Essential Buddhist Prayers
An FPMT Prayer Book
Volume 2
Common Center Practices
2009 Edition
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Introduction
We dedicate this volume to the incomparably kind Kyabje Zopa Rinpoche, our spiritual master and guide, without whom the meaning of true Dharma practice would remain hidden. May the merit accumulated from seeing, holding, reciting, or merely remembering this book be dedicated to Kyabje Zopa Rinpoche’s health and long life, and may all the Dharma wishes of holy beings everywhere be immediately fulfilled.
Essential Buddhist Prayers: The FPMT Prayer Book Series

This is the second volume in a series of collections of Buddhist prayers and practices under the title of Essential Buddhist Prayers. This series has been created primarily for the use of students and practitioners of the Foundation for the Preservation of the Mahayana Tradition (FPMT) under the spiritual guidance of Lama Thubten Zopa Rinpoche.

Volume 2: Common Center Practices

Essential Buddhist Prayers, Volume 2, Common Center Practices, contains a comprehensive collection of the practices that Lama Thubten Zopa Rinpoche has indicated should be practiced regularly by all FPMT centers. Briefly, the contents are as follows:

- Lama Tsongkhapa Guru Yoga
- The Extensive Offering Practice and Liberating Animals from the Danger of Death, for powerful purification and accumulation of merit
- The Abbreviated Four-Mandala Ritual of Tara Chittamani (to be practiced on the 8th of the Tibetan lunar month and on the full and new moon days).
- The Medicine Buddha puja known as the The Wish-Fulfilling Jewel (to be practiced on the 8th of the Tibetan lunar month and on the full and new moon days).
• Lama Zopa Rinpoche’s short daily purification practice of Vajrasattva followed by the Heruka Vajrasattva tsog offering puja composed by Lama Thubten Yeshe.
• Protector Practices – Four-Face Mahakala Puja, A Daily Pälden Lhamo Practice, and a collection of protector practices and tea offering (including the Praise to Six-Arm Mahakala and Iron Hook Tea Offering) as done by Lama Zopa Rinpoche for the success of FPMT Projects. (Protector practices are generally practiced on the 29th of the Tibetan lunar month.)
• A new additional prayers section containing long life prayers, Special FPMT Dedication Prayers, multiplying mantras, and end of day dedication prayers.

Helpful Additions

As this volume of Essential Buddhist Prayers presents group practice rituals, we have endeavored to provide as much useful information as possible about each practice contained herein. Thus, each section or practice has an addendum entitled “Notes regarding this practice” which provides helpful instructions about altar set-up, materials and implements needed, and practice tips. Also, we have included small visual symbols throughout each practice of instruments to be played and hand mudras to be done in order to assist the practitioner in performing the aspects of these pujas in all their richness.

A Note on the 2009 Edition

This edition of Essential Buddhist Prayers incorporates several changes requested by Lama Zopa Rinpoche, as well as those requested by FPMT center staff, teachers, and students from around the world.

These include:
• Consecutive page numbers, a simplified table of contents, and an index for easier use by students and centers. We have removed the tabs and color plates for increased convenience and durability under heavy use.

• A new look incorporating fonts and formatting suggested by Lama Zopa Rinpoche, and larger type for easier reading.

• As requested by Lama Zopa Rinpoche, Tibetan phonetics and English translation have been incorporated into each prayer in a line-by-line format. This layout allows the student to chant in Tibetan and simultaneously understand the meaning of each verse, allowing meditation and ritual to be combined into a seamless whole. This format is not intended to represent a line-by-line literal translation of the Tibetan into English.

• Colophons and endnotes have been moved to the end of each section.

While the style and formatting of the 2009 edition has changed, the content has remained essentially the same. Therefore, it is possible to use the old and new editions together.

It is our sincere hope that this and all future collections of practice materials from FPMT Education Department may be hugely beneficial and useful to anyone interested in the Buddhadharma. May these words and pages incite realizations in the minds of all who see them, spreading wisdom and compassion among all sentient beings.

Venerable Gyalten Mindrol
Editor and Materials Development
FPMT Education Department
Acknowledgments

Essential Buddhist Prayers: An FPMT Prayer Book, Volume 2, Common Center Practices, was first printed in October 2001. This FPMT prayer book series represents a dedicated attempt on the part of the FPMT Education Department to provide our centers and students worldwide with standard prayers and practices that are recommended by our spiritual director, Lama Zopa Rinpoche.

The current focus for the Education Department is having the FPMT prayer books, now in their fourth edition in English, translated into all the major languages of our membership. To streamline this process, we have made some significant changes to the earlier editions. Most notably, at the request of centers, we have changed to consecutive page numbering and have eliminated the tab dividers and color plates. Additionally, we have changed the formatting from Tibetan phonetics and English on facing pages to phonetics followed by English on the same page. This change has been made at the direct request of Lama Zopa Rinpoche so that students can more easily read the meaning if they are reciting the practices in Tibetan. Responding to feedback that some found our 2006 edition difficult to read, we have developed a new presentation that is more spacious and easier on the eye. We hope you will find this new edition pleasing and easy to use.

Volume 2 is the quintessential practice book for common pujas performed on specific days of the Tibetan month. All of the practices contained herein are highly recommended by Lama Zopa Rinpoche for receiving blessings, achieving success, averting obstacles, and helping others. This volume is an essential companion for all group and personal practice.
As with our first volume, thanks go to authors, translators, transcribers, artists, editors, and printers who have made this work possible. Colophons at the end of each practice give full acknowledgment to those whose contribution has allowed this book to come together. Most of all, I would like to thank the three people most responsible for producing these prayer books: Venerable Connie Miller, who initially championed the idea of an FPMT prayer book and created the first editions of each volume. Following Venerable Connie, Kendall Magnussen took over the project of compiling and integrating the revisions and changes. This last two editions of volume 2 is the work of the Education Department’s newest editor, Venerable Gyalten Mindrol, who assumed the task of changing the formatting of this entire book to accord with the advice of Lama Zopa Rinpoche. I thank all three of these precious colleagues for their unbelievable perseverance and hard work.

Many others have provided us with materials and assistance to make this prayer book so comprehensive. Most especially, thanks go to Venerable Sarah Thresher who has led several of Lama Zopa Rinpoche’s long retreats and provided us with detailed feedback on how Rinpoche does these practices. Always I must thank Venerable Roger Kunsang and Venerable Holly Ansett, the tireless messengers who scribe every utterance of the holy speech of Lama Zopa Rinpoche and diligently pass it along to Education Department. Without their help and encouragement we could not get this or any other practice book out to you.

Most importantly I thank Lama Zopa Rinpoche, the kind spiritual master, for the guidance, inspiration, and protection he gives to all living beings. By the virtue of this work may all the Dharma works and projects of Lama Zopa Rinpoche and the FPMT be fulfilled. May the use of Essential Buddhist Prayers be a cause for all students to practice purely and bring only benefit to the world.

Merry Colony
FPMT Education Department
August 2006
The Foundation for the Preservation of the Mahayana Tradition (FPMT) is a dynamic worldwide organization devoted to education and public service. Established by Lama Thubten Yeshe and Lama Zopa Rinpoche, FPMT touches the lives of beings all over the world. In the early 1970s, young Westerners inspired by the intelligence and practicality of the Buddhist approach made contact with these lamas in Nepal and the organization was born. Now encompassing over 150 Dharma centers, projects, social services and publishing houses in thirty-three countries, we continue to bring the enlightened message of compassion, wisdom, and peace to the world.

We invite you to join us in our work to develop compassion around the world! Visit our web site at www.fpmt.org to find a center near you, a study program suited to your needs, practice materials, meditation supplies, sacred art, and online teachings. We offer a membership program with benefits such as Mandala magazine and discounts at the online Foundation Store. And check out some of the vast projects Lama Zopa Rinpoche has developed to preserve the Mahayana tradition and help end suffering in the world today. Lastly, never hesitate to contact us if we can be of service to you.

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FPMT Education Services

Education Services at FPMT International Office offers a vast range of Buddhist study programs, prayer books, and practice materials from the Gelugpa lineage. Our study programs meet the needs of beginners through to the most advanced students, from courses introducing Buddhism to the study of Tibetan and the highest philosophical texts.

As the Dharma takes root in the West, we make clear translations of Buddhist texts, prayers, and teachings available through our study programs and publications. We work with translators around the world to provide texts in English, Spanish, Chinese, French, German, and many others.

Working in collaboration with the Lama Yeshe Wisdom Archive, we publish Buddhist prayer books, sadhanas, retreat materials, and practice texts, many with commentary by Lama Thubten Yeshe and Lama Zopa Rinpoche. We also offer DVDs and CDs of prayers and teachings that inspire and inform. Whatever your interest, FPMT Education Services provides the materials you need to actualize the Buddhist path.

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Lama Tsongkhapa
Guru Yoga

Composed by Dülnagpa Päldän
Translated and Arranged by Lama Zopa Rinpoche
Lama Tsongkhapa
Daily Guru Yoga Meditation

Visualize the merit field, either the elaborate visualization of “the one into many,” as in Jor Chö; or the simple visualization of “the many into one”: all Buddha, Dharma, and Sangha in the one aspect of Buddha Shakyamuni. Set up as many offerings of the best possible quality as you can. As you set up, bless each offering you put on the altar by reciting OM AH HUM.

Refuge and Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I go for refuge until I am enlightened.
JANG CHHUB BAR DU DAG NI KYAB SU CHHHI
To the Buddha, the Dharma, and the Supreme Assembly.
DAG GI JIN SOG GYI PÄI SÖ NAM KYI
By my practice of giving and other perfections,
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)
May I become a buddha to benefit all sentient beings. (3x)

Meditation on the Four Immeasurable Thoughts

Immeasurable Thought of Equanimity:

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG DANG DRÄL WÄI TANG
NYOM LA NÄ NA CHI MA RUNG
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.
Nä par gyur chig
May they abide in equanimity.

Nä par dag gi ja o
I myself will cause them to abide in equanimity.

De tar je nü par la ma lhā j in gyi lab tu söl
Please, Guru-Deity, bless me to be able to do this.

Immeasurable Thought of Loving Kindness:

Sem chān tham chā de wa dang de wāi gyu dang dān na chi ma rung
How wonderful it would be if all sentient beings had happiness and the cause of happiness.

Dān par gyur chig
May they have happiness and its cause.

Dān par dag gi ja o
I myself will cause them to have happiness and its cause.

De tar je nü par la ma lhā j in gyi lab tu söl
Please, Guru-Deity, bless me to be able to do this.

Immeasurable Thought of Compassion:

Sem chān tham chā dug ngāl dang dug ngāl gyu gyu dang drāl na chi ma rung
How wonderful it would be if all sentient beings were free of suffering and its cause.

Drāl war gyur chig
May they be free of suffering and its cause.

Drāl war dag gi ja o
I myself will cause them to be free from suffering and its cause.

De tar je nü par la ma lhā j in gyi lab tu söl
Please, Guru-Deity, bless me to be able to do this.
Immeasurable Thought of Joyfulness:

**Sem Chän Tham Chä Tho Ri Dang Thar Päi De Wa Dam Pa Dang Ma DräL Na Chi Ma RunG**

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

**Mi DräL War Gyur Chig**

May they never be separated from these.

**Mi DräL War Dag Gi Ja O**

I myself will cause them never to be separated from these.

**De Tar Je Nü Par La Ma Lhä Jin Gyi Lab Tu Söl**

Please, Guru-Deity, bless me to be able to do this.

Generating Special Bodhichitta

**Ma Sem Chän Tham Chä Kyi DöN Du Dag Gi Tshe Di Nyi La Nyur Wa Nyur War Dö Mäi Sang Gyä La Ma Lhäi Go Phang Ngön Du Jä**

**Ma Sem Chän Tham Chä Dug NgäL Lä DräL / De Chhen Sang Gyä Kyi Sa La Gö Par Ja / Dei Chhir Du Lam Zab Mo La Ma Lhäi NäL Jor Nyam Su Lang War Gyi O** (both verses 3x)

For the sake of all mother sentient beings, I shall quickly and more quickly actualize the Guru-Deity’s primordial state of buddhahood in this very lifetime.¹

I shall liberate all mother sentient beings from suffering and lead them to the great bliss of buddhahood. For this purpose I am going to practice the profound path of Guru-Deity yoga. (both verses 3x)

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¹ At this point, one may turn to p. 22 and continue with the actual practice, inserting the offering prayer and mantra where indicated, as per Lama Zopa Rinpoche’s method. Alternatively, one may continue as written below.
Purifying the Place

\textbf{THAM CHÄ DU NI SA ZHI DAG}  
Everywhere may the ground be pure,

\textbf{SEG MA LA SOG ME PA DANG}  
Free of the roughness of pebbles and so forth.

\textbf{LAG THIL TAR NYAM BÄIDURYÄI}  
May it be in the nature of lapis lazuli

\textbf{RANG ZHIN JAM POR NÄ GYUR CHIG}  
And as smooth as the palm of one’s hand.

Offering Prayer

This has great benefit. Once the offerings are arranged, recite the offering cloud mantra, which blesses the offerings and causes each of the numberless buddhas to receive innumerable offerings, like rainfall, which is why this is called the offering cloud mantra. It is extremely important to recite this because the buddhas receive innumerable offerings whereby you collect innumerable merits.

\textbf{LHA DANG MI YI CHHÖ PÄI DZÄ}  
May human and divine offerings,

\textbf{NGÖ SU SHAM DANG YI KYI TRŪL}  
Actually arranged and mentally created,

\textbf{KÜN ZANG CHHÖ TRIN LA NA ME}  
Clouds of finest Samantabhadra offerings,

\textbf{NAM KHÄI KHAM KÜN KHYAB GYUR CHIG}  
Fill the entire space.
Offering Cloud Mantra

OM NAMO BHAGAVATE VAJ RA SARA PRAMARDANE
TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
TADYATHA / OM VAJ RE VAJ RE / MAHA VAJ RE / MAHA TEJ A
VAJ RE / MAHA VIDYA VAJ RE / MAHA BODHICHTTA VAJ RE /
MAHA BODHI MÄNDO PASAM KRAMANA VAJ RE / SARVA
KARMA AVARANA VISHO DHANA VAJ RE SVAHA  (3x)

By saying this, as you visualize, they receive.

Extensive Power of Truth

KÖN CHHOG SUM GYI DEN PA DANG
By the power of truth of the Three Rare Sublime Ones,
SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI J IN GYI LAB DANG
The blessings of all the buddhas and bodhisattvas,
TSHOG NYI YONG SU DZÖG PÄI NGA THANG CHHEN PO DANG
The great wealth of the completed two collections,
CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI
And the sphere of phenomena being pure and inconceivable;
CHHÖG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA
THAM CHÄ DANG PHAG PA JAM PÄL DANG KUN TU ZANG PO LA SOG
PÄI NAM PAR CHHÖ PÄI TRIN GYI PHUNG PO SAM GYI MI KHYAB PA ZÄ
MI SHE PA NAM KHA GANG WAR GYUR
May these piles of clouds of offerings arising through transfor-
mation by the bodhisattvas Arya Samantabhadra, Manjushri,
and so forth – unimaginable and inexhaustible, equaling the sky – arise and, in the eyes of the buddhas and bodhisattvas
of the ten directions, be received.

This has great benefit: it causes each buddha of each and every mer-
it field to actually receive as many offerings as you have visualized.
The Actual Guru Yoga Meditation Related to Lama Tsongkhapa

Invocation (with burning incense)

GAN DÄN LHA GYÄI GÖN GYI THUG KA NÄ
You who emanate from the heart of the savior of the hundred devas’ Joyful Realm,
RAB KAR ZHO SAR PUNG TRÄI CHHU DZIN TSER
On the peak of a cloud (water holder) resembling clumps of extremely fresh white curd,
CHHÖ KYI GYÄL PO KÜN KHYEN LO ZANG DRAG
The king of Dharma, omniscient Losang Dragpa, with your sons:
SÄ DANG CHÄ PA NÄ DIR SHEG SU SÖL
I request you to come to this place.

Requesting to Have a Stable Life

DÜN GYI NAM KHAR SENG THRI PÄ DÄI TENG
In the sky before me, on a lion throne, lotus, and moon disk,
JE TSÜN LA MA GYE PÄI DZUM KAR CHÄN
The perfect, pure² lama smiles with delight.
DAG LO DÄ PÄI SÖ NAM ZHING CHHOG TU
Supreme field of the merit of mind’s devotion,
TÄN PA GYÄ CHHIR KÄL GYAR ZHUG SU SÖL
I beg you to abide for a hundred eons to increase the teachings.

Prostration

SHE JÄI KHYÖN KÜN JÄL WÄI LO DRÖ THUG
Your holy mind understands the full extent of objects to be known.
KÄL ZANG NA WÄI GYÄN GYUR LEG SHÄ SUNG
Your eloquent speech is the ear-ornament of the fortunate ones.
DRAG PÄI PÄL GYI LHAM MER DZE PÄI KU
Your holy body is glowing and glorious with fame.

THONG THÖ DRÄN PÄ DÖN DÄN LA CHHAG TSHĀL
To you, who is meaningful to see, hear, and remember,
I prostrate.

If you like, you may return to p. 20 and perform the offering prayer, offering mantra, and extensive power of truth here, before the offering verse. You may also turn to p. 37 for an extensive offering meditation to Lama Tsongkhapa, also done before the verse.

Offerings

YI WONG CHHÖ YÖN NA TSHOG ME TOG DANG
Beautiful drinking water, various arranged flowers,

DRI ZHIM DUG PÖ NANG SÄL DRI CHHAB SÖG
Fragrant incense, light, scented water, and so forth;

NGÖ SHAM YI TRÜL CHHÖ TRIN GYA TSHÖ DI
Actually performed and mentally transformed oceans of clouds of offerings

SÖ NAM ZHING CHHÖ GKYE LA CHHÖ PAR BÜL
I offer to you, the supreme field of merit.

Confession

GANG ZHIG THOG ME DU NÄ SAG PA YI
Whatever non-virtues of body, speech, and mind,

LÜ NGAG YI KYI MI GE CHI GYI DANG
And especially actions opposite to the three vows

KHYÄ PAR DOM PA SUM GYI MI THÜN CHHOG
That I have created from beginningless time,

NYING NÄ GYÖ PÄ DRAG PÖ SO SOR SHAG
From the bottom of my heart, I regret and fervently confess them all individually.

For the extensive meditation on confession, turn to p. 38.
Rejoicing

NYIG MÄI DÜ DIR MANG THÖ DRUB LA TSÖN
In this time of the five degenerations, you strove for many
listenings and realizations,

CHHÖ GYÄ PANG PÄ DÄL JÖR DÖN YÖ JÉ
And made meaningful the perfect human rebirth

GÖN PO KHYÖ KYI LAB CHHEN DZÄ PA LA
By renouncing the eight worldly concerns.

DAG CHAG SAM PA THAG PÄ YI RANG NGO
In the savior’s extensive deeds I rejoice sincerely from the depths
of my heart.

For the extensive meditation on rejoicing, turn to p. 39.

Requesting to Turn the Wheel of Dharma

JE TSÖN LA MA DAM PA KHYE NAM KYI
Please, holy perfect, pure gurus,

CHHÖ KÜI KHA LA KHYEN TSEI TRIN THRIG NÄ
From billowed clouds of compassion and wisdom in the sky
of dhammakaya,

JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA
Make rainfalls of profound and extensive teachings of whatever
is suitable

ZAB GYÄ CHHÖ KYI CHHAR PA BAB TU SÖL
For the ears of sentient beings who are the objects to be subdued.

Visualize offering Lama Tsongkhapa and his heart sons a golden
Dharma wheel.

Dedication

DAG GI JI NYE SÅG PÄI GE WA DI
I dedicate whatever virtues I have ever collected,

TÄN DANG DRO WA KÜN LA GANG PHÄN DANG
For the benefit of the teachings and of all sentient beings,
KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI
And in particular, for the essential teachings
TÄN PÄI NYING PO RING DU SÄL JE SHOG
Of venerable Losang Dragpa to shine forever.

Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
This ground, anointed with perfume, strewn with flowers,
RI RAB LING ZHI NYI DÄ GYÄN PA DI
Adorned with Mount Meru, the four continents, the sun and
the moon,
SANG GYÄ ŻHING DU MIG TE ÜL WA YI
I imagine this as a buddha field and offer it.
DRO KÜN NAM DAG ŻHING LA CHÖ PAR SHOG
May all living beings enjoy this pure land.

MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN
LAB CHHEN GYÄL SÄ CHO PÄI NYING TOB CHHE
DE TÖNG CHHOG GI RIM NYI NÄL J OR GYI
LO ZANG GYÄL WÄI TÄN DAG JÄL WAR SHOG

Due to the merits of having offered this mandala to Guru Lama
Tsongkhapa – father and two sons – may I, my family members,
and all sentient beings, without a delay of even one second, be
able to meet the pure wisdom teaching of the victorious one
(Lama Tsongkhapa) who is endowed with pure morality and
the brave attitude, who does extensive deeds for all sentient
beings, and who accomplished the yoga of two stages (the es-
sence of which is the transcendental wisdom of non-dual bliss
and voidness).³

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI
Visualization

De tar shug drag söl wa tab päi thü / je tsün yab sā sum gyi thug ka nä / özr kar po bug chān thrö päi ne / chig tu dre nä rang gi chi wor zug

Three hollow, white beams are emitted from the hearts of Lama Tsongkhapa and sons; the beams mix into one as they enter into your own crown.

Ö kar bu gāi jug ngo gāi lā jug wāi / dü tsi kar po o māi dog chān gyi / nä dön dig drīb bag chhag ma lū pa / trū nä rang lū dang sāl shēl tar gyur

Milk-colored white nectar flows into you through the white beam tube and washes away all stains, sicknesses, spirit harms, defilements, and negative karma. Your own body becomes calm and clear, like crystal.

Nine-Line Prayer to Lama Tsongkhapa

Ngō drub kūn jung thub wang dor je chhang
Vajradhara, lord of sages, source of all realizations,
Mig me tse wāi ter chhen chān rā zig
Avalokiteshvara, great treasure of objectless compassion,
Dri me khyen päi wang po jām päi yang
Manjushri, master of stainless wisdom,
Dū pun gā lū jom dzā sang wāi dag
Vajrapani, destroyer of the entire host of maras,
Gang chān khā päi tsug gyān lo zang drag
Losang Dragpa, crown jewel of sages of the land of snow,
Kyab sum kūn dü la ma sang gyā la
To you, Guru-Deity, embodying the three refuges,
Gō sum gū päi go nä söl wa deb
I make requests respectfully with my three doors.
Rang zhān min ching drōl war jīn gyi lob
Please grant your blessings to liberate myself and others.
Chhog dang thūn mong ngō drub tsāl du söl (3x)
Please bestow the supreme and common realizations. (3x)
**Five-Line Prayer to Lama Tsongkhapa (Mig-tse-ma)**

MIG ME TSE WÄI TER CHHEN CHÂN RÄ ZIG  
Avalokiteshvara, great treasure of non-objectifying compassion;

DRI ME KHYEN PÄI WANG PO JAM PÄI YANG  
Manjushri, master of stainless wisdom;

DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG  
Vajrapani, destroyer of the entire host of maras,

GANG CHÂN KHÄ PÄ TSUG GYÄN TSÖNG KHA PA  
Tsongkhapa, crown jewel of the sages of the land of snow;

LO ZANG DRAG PÄ ZHAB LA SÖL WA DEB  
To Losang Dragpa, at your feet I make requests.

**Purification**

When you do purification conjoined with guru yoga, the main object to purify is negative karma collected in relation to the Guru – such as having harmed the Guru’s holy body, breaking the Guru’s advice, disturbing the Guru’s holy mind, arousing non-devotional thoughts toward the Guru, criticizing the Guru, breaking samaya with the Guru – all collected since beginningless time. Why? Because it is the heaviest negative karma and the greatest obstacle to achieving enlightenment.

Visualize before you Lama Tsongkhapa and his two spiritual sons, focusing especially on Lama Tsongkhapa and all the buddhas. While reciting the five-line prayer to Lama Tsongkhapa above (called Mig-tse-ma) do the common meditation for purification. Following that, still while reciting Mig-tse-ma, do the meditations for actualizing the seven types of wisdom. When doing the meditations of achieving the seven wisdoms, you must do the first four, up to profound wisdom; the last three can be done according to your wishes and needs.

Throughout the meditations, it is important to hold the awareness and devotional thought that your root Guru is inseparable from Lama Tsongkhapa and, in essence, is the synthesis of all three deities – Manjushri, embodiment of all buddhas’ wisdom; Avalokiteshvara, embodiment of all buddhas’ compassion; and Vajrapani, embodiment of all buddhas’ power.
The Seven Wisdoms

1. Please grant me blessings to achieve great understanding, which is able to understand and explain the meanings of extensive scriptures without resistance.

Great understanding, in the form of orange-colored nectar beams clarified as pure Lord Manjushri, is emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then, atoms of nectars, which are clarified as pure Lord Manjushri, radiate out to the victorious ones and their sons. Thus, the great understanding of the victorious ones and their sons, in the form of the deities’ holy bodies, absorbs into me and fills my whole body.

2. Please grant me blessings to achieve clear wisdom, which can understand and clarify the details of very subtle and extremely difficult points without resistance.

Clear wisdom, in the form of orange-colored nectar beams clarified as the syllables of the mantra OM AH RA PA CHA NA DHI, is emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then, atoms of nectars, clarified as OM AH RA PA CHA NA DHI, radiate out to the victorious ones and their sons. Thus, the clear wisdom of the victorious ones and their sons, in the form of OM AH RA PA CHA NA DHI, absorbs into me and fills my whole body.

3. Please grant me blessings to achieve quick wisdom, which quickly cuts the non-understanding and wrong-understanding and doubts without resistance.

Quick wisdom, in the form of orange-colored nectar beams clarified as the syllable DHI, are emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then, atoms of nectars, clarified as the syllable DHI, radiate out to the victorious ones and their sons. Thus, the quick wisdom of the vic-
4. Please grant me blessings to achieve **profound wisdom**, which can understand and explain the meaning of scripture with depth and without resistance.

Profound wisdom, in the form of orange-colored nectar beams clarified as the implements (text and sword), are emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then, atoms of nectars, clarified as the implements, radiate out to the victorious ones and their sons. Thus, the profound wisdom of the victorious ones and their sons, in the form of the implements, absorbs into me and fills my whole body.

5. Please grant me blessings to achieve the **wisdom to explain the Dharma**, which gives definite, supreme understanding of all the meanings of all the words of the scriptures without resistance.

Wisdom to explain the Dharma, in the form of orange-colored nectar beams clarified as texts, are emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then atoms of nectars, clarified as texts, radiate out to the victorious ones and their sons. Thus, the wisdom to explain the Dharma of the victorious ones and their sons, in the form of texts, absorbs into me and fills my whole body.

6. Please grant me blessings to achieve **debating wisdom**, which enables one to achieve bravery over evil debate without resistance.

Debating wisdom, in the form of orange-colored nectar beams clarified as wheels of swords, are emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then, atoms of nectars, clarified as wheels of swords, radiate out to the victorious ones and their sons. Thus, the debating wisdom of the victorious ones and their sons, in the form of wheels of swords, absorbs into me and fills my whole body.
7. Please grant me blessings to achieve **writing wisdom**, which makes meaning and sound perfect and gives clear understanding and happiness.

Writing wisdom, in the form of orange-colored nectar beams clarified as texts and wheels of swords, are emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then atoms of nectars, clarified as texts and wheels of swords, radiate out to the victorious ones and their sons. Thus, the writing wisdom of the victorious ones and their sons, in the form of texts and wheels of swords, absorbs into me and fills my whole body.

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**Requests**

**ZHUNG DÖN JE LA TUG PA ME PA YI**

Please grant me blessings to achieve extensive great wisdom that is able to understand

**ZAB MÖ SHE RAB THOB PAR J IN GYI LOB**

And explain the meanings of the extensive scriptures without resistance.

**THÖ SAM GOM PÄ SHE RAB PHEL DU SÖL**

I request that the wisdoms of hearing, understanding, and meditation may increase.

**CHHÄ TSÖ TSO M PÄ LO DRÖ GYÄ DU SÖL**

I request that the wisdoms of expounding, debating, and writing may be developed.

**CHHÖG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL**

I request that the general and sublime realizations may be granted.

**NYUR DU KYE RANG TA BUR J IN GYI LOB**

Please grant me blessings to be quickly like you.

**DE CHHEN LHÄN KYE YE SHE CHHAR TU SÖL**

I request that the transcendental wisdom of the simultaneously born great bliss may arise.
I request that the stains of truly believing illusory thought may be purified.

I request that the net of doubts that are only in the mind may be cut off.

Please grant me blessings to be quickly like you.

The Foundation of All Good Qualities

The foundation of all good qualities is the kind and perfect, pure 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 as 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 merely develop 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 Guru Entering the Heart**

**PÄL DÄN TSA WÄI LA MA RIN PO CHHE**

**Magnificent and precious root Guru,**

**DAG GI NYING GAR PADMÖI TENG SHUG LA**

**Please abide on the lotus seat at my heart.**

**KA DRIN CHHEN PÔI GO NÂ JE ZUNG TÉ**

**Guide me with your great kindness,**

**KU SUNG THUG KYI NGÖ DRUB TSÄL DU SÖL**

**And grant me the realizations of your holy body, speech,**

**and mind.**
Guru Lama Tsongkhapa enters into your heart and becomes completely one with your body, speech, and mind.

Dedication

May I continue my life in pure moral conduct,

Listening [to many teachings].

May I train the mind in bodhicitta, pure conduct, and pure view,

Without corrupting the teaching of pure wisdom of the second buddha, Lama Tsongkhapa.
In all my lives, through the victorious one, Lama Tsongkhapa,
Acting in person as the Mahayana Guru,
May I never turn aside for even an instant
From the excellent path praised by the victorious ones.

In whatever way you appear, glorious Guru,
With whatever retinue, lifespan, and pure land,
Whatever noble and holy name you take,
May I and others attain only these.

May the glorious gurus’ lives be long and stable.
May all beings equaling the extent of space have happiness.
May I and others without exception accumulate merit and purify negativities,
And may we be blessed to quickly attain buddhahood.

May I not arise heresy even for a second
In the actions of the glorious Guru.
May I regard whatever actions are done as pure.
[With this devotion] may I receive the blessings of the Guru in my heart.
Dedication Prayer for All Guru Yoga Practices

Due to the merits of the three times created by myself and others and by the buddhas and bodhisattvas, may I, my family members, all the students and benefactors of the organization, and all sentient beings be able to meet with perfectly qualified Mahayana virtuous friends in all our future lives. From our side may we always see them as enlightened. May we always perform only actions most pleasing to their holy minds, and may we always fulfill their holy wishes immediately.

You may now turn to p. 323 and recite Special FPMT Dedication Prayers and prayers for the long lives of our teachers.
Extensive Meditations
for Lama Tsongkhapa Guru Yoga

Offering Meditation

Make charity of all the offerings to all sentient beings so that you can offer together. Offer all the offerings — water bowls as nectar, flowers, lights, food, music, and so on — in the room and around the center, in all the FPMT center gompas, in Lama Zopa Rinpoche’s houses in America, in the various students’ houses and so on, thinking the nature of all these offerings is great bliss, and by offering them you generate infinite great bliss in the holy minds of the merit field, the essence of which is the Guru.

Offer 108x, 21x, or as many times as possible to each of the following groups:

• Lama Tsongkhapa and his two disciples, thinking they are all the Buddhas, Dharma, Sangha, and all ten directions statues, stupas, scriptures — the essence of which is the Guru.
• All Buddhas, Dharma, Sangha in the ten directions — the essence of which is the Guru.
• All holy objects in the ten directions — the essence of which is the Guru.
• The eight Medicine Buddhas for success, Bodhisattva Kshiti-garbha to fulfill the wishes of all sentient beings immediately and thousand-armed Chenrezig to develop great compassion — the essence of which is the Guru.
• All holy objects (statues, stupas, scriptures, prayer wheels, etc.), all relics, and all gurus, including those:
• In India, especially Bodhgaya stupa — the essence of which is the Guru.
• In Tibet, especially Samye Monastery — the essence of which is the Guru.
• In Nepal, especially Swayambunath and Bouddhanath stupas — the essence of which is the Guru.
• In the world (such as Burma, Sri Lanka, Thailand) and all universes — the essence of which is the Guru.

Return to p. 23.

Confession Meditation

Generate strong regret reflecting on:

The general negative karmas, the ten non-virtues (killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, gossiping, covetousness, ill will, and wrong views) collected not only today, but this day, this week, this month, this year, from birth, and from beginningless past lives, and the specific negative karmas accumulated from having broken pratimoksha, bodhisattva, and tantric vows and samaya, along with the heaviest negative karma created in relationship with the virtuous friend.

Think of the definition of negative karma: any action motivated by ignorance, anger, attachment, ego or any other delusion. Confess all of these with great urgency, thinking how these negative imprints are millions of times more harmful than all the poison and pollution outside. Generate a very intense wish to purify.

Visualize that the three Vajradharas at the hearts of Lama Tsong-khapa and his two disciples transform into Vajrasattva, a replica of which comes to crown of your head.
Recite the Vajrasattva mantra (see p. 204) along with the three visualizations for purification (see p. 209), visualizing all sentient beings on a moon disc at your heart, and purifying them also. Generate strong faith that you have completely purified all negative karmas, especially having broken the three vows.

Make the promise not to commit again those negative actions from which you can easily abstain, and not to commit for a day, an hour or at least a few seconds those negative actions from which you find it difficult to abstain.

Guru Vajrasattva is extremely pleased and dissolves into light, absorbing into the space between your eyebrows, completely blessing your body, speech, and mind.

Return to p. 24.

Rejoicing Meditation

First, rejoice that Lama Tsongkhapa completed the path to enlightenment practicing the Dharma purely in such degenerate times, that he was free from the stains of the eight black worldly dharmas, the eight mixed worldly dharmas, and the eight white worldly dharmas.

Then rejoice in the extensive activities Lama Tsongkhapa performed for the teachings of the Buddha and for all sentient beings. By giving the clearest explanation of the teachings, Lama Tsongkhapa made it so easy for us to gain unmistaken understanding and unmistaken realization, without wasting time on wrong views.

To rejoice extensively, reflect how Lama Tsongkhapa:

• Studied very well the hundreds of volumes of all the Buddha’s teachings on sutra and tantra, as well as the commentaries composed by the great pandits and yogis of India and Tibet, and
took teachings from the Sakya, Kagyu, and Nyingma traditions; reflected on the meaning of these teachings, analyzing what was correct and gaining unmistaken understanding; and meditated on this understanding, gaining unmistaken realization.

• Composed eighteen volumes clarifying the scriptures of sutra and tantra, clarifying his points with hundreds of proofs, particularly the difficult and subtle points where other famous meditators and scholars made mistakes, such as the subtle points of developing shamatha, of the Prasangika-Madhyamaka view, and of the tantric completion stage method. He gave the clearest explanation of these subjects.

• Practiced the three types of vows perfectly and established monasteries with many disciples upholding the vows.

• Led an ascetic life, completing 3,500,000 prostrations to the Thirty-Five Confession Buddhas, over one million mandala offerings, and so forth.

• Constructed holy objects, established the Great Prayer Festival, and so forth.

• Taught and guided many disciples who achieved enlightenment and who in turn guided many others to enlightenment. They established many great monasteries which uphold the teachings and have produced great bodhisattvas, tantric practitioners, and qualified teachers.

• Even today Lama Tsongkhapa is guiding us; through his kindness we can practice the three principals of the path, purify, and accumulate so much merit every day. Our understanding of the Dharma comes from teachers whose knowledge came from Lama Tsongkhapa. Therefore, Lama Tsongkhapa is leading us to liberation and enlightenment.

Rejoice, thinking: “How wonderful it is. Like the sun rising in this world, Lama Tsongkhapa illuminated the Dharma.” Feel happiness in the heart. Each time we rejoice we create the cause to be the same as Lama Tsongkhapa, which is the purpose of our lives.
At the end dedicate, “May I be able to offer extensive benefit to the teachings of the Buddha and to sentient beings, by having within me all the qualities of Lama Tsongkhapa from now on in all my future lifetimes.”

Notes Regarding This Practice

**Altar and Gompa Set-up**

Place one complete set of offering bowls on the altar, from left to right when facing the altar.

NOTE: When seating monks and nuns in the front, it is customary to seat monks on the left side of the throne (when facing the throne) and nuns on the right.

During “big pujas” (these are defined as self-initiations or long pujas and pujas with extensive offerings, etc.) one can offer a stick of incense for the lama or geshe to hold during the verses of invocation.

**Ritual Implements**

One should have dorje and bell, and a mandala set for the mandala offering.

NOTE: Throughout the preceding text, small symbols such as bells or hands in various mudras, such as prostration mudra or showing the dorje appear in the margins to help the practitioner know when to play ritual instruments, for example, or when to do certain mudras. It is hoped that these small indications will be helpful to those not yet familiar with these aspects of tantric practice.
Endnotes:

1. The first ‘quickly’ refers to practicing lower (kriya) tantra, which brings enlightenment more quickly than Mahayana Paramitayana practice. The second ‘quickly’ refers to yoga tantra, which is quicker than lower tantra, thus making it possible to achieve enlightenment in one brief lifetime. The teaching of Lama Tsongkhapa, which contains the practice of integrating the three deities, enables one to achieve enlightenment even more quickly – in one brief lifetime during degenerated times.

2. The word jetsun, which Lama Zopa Rinpoche has translated here as “perfect, pure,” has many meanings. Je means: (1) having renounced this life, (2) having renounced samsara, (3) having no self-cherishing thought, (4) having eliminated the ignorance of holding onto the truly existent “I,” (5) having given up ordinary appearances, and (6) having ceased dualistic views and subtle negative imprints. Tsun means pure and disciplined: having realized (1) the path of the lower capable being, (2) the path of the middle capable being, and (3) the path of the higher capable being. The subtle meaning of jetsun is having the perfect qualities of cessation and realization of the wisdom of the non-dual bliss and voidness, the dharmaikaya.

3. This prayer is contained in the long version of the prayer to meet Lama Tsongkhapa’s teaching that expresses all the special qualities. There is a story mentioned by Panchen Losang Chökyi Gyältsän that says to meet Lama Tsongkhapa’s teaching is much more rare than to be born in the pure land of the Buddha.

Colophon:


Appendix: Extensive Meditations for Lama Tsongkhapa Guru Yoga taken from the Lama Tsongkhapa retreat at Istituto Lama Tzong Khapa, Pomaia, Italy, September, 2004 and provided in this form by Venerable Sarah Thresher. Lightly edited by Venerable Gyalten Mindrol, FPMT Education Department, August 2006.
Extensive Offering Practice

to Accumulate the Most Extensive Merit

Practices and Commentary
by Lama Zopa Rinpoche
Offering Even One Flower to the Buddha

An introduction to offering practice
by Lama Zopa Rinpoche

Since we are going to make many offerings and engage in the practice of extensive offering, I think it is good to understand the inconceivable benefit that offering has. This is very important. Offering one flower to a statue of Buddha creates results that never finish until one achieves liberation. If we think of all the samsaric pleasures that we have had from beginningless rebirths, and all the samsaric happiness we will have in the future, still the result of offering one flower to a statue of Buddha doesn’t end.

“Until one achieves liberation” does not just mean liberation from samsara. It means great liberation, full enlightenment, the non-abiding sorrowless state in which one has ceased all the gross and subtle mistakes of the mind and completed all the qualities. Even to achieve liberation from samsara, you have to complete all the paths. Liberation doesn’t happen suddenly without the preliminary of actualizing those steps on the path. When we say offering one flower to a statue of Buddha causes one to achieve liberation, we have to understand it is causing us to realize the whole path, every single path to liberation and the steps of realizations within each path. It causes us to achieve the great liberation of full enlightenment.
So this gives an idea of the unimaginable benefit that offering a flower to a Buddha statue contains: all the past samsaric pleasure that one has experienced from beginningless past lives, and all future samsaric happiness, and on top of that, attaining the whole path to liberation and the whole path to enlightenment. Even after one has achieved great liberation, the benefits of offering one flower to a statue of Buddha still don’t end. Why? Because then you are able to benefit numberless sentient beings. You cause those who are devoid of temporary happiness to have temporary happiness. You cause those who don’t have ultimate happiness to have ultimate happiness. You bring numberless sentient beings from happiness to happiness to full enlightenment. Not just one sentient being; you benefit numberless sentient beings until everyone becomes enlightened.

Even if you offer a tiny flower or a single rice grain, you achieve all those benefits. We are not aware of the limitless skies of benefits we achieve from the practice of offering, what we can achieve and enjoy from life to life. Even while we are in samsara, we will enjoy good rebirths, wealth, and every happiness. Even just the samsaric perfections are amazing, without adding all those incredible realizations that allow us to offer deep benefit to sentient beings, liberating them from oceans of samsaric suffering and its cause, delusion and karma.

It’s not only a flower. I was at Deer Park Center and explained the benefits of offering one flower to the Buddha, and the next day many people went to buy flowers! But this is just an example. It doesn’t mean only flowers; the benefit comes from any offering.

Offering to a statue of Buddha and offering to the actual living Buddha are exactly the same. Offering to a statue does not create less merit than offering to the actual Buddha. When Buddha was in India, the bodhisattva Meaningful to Behold asked, “Now we see Buddha and make offerings, but in the future, we will not be able to see the Buddha. What should we do?” Buddha said, “There is no difference at all between making offerings to me now and making offerings to my statue in the future.”
And there is no difference between offering to a statue of Buddha or a visualized Buddha. Even if there is no statue, but you think of Buddha and make offerings, it has incredible inexhaustible benefits. Why? Because Buddha has inconceivable qualities; he completed the two types of merit and ceased all the mistakes of the mind. Why does any service or offering to Buddha have inconceivable, unimaginable, unfathomable merit? Because Buddha has unimaginable, unfathomable, and incomparable qualities. The limitless skies of benefit we receive are due to Buddha’s qualities, and Buddha achieved these limitless qualities in order to help us. All these qualities came from the root, which is compassion. Compassion causes one to realize bodhichitta, the mind taking full responsibility to liberate numberless beings from all the suffering and its cause and bring them to enlightenment. From bodhichitta, one achieves enlightenment for sentient beings.

We must remember that every single offering we make in our daily lives to Buddha has all these unimaginable benefits and results. Therefore, during this life until death comes – however many years, months, weeks, days, hours, minutes or seconds we have until we die – we shouldn’t miss out on such an opportunity. It is so easy to do and the result is inexhaustible happiness; not only temporary happiness, but ultimate happiness and the ability to enlighten all sentient beings.

There is so much you can enjoy in life, like the limitless sky. You can make life meaningful all the time. After you collect all this merit, you dedicate to numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, suras, and asuras, even the arhats and bodhisattvas. You dedicate for them to achieve enlightenment. Not only do you collect all this merit, but then you give it to all living beings, for their happiness. That is another unbelievable thing to enjoy in this life!

Our life is full of opportunity; it is unbelievable what we can do. It is so easy to have realization. You can do the practice of offering not just one time, but many times a day and at night. You can’t plant crops in the field all the time – you have to follow
certain seasons – but there is no limit to creating merit with the merit field, with Buddha, Dharma, Sangha. You can do it twenty-four hours a day. It’s only from one’s own side that we don’t do it; there is no blockage from the side of the merit field. It’s not like gold and dollars where now the value is very high and then it goes down. Buddha’s quality doesn’t go down. Therefore, offering, making prostrations, circumambulating, service, and so forth – all these things related to Buddha – creates inexhaustible merit. It’s always the same.

**The Benefits of Making Light Offerings**

It is said in *The Ten Wheel Sutra of the Essence of Earth (Kshitigarbha)*: “All comfort, happiness, and peace in this world come from making offerings to the Rare Sublime Ones. Therefore, those who want comfort, happiness, and peace should always try to make offerings to the Rare Sublime Ones.”

In general, all goodness in samsara and nirvana comes from making offerings to the Triple Gem, but specifically, different kinds of offerings bring you different benefits. Guru Shakyamuni Buddha, whose holy mind was enriched with the ten powers, announced in the Tune of Brahma Sutra Clarifying Karma that making light offerings brings you ten benefits:

1. You become like a light in the world.
2. When born human you achieve the clairvoyance of the pure flesh eye.
3. You achieve the devas’ eye.
4. You receive the wisdom of knowing what is virtue and what is non-virtue.
5. You are able to eliminate the darkness of ignorance, the concept of inherent existence.
6. You receive the illumination of wisdom; even in samsara you never experience darkness.
7. You receive much wealth and enjoyment.
8. You are reborn in the deva or human realm.
10. You quickly attain enlightenment.

Devas or human beings who accumulate the merit of making one light offering, a handful of flowers, will see the Buddha Maitreya. The *Sutra of Arya Maitreya* says, “Those who offer a thousand lights or a thousand blue utpali flowers or make the pinnacle of a stupa or a holy form will be reborn when Maitreya Buddha shows the deed of gaining enlightenment and will receive his first Dharma teaching.”

It is also said that those who offer even one flower or rejoice in the merit of others who offer will achieve buddhahood. This means that even if you don’t get enlightened during the time of Guru Shakyamuni Buddha’s teaching, during Maitreya Buddha’s teaching your mind will ripen and you will gain liberation.

Offering light, in particular, is a special door of dependent arising for quickly completing the accumulation of merit and receiving great blessings. It is said in the second chapter of the root tantra of Chakrasamvara, who is a manifestation of Shakyamuni Buddha, “If you want sublime realizations, offer hundreds of lights.”

If you want to know the detailed results of making offerings to holy objects or of offering service to the buddha or other holy objects, you should study *The Sutra of the One Who Looks with a Compassionate Eye (Avalokiteshvara), the Sutra of Sogyal*, where Buddha gave instruction to King Sogyal, or the Könchog Tala.

The text, *Immortal Drum Sound Mantra*, says, “If you devote yourself to the Inconceivable One, the results will similarly be inconceivable.” In the same way, *The Sutra of the One Who Looks with a Compassionate Eye* says, “Since the dharmas (i.e., the qualities) of the buddha gone thus (tathagata) are limitless, making offering to the tathagata brings limitless, infinite, inconceivable, incomparable, unimaginable, numberless benefits.”
The Small Quotation (Lung-ten-tseg) Sutra says, “It is possible for the moon and stars to fall to earth, for mountains and forests to rise up into the sky and for the water of the great oceans to completely dry up, but it is not possible for the great sage (the Buddha) to tell a lie. Keep this in mind and generate strong devotion to and faith in the root of all happiness and goodness – actions and their results (karma) and the blessings of the Three Precious Rare Sublime Ones. While you have this body and possessions – which are as if borrowed for a year, a month or a few days – night and day, all the time, attend to the practice of taking the essence of this human life, whose short duration is like a flash of lightning, by planting as many seeds as possible in the special field of merit.”
Extensive Offering Practice

A practice to accumulate the most extensive merit with lights and other offerings

Motivation

Before beginning your extensive offering practice, generate bodhicitta in the following way (if you are specifically doing a light offering practice, then also recite the words in parentheses):

The purpose of my life is not only to solve my own problems and gain happiness for myself but to free all beings from their problems and lead them to all happiness, especially the state of full enlightenment. Therefore, I myself must first achieve complete enlightenment. To do this, I must complete the two accumulations — the merit of fortune [method] and the merit of wisdom. Therefore, I am going to make charity of these (light) offerings and make offerings (of these lights) to the merit field.

Also remember to motivate for the success of particular projects, for people who have passed away or are sick, or for other specific purposes. Then generate the mind of refuge and bodhicitta.
Blessing the Offerings

Bless your offerings by reciting OM AH HUM three times. If you are making light offerings in particular, now light the candles or switch on the electricity while reciting:

OM AH HUM (3x)

In general, if you don’t bless offerings immediately, they can be entered by the possessing spirit Tse-bu chig-pa, and then making those offerings can create obstacles for you; it can cause mental damage. In the case of possessed light offerings, without control, you fall asleep when listening, reflecting, and meditating on the holy Dharma. Similarly, if you don’t bless all other kinds of offering, various possessing spirits can enter them. Making those offerings can then damage your mind and create obstacles for you.

Making Charity to the Beings of the Six Realms

Think that you have received these offerings through the kindness of all sentient beings. Think, “These offerings are not mine.” Make charity of the offerings to all the hell beings, pretas, animals, humans, asuras, and suras. This is done to counteract the thought that the offerings belong to you. Think that you are making these offerings on their behalf – you and all other beings are going to make offerings to the buddhas together. Generate great happiness at having accumulated infinite merit by thinking in this way.

Also, think that these offerings are given to every sentient being of each of the six realms, becoming whatever they need for both temporary and ultimate happiness.

Offering to the Merit Field

I actually make and mentally transform the offerings of humans and devas. May Samantabhadra clouds of offerings pervade the whole sky.
Offering Cloud Mantra

This mantra multiplies the offerings, making them numberless.

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE / TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA / OM VAJ RE VAJ RE / MAHA VAJ RE / MAHA TEJA VAJ RE / MAHA VIDYA VAJ RE / MAHA BODHICHITTA VAJ RE / MAHA BODHI MÄNDO PASAM KRAMANA VAJ RE / SARVA KARMA AVARANA VISHO DHANA VAJ RE SVAHA (3x)

Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones, The blessings of all the buddhas and bodhisattvas, The great wealth of the completed two collections, and the sphere of phenomena being pure and inconceivable; May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth – unimaginable and inexhaustible, equaling the sky – arise and, in the eyes of the buddhas and bodhisattvas of the ten directions, be received.

Presenting the Offerings

Make offerings to all holy objects, visualizing them as manifestations of your own root Guru, who is one with all other virtuous friends. Since the virtuous friend is the most powerful object in the merit field, by offering like this, you accumulate the most extensive merit. In his text, The Five Stages, the Savior Nagarjuna said, “Abandon making other offerings; try purely to make offerings only to your Guru. By pleasing your Guru, you will achieve the sublime wisdom of the omniscient mind.”

In the root tantric text Buddhaya, Guru Vajradhara said, “The merit accumulated by making offerings to just one pore of the spiritual master is more sublime than all that accumulated by making offerings to all the buddhas and bodhisattvas of the ten directions.”
As you make the offerings, think that you are prostrating, making offerings, and that the Guru’s holy mind experiences great bliss.

Place your hands in prostration mudra at your heart. Each time you make offerings, think that, “Having received the offering, the Guru’s holy mind experiences great bliss.” This completes the offering.

First, we make offerings to all the holy objects here in this place, every single thangka, statue, stupa, scripture, picture, tsa-tsa, relic, and prayer wheel, by seeing them as inseparable from our own virtuous friend, who is one with all other virtuous friends. (Prostrate, offer, and generate great bliss.)

Then, we make all these offerings both real and visualized to every single holy object in this country – all the statues, stupas, scriptures, pictures, all the centers’ altars, every single altar in peoples’ homes, the prayer wheels, tsa-tsas, and any virtuous friend in this country, by seeing them as inseparable from one’s own virtuous friend. We present these offerings many times and in this way generate great bliss in all the holy minds. (Prostrate, offer, and generate great bliss.)

Then, we make all these offerings, both real and visualized, to every single holy object in India, including the Bodhgaya stupa where 1000 buddhas descended. Also we make offerings to all the holy beings in India, including His Holiness the Dalai Lama and other virtuous friends that you have there. By seeing them as inseparable from one’s own virtuous friend, we make the offerings many times and in this way generate great bliss in all the holy minds. (Prostrate, offer, and generate great bliss.)
We make all these offerings, both real and visualized, to every single holy object in Tibet, including the Jowo Rinpoche in Lhasa that was blessed by Guru Shakyamuni Buddha himself, by seeing them as inseparable from one’s own virtuous friend. We make the offerings many times and in this way generate great bliss in all the holy minds. (Prostrate, offer, and generate great bliss.)

We make all these offerings, both real and visualized, to every single holy object in Nepal, including Bouddhanath Stupa and Swayambunath Stupa and any virtuous friends in Nepal. By seeing them as inseparable from one’s own virtuous friend, we make the offerings many times and in this way generate great bliss in all the holy minds. (Prostrate, offer, and generate great bliss.)

We make all these offerings, both real and visualized, to every single holy object in the other Buddhist countries such as mainland China, Thailand, Taiwan, Burma, etc., by seeing all the holy objects as inseparable from one’s own virtuous friend. We make the offerings many times and in this way generate great bliss in all the holy minds. (Prostrate, offer, and generate great bliss.)

We now make all these offerings, both real and visualized, to every single holy object in the rest of the world, by seeing all the holy objects as inseparable from one’s own virtuous friend. We make the offerings many times and in this way generate great bliss in all the holy minds. (Prostrate, offer, and generate great bliss.)

We make all these offerings both real and visualized to all the ten direction Buddha, Dharma, and Sangha by seeing all of them as inseparable from one’s own virtuous friend. We make the offerings many times and in this way generate great bliss in all the holy minds. (Prostrate, offer, and generate great bliss.)

We make all these offerings, both real and visualized, to all the ten direction statues, stupas, and scriptures by seeing them as
inseparable from one’s own virtuous friend. Make the offerings many times and in this way generate great bliss in all the holy minds. (Prostrate, offer, and generate great bliss.)

We make all these offerings, both real and visualized, to Buddha Chenrezig, by seeing Chenrezig as inseparable from His Holiness the Dalai Lama and one’s own virtuous friend. Make the offerings many times and in this way generate great bliss in all the holy minds. (Prostrate, offer, and generate great bliss.)

We make all these offerings, both real and visualized, to the seven Medicine Buddhas (which is the same as making offerings to all the buddhas) by seeing them as inseparable from one’s own virtuous friend. We make the offerings many times and in this way generate great bliss in all the holy minds. (Prostrate, offer, and generate great bliss.)

Then, we make all these offerings, both real and visualized, to the bodhisattva Kshitigarbha by seeing him as inseparable from one’s own virtuous friend. Make the offerings many times and in this way generate great bliss in all the holy minds. (Prostrate, offer, and generate great bliss.)

**The Actual (Light) Offering Prayer**

Now recite the actual prayer of the (light) offerings – five, ten, one thousand times, or however many times possible – depending on how many times you want to make the offerings:

These actually performed and mentally imagined (light) offerings, the manifestations of one’s own innate awareness – the dhammakaya – these clouds of offerings equaling the infinite sky, I am
offering to all the gurus and the Three Rare Sublime Ones, and to all the statues, stupas, and scriptures, all of which are manifestations of the Guru.

I have accumulated infinite merit by having generated bodhicitta, having made charity to the sentient beings, and having made the actual (light) offerings to the gurus, Triple Gem, and to all holy objects of the ten directions.

Due to this merit, whomever I promised to pray for, whose name I received to pray for, and whoever prays to me – principally servants, benefactors, and disciples, as well as all remaining sentient beings, living and dead – may the rays of the light of the five wisdoms completely purify all their degenerated vows and samaya right now.

May all the sufferings of the evil-gone realms cease right now. May the three realms of samsara be emptied right now. May all impure minds and their obscurations be purified. May all impure appearances be purified. May the five holy bodies and wisdom spontaneously arise.

At this point, one may also recite Atisha’s Light Offering Prayer as many times as one wishes (see p. 60).

**Dedication**

**GE WA DI YI NYUR DU DAG**

Due to the merits of these virtuous actions

**LA MA SANG GYÄ DRUB GYUR NÄ**

May I quickly attain the state of a Guru-Buddha

**DRO WA CHIG KYANG MA LÜ PA**

And lead all living beings, without exception

**DE YI SA LA GÖ PAR SHOG**

Into that enlightened state.
JANG CHHUB SEM CHHOG RIN PO CHHE
   May the supreme jewel bodhichitta
MA KYI PA NAM KYE GYUR CHIG
   That has not arisen, arise and grow;
KYE PA NAM PA ME PA YANG
   And may that which has arisen not diminish,
GONG NÄ GONG DU PHEL WAR SHOG
   But increase more and more.

Due to these infinite merits, may whatever sufferings sentient beings have ripen on me right now. May whatever happiness and virtue I have accumulated, including all the realizations of the path and the highest goal enlightenment, be received by each hell being, preta, animal, human, asura, and sura right now.

Having dedicated in this way, you have accumulated infinite merit, so rejoice.

May the precious sublime thought of enlightenment, the source of all success and happiness for myself and all other sentient beings, be generated without even a second’s delay. May that which has been generated increase more and more without degeneration.

Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, which are empty from their own side, may the I, which is empty from its own side, achieve enlightenment, which is empty from its own side, and lead all sentient beings, who are empty from their own side, to that enlightenment, by myself alone.

Whatever white virtues I have thus created, I dedicate as causes enabling me to uphold the holy Dharma of scriptures and insights and to fulfill without exception all the prayers and deeds of all the buddhas and bodhisattvas of the three times.
By the force of this merit, in all my lives may I never be parted from Mahayana’s four spheres, and may I reach the end of my journey along the paths of renunciation, bodhichitta, the pure view, and the two stages.

**Special Dedication Prayers**

With Lama Tsongkhapa as our direct Guru in all future lifetimes, may I, my family, and all other sentient beings never be separated from the complete pure path praised by all victorious ones.

Due to the merits of myself and others, may the victorious teachings of Lama Tsongkhapa, Losang Dragpa, flourish for a long time. May all the centers and projects of the FPMT immediately receive all the conditions necessary to preserve and spread these teachings.

May all obstacles be pacified and may the FPMT organization in general and the meditation centers in particular — all our activities to preserve and spread the Dharma, particularly Lama Tsongkhapa’s teachings — cause these teachings to continue without degeneration and to spread in the minds of all sentient beings.

May those who have sacrificed their lives to benefit others through this organization have long, healthy lives, may all their activities please the virtuous friend. In all their lives, may they always be guided by perfectly qualified Mahayana virtuous friends. May all their wishes succeed immediately, in accordance with the holy Dharma.

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One may now turn to p. 323 and recite Special FPMT Dedication Prayers and prayers for the long lives of our teachers.
Light Offering Prayer

One may recite this prayer when making an individual light offering, or in the context of the *Extensive Offering Practice* (see p. 51). After lighting a candle, a butter lamp, or any form of light, recite this prayer in conjunction with the visualization described below.

May the light of the lamp be equal to the great three thousand worlds and their environments.
May the wick of the lamp be equal to the king of mountains – Mount Meru.
May the butter be equal to the infinite ocean.
May there be billions of trillions of lamps in the presence of each and every buddha.

May the light illuminate the darkness of ignorance of all sentient beings
From the peak of samsara down to the most torturous hell,
Whereby they can see directly and clearly all the ten directions’ Buddhas and bodhisattvas and their pure lands.

OM VAJRA ALOKE AH HUM

E MA HO

I offer these beautifully exalted clear and luminous lights
To the thousand buddhas of the fortunate eon,
To all the buddhas and bodhisattvas of the infinite pure lands and of the ten directions,
To all the gurus, meditational deities, dakas, dakinis, dharma protectors, and the assembly of deities of all mandalas.
Due to this, may my father, mother, and all sentient beings in this life and in all their future lives,
Be able to see directly the actual pure lands of the complete and perfect buddhas,
May they unify with Buddha Amitabha in inseparable oneness,
Please bless me and may my prayers be actualized as soon as possible,
Due to the power of the truth of the Triple Gem and the assembly of deities of the three roots.

TADYATHA OM PÄNCHA GRIYA AVA BODHANI SVAHA  (7x)

Visualization

The light transforms into single brilliant five-color wisdom.
On a lotus and moon disk the syllables OM and DHI appear.
From them, one hundred and eight beautiful goddesses of light, Marmema, appear, wearing beautiful garments and precious garlands.
Every goddess holds lights in her hands and from them emanate billions of trillions of infinite replicas of light-offering goddesses.
All of them make light offerings uninterruptedly to all the buddhas in the buddhafields throughout all of space and to the peaceful and wrathful deities.

Dedication

Thus, due to the merits of having made such a light offering
May all the benefactors, the deceased and migrating beings of the six realms benefit;
May all their degenerated samaya and broken vows be restored;
May all their superstititious obscurations be purified;
May all their bad karma, negativities, and obscurations be purified;
May the three realms of samsara become empty immediately.
Please grant control, power, and realization.
Colophons:

*Offering Even One Flower to the Buddha* is a teaching given by Lama Zopa Rinpoche, Istituto Lama Tzong Khapa, Pomaia, Italy, September 2004. Transcript provided by Lama Yeshe Wisdom Archive and used with permission. Edited by Venerable Gyalten Mindrol, FPMT Education Department, June 2006. The benefits of light offerings were compiled from various teachings given by Lama Zopa Rinpoche. Compiler and editor unknown.


This *Light Offering Prayer* was composed by Lama Atisha and translated by Venerable Pemba Sherpa.
Liberating Animals from the Danger of Death

by Lama Zopa Rinpoche
The Mahasiddha Tilopa
Introduction

About the practice of liberating animals

Liberating animals is a practical, powerful method to prolong life when an untimely death is threatening to end someone’s life. The practice of White Tara, Namgyälma, or another enlightened being who helps to grant long life can also be done. The person would receive the initiation of a long-life deity from a qualified lama and then do the meditations and recitation of mantras associated with that deity. To help ensure a long life, the purification practice of making tsa-tsas is also commonly done.

Liberating animals is one of the important ways in which people who have cancer, AIDS, or other life-threatening diseases can heal themselves and have a long life. With any disease that shortens life, there is a need to create the cause for a long life, and prolonging the life of others is one way to prolong your own life. Generally, if we wish to be healthy and to live a long life in this and in future lives, we should take vows not to kill other sentient beings. Other practices to prolong life include taking the eight Mahayana precepts and reciting certain powerful mantras. The practice of liberating animals is primarily for prolonging life and the recitation of mantras is more for healing sickness or providing protection from the harmful beings that become conditions for certain diseases. Liberating animals is like eating a specific diet to build up your health and reciting mantras is like taking medicine to destroy germs.

It is best to liberate an animal that you are able to look after yourself. By feeding them every day, you perform the Dharma
practice of giving charity and create much good karma, the cause of happiness. You not only bring happiness to the animal, but also constantly create the cause of your own future happiness. Also, if the animal is carnivorous, you save it from killing other animals.

Animal liberation does not have to be done only for yourself. You can also dedicate the practice to members of your family or to other people. You can actually dedicate it to all living beings.

Colophon:
Liberating Animals

Motivation

First reflect that all these creatures have been human beings, just like you. But because they did not practice Dharma and subdue their minds, they have been reborn as animals. Their present suffering bodies are the result of their unsubdued minds. We would not want their body for even a second. We get upset when we see some small sign of aging in our body, such as one more wrinkle on our face. So how could we stand to have the body of one of these animals? There is no way we could stand it.

It is vital that we feel some connection with the animals. We should not look at them and think that their bodies have nothing to do with us. We should not think that the bodies of these animals are permanent or truly existent and have no relationship with their mind. And, most important, we should not think that our own minds could not create such bodies.

Reflect on the fact that every one of these animals has been your own mother. When they were human beings, they were extremely kind in giving you your body and in saving you from danger hundreds of times each day. Later, they bore many hardships to educate you in the ways of the world; they taught you how to speak, how to walk, and how to behave. They also created much negative karma to ensure your happiness.

Not only have they been kind to you numberless times as a human mother, but they have also been kind to you numberless
times as an animal mother. As a mother dog they gave you milk and food. As a mother bird they fed you with many worms every day. Each time they have been your mother they have taken care of you selflessly, sacrificing their comfort – and even their lives – numberless times to protect you and bring you happiness. As animals, they have guarded and protected you numberless times from the attacks of other animals. They have been unbelievably kind like this many times.

Not only has each of these animals been your mother, they have been your father, brother, and sister numberless times. We are all the same; we are all one family – it’s just that we have different bodies at the moment. We should feel as close to these animals as we do to our present family. We should hold them in our hearts.

Think, “I must free all the hell beings from all their suffering and its causes and lead them to enlightenment. I must free all the hungry ghosts from all their suffering and its causes and lead them to enlightenment. I must free all the animal beings from all their suffering and its causes and lead them to enlightenment.”

Reflect a little more on the specific sufferings of animals. They are ignorant, cannot communicate, live in fear of being attacked by other animals, and are tortured and killed by human beings.

Then think, “I must free all the human beings from all their suffering and its causes and lead them to enlightenment.” In addition to experiencing suffering as a result of their past negative karma, human beings create further causes of suffering, such as rebirth in the lower realms, by still being under the control of delusions.

Next think, “I must free all the deva beings, the asuras and su- ras, from all their suffering and its causes and lead them to en- lightenment.” Because they are under the control of karma and delusions, the devas are also not free from suffering. “To free all sentient beings from their obscurations and lead them to enlight- enment, I myself must achieve enlightenment. There is no other way. To do that I must practice the six perfections; therefore, I am going to liberate these animals and work for sentient beings by giv- ing Dharma and food to them.” Generate bodhichitta in this way.
**Dedicating the merits of the motivation**

I dedicate the liberation of these animals to His Holiness the Dalai Lama, the Buddha of Compassion in human form, sole refuge and source of happiness of all living beings. May His Holiness have a long life and may all his holy wishes be fulfilled.

I dedicate this practice to the long and healthy lives of all other holy beings, those who work for the happiness of living beings. May all their holy wishes be accomplished immediately.

May all the members of the Sangha have long and healthy lives. May all their wishes to practice Dharma be accomplished immediately. May they be able to listen, reflect, and meditate; may they be able to live in pure morality; and may they complete the scriptural understanding and actualization of the teachings in this life.

May the benefactors who support the Dharma and take care of the Sangha have long lives, and may all their wishes succeed in accordance with the holy Dharma.

This practice of liberating animals is also dedicated to the long lives of all the people who are creating good karma and making their lives meaningful by having refuge in their minds and living in morality.

May this practice also be the medicine that frees everyone from the sufferings of disease, especially AIDS and cancer, and from the suffering of death.

This practice is also dedicated to all evil beings to meet and practice Dharma and, after they find faith in refuge and karma, to have long lives. (If they don’t practice Dharma, it will be harmful for them have long lives, as they will continue to live evil lives.)

Dedicate also for the long lives of specific people who are sick, such as family members and friends.
Preliminary Prayers

Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KIYI CHHÖG NAM LA
I go for refuge until I am enlightened
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
To the Buddha, the Dharma, and the Supreme Assembly.
DAG GIJIN SOG GYI PÄ SÖ NAM KYI
By this practice of giving and other perfections
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)
May I become a buddha to benefit all sentient beings. (3x)

Generating the Four Immeasurable Thoughts

How wonderful it would be if all sentient beings were to abide in equanimity, free from attachment and hatred, not holding some close and others distant.

May they abide in equanimity.
I myself will cause them to abide in equanimity.
Please, Guru-Deity, bless me to be able to do this.

How wonderful it would be if all sentient beings had happiness and the cause of happiness.
May they have happiness and its cause.
I myself will bring them happiness and its cause.
Please, Guru-Deity, bless me to be able to do this.

How wonderful it would be if all sentient beings were free from suffering and the cause of suffering.
May they be free from suffering and its cause.
I myself will free them from suffering and its cause.
Please, Guru-Deity, bless me to be able to do this.

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 from this happiness.
I myself will cause them never to be separated from this happiness.
Please, Guru-Deity, bless me to be able to do this. (Recite these verses once or three times.)

If you have time, you may also do the following prayers:

**Purifying the Place**

**THAM CHÄ DU NI SA ZHI DAG**
Everywhere may the ground be pure,

**SEG MA LA SOG ME PA DANG**
Free of the roughness of pebbles and so forth.

**LAG THIL TAR NYAM BÄIDURYÄI**
May it be in the nature of lapis lazuli

**RANG ŻHIN JAM POR NÄ GYUR CHIG**
And as smooth as the palm of one’s hand.

**Offering Prayer**

**LHA DANG MI YI CHHÖ PÄI DZÄ**
May human and divine offerings,

**NGÖ SU SHAM DANG YI KYI TRÜL**
Actually arranged and mentally created,

**KÜN ZANG CHHÖ TRIN LA NA ME**
Clouds of finest Samantabhadra offerings,

**NAM KHÄI KHAM KÜN KHYAB GYUR CHIG**
Fill the entire space.

**Offering Cloud Mantra**

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OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE /
TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA
OM VAJ RE VAJ RE / MAHA VAJ RE / MAHA TEJ A VAJ RE /
MAHA VIDYA VAJ RE / MAHA BODHICHTTA VAJ RE / MAHA
BODHI MÄNDO PASAM KRAMANA VAJ RE / SARVA KARMA
AVARANA VISHO DHANA VAJ RE SVAHA (3x)
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Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,
The blessings of all the buddhas and bodhisattvas,
The great wealth of the completed two collections,
And the sphere of phenomena being pure and inconceivable;
May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth – unimaginable and inexhaustible, equaling the sky – arise and in the eyes of the buddhas and bodhisattvas of the ten directions be received.

Invocation (with burning incense)

MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING
Protector of all beings without exception;
DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA
Divine destroyer of the intractable legions of Mara;
NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI
Perfect knower of all things:
CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL
 Bhagavan and retinue, please come here.

Seven-Limb Prayer

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO
Reverently, I prostrate with my body, speech, and mind;
NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL
I present clouds of every type of offering, actual and imagined;
THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
I declare all my negative actions accumulated since beginning-less time
KYE PHAG GE WA NAM LA JE YI RANG
And rejoice in the merit of all holy and ordinary beings.
KHOR WA MA TONG BAR DU LEG ZHUG NÄ
Please, remain until the end of cyclic existence
DRO LA CHHÖ KYI KHO R LO KOR WA DANG
And turn the wheel of Dharma for living beings.
DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO
I dedicate my own merits and those of all others to the great enlightenment.

Brief Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
This ground, anointed with perfume, strewn with flowers,
RІ RAB LING ZHI NYI DÄ GYÄN PA DI
Adorned with Mount Meru, four continents, the sun and the moon:
SANG GYÄ ZHING DU MIG TE ÜL WA YI
I imagine this as a buddha-field and offer it.
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG
May all living beings enjoy this pure land!

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL
The objects of my attachment, aversion and ignorance –
DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ
Friends, enemies, strangers – and my body, wealth, and enjoyments;
PHANG PA ME PAR BÜL GYI LEG ZHE NÄ
Without any sense of loss I offer this collection.
DUG SUM RANG SAR DRÖL WAR JIN GYI LOB
Please accept it with pleasure and bless me with freedom from the three poisons.

Due to the merits of having offered this mandala, may all the beings of the six realms, and especially these animals, be immediately reborn in a pure realm and attain enlightenment.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI
The Foundation of All Good Qualities

The foundation of all good qualities is the kind and perfect, pure 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 as 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.

Next, recite the names of the thirty-five Confession Buddhas and
the seven Medicine Buddhas. In this case, it is not necessary to
prostrate while doing this practice; the purpose it to plant im-
prints in the minds of the animals. If you like, you may visualize
the thirty-five confession buddhas over the animals. They send
streams of purifying nectar to all of them.

Reciting the Names of the Thirty-five Confession Buddhas

First, recite the mantras for multiplying the merit of making pros-
trations

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZÖG PÄI SANG GYÄ RINCHHEN GYÄLTŠÄN LA CHHAG
TSHÄL LO (7x)

OM NAMO BHAGAVATE RATNA KETU RAJ AYA /
TATHAGATAYA / ARHATE SAMYAK SAM BUDDHAYA /
TADYATHA / OM RATNE RATNE MAHA RATNE RATNE RATNA BIJ A YE
SVÄHA (7x)

OM NAMO MANJ USHRIYE / NAMAH SUSHRIYE / NAMA
UTTAMA SHRIYE SVÄHA (3x)

NAMO JANG CHHUB SEM PÄI TUNG WA SHAG PA

Homage to the Confession of the Bodhisattva’s Downfalls!

DAG [MING] DI ZHE GYI WA / DÜ TAG TU LA MA LA KYAB SU CHHI WO
I, (say your name) throughout all times, take refuge in the
Guru;
SANG GYÄ LA KYAB SU CHHI WO
I take refuge in the Buddha;

CHHÖ LA KYAB SU CHHI WO
I take refuge in the Dharma;

GE DÜN LA KYAB SU CHHI WO (3x)
I take refuge in the Sangha. (3x)

TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZÖG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO
To the founder, bhagavan, tathagata, arhat, perfectly completed buddha, glorious conqueror Shakyamuni Buddha, I prostrate.

DE ZHIN SHEG PA DOR JE NYING PÖ RAB TU JOM PA LA CHHAG TSHÄL LO
To Tathagata Thoroughly Destroying with Vajra Essence, I prostrate.

DE ZHIN SHEG PA RIN CHHEN Ö THRÖ LA CHHAG TSHÄL LO
To Tathagata Radiant Jewel, I prostrate.

DE ZHIN SHEG PA LU WANG GI GYÄL PO LA CHHAG TSHÄL LO
To Tathagata King, Lord of the Nagas, I prostrate.

DE ZHIN SHEG PA PA WÖI DE LA CHHAG TSHÄL LO
To Tathagata Army of Heroes, I prostrate.

DE ZHIN SHEG PA PÄL GYE LA CHHAG TSHÄL LO
To Tathagata Delighted Hero, I prostrate.

DE ZHIN SHEG PA RIN CHHEN ME LA CHHAG TSHÄL LO
To Tathagata Jewel Fire, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA Ö LA CHHAG TSHÄL LO
To Tathagata Jewel Moonlight, I prostrate.

DE ZHIN SHEG PA TONG WA DÖN YÖ LA CHHAG TSHÄL LO
To Tathagata Meaningful to See, I prostrate.
DE ZHIN SHEG PA RIN CHHEN DA WA LA CHHAG TSHÄL LO
To Tathagata Jewel Moon, I prostrate.

DE ZHIN SHEG PA DRI MA ME PA LA CHHAG TSHÄL LO
To Tathagata Stainless One, I prostrate.

DE ZHIN SHEG PA PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Courage, I prostrate.

DE ZHIN SHEG PA TSANG PA LA CHHAG TSHÄL LO
To Tathagata Pure One, I prostrate.

DE ZHIN SHEG PA TSANG PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Purity, I prostrate.

DE ZHIN SHEG PA CHHU LHA LA CHHAG TSHÄL LO
To Tathagata Water God, I prostrate.

DE ZHIN SHEG PA CHHU LHÄI LHA LA CHHAG TSHÄL LO
To Tathagata Deity of the Water God, I prostrate.

DE ZHIN SHEG PA PÄL ZANG LA CHHAG TSHÄL LO
To Tathagata Glorious Goodness, I prostrate.

DE ZHIN SHEG PA TSÄN DÄN PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Sandalwood, I prostrate.

DE ZHIN SHEG PA ZI JI THA YÄ LA CHHAG TSHÄL LO
To Tathagata Infinite Splendor, I prostrate.

DE ZHIN SHEG PA Ö PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Light, I prostrate.

DE ZHIN SHEG PA NYA NGÄN ME PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Sorrowless Glory, I prostrate.

DE ZHIN SHEG PA SE ME KYI BU LA CHHAG TSHÄL LO
To Tathagata Son of Non-craving, I prostrate.
DE ZHIN SHEG PA ME TÖG PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Flower, I prostrate.

DE ZHIN SHEG PA TSHANG PÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR KHYEN PA LA CHHAG TSHÄL LO
To Tathagata Pure Light Rays Clearly Knowing by Play,
I prostrate.

DE ZHIN SHEG PA PÄ MÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR KHYEN PA LA CHHAG TSHÄL LO
To Tathagata Lotus Light Rays Clearly Knowing by Play,
I prostrate.

DE ZHIN SHEG PA NOR PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Wealth, I prostrate.

DE ZHIN SHEG PA DRÄN PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Mindfulness, I prostrate.

DE ZHIN SHEG PA TSHÄN PÄL SHIN TU YONG DRAG LA CHHAG TSHÄL LO
To Tathagata Glorious Name Widely Renowned, I prostrate.

DE ZHIN SHEG PA WANG POI TÖG GI GYÄL TSHÄN GY GI GYÄL PO LA CHHAG TSHÄL LO
To Tathagata King Holding the Victory Banner of Foremost Power,
I prostrate.

DE ZHIN SHEG PA SHIN TU NAM PAR NÖN PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious One Totally Subduing, I prostrate.

DE ZHIN SHEG PA YÜL LÄ SHIN TU NAM PAR GYÄL WA LA CHHAG TSHÄL LO
To Tathagata Utterly Victorious in Battle, I prostrate.

DE ZHIN SHEG PA NAM PAR NÖN PÅ SHEG PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Transcendence Through Subduing,
I prostrate.
To Tathagata Glorious Manifestations Illuminating All, I prostrate.

To Tathagata All-Subduing Jewel Lotus, I prostrate.

To Tathagata, arhat, perfectly completed buddha, King of the Lord of Mountains Firmly Seated on Jewel and Lotus, I prostrate. (3x)

**Prostrations to the Seven Medicine Buddhas**

To the bhagavan, tathagata, arhat, perfectly completed buddha, Renowned Glorious King of Excellent Signs, I prostrate.

To the bhagavan, tathagata, arhat, perfectly completed buddha, King of Melodious Sound, Brilliant Radiance of Skill, Adorned with Jewels, Moon, and Lotus, I prostrate.

To the bhagavan, tathagata, arhat, perfectly completed buddha, Stainless Excellent Gold, Illuminating Jewel Who Accomplishes All Conduct, I prostrate.
To the bhagavan, tathagata, arhat, perfectly completed buddha, Glorious Supreme One Free from Sorrow, I prostrate.

To the bhagavan, tathagata, arhat, perfectly completed buddha, Melodious Ocean of Proclaimed Dharma, I prostrate.

To the bhagavan, tathagata, arhat, perfectly completed buddha, Clearly Knowing by the Play of Supreme Wisdom of an Ocean of Dharma, I prostrate.

To the bhagavan, tathagata, arhat, perfectly completed buddha, Medicine Guru, King of Lapis Lazuli Light, I prostrate.

Confession Prayer

For English, see the next page.

DE DAG LA SOG PA CHHOG CHÜI JIG TEN GYI KHAM THAM CHÄ NA DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZÖG PÄI SANG GYÄ CHHÖ GYA TSHÖ CHHOG GI LÖ NAM PAR RÖL PÄ NGÖN PAR KHYÄN PA LA CHHAG TSHÄL LO

To the bhagavan, tathagata, arhat, perfectly completed buddha, Medicine Guru, King of Lapis Lazuli Light, I prostrate.
DÜN GYI KOR THROG PA DANG / THROG TU CHUG PA DANG / THROG PA LA J E SU YI RANG PA AM / TSHAM MA CHHI PA NGÅI LÄ GYI PA DANG / GYI DU TSÄL WA DANG / GYI PA LA J E SU YI RANG PA AM / MI GE WA CHÜI LÄ KYI LAM YANG DAG PAR LANG WA LA ZHUG PA DANG JUG TU TSÄL WA DANG / JUG PA LA J E SU YI RANG PA AM / LÄ KYI DRIB PA GANG GI DRIB NÄ DAG SEM CHÄN NYÄL WAR CHHI PA AM / DÜ DRÖI KYE NÄ SU CHHI PA AM / YI DVAG KYI YÜL DU CHHI PA AM YÜL THA KHOB TU KYE PA AM / LA LOR KYE PA AM / LHA TSHE RING PO NAM SU KYE PA AM WANG PO MA TSHANG WAR GYUR PA AM / TA WA LOG PA DZIN PAR GYUR PA AM / SANG GYÄ JUNG WA LA NYE PAR MI GYI PAR GYUR WÄI LÄ KYI DRIB PA GANG LAG PA DE DAG THAM CHÄ SANG GYÄ CHOM DÄN DÄ YE SHE SU GYUR PA / CHÄN DU GYUR PA / PANG DU GYUR PA / TSHÄ MAR GYUR PA / KHYEN PÄ ZIG PA DE DAG GI CHÄN NGAR THÖL LO CHHAG SO / MI CHHAB BO / MI BE DO / LÄN CHHÄ KYANG CHÖ CHING DOM PAR GYI LAG SO

SANG GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL DAG GI KYE WA DI DANG / KYE WA THOG MÄI THA MA MA CHHI PA NÄ Khor WA NA Khor WÄI Kye NÄ ZHÄN DAG TU JIN PA THA NA DÜ DRÖI KYE NÄ SU KYE PA LA ZÄ KHAM CHIG TSAM TSÄL WÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI TSHÜL THRIM SUNG PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI TSHANG PAR CHÖ PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI SEM CHÄN YONG SU MIN PAR GYI PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI JANG CHHUB CHHOG TU SEM KYE PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI LA NA ME PÄI YE SHE KYI GE WÄI TSA WA GANG LAG PA DE DAG THAM CHÄ CHIG TU DÜ SHING DUM TE DOM NÄ LA NA MA CHHI PA DANG / GONG NA MA CHHI PA DANG / GONG MÄI YANG GONG MA / LA MÄI YANG LA MAR YONG SU NGO WÄI LA NA ME PA YANG DAG PAR DZÖG PÄI JANG CHHUB TU YONG SU NGO WAR GYI O

JI TAR DÄ PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG SU NGÖ PA DANG / JI TAR MA JÖN PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG SU NGO WAR GYUR WA DANG / JI TAR DA TAR ZHUG PÄI SANG GYÄ
All those [you thirty-five buddhas] and others, as many tathagatas, arhats, perfectly completed buddhas as there are existing, sustaining, and residing in all the world systems of the ten directions; all you buddha-bhagavans, please pay attention to me.

In this life and in all the states of rebirth in which I have circled in samsara throughout beginningless lives, whatever negative actions I have created, made others create, or rejoiced in the creation of; whatever possessions of stupas, possessions of the Sangha, or possessions of the Sangha of the ten directions that I have appropriated, made others appropriate, or rejoiced in the appropriation of; whichever among the five actions of immediate (retribution) I have done, caused to be done, or rejoiced in the doing of; whichever paths of the ten non-virtuous actions I have engaged in, caused others to engage in, or rejoiced in the engaging in: whatever I have created, being obscured by these karmas causes me and sentient beings to be born in the hell realms, in the animal realm, and in the preta realm; in irreligious countries, as barbarians, or as long-life gods; with imperfect faculties, holding wrong views, or not being pleased with Buddha’s descent. In the presence of the buddha-bhagavans, who are transcendental wisdom, who are eyes, who are witnesses, who are valid, and who see
with omniscient consciousness, I am admitting and confessing all these negativities. I will not conceal them nor hide them, and from now on in the future I will abstain and refrain from committing them again.

All buddha-bhagavans, please pay attention to me. In this life and in all other states of rebirth in which I have circled in samsara throughout beginningless lives, whatever roots of virtue I have created by generosity, even as little as giving just one mouthful of food to a being born in the animal realm; whatever roots of virtue I have created by guarding morality; whatever roots of virtue I have created by following pure conduct; whatever roots of virtue I have created by fully ripening sentient beings; whatever roots of virtue I have created by generating bodhichitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom: all these assembled and gathered, combined together, I fully dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior. Thus, I completely dedicate to the highest, perfectly complete enlightenment.

Just as the previous buddha-bhagavans have fully dedicated, just as the future buddha-bhagavans will fully dedicate, and just as the presently abiding buddha-bhagavans are fully dedicating, like that I too dedicate fully.

I confess all negativities individually. I rejoice in all the merits. I urge and implore all buddhas to grant my request: may I receive the highest, most sublime transcendental wisdom.

To the conquerors, the best of humans — those who are living in the present time, those who have lived in the past, and those who will likewise come — to all those who have qualities as vast as an infinite ocean, with hands folded, I approach for refuge.
Mantra Recitations

As you recite the mantras below, visualize each deity above the animals. As you recite the mantras, nectar beams emitted from the heart of each enlightened being purify the animals. While reciting the mantras, one can also circumambulate the altar and the holy objects with the animals.

Mantra to increase the power of circumambulations

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZÖG PÄI SANG GYÄ RINCHHEN GYÄLTSHÄN LA CHAG TSHÄL LO (7x)

Chenrezig

Long mantra

NAMO RATNA TRAYAYA / NAMA ARYA JÑANA SAGARA / VAIROCHANA VYUHA RAJA YA / TATHAGATAYA / ARHATE SAMYAK SAM BUDDHAYA / NAMA SARVA TATHAGATABHYA / ARHATEBHYA / SAMYAK SAM BUDDHEBHYA / NAMA ARYA AVALOKITESHVARAYA / BODHI SATTVAYA / MAHA SATTVAYA MAHA KARUNI KAYA / TADYATHA / OM DARA DARA / DIRI DIRI / DURU DURU / ITTI VATE / CHALE CHALE / PRACHALE PRACHALE / KUSUME KUSUME VARE / ILI MILI CHITI J VALA APANAYE SVAHA

أنواع الكائنات الحية  ينيرثبها
نهرًا نهرًا نهرًا نهرًا نهرًا نهرًا نهرًا نهرًا نهرًا نهرًا نهرًا نهرًا نهرًا نهرًا نهرًا
Short mantra:

OM MANI PĀDME HUM

Namgyälma Mantras

Long mantra:

OM NAMO BHAGAVATE / SARVA TRAILOKYA
PRATIVISHISHTAYA / BUDDHAYA TE NAMA TADYATHA /
OM BHRUM BHRUM BHRUM / SHODHAYA SHODHAYA /
VISHODHAYA VISHODHAYA / ASAMA SAMANTA / AVABHA
SASPBARANA GATI / GAGANA SVABHAVA VISHUDDHE /
ABHISHINCANTU MAM / SARVA TATHAGATA SUGATA /
VARAVACH KAYA AMRITA ABHISHAIKAIKAIRA / MAHA MUDRA /
MANTRA PADE / AHARA AHARA / MAMA AYUR
SAMDHARANI / SHODHAYA SHODHAYA / VISHODHAYA
VISHODHAYA / GAGANA SVABHAVA / VISHUDDHE USHNIHSA
VIJAYA / PARISHUDDHE SAHASRA RASMI SANCHODITE /
SARVA TATHAGATA Avalokini / SHATA PARAMITA
PARIPURANI / SARVA TATHAGATA MATE DASHA BHUMI
PRATISHTHTE / SARVA TATHAGATA HRIDAYA / ADHISHTHANA
མིན་པའི་མཁྱེན་མུན་པ་མིན་པའི་མཁྱེན་མུན་པ་མིན་པའི་མཁྱེན་མུན་པ་
མིན་པའི་མཁྱེན་མུན་པ་མིན་པའི་མཁྱེན་མུན་པ་
མིན་པའི་མཁྱེན་མུན་པ་མིན་པའི་མཁྱེན་མུན་པ་
མིན་པའི་མཁྱེན་མུན་པ་མིན་པའི་མཁྱེན་མུན་པ་
མིན་པའི་མཁྱེན་མུན་པ་མིན་པའི་མཁྱེན་མུན་པ་
མིན་པའི་མཁྱེན་མུན་པ་མིན་པའི་མཁྱེན་མུན་པ་
མིན་པའི་མཁྱེན་མུན་པ་མིན་པའི་མཁྱེན་མུན་པ་
མིན་པའི་མཁྱེན་མུན་པ་མིན་པའི་མཁྱེན་མུན་པ་
མིན་པའི་མཁྱེན་མུན་པ་

Short mantra:

OM BHRUM SVAHA / OM AMRITA AYUR DA DAI SVAHA

At the conclusion, recite:

OM AMITE / AMITO DA BHAVE / AMITE VIKRANTE / AMITA GATRE / AMITO GAMINI / AMITA AYUR DADE / GAGANA KIRTI KARE SARVA KLESHA KSHAYAM KARI YE SVAHA
Milarepa’s Mantra

OM AH GURU HASA VAJ RA
SARVA SIDDHI PHALA HUM

Mantra of Kunrig (deity who liberates from the lower realms)

OM NAMO BHAGAVATE / SARVA DURGATE PARI SHODHANI
RAJAYA / TATHAGATAYA / ARHATE SAMYAKSA M BUDDHAYA /
TADYATHA / OM SHODHANI / SHODHANI / SARVA PAPAM
VISHODHANI / SHUDHE VISHUDHE / SARVA KARMA
AVARANA VISHODHANI SVAHA
Medicine Buddha Mantra

TADYATHA / O M BHAISHAJ YE
BHAISHAJ YE MAHA BHAISHAJ YE
[BHAISHAJ YE] RAJ A SAMUDGATE
SVAHA

Zung of the Exalted Completely Pure Stainless Light (1)

NAMA SAPTANAM / SAMYAKSAM BUDDHA KOTINÄN
PARISHUDDHE MANASI / ABHYA CHITA PATISHTHA TUNÄN /
NAMO BHAGAVATE / AMRITA AYU SHASYA / TATHAGATA SYA /
OM SARVA TATHAGATA SHUDDHI / AYUR VISHODHANI /
SAMHARA SAMHARA / SARVA TATHAGATA VIRYA BALENA
PRAITI SAMHARA AYU SARA SARA / SARVA TATHAGATA
SAMAYA / BODHI BODHI / BUDDHA BUDDHYA / BODHAYA /
BODHAYA / MAMA SARVA PAPAM AVARANA VISHUDDHE /
VIGATA MALAM / CHHARA SU BUDDHYA BUDDHE HURU
HURU SVAHA
Zung of the Exalted Completely Pure Stainless Light (2)

Nama Nawa Nawa Teenan Thathaagata Ganga Nam Daiva Lukaa Nan / Kotini Yuta Shata Saha Sraa Nan / Om Vovori / Tsari Ni* Tsari / Mori Goli Tsala Waari Svaaha

*indicates a higher tone

Stainless Pinnacle Mantra

Om Nama Straiya Dhvikanan / Sarva Tathagata Hri Daya Garbhe J Vala J Vala / Dharmadhatu Garbhe / Sambhara Mama Ayu Sams Hodhaya Mama Sarva Papam / Sarva Tathagata Samantoshnisha Vimala Vishuddhe / Hum Hum Hum Hum Hum / Am Vam Sam Ja Svaaha
Lotus Pinnacle of Amoghapasha

OM PÄDMO USHNISHA VIMALE HUM PHAT

Mantra of Buddha Miturgpa

NAMO RATNA TRAYA / OM KAMKANI KAMKANI / ROCHANI TROTANI / TRASANI TRASANI / PRATIHANA / SARVA PARAM PARA NI ME SARVA SATVA NANCHA SVAHA
Dedication

Dedicate the merits in a similar way to the motivation generated earlier.

I dedicate the liberation of these animals to His Holiness the Dalai Lama, the Buddha of Compassion in human form, sole refuge and source of happiness of all living beings. May His Holiness have a long life and may all his holy wishes be fulfilled.

I dedicate this practice to the long and healthy lives of all other holy beings, those who work for the happiness of living beings. May all their holy wishes be accomplished immediately.

May all the members of the Sangha have long and healthy lives. May all their wishes to practice Dharma be accomplished immediately. May they be able to listen, reflect, and meditate; may they be able to live in pure morality; and may they complete the scriptural understanding and actualization of the teachings in this life.

May the benefactors who support the Dharma and take care of the Sangha have long lives, and may all their wishes succeed in accordance with the holy Dharma.

This practice of liberating animals is also dedicated to the long lives of all the people who are creating good karma and making their lives meaningful by having refuge in their minds and living in morality.

May this practice also be the medicine that frees everyone from the sufferings of disease, especially AIDS and cancer, and from the suffering of death.

This practice is also dedicated to all evil beings to meet and practice Dharma and, after they find faith in refuge and karma, to have long lives.
Dedicate also for the long lives of specific people who are sick, such as family members and friends.

Once you have finished the practice and the dedication prayers, take the animals to a safe place and release them.
Notes Regarding This Practice

Altar Set-up
Arrange an altar that can be easily circumambulated with the animals. See the photograph below for a basic idea for the altar. You may adjust the design. Place vases with flowers on the bottom corners.

Fill the altar with as many holy objects as possible, in any combination you wish according to what you have of: stupas, statues, tsa-tsas, and stacks of paper images of deities or holy objects. On the top level place representations of the Buddha’s body, speech, and mind. Place sets of offering bowls around the altar, with additional flowers and candles, if you wish. In addition, tables can be placed around the altar with more food offerings.

Practice Tips
Common animals that one can liberate are: worms, small fish, mice, or crickets from pet stores, sea creatures at restaurants, such as lobsters, crabs, and other live fish, or anything else that is endangered according to your culture. Make sure that the animals are given whatever they need to sustain their lives during the practice, i.e., air, water, food, and so forth. Think that the offerings on the altar are being made on behalf of the animals to be liberated. If possible, one can circumambulate not only the altar with the animals, but also a prayer wheel, stupa, or even an entire gompa.
Colophon:

The practice of liberating animals has been compiled according to the instructions of Lama Zopa Rinpoche. The introductory material has been reprinted by permission from Ultimate Healing, by Lama Zopa Rinpoche, Wisdom Publications, Cambridge, 2001. We would like to especially thank Venerable Sangye Khadro, the students of Amitabha Buddhist Centre in Singapore, Venerable Ailsa Cameron, and Nick Ribush for their invaluable help in assembling this practice in its entirety. Updated according to instructions from Sangha at Lama Zopa Rinpoche’s house in January 2007 by Venerable Gyalten Mindrol, FPMT Education Department.

The Concise Essence Sutra Ritual of Bhagavan Medicine Buddha called

The Wish-Fulfilling Jewel

Composed by Panchen Losang Chökyi Gyältsen
The Concise Essence Sutra Ritual of Bhagavan Medicine Buddha called

The Wish-Fulfilling Jewel

NAMO GURU MUNI INDRAYA

GANG GI TSHÄN TSAM THÖ PÄI CHHU GYÜN GYI
The river of merely hearing your names
NAR ME ME YANG RAB SIL PÄ TSÖ HO TAR
Makes even Avici’s hell-fires cool as a lotus pond.
GYUR DZÄ NYIG MÄI GÖN PO DE SHEG DÜN
Protectors in degenerate times, seven sugatas
SHA KYÄI TOG DANG CHÄ PÄI ZHAB TÜ NÄ
And head of the Shakyas, to your feet I bow.

CHHOG MÄN JA WÄ YENG SHING NAM CHÖ KYI
Distracted by activities of varying importance,
NYIG MÄI GYÄL WA DÜN GYI NAM THAR LA
To benefit myself and those with faith in the life stories
MÖ PÄI LO DÄN DAG WANG PHÄN PÄI CHHIR
Of these seven buddhas for degenerate times,
DO CHHOG DÜ TSII YANG ZHÜN NYING PO DRI
I’ll condense the ambrosia sutra ritual to its molten essence.

Because of the infallibility of Arya Buddha’s proclamation that the power and blessings of the Medicine Buddhas are greater and swifter in degenerate times, we accept it. Having already made preparations as described in the sutra ritual, one who wishes to perform this quintessential ritual for invoking the heart commitment of the protectors, the seven sugatas, during degenerate times, should recite as follows, fully infusing the mind with refuge and bodhichitta:
Refuge and Bodhichitta

CHHOG CHU DÜ SUM GYI DE ZHIN SHEG PA THAM CHÄ KYI KU SUNG THUG
YÖN TÄN THRIN LÄ THAM CHÄ CHIG TU DÜ PÄI NGO WOR GYUR PA
Nature incorporating the entire body, speech, mind, qualities, and activity of all the tathagatatas of the three times and ten directions,
CHHÖ KYI PHUNG PO TÖNG THRAG GYÄ CHU TSA ZHII JUNG NÄ
Source of eighty-four thousand collections of Dharmas,
PHAG PÄI GE DÜN THAM CHÄ KYI
Lord of all arya Sangha
NGA DAG DRIN CHÄN TSA WA DANG GYÜ PAR CHÄ PÄI PÄL DÄN LA MA
DAM PA NAM LA KYAB SU CHHI WO
I seek refuge in the kind and glorious holy root and lineage Gurus.
DZÖG PÄI SANG GYÄ NAM LA KYAB SU CHHI WO
I seek refuge in the completely enlightened lord Buddhas.
DAM PÄI CHHÖ NAM LA KYAB SU CHHI WO
I seek refuge in the holy Dharma.
PHAG PÄI GE DÜN NAM LA KYAB SU CHHI WO
I seek refuge in the arya Sangha.
CHOM DÄN DÄ MÄN GYI LA DE WAR SHEG PA CHHE
I seek refuge in the eight brothers gone to bliss,
GYÄ KYI LHA TSHOG KHOR DANG CHÄ PA NAM LA KYAB SU CHHI WO
The lord Medicine Buddhas with their hosts of retinue deities.
PÄL GÖN DAM PA CHHÖ KYONG WÄI SUNG MA YE SHE KYI
I seek refuge in the glorious holy protectors,
CHÄN DANG DÄN PA NAM LA KYAB SU CHHI WO (3x)
Dharma Protector Guardians endowed with the wisdom eye. (3x)

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I go for refuge until I am enlightened
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
To the Buddha, the Dharma, and the Supreme Assembly.
DAG GI JIN SOG GYÄ PÄI TSHOG NAM KYI
By my merit from giving and other perfections
May I become a buddha to benefit all sentient beings. (3x)

**The Four Immeasurables**

All sentient beings who, although self and all appearances are dharmadhatu by nature, have not realized it thus, I shall endow with happiness and the causes of happiness

I shall separate from suffering and the causes of suffering,

I shall make inseparable from happiness without suffering,

And I shall set in equanimity, the cause of well-being, free from attachment, aversion, and partiality. (3x)

**Special Bodhichitta**

For the welfare of all mother sentient beings, I need to attain complete buddhahood;

Therefore, I am going to engage in the stages of the path such as prostrating, making offerings, and heartfelt requests (entreating the holy minds to grant blessings)

To the eight brothers gone to bliss the lord Medicine Buddhas, with their hosts of retinue deities.
Purifying the Place

CHHOG DEN GYÄL WA SÄ CHÄ JIN LAB DANG
Through the power of the supreme truth of the buddhas’ and bodhisattvas’ blessings,

TSHOG NYI NGA THANG CHHÖ YING DAG PÄI THÜ
The might of the two collections, and the purity of the dharmadhatu,

ZHING DIR DE WA CHÄN TAR NÖ CHÜ KYI
May this realm’s beings and environment be enriched like Sukhavati

SÌ ZHII PHÜN TSHOG DÖ GÜ J OR GYUR CHIG
With all the desirable perfections of both samsara and nirvana.

Offerings

RIN CHHEN SA ZHI JÖN SHING CHHU TSHÖ GYÄN
Jeweled ground adorned with trees and with ponds

SER NGÜL MU TIG JE MA DRAM BUR DÄL
Whose bottoms are covered with gold, silver, and pearl dust;

ME TOG CHÄL TRAM TSÄN DÄN DRI SUNG DANG
Flowers strewn and sandalwood fragrance rising;

LHA MII LONG CHÖ KÜN ZANG CHHÖ PÄ KYHAB
Human and divine enjoyments: Samantabhadra’s offerings everywhere.

DER NI YI ONG NOR BÜI PHO DRANG BÜ
There, in the center of a charming jeweled palace

PÄDMA SENG THRIR GYÄL WA SÄ CHÄ NAM
On lotuses and lion thrones, buddhas and bodhisattvas abide.

ZHUG NÄ ZUNG RIG MÖ TOB KYI TRÜN PÄI
May [everywhere] be filled with oceans of clouds of offerings, which they enjoy,

CHHÖ TRIN GYA TSHÖ GANG ZHING CHÖ GYUR CHIG
Born through the force of mantra, samadhi, and aspiration.
Offering Cloud Mantra (Optional)

This mantra multiplies the offerings so that they become numberless.

OM NAMO BHAGAVATE VAJ RA SARA PRAMARDANE /
TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
TADYATHA / O M VAJ RE VAJ RE / MAHA VAJ RE / MAHA TEJ A
VAJ RE / MAHA VIDYA VAJ RE / MAHA BODHIC HITTA VAJ RE /
MAHA BODHI MÄNDO PASAM KRAMANA VAJ RE / SARVA
KARMA AVARANA VISHO DHANA VAJ RE SVAHA (3X)

The Power of Truth

KÖN CHHOG SUM GYI DEN PA DANG
By the power of the truth of the Three Jewels,
SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI J IN GYI LAB
DANG
Of the blessings of all the buddhas and bodhisattvas,
TSHOG NYI YONG SU DZÖG PÄI NGA THANG CHHEN PO DANG
By the power of the great might of the completed two collections, and of the completely pure, inconceivable sphere of reality,
CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI
DE ZHIN NYI DU GYUR CHIG
May all these offerings become just so.

Optional Extensive Version

By the power of truth of the Three Rare Sublime Ones,
The blessings of all the buddhas and bodhisattvas,
The great wealth of the completed two collections,
And the sphere of phenomena being pure and inconceivable;
May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth – unimaginable and inexhaustible, equaling the sky – arise and, in the eyes of the buddhas and bodhisattvas of the ten directions, be received.
Invocation (with burning incense)

NYIG MÄI GÖN PO TSE DÄN DE SHEG DÜN
Compassionate protectors in degenerate times, seven sugatas,
THUB WANG DAM CHHÖ JANG SEM KA DÖ CHÄ
Buddha Shakyamuni, holy Dharma, bodhisattvas, and guardians,
DAG SOG KYOB CHHIR GÖN KYAB PUNG NYEN DU
Invited as the support and protector refuge to protect others
and myself:
CHÄN DREN DIR SHEG DÄN DZÖM J IN LAB DZÖ
May you come here, gather, and grant your blessings.

If you wish, you may perform an extensive bath offering here.

The Seven-Limb Practice

Prostrations

KA DRIN NYAM ME TSA WÄI LA MA DANG
Root Guru whose kindness is without equal,
SHAKYÄI GYÄL PO JAM YANG ZHI TSHO SOG
King of the Shakyas, Manjushri, Shantarakshita, and so on,
ZAB MÖI DO DI CHHAG TSHÄN ZHE PA YI
Holding in their hands this profound sutra:
NGÖ GYÜ LA MA NAM LA CHHAG TSHÄL LO
To the direct and lineage gurus, I prostrate.

NYAM THAG DRO NAM DRÖL WÄI THUG J E CHÄN
To the compassionate ones who liberate destitute beings –
DE SHEG DÜN DANG THUB WANG DAM PÄI CHHÖ
Seven sugatas, Buddha Shakyamuni, and holy Dharma,
JAM PÄL KYAB DRÖL SANG DAG TSHANG WANG
Manjushri, Kyab Dröl, Vajrapani, Brahma and Ishvara,
GYÄL CHHEN NÖ J IN NAM LA CHHAG TSHÄL LO
And the maharajas and yakshas – I prostrate.
I make every collection of offerings, actually arranged and emanated.

Through the force of mantra, samadhi, and aspiration.

Meditate on extensive offering.

I confess all downfalls and negativities, rejoice in virtues.

Meditate on rejoicing.

Request and beseech, and dedicate such virtues as these to the great enlightenment.

Beseeching

Great bhagavan assembly, pray listen!

Seven sugatas, just as you promised,

Your previous prayers will be fulfilled

During the final period of Shakyamuni’s teachings:

Pray, show me in actuality it is true!
Prayers to the Individual Medicine Buddhas

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZÖG PÄI SANG GYÄ TSHÄN LEG PAR YONG DRAG PÄL GYI GYÄL PO LA CHHAG TSHÄL LO CHHÖ DO KYAB SU CHHI WO (7x)

To the bhagavan, tathagata, arhat, fully enlightened Buddha Renowned Glorious King of Excellent Signs (Suparikirtitana-masriraja) I prostrate, offer, and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.5

SER GYI DOG CHÄN KYAB JIN CHHAG GYA CHÄN
Golden in color with mudra of granting refuge;
MÖN LAM GYÄ DRUB TSHÖG NYI PÄL GYI JI
Who accomplished eight prayers; majestic with the glory of two accumulations;
ZHÄN GYI MI THUB ZHING GI PÄL GYUR PÄI
Glorious one of the buddha-field Unconquered by Others:
TSHÄN LEG YONG DRÄ PÄL LA CHHAG TSHÄL LO
To Renowned Glorious King of Excellent Signs, I prostrate.

TSHÄN GYI ME TOG GYÄ SHING DAG PA LA
In flowers of the major marks flourishing and pure,
PÆ JÄ ZANG PÖI DRU CHHA DZE PÄI KU
Anthers of minor signs, such a beautiful body:
GANG GÌ THONG THÖ DRÄN PÄI PÄL GYUR PA
One who sees, hears, or thinks of you is glorified.
TSHÄN LEG YONG DRAG PÄL LA CHHAG TSHÄL LO
To Renowned Glorious King of Excellent Signs, I prostrate.
NGÖ SHAM ZUNG RIG MÖ TOB KI TRÜL PĀI

I make every collection of offerings, actually arranged and emanated

CHHÖ TSHOG KÜN BŪL DIG TUNG THAM CHĀ SHAG
Through the force of mantra, samadhi, and aspiration.

Meditate on extensive offering.²

GE LA YI RANG KŪL ZHING SÖL WA DEB
I confess all downfalls and negativities, rejoice in virtues,

Meditate on rejoicing.³

DI TSHÖN GÉ WA JANG CHHUB CHHEN POR NGO
Request and beseech, and dedicate such virtues as these to the great enlightenment.

GYĀL WĀI TSHĀN THÖ DRĀN JÖ CHHAG CHHŌ THŪ
Through the force of hearing the conqueror’s name,

DAG CHAG LA SOG SEM CHĀN GANG DANG GANG
Expressing it, remembering, prostrating, and offering,

NĀ RĪM SHE JÉ DIG CHĀN DÔN LĀ THAR
May all sentient beings such as ourselves

WANG PO KŪN TSHANG DUG NGĀL DIG GYŪN CHHĀ
Be freed from epidemics, execution, criminals, and spirits;

NGĀN DRÔR MI TUNG LHA MI DE WA NYONG
Have faculties fully complete; have the continuum of suffering and negativities cut;

TRE KÔM BŪL PHONG ZHI ZHING JÔR GYUR CHIG
Not fall to lower realms; and experience the happiness of humans and gods.

CHING DANG DEG SOG LŪ KYI DUNG WA ME
With hunger, thirst, and poverty pacified, may there be wealth.

TAG SENG THRŪL GĪ TSHE DRĀL THAB TŚÖ ZHI
Without torments of body such as bindings and beatings;
JAM PÄI SEM DÄN CHHU YI TRAG NAM KYANG
Without harm of tigers, lions, and snakes; with conflict pacified;
BUG CHHIN JIG ME DE WAR GÄL GYUR CHIG
Endowed with loving minds and relieved from fear of flood as well, may we pass to fearless bliss.

DI NÄ SHI PHÖ GYUR TSHE SANG GYÄ KYI
And when we pass away from this life,
ZHING DER PÄD MO LÄ KYE YÖN TÄN DZÖG
May we be born from a lotus in that buddha-field, qualities complete,
TSHÄN LEG YONG DRAG LA SÖG GYÄL NAM KYI
Become a vessel for transmitting the teachings of conquerors such as Renowned Glorious King of Excellent Signs,
KÄ LUNG NÖ CHING NYE PAR JE GYUR CHIG
And cause them delight.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA
CHOM PA YANG DAG PAR DZÖG PÄI SANG
GYÄ RIN PO CHHE DANG DA WA DANG
PÄDMÄ RAB TU GYÄN PA KHÄ PA ZI JI DRA
YANG KYI GYÄL PO LA CHHAG TSHÄL LO
CHHÖ DO KYAB SU CHHI WO (7x)

To the bhagavan, tathagata, arhat, fully enlightened Buddha King of Melodious Sound, Brilliant Radiance of Skill, Adorned with Jewels, Moon, and Lotus (Svaragosaraja) I prostrate, offer, and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.5

KU DOG SER PO CHHOG JIN CHHAG GYA CHÄN
Yellow in color with mudra of granting the supreme;
MÖN LAM GYÄ DRUB TSHOG NYI PÄL GYI JI
Who accomplished eight prayers; majestic with the glory
of two accumulations;

RIN CHHEN DÄN PÄI ZHING GI PÄL GYUR PÄI
Glorious one of the buddha-field Endowed With Jewels:

RIN CHHEN DA WÄI ZHAB CHHAG TSHÄL LO
I prostrate to King of Melodious Sound.

RIN CHHEN DA DANG PÄDMÄ RAB GYÄN CHING
Well adorned with jewelled moon and lotus,

SHE JÄ KÜN LA KHÄ SHING KHYEN PA GYÄ
Wisdom expanded in mastery of all knowable objects,

GYA TSHO TA BUR ZAB PÄI THUG NGA WA
Endowed with a mind as deep as the ocean:

DRA YANG GYÄL PÖI ZHAB LA CHHAG TSHÄL LO
I prostrate at the feet of King of Melodious Sound.

NGÖ SHAM ZUNG RIG MÖ TOB KYI TRÜL PÄI
I make every collection of offerings, actually arranged and
emanated

CHHÖ TSHOG KÜN BÜL DIG TUNG THAM CHÄ SHAG
Through the force of mantra, samadhi, and aspiration.

Meditate on extensive offering.

GE LA YI RANG KÜL ZHING SÖL WA DEB
I confess all downfalls and negativities, rejoice in virtues,

Meditate on rejoicing.

DI TSHÖN GE WA JANG CHHUB CHHEN POR NGO
Request and beseech, and dedicate such virtues as these to
the great enlightenment.
GYÄL WÄI TSHÄN THÖ DRÄN JÖ CHHAG CHHÖ THÚ
Through the force of hearing the conqueror’s name,

DAG CHAG LA SOG SEM CHÄN GANG DANG GANG
Expressing it, remembering, prostrating, and offering,

YENG NAM CHHÖ PHEL LHA MII TSHOG CHHÄ J OR
For all sentient beings such as ourselves, may the distracted flourish in the Dharma;

TSA WÄI DUNG DRÄL TAG TU KYE PAR GYUR
Have wealth and goods of humans and gods; without torment at conception, be always born human;

JANG CHHUB SEM DANG MI THRÄL GE CHHÖ GYÄ
Never be separated from bodhichitta; increase in virtuous Dharma

DRIB JANG LHA MII DE WA THOB GYUR CHIG
Purify obscurations; and attain the happiness of humans and gods.

SHE DRÄL MÜN BAR DÖN TSE CHHI DANG DRA
May we be freed from being separated from the spiritual guide,

GÖN PÄI NÖ ME CHHÖ DANG RIM DROR TSÖN
From dark ages, spirit harm, death, and enemies, and from the dangers of isolated places.

MÄN NAM TING DZIN DRÄN TOB ZUNG DÄN CHING
May we have enthusiasm for making offerings and performing ritual services.

SHE RAB CHHOG THOB ME NYEN SIL GYUR CHIG
May lesser beings have samadhi, mindfulness, strength, the dharani of non-forgetfulness, and attain supreme wisdom. May tormenting fires be cooled.

DI NÄ SHI PHÖ GYUR TSHE SANG GYÄ KYI
And when we pass away from this life,

ZHING DER PÄ MO LÄ KYE YÖN TÄN DZÖG
May we be born from a lotus in that buddha-field, qualities complete,
Become a vessel for transmitting the teachings of conquerors such as King of Melodious Sound,
And cause them delight.

To the bhagavan, tathagata, arhat, fully enlightened Buddha Stainless Excellent Gold, Great Jewel Who Accomplishes All Vows (Suvarnabhadravimala), I prostrate, offer, and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.⁵
Essential Buddhist Prayers

Body like a stainless golden stupa:

I prostrate to Stainless Excellent Gold.

I make every collection of offerings, actually arranged and emanated

Through the force of mantra, samadhi, and aspiration.

Meditate on extensive offering.

I confess all downfalls and negativities, rejoice in virtues,

Meditate on rejoicing.

Request and beseech, and dedicate such virtues as these to the great enlightenment.

Through the force of hearing the conqueror’s name,

Expressing it, remembering, prostrating, and offering,

For all sentient beings such as ourselves, may the short-lived gain longevity, the poor, full wealth;

May combatants come to have loving minds.

May we not be without training and fall to the lower realms

But be bound by our vows and never without bodhichitta.
Medicine Buddha Puja

**Di nä shi phö gyur tshe sang gyä kyi**
And when we pass away from this life,

**Zhin g der pā mo là kye yön tān džūg**
May we be born from a lotus in that buddha-field, qualities complete,

**Ser zang dri me la sōg gyä lām kyi**
Become a vessel for transmitting the teachings of conquerors such as Stainless Excellent Gold,

**Ka lung nö ching nje par je gyur chig**
And cause them delight.

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.

**Ku dog mar kya nyam zhag chhag gyä chān**
Light red in color with mudra of meditative equipoise;

**Mön lam zhi drub tshog nyi pāl gyi jī**
Who accomplished four prayers; majestic with the glory of two accumulations;

**Nya ngān me pāi zhing gi pāl gyur pāi**
Glorious one of the buddha-field Without Sorrow:

**Nya ngān me pāi pāl la chhag tshāl lo**
I prostrate to Supreme Glory Free from Sorrow.
Passed beyond sorrow, attained to supreme bliss,
Pacifier of sentient beings’ three poisons and sufferings,
Protector of beings of the six realms,
To the glorified one, Supreme Glory Free from Sorrow, I prostrate.

I make every collection of offerings, actually arranged and emanated
Through the force of mantra, samadhi, and aspiration.

I confess all downfalls and negativities, rejoice in virtues,
Meditate on rejoicing.

Request and beseech, and dedicate such virtues as these to the great enlightenment.

Through the force of hearing the conqueror’s name,
Expressing it, remembering, prostrating, and offering,
For all sentient beings such as ourselves, may sorrow and the like always be pacified, and life be long and happy.
May the conquerors’ light increase bliss and joy in the hells.
DANG DÄN DZE JOR JUNG PÖ MI TSHE ZHING
May we have brightness, beauty, and wealth, unharmed by spirits;

PHÄN TSHÜN JAM DÄN NÄ NAM ME GYUR CHIG
May we have love for each other; and may there be no disease.

DI NÄ SHI PHÖ GYUR TSHE SANG GYÄ KYI
And when we pass away from this life,

ZHING DER PÄ MO LÄ KYE YÖN TÄN DZÖG
May we be born from a lotus in that buddha-field, qualities complete,

NYA NGÄN ME CHHOG LA SOG GYÄL NAM KYI
Become a vessel for transmitting the teachings of conquerors such as Supreme Glory Free from Sorrow,

KA LUNG NÖ CHING NYE PAR JÉ GYUR CHIG
And cause them delight.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM
To the bhagavan, tathagata, arhat, fully enlightened Buddha Melodious Ocean of Proclaimed Dharma (Dharmakirtisagara)
I prostrate, offer, and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.²

KU DOG KAR MAR CHHÖ TÖN CHHAG GYA CHÄN
Pink in color with mudra of teaching the Dharma;

MÖN LAM ZHI DRUB TSHOG NYI PÄL GYI JI
Who accomplished four prayers; majestic with the glory of two accumulations;
Chhö Kyi Gyäl Tshän Zhing Gi Päl Gyur Päi
Glorious one of the buddha-field Victory Banner of Dharma:

Chhö Drag Gya Tshöi Yang La Chhag Tshäl Lo
I prostrate to Melodious Ocean of Proclaimed Dharma.

Chhö Dra Chhen Pö Pha Röl Göl Wa Jom
Great sound of Dharma conquering adversaries,

Gya Tsho Ta Bur Zab Päi Sung Nga Zhing
Endowed with speech as deep as the ocean,

Dro Wäi Dug Ngäl Ma Lü Zhi Dzä Pa
Pacifier of beings’ suffering without exception:

Chhö Drag Gya Tshöi Jang La Chhag Tshäl Lo
I prostrate to Melodious Ocean of Proclaimed Dharma.

Ngö Sham Zung Rig Mö Tob Kyi Trül Päi
I make every collection of offerings, actually arranged and emanated

Chhö Tshog Kün Bül Dig Tung Tham Chä Shag
Through the force of mantra, samadhi, and aspiration.

Meditate on extensive offering.

Ge La Yi Rang Kül Zhing Söl Wa Deb
I confess all downfalls and negativities, rejoice in virtues,

Meditate on rejoicing.

Di Tshön Ge Wa Jang Chhun Chhen Por Ngo
Request and beseech, and dedicate such virtues as these to the great enlightenment.

Gyäl Wäi Tshän Thö Drän Jö Chhag Chhö Thü
Through the force of hearing the conqueror’s name,

Dag Chag La Sog Sem Chän Gang Dang Gang
Expressing it, remembering, prostrating, and offering,
For all sentient beings such as ourselves, may we always have perfect view and faith,

Hear the sound of Dharma, and be enriched with bodhichitta.

For the sake of resources may we give up negativities; may wealth increase.

May we abide in love, have long lives, and be content.

And when we pass away from this life, may we be born from a lotus in that buddha-field, qualities complete,

Become a vessel for transmitting the teachings of conquerors such as Melodious Ocean of Proclaimed Dharma,

And cause them delight.

To the bhagavan, tathagata, arhat, fully enlightened Buddha Delightful King of Clear Knowing, Supreme Wisdom of an Ocean of Dharma (Abhiyaraja) I prostrate, offer, and go for refuge. (7x)
Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.5

J U RÜI DOG CHÄN CHHOG JIN CHHAG GYA CHÄN
Coral colored with mudra of granting the supreme;
MÖN LAM ZHI DRUB TSHOG NYI PÄL GYI JI
Who accomplished four prayers; majestic with the glory of two accumulations;
RIN CHHEN GYA TSHÖI ZHING GI PÄL GYUR PÄI
Glorious one of the buddha-field Ocean of Jewels:
NGÖN KHYEN GYÄL PA DE LA CHHAG TSHÄL LO
I prostrate to King of Clear Knowing.

CHHÖ KYI LO DRÖ TING PAG KA WÄI THUG
Mind of profound Dharma wisdom, difficult to fathom,
NAM DAG CHHÖ KYI YING LA RÖL DZÄ CHING
Sporting in the pure sphere of truth,
SHE J A MA LÜ NGÖN SUM ZIG PA PO
One who sees all knowable objects directly:
NGÖN KHYEN GYÄL PO DE LA CHHAG TSHÄL LO
I prostrate to King of Clear Knowing.

NGÖ SHAM ZUNG RIG MÖ TOB KYI TRÜL PÄI
I make every collection of offerings, actually arranged and emanated
CHHÖ TSHOG KÜN BÜL DIG TUNG THAM CHÄ SHAG
Through the force of mantra, samadhi, and aspiration.

Meditate on extensive offering.

GE LA YI RANG KÜL ZHING SÖL WA DEB
I confess all downfalls and negativities, rejoice in virtues,

Meditate on rejoicing.
DI TSHÖN GE WA JANG CHHUB CHHEN POR NGO
Request and beseech, and dedicate such virtues as these to the great enlightenment.

GYÄL WÄI TSHÄN THÖ DRÄN JÖ CHHAG CHHÖ THÜ
Through the force of hearing the conqueror’s name,
DAG CHAG LA SOG SEM CHÄN GANG DANG GANG
Expressing it, remembering, prostrating, and offering,
YENG NAM NÖ SEM ME CHING TSHOG CHHÄ J OR
For all sentient beings such as ourselves, may the distracted be free of malice and rich in goods.
NGÄN SONG LAM NGÄN ZHUG NAM GE CHU THOB
May those on evil paths to lower realms attain the ten virtues.
ZHÄN WANG GYUR NAM RANG WANG PHÜN TSHOG SHING
May those controlled by others gain perfect independence,
KÜN KYANG TSHE RING TSHÄN THÖ GE GYUR CHIG
And all have long life, hear the names, and be virtuous.

DI NÄ SHI PHÖ GYUR TSHE SANG GYÄ KYI
And when we pass away from this life,
ZHING DER PÄ MO LÄ KYE YÖN TÄ DZÖG
May we be born from a lotus in that buddha-field, qualities complete,
NGÖN KHYEN GYÄL PO LA SOG GYÄL NAM KYI
Become a vessel for transmitting the teachings of conquerors such as King of Clear Knowing,
KA LUNG NÖ CHING NYE PAR JE GYUR CHIG
And cause them delight.
CHOM DÄN DÄ DE ZHIN SHEG PA DRA  
CHOM PA YANG DAG PAR DZÖG PÄI SANG  
GYÄ MÄN GYI LA BAIDURYAI Ö KYI GYÄL PO  
LA CHHAG TSHÄL LO CHHÖ DO KYAB SU CHHI  
WO  (7x)

To the bhagavan, tathagata, arhat, fully enlightened Buddha Medicine Guru, King of Lapis Light (Bhaisajyaguru) I prostrate, offer, and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.5

KU DOG NGÖN PO CHHOG JIN CHHAG GYA CHÄN  
Blue in color with mudra of granting the supreme;

CHU NYI MÖN DRUB TSHOG NYI PÄL GYI JI  
Who accomplished twelve prayers; majestic with the glory of two accumulations;

BAIDURYA NANG ZHING GI PÄL GYUR PÄI  
Glorious one of the buddha-field Lapis Light:

MÄN PÄI GYÄL PO DE LA CHHAG TSHÄL LO  
I prostrate to Medicine Guru, King of Doctors.

THUG JE KÜN KÜN LA NYOM PÄI CHOM DÄN DÄ  
Bhagavan with equal compassion for all,

TSHÄN TSAM THÖ PÄ NGÄN DRÖI DUG NGÄL SEL  
Whose name, when merely heard, dispels the suffering of lower realms,

DUG SUM NÄ SEL SANG GYÄ MÄN GYI LA  
Dispeller of disease and the three poisons:

BAIDURYA YI Ö LA CHHAG TSHÄL LO  
I prostrate to Medicine Buddha Lapis Light.
NGÖ SHAM ZÜNG RIG MÖ TOB KYI TRÜL PÄI
I make every collection of offerings, actually arranged and emanated

CHHÖ TSHÖG KÜN BŮL DIG TUNG THAM CHÁ SHAG
Through the force of mantra, samadhi, and aspiration.

Meditate on extensive offering.

GE LA YI RANG KŮL ZHING SÖL WA DEB
I confess all downfalls and negativities, rejoice in virtues,

Meditate on rejoicing.

DI TSHÖN GE WA JANG CHHUB CHHEN POR NGO
Request and beseech, and dedicate such virtues as these to the great enlightenment.

GYÄL WÄI TSHÄN THÖ DRÄN JÖ CHHAG CHHÖ THÜ
Through the force of hearing the conqueror’s name,

DAG CHAG LA SŌG SEM CHÄN GANG DANG GANG
Expressing it, remembering, prostrating, and offering,

TSHÄN PE DZE SHING DRO KÜN DAG DRAR GYUR
May each and every sentient being such as ourselves all become, like you, graced with marks and signs.

Ö KYI MÜN SEL SHE Rab thab khä KYI
May the light dispelling darkness, the enjoyment of wisdom, and skillful means be inexhaustible.

LONG CHÖ MI ZÄ LAM LOG MÄN MÖ NAM
May those attracted to mistaken and lesser paths enter Mahayana paths,

THEG CHHEN LAM ZHUG DOM PÄ DZE GYUR CHIG
And all be beautified by their vows.

TSHÜL CHHÄL DUNG DRÄL WANG PA KÜN TSHANG ZHING
May we be free from pain caused by immorality,
Nä me yo jä phel zhing bü me kyi
Be complete in faculties and without disease, and have abundant goods.

Ngö pö kyo nam tag tu kye wang dän
May those disillusioned with the weakest conditions always have powerful faculties,

Dü zhag ta wa ngän lä dröl gyur chig
And may we be freed from Mara’s noose and perverse viewpoints.

Gyäl pö nar nam de zhing tre päi gyū
May those tormented by kings gain bliss, and those who, out of hunger, support themselves through negativity

Dig pä tsho nam chhö jor zä kyi tshim
Be satisfied with food received in accordance with the Dharma.

Tsha drang ngäl zhi sam pa yong dzög shing
May hardships of heat and cold be pacified and all good wishes be fulfilled.

Phag pa gye päi tshül dän dröl gyur chig
Endowed with morality that pleases the aryas, may we be liberated.

Di nä shi phö gyur tshe sang gyä kyi
And when we pass away from this life,

Zhing der pä mo lä kye yön tän dzög
May we be born from a lotus in that buddha-field, qualities complete,

Män päi gyäl po la sog gyäl nam kyi
Become a vessel for transmitting the teachings of conquerors such as Medicine Guru, King of Doctors,

Ka lung nö ching nye par je gyur chig
And cause them delight.
To the bhagavan, tathagata, arhat, fully enlightened Buddha Glorious Conqueror Shakyamuni, I prostrate, offer, and go for refuge. (7x)

Please may the pledges you made ripen upon myself and all sentient beings right now. May all my pure prayers succeed immediately.5

Golden in color with earth-pressing mudra,
Who through the force of unique great compassion and enthusiasm
Became the glorious one of this, the fearless world system:
I prostrate to the supreme leader, head of the Shakyas.

Born in the Shakya lineage out of skillful means and compassion,
Unchallenged by others, conqueror of Mara’s forces,
Body majestic as a golden Mount Meru:
I prostrate to the king of the Shakyas.

I make every collection of offerings, actually arranged and emanated
CHHÖ TSHOG KÜN BUL DIG TUNG THAM CHÄ SHAG
Through the force of mantra, samadhi, and aspiration.

Meditate on extensive offering.

GE LA YI RANG KÜL ZHING SÖL WA DEB
I confess all downfalls and negativities, rejoice in virtues,

Meditate on rejoicing.

DI TSHÖN GE WA JANG CHHUB CHHEN POR NGO
Request and beseech, and dedicate such virtues as these to the great enlightenment.

TÖN PA CHHOG DE DO DEI CHHO GA LÄ
Pray, bless us and all beings who lack a protector

JI TAR SUNG PÄI PHÄN YÖN MA LÜ PA
To receive here immediately, without exception,

DAG CHAG GÖN ME DRO WA THA DAG GI
The benefits as taught by the supreme teacher

DENG DIR THRÄL DU THOB PAR JIN GYI LOB
In the extensive sutra ritual of Medicine Buddha.

Prostration and Prayer to the Holy Dharma

MA RIG MÜN SEL DRÖN ME CHOG
Supreme lamp dispelling the darkness of ignorance,

DUG NGÄL NÄ SEL MÄN GYI PHÜL
Foremost of medicines alleviating suffering and disease,

DAM CHHÖ KÖN CHHOG THAM CHÄ LA
To the entire sublime jewel of Dharma,

CHHAG TSHÄL CHHÖ CHING KYAB SU CHHI (3x)
I prostrate, offer, and go for refuge. (3x)
Homage to the mother of the victorious ones,

Perfection of wisdom and holy Dharma of the three vehicles,

Who totally destroys the dark seed of suffering’s cause

And uproots the pain of suffering completely.$^4$

I make every collection of offerings, actually arranged and emanated

Through the force of mantra, samadhi, and aspiration.

Meditate on extensive offering.

I confess all downfalls and negativities, rejoice in virtues,

Meditate on rejoicing.

Request and beseech, and dedicate such virtues as these to the great enlightenment.

Through the blessings of the truth of the holy Dharma jewel

May I and all others, henceforth in all our lives,

Practice the Buddha’s teachings in their entirety

Exactly as the buddhas intended.
Requesting the Benefits of the Practice

The conquerors’ heart commitments were invoked

By thirty-six thousand sons of sugatas,

Including Manjushri, Kyab Dröl, and Vajrapani.

Thus requested, they proclaimed this sutra’s benefits.

Pray, manifest all of them for me here and now.

And to the worldly protector yaksha leaders as well,

As you promised to do before previous teachers –

To stop enemies, harmers, and epidemics,

Pacify all conflict, and increase physical and mental bliss,

Increase wealth, power, property, crops, and life span –

Accomplish these desired goals as we wish

And always protect us without break.

Mantra Recitation

OM NAMO BHAGAVATE BHAISHAJ YE / GURU BAIDURYA /
PRABHA RAJ AYA / TATHAGATAYA / ARHATE SAMYAKSAM
BUDDHAYA / TADYATHA / OM BHAISHAJ YE BHAISHAJ YE MAHA
BHAISHAJ YE [BHAISHAJ YE]** / RAJ A SAMUDGATE SVAHA
*Common pronunciation: OM NAMO BAGAWATAY BEKANZAY GURU BAIDURYA / PRABA RADZA YA / TATAGATAYA / ARHATAY SAMYAKSAM BUDDHAYA / TA YA TA / OM BEKANZAY BEKANZAY MAHA BEKANZAY [BEKANZAY]* / RADZA SAM UD GATAY SO HA*

Thus, recite the long mantra, or the short mantra as follows:

**TADYATHA / O M BHAISHAJ YE BHAISHAJ YE MAHA BHAISHAJ YE [BHAISHAJ YE]** / RAJA SAM UD GATE SVAHA

*Common pronunciation: TA YA TA / O M BEKANZAY BEKANZAY MAHA BEKANZAY [BEKANZAY]* / RADZA SAM UD GATAY SO HA

*Syllables in brackets [ ] are optional.

Recite the mantra as many times as possible.

KA DRIN NYAM ME TSA WÄI LA MA DANG
Root Guru whose kindness is without equal,

SHAKYÄI GYÄL PO JAM YANG ZHI TSHO SOG
King of the Shakyas, Manjushri, Shantarakshita, and so on,

DZAM MÖI DO DI CHHAG TSHÄN ZHE PA YI
Holding in their hands this profound sutra:

NGÖ GYÜ LA MA NAM LA CHHAG TSHÄL LO
To the direct and lineage gurus, I prostrate.

NYAM THAG DRO NAM DRÖL WÄI THUG JE CHÄN
To the compassionate ones who liberate destitute beings,

DE SHEG DÜN DANG THUB WANG DAM PÄI CHHÖ
To the seven sugatas, Buddha Shakyamuni, and the holy Dharma,

JAM PÄL KYAB DRÖL SANG DAG TSHANG WANG DANG
To Manjushri, Kyab Dröl, Vajrapani, Brahma and Ishvara,

GYÄL CHHEN NÖ JIN NAM LA CHHAG TSHÄL LO
And the maharajas and yakshas, I prostrate.
NGÖ SHAM ZUNG RIG MÖ TOB KYI TRÜL PÅI
I make every collection of offerings, actually arranged and emanated

CHHÖ TSHOG KÜN BÜL DIG TUNG THAM CHÄ SHAG
Through the force of mantra, samadhi, and aspiration.

Meditate on extensive offering.

GE LA YI RANG KÜL ZHING SÖL WA DEB
I confess all downfalls and negativities, rejoice in virtues,

Meditate on rejoicing.

DI TSHÖN GE WA JANG CHHUB CHHEN POR NGO
Request and beseech, and dedicate such virtues as these to the great enlightenment.

Request for Forgiveness

MA JOR PA DANG NYAM PA DANG
Whatever I have done or caused to be done

GANG YANG DAG MONG LO YI NI
That was unprepared or degenerated

GYI PA DANG NI GYI TSÄL GANG
Or done with my deluded mind,

DE YANG ZÖ PAR DZÄ PAR DZÄL DU SÖL
Please be patient with all of these.

DU DEN SEM CHÄN SÖ NAM MÀN
Whatever the beings of this degenerate age have done

RIG NYÖN MONG DANG DRE MA RING
Of lesser merit mixed with ignorant delusions

PHAG PÄI THUG GONG MA DZÖG PA
That did not fulfill the aryas’ wishes,

DE YANG ZÖ PAR DZÄL DU SÖL
Please be patient with these as well.
Under the influence of miserliness, lacking in skill,
Having made bad offerings or faulty arrangements,
O protector endowed with great compassion,
Please be patient with these as well.

Whatever was superfluous or left undone,
Degeneration in parts of the ritual,
Or whatever was forgotten,
Please be patient with these as well.

By remaining here together with this image
For the sake of all migrators,
May you grant us long life without illness,
Power, and supreme attainment.

OM SUPRATISHTA VAJRA YE SVAHA
Auspicious Verses

The hosts of Medicine Buddha deities
Pervading all directions of the round of space with perfection –
Some raining down multicolored lotuses,
Some singing songs requesting goodness,
Some acting to conquer maras and obstructors,
And all bestowing on you supreme good fortune:
Know this full well and be very joyful
And I shall voice sweet melody expressing auspiciousness.

Supreme teacher of humans and gods,
Touching my crown to your feet of jeweled moonlight
Grants the glory of good fortune of kumuda flowers’ blossoming;
To Munindra, moon of expounders, I prostrate.

Manjushri and great abbot Shantaraksita,
Trisong Detsen, Atisha father and sons,
Second conqueror Losang Dragpa, and so on:
Through the auspiciousness of all collected good qualities
Of the supreme root and lineage gurus,
May all negativity and degeneration be ended,
And, bliss and goodness increasing like the waxing moon,
May it be auspicious to enjoy the glory of perfection.

Accomplishing a supreme ocean of prayers invoking truth
During the teachings’ decline for protectorless beings
Who were untamed by other sun-like conquerors,
Through the auspiciousness of all collected good qualities
Of those seven sugatas, protectors during degenerate times,
May all negativity and degeneration be ended,
And, bliss and goodness increasing like the waxing moon,
May it be auspicious to enjoy the glory of perfection.

Arising well from the broad lotus-like tongue of the lord of the able ones,
Especially exalted even in the later days of the Shakya’s teachings
Such that, if performed, one gains the essence of immortality’s ambrosia:
ZAB DANG GYA CHHE DO DEI GYÄL PO LA
Through the auspiciousness of all collected good qualities
LEG TSHOG JI NYE CHHI PÄI TRA SHI DE
Of that king of the vast and profound sutra pitaka,
KHYE KI MI THÜN GÜ PA KÜN ZÄ CHING
May all negativity and degeneration be ended,
DE LEG YAR NGÖI DA TAR PHEL GYUR NÄ
And, bliss and goodness increasing like the waxing moon,
PHÜN TSHOG PÄL LA RÖL PÄI TRA SHI SHOG
May it be auspicious to enjoy the glory of perfection.

CHHOG CHÜI ZHING NA MÄN PÄI GYÄL PO YI
Through the auspiciousness of all collected good qualities
TSHÄN TŠAM DZIN DANG TÖN PA DE SHEG KYI
Of those children of the lineage performing the sutra ritual
MÖN LAM KHYÄ PAR GYÄ PÄI DO CHHOG LA
By simply reciting the names of the kings of doctors
THUG DAM DZÄ PÄI RIG KI BU NAM LA
Of all realms’ ten directions
LEG TSHOG JI NYE CHHI PÄI TRA SHI DE
And through the especially extensive prayers of the teacher
Buddha and the sugatas:
KHYE KI MI THÜN GÜ PA KÜN ZÄ CHING
May all negativity and degeneration be ended,
DE LEG YAR NGÖI DA TAR PHEL GYUR NÄ
And, bliss and goodness increasing like the waxing moon,
PHÜN TSHOG PÄL LA RÖL PÄI TRA SHI SHOG
May it be auspicious to enjoy the glory of perfection.

DE SHEG THUG JE ZUNG MÖ TING DZIN DANG
Accomplished through the compassion mantra of the sugatas,
DEN TSHIG GI DRUB RIN CHHEN LÄ DRUB PA
Through faith, samadhi, and words of truth, construction of jewels,
KHAM SUM LÄ DÄ KÖN CHHOG SUM GYI NÄ
Abode of the Three Jewels beyond the three realms,
Through the auspiciousness of all collected good qualities
Of that supreme buddha-field equal to Sukhavati:
May all negativity and degeneration be ended,
And, bliss and goodness increasing like the waxing moon,
May it be auspicious to enjoy the glory of perfection.

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

May the supreme jewel bodhicitta
That has not arisen, arise and grow;
And may that which has arisen not diminish
But increase more and more.

Just as the brave Manjushri and Samantabhadra, too,
Realized things as they are,
De dag kun gyi je su dag lob chhir
I too dedicate all these merits in the best way,
Ge wa di dag tham chä rab tu ngo
That I may follow their perfect example.

Dü sum sheg päi gyäl wa tham chä kyi
I dedicate all these roots of virtue
Ngo wa gang la chhog tu ngag pa de
With the dedication praised as the best
Dag gi ge wäi tsa wa di kün kyang
By the victorious ones thus gone of the three times,
Zang po chö chhir rab tu ngo war gyi
So I might perform good works.

Due to the merits accumulated over the three times by myself and all the buddhas and bodhisattvas, which are empty from their own side, may the I, who is empty from its own side, achieve the state of enlightenment, which is empty from its own side, and lead all sentient beings, who are empty from their own side, to that state as quickly as possible by myself alone.

Because of all the merits of the three times created by me and all the buddhas, bodhisattvas, and other sentient beings, may there be no wars, famines, disease, quarreling, fighting, or unhappy minds; may there be great prosperity, and may everything needed be easily obtained. May all the human beings in the world be guided by spiritual leaders teaching only Dharma, and may everyone enjoy the happiness of Dharma.
Endnotes:

1. Additions to the original text from the instructions of Lama Zopa Rinpoche.
2. Lama Zopa Rinpoche advises to meditate on extensive offering in this and similar places in the puja. One can do the extensive offering practice found on p.45, or once one is familiar with the practice, one may just meditate on extensive offering oneself.
3. Lama Zopa Rinpoche also advises that it is extremely beneficial to rejoice. During the puja, rotate your rejoicing meditation in the following way: During the first seven-limb verse, rejoice in your own merit – all the merit you have accumulated in the past (resulting in this precious human rebirth), present (following your teacher’s advice, serving others, etc.), and that you will accumulate in the future, all the way until enlightenment. Think, “How wonderful, how precious.” In the next seven-limb verse, rejoice in the merit of others – all the wonderful things they have done, their qualities, etc., thinking, “How wonderful, how precious.” In the next seven-limb verse, rejoice in the deeds of the buddhas and bodhisattvas, including your own teachers and the lineage lamas. Remember the hardships they endured to practice and preserve the Dharma, and how many countless beings they have benefitted, thinking, “How wonderful, how precious.” In the next seven-limb verse, return to rejoicing in one’s own merit and qualities, then that of others, and so on.
4. These verses are an addition to the original text from Kopan Monastery, Nepal.
5. Extracted from a *Compilation of the Rituals of Offerings to the Seven Tathagatas called “Yeshe ön gyäl,”* by Losang Chökyi Gyältsän.

Colophon:

Composed by the Omniscient Panchen Lama Losang Chökyi Gyältsen. The original extensive *Medicine Buddha Sutra* came from Shakyamuni Buddha himself.

English translation by David Molk in March 1993, 2537 years since Buddha Shakyamuni’s parinirvana, in accordance with an explanation by Venerable Geshe Tsülga of Sera Monastery, now resident at Kurukulla Center of Boston, Massachusetts.


The dedication prayers here have been extracted from *Essential Buddhist Prayers, Volume One*, Dedication Prayers, FPMT Education Department, revised edition 2006.
Notes Regarding This Practice

Altar and Gompa Set-up
When performing this puja extensively, it is best to set out 108 sets of offering bowls. If this is not possible, then 8 sets will suffice. The offerings for this puja are set out in a unique fashion: Starting toward the back of the altar and working forward, one places a row of 8 argham, followed by a row of 8 padhyam, then 8 pushpe, and so on, rather than consecutive rows of all 8 offerings.

One should also prepare and offer 8 tormas made from the 3 whites and the 3 sweets (milk, butter, yoghurt, sugar, molasses, and honey) in the shape of tear drops. Other offerings of food, flowers, etc. are optional.

It is recommended by Lama Zopa Rinpoche to also have on the altar, if possible, a representation of the Medicine Buddha mandala (obtainable from FPMT Education Department) in a mandala house and above that, a copy of the Medicine Buddha Sutra wrapped in five-colored cloth.

NOTE: When seating monks and nuns in the front, it is customary to seat monks on the left side of the throne (when facing the throne) and nuns on the right.

During “big pujas” (these are defined as self-initiations or long pujas and pujas with extensive offerings, etc.) one can offer a stick of incense for the lama or geshe to hold during the verses of invocation.

Ritual Implements
One should have both dorje and bell, but no damaru or inner offering.

NOTE: Throughout the preceding text, small symbols such as bells or hands in various mudras, such as prostration mudra or showing the dorje appear in the margins to help the practitioner know when to play ritual instruments, for example, or when to do certain mudras. It is hoped that these small indications will be helpful to those not yet familiar with these aspects of tantric practice.

Practice Tips
Because this is a practice belonging to Action Tantra, it is best not to eat black foods the day one performs the puja. After the puja, one can eat whatever one wishes, but before doing the puja, avoid black foods.

According to the instructions of Lama Zopa Rinpoche, before commencing the actual practice, begin with preliminary prayers (found in the “Preliminary Prayers” section of Essential Buddhist Prayers, Vol. 1), including prostrations with Confession of Downfalls to the Thirty-Five Buddhas and the General Confession prayer.
The Abbreviated Four-Mandala Ritual to

Chittamaní Tara

by Kyabje Gaden Trijang Rinpoche
From the enlightened activities of all the victorious ones the TAM syllable melts into a turquoise flow.

By the swirls of a musical show appears your youthful great body.

With respect, I pay homage to she who liberates from the fears of existence and peace.

With your compassion, please take care of me.
The Abbreviated Four-Mandala Ritual to

Chittamani Tara

Taking Refuge

Dag dang dro wa nam khäi tha dang nyam päi sem chän tham
chä dü di nä žung tëj si jang chhub nyin po la chhi kyi bar du
I and all sentient beings as vast as space, from now until we
reach the essence of supreme enlightenment,
Päl dän la ma dam pa nam la kyab su chhi wo
Go for refuge to the glorious pure lamas;
Dzog päi sang gyä chom dän dä nam la kyab su chhi wo
Go for refuge to the perfectly enlightened victorious ones;
Däm päi chhö nam la kyab su chhi wo
Go for refuge to the pure Dharma;
Phag päi ge dün nam la kyab su chhi wo (3x or 7x)
Go for refuge to the superior Sangha. (3x or 7x)

Taking Refuge and Generating Bodhichitta

Sang gyä chhö dang tshog kyi chhög nam la
I go for refuge until I am enlightened.
Jang chhub bar du dag ni kyab su chhi
To the Buddha, the Dharma, and the Supreme Assembly.
Dag gi jin sog gyi pe di dag gi
By my practice of giving and other perfections,
Dro la phän chhir sang gyä drub par shog (3x)
May I become a buddha to benefit all sentient beings. (3x)
Special Bodhichitta

KHYÄ PAR MA SEM CHÄN THAM CHÄ KYI DÖN DU NYUR WA NYUR WAR
YANG DAG PAR DZÖG PÄI SANG GYÄ KYI GO PHANG RIN PO CHHE CHI
NÄ KYANG THOB PAR JA / DEI CHHIR DU JË TSÜN MA PHAG MA DRÖL
MÄI NÄL JOR NYAM SU LANG WAR GYI WO

In particular, in order to benefit all my mother sentient beings
quickly and more quickly, I must achieve the precious state of
perfect and complete buddhahood; therefore, I am going to
undertake the yoga of venerable Arya Tara.

The Four Immeasurables

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN PAR GYUR CHIG
May all sentient beings have happiness and the causes of
happiness.
SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYU GYU DANG DRÄL WAR GYUR CHIG
May all sentient beings be free from suffering and the causes
of suffering.
SEM CHÄN THAM CHÄ DUG NGÄL ME PÄI DE WA DANG MI DRÄL WAR GYUR CHIG
May all sentient beings be inseparable from the happiness that
is free from suffering.
SEM CHÄN THAM CHÄ NYE RING CHHAG DANG NYI DANG DRÄL WÄI TANG NYOM LA NÄ PAR GYUR CHIG
May all sentient beings abide in equanimity, free from desire
for friends and hatred for enemies.

Make sure your mind is infused with the four immeasurable
thoughts.
**Self-Generation**

**RANG NYI KĀ CHIG GI JE TSŪN MA PHAG MA DRŌL MĀI KUR ZHENG PAR GYUR**

In one instant I arise as venerable Arya Tara.

**Blessing the Inner Offering**

Cleanse with:

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OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT
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Purify into voidness with:

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OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM
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**TONG PA NYI DU GYUR**

**TONG PĀI NGANG LĀ YAM LĀ LUNG/ RAM LĀ ME/ AH LĀ YE SHE KYI KA PA LA YANG SHING GYA CHHE WĀI NANG DU SHA NGA DŪ TSI NGA ZHU WA LĀ JUNG WĀI YE SHE KYI DŪ TSI GYA TSHO CHHEN POR GYUR**

Everything is emptiness only. While it is empty, from YAM appears wind; from RAM, fire; from AH, a transcendental wisdom skullcup, vast and big. In it, from the melting of the five meats and five nectars, comes a huge ocean of transcendental wisdom nectar.

Consecrate the inner offering by reciting three times:

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OM AH HUM (3x)
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Blessing the Outer Offerings

Cleanse with: (sprinkle the offerings with inner offering using the left ring finger)

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

Purify into voidness with:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

TÔNG PA NYI DU GYUR
TÔNG PÄI NGANG LÄ KAM LÄ THÔ PÄI NÖ NAM KYI NANG DU HUM LÄ CHHÖ DZÄ NAM RANG ZHIN TÔNG NYI NAM PA CHHÖ DZÄ SO SÖI NAM PA CHÄN JÈ LÄ WANG PO DRUG GI CHÖ YÜL DU ZAG PA ME PÄI DE WA KHYÄ PAR CHÄN TER WAR GYUR

Everything is emptiness only. While it is empty, from KAM, skullcup vessels appear. Inside these, from HUM appear the offering substances, whose nature is emptiness and who appear in their individual aspects. As the objects of enjoyment of the six senses, they give rise to special uncontaminated bliss.

OM ARGHAM AH HUM (greeting water)
OM PADYAM AH HUM (foot washing water)
OM VAJRA PUSHPE AH HUM (flowers)
OM VAJRA DHUPE AH HUM (incense)
OM VAJRA ALOKE AH HUM (light)
OM VAJRA GANDHE AH HUM (perfume)
OM VAJRA NAVIDYA AH HUM (food offering)
OM VAJRA SHAPTA AH HUM (music)
Visualization of the Field of Merit

In the space before me, on a lion throne, lotus, and moon disk, sits Khadiravani Tara, who is inseparable from my root lama. Above her are Venerable (Atisha) and the other lineage lamas, and she is surrounded by the twenty-one Taras and so forth, the yidams, buddhas, bodhisattvas, hearers, self-realizers, and oath-bound protectors.

Homage

Recite each stanza three times, prostrating each time, twelve prostrations in all.

Your exalted body is the embodiment of all buddhas;
You are in the nature of vajra holder,
The very root of the Three Rare and Sublime Ones:
I prostrate to all gurus. (3x)

The savior having great compassion,
The founder having all understanding,
The field of merit with qualities like a vast ocean –
To you, the one gone to thusness, I prostrate. (3x)
DAG PÄ DÖ CHHAG DRÄL WAR GYUR
The purity that frees one from attachment,
GE WÄ NGÄN SONG LÄ DRÖL CHING
The virtue that frees one from the lower realms,
CHIG TU DÖN DAM CHHOG GYUR PA
The one path, the sublime pure reality –
ZHI GYUR CHHÖ LA CHHAG TSHÄL LO (3x)
To the Dharma that pacifies, I prostrate. (3x)

DRÖL NÄ DRÖL WÄI LAM YANG TÖN
Those who are liberated and who also show the path to liberation,
LAB PA DAG LA RAB TU NÄ
The holy field qualified with realizations,
ZHING GI DAM PA YÖN TÄN DÄN
Who are devoted to the moral precepts –
TSHOG CHOG GE DÜN LA CHHAG TSHÄL (3x)
To you, the sublime community intending virtue, I prostrate. (3x)

Offering to the Field of Merit

Offer flowers to the holy object. When you sit down, present the following offerings in an extensive way using the following verse, reciting the verse once for each offering – changing the name of the offering being presented as appropriate. If there is no time, you can present the offerings in an abbreviated way by omitting recitation of the verse.

GYÄLWA GYA TSHÖI CHHÖ DZÄ LÄ DRUB PÄI
A host of oceans of drinking water (bathing water, flowers, incense, light, perfume, food, music) from an ocean of realms
ZHING KAM GYA TSHÖI CHHÖ YÖN (ZHAB SIL, ME TOG, DUG PÖ, NANG SÄL, DRI CHAB, ZHÄL ZÄ, RÖL MO) GYA TSHÖI TSOG
Composed of an ocean of offering substances of the Conquerors
I offer with an ocean of faith to the Conquerors and their retinues
Who have oceans of qualities. Please accept it.

Present the inner offering by adding the three syllables: (offer with ring finger of left hand)

The Seven Limbs

I prostrate to all the victorious ones and their children.
I present clouds of every type of offering, actual and imagined;
I declare all my negative actions accumulated since beginningless time
And rejoice in the merit of all holy and ordinary beings.
Please, remain until the end of cyclic existence
And turn the wheel of Dharma for living beings.
I dedicate my own merits and those of all others to the great enlightenment.
Long Mandala Offering in Twenty-Three Heaps

To do the mandala offering in thirty-seven heaps, see. p. 321.

ZHING KHAM ÜL WAR GYI WO / OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI

Let us offer a buddha-field OM vajra ground AH HUM, mighty golden ground. OM vajra fence AH HUM.

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SÜ / RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA

Outside it is encircled by a wall of iron mountains. At the center is Meru, king of mountains; the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Chamara and Apara-chamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttara-mantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava.

SHAR DU LANG PO RIN PO CHHE / LHOR KYIN DAG RIN PO CHHE / NUB TU TA RIN PO CHHE / JANG DU TSÜN MO RIN PO CHHE / SHAR LHOR MAG PÖN RIN PO CHHE / LHO NUB TU KHOR LO RIN PO CHHE / NUB JANG DU NOR BU RIN PO CHHE / JANG SHAR DU TER CHEN PÖI BUM PA / NANG GI SHAR DU NYI MA / NUB TU DA WA

In the east, the precious elephant; in the south, the precious housekeeper, in the west, the precious horse; in the north, the precious queen. In the southeast, the precious general; in the southwest, the precious wheel; in the northwest, the precious jewel; in the northeast, the great treasure vase. In the east, the sun; in the west, the moon.
**Dag zhän lü ngag yi sum long chö du sum ge tshog chä**
My own and others’ body, speech, and mind, wealth and virtues, of the three times,

**Rin chhen mandala zang po kün zang chhö päi tshog chä pa**
This pure, precious mandala and a mass of Samantabhadra offerings,

**Lo yi lang nä la ma yi dam kön chhog sum la bül**
I mentally take and offer to my Guru-Yidam and the Three Precious Ones,

**Thug jei wang gi zhe nä dag la jin gyi lab tu söl**
Please accept them through compassion and bestow your inspiration

---

**Short Mandala Offering**

**Sa zhi pö kyi jug shing me tog tram**
This ground, anointed with perfume, strewn with flowers,

**Ri rab ling zhi nyi dä gyän pa di**
Adorned with Mount Meru, four continents, the sun and the moon:

**Sang gyä zhing du mig te ül wa yi**
I imagine this as a buddha-field and offer it.

**Dro kün nam dag zhing la chö par shog**
May all living beings enjoy this pure land!

---

**Heartfelt Request (Optional)**

Lama Zopa Rinpoche has indicated that the Heartfelt Request should be done according to the purpose of the puja, and that the chant leader may decide which prayers to do. Rinpoche has also suggested the order of the requests included in this version of the puja.

Recite this special heartfelt requesting prayer to Tara while imagining that you are clinging on to Tara’s toes.
GANG RÄ WA KOR WÄI ZHING KHAM DIR
In the land encircled by snow mountains
PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ
You are the source of all happiness and good;
CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI
All-powerful Chenrezig, Tenzin Gyatso,
ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG
Please remain until samsara ends.
IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I go for refuge until I am enlightened.
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
To the Buddha, the Dharma, and the Supreme Assembly.
DAG GI JIN SÖG GYI PA DI DAG GI
By my practice of giving and other perfections,
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)
I become a buddha to benefit all sentient beings. (3x)

Prayer for the Donor (Optional)

If you wish to request on behalf of someone who is sick or in need, at the moment of requesting, recite:

KYAB SUM THAM CHÄ DÜ PÄI DAG NYI JE TSÜN PHAG MA DRÖL MÄI LHA TSHOG KHOR DANG CHÄ PÄ J IN DAG [INSERT THE NAME HERE] DI DÜ MA YIN PAR CHHI PÄI JIG PA LÄ DRÖL / CHHI ME PA TSHEI RIG DZIN THOB PAR J IN GYI LAB TU SÖL

Perfect exalted Mother Liberator, assemblies of deities with the entourage of the perfect exalted Mother Liberator, whose essence encompasses all three objects of refuge, please grant blessings for this benefactor (insert the name) to immediately
be liberated from spirit harm, obstacles and the danger of un及时y death and to generate instantly the unification of emptiness and compassion and achieve the immortal life realization.

Think that Tara happily accepts.

**Prayer for the Desired Goal**

**Leg Tshog Kun Gyung Na Ge Wai She**
Please bless me to devote myself in thought and action

**Sam Dang Jor Wä Tshül Zhin Gü Ten Zhing**
To the virtuous teacher, the very source of all goodness.

**Gyäl Wa Gye Päi Lam Gyü Jang Na**
By training in the path that pleases all the conquerors

**La Me Jang Chhup Thob Par Dzä Du Söl (3x)**
May I reach unsurpassed enlightenment. (3x)
First Round

Homage

LHA DANG LHA MIN CHÖ PÄN GYI
Devas and titans bow down
ZHAB NYI PÄ MO LA TÜ DE
With their crowns at your lotus feet.
PHONG PA KÜN LÄ DRÖL DZÄ PÄI
I prostrate to the liberating mother,
DRÖL MA YUM LA CHHAG TSHÄL LO (7x with prostrations)
Who liberates from all misfortunes. (7x with prostrations)

Offering to Tara

Offer flowers to the holy object. When you sit down, present the following offerings in an extensive way using the following verse, reciting the verse once for each offering – changing the name of the offering being presented as appropriate. If there is no time, you can present the offerings in an abbreviated way by omitting recitation of the verse.

PAG ME SÖ NAM THOB LÄ JUNG WA YI
Arising from the power of unfathomable merit
PAG ME YON TÄN CHÖ YÖN (ZHAB SIL, ME TOG, DUG PÖ, NANG SÄL, DRI CHAB, ZHÄL ZÄ, RÖL MO) GYA TSHÖ DI
Oceans of drinking water (bathing water, flowers, incense, light, perfume, food, music) which have unfathomable qualities
PAG ME GYÄL YUM DRÖL MÄI TSÖG LA BUL
I offer to the unfathomable multitude of Victorious Mother Liberators
Tara Puja

PAG ME TSÄ TÄN YESHE NGÖ DRUB TSÖL³
Please grant the attainment of unfathomable life and
transcendental wisdom.³

OM ARYA TARE SAPARIVARA ARGHAM (PADYAM, PUSHPE,
DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA) PRATICCHA
HUM SVAHA

And, adding the three syllables, the inner offering (offer with ring
finger of left hand):

OM ARYA TARE SAPARIVARA OM AH HUM

**The Seven Limbs**

JE TSÜN DRÖL MÄI ZHAB LA GÜ CHHAG TSHÄL
To Arya Tara’s holy feet I prostrate.

NGÖ SHAM YI TRÜL CHHÖ PA MA LÜ BÜL
I present clouds of every type of offering, actual and imagined;

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
I declare all my negative actions accumulated since beginning-
less time

KYE PHAG GE WA NAM LA JE YI RANG
And rejoice in the merit of all holy and ordinary beings.

KHOR WA MA TONG BAR DU LEG ZHUG NÄ
Please, remain until the end of cyclic existence

DRO LA CHHÖ KYI KHOR LO KOR WA DANG
And turn the wheel of Dharma for living beings.

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO
I dedicate my own merits and those of all others to the great
enlightenment.
Long Mandala Offering in Twenty-Three Heaps

To do the mandala offering in thirty-seven heaps, see. p. 321.

ZHING KHAM ÜL WAR GYI WO / OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI

Let us offer a buddha-field OM vajra ground AH HUM, mighty golden ground. OM vajra fence AH HUM.

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WÄI Ü SU / RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA

Outside it is encircled by a wall of iron mountains. At the center is Meru, king of mountains; the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Chamara and Apara-chamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttara-mantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava.

SHAR DU LANG PO RIN PO CHHE / LHOR KYIN DAG RIN PO CHHE / NUB TU TA RIN PO CHHE / JANG DU TSÜN MO RIN PO CHHE / SHAR LHOR MAG PÖN RIN PO CHHE / LHO NUB TU KHOR LO RIN PO CHHE / NUB JANG DU NOR BU RIN PO CHHE / JANG SHAR DU TER CHEN PÖI BUM PA / NANG GI SHAR DU NYI MA / NUB TU DA WA

In the east, the precious elephant; in the south, the precious housekeeper, in the west, the precious horse; in the north, the precious queen. In the southeast, the precious general; in the southwest, the precious wheel; in the northwest, the precious jewel; in the northeast, the great treasure vase. In the east, the sun; in the west, the moon.
DAG ZHÄN LÜ NGAG YI SUM LONG CHÖ DU SUM GE TSHOG CHĀ
My own and others’ body, speech, and mind, wealth and
virtues, of the three times,
RIN CHHEN MANDALA ZANG PO KÜN ZANG CHHÖ PĀI TSHOG CHĀ PA
This pure, precious mandala and a mass of Samantabhadra
offerings,
LO YI LANG NĀ LA MA YI DAM KÖN CHHOG SUM LA BÜL
I mentally take and offer to my Guru-Yidam and the Three
Precious Ones,
THUG JEI WANG GI ZHE NĀ DAG LA JIN GYI LAB TU SÖL
Please accept them through compassion and bestow your
inspiration

**Short Mandala Offering**

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
This ground, anointed with perfume, strewn with flowers,
RI RAB LING ZHI NYI DĀ GYĀN PA DI
Adorned with Mount Meru, four continents, the sun and
the moon:
SANG GYĀ ZHING DU MIG TE ÜL WA YI
I imagine this as a buddha-field and offer it.
DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG
May all living beings enjoy this pure land!

**Heartfelt Request** (Optional)

Lama Zopa Rinpoche has indicated that the Heartfelt Request
should be done according to the purpose of the puja, and that the
chant leader may decide which prayers to do. Rinpoche has also
suggested the order of the requests included in this version of
the puja.

Recite this special heartfelt requesting prayer to Tara while imag-
ing that you are clinging on to Tara’s toes.
Savior of the Snow Land Teachings and transmigratory beings,
Who extensively clarifies the path that unifies emptiness and compassion,
To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech—
May all your holy wishes be fulfilled!

Taking Refuge and Generating Bodhichitta
I go for refuge until I am enlightened.
To the Buddha, the Dharma, and the Supreme Assembly.
By my practice of giving and other perfections,
May I become a buddha to benefit all sentient beings. (3x)

Prayer
Let me and all those who need protection
Come under the supreme giving gesture of your right hand,
As well as the refuge-granting gesture
That liberates from all fears.
Then recite two times the Praises to Twenty-One Taras. For a literal English translation of the praises, see p. 193.

**OM J E TSÜN MA PHAG MA DRÖL MA LA CHHAG TSHÄL LO**

**OM I prostrate to the noble transcendent liberator.**

**CHHAG TSHÄL DRÖL MA NYUR MA PA MO**

**Homage! Tara, swift, heroic!**

**CHÄN NI KÄ CHIG LOG DANG DRA MA**

**Eyes like lightning instantaneous!**

**JIG TEN SUM GÖN CHHU KYE ZHÄL GYI**

**Sprung from op’ning stamens of the**

**GE SAR J E WA LÄ NI JUNG MA**

**Lord of three world’s tear-born lotus!**

**CHHAG TSHÄL TÖN KÄI DA WA KÜN TU**

**Homage! She whose face combines a**

**GANG WA GYA NI TSEG PÄI ZHÄL MA**

**Hundred autumn moons at fullest!**

**KAR MA TONG THRAG TSHOG PA NAM KYI**

**Blazing with light rays resplendent**

**RAB TU CHHE WÄI Ö RAB BAR MA**

**As a thousand star collection!**

**CHHAG TSHÄL SER NGO CHHU NÄ KYE KYI**

**Homage! Golden-blue one, lotus**

**PÄ MÄ CHHAG NI NAM PAR GYÄN MA**

**Water born, in hand adorned!**

**JIN PA TSÖN DRÜ KA THUB ZHI WA**

**Giving, effort, calm, austerities,**

**ZÖ PA SAM TÄN CHÖ YÜL NYI MA**

**Patience, meditation her sphere!**
Homage! Crown of tathagatas,
Actions triumph without limit
Relied on by conquerors’ children,
Having reached ev’ry perfection!

Homage! Filling with TUTTARE,
HUM, desire, direction, and space!
Trampling with her feet the seven worlds,
Able to draw forth all beings!

Homage! Worshipped by the all-lords,
Shakra, Agni, Brahma, Marut!
Honored by the hosts of spirits,
Corpse-raisers, gandharvas, yakshas!

Homage! With her TRAD and PHAT sounds
Destroying foes’ magic diagrams!
Her feet pressing, left out, right in,
Blazing in a raging fire-blaze!
CHHAG TSHÄL TURE JIG PA CHHEN PO  
Homage! TURE, very dreadful!

DÜ KI PA WO NAM PAR JOM MA  
Destroyer of Mara’s champion(s)!

CHHU KYE ZHÄL NI THRO NYER DÄN DZÄ  
She with frowning lotus visage

DRA WO THAM CHÄ MA LÜ SÖ MA  
Who is slayer of all enemies!

CHHAG TSHÄL KÖN CHHOG SUM TSHÖN CHHAG GYÄI  
Homage! At the heart her fingers,

SOR MÖ THUG KAR NAM PAR GYÄN MA  
Adorn her with Three Jewel mudra!

MA LÜ CHHOG KYI KHOR LÖ GYÄN PÄI  
Light-ray masses all excited!

RANG GI Ö KYI TSHOG NAM THRUG MA  
All directions’ wheels adorn her!

CHHAG TSHÄL RAB TU GA WA JI PÄI  
Homage! She so joyous, radiant,

UGYÄN Ö KYI THRENG WA PEL MA  
Crown emitting garlands of light!

ZHE PA RAB ZHÄ TUTTARA YI  
Mirthful, laughing with TUTTARE,

DÜ DANG JIG TEN WANG DU DZÄ MA  
Subjugating maras, devas!

CHHAG TSHÄL SA ZHI KYONG WÄI TSHOG NAM  
Homage! She able to summon

THAM CHÄ GUG PAR NÜ MA NYI MA  
All earth-guardians’ assembly!

THRO NYER YO WÄI YI GE HUM GI  
Shaking, frowning, with her HUM sign

PHONG PA THAM CHÄ NAM PAR DRÖL MA  
Saving from every misfortune!
CHHAG TSHÄL DA WÄI DUM BÜ U GYÄN
   Homage! Crown adorned with crescent
GYÄN PA THAM CHÄ SHIN TU BAR MA
   Moon, all ornaments most shining!
RÄL PÄI KHUR NA Ö PAG ME LÄ
   Amitabha in her hair-knot
TAG PAR SHIN TU Ö RAB DZÄ MA
   Sending out much light eternal!

CHHAG TSHÄL KÄL PÄI THA MÄI ME TAR
   Homage! She 'mid wreath ablaze like
BAR WÄI THRENG WÄI Ü NA NÄ MA
   Eon-ending fire abiding!
YÄ KYANG YÖN KUM KÜN NÄ KOR GÄI
   Right stretched, left bent, joy surrounds you
DRA YI PUNG NI NAM PAR JOM MA
   Troops of enemies destroying!

CHHAG TSHÄL SA ZHII NGÖ LA CHHAG GI
   Homage! She who strikes the ground with
THIL GYI NÜN CHING ZHAB KYI DUNG MA
   Her palm, and with her foot beats it!
THRO NYER CHÄN DZÄ YI GE HUM GI
   Scowling, with the letter HUM the
RIM PA DÜN PO NAM NI GEM MA
   Seven levels she does conquer!

CHHAG TSHÄL DE MA GE MA ZHI MA
   Homage! Happy, virtuous, peaceful!
NYA NGÄN DÄ ZHI CHÖ YÜL NYI MA
   She whose field is peace, nirvana!
SVAHA OM DANG YANG DAG DÄN PÄ
   She endowed with OM and SVAHA,
DIG PA CHHEN PO JOM PA NYI MA
   Destroyer of the great evil!
CHHAG TSHÄL KÜN NÄ KOR RAB GA WÄI
Homage! She with joy surrounded
DRA YI LÜ NI NAM PAR GEM MA
Tearing foes’ bodies asunder,
YI GE CHU PÄI NGAG NI KÖ PÄI
Frees with HUM and knowledge mantra,
RIG PA HUM LÄ DRÖL MA NYI MA
Arrangement of the ten letters!

CHHAG TSHÄL TURE ZHAB NI DEB PÄ
Homage! TURE! With seed letter
HUM GI NAM PÄI SA BÖN NYI MA
Of the shape of syllable HUM!
RÎ RAB MANDHARA DANG BIG JE
By foot stamping shakes the three worlds,
JIG TEN SUM NAM YO WA NYI MA
Meru, Mandara, and Vindhya!

CHHAG TSHÄL LHA YI TSHO YI NAM PÄI
Homage! Holding in her hand the
RÎ DAG TAG CHÄN CHHAG NA NAM MA
Hare-marked moon of deva-lake form!
TARA NYI JÖ PHAT KYI YI GE
With twice spoken TARA and PHAT,
DUG NAM MA LÜ PA NI SEL MA
 Totally dispelling poison!

CHHAG TSHÄL LHA YI TSHOG NAM GYÄL PO
Homage! She whom gods and their kings,
LHA DANG MI AM CHI YI TEN MA
And the kinnaras do honor!
KÜN NÄ GO CHHA GA WÄI JI GYI
Armored in all joyful splendor,
TSÖ DANG MI LAM NGÄN PA SEL MA
She dispels bad dreams and conflicts!
Homage! She whose two eyes bright with
Radiance of sun and full moon!
With twice HARA and TUTTARE
She dispels severe contagion!

Homage! Full of liberating
Pow'r by the set of three natures!
Destroys hosts of spirits, yakshas,
And raised corpses! Supreme! TURE!

These praises with the root mantras
And prostrations thus are twenty-one!

Then return to p. 157 and recite the praise a second time.

With your head at Tara’s feet, make the following request:

Request

Venerable Arya, great treasure of compassion,
Grant your blessings tän dei drong khyer du

Grant your blessings to increase all favorable conditions
DE LAG DRÖ PÄI BAR CHHA KÜN ZHI ZHING
  And to clear away every obstacle
THÜN KYEN MA LÜ PHEL WAR JIN GYI LOB (3x)
  That all migratory beings may swiftly enter the city of eternal joy. (3x)

**Prayer for the Donor** (Optional)

If you wish to request on behalf of someone who is sick or in need, at the moment of requesting, recite:

KYAB SUM THAM CHÄ DÜ PÄI DAG NYI JE TSÜN PHAG MA DRÖL MÄI LHA TSHÖG KHÖR DANG CHÄ PÄ JIN DAG [INSERT THE NAME HERE] DI DÜ MA YIN PAR CHHI PÄI JIG PA LÄ DRÖL / CHHI ME PA TSHEI RIG DZIN THÖB PAR JIN GYI LAB TU SÖL

Perfect exalted Mother Liberator, assemblies of deities with the entourage of the perfect exalted Mother Liberator, whose essence encompasses all three objects of refuge, please grant blessings for this benefactor (insert the name) to immediately be liberated from spirit harm, obstacles and the danger of untimely death and to generate instantly the unification of emptiness and compassion and achieve the immortal life realization.

Think that Tara happily accepts.
Second Round

Homage

Lha dang lha min chö pān gyi
Devas and titans bow down

Zhab nyi pā mo la tū de
With their crowns at your lotus feet.

Phong pa kūn lā dröl dzā pāi
I prostrate to the liberating mother,

Dröl ma yum la chhag tshāl lo (7x with prostrations)
Who liberates from all misfortunes. (7x with prostrations)

Offering to Tara

Offer flowers to the holy object. When you sit down, present the following offerings in an extensive way using the following verse, reciting the verse once for each offering – changing the name of the offering being presented as appropriate. If there is no time, you can present the offerings in an abbreviated way by omitting recitation of the verse.

Sö nam zhing du shub bi sang gye la
To the Buddhas abiding in the field of merit

Nang la rang zhin me pāi chö yōn (Zhab sil, me tog, dug pō, nang sāl, dri chab, zhāl zā, röl mo) di
This offering of drinking water (bathing water, flowers, incense, light, perfume, food, music), which appears but doesn’t have nature,
NANG TONG YER ME SEM KYI BÜL LAG NA
Is offered with a mind understanding the offering to be the inseparability of appearance and emptiness

NANG TONG DE CHHEN TUG KYI ZHE SU SÖL⁴
Please accept it with the holy mind that experiences the offering as appearance and emptiness in the nature of great bliss.⁴

OM ARYA TARE SAPARIVARA ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAVIDYA, SHAPTA) PRATIC CHA HUM SVAHA

And, adding the three syllables, the inner offering (offer with ring finger of left hand):

OM ARYA TARE SAPARIVARA OM AH HUM

The Seven Limbs

JE TSÜN DRÖL MÄI ZHAB LA GÜ CHHAG TSHÄL
To Arya Tara’s holy feet I prostrate.

NGÖ SHAM YI TRUL CHHÖ PA MA LÜ BÜL
I present clouds of every type of offering, actual and imagined;

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
I declare all my negative actions accumulated since beginning-less time

KYE PHAG GE WA NAM LA JE YI RANG
And rejoice in the merit of all holy and ordinary beings.

KHOR WA MA TONG BAR DU LEG ZHUG NÄ
Please, remain until the end of cyclic existence

DRO LA CHHÖ KYI KHOR LO KOR WA DANG
And turn the wheel of Dharma for living beings.

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO
I dedicate my own merits and those of all others to the great enlightenment.
Long Mandala Offering in Twenty-Three Heaps

To do the mandala offering in thirty-seven heaps, see. p. 321.

ZHING KHAM ÜL WAR GYI WO / OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI

Let us offer a buddha-field OM vajra ground AH HUM, mighty golden ground. OM vajra fence AH HUM.

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WĀI Ü SU / RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA

Outside it is encircled by a wall of iron mountains. At the center is Meru, king of mountains; the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Chamara and Apara-chamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttara-mantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava.

SHAR DU LANG PO RIN PO CHHE / LHOR KYIN DAG RIN PO CHHE / NUB TU TA RIN PO CHHE / JANG DU TSÜN MO RIN PO CHHE / SHAR LHOR MAG PÖN RIN PO CHHE / LHO NUB TU KHOR LO RIN PO CHHE / NUB JANG DU NOR BU RIN PO CHHE / JANG SHAR DU TER CHEN PÖI BUM PA NANG GI SHAR DU NYI MA / NUB TU DA WA

In the east, the precious elephant; in the south, the precious housekeeper, in the west, the precious horse; in the north, the precious queen. In the southeast, the precious general; in the southwest, the precious wheel; in the northwest, the precious jewel; in the northeast, the great treasure vase. In the east, the sun; in the west, the moon.
**Tara Puja**

Dag zhän lü ngag yi sum long chö du sum ge tshog chä
My own and others’ body, speech, and mind, wealth and virtues, of the three times,

Rin chhen mandala zang po kün zang chhö p'ai tshog chä pa
This pure, precious mandala and a mass of Samantabhadra offerings,

Lo yi lang nä la ma yi dam kön chhog sum la bül
I mentally take and offer to my Guru-Yidam and the Three Precious Ones,

Thug jei wang gi zhe nä dag la jin gyi lab tu söl
Please accept them through compassion and bestow your inspiration

**Short Mandala Offering**

Sa zhi pö kyi jug shing me tog tram
This ground, anointed with perfume, strewn with flowers,

Ri rab ling zhi nyi dä gyänpa di
Adorned with Mount Meru, four continents, the sun and the moon:

Sang gyä zhing du mig té ül wa yi
I imagine this as a buddha-field and offer it.

Dro kün nam dag zhing la chö par shog
May all living beings enjoy this pure land!

**Heartfelt Request** (Optional)

Lama Zopa Rinpoche has indicated that the Heartfelt Request should be done according to the purpose of the puja, and that the chant leader may decide which prayers to do. Rinpoche has also suggested the order of the requests included in this version of the puja.

Recite this special heartfelt requesting prayer to Tara while imagining that you are clinging on to Tara’s toes.
JE TŠÜN LA MA DAM PA KHYE NAM KYI  
O holy and perfect, pure lama, from the clouds of compassion

CHHÖ KÜI KHA LA KHYEN TSEI CHHU DZIN THRIG  
That form in the skies of your dharma kaya wisdom,

JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA  
Please release a rain of vast and profound Dharma,

ZAB GYÄ CHHÖ KYI CHHAR PA WAB TU SÖL  
Precisely in accordance with the needs of those to be trained.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

**Taking Refuge and Generating Bodhichitta**

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA  
I go for refuge until I am enlightened.

JANG CHHUB BAR DU DAG NI KYAB SU CHHI  
To the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PA DI DAG GI  
By my practice of giving and other perfections,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)  
May I become a buddha to benefit all sentient beings. (3x)

**Prayer**

CHHAG YÄ CHHOG JIN CHHAG GYA NYI  
Let me and all those who need protection

KYAB JIN CHHAG GYAR GYUR WÄI OG  
Come under the supreme giving gesture of your right hand,

DAG DANG SUNG JA KÜN TSÜ NÄ  
As well as the refuge-granting gesture

JIG PA KÜN LÄ UG YUNG GYUR  
That liberates from all fears.
Then recite three times the Praises to Twenty-One Taras. For a literal English translation of the praises, see p. 193.

**The Praises**

OM JE TSÜN MA PHAG MA DRÖL MA LA CHHAG TSHÄL LO
OM I prostrate to the noble transcendent liberator.

CHHAG TSHÄL DRÖL MA NYUR MA PA MO
Homage! Tara, swift, heroic!

CHÄN NI KÄ CHIG LOG DANG DRA MA
Eyes like lightning instantaneous!

JIG TEN SUM GÖN CHHU KYE ZHÄL GYI
Sprung from op’ning stamens of the

GE SAR JE WA LÄ NI JUNG MA
Lord of three world’s tear-born lotus!

CHHAG TSHÄL TÖN KÄI DA WA KÜN TU
Homage! She whose face combines a

GANG WA GYA NI TSEG PÄI ZHÄL MA
Hundred autumn moons at fullest!

KAR MA TONG THRAG TSCHOG PA NAM KYI
Blazing with light rays resplendent

RAB TU CHHE WÄI Ö RAB BAR MA
As a thousand star collection!

CHHAG TSHÄL SER NGO CHHU NÄ KYE KYI
Homage! Golden-blue one, lotus

PÄ MÄ CHHAG NI NAM PAR GYÄN MA
Water born, in hand adorned!

JIN PA TSÖN DRÜ KA THUB ZHI WA
Giving, effort, calm, austerities,

ZÖ PA SAM TÄN CHÖ YÜL NYI MA
Patience, meditation her sphere!
Homage! Crown of tathagatas,
Actions triumph without limit
Relied on by conquerors’ children,
Having reached ev’ry perfection!

Homage! Filling with TUTTARE,
HUM, desire, direction, and space!
Trampling with her feet the seven worlds,
Able to draw forth all beings!

Homage! Worshipped by the all-lords,
Shakra, Agni, Brahma, Marut!
Honored by the hosts of spirits,
Corpse-raisers, gandharvas, yakshas!

Homage! With her TRAD and PHAT sounds
Destroying foes’ magic diagrams!
Her feet pressing, left out, right in,
Blazing in a raging fire-blaze!
Homage! TURE, very dreadful!
Destroyer of Mara’s champion(s)!
She with frowning lotus visage
Who is slayer of all enemies!

Homage! At the heart her fingers,
Adorn her with Three Jewel mudra!
Light-ray masses all excited!
All directions’ wheels adorn her!

Homage! She so joyous, radiant,
Crown emitting garlands of light!
Mirthful, laughing with TUTTARE,
Subjugating maras, devas!

Homage! She able to summon
All earth-guardians’ assembly!
Shaking, frowning, with her HUM sign
Saving from every misfortune!
CHHAG TSHÄL DA WÄI DUM BÜ U GYÄN
Homage! Crown adorned with crescent
GYÄN PA THAM CHÄ SHIN TU BAR MA
Moon, all ornaments most shining!
RÄL PÄI KHUR NA Ö PAG ME LÄ
Amitabha in her hair-knot
TAG PAR SHIN TU Ö RAB DZÄ MA
Sending out much light eternal!

CHHAG TSHÄL KÄL PÄI THA MÄI ME TAR
Homage! She 'mid wreath ablaze like
BAR WÄI THRENG WÄI Ü NA NÄ MA
Eon-ending fire abiding!
YÄ KYANG YÖN KUM KÜN NÄ KOR GÄI
Right stretched, left bent, joy surrounds you
DRA YI PUNG NI NAM PAR JOM MA
Troops of enemies destroying!

CHHAG TSHÄL SA ZHII NGÖ LA CHHAG GI
Homage! She who strikes the ground with
THIL GYI NÜN CHING ZHAB KYI DUNG MA
Her palm, and with her foot beats it!
THRO NYER CHÄN DZÄ YI GE HUM GI
Scowling, with the letter HUM the
RIM PA DÜN PO NAM NI GEM MA
Seven levels she does conquer!

CHHAG TSHÄL DE MA GE MA ZHI MA
Homage! Happy, virtuous, peaceful!
NYA NGÄN DÄ ZHI CHÖ YÜL NYI MA
She whose field is peace, nirvana!
SVAHA OM DANG YANG DAG DÄN PÄ
She endowed with OM and SVAHA,
DIG PA CHHEN PO JOM PA NYI MA
Destroyer of the great evil!
Homage! She with joy surrounded
Tearing foes’ bodies asunder,
Frees with HUM and knowledge mantra,
Arrangement of the ten letters!

Homage! TURE! With seed letter
Of the shape of syllable HUM!
By foot stamping shakes the three worlds,
Meru, Mandara, and Vindhya!

Homage! Holding in her hand the
Hare-marked moon of deva-lake form!
With twice spoken TARA and PHAT,
Totally dispelling poison!

Homage! She whom gods and their kings,
And the kinnaras do honor!
Armored in all joyful splendor,
She dispels bad dreams and conflicts!
Homage! She whose two eyes bright with Radiance of sun and full moon!

With twice HARA and TUTTARE

She dispels severe contagion!

Homage! Full of liberating

Pow’r by the set of three natures!

Destroys hosts of spirits, yakshas,

And raised corpses! Supreme! TURE!

These praises with the root mantras

And prostrations thus are twenty-one!

Then return to p. 169 and recite the praise a second or third time.

Request

Venerable Arya, great treasure of compassion,

Grant your blessings to increase all favorable conditions

And to clear away every obstacle

That all migratory beings may swiftly enter the city of eternal joy. (3x)
Third Round

Homage

Devas and titans bow down
With their crowns at your lotus feet.

I prostrate to the liberating mother,
Who liberates from all misfortunes.

Offering to Tara

Offer flowers to the holy object. When you sit down, present the following offerings in an extensive way using the verse on the next page, reciting the verse once for each offering – changing the name of the offering being presented as appropriate. If there is no time, you can present the offerings in an abbreviated way by omitting recitation of the verse.
CHÖ YING NAM DAG YE SHE RANG ZHIN LÄ
From the nature, the existence-sphere pure transcendental wisdom (dharmakaya),

GYÜ LU NANG TÖL PAG MO CHÖ YÖN (ZHAB SIL, ME TOG, DUG PÖ, NANG SÄL, DRI CHAB, ZHÄL ZÄ, RÖL MO) ME
The illusory transformed goddess, the female offering drinking water (bathing water, flowers, incense, light, perfume, food, music),

CHOM DEN DROL MÄ LHA SOG NYE CHIR BÜL⁵
I offer in order to please the Destroyer Qualified Tara’s multitude of deities;⁵

SHE NÄI CHHOG THÜN NGO DRUB TSÄL DU SOL
Please accept this and bestow upon me the common and uncommon attainments.

OM ARYA TARE SAPARIVARA ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAVIDYA, SHAPTA) PRATICCHA HUM SVAHA

And, adding the three syllables, the inner offering (offer with ring finger of left hand):

OM ARYA TARE SAPARIVARA OM AH HUM

The Seven Limbs

JE TSÜN DRÖL MÄI ZHAB LA GÜ CHHAG TSHÄL
To Arya Tara’s holy feet I prostrate.

NGÖ SHAM YI TRÜL CHHÖ PA MA LÜ BÜL
I present clouds of every type of offering, actual and imagined;

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
I declare all my negative actions accumulated since beginningless time

KYE PHAG GE WA NAM LA JE YI RANG
And rejoice in the merit of all holy and ordinary beings.
KHOR WA MA TÖNG BAR DU LEG ZHUG NÄ
Please, remain until the end of cyclic existence
DRO LA CHHÖ KYI KHOR LO KOR WA DANG
And turn the wheel of Dharma for living beings.
DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO
I dedicate my own merits and those of all others to the great enlightenment.

Long Mandala Offering in Twenty-Three Heaps

To do the mandala offering in thirty-seven heaps, see. p. 321.

ZHING KHAM ÜL WAR GYI WO / OM VAJRA BHUMI AH HUM / WANG CHHEN SER GYI SA ZHI

OM VAJRA REKHE AH HUM / CHHI CHAG RI KHOR YUG GI KOR WAÏ Ü SU / RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUB BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA MI NYÄN DANG DRA MI NYÄN GYI DA

SHAR DU LANG PO RIN PO CHHE / LHOR KYIN DAG RIN PO CHHE / NUB TU TA RIN PO CHHE / JANG DU TSÜN MO RIN PO CHHE / SHAR LHOR MAG PÖN RIN PO CHHE / LHO NUB TU KHOR LO RIN PO CHHE / NUB JANG DU NOR BU RIN PO CHHE / JANG SHAR DU TER CHEN PÖI BUM PA / NANG GI SHAR DU NYI MA / NUB TU DA WA

DAG ZHÄN LÜ NGAG YI SUM LONG CHÖ DU SUM GE TSHOG CHÄ
My own and others’ body, speech, and mind, wealth and virtues, of the three times,
RIN CHHEN MANDALA ZANG PO KÜN ZANG CHHÖ PÄI TSHOG CHÄ PA
This pure, precious mandala and a mass of Samantabhadra offerings,
LO YI LANG NÄ LA MA YI DAM KÖN CHHOG SUM LA BÜL
I mentally take and offer to my Guru-Yidam and the Three Precious Ones,
Please accept them through compassion and bestow your inspiration.

**Short Mandala Offering**

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun and the moon:
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!

**Heartfelt Request (Optional)**

Lama Zopa Rinpoche has indicated that the Heartfelt Request should be done according to the purpose of the puja, and that the chant leader may decide which prayers to do. Rinpoche has also suggested the order of the requests included in this version of the puja.

Recite this special heartfelt requesting prayer to Tara while imagining that you are clinging on to Tara’s toes.

Please bless myself and others to accomplish all our purposes
In accordance with the Dharma just as we wish.
And to pacify immediately the group of hindrances
Such as sicknesses, harm by spirits and other obstacles.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI
Taking Refuge and Generating Bodhichitta

Sang gyä chhö dang tshog kyi chhog nam la
I go for refuge until I am enlightened.

Jang chhub bar du dag ni kyab su chhi
To the Buddha, the Dharma, and the Supreme Assembly.

Dag gia sog gyi pa di dag gi
By my practice of giving and other perfections,

Dro la phän chhir sang gyä drub par shog  (3x)
May I become a buddha to benefit all sentient beings.  (3x)

Visualization

Ku lä dü tsi chhu gyün bab
From her exalted body, a stream of nectar flows

Rang dang sung jäi chi wo nä
And enters the crown of the beneficiary and myself,

Zhug te lü kün gang wa yi
Completely filling our bodies

Jin lab ma lä zhug par gyur
And granting all blessings.

Then recite the Praise to the Twenty-One Taras seven times. If time is short, the following verse can be recited in place of some of the petitions. The full praises start on the next page.

Om chom dän dä ma lha mo dröl ma la chhag tshäl lo
OM I prostrate to the goddess foe destroyer, liberating lady Tara,

Chhag tshäl dröl ma tare päl mo
Homage to TARE, savioress, heroine,

Tuttara yi jiger kun sel ma
With TURTARE dispelling all fears,

TURE dön nam tham cha tér ma
Granting all benefits with TURE,

Svaха yi ger chä la rab dü
To her with sound SVAHA, I bow.
The Praises

For a literal English translation of the praises, see p. 193.

OM JE TSÜN MA PHAG MA DRÖL MA LA CHHAG TSHÄL LO
OM I prostrate to the noble transcendent liberator.

CHHAG TSHÄL DRÖL MA NYUR MA PA MO
Homage! Tara, swift, heroic!

CHÄN NI KÄ CHIG LOG DANG DRA MA
Eyes like lightning instantaneous!

JIG TEN SUM GÖN CHHU KYE ZHÄL GYI
Sprung from op’ning stamens of the

GE SAR JE WA LÄ NI JUNG MA
Lord of three world’s tear-born lotus!

CHHAG TSHÄL TÖN KÄI DA WA KÜN TU
Homage! She whose face combines a

GANG WA GYA NI TSEG PÄI ZHÄL MA
Hundred autumn moons at fullest!

KAR MA TONG THRAG TSHOG PA NAM KYI
Blazing with light rays resplendent

RAB TU CHHE WÄI Ö RAB BAR MA
As a thousand star collection!

CHHAG TSHÄL SER NGO CHHU NÄ KYE KYI
Homage! Golden-blue one, lotus

PÄ MÄ CHHAG NI NAM PAR GYÄN MA
Water born, in hand adorned!

JIN PA TSÖN DRÜ KA THUB ZHI WA
Giving, effort, calm, austerities,

ZÖ PA SAM Tän CHÖ YÜL NYI MA
Patience, meditation her sphere!
Homage! Crown of tathagatas,
Actions triumph without limit
Relied on by conquerors’ children,
Having reached ev’ry perfection!

Homage! Filling with TUTTARE,
HUM, desire, direction, and space!
Trampling with her feet the seven worlds,
Able to draw forth all beings!

Homage! Worshipped by the all-lords,
Shakra, Agni, Brahma, Marut!
Honored by the hosts of spirits,
Corpse-raisers, gandharvas, yakshas!

Homage! With her TRAD and PHAT sounds
Destroying foes’ magic diagrams!
Her feet pressing, left out, right in,
Blazing in a raging fire-blaze!
CHHAG TSHÄL TURE JIG PA CHHEN PO
Homage! TURE, very dreadful!

DÜ KYI PA WO NAM PAR JOM MA
Destroyer of Mara’s champion(s)!

CHHU KYE ZHÄL NI THRO NYER DÄN DZÄ
She with frowning lotus visage

DRA WO THAM CHÄ MA LÜ SÖ MA
Who is slayer of all enemies!

CHHAG TSHÄL KÖN CHHOG SUM TSHÖN CHHAG GYÄI
Homage! At the heart her fingers,
SOR MÖ THUG KAR NAM PAR GYÄN MA
Adorn her with Three Jewel mudra!
MA LÜ CHHOG KI KHOR LÖ GYÄN PÄI
Light-ray masses all excited!
RANG GI Ö KI TSHOG NAM THRUG MA
All directions’ wheels adorn her!

CHHAG TSHÄL RAB TU GA WA JI PÄI
Homage! She so joyous, radiant,
UGYÄN Ö KI THRENG WA PEL MA
Crown emitting garlands of light!
ZHE PA RAB ZHÄ TUTTARA YI
Mirthful, laughing with TUTTARE,
DÜ DANG JIG TEN WANG DU DZÄ MA
Subjugating maras, devas!

CHHAG TSHÄL SA ZHI KYONG WÄI TSHOG NAM
Homage! She able to summon
THAM CHÄ GUG PAR NÜ MA NYI MA
All earth-guardians’ assembly!
THRO NYER YO WÄI YI GE HUM GI
Shaking, frowning, with her HUM sign
PHONG PA THAM CHÄ NAM PAR DRÖL MA
Saving from every misfortune!
Homage! Crown adorned with crescent
Moon, all ornaments most shining!

Homage! She ‘mid wreath ablaze like
Eon-ending fire abiding!
Right stretched, left bent, joy surrounds you
Troops of enemies destroying!

Homage! She who strikes the ground with
Her palm, and with her foot beats it!
Scowling, with the letter HUM the
Seven levels she does conquer!

Homage! Happy, virtuous, peaceful!
She whose field is peace, nirvana!
She endowed with OM and SVAHA,
Destroyer of the great evil!
Homage! She with joy surrounded
Tearing foes’ bodies asunder,
Frees with HUM and knowledge mantra,
Arrangement of the ten letters!

Homage! TURE! With seed letter
Of the shape of syllable HUM!
By foot stamping shakes the three worlds,
Meru, Mandara, and Vindhya!

Homage! Holding in her hand the
Hare-marked moon of deva-lake form!
With twice spoken TARA and PHAT,
Totally dispelling poison!

Homage! She whom gods and their kings,
And the kinnaras do honor!
Armored in all joyful splendor,
She dispels bad dreams and conflicts!
Homage! She whose two eyes bright with Radiance of sun and full moon!
With twice HARA and TUTTARE
She dispels severe contagion!

Homage! Full of liberating
Pow’r by the set of three natures!
Destroys hosts of spirits, yakshas,
And raised corpses! Supreme! TURE!

These praises with the root mantras
And prostrations thus are twenty-one!

Then return to p. 180 and recite the praise again.

Prayer of the Benefits

Whoever is endowed with devotion for the goddess
And recites this with supreme faith,
Remembering it at dawn upon waking and in the evenings,
Will be granted all fearlessness,
DIG PA THAM CHÄ RAB TU ZHI WA
   Will perfectly pacify all negativities,
NGÄN DRO THAM CHÄ JOM PA NYI THOB
   And will eliminate all unfortunate migrations.

GYÄL WA J E WA THRAG DÜN NAM KYI
   The multitudes of conquerors
NYUR DU WANG NI KUR WAR GYUR LA
   Will quickly grant initiation:
DI LÄ CHHE WA NYI NI THOB CHING
   Thus, endowed with this greatness,
SANG GYÄ GO PHANG THAR THUG DER DRO
   One will eventually reach the state of a buddha.

DE YI DUG NI DRAG PO CHHEN PO
   If affected by the most terrible poison,
TÄN NÄ PA AMZHÄN YANG DRO WA
   Whether ingested, drunk, or from a living being,
ZÖ PA DANG NI THUNG PA NYI KYANG
   Just by remembering
DRÄN PÄ RAB TU SEL WA NYI THOB
   Will one be thoroughly cleansed.

DÖN DANG RIM DANG DUG GI ZIR WÄI
   If this prayer is recited two, three, or seven times,
DÜL NGÄL TSHOG NI NAM PAR PONG TE
   It will pacify all the sufferings of torments
SEM CHÄN ZHÄN PA NAM LA YANG NGO
   Caused by spirits, fevers, and poisons,
NYI SUM DÜN DU NGÖN PAR JÖ NA
   And by other beings as well.

BU DÖ PÄ NI BU THOB GYUR ZHING
   If you wish for a child, you will get a child;
NOR DÖ PÄ NI NOR NAM NYI THOB
   If you wish for wealth, you will receive wealth.
All your wishes will be fulfilled
And all obstacles pacified.

Offering the Torma

Then transform the torma as the inner offering. Cleanse with (sprinkle the torma with inner offering using the left ring finger):

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

Purify into voidness with:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

Everything becomes emptiness only. While it is empty, from YAM appears wind; from RAM, fire; from AH, a transcendental wisdom skullcup, vast and big. In it, from the melting of the five meats and five nectars comes a huge ocean of transcendental wisdom nectar.

Consecrate with:

OM AH HUM (3x)

Visualizing:
LA MA JETŠÜN MAI LHA TSHOG NAM KYI JAG DORJEI Ö ZER GYI BU GÜ DRANG TE SÖL WAR GYUR

The gurus and hosts of deities [of the venerable Arya Tara] partake (of the torma) by drawing it up through the light straw of their vajra tongues:

Offer it by saying three times:

OM ARYA TARE SAPARIVARA IDAM BALIM TA KHA KHA KHAHI KHAHI (3x)

Offerings

Make offerings with:

OM ARYA TARE SAPARIVARA ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA) PRATICCHA HUM SVAHA

Present inner offerings by adding the three syllables (offer with ring finger of left hand):

OM ARYA TARE SAPARIVARA OM AH HUM

Praise

LHA DANG LHA MIN CHÖ PĀN GYI
Devas and titans bow down

ZHAB KYI PĀ MA LA TŪ DE
With their crowns at your lotus feet.

PHONG PA KŪN LĀ DRÖL DZĀ MA
I prostrate to the liberating mother,

DRÖL MA YUM LA CHHAG TŠĀL TŌ
Who liberates from all misfortunes.
Prayers

Then, joining the palms of the hands:

JE TSÜN PHAG MA KHOR DANG CHÄ
   Venerable Arya and your retinue,
MIG ME THUG JE TSER GONG LA
   Please bless me with the affection
DAG GI JI TAR SÖL WÄI DÖN
   Of your non-referential compassion,
GEG ME DRUB PAR JIN GYI LO B
   So I may be able to fulfill all my wishes without obstacles.

GYÄL TÄN CHI DANG LO ZANG TÄN
   Let the teachings and practice of the victorious ones in general
SHÄ DANG DRUB PÄ CHHOG CHUR GYÄ
   And the doctrine of Losang in particular spread to the ten directions.
TÄN DŹIN GE DÜN DE DANG CHÄ
   Let the Sangha who uphold the doctrine be harmonious
THUG THÜN THRIN LÄ PHEL WAR DŻÖ
   And may their enlightened activities increase.

JONG DIR NÄ MUG THRUG TSÖZHI
   Please pacify conflicts, famine, and sickness in this country;
CHHÖ DANG TRA SHI GONG DU PHEL
   Increase the Dharma and good fortune;
CHHÖ DÄN GYÄL POI nga thang gyä
   Expand the power of Dharma rulers;
GYÄL KHAM THA WÜ DE WAR DŻÖ
   And grant happiness to the central and border areas.

GYÄ DANG CHU DRUG JIG CHHEN DANG
   Please protect us from temporary and ultimate fears,
DÖN RIM MI LAM TSHÄN TÄ NGÄN
   Such as the eight and sixteen great fears,
KHOR WA NGÄN SONG DUG NGÄL SOG
Spirits, plagues, nightmares, and bad omens,
NÄ KAB THAR THUG JIG LÄ KYOB
As well as the sufferings of samsara, the unfortunate states, and so forth.

TSHE PÄL LONG CHÖ SÖ NAM PHEL
May life, prosperity, and merits increase;
MI GEI TOG PA KÜN ZHI ZHING
May all negative thoughts be pacified.
LAM TSO SUM DANG RIM NYI KYI
Please grant your blessings that realizations of the three principles of the path
NYAM TOG NYUR DU THAR CHHIN DZÖ
And two stages may quickly be completed.

DI NÄ JANG CHHUB NYING PÕI BAR
From now until the essence of enlightenment
KHYÖ MIN KYAB NÄ ZHÄN ME PÄ
I have no other refuge than you.
BU CHIG PO LA MA YI ZHIN
Bless me and care for me
JE ZUNG JIN GYI LAB TU SÖL
As a mother does for her only child.

Confession of Faults in the Recitation

Recite the hundred-syllable mantra:

OM PADMASATTVA SAMAYA MANUPALAYA / PADMASATTVA
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDHHM ME PRAYACCHA / SARVA KARMA SUCHA
ME / CHITTAM SHRIYAM KURU HUM / HA HA HA HA HOH /
BHAGAVAN / SARVA TATHAGATA / PADMA MA ME MUNCHA /
PADMA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT (1x)
And the prayers:

**MA NYE YONG SU MA SHE DANG**
*With all my actions performed here,*

**GANG YANG NÜ PA MA CHHI PA**
*With whatever I could not find*

**DIR NI JA WA GANG GYI PA**
*Or was not able to do,*

**DE KÜN KHYE KYI ZÖ DZÄ RIG**
*Please be patient.*

**LHAG PA DANG NI CHHÄ PA DANG**
*Please also be patient*

**CHHO GÄI YÄN LAG NYAM PA DANG**
*With the rituals*

**DAG GI JE NGÄ CHI CHHI PA**
*I have performed incorrectly*

**DE YANG ZÖ PAR DZÄ DU SÖL**
*Or with omissions.*

---

**Requesting the Deity to Remain or Depart**

If you have an image of the deity, request the deity to abide in it:

**DIR NI TEN DANG LHÄN CHIG TU**
*For the benefit of migratory beings*

**DRO WÄI DÖN DU ZHUG NÄ KYANG**
*Please abide in this image,*

**NÄ ME TSHE DANG WANG CHHUG DANG**
*Granting wealth, highest goodness,*

**CHHOG NAM LEG PAR TSÄL DU SÖL**
*And long life free from sickness.*

**OM SUPRATISHTHA VAJ RAYE SVAHA**
Toss flower petals or rice to the merit field.

If you don’t have an image, request the deity to depart:

**Ye She Pa Rang Zhin Gyi Nä Su Sheg**  
The wisdom beings return to their natural abodes.

**Dam Tshig Pa Rang Nyi La Thim Par Gyur**  
The commitment beings absorb into me.

Dedicate the virtues and sing the auspicious verses:

**Dedication Prayer**

**Ge Wa Di Yi Nyur Du Dag**  
Through the merits of these virtuous actions

**Phag Ma Dröl Ma Drub Gyur Nä**  
May I quickly attain the state of Arya Tara

**Dro Wa Chig Kyang Ma Lü Pa**  
And lead all living beings, without exception,

**De Yi Sa La Gö Par Shog**  
Into that enlightened state.

**Verse of Auspiciousness**

**Pag Sam Shing Dang Nor Bu Bum Zang Zhin**  
Like a wish-fulfilling tree and a fortune-jeweled vase,

**Re Kong Đô Gu Jo Wai Yi Zhin Ter**  
You are the wish-fulfilling treasure granting all desires and fulfilling all hopes.

**Gyäl Yum Dröl Ma Gyäl Wa Sä Chä Kyi**  
O conquerors’ Mother Tara and all conquerors with your children,

**Je Zung Ge Tsän Phäl Wäi Tra Shi Shog**  
Take care of me and grant the auspicious signs of increasing virtue.
Praises to the Twenty-One Taras

(Literal English Translation)

OM Homage to the Venerable Arya Tara.

Homage to you, Tara, the swift heroine,
Whose eyes are like an instant flash of lightning,
Whose water-born face arises from the blooming lotus
Of Avalokiteshvara, protector of the three worlds.

Homage to you, Tara, whose face is like
One hundred full autumn moons gathered together,
Blazing with the expanding light
Of a thousand stars assembled.

Homage to you, Tara, born from a golden-blue lotus,
Whose hands are beautifully adorned with lotus flowers,
You who are the embodiment of giving, joyous effort, asceticism,
Pacification, patience, concentration, and all objects of practice.

Homage to you, Tara, the crown pinnacle of those thus gone,
Whose deeds overcome infinite evils,
Who have attained transcendent perfections without exception,
And upon whom the sons of the Victorious Ones rely.

Homage to you, Tara, who with the letters TUTTARA and HUM
Fill the (realms of) desire, direction, and space,
Whose feet trample on the seven worlds,
And who are able to draw all beings to you.
Homage to you, Tara, venerated by Indra, Agni, Brahma, Vayu, and Ishvara, And praised by the assembly of spirits, raised corpses, Gandharvas, and all yakshas.

Homage to you, Tara, whose TRAT and PHAT Destroy entirely the magical wheels of others. With your right leg bent and left outstretched and pressing, You burn intensely within a whirl of fire.

Homage to you, Tara, the great fearful one, Whose letter TURE destroys the mighty demons completely, Who with a wrathful expression on your water-born face Slay all enemies without an exception.

Homage to you, Tara, whose fingers adorn your heart With the gesture of the sublime precious three; Adorned with a wheel striking all directions without exception With the totality of your own rays of light.

Homage to you, Tara, whose radiant crown ornament, Joyful and magnificent, extends a garland of light, And who, by your laughter of TUTTARA, Conquer the demons and all of the worlds.

Homage to you, Tara, who are able to invoke The entire assembly of local protectors, Whose wrathful expression fiercely shakes, Rescuing the impoverished through the letter HUM.

Homage to you, Tara, whose crown is adorned With the crescent moon, wearing ornaments exceedingly bright From your hair knot the buddha Amitabha Radiates eternally with great beams of light.
Homage to you, Tara, who dwell within a blazing garland
That resembles the fire at the end of this world age;
Surrounded by joy, you sit with your right leg extended
And left withdrawn, completely destroying all the masses of enemies.

Homage to you, Tara, with hand on the ground by your side,
Pressing your heel and stamping your foot on the earth;
With a wrathful glance from your eyes you subdue
All seven levels through the syllable HUM.

Homage to you, Tara, O happy, virtuous, and peaceful one,
The very object of practice, passed beyond sorrow.
You are perfectly endowed with SOHA and OM,
Overcoming completely all the great evils.

Homage to you, Tara, surrounded by the joyous ones,
You completely subdue the bodies of all enemies;
Your speech is adorned with the ten syllables,
And you rescue all through the knowledge-letter HUM.

Homage to you, Tara, stamping your feet and proclaiming TURE.
Your seed-syllable itself in the aspect of HUM
Causes Meru, Mandhara, and the Vindhya mountains
And all the three worlds to tremble and shake.

Homage to you, Tara, who hold in your hand
The hare-marked moon like the celestial ocean.
By uttering TARA twice and the letter PHAT
You dispel all poisons without an exception.

Homage to you, Tara, upon whom the kings of the assembled gods
The gods themselves, and all kinnaras rely;
Whose magnificent armor gives joy to all,
You who dispel all disputes and bad dreams.
Homage to you, Tara, whose two eyes – the sun and the moon –
Radiate an excellent, illuminating light;
By uttering HARA twice and TUTTARA,
You dispel all violent epidemic disease.

Homage to you, Tara, adorned by the three suchnesses,
Perfectly endowed with the power of serenity,
You who destroy the host of evil spirits, raised corpses,
    and yakshas,
O TURE, most excellent and sublime!

Thus concludes this praise of the root mantra and the offering of
the twenty-one homages.
Endnotes:

1. Additional offering verse extracted from a more extensive version of this practice, according to the instructions of Lama Zopa Rinpoche.
2. Each of the respective heartfelt requests to Tara after each of the four mandala offerings has been added according to instructions from Lama Zopa Rinpoche. Which requesting verses are added depends on the chant master or monastery, and may also be adjusted according to the occasion or special purposes for which the puja is being performed. The practice of adding a heartfelt request is an oral instruction and is not in the actual text.
3. Additional offering verse extracted from a more extensive version of this practice, according to the instructions of Lama Zopa Rinpoche.

Colophon:

Composed by Kyabje Trijang Rinpoche of Gaden, at the request of Tsering, the son of officer Nyemo (a district of central Tibet), who is endowed with faith and a superior virtuous attitude.

Author’s Dedication

Due to the virtue of these efforts, may I and all migratory beings
Be cared for by the supreme goddess, the mother of all conquerors.
Without being discouraged, may I free migratory beings as far as the limits of space
And realize the sphere of the glorious goddess.

Translated from the Tibetan by Fabrizio Champa Pelgye at the request of the Education Department of the Foundation for the Preservation of the Mahayana Tradition. Edited with standard prayers added by Venerable Constance Miller, Education Department, September 2001. Lightly edited for consistency with Lama Zopa Rinpoche’s instructions and reformatted by Venerable Gyalten Mindrol, FPMT Education Department, 2006.

Notes Regarding This Practice

Altar and Gompa Set-up
When performing this puja, one should set up the altar with the following items:
• a picture of Chittamani Tara
• 3 red-colored, tear drop-shaped tormas made with the 3 white and 3 sweet substances
• 4 mandalas, or 4 bowls of rice representing the 4 mandalas
• 4 sets of 7 offering bowls, placed from right to left as one faces the altar. In the food offering bowls of these sets one should place small red tormas (cookies, biscuits, etc. are also acceptable).

NOTE: When seating monks and nuns in the front, it is customary to seat monks on the left side of the throne (when facing the throne) and nuns on the right.

During “big pujas” (these are defined as self-initiations or long pujas and pujas with extensive offerings, etc.) one can offer a stick of incense for the lama or geshe to hold during the verses of invocation.

Ritual Implements
One should have both dorje and bell and an inner offering, but no damaru.

NOTE: Throughout the preceding text, small symbols such as bells 🤗 or hands in various mudras, such as prostration mudra 🕯️ or showing the dorje 🌼, appear in the margins to help the practitioner know when to play ritual instruments, for example, or when to do certain mudras. It is hoped that these small indications will be helpful to those not yet familiar with these aspects of tantric practice.
A Short Vajrasattva Meditation

Purification with the Four Opponent Powers

by Lama Zopa Rinpoche
Editor’s Introduction

In Liberation in the Palm of Your Hand, Pabongkha Rinpoche explains how the great Atisha would purify any negativity, no matter how small, immediately. Even in public or when riding his horse, as soon as he noticed a breach of his ethics, he would stop what he was doing, drop to one knee and then and there, purify it with the four opponent powers – the powers of dependence, regret, remedy, and restraint.

Of course, compared to us, Atisha may not have had that much to purify. Still, he would say, “I never break my pratimoksha vows; I rarely break my bodhisattva vows; but my tantric vows – I transgress those like falling rain.”

Atisha practiced purification in this way because of his deep realization of the psycho-mechanics of negative karma, especially its four fundamentals: negative karma is certain to bring suffering; it multiplies exponentially; if eradicated, it cannot bring its suffering result; and once created, it never simply disappears.

Through the study and practice of Dharma, we should try to attain Atisha’s level of understanding. In the meantime, we should try to practice as he did.

Thus, we can be like the great Atisha – whenever we notice we have broken a vow or created any other kind of negative karma, we can purify that negativity with the four opponent powers without a second’s delay.
A Short Vajrasattva Meditation

Purification with the Four Opponent Powers

Visualization

On your right side is your father; on your left side is your mother. Your enemies and those sentient beings who make you agitated are in front of you, and your friends and those to whom you are attached are seated behind you. All other universal living beings, in human form, are surrounding you, as far as you can imagine.

Visualize your object of refuge, the merit field, in the space in front of you, either the elaborate visualization of “the one into many,” as in Jor Chö; or the simple visualization of “the many into one”: all Buddha, Dharma, and Sangha in the one aspect of Buddha Shakyamuni. As you recite the verse below, think that you and all sentient beings are together taking refuge in the Three Jewels.

The Power of Dependence: Taking Refuge

I forever take refuge in Buddha, Dharma, and Sangha,
And in all the three vehicles,
In the dakinis of secret mantra yoga, in the heroes and heroines,
In the empowering goddesses and the bodhisattvas.
But most of all, I take refuge in my holy Guru forever. (3x)
The Power of Regret

First recall the definition of negative karma – any action that results in suffering, usually an action motivated by ignorance, attachment or aversion.

Almost every action I do, twenty-four hours a day, is motivated by worldly concern, attachment to the comfort of this life. It is like this from birth to death in this life and has been like that from beginningless rebirths. Nearly every action I have ever created has been non-virtuous, the cause of suffering. Not only that, but continuously I have also been breaking my pratimoksha, bodhisattva, and tantric vows. Worst of all, I have created the heaviest of negative karmas in relation to my virtuous friends – getting angry at them, generating wrong views, having non-devotional thoughts towards them, harming their holy body, and disobeying their advice. Having these negative imprints on my mental continuum is unbearable. It’s as if I’ve swallowed a lethal poison. I must practice the antidote right away and purify all this negative karma immediately, without a second’s delay.

In this way, generate strong feelings of urgency and regret.

Remembering Impermanence and Death

Many people my age or younger have died. It’s a miracle that I’m still alive and have this incredible opportunity to purify my negative karma. Death is certain but its time is most uncertain. If I were to die right now, I would definitely be born in the lower realms. Because I could not practice Dharma there I would remain in the lower realms for countless eons. Therefore, how unbelievably fortunate I am to be able to purify my negative karma right now, without even a second’s delay, by practicing the Vajrasattva meditation-recitation.
The Power of Dependence: Generating Bodhichitta

But I am not practicing this Vajrasattva purification for myself alone – the purpose of my life is to release all hell beings, pretas, animals, humans, asuras, suras, and intermediate state beings from all their suffering and its causes and lead them to unsurpassed enlightenment. In order to do this I must first reach enlightenment myself. Therefore, I must purify all my negative karma immediately by practicing the Vajrasattva meditation-recitation.

Visualization

Above the crown of my head, seated upon a lotus and moon seat, are Vajrasattva father and mother. Their bodies are white; each has one face and two arms. He holds a dorje and bell, she a curved knife and skullcup. They are embracing each other. The father is adorned with six mudras, the mother with five. He sits in the vajra posture, she in the lotus.

Vajrasattva is my root Guru, the holy mind of all the buddhas, the dharmakaya, who out of his unbearable compassion, which embraces me and all other sentient beings, appears in this form to purify me and all others.

In this way, your mind is transformed into Guru devotion – the root of all blessings and realizations of the path to enlightenment.

On a moon disk at Vajrasattva’s heart stands a HUM encircled by a garland of the hundred syllable mantra. A powerful stream of white nectar flows from the HUM and mantra garland and I am cleansed of all sickness, spirit harm, negative karma and obscurations.
The Power of the Remedy: Mantra Recitation

OM VAJRASATTVAMANUPALAYA / VAJRASATTVATVENOPATISHTHA / DRIDO ME BHAVA / SUTOSHYO ME BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVASIDDHIM ME PRAYACCHA / SARVAKARMA SU CHAME / CHITTHAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVANSARVATATHAGATA / VAJRAMAME MUNCHA / VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT (7x, 21x, or 28X)

The Meaning of the Mantra

You, Vajrasattva, have generated the holy mind (bodhichitta) according to your pledge (samaya). Your holy mind is enriched with the simultaneous holy actions of releasing transmigratory beings from samsara (the circling, suffering aggregates). Whatever happens in my life – happiness or suffering, good or bad – with a pleased, holy mind, never give up but please guide me. Please stabilize all happiness, including the happiness of the upper realms, actualize all actions and sublime and common realizations, and please make the glory of the five wisdoms abide in my heart.

Recite the mantra seven or twenty-one times or as many times as possible, practicing the three techniques of downward cleansing, upward cleansing and instantaneous cleansing (see p. 211). For the meaning of the mantra word by word, see p. 213.

Generating Faith in Having Been Purified

From the crown of my head, Guru Vajrasattva says, “Child of the race, your negativities, obscurations and broken and damaged pledges have been completely purified.”

Generate strong faith that all is completely purified just as Guru Vajrasattva has said.
The Power of Restraint: Refraining From Creating Negativities Again

Before Guru Vajrasattva, I vow never again to commit those negative actions from which I can easily abstain and not to commit for a day, an hour or at least a few seconds those negative actions from which I find it difficult to abstain.

Absorption

Guru Vajrasattva is extremely pleased with your pledge. Vajrasattva father and mother melt into light and dissolve into you. Your body, speech and mind become inseparably one with Guru Vajrasattva’s holy body, speech and mind.

Meditation on Emptiness

In emptiness, there is no I, creator of negative karma; there is no action of creating negative karma; there is no negative karma created.

Place your mind in that emptiness for a little while. In this way, look at all phenomena as empty – they do not exist from their own side. With this awareness of emptiness, dedicate the merits.

Dedication

Due to all these merits of the three times collected by all the buddhas, bodhisattvas, myself, and all other sentient beings (which appear to be real, from their own side, but which are empty), may I (who appears to be real but is empty) achieve Guru Vajrasattva’s enlightenment (which appears to be real but is empty) and lead all sentient beings (who appear to be real but are totally empty) to that enlightenment (which appears to be real but is empty) by
myself alone (who appears to be real but is also totally empty, non-existent from my own side).

May the precious bodhichitta, the source of all happiness and success for myself and all other sentient beings, be generated within my own mind and in the minds of all sentient beings without even a second’s delay; and may that which has been generated be increased.

May I and all other sentient beings have Lama Tsong Khapa as our direct Guru in all our lifetimes, never be separated for even a second from the pure path that is greatly praised by the conqueror buddhas, and actualize the complete path – the three principal paths and the two stages of Highest Yoga Tantra – the root of which is Guru devotion, within our minds as quickly as possible.

Just as the brave Manjushri and Samantabhadra realized things as they are, I dedicate all these virtues in the best way, that I may follow after them.

Whatever dedication the three time victorious ones gone to bliss have admired as best, in the same way, I also perfectly dedicate all these roots of virtue so that I may perform good works.

You may now turn to p. 323 and recite Special FPMT Dedication Prayers and prayers for the long lives of our teachers.

Colophon:

Appendix 1

Breathing Exercise

In your body there are three main channels. The central channel is like a transparent tube extending through the center of your body from the crown chakra to the secret chakra. The two side channels, smaller than the central channel, start from the nostrils, first running up into the head and then curving back and down (like umbrella handles), running downward and parallel on either side of the central channel, meeting it just below the navel chakra.

Begin by breathing in slowly, concentrating on the air entering the left nostril. As you breathe in, start slowly, then breathe slightly faster, then slow down at the end of the breath. Bring the air down through the left channel to the navel, where, as you exhale, the air flows into the right channel and up and out the right nostril. As you breathe, all your desire and attachment energy is expelled and disappears completely. Do this for three breaths.

Then repeat the process, concentrating instead on breathing in through the right nostril and breathing out through the left. As you breathe in this way, all your aversion energy and hatred are expelled and completely vanish. Do this for three breaths.

Then, breathe in through both nostrils. Bring the breath down through the central channel, together with your saliva. Hold your breath down at the level of the navel chakra, which is located four finger-widths below the navel. Gently tighten your pelvic and genital muscles and bring that energy up to meet the breath energy at the navel chakra. Keep them together and try to feel the energy. Hold the energy there until you start to feel uncomfortable.
Then gently and naturally release your breath. Exhale the breath energy out through your nose, while imagining that all your ignorance energy is expelled through the crown of your head. Your energy winds (prana) disperse into your central channel and dissolve inside, at your heart, instead of being exhaled outside. Do this for three breaths.
Appendix 2

How to Purify During Mantra Recitation

There are three ways to make purification while reciting the mantra. One can do all three or only one, whatever is most comfortable and depending on one’s individual practice.

The First Method

Visualize the white blissful kundalini energy flows down from Vajrasattva father/mother in union into your central channel. It spreads throughout your nervous system, flowing very strongly like water coming from a hose or like a very powerful shower, and flushes out all negativities of your body, speech, and mind through the openings and pores of the lower part of your body. All this negative energy is expelled in the form of snakes, scorpions, ants, long worms, etc. or as black tar or dirty black oil. Feel that you are completely purified, clean clear, especially your gross negativities, and overcome with blissful energy.

The Second Method

The blissful kundalini energy slowly fills your body starting from below. As the level of amrita rises, your negativities start to rise as well, floating on top of the nectar, like oil floating on water. Your negativities and defilements are slowly pushed upward by the pure amrita kundalini energy; it gradually overflows out of
your body through all your upper orifices and your crown chakra. You experience great bliss.

**The Third Method**

An immense amount of powerful light energy, limitless blissful kundalini energy in the form of light, radiates from Vajrasattva’s heart. Immediately as it makes contact with your crown chakra, the negative energy, especially your ignorant attachment energy, completely disappears, just as when a bright light is switched on in a dark room, the darkness instantly and completely disappears. You cannot say that the darkness leaves through the window or through the door when a light is turned on. It just disappears, no longer existing anywhere at all.
Appendix 3

The Meaning of the Mantra

OM the qualities of Buddha’s holy body, speech, and mind; all that is auspicious and of great value

VAJRASATTVA the being who has the wisdom of inseparable bliss and emptiness

SAMAYA a pledge that must not be transgressed

MANU PALAYA lead me along the path you took to enlightenment

VAJRA SATTVA TVENOPATISHTHA make me abide closer Vajrasattva’s vajra holy mind

DRIDHO ME BHAVA please grant me a firm and stable realization of the ultimate nature of phenomena

SUTOSHYO ME BHAVA please grant me the blessing of being extremely pleased with me

SUPOSHYO ME BHAVA bless me with the nature of well developed great bliss

ANURAKTO ME BHAVA bless me with the nature of the love that leads me to your state
SARVA SIDDHIM ME
PRAYACCHA please grant all powerful attainments

SARVA KARMA SUCHAME please grant all virtuous actions

CHITTAM SHRIYAM KURU please grant your glorious qualities

HUM the vajra holy mind

HA HA HA HA HOH the five transcendental wisdoms

BHAGAVAN one who has destroyed every obscur- ation, attained all realizations, and passed beyond suffering

SARVA TATHAGATA VAJRA all those who have realized emptiness, knowing things just as they are

MAME MUNCHA do not abandon me

VAJRA BHAVA the nature of indestructible inseparability

MAHA SAMAYA SATTVA the great pledge being; the great being who has the pledge, the vajra holy mind

AH the vajra holy speech

HUM the transcendental wisdom of great bliss

PHAT clarifying the transcendental wisdom of inseparable bliss and emptiness and destroying the dualistic mind that obstructs it
The Heruka Vajrasattva Tsog Offering

A Banquet of the Greatly Blissful Circle of Pure Offerings

An Antidote to the Vajra Hells

by Lama Thubten Yeshe
The tantric teachings of Shakyamuni Buddha state that meditation on Vajrasattva is a preliminary practice for the generation and completion stage meditations of highest yoga tantra. Furthermore, Vajrasattva meditation is necessary during the stages of the path themselves, in order to complete both collections of merit and wisdom, to remove the various blockages and interferences that arise at different points along the path, and to help you familiarize yourself with the successive realizations as they are gained.

In order to practice Vajrasattva, your mind must first be made suitable. This is accomplished by receiving the permissions (jenang) of body, speech, mind, qualities, and divine action, which are similar to the four great initiations. After doing this, and abiding in either the extensive or the abridged yoga of this deity, you can begin the Banquet of the Greatly Blissful Circle of Pure Offerings: An Antidote to the Vajra Hells, and, as has been said, [you can truly say,] “I am a fortunate, blissful one.” These permissions, which are of the highest yoga tantra aspect of Vajrasattva, have been transmitted through the ear-whispered lineage of the Gelug tradition of Tibetan Buddhism, and the warmth of the blessings of this lineage continues undiminished down to the present day. Therefore, this practice of Vajrasattva is available for you to practice, and you can do so secure in the knowledge that it is in no way mistaken.
What follows is a tsog offering ceremony specifically designed to be performed in conjunction with the highest yoga tantra aspect of Vajrasattva. The Tibetan term tsog, which is often left untranslated, literally means “collection,” or “assembly,” and in the following practice it is often rendered as “pure offering.” However, the actual tsog is one’s meditation on transcendental, blissful wisdom. The entire purpose of offering the tsog ingredients is to generate the experience of this blissful wisdom within oneself and to overcome the ordinary appearance and conception of sensory objects. Thus, it is extremely important that from the very beginning of this practice you prevent ordinary appearances and conceptions from arising. Because the offering of tsog is a profound method for transcending mundane thought, the entire practice should go beyond your ordinary experience of subject and object.
The Meaning of Tsog

by Lama Zopa Rinpoche

Tsog does not just mean offering a torma and food. There is a more extensive explanation of what tsog is and of the importance and benefits of offering tsog.

When only male yogis gather together, that is called a feast of heroes. When only female yoginis gather, that is called a feast of heroines. When both yogis and yoginis gather, that is called a feast of heroes and heroines. That is what is called tsog.

It is said by Pandit Ratna Raksherita:

Those doing the activities of yogis, it is called the feast of heroes;
Similarly, those doing the activities of yoginis, it is called the feast of heroines.
Those whose mind is enriched with control of the circle Of integrated method and wisdom, that is called the circle of unification.

The real meaning of tsog is experiencing transcendental wisdom – the unification of non-dual great bliss with the wisdom of emptiness. The very essence of tsog is the offering of that experience, the male and female heroes and heroines who in essence are the Guru-Deity, and the oneself experiencing all of this as the Guru-Deity.

The real meaning of tsog is integrating method and wisdom, the transcendental wisdom of non-dual bliss and emptiness. This is the secret meaning.
The reason we need the actual tsog substances is so we can develop the very heart of the Mahayana and tantric path, which brings enlightenment in just one brief life during these times of degeneration. The tantric path quickly ceases the defilements, including the actual negative imprints left on the mental continuum by the delusions. It is the quickest way to collect extensive continuum merit. Otherwise, on the paramita path, it takes three countless great eons to collect enough merit to achieve enlightenment. Therefore, we need to use the transcendental wisdom of non-dual bliss and emptiness to increase this during this brief life during these times of degeneration. For that reason, we need to enjoy these tsog substances.

This is the principal method of the circle of tsog – to gain general attainments, restore samaya and tantric vows, and pacify obstacles. This is the main cause to achieve the Heruka and Vajrayogini pure land, to be born there. Therefore, we should perform the tsog offering practice.

**When to Offer Tsog**

It is best to offer tsog every day. If that is not possible, then we should do it twice a month. As it is explained in the *Heruka Root Tantra*:

> Quickly attempt to make offerings.
> Every waxing and waning of each month offer tsog.

Waning refers to the 10th of the Tibetan month; waxing refers to the 25th of the Tibetan month.

The great tantric master Abayakaya says:

> Every day [offer tsog] as much as possible; It is especially admired in the nighttime.
> [Offer tsog] at least once a month, or if that is not possible, at least once a year.
> If one transgresses this circle, then your samaya is degenerated.
According the *Heruka Root Tantra*, the best time to offer tsog is the nighttime. From the *Heruka Root Tantra*:

Offering extensive food and drink –
Always do this at night time. Why?
Because it is admired to do it at nighttime.
Always wander at nighttime and always gather at nighttime.

This means the dakas and dakinis always wander at nighttime and gather at nighttime.

The eleventh month of the Tibetan calendar is a special time of the mother. It is a special time of Vajrayogini and a special month to offer tsog to Vajrayogini. The twelfth month of the Tibetan calendar is a special time of the father. It is a special time of Chakrasamvara and a special month to do Chakrasamvara tsog. It is especially important to offer tsog during these months.

Heruka appeared to Khedrup Je and spoke:

If good tsog is offered [during]
The waxing and waning of each month,
Then one has no hardships, no difficulties,
And one goes to the pure land of Tharpo Kachö.

This is in the biography of Khedrup Je, who was Lama Tsongkhapa’s heart disciple.

Regarding the actual offering substances, even if you don’t have any other substances, you must have bala (meat) and madana (alcohol). These two are of utmost importance.

From the tantra *Do Jung*:

Without torma intoxicating
You won’t have quick attainments.

“Intoxicating” refers to alcohol; it does not refer to other drugs.

From the *Heruka Root Tantra*:
Vajra goddess – intoxicating and meat –
If the capable being offers these with devotion and respect
Then Heruka will be actually pleased.
Therefore, make offerings with a very satisfied mind;
Then sublimeness\(^4\) will be granted.

This means that for those who do this practice, because it pleases
Heruka, sublimeness will be given to you. It will be very easy to
achieve full enlightenment.\(^5\) If you practice correctly, liberation is
not far away and will not be difficult to achieve. It will be easy and
it won’t take long. It is completely in your hands.

When you offer tsog, the tsog substance of bala should be on
the right side and madana on the left side.

The tantric text *Nyingpo Gyen (Heart Ornament)* mentions
that we should use these special expressions for alcohol, “mad-
ana,” and for meat, “bala.”

What happens when you use these two terms is psychologi-
cal. If you just use the terms alcohol and meat, then it is ordinary
and one experiences an ordinary appearance. Also, when taste it,
you only taste meat and alcohol. When the practice is done like
this, it does not become part of tsog practice.

Because you have purified and blessed the substances into
nectar, you taste it with pure thought and pure appearance. The
real meaning of tsog is transcendental wisdom, non-dual bliss and
emptiness. Therefore, when you take the tsog, you should experi-
ence it like that. Even if you are not actually able to experience it
in this way, at least visualize that you are experiencing that. Take
it with recognition, with the pure transcendent mind.

**Cheese and Juice**

This is very important advice. Cheese is not qualified for tsog. It
needs to be meat, as I have explained in these quotations from
pure tantric texts.
I remember on one particular occasion in Bodhgaya, there were some Chinese Sangha. As I understand it, they would be totally shocked to see a Buddhist eating meat. According to their view, it is like killing a human being. This is because they are not familiar with tantric practice. Therefore, this is how they feel when they see Buddhists eating meat.

Once there were one or two Theravadan monks (the leaders of the temple in Bodh Gaya), at a tsog offering. At that time, the monks of His Holiness the Dalai Lama were passing out the meat and they offered it to them. His Holiness just smiled a little at the idea of offering meat to somebody who wouldn’t understand. But Theravadans eat meat; they eat whatever people offer to them. Normally, they don’t eat in the evening. For them, offering tsog substances or food in the afternoon or evening is strange.

One may use cheese on such occasions when there are people from other traditions who would be shocked and loose faith to see Buddhists eating meat. But it seems even some monks and other people who think it’s a big deal use fruit juice for alcohol.

Those who do the work of passing out the tsog should be aware of what to do. Tell them not to pass meat and alcohol to those who do not practice highest yoga tantra, such as Chinese Buddhists, or Theravadans who do not eat in the evening or afternoon. There are two things: the first big mistake is offering food in the afternoon, and the second mistake is offering alcohol to them. Those who are passing out the tsog need to have a little awareness about this, like having a sign about a dangerous dog – Beware of Dog!

Strictly speaking, tsog should only be served to those who practice highest yoga tantra.

**Offering the Tsog**

Also, you can’t put tsog on the ground. Sometimes at Kopan, they offer the tsog and just throw it on the ground. It is always better to use a paper plate or paper bag. If you put it straight on the
ground, the people who serve the tsog as well as those who receive it actually receive a tantric vice (*bompo*). This is very heavy. It is better to use a paper bag to protect the tsog, like they do at Namgyäl monastery.

When you offer tsog, first offer it to the vajra master. When you collect the remaining tsog, start from the bottom of each row and work up to the top, collecting from the vajra master last.

To collect more merit, in addition to having the bala and madana, you may also offer other substances. Offer them as extensively as possible. On certain specific occasions, if you have the substances, you can make actual torma tsog using tsampa (or oats or other kinds of flour that can be shaped). Make the shape of the torma into a heart of a man, or a breast. The torma should have decorations; it should have a dharma wheel with flower petals around it, and it must have the sun, moon, and nada6 at the top. This is according to the tradition of Lama Tsongkhapa and Pabongkha Rinpoche.

**The Vajrasattva Mantra**

According to Lama Yeshe, when you recite the Vajrasattva mantra during Vajrasattva tsog you play the bell only. Ringing the bell during the mantra is not an offering. At this time, the sound of the bell symbolizes that no phenomena have inherent existence; everything is empty. It reminds you that negative karmas are empty and do not exist from their own side and therefore, you can purify negative karma. The bell reminds you of this and you can meditate on emptiness. Meditate that you who are the creator of negative karma, the action of creating negative karma, and the object of negative karma itself are all empty. This is the meditation to be done when ringing the bell during the Vajrasattva mantra.
The Heruka Vajrasattva Tsog Offering

A Banquet of the Greatly Blissful Circle of Pure Offerings

An Antidote to the Vajra Hells

Preliminaries

After completing either the abbreviated or elaborate meditation on the generation of oneself in the form of Vajrasattva (see Practice Tips on p. 244), visualize as follows:

Meditation on the Mandala of Guru Vajrasattva: Field for the Collection of Merit

HUM DE TONG NYI SU ME PÄI NAM RÖL LÄ
HUM In the space before me,
JUNG WÄI DOR JE SEM PÄI ZHÄL YÄ KHANG
From the enjoyment of indivisible great bliss and emptiness,
TEN DANG TEN PÄI KHYIL KHOR YONG DZÖG DÜN
Appear the complete supporting and supported mandalas of Vajrasattva.
KÜN ZANG CHHÖ TRIN NAM KHÄI KYÖN KÜN KANG
Clouds of Samantabhadra’s offerings fill all of space.
NYI ME DE WA CHHEN PÔI KHA YING LA  
In the sphere of great non-dualistic bliss  
NGO TSHAR DRO NAM LHA DANG LHA MÔI THRÛL  
All beings miraculously appear as gods and goddesses  
ZHI GYÄ WANG DRAG TRÛL PÄI GAR KHÄN GYI  
Embodying thoroughly developed method and wisdom  
THAB SHE YONG SU DZÔG PÄI KUR ZHENG GYUR  
As skillful dancers manifesting peace, expansion, power, and wrath.

Blessing the Offerings

The offering ingredients should then be blessed in the following manner by reciting:

OM KHANDAROHI HUM HUM PHAT

All those who create obstacles are dispelled, and by reciting:

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

They are purified of ordinary appearances. Then visualize:

TÔNG PA NYI DU GYUR / TÔNG PÄI NGANG LÄ AH LÄ THÔ PA YANG SHING GYA CHHE WÄI NANG DU SHA NGA DÜ TSI NGA NAM ZHU WA LÄ JÜNG WÄI YE SHE KYI DÜ TSII GYA TSHO CHHEN POR GYUR

All becomes empty, and from the sphere of emptiness appears the letter AH, which transforms into a very large and spacious skullcup containing the five meats and five nectars. Melting, they all transform into a great ocean of wisdom nectar.

OM AH HUM HA HO HRIIH (3x)
Presenting the Offerings and Reciting the Mantra

**THA MÄL WANG PÖI YÜL LÄ RAB DÄ SHING**
This pure offering is the yogi’s commitment (samaya), and as the pure vision of their great bliss,

**YO GÄI DAM TSHIG DAG NANG DE WA CHHE**
Transcends being an object of ordinary senses.

**NGÖ DRUB KÜN GYI ZHIR GYUR DÜ TSI CHHOG**
It is the basis of all attainments and the most supreme nectar.

**TOG ME DE WA CHHEN PÖI NYE PAR DZÖ**
Therefore, O Guru, with your non-superstitious, simultaneously born great bliss, please enjoy it.

1. **HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU**
   HUM O miraculous rainbow cloud, appearing in dharmakaya space,

   **LA MA YI DAM KHA DRO CHHÖ KYONG GI**
   Holy body of Vajrasattva – having purified hallucination

   **NGO WOR MA TOG NYI DZIN THRÜL NANG DAG**
   And dual concepts that fails to see that the Guru, in essence, is the deity,

   **DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA**
   The dakini, and the Dharma protector –

   **LA MA DOR JE SEM PA NYE CHHIR BÜL**
   To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses.

   **LHÄN KYE DE CHHEN KYE WAR JIN GYI LOB**
   Please bless me to generate simultaneously born great bliss.

---

**OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA TVENO PATISHTHA / DRIDHO ME BHAVA / SUSSHYO ME BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME PRAYACHA / SARVA KARMA SUCHEM CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA / HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT**
2. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU
HUM O miraculous rainbow cloud, appearing in dharmakaya space,
DÖ YÖN DE LA CHHAG PÄI NAM SHE NGÄ
Holy body of Vajrasattva – purified of hallucination
DÄL JOR DÖN ME JA WÄI THRÜL NANG DAG
Of the five sense consciousnesses’ clinging to the pleasure of desire objects,
DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA
Which deprive this perfect human birth of all its meaning –
LA MA DOR JE SEM PA NYE CHHIR BÜL
To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses,
TSHE DII NANG ZHEN DOG PAR JIN GYI LOB
Please bless me to abandon clinging to the ordinary concepts and false appearances of this life.

OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA
TVENO PATISHTHA / DRIDHO ME BHAVA / SUTO SHYO ME BHAVA / SUPO SHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA
SUCHAME CHITTAM SHRIYAM KURU HUM / HA HA HA
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA / HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

3. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU
HUM O miraculous rainbow cloud, appearing in dharmakaya space,
TSHÜL MIN YI JE NAM TOG LÄ NYÖN GYI
Holy body of Vajrasattva – purified of hallucination:
DRIB YOG NYI DZN DÖN GYI THRÜL NANG DAG
The demon dualistic concepts and veiling obscurations
DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA
Of improper attention, superstition, karma, and delusion –
To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses,

Please bless me with pure renunciation.

O M VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA TVENO PATISHTHA / DRIDHO ME BHAVA / SUTO SHYO ME BHAVA / SUPO SHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SUCHA M E CHITTA M SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA / HERUKA BHAVA / MAHA SAMAYA SATYVA AH HUM PHAT

4. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU
   HUM O miraculous rainbow cloud, appearing in dharmakaya space,
   RANG NYI CHE DZIN DUG NGÄL KÜN GYI GO
   Holy body of Vajrasattva – purified of hallucination
   NYI DZIN DÜ KYI GONG PÖI THRÜL NANG DAG
   Of holding oneself more dear than others:
   DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ LA
   The door to all suffering and dual concepts that is the chief of all evils –

To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses.

Please bless me to generate immaculate bodhichitta.

O M VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA TVENO PATISHTHA / DRIDHO ME BHAVA / SUTO SHYO ME BHAVA / SUPO SHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SUCHA M E CHITTA M SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA / HERUKA BHAVA / MAHA SAMAYA SATYVA AH HUM PHAT
5. **HUM**  
**Kha ying ja tshön dor je sem päi ku**  
**HUM** O miraculous rainbow cloud, appearing in dharmakaya space,
**Tog pā phar zhag ming kyang tag yö la**  
Holy body of Vajrasattva – purified of hallucination
**Nyi dzin dri ma ngān päi thrül nang dag**  
The stain of dual concept holding
**Dam dzä dö yö n na ngāi tshog chhō la**  
Merely imputed by superstition as true –
**La ma dor je sem pa nye chhir bül**  
To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses.
**Chhag gya chhen po tog par jin gyi lob**  
Please bless me to realize mahamudra.

O **M**  
**V**aj **R**a  
**H**eruka  
**S**amaya  
**M**anupalaya  
/  
**H**eruka  
**T**veno  
**P**atisththa  
/  
**D**ridho  
**M**e  
**B**hava  
/  
**S**uto  
**S**hya  
**M**e  
**B**hava  
/  
**S**uposhyo  
**M**e  
**B**hava  
/  
**A**nurakto  
**M**e  
**B**hava  
/  
**S**arva  
**S**iddhim  
**M**e  
**P**rayacccha  
/  
**S**arva  
**K**arma  
**S**uchham e  
**C**hittam  
**S**hriram  
Kuru  
**H**um  
/  
**H**a  
**H**a  
**H**a  
**H**a  
**H**a  
**H**o  
/  
**B**hagavan  
/  
**V**aj ra  
**H**eruka  
**M**a  
**M**e  
**M**uncha  
/  
**H**eruka  
**B**hava  
/  
**M**aha  
**S**amaya  
**S**attva  
**A**h  
**H**um  
**Phat**

6. **HUM**  
**Kha ying ja tshön dor je sem päi ku**  
**HUM** O miraculous rainbow cloud, appearing in dharmakaya space,
**Tha mäl nang zhen kun tog thra rag kyi**  
Holy body of Vajrasattva – purified of hallucination
**Nyi dzin lung shug drag pöi thrül nang dag**  
Of ordinary views and concepts: The eighty superstitious minds,
**Dam dzä ye she na ngāi tshog chhō la**  
The violent, uncontrollable wind of the dualistic mind –
**La ma dor je sem pa nye chhir bül**  
To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses.
Please bless me with the four actual empowerments.

**OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SUCHAME CHITTA M SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA / HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT**

7. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU

**HUM** O miraculous rainbow cloud, appearing in dharmakaya space,

**NYE TUNG DRAG CHHAR WANG ME BAB PA LÄ**

Holy body of Vajrasattva – purified of hallucination

**DOR JE NYÄL WA NYONG WÄI THRÜL NANG DAG**

Of experiencing the vajra hells resulting from the uncontrollable downpour

**DAM DZÄ YE SHE NA NGÄI TSHOG CHHÖ LA**

Of black actions and broken samaya –

**LA MA DOR JE SEM PA NYE CHHIR BÜL**

To please you, Guru Vajrasattva, accept these sacred ingredients, pure offerings to please your five senses.

**DAG PA RAB JAM BA ZHIG CHHAR WAR SHOG**

May infinite purity alone spontaneously arise.

**OM VAJRA HERUKA SAMAYA MANUPALAYA / HERUKA TVENO PATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA / SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SUCHAME CHITTA M SHRIYAM KURU HUM / HA HA HA HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA / HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT**
Offering to the Vajra Master

The offering of tsog to the vajra master should now be made while reciting:

DOR JE DZIN PA GONG SU SÖL
   O holder of the vajra, please pay attention to me.
PA WO PA MO TSHOG KHOR DI
   This pure offering presented by the assembled circle of dakas and dakinis,
ZUNG DANG DZIN PÄI TRÖ PA DRÄL
   This nectar free of all divisions of subject and object,
DÜ TSII DE WA TAG TU RÖL
   Transcendentally blissful, please enjoy it eternally.

AH LA LA HO

The vajra master then replies:

EMA DE CHHEN YE SHE KYÄI
   O hail, great blissful wisdom! The great collected offering,
TSHOG CHHEN TUM MO BAR WÄI DRÖ
   The seed that causes the tummo heat to explode,
MA SAM JÖ DÄ GA DE LA
   This joyful, blissful experience beyond concepts, beyond words –
KÜN KYANG AH HO SU KHA CHHE
   Welcome, great eternal bliss!

AH HO MAHA SUKHA HO

Distribute the tsog offerings to the assembly.
Outer and Inner Offerings to Vajrasattva

The outer and inner offerings are then presented while reciting:

OM GURU VAJRA SATTTVA SAPARIVARA ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE, NAVIDIA, SHAPTA )
PRATICHCHA HUM SVAHA

OM GURU VAJRA SATTTVA SAPARIVARA OM AH HUM

Verses of Praise

Praise is offered by reciting the following:

GANG GI TSHÄN TSAM JÖ PÄ KYANG
Merely thinking of just your name
LÄ NGÄN DIG TUNG MA LÜ PA
Eradicates all obstacles and immediately purifies all negative karma.
KÄ CHIG NYI LA DRUNG JIN PÄI
Thus, to you unsurpassed Vajrasattva,
DOR JE SEM PA LA CHHAG TSHÄL
I make prostration.

Praise in Eight Lines

Next recite the following in praise of Heruka and Vajra Varahi.
To punctuate each HUM HUM PHAT, sound the bell and damaru sharply 3 times, once on each syllable.

_raisesattva Tsog 231

OM CHOM DÄN PA WÖI WANG CHHUG LA CHHAG TSHÄL HUM HUM PHAT
OM I prostrate to the bhagavan, lord of the brave ones HUM HUM PHAT
OM KÄL PA CHHEN PÖI ME DANG NYAM PÄI Ö HUM HUM PHAT
OM To you whose brilliance equals the fire that ends a great eon HUM HUM PHAT

OM RÄL PÄI CHÖ PÄN MI ZÄ PA DANG DÄN HUM HUM PHAT
OM To you who have an inexhaustible crowning top-knot HUM HUM PHAT

OM CHHE WA NAM PAR TSIG PA JIG PÄI ZHÄL HUM HUM PHAT
OM To you with bared fangs and a wrathful face HUM HUM PHAT

OM TÖNG THRAG CHHAG NI BAR WÄI Ö ZER CHÄN HUM HUM PHAT
OM To you whose thousand arms blaze with light HUM HUM PHAT

OM DRA TVA ZHAG DENG DUNG DANG KHAVANG DZIN HUM HUM PHAT
OM To you who hold an ax, an uplifted noose, a spear, and a skull-staff HUM HUM PHAT

OM TAG GI PAG PÄI NA ZA DZIN PA CHÄN HUM HUM PHAT
OM To you who wears a tigerskin cloth HUM HUM PHAT

OM KU CHHEN DÜ KHA GEG THAR DŻÄ LA DÜ HUM HUM PHAT
OM I bow to you whose great smoke-colored body ends all obstructions HUM HUM PHAT

OM CHOM DÄN DÄ MA DOR JE PHAG MO LA CHHAG TSHÄL HUM HUM PHAT
OM I prostrate to the bhagavati, Vajra Varahi HUM HUM PHAT
OM PHAG MA RIG MĀI WANG CHHUG KHAM SUM GYI MI TUB HUM HUM PHAT
OM To the queen of the female arya practitioners, invincible in the three realms HUM HUM PHAT

OM JUNG PÕI JIG PA THAM CHĀ DOR JE CHHEN PŌ JOM HUM HUM PHAT
OM To you who destroys all fears of evil spirits with your great diamond-like means HUM HUM PHAT

OM DOR JEI DĀN ZHUG ZHĀN GYI MI THUB WANG JE CHĀN HUM HUM PHAT
OM To you whose eyes empower those who sit upon the diamond throne not to be conquered by anyone HUM HUM PHAT

OM TUM MO THRO MŌI ZUG KYI TSHANG PA KEM PAR DZĀ HUM HUM PHAT
OM To you whose wrathful body of inner fire can desiccate Brahma HUM HUM PHAT

OM DŪ NAM TRAG CHING KEM PĀ ZHĀN GYI CHHOG LĀ GYĀL HUM HUM PHAT
OM To you who terrify and dry up all demons and thus can vanquish all other forces HUM HUM PHAT

OM MUG JE RENG JE MONG JE KŪN LĀ NAM PAR GYĀL HUM HUM PHAT
OM To you who triumph over all that can make one ill-tempered, excited, or stupefied HUM HUM PHAT

OM DOR JE PHAG MO JOR CHHEN DŌ WANG MA LA DŪ HUM HUM PHAT
OM I bow down to Vajra Varahi, the consort who overpowers lust HUM HUM PHAT
Song of the Spring Queen

Here, the “Song of the Spring Queen” may be sung to request realizations.

Collect the remaining tsog from the assembly, starting from the back of the assembly hall.

1. HUM  DE ZHIN SHEG PA THAM CHÄ DANG
   HUM  All you tathagatas,
   PA WO DANG NI NÄL JOR MA
   Heroes and yoginīs,
   KHA DRO DANG NI KHA DRO MA
   Dakas and dakinīs,
   KÜN LA DAG NI SÖL WA DEB
   We make request to you all.
   DE WA CHHOG LA GYE PĀI HE RU KA
   Heruka who enjoys great bliss,
   DE WÄ RAB NYÖ MA LA NYEN JÄ NÄ
   Come to the bliss-intoxicated lady,
   CHHO GA ZHIN DU LONG CHÖ PA YI NI
   And with enjoyment, according to the rite,
   LHÄN KYE DE WĀI JOR WA LA ZHUG SO
   Enter into the union of innate bliss.

   AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

   DRI ME KHA DRÖI TSHOG NAM KYI
   Host of immaculate dakinīs
   TSE WĀ ZIG LA LÄ KÜN DZÖ
   Look upon us with love, and grant all attainments.

2. HUM  DE ZHIN SHEG PA THAM CHÄ DANG
   HUM  All you tathagatas,
   PA WO DANG NI NÄL JOR MA
   Heroes and yoginīs,
Kha dro dang ni kha dro ma  
Dakas and dakinis,
Kün la dag ni söl wa deb  
We make request to you all.
De wa chhen pö yi ni rab kyö pä  
As the mind stirs with great bliss,
Lü ni kün tu yo wäi gar gyi ni  
And the body moves in dance,
Chhag gyäi pä mar röl päi de wa chhe  
May the bliss enjoying the mudra’s lotus
Näl jor ma tshog nam la chhö par dzö  
Be offered to the hosts of yoginis.

AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

Dri me kha dröi tshog nam kyi  
Host of immaculate dakinis
Tse wä zig la lä kün dzö  
Look upon us with love, and grant all attainments.

3. Hum de zhin sheg pa tham chä dang  
Hum All you tathagatas,
Pa wo dang ni näl jor ma  
Heroes and yoginis,
Kha dro dang ni kha dro ma  
Dakas and dakinis,
Kün la dag ni söl wa deb  
We make request to you all.
Yi wong zhi wäi nyam kyi gar dzä ma  
Lady dancing in charming, peaceful manner
Rab gye gön po khyö dang kha dröi tshog  
Most joyful lord and dakini host,
Dag gi dün du zhug te jin lob la  
Abide before me and bless me,
Lhän kye de chhen dag la tsäl du söl  
Bestow innate great bliss upon me.
AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

DRI ME KHA DRÖI TSHOG NAM KYI
Host of immaculate dakinis
TSE WÄ ZIG LA LÄ KÜN DZÖ
Look upon us with love, and grant all attainments.

4. HUM DE ZHIN SHEG PA THAM CHÄ DANG
HUM All you tathagatas,
PA WO DANG NI NÄL JOR MA
Heroes and yoginis,
KHA DRO DANG NI KHA DRO MA
Dakas and dakinis,
KÜN LA DAG NI SÖL WA DEB
We make request to you all.
DE CHHEN THAR PÄI TSHÄN NYI DÄN PA KHYÖ
You possessing liberating great bliss,
DE CHHEN PANG PÄI KA THUB DU MA YI
Don’t abandon it for great asceticism,
TSHE CHIG DRÖL WAR MI ZHE DE CHHEN KYANG
Which cannot liberate in one lifetime.
CHHU KYE CHHOG GI Ü NA NÄ PA YIN
Great bliss abides within the supreme lotus.

AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

DRI ME KHA DRÖI TSHOG NAM KYI
Host of immaculate dakinis
TSE WÄ ZIG LA LÄ KÜN DZÖ
Look upon us with love, and grant all attainments.

5. HUM DE ZHIN SHEG PA THAM CHÄ DANG
HUM All you tathagatas,
PA WO DANG NI NÄL JOR MA
Heroes and yoginis,
Vajrasattva Tsog

Kha dro dang ni kha dro ma
Dakas and dakinis,
Kun la dag ni söl wa deb
We make request to you all.

Dam gyi ü su kye päi pä ma zhin
Supreme yogini, by the bliss of your lotus,
Chhag lä kye kyang chhag päi kyön ma gö
Which, like a lotus born in mud,
Näl jor ma chhog pä mäi de wa yi
Is desire-born but unstained by its faults;
Si päi chhing wa nyur du dröl war dzö
Quickly free me from samsara’s bonds.

AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

Dri me kha dröi tshog nam kyi
Host of immaculate dakinis

Tse wä zig la lä kun dzö
Look upon us with love, and grant all attainments.

6. Hum de zhin sheg pa tham chä dang
Hum All you tathagatas,
Pa wo dang ni näl jor ma
Heroes and yoginis,
Kha dro dang ni kha dro ma
Dakas and dakinis,
Kun la dag ni söl wa deb
We make request to you all.
Drang tsii jung nä nam kyi drang tsii chü
Just as bees gather from all sides to extract
Bung wäi tshog kyi kün lä thung wa tar
The honey-essence from every flower,
Tshän nyi drug dän tsho kye gyä pa yi
May I be fulfilled tasting the nectar
Chü ching pa yi ro yi tshim par dzö
Held by the mature lotus of six qualities.
AH LA LA! LA LA HO! AH IH AH! AH RA LI HO!

DRI ME KHA DRÖI TSHOG NAM KYI
Host of immaculate dakinis

TSE WÄ ZIG LA LÄ KÜN DZÖ
Look upon us with love, and grant all attainments.

**Offering the Remaining Tsog**

Finally, the way to offer the remainder of the tsog is as follows:

OM AH HUM (3x)

DE TONG YER ME GYU MÄI KA PA LAR
To the assembly of the eight classes of wrathful governing protectors

YE SHE NGA YI DÜ TSII TSHOG LHAG NAM
I present all the remaining pure offerings – the nectar of the five wisdoms contained in this skullcup –

ZHING KYONG DREG PÄI DE GYÄ TSHOG LA BŮL
An illusory appearance of indivisible bliss and emptiness.

DAM CHHÖ DRUB PÄI LÄ ZHIII THRIN LÄ DZÖ
Do your duty, the four rites for Dharma practitioners.

**Concluding Prayer of Auspiciousness**

PHÜN TSHOG GE LEG JE WÄI TRÜN PÄI KU
May all be auspicious for me to see my mind as the lama:

THA YÄ DRO WÄI RE WA KONG WÄI SUNG
Who understands perfectly all beings’ thoughts,

DRO WÄI SAM PA JI ZHIN ZIG PÄI THUG
Whose speech fulfills countless beings’ wishes,

RANG SEM LA MAR JÄL WÄI TRA SHI SHOG
And whose pure body arises from an infinite collection of merit.
JUNG GYÜI CHHI WA BAR DO KYE WA SUM
May all be auspicious for realizing the unity of dharmakaya
and rupakaya

JONG JE KU SUM LA DU KHYER WÄI THÜ
By discovering my own subtle, continually residing
consciousness

RANG SEM NYUG SEM TRA MO JÄL WA LÄ
Through the power of taking the three bodies as the path:

KU THUG ZUNG JUG CHHAR WÄI TRA SHI SHOG
The antidote to imminent death, bardo, and rebirth.

TRÖ DRÄL KHA YING TONG PA CHHEN PÕI YUM
May all be auspicious for everything within samsara and
nirvana

NANG SI DE WA CHHEN PÕI YE SHE LA
To be synthesized with great emptiness and great bliss

KHYÜ PÄI YA TSHÄN KHO R DÄ NGÖ PO KÜN
Through the unusual embrace of the mother: the sphere of
space beyond all puzzling divisions,

DE TONG CHHEN POR DOM DÄ TRA SHI SHOG
And the father: the great blissful wisdom, the appearance of
all existent phenomena.

_________________________
You may now turn to p. 323 and recite Special FPMT Dedication
Prayers and prayers for the long lives of our teachers.
Endnotes:

1. Tharpo Kachö (pure sky enjoyment).
2. This means if one can not do every day then do as many times as possible.
3. Of Lama Tsongkhapa’s two main disciples, Khedrup Je is the one whose eyes are in a more wrathful aspect.
4. Enlightenment.
5. This is similar to saying that you will achieve liberation in the palm of your hand, very easily.
6. Three curves.
7. Presenting the Offerings and Reciting the Mantra: Lama Zopa Rinpoche has suggested to individual students that as one offers the tsog with each verse, one should think that the offering generates great bliss in the mind of Guru Vajrasattva, who is the embodiment of all gurus, buddhas, Dharma, and Sangha.

As you recite the mantra, you can practice the three types of purification practices outlined for practice with the sadhana (see p. 211). Also, from Lama Zopa Rinpoche: “Visualize strong nectar and light rays flowing from Guru Vajrasattva that completely purifies all sentient beings’ obscurations and negative karmas, including any particular problem being experienced by someone for whom you wish to pray. All realizations of the entire path, especially those mentioned in the immediately preceding verse, are generated in your own and in all sentient beings’ minds.”

8. This final verse of auspiciousness was not included in the translations of either Jon Landaw or Martin Willson. A translation of this verse by Thubten Chödak and Piero Cerri, edited by Nick Ribush, has been included here.

Original Colophon and Dedication:

On the special day of the dakas and dakinis – the twenty-fifth day of the eleventh month of the Iron-Bird year (19 January 1982) – Venerable Lama Thubten Yeshe wrote this tsog offering of Heruka Vajrasattva for a puja performed at Bodhgaya, India under the bodhi tree by an international gathering of Sangha and lay students who together made hundreds and thousands of offerings. This puja was offered by the Italian gelong Thubten Dönyö, a disciple having unsurpassed understanding of the sutra and tantra path to enlightenment and indestructible devotion to Shakyamuni Buddha’s teachings, and who was adorned outwardly with saffron robes and inwardly with the three sets of vows.

This tsog offering was written with the prayer that all the Sangha of the ten directions enjoy harmonious relationships with one another, guard the precepts of pure moral conduct, and accomplish the practice of the three higher trainings, thereby becoming skillful guides providing great help to all beings. It is dedicated to the speedy return of our great Guru of unmatched and inexpressible kindness, Kyabje Trijang Dorje Chang. For the benefit of all sentient beings, our mothers,
may we remain inseparable from this great Guru during our entire path to enlightenment.

Furthermore, it has been noted that in many countries today – Tibet, for example – those whose lives are not opposed to the three ordinations of the pratimoksha, bodhichitta, and tantric vows are not considered to be human beings! Yet even in such extremely degenerate times there are still many fortunate practitioners, and it is very important that these yogis and yoginis have a method, such as this Vajrasattva practice, powerful enough for achieving the exalted realization of simultaneously born great bliss and emptiness. This profound method is easy and simple to practice, accumulates a great store of meritorious potential, and is capable of destroying all the negativities resulting from breaking one’s pledged commitments. In fact, it is such a powerful method that many lamas of the Gelug tradition have stated that even transgressions of root tantric vows can be purified by reciting the Vajrasattva mantra. Therefore, one should understand that there is no negativity so strong that it cannot be purified through the practice of Vajrasattva.

For all these reasons, then, this tsog offering has been composed by Vajrasattva yogi and follower of Guru Shakyamuni Buddha’s teachings, the bhikshu Muni Jñana [Thub(ten) Yeshe (Tibetan) = Muni(shasana) Jñana (Sanskrit).]

(The translation here of the Colophon and Dedication was done by Jon Landaw, using a version of this conclusion to which Lama Yeshe had added subsequent material after the original Tibetan printing of this tsog text. Martin Willson’s translation of the original version of these concluding paragraphs can be found in The Tantric Path of Purification, Wisdom Publications, 1995, note 34, p. 292.)

**Postscript:**

The following poem in jest came uncontrollably and without premeditation to the mind of the author while he was composing this work:

All of samsara appears
As a foe to one who fears
He might be gored and torn
By the proverbial rabbit’s horn
Of tantric ordinations:
The golden ground foundation,

In the common path untrained,
In tantra unordained,
He has no initiation;
What a situation!
How strange! What a joke!
He’s a skyflower yogi!
This tsog offering can be made to other highest yoga tantra deities by substituting that deity’s name for Vajrasattva’s and by blessing the offerings in accordance with the yoga method of that deity and reciting that deity’s mantra.

Through the blessings of all the root and lineage lamas,
The great accomplishments of the mind-bound deity Vajrasattva,
And the divine actions of the dakinis and protectors of the three places,
May auspiciousness allow all beings to be satisfied by ultimate peace.

Translator’s Colophon:
The above was translated with the kind assistance of Lama Thubten Zopa Rinpoche and Ven. Könchog Yeshe, and edited by Jonathan Landaw. This translation of the “Song of the Spring Queen” was compiled by Gelong Thubten Don-drub (Neil Huston) by relying on previous translations of Alex Berzin, Martin Willson, Geshe Thupten Jinpa, and original contributions by the editor in September 1996. It was revised in August 2000 and again in February 2001. The praises to Heruka and Vajra Varahi were adapted from a translation by Alexander Berzin.

Editor’s Colophon:
This text, A Banquet of the Greatly Blissful Circle of Pure Offerings: An Antidote to the Vajra Hells, and its attached notes were taken from The Tantric Path of Purification (Wisdom Publications, 1995) by Lama Thubten Yeshe, edited by Nicholas Ribush. It has been lightly adapted and edited for use in the FPMT Prayer Book by Venerable Constance Miller, FPMT Education Department, January 1999. All errors are the responsibility of this editor. Revised edition, for Essential Buddhist Prayers, October 2001. Version with chantable English, September, 2006.

Colophon for the Introduction:
The translation of the introduction to this translated text included here is what might be called an “interpretive” translation made by Jon Landaw, working together with Lama Yeshe himself, Lama Zopa Rinpoche, and Venerable Könchog Yeshe. Some suggested corrections were made later by Thubten Chödak and Piero Cerri. A more literal translation of the introduction by Martin Willson can be found in The Tantric Path of Purification, Wisdom Publications, 1995, note 28, p. 290.

The last paragraph of the introduction was not originally included in Lama Yeshe’s text. It is from an oral explanation of this tsog given to Jon Landaw by Lama Yeshe while working on the translation. It was thought to be helpful to include it here.

Editor’s Colophon:
This text, A Banquet of the Greatly Blissful Circle of Pure Offerings: An Antidote to the Vajra Hells, and its attached notes were taken from The Tantric Path of Purifi-
fication (Wisdom Publications, 1995) by Lama Thubten Yeshe, edited by Nicholas Ribush. It has been lightly adapted and edited for use in the FPMT Prayer Book by Venerable Constance Miller, FPMT Education Department, January 1999. All errors are the responsibility of this editor. Revised edition, for Essential Buddhist Prayers, October 2001.

Colophon for The Meaning of Tsog, by Lama Zopa Rinpoche
From letters to Merry Colony dictated by Lama Zopa Rinpoche to Venerable Holly Ansett and Venerable Tsen-la, Kachoe Dechen Ling, November 2006. Compiled and edited by Venerable Holly Ansett and Venerable Gyalten Mindrol, FPMT Education Department, December 2006.

Notes Regarding This Practice

Altar and Gompa Set-up
When performing this puja, one should set up the altar with the following items:
• a picture of Vajrasattva with consort
• 1 white, tear drop-shaped tormas made with the 3 whites and 3 sweets
• clean and beautiful looking offerings: 2 sets of 7 offering bowls, for the front and self-generations. These should be placed from right to left as one faces the altar for the front generation and from left to right for the self-generation.
• Bala and madana (meat and alcohol). The terms bala and madana are Sanskrit terms for the sacramental offerings of meat and alcohol, respectively. Although these substances appear as meat and alcohol to ordinary perception, they should instead be regarded in their true nature of simultaneously born bliss and void, and always referred to as bala and madana. When there are people present at the puja who do not practice tantra or who would lose faith upon being offered these substances, or who do not eat after noon, (such as Theravadan or Chinese Buddhist practitioners), Lama Zopa Rinpoche instructs that those passing out the tsog should not offer the bala and madana to them.

NOTE: When seating monks and nuns in the front, it is customary to seat monks on the left side of the throne (when facing the throne) and nuns on the right. During “big pujas” (these are defined as self-initiations or long pujas and pujas with extensive offerings, etc.) one can offer a stick of incense for the lama or geshe to hold during the verses of invocation.

Ritual Implements
One should have dorje, bell, damaru, and inner offering.
Practice Tips
Before doing Vajrasattva Tsog, it is good to do a short Vajrasattva practice or Six-Session Guru Yoga so that one generates oneself as the deity before starting the tsog puja (e.g., with the appropriate empowerment, as Heruka, Heruka Vajrasattva, or Vajra Yogini).

NOTE: Throughout the preceding text, small symbols such as bells or hands in various mudras, such as prostration mudra or showing the dorje, appear in the margins to help the practitioner know when to play ritual instruments, for example, or when to do certain mudras. It is hoped that these small indications will be helpful to those not yet familiar with these aspects of tantric practice.

NOTE: When collecting the leftover tsog, start from the back of the assembly hall and move toward the front. Collect from the Sangha members after the laity, ending with the most senior Sangha, and then collect from the presiding master last. Add the remaining bala and mandana to the plate. If it is still light outside, it is not necessary to accompany the leftover tsog with a stick of lighted incense. After dark, a burning stick of incense or other form of light should always accompany the leftover tsog.
Four-Face Mahakala Puja

By Lama Thubten Yeshe
Four-Face Mahakala Puja

A Method for Offering Torma to the Glorious Four-Face Lord, Clearly Set Out

Refuge and Bodhichitta

SANG GYÅ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I go for refuge until I am enlightened
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
To the Buddha, the Dharma, and the Supreme Assembly.
DAG GI JIN SOG GYI PAI SÖ NAM KYI
By my merit from giving and other perfections,
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)
May I become a buddha in order to benefit all sentient beings.
(3x)

The Four Immeasurables

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN PAR GYUR CHIG
May all sentient beings have happiness and the causes of happiness.
SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG DRÄL WAR GYUR CHIG
May all sentient beings be free from suffering and the causes of suffering.
Essential Buddhist Prayers

May all sentient beings be inseparable from the happiness that is free from suffering.

May all sentient beings abide in equanimity, free from desire for friends and hatred for enemies.

Yamantaka Self-Generation

Instantaneously I arise in the form of glorious Vajrabhairava, with one face and two arms, holding curved knife and skull-cup.

Blessing the Inner Offering

All is empty.

From within the state of emptiness appears YAM, and from that a blue, bow-shaped wind mandala marked by banners;

Above that is RAM, from which arises a red, triangular fire mandala;

Above that, from three AHs appears a tripod of human heads;
Above that, from AH appears a white skullcup.

Within the skullcup, in the east from BHRUM comes bull flesh marked by GO;

In the south, from AM, dog flesh marked by KU;

In the west, from JRIM, elephant flesh marked by DA;

In the north, from KHAM, horse flesh marked by HA;

In the center, from HUM, human flesh marked by NA;

In the southeast, from LAM, excrement marked by BI;

In the southwest, from MAM, blood marked by RA;

In the northwest, from PAM, white bodhichitta marked by SHU;

In the northeast, from TAM, marrow marked by MA;

And in the center, from BAM, urine marked by MU.

Above these stand a white OM, a red AH, and a blue HUM, one above the other.

Lights emanate from the HUM at my heart and strike the wind;

The wind moves, the fire flares, and all the substances in the skullcup melt and boil.
Yi ge sum lâ ö zer rim pa zhin du thrö pâ
Light radiates from the three letters successively,
Kû dor je sung dor je thug dor je nam kug nâ yi ge sum la
Drawing forth the vajra body, vajra speech, and vajra mind,
which the three letters respectively absorb.
Rim gyi thim pa nam thö par lung nû zhu wâ
These descend into the skullcup and all melts.
Hum gi kha dog dri nû kyi kyon jang
Hum purifies all faults of color, smell, and potentiality;
Ah dü tsir tog par jâ
Ah transforms it into nectar;
Om gyi mang por bar zhing pel war gyur
Om multiplies and increases it.

Blessing the Outer Offerings

Om hrih shtrih vikritanana hum phat

Om svabhava shuddha sarva dharma svabhava
shuddho ham

Tong pa nyi du gyur
All is empty.
Tong pâi ngang lâ ah lâ jung wâi thö pa yang shing gya chhe
wa nam kyi nang du
Within a state of emptiness, from AHs
Hum zhu wa lâ jung wâi
Come vast and expansive skullcups, inside of which are HUMs.
Chhô yôn / zhab sil / dri / me tog / dug pó / mar me / zhâl
zâ / röl mo nam rang zhin de tong nam pa chhô dzâ
The HUMs melt and become drinking water, flowers, incense, light, perfume, food, and music.
JE LÄ WANG PO DRUG GI CHÖ YÜL DU ZAG PA ME PÄI DE WA KHYÄ PAR CHÄN KYE PAR GYUR

By nature bliss and emptiness, in aspect offering substances; as objects of the six senses they function to confer distinguished, uncontaminated bliss.

OM ARG HAM AH HUM
OM PUSHPE AH HUM
OM DHUPE AH HUM
OM ALOKE AH HUM
OM GANDHE AH HUM
OM NAIVIDYA AH HUM
OM SHAPTA AH HUM

The Core of the Practice

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

CHHÖ THAM CHÄ RANG ZHIN GYI DRUB PÄI TONG PÄ TONG PA NYI DU GYUR

All phenomena are by nature empty and thus are emptiness.

TONG PÄI NGANG LÄ RANG GI DÜN DU EH LÄ CHHÖ JUNG DRU SUM THING NAG YANG SHING GYA CHHE WÄI NANG DU DRA GEG KYI THRAG ZHAG GI GYA TSHO CHHEN PÖ GANG WÄI Ü SU NA TSHOG PÄ MA DANG

From the empty before me the black letter EH appears, which then becomes a dharmodaya, three dimensional and as vast as space. Within it lies a vast ocean filled with the blood of all evil beings and harmful interferences.
NYI MA DANG
From the ocean’s center, five lotus flowers grow.
Röi dän nga däi bü kyì dän la
On each of them is a bright sun disc and corpse.
HUM LÀ DRI GUG HUM GI TSHÂN PA
On each of these stands the letter HUM.
CHOG ZHIR HUM CHAG KYÜ DANG CHÄ PA ZHIR GYUR
The central HUM becomes a vajra flaying knife marked by HUM. The others transform into taming hooks.
DE NAM LÀ Ö ZER THRÖ
Boundless light shines forth from all of these,
DRA GEG DUG PA CHÄN THSM CHÄ TSHAR CHÄ
Filling all of space and destroying all evil beings and poisonous things.

TSHUR DÜ YONG SU GYUR PA LÄ
The light then returns to the knife and hooks.
YAB YUM NGA DÜ CHIG TU DRUB PAR GYUR PA NI
These then at one time become Mahakala and his wisdom consorts.
Ü KYI DÄN LA PÄL DOR JE NAG PO CHHEN PO
Standing on the central corpse is the mighty black vajra
DRA WÖI TOB THROG PÄI ZUG CHÄN
Whose mighty form, four faced, four armed, devours all evil and negative forces.
ZHÄL ZHI CHHAG ZHI PA
In his lower right hand is a vajra flaying knife.
YÄ DANG PÖ DRI GUG DANG
His lower left hand holds a blood-filled skullcup, which he cradles to his heart.
YÖN DANG PÖ THÖ THRAG THUG GAR TENG OG DU KHYÜ NÄ DZIN PA
In his upper right hand is a flaming sword.
YÄ OG MÄ RÄL DRI DANG
His upper left hand holds a sharp and pointed spear.
YÖN OG MÄ DUNG NÖN DANG
On his lower left forearm is a rosary.
Whose beads are carved from human bone.
Close against his left side he holds a wine-filled vase.

His central face is black, its tongue holds a corpse.
His right face is green with a snarling smile.
His left face is black, outrageously laughing.
The upper face is smoke-colored and wrinkled with wrath.
His faces each have three bulging red eyes
And four mighty fangs bared ready to bite.
His brows and beard are powerful flames raging like the hot blazes of the great apocalypse.
His golden-brown hair flows skyward.
His four heads are each adorned with a jeweled crown set with five dry human skulls.
He wears a necklace of fifty freshly severed human heads, each with rolling eyes and dripping with blood.
He wears a brahmin’s cord made of entwined entrails and poisonous snakes.
His lower garment is a fresh tiger skin. He is wearing garlands of golden bells.
From underneath the earth, the mighty sound KSHIM KSHIM thunders forth.

This sound stupefies all evil beings within the three realms, causing them all to tremble and quake.

His holy body is the color of black thunderclouds.

With his right foot drawn up and his left leg stretched out, he ecstatically dances on all harmful beings and those who break samaya, the root of all siddhis.

To his right is Tombini, the great black consort.

To his left is green fierce Tsendali.

Before him is dark red Rakshasi, the cannibal consort.

Behind him is dark yellow Singali.

Each smiles with four fangs bared like white snow peaks.

Their right hands hold vajra flaying knives.

Their left hands hold blood-filled skullcups.

The fire of wisdom blazes forth from all the pores of their naked bodies.

They spread epidemic plagues afflicting evil beings and those who break samaya.
Tam Nyam Kyi Dra La Na Yam Gye Pa

Mahakala and his wisdom consorts

Yab Yum De Ngai Khor Du Zhing Kyong Gi Tshog Pag Tu Me Pa Dang

Are surrounded by a countless assembly of male and female emanations

De Gyä Kyi Tshog Pag Tu Me Pa Dang

Which radiate from him like rays from the sun.

Dri Thog Kyi Shän Pa Nyer Chig Pa Re Re Ang Dri Thog Kyi Shän Pa Bum Bum Gyi Khor Gyi Gor Wa

All the sky and earth are filled with this retinue.

Zhan Yang Trül Pai Ka Nyän Nam Par Nang Gi Khyöng Tham Cha Gang Wäi Tso Khor Tham Cha Kyi Chi Bar Oṃ Kar Po

Each one’s crown is marked by a white Oṃ,

Drin Par Ah Mar Po

Throat by a red Ah,

Thug Kar Hum Dön Pöi Tshän Par Gyur

Heart by a blue Hum.
DAG NYI KYI THUG KÄI HUM NGÖN PÖ Ö ZER CHAG KYÜI NAM PA CHÄN GYI GANG TSI / PO TA LA / SIL WÄI TSHÄL / SIN GA LI / HA HA GÖ PÄI DUR THRÖ / DAR LUNG NYEN GYI PHO DRANG / U DRAG DZÖ SOG NÄ / PÄL NAG PO CHHEN PO ZHÄL ZHI PA YAB YUM KHIR DANG CHÄ PA KÄ CHIG GI NÄ DIR CHÄN DRANG

From the blue HUM at his heart boundless light shines forth. It hooks and then brings back all the wisdom beings from Mount Kailash, the Potala, the Cool Grove Cemetery, Shri Lanka, the Banyan Tree Cemetery, the Der-Loong Fortress, and the Rockface Castle.

Requests and Invocation (with burning incense)

HUM DÖN TSHE DOR JE CHHANG GI CHÄN NGA RU
HUM Fierce performer of the four divine deeds
TUM MO KYÖ KYI JI TAR KHÄ LANG ZHIN
Of peace, of increase, of power and wrath –
ZHÖ GYÄ ANG DRAG LÄ LA CHÄN DREN NA
I beg you now to sanctify this place
THRIN LÄ DRUB CHHIR NÄ DIR SHEG SU SÖL
As you pledged before to Vajradhara.

O supreme deity Mahakala,
O wrathful and great four-faced deity,
O Tombini, the great and black consort,
Fierce Tsendali, green divine action force,
Rakshasi, dark red cannibal consort,
O Singali, the dark yellow consort,
Also all the wrathful emanations:
The king and his entourage are invoked.

OM VAJRA SAMAYA JAH JAH
JAH HUM BAM HO
Prostrations

Though you demonstrate a fierce aspect
That devours the three samsaric realms,
You never depart from dharmakaya
And thus in nature are supreme bliss.

You protect with four divine actions
The essence of compassionate wisdom.
Brilliantly bright and wrathful deity
In profound respect I humbly bow.

Outer Offerings

Selfish heart’s blood which has run through my veins
If gathered together all space would flood.
Change it to nectar that constantly rains:
Great Lord Mahakala, please drink my blood.

    OM SHRI TSA DU RAMUKA SAPARIVARA ARGHAM PRATICCHA
    HUM SVAHA

My five senses are the dark enemy
Of holy Dharma and living beings.
Take them as garlands flowered fragrantly
The scent of which soothes life’s deep sufferings.

    OM SHRI TSA DU RAMUKA SAPARIVARA PUSHPE PRATICCHA
    HUM SVAHA
My soft young flesh upon a funeral pyre
Is rare incense scaring evil away.
In youth I dance on this corpse in the fire
And offer my flesh to you night and day.

OM SHRI TSADU RAMUKA SAPARIVARA DHUPE PRATICCHA
HUM SVAAHA

My melting fat flames at this burning site
Spreading silky smoke drifting in the air
I give this as the sun and moon’s gem light
That leaves not one dark shadow anywhere.

OM SHRI TSADU RAMUKA SAPARIVARA ALOKE PRATICCHA
HUM SVAAHA

Your wisdom eye beholds the boundless sea
Of fat and bile that flows from my dead form
As the scented oil from a sandal tree,
As fresh as air after a thunderstorm.

OM SHRI TSADU RAMUKA SAPARIVARA GANDHE PRATICCHA
HUM SVAAHA

This rotting heap of blood, bones, skin, and flesh,
Which is naught but a putrid mound of waste,
I offer as finest food, clean and fresh,
That only greatest men or gods should taste.

OM SHRI TSADU RAMUKA SAPARIVARA NAIVIDYA PRATICCHA
HUM SVAAHA

The deep cadence of transience is so clear
And the rich hollow sound of emptiness.
I make sweet music pleasing to your ears
With skull drums, thighbone trumpets, joyfulness.

**OM SHRI TSADU RAMUKA SAPARIVARA SHAPTA PRATICCHA HUM SVAHA**

**Inner Offering**

**OM MAHAKALA KALA / BIKA LA / RATRITA / TOMBINI / TSENDALI / RAKSHASI / SINGALI DEVI / SAPARIVARA OM AH HUM**

---

Offer inner offering with left ring finger.

**Confession**

Powerful Mahakala, protector
Of all who are seeking enlightenment,
Though appearing in the form of great wrath
You never depart from dharmakaya.
The divine state of ecstatic great bliss,
I request that you please now look at me.

I confess every broken samaya
And dualistic evil behavior,
Which all derive from dark superstition
As well as from ignorance and wrong views,
But which are recognized as phantom dreams
Or a great magician’s deceptive tricks,
As the mind that sees non-duality
Is utterly free from all defilement.
Nagarjuna’s Praise

HUM  Great bodhisattva who annihilates
In a cannibal’s form all evil beings
And who destroys the three-storied city:
O fearful one this praise is offered you
With great energy and admiration.
You who are liberated from this world
And said to have been a brahmin before
Have attained the supreme of all siddhis
And have reached the state of transcendent bliss.
Your holy body is as quick as thought
And renowned throughout all the universe.
Liberator of all worldly beings
In battle you are always the victor.
Yamas and ma-mo directly praise you.
You wear a blue silken upper garment,
Your manifest body is at one time
Most beautiful yet still it horrifies.
Wherever you look your eye terrifies
And brings all beings to humility.
Your eye bestows the highest of siddhis.
You lead countless beings to wisdom bliss.
O compassionate and courageous lord,
I constantly offer praises to you.

Visualizing myself clearly as the yidam, lights radiate from the HUM at my heart and strike the hearts of the glorious savior and his entourage, summoning them. They accomplish karmas beyond number. Contemplating this, generate firm pride of being the yidam and recite the mantra.

**Mantra Recitation**

OM MAHAKALA KALA / BIKALA / RATRITA / TOMBINI / TSÄNDA LI / RAKSHASI / SINGALI / DEVI BHYO HUM PHAT
(as many times as possible)

**Blessing and Offering the Torma**

OM HRHIH SHTRIH VIKRITANANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

TÖNG PA NYI DU GYUR
All is void.

TÖNG PÄI NGANG LÄ YAM LÄ LUNG / RAM LÄ ME
Within voidness, from YAM comes wind, from RAM fire,
AH LÄ MI GÖI GYE PU SUM GYI TENG DU
From AHs a grate of three human heads,
AH LÄ JUNG WÄI THÖ PA KAR PO
Above which, from an AH, comes a white skullcup.

DEI NANG DU SHA NGA / DÜ TSI NGA
Inside are the five meats and five nectars,

DE DAG GI TENG DU OM AH HUM
And above these are OM AH HUM.

RANG GI THUG KÄI HUM LÄ Ö ZER THRÖ / LUNG YÖ ME BAR
From the HUM at my heart light rays emanate, wind moves,
fire blazes,

THÖ PAI NANG GI DZÄ NAM ZHU ZHING KHÖL
The substances inside the skullcup melt and boil.

YI GE SUM LÄ Ö ZER THRÖ PÄ DOR JE SUM KUG NÄ THIM PA THÖ PAR
LHUNG TE ZHU WÄ HUM GI KHA DOG DRI NÜ KYI KYÖN JANG
From the three syllables light rays emanate, hooking back the
three vajras, which dissolve into them. They fall into the skull-
cup and melt. HUM purifies all faults of color, smell and poten-
tiality;

ÄH DÜ TSIR TOG PAR JÄ
AH transforms it into nectar;

OM GYI MANG POR BAR ZHING PEL WAR GYUR
OM multiplies and increases it.

OM AH HUM (3x)

GÖN PO KHOR DANG CHÄ PÄI JAG DOR JE TSE CHIG PA MAR PO Ö
KYI BU GU CHÄN DU GYUR PÄ TOR MÄI CHÜ THAM CHÄ DRANG TE SÖL
WAR GYUR

Mahakala and his retinue
All have red one-spoked vajras for tongues.
Each has a reed of light connected to the cake
Which is the heart of evil beings.
Through the reeds they take the essence
Which is inexhaustible blissful nectar.
I request you to enjoy this offering
And grant to me the supreme and mundane siddhis.
O M MAHAKALA KALA BIKALA RATRITA TOMBINI TSENDA LI
RAKSHASI SINGALI DEVI SAPARIVARA / NAMA SARVA
TATHAGATA BIYO BISHO MUKHE BYA SARVATA KHAMUGATE
SPARANA IMAM GAGANA KHAM GRIHANA DAM BALIM TA
YE SVAHA (3x)

O M SHRI TSADU RAMUKA SAPARIVARA ARGHAM / PUSHPE /
DHUPE / ALOKE / GANDHE / NAIVIDYA / SHAPTA
PRATICCHA HUM SVAHA

O M MAHAKALA KALA BIKALA RATRITA TOMBINI TSENDA LI
RAKSHASI SINGALI DEVI SAPARIVARA O M AH HUM

Offer with ring finger of left hand

HUM LHA CHHOG MA HA KA LA
HUM O supreme deity lord Mahakala,
LHA CHHEN DRAG PO ZHÄL ZHI
O great and wrathful four-faced deity,
ZHING KYONG ZI DÄN ANG CHHAG
Almighty majestic place protector,
BRA M ZEI ZUG CHÄN PA WO
Brave hero in the form of a brahmin;
YUM CHHEN YUNG MO NAG MO
And great black consort outcast, Tombini;
LÄ DZÄ TUM MO JANG KHU
Performer of action, green Tsendali;
MAR NAG SIG MO CHHEN MO
Great fearful consort, dark red Rakshasi;
SER NAG SI GA LI MA
And dark yellow consort, great Singali:
KHOR GYI ZHING KYONG BUM DE
To all of you and mighty entourage
DREG PA PHO DÜN MO DÜN
Please take and enjoy this vast torma cake
SOG GI GU DÜ NAG PO
That is given you as an offering.
LÄ KYI SHÄN PA NYER CHIG
Protect the doctrine of enlightened ones.
NANG SI LHA SIN DE GYÄ KYI MAG TSHOG KHOR DANG CHÄ PA KHYE
NAM CHHÖ J IN GYI TOR MA GYA CHHÄN PO DI ZHE LA
Praise the excellence of the Triple Gem.
SANG GYÄ KYI TÄN PA SUNG
Protect all those who are seeking virtue.
GÖN CHHOG GI U PHANG TÖ
Completely pacify disharmonies of yogis, masters, disciples, and friends.
GE DÜN GYI DE KYONG
Fulfill our wishes in Dharma practice.
NÄL JOR WA DAG CHAG PÔN LOB YÖN CHHÖ KHOR DANG CHÄ PÄI
BAR CHHÄ MI THÜN PÄI CHHOG THAM CHÄ ZHI WA DANG
From now until all the sentient beings have awakened to full enlightenment
SAM JOR CHHÖ THÜN YI ZHIN DU DRUB CHING / JANG CHHUB THOB KYI
BAR DU THRIN LÄ DANG TÖNG DROG GYA CHHEN PO DZÄ DU SÖL
I beg you to perform divine action and bestow extensive beneficence.

Vajrasattva Yamantaka Mantra

OM YAMANTAKA SAMAYA MANUPALAYA / YAMANTAKA
TVENO PATISHTHA / DRIDHO ME BHAVA / SUPOSHYO ME
BHAVA / SUTO SHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU
CHAME / CHITTAM SHRIYAM KURI HUM / HA HA HA HA HO /
BHAGAVAN / YAMANTAKA MAME MUNCHA / YAMANTAKA
BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT
Auspicious Verses

HE RU KA PÄL LHÄN CHIG KYE PÄI NGÖ
Great Mahakala, one with Heruka,
SI SUM TRAG DZÄ TRHAG THUNG NAG PO CHHE
Great black blood drinker, great realm protector,
THRIN LÄ NAM ZHI TÄN PA KYÖNG DZÄ PÄI
Defending Dharma through divine action:
LHA CHHEN DRAG PO ZHÄL ZHII TRA SHI SHÖG
Four-faced deity, bring great good fortune.

MA TAR JAM SHING SING TAR DUNG PA YI
With a mother’s care and a sister’s love
NÄL JOR WU ZHIN KYING DZÄ YUM CHHEN ZHI
Four great consorts protect your yogin sons.
TÄN DRA LAG DZÄ DRAG SHÜL THU TSÄL CHÄN
Destroy with wrath the foes of the doctrine;
KHOR TSHOG TAM CHÄN GYI TSHÖI TRA SHI SHÖ
With your retinue bring great good fortune.

Dedication

GE WA DI YI NYUR DU DAG
Due to this merit may I soon
LA MA GÖN PO DRUB GYUR NÄ
Attain the enlightened state of Mahakala
DRO WA CHIG KYANG MA LÙ PA
That I may be able to liberate
DE YI SA LA GÖ PAR SHÖG
All sentient beings from their sufferings.

You may now turn to p. 323 and recite Special FPMT Dedication Prayers and prayers for the long lives of our teachers.
Colophon:
This method of accomplishment was composed by Guru Muni Jñana (Lama Thubten Yeshe) and rendered into English by Ngawang Chödak (Chris Kolb). For recitation practice by the monks of Nalanda Monastery, France, it was further edited by Venerable Thubten Dondrub (Neil Huston). It has been lightly edited and prepared for inclusion in the FPMT Prayer Book by Venerable Constance Miller, FPMT Education Department January 1999. Revised edition, October 2001.

Notes Regarding This Practice

Altar and Gompa Set-up
Set up the altar with a picture of the deity and the following offerings:

- 5 tormas, red in color, in the shape of 3-sided pyramids. These are placed from left to right on the altar and offered in the following order: preliminary torma, Mahakala, Yamantaka, thanksgiving torma, and local deities.
- 2 sets of 6 offering bowls (no padyam): one for the front generation, placed from left to right (facing the altar), and one for the self-generation, placed from right to left. Small tormas can be placed in the bowl offering food, or else cookies or biscuits are also acceptable.

NOTE: When seating monks and nuns in the front, it is customary to seat monks on the left side of the throne (when facing the throne) and nuns on the right.

During “big pujas” (these are defined as self-initiations or long pujas and pujas with extensive offerings, etc.) one can offer a stick of incense for the lama or geshe to hold during the verses of invocation.

Ritual Implements
One should have dorje, bell, damaru, and inner offering. Drum, cymbals, and horns are also good. A large puja drum is highly recommended when doing this or other protector pujas.

Practice Tips
The English version of this puja is chantable.
A Daily Pälden Lhamo Practice

including

Ser-kyem: Golden Libation Offering
to the Glorious Goddess, Pälden Lhamo
A Daily Pälden Lhamo Practice

Including Ser-kyem: Golden Libation Offering to the Glorious Goddess, Pälden Lhamo

To make the libation offering (Tib. ser-kyem) to Pälden Lhamo and her retinue, prepare clean black tea and place it in a pot. On the bottom of the vessel in which you will pour the libation (such as a small cup or butter lamp) place a layer of rice grains. Place the vessel upon another container (a plate or bowl) and fill the vessel with the tea. The container is to catch the overflow of tea as you pour a further portion into the vessel during the last line of each verse of the actual offering prayer.

Refuge and Bodhicitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I go for refuge until I am enlightened
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
To the Buddha, the Dharma, and the Supreme Assembly.
DAG Gİ J İN SÖG G Y İ PAİ SÖ NAM KYI
By my merit from giving and other perfections,
DRO L A PHÄN CHHIR SANG GYÄ DRUB PAR SHOG  (3x)
May I become a buddha in order to benefit all sentient beings.  (3x)

After taking refuge and generating the motivation of bodhicitta, generate yourself as your meditational deity (here, for example, Yamantaka) either with the long or short sadhana, or with the following instantaneous generation:
Yamantaka Self-Generation

Rang nyi kä chig gi päl dor jé jé zhäl chig chhag nyi kyi
Dri gug dang thö pa dzin päi kur zheng par gyur

I instantaneously arise in the holy form of glorious Yamantaka
with one face and two arms holding curved knife and skullcup.

Blessing and Offering the Torma

Om hrih shtriḥ vikritanana hum phat

Om svabhava shuddha sarva dharma svabhava
shuddho ham

tong pa nyi du gyur
Everything becomes emptiness only.

tong päi ngang lä yam lä lung / ram lä me
From the state of emptiness, from YAM comes wind, from RAM fire,

ah lä mi göi gye pu sum gyi teng du
From AHs a grate of three human heads,

ah lä jung wäi thö pa kar po
Above which, from an AH, comes a white skullcup.

dei nang du sha nga / dü tsi nga
Inside are the five meats and five nectars,

dé dag gi teng du om ah hum
And above these are OM AH HUM.

rang gi thug käi hum lä ö zer thrö / lung yö me bar
From the HUM at my heart light rays emanate, wind moves, fire blazes,

thö päi nang gi dzä nam zhu zhing khöl
The substances inside the skullcup melt and boil.
From the three syllables light rays emanate, hooking back the three vajras, which dissolve into them. They fall into the skullcup and melt. HUM purifies all faults of color, smell and potentiality;

Ah dü tsir tog par jā
Ah transforms it into nectar;
Om gyi mang por bar zhing pel war gyur
Om multiplies and increases it.

OM AH HUM (3x)

Blessing and Offering the Libation Substance

Purify and bless the libation substance, visualizing it within as many vessels as there are guests.

Om hrih shrih vikritanana hum phat
Om svabhava shuddha sarva dharma svabhava shuddho ham

Tong pa nī du gyur
Everything becomes emptiness only.
Tong pāi ngang lā Yam lā lung
From the state of emptiness, from Yam arises a wind (mandala),
Ram lā me
From RAM, a fire (mandala),
Ah lā mi göi kye bu sum gyi teng du / Ah lā jung wāi thō pa chi kar la nang mar wa nam kyi nang du
And from Ahś, skullcups, white outside, red inside,
Ser kyem zag pa me pā ye she kyi dü tsī giya tsho chhen por gyur
Within which the libation becomes an ocean of uncontaminated, exalted wisdom nectar.

OM AH HUM (3x)
Offering and Requesting Prayer to Palden Lhamo

JHO Rabjam gyäl wa kün gyi thrin lā la
   JHO To you, the enlightened conduct of all the victorious ones,

Mag zor gyäl mo zhe jar tshān sōl wa
   The holy name “Queen of the Armed Warriors” was given.

Tse chig mö pāi wang gi chān dren na
   Having invoked you with powerful single-pointed devotion,

Thog pa me par nyur du sheg su sōl
   Please, come quickly without obstruction.

Dün gyi nam khar lung nag tshub māi ü
   In the space in front, in the center of a black tornado,

Be chöṅ thö thrag dzin pa sin mōi zug
   You appear in the form of a female cannibal holding a vajra club and a blood-filled skullcup.

Dre u teng zhug dug pa tshar chö ku
   Seated upon a young mule, your holy body destroys all evil.

Ji si drān pa de si tag tu zhug
   For as long as I recall you, please remain forever.

Chhi yi chān zīg nam khāi khyōṅ gang zhing
   Outer offerings fill the vast extent of space;

Nang gi dam dzā sa zhi ma lū khyab
   Inner samaya substances pervade the whole earth;

Yī kyī trūl pāi chhö trīn zhing kham kūn
   Clouds of mentally transformed objects fill every realm:

Gyā par geng pa khor dang chā la būl
   I offer these to Pālden Lhamo and all your entourage.

Pāl dāṅ thub pāi ka sung thu tsāl chān
   You, who powerfully protect the words of the glorious Muni,

Khyō nyi ten ching drub dang tse chig tu
   We yogis, teachers, and disciples single-pointedly request you to approach and complete your activities:
Please eliminate all adverse conditions
And complete every condition beneficial to us.

This torma, composed of flesh, blood, and so on –
The five nectars and five types of grain –
To you, glorious Queen of the Armed Warriors, I offer these.
Please accept them in order to protect the teachings of Buddha.

Your three bodies arise spontaneously and your compassion is fully developed,
Yet you manifest a wrathful body to subdue the evil of the three realms.
To you, great protectress of the doctrine of the victorious ones of the three times,
With my three doors I respectfully prostrate.

Please bestow your blessings that all our aims
Be accomplished just as we desire in accord with the Dharma.
And please bless us that all hindrances – sicknesses, demons, and interfering spirits –
Be pacified completely.
By our striving in this way with a pure selfless wish,

Just as Brahma and Indra protect the world,

May you, Queen of the Armed Warriors, and the other protectors

Never abandon but always help us.

*B The syllable BYOH is pronounced JHO by most Tibetan lamas

Praise to Palden Lhamo: Requesting the Four Activities

JHO  SEM NYI THRIN LÄ NAM ZII KHYÄ PAR NI
JHO  The four types of action are mind itself.
SEM NYI GÜ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.
DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions
DZU THRÜL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.
THÜN PAR TÄN PA ZHI WÄI PÄL LHA MO
The four actions are miraculously shown as mere illusions
ZHI DZÄ ZHI GYUR ZHI WÄI NGANG TSHÜL CHÄN
By the glorious goddess of peace in accordance with our needs.
ZHI WÄI KHOR GYI KOR WÄI TSO MO NI
Principal lady amidst an assembly of pacifiers, distinguished by a very brilliant white body:
You have pacified, will pacify, and are in a pacifying mood.

I prostrate to her who always pacifies.

Please pacify my illnesses, evil spirits, and interferences.

The four types of action are mind itself.

They do not exist apart from mind and mind does not exist.

Ultimately, there are no distinctions.

And neither do color nor form exist.

The four actions are miraculously shown as mere illusions.

By the glorious goddess of increase in accordance with our needs.

Principal lady amidst an assembly of increasers, distinguished by a very magnificent yellow body:

You have increased, will increase, and are in an increasing mood.

I prostrate to her who always increases.

Please lengthen my life span and increase my merits.

The four types of action are mind itself.

They do not exist apart from mind and mind does not exist.
DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions

DZU THRUL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.

THÜN PAR TÄN PA WANG GI PÄL LHA MO
The four actions are miraculously shown as mere illusions

WANG DZÄ WANG GYUR WANG GI NGANG TSHÜL CHÄN
By the glorious goddess of conquest in accordance with our needs.

WANG GI KHROR GYI KOR WÄI TSO MO NI
Principal lady amidst an assembly of conquerors, distinguished by a very sensual red body:

TAG KYI KU DOG MAR MO SHIN TU CHHAG
You have conquered, will conquer, and are in a conquering mood.

KÜN TU WANG DZÄ MA LA CHHAG TSHÄL LO
I prostrate to her who always conquers

KHAM SUM SEM CHÄN THAM CHÄ WANG DU DÜ
Please conquer all beings of the three realms.

JHO SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI
JHO The four types of action are mind itself.

SEM NYI GÜ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.

DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions

DZU THRUL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.

THÜN PAR TÄN PA DRAG PÖI PÄL LHA MO
The four actions are miraculously shown as mere illusions

DRAG DZÄ DRAG GYUR DRAG PÖI NGANG TSHÜL CHÄN
By the glorious goddess of wrath in accordance with our needs.

DRAG PÖI KHROR GYI KOR WÄI TSO MO NI
Principal lady amidst an assembly of terrifiers, distinguished by a very fierce black body:
TAG KYI KU DOG NAG MO SHIN TU NGAM
You have terrified, will terrify, and are in a terrifying mood.
KÜN TU DRAG DZÄ MA LA CHHAG TSHÄL LO
I prostrate to her who always terrifies.
DAG GI NÄ DÖN DRA GEG DRAG PÖ DRÖL
Please with your wrath, eliminate my sicknesses, evil spirits, enemies, and misfortunes.

JHO KHYÖ KYI RANG ZHIN CHIR YANG MA DRUB KYANG
JHO Although you appear with such varied characteristics,
DI TAR TSHÄN NYI CHIR YANG NANG WA YI
Your nature has no concrete existence,
THRIN LÄ NAM ZHI DRO DÖN DZÄ PA LA
Yet you benefit transmigrators with your four actions.
DAG GI DRIM TE RAB TU TÖ GYI NA
By thoroughly praising you with full attention,
DAG KYANG LÄ ZHII RANG ZHIN LHÜN DRUB TE
May I also spontaneously achieve the state of the four actions
KHYÖ TAR DRO WÄI DÖN LA TSÖN PAR SHOG
And, like you, strive to benefit migrating beings.

The ser-kyem prayer continues...

Before starting, fill the smal cup of the serkyem to its rim with tea. Then offer the golden libation after each of the following verses by pouring some tea into the tea offering (ser-kyem) set during the last line of each verse (with the ringing of the bell).
HUM DÖ GU CHHAR BEB LA MA YI DAM DANG
HUM O gurus and yidams who send a rain of all that is desired,
DÖ KHAM WANG CHHUG CHHÖ KYONG SUNG MÄI TSHOG
Mistress of the desire realm and host of Dharma protectors
and guardians,
DÖ YÖN NGA DÄN SER KYEM DI ZHE LA
Please accept this libation having the five desirable qualities
DÖ PÄI DÖN KÜN DRUB PÄI THRIN LÄ DZÖ
And bestow the activities that will accomplish all desired aims.

JHO NAM DREN TÄN PA SUNG WÄI CHHÖ KYONG CHHOG
JHO Supreme Dharma protector guarding the doctrine of
the guide,
NÄL JOR BU ZHIN KYONG DZÄ THU TSÄL CHÄN
Who protects yogis as she would her child and is skilled in
magic powers:
DÖ KHAM DAG MO PÄL GYI LHA MO LA
To the ruler of the desire realm, the glorious goddess Pälden
Lhamo,
SÖL LO CHHÖ DO CHÖL PÄI THRIN LÄ DZÖ (3x)
I request and make offerings; please perform the entrusted
actions. (3x)

DÖN DAM ZHI WÄI NGANG LÄ MA YÖ KYANG
Though not disturbed from the state of ultimate peace,
TÄN DRA DÜL CHHIR DRAG MÖI KUR ZHENG PA
You arose in a fierce form to subdue enemies of the doctrine.
MA CHIG PÄL DÄN SI SUM GYÄL MO KHYÖ
To the sole mother, queen of the three existences,
SÖL LO CHHÖ DO CHÖL PÄI THRIN LÄ DZÖ (3x)
I request and make offerings; please perform the entrusted
actions. (3x)
The action-performing pair who dash before and after the principal lady

And who are in the aspect of very wrathful female rakshas:

To the sea-monster–faced and the lion-faced ones,

I request and make offerings; please perform the entrusted actions.

Auspicious Long-Life Lady, Blue Sumukhi,

Immovable Sumati, Crown Sukanthi, and

White-bestowing Sugati – to the five dakini sisters

I request and make offerings; please perform the entrusted actions.

To Vajra All-famed and so forth, the four female maras;

To Vajra One-eyed and so forth, the four female yakshas;

To Demo, queen of Kün, and so forth, the four female medicine spirits

I request and make offerings; please perform the entrusted actions.

With this first offering of pure libation

To the great deva Brahma, consorts, sons, and ministers,
TRÜL PA YANG TRÜL JE WĀI TSHOG NAM LA
To the assembly of ten million emanations and re-emanations,
SÖL LO CHHÖ DO CHÖL PĀI THRIN LĀ DZÖ
I request and make offerings; please perform the entrusted actions.

ZHĀN YANG SA ZHI BAR NANG KHYŌN GANG WĀI
Further, to the host of fierce spirits and the assembly of your retinue
LHA LU NÖ JIN SIN MŌI ZUG DZIN PA
Who fill the expanse of land and sky
KA NYĀN KHIR TSHOG GYA TSHÖ TSHOG NAM LA
And who bear the forms of devas, nagas, yakshas, and rakshas:
SÖL LO CHHÖ DO CHÖL PĀI THRIN LĀ DZÖ
I request and make offerings; please perform the entrusted actions.

CHHÖ KHOR KA SUNG LU TSĀN WANG GI DOG
To the power-colored naga-demon guarding the Dharma wheel teachings;
KOG MA DRIB TSĀN DOR JÉ CHHOG GÖ TSĀL
To the Kog-ma pollution demon, Dorje Shog gö tsäl;
TSĀN KHOR SUM GYA DRUG CHUR CHĀ PA LA
To the demons and your retinue of three hundred and sixty:
SÖL LO CHHÖ DO CHÖL PĀI THRIN LĀ DZÖ
I request and make offerings; please perform the entrusted actions.

Request
THŪN PĀI NGÖ DRUB MA LŪ PA
Please grant all appropriate attainments here and now.
DŪ DIR DAG LA TSĀL DU SŌL
O host of protectors
Khor dang tän pa long chhö nam  
Increase the teachings,
Gyä par dzö chig sung mäi tshog  
My retinue, and my wealth.

Dedication

Ge wa di yi nyur du dag  
By this virtue, may I quickly
La ma sang gyä drub gyur nä  
Attain the state of a Guru-Buddha
Dro wa chig kyang ma lü pa  
And lead every living being, without exception,
De yi sa la gö par shog  
Into that enlightened state.

Jang chhub sem chhog rin po chhe  
May the precious bodhichitta
Ma kye pa nam kye gyur chig  
Not yet born arise and grow.
Kye wa nyam pa me pa yang  
May that born have no decline
Gong nä gong du phel war shog  
But increase more and more.
Colophon:

The translations of the prayers in this Daily Ser-kyem Practice to Pälden Lhamo have been taken from various sources and translators. Ser-kyem, a Libation Offering was translated by Gelong Thubten Tsltrim (George Churinoff) with the kind assistance of Venerable Geshe Jampa Gyatso at Istituto Lama Tzong Khapa, Pomaia, Italy, 14 April 1992. The Praise to Pälden Lhamo: Requesting the Four Activities was taken from an English translation of a longer Pälden Lhamo practice puja; it is thought that the translator of that text is Hermes Brandt, but it is unclear.

This Pälden Lhamo practice was lightly edited and compiled originally for use by the staff of the FPMT International Office in their daily practice of a ser-kyem offering to the glorious Pälden Lhamo by Venerable Constance Miller in January 1997 according to the instructions of Lama Zopa Rinpoche. It was lightly revised for inclusion in the FPMT Prayer Book in January 1999. Newest revised edition, October 2001. Revised June 2004 according to instructions from Lama Zopa Rinpoche, and revised by Venerable Gyalten Mindrol, FPMT Education Department, August 2006 in accordance with the Rituals Training led by Venerable Sarah Thresher, Kopan Monastery, August 2005 (revisions checked against DVD of Lama Zopa Rinpoche leading the practice at Istituto Lama Tzong Khapa during the Lama Tsongkhapa retreat, September, 2004, and Rinpoche’s performance of the practice at Land of Medicine Buddha, October- November, 2005). The Palden Lhamo mantra was added according to the practice of Lama Zopa Rinpoche by Ven. Gyalten Mindrol, FPMT Education Services, May 2009. All errors are the sole fault of the compiler and editors.

Notes Regarding This Practice

Altar and Gompa Set-up
Set up the altar with a picture of the deity and the following offerings:

- A torma or food offering.
- No specific instructions regarding sets of water bowl offerings, etc.
- Prepare the tea offering as in the instructions on p. 269. It is also recommended to add a bit of butter to the tea, giving it an even more golden hue, as Pälden Lhamo is quite fond of butter!

NOTE: When seating monks and nuns in the front, it is customary to seat monks on the left side of the throne (when facing the throne) and nuns on the right.

During “big pujas” (these are defined as self-initiations or long pujas and pujas with extensive offerings, etc.) one can offer a stick of incense for the lama or geshe to hold during the verses of invocation.
Ritual Implements
One should have a tea offering consisting of a metal teapot, a small stemmed cup, and a broader shallow bowl. One should also have dorje, bell, damaru, and inner offering. Drum, cymbals, and horns are also good. A large puja drum is highly recommended when doing this or other protector pujas.
Protector Prayers
Practice Note

This series of protector prayers is done by Lama Zopa Rinpoche before initiations and on other occasions to create success for FPMT projects. While Lama Zopa Rinpoche sometimes performs these prayers in the order here, the prayers may come in a completely different order and some may be eliminated. Lama Zopa Rinpoche also varies the way in which he uses the bell and other musical instruments in this compilation.

Practice Tips

To make the libation offering (Tib. ser-kyem), prepare clean black tea and place it in a pot. On the bottom of the vessel in which you will pour the libation (such as a small cup or butter lamp) place a layer of rice grains. Place the vessel upon another container (a plate or bowl) and fill the vessel with the tea. The container is to catch the overflow of tea as you pour a further portion into the vessel during the last line of each verse of the actual offering prayer.
Protector Prayers and Tea Offering

Blessing the Inner Offering and the Tea

This blessing is done according to a highest yoga tantra deity and should only be recited by those with a highest yoga tantra initiation. For general purposes, one can use Yamantaka. If one relies on another highest yoga tantra deity, this deity may also be used by adjusting the self-generation and action mantra accordingly.

Self-Generation as Yamantaka

RANG NYI KÄ CHIG GI PÄL DOR JE JIG JE ZHÄL CHIG CHHAG NYI KYI
DRI GUG DANG THÖ PA DZIN PÄI KUR ZHENG PAR GYUR

Blessing the Inner Offering

OM HRIH SHTRIH VIKRITANANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

TONG PA NYI DU GYUR
TONG PÄI NGANG LÄ YAM LÄ LUNG / RAM LÄ ME
AH LÄ MI GÖI GYE PU SUM GYI TENG DU
AH LÄ JUNG WÄI THÖ PA KAR PO
DEI NANG DU SHA VNGA / DÜ TSI VNGA
DE DÆG GI TENG DU OM AH HUM
RANG GI THUG KÄI HUM LÄ Ö ZER THRÖ / LUNG YÖ ME BAR
The outer offerings can also be blessed here.

**Blessing the Tea**

OM HRIH SHTRIH VIKRITANANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA SHUDDHO HAM

TONG PA NYI DU GYUR
TONG PÄI NGANG LÄ YAM LÄ LUNG / RAM LÄ ME
AH LÄ MI GÖI GYE PU SUM GYI TENG DU
AH LÄ JUNG WÄI THÖ PA KAR PO
DEI NANG DU SHA NGA / DÜ TSI NGA
DE DAG GI TENG DU OM AH HUM
RANG GI THUG KÄI HUM LÄ Ö ZER THRÖ / LUNG YÖ ME BAR
THÖ PÄI NANG GI DZÄ NAM ZHU ZHING KHÖL
YI GE SUM LÄ Ö ZER THRÖ PÄ DOR JE SUM KUG NÄ THIM PA THÖ PAR LHUNG TE ZHU WÄ HUM GI KHA DOG DRI NÜ KYI KYÖN JANG / ÄH DÜ TSIR TOG PAR JÄ
OM GYI MANG POR BAR ZHING PEL WAR GYUR

OM AH HUM (3x)
Praise of Six-Arm Lord Mahakala

HUM NYUR DZÄ CHÄN RÄ ZIG LA CHHAG TSHÄL LO
HUM Quick-acting Avalokita, homage to you!
ZHAB DUB DANG CHÄ VI NA YA KA NÄN
Wearing anklets, you trample Ganesha.
NAG PO CHHEN PO TAG GI SHAM THAB CHÄN
Mahakala, you wear a tiger skin loincloth.
CHHAG DRUG DRÜL GYI GYÄN GYI NAM PAR GYÄN
Fully adorned with snake ornaments on your six arms,
YÄ PA DRI GUG BAR WA THRENG WA DZIN
The [first] right holds a drigu, the middle a mala,
THA MA DA MA RU NI DRAG TU THRÖL
The last plays violently a damaru;
YÖN PA THÖ PA DANG NI DUNG TSE SUM
The left [hands] hold a skullcup and a three-pronged lance,
DE ZHIN ZHAG PA ZJUNG NÄ CHHING WAR JE
And, likewise, a noose, which serves for tying up.

DRAG PÖI ZHÄL NI CHHE WA NAM PAR TSIG
Your wrathful mouth completely bares its fangs.
CHÄN SUM DRAG PO U TRA GYEN DU BAR
Your three eyes are fierce. The hair of your head blazes upward.
TRÄL WAR SINDHU RA YI LEG PAR JUG
Your forehead is properly anointed with sindura.
CHI WOR MI KYÖ GYÄL PÖI GYÄ TAP TÄN
On your crown, Akshobhya’s royal presence is fixed.
TRAG DZAG MI GO NGA CHÜI DO SHÄL CHÄN
You wear a great necklace of fifty human heads, dripping blood.

RIN CHHEN THÖ KAM NGA YI U LA GYÄN
On your crown you are adorned with five dry, jeweled skulls.
SHING LÄ JÖN NÄ TOR MA LEN DZÄ PÄI
You come from your tree and accept our torma offering,
Glorious six-arm one, homage and praise to you!

Sternly protect the doctrine of the Buddha!

Sternly praise the height of power of the jewels!

For us – teachers, disciples, and entourage –

Please quell all bad conditions and obstructions,

And grant us quickly whatever siddhis we wish!

To the lama, indivisible from the protector,

I respectfully go for refuge.

May I completely eliminate

The delusions of all sentient beings.

To the protector, indivisible from the lama,

I respectfully go for refuge.

May the obstacles of myself and all sentient beings

Be completely eliminated. (these two verses 3x)

Due to this merit, in all my lifetimes,

May I uphold the entire teaching of the Conqueror.
Guru-Protector, never abandon us; eliminate all obstacles to the teachings;

And always accomplish conducive conditions.

Praise to Achieve the Inner Kalarupa (Dharmaraja)

One leg outstretched, the other drawn in, the merest tap sending shudders through mighty Meru and the four mandalas of the earth, rapacious and wide-open buffalo mouth, its thundering laugh filling the three worlds, Manjushri, father of buddhas in wrathful form as ferocious Yamantaka taming the dissolute. Those prostrating devotedly before him should offer praise to Dharmaraja. Now is the time to beware of hindrance.
An incessant thunder of sound, like mountains splitting apart, like the sea in tumult, raging tongues of fire enveloped in black smoke, like a million lightning flashes within a rain cloud, standing amid unbearable heat encircled by five colors, upon a black demon prostrate on a mandala circle of the sun, atop a sacred triangle black as a billionfold darkness, brimming with a rolling ocean of blood and fat, Yamaraja, king of the Lords of Death, jet-black body, short and not slender, stretched to the right with a gait to shake the earth, yellowish spiky hair nestling five dried skulls ornamenting the wrathful vajra upon your crown, fresh and bloody human heads garlanding your neck, three bulging eyes roving wrathfully, a fanged snarl about your open mouth, the vaporous breath of a venomous snake, a blazing curved knife in your right hand brandished at the brains of Mara’s armies, in the left a blood-filled skull to enjoy, a tiger skin draped about your waist – ferocious protector, do not be
distracted, quickly bring to mind promises made to Yamantaka and carry out this yogi’s commands.

ZHÄN YANG KHYÖ KYI CHHOG ZHIR RA DANG MIG PA RAB TU NO WÄI MA HE DRÄG PÖI DÄN TENG NA / KAR DANG SER DANG MAR DANG NAG PÖI SHIN J E CHHEN PO DRÄG TU DRÖ PÄI MA HE DONG PA CHHÄN / KYANG KUM TAB KYI RAB TU GYING ZHING DUR THRÖ CHHE KYI LEG GYÄN ZhÄL DANG MIG TSA KÜN TU MAR / GEG PUNG JOM LA DOR JÄI THÖG TAR NGAG PA DE DAG GI KYANG ZHI GYÄ WANG DRÄG LÄ KÜN DRUB

On either side, in front and behind, standing on sharp-horned, sharp-hoofed, fierce buffaloes, four yama demons – white, yellow, red, and black – each horribly wrathful with buffalo face, one leg stretched, the other drawn in, striking an extremely arrogant pose, all garbed in graveyard array, open-mouthed, eyeballs wholly red, hailed as vajra thunderbolts in their destruction of hindrance and obstruction. You too, discharge your deeds, peaceful, wrathful, powerful, or vast.

DOR NA GYÄL WA KÜN GYI YANG DANG YANG NGAG JAM PÄI YANG ZHE SA TENG KÜN TU DRÄG PA DE / PHÜN TSHOG GO PHANG CHHOG DE KHA NYAM LÜ CHÄN KÜN GYI DÖN DU J I SI DAG GI MA NÄN PA DE SI SHIN J E SHE KYI KA NI GÜ PÄ LHUR LEN CHHÖ GYÄL SHIN J E KHÖR DANG CHÄ PA YI / YANG DAG LAM GYI NOR CHHOG THROG LA TSHÖN PÄI NAG POI TSA LAG DE DANG CHÄ PA ZHOM PAR DZÖ

To conclude, so long as I have not yet walked for living beings as vast as space upon the glorious land of Manjushri, famed on earth, severally praised by every Buddha, then for so long, I ask you Dharmaraja and entourage, who gladly and devotedly execute Yamantaka’s will, destroy the consort of darkness and his legions who strive to steal the jewel that is the true path!
Praise to Vaishravana

HUM  M I J I G S E N G  G E I  DÄ N  T E N G  N A
   HUM  The protector arisen from (the syllable) VAI
PHÄ LÄ J U N G  WÄ I  GÖN  P O  NI
   Upon a fearless lion seat
NGÄL SÖ GE WA  T O B  P O  CHHE
   Is resting, virtuous, and powerful.
SA GYÄ WANG CHHUG  KHYÖ  L Ä  DÜ
   I bow to you, the lord of the eight stages.

TSÜN MO ZHI DANG  SÄ  ZHI DANG
   To you four princesses, four princes,
KHUYÄ PAR LÄ DRUB  NÖ  J IN  GYÄ
   Eight harm-giving yakshas who do special tasks,
NOR TER WA  Y I  LU  CHHEN  GYÄ
   And eight great wealth-granting nagas, along with
LHA SIN DE GYÄ  KHOR  CHÄ  L Ä
   Your retinue of eight classes of gods and cannibals,
CHHÖ CHING TÖ DE  CHHAG  K Y A N G  TSHÄL
   I make offering, praise, and prostration.
DRA GEG MA  L Ü  ZHOM  P A  DANG
   Destroy my enemies and hindrances without exception,
JOR PÄI LONG CHÖ  PHHÜN  TSHOG  SHING
   Bring about perfect enjoyment of wealth,
DÖ GU Y I  ZHING  DRUB  P A  DANG
   Fulfill my desires as I wish, and
ZHÄN DÖN LHÜN GYI  DRUB  PAR  DŽÖ
   Spontaneously achieve the welfare of others.
Offering and Requesting Prayer to Palden Lhamo

To you, the enlightened conduct of all the victorious ones,
The holy name “Queen of the Armed Warriors” was given.
Having invoked you with powerful single-pointed devotion,
Please, come quickly without obstruction.

In the space in front, in the center of a black tornado,
You appear in the form of a female cannibal holding a vajra club and a blood-filled skullcup.
Seated upon a young mule, your holy body destroys all evil.
For as long as I recall you, please remain forever.

Outer offerings fill the vast extent of space;
Inner samaya substances pervade the whole earth;
Clouds of mentally transformed objects fill every realm:
I offer these to Pälden Lhamo and all your entourage.

You, who powerfully protect the words of the glorious Muni,
We yogis, teachers, and disciples single-pointedly request you to approach and complete your activities:
Söl Wa Deb Päi Näl Jor Pöñ Lob Kyi
  Please eliminate all adverse conditions
Gäl Kyen Kün Sel Thün Kyen Ma Lü Drub
  And complete every condition beneficial to us.

Sha Thrag La Sog Dü Tsi Nga Dang Chä
  This torma, composed of flesh, blood, and so on –
Dru Na Nga Dang Jar Wäi Tor Ma Di
  The five nectars and five types of grain –
Päñ Dän Mag Zör Gyäl Mo La Bül Gi
  To you, glorious Queen of the Armed Warriors, I offer these.
Sang Gyä Tän Pa Sung Chhir Zhe Su Söl
  Please accept them in order to protect the teachings of Buddha.

Ku Sum Lhün Drub Thug Je Thar Chhin Kyang
  Your three bodies arise spontaneously and your compassion is fully developed,
Si Sum Dug Pa Dül Chhir Thrö Päi Ku
  Yet you manifest a wrathful body to subdue the evil of the three realms.
Dü Sum Gyäl Wäi Tän Sung Chhen Mo La
  To you, great protectress of the doctrine of the victorious ones of the three times,
Go Sum Gù Pa Chhen Pö Chhag Tshäl Lo
  With my three doors I respectfully prostrate.

Dag Sog Nam Kyi Chhö Dang Thün Päi dön
  Please bestow your blessings that all our aims
Ji Tar Sam Pa Yi Zhin Drub Pa Dang
  Be accomplished just as we desire in accord with the Dharma.
Nä dön Geg Sog Bar Döch Päi Tshog
  And please bless us that all hindrances – sicknesses, demons, and interfering spirits –
Nye War Zhi War Jün Gyí Lab Tü Söl
  Be pacified completely.
LHAG SAM DAG PÄ TSHÜL DIR TSÖN PA NA
By our striving in this way with a pure selfless wish,
TSHANG DANG WANG PÖ JIG TEN KYONG WA TAR
Just as Brahma and Indra protect the world,
MAG ZÖR GYÄL MO LA SOG SUNG MÄI TSHOG
May you, Queen of the Armed Warriors, and the other protectors
YEL WA ME PAR TAG TU DROG JE SHOG
Never abandon but always help us.

BHYO* RAKMO BHYO / RAKMO BHYO / BHYO / RAKMO TUN
BHYO / KHA LA RAK CHEN MO / RAKMO AVYATAVYA TUN
BHYO RULU RULU HUM BHYO HUM

* The syllable BYOH is pronounced JHO by most Tibetan lamas

Praise to Palden Lhamo: Requesting the Four Activities

J HO  SEM NYI THRIN LÄ NAM ZHII KHYÄ PAR NI
JHO  The four types of action are mind itself.
SEM NYI GÜ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.
DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions
DZU THRÜL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.
THÜN PAR TÄN PA ZHI WÄI PÄL LHA MO
The four actions are miraculously shown as mere illusions
ZHI DZÄ ZHI GYUR ZHI WÄI NGANG TSHÜL CHÄN
By the glorious goddess of peace, in accordance with our needs.
ZHI WÄI KHOR GYI KOR WÄI TSO MO NI
Principal lady amidst an assembly of pacifiers, distinguished by a very brilliant white body:
TAG KYI KU DOG KAR MO SHIN TU DANG
You have pacified, will pacify, and are in a pacifying mood.
KÜN TU ZHI DZÄ MA LA CHHAG TSHÄL LO
I prostrate to her who always pacifies.
DAG GI NÄ DÖN BAR CHHÄ ZHI WAR DZÖ
Please pacify my illnesses, evil spirits, and interferences.

JHOSEM NYI THRIN LÄ NAM ZHI KHYÄ PAR NI
JHO The four types of action are mind itself.
SEM NYI GÜ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.
DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions
DZÜ THRÜL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.
THÜN PAR Tän PA GYÄ PÄI PÄL LHA MO
The four actions are miraculously shown as mere illusions
GYÄ DZÄ GYÄ GYUR GYÄ PÄI NGANG TSHÜL CHÄN
By the glorious goddess of increase, in accordance with our needs.
GYÄ PÄI KHOR GYI KOR WÄI TSO MO NI
Principal lady amidst an assembly of increasers, distinguished by a very magnificent yellow body:
TAG KYI KU DOG SER MO SHIN TU JI
You have increased, will increase, and are in an increasing mood.
KÜN TU GYÄ DZÄ MA LA CHHAG TSHÄL LO
I prostrate to her who always increases.
DAG GI TSHE DANG SÖ NAM GYÄ PAR DZÖ
Please lengthen my life span and increase my merits.

JHOSEM NYI THRIN LÄ NAM ZHI KHYÄ PAR NI
JHO The four types of action are mind itself.
SEM NYI GÜ NA ME CHING SEM KYANG ME
They do not exist apart from mind and mind does not exist.
DÖN DAM YER ME KHA DOG ZUG KYANG ME
Ultimately, there are no distinctions
DZÜ THRÜL GYU MA TSAM DU RANG GI SEM
And neither do color nor form exist.
The four actions are miraculously shown as mere illusions

By the glorious goddess of conquest, in accordance with our needs.

Principal lady amidst an assembly of conquerors, distinguished by a very sensual red body:

You have conquered, will conquer, and are in a conquering mood.

I prostrate to her who always conquers

Please conquer all beings of the three realms.

The four types of action are mind itself.

They do not exist apart from mind and mind does not exist.

Ultimately, there are no distinctions

And neither do color nor form exist.

The four actions are miraculously shown as mere illusions

By the glorious goddess of wrath, in accordance with our needs.

Principal lady amidst an assembly of terrifiers, distinguished by a very fierce black body:

You have terrified, will terrify, and are in a terrifying mood.

I prostrate to her who always terrifies.
Please with your wrath, eliminate my sicknesses, evil spirits, enemies, and misfortunes.

Although you appear with such varied characteristics, your nature has no concrete existence, yet you benefit transmigrators with your four actions.

By thoroughly praising you with full attention, may I also spontaneously achieve the state of the four actions and, like you, strive to benefit migrating beings.

Inconceivable are the ritual cakes and offerings; the sacred objects for the eyes, manifestations of the primordial purity and spontaneously generated great bliss.

May the infinite realms of existence be filled with actual and imagined offerings.

Come forth Most Secret Hayagriva with nine deities and attendants; Zafong, Begtse, Chamsing, the Five Skeletons and the Eight Sword Wielders.
ZA DONG BEKTSE CHAM SING TRI THOG GYÄ

Come forth from the red blazing triangular mansion;

YÜL LHA ZHI DAG KHOR CHÄ NÄ DIR JÖN

Come also local deities and spirits with your retinues.

TSA GYU LA MA YANG SANG LHA GU DANG

With utmost respect, I bow down to you, root and lineage teachers,

ZHI THRÖ NÄ SUM PA WO KHA DRÖI TSHOG

Most Secret Hayagriva with nine deities;

KHOR DANG CHE LA GÜ PÄ RAB TU NÄ

I bow down to the host of peaceful and fierce dakas and dakinis

GYÄ PA KYE CHHIR CHHÖ TRIN GYA TSHÖ CHHÖ

Of the three realms with your retinues.

DAG CHAG NYÖN MONG BAG ME WANG GYUR PÄ

I offer an ocean of clouds of offerings to delight you.

LA MA YI DAM SUNG MÄI TSHOG NAM KYI

O Guru, meditational deity and protectors,

KU SUNG THUG DANG GÄL WA CHI GYI PA

Overwhelmed by delusions and carelessness,

NYING NÄ SHAG SHING TSHANG PA SÄL DU SÖL

Whatever wrongs we have done to your body, speech, and mind,

TSHAM TRIN LA KHU YAG ROG TA CHHOG DANG

We confess these from the depths of our heart.

JA KHYI CHE CHANG LA ME TEN CHHOG DI

Please bestow the purity upon us.

TSA GYÜ LA MA PÄD MA THRO GYÄL DANG

O root and lineage gurus and Padma Trogyal, Zagod, and Begtse Chamsing,

ZA GO BEKTSE CHAM SING THUG DAM KANG

I offer these supreme requirements: black yaks, best horses, birds, dogs, and wolves. May your wishes be fulfilled.
Having fulfilled your wishes and restored our broken commitments,

Please help accomplish Dharma practices, as intended by teachers and disciples of Je Tsongkhapa,

The colleges abounding in eminent scholars

And the Dharma centers of the Foundation for the Preservation of the Mahayana tradition.

O Padma Yangsang and Dharma protectors along with retinues,

Out of faith, I offer you a feast of ritual cakes, flesh and blood

Of evil doers, medicine and serkyem (black tea).

May you in your compassion be pleased to accept them.

HRIH! Hayagriva, the nine gaited king, fierce and majestic,

You have come forth from the heart of Amitabha to defeat the evil designs of humans and non-human spirits.

I sing praises of you and your host of deities.

To Rahula, fierce Chamsing and Sogdag Marpo,

To the host of sword wielding butchers

Who vanquish all foes of the Dharma and protect the practitioners;
I sing praises to you all.

Please help spread, like a summer sea,

Through teaching and practicing

The sutra and tantra of Jamgön Lama Losang Dragpa,

An embodiment of all enlightened beings’

Wisdom and compassion.

Prolong the lifetime for hundreds of eons

Of Tenzin Gyatso, Protector of the Snow Land People,

Emanation of the Supreme Arya (Avalokitesvara) and merit field,

And widen the spheres of his temporal and Dharma activities.

Defeat, in particular, the bad intentions and actions

Of the enemies of Je Tsongkhapa, sea of eminent scholars along with the teachers and disciples of these colleges

And also the Dharma centers of the Foundation for the Preservation of the Mahayana Tradition.

And may they remain uninterrupted

In their teaching, debate, and writing.
HRIH! YIG LÄ KYE BADZRA TRO DHA ZHE
   HRIH! O fierce Vajra, born from the syllable HRIH
HA YA GRE VA GEG LA NGAM PÄI ZHÄL
   You, Hayagriva, cast your fierce gaze upon the troublemakers.
HULU HULU HUM DANG PHÄT KYI DRÄ
   I prostrate to you who controls the three realms
KHAM SUM WANG DU DÜ LA CHHAG TSHÄL LO
   Through the resounding voice of HULU HULU HUM PHÄT.

CHEN RE ZIG WANG THUG JEI CHHU TER LÄ
   Yeshe Gonpo, sprung from the compassion at the heart
   of Chenrezig,
LEG THRUNG THU TOB THRIN LE Ö GYAR GYE
   Radiating lights of power, strength, and beneficial actions.
NGÖ DRUB DÖ GU TSHÖL WÄI SAM PHEL WANG
   You are the jewel accomplishing all attainments and wishes,
YE SHE GÖN PÖI ZHAB LA CHHAG TSHÄL LO
   I prostrate at your feet.

JANG SHAR MA RU TSEI DUR THRO NÄ
   O Great Yaksha, attendant of Jampel,
JAM PÄL KA NYÄN NÖ JIN CHHEN PO DANG
   I invite you from the northeast Marutse cemetery.
SING MO PÄL DEN LHA MO DONG MAR MA
   Come too red-faced sister Shri Devi, and also
LÄ KHÄN SHÄN PA TRI THOG Khor DANG CHÄ
   The sword wielding butchers and retinues.

DIR SHEG DAM DZE CHHÖ TOR GYA CHHEN ZHE
   I pray that you partake of the ritual cakes and sacred offerings
NÄL JOR DAG CHAG PÖN LOB Khor CHÄ KYI
   Multiply your fourfold actions of peace, increase, power and wrath
TSHE DANG SÖ NAM PÄL DANG JOR PA SOG
   Increasing the life, merit, glory, and wealth,
ZHI GYÄ WANG DRAG TSHÖL WÄI THRIN LÄ DZÖ
   Of these your yogis, teachers, and disciples.
Nagarjuna’s Praise to Four-face Mahakala

Great bodhisattva who annihi\[\[
\text{lates In a cannibal’s form all evil beings And who destroys the three-storied city: O fearful one this praise is offered you With great energy and admiration.}
\]

You who are liberated from this world And said to have been a brahmin before Have attained the supreme of all siddhis And have reached the state of transcendent bliss. Your holy body is as quick as thought And renowned throughout all the universe.
Liberator of all worldly beings
In battle you are always the victor.
Yamas and ma-mo directly praise you.
You wear a blue silken upper garment,
Your manifest body is at one time
Most beautiful yet still it horrifies.

Wherever you look your eye terrifies
And brings all beings to humility.
Your eye bestows the highest of siddhis.
You lead countless beings to wisdom bliss.

O compassionate and courageous lord,
I constantly offer praises to you.

Iron Hook Tea Offering

HUM RIG KÜN KHYAB DAG LA MA LOZANG THU
HUM To the all-pervading lineage lord, Guru Sumatikirti,
DOR JE CHHANG WA TÄN DZHIN GYA TSHO SÖG
To [Shakya] Muni, Vajradhara, Tenzin Gyatso, and all,
TSA GYÜ LA MA RIN CHHEN CHHOG SUM LA
To the root and lineage gurus and the Three Supreme Jewels,
DE TER Dü TSII TUNG WA DI BÜL GYI
I offer this nectar drink that gives rise to bliss,
ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

JAM PÄL PA WO DOR JE JIG CHE DANG
To Manjushri, hero Vajrabhairava, and Heruka,
HE RU KA SÖG NAM MANG GYÜ DE ZHII
Likewise to multitudes of deities of the four classes of tantra,
YI DAM KYIL KHOR LHA TSHOG THAM CHÄ LA
Assembled meditational and mandala deities,
DE TER Dü TSII TUNG WA DI BÜL GYI
I offer this nectar drink that gives rise to bliss,
ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

DRÄN PA TSAM GYI LHÄN KYE DE WA CHHOG
To those, mere remembrance of whom grants innate supreme bliss,

TSÖL DZÄ JE TSÜN DORJE PHAG MO SOG
Deities such as venerable Dorje Phagmo;

NÄ SUM PA WO KHA DRO THAM CHÄ LA
To all viras, dakas, and dakinis of the three abodes,

DE TER DÜ TSII TUNG WA DI BÜL GYI
I offer this nectar drink that gives rise to bliss,

ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

DRÄN PA TSAM GYI SI ZHII JIG LÄ DRÖL
To those, mere remembrance of whom liberates from samsara’s fears and nirvana’s peace,

SÖL WA TAB PÄ NGÖ DRUB THAM CHÄ TSÖL
Who grant all realizations in the very moment of our prayer,

TÄ PA TSAM GYI SI SUM SIL GYI NÖN
Whose mere gaze outshines the three world systems,

YI DAM PÄ MA WANG CHHEN LHA TSHOG LA
To all the assembled deities of Yidam Hayagriva,

DE TER DÜ TSII TUNG WA DI BÜL GYI
I offer this nectar drink that gives rise to bliss,

ZHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZÖ
Please take it and accomplish all my wishes quickly.

NYUR DZÄ GÖN PO DAM CHÄN CHHO KYI GYÄL
To the swift-actor Mahakala, to Dharmaraja Kalarupa,

MAG ZÖR GYÄL MO NAM MANG THHÖ PÄI SÄ
To the queen of the armed warriors, Palden Lhamo,

GÖN PO ZHÄL ZHI KHOR TSHOG CHÄ NAM LA
And to Namthos, four-face Mahakala, and all their assembly of deities,
I offer this nectar drink that gives rise to bliss,
Please take it and accomplish all my wishes quickly.

The source giving rise to all the virtue and goodness one could wish for,
Great king of the royal lineage, Namthose,
To the wealth-owners such as the gods, nagas, and their retinues,
This golden drink possessing all qualities is offered to you all,
Please grant all common and supreme realizations.

To all the assemblies such as the five great goddesses of longevity, and the twelve tenmas,
And to all the visible worldly gods, nagas, landlords,
The five kings together with their retinues,
And to the eight classes of gods, including their entourage;
I offer this nectar drink that gives rise to bliss,
Please take it and accomplish all my wishes quickly.

Especially to you who are always guarding, protecting, and supporting
All of us masters, disciples, and benefactors –

The gods of birth, local gods, gods over enemies, and wrathful ones,

I offer this nectar drink that gives rise to bliss,

Please take it and accomplish all my wishes quickly.

To all mother sentient beings of the six realms,

And to the harm givers, hindering spirits, and karmic debtors,

I offer this nectar drink that gives rise to bliss,

May the entire suffering and all karmic debts be completely purified.

In short, visible worldly gods,

The eight haughty spirits and their assistants without exception

In particular to the objects gods, naga and lord of the site

I offer this nectar drink that gives rise to bliss

Please take it and accomplish all my wishes quickly.

The uncontaminated nature of the wisdom of bliss and emptiness
NAM RÖL DÖ YÖN MA TSHANG ME PA DI
In the aspect of the play of this complete sense offering lacking nothing,
SO SOR ZHE NÄ GÄ DÄN SHÄ DRUB TÄN
Please, one by one, take and perform the activities that develop the teachings and practices of the Ganden tradition –
MI NYAM SI THAR GYÄ PÄI THRIN LÄ DZÖ
That they may endure without degeneration to the end of samsara.

DE DZIN LA MÄI KÜ TSHE TÄN PA DANG
May all the lamas who preserve these teachings have long lives.
GEN DÜN CHI DANG THEG CHHEN DZIN KYONG PEL
May the Sangha in general and the monks and nuns of the organization [FPMT]
CHHÖ TSHOG DI YI GEN DÜN TSÜN MA NAM
Accomplish their practices of the three trainings – the scriptural and realized teachings
LAB SUM NYAM LEN LUNG THOG THHAR CHHIN DZÖ
May all their wishes, as well as those of the organization in general,
DAG SOG THEG CHHEN DZIN KYONG PEL WA CHI
And those of the benefactors and others who are involved
JE DRAG JIN DAG NAM KYI SAM PÄI DÖN
Be accomplished as we wish according to the Dharma
JI TAR SAM PA CHHÖ ZHIN DRUB PA DANG
Please bless us that all our sicknesses,
NÄ DÖN GEG SOG BAR DU CHÖ PÄI TSHOG
Spirit harms, obstacles, and interferences
NYE WAR ZHI WAR JIN GYI LAB TU SÖL
Be pacified immediately.
Degyä Tea Offering

OM AH HUM (3x)

HUM KU SUM GYÜ SUM LA MA DANG
HUM To the three kayas, the three lineage gurus,

YI DAM ZHI THRÖI LHA TSHOG DANG
The assembled deities of the peaceful and wrathful yidams,

KYAB NÄ KÖN CHHOG SUM PO DANG
The three precious holy objects of refuge,

KHA DRO NOR LHA TER SUNG TSHOG
The assemblies of dakinis, wealth deities, and treasure guards,

CHHÖ YÜL GONG MA THAM CHÄ LA
To all the above objects of veneration

CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering;

SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation

DAG GI DÖ DÖN DRUB TU SÖL
And please fulfill all my wishes.

LHA YI WANG PO GYA JIN DANG
To Indra, the leader of the gods,

LHA MIN WANG PO THAG ZANG DANG
Thag Zang, the leader of the demigods

MI AM CHI JÖN TA GO DANG
The spirit leader with a horse’s head,

NÖ JIN GANG WA ZANG PO DANG
The leader of the Nöjin Gangwa Zangpo,

KHA DING SER MIG KHYIL WA DANG
And the leader of sky-soaring Golden Swirling Eye,

CHHÖ KYONG MA HA KA LA DANG
The Dharma protector Mahakala,

DRI ZA ZJR PHÜ NGA LA SOG
The king of the five types of smell eaters,
CHHI YI DE GYÄ KHOR CHÄ LA
And the outer degyä and their entourage
CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering;
SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation
DAG GI DÖ DÖN DRUB TU SÔL
And please fulfill all my wishes.

YAB CHIG DÜ J E NAG PO DANG
To the sole father, the black king of the demons,
TSÄN GYÄL YAM SHÜ MAR PO DANG
The red king of the tsän spirits,
YÜL LHA CHHA SANG LU SÄ DANG
The son of the naga, the local god Chasang,
SÖG DAG GYÄL PO NYING JIN DANG
tTo Nyingjin, the king of the life-controlling spirits,
CHHÖ KYONG NÖ J IN MAR PO DANG
The Dharma protector Red Nöjin,
MA MO JIG PÄI LOG J IN DANG
The goddess who gives the light of fearlessness,
GE NYEN DOR JE LEG PA DANG
The upasika Dorje Lekpa,
KAR MO NYI DÄI THÖ THRENG SÖG
And the white sun-moon Skull Garland,
NANG GI DE GYÄ KHOR CHÄ LA
To the inner degyä along with their entourage
CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering;
SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation
DAG GI DÖ DÖN DRUB TU SÔL
And please fulfill all my wishes.
DÜ PHO KHA THÜN RAKSHA DANG
To the harmonious male mara Yaksha,
SHIN JE SHE PO MAR NAK DANG
The red Yamantaka, Lord of Death,
LU DÜ NA GA RA TSA DANG
The king of the nagas, Naga Demon,
NÖ JIN SHÄN PA DRI THÖG DANG
The sword-holding butcher nöjin,
MA MO SIN PÖI THRAM DEB DANG
The mamo spirit who encourages cunning acts,
TSÄN PO YAM SHÜ SOG LEN DANG
The tsän spirit who creates sickness and takes life,
SOG DAG DUNG GI THOR TSHUG SOG
The life-controlling spirit with a topknot like a conch,
SANG WÄI DE GYÄ KHIR CHÄ LA
To the secret degyä along with their entourage
CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering;
SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation
DAG GI DÖ DÖN DRUB TU SÖL
And please fulfill all my wishes.

ZA CHHOG GYÄL PO RA HU LA
To the sublime king of the dza spirits Rahula,
KAR CHHOG THRAM SHING KHA THOR DANG
The sublime white Thamshing Khator,
DÜ CHHOG MA NU YAKSHA DANG
The sublime mara Manu Yaksha,
TSÄN CHHOG DRI TSÄN THU WO DANG
The sublime tsän spirit Dritsän Thuwo,
MA CHHOG CHE CHANG DUNG DZIN DANG
The sublime mamo the dagger-holding jackal,
LU CHHOG LU GYÄL DUNG KYONG DANG
The sublime naga king Dung Kyong,
GÖN CHHOG NAG PO TER KAR DANG
The sublime protector black Terkar,
GYAL CHOG LI JIN HA RA TSOG
The sublime king Lijin Hara,
CHHOG GI DE GYÄ KHOR CHÄ LA
To the sublime degyä along with their entourage
CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering;
SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation
DAG GI DÖ DÖN DRUB TU SÖL
And please fulfill all my wishes.

PUNG YÄ DRA LHar TRÜL PA DANG
The right shoulder emanates dralha;
PUNG YÖN MA MOR TRÜL PA DANG
The left shoulder emanates mamo;
CHHU SO DÜ DU TRÜL PA DANG
The tongue and teeth emanate demons;
GO WO SIN POR TRÜL PA DANG
The head emanates yakshas;
JUG MA MU RU TRUL PA DANG
The tail emanates muru;
LAG YÄ SHIN JER TRÜL PA DANG
The right hand emanates the Lord of Death;
LAG YÖN LU TSĀN TRUL PA DANG
The left hand emanates naga and tsän;
MIG DANG NYING DANG TSEMA SÖG
The eye, heart, and secret organ
ZA DÜ NYI DU TRÜL PA DANG
Emanate dza spirits as mara;
TRÜL PÄI DE GYÄ KHOR CHÄ LA
To the emanation degyä and their entourage
CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering;
SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation
DAG GI DÖ DÖN DRUB TU SÖL
And please fulfill all my wishes.

SA DAG HÄL KHYI NAG PO DANG
To the black landlord Hälkhyi,
LU DÜ GOM RA NAG PO DANG
The black naga mara Gomra,
SA YI LHA MO TÄN MA DANG
The goddess of the earth Tänma,
CHHOG KYONG GYÄL CHHEN DE ZHI DANG
The great kings of the four directions,
GÖN PO DÜN CHU TSA NGA DANG
The seventy-five Dharma protectors
YÜL DII ZHI DAG THAM CHÄ DANG
And all the landlords of this place,
PO LHA DRA LHA SOG LHA DANG
To the male god, the enemies’ god, and the life force god,
MO LHA MO MÄN LA SOG PA
The female god and supporters of females,
NANG SI DE GYÄ KHOR CHÄ LA
To all the appearing and existing degyä with their entourage
CHHÖ PA DAM PA DI BÜL LO
I make this sacred offering;
SER KYEM TSANG MA DI ZHE LA
Take this pure golden libation
DAG GI DÖ DÖN DRUB TU SÖL
And please fulfill all my wishes. (1x, 3x or many times)

SER KYEM TSANG MA PHU KYI CHO PA DI
This pure and fresh golden libation
SA SUM LHA DANG DE GYÄ JUNG WÖ TSÖG
Is offered to gods of three levels of earth and all assemblies of degyä,
Don spirits, geg spirits, karmic debtors, and needed gods,
Please take this golden libation and perform the requested deeds.

To the family protector of myself, the yogi,
The local gods and landlords abiding in this very place,
The gods who have control over lifespan of years, months, and time,
I offer this golden libation; please perform the requested deeds

Please grant me in this very moment, here and now,
All appropriate attainments of the Muni without exception.
Oh, you host of protectors,
Increase the teachings, my retinue, and wealth.
Colophons:

Opening Self-generation and torma offering; Nagarjuna’s Praise:
This method of accomplishment was composed by Guru Muni Jñana (Lama Thubten Yeshe) and rendered into English by Ngawang Chödak (Chris Kolb). For recitation practice by the monks of Nalanda Monastery, France, it was edited by Ven. Thubten Dondrub (Neil Huston). It has been lightly edited for inclusion in the FPMT Prayer Book by Venerable Constance Miller, January 1999. Revised October 2001.

Praise of Six-Arm Lord Mahakala
This prayer was composed by the great yogi Drubchen Shawari who wrote this prayer during a vision of Mahakala which appeared to him gradually from the feet upwards. Translated by Martin Willson, DHATU. © Martin Willson. Reprinted with permission from the author.

Praise to Achieve the Inner Kalarupa:

Praise to Vaishravana:
Extracted from Nyung Nā, The Means of Achievement of the Great Compassionate One, composed by the Seventh Dalai Lama, translated by Lama Zopa Rinpoche and Venerable George Churinoff. FPMT Education Department. Phonetics prepared by Kendall Magnussen, FPMT Education Department, March 2005.

Offering and Requesting Prayer to Palden Lhamo and Praise to Palden Lhamo: Requesting the Four Activities:
The translations of the prayers in this Daily Ser-kyim Practice to Pälden Lhamo have been taken from various sources and translators. Ser-kyim, a Libation Offering was translated by Gelong Thubten Tsurtrim (Venerable George Churinoff) with the kind assistance of Venerable Geshe Jampa Gyatso at Istituto Lama Tzong Khapa, Pomaia, Italy, 14 April 1992. The Praise to Pälden Lhamo: Requesting the Four Activities was taken from an English translation of a longer Pälden Lhamo practice puja; it is thought that the translator of that text is Hermes Brandt, but it is unclear.

This Pälden Lhamo practice was lightly edited and compiled originally for use by the staff of the FPMT International Office in their daily practice of Pälden Lhamo by Venerable Constance Miller in January 1997 according to the instructions of Lama Zopa Rinpoche. Revised edition, August 2001. All errors are the sole fault of the compiler and editor.
Torma Offering to Hayagriva:
Translated by Venerable Tenzin, Acharya,* of Los Angeles for Bill Kane, (Thubten Gyurme), 1990. (*This may be Geshe Jamyang’s translator.) This translation has not been checked against the Tibetan for accuracy. Phonetics provided by Ven- erable Chantal Carrerot, July 2004. Phonetics checked using Kopan Prayer book, 2003 and revised by Kendall Magnussen, FPMT Education Services March 2005. Additional lines regarding the FPMT added according to the advice of Lama Zopa Rinpoche.

Iron Hook Tea Offering:
In order to accomplish works for Dharma and sentient beings without any ob- stacles and as one wishes, a five-line golden tea offering to Namthose came to His Holiness Vajradhara Serkong Tsenshab Rinpoche in a dream when he was staying at Kopan Monastery. His Holiness related this dream and the five-line verse to me, the ignorant Thubten Zopa, the next day. So I have inserted those five lines here.

This text is based on an oral composition of His Holiness Vajradhara Serkong Rinpoche’s golden tea offering. Some of the later verses have been added from His Holiness Pabongkha Rinpoche’s compositions. In addition, I have also insert- ed the name of His Holiness the Fourteenth Dalai Lama and added a verse of my own composition of tea offering to secret Hayagriva.

May this golden tea offering practice become the cause to spread and develop the precious, complete, and pure unmistaken teaching of Lama Tsongkhapa, which is like purified refined gold, in the mind of myself and others. May all sen- tient beings’ sufferings be eliminated at this very moment, and may they achieve the highest enlightenment immediately.


Degyä Tea Offering:

Colophon for this compilation:
These protector practices/tea offerings were compiled in this form by Venerable Tenzin Tsomo and Venerable Gyalten Mindrol, October-December 2005, based on Lama Zopa Rinpoche’s performance of these prayers during the teachings of Choden Rinpoche at Land of Medicine Buddha during the same time. Corrections and advice given by Venerable Sarah Thresher and Venerable Tenzin Dekyong after doing this compilation with Rinpoche at Tushita Meditation Center, Dharamsala, March 2006, and Root Institute, Bodh Gaya, December 2005. Additional corrections supplied by Venerable Steve Carlier.
Additional Prayers
Mandala Offering
of the Thirty-seven Heaps

Zhing kam ül war gyi wo ...
OM vajra bhumi AH HUM / wang chhen ser gyi sa zhi
   OM vajra rekhe AH HUM / chhi chag ri khor yug gi kor wäi ü su /rii gyäl po ri rab / shar lü phag po / lho dzam bu ling / nup ba lang chö / jang dra mi nyän / lü dang lü phag / nga yab dang nga yab zhän / yo dän dang lam chhod dro / dra mi nyän dang dra mi nyän gyi da
   Rin po chhei ri wo / pag sam gyi shing / dö jöi ba / ma mö päi lo tog / khor lo rin po chhe / nor bu rin po chhe / tsün mo rin po chhe / lön po rin po chhe / lang po rin po chhe / ta chhod rin po chhe / mag pön rin po chhe / ter chhen pöi bum pa
   Geg ma / thren wa ma / lu ma / gar ma / me tog ma / dug pö ma / nang säl ma / dri chhab ma / nyi ma / da wa / rin po chhei dug / chhod lä nam par gyäl wäi gyän tshän / ü su lha dang mi / päl jor phün sum tshog pa / ma tshang wa me pa / tsang zhi ding yi du wong wa di dag drin chän tsa wa dang gyü par / chä päi päl dän la ma dam pa nam dang kyä par du yang
   La ma lo sang tub wang dor je chang / chen pöi lha tshog khor dang chä pa nam la zhing kam ül war gyi wo / thug je dro wäi dön du zhe su söl / zhe nä kyang dag sog dro wa ma gyur nam khäi tha dang nyam päi sem chän tham chä la / thug tse wa chhen pö go nä jin gyi lab tu söl

To return to Lama Tsongkhapa Guru Yoga, return to p. 25
For Tara Puja, return to pp. 148, 155, 167, or 178.
English Translation

Let us offer a buddha-field ...
OM vajra ground AH HUM, mighty golden ground.

OM vajra fence AH HUM. Outside it is encircled by the surrounding wall, in the center of which are Sumeru, King of Mountains, the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Camara and Apara-camara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttara-mantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava. [In the four continents are:] [E] the precious mountain, [S] the wish-granting tree, [W] the wish-fulfilling cow, [N] the unploughed harvest.

[On the first level are:] The precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse, the precious general, and the great treasure vase. [On the second level, the eight goddesses:] Lady of grace, lady of garlands, lady of song, lady of dance, lady of flowers, lady of incense, lady of lamps, lady of perfume.

[On the third level:] The sun and the moon; the precious parasol, and the banner of victory in all quarters. In the center, the most perfect riches of gods and human beings, with nothing missing, pure and delightful.

To my glorious, holy and most kind root and lineage gurus, and in particular to the deity host of Lama Tsongkhapa, King of Sages, Maha-Vajradhara, and their divine retinue, I shall offer these as a buddha-field. Please accept them with compassion for the sake of migrating beings.

Having accepted them, please, out of your great compassion, grant your inspiration to me and all migrating mother sentient beings as far as the limits of space!
Special FPMT Dedication Prayers

Due to these merits may all the obstacles to Kyabje Zopa Rinpoche’s health and long life be instantly removed. May Rinpoche remain and teach us until samsara ends, and may all his and Lama Yeshe’s holy wishes be instantly fulfilled.

May Lama Osel Rinpoche have a long and healthy life. May he be able to complete all his studies without hindrance and become a great holder and teacher of sutra and tantra in this life. May he be of greatest benefit to all sentient beings.

May all the obstacles to the quick success of the building of the Maitreya statue be instantly destroyed. May this great statue of Maitreya be accomplished exactly according to the wishes of Lama Yeshe and Lama Zopa Rinpoche.

May all the centers and projects of the FPMT be free of obstacles to spread the holy Dharma of Buddha Shakyamuni, in particular the teachings of Lama Tsongkhapa.

May all sentient beings be free from suffering and achieve every happiness and the highest state of enlightenment.

May all the students and friends who work so hard (for FPMT) in the service of the Dharma and who sacrifice their lives for Buddha’s teachings and to relieve the suffering of sentient beings
have long and healthy lives. May they realize the path to enlightenment in their own minds as quickly as possible.

May all those who rely on and have made specific requests to Kyabje Zopa Rinpoche be free of all obstacles to having long and healthy lives. May they be able to achieve all the realizations of the path in this lifetime.

May all the students’ activities please the virtuous friend. In all their lives may they be guided by perfectly qualified Mahayana virtuous friends, and may all their wishes succeed immediately according to the Dharma.
Prayer for the Long Life of His Holiness the Dalai Lama

Gang Ri Ra Wäi Khör Wä Zhing Kham Dir
In the land encircled by snow mountains
Phän Dang De Wa Ma Lü Jung Wäi Nä
You are the source of all happiness and good;
Chän Rä Zig Wang Tän Dzin Gya Tsho Yi
All-powerful Chenrezig, Tenzin Gyatso,
Zhab Pä Si Thäi Bar Du Tän Gyur Chig
Please remain until samsara ends.

According to the advice of Lama Zopa Rinpoche, after the long life prayer for His Holiness the Dalai Lama, recite the *Prayer That Spontaneously Fulfills All Wishes* on the next page.
Prayer that Spontaneously Fulfills all Wishes

TÖNG NYI NYING JE ZÜNG DU JUG PAI LAM  
Savior of the Snow Land Teachings and transmigratory beings,
CHE CHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN  
Who extensively clarifies the path that unifies emptiness and compassion,
CHAG NA PÄ MO TÄN DZIN GYA TSO LA  
To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech —
SOL WA DEB SO ZHE DÖN LHÜN DRUB SHOG  
May all your holy wishes be fulfilled!

༅། ྲུང་གི་ཐུབ་ཐུབ་ཐུབ་དང་བོད་པོ་ལྟར། རྣམ་གསར་ཞིག་ལྷན་ཐེག་པའི་ཕྱིར། རྣམ་ཐོང་དབུ་བོད་འབུམ་པ་ཐོན་མོ། རྣམ་པར་གཉིས་བཞི་ལྟོག་བོད་པོ་ལྟར།
Bestowing Supreme Immortality

A Supplication for the Long Life of
Lama Thubten Zopa Rinpoche

OM SVASTI

TSHÄN GYI RIG NGAG SÌL ŻER THRA MÖ KYANG
Vijaya – all-conquering goddess, whose lunar-like face changes with our changing fates,

THAR JÈ DUNG WA CHIL WÄI TSHE YI CHAR
The faintest cooling ray of whose mantra name allays the fiery pain of our life’s final end;

BEB KHÄ DA DONG YO WÄI BI DZA YÄ
Rainmaker adept who brings forth life’s rain; here, now, grant your greatest of gifts:

DENG DIR CHHI ME SÒG GI CHHOG JIN DZÖ
Victorious goddess, grant life without end.

TSHÄ THUB DRI DRÄL GYÄL TÄN NYING PÖI SÒG
Hear our prayer, O lama whom we revere; you who bear the name

DZN LA DA ME KÜN ZÖ GYÄN CHIG PU
Of he who peerlessly holds the living essence of the pure, paradigmatic doctrine of the victors,

ZHI YING THAR PA CHHOG GI SA KHÄN CHHE
Of he, a lone adornment of the earth,

TSHÄN DÄN JÈ TSÜN LA MAR SÖL WA DEB
Of he, a guide to sublime liberation, the sphere of peace.
KHYEN RAB DÆG TSANG SER GYI Ö NÖN GYI
Precious treasure of precise and subtle reasoning,

DEN NYI SHE JÄI ZUG NANG MA DRE PAR
Golden laser light of bright, unerring wisdom,

SÄL JE THRA ZHIB RIG PÄI TER CHHEN PO
Clarifying without confusion the two truths amongst the multiplicity of things:

YONG DÆG CHHÖ KHYI NYI MAR ZHAB TÄN SHOG
Lama, remain immutably amongst us – a radiant Dharma sun.

CHHÖ DÜL DA WA DÆG PÄI O TSHÖI LONG
Skilled in sprinkling the waters of healing, fulfilling needs, benefiting all,

TÄN KHÄ ZHI DÜL MU TIG GÖ PÄI DZUM
A laughing smile revealing pearls of skill, humility, and constancy,

KÜN PHÄN DÖ JUNG MÄN GYI SANG TOR DU
A deep milky sea of the liquid moon of morality:

GYE KHÄ TSÜN PÄI CHHOG TU ZHAB TÄN SHOG
Lama, remain immutably amongst us – one supremely worthy of veneration.

LHAG SAM DRI DRÄL YI ONG GA BUR GYÜN
The moon of your mahayana mind ringed ’round

THEG CHHOG SEM KYI DA WAR YONG KHYIL WÄ
By the fever cooling camphor of unsullied, unsurpassed resolve, brilliantly swirls to the bounds of space,

MI ZÄ PHÄN DEI CHHU TER CHHOG KYI THAR
Unbounded seas of the happiness of now and bliss of always:

TRO KHÄ MA WÄI DA WAR ZHAB TÄN SHOG
Lama, remain immutably amongst us – a moon guiding our way.

CHÄ PA KAB SUM DÜ TSII LUNG GYA DREM
Your teachings are vast spreading rivers of celestial nectars,
TSÖ PA MI ZÄ DOR JEI TSHÖN CHHA NO
Your dialectics an invincible, cutting vajra weapon,
TSÖM PA DAB TONG PÄ MÄI TSHAR DUG NGOM
Your writings thousand-petalled lotuses unfolding their glory:
DA ME TÄN PÄI NYEN DU ZHAB TÄN SHOG
Lama, remain immutably amongst us – a guardian of highest knowledge.

LA MA YI DAM TÄN SUNG GYA TSHO DANG
By the might of seas of spiritual masters, deities, and doctrine protectors,
NANG TONG MI CHHE TEN JUNG ZAB MÖI THÜ
By the power of profound dependent arising and
DAG CHAG MÖN PÄI RE DRÄ MA LÜ PA
The unvarying emptiness of all that appears,
DE LAG NYI DU LHÜN GYI DRUB GYUR CHIG
May all the hopes of our prayers with effortless ease, be spontaneously fulfilled.

Sarva Mangalam
May all be auspicious.
A Short Long Life Prayer for
Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN
You who uphold the Subduer’s moral way, who serve as the bountiful bearer-of-all,

DZIN KYÖNG PEL WÄ KÜN ZÖ DOG POR DZÄ
Sustaining, preserving, and spreading Manjunath’s victorious doctrine;

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA
Who masterfully accomplish magnificent prayers honoring the Three Jewels:

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG
Savior of myself and others, your disciples, please, please live long!

ninger mchog chos byung chos kyi man ngag rgya mtsho
bring good fortune and longevity, bring happiness
mchog mchog thamsarg cho ga’i tshul khor pa’i tsho
may happiness be generated from the mindstream
dag so gsum gsum chos byung chos kyi man ngag rgya mtsho
savior of myself and others, please, please live long!
The Immortal Vajra Melody

A Prayer of Supplication to Remain Immutably Amongst Us

A Long Life Prayer for Lama Tenzin Ösel Rinpoche

*TSHÂN PEI SÄL DZŌG GANG RII DANG THROG MA*

Enchanting mother, like a brilliant snow mountain – the shining consummation of signs and marks,

**THÔNG NA YI THROG THÔ NA YI DUNG SÄL**

Who, when seen, captivates minds, when heard, soothes the sorrows of hearts,

**DRÄN NA DÜ MIN JIG PA KÜN LÄ KYOB**

When recalled, protects from all fears of the untimely,

**TSHE JIN YI ZHIN KHOR LÖ SHI PA TSÖL**

Giver of life, wish-granting wheel, grant that all may be auspicious.

**THUB TÄN NYING CHÜ GE DÄN LUG ZANG GI**

Lord of Dharma, who in accordance with the various dispositions of those to be subdued

**LEG SHÄ Ö KYI NA TSHOG DÜL JA YI**

Makes clear, in the light of your well-spoken advice, the sacred Ganden tradition – essence of Buddha’s teachings.

**MÖ KHAM THÜN PAR SÄL DZÄ CHHÖ KYI JÈ**

O foremost and holy lama, to you who are supreme,

**J È TSÜN LA MA CHHOG LA SÖL WA DEB**

We make this prayer of supplication.
LHAG PAR NUB CHHOG SA THÄI DRO WA LA
Venerable one, to you whose kindness exceeds that of all the conquerors for those wanderers in far-off places, especially the West,

GYÄL WA KÜN LÄ LHAG PÄI DRIN CHÄN JÉ
Mindful of your loving concern for us, in intentionally descending again

LAR YANG SAM ZHIN CHHOG THÄI RIG RÜ SU
Into a family of a far distant land, we make this request,

JÖN LA KA DRIN DRÄN PÄI KHYÖ ZHAB SÖL
O lama, please, please live long.

DRI ME DO NGAG YONG LA KHÄ PÄI GÖN
Complete holder, scholar, and protector of stainless sutra and tantra,

YONG DZIN SHE NYEN DAM PA TSUG TEN THOG
Holy spiritual friend – foundation of our unwavering, constant devotion,

KHÄ TSÜN ZANG PÖI MIN DRÖL LAM ZANG LA
Profoundly skilled in methods leading us along the fortunate path of liberation, unfolding within us all that is moral, warm, and wise –

TRI WÄI THAB KHÄ CHHEN PO KHYÖ ZHAB SÖL
O lama, please, please live long.

TÄN PÄI NYING PO DÛL WÄI CHHÖ TSHÜL LA
Master of the entire doctrine –

BAG YÖ THRIM TSÖR ZUNG DANG ZHÄN DU YANG
Having crossed to the furthermost shore of the vast ocean of sutra and tantra,

RAB JAM DO GYÜ GYA TSHÖI PHA THA RU
Observing ethics as the foundation of practice, and as the heart of the teaching, conscientiously following vinaya,

SÖN TE YONG DZÖG DAG POR ZHAB TÄN SHOG
O lama, please, please live long.
By the power of our pure prayer and karma,
Without our ever being separated from our supremely kind lama,
May we be joyfully guided as your children-disciples throughout infinite lives,
And by the sweet nectar taste of your holy speech be forever satisfied.

O spiritual masters, yidams, and protectors,
Bless us and help us that we may accomplish the ultimate meaning of life
In our striving in listening, reflecting, and meditating as much as we are able, that we may quickly usher in a golden age, and that all the while,
We may always remember from the depths of our hearts the loving kindness of our precious lama.

May every aim to which this prayer aspires be fulfilled.
Multiplying Mantras

To increase by 100,000 times the merit created, recite these special mantras at the end of the session:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZO G PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL PO LA CHHAG TSHÄL LO (1x)

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA CHHAG TSHÄL LO (1x)

TADYATHA PÄNCHA GRIYA AVA BODHANI SVAHA OM DHURU DHURU JAYA MUKHE SVAHA (7x)

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZO G PÄI SANG GYÄ MÄN GYI LHA BAIDURYA Ö KYI GYÄL PO LA CHHAG TSHÄL LO (1x)

To actualize all our prayers as well as to multiply the benefits by 100,000:

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZO G PÄI SANG GYÄ NGO WA DANG MÖN LAM [THAM CHÄ RAB TU] DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO (1x)

Due to the power of the blessings of the eminent buddhas and bodhisattvas, the power of infallible dependent arising, and the power of my pure special attitude, may all my pure prayers succeed immediately.
End of the Day
Dedication Prayers

CHHÖ KYI GYÄL PO TSÖNG KHA PÄI
By pacifying all the signs of obstacles
CHHÖ TŠHÜL NAM PAR PHÄL WA LA
And by perfecting every single required condition,
GEG KYI TSHÄN MA ZHI WA DANG
May the Dharma tradition of the Dharma king Tsongkhapa
THÜN KYEN MA LŪ TSHANG WAR SHÖG
Be preserved and developed.

DAG DANG ZHÄN GYI DŪ SUM DANG
Due to the two types of merit collected
DREL WÄ TSHÖG NYI LA TEN NÄ
Over the three times by myself and others
GYÄL WA LO ZANG DRAG PA YI
May the teaching of the far-famed
TÄN PA YÜN RING BAR GYUR CHIG
Victorious One’s pure wisdom blaze forth.
Colophons:

Prayer that Spontaneously Fulfills All Wishes: This verse came spontaneously from the holy mind of His Holiness the Dalai Lama when requested by the late head of the Nyingma School, His Holiness Dilgo Khyentse Rinpoche, for a prayer that he could recite every day so that all His Holiness’ holy wishes could be fulfilled.


Special FPMT Dedication Prayers were compiled in 1997 for FPMT students and centers by Venerable Roger Kunsang according to various instructions from Venerable Ribur Rinpoche and others for the health and long life of Lama Zopa Rinpoche. They have been lightly edited by Venerable Constance Miller, FPMT Education Department, January 1999.Revised June 1999, June 2004.

Bestowing Supreme Immortality: A Supplication for the Long Life of Lama Thubten Zopa Rinpoche: Having been requested with many bases (faith, mandalas, material offerings, etc.) by the entire assembly of Sera-Je Drati House to compose a supplication for the long life of Lawudo Supreme Incarnation, Precious Thubten Zopa Rinpoche, I, Trijang Rinpoche, having the title of Tutor (to His Holiness the Dalai Lama), composed this prayer praying that its aims may be fulfilled.

English translation by Gelong Jampa Gendun and Getsul Tenzin Chodrak.

A Short Long Life Prayer for Lama Zopa Rinpoche: Requested by Geshe Konchog Kyab on behalf of the students of Thubten Kunga Center, Florida, this prayer was composed on the fifteenth day of the Saka Dawa month of the year 2000 by Chodän Rinpoche at Vajrapani Institute in Boulder Creek, California, USA. English translation by Jampa Gendun.

The Immortal Vajra Melody; A Prayer of Supplication to Remain Immutably Amongst Us: A Long Life Prayer for Lama Tenzin Osel Rinpoche: This prayer of supplication for the long life of Tenzin Osel Rinpoche, reincarnation of the spiritual friend Lama Thubten Yeshe Rinpoche, who possessed extensive hearing and incomparable mastery of the Ganden teachings, was requested by his children disciples along with the students of his various Dharma centers. Understanding the significance of the inseparable lama-deity bond, they saw the need and hoped for such a prayer of supplication.

It was composed by the Peaceful Holder of the Vinaya in the first Tibetan month (February 1987) in Nepal, a special land prophesied by many ones gone to bliss
who have previously set foot here. It was translated into English by Gelong Jampa Gendun in the same month at Kopan Monastery.

*Multiplying Mantras* from the instructions of Lama Zopa Rinpoche. Additional mantra added July 2009, following the practice tradition of Lama Zopa Rinpoche.

*End of Day Dedication Prayers* from the instructions of Lama Zopa Rinpoche.
Credits

Introduction
p. 6 photograph of Lama Zopa Rinpoche courtesy of Venerable Roger Kunsang

Lama Tsongkhapa Guru Yoga
p. 15 thangka of Lama Tsongkhapa and two disciples, artist unknown, photo courtesy of Nick Dawson
p. 27 detail from thangka on p. 15, artist unknown, photo courtesy of Nick Dawson

Extensive Offering Practice
p. 43 photo of solar light installation of Geshe Lama Konchog’s stupa at Kopan Monastery courtesy of Joshua at Lotus Energy, Nepal
p. 54 line drawing of His Holiness the Dalai Lama, artist unknown
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Liberating Animals from the Danger of Death
p. 63 rendering by Lynn Shwadchuck from a line drawing by Lama Zopa Rinpoche. Drawing approved by Lama Zopa Rinpoche. © FPMT Inc.
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The Wish-Fulfilling Jewel
p. 99 detail of a thangka of Medicine Buddhas by Peter Iseli. Used with permission.
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**Four Mandala Offerings to Chittamani Tara**

p. 139 Newari thangka of Green Tara, artist unknown, photographer unknown
p. 140 line drawing of Tara © Andy Weber. Used with permission.

**A Short Vajrasattva Meditation**

p. 199 line drawing of Vajrasattva with consort © Robert Beer. Used with permission.

**Heruka Vajrasattva Tsog Offering**

p. 213 thangka of Vajrasattva/consort, artist unknown, photographer unknown

**Four-Face Mahakala Puja**

p. 245 thangka of Mahakala, artist unknown, photographer unknown
p. 255 detail from title page thangka, artist unknown, photographer unknown

**Daily Practice of Pälden Lhamo**

p. 267 thangka of Pälden Lhamo, artist unknown, photographer unknown

**Protector Prayers for FPMT Projects**

p. 285 Thangka of Kalarupa, artist unknown, photographer unknown.

**Additonal Prayers**

p. 319 detail from thangka of the eight auspicious signs © Andy Weber. Used with permission.

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All other line drawings, artist unknown.
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