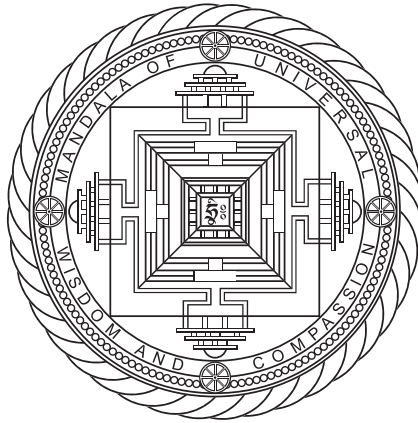


# *Essential Buddhist Prayers*

*An FPMT Prayer Book*



*Volume 2*

*Common Center Practices*

*2009 Edition*

FPMT Inc.  
1632 SE 11th Avenue  
Portland, OR 97214 USA  
[www.fpmt.org](http://www.fpmt.org)

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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.*

# Introduction

## *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 Palden 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.

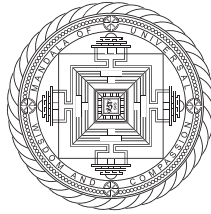
As with our first volume, thanks go to authors, translators, transcribers, artists, editors, and printers who have made this work possible. Colophons at the end of each practice give full acknowledgment to those whose contribution has allowed this book to come together. Most of all, I would like to thank 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

# *Foundation for the Preservation of the Mahayana Tradition*



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](http://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.

Foundation for the Preservation of the Mahayana Tradition  
1632 SE 11th Avenue  
Portland, OR 97214 USA  
(503) 808-1588

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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.

Education Services  
 FPMT International Office  
 1632 SE 11th Avenue  
 Portland OR 97214  
 (503) 808-1588  
 education@fpmt.org

**[www.fpmt.org](http://www.fpmt.org)**



# Lama Tsongkhapa Guru Yoga



*Composed by Dül Nagpa Paldän*

*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 CHHI

**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 LHÄ JIN GYI LAB TU SÖL

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

*Immeasurable Thought of Loving Kindness:*

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN NA CHI  
MA RUNG

**How wonderful it would be if all sentient beings had happiness  
and the cause of happiness.**

DÄN PAR GYUR CHIG

**May they have happiness and its cause.**

DÄN PAR DAG GI JA O

**I myself will cause them to have happiness and its cause.**

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

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

*Immeasurable Thought of Compassion:*

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG  
DRÄL NA CHI MA RUNG

**How wonderful it would be if all sentient beings were free of  
suffering and its cause.**

DRÄL WAR GYUR CHIG

**May they be free of suffering and its cause.**

DRÄL 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 LHÄ JIN 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.<sup>1</sup>**

**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)*

---

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

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 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.

---

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



OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE  
 TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /  
 TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA  
 VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE /  
 MAHA BODHI MÄNDO PASAM KRAMANA VAJRE / SARVA  
 KARMA AVARANA VISHO DHANA VAJRE 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 JIN GYI LAB  
 DANG

**The blessings of all the buddhas and bodhisattvas,**

TSHOG NYI YONG SU DZOG 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;**

CHHOG 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 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.**

---

This has great benefit: it causes each buddha of each and every merit 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, pure<sup>2</sup> 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 TSHÄL

**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 SOG

**Fragrant incense, light, scented water, and so forth;**



NGÖ SHAM YI TRÜL CHHÖ TRIN GYA TSHO DI

**Actually performed and mentally transformed oceans of clouds  
of offerings**

SÖ NAM ZHING CHHOG KHYE 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 JOR DÖN YÖ JE

**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 TSÜN 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 dharmakaya,**

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 SAG 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,**

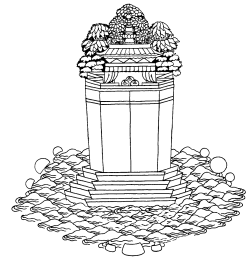


KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI  
**And in particular, for the essential teachings**  
 TÄN PÄI NYING PO RING DU SÄL JE SHOG  
**Of venerable Losang Dragpa to shine forever.**

## *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 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.**

MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN  
 LAB CHHEN GYÄL SÄ CHO PÄI NYING TOB CHHE  
 DE TONG CHHOG GI RIM NYI NÄL JOR 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 essence of which is the transcendental wisdom of non-dual bliss and voidness).<sup>3</sup>**

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

## Visualization

DE TAR SHUG DRAG SÖL WA TAB PÄI THÜ / JE TSÜN YAB SÄ SUM GYI  
THUG KA NÄ / Ö ZER KAR PO BUG CHÄN 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 GÄI JUG NGOG LÄ JUNG WÄI / DÜ TSI KAR PO O MÄI DOG  
CHÄN GYI / NÄ DÖN DIG DRIB BAG CHHAG MA LÜ PA / TRÜ NÄ RANG  
LÜ DANG SÄL SHEL 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

NGÖ DRUB KÜN JUNG THUB WANG DOR JE CHHANG

**Vajradhara, lord of sages, source of all realizations,**

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG

**Avalokiteshvara, great treasure of objectless 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 CHÄN KHÄ PÄI TSUG GYÄN LO ZANG DRAG

**Losang Dragpa, crown jewel of sages of the land of snow,**

KYAB SUM KÜN DÜ LA MA SANG GYÄ LA

**To you, Guru-Deity, embodying the three refuges,**

GO SUM GÜ PÄI GO NÄ SÖL WA DEB

**I make requests respectfully with my three doors.**

RANG ZHÄN MIN CHING DRÖL WAR JIN GYI LOB

**Please grant your blessings to liberate myself and others.**

CHHOG DANG THÜN MONG NGÖ DRUB TSÄL 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 CHÄN 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 CHÄN KHÄ PÄ TSUG GYÄN TSONG 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*

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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.

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## *The Seven Wísdoms*

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

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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.

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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.

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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-

torious ones and their sons, in the form of the syllable DHI, absorbs into me and fills my whole body.

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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.

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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.

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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.

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7. Please grant me blessings to achieve **writing wisdom**, which makes meaning and sound perfect and gives clear understanding and happiness.

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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 JIN 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 TSOM PÄI LO DRÖ GYÄ DU SÖL

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

CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL

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

NYUR DU KHYE RANG TA BUR JIN 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.**

NGÖ DZIN THRÜL WÄI DRI MA SEL DU SÖL

**I request that the stains of truly believing illusory thought may be purified.**

SEM NYI THE TSHOM DRA WA CHÄ DU SÖL

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

NYUR DU KHYE RANG TA BUR JIN GYI LOB

**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 PÖI GO NÄ JE ZUNG TE

**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.**

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 PÖI GO NÄ JE ZUNG TE

**Guide me with your great kindness,**

CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL

**And grant me the general and sublime realizations.**

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 PÖI GO NÄ JE ZUNG TE

**Guide me with your great kindness,**

JANG CHHUB NYING PÖI BAR DU TÄN PAR SHUG

**And please remain stable, without separation from my body,  
speech, and mind, until I attain enlightenment.**

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

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## *Dedication*

TSHÜL THRIM TSANG ZHING MANG DU THÖ PA DANG

**May I continue my life in pure moral conduct,**

JANG SEM JONG DANG TA CHÖ TSANG PA SOG

**Listening [to many teachings].**

LO ZANG GYÄL WA NYI PÄI TÄN PA LA

**May I train the mind in bodhichitta, pure conduct, and  
pure view,**

SE LÄ ME WÄI NAM THAR KHYONG PAR SHOG

**Without corrupting the teaching of pure wisdom of the  
second buddha, Lama Tsongkhapa.**

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ

**In all my lives, through the victorious one, Lama Tsongkhapa,**

THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ

**Acting in person as the Mahayana Guru,**

GYÄL WA NGAG PÄI LAM ZANG DE NYI LÄ

**May I never turn aside for even an instant**

KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG

**From the excellent path praised by the victorious ones.**

PÄL DÄN LA MA KHYE KU CHI DRA DANG

**In whatever way you appear, glorious Guru,**

KHOR DANG KU TSHEI TSHÄ DANG ZHING KHAM SOG

**With whatever retinue, lifespan, and pure land,**

KHYÖ KYI TSHÄN CHHOG ZANG PO CHI DRA WAR

**Whatever noble and holy name you take,**

DE DRA KHO NAR DAG SOG GYUR WAR SHOG

**May I and others attain only these.**

PÄL DÄN LA MÄI KU TSHE TÄN PA DANG

**May the glorious gurus' lives be long and stable.**

KHA NYAM YONG LA DE KYI JUNG WA DANG

**May all beings equaling the extent of space have happiness.**

DAG ZHÄN MA LÜ TSHOG SAG DRIB JANG NÄ

**May I and others without exception accumulate merit and purify negativities,**

NYUR DU SANG GYÄ THOB PAR JIN GYI LOB

**And may we be blessed to quickly attain buddhahood.**

PÄL DÄN LA MÄI NAM PAR THA PA LA

**May I not arise heresy even for a second**

KÄ CHIG TSAM YANG LOG TA MI KYE ZHING

**In the actions of the glorious Guru.**

CHI DZÄ LEG PAR THONG WÄ MÖ GÜ KYI

**May I regard whatever actions are done as pure.**

LA MÄI JIN LAB SEM LA JUG PAR SHOG

**[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.

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

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# Extensive Meditations for Lama Tsongkhapa Guru Yoga

## Offering Meditation

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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:

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- 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.

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Return to p. 23.

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## *Confession Meditation*

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Generate strong regret reflecting on:

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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 Tsongkhapa 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.

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Return to p. 24.

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## *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 unmistakable understanding and unmistakable 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 unmistakable understanding; and meditated on this understanding, gaining unmistakable 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.”

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Return to p. 24.

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### *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 dharmakaya.
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:**

Original text by Dül Nagpa Paldän. Translated with additional prayers and commentary by Lama Zopa Rinpoche. Transcribed by Venerable Lhundup Nyingje (Paula Chichester) in Madison, Wisconsin and Aptos, California in October 1998. Lightly edited and polished by Venerable Constance Miller, FPMT Education Department, August 1999. Revised edition, July 2001. Updated December 2003, August 2006.

*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.
9. You quickly become liberated.
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, unimaginal, 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

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

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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 bodhichitta.

---

## ***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:

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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***

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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

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This mantra multiplies the offerings, making them numberless.

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OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE /  
 TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /  
 TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA  
 TEJA VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA  
 VAJRE / MAHA BODHI MÄNDO PASAM KRAMANA VAJRE /  
 SARVA KARMA AVARANA VISHO DHANA VAJRE 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 transforma-  
 tion 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 manifesta-  
 tions of your own root Guru, who is one with all other virtu-  
 ous friends. Since the virtuous friend is the most powerful ob-  
 ject 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 pure-  
 ly 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 spir-  
 itual 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***

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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:

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These actually performed and mentally imagined (light) offerings, the manifestations of one's own innate awareness – the dharma-kaya – 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 bodhichitta, 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.

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## Light Offering Prayer

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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.

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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 pro-  
tectors, 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 PĀNCHA 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 buddhafiels 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 superstitious 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.

*Extensive Offering Practice* originally composed by Lama Zopa Rinpoche in Taiwan in February 1994. Lightly edited for publication by Venerable Constance Miller and made available by FPMT Education Department, May 1998. That version was edited further and included as an appendix in *Teachings from the Vajrasattva Retreat*, Lama Yeshe Wisdom Archive, 2000. Revised edition, August 2001. Further revisions made by Kendall Magnussen, FPMT Education Department, April 2003.

This *Light Offering Prayer* was composed by Lama Atisha and translated by Venerable Pemba Sherpa.



# Liberating Animals from the Danger of Death



How fortunate we are. How kind these people are! They realized we do not want suffering and only want happiness, so they stopped giving harm. Wow!

How can anyone imagine being boiled alive is fun?

Thank you!  
Thank you!  
Thank you!

Well, if they have human brains, they should realize harming others is no good at all, because it becomes the cause of suffering for themselves.

Just wait till you're born as pigs and see pigs' suffering!

Whatever I am, I also want to thank them for not eating me!

I completely agree! We have a very long body, so we have to suffer very much.

I'm rejoicing!

It's not enough to thank from my mouth - I offer this wish-granting jewel.

That's very true! Even I realized that.

I'm thanking in silence.



*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:

Excerpted from *Ultimate Healing*, by Lama Zopa Rinpoche, Wisdom Publications, 2001.

# 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 suras, from all their suffering and its causes and lead them to enlightenment." 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 enlightenment, 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 giving 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 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 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.*)

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

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### *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 ZHIN 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*

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE /  
 TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA  
 OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA VAJRE /  
 MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE / MAHA  
 BODHI MÄNDO PASAM KRAMANA VAJRE / SARVA KARMA  
 AVARANA VISHO DHANA VAJRE 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 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.

### *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 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.**

### *Brief 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!**

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***     *(optional)*

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.

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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 is to plant imprints 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.

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## *Reciting the Names of the Thirty-five Confession Buddhas*

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First, recite the mantras for multiplying the merit of making prostrations

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



OM NAMO BHAGAVATE RATNA KETU RAJAYA /  
 TATHAGATAYA / ARHATE SAMYAK SAMBUDDHAYA /  
 TADYATHA / OM RATNE RATNE MAHA RATNE RATNA BIJA YE  
 SVAHA (7x)

OM NAMO MANJUSHRIYE / NAMAHA SUSHRIYE / NAMA  
 UTTAMA SHRIYE SVAHA (3x)

NA MO 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  
DZOG 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 TSHANG PA LA CHHAG TSHÄL LO  
**To Tathagata Pure One, I prostrate.**

DE ZHIN SHEG PA TSHANG 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 TOG 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 PÖI TOG GI GYÄL TSHÄN GYI 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 PÄ SHEG PÄI PÄL LA CHHAG TSHÄL LO

**To Tathagata Glorious Transcendence Through Subduing,  
I prostrate.**



DE ZHIN SHEG PA KÜN NÄ NANG WA KÖ PÄI PÄL LA CHHAG TSHÄL LO  
**To Tathagata Glorious Manifestations Illuminating All,  
I prostrate.**

DE ZHIN SHEG PA RIN CHHEN PÄ MÄI NAM PAR NÖN PA LA CHAG  
TSHÄL LO  
**To Tathagata All-Subduing Jewel Lotus, I prostrate.**

DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ  
RIN PO CHHE DANG PÄ MA LA RAB TU ZHUG PA RI WANG GI GYÄL PO  
LA CHHAG TSHÄL LO (3x)  
**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*

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG  
PÄI SANG GYÄ TSEN LEG PA YONG DRAG PÄL GYI GYÄL PO LA CHHAG  
TSHÄL LO  
**To the bhagavan, tathagata, arhat, perfectly completed bud-  
dha, Renowned Glorious King of Excellent Signs, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG  
PÄI SANG GYÄ RIN PO CHHE DANG DA WA DANG PÄ MÄ RAB TU GYÄN  
PA KHÄ PA ZI JI DRA YANG KYI GYÄL PO LA CHHAG TSHÄL LO  
**To the bhagavan, tathagata, arhat, perfectly completed bud-  
dha, King of Melodious Sound, Brilliant Radiance of Skill,  
Adorned with Jewels, Moon, and Lotus, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG  
PÄI SANG GYÄ SER ZANG DRI ME RIN CHHEN NANG TUL ZHUG DRUB PA  
LA CHHAG TSHÄL LO  
**To the bhagavan, tathagata, arhat, perfectly completed bud-  
dha, Stainless Excellent Gold, Illuminating Jewel Who Accom-  
plishes All Conduct, I prostrate.**



CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG  
PÄI SANG GYÄ NYA NGÄN ME CHHOG PÄL LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-  
dha, Glorious Supreme One Free from Sorrow, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG  
PÄI SANG GYÄ CHHÖ DRAG GYA TSHÖ YANG LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-  
dha, Melodious Ocean of Proclaimed Dharma, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG  
PÄI SANG GYÄ CHHÖ GYA TSHO CHHOG GI LÖ NAM PAR RÖL PÄ NGÖN  
PAR KHYÄN PA LA CHHAG TSHÄL LO

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

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG  
PÄI SANG GYÄ MEN GYI LHA BÄI DUR YÄ Ö KYI GYÄL PO LA CHHAG  
TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-  
dha, Medicine Guru, King of Lapis Lazuli Light, I prostrate.**

## *Confession Prayer*

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For English, see the next page.

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DE DAG LA SOG PA CHHOG CHÜI JIG TEN GYI KHAM THAM CHÄ NA  
DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ  
CHOM DÄN DÄ GANG JI NYE CHIG ZHUG TE TSHO ZHING ZHE PÄI SANG  
GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL

DAG GI KYE WA DI DANG / KYE WA TOG MÄI THA MA MA CHHI PA  
NÄ KHOR WA NA KHOR WÄI KYE NÄ THAM CHÄ DU DIG PÄI LÄ GYI PA  
DANG GYI DU TSÄL WA DANG / GYI PA LA JE SU YI RANG PA AM /  
CHHÖ TEN GYI KOR RAM / GE DÜN GYI KOR RAM / CHHOG CHÜI GE

DÜN GYI KOR THROG PA DANG / THROG TU CHUG PA DANG / THROG  
 PA LA JE SU YI RANG PA AM / TSHAM MA CHHI PA NGÄI LÄ GYI PA  
 DANG / GYI DU TSÄL WA DANG / GYI PA LA JE 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 JE 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 CH-  
 HOG 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 WÄ LA NA ME PA YANG DAG PAR DZOG  
 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

CHOM DÄN DÄ NAM KYI YONG SU NGO WAR DZÄ PA DE ZHIN DU DAG  
GI KYANG YONG SU NGO WAR GYI O

DIG PA THAM CHÄ NI SO SOR SHAG SO / SÖ NAM THAM CHÄ LA NI  
JE SU YI RANG NGO / SANG GYÄ THAM CHÄ LA NI KÜL ZHING SÖL WA  
DEB SO / DAG GI LA NA ME PÄI YE SHE KYI CHHOG DAM PA THOB PAR  
GYUR CHIG

MI CHHOG GYÄL WA GANG DAG DA TAR ZHUG PA DANG / GANG DAG  
DÄ PA DAG DANG DE ZHIN GANG MA JÖN / YÖN TÄN NGAG PA THA  
YÄ GYA TSHO DRA KÜN LA / THÄL MO JAR WAR GYI TE KYAB SU NYE  
WAR CHHI WO

**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 DZOG PÄI SANG GYÄ RINCHHEN GYÄLTSHÄN LA CHAG  
TSHÄL LO (7x)

### Chenrezig

#### Long mantra

NAMO RATNA TRAYAYA / NAMA ARYA JÑANA SAGARA /  
VAIROCHANA VYUHA RAJAYA / TATHAGATAYA / ARHATE  
SAMYAK SAMBUDDHAYA / 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 JVALA  
APANAYE SVAHA

ན་མོ་རྩུ་ཏུ་ཡུ་ཡ། ན་མེ་ལྷུ་རྩུ་རྩུ་ན་ས་ག་ར། བོ་རོ་ཅ་ན་ལྷུ་  
ཏུ་རྩུ་རྩུ་ཡ། ཏུ་ལྷུ་ག་ཏུ་ཡ། ཨ་རྩུ་ཏི་ས་ལྷུ་ག་སི་བུ་རྩུ་ཡ། ན  
'མེ་ས་མ་ཏུ་ལྷུ་ག་ཏི་རྩུ་ཨ་རྩུ་ཏི་རྩུ་ས་ལྷུ་ག་སི་བུ་རྩུ་རྩུ་ན་མེ་  
ལྷུ་ཨ་ལྷུ་ལོ་གི་ཏི་ཤུ་ར་ཡ། བོ་རྩུ་ས་ཏུ་ཡ། མ་ཏུ་ས་ཏུ་ཡ།

མུ་གུ་ཅི་གུ་ཡ། ཏུ་ལྷ། ཨོ་རྩ་རྩ་ར། རྩི་རྩི་རི།  
 རྩུ་རྩུ་ར། ཨི་ལྷི་ལྷི། ཅ་ལ་ཅ་ལ། དྲ་ཅ་ལ་དྲ་ཅ་ལ།  
 གུ་སུ་མི་གུ་སུ་མི་ལྷ་ར། ཨི་ལི་མི་ལི། ཅོ་ཏི་རྩ་ལ་ཨ།  
 བ་ན་ལི་སུ་རྩ།

Short mantra:

OM MANI PÄDME HUM

ཨོ་མ་ཅི་པ་རྩེ་རྩ།  
 རྩུ།



### 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  
 SASPHARANA GATI / GAGANA SVABHAVA VISHUDDHE /  
 ABHISHINCHANTU MAM / SARVA TATHAGATA SUGATA /  
 VARAVACHANA AMRITA ABHISHAIKAIRA / MAHAMUDRA /  
 MANTRA PADE / AHARA AHARA / MAMA AYUR  
 SAMDHARANI / SHODHAYA SHODHAYA / VISHODHAYA  
 VISHODHAYA / GAGANA SVABHAVA / VISHUDDHE USHNISHA  
 VIJAYA / PARISHUDDHE SAHASRA RASMI SANCHODITE /  
 SARVA TATHAGATA AVALOKINI / SHATA PARAMITA  
 PARIPURANI / SARVA TATHAGATA MATE DASHA BHUMI  
 PRATISHTHITE / SARVA TATHAGATA HRIDAYA / ADHISHTHANA

ADHISHTHITE / MUDRE MUDRE / MAHAMUDRE / VAJRA KAYA /  
 SAMHATANA PARISHUDDHE / SARVA KARMA AVARANA  
 VISHUDDHE PRATINIVARTAYA / MAMA AYUR VISHUDDHE /  
 SARVA TATHAGATA SAMAYA / ADHISHTHANA ADHISHTHITE /  
 OM MUNE MUNE MAHA MUNE / VIMUNI VIMUNI MAHA  
 VIMUNI / MATI MATI MAHA MATI / MAMATI / SUMATI / TATHATA  
 BHUDHAKOTI PARISHUDDHE / VISPHUTA BUDDHE SHUDDHE / HE  
 HE JAYA JAYA VIJAYA VIJAYA / SMARA SMARA / SPHARA  
 SPHARA / SPHARAYA SPHARAYA / SARVA BUDDHA  
 ADHISHTHANA ADHISHTHITE / SHUDDHE SHUDDHE /  
 BUDDHE BUDDHE / VAJRE VAJRE / MAHA VAJRE / SUVAJRE /  
 VAJRA GARBHE / JAYA GARBHE / VIJAYA GARBHE / VAJRA  
 JVALA GARBHE / VAJRODBHAVE / VAJRA SAMBHAVE / VAJRE  
 VAJRINI / VAJRA MA BHAVATU MAMA SHARIRAM / SARVA  
 SATTVANANCHA KAYA / PARISHUDDHIR BHAVATU ME SADA  
 SARVA GATI / PARISHUDDHI SHCHA / SARVA TATHAGATA  
 SHCHA MAM SAMASHVASAYANTU BUDDHE BUDDHE /  
 SIDDHYA SIDDHYA / BODHAYA BODHAYA / VIBODHAYA  
 VIBODHAYA / MOCHAYA MOCHAYA / VIMOCHAYA  
 VIMOCHAYA / SHODHAYA SHODHAYA / VISHODHAYA  
 VISHODHAYA / SAMANTA RASMI / PARISHUDDHE / SARVA  
 TATHAGATA HRIDAYA / ADHINA ADHISHTHITE / MUDRE MUDRE  
 MAHA MUDRE / MANTRA PADAIH SVAHA

ॐ ཨོྫ་མོ་རྣམ་པའི་ཏེ། སྐྱེ་བའི་ལོ་གྲུབ་ཏེ་བོ་ཤི་བྱེ།  
 ཡ། བྱུ་ལ་ཏེ་ན་མེ་ཏེ་བྱེ། ཨོྫ་ལྷོ་ལྷོ་ལྷོ། ཤོ་རྣམ་ཤོ་རྣམ་  
 ཡ། བོ་ཤོ་རྣམ་ཤོ་ཤོ་རྣམ་ཡ། ཨ་ས་ས་ས་ས་རྣ། ཨ་བ་བ་  
 ས་སྐྱ་ར་ཏེ་ག་ཏེ། ག་ག་ན་སྐྱ་བ་བོ་བྱུ་ཏེ། ཨ་ལྷོ་ཤི་ལྷོ་ཏེ་སྐྱོ།  
 སྐྱེ་བའི་ལོ་གྲུབ་ཏེ་སྐྱེ་བའི་ལོ་གྲུབ་ཏེ། བ་བ་བ་ཅེ་ན་ཨ་ལྷོ་ཏེ་ཨ་ལྷོ་ཤི་ཤི་ཤི།

མཐོ་མཐོ། མཐོ་པ་དེ། ལྷ་ཉ་ར་ལྷ་ཉ་ར། མ་མ་  
 ལྷ་ལྷ་ར་སྐྱུ་ར་མི། ཤོ་རྩ་ཡ་ཤོ་རྩ་ཡ། སི་ཤོ་རྩ་ཡ་སི་ཤོ་རྩ་ཡ།  
 ག་ག་ན་སྐྱུ་བྱ་མ། སི་ཤོ་རྩ་ལྷ་ལྷི་ཤ་སི་ཇ་ཡ། པ་སི་ཤོ་རྩ་ས་  
 ཉ་སྐྱུ་ར་སྐྱུ་རི་ཉི། སམ་ཉ་སྐྱུ་ག་ཉ་ཨ་བ་ལོ་གི་མི། ཉ་ལ་  
 པ་ར་མི་ཉ་པ་སི་ཤུ་ར་མི། སམ་ཉ་སྐྱུ་ག་ཉ་མ་ཉི་ད་ཤ་སྐྱུ་མི་ཤ་  
 ཉི་ལྷི་ཉི། སམ་ཉ་སྐྱུ་ག་ཉ་ཉི་ད་ཡ། ཨ་རྩི་ལྷ་ན་ཨ་རྩི་ལྷི་ཉི།  
 མུ་དེ་མུ་དེ། མ་ཐོ་མུ་དེ། བཏོ་གྲ་ཡ། སི་ཉ་ཉ་ན་པ་སི་ཤོ་རྩ།  
 སམ་གམ་ཨ་བ་ར་ཆ་སི་ཤོ་རྩ་ཤ་ཉི་མི་བཏོ་ཡ། མ་མ་ལྷ་ལྷ་ར་  
 སི་ཤོ་རྩ། སམ་ཉ་སྐྱུ་ག་ཉ་ས་མ་ཡ། ཨ་རྩི་ལྷ་ན་ཨ་རྩི་ལྷི་ཉི།  
 ཨོ་མུ་ནི་མུ་ནི་མ་ཐོ་མུ་ནི། སི་མུ་ནི་སི་མུ་ནི་མ་ཐོ་སི་མུ་ནི།  
 མ་ཉི་མ་ཉི་མ་ཐོ་མ་ཉི། མ་མ་ཉི། མུ་མ་ཉི། ཉ་སྐྱུ་ཉ་སྐྱུ་རྩ་  
 གའི་པ་སི་ཤོ་རྩ། སི་མུ་ལ་ཤོ་རྩ། ཉི་ཉི་ཇ་ཡ་ཇ་ཡ་སི་ཇ་  
 ཡ་སི་ཇ་ཡ། མྱ་ར་མྱ་ར། མྱ་ར་མྱ་ར། མྱ་ར་ཡ་མྱ་ར་ཡ།  
 སམ་ཤོ་རྩ་ཨ་རྩི་ལྷ་ན་ཨ་རྩི་ལྷི་ཉི། ཤོ་རྩ། ཤོ་རྩ།  
 བཏོ་བཏོ། མ་ཐོ་བཏོ། མུ་བཏོ། བཏོ་གམ། ཇ་ཡ་གམ།



བེཾ་ཡ་གཏེ། བེཾ་ལྷ་ཡ་གཏེ། བེཾ་དྲ་གཏེ། བེཾ་སྲི་གཏེ།  
 བེཾ་བེཾ་རྩི། བེཾ་མ་གྲ་མ་འུ་མ་མ་ཤ་རི་འི། མཚ་  
 མཚ་ཉ་ཉ་གྲ་ཡ། པ་རི་བྱུ་རྩི་མ་འུ་མ་མ་འུ་མཚ་གཏི།  
 པ་རི་བྱུ་རྩི། མཚ་ཉ་ཉ་གྲ་འུ་མི་མ་མ་འུ་མ་ཡུ་འུ་འུ་འུ།  
 མི་དྲ་མི་དྲ་འུ་ཡ་འུ་ཡ། བི་འུ་ཡ་བི་འུ་ཡ།  
 མེ་ཅ་ཡ་མེ་ཅ་ཡ། བི་མེ་ཅ་ཡ་བི་མེ་ཅ་ཡ། འུ་ཡ་འུ་ཡ།  
 བི་འུ་ཡ་བི་འུ་ཡ། མ་མཚ་རྩི། པ་རི་བྱུ་མཚ་ཉ་  
 མ་གྲ་འུ་འུ་ད་ཡ། ཨ་ལྷི་ན་ཨ་ལྷི་འུ། མུ་འུ་མུ་འུ་མུ་འུ།  
 མུ་འུ་འུ་འུ།

**Short mantra:**

OM BHRUM SVAHA / OM AMRITA AYUR DA DAI SVAHA

ཨོྲུཾ་སྲི། ཨོྲུཾ་མི་ཉ་ཨ་ཡུ་ད་འུ་འུ།

At the conclusion, recite:

OM AMITE / AMITODA BHAVE / AMITE VIKRANTE / AMITA  
 GATRE / AMITO GAMINI / AMITA AYUR DADE / GAGANA KIRTI  
 KARE SARVA KLESHA KSHAYAM KARI YE SVAHA



**Medicine Buddha Mantra**

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



ཏདཏཱ། ཨོཾ་བྷཱེ་ཤཱཾ་ཤཱེ་ཤཱཾ་།  
 བྷཱེ་ཤཱཾ་ཤཱེ་ཤཱཾ་། ཤཱེ་ཤཱཾ་ཏཱ་།  
 ཏཱ་སྭ་སྭ་ཏཱ་སྭ་ཏཱ་།



**Zung of the Exalted Completely Pure Stainless Light (I)**

NAMA SAPTANAM / SAMYAKSAM BUDDHA KOTINÄN  
 PARISHUDDHE MANASI / ABHYA CHITA PATISHTHA TUNÄN /  
 NAMO BHAGAVATE / AMRITA AYU SHASYA / TATHAGATASYA /  
 OM SARVA TATHAGATA SHUDDHI / AYUR VISHODHANI /  
 SAMHARA SAMHARA / SARVA TATHAGATA VIRYA BALENA  
 PRATI 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

ཨོཾ། ར་མེ་སྤྲུལྲོ། སམྲུ་ག་སྦྱོ་གོ་ཁྱིེ་རྣམ་པ་རི་བྱུངྲོ་  
 མ་ན་སི། ཨམྲུ་ཅི་ཏ་པ་ཏིལྲུ་ཏུ་རྣམ། བ་མོ་ལྷ་ག་མ་ཏེ།  
 ཨམྲི་རྩ་ཨ་ཡུ་པ་སྲ། ཏ་སྲུ་ག་རྩ་སྲ། ཨོཾ་སམ་ཏ་སྲུ་ག་ཏ་  
 བྱུངྲོ། ཨུ་ཡུར་བི་ཤོ་རྣམི། སི་ཏ་ར་སི་ཏ་ར། སམ་ཏ་སྲུ་

གཤམ་གྲིབ་བལྟ་བུ་ལྷ་ཁྱིམ་ཉ་ར་ཨ་ཡུ་སྐྱ་ར་སྐྱ་ར།  
 སམ་ཉ་ཐུ་གཤམ་མ་ཡ། བོ་རྩི་བོ་རྩི། བུ་རྩི་བུ་རྩི།  
 བོ་རྩི་ཡ། བོ་རྩི་ཡ། མ་མ་སམ་ཐུ་ཐོ་ཞུ་ཐུ་ར་ན་བོ་ཤུ་རྩི།  
 གྲི་གཤམ་ལོ། ཚ་ར་སྐྱ་བུ་རྩི་བུ་རྩི་བུ་རྩི་བུ་རྩི་བུ་རྩི།

**Zung of the Exalted Completely Pure Stainless Light (2)**

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

*\*indicates a higher tone*

ཨྲ། །ཀ་མེན་བ་ན་བ་རྩི་རྩི། ཉ་ཐུ་གཤམ་གྲི་བུ་ལྷ་ཁྱིམ་ཉ་ར་སྐྱ་ར་སྐྱ་ར།  
 གྲི་བུ་རྩི། གཏེ་ཀི་ཡུ་ཉ་ཤམ་ཉ་སྐྱ་རྩི། ཨོ་བོ་བོ་རི།  
 ཅ་རི་ཅི་ཅ་རི། མེ་རི་གོ་ལི་ཅ་ལ་བུ་རི་སྐྱ་རྩི།

**Stainless Pinnacle Mantra**

OM NAMA STRAIYA DHVIKANAM / SARVA TATHAGATA HRI  
 DAYA GARBHE JVALA JVALA / DHARMADHATU GARBHE /  
 SAMBHARA MAMA AYU SAMSHODHAYA MAMA SARVA  
 PAPAM / SARVA TATHAGATA SAMANTOSHNI SHA VIMALE  
 VISHUDDHE / HUM HUM HUM HUM / AM VAM SAM JA SVAHA

ཨྲ། ཨོ་ཀ་མ་རྩི་ཡ་རྩི་གྲི་རྩི། སམ་ཉ་ཐུ་གཤམ་ཉི་ད་ཡ

གཤམ་རྩ་ལ་རྩ་ལ། རྩམ་རྩ་ཏུ་གཤམ། སམྐ་ར་མ་མ་ཡུ་ཡུཾ་མི་  
 ཤོ་རྩ་ཡ་མ་མ་སམ་སྐ་ཤུ་ཤུ། སམ་ཏ་སྐ་ག་ཏ་ས་མ་རྩོ་ཤི་ཤི་ཤི་མ་  
 ཤི་ཤི་ཤི། རྩོ་ལྷོ་ལྷོ་ལྷོ་ལྷོ། ལེ་ཤི་ཤི་ཤི་སྐ་སྐ།

*Lotus Pinnacle of Amoghapasha*

OM PÄDMO USHNIŠHA VIMALE HUM PHAT

ཨོ་པདྨོ་ཡུཤྲི་ཤི་མ་ལེ་ལྷུ་ཤུ།

*Mantra of Buddha Mitrugpa*

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



ན་མོ་རཏུ་རྩ་ཡུ་ཡ། ཨོ་ཀཱི་  
 ཀཱི་ཀཱི་ཀཱི། རོ་ཅོ་ཀཱི་རོ་ཅོ་ཀཱི།  
 རྩ་ཏཱི་ཀཱི་ཏཱི་ཀཱི། རྩ་སཱི་ཀཱི་སཱི་ཀཱི། ཤྲ་ཏི་ཏཱི་ཀཱི་ཤྲ་ཏི་ཏཱི་ཀཱི།  
 སམ་ཀཱི་པ་ཤི་པ་རྩཱི་མི་སམ་སཱི་རྩཱི་སྐ་སྐ།

## *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.

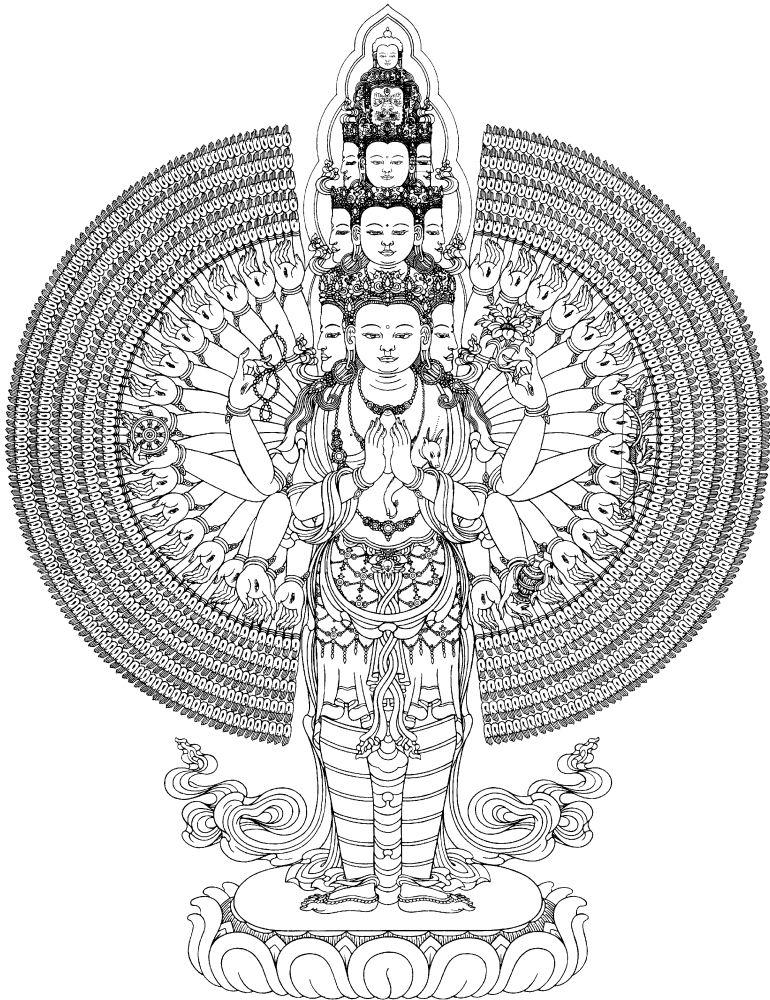
This practice is also dedicated to all evil beings to meet and practice Dharma and, after they find faith in refuge and karma, to have long lives.

---

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 Foundation of All Good Qualities* – Translator, Jampäl Lhundrup, edited by Venerable Ailsa Cameron, 1988. Lightly edited by Venerable Constance Miller and Nick Ribush, April 1999. Translation of first line changed per Lama Zopa Rinpoche's instructions, June 2005.



*The Concise Essence Sutra Rítual of  
Bhagavan Medicine Buddha called  
The Wish-Fulfilling Jewel*



*Composed by Panchen Losang Chökyi Gyältsen*



*The Concise Essence Sutra Rítual 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 TSHO 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 tathagatas of the three times and ten di-  
rections,**

CHHÖ KYI PHUNG PO TONG 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.**

DZOG 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 GYI PÄI TSHOG 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 to benefit all sentient beings. (3x)**

## *The Four Immeasurables*

DAG DANG NANG WA THAM CHÄ CHHÖ KYI JING KYI RANG ZHIN YIN  
PA LA / DE TAR MA TOG PÄI SEM CHÄN THAM CHÄ DE WA DANG DE  
WÄI GYU DANG DÄN PAR JA

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

DUG NGÄL DANG DUG NGÄL GYI GYU DANG DRÄL WAR JA

**I shall separate from suffering and the causes of suffering,**

DUG NGÄL ME PÄI DE WA DANG MI DRÄL WAR JA

**I shall make inseparable from happiness without suffering,**

DE DUG GI GYU CHHAG DANG NYE RING NYI DANG DRÄL WÄI TANG  
NYOM LA NÄ PAR JA WO (3x)

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

## *Special Bodhichitta*

MA SEM CHÄN THAM CHÄ KYI DÖN DU DZOG PÄI SANG GYÄ KYI GO  
PHANG THOB PAR JA

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

DEI CHHIR DU CHOM DÄN DÄ MÄN GYI LA DE WAR SHEG PA CHHE GYÄ  
KYI LHA TSHOG KHOR DANG CHÄ PA NAM LA

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

CHHAG CHHÖ THUG DAM KÜL WA LA SOG PÄI LAM GYI RIM PA LA JUG  
PAR GYI WO

**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 dharma-dhatu,**

ZHING DIR DE WA CHÄN TAR NÖ CHÜ KYI

**May this realm's beings and environment be enriched like Sukhavati**

SI ZHII PHÜN TSHOG DÖ GÜ JOR 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 KHYAB

**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)<sup>1</sup>

This mantra multiplies the offerings so that they become numberless.



OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE /  
TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /  
TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA  
VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE /  
MAHA BODHI MÄNDO PASAM KRAMANA VAJRE / SARVA  
KARMA AVARANA VISHO DHANA VAJRE 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 JIN GYI LAB  
DANG

**Of the blessings of all the buddhas and bodhisattvas,**

TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG

**By the power of the great might of the completed two col-  
lections, 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 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.**

## Invocation (with burning incense)



NYIG MAI 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 DZOM JIN 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 JE 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 JIN NAM LA CHHAG TSHÄL LO

**And the maharajas and yakshas – I prostrate.**



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.<sup>2</sup>

---

GE LA YI RANG KÜL ZHING SÖL WA DEB

**I confess all downfalls and negativities, rejoice in virtues,**

---

Meditate on rejoicing.<sup>3</sup>

---

DI TSHÖN GE WA JANG CHHUB CHHEN POR NGO

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

### *Beseeking*

CHOM DÄN DÄN DZOM CHHEN PO GONG SU SÖL

**Great bhagavan assembly, pray listen!**

DE SHEG DÜN GYI NGÖN GYI MÖN LAM DAG

**Seven sugatas, just as you promised,**

SHAKYÄI TÄN PA NGA GYÄI THA MA LA

**Your previous prayers will be fulfilled**

DRUB PAR GYUR WA ZHÄL GYI ZHE PA ZHIN

**During the final period of Shakyamuni's teachings:**

DAG LA DEN PA NGÖN SUM TÄN DU SÖL

**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 DZOG 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 (*Suparikirtitanamasriraja*) 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.<sup>5</sup>



SER GYI DOG CHÄN KYAB JIN CHHAG GYA CHÄN

**Golden in color with mudra of granting refuge;**



MÖN LAM GYÄ DRUB TSHOG 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,**



PE JÄ ZANG PÖI DRU CHHA DZE PÄI KU

**Anthems of minor signs, such a beautiful body:**



GANG GI 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 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.<sup>2</sup>

---

GE LA YI RANG KÜL ZHING SÖL WA DEB

**I confess all downfalls and negativities, rejoice in virtues,**

---

Meditate on rejoicing.<sup>3</sup>

---

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,**

NÄ RIM SHE JE DIG CHÄN DÖN LÄ THAR

**May all sentient beings such as ourselves**

WANG PO KÜN TSHANG DUG NGÄL DIG GYÜN CHHÄ

**Be freed from epidemics, execution, criminals, and spirits;**

NGÄN DROR MI TUNG LHA MII DE WA NYONG

**Have faculties fully complete; have the continuum of suffering and negativities cut;**

TRE KOM BÜL PHONG ZHI ZHING JOR GYUR CHIG

**Not fall to lower realms; and experience the happiness of humans and gods.**

CHING DANG DEG SOG LÜ KYI DUNG WA ME

**With hunger, thirst, and poverty pacified, may there be wealth.**

TAG SENG THRÜL GYI TSHE DRÄL THAB TSÖ 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 DZOG

**May we be born from a lotus in that buddha-field, qualities complete,**

TSHÄN LEG YONG DRAG LA SOG 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 DZOG 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.<sup>5</sup>



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 JA 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 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 CHHÖ PHEL LHA MII TSHOG CHHÄ JOR

**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 DZOG

**May we be born from a lotus in that buddha-field, qualities complete,**



DRA YANG GYÄL PO LA SOG GYÄL NAM KYI

**Become a vessel for transmitting the teachings of conquerors  
such as King of Melodious Sound,**

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 DZOG PÄI SANG  
GYÄ SER ZANG DRI ME RIN CHHEN NANG  
TÜL ZHUG DRUB PA LA CHHAG TSHÄL LO  
CHHÖ DO KYAB SU CHHI WO (7x)

**To the bhagavan, tathagata, arhat, fully  
enlightened Buddha Stainless Excellent  
Gold, Great Jewel Who Accomplishes  
All Vows (Suvarnabhadravimala), I pros-  
trate, 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.<sup>5</sup>



DZAM BÜI SER DRA CHHÖ TÖN CHHAG GYA CHÄN

**Golden in color, like the River Tsambu, with Dharma teaching  
mudra;**



MÖN LAM ZHI DRUB TSHOG NYI PÄL GYI JI

**Having accomplished four prayers; majestic with the glory of  
two accumulations;**



PÖ KYI YONG GANG ZHING GI PÄL GYUR PÄI

**Glorious one of the buddha-field Incense Filled:**



SER ZANG DRI ME NANG LA CHHAG TSHÄL LO

**I prostrate to Stainless Excellent Gold.**



DZAM BU CHHU PÖI SER TAR LHAND NGE WA

**Paramount among golds like the gold of the River Tsambu,**



NYI MA TONG LÄ LHAG PÄI ZI JI BAR

**Blazing with more radiance than a thousand suns,**



DRI ME SER GYI CHHÖ DONG TA BÜI KU

**Body like a stainless golden stupa:**



SER ZANG DRI ME NANG LA CHHAG TSHÄL LO

**I prostrate to Stainless Excellent Gold.**



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,**

TSHÉ THUNG RING TSHO BÜL NAM WANG CHHUG TSHANG

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

THAB TSÖ GYE WANG JAM PÄI SEM DÄN ZHING

**May combatants come to have loving minds.**

LAB DRÄL NGÄN SONG MI LHUNG DOM PÄ DAM

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

JANG CHHUB SEM DANG THRÄL WA ME GYUR CHIG

**But be bound by our vows and never without bodhichitta.**

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 DZOG  
**May we be born from a lotus in that buddha-field, qualities complete,**

SER ZANG DRI ME LA SOG GYÄL NAM KYI  
**Become a vessel for transmitting the teachings of conquerors such as Stainless Excellent Gold,**

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 DZOG PÄI  
SANG GYÄ NYA NGÄN ME CHHOG PÄL LA  
CHHAG TSHÄL LO CHHÖ DO KYAB SU CHHI  
WO (7x)

**To the bhagavan, tathagata, arhat, fully enlightened Buddha Supreme Glory Free from Sorrow (Asokottamasriraja) 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.<sup>5</sup>



KU DOG MAR KYA NYAM ZHAG CHHAG GYA CHÄN

**Light red in color with mudra of meditative equipoise;**



MÖN LAM ZHI DRUB TSHOG NYI PÄL GYI JI

**Who accomplished four prayers; majestic with the glory of two accumulations;**



NYA NGÄN ME PÄI ZHING GI PÄL GYUR PÄI

**Glorious one of the buddha-field Without Sorrow:**



NYA NGÄN ME PÄI PÄL LA CHHAG TSHÄL LO

**I prostrate to Supreme Glory Free from Sorrow.**



NYA NGÄN DÄ ZHI DE WÄI CHHOG NYE PA

**Passed beyond sorrow, attained to supreme bliss,**



DRO WÄI DUG SUM DUG NGÄL ZHI DZÄ CHING

**Pacifier of sentient beings' three poisons and sufferings,**



DRO DRUG GÖN DANG PÄL DU GYUR PA YI

**Protector of beings of the six realms,**



NYA NGÄN ME CHHOG PÄL LA CHHAG TSHÄL LO

**To the glorified one, Supreme Glory Free from Sorrow, I prostrate.**



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,**

NYA NGÄN SOG ZHI MI DRÄL TSHE RING DE

**For all sentient beings such as ourselves, may sorrow and the like always be pacified, and life be long and happy.**

NYÄL WAR GYÄL WÄI Ö KYI DE DAG GYÄ

**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 DZOG

**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 JE GYUR CHIG

**And cause them delight.**



CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM  
PA YANG DAG PAR DZOG PÄI SANG GYÄ  
CHHÖ DRAG GYA TSHÖI JANG LA CHHAG  
TSHÄL LO CHHÖ DO KYAB SU CHHI WO (7x)

**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.<sup>5</sup>



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 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,**

TAG TU YANG DAG TA DANG DÄ DÄN ZHING

**For all sentient beings such as ourselves, may we always have perfect view and faith,**

CHHÖ KYI DRA THÖ JANG CHHUB SEM KYI CHHUG

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

LONG CHÖ LÄ DU DIG PANG JOR PA PHEL

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

JAM NÄ TSHE RING CHHOG SHE NYI GYUR CHIG

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

DI NÄ SHI PHÖ GYUR TSHE SANG GYÄ KYI

**And when we pass away from this life,**

ZHING DER PÄ MO LÄI KYE YÖN TÄN DZOG

**May we be born from a lotus in that buddha-field, qualities complete,**

CHHÖ DRAG GYA TSHO LA SOG GYÄL NAM KYI

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

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 DZOG PÄI SANG  
GYÄ CHHÖ GYA TSHO CHHOG GI LÖ NAM  
PAR RÖL PA NGÖN PAR KHYEN PÄI GYÄL  
PO LA CHHAG TSHÄL LO CHHÖ DO KYAB  
SU CHHI WO (7x)

**To the bhagavan, tathagata, arhat, fully enlightened Buddha Delightful King of Clear Knowing, Supreme Wisdom of an Ocean of Dharma (Abhijyaraja) 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.<sup>5</sup>



JU 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 JA 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 JOR

**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 DZOG

**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 DZOG PÄI SANG  
GYÄ MÄN GYI LA BAIDURYAI Ö KYI GYÄL PO  
LA CHHAG TSHÄL LOCHHÖ 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.<sup>5</sup>



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 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,**

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 GYÜ

**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 DZOG 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 DZOG

**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.**



CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM  
PA YANG DAG PAR DZOG PÄI SANG GYÄ PÄL  
GYÄL WA SHAKYA THUB PA LA CHHAG TSHÄL  
LO CHHÖ DO KYAB SU CHHI WO (7x)

**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.<sup>5</sup>



SER GYI DOG CHÄN SA NÖN CHHAG GYA CHÄN

**Golden in color with earth-pressing mudra,**



MÄ JUNG THUG JE TSÖN DRÜ CHHEN PÖI THÜ

**Who through the force of unique great compassion and enthu-  
siasm**



MI JE JIG TEN KHAM KYI PÄL GYUR PÄI

**Became the glorious one of this, the fearless world system:**



DREN CHHOG SHAKYÄI TOG LA CHHAG TSHÄL LO

**I prostrate to the supreme leader, head of the Shakyas.**



THAB KHÄ THUG JE SHAKYÄI RIG THRUNG SHING

**Born in the Shakya lineage out of skillful means and  
compassion,**



ZHÄN GYI MI THUB DÜ KYI PUNG JOM PA

**Unchallenged by others, conqueror of Mara's forces,**



SER GYI LHÜN PO TA BUR JI PÄI KU

**Body majestic as a golden Mount Meru:**



SHAKYÄI GYÄL PO DE LA CHHAG TSHÄL LO

**I prostrate to the king of the Shakyas.**



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.**

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)**



KÜN JUNG MÜN PÄI SA BÖN THAR DZÄ CHING

**Homage to the mother of the victorious ones,**



DUG NGÄL ZUG NGÜI TSA WA DRUNG NÄ JIN

**Perfection of wisdom and holy Dharma of the three vehicles,**



GYÄL YUM SHE RAB PHA RÖL CHHIN LA SOG

**Who totally destroys the dark seed of suffering's cause**



THEG SUM DAM PÄI CHHÖ LA CHHAG TSHÄL LO

**And uproots the pain of suffering completely.<sup>4</sup>**



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.**

DAM CHHÖ KÖN CHHOG DEN PÄI JIN LAB KYI

**Through the blessings of the truth of the holy Dharma jewel**

DAG SOG DENG NÄ TSHE RAB THAM CHÄ DU

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

GYÄL WA KÜN GYI DAM CHHÖ MA LÜ PA

**Practice the Buddha's teachings in their entirety**

GYÄL WÄI GONG PA JI ZHIN DRUB GYUR CHIG

**Exactly as the buddhas intended.**

## *Requesting the Benefits of the Practice*

JAM PÄL KYAB DRÖL CHHAG NA DOR JE SOG

**The conquerors' heart commitments were invoked**

DE SHEG SÄ PO SUM DRI DRUG TONG GI

**By thirty-six thousand sons of sugatas,**

GYÄL WÄI THUG DAM KÜL ZHING LENG LANG NÄ

**Including Manjushri, Kyab Dröl, and Vajrapani.**

DO DEI PHÄN YÖN JI KÄ SUNG PA NAM

**Thus requested, they proclaimed this sutra's benefits.**

DENG DIR DAG LA NGÖN DU GYUR BAR DZÖ

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

JIG TEN KYONG WA DE PÖN CHÄ PÄ KYANG

**And to the worldly protector yaksha leaders as well,**

NGÖN TSHE TÖN PÄI CHÄN NGAR ZHÄL ZHE ZHIN

**As you promised to do before previous teachers –**

DRA DANG NÖ PA NÄ RIM DOG PA DANG

**To stop enemies, harmers, and epidemics,**

THAB TSÖ KÜN ZHI LÜ SEM DE WA GYÄ

**Pacify all conflict, and increase physical and mental bliss,**

LONG CHÖ WANG CHUG NOR DRU TSHE PEL ZHING

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

SAM PÄI DÖN NAM YI ZHIN DRUB PA DANG

**Accomplish these desired goals as we wish**

TAG TU SUNG KYONG YEL WA ME PAR DZÖ

**And always protect us without break.**

## *Mantra Recitation*

OM NAMO BHAGAVATE BHAISHAJYE / GURU BAIDURYA /  
PRABHA RAJAYA / TATHAGATAYA / ARHATE SAMYAKSAM  
BUDDHAYA / TADYATHA / OM BHAISHAJYE BHAISHAJYE MAHA  
BHAISHAJYE [BHAISHAJYE ]\*\* / RAJA 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 SAMUDGATAY SOHA

---

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

---

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

*Common pronunciation:* TA YA TA / OM BEKANZAY BEKANZAY  
MAHA BEKANZAY [BEKANZAY]\* / RADZA SAMUDGATAY SOHA

---

\*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 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.**

## *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 MÄN  
**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 DZOG PA  
**That did not fulfill the aryas' wishes,**

DE YANG ZÖ PAR DZÄL DU SÖL  
**Please be patient with these as well.**

SER NÄ WANG GYUR MI KHÄ PÄ

**Under the influence of miserliness, lacking in skill,**

CHHÖ PA NGÄN ZHING SHAM NYE PA

**Having made bad offerings or faulty arrangements,**

GÖN PO THUG JE CHHE DÄN PA

**O protector endowed with great compassion,**

DE YANG ZÖ PAR DZÄL DU SÖL

**Please be patient with these as well.**

LHAG PA DANG NI CHHÄ PA DANG

**Whatever was superfluous or left undone,**

CHHO GÄI YÄN LAG NYAM PA DANG

**Degeneration in parts of the ritual,**

DAG GI JE NGÄ CHI CHHI PA

**Or whatever was forgotten,**

DE YANG ZÖ PAR DZÄL DU SÖL<sup>4</sup>

**Please be patient with these as well.<sup>4</sup>**

## *Request to Remain*

DIR NI TEN DANG LHÄN CHIG TU

**By remaining here together with this image**

DRO WÄI DÖN DU ZHUG NÄ KYANG

**For the sake of all migrators,**

NÄ ME TSE DANG WANG CHUG DANG

**May you grant us long life without illness,**

CHHOG NAM LEG PAR TSÄL DU SÖL

**Power, and supreme attainment.**

OM SUPRATISHTA VAJRA YE SVAHA

## Auspicious Verses

PHÜN TSHOG CHHOG KYI KHOR LO CHHI ME LAM

**The hosts of Medicine Buddha deities**

LEG PAR GANG WÄI MÄN LÄI LHA YI TSHOG

**Pervading all directions of the round of space with perfection –**

GA ZHIG CHHU KYE NA TSHOG CHAR BEB SHING

**Some raining down multicolored lotuses,**

LA LA GE LEG TSÖL WÄI LU YANG LEN

**Some singing songs requesting goodness,**

ZHÄN DAG DÜ GEG JOM PÄI THRIN LÄ DZÄ

**Some acting to conquer maras and obstructors,**

KÜN KYANG KHYE LA KÄL ZANG CHHOG TER BAR

**And all bestowing on you supreme good fortune:**

YONG SHE GYI LA RAB DAG KYE CHIG DANG

**Know this full well and be very joyful**

SHI JÖ DANG NYÄN DAG GI DRAG PAR JA

**And I shall voice sweet melody expressing auspiciousness.**



GANG GI ZHAB SEN NOR BÜI Ö KAR CHÄN

**Supreme teacher of humans and gods,**



CHI WOR REG PÄ KÄL ZANG KU MU DE

**Touching my crown to your feet of jeweled moonlight**



ZHÄ PÄI PÄL TER LHA MII TÖN PA CHHOG

**Grants the glory of good fortune of kumuda flowers' blossoming;**



THUB WANG MAR WÄI DA WA LA CHHAG TSHÄL

**To Munindra, moon of expounders, I prostrate.**

JAM PÄI YANG DANG KHAN CHHEN ZHI WA TSHO

**Manjushri and great abbot Shantarakshita,**

THRI SONG DE Ü TSÄN JO WO YAB SÄ DANG

**Trisong Detsen, Atisha father and sons,**

GYÄL WA NYI PA LO ZANG DRAG PA SÖ

**Second conqueror Losang Dragpa, and so on:**

TSA WA GYÜ PÄI LA MA CHHOG NAM LA

**Through the auspiciousness of all collected good qualities**

LEG TSHOG JI NYE CHHI PÄI TRA SHI DE

**Of the supreme root and lineage gurus,**

KHYE KYI 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.**

GYÄL WÄI NYI MA ZHÄN GYI MI THÜL WA

**Accomplishing a supreme ocean of prayers invoking truth**

GÖN ME NGA GYA THA MÄI DRO WA LA

**During the teachings' decline for protectorless beings**

DEN TSHIG MÖN LAM GYA TSHÖI CHHOG DRUB PA

**Who were untamed by other sun-like conquerors,**

NYIG MÄI GÖN PO DE SHEG DÜN NAM LA

**Through the auspiciousness of all collected good qualities**

LEG TSHOG JI NYE CHHI PÄI TRA SHI DE

**Of those seven sugatas, protectors during degenerate times,**

KHYE KYI 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.**

THUB PÄI WANG PÖI JAG YANG PÄ MO LÄ

**Arising well from the broad lotus-like tongue of the lord of the able ones,**

LEG ONG SHAKYÄI TÄN TÄN PÄI THA MAR YANG

**Especially exalted even in the later days of the Shakya's teachings**

MÄ JUNG DRUB NA DRUB PÄI DÜ TSII CHÜ

**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 KYI 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 TSAM 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 KYI 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 KYI 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,**

DE WA CHÄN DANG TSHUNG PÄI ZHING CHHOG LA

**Through the auspiciousness of all collected good qualities**

LEG TSHOG JI NYE CHHI PÄI TRA SHI DE

**Of that supreme buddha-field equal to Sukhavati:**

KHYE KYI 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.**

## *Dedication Prayers*

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 KYE PA NAM KYE GYUR CHIG

**That has not arisen, arise and grow;**

KYE WA NYAM PA ME PA YANG

**And may that which has arisen not diminish**

GONG NÄ GONG DU PHEL WAR SHOG

**But increase more and more.**

JAM PÄL PA WÖ JI TAR KHYEN PA DANG

**Just as the brave Manjushri and Samantabhadra, too,**

KÜN TU ZANG PO DE YANG DE ZHIN TE

**Realized things as they are,**

DE DAG KÜN 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.

Lightly edited for distribution to FPMT centers and students in May 1998. Further editing completed by Venerable Constance Miller, FPMT Education Department in September 2000. Revised edition, August 2001. Additional revisions to the translation and the transliteration of the mantras, October 2002. FPMT phonetics by Rachel Ryer. Lightly edited with additions made to include Tibetan, practice instructions, and appendices by Kendall Magnussen, FPMT Education Department, March 2003. Revised edition with minor corrections by Venerable Constance Miller, September 2003. Lightly revised by Kendall Magnussen, March 2005. Corrected and reformatted according to Lama Zopa Rinpoche’s advice by Venerable Gyalten Mindrol, FPMT Education Department, June 2006.

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 Rítual to*  
**Chittamaní Tara**



*by Kyabje Gaden Tríjang Rínpoche*



*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 Rítual to Chíttamaní Tara

### Taking Refuge

DAG DANG DRO WA NAM KHÄI THA DANG NYAM PÄI SEM CHÄN THAM  
CHÄ DÜ DI NÄ ZUNG TE JI SI JANG CHHUB NYING 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;**

DAM 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 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 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 DZOG PÄI SANG GYÄ KYI GO PHANG RIN PO CHHE CHI  
NÄ KYANG THOB PAR JA / DEI CHHIR DU JE 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 GYI 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 KÄ CHIG GI JE TSÜN MA PHAG MA DRÖL MÄI KUR ZHENG  
PAR GYUR

**In one instant I arise as venerable Arya Tara.**

## Blessing the Inner Offering

Cleanse with:

---

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

---

Purify into voidness with:

---

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 YE SHE KYI  
KA PA LA YANG SHING GYA CHHE WÄI NANG DU SHA NGA DÜ TSI NGA  
ZHU WA LÄ JUNG WÄI YE SHE KYI DÜ TSII 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:

---

OM AH HUM (3x)

## 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

TONG PA NYI DU GYUR

TONG PÄI NGANG LÄ KAM LÄ THÖ PÄI NÖ NAM KYI NANG DU HUM LÄ  
CHHÖ DZÄ NAM RANG ZHIN TONG NYI NAM PA CHHÖ DZÄ SO SÖI NAM  
PA CHÄN JE 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 NAIVIDYA AH HUM (*food offering*)



OM VAJRA SHAPTA AH HUM (*music*)



## Visualization of the Field of Merit

DÜN GYI NAM KHAR SENG THRI PÄ DÄI DÄN LA TSA WÄI LA MA DANG  
YER ME PÄI SENG DENG NAG DRÖL GYI TENG DU JO WO JE SOG LA MA  
NAM DANG THA KOR DU DRÖL MA NYER CHIG SOG YI DAM SANG GYÄ  
JANG SEM NYÄN RANG KA DÖ DANG CHÄ PA ZHUG PAR GYUR

**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.



SANG GYÄ THAM CHÄ DÜ PÄI KU

**Your exalted body is the embodiment of all buddhas;**



DOR JE DZIN PÄI NGO WO NYI

**You are in the nature of vajra holder,**



KÖN CHOG SUM GYI TSA WA TE

**The very root of the Three Rare and Sublime Ones:**



LA MA NAM LA CHHAG TSHÄL LO (3x)

**I prostrate to all gurus. (3x)**



GÖN PO THUG JE CHHE DÄN PA

**The savior having great compassion,**



THAM CHÄ KHYEN PA TÖN PA PO

**The founder having all understanding,**




SÖ NAM YÖN TÄN GYA TSHÖI ZHING

**The field of merit with qualities like a vast ocean –**



DE ZHIN SHEG LA CHHAG TSHÄL LO (3x)

**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**

YÖN TÄN GYA TSHÖI GYÄL WA KHOR CHÄ LA

**I offer with an ocean of faith to the Conquerors and their retinues**

DÄ PA GYA TSHÖI BÜL LO ZHE SU SÖL<sup>1</sup>

**Who have oceans of qualities. Please accept it.<sup>1</sup>**

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

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

OM SARVA TATHAGATA SAPARIVARA OM AH HUM

## The Seven Limbs

GYÄL WA SÄ CHÄ NAM LA CHHAG TSHÄL LO

**I prostrate to all the victorious ones and their children.**



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 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 Aparachamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttaramantrin (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**

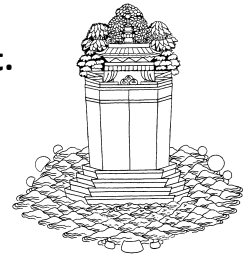
### *Short Mandala Offering*

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)<sup>2</sup>*

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 RI RA WÄ 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 SOG 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 JIN DAG [INSERT THE NAME HERE] DI  
DÜ MA YIN PAR CHHI PÄI JIG PA LÄ DRÖL / CHHI ME PA TSHEI RIG DZIN  
THOB 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.

---

## *Prayer for the Desired Goal*

LEG TSHOG KÜN GYI JUNG NÄ GE WÄI 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 GYI GYÜ JANG NÄ





**By training in the path that pleases all the conquerors**

LA ME JANG CHHUB 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 TÛ 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 TSHO DI  
**Oceans of drinking water (bathing water, flowers, incense, light, perfume, food, music) which have unfathomable qualities**
- PAG ME GYÄL YUM DRÖL MÄI TSO G LA BUL  
**I offer to the unfathomable multitude of Victorious Mother Liberators**



PAG ME TSÄ TÄN YESHE NGÖ DRUB TSÖL<sup>3</sup>

**Please grant the attainment of unfathomable life and  
transcendental wisdom.<sup>3</sup>**

OM ARYA TARE SAPARIVARA ARGHAM (*PADYAM, PUSHPE,  
DHUPE, ALOKE, GANDHE, NAAVIDYA, 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 Aparachamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttaramantrin (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)<sup>2</sup>*

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.

TONG NYI NYING JE ZUNG 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!**

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.**

## The Praises

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Then recite two times the Praises to Twenty-One Taras. 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!**

CHHAG TSHÄL DE ZHIN SHEG PÄI TSUG TOR

**Homage! Crown of tathagatas,**

THA YÄ NAM PAR GYÄL WAR CHÖ MA

**Actions triumph without limit**

MA LÜ PHA RÖL CHHIN PA THOB PÄI

**Relied on by conquerors' children,**

GYÄL WÄI SÄ KYI SHIN TU TEN MA

**Having reached ev'ry perfection!**

CHHAG TSHÄL TUTTARA HUM YI GE

**Homage! Filling with TUTTARE,**

DÖ DANG CHHOG DANG NAM KHA GANG MA

**HUM, desire, direction, and space!**

JIG TEN DÜN PO ZHAB KYI NÄN TE

**Trampling with her feet the seven worlds,**

LÜ PA ME PAR GUG PAR NÜ MA

**Able to draw forth all beings!**

CHHAG TSHÄL GYA JIN ME LHA TSHANG PA

**Homage! Worshipped by the all-lords,**

LUNG LHA NA TSHOG WANG CHHUG CHHÖ MA

**Shakra, Agni, Brahma, Marut!**

JUNG PO RO LANG DRI ZA NAM DANG

**Honored by the hosts of spirits,**

NÖ JIN TSHOG KYI DÜN NÄ TÖ MA

**Corpse-raisers, gandharvas, yakshas!**

CHHAG TSHÄL TRAD CHE JA DANG PHAT KYI

**Homage! With her TRAD and PHAT sounds**

PHA RÖL THRÜL KHOR RAB TU JOM MA

**Destroying foes' magic diagrams!**

YÄ KUM YÖN KYANG ZHAB KYI NÄN TE

**Her feet pressing, left out, right in,**

ME BAR THRUG PA SHIN TU BAR MA

**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 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,**

U GYÄN 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!**  
 RI 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**  
 RI 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!**

CHHAG TSHÄL NYI MA DA WA GYÄ PÄI  
**Homage! She whose two eyes bright with**

CHÄN NYI PO LA Ö RAB SÄL MA  
**Radiance of sun and full moon!**

HARA NYI JÖ TUTTARA YI  
**With twice HARA and TUTTARE**

SHIN TU DRAG PÖI RIM NÄ SEL MA  
**She dispels severe contagion!**

CHHAG TSHÄL DE NYI SUM NAM KÖ PÄ  
**Homage! Full of liberating**

ZHI WÄI THÜ DANG YANG DAG DÄN MA  
**Pow'r by the set of three natures!**

DÖN DANG RO LANG NÖ JIN TSHOG NAM  
**Destroys hosts of spirits, yakshas,**

JOM PA TURE RAB CHHOG NYI MA  
**And raised corpses! Supreme! TURE!**

TSA WÄI NGAG KYI TÖ PA DI DANG  
**These praises with the root mantras**

CHHAG TSHÄL WA NI NYI SHU TSA CHIG  
**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*

THUG JEI TER CHHEN PHAG MA JE TSÜN MÄ  
**Venerable Arya, great treasure of compassion,**

KHA NYAM DRO NAM 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**

T'HÜN 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 TSHOG KHOR 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  
THOB 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 PÄN GYI

**Devas and titans bow down**



ZHAB NYI PÄ MO LA TÛ 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.

---

SÖ NAM ZHING DU SHUB BI SANG GYE LA

**To the Buddhas abiding in the field of merit**

NANG LA RANG ZHIN ME PÄI CHÖ YÖN (ZHAB SIL, ME TOG, DUG PÖ,  
NANG SÄL, DRI CHAB, ZHÄL ZÄ, 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 SÖL<sup>4</sup>

**Please accept it with the holy mind that experiences the offering as appearance and emptiness in the nature of great bliss.<sup>4</sup>**

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 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 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 Aparachamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttaramantrin (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**

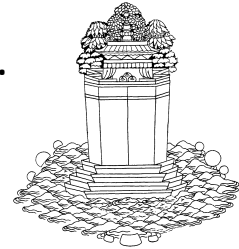
### *Short Mandala Offering*

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)<sup>2</sup>*

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 TSÜN 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 dharmakaya 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.**



## The Praises

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Then recite three times the Praises to Twenty-One Taras. 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!**

CHHAG TSHÄL DE ZHIN SHEG PÄI TSUG TOR

**Homage! Crown of tathagatas,**

THA YÄ NAM PAR GYÄL WAR CHÖ MA

**Actions triumph without limit**

MA LÜ PHA RÖL CHHIN PA THOB PÄI

**Relied on by conquerors' children,**

GYÄL WÄI SÄ KYI SHIN TU TEN MA

**Having reached ev'ry perfection!**

CHHAG TSHÄL TUTTARA HUM YI GE

**Homage! Filling with TUTTARE,**

DÖ DANG CHHOG DANG NAM KHA GANG MA

**HUM, desire, direction, and space!**

JIG TEN DÜN PO ZHAB KYI NÄN TE

**Trampling with her feet the seven worlds,**

LÜ PA ME PAR GUG PAR NÜ MA

**Able to draw forth all beings!**

CHHAG TSHÄL GYA JIN ME LHA TSHANG PA

**Homage! Worshipped by the all-lords,**

LUNG LHA NA TSHOG WANG CHHUG CHHÖ MA

**Shakra, Agni, Brahma, Marut!**

JUNG PO RO LANG DRI ZA NAM DANG

**Honored by the hosts of spirits,**

NÖ JIN TSHOG KYI DÜN NÄ TÖ MA

**Corpse-raisers, gandharvas, yakshas!**

CHHAG TSHÄL TRAD CHE JA DANG PHAT KYI

**Homage! With her TRAD and PHAT sounds**

PHA RÖL THRÜL KHOR RAB TU JOM MA

**Destroying foes' magic diagrams!**

YÄ KUM YÖN KYANG ZHAB KYI NÄN TE

**Her feet pressing, left out, right in,**

ME BAR THRUG PA SHIN TU BAR MA

**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 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,**

U GYÄN 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!**  
 RI 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**  
 RI 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!**

CHHAG TSHÄL NYI MA DA WA GYÄ PÄI  
**Homage! She whose two eyes bright with**

CHÄN NYI PO LA Ö RAB SÄL MA  
**Radiance of sun and full moon!**

HARA NYI JÖ TUTTARA YI  
**With twice HARA and TUTTARE**

SHIN TU DRAG PÖI RIM NÄ SEL MA  
**She dispels severe contagion!**

CHHAG TSHÄL DE NYI SUM NAM KÖ PÄ  
**Homage! Full of liberating**

ZHI WÄI THÜ DANG YANG DAG DÄN MA  
**Pow'r by the set of three natures!**

DÖN DANG RO LANG NÖ JIN TSHOG NAM  
**Destroys hosts of spirits, yakshas,**

JOM PA TURE RAB CHHOG NYI MA  
**And raised corpses! Supreme! TURE!**

TSA WÄI NGAG KYI TÖ PA DI DANG  
**These praises with the root mantras**

CHHAG TSHÄL WA NI NYI SHU TSA CHIG  
**And prostrations thus are twenty-one!**

---

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

---

## *Request*

THUG JEI TER CHHEN PHAG MA JE TSÜN MÄ  
**Venerable Arya, great treasure of compassion,**

KHA NYAM DRO NAM 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)**

## Third Round

### Homage



LHA DANG LHA MIN CHÖ PÄN GYI

**Devas and titans bow down**



ZHAB NYI PÄ MO LA TÛ 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 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 BÜL<sup>5</sup>

**I offer in order to please the Destroyer Qualified Tara's multitude of deities;<sup>5</sup>**

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, 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 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 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

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

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,**

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)<sup>2</sup>

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.

DAG SOG NAM KYI CHHÖ DANG THÜN PE DÖN

**Please bless myself and others to accomplish all our purposes**

JI TAR SAM PA YI ZHING DRUB PA DANG

**In accordance with the Dharma just as we wish.**

NE DÖN GEG SOG BAR DÜ CHHÖ PÄI TSOG

**And to pacify immediately the group of hindrances**

NYE WAR ZHI WA JIN GYI LAB TU SÖL

**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 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)**

## Visualization

KU LÄ DÜ TSII 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 LÜ 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, savior, heroine,**

TUTTARA YI JIG KÜN SEL MA

**With TUTTARE dispelling all fears,**

TURE DÖN NAM THAM CHÄ TER MA

**Granting all benefits with TURE,**

SVAHA YI GER CHÄ LA RAB DÜ

**To her with sound SVAHA, I bow.**

## The Praises

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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!**

CHHAG TSHÄL DE ZHIN SHEG PÄI TSUG TOR  
**Homage! Crown of tathagatas,**  
 THA YÄ NAM PAR GYÄL WAR CHÖ MA  
**Actions triumph without limit**  
 MA LÜ PHA RÖL CHHIN PA THOB PÄI  
**Relied on by conquerors' children,**  
 GYÄL WÄI SÄ KYI SHIN TU TEN MA  
**Having reached ev'ry perfection!**

CHHAG TSHÄL TUTTARA HUM YI GE  
**Homage! Filling with TUTTARE,**  
 DÖ DANG CHHOG DANG NAM KHA GANG MA  
**HUM, desire, direction, and space!**  
 JIG TEN DÜN PO ZHAB KYI NÄN TE  
**Trampling with her feet the seven worlds,**  
 LÜ PA ME PAR GUG PAR NÜ MA  
**Able to draw forth all beings!**

CHHAG TSHÄL GYA JIN ME LHA TSHANG PA  
**Homage! Worshipped by the all-lords,**  
 LUNG LHA NA TSHOG WANG CHHUG CHHÖ MA  
**Shakra, Agni, Brahma, Marut!**  
 JUNG PO RO LANG DRI ZA NAM DANG  
**Honored by the hosts of spirits,**  
 NÖ JIN TSHOG KYI DÜN NÄ TÖ MA  
**Corpse-raisers, gandharvas, yakshas!**

CHHAG TSHÄL TRAD CHE JA DANG PHAT KYI  
**Homage! With her TRAD and PHAT sounds**  
 PHA RÖL THRÜL KHOR RAB TU JOM MA  
**Destroying foes' magic diagrams!**  
 YÄ KUM YÖN KYANG ZHAB KYI NÄN TE  
**Her feet pressing, left out, right in,**  
 ME BAR THRUG PA SHIN TU BAR MA  
**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 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,**

U GYÄN 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!**

RI 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**

RI 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!**



CHHAG TSHÄL NYI MA DA WA GYÄ PÄI  
**Homage! She whose two eyes bright with**

CHÄN NYI PO LA Ö RAB SÄL MA  
**Radiance of sun and full moon!**

HARA NYI JÖ TUTTARA YI  
**With twice HARA and TUTTARE**

SHIN TU DRAG PÖI RIM NÄ SEL MA  
**She dispels severe contagion!**

CHHAG TSHÄL DE NYI SUM NAM KÖ PÄ  
**Homage! Full of liberating**

ZHI WÄI THÜ DANG YANG DAG DÄN MA  
**Pow'r by the set of three natures!**

DÖN DANG RO LANG NÖ JIN TSHOG NAM  
**Destroys hosts of spirits, yakshas,**

JOM PA TURE RAB CHHOG NYI MA  
**And raised corpses! Supreme! TURE!**

TSA WÄI NGAG KYI TÖ PA DI DANG  
**These praises with the root mantras**

CHHAG TSHÄL WA NI NYI SHU TSA CHIG  
**And prostrations thus are twenty-one!**

---

Then return to p. 180 and recite the praise again.

---

## *Prayer of the Benefits*

LHA MO LA GÜ YANG DAG DÄN PÄI  
**Whoever is endowed with devotion for the goddess**

LO DÄN GANG GI RAB DÄ JÖ DE  
**And recites this with supreme faith,**

SÖ DANG THO RANG LANG PAR JÄ NÄ  
**Remembering it at dawn upon waking and in the evenings,**

DRÄN PÄ MI JIG THAM CHÄ RAB TER  
**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 JE 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 AM ZHÄN 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.**

DÖ PA THAM CHÄ THOB PAR GYUR LA

**All your wishes will be fulfilled**

GEG NAM ME CHING SO SOR JOM GYUR CHIG

**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

TONG PA NYI DU GYUR

TONG PÄI NGANG LÄ YAM LÄ LUNG/ RAM LÄ ME / AH LÄ YE SHE KYI  
KA PA LA YANG SHING GYA CHHE WÄI NANG DU SHA NGA DÜ TSI NGA  
ZHU WA LÄ JUNG WÄI YE SHE KYI DÜ TSII GYA TSHO CHHEN POR GYUR

**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 JE TSÜN MÄI LHA TSHOG NAM KYI JAG DOR JEI Ö ZER GYI BU GÜ  
DRANG TE SÖL WAR GYUR

**The gurus and hosts of deities [of the venerable Arya Tara] partake (of the tormas) 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 PÄN GYI

**Devas and titans bow down**



ZHAB KYI PÄ MA LA TÛ DE

**With their crowns at your lotus feet.**



PHONG PA KÜN LÄ DRÖL DZÄ MA

**I prostrate to the liberating mother,**



DRÖL MA YUM LA CHHAG TSHÄL TÖ

**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 LOB

**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 DZIN GE DÜN DE DANG CHÄ

**Let the Sangha who uphold the doctrine be harmonious**

THUG THÜN THRIN LÄ PHEL WAR DZÖ

**And may their enlightened activities increase.**

JONG DIR NÄ MUG THRUG TSÖ ZHI

**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 PÖI NGA THANG GYÄ

**Expand the power of Dharma rulers;**

GYÄL KHAM THA WÜ DE WAR DZÖ

**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 PÖI 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 SIDDHIM 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 NŪ 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 VAJRAYE 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 DÖ 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.
4. “ “ “ “ “
5. “ “ “ “ “

**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.

Literal English Translation of the *Praises to the Twenty-One Taras* by Lama Thubten Yeshe and originally edited by Sylvia Wetzel, January 1979. Extracted from the Chittamani Tara sadhana published for retreat in August 1979 by Publications for Wisdom Culture at Conishead Priory, Ulverston, Cumbria, England.

### *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, pre-tas, 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 VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA  
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU  
CHAME / CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO /  
BHAGAVAN SARVA TATHAGATA / VAJRA MAME 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:*

This teaching was given by Lama Zopa Rinpoche during the Vajrasattva retreat, Land of Medicine Buddha, Soquel, California, USA, 1999, and revised in New York, November 1999. Edited by Nicholas Ribush, 2001. Lightly revised for inclusion in *Essential Buddhist Prayers*, Vol. 2 by Venerable Constance Miller, FPMT Education Department, 2001.

## Appendix I

# 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 over-come 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 in- separable bliss and emptiness and destroy- ing 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



# Introduction

*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 tormas 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 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,<sup>1</sup> 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;<sup>2</sup>

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 to 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,<sup>3</sup> 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<sup>4</sup> 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.<sup>5</sup> 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, “madana,” and for meat, “bala.”

What happens when you use these two terms is psychological. 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 experience 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 nada<sup>6</sup> 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***

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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:

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***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 DZOG DÜN

**Appear the complete supporting and supported mandalas of  
Vajrasattva.**

KÜN ZANG CHHÖ TRIN NAM KHÄI KHYÖN KÜN KANG

**Clouds of Samantabhadra's offerings fill all of space.**

NYI ME DE WA CHHEN PÖI KHA YING LA

**In the sphere of great non-dualistic bliss**

NGO TSHAR DRO NAM LHA DANG LHA MÖI THRÜL

**All beings miraculously appear as gods and goddesses**

ZHI GYÄ WANG DRAG TRÜL PÄI GAR KHÄN GYI

**Embodying thoroughly developed method and wisdom**

THAB SHE YONG SU DZOG 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 KHANDAROHİ 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:

---

TONG PA NYI DU GYUR / TONG PÄI NGANG LÄ AH LÄ THÖ PA YANG  
SHING GYA CHHE WÄI NANG DU SHA NGA DÜ TSI NGA NAM ZHU WA LÄ  
JUNG 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 HRIH (3x)



## Presenting the Offerings and Reciting the Mantra<sup>7</sup>

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 TSII 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 / SUTOSHYO ME






BHAVA / SUPOSHYO 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

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 / SUTOSHYO ME  
 BHAVA / SUPOSHYO 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 DZIN 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 –**



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,**

NGE JUNG NAM DAG KYE WAR JIN GYI LOB

**Please bless me with pure renunciation.**



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 CHITTAM SHRIYAM KURU HUM / HA HA HA  
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /  
HERUKA BHAVA / MAHA SAMAYA SATTVA 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 –**



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.**

NAM DAG JANG SEM KYE WAR JIN GYI LOB

**Please bless me to generate immaculate bodhichitta.**



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 CHITTAM SHRIYAM KURU HUM / HA HA HA  
HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /  
HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM PHAT

5. HUM KHA YING JA TSHÖN DOR JE SEM PÄI KU  
**HUM O miraculous rainbow cloud, appearing in  
 dharmakaya space,**

TOG PÄ PHAR ZHAG MING KYANG TAG YÖ LA  
**Holy body of Vajrasattva – purified of hallucination**

NYI DZIN DRI MA NGÄN PÄI THRÜL NANG DAG  
**The stain of dual concept holding**

DAM DZÄ DÖ YÖN NA NGÄI TSHOG CHHÖ 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.**



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 CHITTAM SHRIYAM KURU HUM / HA HA HA  
 HA HO / BHAGAVAN / VAJRA HERUKA MAME MUNCHA /  
 HERUKA BHAVA / MAHA SAMAYA SATTVA AH HUM 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 KÜN 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 NGÄI TSHOG CHHÖ 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.**

NGE DÖN WANG ZHI TOB PAR JIN GYI LOB

**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 CHITTAM 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 CHITTAM 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:

---

E MA 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 VAJRASATTVA SAPARIVARA ARGHAM (PADYAM,  
PUSHPE, DHUPE, ALOKE, GANDHE, NAIVIDYA, SHAPTA )  
PRATICCHA HUM SVAHA

OM GURU VAJRASATTVA 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.

---



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 KĀL 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 RĀL PÄI CHÖ PÄN MI ZĀ 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 TONG 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 KHATVANG 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 DZÄ 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 MÄI 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 PÖI JIG PA THAM CHÄ DOR JE CHHEN PÖ 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 DÄN ZHUG ZHÄN GYI MI THUB WANG JE CHÄN 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 MÖI ZUG KYI TSHANG PA KEM PAR DZÄ HUM  
HUM PHAT

**OM To you whose wrathful body of inner fire can desiccate Brahma HUM HUM PHAT**



OM DÜ NAM TRAG CHING KEM PÄ ZHÄN GYI CHHOG LÄ GYÄL  
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 KÜN LÄ NAM PAR GYÄL 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 DÖ WANG MA LA DÜ 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.

---

- 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 WA CHHOG LA GYE PÄI 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 WÄI 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 dakinis**



TSE WÄ ZIG LA LÄ KÜN DZÖ  
**Look upon us with love, and grant all attainments.**

- 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 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,**

T SHE 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,**

KHA DRO DANG NI KHA DRO MA

**Dakas and dakinis,**

KÜN 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 KÜN 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,**

KÜN 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 BÜL

**An illusory appearance of indivisible bliss and emptiness.**

DAM CHHÖ DRUB PÄI LÄ ZHII 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 PÖI YUM

**May all be auspicious for everything within samsara and  
nirvana**

NANG SI DE WA CHHEN PÖI YE SHE LA

**To be synthesized with great emptiness and great bliss**

KHYÜ PÄI YA TSHÄN KHOR DÄ NGÖ PO KÜN

**Through the unusual embrace of the mother: the sphere of  
space beyond all puzzling divisions,**

DE TONG CHHEN POR DOM DZÄ TRA SHI SHOG<sup>8</sup> 

**And the father: the great blissful wisdom, the appearance of  
all existent phenomena.<sup>8</sup>**

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

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**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 Jñāna [Thub(ten) Yeshe (Tibetan) = Muni(shasana) Jñāna (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 Puri-

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 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 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.**

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.**

## *Yamantaka Self-Generation*

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

**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*

OM HRIH SHTRIH VIKRITANANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

TONG PA NYI DU GYUR

**All is empty.**

TONG PÄI NGANG LÄ YAM LÄ LUNG GI KYIL KHOR NGÖN PO

**From within the state of emptiness appears YAM, and from  
that a blue, bow-shaped wind mandala marked by banners;**

ZHÜI YIB TA BU BA DÄN GYI TSÄN PA / DEI TENG DU RAM LÄ MEI KYIL  
KHOR MAR PO DRU SUM PA

**Above that is RAM, from which arises a red, triangular fire  
mandala;**

DEI TENG DU AH LÄ MI GÖI GYE PU SUM GYI TENG DU

**Above that, from three AHs appears a tripod of human heads;**



AH LÄ JUNG WÄI THÖ PA KAR PO

**Above that, from AH appears a white skullcup.**

DEI NANG GI SHAR DU BHRUM LÄ JUNG WÄI BA LANG GI SHA GÖ  
TSÄN PA

**Within the skullcup, in the east from BHRUM comes bull flesh  
marked by GO;**

LHOR AM LÄ JUNG WÄI KHYI SHA KÜ TSÄN PA

**In the south, from AM, dog flesh marked by KU;**

NUB TU DZIM LÄ JUNG WÄI LANG PO CHHEI SHA DÄ TSÄN PA

**In the west, from JRIM, elephant flesh marked by DA;**

JANG DU KHAM LÄ JUNG WÄI TÄI SHA HÄ TSÄN PA

**In the north, from KHAM, horse flesh marked by HA;**

Ü SU HUM LÄ JUNG WÄI MII SHA NÄ TSÄN PA

**In the center, from HUM, human flesh marked by NA;**

SHAR LHOR LAM LÄ JUNG WÄI DRI CHHEN BI TSÄN PA

**In the southeast, from LAM, excrement marked by BI;**

LHO NUB TU MAM LÄ JUNG WÄI RAKTA RÄ TSÄN PA

**In the southwest, from MAM, blood marked by RA;**

NUB JANG DU PAM LÄ JUNG WÄI JANG SEM KAR PO SHÜ TSÄN PA

**In the northwest, from PAM, white bodhichitta marked by  
SHU;**

JANG SHAR DU TAM LÄ JUNG WÄI KANG MAR MÄ TSÄN PA

**In the northeast, from TAM, marrow marked by MA;**

Ü SU BAM LÄ JUNG WÄI DRI CHHU MÜ TSÄN PA

**And in the center, from BAM, urine marked by MU.**

DE DAK GI TENG DU OM KAR PO / AH MAR PO / HUM NGÖN PO  
SUM

**Above these stand a white OM, a red AH, and a blue HUM, one  
above the other.**

TENG NÄ TENG DU TSEG PAR GYUR/ RANG GI THUG KÄI HUM LÄ Ö ZER  
THRÖ LUNG LA PHOG PÄ

**Lights emanate from the HUM at my heart and strike the wind;**

LUNG YÖ ME BAR TE THÖ PÄI DZÄ NAM ZHU ZHING KHÖL WAR GYUR

**The wind moves, the fire flares, and all the substances in the  
skullcup melt and boil.**

YI GE SUM LÄ Ö ZER RIM PA ZHIN DU THRÖ PÄ

**Light radiates from the three letters successively,**

KU DOR JE SUNG DOR JE THUG DOR JE NAM KUG NÄ 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 LHUNG NÄ ZHU WÄ

**These descend into the skullcup and all melts.**

HUM GI KHA DOG DRI NÜ KYI KYÖN JANG

**HUM purifies all faults of color, smell, and potentiality;**

AH 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)

## *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 PÄI NGANG LÄ AH LÄ JUNG WÄI THÖ PA YANG SHING GYA CHHE  
WA NAM KYI NANG DU

**Within a state of emptiness, from AHs**

HUM ZHU WA LÄ JUNG WÄI

**Come vast and expansive skullcups, inside of which are HUMs.**

CHHÖ YÖN / ZHAB SIL / DRI / ME TOG / DUG PÖ / MAR ME / ZHÄL  
ZÄ / RÖL MO NAM RANG ZHIN DE TONG NAM PA CHHÖ DZÄ

**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 ARGHAM AH HUM

OM PUSHPE AH HUM

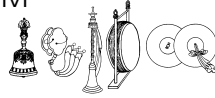
OM DHUPE AH HUM

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 GA DÄI BÜ KYI DÄN LA

**On each of them is a bright sun disc and corpse.**

HUM LÄ DRI GUG HUM GI TSHÄN 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 LÄ Ö ZER THRO

**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**

CHHÄN ZHAG NA RU THRENG DANG

**Whose beads are carved from human bone.**

CHHÄN KHUNG NA CHHANG GI BUM PA NAM PA

**Close against his left side he holds a wine-filled vase.**

TSA ZHÄL NAG PO RO ZA WA

**His central face is black, its tongue holds a corpse.**

YÄ ZHÄL JANG KU THRO ZHING DZUM PA

**His right face is green with a snarling smile.**

YÖN ZHÄL NAG PO GYI CHER WA ZHÄ PA

**His left face is black, outrageously laughing.**

TENG ZHÄL DÜ KHA THRO NYER SHIN TU DÜ PA

**The upper face is smoke-colored and wrinkled with wrath.**

ZHÄL RE RE ANG MAR LA DUM PÄI CHÄN SUM DANG TÄN ZHING

**His faces each have three bulging red eyes**

CHHE WA NÖN PO ZHI ZHI TSIG PA

**And four mighty fangs bared ready to bite.**

MIN MA DANG MA RA DÜ THA ME TAR BAR WA

**His brows and beard are powerful flames raging like the hot blazes of the great apocalypse.**

BU TRA MÄ SER GYEN DU DZE SHING

**His golden-brown hair flows skyward.**

MI GO KAM PO NGA NGÄI BU GYÄN DANG

**His four heads are each adorned with a jeweled crown set with five dry human skulls.**

THRAG DZAG PÄI GO WO LÖN PA NGA CHÜI DO SHÄL JÄ WA

**He wears a necklace of fifty freshly severed human heads, each with rolling eyes and dripping with blood.**

GYU LÖN DANG DUG DRÜL GYI TSHANG KÜ CHÄN

**He wears a brahmin's cord made of entwined entrails and poisonous snakes.**

TAG GI PAG PA LÖN PÄI SHAM THAB LA SER GYI DREL BU YER KHÄI

THRENG WÄ GYÄN PA

**His lower garment is a fresh tiger skin. He is wearing garlands of golden bells.**

SA OG NÄ KSHIM KSHIM GI DRA CHHEN PO DRUG TAR DROG PA  
**From underneath the earth, the mighty sound KSHIM KSHIM  
thunders forth.**

SI PA SUM GYI DRA DANG GEG THAM CHÄ TRAG CHING ZIR WAR JE PA  
**This sound stupefies all evil beings within the three realms,  
causing them all to tremble and quake.**

KU DOG CHHAR TRIN TAR NAG PA  
**His holy body is the color of black thunderclouds.**

ZHAB YÄ KUM SHING YÖN KYANG PÄI GAR TAB KYI DAM NYAM DRA GEG  
KYI TENG DU DRO DUNG BAR DZÄ PA  
**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.**

DEI YÜ SU YUNG MO NAG MO  
**To his right is Tombini, the great black consort.**

YÖN DU TUM MO JANG KHU  
**To his left is green fierce Tsendali.**

DÜN DU SIN MO MAR NAG  
**Before him is dark red Rakshasi, the cannibal consort.**

GYAB TU SING KA LI SER MO  
**Behind him is dark yellow Singali.**

ZHI ANG MIG THRAG TAR MAR WA  
**Each smiles with four fangs bared like white snow peaks.**

CHE LOG TAR KHYUG PA  
**Their right hands hold vajra flaying knives.**

CHHE WA GANG RI TAR TSIG PA  
**Their left hands hold blood-filled skullcups.**

YÄ DRI GUG DANG  
**The fire of wisdom blazes forth from all the pores of their  
naked bodies.**

YÖN THÖ THRAG DZIN PA  
**They spread epidemic plagues afflicting**

CHIR MO BA PÜI BU NA GA THAM CHÄ NÄ ME BAR ZHING  
**Evil beings and those who break samaya.**



TAM NYAM KYI DRA LA NÄ YAM GYE PA

**Mahakala and his wisdom consorts**

YAB YUM DE NGÄI 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.**

ZHÄN YANG TRÜL PÄI KA NYÄN NAM PAR NANG GI KHYÖN THAM CHÄ  
GANG WÄI TSO KHOR THAM CHÄ KYI CHI BAR OM KAR PO

**Each one's crown is marked by a white OM,**

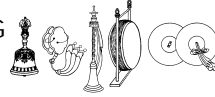
DRIN PAR AH MAR PO

**Throat by a red AH,**

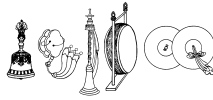
THUG KAR HUM DÖN PÖI TSHÄN PAR GYUR

**Heart by a blue HUM.**

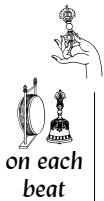
DAG NYI KYI THUG KÄI HUM NGÖN PÖ Ö ZER CHAG KYÜI NAM PA  
 CHÄN GYI GANG TI SI / PO TA LA / SIL WÄI TSHÄL / SIN GA LI / HA HA  
 GÖ PÄI DUR THRÖ / DAR LUNG NYEN GYI PHO DRANG/ U DRAG DZÖ  
 SOG NÄ / PÄL NAG PO CHHEN PO ZHÄL ZHI PA YAB YUM KHOR DANG  
 CHÄ PA KÄ CHIG GI NÄ DIR CHÄN DRANG



**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 KHYÖ KYI JI TAR KHÄ LANG ZHIN  
**Of peace, of increase, of power and wrath –**

ZHI 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 TSADU 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 TSADU 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 SVAHA

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 SVAHA

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 SVAHA

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 SVAHA

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 / BIKALA / 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 SIN PII ZUG KYI DUG PA CHÄN  
 TSHAR CHÖ JANG CHHUB SEM PA DE  
 DRONG KHYER SUM KYI JIG JE PA  
 TUM MO KHYÖ LA DAG TÖ DO  
 DAG GI TSÖN PAR KHYÖ TÖ DO  
 TSEG DAG TSÖN PAR KHYIR TÖ DO  
 JIG TEN DI NA RANG WANG THOB  
 DÖN GYI DRAM ZE MÄ PA TAR  
 TRA SHI CHHOG DRUB SEM DER JE  
 YI NYUR ZUG CHÄN KÜN TU DRAG  
 GÖN PO JE CHING JIG TEN KYONG  
 THAB PÄI GYA TSHEN TAG TU GYÄL  
 SHIN JE MA MA NGÖN PAR TÖN  
 DAR GYI TÖ YOG NGÖN PO CHÄN  
 DUG DANG MI DUG LÜ SU TÖN  
 MIG GI THAM CHÄ NGÄ PAR JE  
 CHHOG DRUB PAG ME SEM DER JE  
 NYING DANG TÄN ZHING RAB TU PA  
 TAG TU KHYÖ LA DAG GI TÖ



**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 /  
 TSÄNDALI / RAKSHASI / SINGALI / DEVI BHYO HUM PHAT  
*(as many times as possible)*

## ***Blessing and Offering the Torma***

OM HRIH SHTRIH VIKRITANANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

TONG PA NYI DU GYUR  
**All is void.**

TONG 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.**

OM MAHAKALA KALA BIKALA RATRITA TOMBINI TSENDALI  
 RAKSHASI SINGALI DEVI SAPARIVARA / NAMA SARVA  
 TATHAGATA BIYO BISHO MUKHE BYA SARVATA KHAMUGATE  
 SPARANA IMAM GAGANA KHAM GRIHANA DAM BALIM TA  
 YE SVAHA (3x)

OM SHRI TSADU RAMUKA SAPARIVARA ARGHAM / PUSHPE /  
 DHUPE / ALOKE / GANDHE / NAIVIDYA / SHAPTA  
 PRATICCHA HUM SVAHA

OM MAHAKALA KALA BIKALA RATRITA TOMBINI TSENDALI  
 RAKSHASI SINGALI DEVI SAPARIVARA OM AH HUM

---

Offer with ring finger of left hand

---



on each  
beat

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,**  
 BRAM 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 JIN 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 PÖN 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 TONG 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  
TVENOPATISHTHA / DRIDHO ME BHAVA / SUPOSHYO ME  
BHAVA / SUTOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU  
CHAME / CHITTAM SHRIYAM KURU 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 THRAG 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 SHOG

**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 LÜ PA

**That I may be able to liberate**

DE YI SA LA GÖ PAR SHOG

**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.

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**Colophon:**

This method of accomplishment was composed by Guru Muni Jñāna (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 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 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)

---

After taking refuge and generating the motivation of bodhichitta, 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 JE JIG JE 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 SHTRIH 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,**

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 skullcup  
and melt. HUM purifies all faults of color, smell and potentiality;**

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)

## *Blessing and Offering the Libation Substance*

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Purify and bless the libation substance, visualizing it within as  
many vessels as there are guests.

---

OM HRIH SHTRIH 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

**From the state of emptiness, from YAM arises a wind (mandala),**

RAM LÄ ME

**From RAM, a fire (mandala),**

AH LÄ MI GÖI KYE BU SUM GYI TENG DU / AH LÄ JUNG WÄI THÖ PA  
CHI KAR LA NANG MAR WA NAM KYI NANG DU

**And from AHs, skullcups, white outside, red inside,**

SER KYEM ZAG PA ME PÄ YE SHE KYI DÜ TSII GYA TSHO CHHEN POR GYUR

**Within which the libation becomes an ocean of uncontaminat-  
ed, exalted wisdom nectar.**

OM AH HUM (3x)

## *Offering and Requesting Prayer to Palden Lhamo*

JHO RAB JAM GYÄL WA KÜN GYI THRIN LÄ LA

**JHO To you, the enlightened conduct of all the victorious ones,**

MAG ZOR GYÄL MO ZHE JAR TSHÄN SÖL WA

**The holy name “Queen of the Armed Warriors” was given.**

TSE CHIG MÖ PÄI WANG GI CHÄN DREN NA

**Having invoked you with powerful single-pointed devotion,**

THOG PA ME PAR NYUR DU SHEG SU SÖL

**Please, come quickly without obstruction.**

DÜN GYI NAM KHAR LUNG NAG TSHUB MÄI Ü

**In the space in front, in the center of a black tornado,**

BE CHÖN THÖ THRAG DZIN PA SIN MÖI 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 DRÄN PA DE SI TAG TU ZHUG

**For as long as I recall you, please remain forever.**

CHHI YI CHÄN ZIG NAM KHÄI KHYÖN GANG ZHING

**Outer offerings fill the vast extent of space;**

NANG GI DAM DZÄ SA ZHI MA LÜ KHYAB

**Inner samaya substances pervade the whole earth;**

YI KYI TRÜL PÄI CHHÖ TRIN ZHING KHAM KÜN

**Clouds of mentally transformed objects fill every realm:**

GYÄ PAR GENG PA KHOR DANG CHÄ LA BÜL

**I offer these to Palden Lhamo and all your entourage.**

PÄL DÄN THUB PÄI KA SUNG THU TSÄL CHÄN

**You, who powerfully protect the words of the glorious Muni,**

KHYÖ NYI TEN CHING DRUB DANG TSE CHIG TU

**We yogis, teachers, and disciples single-pointedly request you to approach and complete your activities:**



SÖL WA DEB PÄI NÄL JOR PÖN 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 –**

PÄL DÄN MAG ZOR GYÄL MO LA BÜL GYI

**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 GÜ 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 DU CHÖ PÄI TSHOG

**And please bless us that all hindrances – sicknesses, demons, and interfering spirits –**

NYE WAR ZHI WAR JIN GYI LAB TU 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 ZOR 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*



on each  
beat

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 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.**



on each  
beat

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 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.**



on each  
beat

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 THRÜL 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 KHOR 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.**



on each  
beat

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 THRÜL 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 KHOR 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.**



on each  
beat

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 small 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)**

SIN MO DRAG TU THRÖ PÄI NAM GYUR GYI

**The action-performing pair who dash before and after the principal lady**

TSO MÖI NGA CHHIR GYUG PÄI LÄ KHÄN ZUNG

**And who are in the aspect of very wrathful female rakshas:**

CHU SIN SENG GEI DONG CHÄN NAM NYI LA

**To the sea-monster-faced and the lion-faced ones,**



SÖL LO CHHÖ DO CHÖL PÄI THRIN LÄ DZÖ

**I request and make offerings; please perform the entrusted actions.**

TRA SHI TSHE RING THING GI ZHÄL ZANG MA

**Auspicious Long-Life Lady, Blue Sumukhi,**

MI YO LO ZANG CHÖ PÄN DRIN ZANG MA

**Immovable Sumati, Crown Sukanthi, and**

TÄ KAR DRO ZANG KHÄN DRO CHHE NGA LA

**White-bestowing Sugati – to the five dakini sisters**



SÖL LO CHHÖ DO CHÖL PÄI THRIN LÄ DZÖ

**I request and make offerings; please perform the entrusted actions.**

DOR JE KÜN DRAG LA SOG DÜ MO ZHI

**To Vajra All-famed and so forth, the four female maras;**

DOR JE CHÄN CHIG LA SOG NÖ JIN ZHI

**To Vajra One-eyed and so forth, the four female yakshas;**

KONG TSÜN DE MO LA SOG MÄN MO ZHIR

**To Demo, queen of Kün, and so forth, the four female medicine spirits**



SÖL LO CHHÖ DO CHÖL PÄI THRIN LÄ DZÖ

**I request and make offerings; please perform the entrusted actions.**


SER KYEM TSANG MA PHÜ KYI CHHÖ PA DI

**With this first offering of pure libation**

LHA CHHEN TSHANG PA YUM SÄ LÖN POR CHÄ

**To the great deva Brahma, consorts, sons, and ministers,**

TRÜL PA YANG TRÜL JE WÄI TSHOG NAM LA

 **To the assembly of ten million emanations and re-emanations,**  
SÖL LO CHHÖ DO CHÖL PÄI THRIN LÄ DZÖ  
**I request and make offerings; please perform the entrusted actions.**


ZHÄN YANG SA ZHI BAR NANG KHYÖN GANG WÄI

**Further, to the host of fierce spirits and the assembly of your retinue**

LHA LU NÖ JIN SIN MÖI ZUG DZIN PA

**Who fill the expanse of land and sky**

KA NYÄN KHOR TSHOG GYA TSHÖ TSHOG NAM LA

 **And who bear the forms of devas, nagas, yakshas, and rakshas:**  
SÖL LO CHHÖ DO CHÖL PÄI THRIN LÄ DZÖ  
**I request and make offerings; please perform the entrusted actions.**


CHHÖ KHOR KA SUNG LU TSÄN WANG GI DOG

**To the power-colored naga-demon guarding the Dharma wheel teachings;**

KOG MA DRIB TSÄN DOR JE CHHOG GÖ TSÄL

**To the Kog-ma pollution demon, Dorje Shog gö tsäl;**

TSÄN KHOR SUM GYA DRUG CHUR CHÄ PA LA

 **To the demons and your retinue of three hundred and sixty:**  
SÖL LO CHHÖ DO CHÖL PÄI THRIN LÄ DZÖ  
**I request and make offerings; please perform the entrusted actions.**

## *Request*

THÜN PÄI NGÖ DRUB MA LÜ PA

**Please grant all appropriate attainments here and now.**

DÜ DIR DAG LA TSÄL DU SÖL

**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 Palden Lhamo have been taken from various sources and translators. Ser-kyem, a Libation Offering was translated by Gelong Thubten Tsultrim (George Churinoff) with the kind assistance of Venerable Geshe Jampa Gyatso at Istituto Lama Tzong Khapa, Pomaia, Italy, 14 April 1992. The Praise to Palden Lhamo: Requesting the Four Activities was taken from an English translation of a longer Palden Lhamo practice puja; it is thought that the translator of that text is Hermes Brandt, but it is unclear.

This Palden 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 Palden 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 tormo 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 Palden 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*

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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.

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### *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 NGA / DÜ TSI NGA

DE DAG GI TENG DU OM AH HUM

RANG GI THUG KÄI HUM LÄ Ö ZER THÖ / LUNG YÖ ME BAR

TĦÖ PAI 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)

---

The outer offerings can also be blessed here.

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## ***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  
TĦÖ PAI 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 ZUNG 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,**

PÄL DÄN CHHAG DRUG PA LA CHHAG TSHÄL LÖ  
**Glorious six-arm one, homage and praise to you!**  
SANG GYÄ TÄN PA NYÄN PO SUNG WA DANG  
**Sternly protect the doctrine of the Buddha!**

KÖN CHHOG U PHANG NYÄN PO TÖ PA DANG  
**Sternly praise the height of power of the jewels!**  
DAG CHAG PÖN LOB KHOR DANG CHÄ NAM KYI  
**For us – teachers, disciples, and entourage –**  
KYEN NGÄN BAR CHHÄ THAM CHÄ ZHI WA DANG  
**Please quell all bad conditions and obstructions,**  
CHI DÖ NGÖ DRUP NYUR DU TSÄL DU SÖL  
**And grant us quickly whatever siddhis we wish!**

LAMA GÖN PO YER ME LA  
**To the lama, indivisible from the protector,**  
DAG NYI GÜ PÄI KYAB SU CHI  
**I respectfully go for refuge.**  
DAG GI SEM CHÄN THAM CHÄ KYI  
**May I completely eliminate**  
NYÖN MONG MA LÜ SEL WAR SHOG  
**The delusions of all sentient beings.**

GÖN PO LAMA YER ME LA  
**To the protector, indivisible from the lama,**  
DAG NYI GÜ PÄI KYAB SU CHI  
**I respectfully go for refuge.**  
DAG SOG SEM CHÄN THAM CHÄ KYI  
**May the obstacles of myself and all sentient beings**  
BAR CHÄ MA LÜ SEL WAR SHOG  
**Be completely eliminated.** *(these two verses 3x)*

GE WA DI YI TSE RAB KÜ TU DAG  
**Due to this merit, in all my lifetimes,**  
GYÄL WÄI DAM CHHÖ MA LÜ DZIN PA DANG  
**May I uphold the entire teaching of the Conqueror.**

DE YI GÄL KHYEN SEL SHING THÜN KHYEN KÜN

**Guru-Protector, never abandon us; eliminate all obstacles to the teachings;**

LA MA GÖN PÖI YÄI ME DRUB GYUR CHIG

**And always accomplish conducive conditions.**



### ***Praise to Achieve the Inner Kalarupa (Dharmaraja)***

[DZA] NAMA SHRI VAJRA BHAIRAVAYA!

KYANG KUM ZHAB NI CHUNG ZÄ DAB PA TSAM GYI KYIL KHOR ZHIR CHÄ  
RI WANG SHIG SHIG POR GYUR ZHING / TUM DRAG MA HE ZHÄL NI RAB  
TU DANG PÄ DRAG PÄ GÄ GYANG CHHEN PÖ SA SUM KÜN GENG PA /  
GYÄL WÄI YAB CHIG JAM PÄI YANG GANG MA RUNG DÜL CHHIR DRAG  
PÖI KUR TÄN CHOM DÄN SHIN JE SHE / GANG DER GÜ PÄ TÛ NÄ SHIN  
JE GYÄL PO TÖ KYI DA NI GEG NAM BAG YÖ DÜ LA BAB

**[DZA] NAMA SHRI VAJRA BHAIRAVAYA! 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.**

RI WO RÄL ZHING CHHU TER DRUG PA TA BUR UR UR ZHE PÄI DRA CHHEN  
 GYÜ MAR RAB DROG PA / DRAG PÖI ME CHE NAG PÄI DU WÄ KHYÜ PÄI  
 TSHOG NAM BUM THRAG LOG THRENG CHHAR TRIN NANG KHYUG ZHIN  
 SHIN TU ZÖ KAÄ REG JA TSHA WÄI NGAR DÄN KHA DOG NGA YI THRENG  
 WÄ DUM POR KOR WÄI Ü / MÜN PA JE WÄ JUG TAR NAG PÄI CHHÖ  
 JUNG CHHÄL CHHIL YÖ WÄI DRAG ZHAG GYA TSHÖ GANG WÄI TENG  
 TA DÜN DAG PÖI DÄN LA NÖ JE NAG PO GÄN KYÄL GYEL WÄI TENG NA  
 SHIN JE GYÄL PO NI / MIG MÜN TAR NAG THUNG LA BOM PÄI LÜ CHHÄN  
 YÄ KHYANG YÖN KUM SA CHHEN YÖ WÄI GOM TAB CHHÄN / SER KYÄI  
 RÄL PA GYEN DU DZING PÄI BU LA THÖ KAM NGÄ GYÄN DRAG PÖI DOR  
 JE CHI WOR DZIN / THRAG GI BAG PÄI GO LÖN THRENG WA DRIN PAR  
 CHHANG ZHING CHÄN SUM DRÄ PÄI DANG MIG YÖ WA CHÄN / CHHE  
 WA NÖN POR Tsig PÄI DRÄ PÄI ZHÄL NÄ UG THRENG YÖ WA DUG PÄI  
 DRÜL GYI KHA LANG ZHIN / YÄ PÄI BAR WÄI DRI GUG DÜ PUNG LÄ LA  
 CHHAR ZHING THRAG DÄN THÖ PA YÖN GYI ZUNG LA RÖL / TAG PAG  
 MÄ YOG GÖ PÄI THUM CHHEN KHYÖ KYI SHIN JEI SHE LA JI TAR ZHÄL  
 ZHE DE ZHIN DU / MA YÄL MA YÄL NYUR DU DRÄN PAR DZÖ LA NÄL JOR  
 DAG GI GANG ZHIG GO WA THAM CHÄ DRUB

**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 DRAG PÖI DÄN TENG NA / KAR DANG SER DANG MAR DANG  
 NAG PÖI SHIN JE CHHEN PO DRAG 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 THOG TAR NGAG PA DE DAG GI KYANG ZHI GYÄ WANG DRAG  
 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 DRAG PA DE / PHÜN TSHOG GO PHANG CHHOG  
 DE KHA NYAM LÜ CHÄN KÜN GYI DÖN DU JI SI DAG GI MA NÄN PA DE SI  
 SHIN JE SHE KYI KA NI GÜ PÄ LHUR LEN CHHÖ GYÄL SHIN JE KHOR DANG  
 CHÄ PA YI / YANG DAG LAM GYI NOR CHHOG THROG LA TSHÖN PÄI  
 NAG POI TSA LAG DE DANG CHÄ PA ZHOM PAR DZO

**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 MI JIG SENG GEI DÄN TENG NA

**HUM The protector arisen from (the syllable) VAI**

PHÄ LÄ JUNG WÄI GÖN PO NI

**Upon a fearless lion seat**

NGÄL SÖ GE WA TOB PO CHHE

**Is resting, virtuous, and powerful.**

SA GYÄ WANG CHHUG KHYÖ LA DÜ

**I bow to you, the lord of the eight stages.**

TSÜN MO ZHI DANG SÄ ZHI DANG

**To you four princesses, four princes,**

KHYÄ PAR LÄ DRUB NÖ JIN GYÄ

**Eight harm-giving yakshas who do special tasks,**

NOR TER WA YI LU CHHEN GYÄ

**And eight great wealth-granting nagas, along with**

LHA SIN DE GYÄ KHOR CHÄ LA

**Your retinue of eight classes of gods and cannibals,**

CHHÖ CHING TÖ DE CHHAG KYANG TSHÄL

**I make offering, praise, and prostration.**

DRA GEG MA LÜ ZHOM PA DANG

**Destroy my enemies and hindrances without exception,**

JOR PÄI LONG CHÖ PHHÜN TSHOG SHING

**Bring about perfect enjoyment of wealth,**

DÖ GU YI ZHING DRUB PA DANG

**Fulfill my desires as I wish, and**

ZHÄN DÖN LHÜN GYI DRUB PAR DZÖ

**Spontaneously achieve the welfare of others.**

## Offering and Requesting Prayer to Palden Lhamo

JHO RAB JAM GYÄL WA KÜN GYI THRIN LÄ LA

**JHO To you, the enlightened conduct of all the victorious ones,**

MAG ZOR GYÄL MO ZHE JAR TSHÄN SÖL WA

**The holy name “Queen of the Armed Warriors” was given.**

TSE CHIG MÖ PÄI WANG GI CHÄN DREN NA

**Having invoked you with powerful single-pointed devotion,**

THOG PA ME PAR NYUR DU SHEG SU SÖL

**Please, come quickly without obstruction.**

DÜN GYI NAM KHAR LUNG NAG TSHUB MÄI Ü

**In the space in front, in the center of a black tornado,**

BE CHÖN THÖ THRAG DZIN PA SIN MÖI 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 DRÄN PA DE SI TAG TU ZHUG

**For as long as I recall you, please remain forever.**

CHHI YI CHÄN ZIG NAM KHÄI KHYÖN GANG ZHING

**Outer offerings fill the vast extent of space;**

NANG GI DAM DZÄ SA ZHI MA LÜ KHYAB

**Inner samaya substances pervade the whole earth;**

YI KYI TRÜL PÄI CHHÖ TRIN ZHING KHAM KÜN

**Clouds of mentally transformed objects fill every realm:**

GYÄ PAR GENG PA KHOR DANG CHÄ LA BÜL

**I offer these to Palden Lhamo and all your entourage.**

PÄL DÄN THUB PÄI KA SUNG THU TSÄL CHÄN

**You, who powerfully protect the words of the glorious Muni,**

KHYÖ NYI TEN CHING DRUB DANG TSE CHIG TU

**We yogis, teachers, and disciples single-pointedly request you to approach and complete your activities:**

SÖL WA DEB PÄI NÄL JOR PÖN 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 –**

PÄL DÄN MAG ZOR GYÄL MO LA BÜL GYI

**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 GÜ 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 DU CHÖ PÄI TSHOG

**And please bless us that all hindrances – sicknesses, demons, and interfering spirits –**

NYE WAR ZHI WAR JIN GYI LAB TU 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 ZOR 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*



on each  
beat

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 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.**



on each  
beat

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.**

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 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.**

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 THRÜL GYU MA TSAM DU RANG GI SEM

**And neither do color nor form exist.**



on each  
beat

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 KHOR 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 CHHA

**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 THRÜL 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 KHOR 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.**



on each  
beat

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.**

## *Torma Offering to Hayagriva*

HRIH! KA DAG LHÄN KYE DE CHHEN RÖL PA LÄ

**HRIH! Inconceivable are the ritual cakes and offerings;**

DAM DZÄ CHÄN ZIG CHHÖ TOR SAM MI KHYAB

**The sacred objects for the eyes,**

NGÖ SU SHAM DANG YI KYI TRÜL PA YI

**Manifestations of the primordial purity and spontaneously generated great bliss.**

THA YÄ ZHING KÜN YONG SU GANG GYUR CHIG

**May the infinite realms of existence be filled with actual and imagined offerings.**

MAR NAG DRU SUM BAR WÄI LONG KYIL NÄ

**Come forth Most Secret Hayagriva with nine deities and attendants**

YANG SANG LHA GU LÄ JE GING CHHEN NGA

**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.**

THUG DAM KONG ZHING NYAM CHHAG SO GYUR NÄ

**Having fulfilled your wishes and restored our broken commitments,**

KHÄ MANG JE PA DRA TSHANG PÖN LOP DANG

**Please help accomplish Dharma practices, as intended by teachers and disciples of Je Tsongkhapa,**

THEG CHHEN DZIN KYONG PÄL WÄI CHÖ TSOG KYI

**The colleges abounding in eminent scholars**

CHHÖ THÜN JA WA YI ZHIN DRUP PAR DZO

**And the Dharma centers of the Foundation for the Preservation of the Mahayana tradition.**

DAM NYAM DRÄL WÄI SHA THRAG TOR TSHOG DANG

**O Padma Yangsang and Dharma protectors along with retinues,**

RAKTA MÄN PHÜ SER KYEM CHHÖ PA DI

**Out of faith, I offer you a feast of ritual cakes, flesh and blood**

PÄD MA YANG SANG CHHÖ KYONG KHOR CHÄ LA

**Of evil doers, medicine and serkyem (black tea).**

DE PÄ BÜL LO TSE WÄ GYE ZHIN ZHE

**May you in your compassion be pleased to accept them.**

HRIH! NANG THÄI GÖN PÖI THUG KYI LONG YANG NÄ

**HRIH! Hayagriva, the nine gaited king, fierce and majestic,**

MI MIN JUNG PÖI CHHÖ THRÜL ZHOM PÄI CHHIR

**You have come forth from the heart of Amitabha to defeat the evil designs of humans and non-human spirits.**

GAR GÜI NYAM DÄN THRO GYÄL KUR ZHENG PA

**I sing praises of you and your host of deities.**

TA DRIN LHA TSHOG KHOR CHÄ TÖ PAR GYI

**To Rahula, fierce Chamsing and Sogdag Marpo,**

TÄN DRA MA LÜ THÄL WAR LAG DZÄ CHING

**To the host of sword wielding butchers**

TÄN DZIN TSHÜL ZHIN KYONG WÄI RA HU LA

**Who vanquish all foes of the Dharma and protect the practitioners;**

DREG PA CHAM SING LÄ KHÄN SOG DAG MAR  
**I sing praises to you all.**

DRI THOG SHÄN PÄI TSHOG LA TÖ PAR GYI  
**Please help spread, like a summer sea,**

GYÄL WA KÜN GYI KHYEN TSE CHIG DÜ PA  
**Through teaching and practicing**

JAM GÖN LA MA LOB SANG DRAG PA YI  
**The sutra and tantra of Jamgön Lama Losang Dragpa,**

DO NGAG TÄN PÄI SHÄ DRUB JA WA NAM  
**An embodiment of all enlightened beings'**

YAR TSHO TA BUR GYÄ PÄI THRIN LÄ DZÖ  
**Wisdom and compassion.**

PHAG CHHOG TRÜL PÄI GAR GYI RÖL DZÄ PA  
**Prolong the lifetime for hundreds of eons**

GANG CHHÄN GÖN PO TÄN DZIN GYA TSHO YI  
**Of Tenzin Gyatso, Protector of the Snow Land People,**

CHHÖ YÖN ZHAB PÄ KÄL GYAR YÖ ME CHING  
**Emanation of the Supreme Arya (Avalokitesvara) and  
 merit field,**

CHHÖ SI NGA THANG GYE PÄI THRIN LÄ DZO  
**And widen the spheres of his temporal and Dharma activities.**

KHYÄ PAR KHE MANG GYA THRAG DU WÄI NÄ  
**Defeat, in particular, the bad intentions and actions**

JE PA DRA TSHANG PÖN LOB KHOR CHÄ DANG  
**Of the enemies of Je Tsongkhapa, sea of eminent scholars  
 along with the teachers and disciples of these colleges**

THEG CHHEN DZIN KYONG PÄL WÄI CHÖ TSOG LA  
**And also the Dharma centers of the Foundation for the  
 Preservation of the Mahayana Tradition.**

DANG DRÄI SAM JOR NGÄN PA ZHI WA DANG  
**And may they remain uninterrupted**

CHHÄ TSÖ TSHOM LA NAM YANG YÄL ME SHOG  
**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 retainues.**

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 TSHOL WÄI THRIN LÄ DZÖ

**Of these your yogis, teachers, and disciples.**



## Nagarjuna's Praise to Four-face Mahakala



on each  
beat

HUM SIN PII ZUG KYI DUG PA CHÄN  
 TSHAR CHÖ JANG CHHUB SEM PA DE  
 DRONG KHYER SUM JIG JE PA  
 TUM MO KHYÖ LA DAG TÖ DO  
 DAG GI TSÖN PAR KHYÖ TÖ DO  
 TSEG DAG TSÖN PAR KHYIR TÖ DO  
 JIG TEN DI NA RANG WANG THOB  
 DÖN GYI DRAM ZE MÄ PA TAR  
 TRA SHI CHHOG DRUB SEM DER JE  
 YI NYUR ZUG CHÄN KÜN TU DRAG  
 GÖN PO JE CHING JIG TEN KYONG  
 THAB PÄI TSHEN TAG TU GYÄL  
 SHIN JE MA MA NGÖN PAR TÖN  
 DAR GYI TÖ YOG NGÖN PO CHÄN  
 DUG DANG MI DUG LÜ SU TÖN  
 MIG GI THAM CHÄ NGÄ PAR JE  
 CHHOG DRUB PAG ME SEM DER JE  
 NYING DANG TÄN ZHING RAB TU PA  
 TAG TU KHYÖ LA DAG GI TÖ



on each  
beat

**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.**

## *Iron Hook Tea Offering*



on each  
beat

HUM RIG KÜN KHYAB DAG LA MA LOZANG THU  
**HUM To the all-pervading lineage lord, Guru Sumatikirti,**  
DOR JE CHHANG WA TÄN DZIN GYA TSHO SOG  
**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 SOG 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,**



on each  
beat

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 DOR JE 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 ZOR GYÄL MO NAM MANG THÖ PÄI SÄ

**To the queen of the armed warriors, Palden Lhamo,**

GÖN PO ZHÄL ZHI KHOR TSHOG CHÄ NAM LA

**And to Namthose, four-face Mahakala, and all their  
assembly of deities,**



on each  
beat

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.**

GE LEG DÖN GU MA LÜ JUNG WÄI NÄ

**The source giving rise to all the virtue and goodness one  
could wish for,**

GYÄL PO CHHEN PO NAM MANG THHÖ PÄI SÄ

**Great king of the royal lineage, Namthose,**

NOR DAG NÖ JIN LHA LU KHOR CHÄ LA

**To the wealth-owners such as the gods, nagas, and their  
retinues,**

DÖ GU TSHANG WÄI SER KYEM CHHÖ PA DII

**This golden drink possessing all qualities is offered to you all,**

BÜL LO CHHÖ DO CHHOG THHÜN NGÖ DRUB TSÖL

**Please grant all common and supreme realizations.**

TSHE RING CHHE NGA TÄN MA CHU NYI TSHOG

**To all the assemblies such as the five great goddesses of  
longevity, and the twelve tenmas,**

NANG ZHING SI PÄI LHA LU ZHI DAG DANG

**And to all the visible worldly gods, nagas, landlords,**

GYÄL PO KU NGA KHOR TSHOG CHÄ PA DANG

**The five kings together with their retinues,**

LHA SIN DE GYÄ DRÄN YOG THHAM CHÄ LA

**And to the eight classes of gods, including their entourage;**

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.**

KHYÄ PAR DAG CHAG LÖN BANG JIN DAG NAM

**Especially to you who are always guarding, protecting,  
and supporting**



on each  
beat

TAG TU SUNG KYOP PUNG NYÄN JE PA YI

**All of us masters, disciples, and benefactors –**

KYE LHA YÜL LA DRA LHA NYÄN PO LA

**The gods of birth, local gods, gods over enemies, and  
wrathful ones,**

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.**

MAR GYUR RIG DRUK SEM CHÄN THAM CHÄ DANG

**To all mother sentient beings of the six realms,**

NÖ JE DÖN GEG LÄN CHHAG NYER WA LA

**And to the harm givers, hindering spirits, and karmic debtors,**

DE TER DÜ TSII SER KYEM DI ZHE NÄ

**I offer this nectar drink that gives rise to bliss,**

DU NGÄL LÄN CHHAG MA LÜ DAG GYUR CHIG

**May the entire suffering and all karmic debts be  
completely purified.**

DOR NA NANG SHING SI PAI LHA MA SIN

**In short, visible worldly gods,**

DE GYÄ DREN DANG CHE PA MA LU PA

**The eight haughty spirits and their assistants without  
exception**

KYE PAR YUL DI LHA LU SHI DAG LA

**In particular to the objects gods, naga and lord of the site**

DE TER DU TSI TUNG WA DI BUL KYI

**I offer this nectar drink that gives rise to bliss**

SHE NÄ SAM DÖN NYUR DU LHÜN DRUB DZO

**Please take it and accomplish all my wishes quickly.**

NGO WO ZAG ME DE TONG YE SHE KYI

**The uncontaminated nature of the wisdom of bliss and  
emptiness**



on each  
beat

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)



on each  
beat

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 ZUR PHÜ NGA LA SOG

**The king of the five types of smell eaters,**



on each  
beat

CHHI YI DE GYÄ KHOR CHÄ LA

**And the outer degyā 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.**

YAB CHIG DÜ JE 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,**

SOG DAG GYÄL PO NYING JIN DANG

**tTo Nyingjin, the king of the life-controlling spirits,**

CHHÖ KYONG NÖ JIN MAR PO DANG

**The Dharma protector Red Nöjin,**

MA MO JIG PÄI LOG JIN 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 SOG

**And the white sun-moon Skull Garland,**

NANG GI DE GYÄ KHOR CHÄ LA

**To the inner degyā 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.**





on each  
beat

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 KHOR 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,**



on each  
beat

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 degyā 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 L HAR 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 TRÜL PA DANG

**The tail emanates muru;**

LAG YÄ SHIN JER TRÜL PA DANG

**The right hand emanates the Lord of Death;**

LAG YON LU TSÄN TRUL PA DANG

**The left hand emanates naga and tsän;**

MIG DANG NYING DANG TSEMA SOG

**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 degyā and their entourage**

CHHÖ PA DAM PA DI BÜL LO

**I make this sacred offering;**



on each  
beat

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 TSOG

**Is offered to gods of three levels of earth and all assemblies  
of degyä,**



on each  
beat

DÖN GEG LÄN CHAG GO WÖ LHA NAM LA

**Don spirits, geg spirits, karmic debtors, and needed gods,**

SER KYEM DI CHÖ TSOL WAI THRIN LÄ DZÖ

**Please take this golden libation and perform the requested deeds.**

NAL JOR DAG GI RIG GYU SUNG MA DANG

**To the family protector of myself, the yogi,**

SA CHOG DI YI YUL SHI NÄ SHI DAG

**The local gods and landlords abiding in this very place,**

LO DA SHAG DU TSE LA WANG WAI LHA

**The gods who have control over lifespan of years, months, and time,**

SER KYEM DI CHÖ TSOL WAI THRIN LÄ DZÖ

**I offer this golden libation; please perform the requested deeds**

THUN PÄI NGO DRUB MA LU PA

**Please grant me in this very moment, here and now,**

DU DIR DAG LA TSÄL DU SOL

**All appropriate attainments of the Muni without exception.**

KHOR DANG TÄN PA LONG CHHÖ NAM

**Oh, you host of protectors,**

GYÄ PAR DZÖ CHIG SUNG MÄI TSHOG

**Increase the teachings, my retinue, and wealth.**

## Colophons:

### *Opening Self-generation and tormo 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:*

Tibetan phonetics by Venerable Chantal Carrerot, July 2004. Phonetics checked against the Tibetan and revised by Rachel Rayer, Taos, New Mexico, March 2005. English translation extracted from *The Splendor of An Autumn Moon, The Devotional Verse of Tsongkhapa, "Praise of the Protector Dharmaraja,"* translated by Gavin Kilty. Reprinted here with permission from Wisdom Publications, [www.wisdompubs.org](http://www.wisdompubs.org).

### *Praise to Vaishravana:*

Extarcted from Nyung Nä, *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 Palden Lhamo have been taken from various sources and translators. Ser-kyim, a Libation Offering was translated by Gelong Thubten Tsultrim (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 Palden Lhamo: Requesting the Four Activities was taken from an English translation of a longer Palden Lhamo practice puja; it is thought that the translator of that text is Hermes Brandt, but it is unclear.

This Palden Lhamo practice was lightly edited and compiled originally for use by the staff of the FPMT International Office in their daily practice of Palden 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 Venerable 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 obstacles and as one wishes, a five-line golden tea offering to Namthöse 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 inserted 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 unmistakable teaching of Lama Tsongkhapa, which is like purified refined gold, in the mind of myself and others. May all sentient beings' sufferings be eliminated at this very moment, and may they achieve the highest enlightenment immediately.

Translated into English by Venerable Pemba Sherpa, Hong Kong 2004. Lightly edited and reformatted by Kendall Magnussen, FPMT Education Department, February 2004. Revised November 2004.

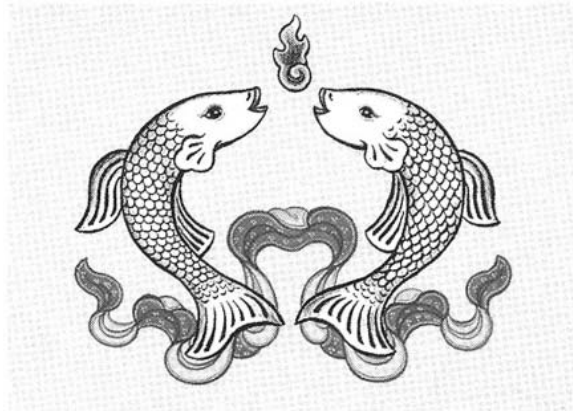
*Degyä Tea Offering:*

Translation by the Maratika Lama Karma Wangchuk and Ven. Sarah Thresher and checked by Ven. Pemba Sherpa, August 2007.

*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 dân dang lam chhog 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 chhog rin po  
chhe / mag pön rin po chhe / ter chhen pöi bum pa

Geg ma / threng 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 / chhog lä nam par gyäl wäi gyän tshän / ü su lha dang mi /  
päl jor phün sum tshog pa ma tshang wa me pa / tsang zhing yi du  
wong wa di dag drin chän tsa wa dang gyü par / chä päi päl dân 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

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To return to **Lama Tsongkhapa Guru Yoga**, return to p. 25

For **Tara Puja**, return to pp. 148, 155, 167, or 178.

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## *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 Aparacamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttaramantrin (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 KHOR 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.**

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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.

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༄༄། གངས་རི་རྩ་བས་བསྐོར་བའི་ཞིངས་ཁམས་འདིར།  
 ཕན་དང་བདེ་བ་མ་ལུས་འབྱུང་བའི་གནས།  
 སྤྱན་རས་གཟིགས་དབང་བསྟན་འཛིན་རྒྱ་མཚོ་ཡི།  
 ཞབས་པད་སྲིད་མཐའི་བར་དུ་བརྟན་གྱུར་ཅིག།།

# Prayer that Spontaneously Fulfills all Wishes

TONG NYI NYING JE ZUNG 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!**

༄༅། །སྟོང་ཉིད་སླིང་རྗེ་བྱུང་དུ་འཇུག་པའི་ལམ།།  
ཆེས་ཆེར་གསལ་མཛད་གངས་ཅན་བསྟན་འགྲོའི་མགོན།།  
ཡུག་ན་པད་མོ་བསྟན་འཛིན་རྒྱ་མཚོ་ལ།།  
གསོལ་བ་འདེབས་སོ་བཞེད་དོན་ལྷན་འགྲུབ་ཤོག།།

# Bestowing Supreme Immortality

## *A Supplication for the Long Life of Lama Thubten Zopa Rinpoche*

OM SVASTI

TSHÄN GYI RIG NGAG SIL ZER THRA MÖ KYANG

**Vijaya – all-conquering goddess, whose lunar-like face changes  
with our changing fates,**

THAR JE 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 SOG GI CHHOG JIN DZÖ

**Victorious goddess, grant life without end.**

TSHÄ THUB DRI DRÄL GYÄL TÄN NYING PÖI SOG

**Hear our prayer, O lama whom we revere; you who bear  
the name**

DZIN 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 JE TSÜN LA MAR SÖL WA DEB

**Of he, a guide to sublime liberation, the sphere of peace.**

KHYEN RAB DAG 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 DAG CHHÖ KYI NYI MAR ZHAB TÄN SHOG

**Lama, remain immutably amongst us – a radiant Dharma sun.**

CHHÖ DÜL DA WA DAG 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,**

TSOM 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 KYONG 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!**

༄། ཐུབ་ཚུལ་འཆང་ཞིང་འཇམ་མགོན་ཀླུ་ལ་བའི་བསྟན།  
 འཛིན་སྐྱོང་སྤེལ་བས་ཀུན་བཟོད་དོག་པོར་མཇུག།  
 མཚོག་གསུམ་བཀུར་བའི་ལོགས་སྟོན་མཐུ་གུབ་པ།  
 བདག་སོགས་འདུལ་བུའི་མགོན་དུ་ཞབས་བརྟན་ཤོག །།

# The Immortal Vajra Melody

## A Prayer of Supplication to Remain Immutably Amongst Us

*A Long Life Prayer for Lama Tenzin Ösel Rinpoche*

TSHAN PEI SÄL DZOG GANG RII DANG THROG MA

**Enchanting mother, like a brilliant snow mountain – the shining  
consummation of signs and marks,**

THONG NA YI THROG THÖ 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 disposi-  
tions 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 JE

**O foremost and holy lama, to you who are supreme,**

JE 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 JE

**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 DÜL WÄI CHHÖ TSHÜL LA

**Master of the entire doctrine –**

BAG YÖ THRIM TSOR ZUNG DANG ZHÄN DU YANG

**Having crossed to the furthestmost 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 DZOG DAG POR ZHAB TÄN SHOG

**O lama, please, please live long.**

TSHÉ RAB DU MAR LÄ MÖN ZANG PÖI THÜ

**By the power of our pure prayer and karma,**

DRIN CHÄN LA MA CHHOG DANG MI DRÄL WAR

**Without our ever being separated from our supremely kind  
lama,**

NYE ZHIN JE SU DZIN PÄI BU LOB NAM

**May we be joyfully guided as your children-disciples through-  
out infinite lives,**

SUNG GI DÜ TSIR RO YI TAG TSHIM SHOG

**And by the sweet nectar taste of your holy speech be forever  
satisfied.**

GANG GI KA DRIN NYING NÄ DRÄN ZHIN DU

**O spiritual masters, yidams, and protectors,**

GANG NÜ THÖ DANG SAM GOM LA TSÖN PÄI

**Bless us and help us that we may accomplish the ultimate  
meaning of life**

TÄN GYI DÖN CHHEN KÄL ZANG NYUR THOB LA

**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,**

LA MA YI DAM SUNG MÄI JIN DROG DZÖ

**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

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To increase by 100,000 times the merit created, recite these special mantras at the end of the session:

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CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG  
PAR DZOG 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 DZOG 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 DZOG 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 TSONG KHA PÄI

**By pacifying all the signs of obstacles**

CHHÖ TSHÜL 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 LÜ TSHANG WAR SHOG

**Be preserved and developed.**

DAG DANG ZHÄN GYI DÜ SUM DANG

**Due to the two types of merit collected**

DREL WÄ TSHOG 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.

Draft translation by Kyabje Zopa Rinpoche on the auspicious occasion of extensive dedications for the White Tara retreat at Shakyamuni Center, Taichung, Taiwan, Losar 2007. Lightly edited by Ven. Sarah Thresher. Phonetics provided by Ven. Tenzin Dekyong and lightly edited by Ven. Gyalten Mindrol, July 2007.

*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.



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