

How to Make Charity of Food to the Creature, Ants

Translation and Commentary

By Lama Zopa Rinpoche



This instruction is from a collection of teachings by the Tibetan lama Ngülchu Dharmabhadra, who composed many volumes, both sutra and tantra. He was a great lama, who, like the sun shining in this world, dispels all darkness, thus benefiting unbelievably extensively all sentient beings and the teachings of Buddha.



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Introduction

I. How This Book Came About

I have wanted to explain how to make charity to ants and to make a small book so that many people can practice it.

Many years ago in Lawudo, in the Solu Khumbu region of Nepal, I received some texts from someone called Gelong Wangchuk, written by Ngülchu Dharmabhadra. One of them explains how to make charity to ants, plus the benefits. I don't have the text with me now; it's at Lauwdo. That was the first time I had seen such a text, and I was quite surprised. (In this collection, he also gives instructions on how to make *tsa-tsas* on the element water and how to do an extremely short tormo offering of the four elements.)

As well as showing how to benefit the ants by doing this, and how this makes the best use of your precious human body for the sake of others, especially your perfect human rebirth received just this once – as well as this, I also wanted to translate all the benefits of the various mantras recited in the practice. But that will take time, and it hasn't happened yet.

This is how it all started: One nun who was taking care of Buddha Amitabha Pure Land in Washington, a retreat house, brought me some Tibetan tea, some nuts and a few other things, including quite a bit of butter.

I thought to make some butter tea and to add a little *tsampa*, roasted barley flour, which you can then eat. So I asked Sangpo, a monk who helps me, to bring *tsampa*. He brought a lot, so I mixed it with water, butter, and cheese.

Then suddenly the thought came that I could use this to make charity to ants.

Then I also remembered, which was a very good thing, that Kyabje Kirti Tsenshab Rinpoche, one of my gurus, always brings *mani* pills whenever he goes to the beach, which he puts in the ocean for the animals to eat, thus benefiting them unbelievably.

I remembered this when I was making the tsampa, so I decided to add mani pills to the mixture.

2. Be Better Than the Ants

I go for walks for my diabetes – His Holiness the Dalai Lama has told me to do so. Twice, during my walks up a mountain at the Washington retreat place, I saw two nests of ants covered by short dry grass; they were next to a rock, and there were one or two ants outside the nests. Now it is winter, so there will be snow for a long time, and the grass helps protect the ants from the rain and snow. Amazing! Even the ants know that the grass prevents the water from leaking inside; they made it this way. Human beings use grass on the roofs of their huts; I was very surprised that ants could think of that too, their bodies being so tiny.

We human beings need to think in a much better way than the ants. In short, that means practicing lam-rim, the gradual path to enlightenment. The ants cannot practice lam-rim; there is no way for them to learn. You can explain to them for a billion eons – day and night without break for even a second – that the cause of happiness is virtue, but there is no way that they can learn that.

You could explain to them for a billion eons – day and night without break for even a second – that virtue is the action that results in happiness, motivated by non-ignorance, non-anger, and non-attachment; no way can they understand.

But we human beings, if someone correctly explains to us for even a few seconds, we can understand. This means we are most, most, most unbelievably fortunate; we can't imagine how fortunate. We can't imagine.

This means we can practice Dharma so easily; most unbelievably easily; we can't imagine. To practice, to gain realizations, it is so easy, unbelievable.

This means to achieve liberation from the oceans of samsaric suffering, to end this suffering of samsara that is continuous and has no beginning; to bring an end to that, it is unbelievably easy. Wow, wow, wow!

Not only that but we can also achieve full enlightenment by completing the qualities of realizations and completing the qualities of

cessation; it is so easy.

This means that it is so easy to quickly liberate numberless sentient beings from the oceans of samsaric sufferings and to bring them to full enlightenment. Can you imagine? Wow, wow, wow!

In reality, it is like that. So we need to think really well. We need to not follow attachment, not let our mind always be distracted, totally distracted by this life's activities, because suddenly one day death comes. Life is finished, gone. That's it. You will have lost not only your precious human body but your perfect human body, which is more precious than skies filled with wish-granting jewels – not just gold and diamonds, but whole skies filled with wish-granting jewels – more precious than that.

A wish-granting jewel is something that the wheel-turning kings had. In the past, when people had so much merit, you would simply put a wish-granting jewel on a banner and hang it on a full-moon night or day, and whatever prayer you made for any material comfort or enjoyment, whatever you needed, you would immediately get it.

Of course, that did not include a good future rebirth or liberation from the lower realms, liberation from samsara, or enlightenment; you wouldn't get that. You would get only material enjoyments.

But if you have a perfect human rebirth and practice Dharma, even if you don't have one tiny piece of gold or one diamond, you can receive enlightenment.

Milarepa, for example, did not have even one dollar, even one rupee, but he had a perfect human rebirth, the same as we have. And he practiced Dharma and achieved full enlightenment in that very lifetime.

The Actual Practice



Khasarpani

3. Mix the Ingredients

Good time to do the practice

A good time to do this practice is during the summer when the ants' nests explode and all the ants come out; or any time that there are ants at your place. Also, you will find a big city of ants at the root of pine trees and so forth – and where there are airplanes, cars, police cars, ambulances, and so forth. . . just joking!

NAMO GURU RATNAYA

Wash your hands

First wash your hands so they do not smell of oils and so forth, which could be harmful to the ants or cause them to run away.

Chant Chenrezig mantras while mixing

While mixing the various ingredients, chant the six-syllable mantra as well as the long Chenrezig mantra, and blow on the ingredients.

OM MANI PÄDME HUM

NAMO RATNA TRAYAYA / NAMA ARYA JÑANA SAGARA /
VAIROCHANA VYUHA RAJAYA / TATHAGATAYA / ARHATE
SAMYAK SAMBUDDHAYA / NAMA SARVA TATHAGATABHYAH /
ARHATEBHYAH / SAMYAK SAMBUDDHEBHYAH / NAMAH ARYA
AVALOKITESHVARAYA / BODHISATTVAYA / MAHASATTVAYA /
MAHAKARUNIKAYA / TADYATHA / OM DHARA DHARA /
DHIRI DHIRI / DHURU DHURU / ITTI VATTE / CHALE CHALE /
PRACHALE PRACHALE / KUSUME KUSUME VARE / ILI MILI /
CHITI JVALAM / APANAYE SVAHA

Butter and water

I would mix some butter and clean water, which I have blessed by reciting many thousands and thousands and thousands and thousands of OM MANI PÄDME HUMs as well as the Chenrezig long mantra.

Dried cheese

Then I would include very fine dried cheese, the kind that Tibetans mix with tsampa.

Roasted barley flour

Mix the butter and water with tsampa, roasted barley flour. (The cheese is optional; the main thing is the tsampa.)

Blessed pills such as mani rilbu

Add a blessed pill such as a *mani rilbu* pill.

Mani pills are precious pills that have been blessed by many monks, incarnate lamas, and great geshes; they did so many prayers. And especially His Holiness the Dalai Lama, who is Chenrezig, has made an unbelievable number of prayers, which brings so much benefit. These pills are very, very precious, most rare to find in the world. Even if you have a billion dollars, you can't mix that in the mani pills.

Many, many of these pills are given to Tibetans still living in Tibet, to bless their minds, to help them not get reborn in the lower realms, and so forth.

And it is so good to give some to animals.

Or you could include **Vajra Kilaya power pills** from His Holiness and blessed by His Holiness.

Or a **thousand-relic pill**, an unbelievably precious pill made by the attendant of Rato Rinpoche, one very high lama from Drepung Monastery.

The attendant, a geshe, told me that one of these pills was fed to a cow who was about to be slaughtered. Apparently, the knife that the butcher used curved when he tried to kill the cow; it wouldn't go in.

He also told me that a pill was sent to help some prisoners in Tibet. But the Chinese intercepted it and tied it around the neck of a goat instead. When someone shot the goat, the bullet could not enter the animal.

The geshe told me that he had collected so many precious relics; that one pill has many thousands of relics in it, relics from thousands of years of enlightened beings, great yogis from the past and the present.

Bodhisattva body pill: The text mentions a particular pill that contains a piece, no matter how tiny, of any part of the body of someone who has been a bodhisattva for at least seven lifetimes. (I have some of these, but they are so small, maybe only the size of two or three ants.)

Anyway, the mani rilbu is so precious, so mix it with other relics; combine the blessed pills.

If you don't have pills, bless with mantras

If you don't have any pills, you will be blessing the mixture when you recite as many as possible of the mantras on pages 24-27, which purify defilements and negative karma.

4. Refuge, Bodhichitta, and the Kindness of Sentient Beings

The mind doing the practice should be possessed by refuge and bodhichitta.

Refuge and bodhichitta

I go for refuge until I am enlightened
To the Buddha, the Dharma, and the Supreme Assembly.
By my practice of giving and the other perfections,
May I become a buddha to benefit all sentient beings.

The four immeasurables

Equanimity

How wonderful it would be
If all sentient beings were to abide in equanimity,
Free of hatred and attachment,
Not holding some close and others distant.

May they abide so!
I myself will make this happen.
Please, Guru-Buddha, bless me to be able to do this.

Loving-Kindness

How wonderful it would be
If all sentient beings had happiness and its causes.

May they have them!
I myself will make this happen.
Please, Guru-Buddha, bless me to be able to do this.

Compassion

How wonderful it would be
If all sentient beings were free of suffering and its causes.

May they be free!
I will make this happen.
Please, Guru-Buddha, bless me to be able to do this.

Joyfulness

How wonderful it would be
If all sentient beings were never separated from the happiness of
higher rebirth and liberation.

May they never be separated!
I myself will make this happen.
Please, Guru-Buddha, bless me to be able to do this.

Think about the kindness of sentient beings

Hell Beings

Since beginningless rebirths, I have received happiness from the
numberless hell beings,
From every single one of them;
All the happiness since beginningless rebirths.

Seriously think about this.

I can't imagine the kindness; can't imagine, can't imagine, can't
imagine.

And not only the present happiness but the happiness of all future lives;

The happiness of not just one life but of all future lives comes from each hell being.

I just can't imagine, can't imagine, can't imagine. Wow!

Then on top of that, liberation from samsara comes from all the hell beings, from each one of them.

I can't imagine, can't imagine, can't imagine;

It is inexpressible.

Then full enlightenment, the completed qualities – the completion of all the realizations,

All this.

Therefore, they are the kindest, dearest, most precious ones in my life.

What they need is to be freed from the oceans of samsaric sufferings

And to achieve peerless happiness, enlightenment:

This is what they need.

Therefore, I must do this by myself, alone.

Hungry Ghosts

The numberless hungry ghosts:

From each of them I have received happiness numberless times since beginningless rebirths.

Meditate a little. Feel this.

I can't imagine their kindness, can't imagine.

Unbelievable, unbelievable!

This present happiness,

The happiness of all the future lives,

And the ultimate happiness, liberation from samsara:

All this comes from the hungry ghosts.

I can't imagine; they are so kind, so precious.

Wow, wow, wow.

Then the peerless happiness of full enlightenment:
It, too, is received from each hungry ghost.
I can't imagine.

Therefore, every hungry ghost is the kindest, the dearest, the most
precious one in my life.
What they too need is to be freed from the oceans of
samsaric suffering
And to achieve full enlightenment.
Therefore, I will do this by myself, alone.

Animals

There are numberless animals – in particular the ants that I am
going to make charity to:
From every one of these ants I have received happiness numberless
times since beginningless rebirths.

Meditate a little; try to feel this.

I can't imagine, can't imagine, can't imagine.
Amazing! Wow, wow, wow!

Even just this first kindness – that I have received all my past
happiness from these most precious, kindest, dearest ones –
Just this, I can't imagine.

Then on top that, all my present happiness;
Then on top of that, all the happiness of my future lives;
And then ultimate happiness, liberation from samsara:
Wow, wow, wow!
I can't imagine, can't imagine, can't imagine.

Then there is full enlightenment:
I receive this too from their kindness.
I can't imagine, can't imagine. Wow!

Human Beings

The numberless human beings from whom I receive all my past,
present, and future happiness –

All this is received by their kindness.
They are the most precious, kindest, dearest ones in my life.

What they need is to be freed from the oceans of samsaric suffering
And to achieve full enlightenment.
Therefore, I will do this by myself, alone.

Suras and Asuras

All my past, present, and future happiness is received by the
kindness of the *suras* and *asuras*.
They are the kindest, most precious, dearest ones.
What they need is to be freed from all the oceans of
samsaric suffering
And to be brought to full enlightenment.
Therefore, I will do this by myself, alone.

Intermediate State Beings

All my past, present and future happiness is received by the
kindness of the numberless intermediate state beings.
Therefore, they are the most kind, the most precious,
dearest ones in my life.

What they need is to be liberated from the oceans of
samsaric suffering
And to achieve full enlightenment.
Therefore, I must cause this by myself, alone.

All sentient beings are kinder even than the Buddha

So now, I can see that all sentient beings are the kindest, dearest,
most precious ones in my life;
More precious, kinder even than Buddha, Dharma, Sangha –
Because Buddha came from sentient beings.

Buddha practiced compassion, practiced bodhichitta,
Actualized the path, ceased the defilements, and achieved
enlightenment,
Completed the merits of wisdom and virtue –
All this by depending on the kindness of sentient beings.

Numberless buddhas have achieved enlightenment by depending on numberless sentient beings.

So now, I can see that in dependence upon numberless sentient beings,

Including the numberless animals, including the ants,

The Dharma and Sangha, which came from Buddha,

And the Buddha himself –

All this happened due to the kindness of sentient beings;

Buddha, Dharma, Sangha came from sentient beings.

This means that sentient beings –

The hell beings, the hungry ghosts, the animals, ants, the humans, the suras and asuras, the intermediate state beings –

Are kinder and more precious even than Buddha, Dharma, Sangha.

What they need is to be freed from the oceans of samsaric suffering
And to be brought to full enlightenment.

I will do this by myself, alone.

Therefore, I must achieve full enlightenment as quickly as possible.

Therefore, I am going to make charity of food to my wish-fulfilling,
most precious ones.

Now I can see that sentient beings are fulfilling my wishes, including these ants:

Every single ant is fulfilling all my wishes.

A wish-fulfilling jewel doesn't have mind, doesn't have suffering, can't generate compassion;

But this ant, this suffering being, gives me the opportunity to develop compassion and achieve enlightenment.

Then I can liberate numberless sentient beings from oceans of samsaric suffering

And bring them to full enlightenment.

Therefore, each of these ants is more precious than a wish-granting jewel;

More precious than not only skies of diamonds and gold, but skies of wish-granting jewels.

Can you imagine?

Become a wish-granting jewel for sentient beings

The text says that Nagarjuna explained that up until now sentient beings have been wish-fulfilling jewels for you; that you have received all past, present and future happiness in dependence upon them; that everything you receive is from them.

So now, you can become a wish-fulfilling jewel for all sentient beings.

No matter what sentient beings do –
Making war, fighting, cheating, etc. –
I will now become a great treasure from which they will receive
everything they wish.
May I become a great treasure, a wish-granting jewel,
Fulfilling all their wishes, all their hopes!

It is very good to remember this.

5. Become Chenrezíg Khasarpaní and Bless the Ingredients

Become Chenrezíg Khasarpaní

Now, I instantly become Chenrezig Khasarpani:

I purify in emptiness;
From emptiness, my thought seeing emptiness arises as Chenrezig
Khasarpani.

He is white and sits in the same way as Green Tara. His right hand is giving sublime realizations and his left hand holds the stem of a lotus.

Bless the food by reciting mantras

There are ten mantras to recite to bless the food. During the recitation of these powerful mantras, blow over the food.

Chant mainly the six-syllable mantra of Chenrezig: as much as possible; more than one mala; you can do 1,000 or whichever number you like.

Then you can recite some of each of the other mantras.

Chant the mantras to not only bless the offering, but also so that the ants can hear them.

Chenrezíg

OM MANI PÄDME HUM

Reciting just this mantra has limitless skies of benefits, most unbelievable. You can't imagine the benefits of reciting just this mantra.

Eleven-Face Chenrezíg

NAMO RATNA TRAYAYA / NAMA ARYA JÑANA SAGARA /
VAIROCHANA VYUHA RAJAYA / TATHAGATAYA / ARHATE
SAMYAK SAMBUDDHAYA / NAMA SARVA TATHAGATABHYAH /
ARHATEBHYAH / SAMYAK SAMBUDDHEBHYAH / NAMAH ARYA
AVALOKITESHVARAYA / BODHISATTVAYA / MAHASATTVAYA /
MAHAKARUNIKAYA / TADYATHA / OM DHARA DHARA /
DHIRI DHIRI / DHURU DHURU / ITTI VATTE / CHALE CHALE /
PRACHALE PRACHALE / KUSUME KUSUME VARE / ILI MILI /
CHITI JVALAM / APANAYE SVAHA

Medicine Buddha

TADYATHA / OM BHAISHAJYE BHAISHAJYE MAHA BHAISHAJYE
[BHAISHAJYE] / RAJA SAMUDGATE SVAHA

[Common pronunciation:

TADYATHA OM BEKANDZAY BEKANDZAY MAHA BEKANDZAY
BEKANDZAY RANDZA SAMUNDGATE SVAHA]

By hearing the Medicine Buddha mantra, they won't get reborn in the lower realms; they will get a higher rebirth.

Mitrugpa

NAMO RATNA TRAYAYA / OM KAMKANI KAMKANI / ROCHANI
ROCHANI / TROTANI TROTANI / TRASANI TRASANI /
PRATIHANA PRATIHANA / SARVA KARMA / PARAM PARA NI
ME / SARVA SATTVA NANCHA SVAHA

Just by seeing the Mitrugpa mantra, the heavy negative karma of criticizing the Arya Sangha is purified, so there is no question about the benefits of actually reciting it.

Kunrig

OM NAMO BHAGAVATE / SARVA DURGATE PARI SHODHANI
RAJAYA / TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
TADYATHA / OM SHODHANI SHODHANI / SARVA PAPAM
VISHODHANI / SHUDHE VISHUDHE / SARVA KARMA AVARANA
VISHODHANI SVAHA

By merely seeing the Kunrig mantra – no need to mention actually saying it – one purifies the very heavy negative karma of avoiding the holy Dharma.

Avoiding the Dharma is more heavy than destroying all the statues, stupas, scriptures, and temples in this world; heavier than that. This means you think that Buddha’s teaching is not for you, from your heart you give it up; you give up from your heart the object of devotion.

Perhaps you feel that some things are very difficult, such as studying Buddhist philosophy; it’s difficult for you to understand. You think, “What use is this in my life?” Whenever this happens, that is giving up Dharma. These are Buddha’s teachings, so the karma is unbelievably heavy.

Namgyälma

OM BHRUM SVAHA / OM AMRITA AYUR DA DAI SVAHA

Then recite:

OM AMRITE AMRITOTBHAVE / AMRITA VIKRANTE / AMRITA
GATE / AMRITA GAMINI / AMRITA AYUR DA DAI / GAGANA
KRITTI KARE / SARVA KLESHA KSHAYAM KARI YE SVAHA

Reciting and hearing this mantra is most powerful, there are unbelievable, most unbelievable benefits: it becomes impossible to be reborn in the lower realms, and in all the lifetimes you meet buddhas and bodhisattvas and always have a pure life, from life to life. There are so many of the most unbelievable benefits.

Ushnisha (Stainless Pinnacle)

OM NAMA STRAIYA DHVIKANAM / SARVA TATHAGATA
HRIDAYA GARBHE JVALA JVALA / DHARMADHATU GARBHE /
SAMBHARA MAMA AHYU SAMSHODHAYA MAMA SARVA
PAPAM / SARVA TATHAGATA SAMANTOSHNI SHA VIMALE
VISHUDDHE / HUM HUM HUM HUM / AM BAM SAM JAH
SVAHA

This mantra is unbelievably powerful. It purifies the unbelievably heavy negative karma without break that causes you to be reborn in the lowest hell realm and experience the heaviest suffering for the longest time – no question about purifying the ten non-virtues and the normal negative karmas that we collect every day.

Lotus Pinnacle of Amoghapasha

OM PÄDMO USHNI SHA VIMALE HUM PHAT

Stainless Beam

NAMA NAWA NAWA TEENÄN THATHAAGATA GANGA NAM
DIVA LUKAA NÄN / KOTINI YUTA SHATA SAHA SRAA NÄN / OM
VOVORI / TSARI NI* TSARI / MORI GOLI TSALA WAARI SVAHA

*Indicates higher tone on this syllable.

Maitreya Buddha

NAMO RATNA TRAYAYA / NAMO BHAGAVATE SHAKYAMUNIYE
/ TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
TADYATHA / OM AJITE AJITE APARAJITE / AJITAÑCHAYA HA
RA HA RA MAITRI AVALOKITE KARA KARA MAHA SAMAYA
SIDDHI BHARA BHARA MAHA BODHI MANDA BIJA SMARA
SMARA AH SMA KAM SAMAYA BODHI BODHI MAHA BODHI
SVAHA

OM MOHI MOHI MAHA MOHI SVAHA

OM MUNI MUNI SMARA SVAHA

One particular benefit of hearing this mantra is that when Maitreya Buddha descends into this world, which will be after Shakyamuni

Buddha's teachings have stopped – and assuming that you did not get enlightened during Shakyamuni Buddha's time – he will look for you, for anyone who heard his mantra, and you will become his first disciple, receiving teachings from him directly. And you will receive a prediction of your enlightenment in that life, during Maitreya Buddha's teachings, while Maitreya Buddha is in this world.

6. Offer the Blessed Food to the Creature, Ants

Crumble the food into small pieces

The tsampa should be very dry, not wet. Crumble it into very small pieces. Ants are very powerful, but you can't give them big pieces.

Remember loving-kindness and compassion

As you sprinkle the food around for the ants, remember the loving-kindness and compassion that you have meditated on already.

Remember emptiness

As you offer, remember emptiness. This is very good; it becomes an antidote to samsara.

I, the giver, am empty;
The action of giving is empty;
What I am giving, the food, is empty;
And the ants who I am giving food to, are also empty.

When they have finished eating, again sprinkle the tsampa. When you see that they have had enough, are satisfied, then you can stop.

7. Dedicate the Merits and Seal with Emptiness

Due to the unimaginable merits collected,
May I always abandon taking bad rebirth:
In hell, as a hungry ghost, or as an animal.

You can think of yourself here, and also dedicate for the ants: abandon bad rebirths for the ants. For all sentient beings, always abandon taking bad rebirth as a hell being, hungry ghost, or animal; and pray to be reborn in the presence of Maitreya Buddha, at the feet of Maitreya Buddha, which means in Tushita Pure Land.

Prayer at the end of Torma Gyatso

Or you can recite the prayer at the end of Torma Gyatso (*The Hundred Torma Offering practice*), the short prayer before *The Eight Verses*; it is a very good prayer.¹

When dedicating charity for another person

If you are dedicating this charity on behalf of another person, a sick person or a benefactor, say this:

Due to the blessing of the Guru and the Three Sublime Ones,
By the power of the merits of this charity,
May their sickness, spirit harm, and sufferings, be pacified,
And may every single bad karma be purified.
May I and the object of focus (the benefactor or sick person)
always have long life, no sickness, and happiness;
And may we always enjoy the holy Dharma.

1. This prayer has not yet been translated into English.

Maitreya Mantra

Normally, what I do for people or animals – before reciting the next prayer – is chant the Maitreya Buddha mantra, which causes them to not be reborn in the lower realms forever:

NAMO RATNA TRAYAYA / NAMO BHAGAVATE SHAKYAMUNIYE
/ TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
TADYATHA / OM AJITE AJITE APARAJITE / AJITAÑCHAYA HA
RA HA RA MAITRI AVALOKITE KARA KARA MAHA SAMAYA
SIDDHI BHARA BHARA MAHA BODHI MANDA BIJA SMARA
SMARA AH SMA KAM SAMAYA BODHI BODHI MAHA BODHI
SVAHA

OM MOHI MOHI MAHA MOHI SVAHA

OM MUNI MUNI SMARA SVAHA

Medicine Buddha Mantra

Then chant Medicine Buddha's mantra so they don't get reborn in the lower realms:

TADYATHA / OM BHAISHAJYE BHAISHAJYE MAHA BHAISHAJYE
[BHAISHAJYE] / RAJA SAMUDGATE SVAHA

[Common pronunciation:

TADYATHA OM BEKANDZAY BEKANDZAY MAHA BEKANDZAY
BEKANDZAY RANDZA SAMUNDGATE SVAHA]

Mantra of the Celestial Mansion (Great Increasing Jewel)

Then chant the Mantra of the Celestial Mansion, which is unbelievably powerful for success, as well as purification:

OM BIPULA GARBHE / MANI PRAPHE / TATHAGATA NI RADE
SHA NE / MANI MANI / SU PRAPHE / BIMALE / SAGARA
GAMBHIRE / HUM HUM / JVALA JVALA / BUDDHA VILOKITE /
GUHYA ADHIKSHTHITE GARBHE SVAHA

Ushnisha Mantra (Stainless Pinnacle)

Then chant the Ushnisha mantra:

OM NAMA STRAIYA DHVIKANAM / SARVA TATHAGATA
HRIDAYA GARBHE JVALA JVALA / DHARMADHATU GARBHE /
SAMBHARA MAMA AHYU SAMSHODHAYA MAMA SARVA
PAPAM / SARVA TATHAGATA SAMANTOSHNI SHA VIMALE
VISHUDDHE / HUM HUM HUM HUM / AM BAM SAM JAH
SVAHA

Namgyälma Mantra

Then chant the Namgyälma mantra:

OM BHRUM SVAHA / OM AMRITA AYUR DA DAI SVAHA

Then recite:

OM AMRITE AMRITOTBHAVE / AMRITA VIKRANTE / AMRITA
GATE / AMRITA GAMINI / AMRITA AYUR DA DAI / GAGANA
KRITTI KARE / SARVA KLESHA KSHAYAM KARIYE SVAHA

Short dedication

Then recite the short dedication:

Due to all the past, present, and future merits of the three times collected by numberless sentient beings and buddhas,
May these sentient beings in all their lifetimes be guided by Lama Tsongkhapa, being the direct Mahayana Guru.
May they never be separated from the pure path that is admired by all the buddhas,
Which means to completely actualize Lama Tsongkhapa's unstained path –
What Guru Shakyamuni Buddha actualized,
What Nagarjuna actualized,
What Lama Tsongkhapa actualized.

Pray that they actualize this. This is fantastic.

Prayer to Meet Lama Tsongkhapa's Teachings

Then recite the prayer to meet Lama Tsongkhapa's teachings:

May I and all sentient beings be able to meet the pure wisdom teachings of the Victorious One, which contain the biography of those eminent ones who live in pure morality, have the brave attitude to follow extensively the bodhisattvas' conduct, and practice the yoga of the two stages, the essence of which is the transcendental wisdom of non-dual bliss and voidness. May and I all sentient beings be able to meet the pure complete teachings of Lama Tsongkhapa, the unification of sutra and tantra, right this second.

Prayer for the Flourishing of Je Tsongkhapa's Teachings

Do this to be more precise, strong. This itself includes higher rebirth, everything:

Though he's the father, producer of all conquerors,
As a conqueror's son, he produced the thought of upholding
The Conqueror's Dharma in infinite worlds. Through this truth
May the conqueror Losang's teachings flourish!

When of yore before [Buddha] Indraketu
He made his vow, the conqueror and his offspring
Praised his powerful courage. Through this truth
May the conqueror Losang's teachings flourish!

That the lineage of pure view and conduct might spread,
He offered a white crystal rosary to the Sage,
Who gave him a conch and prophesied. Through this truth
May the conqueror Losang's teachings flourish!

His pure view free of eternity or destruction;
His pure meditation cleansed of dark fading and fog;
His pure conduct practiced according to conquerors' orders:
May the conqueror Losang's teachings flourish!

Learned, since he extensively sought out learning;
Reverend, rightly applying it to himself;
Good, dedicating all for beings and doctrine:
May the conqueror Losang's teachings flourish!

Through being sure that all scriptures, definitive and
Interpretative, were, without contradiction,
Advice for one person's practice, he stopped all misconduct:
May the conqueror Losang's teachings flourish!

Listening to explanations of the three pitakas,
Realized teachings, practice of the three trainings –
His skilled and accomplished life story is amazing.
May the conqueror Losang's teachings flourish!

Outwardly calmed and subdued by the hearer's conduct,
Inwardly trusting in the two stages' practice,
He allied without clash the good paths of sutra and tantra:
May the conqueror Losang's teachings flourish!

Combining voidness, explained as the causal vehicle,
With great bliss, achieved by method, the effect vehicle,
Heart essence of eighty thousand Dharma bundles –
May the conqueror Losang's teachings flourish!

By the power of the ocean of oath-bound doctrine protectors,
Like the main guardians of the three beings' paths –
The quick acting lord, Vaishravana, Karma-yama –
May the conqueror Losang's teachings flourish!

In short, by the lasting of glorious gurus' lives,
By the earth being full of good, learned, reverend holders
Of the teaching, and by the increase of power of its patrons,
May the conqueror Losang's teachings flourish!

It is very, very important to pray to meet Lama Tsongkhapa's teachings. Very important.

Prayer at the end of Six-Session Guru Yoga

Then recite the prayer at the end of the long *Six-session Guru Yoga*:

May I never be separated in all lifetimes from perfect gurus.
May I enjoy the magnificence of the holy Dharma,
Complete the qualities of the paths and *bhumis*,
And may I achieve Vajradhara's enlightenment.

Think of the ants when you are making the prayer to achieve Vajradhara's state. In the Tibetan prayer, it doesn't say "I," so think:

May these ants whom I am praying for,
In all their lifetimes not be separated from perfect gurus
And enjoy magnificent Dharma.

May they complete the qualities of the paths and *bhumis*,
And quickly achieve Vajradhara's state.

Dedication that abbots do when there is a benefactor

Then do the dedications that the abbots of monasteries do with all
the monks when there is a benefactor who has made offerings:

Due to all the past, present, future merits collected by me,
By numberless sentient beings and buddhas,
May these ants immediately receive a perfect human body
And from a very young age renounce the householder's life.
May they take ordination with full renunciation, and be able to live in
pure morality for all their life.

May they meet the perfectly qualified Mahayana Guru and correctly
devote to the virtuous friend in thought and action;
Never arise heresy or anger even for one second,
Not displease [the guru] even for one second;
And always be most pleasing in their actions of body, speech
and mind.

May they train the mind well in the common path, the three
principal aspects of the path to enlightenment;
Ripen the mind in the common generation stage,
Liberate the mind by actualizing the completion stage,
And achieve the unified state of Vajradhara, which has the
seven qualities.

By these merits may all sentient beings, all capable beings,
Complete the merits of wisdom and the merits of virtue
And achieve the two holy kayas,
Which are received from the merits of wisdom and virtue.

These prayers can be done for the ants and for all sentient beings.

Seal with emptiness

Then seal with the three circles, with emptiness, non-objectifying:

Due to all the past, present, and future merits collected by
numberless sentient beings and buddhas,
Which are empty from their own side,
May the I, who is empty from its own side,
Achieve Guru Shakyamuni Buddha's enlightenment,
Which is empty from its own side.

May I lead the sentient beings,
Who are empty from their own side,
To Guru Shakyamuni Buddha's enlightenment,
Which is empty from its own side,
By myself, alone,
Who is also empty from its own side.

8. Colophon

At the end of the text, Ngülchu Dharmabhadra says: "Here are some writings on how to make charity to ants [or fish or worms; any animal]. With a pure motivation giving them any food that does not harm them will have great benefit. Do this practice as explained above, then it will be perfect."

This was composed in a hermitage where he was doing a lot of practice, making charity and so forth to the lower rebirth beings as a means for collecting merit. After he had done the practice, he wrote it down immediately.

Colophon

This translation and commentary was done by Lama Zopa Rinpoche and transcribed by Holly Ansett at Buddha Amitabha Pure Land, Washington, USA, on November 10, 2010. Edited by Robina Courtin on Stradbroke Island, Queensland, Australia, January 21–26, 2011. Additional light editing by Kendall Magnussen, FPMT Education Services, February 2011.

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Line drawing of Khasarpani, p. 23, artist unknown.

Line drawings of other animals on p. 40, artists unknown.

Appendix

9. Use these Practices for Other Sentient Beings

Using blessed pills at the time of death

You can offer very precious mani pills to a person who is dying or very sick. Wrap the pills in cloth and then crush them, then mix the powder with water. Offer the liquid to the mouth of the sick person, either on a spoon or in a cup. Or you could mix the crushed pill in tsampa and feed it to the person who is able to eat.

The pills are unbelievably beneficial; they purify the person's negative karma, weaken it, making it less; blessing them to die with virtuous thoughts and get a higher rebirth. How much negative karma gets purified!

This is your best gift: giving a good rebirth is your best gift, an unbelievable gift.

Reciting mantras to a dying person or animal

When recited to an animal or human at the time of death, they won't get reborn in the lower realms – you need to recite the mantras loudly so that the sentient beings can hear them.

Blessing your pet's food with mantra

When you give food or water to your cat or dog you can chant mantras and then blow over the food before you give it to them. Doing that with great faith will not only stop their temporary suffering, their hunger and thirst, but will purify their negative karma collected since beginningless rebirths and give them a higher rebirth; so unbelievably beneficial for them.

If you really care for your pet, this is what you will do for them. You could do the same for the birds outside: chant mantras then blow on the water and food you give to them.

The other thing you can do for your pets, or for the birds outside, is actually chant mantras to them loudly, not just mumble them to yourself, so that they can hear them loudly and clearly. This is unbelievable: it plants the seed of enlightenment, purifies negative karma, collects merit, and causes them to get a higher rebirth, to meet the Dharma, practice and actualize the path and then, sooner or later, to achieve enlightenment.

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