unsurpassed enlightenment;
Therefore, bodhisattvas generate the excellent bodhi-mind.

Swept by the current of the four powerful rivers,
Tied by strong bonds of karma, so hard to undo,
Caught in the iron net of self-grasping,
Completely enveloped by the darkness of ignorance,

Born and reborn in boundless samsara,
Ceaselessly tormented by the three miseries -
All beings, your mothers, are in this condition.
Think of them and generate bodhi-mind.

Though you practice renunciation and bodhi-mind,
Without wisdom, the realization of voidness,
You cannot cut the root of samsara.
Therefore, strive to understand dependent origination.

One who sees the infallible cause and effect
Of all phenomena in samsara and nirvana
And destroys all false perceptions
Has entered the path that pleases the Buddha.

Appearances are infallible dependent origination;
Voidness is free of assertions.
As long as these two understandings are seen as separate,
One has not yet realized the intent of the Buddha.

When these two realizations are simultaneous and concurrent,
From a mere sight of infallible dependent origination
Comes certain knowledge that completely destroys all modes of mental grasping.
At that time the analysis of the profound view is complete.

Appearances clear away the extreme of existence;
Voidness clears away the extreme of non-existence.
When you understand the arising of cause and effect from the viewpoint of
voidness,
You are not captivated by either extreme view.

Child, when you realize the keys
Of the three principles of the path,
Depend on solitude and strong effort,
And quickly reach the final goal!

A GLANCE MEDITATION ON ALL THE IMPORTANT POINTS OF THE LAM RIM by Vajradhara Losang Jinpa

Nature that embodies all the buddhas,
Source of all the pure transmission and realization Dharma,
Principal amongst all the arya Sangha:
I take refuge in all magnificent pure gurus.

Please bless my mind to become Dharma,
That Dharma to become the path,
And that path to be free of all hindrances.
Until I achieve enlightenment, may I,
Just like the bodhisattvas, Shönnu Norsang and Taktungu,
Practice pure devotion to my guru in thought and action,
See all the actions of my guru as excellent,
And fulfill whatever he advises.
Please bless me with the potential to accomplish this.
[This is relying on the spiritual friend.]

Knowing that this highly meaningful perfect human rebirth
Is difficult to obtain and easily lost,
Realizing the profundity of cause and effect
And the unbearable sufferings of the lower realms,
From my heart I take refuge in the three precious sublime ones,
Abandon negativity, and practice virtue in accordance with the Dharma.
Please bless me with the potential to accomplish this.
[This is the path of the being of lower capacity.]

In dependence on this, I am able to attain
Only the higher rebirths of humans and gods.
Not having abandoned afflictions,
I have to experience uninterrupted, limitless cyclic existence.
By contemplating well how cyclic existence works,
May I train day and night in the principal path
Of the three precious higher trainings -
The means of attaining liberation.

Please bless me with the potential to always train like this.
[This is the path of the being of middle capacity.]

In dependence on this, I am able to attain only self-liberation.
As there is not one sentient being in all the six realms
Who has not been my mother or father,
I will turn away from this lower happiness
And generate the wish to fulfill their ultimate purposes.
By contemplating the path of equalizing and exchanging self for others,
I will generate the precious bodhichitta
And engage in the bodhisattvas' actions of the six perfections.
Please bless me with the potential to train in this way.
[This is the common path of the being of higher capacity.]

Having trained like this in the common path,
I myself will not have aversion to experiencing
The sufferings of cyclic existence for a long time,
But by the force of extraordinary unbearable compassion for sentient beings,
May I enter the quick path of the Vajrayana.
By observing purely my vows and pledges even at the cost of my life,
May I quickly attain the unified state of Vajradhara
In one brief lifetime of this degenerate age.
Please bless me with the potential to attain this.
[This is the secret mantra vajra vehicle of the being of highest capacity.]

Visualisation for Mantra Recitation

On a moon disc at Arya Chenrezig's heart is the concentration being, (the syllable HRIH), surrounded by garlands of the mantra to be recited, OM MANI PADME HUM, white in color and standing clockwise. Light rays radiate from them filling all the inside of one's body and purifying all negativities and obscurations.

Light rays radiate outwards from which an incalculable assembly of deities of the Great Compassionate One are emitted, purifying the negativities and obscurations of all sentient beings and setting them in the state of Arya Chenrezig. These then collect back and dissolve into the HRIH at the heart of Arya Chenrezig.

OR

Meditate on topics within the Lam Rim, the stages of the path to enlightenment,
e.g. - impermanence and death
- the law of cause and effect
- opportunities provided by a precious human rebirth to develop spiritually
- great compassion and bodhicitta (the desire to attain enlightenment for the benefit of all beings in order to lead them all to enlightenment)

OR

Meditate on the meaning of the mantra OM MANI PADME HUM.

OM - the holy body, speech and mind of the Buddha

MANI - the jewel of compassion

PADME - the lotus representing the wisdom realising emptiness

HUM - the union of compassion and wisdom

OR

Send out light rays of compassion to beings in the six realms to relieve their suffering,

- e.g. - send cool breezes to beings in the hot hells
- send warmth and sunshine to beings in the cold hells
- send delicious food and drink to the hungry ghosts and imagine they are able to fully enjoy it

If you are unfamiliar with the six realms, think of those suffering in the human and animal realms and imagine relieving their suffering.

- e.g. - the sick and dying, the homeless, those who have lost a loved one
- animals used for experimentation, battery hens trapped in cages

OR

Meditate on the appearance of Chenrezig as being of pure light and visualise the details of his holy body as clearly as possible: the faces, the thousand arms, the sacred ornaments. Think about Chenrezig as the embodiment of all the Buddhas, a representation of your own Buddha Nature.

Recite OM MANI PADME HUM as many times as possible and keep a record of the number of malas recited.

Dedication

May the precious bodhimind
Not yet born arise and grow.
May that born have no decline
But increase for ever more.

Due to these merits, may I quickly
Become the Great Compassionate One
And place all migrating beings, without exception,
In that very state.

Just as the brave Manjushri, and Samantabhadra, too,
Realised things as they are,
I also dedicate all these merits in the best way,
So that I may follow their perfect example.

I dedicate all these roots of virtue
With the dedication praised as the best
By the Victorious Ones of the three times,
So that I might perform the noble bodhisattva's deeds.

Due to all these merits, may all the father and mother sentient beings
Have all happiness, and may all the lower realms be empty forever.
Wherever there are bodhisattvas, may all their prayers be accomplished
immediately,
And may I cause all this by myself alone.

Colophon: This sadhana was composed on the advice of Lama Zopa Rinpoche (December 26, 2000) for those people wishing to recite Mani mantras at home and contribute to the count of 100 million Mani mantras being performed at Chenrezig Institute.