



Venerable Namgyel's
Online Sangha
We Serve



Chenresig Sadhana
OM MANI PADME HUM

ཨོཾ་མ་ཎི་པདྨེ་ཧུཾ་

Having prepared properly for meditation, first one should take refuge in the traditional form of the Refuge Tree, with faith in the teachers and all those who have gone before, and a great yearning for shelter in the midst of samsara. One should believe this refuge can be attained.

Refuge Prayer Repeat the following refuge prayer three times, either in Tibetan or in English:

sang gyä chö dang tsog kyi chog nam la
jang chub bar du dag ni kyab su chi
dag gi jin sog gyi pä sö nam gyi
dro la phän chir sang gyä drub par shog

Until I reach enlightenment, I take refuge in all the Buddhas
And in the Dharma and all the noble Sangha.
By the merit of accomplishing the six perfections,
May I achieve buddhahood for the benefit of all sentient beings.

Generate Bodhicitta May all beings, my mothers,
through the great wholesomeness of this practice,
be freed from suffering.
For the sake of all sentient beings,
may I come to the realisation of that great compassion
which is inseparable from the activity that stirs to the depths of samsara.
It is for this purpose that I am practising this meditation.

Seven Branch Prayer To the sublime one, the mighty Chenresig, to the Buddhas and their
children, who reside in the ten directions and in the three times, I pay
homage with complete sincerity.

*The traditional seven-
branch prayer contains the
following seven elements:*

1. Refuge (homage,
prostration)
2. Offering
3. Confession
4. Rejoicing in merit
5. Request teachers to teach
(turn the wheel of the
Dharma)
6. Request teachers to
remain (i.e., not pass into
parinirvana)
7. Dedication of merit

I offer flowers, incense, butter-lamps, perfume, food, music and other real
and imaginary offerings, and beseech the noble assembly to accept them.

I confess all the unskilful actions done from beginningless time until now,
that were caused by the power of conflicting emotions – the ten non-
virtuous deeds and the five heinous actions of limitless consequence.

I rejoice in the spiritual merit of whatever virtue has been gathered by the
shravakas, pratyekabuddhas, bodhisattvas and ordinary beings, throughout
the three times.

I pray that, in accordance with the wishes and the aptitude of beings, the
Dharma wheel of teachings common to both Mahayana and Hinayana be
turned.

I beseech the Buddhas not to pass into parinirvana as long as samsara is not emptied, but to look with compassion upon sentient beings who wallow in the ocean of suffering.

May whatever merit I have accumulated be the cause for the enlightenment of beings. May I quickly become a splendid leader of beings.

Visualisation of Chenresig

Now, turning awareness within, contemplate the essential emptiness of one's being, seeing the space rather than the molecules of form from the top of the head to the soles of the feet. All feelings, sounds, thoughts are like the wind blowing in space: emptiness moving on emptiness. One can repeat the mantra:

SVABHAVA = literally "own-nature", the universal root essence

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HUM

SHUDDHA, SHUDDHO = pure SARVA = all, completely

...three times while visualising the hollow body.

DHARMA = here this word refers to "phenomena"

From the emptiness, a shimmer of energy above one's head forms into a lotus in full bloom, radiant and beautiful. In the centre of this lotus, there appears a moon-disc, lying flat and radiating moon-coloured light. The light swirls above the moon-disc and forms into the Tibetan letter HRI.

It is said that Chenresig, the Compassionate Bodhisattva, appeared from the white forcefield of a HRI when the Buddhas of all times called on Him to help sentient beings.

Rainbow light, appearing white, radiates out from the HRI in all directions as an offering to all the Buddhas throughout time and space.



The light returns, converging upon the HRI, carrying with it the blessings of all the Buddhas.

Again there is a pulsation of light, moving out to all the universe, bathing all manifestations.

The HRI can be visualised as shining white light which emanates rainbow light. Rainbow light is of five colours: white, red, yellow, green and blue – and appears as white.

When this light returns, all the seeds of karma—the desires for action—are purified. All disease, unwholesomeness, pain and obscuration are empty, void of meaning, and one's self and all others are freed from suffering and established in happiness.

Then the HRI dissolves into light and this light manifests into the form of four-armed Chenresig, who is the essence of all refuge.

He sits in the cross-legged or vajra position,
upon the white moon-disc and the lotus.
His body is radiant, the colour of newly-fallen snow in bright sunlight,
and rainbow light shines from him.

He is holding a jewel between two of his four hands,
positioned at his heart centre in an attitude of prayer.
The second right hand is holding a crystal mala,
and the second left hand is holding the stem of a white lotus,
the blossom of which is near his left ear.

*A "mala" is a rosary
with 108 prayer
beads.*

He is clothed in the finest of silk garments, embroidered in gold.
His body is adorned with a superbly jeweled crown, beautiful earrings,
necklaces, bracelets, anklets, and a belt with small tinkling bells hanging
from it.
The golden-brown skin of an antelope drapes his left shoulder.

Part of his hair is bound up in a knot on his head,
while the rest falls freely over his shoulders.
Above the crown of his head sits a small figure of the Buddha Amitabha,
the Buddha of Boundless Light, in nirmanakaya form.


OM
 
AH
 
HUM

His back is supported by a full moon without stain.
The three jewels OM AH HUM reside in Chenresig,
and he emerges as the unity, the complete fusion of these three,
plus all forms of refuge there might be throughout beginningless samsara.

He is looking with greatly compassionate eyes,
smiling lovingly at me and at all beings.
He is always watching over each and every sentient being,
with a heart filled with loving-kindness, immutable in his care.

*Now, with great sincerity and personal integrity, concentrating with reverence
on Chenresig, one prays to him.*

Prayer to Chenresig

*As you are praying,
think that so too are
all sentient beings.
All manifestations
are united together
in prayer to
Chenresig.*

jo wo kyön gyi ma gö ku dok kar
dzog sang gye kyi u la gyen
t'huk jey chen gyi dro la sig
chen re sig la chhak ts'hal lo

Lord, not veiled by fault, your body white,
Your head a perfect Buddha crowned in light,
You gaze on all with your great compassion,
To Chenresig I reverently prostrate.

I pray to you, Lama Chenresig.
I pray to you, Yidam Chenresig.
I pray to you, Perfect Noble Chenresig.
I pray to you, Lord Protector Chenresig.
I pray to you, Lord of Love Chenresig.

Great compassionate victor, please hold us with your compassion! For the numberless beings who wander endlessly in samsara, experiencing unbearable suffering, there is no other refuge than you!

Protector, please bestow the blessings to obtain omniscient buddhahood.

Pray until you feel moved in your own stream of being, keeping a sense of the presence of Chenresig.

Having prayed, from the sacred body of the Most Compassionate One there emanates a white/rainbow light. This light comes from the whole body of Chenresig and from the Amitabha Buddha seated at his head, but it is especially strong from Chenresig's heart.

Buddha Amitabha is one of the five Buddhas associated with the double dorje mandala: there is one for each direction and one for the centre.

Amitabha is the Buddha of the West, who dwells in a paradise called Dewachen. Amitabha is the lord of the lineage of the Chenresig tantra.

Immeasurable and inconceivable white light pours from Chenresig, pervading the entire universe – inner and outer – purifying all living beings.

The outer realms are made inseparable from Dewachen, the Pure Land Paradise of Buddha Amitabha.

All the beauty – sights, sounds, smells, etc. – of joyous nature are there.

One now begins to recite the six-syllable mantra—

Mantra OM MANI PADME HUM



—along with all sentient beings, and from this multitude of throats comes the sound like the droning of thousands of bees.

The “five heinous actions of limitless consequence” result in immediate rebirth in the hell realms:

- 1) killing one's father;*
- 2) killing one's mother;*
- 3) killing a spiritual teacher;*
- 4) causing injury to the awakened;*
- 5) causing division in the sangha.*

The white/rainbow light continues to pour forth from Chenresig. It enters the crown of my head (as it is also entering the crowns of the heads of every sentient being) and washes through the body, permeating my entire being.

As the light fills my being, all unwholesomeness resulting from body, speech and mind activity motivated by ignorance is purified, including the five heinous actions of limitless consequence and the failure to uphold the ten precepts.

When the light thoroughly cleanses your being there will be no cause for rebirth in the lower realms.

When the light has completely filled me and all sentient beings, I and all manifestations become inseparable from the body, speech and mind of the greatly compassionate Chenresig.

The form of Chenresig becomes even more clear and bright: shining, yet empty, like a rainbow.

All manifestations are also rainbow light, from the smallest particle to the vastness of heaven.

Here there is no differentiation, no naming.

All is luminosity so that outer, inner and Chenresig become indivisible.

With the removal of obscuration, there remains only rainbow clarity without contrivance. Form, sound, awareness are inseparable from emptiness. All sound is the mantra of Chenresig.

In my heart centre there forms a six-petalled lotus. In the centre of this is a beautiful white HRI syllable, and on each of the petals there stands one syllable of the mantra:



OM MANI PADME HUM

Realm of gods

From the OM emanate innumerable OM syllables, which as **white light** shine forth from the heart, spreading in all directions to purify and fill all manifestations with the white light of the perfection of mental stability. This light completely purifies all karmic propensities of pride, thus establishing the Buddha Wisdom of Equanimity.

A "mala" is a rosary with 108 prayer beads.

Repeat one mala of the mantra, stressing the OM syllable and visualising white light radiating from your heart to the realm of the gods.



OM MANI PADME HUM

Realm of titans (asuras)

From the MA emanate innumerable MA syllables, which as **green light** shine forth from the heart, spreading in all directions to purify and fill all manifestations with the green light of the perfection of patience. This light completely purifies all karmic propensities of envy, thus establishing All-Accomplishing Wisdom.

Repeat one mala of the mantra, stressing the MA syllable and visualising green light radiating from your heart to the realm of the asuras (jealous gods or titans).

NI །ྀ

Realm of humans

OM MANI PADME HUM

From the NI emanate innumerable NI syllables, which as **yellow light** shine forth from the heart, spreading in all directions to purify and fill all manifestations with the yellow light of the perfection of morality, uniting body, speech, mind, merit and performance. This light completely purifies all karmic propensities of doubt and desire, thus transforming samsara into nirvana through spontaneous non-clinging awareness.

Repeat one mala of the mantra, stressing the NI syllable and visualising yellow light radiating from your heart to the realm of humans.

PAD །ྤ

Realm of animals

OM MANI PADME HUM

From the PAD emanate innumerable PAD syllables, which as **sky-blue light** shine forth from the heart, spreading in all directions to purify and fill all manifestations with the sky-blue light of the perfection of diligence.

This light completely purifies all karmic propensities of ignorance, thus establishing the Buddha Wisdom of Dharmadhatu.

Repeat one mala of the mantra, stressing the PAD syllable (pronounced "pay") and visualising sky-blue light radiating from your heart to the realm of animals.

ME །ྨ

**Realm of hungry ghosts
(pretas)**

OM MANI PADME HUM

From the ME emanate innumerable ME syllables, which as **red light** shine forth from the heart, spreading in all directions to purify and fill all manifestations with the red light of the perfection of generosity.

This light completely purifies all karmic propensities of attachment, thus establishing the Buddha Wisdom of Discrimination.

Repeat one mala of the mantra, stressing the ME syllable (pronounced "may") and visualising red light radiating from your heart to the realm of the pretas (hungry ghosts).

HUM

OM MANI PADME HUM

Realm of hell-beings

From the HUM emanate innumerable HUM syllables, which as **blue-black** light shine forth from the heart, spreading in all directions to purify and fill all manifestations with the blue-black light of the perfection of wisdom. This light completely purifies all karmic propensities of anger that grasps at duality, thus establishing Mirror-Like Wisdom.

Repeat one mala of the mantra, stressing the HUM syllable and visualising blue-black light radiating from your heart to the realm of the hell-beings.

Dissolution

The six kinds of light return to the HRI syllable in my heart, which shines with a diamond white light from the centre of the lotus.

As the light returns, it is absorbed into the HRI and is purified.

One finishes a mala, accompanied with this visualisation, and then ceases to say the mantra.

All the purified outer realms are now absorbed as light into the rainbow body of Chenresig seated above my head.

Then Chenresig is absorbed as light through the crown of my head, merging with me.

My body now dissolves, becoming light that is absorbed into the lotus and mantra in my heart.

The six petals of the lotus and the mantra are absorbed into the HRI of diamond-white clarity. The HRI begins to shrink and dissolve simultaneously, until only a dot is left. The dot dissolves.

Rest in the essential natural emptiness, united with the mind of Chenresig, free from viewing and viewed, inseparable from emptiness, having abandoned all concepts, without concern for duality, deity or mantra.



In a flash, the form of Chenresig appears.
(Whatever reappears is the face of Chenresig.)

All manifestations are the body of Chenresig. All sound is the sound of the six-syllable mantra. All activity of mind is the essential emptiness of dharmakaya. I will carry this thought with me throughout my daily life. Then, considering the lack of clarity and the confusion that still remains, one should consciously state one's wish to share the wholesomeness of this practice with all sentient beings, and make the vow that one will continue to strive for purity of knowledge and compassion, for the sake of all beings.

Dedication Prayers

Due to the merits of these virtuous actions
May I quickly attain the state of a Guru-Buddha
And lead all sentient beings, without exception,
Into that enlightened state.

May the supreme jewel bodhichitta
That has not arisen, arise and grow,
And where it has risen, may it not diminish,
But increase ever more.

Just as the brave Manjushri and Samantabhadra, too,
Realised things as they are,
Also I dedicate all these merits in the best way,
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 thus gone of the three times,
So that I might perform the noble bodhisattvas' deeds.

Master Shantideva's Bodhicharyavatara Dedication

May all beings everywhere
Plagued by sufferings of body and mind
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil, or ever fall ill,
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms,
And the deaf hear sounds.
May those whose bodies are worn with toil
Be restored on finding repose.



May the naked find clothing,
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find hope,
Constant happiness and prosperity.

May there be timely rains
And bountiful harvests;
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
Quickly be freed from their ailments.
Whatever diseases there are in the world,
May they never occur again.

May the frightened cease to be afraid
And those bound be freed;
May the powerless find power,
And may people think of benefiting each other.

For as long as space remains,
For as long as sentient beings remain,
Until then may I too remain
To dispel the miseries of the world.

**Prayer for Venerable
Namgyel's Online Sangha
(VNOS)**

May all interdependent beings—
With needs and desires the same:
Avoidance of suffering and achieving nirvana—
Attain the state of full enlightenment.

May we abandon karma and delusion,
Leaving behind all sorrow and suffering.
May our members and benefactors be successful
In their activities to benefit sentient beings.

May all supporters of VNOS be successful,
Free from illness, fear and harm;
Be devoted and humble in our Dharma practice,
United in love and compassion for each other.

May the organisation always be nurtured
With generosity, respect and joy,
Extending the Dharma to all who need it,
For the benefit of all sentient beings.

Long Life Prayer for Venerable Gen Losang Namgyel-la

Wisdom light of True Compassion,
Source of Tara's Love Maternal,
Losang's Doctrine perfect holder,
We request your life eternal.

Teacher, Father, Mother, Guru -
We entreat you, live forever,
Guiding all to liberation,
Perfecting our minds forever.

With your always skilful guidance
and profound, compassionate ways,
Shining Tara's light eternal,
Guiding to Her Tathagata Mind.



Long Life Mantra

OM A GURU VAJRADHARA SUMATI VIJAYA SARVA
SIDDHI HUM

White Tara Long Life Mantra

OM TARE TUTTARE TURE GURU SUMATI VIJAYA
AYUR PUNYE JNANA PUSHTIM KURU YE SVAHA

Long Life Prayer for All Spiritual Mentors

May the spiritual teachers who lead me on the sacred path
and all spiritual friends who practice it have long life.

May I pacify completely all outer and inner hindrances –
grant such inspiration, I pray.

May the lives of the venerable spiritual mentors be stable,
and their virtuous actions spread in the ten directions.

May the light of Losang's teachings, dispelling the darkness of the beings in the three
worlds, always increase.

Appendix: The Six Realms and Associated Factors

Syllable	OM	MA	NI	PAD	ME	HUM
Colour	White	Green	Yellow	Sky-blue	Red	Blue-black
Perfection	Mental stability	Patience	Morality	Diligence	Generosity	Wisdom
Karmic Propensity	Pride	Envy	Doubt and Desire	Ignorance	Attachment	Anger
Buddha Wisdom	Equanimity	All-Accomplishing Wisdom	Non-clinging awareness	Dharmakaya	Discrimination	Mirror-like wisdom
Realm	Gods	Asuras (jealous gods or titans)	Humans	Animals	Pretas (hungry ghosts)	Hells
What Chenrezig carries in this realm	Melodious lute	Flaming sword	Staff and bowl	Book	Bowls of food and jewels	Mirror



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We are following the lineage of Shakyamuni Buddha through Nagarjuna to Lama Atisha to Lama Tsong Khapa and then through many other authentic lamas including the reincarnation of Geshe Bengungyel (Choeding Rinpoche). Finally, to Venerable Gen Losang Namgyel-la. However, we do follow a rimé, non sectarian view of Buddhism, that all traditions are valuable and should be respected.

www.venerable-namgyel-online-sangha.com