

Beginning Anew

(Legend: A: All; F: Facilitator / Leader)

All enter in Noble Silence, make their prostrations and find their place.

The Water Bowls, Food/Libation, Tormas and Flowers previously formally offered with the appropriate Sadhanas.

Chants for the Start of the Session

Refuge (3x)

A:/ Sangye chödang tsogkyi choknam la Jangchub bardu dagni kyabsu chi Dag gi jinsog gyipey
sönam kyi Drola penchir sangye drubpar shog

In the Buddha, the Dharma, and the supreme assembly I take refuge until enlightenment. By the merit of generosity and so forth May I attain buddhahood for the welfare of all beings.

Namo, rigkün kyabdag lama je Ngödrub jungney yidam lha Barchey künsel khandrö tsok Tsawa sumla kyabsu chi Namö.

In the lord guru, the sovereign of all buddha families, In the yidam deity, the source of accomplishment, And in the dakinis, who dispel all obstacles, I take refuge in the Three Roots.

Namo, ngowo tongpa chökkyi ku Rangzhin selwa longchö dzog Tukje natsok tülku la Jangchub bardu kyabsu chi Namö.

In the empty essence, dharmakaya, In the cognizant nature, sambhogakaya, And in the manifold capacity, nirmanakaya, I take refuge until enlightenment.

Bodhicitta Hoh, khanyam drowa malü pa Sangye sala köpey chir Dzogpa chenpö man ngag gi Rangrig chöku togpar ja Hoh.

In order to establish all beings equal to the sky In the state of buddhahood, I will realize dharmakaya of self-existing awareness Through the teachings of the Great Perfection.

Supplication

Palden tsawey lama rinpoche Dag gi chiwor pemey den la shug Kadrin chenpö goney jesung te Kusung tugkyi ngödrub tsaldu sol

Glorious root guru, precious master, Please be seated on the lotus throne above my head. Accept me through your immense kindness, And bestow the siddhis of your body, speech and mind.

Ah. Lama khyenno. Ah. Lama khyenno.

Ah. Master, think of me. Ah. Master, think of me. Visualization for Receiving Empowerment

Palden lamey ku yi neyshi ney Öser jungwa dag gi neyshir tim Kusung tugdang yeshe dorje yi Jingyi labney wangshi tobpar gyur

From the four places of the body of the glorious guru, Rays of light stream forth and dissolve into my four places. Blessed by the vajra body, speech, mind, and wisdom, I obtain the four empowerments.

Kyabney kündü lama nyi Gyepa chenpö rangla tim Rang yang künshi machö pey Ngangla yini dzinpa drel Namdag trödrel chökyi ku Chökyi kula nyisu mey

The master who embodies all objects of refuge With great joy dissolves into me. In the state of the uncontrived all-ground, My mind, free from fixation, Is the pure dharmakaya devoid of constructs. Dharmakaya is beyond duality.

Water Bowl Offerings

Extensive Offering Practice

To Accumulate the Most Extensive Merit

Composed by Lama Zopa Rinpoche

Motivation

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):

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:

OM AH HUM (3x)

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

Making Charity to the Beings of the Six Realms

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

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

Offering to the Merit Field

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

Offering Cloud Mantra

By reciting this mantra, the offerings are blessed, multiplied (they become numberless), and offered.

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 MÄNDÖ PASAM KRAMANA VAJRE /
SARVA KARMA AVARANA VISHO DHANA VAJRE SVAHA
(3x)

Extensive Power of Truth

With this verse the offerings that you have visualized as numberless actually appear to the buddhas and bodhisattvas and are received.

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

Presenting the Offerings

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

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

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

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

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

Then, we make all these offerings, both real and visualized, to every single holy object in India, including the Bodhgaya stupa where 1000 buddhas descended.

Also we make offerings to all the holy beings in India, including His Holiness the Dalai Lama and other virtuous friends that you have there. By seeing them as inseparable from one's own virtuous friend, we make the offerings many times and in this way generate great bliss in all the holy minds. *(Prostrate, offer, and generate great bliss.)*

We make all these offerings, both real and visualized, to every single holy object in Tibet, including the Jowo Rinpoche in Lhasa that was blessed by Guru Shakyamuni Buddha himself, by seeing them as inseparable from one's own virtuous friend. We make the offerings many times and in this way generate great bliss in all the holy minds. *(Prostrate, offer, and generate great bliss.)*

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

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

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

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

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

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

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

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

The Actual (Light) Offering Prayer

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

These actually performed and mentally imagined (light) offerings, the manifestations of one's own innate awareness, the dharmakaya, 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.

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.

Light Offering Prayer

Composed by Lama Atisha

One may recite this prayer when making an individual light offering, or in the context of the Extensive Offering Practice. After lighting a candle, a butter lamp, or any form of light, this prayer can be recited in conjunction with the visualization described below.

May the light of the lamp be equal to the great three thousand worlds and their environments.

May the wick of the lamp be equal to the king of mountains – Mount Meru.

May the butter be equal to the infinite ocean.

May there be billions of trillions of lamps in the presence of each and every buddha.

May the light illuminate the darkness of ignorance of all sentient beings
From the peak of samsara down to the most torturous hell,

Whereby they can see directly and clearly all the ten directions'
Buddhas and bodhisattvas and their pure lands.

OM VAJRA ALOKE AH HUM

E MA HO

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

TADYATHA OM PÄNCHA GRIYA AVA BODHANI SVAHA (7x)

Visualization

The light transforms into 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 buddha-fields 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.

Food / Libation Yoga Offering Sadhana

Motivation

Think:

The purpose of my life is to free all living beings from all suffering and its cause and lead them to full enlightenment.

There are numberless hell beings from whom I receive all my past, present and future happiness, all realizations and enlightenment. They are the kindest, most precious beings in my life. Therefore, I must liberate them from all suffering and its cause and lead them to enlightenment by myself, alone.

There are numberless hungry ghosts from whom I receive all my past, present and future happiness, all realizations and enlightenment. They are the kindest, most precious beings in my life. Therefore, I must liberate them from all suffering and its cause and lead them to enlightenment by myself, alone.

There are numberless animals from whom I receive all my past, present and future happiness, all realizations and enlightenment.

They are the kindest, most precious beings in my life. Therefore, I must liberate them from all suffering and its cause and lead them to enlightenment by myself, alone.

There are numberless human beings from whom I receive all my past, present and future happiness, all realizations and enlightenment. They are the kindest, most precious beings in my life. Therefore, I must liberate them from all suffering and its cause and lead them to enlightenment by myself, alone.

There are numberless sura beings from whom I receive all my past, present and future happiness, all realizations and enlightenment. They are the kindest, most precious beings in my life. Therefore, I must liberate them from all suffering and its cause and lead them to enlightenment by myself, alone.

There are numberless asura beings from whom I receive all my past, present and future happiness, all realizations and enlightenment. They are the kindest, most precious beings in my life. Therefore, I must liberate them from all suffering and its cause and lead them to enlightenment by myself, alone.

There are numberless intermediate state beings from whom I receive all my past, present and future happiness, all realizations and enlightenment. They are the kindest, most precious beings in my life. Therefore, I must liberate them from all suffering and its cause and lead them to enlightenment by myself, alone.

In order to do all this, I must first achieve full enlightenment myself. Therefore, I am going to practice the yoga of eating and make charity to all sentient beings, including those who live in my body, and,

through the connection with all sentient beings I have created by making food charity to them at this time, bring them to full enlightenment by teaching them Dharma when they become human.

Visualization

If you are familiar with the visualization, visualize the *Guru Puja* merit field. If not, simply visualize the deity that you practice, for example, Chenrezig, Tara or Guru Shakyamuni Buddha. But when you visualize the single aspect, remember that in essence it is your root virtuous friend, who is, in essence, all gurus, Buddha, Dharma and Sangha, and the statues, stupas, scriptures, and thangkas of the ten directions.

Visualizing in one of these ways, make the offering, thinking that numberless buddhas throughout the ten directions receive an immeasurable amount of nectar.

Blessing the Offerings

OM AH HUM (3X)

Mantra of Clouds of Offerings

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 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.

Also, bless all the extensive offerings in all FPMT center gompas, East
and West, at Kopan, Tushita Dharamsala, and everywhere else. In the
house where I live in America there are well over 400 water bowl offerings,
thousands of light offerings and flowers as well, so you can
offer all those offerings, too, along with any offerings at your own
house. You can bless them all together here.

Again, recite the mantra to multiply the offerings:

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 MÄNDOPASAM KRAMANA VAJRE / SARVA
KARMA AVARANA VISHODHANA VAJRE SVAHA (3x)

Offering the Food

*Offering to the Guru Puja merit field or the one deity that you are
visualizing as everything*

¹

Put your palms together and prostrate to each guru in the merit
field (or to the one deity that you are visualizing as everything),
meditating that their essence is your root virtuous friend. Visualize

that each one receives numberless nectar food offerings and generate infinite bliss within their mind.

Do these three actions – prostrating, offering and generating infinite bliss – over and over again, as many times as possible or at least twenty-one times. This also applies to each of the following offerings to all the other holy objects.

Offering to all the Buddhas, Dharma and Sangha in the ten directions

Prostrate and make numberless nectar food offerings to all the Buddhas, Dharma and Sangha in the ten directions, meditating that their essence is your root virtuous friend. From your side, generate infinite bliss within them.

Offering to all the statues, stupas, scriptures and thangkas of the ten directions

Prostrate and make numberless nectar food offerings to all the statues, stupas, scriptures and thangkas of the ten directions, meditating that their essence is your root virtuous friend. Generate infinite bliss within them as many times as possible.

Offering to His Holiness the Dalai Lama and all other virtuous friends

Prostrate and make numberless nectar food offerings to the Buddha of Compassion, His Holiness the Dalai Lama and all your other virtuous friends, meditating that their essence is your root virtuous friend. Generate infinite bliss within them as many times as possible.

Offering to all the holy objects in India

Prostrate and make numberless nectar food offerings to all the holy objects in India, meditating that their essence is your root virtuous friend. Generate infinite bliss within them as many times as possible.

Offering to all the holy objects in Tibet

Prostrate and make numberless nectar food offerings to all the holy objects in Tibet, including the stupa we built at Sera monastery and the Shakyamuni Buddha statue in the Jokhang,² Lhasa's central temple, meditating that their essence is your root virtuous friend. Generate infinite bliss within them as many times as possible.

Offering to all the holy objects in Nepal

Prostrate and make numberless nectar food offerings to all the holy objects in Nepal, for example, the Swayambhunath stupa³ and the Boudhanath stupa,⁴ as well as all the other holy objects in Nepal, meditating that their essence is your root virtuous friend. Generate infinite bliss within them as many times as possible.

Offering to all the holy objects in all other Buddhist countries

Prostrate and make numberless nectar food offerings to all the holy objects in all other Buddhist countries, such as Sri Lanka, Burma, Thailand and the rest, meditating that their essence is your root virtuous friend. Generate infinite bliss within them as many times as possible.

Offering to the Medicine Buddhas, Ksitigarbha and Chenrezig

Prostrate and make numberless nectar food offerings to the seven Medicine Buddhas for success, to Buddha Ksitigarbha so that you can fulfill the wishes of all the sentient beings, instantly bringing them all happiness up to enlightenment, and to Thousand-Arm Chenrezig so that you can develop great compassion and liberate numberless sentient beings from all their suffering and bring them

to full enlightenment, meditating that their essence is your root virtuous friend. Generate infinite bliss within them as many times as possible.

Offering to all sentient beings

Then make numberless nectar food offerings to every hell being, every hungry ghost, every animal, every human being, every asura being, every sura being and every intermediate state being. They fully enjoy those offerings and become completely liberated from all suffering and its cause. They all become enlightened in the aspect of Shakyamuni Buddha or the deity you practice.

Additional Offerings

Offering to the Guru Puja merit field or the one deity that you are visualizing as everything

Now prostrate and make all those other offerings – the light offerings wherever you are, those in your own houses, the extensive offerings in all FPMT center gompas and all the extensive offerings in the house in America that I mentioned before – which are nature of infinite bliss, to each guru in the Guru Puja merit field (or to the one deity that you are visualizing as everything), meditating that their essence is your root virtuous friend.

Do these three actions – prostrating, offering and generating infinite bliss – over and over again, as many times as possible or at least twenty-one times.

Continue doing the three actions of prostrating, offering and generating infinite bliss as many times as you can while making offerings

to all the other holy objects as follows:

Make extensive blissful offerings to:

All the Buddhas, Dharma and Sangha in the ten directions

All the statues, stupas, scriptures and thangkas of the ten directions

His Holiness the Dalai Lama and all other virtuous friends

All the holy objects in India

All the holy objects in Tibet

All the holy objects in Nepal

All the holy objects in all other Buddhist countries

The Eight Medicine Buddhas, Ksitigarbha and Chenrezig

Continue to present these offerings for a total of twenty-one times or however many times you are able by prostrating, offering, and generating great bliss in the guru's holy mind.

Torma Offering (Augmented)

Cha Sum

The Ritual of Three Parts

This ritual is said to be very powerful to eliminate obstacles which occur in one's life and spiritual practice. It is often performed by lamas for the sake of one who is sick, when the illness is thought to be caused by a class of spirits. This ritual follows the injuncti

ons of the Buddha, who taught that one should not harm any living being, even those who do harm to oneself, and therefore, rather than using wrathful means to harm the interfering spirits, one offers them tormas, praises, and various offerings such as water, flowers, incense, lights, perfume, food, and music. One who wishes to do the ritual called “Three Parts” should arrange tormas and offerings according to the existing tradition.

The Way to Bless the Offerings

OM VAJRA YAKSHA HUM
OM VAJRA JVALA ANALA HANA DAHA PACHA MATHA
BHANJA RANA HUM PHAT
OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA
SHUDDHO HAM

Everything becomes empty. Out of emptiness from OM comes a vast, jewelled vessel in which the syllable OM melts into light and transform into godly substances, water for the feet, water for the mouth, flowers, incense, lights, perfume, food and sound and become clear, unobstructed and as extensive as space.

OM ARGHAM AH HUM
OM PADYAM AH HUM
OM VAJRA PUSHPE AH HUM
OM VAJRA DHUPE AH HUM
OM VAJRA ALOKE AH HUM
OM VAJRA GANDHE AH HUM
OM VAJRA NAIVIDYA AH HUM
OM VAJRA SHAPTA AH HUM

The Way to Bless the Torma

OM SVABHAVA VISHUDDHE DHARMA / TE VAJRA SIDDHI
HUM / NAMA SARVA TATHAGATEBHYO VISHVA MUKHEBHYA /
SARVA TADKHAMUDGATE SPHARANAH IMAM GAGANA
KHAM SVAHA / OM AMRITE HUM PHAT / OM AKARO
MUKHAM SARVA DHARMANAM ADYA NUDPANNA TVADTA /
NAMA SARVA TATHAGATA AVALOKITE / OM SAMBHARA
SAMBHARA HUM / OM RU RU SPURU JVALATISHTHA SIDDHA
LOCHANI SARVA ARTHA SANGHANI SVAHA

By the power of my own thought,
By the power of the blessings of the tathagatas,
And by the power of the dharmadhatu,
Whatever purposes are thought of,
May all these be unobstructedly fulfilled.
Thus reciting the words of truth.

Part One:

Offering to the Worldly Protectors

of the Ten Directions

The Invitation

O Lords, come and be seated.
In the present time of five degenerations, although this is such
a bad place for you to come and stay, in order to protect the
teachings of Buddha Shakyamuni and to give us assistance,
please come to this very place. O powerful direction protectors
and worldly protectors, richly endowed with power, compassion,

method, and pledges. You gods, rishis, pretas, rakshas, nagas, knowledge-holders, kings, all you owners of interferences, all of you who show yourselves in mighty forms, come and be seated, you worldly protectors of the ten directions.

When you are invited for the sake of the propagation of the Buddha's teachings, please come and enjoy these offerings, which are offered for the sake of all living beings.

OM EH HYA HI DASHADIKALOKAPALASAPARIVARASAMAYE
SVAHA

Offerings

OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE /
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHAPRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARASADKARAM ARGHAM PRATICCHA SVAHA

Thus offering water for the mouth.

KAMALAYETAM

Thus offering seats.

OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE/
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHAPRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARASADKARAM PADYAM PRATICCHA SVAHA
OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE/
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM

ARDHA PRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARSAADKARAM PUSHPE PRATICCHA SVAHA
OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE /
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE/
OM ARDHA PRITHIVIBHYA ASUREBHYA NAGEBHYA
SAPARIVARAPRAVARSAADKARAM DHUPE PRATICCHA SVAHA
OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE /
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHA PRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARSAADKARAM ALOKE PRATICCHA SVAHA
OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE/
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHA PRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARSAADKARAM GANDHE PRATICCHA SVAHA
OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE /
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHA PRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARSAADKARAM NAIVIDYA PRATICCHA SVAHA
OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE /
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM
ARDHA PRITHIVIBHYA ASUREBHYA NAGEBHYA SAPARIVARA
PRAVARSAADKARAM SHAPTA PRATICCHA SVAHA

Thus making off erings.

To Indra, the god who holds the vajra, the king of gods and owner

of interferences, to the multitude of interfering spirits of the east, I make offerings, compliments, and prostrations.

To the devouring god of fire, the one who burns, king of the rishis and owner of interferences, to the multitude of interfering spirits of the southeast, I make offerings, compliments, and prostrations.

To the god Yama, who holds in his hand a club, the king of the mamos and owner of interferences, to the multitude of interfering spirits of the south, I make offerings, compliments and prostrations.

To the god of the southwest, endowed with all wholesome qualities, the king of the rakshas and owner of interferences, to the multitude of interfering spirits of the southwest, I make offerings, compliments, and prostrations.

To the god of the water who holds the lasso, the king of the naga realm and owner of interferences, to the multitude of interfering spirits of the west, I make offerings, compliments, and prostrations.

To the god who holds the life energies by way of the wind, the king of the knowledge-holders and owner of interferences, to the multitude of interfering spirits of the northwest, I make offerings, compliments, and prostrations.

To Yaksha, the one who holds the stick, the protector of wealth and owner of interferences, to the multitude of interfering spirits of the north, I make offerings, compliments, and prostrations.

To the powerful leading god of the northeast, the king of the bhutas and owner of interferences, to the multitude of interfering spirits

of the northeast, I make offerings, compliments, and prostrations.

To the great god Brahma above, to the gods of the sun and moon and god Rahula, to the gods of the seven days and the stars, I make offerings, compliments, and prostrations.

To the naga below, the god of the earth, the holder of the earth with big hands, to the multitude of those who are pledge-bound, I make offerings, compliments, and prostrations.

Thus offering praises.

The Way to Offer the Tormas

OM RUTRAYE / OM SHATASAHASRA AKSHIYE / OM AGNIYE /
OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM VAYOVIYE/
OM KUVAIRAYE / OM URDHAMBRAHMANAYE SURYAGRAHA
ADHIPATAYE CHANDRA NAKSHATA ADHIPATAYE / OM ARDHA
PRITHIVIBHYA / OM ASUREBHYA NAGEBHYA SAPARIVARA /
NAMA SARVA TATHAGATABHYO VISHVA MUKHEBHYA SARVA
TADKHAMUDGATE SPHARANAH IMAM GAGANAKHAM
GRIHNA IDAM BALIMTE SVAHA

O vajra-holding god of the east, with your entourage, please accept this tormas offering.

O god of fire, god Yama, god of the rakshas of the southwest, owner of water, owner of wind, owner of wealth, powerful god owner of spirits, the great god Brahma, gods of sun and moon above, all gods and nagas of the earth, gods of the mountains, and the multitude of yakshas, please accept with delight these tormas that are offered to each of you.

Be seated in your own places together with your mothers and daughters, friends and family, soldiers and forces.

Gather here together and partake well of these offerings of flowers, fine aromas, perfumes, and tormas, and make my actions fruitful.

Thus dedicating the offerings.

Requests

Please take this offering, and may the yogi myself and all others be free from illness.

May we be endowed with long life, power, fame and fortune, dignity and great wealth.

May we be granted the attainment of all actions of pacification, increase, and so on.

May the pledge-holders always protect and assist us in achieving all attainments.

May they pacify untimely death, illness, evils, disturbances, obstacles, bad dreams, bad signs and omens, and bad activities.

May the world have peace, good crops, and increase of grains.

May the Dharma flourish, causing all goodness to arise.

May all that I have in my mind be fulfilled.
Thus making requests for the desired purposes.

Part Two:

Offering to the Interfering Spirits Known as Don

O gods and asuras, yakshas, mahoragas, garudas, suparnas, pretas, gandharvas, rakshas, all of you of the Don class of interfering spirits, those who abide on the earth, endowed with special powers, along with you mothers and daughters and all your entourage and servants. Kneeling on the ground with folded hands, I make this request.

Please listen to me. In order to give your assistance come to this very place.

OM EH HYA HI
LOKAKARAYE DEVA NAGA YAKSHA GANDHARVA ASURA
GARUDA KINNARA MAHORA MANUSHA AMANUSHA
SAPARIVARA SAMAYE SVAHA

Offering to the Don

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
ARGHAM PRATICCHA SVAHA

Thus offering water for the mouth. Then make the offering of seats, and water for the feet, flowers, incense, etc. up to sound.

KAMALAYE TAM
OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
PADYAM PRATICCHA SVAHA

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
PUSHPE PRATICCHA SVAHA
OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
DHUPE PRATICCHA SVAHA
OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
ALOKE PRATICCHA SVAHA
OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
GANDHE PRATICCHA SVAHA
OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
NAIVIDYA PRATICCHA SVAHA
OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
SHAPTA PRATICCHA SVAHA

Torma Offering to the Don

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
NAMA TATHAGATABHYO / VISHVA MUKHEBHYA / SARVA
TADKHAMUDGATE SPHARANAH IMAM GAGANA KHAM
GRIHNA IDAM BALIMTE SVAHA

Those spirits who reside on Mount Meru in pleasure groves, in godly realms, in mountains in the east and west, in the homes of the sun and moon, in all the mountains and in precious jewel islands, in all the rivers and at the confluence of rivers, in lakes, pools, ponds, and river banks, mountain streams and rivulets, those who dwell in empty villages and empty animal corrals, empty houses, simple dwelling places of gods, temples, sites of

stupas, and places where asceticism is practiced, elephants' grazing grounds, those who reside in treasure rooms of kings and at crossroads where three or four roads meet, those who reside at highways or at the place of a single tree, in the great cemeteries and forests, where lions, yetis, and dangerous animals dwell, in very quiet places or frightening, isolated places, those who dwell on supreme continents, on Mount Meru or in cemeteries, be delighted and contented with these garlands of flowers, perfumes, incense, praises, tormas, and lights, which I offer respectfully. Take these offerings, eat them well, and make my actions fruitful.

Thus requesting assistance.

*Part Three:
Offering to the
Interfering Spirits Known as Geg*

One instantly becomes the deity Hum Jah.

Thinking thus, perform the gesture of the Wrathful King of Desire.

By the truth of the Buddha, by the truth of the Dharma, by the truth of the spiritual community, by the blessings of the secret tantra and the mantras of wisdom, all of the Geg class of interfering spirits instantly gather around oneself.

OM TAKKI HUM JAH

Thus thinking that one has called all the Geg interfering spirits together

with their entourage, in front of oneself.

Offering to Geg

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA SADKARAM ARGHAM
PRATICCHA SVAHA
KAMALAYE TAM

Thus offering water for the mouth and offering the seat. Then
make offerings of water for the feet, etc. up to sound, as before.

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA PADYAM PRATICCHA
SVAHA

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA PUSHPE PRATICCHA
SVAHA

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA DHUPE PRATICCHA
SVAHA

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA ALOKE PRATICCHA
SVAHA

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA GANDHE PRATICCHA
SVAHA

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA NAIVIDYA PRATICCHA
SVAHA

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI SVAHA /
OM GUNGGUNG SVAHA SAPARIVARA SHAPTA PRATICCHA
SVAHA

And then:

OM GUNGKARI GUNGKARI SVAHA OM PICHIPICHI
SVAHA / OM GUNGGUNG SVAHA SAPARIVARA / NAMA
SARVA TATHAGATABHYO / VISHVA MUKHEBHYA / SARVA
TADKHAMUDGATE SPHARANAH IMAM GAGANA KHAM
GRIHNA IDAM BALIMTE SVAHA 3x

Recite ng three ti mes, make the torma off ering.

Those who wander about in the night, those spirits and fl esheaters, rakshas who partake of raw meat, all varieti es of beings, those who dwell in trees and branches, to all these beings, I offer this torma of meat and beer, radishes, cooked rice, and many fruits. Be sati sfi ed with these off erings. Pacify all ill will, and from today forward generate a helpful atti tude toward us. Although adorned with many jewels, [as this is not enough], one should do virtue. One should tame the mind and hold the vows well. We abandon harming all evil spirits, and we do virtue. These are the words of the great Buddha. There is no one who is not afraid of weapons. We all cling to our lives. Take your own body as an example. [If you are harmed, doesn't it hurt you?] So then, don't harm others.

OM all you great and small spirits who send harms to us: Take all these illnesses away and go back to your own places. Everything I have been able to do, in terms of making off erings and paying respects, I have done. Therefore, keep your pledges well; fulfi ll my desires completely; and in additi on, always remain within the bounds of your pledge and remove the illnesses of my sponsor. All you spirits, go back to your own places.

SARVA BIGNANA GACHA

Reciting this, think that all the evil interfering spirits go back to their own places.

Offerings to the Don

OM DEVA NAGA YAKSHA GANDHARVA ASURA GARUDA
KINNARA MAHORA MANUSHA AMANUSHA SAPARIVARA
PRAVARASADKARAM ARGHAM PRATICCHA SVAHA
GACHA

The eight classes of Don spirits and their entourage depart to their own places.

Offerings to the Worldly Protectors

OM RUTRAYE / OM SHATA SAHASRA AKSHIYE / OM
AGNIYE / OM YAMAYE / OM NIRITIYE / OM VARUNAYE / OM
VAYOVIYE / OM KUVAIRAYE / OM URDHAM BRAHMANAYE
SURYAGRAHA ADHIPATAYE CHANDRA NAKSHATA
ADHIPATAYE / OM ARDHAPRITHIVIBHYA ASUREBHYA
NAGEBHYA SAPARIVARA PRAVARASADKARAM ARGHAM
PRATICCHA SVAHA
GACHA

The direction protectors and their entourage depart to their own places.

Torma Offering to the Pretas

NAMA SAMANTA BUDDHANAM SARVA TATHAGATA
AVALOKITE OM SAMBHARA SAMBHARA HUM 3x

Reciting three times, make torma offerings to the pretas.

Dedication

By the power of this great practice of giving for the sake of all living beings, may I attain the self-born state of a buddha, and through this practice of giving may I be able to liberate all who have not been liberated by the victorious ones of the past.

SARVA MANGALAM

The Three Refuges

- A: I take refuge in the Buddha, the one who shows me the way in this life. I take refuge in the Dharma, the way of understanding and of love. I take refuge in the Sangha, the community that lives in harmony and awareness. [Bell]
- A: Dwelling in the refuge of Buddha, I clearly see the path of light and beauty in the world. Dwelling in the refuge of Dharma, I learn to open many doors on the path of transformation. Dwelling in the refuge of Sangha, shining light that supports me, keeping my practice free of obstruction. [Bell]
- A: Taking refuge in the Buddha in myself, I aspire to help all people recognize their own awakened nature, realizing the Mind of love. Taking refuge in the Dharma in myself, I aspire to help all people fully master the ways of practice and walk together on the path of liberation. Taking refuge in the Sangha in myself, I aspire to help all people build Fourfold Communities, to embrace all beings and support their transformation. [Bell]

The Five Remembrances

A: I am of the nature to grow old. There is no way to escape growing old.[Bell]

I am of the nature to have ill-health. There is no way to escape having ill-health. {Bell}

I am of the nature to die. There is now way to escape death. [Bell]

All that is dear to me and everyone I love are of the nature to change. There is now way to escape being separated from them. [Bell]

I inherit the results of my actions of body, speech and mind. My actions are the ground upon which I stand...they are, without doubt, my continuation.[Bell]

Invitation of the Bell

F: Body, speech and mind held in perfect oneness,
I send my heart along with the sound of the bell.
May the hearers awaken from forgetfulness
and transcend all anxieties and sorrow. [Bell]

May the sound of the bell penetrate deeply into the cosmos.
Into even the most darkest of places, may living being hear it clearly

so their suffering will cease, understanding arise in their hearts,
and they can transcend the path of anxiety and sorrow. [Bell]

Listening to the sound of the bell, I fell all my afflictions begin to dissolve.
My mind is calm, my body is relaxed. A smile is upborn upon my lips.
Following the sound of the bell, my breathing does guide me back
to the safe harbor that is Mindfulness. In the garden of my heart,
the lotus of peace blooms beautifully. [Bell]

Listen, listen to this wonderful sound...
for it brings me back to my true home. [Bell]

Touching the Earth

F: The one who bows and the one who is bowed to are both, by nature, empty.
Therefore, the communication between them is inexpressibly perfect.
Our practice center is the Net of Indra reflecting all Buddhas everywhere.
And with my person in front of each Buddha, I go with my whole life for
refuge. [Bell]

Mindful Prostrations

F: Offering light in the Ten Directions, the Buddha, the Dharma and the
Sangha, to whom we bow in gratitude. [Bell]

- F: Teaching and living the way of awareness in the very midst of suffering and confusion, Shakyamuni Buddha, the Fully Enlightened One, to Whom we bow in gratitude. [Bell]
- F: Cutting through ignorance, awakening our hearts and our minds, Manjushri, the Bodhisattva of Great Understanding, to whom we bow in gratitude. [Bell]
- F: Working mindfully, working joyfully for the sake of all beings, Samantabhadra, the Bodhisattva of Great Action, to whom we bow in gratitude. [Bell]
- F: Listening deeply, serving beings in countless ways, Avalokiteshvara, the Bodhisattva of Great Compassion, to whom we bow in gratitude. [Bell]
- F: Fearless and persevering through realms of suffering and darkness, Kshitigarbha, the Bodhisattva of Great Aspiration, to whom we bow in gratitude. [Bell]
- F: Seed of awakening and loving kindness in all children, sprouts and all beings,

Maitreya, the Buddha yet-to-be-born, to whom we bow in gratitude. [Bell]

F: Showing the way fearlessly and compassionately, the stream of all our Ancestral Teachers, to whom we bow in gratitude. [Bell]

Invoking the Bodhisattvas Names

A: We invoke your name, Avalokitesvara. We aspire to learn your way of listening in order to help relieve the suffering in the world. You know how to listen in order to understand. We invoke your name in order to practice listening with all our attention and openheartedness. We will sit and listen without any prejudice. We will sit and listen without judging or reacting. We will sit and listen in order to understand. We will sit and listen so attentively that we will be able to hear what the other person is saying and also what is being left unsaid. We know that just by listening deeply we already alleviate a great deal of pain and suffering in the other person.[Bell]

A: We invoke your name, Manjushri. We aspire to learn your way, which is to be still and to look deeply into the heart of things and into the hearts of people. We will look with all our attention and openheartedness. We will look with unprejudiced eyes. We will look without judging or reacting. We will look deeply so that we will be able to see and understand the roots of suffering, the impermanent and selfless nature of all that is. We will practice your way of using the sword of understanding to cut through the bonds of suffering; thus freeing ourselves and all beings.[Bell]

A: We invoke your name, Samantabhadra. We aspire to practice your vow to act with the eyes and heart of compassion, to bring joy to one person in the morning and to ease the pain of one person by the afternoon. We know that the happiness of others is our own happiness, and we aspire to practice joy on the path of service. We know every word, every look, every action and every smile can bring happiness to others. We know that if we practice wholeheartedly, we ourselves may become an inexhaustible source of peace and joy for our loved ones and for all beings.[Bell]

A: We invoke your name, Kshitigarbha. WE aspire to learn your way of being present where there is darkness, suffering, oppression and despair, so we can bring light, hope, relief and liberation unto those places. We are determined not to forget about or abandon those in desperate situations. We will do our best to establish contact with those who cannot find a way out of their suffering, those whose cries for help, justice, equality and human rights are not being heard. We know that hell can be found in many places upon this very Earth. We will do our best not to contribute to creating more hells on Earth, and to help transform the hells that already exist. We will practice in order to realize the qualities of perseverance and stability, so that, like the Earth, we can always be supportive and faithful to those in need.[Bell]

A: We invoke your name, Sadaparibhuta. We aspire to learn your way of never disparaging our underestimating any living being. With great respect, you say to all you meet, 'You are someone of great value, you have Buddha nature. I see this potential in you.' We will look with a wise, compassionate gaze, so we are able to hold up a mirror where others can see their ultimate nature reflected. We will remind people who feel worthless that they too are a precious wonder of life. We vow to water only the positive seeds in our selves and in others, so that our thoughts, words and actions can encourage confidence and self-

acceptance in ourselves, our children, our loved ones, and in everyone we meet. Inspired by the great faith and insight that everyone is Buddha, we will practice your way of patience and inclusiveness so we can liberate ourselves from ignorance and misunderstanding, and offer freedom, peace and joy to ourselves, unto others and unto our communities.[Bell]

F: With posture upright and stable, we sit at the foot of the Bodhi Tree.
Body, speech and mind are one in stillness; there is no more thought of right or wrong. Mind and body dwell in perfect mindfulness. We rediscover our original nature, leaving the shore of illusion behind. Noble Sangha diligently, bring your mind into meditation.

F: Namō Shakyamunāye Buddhaya. [Bell]

A: Namō Shakyamunāye Buddhaya. [Bell]

F: Namō Shakyamunāye Buddhaya. [Bell]

A: Namō Shakyamunāye Buddhaya. [Bell]

F: Namō Shakyamunāye Buddhaya. [Bell]

A: Namō Shakyamunāye Buddhaya. [Bell]

{30 min. or other silent meditation upon our intentions}

Flower / Cumulative Offering

Blessing the Offering

E MA HO!

DE TONG NANG LÄ THÖ PÄI NANG

**Food, drink, five meats, five nectars – that which is in
the skull –**

ZA THUNG SHA NGA DÜ TSI NGA

is in the nature of bliss and voidness.

DOR JE SUM GYI JANG TOG BAR

Purified, actualized, and increased by the three vajras,

ZAG ME DÜ TSI GYA TSHOR GYUR

it becomes an ocean of uncontaminated nectar.

OM AH HUM (3x)

Offering Cloud Mantra

A/: OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE / TATHAGATAYA / ARHATE

SAMYAKSUM BUDDHAYA / TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA VAJRE /

MAHA VIDYA VARJE / MAHA BODHICITTA VAJRE / MAHA BODHI MANDO PASAM KRAMANA
VAJRE / SARVA KARMA AVARANA VISHO DHANA VAJRE SVAHA. (3X)

The Power of Truth Mantra

A:/ By the power of truth of the Triple Gems, of the blessings of all the buddhas and bodhisattvas, by the power of the great might of the completed two collections, and of the completely pure, inconceivable sphere of reality, may all these offerings become just so.

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.

Extensive Offerings

I prostrate and make offerings to all direct and indirect gurus in the *Lama Chöpa* merit field,
I prostrate and make offerings to all the buddhas of the ten directions,

I prostrate and make offerings to all the statues, stupas, scriptures, and thangkas throughout all worlds.

All these are in essence my root guru – they are empty from their own side.

I prostrate and make offerings, and the guru's holy mind experiences great bliss.

Making charity to sentient beings

I make offerings to all beings in the six realms. (Think that they are liberated and attain enlightenment in the aspect of the guru-deity.)

Flower Offering Mantra

A:/ OM NAMO BHAGAVATE PUSHPE KETU RAJAYA / TATHAGATAYA ARHATE SAMYAK

SAMBUDDHAYA TADYATHA / OM PUSHPE PUSPHE MAHA PUSHPE PUSHPE SU PUSHPE
URBHAVE PUSHPE SAM BHAVE / PUSHPE AH VA KI RA NI SVAHA (7X)

Beginning Anew – Chant

- F: Blessed Ones who dwell in the world, grant to us compassion. In this and countless lives before, from beginningless time, our own mistakes have caused much suffering to ourselves and others. We have done wrong, encouraged others to do wrong, and given our consent to acts of killing, stealing, deceiving, sexual exploitation and other harmful actions among the ten unwholesome deeds. Whether our faults are known to others or whether they are hidden, they have brought us to the realms of hell, hungry ghosts and animals, causing us to be born in places filled with pain and suffering. We have not yet had the chance to realize our full potential. Today we are determined, with one-pointed concentration, to repent the obstacles of our past unwholesome actions. [Bell]
- F: Blessed Ones, be our witness and look upon us with compassion. We surrender before you and make this aspiration: If at all within this very life and countless lives before, we have given, even if only a handful of food or simple garment; if we have ever spoken kindly, even if only a few words; if we have ever looked with eyes of compassion, even if only for a moment; if we have ever comforted or consoled, even if only once or twice; if we have ever listened carefully to wonderful teachings, even if only to one talk; if we have ever offered a meal to monks and nuns, even if only once; if we have ever saved a life, even if only that of an ant or a worm; if we have ever recited a sutra, even if only one or two lines; if we have ever been a monk or a nun, even if only for one life; if we have ever supported others on the path of practice, even if only two or

three people; if we have ever observed the Precepts and Mindfulness trainings, even if imperfectly; all of this merit has slowly formed wholesome seeds within us. Today we gather them together like a fragrant, flower garland and, with great respect, we offer it to all Awakened Ones.....a contribution to the fruit of the highest path.[Bell]

F: Opening our hearts wide to the Perfect Highest Awakening, we are resolved to attain Great Understanding. We will realize compassion and embody deep love. We will practice diligently, transforming our suffering and the suffering of all other species. Please transfer the merits of body, speech and mind to the happiness of people and all other beings. Apart from bodhicitta and apart from the thirst for great understanding and the embodiment of love, there is no other desire within us.[Bell]

F: All Buddhas in the Three Times and the Ten Directions have offered their merit as we are doing today. Repenting all our faults, we joyfully contribute to the immeasurable ocean of merit and the towering peaks of the Highest Understanding. All Buddhas and our Ancestral Teachers are the light which shown us the way. In this solemn moment, with all my life's force, I come back to myself....

And bow profoundly with respect. [Bell, Bell, Bell]

Beginning Anew -- Aspirations

A: With great respect, we turn towards the conqueror of afflictions, offering heartfelt words of repentance. We have lived in forgetfulness for a long time. As we have not had the opportunity to encounter the Dharma, our habit energies have led us into suffering. We have made many mistakes out of unskillfulness. We have

been blinded by our wrong perceptions for a very long time. Our heart's garden is sown with attachment, hatred and pride. In us are seeds of killing, stealing, sexual misconduct, and lies. Our everyday deeds and words do damage. All these wrong actions are obstacles to our peace and our joy. Let us begin anew. [Bell]

A: We see that we have been thoughtless, straying from the path of mindfulness. We have stored up afflictions and ignorance, which have brought about so much aversion and sorrow. There are times we have been weary of life because we are so full of anxiety. Because we do not understand others, we are angry and resentful. First we try to reason with each other, then we blame. There are days when we are unwilling to speak to each other, unwilling to look each other in the face. And we create internal formations, which last for a long time. Now we turn to the Three Jewels. Sincerely recognizing our errors, we bow our heads. [Bow]

A: We know so well that in our consciousness are buried all the wholesome seeds – seeds of love and understanding and seeds of peace and joy. But because we do not know how to water them, the wholesome seeds do not sprout fresh and green. We continue to allow sorrow to overwhelm us until there is no light in our lives. When we chase after a distant happiness, life becomes but a shadow of the reality. Our mind is occupied by the past, or worrying about the future. We cannot let go of our anger, and we consider of no value the precious gifts of life, which are already in our hands, thereby trampling on real happiness. As month follows month, we are sunk in sorrow. So now in the precious presence of the Buddha, fragrant with sandalwood incense, we recognize our errors and begin anew. [Bell]

A: With all our heart we go for refuge, turning to the Buddhas in the Ten Directions, and all the Bodhisattvas,

noble disciples and self-achieved Buddhas. Very sincerely we recognize our errors and the mistakes our wrong judgments. Please bring the balm of clear water to pour on the roots of our afflictions. Please bring the raft of the true teachings to carry us over the ocean of sorrows. We vow to live an awakened life, to practice smiling and conscious breathing, and to study the teachings, authentically transmitted. Diligently, we shall live in mindfulness. [Bell]

A: We come back to live in the wonderful present, to plant our heart's garden with good seeds, and to make strong foundations of understanding and love. We vow to train ourselves in mindfulness and concentration, practicing to look and understand deeply to be able to see nature of all that is, and so to be free of the bonds of birth and death. We learn to speak lovingly, to be affectionate, to care for others whether it is early morn or late afternoon, to bring the roots of joy to many places, helping people to abandon sorrow, to respond with deep gratitude and the kindness of parents, teachers and friends. With deep faith we light up the incense of our heart. We as the Lord of Compassion to be our protector on the wonderful path of practice. We vow to practice diligently, cultivating the fruits of this path....anew.

Reconciliation Bows

Refuge

A: Buddham Saranang Gacchami
Dhammam Saranang Gacchami
Sangham Saranang Gacchami

Dutiyampi
Buddham Saranang Gacchami

Dutiyampi
Dhammam Saranang Gacchami
Dutiyampi
Sangham Saranang Gacchami
Buddham Saranang Gacchami
Dhammam Saranang Gacchami
Sangham Saranang Gacchami

Tityampi
Buddham Saranang Gacchami
Tityampi
Dhammam Saranang Gacchami
Tityampi
Sangham Saranang Gacchami

Namo Tasso Bhaghavato Arhato Samma Sammbhusassa (3x)

Buddham Saranang Gacchami
Dhammam Saranang Gacchami
Sangham Saranang Gacchami

Blessings / Reconcillation (Blessing with Lotus – Abisekha)

F: Emaho!

A: Emaho! (3x)

A: Dzaya Dzaya Sudzyaya!

Yoga of Partaking of the Offerings

A:/ Compassionate Lord, All-knowing guide,
Field of merit and ocean of qualities,
Tathagata, to you I pay homage.

Through purity free of attachment;
Through virtue free of the lower realms;
Uniquely ultimate supreme,
Peaceful Dharma, to you I pay homage.

Showing the path that frees those seeking freedom;
Well-established in the trainings;
Pure among fields possessing qualities;
To the Sangha I also pay homage.

To the principal Buddha, homage.

To the Dharma that protects, homage.

To the Sangha assembly, homage.

Homage always to the three.

The qualities of Buddha are inconceivable.
The qualities of Dharma are inconceivable.
The Arya Sangha are inconceivable.

Through generating faith in the inconceivable,
The karmic ripening result will also be inconceivable.

May we be born in a pure realm.

To the precious Buddha, the peerless guide;
To the precious Dharma, the peerless refuge;
To the precious Sangha, the peerless liberators.

We offer to the three jewels of refuge.
This food, which has a hundred flavors,
Which is mouth watering and well-made,
To the king and his sons we offer with faith.

Through this offering, may all migrators become wealthy
And enjoy the food of concentration.

Seeing this food as medicine,
We eat it without attachment or aversion,
Not to become fat, not out of pride,
Not to look strong, only to sustain the body.

Yoga of Eating

NYING WÜ CHHÖ KYI KHOR LO RÜ
HO! At Dharmachakra center of the heart,

MI SHIG THRA WÄI LUNG SEM DANG
Indestructible subtle wind and mind,

YER ME SÖ NAM SHING GI CHHOG
Inseparable with supreme merit field,

LA MA YI DAM LHA TSHOG LA
Guru's assemblies mind-sealed deities,

DÖ YÖN TSHOG KYI KHOR LO DI
To you we offer desire enjoyments

BÜL LO DE CHHEN NGANG DÜ SHE
Of this circle of magnificent tsog.

GYÄ SHING TSHIM NE DAG CHANG LA
Please take by being pleased and satisfied,

KÜ SUNG THUG KYI NGÖ DRUB TSÖL
In state of uncontaminated bliss.

THAB DANG SHE RAB YER ME PÄI
Grant us the holy body, speech, and mind.

DOR JE NÄL JOR ZAB MO YI
Please grant blessings to achieve in this life

ZUNG JUG CHHAG GYÄ CHHEN PÖI NÄ
Mahamudra profound vajra yoga,

TSE DIR THÖ PAR JIN GYI LOB
Inseparable with method and wisdom.

Mantra to offer food to the pretas
OM UCCHISHTA PANDI AH SHI BHYA SVAHA

I prostrate to the Bhagavan the Tathagata, the Arhat, the fully accomplished
Buddha, King of Jewel Light, Thoroughly Illuminating
Fire Light (*Ratnaprabharaja Jvalanakaraparakati ta*) (7x)

Mantra to purify negativities associated with the offerings
NAMA SAMANTA PRABHA RAJAYA / TATHAGATAYA / ARHATE
SAMYAK SAMBUDDHAYA / NAMO MANJUSHRIYE / KUMARA

BHUTAYA BODHISATTVAYA / MAHA SATTVAYA / MAHA
KARUNIKAYA / TADYATA / OM NIRALAMBHA NIRABHASE
JAYA JAYE LAMBHE MAHA MATE DAKSHI DAKSHENAM
MEPARISHVADHA SVAHA

Multiplying Mantras

CHOM DAN DA DE ZHIN SHEG PA DRA CHOM PA YAND DAG PAR DZOG PAI SANG GYA
NAM PAR NANG DZA O KYI GYAL PO LA CHHAG TSHAL LO (3X)

JANG CHHUB SEM PA SEM PA CHHEN PO KUN TU ZANG PO LA CHHAG TSHAL LO (3X)

TADYATHA OM PANCHA GRIYA AVA BODHANI SVAHA (7X)

OM DHURU DHURU JAYA MUKHE SVAHA (7X)

CHOM DAN DA DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PAI SANG GYA
NGO WA DANG MON LAM THAM CHA RAB TU DU PA GYAL PO LA CHHAG TSHAL LO.

Mantra of Maitreya Buddhas Promise

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

HEART MANTRA OF Maitreya Buddha

OM MOHI MOHI MAHA MOHI SVAHA

Close Heart Mantra of Maitreya Buddha

OM MUNI MUNI SMARA SVAHA

Dedication Prayers

A:/ Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may all those sentient beings suffering unimaginably now in the hell, hungry ghost and animal realms, any FPMT students who have passed away recently, those whose names were given to me, for whom I promised to pray, who rely on me, may they all be liberated from all the suffering immediately, especially the suffering of the three lower realms, and find rebirth in a pure land where they can become enlightened right away. Otherwise, may they receive a perfect human body, meet a perfectly qualified Mahayana Guru and in that way achieve enlightenment as quickly as possible.

Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may my simply hearing that a sentient being is sick cause that sentient being to recover immediately; may my simply hearing that somebody has died cause that sentient being never to be reborn in the lower realms ever again but immediately be reborn in a pure land and become enlightened there. Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may those sentient beings who have been born human being but have no opportunity to

practice Dharma achieve enlightenment quickly by meeting a perfectly qualified Mahayana Guru, receiving Mahayana teachings and putting those teachings into practice.

Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may all the members of my family, all FPMT students and benefactors, those who sacrifice their lives serving others through the FPMT, those who rely on me, those for whom I promised to pray, those whose names have been given to me and those serving me now, be healthy, have long lives, and may all our wishes succeed immediately according to the holy Dharma. May we be able to actualize the entire path, from guru devotion up to enlightenment, especially bodhicitta and the clear light, without even a second's delay, this being the purpose of life.

Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may the holy wishes of all my virtuous friends, including His Holiness Dalai Lama, the Buddha of Compassion, succeed immediately; may they all have stable lives, and may all the FPMT Sangha be able to complete their scriptural understanding and realize the entire path to enlightenment in this very lifetime by receiving all protection and needs.

Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may all the projects in the FPMT succeed immediately by receiving everything required. May all the social service centers, the meditation centers, hospices,

schools and so forth immediately pacify all physical and mental suffering of all sentient beings by spreading the complete stainless teaching of Lama Tsongkhapa in the minds of all the sentient beings by receiving everything required.

Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, may all the projects, buildings, temples, statues, stupas, scriptures, the five-hundred-foot Maitreya statue and all other projects in the West and in the East, including the Mongolian nunnery, monastery and other buildings, succeed immediately by receiving everything required. May the five hundred-foot Maitreya statue and all our other projects cause bodhicitta to arise in the minds of all sentient beings. And due to that, may everybody have perfect peace and happiness and may nobody experience war, famine, disease, torture, poverty, sicknesses or the dangers of fire, water, air, earth or car or airplane accident, from now on. May all these projects cause all sentient beings to achieve enlightenment as quickly as possible.

Due to all the merits of the three times collected by me, buddhas, bodhisattvas and all other sentient beings, from now on, whatever action I do, whatever I experience – ups and downs, happiness or misery, health or illness, gain or loss, wealth or poverty, praise or criticism, life or death, even rebirth in hell – whatever happens to me, may all my life experiences become most beneficial and, by myself achieving enlightenment, cause all sentient beings to achieve enlightenment as quickly as possible.

May the numberless sentient beings who worked for, suffered, died, or created negative karma in the evolution of this food, the benefactors who provided this food, and all other sentient beings as well never separate from the Triple Gem, always collect merit by making offerings to the Triple Gem, and always receive the blessings of Triple Gem.

May the realizations of the path, from guru devotion up to enlightenment, especially bodhicita and the clear light, be actualized in my own mind and in the minds of all sentient beings without even a second's delay.

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 my personal deity's or Guru Shakyamuni Buddha's enlightenment, which is empty from its own side, and lead all sentient beings who are empty from their own side, to that enlightenment, which is empty from its own side, by myself alone, who is also empty from its own side.

Dedication of Merit

A;/ **Jamdang nyingje chogmey jongwa dang Döndam lhanchig kyepey yeshe ni Gyalwa seychey namkyi togpa tar Dagsog ngönsum togpar jingyi lob**

Grant your blessings that we may train in impartial love and compassion, And directly realize the ultimate and coemergent wisdom 6 As all the buddhas and their sons and daughters have done.

Gewa diyi kyewo kün Sönam yeshe tsog dzogney Sönam yeshe ley jungwa Dampa kunyi tobpar shog

By this virtue may all beings perfect the accumulations of merit and wisdom, And may they attain the sacred two kayas resulting from that merit and wisdom.

Ema Nyönpa, The Final Words of Senge Wangchuk

Ema nyönpa sengwang nga Leykyi lungzey yeshe gye Marig go ngay bublely dröl Rangrig ösel bubsu shug Ema.

I, the madman Senge Wangchuk, Have exhausted karma-prana and expanded wisdom. Freed from the sphere of the five gates of ignorance, I have entered the sphere of luminous self-awareness.

Gosum gyi trülpa shik tsana Trülshi tamchey yarey cha Trül nang gi düpa chö tsana Semdzin zerwa tangrey chey

When the illusion of the three doors has collapsed, How pitiful is the whole basis of delusion. When the knots of confused experience are cut, How tiring is so-called concentration.

Trülpa yeshe sushar tsana Dagnang tamchey luwey chö Tamchey yingsu tim tsana Chi yang mayin chiryang char

When confusion arises as wisdom, All pure appearances are deceptive phenomena. When everything dissolves into space, Nothing whatsoever, yet everything manifests.

Ema ema dampey kudrin la Ema dakey tsikdi nyingpö dön Nyingchung lagtil zhagpa diley mey Tsikgi tama dütar nangwar shog

Amazing, amazing is the kindness of the sacred one. Amazing, these words at the moment of passing, the essential meaning, Are the heart placed fresh in the palm, nothing else. May these final words appear at the end of this age.

**Zagpa rangzey jungwa rangsar deng Drenpa rangdröl sangtal ökyi lü Senge wangchuk
nyidang nyamgyur ney Drölwa namshi khorwa dongtruk shog**

Defilements self-exhausted, the elements naturally dissolved, Thinking self-liberated, the transparent body of light – Through being equal to Senge Wangchuk, May the depths of samsara be overturned by the four liberations.

Lamp Aspiration

**Rigpa kadag nangsels marmey di Rigdzin kyilkhör pejung lhala bül Rigpey garkyab magyur
drowa nam Rigdong chöku gopang tobpar shog** This illuminating lamp of original pure awareness I offer to the mandala deities of Vidyadhara Padmakara. May all beings, my mothers, wherever awareness pervades, Attain the dharmakaya level of aware emptiness.

Düsum Sangye, Supplication to Padmasambhava

**Düsum sangye guru rinpoche Ngödrub kündag dewa chenpö shab Barchey künsel düdül
drakpo tsal Solwa debso jingyi labtu sol Chinang sangwey barchey shiwa dang Sampa lhüngyi
drubpar jingyi lob**

Buddhas of the three times, Guru Rinpoche Lord of all siddhis, Great Bliss, Dispeller of all obstacles, Wrathful Tamer of Mara, I supplicate you, bestow your blessings. Pacify the outer, inner, and secret obstacles, And spontaneously fulfill all wishes.

Orgyen Rinpoche, Supplication to Padmasambhava

**Orgyen rinpoche la solwa deb Galkyen barchey mijung zhing Tünkyen sampa drubpa dang
Chokdang tünmong ngödrub tsöl**

Precious master of Uddiyana, I supplicate you; May obstacles and mishap not arise. May good conditions be gathered and our wishes fulfilled. Bestow the supreme and common siddhis.

Aspiration for the Karmapa's Activity to Flourish

**Düshi leygyal gyalwey trinley pa Karma paten tenpey nyingpo chok Chogtar künkyab
kyabching gyünmi chey Tagpar rabpel pelwey tashi shog**

Glorious activity of the victorious ones, conquering over the four maras, Glorious Karmapa, may there be the goodness That you always spread the supreme essence of the teachings, Spreading it unceasingly to pervade throughout all directions.

Short Supplication for the Long Life of Chökyi Nyima Rinpoche Composed by Kyabje Trülshik Rinpoche.

**Om soti, choksum tsasum gyalwa gyamtso yi Ka-nying chökyi tenpey nyima chey Sangsum
tagten tendrö zhedön kün Malü yongsu drubpar jingyi lob Om svasti,**

Ocean of conquerors, Three Jewels and Three Roots, Bestow your blessings that the three secrets may be forever steadfast For the great sun of the Kagyü and Nyingma Dharma, And that all his aims and aspirations for the teachings and beings May be utterly and completely fulfilled.

Supplication for the Long Life of Phakchok Rinpoche Composed by Kyabje Trülshik Rinpoche.

**Om soti, chimey lama lhayi tutob kyi Pakchok dögar tubten dodang ngak Dzinpey depön
jigmey drakpey zhab Mingyur tagten zhedön lhundrub shog Om svasti.**

By the power of the gurus and deities of immortality, May the life of this noble and supreme emanation, Fearless and renowned guide who upholds the Buddha's teachings of Sutra and Mantra, Be unchanging and steadfast, and may his wishes be spontaneously fulfilled.

Long-Life Prayer for Lama Tsultrim

**Om Swasti: Machig Labkyi Dronma'I yeshe ku: Je zung ka ter Chod yul dzo dzin ma: Jetsun
Lama Tsultrim Chodron Chog: Ku tse tagten dze trin gye gyur chig:**

Nurtured by the wisdom body of Machig Labdron, Holder of the treasury of Chod from the canon and treasures, Supremely Noble Lama Tsultrim Chodron (Dharma Torch of Discipline), May your life remain firm and your awakened activities spread and flourish!

Request for the Teacher to Remain as the Vajra Body, Speech, and Mind Composed by Terdag Lingpa.

**Om amarani dziwentiye soha Nangtong dechen zhommey dorjei ku Tsenpey langtso rabgye
gyalkün gyi Ngotsar chizuk gangdül trülpey ku Gyurmey kuyi dorjei zhabten sol Om amarani
jivantiye svaha**

Your indestructible vajra body of great bliss, visible and yet empty, Fully adorned with the youthfulness of the major and minor marks, Is the marvelous embodiment of the victorious ones, a nirmanakaya to teach beings. May your life be firm as the unchanging vajra body.

Aspiration Prayer of/for Orgyen Jampa Dorje

Lotus One in the desert land, offering refuge and repite for all of

Arid sand, one with outstretched hand to all, those seeking refuge from the dirge of Samsara.....

Most noble and humble Lama, Orgyen Jampa Dorje, long may you remain and turn the wheel of Dharma for us.

Dedication of Merit

Künsang dorje changchen menchey ney Drinchen tsawey lama yenchey kyi Drowey döndu

mönlam gang tabpa Dedag tamchey dengdir drubpar shog

From the great Samantabhadra Vajradhara Down until our kind root guru, May the aspirations made for the benefit of beings Be fulfilled this very day.

Sönam diyi tamchey sigpa nyi Tobney nyepey dranam pamje ney Kyega nachi balab trukpa yi Sipey tsoley drowa drölwar shog

By this merit may all attain omniscience.** May it defeat the enemy, wrongdoing. From the stormy waves of birth, old age, sickness, and death, From the ocean of samsara, may I free all beings.

Jangchub semchog rinpoche Makye panam kyegyur chig Kyepa nyampar meypa yang Gongney gongdu pelwar shog

May the precious mind of enlightenment Arise where it has not arisen. Where it has arisen, may it not wane, But further and further increase.