Heart Practices
for Death and Dying
Heart Practices for Death and Dying

as recommended by

Lama Zopa Rinpoche
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Introduction

The time of death can be confusing and emotional, for those experiencing it as well as for friends and loved ones surrounding the dying person. However, this important time of transition does not need to be frightening or overwhelming; it can be a time of incredible peace and joy. In this book, Lama Zopa Rinpoche shares his heart practices for the time of death – practices that ease pain and suffering, uplift the mind, and continue to benefit our loved ones after they have passed away. This book also contains precious advice from Lama Zopa Rinpoche on how to create the best environment for the dying, and guidance on how we can most benefit those who are dying.

According to Tibetan Buddhism, the mind and the body are not the same. After the body dies, the mind goes on to a new rebirth, a rebirth which can be positive or negative, depending on karma. Karma is the law of cause and effect. It simply means that positive actions we create in our lives, such as practicing generosity and cultivating compassion in our minds, create positive results in the future – having enough food and shelter, education, health, meeting the Dharma teachings, and so on. Negative actions we create, such as killing or stealing or cultivating hatred in our minds, bring negative results such as poverty, lack of companionship, being without spiritual guidance, and so forth.

At the time of death, the dying person’s state of mind activates their karma and helps determine the conditions of that person’s next life. Therefore, ideally, the dying person’s mind should be peaceful and happy, without fear, attachment, anger, or any other negative emotion. The practices and advice in this book help create a conducive environment, both externally and internally, for a dying person to achieve the best results for their current and future happiness.

Lama Zopa Rinpoche’s two main practices for the time of death, the practices that he recommends over and over again, are the Medicine
Buddha Puja and the Eight Prayers for the Time of Death. The practice of Medicine Buddha is good for everything, from success in life to healing sickness and making the transition into death as easy as possible. It is said that if someone is going to recover from an illness, the practice of Medicine Buddha helps them heal more quickly, and if that person is going to die, Medicine Buddha practice makes their death quick and painless. Medicine Buddha practice also aids the person in the time after death, as they transition to their new life.

The Eight Prayers for the Time of Death are chanted in Tibetan Buddhist monasteries of the Gelugpa lineage and bring a great deal of benefit for people who have passed away.

Lama Zopa Rinpoche has given a set of mantras that are extremely beneficial for dying people to hear. These mantras purify negative karma and plant imprints in the mind to develop wisdom and compassion in future lives. This book also contains a sheet of these mantras that may be placed on the body of someone who has died, purifying their negative karma and creating the cause for their good rebirth.

Finally, included in this book are a selection of additional practices which are of great benefit to the dying and dead. Tonglen practice – imagining giving away one’s happiness and taking on the suffering of others – is considered a very valuable practice for people who are sick or dying to perform. This practice turns the mind to loving-kindness and compassion, the altruistic thought to benefit others, and it is said that someone who dies with this state of mind is extremely fortunate. They will definitely have a good death and a good rebirth.

The *Heart of the Perfection of Wisdom Sutra* is one of the most cherished and often recited texts in the entire Buddhist canon. For advanced practitioners at the time of death, this text can bring great comfort and a reminder to practice what they have been taught. For others, it plants powerful seeds in the mind to realize wisdom, the incredibly blissful state of mind in which suffering ends forever.

The *Noble Sutra on Entering the Great City of Vaishali* relieves the physical pain of those who hear it and is made available here in English translation for the first time.

The *Confession of Downfalls to the Thirty-Five Buddhas* purifies vast amounts of negative karma. Reciting each of the Thirty-five Buddhas’ names purifies different kinds of negative karma and can be extremely
beneficial for the mind. This practice is also often recited after someone has died, on their behalf.

The last two texts in the book, *Giving Breath to the Wretched* and the *Amitabha Phowa*, are advanced practices that should be done by a qualified teacher or advanced practitioner. After the time of death, when the mind has separated from the body, these practices help direct that mind to a good rebirth.

The book ends with a list of Helpful Resources – books and courses to help us understand the process of death more completely, audio recordings of prayers to be played for a dying person, a card personally designed by Lama Zopa Rinpoche to bring the greatest benefit to a dying person, and much more.

A companion volume to this book, *Heart Advice for Death and Dying*, contains detailed teachings on death and dying from Lama Zopa Rinpoche, as well as an MP3 disc containing eleven hours of audio teachings and meditations by the beloved Western teacher, Ven. Sangye Khadro. This book is available from the Foundation Store (www.fpmt.org/shop) and is highly recommended for students at all levels.

May these heart practices help infinite beings experience a peaceful death, attain a positive rebirth, and quickly attain the blissful state of enlightenment, which is free of all suffering and which provides the greatest benefit to all living beings.

Venerable Gyalten Mindrol
FPMT International Office
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ADVICE

from Lama Zopa Rinpoche
Make the place as beautiful as possible; a calm, peaceful, serene, holy environment is so important. There should be beautiful views, beautiful art, flowers, images of deities and holy beings. The point is to make a positive imprint on the person’s mind. The person’s mind is elevated and they are not afraid of dying.
How to Benefit the Dying and the Dead

During an illness the main concern is to take care of the dying person’s mind. Many others can take care of the body, but we can take care of the mind.

The most worthwhile thing to do is to inspire the person to think of others with loving kindness and compassion, to wish others to be happy and free from suffering. If a person dies with the thought of benefiting others, their mind is naturally happy and this makes their death meaningful.

You can teach the person taking-and-giving meditation (tonglen) or loving kindness meditation (metta), according to the capacity of his or her mind. If the person has a more compassionate nature, a “brave mind,” they will be able to do tonglen, taking others' suffering and giving out happiness. If the person can do tonglen, it’s the best way to die, as it means dying with bodhichitta. His Holiness the Dalai Lama calls this a “self-supporting death.” For those who don’t think others are more important than themselves, wishing others happiness and to be free of suffering is more difficult.

It is very important to know a person’s mind. You can teach according to their capacity: check at the time, use your own wisdom, and judge how profound a method to present to them. It would be best if you could give the dying person some idea of the death process according to tantra: the evolution of the dissolution of the elements, the senses, the consciousness, all the way to the subtle consciousness.

For a person who has lost their capacity to understand because of coma, dementia, and so forth, there is not much possibility for them to understand. We should aim to help them at least attain a precious human rebirth. This should be our aim, not that the person must necessarily believe in karma, for example, but that they die with a positive,
happy mind, with loving kindness and compassion; this is our precious gift. Our main aim in taking care of the physical body is so that we can take care of the mind, to transform the mind to the positive so that at least the person can die without anger, desire, etc.

You should learn various methods to benefit and calm down the mind, and to benefit now and in the future, and get an idea of what level of method to offer.

If, for example, one visualizes Buddha in the mind or outside, or watches the clarity of the mind, thoughts such as anger and attachment do not arise. If one is able to do this at the time of death, according to the person’s mind you can talk about the “fully enlightened being” rather than the Sanskrit “Buddha.” You can talk about God if that’s more skillful: a compassionate God or a loving God, or Omniscient One. Explain to the person that the nature of their mind, their heart, is completely pure; that the fully enlightened one, or God, is compassionate to everyone, including them. Help them to think that their loving heart is oneness with God, that the kingdom of God is within. This frees people from their negative thoughts such as guilt and anger.

Mantra, for example, helps one to eventually attain a higher rebirth after one’s positive karma is used up. Even if a person doesn’t want to hear mantra, still it leaves a positive imprint on the mind, so that sooner or later that person will meet the path and have the ability to practice the teachings, to clear obscurations and attain enlightenment. Even if someone becomes angry hearing mantras and dies with an angry mind, it’s still better than not hearing any mantras at all and staying peaceful. In this way, step by step, a person’s karma will bring them to the Mahayana path and to enlightenment. Someone on the Mahayana path will attain enlightenment, while an arhat becomes stuck, even if the arhat starts off with the higher rebirth.

Otherwise, the mind of the person who is dying may be happy (because of not disturbing it by reciting mantras) but the person who is helping is not doing anything to cause the dying person to achieve enlightenment and save them from the lower realms. Even though the person’s mind is positive when they are dying, if the dying person arises desire in their mind, and thus creates fear of separation from family and friends, then they won’t have a peaceful mind when they actually die.
For a person to have a good rebirth, he or she must have a positive mind, which means having non-anger, non-attachment, etc. Only then will the result be a good rebirth. With Buddha’s powerful words (mantras, sutras, and especially the tantric method of jangwa), even though a person dies with anger, because of the power of Buddha’s words it can change their rebirth. Bringing about a good rebirth does not mean only that the person has to have a happy mind when they die.

The goal that you wish for is that the person achieves enlightenment. The result of enlightenment comes from leaving imprints from the power of Buddha’s mantras etc. Even if they temporally are reborn in the lower realms (because of being annoyed), still, because of the imprint left on their mind from the mantras, they later achieve liberation from samsara, and enlightenment.

There is a famous story about Wusun – who was going to give teachings to 500 monks. If he had given the teachings, they would have achieved arhatship, but Manjushri came and gave Mahayana teachings first, and the 500 monks developed heresy and were reborn in the lower realms. Wusun went to the Buddha and said that because Manjushri had taught Mahayana teachings, the 500 monks developed heresy and were reborn in the lower realms. Buddha said that this was very good and this was Manjushri’s skillful means, because if the 500 monks had heard the teachings on the lesser path from Wusun and had achieved arhatship, they would still be there now – in the state of arhatship – but because of Manjushri’s skillful means, they arose heresy and took rebirth in the lower realms, and now they have achieved full enlightenment.

**Essential Activities at the Death Time**

If you have studied the death process, you will be able to recognize the stages through which a person’s consciousness is passing, what elements are absorbing, and so forth, when the person is actually dying.

It is better if the family members don’t cry within hearing distance, as this creates clinging in the mind of the dying person. There are sounds to help the consciousness at the time of death, sounds that benefit, such as mantras, and so on. Other than this, it is best to keep quiet and don’t make any sounds. The family should be taught how to create this atmosphere.
It is okay to medicate pain in order to help the person to be able to think, but medicating for mental anguish is not advisable. Sedation of this sort before death prevents the person from exhausting negative karma. Anguish becomes fruitful if the person can experience it and finish the bad karma. It is hard to tell the difference. Often families want the patient medicated, but it is more for their own comfort than the patient's.

At death, invite the ordained Sangha to chant mantras nicely, in an uplifting way. When they chant like this, the person feels that nothing is more important than Amitabha Buddha. They feel protected, supported, and guided.

Chanting the names of the Thirty-five Confession Buddhas (see p. 179) is extremely powerful; people can come there and chant together. Also, it is good to chant the very powerful mantras of the five deities normally used in jangwa puja that liberate both those dying and those already dead and that purify living ones and liberate those in the lower realms. The text Giving Breath to the Wretched has powerful mantras and is a text one can use to help (see p. 191).

Place a stupa on the person's chest or let them hold it. Each time the stupa touches them, their negative karma is purified. Even if the consciousness has already left the body, there is still benefit in touching the body with the stupa. This is also good to do with babies or with people who don't understand. Even to a non-Buddhist you can say that the stupa is for peace or healing or purification. The person can visualize light rays coming from the stupa.

It is also good to have a few stupas on hand for healing or to dispel spirit harm. Also, a sheet of paper with the ten great mantras written on it can be put on the dying person's body while reciting a dedication prayer (see p. 129).

It may not be possible for everyone to do everything recommended due to lack of materials. That is all right; just do what you can.

**Before Death Essentials**

If person is open to listening to mantras, any mantras are good – especially Medicine Buddha and Compassion Buddha. There are a few that are very good, such as the mantras for pain and the sutra for pain (see p. 167) (Recitations for Pain, an audio CD, is available from the FPMT
Foundation Store at www.fpmt.org/shop). This is very good for the dying person to listen to, especially if they are in pain.

The mantras Zung of the Exalted Completely Pure Stainless Light and Mantra Taught by Buddha Droden Gyälwa Chhö are extremely beneficial. If you recite these mantras, anyone who hears, sees, or touches you has all their negative karma purified. In addition, whatever you touch becomes a holy object. Therefore, these mantras are very beneficial if recited by the people who are caring for the dying person – they are not necessary at the time of death, but before, while the person is ill, they are very beneficial. (see p. 125)

Put holy mantras and images in a place where the dying person can see them. (The FPMT Foundation Store carries a Card for a Dying Person, which was personally designed by Lama Zopa Rinpoche for maximum benefit).

Place a stupa filled with the four dharma kaya relic mantras near the person. At the time of death, this stupa should be placed so it is touching the dying person’s head.

The main practice to do before, during, and after death is Medicine Buddha. It is best if this practice is done near the dying person, so they can hear it being done, hear the mantra, etc. You may do the Medicine Buddha Puja (see p. 29) or Medicine Buddha Sadhana. The simple practice is to visualize Medicine Buddha above the dying person’s head. As you recite the mantra, nectar flows from the Medicine Buddha and purifies the dying person. Then make dedications for the person’s future rebirth, that they may meet the Dharma, meet the perfectly qualified Mahayana teacher, practice, and become enlightened as quickly as possible. You may also dedicate that the person takes rebirth in a pure land. It is more important to focus on dedicating for the person’s future rebirth rather than this life or the intermediate state. Now is the time to dedicate strongly for this person’s future life to be a most precious one.

Others who care about the dying person might want to do something of benefit, and they may also do the Medicine Buddha practice themselves. When people who care about the person do this practice, it is very, very powerful.
One may sponsor Medicine Buddha pujas for the dying person at Kopan Monastery in Nepal (www.kopanmonastery.org) or at Land of Medicine Buddha in California, where the puja is done every day (www.medicinebuddha.org).

During Death Essentials

When the death time is very close, it is best not to have anyone emotional around the dying person. Especially as the time grows very close, it is important that there is a calm and peaceful environment. No one who is crying or hanging onto the dying person should not be in the room at all. This can not be stressed enough.

It is best if there are mantras playing or someone is reciting Medicine Buddha mantra in the dying person’s ear.

When it seems like the person is very close to dying:

Place the mantra sheet face down on the body, so it is touching the skin (this mantra sheet is on p. 129).

Place a stupa so it is touching the dying person’s crown.

If you have it, place Kalachakra sand on the dying person’s head. (This is sand from a sand mandala blessed by His Holiness the Dalai Lama). Mix the sand with butter to make it stick, and at the time of death, place it on the dying person’s crown. You may also do this after the person passes away, but best is to do it before.

The main practice to do throughout this time is Medicine Buddha Puja.

When the breathing stops, no one should touch the body for as long as possible (best is seventy-two hours, but this often is not possible), even one hour (ideally the mantras and stupa would have already been placed so they are touching his body).
**After Death Essentials**

The first time the body is touched after the person has died, touch the crown. Tug the hair on the crown of the head so that the consciousness leaves from the crown of his head. Do a firm tug.

Recite the traditional eight prayers for the time of death (p. 69)

After the person passes away, again do Medicine Buddha Puja dedicated for the dead person’s future rebirth. It is best to do it every day for forty-nine days, and if that is not possible, then it can be done every seventh day for forty-nine days. The last puja should have more extensive offerings, and one should recite the *King of Prayers* (p. 71). Medicine Buddha made a promise that if anyone chants his name and mantra, all their prayers and wishes will succeed. The power of prayer has been accomplished by Medicine Buddha, so this practice is very powerful to make your prayers succeed. From among the ten powers, one is the power of prayer, so pray as if you are the Medicine Buddha’s agent, on behalf of the being who has died.

Medicine Buddha pujas can be sponsored for the person who has died at Kopan Monastery in Nepal (www.kopanmonastery.org) or at Land of Medicine Buddha in California, where the puja is done every day (www.medicinebuddha.org).

**Additional Practices to do When Someone Dies**

The following practices have been suggested by Lama Zopa Rinpoche to do on behalf of someone who has died. See the Helpful Resources section for how to find these various practices.

- Perform Vajrasattva tsog puja.
- Make many thousands of light offerings or other extensive offerings (water bowls, flowers, and so on.) One can use the extensive offering practice.
- Do Nyung Nä practice. (This can be done over one weekend.)
- Do a weekend Vajrasattva retreat, Chenrezig retreat, or Medicine Buddha retreat (or all of them.)
Meditate on tonglen together with recitations of OM MANI PADME HUM and dedicate for the person who has died. (This can be done for half a day or one session.)

Recite the King of Prayers many times. (This can be done for one full day or for a weekend. See p. 71)

Recite the Vajra Cutter Sutra.

Recite and meditate on the Heart Sutra (p. 163)

Meditate on emptiness, dedicating for the person who died. (This can be done for one session, one day, or organize a weekend group retreat on emptiness.)

Perform Dorje Khadro fire puja as a group, dedicating for the person who died.

Make stupas or tsa-tsas. (The most important thing is to dedicate and say the name of the person who died as you insert the four powerful mantras. Doing this can change the circumstances of a person who is going to be reborn in the lower realms, benefiting them to have the causes to be reborn in a good rebirth.)

Make Mitrugpa tsa-tsas.

Make thangkas or statues and dedicate for the person’s good rebirth.

Publish Dharma books or sponsor their publication on behalf of the person who died (see www.lamayeshe.com for one option).

If the person who died practiced tantra, then one can do the following:

Perform self-initiation and tsog offering of the person’s main deity.

Do a weekend retreat on the person’s main deity.

One can also make offerings on the person’s behalf, as follows:

It is very powerful to make offerings to the ordained Sangha on that person’s behalf, as well as to make offering to lay students who have the same Guru as the person who died. This collects an inconceivable amount of merits that you can then dedicate for the person who died.

Also, one can make offerings to the person’s Gurus, or you can make offering to your own Guru on that person’s behalf.
You can make charity or offerings to a Dharma center on the person’s behalf, as the center is a place where people can meditate on the path (lam-rim), where they can learn Dharma, and where they come to purify their minds and collect merit.

You can make charity on that person’s behalf to sick people, homeless people, to solve other people’s difficulties, to various charities, or to poor people. You can also make charity on that person’s behalf to animals.

These are the things that the center can organize as group events, or that people can individually do to whatever extent they are able.

**Other ways to benefit a person who has died**

- Recite the Namgyälma mantra twenty-one times, then blow on water, sesame seeds, or perfume (e.g., talcum powder) to bless it, and then sprinkle that over the dead body. [It is best to recite the long mantra if possible, but the short mantra can also be recited. See p. 116] The Namgyälma mantra is very powerful for purifying. For example, if it is written on cloth or paper and placed on a mountain top or roof where the wind can blow it, whoever is touched by the wind receives blessings and their negative karma is purified. Circumambulating a stupa that contains the mantra purifies all the karma to be reborn in the hot hells.

- If one becomes accomplished at phowa and receives the signs of accomplishment, then this can be the best public service – liberating others and helping them at the time of death. It is okay to ask lamas to do phowa; one can ask any Tibetan lama who is a good practitioner. You can bring in high lamas to do phowa and to do jangwa purification. If it is difficult to invite the lama, then the lama can do phowa wherever they are, from a distance. You will need to inform the lama which direction the head is facing.

- Purify the bones, ashes, hair, or nails with the skillful Vajrayana meditation called jangwa (available separately from the Foundation Store). This puja is normally performed by highly qualified lamas although the Medicine Buddha Jangwa included here can be done even by ordinary beings. When the center has a resident geshe, the geshe can be asked to do the puja. The karma of the deceased
person is purified and the Buddha’s wisdom is invoked into their ashes and bones so that those substances become consecrated and become relics or holy objects. The person’s consciousness can be transferred to a pure land. Some people say that you shouldn’t put ordinary people’s ashes in holy objects, but once the jangwa practice is done the ashes become a holy object anyway. It is a way that allows people to accumulate merit. Kirti Tsenshab Rinpoche said that once the ashes are purified or blessed, it is okay. It also says this in the text.

The ashes can then be used in one of the following highly beneficial ways:

- Sprinkled into the wind from a high mountain. Whichever beings are touched by the ashes are purified of their obscurations and negative karma.
- Thrown into the water. Any fish or other beings touched by that water are purified.
- Made into a stupa or a statue. For example Medicine Buddha, Amitabha, Chenrezig, depending on what would have the strongest effect in liberating that person from the lower realms. Any of the eight types of stupa are suitable to use for this purpose, also the Kadampa stupa (for information on building stupas, see Helpful Resources, p. 225).

Benefits of making holy objects

There are infinite merits in making or sponsoring the making of holy objects. In the Sutra of King Sogyal there is an abbreviated list of the benefits of making holy objects:

The number of atoms in the statue or stupa equals the number of lives one will take birth as a wheel-turning king. For example, making a statue the size of your thumb creates the merit to be born as a wheel turning king in the human or god realms. As a Dharma king you can help hundreds of thousands of people and bring them to Dharma.

The number of atoms equals the number of causes created to achieve perfect concentration.
The number of atoms equals the number of causes created to achieve perfect enlightenment, for both oneself and the family members. Holy objects can be sponsored by someone before they die or by the family of a deceased person. There is a chapter in the Tengyur that mentions all the benefits of stupas. The seeds for enlightenment are planted in the family members when they see the holy objects.

It is mentioned in the King of Concentration Sutra, for example, that looking at images of the Buddha on a wall even with anger creates the cause to see numberless buddhas, hence creating the cause to achieve enlightenment.

**How to make stupas and statues from consecrated ashes**

Just having unblessed ashes in the gompa has no benefit for the dead or the living. But if the ashes are consecrated and made into stupas or statues, this will have great benefit for both the dead person and as well for the living. The dead person can be liberated from the lower realms, and for the family members just to see the stupa creates merit. When paying respect and making offerings to the holy object containing the remains of the deceased person, the person can make prayers and dedicate merit for the deceased to receive a perfect human rebirth and attain the path to enlightenment. Building stupas is also very beneficial for people with heavy diseases. The merits can also be dedicated for other people who are sick.

Dharma centers that offer this service include Land of Medicine Buddha in California (www.medicinebuddha.org) and Root Institute in Bodh Gaya, India (www.rootinstitute.com).

People can plant flowers or put potted plants around the stupas, as well as making other offerings or circumambulating. A sign should be put up about how to offer the flowers or other offerings – offering to holy objects rather than the person who died, otherwise it doesn't accumulate merit, it is not a positive action. Offering to the stupa becomes the cause for inconceivable benefits and happiness up to the highest, full enlightenment, the perfected peace of mind. Then the benefits can be dedicated to the dead person for him/her to immediately have a good rebirth and to be liberated from the heaviest suffering lower realms – hell, hungry ghost, etc. Also one can dedicate for them to receive the
perfect body of the happy migratory beings, to meet the holy Dharma, the unmistakable path to full enlightenment, peerless happiness; to meet the unmistakable pure path by meeting the perfectly qualified virtuous friend (spiritual friend) and to quickly achieve full enlightenment.

By doing things this way the dead person receives incredible benefit from the family members. Otherwise, there is no benefit to the dead person and it actually creates negative karma, the cause for future suffering. The stupas could also be kept in the home, but most usually in a central place like the center. Relatives, friends, and others can then come to circumambulate and make offerings to the holy objects. One should make offerings to the holy objects, not to the person who died. The merits of the offering are dedicated to the dead person. In this way every prostration, circumambulation or offering purifies their obstacles and they create merits and the cause of the highest enlightenment.

Preparing for death during life

His Holiness the Dalai Lama says that it is difficult at the time of death to really meditate as you did in life. If during your life you couldn’t meditate well, then you won’t be able to meditate at death; you won’t be able to hold concentration.

The essence, therefore, is to have accumulated merit and done purification in everyday life in your relationship with sentient beings; with a sincere heart, loving kindness, and compassion to have served others; and to have done the hard work to benefit them. Also, to have made offerings to the Guru-Triple Gem.

Practicing the good heart, that is, bodhichitta, during your life purifies so much negative karma, even very heavy karma, and it stops one from creating more. It is negative karma that makes the mind experience fear of death. And it is bodhichitta especially that stops the immeasurable suffering and the suffering rebirths that arise later from these negative actions. You should live in morality, the precepts, taking the precepts from a spiritual master or in front of holy objects.

It is very important to integrate the five powers into your life and to learn the five powers to be practiced at death. These are very special practices to achieve enlightenment quickly. They involve phowa, transference of consciousness, at the time of death into a pure land. In the
pure land one receives teachings on the Vajrayana, which enable one to achieve enlightenment in one lifetime. The effectiveness of phowa depends on how well one practices the five powers at death. And this depends on how well one does the general practices (of purifying and accumulating) in life. (An extensive teaching by Lama Zopa Rinpoche on practicing the five powers can be found in the companion volume to this book, Heart Advice for Death and Dying, available from the Foundation Store at www.fpmt.org/shop.)

The lam-rim explains the four ways to accumulate powerful, extensive merit. One should attempt this in everyday life while doing all the normal activities of eating, sleeping, walking, and so on, rather than doing every action with worldly desire and samsaric attachment.

Creating a conducive environment for the dying
Make the place as beautiful as possible: a calm, peaceful, serene, holy environment is so important. There should be beautiful views, beautiful art, flowers, Tara images. Flowers give a very special spiritual feeling. The point is to make a positive imprint on the person’s mind. Because of being there, each person’s mind is elevated, and they are not afraid of dying. When their families come, they will see it is a nice place, a place that makes one feel there’s no need to be afraid of death, and they will want to come.

Because of His Holiness the Dalai Lama’s wisdom and compassion, more and more people are feeling comfortable with Buddhism these days. We need to help people have an open mind to different methods. The advice you give them depends on what you have been doing yourself – the lam-rim, thought transformation – what one has been practicing in daily life, beyond mere sitting meditation. In general, the Mahayana has much to offer to the dying, or to anyone with problems. And highest yoga tantra is the only system that offers a real explanation of death. The precise instructions only exist in highest yoga tantra.
Essential Practices
The Concise Essence Sutra Ritual of Bhagavan Medicine Buddha called

The Wish-Fulfilling Jewel

Composed by Panchen Losang Chökyi Gyältsen
38  Practices to Benefit the Dying and Dead
The Concise Essence Sutra Ritual of Bhagavan Medicine Buddha called The Wish-Fulfilling Jewel

Namo guru muni Indraya

Gang gi tshän tsam thö pāi chhu gyūn gyi
   The river of merely hearing your names
Nar me me yang rab sil pā tsho tar
   Makes even Avici’s hell-fires cool as a lotus pond.
Gyur dzā nyig māi gön po de sheg dün
   Protectors in degenerate times, seven sugatas
Sha kyāi tog dang chā pāi zhab tū nā
   And head of the Shakayas, to your feet I bow.

Chhog män ja wā yeng shing nam chō kyi
   Distracted by activities of varying importance,
Nyig māi gyāl wa dün gyi nam thar la
   To benefit myself and those with faith in the life stories
Mō pāi lo dān dag wang phān pāi chhir
   Of these seven buddhas for degenerate times,
Do chhog dū tsii yang zhūn 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 Bodhicitta

Chhog chu dü sum gyi de zhin sheg pa tham châ kyi ku sung thug yön tân thrin là tham châ 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 directions,

Chhö kyi phung po tong thrag gyâ chu tsa zhii Jung nä

Source of eighty-four thousand collections of Dharmas,

Phag pâi ge dü'n tham châ kyi

Lord of all aryâ Sangha

Nga dag drin chân tsa wa dang gyû par châ päi pâl dâm la ma dam pa nam la kyab su chhi wo

I seek refuge in the kind and glorious holy root and lineage Gurus.

Dzog pâi sang gyâ nam la kyab su chhi wo

I seek refuge in the completely enlightened lord Buddhas.

Dam pâi chhö nam la kyab su chhi wo

I seek refuge in the holy Dharma.

Phag pâi ge dü'n nam la kyab su chhi wo

I seek refuge in the aryâ Sangha.

Chom dâm dâ mân gyi la de war sheg pa chhe

I seek refuge in the eight brothers gone to bliss,

Gyâ kyi lha tshog khor dang châ pa nam la kyab su chhi wo

The lord Medicine Buddhas with their hosts of retinue deities.

Pâl gön dam pa chhö kyong wâi sung ma ye she kyi

I seek refuge in the glorious holy protectors,

Chân dang dâm pa nam la kyab su chhi wo (3x)

Dharma Protector Guardians endowed with the wisdom eye. (3x)

Sang gyâ 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 pâi tshog nam kyi

By my merit from giving and other perfections

Dro la phân chhir sang gyâ 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 dhar-
madhatu by nature, have not realized it thus, I shall endow 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 at-
tachment, 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 com-
plete 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 (entreating 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 chá jin lab dang

Through the power of the supreme truth of the buddhas’ and bodhi-
sattvas’ blessings,
Tshog nyi nga thang chhö ying dag päi thû
The might of the two collections, and the purity of the dharmadhatu,
Zhing dir de wa chän tar nö chü kyì
May this realm’s beings and environment be enriched like Sukhavati
Si zhii phün tshog dö gū jor gyur chig
With all the desirable perfections of both samsara and nirvana.

Offerings
Rin chhen sa zhi jön shing chhu tshō gyān
Jeweled ground adorned with trees and with ponds
Ser ngūl mu tig je ma dram bur dāl
Whose bottoms are covered with gold, silver, and pearl dust;
Me tog chāl tram tsān dān dri sung dang
Flowers strewn and sandalwood fragrance rising;
Lha mī long chō kūn zang chhō pā khyab
Human and divine enjoyments: Samantabhadra’s offerings everywhere.

Der ni yi ong nor būi pho drang bū
There, in the center of a charming jeweled palace
Pādma seng thir gyāl wa sā chā nam
On lotuses and lion thrones, buddhas and bodhisattvas abide.
Zhug nā zung rig mō tob kyi trūn pāi
May [everywhere] be filled with oceans of clouds of offerings, which they enjoy,
Chhō trīn gya tshō gang zhing chō gyur chig
Born through the force of mantra, samadhi, and aspiration.

Offering Cloud Mantra (Optional)
This mantra multiplies the offerings so that they become numberless.

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE /
TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA
V AJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE /
MAHA BODHI MĀNDO PASAM KRAMANA VAJRE / SARVA
KARMA AVARANA VISHO DHANA VAJRE SVAHA (3x)
The Power of Truth
Köń chhog sum gyi den pa dang
By the power of the truth of the Three Jewels,
Sang gyā dang jang chhub sem pa tham chā kyi jin gyi lab dang
Of the blessings of all the buddhas and bodhisattvas,
Tshog nyi yong su dzog pāi nga thang chhen po dang
By the power of the great might of the completed two collections, and
of the completely pure, inconceivable sphere of reality,
Chhö kyi ying nam par dag ching sam gyi mi khyab pāi tob kyi de zhin
nyi du gyur chig
May all these offerings become just so.

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

Invocation (with burning incense)
Nyig māi gōn po tse dān de sheg dūn
Compassionate protectors in degenerate times, seven sugatas,
Thub wang dam chhö jang sem ka dō chā
Buddha Shakayamuni, holy Dharma, bodhisattvas, and guardians,
Dag sog kyob chhir gōn kyab pung nyen du
Invited as the support and protector refuge to protect others and
myself:
Chän dren dir sheg dān dzom jin lab dzō
May you come here, gather, and grant your blessings.

If one wishes, one can 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 päi 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)
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.

Beseeching

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 zhāl gyi zhe pa zhin
During the final period of Shakyamuni’s teachings:
Dag la den pa-ngön sum tān du sōl
Pray, show me in actuality it is true!

Prayers to the Individual Medicine Buddhas
Chom dān dā de zhīn sheg pa dra chom pa-yang dag par dzog päi sang
gyā tshān leg par yong drag pāl gyāl po la chhag tshāl lo chhō do kyab
su chhi wo (7x)

To the bhagavan, tathagata, arhat, fully enlightened Buddha Ren-
nowned Glorious King of Excellent Signs (Suparikirti-tanamasrinaja)
I prostrate, offer, and go for refuge. (7x)

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

Ser gyi dog chān kyab jin chhag gya chān
Golden in color with mudra of granting refuge;
Mön lam gyā drub tshog ni pāl gyā ji
Who accomplished eight prayers; majestic with the glory of two accumulations;
Zhān gyi mi thub zhing gi pāl gyur pāi
Glorious one of the buddha-field Unconquered by Others:
Tshān leg yong drā pāl la chhag tshāl lo
To Renowned Glorious King of Excellent Signs, I prostrate.
Practices to Benefit the Dying and Dead

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
Anthers 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 mō tob kyi trülpäi
I make every collection of offerings, actually arranged and emanated
Chhö tshog künk bül dig tung tham chā shag
Through the force of mantra, samadhi, and aspiration. (Meditate on extensive offering)
Ge la yi rang kūl zhing sōl 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.

Gyāl wāi tshän thö drān jō chhag chhō thū
Through the force of hearing the conqueror’s name,
Dag chag la sog sem chān gang dang gang
Expressing it, remembering, prostrating, and offering,
Nā rim she je dig chān dōn lá thār
May all sentient beings such as ourselves
Wang po kūn tshang dug ngāl dig gyūn chāh
Be freed from epidemics, execution, criminals, and spirits;
Ngān 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 lū kyi dung wa me
With hunger, thirst, and poverty pacified, may there be wealth.
Tag seng thrūl gyi tshe drāl thāb tsō zhi
Without torments of body such as bindings and beatings;
Jam päi sem dän chhu yì trag nam kyang
Without harm of tigers, lions, and snakes; with conflict pacified;
Bug chhin jìg me de war gāl gyur chig
Endowed with loving minds and relieved from fear of flood as well,
may we pass to fearless bliss.

Di nā shi phō gyur tshe sang gyā kyi
And when we pass away from this life,
Zhing der pād mo lá kye yōn tān dzog
May we be born from a lotus in that buddha-field, qualities complete,
Tshān leg yong drag la sog gyāl nam kyi
Become a vessel for transmitting the teachings of conquerors such as
Renowned Glorious King of Excellent Signs,
Kā lung nō ching nye par je gyur chig
And cause them delight.

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

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

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)²
Ge la yi rang kül zhing söl wa deb
I confess all downfalls and negativities, rejoice in virtues, (Meditate on rejoicing)³
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 nô me chhö dang rim dror tsën
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 là kye yön tân 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 nô ching nye par je gyur chig
And cause them delight.
Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog pâi sang gyä ser zang dri me rin chhen nang tül zhug drub pa la chhag tshâl 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 (Suvarabhadravimala), I prostrate, offer, and go for refuge. (7x)

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

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 nî päl gyi ji
Having accomplished four prayers; majestic with the glory of two accumulations;
Pö kyi yong gang zhing gi päl gyur pâi
Glorious one of the buddha-field Incense Filled:
Ser zang dri me nang la chhag tshâl lo
I prostrate to Stainless Excellent Gold.

Dzam bu chhu pöi ser tar lhing nge wa
Paramount among golds like the gold of the River Tsambu,
Nyi ma tong la lhag pâi zî 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 tshâl lo
I prostrate to Stainless Excellent Gold.
Ngö sham zung rig mō tob kyi trūl pāi

I make every collection of offerings, actually arranged and emanated

Chhö tshog kūn būl dig tung tham chā shag

Through the force of mantra, samadhi, and aspiration. (Meditate on extensive offering)2

Ge la yī rang kūl zhing sōl wā deb

I confess all downfalls and negativities, rejoice in virtues, (Meditate on rejoicing)3

Di tshōn ge wā jang chhūb chhen pōr ngo

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

Gyāl wāi tshān thō drān jō chhag chhū thū

Through the force of hearing the conqueror’s name,

Dag chāg la sōg sem chān gang dang gang

Expressing it, remembering, prostrating, and offering,

Tshe thung rīng ts’hō būl nam wāg chhūg tshang

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

Thāb tso gye wāng jām pāi sem dān zhing

May combatants come to have loving minds.

Lab drāl nγān sōng mī lhung dom pā dam

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

Jang chhūb sem dang thrāl wā me gyūr chīg

But be bound by our vows and never without bodhichitta.

Di nā shī phō gyūr tshe sāng gyā kyi

And when we pass away from this life,

Zhīng der pā mo lā kye yōn tān dzog

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

Ser zang dri me la sōg gyāl nam kyi

Become a vessel for transmitting the teachings of conquerors such as Stainless Excellent Gold,

Ka lung nō chīng nye pār je gyūr chīg

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.5

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 yì
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 mō tob kyi trūl pāi

I make every collection of offerings, actually arranged and emanated

Chhö tshog kūn būl dig tūng tham chā shag

Through the force of mantra, samadhi, and aspiration. (Meditate on extensive offering)²

Ge la yi rang kūl zhing sōl wā deb

I confess all downfalls and negativities, rejoice in virtues, (Meditate on rejoicing)³

Di tshōn ge wā jang chhūb chhen por ngo

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

Gyāl wāi tshān thō drān jō chhag chhō thū

Through the force of hearing the conqueror's name,

Dag chag la sōg sem chān gang dang gang

Expressing it, remembering, prostrating, and offering,

Nya ngān sōg zhī mī drāl tāsh ring de

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

Nyāl wār gyāl wāi ō kyō de dag gyā

May the conquerors' light increase bliss and joy in the hells.

Dang dān dze jor jung pō mī tāsh zhīng

May we have brightness, beauty, and wealth, unharmed by spirits;

Phān tshūn jam dān nā nam mē gyūr chīg

May we have love for each other; and may there be no disease.

Dī nā shī phō gyūr tāsh sang gyā kyō

And when we pass away from this life,

Zhīng der pā mo lā kye yōn tān dzog

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

Nya ngān mē chhōg la sōg gyāl nam kyō

Become a vessel for transmitting the teachings of conquerors such as Supreme Glory Free from Sorrow,

Ka lung nō chīng nye pār je gyūr chīg

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.5

Ku dog kar mar chhö tön chhag gya chän
Pink in color with mudra of teaching the Dharma;
Mön lam zhi drub tshog nyi pä 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 pä
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 pāi
I make every collection of offerings, actually arranged and emanated
Chhö tshog kün bül dig tung tham chā shag
Through the force of mantra, samadhi, and aspiration. (Meditate on extensive offering)
Ge la yi rang kūl zhing sōl wa deb
I confess all downfalls and negativities, rejoice in virtues, (Meditate on rejoicing)
Di tshōn ge wa jang chhub chhen por ngo
Request and beseech, and dedicate such virtues as these to the great enlightenment.

Gyāl wāi tshān thō drān jō chhag chhō thū
Through the force of hearing the conqueror’s name,
Dag chāg la sog sem chān gang dang gang
Expressing it, remembering, prostrating, and offering,
Tag tu yang dag ta dang dā dān zhing
For all sentient beings such as ourselves, may we always have perfect view and faith,
Chhō kyi dra thō jang chhub sem kyi chhug
Hear the sound of Dharma, and be enriched with bodhichitta.
Long chō lā du dig pang jor pa phel
For the sake of resources may we give up negativities; may wealth increase.
Jam nā tse ring chhog she nī gyur chīg
May we abide in love, have long lives, and be content.

Di nā shī phō gyur tshe sang gā kyi
And when we pass away from this life,
Zhing der pā mo lāi kye yōn tān dzog
May we be born from a lotus in that buddha-field, qualities complete,
Chhō drag gya tsho la sog gyāl nam kyi
Become a vessel for transmitting the teachings of conquerors such as Melodious Ocean of Proclaimed Dharma,
Ka lung nō ching nye par je gyur chīg
And cause them delight.
Chom dän dâ de zhin sheg pa dra chom pa yang dag par dzog pâi sang gyâ chhö gya tsho chhog gi lô nam par rôl par ngôn par khyen pâi gyâl po la chhag tshäl lo chhö do kyab su chhi wö (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^5

Ju rüi dog chän chhog jin chhag gya chân
  Coral colored with mudra of granting the supreme;
Mön lam zhi drub tshog nyi pâl gyi ji
  Who accomplished four prayers; majestic with the glory of two accumulations;
Rin chhen gya tshöi zhing gi pâl gyur pâi
  Glorious one of the buddha-field Ocean of Jewels:
Ngôn khyen gyâl pa de la chhag tshäl lo
  I prostrate to King of Clear Knowing.

Chhö kyi lo drô ting pag ka wâi thug
  Mind of profound Dharma wisdom, difficult to fathom,
Nam dag chhö kyi ying la rôl dzâ ching
  Sporting in the pure sphere of truth,
She ja ma lü ngôn sum zig pa po
  One who sees all knowable objects directly:
Ngôn khyen gyâl po de la chhag tshäl lo
  I prostrate to King of Clear Knowing.
Ngö sham zung rig mö to kytri trül päi

I make every collection of offerings, actually arranged and emanated

Chhö tshog kün bül dig tung tham cha shag
Through the force of mantra, samadhi, and aspiration. (Meditate on extensive offering)²

Ge la yi rang kül zhing söl wa deb
I confess all downfalls and negativities, rejoice in virtues, (Meditate on rejoicing)³

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 thū
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 chhā 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 pā mo là 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.
To the bhagavan, tathagata, arhat, fully enlightened Buddha Medicine Guru, King of Lapis Light (BhaisaHyaguru) 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.³

Ku dog ngön po chhog jin chhag gya chän
Blue in color with mudra of granting the supreme;

Chu nyi mön drub tshog n̄yi p̄al gyi ji
Who accomplished twelve prayers; majestic with the glory of two accumulations;

Baidurya nang zhing gi p̄al gyur p̄ai
Glorious one of the buddha-field Lapis Light:

Mān pāi gyal po de la chhag tshāl lo
I prostrate to Medicine Guru, King of Doctors.

Thug je kūn kūn la nyom pāi chom dān dā
Bhagavan with equal compassion for all,

Tshān tso m lo ngān drōi dug ngāl sel
Whose name, when merely heard, dispels the suffering of lower realms,

Dug sum nā sel sang gya mān gyi la
Dispeller of disease and the three poisons:

Baidurya yi ō la chhag tshāl 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 thû  
*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 bû 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,*

Dû zhag ta wa ngnän là dröl gyur chig  
*And may we be freed from Mara’s noose and perverse viewpoints.*
Gyäl pó 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 zā kyi tshim  
Be satisfied with food received in accordance with the Dharma.

Tsha drang ngāl 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 dān dröl gyur chig  
Endowed with morality that pleases the aryas, may we be liberated.

Di nā shi phō gyur tshe sang gyā kyi  
And when we pass away from this life,

Zhing der pā mo là kye yōn tān dzog  
May we be born from a lotus in that buddha-field, qualities complete,

Mān pāi gyāł po la sog gyāł nam kyi  
Become a vessel for transmitting the teachings of conquerors such as Medicine Guru, King of Doctors,

Ka lung nō ching nye par je gyur chig  
And cause them delight.

Chom dān dā de zhin sheg pa dra chom pa yang dag par dzog pāi sang gyā pāl gyāł wa shakya thub pa la chhag tshāl lo chhö do kyab su chhī 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.5  Ser gyi dog chän sa nön chhag gya chän
Golden in color with earth-pressing mudra,
Mä jung thug je tsön drū chhen pöi thū
Who through the force of unique great compassion and enthusiasm
Mi je jig ten kham kyi pāl gyur pāi
Became the glorious one of this, the fearless world system:
Dren chhog shakyaṅi tog la chhag tshāl lo
I prostrate to the supreme leader, head of the Shakyas.

Thab khā thug je shakyaṅi rig thrung shing
Born in the Shakya lineage out of skillful means and compassion,
Zhān gyi mi thub dū kyi pung jom pa
Unchallenged by others, conqueror of Mara’s forces,
Ser gyi lhūn po ta bur ji pāi ku
Body majestic as a golden Mount Meru:
Shakyaṅi gyāl po de la chhag tshāl lo
I prostrate to the king of the Shakyas.

Ngō sham zung rig mō tob kyi trūl pāi
I make every collection of offerings, actually arranged and emanated
Chhö tshog kūn būl dig tung tham chā shāṅ
Through the force of mantra, samadhi, and aspiration. (Meditate on
extensive offering)2
Ge la yi rang kūl zhing sōl wa deb
I confess all downfalls and negativities, rejoice in virtues, (Meditate on
rejoicing)3
Di tshōṅ ge wa jang chhub chhen por ngo
Request and beseech, and dedicate such virtues as these to the great
enlightenment.

Tōṅ pa chhog de do de chho ga lā
Pray, bless us and all beings who lack a protector
Ji tar sung pāi phān yōn ma lū pa
To receive here immediately, without exception,
Dag chag gōṅ me dro wa tha dag gi
The benefits as taught by the supreme teacher
Deng dir thrāl du thob par jin gyi lōb
In the extensive sūtra 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 nā sel mān gyi phūl
Foremost of medicines alleviating suffering and disease,
Dam chhō kōn chhog tham chā la
To the entire sublime jewel of Dharma,
Chhag tshāl chhō ching kyab su chhi (3x)
I prostrate, offer, and go for refuge. (3x)

Kūn jung mūn pāi sa bōn thā dzā ching
Homage to the mother of the victorious ones,
Dug ngāl zug ngūi tsa wa drung nā jin
Perfection of wisdom and holy Dharma of the three vehicles,
Gyāl yum she ōn phā rōl chhīn la sog
Who totally destroys the dark seed of suffering’s cause
Theg sum dam pāi chhō la chhag tshāl lo
And uproots the pain of suffering completely.4

Ngō sham zung rīg mô tob kyi trūl pāi
I make every collection of offerings, actually arranged and emanated
Chhō tshog kūn būl dig tūng tham chā shāg
Through the force of mantra, samadhi, and aspiration. (Meditate on extensive offering)2
Ge la yi rāng kūl zhīng sōl wa deob
I confess all downfalls and negativities, rejoice in virtues, (Meditate on rejoicing)3
Di tshōn ge wa jang chhub chhen por ngo
Request and beseech, and dedicate such virtues as these to the great enlightenment.

Dam chhō kōn chhog den pāi jin lab kyi
Through the blessings of the truth of the holy Dharma jewel
Dag sog dēng nā tshe rab tham chā du
May I and all others, henceforth in all our lives,
Gyāl wā kūn gī dām chhō mā lū pā
Practice the Buddha’s teachings in their entirety
Gyāl wāi gōng pā ji zhīn drūb gyur chī g
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 să po sum dri drug tong gi
   - By thirty-six thousand sons of sugatas,
Gyäl wäi thug dam kül zhing leng lang nā
   - Including Manjushri, Kyab Dröl, and Vajrapani.
Do dei phän yön ji kā 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 chā pā kyang
   - And to the worldly protector yaksha leaders as well,
Ngön tshe tön pāi chān ngar zhāl zhe zhin
   - As you promised to do before previous teachers –
Dra dang nō pa nā rim dog pa dang
   - To stop enemies, harmers, and epidemics,
Thab tsō kūn zhi lū sem de wa gyā
   - Pacify all conflict, and increase physical and mental bliss,
Long chō wang chug nor dru tshe pel zhing
   - Increase wealth, power, property, crops, and life span –
Sam päi dön nam yi zhīn drub pa dang
   - Accomplish these desired goals as we wish
Tag tu sung kyong yel wa me par dzō
   - 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 SVĀHA

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:**

TAD YA THA / 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 tokyi 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
   Please be patient with these as well.
Request to Remain

Dir ni ten dang lhän chig tu
   By remaining here together with this image
Dro wäi dön du zhug nā kyang
   For the sake of all migrants,
Nā me tse dang wang chug dang
   May you grant us long life without illness,
Chhog nam leg par tsāl du sōl
   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 wāi mān lāi 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 tsōl wāi lu yang len
   Some singing songs requesting goodness,
Zhān dag dū geg jom pāi thrin lā dzā
   Some acting to conquer maras and obstructors,
Kūn kyang khye la kāl 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 jō dang nyān dag gi drag par ja
   And I shall voice sweet melody expressing auspiciousness.

Gang gi zhab sen nor būi o kar chān
   Supreme teacher of humans and gods,
Chi wor reg pā kāl zang ku mu de
   Touching my crown to your feet of jeweled moonlight
Zhā pāi pāl ter lha mīi tōn pa chhog
   Grants the glory of good fortune of kumuda flowers’ blossoming;
Thub wang mar wāi da wa la chhag tshāl
   To Munindra, moon of expounders, I prostrate.
Jam pāi yang dang khan chhen zhi wa tsho
   Manjushri and great abbot Shantaraksita,
Thri song de ū tšān jo wo yab sā dang
   Trisong Detsen, Atisha father and sons,
Gyāl wa nyi pa lo zang drag pa sō
   Second conqueror Losang Drāpa, and so on:
Tsa wa gyū pāi la ma chhog nam la
     Through the auspiciousness of all collected good qualities
Leg tshog ji nye chhi pāi tra shi de
     Of the supreme root and lineage gurus,
Khye kyi mi thūn gu pa kūn zā ching
     May all negativity and degeneration be ended,
De leg yar ngōi da tar phel gyur nā
     And, bliss and goodness increasing like the waxing moon,
Phūn tshog pāi la rūl pāi tra shi shog
     May it be auspicious to enjoy the glory of perfection.

Gyāl wāi nyi ma zhān gyi mi thūl wa
   Accomplishing a supreme ocean of prayers invoking truth
Gōn me nga gya tha māi dro wa la
     During the teachings’ decline for protectorless beings
Den tshig mōn lam gya tshōi chhog drūb pa
     Who were untamed by other sun-like conquerors,
Nyig māi gōn po de sheg duṅ nām la
     Through the auspiciousness of all collected good qualities
Leg tshog ji nye chhi pāi tra shi de
     Of those seven sugatas, protectors during degenerate times,
Khye kyi mi thūn gu pa kūn zā ching
     May all negativity and degeneration be ended,
De leg yar ngōi da tar phel gyur nā
     And, bliss and goodness increasing like the waxing moon,
Phūn tshog pāi la rūl pāi tra shi shog
     May it be auspicious to enjoy the glory of perfection.

Thub pāi wang pōi jag yang pā mo là
   Arising well from the broad lotus-like tongue of the lord of the able ones,
Leg ong shakyaï tān tān pāi tha mar yang
   Especially exalted even in the later days of the Shakya’s teachings
Mā jung drub na drub pāi dū tsī chū
   Such that, if performed, one gains the essence of immortality’s
   ambrosia:
Zab dang gya chhe do dei gyāl po la
   Through the auspiciousness of all collected good qualities
Leg tshog ji nye chhi pāi tra shi de
   Of that king of the vast and profound sutra pitaka,
Khye kyi mi thūn ğū po kūn zā chīng
   May all negativity and degeneration be ended,
De leg yar ngōi da tar phel gyur nā
   And, bliss and goodness increasing like the waxing moon,
Phün tshog pāl la rōl pāi tra shi shog
   May it be auspicious to enjoy the glory of perfection.

Chhog chūi zhing na mān pāi gyāl po yi
   Through the auspiciousness of all collected good qualities
Tshān tsam dzin dang tōn pa de sheg kyi
   Of those children of the lineage performing the sutra ritual
Mōn lam khīa par gyā pāi do chhog la
   By simply reciting the names of the kings of doctors
Thug dam dzā pāi rig kyi bu nam la
   Of all realms’ ten directions
Leg tshog ji nye chhi pāi tra shi de
   And through the especially extensive prayers of the teacher Buddha
   and the sugatas:
Khye kyi mi thūn ğū po kūn zā chīng
   May all negativity and degeneration be ended,
De leg yar ngōi da tar phel gyur nā
   And, bliss and goodness increasing like the waxing moon,
Phün tshog pāl la rōl pāi tra shi shog
   May it be auspicious to enjoy the glory of perfection.

De sheg thug je zung mō 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 dā kōn chhog sum gyi nā
   Abode of the Three Jewels beyond the three realms,
Through the auspiciousness of all collected good qualities
Of that supreme buddha-field equal to Sukhavati:
May all negativity and degeneration be ended,
And, bliss and goodness increasing like the waxing moon,
May it be auspicious to enjoy the glory of perfection.

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

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

Just as the brave Manjushri and Samantabhadra, too,
Realized things as they are,
I too dedicate all these merits in the best way,
That I may follow their perfect example.
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.

**Long Life Prayer for 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 nà
   You are the source of all happiness and good;
Chän rä zig wang tän dzin gya tsho yi
   All-powerful Chenrezig, Tenzin Gyatso,
Zhab pà si thäi bar du tän gyur chig
   Please remain until samsara ends.

**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 jai gön du zhab tän shog
   Savior of myself and others, your disciples, please, please live long!

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, 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.
A Very Short

Medicine Buddha Practice

by Lama Zopa Rinpoche

Visualization

Visualize Medicine Buddha above your head. While reciting the mantra nectar flows to you from the heart of Medicine Buddha purifying you of negative karma and disease, spirit harm, and all sicknesses; and bringing you all the realizations up to enlightenment.

Mantra Recitation

Short Medicine Buddha mantra

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

Common pronunciation:

TAYATA OM BEKANZAY BEKANZAY MAHA BEKANZAY [BEKANZAY]* RADZA SAMUDGATAY SOHA

Long Medicine Buddha mantra

OM NAMO BHAGAVATE BHAISHAJYE / GURU VAIDURYA / PRABHA RAJAYA TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA / OM BHAISHAJYE BHAISHAJYE MAHA BHAISHAJYE [BHAISHAJYE]* / RAJA SAMUDGATE SVAHA

Common pronunciation:

OM NAMO BAGAWATAY BEKANZAY / GURU BEDURYA / PRABA RADZA YA / TATAGATAYA / ARHATAY SAMYAKSAM BUDDHAYA / TA YA TA / OM BEKANZAY BEKANZAY MAHA BEKANZAY [BEKANZAY]* / RADZA SAMUDGATAY SOHA

*The second “BHAISHAJYE” is optional.
After the recitation, visualize strongly that all your negativities are purified, washed away, and that your body becomes in the nature of light, very clear and light. Then, many Medicine Buddhas from throughout space absorb into you. Concentrate strongly that you (and all sentient beings) are completely purified.

**Benefits of Reciting the Medicine Buddha Mantra**

If you recite the Medicine Buddha mantra every day, it will purify negative karma and will help you never to be reborn in the lower realms. Medicine Buddha said that even if an animal hears the Medicine Buddha mantra it would never be reborn in the lower realms.

If you don’t purify negative karma, you still have to die. Because of negative karma – because it is not purified – you will be reborn in the lower realms as a hell being, hungry ghost, or animal, and again and again without end you will have to suffer. Therefore, you need to purify the negative karma now. If you cannot bear cancer now, how can you bear the suffering of the lower realms? Especially, because of the incredible length of time that beings have to suffer in the lower realms, it is billions of times more suffering than all the human problems put together.

The Medicine Buddha mantra prevents you from experiencing all these things. Therefore, it is much more precious than skies of gold and diamonds and wish-fulfilling jewels. All this wealth means nothing because it can’t purify all the negative karmas. Even though you might own so much wealth, this one Medicine Buddha mantra is much more precious because it leaves the imprint of the whole path to enlightenment in your mind. It helps you to have realizations of the whole path to enlightenment. It ceases all the gross and subtle defilements and causes you to achieve enlightenment. Besides the benefits you receive from reciting the Medicine Buddha mantra, there are also these benefits just from hearing it. Therefore, this mantra is much more precious than a whole sky full of diamonds and infinite jewels.

With the Medicine Buddha mantra you can liberate numberless sentient beings from oceans of suffering and bring them to enlightenment. Therefore, again, just reciting even one mantra – or hearing just once
the Medicine Buddha mantra – is much more precious than a sky full of gold, diamonds, wish-fulfilling jewels, and zillions and zillions of dollars. So, with full trust in Medicine Buddha, recite the mantra knowing that Medicine Buddha will completely take care of your life and heal you. With full trust, know how Medicine Buddha is always with you – in your heart, on your crown, in front of you. There is not one second Medicine Buddha does not see you or have compassion towards you.
Eight Prayers

to Benefit the Dead
Samantabhadra
The King of Prayers

The Extraordinary Aspiration of the Practice of Samantabhadra

I bow down to the youthful Arya Manjushri.

You lions among humans,
Gone to freedom in the present, past and future
In the worlds of ten directions,
To all of you, with body, speech, and sincere mind, I bow down.

With the energy of aspiration for the bodhisattva way,
With a sense of deep respect,
And with as many bodies as atoms of the world,
To all you buddhas visualized as real, I bow down.

On every atom are buddhas numberless as atoms,
Each amidst a host of bodhisattvas,
And I am confident the sphere of all phenomena
Is entirely filled with buddhas in this way.

With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,
I sing the breathtaking excellence of buddhas,
And celebrate all of you gone to bliss.

Beautiful flowers and regal garlands,
Sweet music, scented oils, and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.
Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

With transcendent offerings peerless and vast,
With profound admiration for all the buddhas,
With strength of conviction in the bodhisattva way,
I offer and bow down to all victorious ones.

Every harmful action I have done
With my body, speech, and mind
Overwhelmed by attachment, anger, and confusion,
All these I openly lay bare before you.

I lift up my heart and rejoice in all positive potential
Of the buddhas and bodhisattvas in ten directions,
Of solitary realizers, hearers still training, and those beyond,
And of all ordinary beings.

You who are the bright lights of worlds in ten directions,
Who have attained a buddha’s omniscience through the stages of awakening,
All you who are my guides,
Please turn the supreme wheel of Dharma.

With palms together I earnestly request:
You who may actualize parinirvana,
Please stay with us for eons numberless as atoms of the world,
For the happiness and well-being of all wanderers in samsara.

Whatever slight positive potential I may have created,
By paying homage, offering, and acknowledging my faults,
Rejoicing, and requesting that the buddhas stay and teach,
I now dedicate all this for full awakening.

May you buddhas now living in the worlds of ten directions,
And all you gone to freedom in the past, accept my offerings.
May those not yet arisen quickly perfect their minds,  
Awakening as fully enlightened ones.

May all worlds in ten directions,  
Be entirely pure and vast.  
May they be filled with bodhisattvas  
Surrounding buddhas gathered beneath a bodhi tree.

May as many beings as exist in ten directions  
Be always well and happy.  
May all samsaric beings live in accord with the Dharma,  
And may their every Dharma wish be fulfilled.

Remembering my past lives in all varieties of existence,  
May I practice the bodhisattva way,  
And thus, in each cycle of death, migration, and birth,  
May I always abandon the householder’s life.

Then, following in the footsteps of all the buddhas,  
And perfecting the practice of a bodhisattva,  
May I always act without error or compromise,  
With ethical discipline faultless and pure.

May I teach the Dharma in the language of gods,  
In every language of spirits and nagas,  
Of humans and of demons,  
And in the voice of every form of being.

May I be gentle-minded, cultivating the six paramitas,  
And never forget bodhichitta.  
May I completely cleanse without omission  
Every negativity and all that obscures this awakening mind.

May I traverse all my lives in the world,  
Free of karma, afflictions, and interfering forces,  
Just as the lotus blossom is undisturbed by the water’s wave,  
Just as the sun and moon move unhindered through the sky.
May I ease the suffering in the lower realms
And in the many directions and dimensions of the universe.
May I guide all wanderers in samsara to the pure bliss of awakening
And be of worldly benefit to them as well.

May I practice constantly for eons to come,
Perfecting the activities of awakening,
Acting in harmony with the various dispositions of beings,
Showing the ways of a bodhisattva.

May I always have the friendship
Of those whose path is like mine,
And with body, words, and also mind,
May we practice together the same aspirations and activities.

May I always meet a spiritual mentor
And never displease that excellent friend,
Who deeply wishes to help me
And expertly teaches the bodhisattva way.

May I always directly see the buddhas,
Masters encircled by bodhisattvas,
And without pause or discouragement for eons to come,
May I make extensive offerings to them.

May I hold within me the Buddha’s genuine Dharma,
Illuminate everywhere the teachings that awaken,
Embody the realizations of a bodhisattva,
And practice ardently in all future eons.

While circling through all states of existence,
May I become an endless treasure of good qualities –
Skillful means, wisdom, samadhi, and liberating stabilizations –
Gathering limitless pristine wisdom and positive potential.

On one atom I shall see
Buddha fields numberless as atoms,
Inconceivable buddhas among bodhisattvas in every field,
Practicing the activities of awakening.
Perceiving this in all directions,  
I dive into an ocean of buddha-fields,  
Each an ocean of three times’ buddhas in the space of a wisp of hair.  
So I, too, will practice for an ocean of eons.

Thus, I am continually immersed in the speech of the buddhas,  
Expression that reveals an ocean of qualities in one word,  
The completely pure eloquence of all the buddhas,  
Communication suited to the varied tendencies of beings.

With strength of understanding I plunge  
Into the infinite enlightened speech of the Dharma  
Of all buddhas in three times gone to freedom,  
Who continually turn the wheel of Dharma methods.

I shall experience in one moment  
Such vast activity of all future eons,  
And I will enter into all eons of the three times,  
In but a fraction of a second.

In one instant I shall see all those awakened beings,  
Past, present, and future lions among humans,  
And with the power of the illusion-like stabilization  
I will constantly engage in their inconceivable activity.

I shall manifest upon one single atom  
The array of pure lands present, past, and future.  
Likewise, I shall enter the array of pure buddha-fields  
In every direction without exception.

I shall enter the very presence of all my guides,  
Those lights of this world who are yet to appear,  
Those sequentially turning the wheels of complete awakening,  
Those who reveal nirvana – final, perfect peace.

May I achieve the power of swift, magical emanation,  
The power to lead to the great vehicle through every approach,  
The power of always beneficial activity,
The power of love pervading all realms,
The power of all surpassing positive potential,
The power of supreme knowledge unobstructed by discrimination,
And through the powers of wisdom, skillful means, and samadhi,
May I achieve the perfect power of awakening.

Purifying the power of all contaminated actions,
Crushing the power of disturbing emotions at their root,
Defusing the power of interfering forces,
I shall perfect the power of the bodhisattva practice.

May I purify an ocean of worlds,
May I free an ocean of beings,
May I clearly see an ocean of Dharma,
May I realize an ocean of pristine wisdom.

May I purify an ocean of activities,
May I fulfill an ocean of aspirations,
May I make offerings to an ocean of buddhas,
May I practice without discouragement for an ocean of eons.

To awaken fully through this bodhisattva way,
I shall fulfill without exception
All the diverse aspirations of the awakening practice
Of all buddhas gone to freedom in the three times everywhere.

In order to practice exactly as the wise one
Called Samantabhadra, ‘All Embracing Good,’
The elder brother of the sons and daughters of the buddhas,
I completely dedicate all this goodness.

Likewise may I dedicate
Just as the skillful Samantabhadra,
With pure body, speech, and mind,
Pure actions and pure buddha-fields.

I shall give rise to the aspirations of Manjushri
For this bodhisattva practice of all-embracing good,
To perfect these practices
Without discouragement or pause in all future eons.

May my pure activities be endless,
My good qualities boundless,
And through abiding in immeasurable activity,
May I actualize infinite emanations.

Limitless is the end of space,
Likewise, limitless are living beings,
Thus, limitless are karma and afflictions.
May my aspiration's reach be limitless as well.

One may offer to the buddhas
All wealth and adornments of infinite worlds in ten directions,
And one may offer during eons numberless as atoms of the world
Even the greatest happiness of gods and humans;

But whoever hears this extraordinary aspiration
And, longing for highest awakening
Gives rise to faith just once,
Creates far more precious positive potential.

Those who make this heartfelt aspiration for the bodhisattva way
Will be free of all lower rebirths,
Free of harmful companions,
And will quickly see Amitabha, Infinite Light.

And even in this very human life,
They will be nourished by happiness and have all conducive circumstances.
Without waiting long,
They will become like Samantabhadra himself.

Those who give voice to this extraordinary aspiration
Will quickly and completely purify
The five boundless harmful actions
Created under the power of ignorance.
Blessed with supreme knowledge,
Excellent body, family, attributes, and appearance,
They will be invincible to vast interfering forces and misleading teachers,
And all the three worlds will make offerings.

Going quickly to the noble bodhi tree,
And sitting there to benefit sentient beings,
Subduing all interfering forces,
They will fully awaken and turn the great wheel of Dharma

Have no doubt that complete awakening
Is the fully ripened result – comprehended only by a buddha –
Of holding in mind by teaching, reading, or reciting
This aspiration of the bodhisattva practice.

In order to train just like
The hero Manjushri who knows reality as it is
And just like Samantabhadra as well,
I completely dedicate all this goodness, just as they did.

With that dedication which is praised as greatest
By all the buddhas gone to freedom in the three times,
I, too, dedicate all my roots of goodness
For the attainments of the bodhisattva practice.

When the moment of my death arrives,
By eliminating all obscurations
And directly perceiving Amitabha,
May I go immediately to Sukhavati, Pure Land of Great Joy.

Having gone to Sukhavati,
May I actualize the meaning of these aspirations,
Fulfilling them all without exception,
For the benefit of beings for as long as this world endures.

Born from an extremely beautiful, superlative lotus
In this joyful land, the Buddha’s magnificent mandala,
May I receive a prediction of my awakening
Directly from the Buddha Amitabha.
Having received a prediction there,
May I create vast benefit
For beings throughout the ten directions,
With a billion emanations by the power of wisdom.

Through even the small virtue I have accumulated
By offering this prayer of the bodhisattva practice,
May all the positive aspirations of beings
Be fulfilled in an instant.

Through creating limitless positive potential
By dedicating this prayer of Samantabhadra’s deeds,
May all beings drowning in this torrent of suffering,
Enter the presence of Amitabha.

Through this king of aspirations, which is the greatest of the sublime,
Helping infinite wanderers in samsara,
Through the accomplishment of this scripture dazzling with
   Samantabhadra’s practice,
May suffering realms be utterly emptied of all beings.
The Dedication Chapter from Shantideva’s

Bodhicaryavatara

1. May all sentient beings be graced with the bodhisattva way of life by the virtue I have obtained while reflecting on A Guide to the Bodhisattva Way of Life.

2. Through my merit, may all those in all directions who are afflicted by bodily and mental sufferings obtain oceans of joy and contentment.

3. As long as the cycle of existence lasts, may their happiness never decline. May the world attain the constant joy of the bodhisattvas.

4. As many hells as there are in the worlds, may beings in them delight in the joys of contentment in Sukhavati.

5. May those afflicted with cold find warmth. May those oppressed with heat be cooled by oceans of water springing from the great clouds of the bodhisattvas.

6. May the forest of sword-leaves become for them the splendor of a pleasure grove; and may the swordlike Salmali trees grow as wish-fulfilling trees.

7. May the regions of hell become vast ponds of delight, fragrant with lotuses, beautiful and pleasing with the cries of white geese, wild ducks, ruddy geese, and swans.

8. May the heap of burning coal become a mound of jewels. May the burning ground become a crystal marble floor; and may the mountains of “the crushing hell” become temples of worship filled with Sugatas.
9. May the rain of burning coal, lava, and daggers from now on become a rain of flowers; and may mutual battling with weapons now become a playful flower fight.

10. By the power of my virtue, may those whose flesh has completely fallen off, whose skeletons are of the color of a white jasmine flower, and who are immersed in the river Vaitarani whose water is like fire, attain celestial bodies and dwell with goddesses by the river Mandakini.

11. May the horrifying agents of Yama, crows, and vultures suddenly watch here in fear. Those looking upward behold blazing Vajrapani in the sky and wonder: “Whose is this brilliant light that dispels darkness all around and generates the joy of contentment?” May they depart together with him, freed of vice through the power of their joy.

12. A rain of lotuses falls mixed with fragrant waters. It is seen to extinguish the unceasing fires of the hells. May the beings of the hells, suddenly refreshed with joy, wonder, “What is this?” and may they see Padmapani.

13. Friends, come, come quickly! Cast away fear! We are alive! A fragrant radiant vanquisher of fear, a certain prince in a monastic robe, has come to us. By his power every adversity is removed, streams of delight flow, the spirit of awakening is born, as is compassion, the mother of protection of all beings.”

14. Behold him whose lotus feet are worshipped with tiaras of hundreds of gods, whose eyes are moist with compassion, on whose head a stream of diverse flowers rains down, with his delightful summer palaces celebrated by thousands of goddesses singing hymns of praise. Upon seeing Manjughosha before them, may the beings of the hells immediately cheer.

15. Through my virtues, may the beings of the hells rejoice upon seeing the unobscured clouds of bodhisattvas, headed by Samantabhadra and bearing pleasant, cool, and fragrant rains and breezes.
16. May the intense pains and fears of the beings of the hells be pacified. May the inhabitants of all miserable states of existence be liberated from their woeful states.

17. May the animals’ risk of being eaten by each other disappear. May the pretas be as happy as the people in Uttarakuru.

18. May the pretas always be satiated, bathed, and refreshed by the streams of milk pouring from the hand of noble Avalokiteshvara.

19. May the blind always see forms, and may the deaf hear. May pregnant women give birth without pains, as did Mayadevi.

20. May they acquire everything that is beneficial and desired by the mind: clothing, food, drink, flower garlands, sandal-paste, and ornaments.

21. May the fearful become fearless and those struck by grief find joy. May the despondent become resolute and free of trepidation.

22. May the ill have good health. May they be freed from every bondage. May the weak become strong and have affectionate hearts for one another.

23. May all regions be advantageous to all those who travel on roads. May the purpose for which they set out be expediently accomplished.

24. May those who journey by boat succeed as they desire. May they safely reach the shore and rejoice with their relatives.

25. May those who find themselves on wrong paths in dreary forests come upon the company of fellow travelers; and without fatigue, may they journey without fear of bandits, tigers, and the like.

26. May deities protect the dull, the insane, the deranged, the helpless, the young, and the elderly, and those in danger from sickness, the wilderness, and so on.
27. May they be free from all lack of leisure; may they be endowed with faith, wisdom, and compassion; may they be possessed of stature and good conduct; and may they always remember their former lives.

28. May they be inexhaustible treasuries just like Sky-treasure. Free of conflict or irritation, may they have an independent way of life.

29. May beings who have little splendor be endowed with great magnificence. May unattractive wretches be endowed with beauty.

30. May the women in the world become men. May the lowly obtain grandeur and yet be free of arrogance.

31. Through this merit of mine, may all beings without exception abstain from every vice and always engage in virtue.

32. Not lacking the spirit of awakening, devoted to the bodhisattva way of life, embraced by the buddhas, and free of the deeds of maras,

33. May all beings have immeasurable life spans. May they always live happily, and may even the word “death” disappear.

34. May all quarters of the world be delightful with gardens of wishfulfilling trees, filled with the buddhas and the children of the buddhas, and be enchanting with the sounds of Dharma.

35. May the ground everywhere be free from stones and rocks, smooth like the palm of the hand, soft and made of lapis lazuli.

36. May the great assemblies of bodhisattvas sit on all sides. May they beautify the earth with their own resplendence.

37. May all beings unceasingly hear the sound of Dharma from the birds, from every tree, from the rays of light, and from the sky.

38. May they always encounter the buddhas and the children of the buddhas. May they worship the spiritual mentor of the world with endless clouds of offerings.
39. May a god send rain in time, and may there be an abundance of crops. May the populace be prosperous, and may the king be righteous.

40. May medicines be effective, and may the mantras of those who recite them be successful. May dakinis, rakshasas, and other ghouls be filled with compassion.

41. May no sentient being be unhappy, sinful, ill, neglected, or despised; and may no one be despondent.

42. May monasteries be well established, full of chanting and study. May there always be harmony among the Sangha, and may the purpose of the Sangha be accomplished.

43. May monks who wish to practice find solitude. May they meditate with their minds agile and free of all distractions.

44. May nuns receive provisions and be free of quarrels and troubles. May all renunciates be of untarnished ethical discipline.

45. May those who are of poor ethical discipline be disgusted and become constantly intent on the extinction of their vices. May they reach a fortunate state of existence, and may their vows remain unbroken there.

46. May they be learned and cultured, receive alms, and have provisions. May their mindstreams be pure and their fame be proclaimed in every direction.

47. Without experiencing the suffering of the miserable states of existence and without arduous practice, may the world attain buddhahood in a single divine body.

48. May all sentient beings worship all the buddhas in many ways. May they be exceedingly joyful with the inconceivable bliss of the buddhas.

49. May the bodhisattvas' wishes for the welfare of the world be fulfilled; and whatever the protectors intend for sentient beings, may that be accomplished.
50. May the pratyekabuddhas and shravakas be happy, always worshipped by the lofty gods, asuras, and humans.

51. Through the grace of Manjughosha, may I always achieve ordination and the recollection of past lives until I reach the Joyous Ground.

52. May I live endowed with strength in whatever posture I am. In all my lives, may I find plentiful places of solitude.

53. When I wish to see or ask something, may I see the Protector Manjunatha himself, without any impediment.

54. May my way of life be like that of Manjushri, who lives to accomplish the benefit of all sentient beings throughout the ten directions.

55. For as long as space endures and for as long as the world lasts, may I live dispelling the miseries of the world.

56. Whatever suffering there is for the world, may it all ripen upon me. May the world find happiness through all the virtues of the bodhisattvas.

57. May the teaching that is the sole medicine for the suffering of the world and the source of all prosperity and joy remain for a long time, accompanied by riches and honor.

58. I bow to Manjughosha, through whose grace my mind turns to virtue. I salute my spiritual friend through whose kindness it becomes stronger.
I pray to Buddha Amitayus, teacher of gods and men. Your excellent activities give endless benefit to beings. Remembering you just once pushes away fear of the lord of death. Your mind always generates compassion towards beings like a mother towards her only son.

Many times the good qualities of the supreme paradise, Dewachen, were praised by Lord Buddha. By compassion’s power and prayers to be born there, I will explain whatever I can.

Blocked by thick ignorance of the points to be abandoned and obtained, the chances for beings to reach a higher life are killed by the weapon of anger. We are locked in samsara’s prison, bound by the rope of desire, and carried away by the great river of karma into samsara’s ocean.

Adrift in sufferings’ waves of sickness and old age, swallowed by the sea monster’s mouth of the ruthless lord of death, and buried under a load of unwanted sufferings, I am unprotected and moaning with depression. My mind aspires to witness a destitute person’s only friend, the Savior Amitabha.

You are accompanied by the great bodhisattva, Lord Avalokiteshvara, and surrounded by a supreme entourage. Please don’t forget your unwavering promise to benefit us, made for immeasurable eons by generating the bodhisattva mind. By the power of that, I supplicate you respectfully to come here through the force of your miraculous powers and compassion, just like the king of birds flies through the deities’ path of the sky.
By depending on the power of amassing the ocean-like two collections of virtue accumulated by myself and others throughout the three times, I pray, Amitabha, that you, together with your two chief sons and your entourage, will stay close to me at the time of my death and protect me. Please, Buddha, may I see you directly along with your entourage. At that time may very strong faith in you arise in me.

May there be no extreme pain at the time of death. Without forgetting, may I remember the object of my faith. At the moment of death, may the eight bodhisattvas come to me with their miraculous power and show me the exact path to travel to Dewachen.

Because of that may I be born from a lotus into the precious pure land of Dewachen with sharp faculties and among the Mahayana race of beings. As soon as I am born, may I retain everything previously learned about concentration, selfless bodhichitta, endless ability, confidence, and so forth. May I achieve immeasurable collections of good qualities.

May Amitabha, his entourage, and the buddhas and bodhisattvas of the ten directions have confidence in me, and may I receive the complete Mahayana teachings, understanding them exactly as intended. Through miraculous power, may I go unobstructed to the many buddha-fields, completing all the great bodhisattva activities.

Even though I take birth in the pure realms, may I be drawn by the great power of compassion to go, without obstacles and through miraculous ability, mainly into impure lands.

May I teach the Dharma to all beings exactly as fits each one’s ability. Because of that, may I be able to establish them in the perfect, pure path praised by the buddhas. May I quickly complete all excellent activities and easily achieve buddhahood for the sake of the vast numbers of beings.

One day, when this life’s activities are finished, may my mind become full of faith and compassion from being able to see you clearly, Amitabha, surrounded by your ocean of disciples.
As soon as the appearances of the intermediate state come to me, may the eight bodhisattvas show me the unmistaken path. Because of that, may I be born into Dewachen and then emanate into impure lands in order to save beings.

Even though I may not always be able to achieve such a supreme state through all my lives, may I always achieve the basis of a perfect human form. May I strive at hearing, contemplating, and meditating upon the explanations and realizations of Buddha’s teachings.

May I never be separated from the basis of a human form, ornamented by the seven qualities of the higher realms. In those lifetimes may I always achieve the ability to remember all my previous existences with exact clarity.

Throughout all my future lives may I see samsaric existence as without essence. May I be attracted to nirvana’s qualities. Because of that, through Buddha’s excellent teachings on vinaya, may I renounce the world and enter the monastic life.

When I become a monk or nun, may I not commit any of the natural bad deeds nor break even the slightest of Buddha’s precepts. May I be just like Bhikshu Mitrugpa (Undisturbed), achieving great enlightenment by completely developing the heap of ethics. Also, throughout all my future lives may I exactly understand the way for purely cleaning away the mental afflictions.

Then may I achieve the excellent collections of recollecting everything without exception that I previously learned, including the branches of perfection and holding in mind the words and meanings of the Dharma. May I achieve the pure confidence to teach without obstacle to others I behold.

Also, throughout all my lives may I enter the samadhis called “going courageously” and so forth, may I gain the “flesh eye” and so forth, and may I achieve the five clairvoyances, such as the miraculous ability to know faraway objects and so forth. May I never be separated from these abilities.
Throughout all my future lives may I achieve great wisdom, which makes me able, through my own power, to discriminate between the points of what should be developed and what should be abandoned.

May I achieve clear wisdom, which is able to discriminate even the subtle details of the mental afflictions and of the pure virtues exactly as they are, not mixing them but keeping them separate.

May I achieve quick wisdom, which is able to terminate without exception all lack of understanding, wrong views, and mental doubts as soon as they arise.

May I achieve profound wisdom, which gives me access to the scriptures of Buddha’s excellent speech, so that without becoming stuck, I may understand the unfathomable depths of meaning.

In summary, with the wisdom free from the faults of perverted wisdom, may I become just like venerable Manjushri with a skillful teacher’s wisdom that keeps a clear understanding of the meanings of the Buddha’s teachings and enables me to perfect all the bodhisattvas’ transcendental activities.

Like that, with wisdom that is great, clear, quick, and profound, may I take care of other fortunate ones with kindness, destroy wrong views, and please the knowledgeable through teaching, debating, and composing scriptures on the various branches of Buddha’s teachings, becoming a completely perfected scholar.

Throughout all my future lives may I be free of holding thoughts that mainly cling to my own purposes, and may I stop all laziness and cowardliness toward the great activities of the bodhisattvas. Then may I become skillful in the bodhisattva mind, which willingly takes on the purposes of others with a brave mind perfectly complete. By that, may I perfect all bodhisattvas’ activities and become just like venerable Avalokiteshvara.

Also, throughout all my future lives, when working for the benefit of myself and others, may I subdue all demons, extremists, and opponents
with wrong views through the skillful power that enables me to complete all the perfect bodhisattva activities, becoming just like the venerable Vajrapani.

Throughout all my future lives, with effort that abandons all laziness, may I complete the bodhisattvas’ activities by first generating the bodhisattva mind instantly and then not wavering from it. Through that great effort may I find incomparable buddhahood, becoming just like Buddha Shakyamuni.

Throughout all my future lives, may I be able to overcome all sicknesses of body and mind that are obstacles to achieving enlightenment. May I become just like the thus-gone Medicine Buddha, just by mentioning whose name one is able to pacify all sufferings of body, speech, and mind.

Also, throughout all my future lives, may I attain whatever length of life I wish for, becoming just like Buddha Amitayus. Even by saying his name one is able to subdue all untimely death.

When obstacles to life come near, please appear to me, Savior Amitayus, and through your four activities, tame your disciples, appearing to them clearly in whatever form is fitting. As soon as your form is seen, may all obstacles to life be extinguished, without exception.

When you appear in whatever form is fitting for your disciples, Savior Amitayus, may we be able to recognize those forms as you, and may a faith that is not artificial and that is unshakably strong arise. Through the power of that faith, may we meet directly with you in the form of virtuous friends throughout all our lives, Buddha Amitayus, receiving direct teachings and never becoming separate.

Throughout all my future lives may I be held in the kindness of a fully qualified Mahayana virtuous teacher, the root of all ordinary and transcendent good qualities, and may that teacher become very happy with me.

At that time also, through the power of a strong, unshakable faith toward my virtuous guide, may I only perform activities that please my
teacher with all three doors of my body, speech, and mind. May I not do anything that would cause my guide to become displeased for even an instant.

Having pleased my virtuous friend, may every holy instruction be bestowed without leaving anything out, and may I diligently practice. Understanding whatever meanings are taught, may I strive to be able to accomplish them completely. May I not become influenced for even an instant by misleading friends or non-virtuous teachers.

Throughout all my lives, may I have reasoned faith in cause and effect, renunciation, the altruistic wish for enlightenment, pure view, and all knowledges entered into effortlessly, experienced without break. Throughout all my future lives, may the roots of all virtues I perform through my body, speech, and mind serve to benefit others, becoming a cause for their pure enlightenment.
A Prayer for the Beginning, Middle, and End of Practice

by Je Tsongkhapa

I bow before the conquering buddhas, bodhisattvas, and arhats of all directions and of all times.

I offer this boundless prayer with the purest of minds to free countless beings from cycles of existence. By the power of the unfailing Three Jewels and of great rishis possessed of the force of truth, may these sincere words bear fruit.

Life after life, may I never be born into realms of great suffering or unfavorable circumstance but gain always a precious human form blessed with every conducive provision.

From the moment of birth may I never be lured by the pleasures of existence, but, guided by renunciation intent on freedom, be resolute in seeking the pure life.

May there be no hindrance to becoming a monk, from friends, family, or possessions, and for every conducive circumstance, by mere thought may it appear.
Once a monk, may I be untainted as long as I live,
by breech of vow or natural fault,
as promised in the presence of my preceptor.

I pray that on such pure foundation,
and for every mother sentient being,
I devote myself with hardship for countless eons
to every aspect, profound and vast, of the Mahayana.

May I be cared for by true spiritual friends,
filled with knowledge and insight,
senses stilled, minds controlled, loving, compassionate,
and with courage untiring in working for others.

As Sada Prarudita devoted himself to Dharma Arya,
may I sincerely please my spiritual master
with body, life, and wealth,
ever disappointing him for an instant.

I pray that the Perfection of Wisdom, forever profound,
a bringer of peace, unbound by identification,
be taught to me as taught to Sada Prarudita,
unsullied by the muddy waters of false views.

May I never fall under the sway
of false teachers and misleading friends,
their flawed views of existence and nonexistence
well outside the Buddha’s intention.

With sail hoisted of the sincerest of minds,
driven by winds of unflagging effort,
on this well-built ship of study, thought, and meditation,
may I bring living beings from samsara’s ocean.

As much as I excel in learning,
as much as I give to others,
as pure as my morality grows,
as much as I become wise,
by as much may I be empty of pride.
I pray that I listen insatiably
to countless teachings at the feet of a master,
single-handedly with logic unflawed,
prizing open scriptures’ meanings.

Having examined day and night
with fourfold logic all that I have heard,
may I banish every doubt
with the discerning understanding
that arises from such contemplation.

With conviction on dharmas profound
gained from understanding born of contemplation,
I pray that I retreat to solitude
with a perseverance severing life’s attachments
to devote myself to proper practice.

When the Buddha’s thoughts dawn upon me
through study, thought, and meditation,
I pray that things of this life forever bonded to samsara
and thoughts of my happiness alone
never arise in my mind.

Unattached to my possessions
I pray that I destroy parsimony,
gathering disciples around me
by giving first of material wealth
to satisfy them with Dharma.

With a mind renounced may I never transgress
even the smallest precept, though it may cost my life,
plying forever, therefore, the flag of freedom.

When I see, hear, or think of those
who struck, beat, or maligned me,
may I be without anger, speak of their virtues,
and meditate upon patience.
I pray I will apply myself to enthusiasm, achieving virtues unachieved, improving those attained, banishing utterly threefold debilitating laziness.

I pray to abandon the meditative absorption that lacks the power of insight to quell samsara, that is divorced from the moist compassion to quash nirvana’s passivity, and that mostly throws one back to cycles of existence, but develop instead the meditative absorption that unites compassion and insight.

I pray that I banish false views of emptiness, mentally fabricated and partially known, born from fear of the most profound truth, cherished as supreme, and that I realize all phenomena to be forever empty.

May I bring to faultless morality those so-called practitioners with their wayward ethics, shamelessly empty of pure practice, rashly pursuing paths shunned by the wise.

May I bring to the path praised by buddhas those lost and fallen onto wrong paths, swayed by deluded teachers and misleading friends.

I pray that my lion-like roar of teaching, argument, and composition flattens the pride of fox-like false orators, and, gathering well-trained disciples about me, I fly the banner of the teachings forever.

In whatever life I may drink the nectar of Buddha’s teachings, I pray to be born into a good family and be of handsome build, wealthy, powerful, and wise, blessed with long life and sound health.

May I develop the unique love of a mother for those who malign me.
and harbor ill designs upon my life, 
my body, or my possessions.

By growing within myself 
the pure and extraordinary bodhi-mind 
whose nature is to cherish others more than self, 
may I soon give them unsurpassable enlightenment.

Whoever hears, sees, or calls these verses to mind, 
may they be undaunted in fulfilling 
the powerful prayers of the bodhisattvas.

By the power of these vast prayers 
made with the purest intention, 
may I attain the perfection of prayer 
and fulfill the hopes of every living being.
Amitayus
Until Buddhahood

Ji si thub chhog zhug so

Until I manifest
The holy state of a supreme subduer,
May I obtain a basis for accomplishing the pure noble path,
Take ordination, and remember all my lives.

May I uphold the treasury of many infinite qualities –
   dharani, confidence,
Meditative stabilization, clairvoyance, magical emanation, and more.
Having attained peerless knowledge, mercy, and ability,
May I swiftly perfect the conduct of enlightenment.

When I see signs of untimely death,
In that very moment may I clearly see the body
Of Protector Amitayus and destroy the Lord of Death;
May I quickly become an immortal knowledge-holder.

In all my lives by the force of Amitayus
Directly acting as a virtuous friend of the Supreme Vehicle,
May I never turn away, even for an instant,
From this noble path admired by the conquerors.

May I never generate a mind that,
Neglecting sentient beings, hopes for my welfare alone.
May I strive for the welfare of others with skill in means,
Unobscured regarding the way to accomplish their welfare.

Also by merely expressing and remembering my name,
May all those tormented by the result of their negative actions
Become rich with the glory of sublime happiness, and
May they climb the stairway leading to the Supreme Vehicle.

By illustrating a mere fragment of the biographies of
The conquerors’ children, may all the interferences
To the conduct of the conquerors’ children be pacified
   without exception,
And may helpful necessities be achieved by just calling them to mind.

By the truth of the ruler of the Shakyas,
The guides Amitabha, Maitreya, Manjushri, the Lord of the Secret,
Avalokiteshvara, and the sugatas and their retinues,
May all these prayers be quickly fulfilled.

Notes:
1. The title “Until Buddhahood” is not a direct translation of the original title,
   which consists of the first four syllables of the first verse of the text literally
   translated as “until a supreme subduer.”
2. Understanding the words and meaning of scriptures without forgetting.
3. Confidence in explaining the words and meaning of scriptures without any
   limitations.
A Daily Prayer to Maitreya Bodhisattva

(taught by Buddha Shakyamuni)

To the awakened ones I prostrate,
And to the yogis
With the power of god’s eye
As well as to all the bodhisattvas, hearers, and so forth.

Bodhichitta bars the way to unfortunate destinies;
It is the great teaching that leads to the highest realms
And even to the state beyond old age and death.
To the mind of enlightenment, bodhichitta, I prostrate.

Controlled by negative habits,
In the sight of the Buddha
I have often given harm to others.
I shall confess those actions.

Yet from the beneficial actions of my body, speech, and mind
I pray that the merit generating the seeds of omniscience may never be exhausted.
May I further accomplish this accumulation of merit
By performance of the three actions (of body, speech, and mind).

I offer all that I have to the buddhas
In their pure lands of the ten directions.
In the wisdom of all the buddha
And in my own virtues I rejoice.
In short, I confess all harmful actions,
I make prostration to all the buddhas.
I rejoice in all acts of virtue
And I myself wish to obtain supreme wisdom.

Bodhisattvas of the tenth level
In all the ten directions
Need no reminder
To work for enlightenment.

Obtaining buddhahood, supreme enlightenment,
Joining those who have subdued the demon of self-cherishing,
He (Maitreya) will turn the Dharma wheel
In order to benefit all sentient beings.

I pray that sentient beings without exception
May be liberated by the sound of the great Dharma drum.
Please stay to teach the path to enlightenment
For inconceivable millions of eons.

I who am stuck hard in the mud of the desire realm,
Tightly bound by the rope of samsara,
Please watch over me, supreme beings
Who stand on the two feet of method and wisdom.

The love of the Buddha is not obscured
In the same way as love between sentient beings.
The goal of his loving kindness—compassion
Is to lead them across the ocean of samsara.

I will follow with care
The path of the buddhas
Of the past, present, and future.
It is enlightenment that I will practice.

When I have accomplished the six perfections
May I be able to liberate all beings in the six migratory realms.
May I manifest the six supramundane cognitions;
May I touch great enlightenment.
Not born and not coming, self-nature non-existent,
Abiding non-existent, awareness of appearance non-existent.
The non-true existence of things themselves.
I wish to realize the emptiness of phenomena.

Buddha is like a great lord;
Yet sentient beings do not exist, life does not exist.
No being at all is there that exists; even healing does not exist.
I wish to understand the phenomena of the non-self-existent ego.

Since ego’s grasping of
All phenomena is non-existent,
I wish to develop charity without limit
In order to benefit all sentient beings.
Phenomena? Phenomena do not exist.
May the lack of material resources not hinder me.
All things are impermanent;
Therefore, I wish to accomplish the perfection of charity.

May I never transgress the discipline of morality and free
myself from pride,
Since by having pride in the appearance of morality and purity,
One is without morality.
I wish to accomplish the perfection of morality.

Patience must be as steady as earth or water,
Not changeable like the wind.
Knowing that both patience and anger do not exist,
I wish to accomplish the perfection of patience.

It is by effort that I must practice the perfection of effort
Without enjoying laziness.
By the power of mind and body
I wish to accomplish the perfection of effort.

Like the concentration called Magic
And the concentration of Going Heroically
And the concentration Like a Thunderbolt,
May I accomplish the perfection of concentration.
May I gain the great wisdom
That has realized the practices of all three vehicles,
The three doors to liberation,
And the three exact concentrations.

Thus, there was one who followed a completed practice like this.
He was named Maitreya,
Accomplishing well the six perfections,
He quickly reached the tenth level.

Mantra of Maitreya Buddha’s Promise
NAMO RATNA TRAYAYA / NAMO BHAGAVATE
SHAKYAMUNIYE / TATHAGATAYA / ARHATE
SAMYAKSAMBUDDHAYA / TADYATHA OM AJITE AJITE
APARAJITE / AJITANÇHAYA HA RA RA RA MAITRI AVALOKITE
KARA KARA MAHA SAMAYA SIDDHI BHARA BHARA MAHA
BODHI MANDA BIJA SMARA SMARA AHSMA KAM SAMAYA
BODHI BODHI MAHA BODHI SVAHA

Heart mantra
OM MOHI MOHI MAHA MOHI SVAHA

Close heart mantra
OM MUNI MUNI SMARA SVAHA

When my death comes to me in this place,
May I pass with ease to the pure land of Ganden.
May I quickly please the bodhisattva Maitreya
And learn from him the time and place of my awakening.
Prayer for a Statue of Maitreya

Jam-pa-ku zug-ma

May the embodied beings who have fulfilled all requirements
For building an excellent statue of Maitreya
Be in the presence of the savior, perfect, pure Maitreya, and
Enjoy the splendor of the Mahayana Dharma.

When the mighty sun, the savior Maitreya,
Shines atop the elevated place of Bodhgaya
And the lotus bloom of my wisdom has opened,
May a swarm of bees of fortunate ones be satisfied.

At that time Buddha Maitreya is extremely pleased, and
As he lays his right hand upon my head and
My supreme incomparable enlightenment is prophesied,
May I then quickly attain buddhahood for the sake of all sentient beings.

Even in all future lifetimes while I am completing enlightenment,
After gathering as one all the great waves of deeds, whatever there are,
Of all the buddhas and bodhisattvas of the three times,
May I properly give teachings.

Draped in delicate drawing-like scriptures of good explanation,
Supported on a golden center pole of discernment, and
Decorated with a jeweled tip of the three trainings,
May the victory banner of Buddha’s teachings be planted everywhere.

May the teachings, the source of all well-being, spread and flourish,
And may all holy beings, the repository of the teachings, enjoy good health.
May the source of happiness for all embodied beings,
The teachings of the Buddha, always spread.

By the continual force of cultivating the three aspects of love,*
May there be the auspiciousness of the savior, Buddha Maitreya,
Who destroys the hosts of maras with the power of his love and
Nurtures all sentient beings with the strength of his love.

* In the last verse the three aspects of love are: immeasurable love (from among the four immeasurables), affectionate love (from the seven-limb prayer), and superior thought love (also from the seven-limb prayer.)
Prayer for Spontaneous Bliss

De chen lhun drub ma

by the Second Dalai Lama, Gendun Gyatso

Respectfully I prostrate to the mighty protector, Maitreya,
Who pervades the world with clouds of love and compassion
From the space of dharmakaya, which spontaneously completes
great bliss,
And who rains down deeds in a continuous shower.

From your wisdom manifestation that sees, just as they are,
The minds and natural elements of countless disciples,
By the power of faith, please come down here in all places unimpeded,
Like the reflected image of the moon in water.

Like jeweled inlay work of many kinds of precious gemstones
Set into a Mt. Sumeru of piled exquisite refined gold,
Your supreme form, which by seeing one remains unsatisfied,
I request to remain firmly for as long as cyclic existence lasts.

You, savior, hold closely with your compassionate hands
All sentient beings who have provided the requirements
For constructing a statue of affectionate love [Maitreya], and
Please lead them definitely to the land of Tushita.

Inseparable from your face, amrita for their eyes,
Nurtured by your speech, the Mahayana scriptures,
And having perfected all the bodhisattva’s practices,
Please bestow your blessings for them to quickly attain buddhahood.
In the meantime, may all wishes be fulfilled;  
May all sentient beings have a loving attitude;  
May the teachings of the Buddha spread and extend in all directions;  
And may all sentient beings enjoy wonderful well-being.

May this place be filled by an assembly of ordained monks and nuns  
Clad in saffron robes and upholding the three trainings, and  
May deeds of explanation and practice bring good fortune of extending  
The Buddha’s teachings everywhere for as long as cyclic existence lasts.

By the truth of the infallible Three Precious Jewels,  
The blessings of the power of Buddha Maitreya,  
And the enlightened deeds of the mighty Dharma protectors,  
May the complete essence of this pure prayer be fulfilled.
Dedication Prayers

Ge wa di yi nyur du dag
Due to the merits of these virtuous actions
La ma sang gyä drub gyur nā
May I quickly attain the state of a Guru-Buddha
Dro wa chig kyang ma lû pa
And lead all living beings, without exception,
De yi sa la gō 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 nā gong du phel war shog
But increase more and more.

Jam päl pa wō ji tar khyen pa dang
Just as the brave Manjushri and Samantabhadra, too,
Kūn tu zang po de yang de zhin te
Realized things as they are,
De dag kūn gyi je su dag lob chhir
I, too, dedicate all these merits in the best way,
Ge wa di dag tham chā rab tu nō
That I may follow their perfect example.

Dū sum sheg pāi gyāl wa tham chā 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.*

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 perfect, pure Losang Dragpa to shine forever.*
Multiplying Mantras

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

CHOM DÀN DÀ 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 or 3x)

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA CHHAG TSHÄL LO  (1x or 3x)

TADYATHA OM PÄNCHA GRIYA AVA BODHANI SVAHA OM DHURU DHURU JAYA MUKHE SVAHA  (7x)

To actualize all our prayers as well as to multiply the benefits by 100,000:

CHOM DÀN DÀ 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 or 3x)

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.
MANTRAS
Practices to Benefit the Dying and Dead
The Five Great Mantras
for Liberating Sentient Beings
from the Lower Realms

These mantras should be recited by or for someone who is dying or dead. For the specific benefits of each mantra, see p. 131.

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

OM NAMO BHAGAVATE / SARVA DURGATE
PARI SHODHANI RAJAYA / TATHAGATAYA
ARHATE SAMYAKSAMBUDDHAYA
TADYATHA / OM SHODHANI / SHODHANI
SARVA PAPAM VISHODHANI / SHUDDHE
BISHUDDHE / SARVA KARMA AVARANA
VISHODHANI SVAHA

2. 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
NANCHA SVAHA
3. Mantras of Namgyālma (Ushnishvijaya)

Long mantra:

OM NAMO BHAGAVATE / SARVA TRAILOKYA
PRATIVISHISHTAYA / BUDDHAYA TE NAMA TADYATHA /
OM BHRUM BHRUM BHRUM SHODHAYA SHODHAYA /
VISHODHAYA VISHODHAYA / ASAMA SAMANTA / AVABHASA
SPHARANA GATI / GAGANA SVABHAVA VISHUDDHE /
ABHISHINCHANTU MAM / SARVA TATHAGATA SUGATA /
VARA VACHANA AMRITA ABHISHEKAIR/A / MAHAMUDRA /
/ MANTRA PADE / AHARA AHARA / MAMA AYUR
SAMDHARANI SHODHAYA SHODHAYA / VISHODHAYA
VISHODHAYA / GAGANA SVABHAVA / VISHUDDHE
USHNISHA VIJAYA / PARISHUDDHE SAHASRA RASMI
SANCHO DITE / SARVA TATHAGATA AVALOKINI / SHAT
PARAMITA PARIPURANI / SARVA TATHAGATA MATE DASHA
BHUMI PRATISHTHITE / SARVA TATHAGATA HRIDAYA /
ADHISHTHANA ADHISHTHITE / MUDRE MUDRE / MAHA
MUDRE / VAJRA KAYA / SAMHATANA PARISHUDDHE / SARVA
KARMA AVARANA VISHUDDHE PRATINI VARTAYA /
MAMA AYUR VISHUDDHE / SARVA TATHAGATA SAMAYA /
ADHISHTHANA ADHISHTHITE / OM MUNI MUNI MAHA MUNI
VIMUNI VIMUNI MAHA VIMUNI / MATI MATI MAHA MATI /
MAMATI / SUMATI / TATHATA BHU DHA KOTI PARISHUDDHE
VISPHTA 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 / VAJROD
BHAVE / VAJRA SAMBHAVE / VAJRE VAJRINI / VAJRAMA
BHAVATU MAMA SHARIRAM / SARVA SATTVA NANCHE
KAYA PARISHUDDHHR BHAVATU ME SADA SARVA GATI /
PARISHUDDHSHCHA / SARVA TATHAGATASHCHA MAM
SAMASHVA SAYANTU BUDDHE BUDDHE / SIDDHYA SIDDHYA
BODHAYA BODHAYA VIBODHAYA VIBODHAYA / MOCHAYA
MOCHAYA / VIMOCHAYA VIMOCHAYA / SHODHAYA
SHODHAYA / VISHODHAYA VISHODHAYA / SAMANTA
RASMI PARISHUDDHE SARVA TATHAGATA HRIDAYA /
ADHISHTHANA ADHISHTHITE / MUDRE MUDRE MAHA
MUDRE / MANTRA PADA SVAHA
Short mantra:

**OM BHRUM SVAHA** / **OM AMRITA AYUR DADAI SVAHA**

After reciting this, say a few times:

**OM AMITE** / **AMITODA BHAVE** / **AMITA VIKRANTE** / **AMITA GATRE** / **AMITA GAMINI** / **AMITA AYUR DADAI GAGANA KIRTI**

**KARE** / **SARVA KLESHA KSHAYAM KARI YE SVAHA**

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4. **Stainless Pinnacle Heart Mantra (Tsug tor dri me nying po)**

**OM NAMA STRAIYA DHVIKANAM** / **SARVA TATHAGATA HRIDAYA GARBHE JVALA JVALA** / **DHARMADHATU GARBHE** / **SAMBHARA MAMA AYUH SAMSHODHAYA MAMA SARVA PAPAM SARVA TATHAGATA SAMANTOSHNISHA VIMALE VISHUDDHE** / 
**HUM HUM HUM** / **AM BAM SAM JAH SVAHA**

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5. **Wish-Granting Wheel mantra**

**OM PÄDMO USHNISHA VIMALE HUM PHAT**
Practices to Benefit the Dying and Dead
Ten Powerful Mantras
for Benefiting Sentient Beings, especially at the time of death

These mantras should be recited by or for someone who is dying or dead. For the specific benefits of each mantra, see p. 131.

1. Mantras of Chenrezig

*Long mantra:*

NAMO RATNA TRA YA YA / NAMA ARYA JÑANA SAGARA / VAIROCHANA VYUHA RAJAYA / TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / NAMA SARVA TATHAGATEBHYA ARHATEBHYA / SAMYAKSAMBUDDHEBHYA / NAMA ARYA AVALOKITESHVARAYA / BODHISATTVAYA / MAHA SATTVAYA MAHA KARUNI KAYA / TADYATHA / OM DHARA DHARA / DHIRI DHIRI / DHURU DHURU / ITTE VATTE / CHALE CHALE PRACHALE PRACHALE / KUSUME KUSUME VARE / ILI MILI / CHITI JVALA APANAYE SVAHA

*Short mantra:*

OM MANI PÄDME HUM

2. Medicine Buddha mantra (short)

TADYATHA / OM BHAISHAJYE BHAISHAJYE MAHA BHAISHAJYE BHAISHAJYE / RAJA SAMUDGATE SVAHA
3. **Wish-Granting Wheel mantra**

   OM PĀDMO USHNISHA VIMALE HUM PHAT

4. **Mantra of Buddha Mitrugpa**

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

5. **Mantras of Namgyälma**

   **Long mantra:**

   OM NAMO BHAGAVATE / SARVA TRAILOKYA
   PRATIVISHISHTAYA / BUDDHAYA TE NAMA TADYATHA /
   OM BHRUM BHRUM BHRUM SHODHAYA SHODHAYA /
   VISHODHAYA VISHODHAYA / ASAMA SAMANTA / AVABHASA
   SPARANAMA GATI / GAGANA SVABHAVA VISHUDDHE /
   ABHISHINCHANTU MAM / SARVA TATHAGATA SUGATA /
   VARA VACHANA AMRITA ABHISHEKAiRA / MAHAMUDRA /
   MANTRA PADE / AHARA AHARA / MAMA AYUR
   SAMDHARANI SHODHAYA SHODHAYA / VISHODHAYA
   VISHODHAYA / GAGANA SVABHAVA / VISHUDDHE
   USHNIsha VIJAYA / PARISHUDDHE SAHASRA RASMI
   SANCHO DITE / SARVA TATHAGATA AVALOKINI / SHAT
   PARAMITA PARIPURANI / SARVA TATHAGATA MATE DASHA
   BHUMI PRATISHTHITe / SARVA TATHAGATA Hridaya /
   ADHISHTHANA ADHISHTHITe / MUDRE MUDRE / MAHA
   MUDRE / VAJRA KAYA / SAMHATANA PARISHUDDHE / SARVA
   KARMA AVARANA VISHUDDHE PRATINI VARTAYA /
   MAMA AYUR VISHUDDHE / SARVA TATHAGATA SAMAYA /
   ADHISHTHANA ADHISHTHITe / OM MUNI MUNI MAHA MUNI
   VIMUNI VIMUNI MAHA VIMUNI / MATI MATI MAHA MATI /
   MAMATI / SUMATI / TATHATA BHU DHA KOTI PARISHUDDHE
   VISPUHTA 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 / VAJROD
BHAVE / VAJRA SAMBHAVE / VAJRE VAJRINI / VAJRAMA
BHAVATU MAMA SHARIRAM / SARVA SATTVA NANCHE
KAYA PARISHUDDHIR BHAVATU ME SADA SARVA GATI /
PARISHUDDHISHCHA / SARVA TATHAGATASHCHA MAM
SAMASHVA SAYANTU BUDDHE BUDDHE / SIDDHYA SIDDHYA
BODHAYA BODHAYA VIBODHAYA VIBODHAYA / MOCHAYA
MOCHAYA / VIMOCHAYA VIMOCHAYA / SHODHAYA
SHODHAYA / VISHODHAYA VISHODHAYA / SAMANTA
RASMI PARISHUDDHE SARVA TATHAGATA HRIDAYA /
ADHISHTHANA ADHISHTHITE / MUDRE MUDRE MAHA
MUDRE / MANTRA PADAI SVAHA

Short mantra:
OM BHRUM SVAHA / OM AMrita AYUR DADAI SVAHA

After reciting this, say a few times:
OM AMITE / AMITODA BHAVE / AMITA VIKRANTE / AMITA
GATRE / AMITA GAMINI / AMITA AYUR DADAI GAGANA
KIRTI KARE / SARVA KLESHA KSHAYAM KARI YE SVAHA

6. Padmasambhava's mantra

OM AH HUM VAJRA GURU PĀDMA SIDDHI HUM
7. **Mantra of Kunrig (the deity who liberates from the lower realms)**

OM NAMO BHAGAVATE / SARVA DURGATE PARISHODHANI
RAJAYA / TATHAGATAYA / ARHATE SAMYAKSAMBUDDHAYA
TADYATHA / OM SHODHANI / SHODHANI / SARVA PAPAM
VISHODHANI / SHUDDHE VISHUDDHE / SARVA KARMA
AVARANA VISHODHANI SVAHA

8. **Milarepa's mantra**

OM AH GURU HASA VAJRA
SARVA SIDDHI PHALA HUM

9. **Zung of the Completely Pure Stainless Light (1)**

NAMA NAWA NAWA TEENAN THAHAAGATA GANGA NAM
DIVA LUUKAA NAN /KOTINÄ YUTA SHATA SAHA SRAA NAN /
OM VOVOVÖ / 'TSARI NI' TSARI / MORI GOLI TSALA WAARI
SVAHA

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

NAMA SAPTANAM / SAMYAKSAMBUDDHA KOTINÄN
PARISHUDDHE MA NA SI / ABHYA CHITA PATISHTHA TUNÄN
NAMO BHAGAVATE / AMRITA AYUH SHASYA / TATHAGATA
SYA / OM SARVA TATHAGATA SHUDDHI / AYUR
VISHODHANI / SAMHARA SAMHARA / SARVA TATHAGATA
BIRYA BA LE NA PRATI SAMHARA AYUH SARA SARA / SARVA
TATHAGATA SAMAYA/ BODHI BODHI/ BUDDHA BUDDHYA
BODHAYA / BODHAYA / MAMA SARVA PAPAM AVARANA
VISHUDDHE / BIGATA MALAM / CHHARA SU BUDDHYA
BUDDHE HURU HURU SVAHA

10. Mantras of Maitreya Buddha

Mantra of Maitreya Buddha’s promise:
NAMO RATNA TRAYAYA / NAMO BHAGAVATE
SHAKYAMUNIYE / TATHAGATAYA / ARHATE SAMYAKSAM
BUDDHAYA / TADYATHA / OM AJITE AJITE APARAJITE /
AJITAñCHAYA HA RA HA RA MAITRI AVALOKITE KARA KARA
MAHA SAMAYA SIDDHI BHARA BHARA MAHA BODHI MANDA
BIJA SMARA SMARA AHSMAN KAM SAMAYA BODHI BODHI
MAHA BODHI SVAHA

Heart mantra:
OM MOHI MOHI MAHA MOHI SVAHA

Near heart mantra:
OM MUNI MUNI SMARA SVAHA
Practices to Benefit the Dying and Dead
Other Recommended Mantras

from Lama Zopa Rinpoche

Mantras to be recited by caregivers

Lama Zopa Rinpoche has advised that the following powerful mantras be recited a few times each day by those who are caring for a dying person. Both of these mantras make the caregiver extremely beneficial to be around, touch, hear, etc.

Zung of the Completely Pure Stainless Light

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

Mantra Taught by Buddha Droden Gyälwa Chhö

OM HRI YA DHE SARVA TATHAAGATA HRIDAYA GARBE /
ZOLA DHARMA DHATU GARBE / SANGHA HARANA AYU
SANGSHODHAYA / PAPAM SARVA TATHAAGATA SAMENDRA
AUSHNI KHA VIMALE BISHUDHE SVAHA

Mantra to Not Have Pain at the Time of Death

A nun was doing some translation work with Rinpoche when the phone rang. It was a long term student who was dying, and Rinpoche spent a long time reassuring the person over and over again that everything would be okay. When he finally put down the phone, Rinpoche screwed up his face in an attitude of absolute compassion and, shaking his head, told the nun, “He’s in so much pain – even though he knows what to do he can’t meditate. He has such heavy obstacles, so much suffering.” Immediately Rinpoche reached for one of the books on the shelf and began dictating the following practice “to not have pain at the time of death.” Rinpoche said, “I try to recite this every day.”
Recite this mantra every day to not have obstacles at the time of death, like heavy pain, incontinence, heavy karmic torment, and the sickness of terrifying karmic visions so you can’t meditate. This is the name of one of the Eight Bodhisattvas: Namkha Nyingpo.

OM SHAVADE VARA BISA LINE SVAHA

**Mantra Protecting from the Three Lower Realms**

Look at this mantra quite often. Especially look at this mantra when you are leaving this old body. Dear one, please don’t cling to anything, and let yourself be completely free. This is the most important moment of your life.

May anyone who sees this mantra immediately be reborn in a pure land where they can become enlightened. Or may they receive a perfect human body by quickly actualizing the causal vehicle (the three principles of the path) and the result vehicle (the secret mantra Vajrayana), based on correctly devoting to and only pleasing their own holy Guru.

You can also pray this way: “May I take rebirth in whatever place is most beneficial for sentient beings, no matter where it is.” To think this thought again and again is extremely good.

The other choice is to think: “May I be born in Amitabha’s blissful field, to quickly benefit all sentient beings.”

Here is Buddha’s name mantra - Protecting from the Three Lower Realms:

CHOM Dän Dä DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR Dzog Päi SAN GYÄ RINCHHEN TSUG TOR CHEN LA CHHAG TSHÄL LO

By hearing this mantra, one will never be reborn in the lower realms, and one will be liberated and will be able to enlighten all sentient beings from the oceans of samsara.
Just by Seeing Mantra

From the sutra, Chu lung rol pai do

It is not important that this mantra be read, but to be seen. This mantra purifies 100,000 negative karmas and one is purified by just seeing the mantra.
Thousand-Arm Chenrezig
Mantra Sheet to Benefit the Dead

These are powerful mantras to be placed on the body of one who has died. Several copies have been provided here, so one may photocopy this page with a high quality copier (color laser copier recommended), cut out the sheets, and use them.
The benefits of reciting the Compassion Buddha mantra are infinite, like the limitless sky. Even if you don’t have much intellectual understanding of Dharma, even if the only thing you know is OM MANI PADME HUM...if you live your life with the pure attitude free of attachment clinging to this life and simply spend your life chanting OM MANI PADME HUM — this six-syllable mantra that is the essence of all Dharma — that’s the purest Dharma.
The General Benefits of the Various Powerful Mantras

by Lama Zopa Rinpoche

From the text Giving Breath to the Wretched:

There is great benefit in reciting the special blessed mantras such as those of Kamkani (Mitrugpa), Durgate (Kunrig), Tsugtor Namgyälma (Ushnishavijaya), Tsugtor Drime (Stainless Pinnacle), Pādmō Uṣṇīśa (Wish-Granting Wheel), and so on in the person’s ear after calling his name. One may also recite the mantras and then blow on sand, sesame seeds, or water and either throw them on the bones or on the corpse, or wash the corpse with the water before cremation. One can place the written mantras on the corpse’s crown before burial. In the text Mantra Purifying the Karmic Obscurations it is said:

Even if the object is a wild animal, bird, human, non-human, or spirit, if one possessed by compassion recites this mantra within their hearing at the time of death, they will not transmigrate to the evil-gone realms. Or, if the time of death has already passed, if one recites the mantra one hundred, one thousand, ten thousand, or one hundred thousand times with loving compassion, even if the being was already born in the hell realms, at this moment he will be released from there. Reciting this mantra and blowing on earth, yellow mustard seeds, sesame seeds or water, and sprinkling it on the bones or corpse, or burning or burying the body after having washed it with the water and placed the written mantra on the crown, gives the result that, even if that being has taken rebirth in the lower realms, within seven days, inevitably, he will be
liberated from the lower realms and be reborn in a happy realm – that is, if he doesn’t take a good rebirth by the power of his own prayers.

Recite these profound mantras in the ears not only of humans, but also of animals such as your mount, daily as well as at the time of death. Also recite them over the bones or hairs of dead ones, and even over silk, wool, or the meat that one is enjoying, thinking of the beings who provided the enjoyment; for silk comes from caterpillars, wool from sheep, and so on. I think this is most necessary in order to not incur a debt.

Reciting the names of the Medicine Buddhas, the mantra or holy name of Milarepa, or the mantras of other powerful deities in the ears of animals or human beings at the time of death can prevent their rebirth in the lower realms. Reciting such mantras and blowing on cloth derived from animals (made of silk or wool, for example) can even benefit that being. A person who practices Chenrezig and recites om mani padme hum can purify an animal even by blowing on its bones, meat, or skin.

If one can recite these mantras – such as Avalokiteshvara’s mantra, the great yogi Milarepa’s mantra, or Medicine Buddha’s mantra – at the death time, even mentally, or even hearing someone else recite them at that time, will also, without question, have the power to save. For anyone who recites these mantras at that time, this has power to save them from the suffering realms. By reciting mantras and blowing on the bodies of dead animals, or even on their bones, these mantras have the power to affect the being, wherever they are. Wherever that being is, whether in the hell realms or the preta realm, wherever, reciting these mantras and blowing on the dead body, even on the bones, has power to prevent those sentient beings who are suffering to not suffer for a long time and to be quickly born in a pure realm of the happy transmigrants.

The Benefits of the Powerful Mantras at the Time of Death

These five mantras have unbelievable power to purify negative karma. If you recite these mantras, blow on sand, and then sprinkle the sand on someone’s grave or cremation site, you can affect that person’s consciousness, no matter where they have been reborn. You do not even have to touch the dead body. Simply sprinkling the blessed sand on the grave or
Mantras can purify that person’s negative karma and bring them a good rebirth. All of these mantras have incredible power. Simply touching these mantras to the body of a dying or dead person purifies their negative karma, and they are not reborn in the lower realms. Kirti Tsenshab Rinpoche explained that the people in Amdo have these powerful mantras for purification – such as the mantras of the deities Mitru Gupta, Kunrig, Namgyalma, Stainless Beam, and Stainless Pinnacle – written or printed on paper; they touch or rub the paper on the body of anyone who is dying or has died to purify that person’s negative karma. The main point is that by touching the body, the mantras purify all the negative karmas and help that being to have a good rebirth.

Usually I keep a big package of mustard seeds or baby powder close by. So then everyday, when I chant thousands of om mani padme hums or different mantras, usually I blow on the baby powder and mustard seeds, so that when somebody dies, it can be used immediately to put on the body to purify it. You can also send such substances to other countries for them to use, to put on dead bodies, even if you cannot go there. And if you see any dead animal around, you can immediately put these substances on the body to purify and liberate, so they can receive a good rebirth. So if you are normally reciting these mantras everyday, then you can do that. You can keep a bottle of water close by, or powder, so that after reciting many mantras, you can blow on them.

When you see any insect or person who is dying, you can put these things on their body, sprinkle the water or put some powder on the body. It purifies their negative karma and gives them a chance for a good rebirth; at the same time, this becomes your best and most important service to sentient beings to purify their sufferings and negative karma. You help them not to experience the suffering result but instead to find a good rebirth. You also give them the chance to meet and to be able to practice the Dharma. So it’s very beneficial.

The Benefits of Kunrig (Durgati) Mantra
Kirti Tsenshab Rinpoche has explained that in Amdo lay people prepare for their death by taking a great initiation of Kunrig. Kunrig is a white deity with three faces holding a dharmachakra. In Amdo, to take a Kunrig initiation is customary as preparation for death so that all the
negative karmas created in this life are completely purified. Because the Amdo people then think that they have purified everything, they feel relaxed and comfortable; and when their death happens, they are not worried because they are ready to die. This is why the people in Amdo take the great initiation of Kunrig.

Kunrig is known as “the king of the deities for purifying the lower realms.” Even if someone has already been born in the lower realms, if you do Kunrig practice or puja, they will be liberated from the lower realms. There is a story that when a deva died and was reborn in one of the hell realms, King Indra didn’t know what to do, so he asked Buddha for help. Buddha then manifested as this deity Kunrig and granted the jangwa practice of Kunrig. The deva was then liberated from the lower realms. The practice of jangwa was originally done with Kunrig, then later the pandits, those great holy beings, used various deities to do jangwa. Both Kunrig and Mitrugpa are used in jangwa practice.

**The Benefits of Mitrugpa Mantra**

Mitrugpa is very powerful in degenerate times in purifying negative karma, particularly the negative karma of having broken vows, such as the eight Mahayana precepts, lay vows, or the vows of nuns and monks. Even if you believe in karma and reincarnation and do not generate heresy, if you break or degenerate your vows, you create the cause to be born in the animal realm as a naga.

There are many stories in the teachings about how so many of the nagas during Guru Shakyamuni Buddha’s time had been monks and nuns during Buddha’s Kashyapa’s time, but had been unable to keep their vows. Because they had broken their vows, there were born as nagas. The Mitrugpa practice of making nectar charity to the nagas is very beneficial in purifying the nagas and liberating them from their sufferings.

As to the benefits of the Mitrugpa mantra, anybody who hears the Mitrugpa mantra does not go to the lower realms. If you recite the Mitrugpa mantra 100,000 times and blow on water, sand, or mustard seeds after reciting the mantras, then sprinkle that blessed substance on the body of a person or animal that has died, if that being has been born in one of the lower realms, it will immediately be liberated from the lower realms. Even though the consciousness has been separated from the body and is somewhere else completely, because of its past
connection with that body, the consciousness is still affected. Because of that connection, the consciousness is purified by throwing the blessed substance on the dead body or any part of that body, even the hair. All that is needed is for the blessed substance to touch the body; it purifies that being’s consciousness, so that it is liberated from the lower realms and reborn in one of the higher realms. It can purify even someone with very heavy karma, even someone who has created the five uninterrupted negative karmas (killing one’s father, killing one’s mother, killing an arhat, intentionally wounding a buddha, causing disunity among the Sangha). It can purify even someone who has created the very heavy negative karma of having abandoned the holy Dharma. It is regarded as very heavy negative karma, as is criticizing buddhas and other arya beings. However, even all these heavy negative karmas can be purified with recitation of the Mitrugpa mantra at the time of death. And if it purifies the heavy negative karmas of the person for whom it is recited, there is no doubt that the Mitrugpa mantra purifies the negative karmas of the person who actually recites it. However, even blessing water or sand with the Mitrugpa mantra and sprinkling it on the body of someone who has created all these heavy negative karmas can purify those negative karmas and save the person from the lower realms.

Simply seeing this mantra can purify all the negative karmas. If you show a dying person the Mitrugpa mantra written on a piece of paper, it can purify all their negative karmas. If simply seeing this mantra can do that, there is no need to mention the unbelievable benefits that come from reciting the Mitrugpa mantra.

The Benefits of Namgyälma Mantra
From the text Giving Breath to the Wretched:

Also it is mentioned in the commentary on Namgyälma’s mantra:

If one recites this mantra twenty-one times, then blows on yellow mustard seeds and throws them on the bones of the sentient being who has accumulated much negative karma and has died, even if that sentient being has been reborn as a hell-being, a preta, an animal, in the world of Yama, or in other evil transmigrator realms, because of the power of this mantra he will be liberated from those unfortunate realms.
Namgyälma is a deity for long life and purification. The mantra has infinite benefits; it is so powerful that it is said that for anyone who hears it, that will be the last time that the person is born in the womb. So if animals hear it, they will not be born in the lower realms.

The kind and compassionate Guru Shakyamuni Buddha taught the benefits of reciting the Namgyälma mantra to the four guardians. If one washes the body, wears clean clothes and, while living in the eight precepts, recites the mantra 1,000 times, even if one is in danger of death due to the lifespan accorded by past karma finishing, the lifespan can be prolonged, the obscurations are purified, and one is freed from disease.

If one recites the mantra in the ears of animals, it will ensure that this is their last animal rebirth. If somebody has a very heavy disease that the doctors cannot diagnose, by doing the practice mentioned above the patient will be liberated from the disease and it will bring an end to all rebirth in the lower realms. After death one will be reborn in the blissful realm, the pure land. For humans, it makes the present life the last rebirth from a womb.

If one recites this mantra twenty-one times, blows on mustard seeds, and throws them on the bones of very evil beings who have created many heavy negative karmas, even those beings will be immediately liberated from the lower realms and will be reborn in higher realm such as those of the devas. By throwing the seeds on bones or dead bodies, the mantra affects the consciousness and purifies it, even though the beings have already been reborn in the hells or any of the lower realms, and those beings are reborn in the deva realms and so on.

If one puts this mantra in a stupa or on a banner inside the house or above the roof, the negative karmas of the insects or people who are touched by the shadow of the banner or the stupa are purified, and they are liberated from the lower realms. Also, the wind that touches this stupa or banner or statues that have this mantra inside and then touches other beings, the karma of those beings for rebirth in the lower realms is purified. They are not reborn in the lower realms.

If the Namgyälma mantra is on a mountain, the negative karmas of all the insects or people who walk on that mountain are purified. It is also mentioned that if you have the Namgyälma mantra in your house, the house becomes purified and blessed, and the same applies to your car. It is very good to have the Namgyälma mantra in your car, because
any insects or people who touch the car will be purified. So there is no question about how much purification there is when sentient beings recite this mantra, touch this mantra, or keep it on their bodies.

The Benefits of Stainless Pinnacle Mantra

It is stated in the commentary to the Stainless Buddha’s mantra that if one recites the mantra OM NAMA STRAIYADDHIKANAN... twenty-one times, then blows on sand and sprinkles it over a grave, those whose bones are touched by the sand, if born in any of the hell realms, will be completely liberated from there and receive an upper rebirth. If they have taken rebirth in an upper realm, they receive a rainfall of flowers on their body.

The Benefits of Wish-Granting Wheel Mantra

From the text Giving Breath to the Wretched:

In the text The Detailed Prayer of Buddha Dönzhag it is stated:

If one recites OM PÄDMO USHNISHA VIMALE HUM PHAT seven times, then blows on clean sand and throws it over the bones, the burnt corpse or whatever part of any deceased sentient being who has accumulated karma to be reborn in the hells, or of any fully ordained monk who lost his ordination or broke the branches of the precepts, the basic moral conduct, or who had not respected his abbot or his main teacher, immediately after the sand has been strewn on the body, even if that being has become a hell being, preta, cannibal, or raksha, right in that moment the being’s life changes, and he is reborn in the higher realms, never in the hells.

If one recites this mantra OM PÄDMO USHNISHA VIMALE HUM PHAT (Buddha Pema Tsugtor’s mantra) seven times each day with the thought to benefit others, one receives the opportunity, when death happens, to be reborn in the pure realm. By reciting this mantra and blowing on, blessing, beverages, incense, perfume, clothing – anything that can apply to other sentient beings or that they can drink or smell or touch – it becomes purification and purifies negative karma, obscuration. Recite the mantra and blow on the incense and then burn it and the smoke
purifies other sentient beings. Everybody who smells it has their negative karma purified and even epidemic diseases are healed. It helps to achieve the complete qualities of a buddha. If you recite this mantra and blow upon clothing and incense or anything, it purifies yourself and other sentient beings. If you recite this mantra and bless the clothing you wear by blowing on it, then your clothing becomes healing and also especially it helps to purify the mind. Here the healing comes through purifying the other sentient beings’ negative karma, through purifying their mind, which is the most important healing. Purifying the mind then helps to heal any sickness. By reciting this mantra and blowing on the clothes that sick people wear, even that helps the person to be liberated from the sickness or from the spirit harms or pollutions.

If you recite this mantra and blow it upon sand and throw that on a dead body, even if that person had broken vows and has been reborn in lower realms, their life is changed and they are reborn in higher realms. If one has taken precepts, whether lay precepts or those of a monk or nun, and has then broke the vow, this mantra is also very powerful to purify the broken vows.

I think this mantra is from the Ten Thousand Bhumi Wheel Sutra. This mantra is put on doors so that people or any beings – cats, dogs, ants, anyone – who pass under it are purified and are not reborn in the lower realms. Each time one passes under it, 1,000 eons of one’s negative karma is purified. In Tibet, when people die, this mantra is written on a piece of paper that is touched to the dead body. It purifies and prevents rebirth in the lower realms.

Remembering this mantra just one time has the power to purify even the five uninterrupted negative karmas. It prevents rebirth in states of unbearable suffering, the heaviest level of the hells; for eons and eons one does not have to be reborn in the state of unbearable suffering. One finishes all obscurations and negative karmas and is never reborn in the lower realms. It enables one to remember past lives and to see future lives. Reciting this mantra seven times each day accumulates unbelievable merits, equivalent to the merit of making offerings to the number of buddhas equal to all the grains of sand in the Ganges River. In the next life one is reborn in the pure realm and can achieve hundreds of concentrations.
The Benefits of Chenrezig Mantra

The benefits of reciting the Compassion Buddha mantra are infinite, like the limitless sky. Even if you don’t have much intellectual understanding of Dharma, even if the only thing you know is OM MANI PADME HUM, still the happiest life is one lived with an attitude free of the eight worldly concerns. If you live your life with the pure attitude free of attachment clinging to this life and simply spend your life chanting OM MANI PADME HUM — this six-syllable mantra that is the essence of all Dharma — that’s the purest Dharma. It looks very simple, very easy to recite. But if you think of the benefits, it’s not at all simple. Here, I’d like to mention just the essence of its infinite benefits.

Reciting the Compassion Buddha mantra just once completely purifies the four defeats of breaking the four root vows of self-liberation and the five uninterrupted negative karmas. It can purify any heavy negative karma that one has collected. One great pandit, a fully ordained monk, broke all four root vows. With much regret, he then recited Compassion Buddha’s mantra. After his death, when he was in front of Yama because of his heavy negative karma, Chenrezig, Hayagriva, and many other deities immediately protected him and he went to a pure land. There are many such stories. Reciting this mantra can purify any heavy negative karma.

Even by reciting om mani padme hum one time, you collect the same merit as having made offering to an inconceivable number of buddhas. You will see Buddha’s face at the time of your death; and at the end of this life you will be born in whichever buddha’s pure land that you wish.

It is also mentioned in the tantras that by reciting this mantra you achieve the four qualities of being born in the Amitabha Buddha pure land and other pure lands; at the time of death, you see Buddha and lights appearing in the sky; the devas make offerings to you; and you are never reborn in the hell, hungry ghost, or animal realms. You will be reborn in the pure land of Buddha or as a happy transmigratory being.

Another text also mentions that if you recite just ten malas of om mani padme hum each day, if you go swimming, the water that touches your body will be blessed, and all the billions of sentient beings in the ocean, river, or lake in which you swam will be purified. So it’s unbelievably beneficial; you save the animals in that water from the most
unbelievable suffering of the lower realms. Anybody who drinks that water or is touched by it won’t be reborn in the lower realms.

When such a person walks down a road and the wind touches his or her body and then goes on to touch insects, their negative karma is purified, and they will receive a good rebirth. Similarly, when such a person does massage or otherwise touches others’ bodies, those people’s negative karma also is purified.

Such a person becomes meaningful to behold; when one is seen or touched, it becomes a means of liberating other sentient beings. This means that even the person’s breath touching the bodies of other sentient beings purifies their negative karma.

Also, if you recite ten malas of om mani padme hum every day, it is said that up to seven generations of your descendents won’t be reborn in the lower realms. The reason for this is that due to the power of mantra, your body is blessed by reciting the mantra and by visualizing your body in form of the holy body of Chenrezig. Therefore, the body becomes so powerful, so blessed that this affects the consciousness up to seven generations and has the effect that if you die with a non-virtuous thought, you will not be reborn in a lower realm.

When a person dies who has recited ten malas of om mani padme hum every day, if he or she is cremated, the smoke from the fire will purify the negative karma of any sentient being who smells or is touched by it so that being will not be reborn in the lower realms. Since even the shadow of such a person purifies the negative karma of any person, animal, or insect that it touches, there is no doubt that anybody who touches that person purifies their negative karma and is liberated from the lower realms. They are also able to go to a pure land, such as the Amitabha pure land.

Because of the power of mantra, when there is danger of attack from a vicious animal or poisonous snake, one won’t be harmed if one recites this mantra. Reciting this mantra stops the danger of being attacked in wars or by enemies and of being robbed. By relying upon the Compassion Buddha’s mantra, you are freed from the danger of being punished by a king or in a court case. You are also not harmed by poisons. Also, a pregnant woman who does the practice of Compassion Buddha or simply recites Compassion Buddha’s mantra will be able to give birth
comfortably, without severe pain. Also, one will be protected from the harm of black magic and evil mantras.

If intense desire or another strong delusion arises, chanting this mantra will naturally pacify it. Also, reciting the mantra and then blowing or spitting on sites of inflammation or infection can heal various sicknesses. These are just some of the basic benefits of reciting this mantra and of doing Nyung Näs.

If you recite six or seven million om mani padme hums, your saliva has much power to heal. You can then heal any kind of sickness. You can bless water or blow on butter or [hand] cream, which can be applied to the site of pain, or the water can be drunk for internal sicknesses. You can heal even by blowing on someone. Not only can you heal sicknesses but you can also perform various activities to help other sentient beings by stopping their problems. You can perform the activities of peace, increase, control, and wrath. You can also easily make or stop rain. All these various activities to benefit others happen incidentally. They are not the main goal. The main goal is to achieve enlightenment and then liberate sentient beings from their suffering and bring them to enlightenment, but these other benefits, such as the ability to heal, happen incidentally.

Even if you know the teachings on how to meditate on bodhichitta, you still need to receive the special blessings of the deity, Compassion Buddha. You receive these by doing the meditation and recitation of Chenrezig. Therefore, recitation of OM MANI PADME HUM is one way to actualize bodhichitta – to transform your mind into bodhichitta and make your meditation on bodhichitta effective.

The Benefits of Reciting the Names of the Medicine Buddhas

From the text Giving Breath to the Wretched:

It is said in the Sutra of Sublime Precious Clouds (Kön chog trin gyi do):

Just by hearing the name of the conqueror, the Medicine Buddha, one is not reborn in the evil-gone realms.

It is said in the sutra called Beams of Lapis Lazuli (Vāiduryā ö kyi do):
For those who hear the holy names of these tathagatas there is no opportunity to travel to the realms of the evil transmigrants.

Lama Atisha also said that merely hearing the holy name of a Medicine Buddha removes the suffering of evil transmigration. Other benefits are that one will not leave the path leading to the highest enlightenment, negative karma and obscurations are purified, and one cannot be controlled by maras. Especially those about to experience the heavy ripening aspect of their evil actions of miserliness, pride, jealousy, and of not having followed moral conduct are liberated from suffering and receive perfect happiness by recalling the holy name of a Medicine Buddha after hearing it. Even one already reborn in the evil-gone realms is liberated from them merely by remembering such a holy name. Even for those who have let the practice of moral conduct degenerate in this life, the ripening aspect and so on can be purified by reciting a Medicine Buddha’s holy name. It is said to have infinite benefits. It is also said that, in order to be born in the blissful pure land of Dewachen, reciting and hearing the holy names of the Medicine Buddhas is even quicker than reciting and hearing the holy name of Amitabha and praying to him. There are inconceivable benefits in reciting and hearing the holy names of the seven passed into bliss (Medicine Buddhas), as is stated in the Medicine Buddha Eight Hundred Sutra.

Reciting the names of the Medicine Buddhas, the mantra or holy name of Milarepa, or the mantras of other powerful deities in the ears of animals or human beings at the time of death can prevent their rebirth in the lower realms. Reciting such mantras and blowing on cloth derived from animals (silk or wool, for example) can even benefit that being.

Reciting the names of the Medicine Buddhas causes any prayers you make for Dharma purposes to succeed. In the past the Medicine Buddhas prayed for sentient beings to receive whatever happiness they wished through reciting their names. If sentient beings meditate on the Medicine Buddhas and recite their holy names, their prayers quickly succeed; this happiness and success results from the prayers of the Medicine Buddhas in the past when they were bodhisattvas. All this comes from
the compassion they generated prior to actualizing bodhichitta. As I said before, “If this one Dharma comes into your hand, all the Dharmas come into your hand.”

**The Benefits of the Medicine Buddha Mantra**

Now I would like to mention the benefits of the Medicine Buddha mantra so that you can understand the benefits of the Medicine Buddha practice.

Guru Shakyamuni Buddha asked his attendant Kungawo [Ananda], “Do you have any doubts about the Buddha’s explanation of the benefits of reciting the Medicine Buddha’s name and mantra?”

Kungawo replied, “I have no doubts whatsoever about what the Buddha explained regarding the power, qualities and benefits of reciting the name and mantra of the Medicine Buddha. The Buddha has inconceivable qualities, therefore, I have no doubts.”

The Buddha also said, “When even animals hear the Medicine Buddha’s name, they are not reborn in the hell, hungry ghost or animal realms.”

If we recite the Medicine Buddha’s name and mantra, we receive the benefit of all the prayers that the Medicine Buddha made for us in the past – prayers for all happiness, all good things, the success of our Dharma practice, realizations, whatever; all happiness, temporary and ultimate. We receive whatever the Medicine Buddha prayed for us sentient beings to receive.

Not only that. Whatever prayers we ourselves make are actualized. Simply by reciting the Medicine Buddha’s name and mantra, our prayers become successful. Why? How does this happen? In the past, when the Medicine Buddha was a bodhisattva, with bodhichitta, with unbearable compassion for us sentient beings, with compassion that encompasses all sentient beings, he made countless prayers for the benefit of us sentient beings. He made prayers to pacify our many problems; prayers for us to achieve all temporary and ultimate happiness. The Medicine Buddha made many, many prayers for the welfare of sentient beings in the time of the five degenerations. That time has come; that is our time. Therefore, all the prayers that the Medicine Buddha made in the past will now be answered.
When the Medicine Buddha achieved enlightenment, he gained the many qualities of a buddha, such as the eighteen unmixed Dharmas, the four fearlessnesses, and the ten powers. One of the ten powers is the power of prayer, which is a quality possessed only by a buddha. With a buddha’s power of prayer, whatever prayers have been made in the past are actualized; they come true. All prayers made in the past succeed. Therefore, by reciting the name and the mantra of the Medicine Buddha, we receive the benefits of whatever prayers the Medicine Buddha made in the past, and whatever we pray for becomes successful as well.

If we recite the Medicine Buddha’s name and mantra, we will constantly be protected by the Medicine Buddha and the protectors in his entourage. His entourage will always protect us, and if we are practicing healing, giving people medical treatment, the medicine goddesses will always help us make the right diagnosis – correctly identify the patient’s symptoms – and give the right treatment.

Therefore, if we do a Medicine Buddha puja before doing jangwa for a deceased person, the jangwa becomes very successful, very powerful.

Once in Taiwan there was a person who was in a coma. He wasn’t necessarily a Buddhist, but Geshe Lama Konchog sent a Medicine Buddha picture to be put above his pillow, next to his bed. Geshe-la also did a Medicine Buddha puja that night. After the Medicine Buddha picture was put next to this person’s bed and the puja was done, he awoke from his coma.

There’s another story about someone else who became very sick with some heavy disease and found he could not move his body, could not get up. He was alone in the house, his medicine was in the bathroom, and he was unable to get up off his bed to fetch it. He was lying there thinking how to get his medicine from the bathroom when he suddenly remembered the Medicine Buddha statue that was on the table next to his bed, next to his pillow. When he turned his head to look at the Medicine Buddha statue, he saw that it was holding the medicine that had been in the bathroom. His medicine was in the Medicine Buddha’s hand. Since the statue was right there next to his pillow, he was able to reach and take his medicine.

Some time later, the day that this person was going to die, he was able to put his palms together at his heart. He was not particularly Buddhist or a Dharma student or anything like that, but as he was actually pass-
ing away, he put his palms together at his heart and died very peacefully. Even though he was not especially Buddhist and didn’t do strong prayers or anything else like that in his life, at the time of death, he was guided by the Medicine Buddha.

The Medicine Buddha encompasses all the buddhas. This means that when we practice the seven-limb prayer and make offerings with the seven limbs, we receive the same merit as we would if we had made offerings to all the buddhas. Similarly, when we recite the mantra of Medicine Buddha, we collect unbelievable merit just as when we offer the seven-limb practice to Medicine Buddha.

To recite the Medicine Buddha mantra brings inconceivable merit. Manjushri requested the eight tathagatas (Guru Shakyamuni Buddha and the seven Medicine Buddhas) to reveal a special mantra that would make the prayers they (the eight tathagatas) made in the past (prayers to be able to actualize the happiness of sentient beings by attaining the path to enlightenment and pacifying various problems, to be able to see all the buddhas, and for all wishes to be quickly realized) to quickly come to pass, especially for those sentient beings born in the time of the five degenerations who have small merit and who are possessed and overwhelmed by various diseases and spirit harms.

During that time, all the eight tathagatas, in one voice, taught the Medicine Buddha mantra. Therefore, if you recite the mantra every day, the buddhas and bodhisattvas will always pay attention to you, and they will guide you. Vajrapani, owner of the secrets, and the four guardians will always protect and guide you. All your negative karmas will be pacified, and you will never be born in the three lower realms. Even just hearing a recitation of the names of the eight tathagatas pacifies all diseases and spirit harms – even spirit harms that arise as a condition of disease – and all your wishes are fulfilled.

This is just a brief explanation of the benefits of the Medicine Buddha practice. This practice is especially beneficial if you are helping others, especially if you are doing healing work. It helps you to be more accurate and beneficial. You will receive much support, not only from the eight tathagatas, but from the four clairvoyant devas as well. These devas can help you to diagnose and understand the right method to heal, as they are associated with the eight tathagatas.
There is a whole sutra describing the unbelievable benefits of the Medicine Buddha. I think they read it frequently in Chinese temples.

However, I’m just very briefly giving you the essence, to arouse your trust in and devotion to the Medicine Buddha, to encourage you to do the practice – the meditation and recitation of the name and mantra of the Medicine Buddha – every day. Praying to and relying on the Medicine Buddha, which is a very blessed, very powerful practice in such degenerate times, has all these benefits. The Medicine Buddha is a very precious deity to pray to.

It is guaranteed that if you recite his name and mantra every day, you will never again be reborn in the lower realms, in the hell, hungry ghost or animal realms. Besides your succeeding in whatever you wish, your negative karma is purified as well. Therefore, it is a great loss if you don’t recite it every day.

**The Benefits of the Vajra Guru Mantra**

In the words of Padmasambhava speaking to Yeshe Tsogyal:

At such (degenerate) times (as we are in), if this essence mantra, the Vajra Guru mantra, is repeated as much as possible, 100 times, 1,000 times, 10,000 times, 100,000 times, 1 million, 10 million, 100 million times, and so forth, if it is repeated in holy places, in temples, next to great rivers, in areas where gods and demons abound, if it is recited in these places by tantric practitioners with pure samaya, by people with monastic ordination who maintain their vows purely, by men and women who possess faith in the teachings, if they give rise to bodhichitta on a grand scale and recite this mantra, then the benefits and advantages and energy of such practice are truly inconceivable. This will avert all of the negative forces of disease, famine, unrest, bad harvests and all bad omens and indications in all the countries of the world, such that the rain will fall in a timely manner for the crops so there will always be a plentiful supply of water for agriculture and for human and animal life, and all regions and areas will experience prosperity and auspicious conditions.
In this life, in future lives, and in the intermediate state between death and rebirth, these individuals who practice in this way will meet with me again and again. The very best of these individuals will actually meet me in their waking consciousness. Those of middling degree of attainment will meet with me again and again in their dreams. Gradually perfecting the different paths and levels of their practice, they will attain to the ranks of the masculine and feminine holders of intrinsic awareness in my pure land in the continent of Ngayab. Have no doubt of this.

If this mantra is recited a hundred times a day, merely a hundred times a day without interruption, on will become attractive to others and will effortlessly come by food and wealth and the necessities of life. If one recites it 1,000 or 10,000 times on a daily basis, one is able to literally overwhelm others with one's brilliance, in the sense of becoming very charismatic and influential in exerting a positive influence over others, and one will gain unhindered force of blessings and spiritual power.

If one repeats it 100,000 or 1 million times on a regular basis one will become capable of effecting an immeasurably great benefit for beings, exactly as one would wish to.

If one recites the mantra 3 million or 7 million times, one is never separate from the buddhas of the three times, and one becomes inseparable from me. All the gods and demons of existence will attend to one and offer their praises.

In the most excellent cases, individuals will attain the rainbow body, and the final level of attainment in this lifetime. On a more middling level, at the moment of death, the mother and child aspects of radiant luminosity will meet. At the very least, individuals will behold my face in the bardo state and all the appearances of the bardo state will be free in their own ground such that these individuals will be reborn on the continent of Ngayab and from that vantage point, be able to accomplish an immeasurable amount of benefit to beings...
...If a physical form could demonstrate the benefit of even one recitation of OM AH HUM VAJRA GURU PÄDMA SIDDHI HUM, the entire earth would not be sufficient to contain the merit. All sentient beings who see, hear, or remember this mantra will definitely be established in the ranks of the masculine and feminine awareness-holders. If it is the case that these words of truth of the Vajra Guru mantra do not accomplish for sentient beings what they wish to accomplish for sentient beings what they wish to accomplish just as I have promised, then I, Pema Jungne, am truly deceiving sentient beings. But I have not deceived you, so you should practice according to my instructions. Even if you are not able to recite the mantra for whatever reasons, you should mount it on the top of a victory banner, even when the wind touches it, and that wind touches sentient beings, it will free them without a doubt. Alternately, you may inscribe it in clay or carve it in stone. This will also guard the path upon which these syllables are placed and guard that region from malevolent effects. You may also write this mantra out in gold ink on dark blue paper and wear it as an amulet. When you die, if this amulet is burned with your corpse, rainbows will be seen and your consciousness will be transferred to the realms of supreme bliss.

The Benefits of Milarepa’s Mantra
Milarepa himself mentioned that by remembering his name, thinking of him, even by that one is born in a pure land. Just by remembering Milarepa and reciting Milarepa’s mantra, one is not reborn in the lower realms.

Milarepa generated this very special bodhichitta thought in order to offer extensive benefit to sentient beings. Milarepa generated this bodhichitta especially in order to become known in the world and to benefit.

Milarepa promised that anyone who remembers him, thinks of his name, and recites his mantra will be born in the Milarepa pure land, Ngon-gah. He promised that anybody who thinks of Milarepa and recites the mantra will be born in the pure land, Ngon-gah. And that they will meet him and receive teachings and guidance.

It is definite. If one recites the mantra, Milarepa’s mantra, and prays with devotion to Milarepa, it is definite that soon, as Milarepa himself
dedicated, those who do like this will be born in a pure realm and will see Milarepa there. So by praying like this, especially by reciting mantra like this with devotion, it is definite that we will quickly be born in the pure realm and will see Milarepa and receive teachings also from him. Also, depending on one’s devotion, Milarepa can come and instruct you in how to practice Dharma in dreams. Things like this are possible. Somehow, by the power of his bodhichitta, it is easy to receive help. Milarepa himself explained in the teachings that by reciting his mantra and blowing on the bones of dead animals, that the animal is released from the suffering lower realms and is born in the pure realm. By reciting his mantra on the bones or flesh of beings who have died and been reborn in the lower realms, those beings are purified of all negative karma and are able to receive higher rebirth in a pure land. So Milarepa meditation practice, even just chanting his mantra or remembering his name, is a very powerful, great blessing.

**The Benefits of Zung of the Completely Pure Stainless Light**

If you recite the mantra of the deity Stainless Beam [Zung of the Completely Pure Stainless Light] seventy-three times after somebody has died, that person will definitely be liberated from the lower realms and be able to reincarnate in the higher realms, the realms of the happy migratory beings. If you recite the heart mantra, which is half the length of the root mantra, 18,000 times, and then build a stupa, all your wishes will be fulfilled. If the people building the stupa recite this mantra 18,000 times before they build the stupa, it is very powerful; all their wishes will be fulfilled. Buddha himself explained this in the Kangyur, the many hundreds of volumes of sutra teachings, although I don’t remember in which volume. There is a section that talks about the infinite benefits of making a stupa. Buddha also explains the benefits of all the mantras that I have just mentioned, as well as those of the other mantras that go into a stupa. Putting the mantras into a stupa makes the stupa unbelievably powerful in benefiting sentient beings. It is just amazing! It doesn’t apply just to big stupas; you can use them even in small ones.

If a group of people is building a stupa, everybody in the group should recite this mantra before they start building. This would be extremely powerful and so good. I started to recite them one day but my laziness didn’t allow me to do more than a few hundred.
Zung of the Exalted Completely Pure Stainless Light  (NAMA NAWA NAWA TEÉNAN..)

Benefits of this mantra as explained in scripture

Anyone who talks to a person who has recited this mantra, their five uninterrupted negative karmas are purified.

Just hearing the voice of a person who has recited this mantra, being touched by their shadow, or touching that person’s body purifies negative karmas collected in past lives.

If you recite this mantra, you won’t be harmed by spirit possession, poisons, or by the elements [fire, water, air, and earth].

All the buddhas will protect you and guide you and all the devas and those who are living in samaya will support you.

You won’t be harmed by black magic mantras and rituals.

If this mantra is put inside a stupa then any being, including evil transmigratory beings who sees the stupa, hears of the stupa, touches the stupa, or who is touched by dust or wind that comes from this stupa, will be free from all negative karmas. They will be born in the realms of happy transmigratory beings and they won’t be reborn in the lower realms.

The Destroyer Qualified Gone Beyond [Shakyamuni Buddha] advised the Bodhisattva Great Sattva: Eliminating All Obscurations, Owner of the Secrecy, Vajra in the Hand [Vajrapani], the four guardians, the deva Unforgettable Owner [Brahma], and the devas of Tsangri, the Maha Deva, [the Hindu God Mahashora], and so forth: “You, the capable holy beings, I hand over this heart of the king of the secret mantra. Always keep it, put it in a jeweled samato [container]. Then proclaim it to all places. Continually reveal it to sentient beings. If you make sentient beings hear of and see this mantra, their five uninterrupted negative karmas will be purified.”

More benefits as explained by Lama Zopa Rinpoche

If you recite this mantra every day and then spend much of life talking on the telephone or working in an office – if you do consultations or
have a lot of meetings – then all the people who hear your voice, their five uninterrupted negative karmas will be purified. So there is no question that the ten non-virtuous actions – everyday negative karmas like gossiping and many things, covetousness and so forth – are purified.

This gives such an unbelievably great way, such an easy way to purify and to benefit sentient beings, to liberate sentient beings from the lower realms and bring them to liberation and enlightenment.

If you appear on television or speak on the radio, because so many millions of people see television and hear the radio, if you recite this mantra you can liberate so many millions of people.

If you are a singer or comedian, however many hundreds of people come to hear you, if you recite this mantra they will be liberated.

If you put this mantra in a stupa, then anyone who sees, touches, or hears of this stupa, will not be reborn in the lower realms and will be liberated. Also, if you put this mantra in the car, then anybody who gets in the car, who touches the car, including any insect that touches the car, will be purified. This means that even if insects are killed, they still are purified of negative karma.

If you have this mantra on a banner, then if the shadow of the banner touches any being, their negative karma is purified.

If you have this mantra in the house and the shadow of the house touches any being, it purifies their negative karma.

You can wear this mantra, either carved on something or inside a container on your body, and in this way you can constantly purify other beings’ negative karma.

When someone is dying or dead [whether an animal or a human being], you can put this mantra on their body.

If you recite the mantra every day and then go to the town or where there are many people, all the people who come in contact with you, see you, etc., their negative karma will be purified.

**Mantra Taught by Buddha Droden Gyälwa Chhö**

**Benefits of this mantra according to Buddha Droden Gyälwa Chhö**

It is said by the Victorious One, the Buddha, Droden Gyälwa Chhö:

By having recited this mantra, if you make one stupa or tsa-tsa, you receive the merit of having made ten million stupas or tsa-tsas.
By having recited this mantra, if you touch any of the four elements [earth, fire, water, air] those elements are blessed two times the power of a stupa, and anyone who sees you or touches you is purified of the five uninterrupted negative karmas, and they will be born in a higher caste.

By having recited this mantra you will have long life, be purified of the five uninterrupted negative karmas, have wealth, and will remember past lives. You will be protected from all harm and become enlightened.

**Commentary from Lama Zopa Rinpoche**

If you recite this mantra and make a billion story stupa or stupa the size of a fingertip, you collect the same amount of merit as having made ten million. After you recite this mantra, if you make one, you receive the same benefit of having made ten million stupas. That means however much merit you receive from making one stupa — which is inconceivable merit — is multiplied by ten million. For example, if you are building a five-story stupa, you receive the benefit of having built ten million five-story stupas.

It is important to recite this mantra before you begin the work on building the stupa, but also you can recite the mantra every day during the construction of a stupa. It is the same for statues and tsat-sas.

By reciting this mantra, if you touch any element (fire, water, air, earth), the elements are blessed. Then when those elements touch any being, that sentient being is liberated double the power of a stupa and purified of their five uninterrupted negative karmas. This means if you recite this mantra and then swim in the water, the water is blessed and becomes so powerful. When the water touches any sentient being, including those living in the water — numberless insects and creatures from the largest whale to the tiniest insect that can be seen through a microscope, and even the human beings who are diving and playing in the water, they all are liberated from negative karma by the water touching their bodies. It’s the same for the rest of the elements. They have so much power to purify other sentient beings.

By reciting this mantra, you become meaningful to behold — even more powerful than a stupa. You become more powerful to liberate oth-
ers and anybody who sees you or touches you, their negative karma is purified, twice as powerfully as a stupa.

By reciting this mantra, if you do massage, it becomes so beneficial because when you touch other people's bodies, your touch purifies them.

By reciting this mantra, anybody who sees you is liberated from the lower realms and their five uninterrupted negative karmas are purified; no question about the ten non-virtuous actions. This means even if you are walking on the street, or in a department store, at the train station, anywhere where there are a lot of people, even if you have no other purpose, just walking around purifies sentient beings' minds, because you have recited this mantra. You could do some strange thing, like make a strange noise, so that everybody looks at you. Just by that they are purified.

This mantra can be recited a few times at the beginning of each day along with the other morning prayers and mantras, as well as before making statues, stupas, or tsatsas.

People who could use this mantra to benefit others: anyone who is seen by people or who touches people or animals, such as performers, models, public speakers, teachers, nurses, doctors, or veterinarians, etc. Anyone who touches objects or elements that other sentient beings will see or touch, such as cooks, bakers, potters, artists, painters, factory workers, dry cleaners, swimmers, etc.

*The Benefits of the Mantras of Maitreya Buddha's Promise*

From the text *Giving Breath to the Wretched*:

The benefits of the Mantra of Maitreya Buddha's Promise are as follows:

Hearing the words of this mantra, reading and reciting it daily, contemplating the meaning, or in the case of birds and wild animals and so forth, merely hearing it, causes one not to be reborn in the lower realms and to become a wheel-turning king for one thousand eons, according to devas’ time. Also, one will follow the path of the ten virtuous actions, receive all the enjoyment one seeks and especially, when Maitreya Buddha shows the twelve deeds of a buddha he will lead this sentient being from poverty. Even if the being is in a hell, Maitreya will definitely find him and give him the prediction of the time of his enlightenment.
This explanation of the benefits of the mantras and the holy names is not metaphorical. One does not need to interpret the meaning – the meaning is exactly as stated. Therefore, be doubtless, for the holy Gurus have emphasized the benefits received from devotion and belief.

The advantage of reciting the Maitreya Buddha mantra is that when Maitreya Buddha descends, if we haven’t become enlightened during the time of Guru Shakyamuni Buddha’s teachings, Maitreya Buddha looks for us wherever we are and liberates us. We meet Maitreya Buddha, become the direct disciple of Maitreya Buddha, and receive teachings and the prediction of our enlightenment. It is a way of achieving enlightenment quickly. It also helps to bring prosperity and many other benefits. And it is the best mantra to recite to liberate animals, because it means that they are never reborn in the lower realms.

*Note:*

1. These are karmas so heavy that they ripen immediately as a rebirth in the hell realm upon the exhaustion of the karma of this life. The five are: killing one’s mother, killing one’s father, drawing the blood of a Buddha, killing an arhat, and causing disunity among the Sangha.
Additional Practices
Four-Arm Chenrezig
Meditating on Taking and Giving
by Lama Zopa Rinpoche

Introduction
In the taking and giving meditation, by generating great compassion we take the suffering and causes of suffering of the numberless other living beings within ourselves and use them to destroy our self-cherishing thought, the source of all our problems. By generating great loving kindness, we then give other living beings everything that we have: our body, our relatives and friends, our possessions, our merit, and our happiness. We perform this practice of exchanging self for others after we have meditated on the shortcomings of self-cherishing and on the kindness of other living beings and the benefits of cherishing them. We should do the practice of taking and giving whenever we have a problem, whether it is AIDS, cancer, some other disease, the breakdown of a relationship, failure in business, or difficulty in our spiritual practice.

The taking and giving meditation is a profound and powerful practice in which we use our own pain to develop compassion for other living beings. Through this meditation, we experience our disease and all our other problems on behalf of all living beings. Doing the meditation well helps to stop our pain, and it is not uncommon for it to even heal disease. The main point of taking and giving, however, is that it purifies the causes of disease, which are in our mind.

Exchanging self for others is a brave practice, and it is far more important than visualizing light coming from healing deities or any other meditation. By taking all the suffering of others upon ourselves and giving them all our own happiness, we use our disease to generate the ultimate good heart of bodhichitta. This is the very heart of healing.
The Meditation

Taking

First generate compassion by thinking of how living beings constantly experience suffering even though they have no wish to do so, because they are ignorant of its causes, or because, although they know the causes of suffering, they are too lazy to abandon them.

Think: How wonderful it would be if all living beings could be free from all suffering and the causes of suffering, karma and delusions.

Then generate great compassion by thinking: I myself will free them from all their suffering and its causes.

As you breathe in, imagine that you take in all the suffering and causes of suffering of other living beings through your nostrils in the form of black smoke. If you have an illness or some other problem, focus first on all the numberless other beings with that same problem, then think of all the other problems experienced by living beings, as well as their causes. As you slowly breathe in the black smoke, take in all this suffering and its causes. Like plucking a thorn out of their flesh, you immediately free all the numberless living beings from all their suffering.

Next, take all the subtle obscurations from the arhats and higher bodhisattvas. There is nothing to take from the gurus and buddhas; all you can do is make offerings to them.

The black smoke comes in through your nostrils and absorbs into the self-cherishing thought in your heart, completely destroying it. Your self-cherishing, the creator of all your problems, becomes nonexistent. Like aiming a missile right on target, aim right at your self-cherishing thought, the target in this meditation.

Take from others all the undesirable environments that they experience. Breathe in through your nostrils in the form of black smoke all the undesirable places that sentient beings experience. For example, imagine that you are breathing in the red-hot burning ground of the hot hells, the ice of the cold hells, the inhospitable environments of the hungry ghosts and animals, and the dirty places of human beings. The black smoke comes
in through your nostrils and down to your heart, where it absorbs into your self-cherishing thought and completely destroys it. Your self-cherishing becomes nonexistent.

Self-cherishing is based on the ignorance that holds to the concept of a truly existent I. Even though no truly existent I exists, we cherish this false I and regard it as the most precious and most important among all beings.

At the same time as your self-cherishing becomes completely nonexistent, the false I that ignorance holds to be truly existent also becomes completely empty, as it is empty in reality.

Meditate for as long as possible on this emptiness, the ultimate nature of the I.

Meditating on emptiness in this way brings powerful purification, purifying the actual cause of disease, which is the best way to cure disease.

Giving
Next, generate loving kindness by thinking that even though living beings want to be happy, they lack happiness because they are ignorant of its causes or lazy in creating them. And even if they achieve some temporary happiness, they still lack the ultimate happiness of full enlightenment.

Think: How wonderful it would be if all living beings had happiness and the causes of happiness.

Then generate great loving kindness by thinking: I myself will bring them happiness and its causes.

Visualize your body as a wish-granting jewel, which can grant all the wishes of living beings. Then give everything you have to every living being. Give all your good karma of the three times and all the happiness that results from it up to enlightenment, your possessions, your family and friends, and your body, visualized as a wish-granting jewel. Also make offerings to all the enlightened beings.
Living beings receive everything that they want, including all the realizations of the path to enlightenment. Those who want a friend, find a friend; those who want a Guru, find a perfect Guru; those who want a job, find a job; those who want a doctor, find a qualified doctor; those who want medicine, find medicine. For those with incurable diseases, you become the medicine that cures them.

Since the main human problem is difficulty in finding the means of living, imagine that each human being is showered with millions of dollars from your body, which is a wish-granting jewel. You can also think that the environment becomes a pure land — the pure land of Amitabha or of the Buddha of Compassion, for example. You grant all human beings everything they want, including a pure land with perfect enjoyments. All these enjoyments cause them only to generate the path to enlightenment within their mind, and they all become enlightened.

In a similar way, give the worldly gods, the asuras and suras, everything they need, such as protective armor. They all also then become enlightened.

When you do the practice of giving to all the hell beings, completely transform their environment into a blissful pure land, with perfect enjoyments and no suffering at all. Visualize the hells as pure realms, as beautiful as possible. All the iron houses of the hell beings, which are one with fire, become jewel palaces and mandalas. All the hell beings receive everything they want and then become enlightened.

Do the same for the hungry ghosts. Transform their environment into a pure realm and give them thousands of different foods that all taste like nectar. The hungry ghosts receive everything they need, but the ultimate point is that they all become enlightened.

Since animals mainly need protection, manifest as Vajrapani or another wrathful deity to protect them from being attacked by other animals. They receive everything they want, and everything they receive becomes the cause for them to actualize the path and become enlightened.
Give also to the arhats and bodhisattvas. Give them whatever realizations they need to complete the path to enlightenment.

After everyone has become enlightened in this way, rejoice by thinking: How wonderful it is that I have enlightened every single living being.

*Integrating Taking and Giving with Our Death*

The time just prior to death is crucial, and if we can manage to use this meditation to transform our mind into bodhichitta at that time, it is better than winning a million dollars in a lottery. Rather than rejecting death as something to fear, we can use it to develop our mind in the path to enlightenment. If we cannot practice this meditation at the time of our death, we miss an incredible opportunity to benefit ourselves and other living beings.

Even when we are dying, we should try to make our death beneficial for all other living beings. At the time of our death, we should think:

I prayed in the past to take upon myself the suffering of death from other living beings; I am now experiencing my death on behalf of all the other living beings who are dying now and who will have to die in the future. How wonderful it would be for all of them to be free from the suffering of death and for me alone to experience it. Let them have this ultimate happiness.
Prajñāparamita
The Heart of the Perfection of Wisdom Sutra

(Arya-bhagavatī-prajñāpāramitā-hṛdaya-sūtra)

Pag pa kōn chhōg sum le chhag tshāl lo.

Di kā dag gi thö päi dü chig na / chom dān dā gyāl pōi khab ja gō phung pōi ri la ge long gi ge dün chhen po dang / jang chhub sem päi ge dün chhen po dang thab chig tu zhug te / dei tshe chom dān dā zab mo nang wa zhe ja wāi chhō kyi nam drang kyi ting nge dzin la nyom par zhug so

Yang dei tshe jang chhub sem pa sem pa chhen po phag pa chān rā zig wang chhug she rab kyi pha rōl tu chhin pa zab mo chō pa nyi la nam par ta zhing / phung po nga po de dag la yang rang zhīn gyi tōng par nam par ta o / de nā sang gyā kyi thū tshe dang dān pa sha ri bū / jang chhub sem pa sem pa chhen po phag pa chān rā zig wang chhug la di kā che mā so / rig kyi bu gang la la / she rab kyi pha rōl tu chhin pa zab mōi chō pa chā par dō pa de ji tar lab par ja / de kā che mā pa dang / jang chhub sem pa sem pa chhen po phag pa chān rā zig wang chhug gi tshe dang dān pa sha ra dva ti bu la di kā che mā so / sha ri bu rig kyi bu am rig kyi bu mo gang la la she rab kyi pha rōl tu chhin pa zab mōi chā pa chō par dō pa de di tar nam par ta war ja te / phung po nga po de dag la yang / rang zhīn gyi tōng par nam par yang dag par je su ta o

Zug tong pa o / tong pa nyi zug so / zug lā kyang tong pa nyi zhān ma yīn / tong pa nyi lā kyang zug zhān ma yīn no / de zhīn du tshor wa dang / du she dang / du je nam dang nam par she pa nam tong pa o

Sha ri bu / de tar chhō tham chā tong pa nyi de / tshān nyi me pa / ma kye pa / ma gag pa / dri ma me pa / dri ma dang drāl wa / dri wa me pa / gang wa me pa o
Sha ri bu / de ta wä na / tong pa nýi la zug me / tshor wa me / du she me / du je nam me / nam par she pa me / mig me / na wa me / na me / che me / lü me / yi me / zug me / dra me / dri me / ro me / reg ja me / chho me do / mig gi kham me pa nä yi kyi nam par she päi kham kyi bar du yang me do / ma rig pa me / ma rig pa zä pa me pa nä / ga shi me / ga shi zä päi bar du yang me do / de zhin du dug ngäl wa dang / kün jung wa dang / gog pa dang / lam me / ye she me / thob pa me / ma thob pa yang me do

Sha ri bu / de ta wä na / jang chhub sem pa nam thob pa me pâi chhir / she rab kyi pha rôl tu chhin pa la ten ching näl te / sem la drib pa me ching trag pa me de / chhin chi log là shin tu dâ näl / nyla ngân là dâ pât phon chhin to / dü sum du nam par zhug päi sang gyâ tham châ kyang she rab kyi pha rôl tu chhin pa la ten näl / la na me pa yang dag par dzog päi jang chhub tu ngön par dzög par sang gyâ so

De ta wä na / she rab kyi pha rôl tu chhin päi ngag / rig pa chhen pöi ngag / la na me pâi ngag / mi nyam pa dang nyam päi ngag / dug ngäl tham châ rab tu zhi war je pâi nga g / mi dzün pâ na / den par she par ja te / she rab kyi pha rôl tu chhin päi ngag päi ngag mä pa

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Sha ri bu / jang chhub sem pa sem pa chhen pö / de tar she rab kyi pha rôl tu chhin pa zab mo la lab par ja o

De näl chom dân dâ ting nge dzin de là zheng te / jang chhub sem pa sem pa chhen po phag pa chân râ zig wang chhug la leg so zhe ja wa jin näl / leg so leg so rig kyi bu de de zhin no / de de zhin te / ji tar khyö kyi tân pa de zhin du / she rab kyi pha rôl tu chhin pa zab mo la châ par ja te / de zhin sheg pa nam kyang je su yi rang ngo

Chom dân dâ kyi de kâ che ka tsäl näl / tshe dang dân pa sha ra dva ti bu dang / jang chhub sem pa sem pa chhen po chân râ zig wang chhug dang / tham châ dang dân päi khor de dag dang / lha dang / mi dang / lha ma yin dang / dri zar châ pâi jîg ten yi rang te / chom dân dâ kyi sung pa la ngön par tô do
I prostrate to the Arya Triple Gem.

Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of bodhisattvas. At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called “Profound Perception.”

Also, at that time, the bodhisattva mahasattva arya Avalokiteshvara looked upon the very practice of the profound perfection of wisdom and beheld those five aggregates also as empty of inherent nature.

Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva mahasattva arya Avalokiteshvara: “How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?”

He said that, and the bodhisattva mahasattva arya Avalokiteshvara said this to the venerable Sharadvatiputra. “Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.

Form is empty. Emptiness is form. Emptiness is not other than form; form is also not other than emptiness. In the same way, feeling, discrimination, compositional factors, and consciousness are empty.

“Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.

“Shariputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon. There is no eye element and so on up to and including no mind element and no mental consciousness element.
There is no ignorance, no extinction of ignorance, and so on up to and including no aging and death and no extinction of aging and death. Similarly, there is no suffering, origination, cessation, and path; there is no exalted wisdom, no attainment, and also no non-attainment.

“Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration and without fear. Having completely passed beyond error, they reach the end-point of nirvana. All the buddhas who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequaled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false. The mantra of the perfection of wisdom is declared:

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

“Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that.”

Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying: “Well said, well said, son of the lineage, it is like that. It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathagatas rejoice.”

The Bhagavan having thus spoken, the venerable Sharadvatiputra, the bodhisattva mahasattva arya Avalokiteshvara, those surrounding in their entirety along with the world of gods, humans, asuras, and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

(This completes the Ārya-bhagavati-prajñāpāramitā-hṛdaya-sūtra)
The Noble Sutra on

Entering the Great City of Vaishali

This sutra is beneficial to recite in order to relieve pain of those who are sick or dying.

In the Indian language: Aryavipulepravesh Mahasutrana
In Tibetan language: Phag pa yang päi drong kher du jug päi do chen po

Homage to all the buddhas and bodhisattvas!

Thus have I heard. At one time the Bhagavan was residing in a boat-house in the middle of a swamp. Then the Bhagavan spoke to the venerable Ananda: “Ananda, let’s proceed to where the city of Vaishali is.” “Let’s do accordingly, Venerable Sir.” Thus replying, Ananda followed the instructions of the Bhagavan.

Then the Bhagavan traveled through the country of Libriza, arrived at its city of Vaishali, and was sojourning at the Mango Grove of the city of Vaishali.

Then, at that time the Bhagavan spoke to Ananda: “Ananda, go into the city of Vaishali. Place your feet on the doorsills of homes and recite the foundations of these secret mantras and these verses:

BISARATA / BISARATA / BISARATA / BISARATA

“The Buddha who has loving kindness towards the world spoke thus! It is the noble intent of all the buddhas, the intent of all the pratyekabuddhas, the intent of all the arhats and the intent of all those on the path of training. It is the intent of all hearers, the intent of all those who abide
by truthful speech, the intent of Dharma teachings, the intent of Brahma, the intent of individual Brahmas, the intent of Shiva of the desire realm, the intent of Indra, the intent of the gods, the intent of the king of demi-gods, the intent of all demigods, the intent of messengers of demigods and the intent of host of jungpo spirits!

BISARATA / BISARATA / BISARATA / BISARATA

“The Buddha who has loving kindness towards the world spoke thus!

MUNCHATA / MUNCHATA

“Go away! May all epidemics be thoroughly pacified!

NIRGACCHATA / NIRGACCHATA / NIRGACCHATA /
NIRGACCHATA

“The Buddha, the Great God, the God of gods, the Guru of gods has arrived! Therefore, gods together with Indra, gods together with Brahma, gods together with Wangdak and people together with their kings will also come. The kings of the four quarters will also come. Hundreds and thousands of gods, the kings of demigods and hundreds and thousands of demigods will also come. Hundreds and thousands of jungpo spirits who have great devotion to the Bhagavan Buddha will also come for the benefit of all sentient beings. These [gods and spirits] may bring about great harm to you. As such:

NIRGACCHATA / NIRGACCHATA / NIRGACCHATA /
NIRGACCHATA

“Leave immediately! Among you, may those who harbor hatred be vanquished! May those who possess loving minds and who do not want to harm but rather want to engage in protecting others stay and also assume physical forms!

“The Buddha who has loving kindness towards the world spoke:

SUMU SUMU SUMU SUMU / SUMURU SUMURU SUMURU
SUMURU SUMURU SUMURU SUMURU SUMURU / MURU
MURU MURU MURU MURU MURU MURU MURU MURU /
MI MI MI MI MI MI MI MI MI MI MI MI MI / MURU MI MI
“The Buddha who has a compassionate mind towards the world, who possesses exceptional intent to benefit all beings, who abides in love, who possesses compassion, who abides in joy, and who abides in equanimity will be coming.

KSHIM THREN NIRGACHHATA SVAHA

Taught by the Buddha through his supreme enlightened wisdom and through the power of truth, the foundations of these secret mantras have been established! These verses have been established!

He who has eliminated the miserliness of attachment,
Who thoroughly eliminated stains,
And whose mind is without any harmful intent:
He will bring happiness and benefit to you!

The guide who leads sentient beings
On the path of liberation
And who teaches all aspects of the Dharma:
He will bring happiness and benefit to you!

The teacher on whom all migratory beings rely,
And who, for the sake of all sentient beings,
Attained the state of bliss:
He will bring happiness and benefit to you!

The Protector who, with a loving mind,
Looks after all these sentient beings eternally
Like His only son:
He will bring happiness and benefit to you!

Who, for those sentient beings circling in samsara,
Has become an object that can be relied upon,
And who has become an island, savior, and a friend:
He will bring happiness and benefit to you!

For whom all phenomena have become the object of direct perception,
Who is pure and does not mislead,
And maintains the purity of his stainless speech:
He will bring happiness and benefit to you!

The Great Hero whose birth
Brought auspiciousness and meaning,
Accomplishing many purposes:
He will bring happiness and benefit to you!

Who, when He was born,
The earth together with its forests mightily shook,
Bringing joy and happiness to all beings:
He will bring happiness and benefit to you!

When he attained the essence of Buddhahood,
Six times the earth mightily shook,
Making the demonic forces unhappy:
He will bring happiness and benefit to you!

When turning the wheel of Dharma,
His teachings on the noble truths
Were powerful and melodious:
He will bring happiness and benefit to you!
The stunner who defeated all heretics
With Dharma teachings
And conquered all crowds:
He will bring happiness and benefit to you!

May the Buddha bring you happiness and benefit!
May the happiness and well-being of Indra together with gods
And the happiness and well-being of all classes of jungpo spirits
Eternally be bestowed upon you!

By the merit and power of the buddhas,
And because of the intents of gods,
May whatever aspirations you have
Be fulfilled today!

May you, the two-legged ones, have happiness and well-being!
May you, the four-legged ones, have happiness and well-being!
May those of you who are traveling have happiness and well-being!
May those of you who are returning also have happiness and well-being!

May you enjoy happiness and well-being during the day and during
the night!
Many you enjoy happiness and well-being at noon!
May you enjoy happiness and well-being at all times!
May you not engage in negative actions!

The Buddha has come,
Completely surrounded by thousands of gods.
As such, may those with intent to harm depart!
May those with compassion remain!

By the power of the truth of the words of the Buddha,
Of pratyekabuddhas, arhats, and those on the path of learning,
May those who destroy the well-being of this world
Disappear in this very city!

May all beings and insects,
All spirits and all of you
Enjoy only happiness!
May everyone be pacified of all diseases!

May everyone see goodness
And may none engage in negativities!

Those spirits who have come here,
Dwelling on the land and in the space,
May you have loving compassion towards the humans!
May you also practice Dharma day and night!”

Thus the Buddha spoke. The Venerable Ananda responded, “I will do accordingly.” Thus, in accordance with the instructions of the Bhagavan, he went to the city of Vaishali. Placing his feet on the doorsills of homes, he uttered these mantras and these verses:

BISARATA / BISARATA / BISARATA / BISARATA

The Buddha who has loving kindness towards the world spoke thus! It is the noble intent of all the buddhas, the intent of all the pratyekabuddhas, the intent of all the arhats, and the intent of all those on the path of training. It is the intent of all hearers, the intent of all those who abide by truthful speech, the intent of Dharma teachings, the intent of Brahma kings, the intent of individual Brahmas, the intent of Shiva of the desire realm, the intent of Indra, the intent of the king of demigods, the intent of individual demigods, the intent of messengers of demigods, and the intent of host of spirits!

BISARATA / BISARATA / BISARATA / BISARATA

The Buddha who has loving kindness towards the world spoke thus!

MUNCHATA / MUNCHATA

Go away! May all epidemics be thoroughly pacified!

NIRGACCHATA / NIRGACCHATA / NIRGACCHATA / NIRGACCHATA
The Buddha, the Great God, the God of gods, the Guru of gods has arrived! Therefore, gods together with Indra, gods together with Brahma, gods together with Wangdak, and people together with their kings will also come. The kings of the four quarters will also come. Hundreds and thousands of gods, the kings of demigods and hundreds and thousands of demigods will also come. Hundreds and thousands of jungpo spirits who have great devotion to the Bhagavan Buddha will also come for the benefit of all sentient beings. These [gods and spirits] may bring about great harm to you. As such:

NIRGACCHATA / NIRGACCHATA / NIRGACCHATA / NIRGACCHATA

Leave immediately! Among you all, may those who harbor hatred be vanquished! May those who possess loving minds and who do not want to harm, but rather want to engage in protecting others stay and also assume physical forms!

The Buddha who has loving kindness towards the world spoke:

SUMU SUMU SUMU SUMU / SUMURU SUMURU SUMURU SUMURU SUMURU SUMURU SUMURU SUMURU SUMURU / MURU MURU MURU MURU MURU MURU MURU MURU / MIRI MIRI MIRI MIRI MIRI MIRI MIRI MIRI MIRI / MURU MURU RIMU RIMU RIMURIMURU RIMU RIMU RIMU RIMU RIMU RIMU RIMU RIMU / MURU MURU RIMU RIMU RIMURIMURU RIMU RIMU RIMU RIMU RIMU RIMU RIMU RIMU / MURU MURU RIMU RIMURIMURU RIMURIMURU RIMURIMURU RIMURIMURU RIMURIMURU RIMURIMURU RIMURIMURU RIMURIMURU / MIRI MIRI MIRI MIRI / MIRITI HASIMIRITI MIRITI MIRITI SISII SIMII / KAMKARA KAMKARATA KAMKARA KAMKARATS KAMKARAA KAMKARAA KAMKARAA KAMKARAA KAMKARAA KAMKARAA KAMKARAA KAMKARAA KAMKARAA KAMKARAA KAMKARAA / KAMKARA ROTOI KURI SHO KAM KARAA / KAMKARISHI / RIRI RIRI RIRI RIRI / TIRI TEPHU SVAHA / RIPHU RIPHU RIPHU RIPHU RIPHU RIPHU RIPHU RIPHU RIPHU / NAA THAA NAA NAA THAA THA RIPHU RIPHU RIPHU / NIRGACHHATA RIPHU RIPHU NIRGACHHATA PAALAYATA RIPHU RIPHU PAALAYATA
The Buddha who has compassionate mind towards the world, who possesses exceptional intent to benefit all beings, who abides in love, who possesses compassion, who abides in joy, and who abides in equanimity will be coming.

KSHIM THREN NIRGA CHHATA SVABA

Taught by the Buddha through his supreme enlightened wisdom and through the power of truth, the foundations of these secret mantras have been established! These verses have been established!

He who has eliminated the miserliness of attachment,
Who thoroughly eliminated stains,
And whose mind is without any harmful intent:
He will bring happiness and benefit to you!

The guide who leads sentient beings
On the path of liberation
And who teaches all aspects of the Dharma:
He will bring happiness and benefit to you!

The teacher on whom all migratory beings rely,
And who, for the sake of all sentient beings,
Attained the state of bliss:
He will bring happiness and benefit to you!

The Protector who, with a loving mind,
Looks after all these sentient beings eternally
Like His only son:
He will bring happiness and benefit to you!

Who, for those sentient beings circling in samsara,
Has become an object that can be relied upon,
And who has become an island, savior, and a friend:
He will bring happiness and benefit to you!

For whom all phenomena have become the object of direct perception,
Who is pure and does not mislead,
And maintains the purity of his stainless speech:
He will bring happiness and benefit to you!

The Great Hero whose birth
Brought auspiciousness and meaning,
Accomplishing many purposes:
He will bring happiness and benefit to you!

Who, when He was born,
The earth together with its forests mightily shook,
Bringing joy and happiness to all beings:
He will bring happiness and benefit to you!

When he attained the essence of Buddhahood,
Six times the earth mightily shook,
Making the demonic forces unhappy:
He will bring happiness and benefit to you!

When turning the wheel of Dharma,
His teachings on the noble truths
Were powerful and melodious:
He will bring happiness and benefit to you!

The stunner who defeated all heretics
With Dharma teachings
And conquered all crowds:
He will bring happiness and benefit to you!

May the Buddha bring you happiness and benefit!
May the happiness and well-being of Indra together with gods
And the happiness and well-being of all classes of jungpo spirits
Eternally be bestowed upon you!

By the merit and power of the buddhas,
And because of the intents of gods,
May whatever aspirations you have
Be fulfilled today!
May you, the two-legged ones, have happiness and well-being!
May you, the four-legged ones, have happiness and well-being!
May those of you who are traveling have happiness and well-being!
May those of you who are returning also have happiness and well-being!

May you enjoy happiness and well-being during the day and during
the night!
Many you enjoy happiness and well-being at noon!
May you enjoy happiness and well-being at all times!
May you not engage in negative actions!

The Buddha has come,
Completely surrounded by thousands of gods.
As such, may those with intent to harm depart!
May those with compassion remain!

By the power of the truth of the words of the Buddha,
Of pratyekabuddhas, arhats, and those on the path of learning,
May those who destroy the well-being of this world
Disappear in this very city!

May all beings and insects,
All spirits and all of you
Enjoy only happiness!
May everyone be pacified of all diseases!

May everyone see goodness
And may none engage in negativities!

Those spirits who have come here,
Dwelling on the land and in the space,
May you have loving compassion towards the humans!
May you also practice Dharma day and night!”

Thus ends Aryavipulepravesh Mahasutrana: The Noble Sutra on On Entering the Great City of Vaishali.
Notes:
1. BISARATA means to pacify thoroughly, in this case to pacify epidemics.
2. MUNCHATA means depart, commanding spirits carrying epidemics to depart or go away.
3. NIRGACCHATA also means to depart.
Practices to Benefit the Dying and Dead
The Practice of Prostrations to the
Thirty-five Confession Buddhas

Motivation
The purpose of my life is to free the numberless sentient beings who are the source of all my past, present, and future happiness, temporary as well as ultimate happiness – including all the realizations of the path, liberation from samsara, and enlightenment – from all the oceans of samsaric suffering, including the causes: delusion and karma. In order to do this, I must achieve full enlightenment. Therefore, I need to actualize the path. Therefore, I need to purify the defilements.

If I were now born in hell, it would be so unbearable. Even one tiny fire spark on my body is hundreds of thousands of times hotter than the whole entire fire energy in this world. It is so unbearable that experiencing it for even an instant is like suffering for many eons. I have created numberless causes to be born in the hell realms by creating the ten non-virtuous actions countless times in this and beginningless past lives. I have created numberless causes to be born in the hell realms by breaking the pratimoksha vows, by breaking the bodhisattva vows, and by breaking the tantric vows countless times in this and beginningless past lives. And I have created numberless causes to be born in the hells by creating the heaviest negative karma in relationship with the holy virtuous friend, which includes harming the holy body, breaking the advice, disturbing the holy mind, having non-devotional thoughts, and rising heresy and anger, which produce the greatest obstacles to achieve realizations and create the greatest suffering.

Every single one of these negative actions has four suffering results: the ripening result (a rebirth in the lower realms), the possessed result (the type of environment I’m born into when again a human), the result similar to the cause in my experience, and the worst one, the result similar to
the cause in my actions, which means that again and again I am driven to create the same negative actions in the future, and so again and again I have to experience the four suffering results. In this way, samsara has no end.

Not only that, but karma increases, so from even a small negative action can come huge suffering results. And karma is definite to be experienced, so every negative action I have created will definitely bring its result, no matter how long it takes, until it is purified. So from one negative karma, I have to experience the result over and over again for so many hundreds of lifetimes. Understanding this, how can I stand to live life without purifying myself and getting rid of all these negative karmas, just as I would try to get rid of a deadly poison in my body?

Not only that, but I’m going to die, and death can come even today, any moment. Therefore, I must purify all my negative actions right this second. In order to do that, I am going to do these prostrations with the practice of confessing downfalls, and I’m going to do this so that I can develop myself in order to work for the happiness of all sentient beings.

**Visualization at the Beginning of the Practice**

Visualize in the space in front of you your Guru in the aspect of Shakyamuni Buddha, with thousand-arm Chenrezig at his heart. At the heart of thousand-arm Chenrezig is the syllable HRIH, and from this beams of light emanate, forming six rows in the space below. At the end of each beam is a throne supported by elephants and adorned with pearls. On each throne is seated a buddha. In the first row are six buddhas, blue in color and in the aspect of Akshobhya, with the exception of the third buddha, King Lord of the Nagas, who has a blue-colored body, but a white head. In the second row, there are seven buddhas, white in color and in the aspect of Vairochana. In the third row are seven buddhas, yellow in color and in the aspect of Ratnasambhava. In the fourth row are seven buddhas, red in color and in the aspect of Amitabha. In the fifth row there are seven buddhas, green in color and in the aspect of Amoghasiddhi. These are the thirty-five Confession Buddhas. Each one is in the posture of that particular dhyani buddha. In the final row are the Medicine Buddhas.

Think that each one of these buddhas is the embodiment of all three times ten directions Buddha, Dharma, Sangha, and all statues, stupas, and scrip-
tutes. Think they embody all holy objects, whose essence is the Guru. Have complete faith that each one has the power to purify all your negative karmas and imprints, accumulated since beginningless time.

Now imagine that you emanate numberless bodies, and that as you prostrate, all these bodies prostrate along with you from all directions, covering every atom of the earth.

Now recite the increasing mantras, refuge and the Confession of Downfalls to the Thirty-five Buddhas, repeating each buddha's name over and over as many times as you can with each prostration. It is the recitation of the name of each buddha that brings the purification, so there is a big difference when you recite just a few times or many. Even if you do the recitation by listening to a CD or tape, still recite the name yourself as much as you can. Either recite the prayer three times straight through making one prostration to each buddha each time, or do three prostrations to each buddha as you go through the prayer once. At the end, recite the names of the Medicine Buddhas. This can be followed by Vajrasattva mantra and the “Po” Praise to Chenrezig, according to time. Then recite the prayer at the end, followed by the General Confession.

Reciting the Names of the Thirty-five Confession Buddhas

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

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

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

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)
To the founder, bhagavan, tathagata, arhat, perfectly completed buddha, glorious conqueror Shakyamuni Buddha, I prostrate.

To Tathagata Thoroughly Destroying with Vajra Essence, I prostrate.

To Tathagata Radiant Jewel, I prostrate.

To Tathagata King, Lord of the Nagas, I prostrate.

To Tathagata Army of Heroes, I prostrate.

To Tathagata Delighted Hero, I prostrate.

To Tathagata Jewel Fire, I prostrate.

To Tathagata Jewel Moonlight, I prostrate.

To Tathagata Meaningful to See, I prostrate.

To Tathagata Jewel Moon, I prostrate.

To Tathagata Stainless One, I prostrate.

To Tathagata Bestowed with Courage, I prostrate.

To Tathagata Pure One, I prostrate.
De zhin sheg pa tshang pā jin la chhag tshāl lo
   To Tathagata Bestowed with Purity, I prostrate.

De zhin sheg pa chhu lha la chhag tshāl lo
   To Tathagata Water God, I prostrate.

De zhin sheg pa chhu lhāi lha la chhag tshāl lo
   To Tathagata Deity of the Water God, I prostrate.

De zhin sheg pa pāl zang la chhag tshāl lo
   To Tathagata Glorious Goodness, I prostrate.

De zhin sheg pa tsān dān pāl la chhag tshāl lo
   To Tathagata Glorious Sandalwood, I prostrate.

De zhin sheg pa zi ji thā yā la chhag tshāl lo
   To Tathagata Infinite Splendor, I prostrate.

De zhin sheg pa ō pāl la chhag tshāl lo
   To Tathagata Glorious Light, I prostrate.

De zhin sheg pa nya ngān me pāi pāl la chhag tshāl lo
   To Tathagata Sorrowless Glory, I prostrate.

De zhin sheg pa se me kyi bu la chhag tshāl lo
   To Tathagata Son of Non-craving, I prostrate.

De zhin sheg pa me tog pāl la chhag tshāl lo
   To Tathagata Glorious Flower, I prostrate.

De zhin sheg pa tshang pāi ō zer nam par rōl pā ngōn par khyen pa la chhag tshāl lo
   To Tathagata Pure Light Rays Clearly Knowing by Play, I prostrate.

De zhin sheg pa pā māi ō zer nam par rōl pā ngōn par khyen pa la chhag tshāl lo
   To Tathagata Lotus Light Rays Clearly Knowing by Play, I prostrate.

De zhin sheg pa nor pāl la chhag tshāl lo
   To Tathagata Glorious Wealth, I prostrate.
De zhin sheg pa drän pāi pāl la chhag tshāl lo
To Tathagata Glorious Mindfulness, I prostrate.

De zhin sheg pa tshān pāl shin tu yong drag la chhag tshāl lo
To Tathagata Glorious Name Widely Renowned, I prostrate.

De zhin sheg pa wang pōi tog gi gyāl tshān gyi gyāl po la chhag tshāl lo
To Tathagata King Holding the Victory Banner of Foremost Power,
I prostrate.

De zhin sheg pa shin tu nam par nōn pāi pāl la chhag tshāl lo
To Tathagata Glorious One Totally Subduing, I prostrate.

De zhin sheg pa yūl lā shin tu nam par gyāl wa la chhag tshāl lo
To Tathagata Utterly Victorious in Battle, I prostrate.

De zhin sheg pa nam par nōn pāi sheg pāi pāl la chhag tshāl lo
To Tathagata Glorious Transcendence Through Subduing, I prostrate.

De zhin sheg pa kūn nā nang wa kō pāi pāl la chhag tshāl lo
To Tathagata Glorious Manifestations Illuminating All, I prostrate.

De zhin sheg pa rin chhen pāi māi nam par nōn pa la chag tshāl lo
To Tathagata All-Subduing Jewel Lotus, I prostrate.

De zhin sheg pa dra chom pa yang dag par dzog pāi sang gyā rin po chhe dang pā ma la rab tu zhug pa ri wang gi gyāl po la chhag tshāl 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 chhad tshäl lo
To the bhagavan, tathagata, arhat, perfectly completed buddha,
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 pā mā rab tu gyān pa khā pa zi ji dra
yang kyi gyāl po la chhad tshäl lo
To the bhagavan, tathagata, arhat, perfectly completed buddha, 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 tül zhug drub pa la chhad tshäl lo
To the bhagavan, tathagata, arhat, perfectly completed buddha,
Stainless Excellent Gold, Illuminating Jewel Who Accomplishes All Conduct, I prostrate.

Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang
gyä nga ngān me chhog pāl la chhad tshäl lo
To the bhagavan, tathagata, arhat, perfectly completed buddha,
Glorious Supreme One Free from Sorrow, I prostrate.

Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang
gyā chhö drag gya tshō yang la chhad tshäl lo
To the bhagavan, tathagata, arhat, perfectly completed buddha,
Melodious Ocean of Proclaimed Dharma, I prostrate.

Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang
gyā chhö gya tsho chhog gi lō nam par röl pā ngöṅ par khyān pa la
chhad tshäl lo
To the bhagavan, tathagata, arhat, perfectly completed buddha,
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
gyā men gyi lha bāi dur yā ŏ kyi gyāl po la chhad tshäl lo
To the bhagavan, tathagata, arhat, perfectly completed buddha,
Medicine Guru, King of Lapis Lazuli Light, I prostrate.
Confession Prayer

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.

**How to Meditate on the General Confession**

As you confess each of the negative actions contained in this prayer, think to yourself that you have created this negative action not just once, but countless times in this and beginningless lives, whether you remember it or not. Generate very strong regret. The stronger the regret, the greater the purification.

Then reflect on the emptiness of each of these negative actions, remembering that even negative actions do not truly exist from their own side. They arise in dependence on causes and conditions and are merely labeled by the mind. You can either think they are completely non-existent from their own side, or that they are merely labeled by mind, or that they are hallucination. Whichever method you use to understand emptiness, the conclusion that should come in your heart is that each of these negative actions are completely empty, not existing from their own side, even the slightest atom.

At the end of the confession prayer, pause to make the determination not to commit these negative actions again in the future. This is the power of restraint. Make this promise realistic, even if you are promising simply not to do the negative action even for just the next five minutes or seconds. This is to make sure you that you do not tell a lie to the merit field.
General Confession
U hu lag! (Woe is me!)

O great Guru Vajradhara, all other buddhas and bodhisattvas who abide in the ten directions, and all the venerable Sangha, please pay attention to me.

I, who am named [say your name], circling in cyclic existence since beginningless time until the present, overpowered by mental afflictions such as attachment, aversion, and ignorance by means of body, speech, and mind have created the ten non-virtuous actions. I have engaged in the five uninterrupted negative karmas and the five nearing uninterrupted negative karmas. I have transgressed the vows of individual liberation, transgressed the vows of bodhisattvas, and transgressed the samaya of secret mantra. I have been disrespectful to my parents, have been disrespectful to my vajra masters, and to my abbot, and have been disrespectful to my spiritual friends living in ordination. I have committed actions harmful to the Three Jewels, avoided the holy Dharma, criticized the aryā Sangha, harmed sentient beings, and so on. These and many other non-virtuous negative actions I have done, have caused others to do, have rejoiced in others’ doing, and so forth.

In the presence of the great Guru Vajradhara, all the buddhas and bodhisattvas who abide in the ten directions, and the venerable Sangha, I admit this entire collection of faults and transgressions that are obstacles to my own higher rebirth and liberation and are causes of cyclic existence and miserable lower rebirths. I will not conceal them, and I accept them as negative. I promise to refrain from doing these actions again in the future. By confessing and acknowledging them, I will attain and abide in happiness, while by not confessing and acknowledging them, true happiness will not come.

Visualization at the End of the Confession Prayer
Think that through the force of reciting these names of the thirty-five Buddhas of Confession and Medicine Buddhas, through the power of their pure prayers and vows, through the power of generating regret and the other opponent forces, and through the power of having made these prostrations, nectars and light rays descend from the holy bodies of the
buddhas, completely purifying all negative karmas, defilements and imprints collected on your mental continuum since beginningless time. Generate strong faith that your mind has become completely pure.

Then reflect on emptiness. In emptiness there is no I, the creator of negative actions. In emptiness there is no creating of negative actions. In emptiness there are no negative actions created. Even though there are infinite phenomena, in emptiness nothing exists at all. There is no this and that, no me and you, nothing. In emptiness everything is one taste. From this emptiness, everything comes into existence. Whatever exists is the manifestation of emptiness.

**Dedication**

Due to all the three time merits accumulated by myself, all the buddhas and bodhisattvas and all sentient beings, which are completely empty of existing from their own side, may the I, which is completely empty of existing from its own side, quickly achieve the state of full enlightenment, which is completely empty of existing from its own side, in order to lead all sentient beings, who are completely empty of existing from their own side, to that state by myself alone, who is completely empty of existing from its own side.

Due to all the three time merits accumulated by myself, all the buddhas and bodhisattvas and all sentient beings, may the precious supreme enlightened thought, bodhichitta – letting go of self and cherishing others – which is the source of all success and happiness for myself and all sentient beings, immediately be generated within my own mind, and within the minds of all sentient beings. May that which has already been generated never decline, but increase more and more.
Practices to Benefit the Dying and Dead
The Method of 
Benefiting Sentient 
Beings at the Time of Death 

Giving Breath to 
the Wretched 

by Kusali Dharma Vajra 

Translated from the Tibetan by Lama Zopa Rinpoche
Practices to Benefit the Dying and Dead
Giving Breath to the Wretched

Introduction
I bow down to the Guru and to Hayagriva, who are inseparable and whose compassionate power releases all transmigrating beings from the miserable realms. I shall write down the advice that gives benefit to sentient beings at the time of death. This method called Benefiting Sentient Beings at the Time of Death is practiced by the yogis of Bhagavan Shri Hayagriva, who work for others motivated completely by love and compassion.

It has two sections: The actual body of the method, and the benefits of the method.

The Actual Body of the Method
The holy Gurus said:

Even for one who has sought to practice virtue throughout his entire life, if, at the time of death, his consciousness transfers while actualizing strong non-virtuous thoughts such as anger and attachment, he will be reborn in a realm of evil transmigrators.

If, however, one who has practiced non-virtue throughout his entire life generates pure virtuous thoughts while his consciousness transfers at the time of death, he will be reborn in a realm of happy transmigrators.

Because the mind just before death is extremely powerful, it greatly increases the tendency of particular previously created karma to ripen first, resulting in rebirth in an appropriate realm. Nonetheless, other virtuous and non-virtuous karma accumulated during one’s life will bear fruit at the appropriate time, that is, when all the necessary conditions are present. It never happens that karma that has not been created can be experienced or that karma that has been created can be wasted.
The essence of all methods benefiting sentient beings at the time of death is generating pure virtuous thoughts such as devotion, without allowing non-virtuous thoughts such as anger to arise strongly. Although this method can best be practiced by oneself alone, ordinary beings unable to do so will be benefited if this method is performed for them by a virtuous teacher or good friends.

How one can help

It is exceptionally important for the one near death to avoid seeing objects that cause attachment or anger to arise strongly. This includes such things as material possessions, relatives, persons to whom one is strongly attached, as well as enemies and so forth, for whom one has hatred.

Furthermore, while a person is dying and immediately afterwards as well, it is important to refrain from saying or doing anything that might disturb the dying person’s equilibrium. Therefore, within the range of his hearing, one should not talk about such things as the possessions he left behind, and how they are going to be distributed, nor should one make disturbing noises, such as screaming, wailing, or engaging in loud talk.

As it is explained in the teachings, the winds that move the non-virtuous superstitions run through the right channel. Therefore, place the dying person on his right side and block his right nostril with cotton or the like. Then, if possible, place before his eyes holy objects representing the sublime precious ones together with offerings – images of his Guru, the mind-bound deities (yidam) for which he has devotion, the pure realm of the victorious Amitabha, and so forth.

Eliminate any base motivations that might be present in one’s mind such as seeking reputation, material offerings, or respect for oneself. In their place, generate strong love and compassion for this wretched sentient being who is approaching death.

With firm devotion and faith in the qualities of the Guru, the sublime precious ones, the holy names of the buddhas, and the holy and profound mantras, say the following slowly and clearly, without mistakes, and with a loud voice [to the dying person]:

Reciting the following, think that clouds of refuge objects come and remain in the space in front.
Without distraction, visualize above your crown your root Guru and the mind-bound deities for whom you have devotion. Surrounding this main group, you may also visualize other gurus and buddhas. You should follow my words and make prayers intensely from your heart thinking:

You, the Guru and the precious sublime ones, please save me from the fears of this life, the future life, and the intermediate state, and lead me to the blissful supreme pure field.

I go for refuge, until I am enlightened, to the Buddha, Dharma, and Sangha. By the virtue of giving and the other perfections, may I quickly attain enlightenment for the sake of all kind mother sentient beings.

Assemblies of the root and lineage gurus of the three times, mind-bound deities, three precious sublime ones, hearers, sky-goers, and Dharma protectors – you who are the originators of all perfections, happiness, and goodness, with your compassion please come and remain here.

Then, if one wishes and there is time, offer the elaborate seven-limb prayer (see the appendix). Then, making these requests intently from your heart, say:

I make requests to the kind gurus who are the actual embodiments of the Buddha, the originator of the eighty-four thousand teachings for gods and men and the most outstanding among all the noble ones. Also, to you who are Chenrezig, great treasure of compassion not aimed at true existence, and Manjushri, master of flawless wisdom, O Tsongkhapa, crown jewel of the sages of the Snow Land, at your feet, Losang Dragpa, I request: Please guide this sentient being, this wretched guideless object of compassion from the fear of this life, the future life, and the intermediate state.

Glorious ones of knowledge, Guhyasamaja, Heruka, Yamantaka, Kalachakra, Hevajra, Mahachakra, and so forth, you multitude of mind-bound deities, please guide this sentient being, this wretched guideless object of compassion from the fear of this life, the future life, and the intermediate state.

To the highest founder, the precious Buddha; the highest guidance, the precious and holy Dharma; the highest leaders, the precious Sangha; to the objects of refuge, the three precious sublime ones, to you I make
this request: Please guide this sentient being, this wretched, guideless object of compassion from the fear of this life, the future life, and the intermediate state.

To Manjushri, Vajrapani, Avalokiteshvara, Kshitigarbha, Sarvanivarana-Viskambini, Khagarbha, Maitreya, and Samantabhadra, to you, the eight closest great sons, I make this request: Please guide this sentient being, this wretched, guideless object of compassion, from the fear of this life, the future life, and the intermediate state.

To you multitude of sky-goers of the three realms, who are powerful with foreknowledge and psychic ability, who reside in the supreme holy place called Enjoying in Space and protect practitioners as you would your children, to you I make this request: Please guide this sentient being, this wretched, guideless object of compassion from the fear of this life, the future life, and the intermediate state.

To the quick helper Mahakala, to oath-bound Kalarupa, to the magnificent and glorious Mahakali, to the great king Namtöse, to the Mahakala with four faces whose crown is adorned with a crow’s head, and so forth, to you protectors of transcendental wisdom, I make this request: Please guide this sentient being, this wretched, guideless object of compassion, from the fear of this life, the future life, and the intermediate state.

You, the holy ones, the never-betraying refuge, the time has come to generate most strongly your compassionate blessing power and be the savior-helper of this sentient being, this wretched, protectorless object of compassion.

Please bestow blessings to pacify tortures and suffering.
Please bestow blessings to pacify non-virtues and deluded views.
Please bestow blessings to generate powerful virtuous thoughts.
Please bestow blessings to remember the Guru’s advice.

When the change of the elements brings the four enemies and the three fearful visions, when the various indefinite signs appear, please bestow blessings to be reborn in the pure realm by means of the inner, outer, and secret yogas.
Please bestow blessings to be reborn with the supreme body, practicing secret mantra in the pure realm Khachö, or to complete the realizations of the two gradual paths and quickly to achieve the three kayas by practicing the three trainings with this body.

*If there are particular gurus and mind-bound deities for whom he [or she] has devotion, then it is good to say their prayers and so forth.*

Then, with a loud and clear voice, recite the following verses of homage three or seven times or as many times as you can depending on how much time you have:

**To Buddha Having the Jewel Ushnisha:**
Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä rin chhen tsug tor chän la chhag tshäl lo

*To the bhagavan, tathagata, arhat, the perfectly completed Buddha Having a Jewel Ushnisha, I prostrate.*

**To Shakyamuni Buddha:**
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 bhagavan, tathagata, arhat, perfectly completed buddha, glorious conqueror Shakyamuni Buddha, I prostrate.*

**To the seven Medicine Buddhas:**
Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä men gyi lha bái dur yā ö kyi gyäl po la chhag tshäl lo

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

Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä tsen leg pa yong drag päl gyäl po la chhag tshäl lo

*To bhagavan, tathagata, arhat, perfectly completed buddha, 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 mà rab tu gyän pa khā pa zi ji dra yang kyi gyäl po la chhag tshäl lo

*To bhagavan, tathagata, arhat, perfectly completed buddha, 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 tül zhug drub pa la chhag tshāl lo
   To bhagavan, tathagata, arhat, perfectly completed buddha, Stainless Excellent Gold, Illuminating Jewel Who Accomplishes 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 tshāl lo
   To bhagavan, tathagata, arhat, perfectly completed buddha, 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 tshāl lo
   To bhagavan, tathagata, arhat, perfectly completed buddha, 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 lō nam par röl pä ngön par khyān pa la chhag tshāl lo
   To bhagavan, tathagata, arhat, perfectly completed buddha, Clearly Knowing by the Play of Supreme Wisdom of an Ocean of Dharma, I prostrate.

To Buddha Mitrugpa:
Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä mi trug pa la chhag tshāl lo
   To bhagavan, tathagata, arhat, perfectly completed buddha Mitrugpa, I prostrate.

To Buddha Amitayus
Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä ò pag tu me pa la chhag tshāl lo
   To bhagavan, tathagata, arhat, perfectly completed buddha Amitayus, I prostrate.

To Buddha Maitreya
Chom dän dä de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä jam pa gön po la chhag tshāl lo
   To bhagavan, tathagata, arhat, perfectly completed buddha Maitreya, I prostrate.
At this point, recite the holy names of the thirty-five buddhas of confession (see p. 179). Then, from the five divisions of mantra, recite the root wisdom mantra [of Kunrig] for purifying the negative karma that results in the evil-gone realms:

OM NAMO BHAGAVATE / SARVA DURGATE PARI SHODHANI
RAJAYA / TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA
TADYATHA / OM SHODHANI / SHODHANI / SARVA PAPAM
BHISHODHANI / SHUDDHE BISHUDDHE / SARVA KARMA
VARAKHA BISHODHANI SVAHA

Then recite the mantra [of Mitrgpa] purifying the karmic obscurations:

NAMO RATNA TRAYAYA / OM KAMKANI KAMKANI ROCHANI
ROCHANI TROTANI TROTANI TRASANI TRASANI PRATIHANA
PRATIHA SARVA KARMA PARAM PARA NI ME SARVA
SATVA NANCHE SVAHA

It is good to recite Tsugtor Namgyalma’s long mantra if you can. If not, recite the short one:

OM BHRUM SVAHA / OM AMRITAAYUR DA SVAHA

Also recite the long mantra of Buddha Tsugtor Drime [Stainless Pinnacle], but if that is not possible, recite the short one:

OM NAMA STRAIYADDHIFANAN / SARVA TATHAGATA
HRIDAYA GARBE / JVALA JVALA / DHARMADHATU GARBE
SAMBARA MAMA AYUH SAMSHODHAYA MAMA SARVA
PAPAM SARVA TATHAGATA SAMANTOSHNISHA VIMALE
VISHUDDHE HUM HUM HUM HUM / AM BAM SAM JAH
SVAHA

Then recite Buddha Pädma Tsugtor’s mantra:

OM PÄDMO USHNISHA VIMALE HUM PHAT

These are the principal mantras. Other mantras are: “Secret Relics,” “The One Hundred Thousand-Ornament Enlightenment,” and the “Heart Dependence Mantra.” It is said that reciting these mantras has great benefit. Therefore, now recite these three mantras:

OM SARVA TATHAGATOSHNISHA DHATU MUDRANISH / SARVA
TATHAGATA DHARMADHATU VIBHUSHIT ADHISHTHIT
HURU HURU HUM HUM SVAHA

OM SARVA TATHAGATA BYAVALOKITE SVAHA / JAYA JAYA
SVAHA

OM DHURO DHURO JAYA MUKHE SVAHA
Then recite the Mantra of Maitreya Buddha’s Promise:

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

The heart mantra is:

OM MOHI MOHI MAHA MOHI SVAHA

The closer heart mantra is:

OM MUNI MUNI SMARA SVAHA

At this point, recite in his ear other blessed mantras that pacify negative karma, such as the mantra of the eleven-face Avalokiteshvara (see p. 119). At the end of the mantra recitation, for those already dead, one may say the following prayer:

You who have passed from life, all your obscurations and negative karma SHINTIM (pacified) KURUYE (all) SVAHA (be).

It is extremely beneficial to recite the mantras with this short prayer adjoined and then blow on water and wash the body with it. Also blow on dust, yellow mustard seeds, and black sesame seeds and throw these on the body. Also, write out the mantras and place them on the crown or in the grave with the body.

To effect the transference of consciousness when the breath stops, grind the transferring element such as increasing relic pills of holy beings, bones of holy gurus, dust from burned conch shells (small type), or magnetic iron, mix this with honey, and place it on the crown.

In the case of someone who died days ago you should hook the consciousness back into the body by saying three times:

Namo. By the power of the true order of the Buddha, the true order of the Dharma, the true order of the Sangha, the true order of the secret mantra and wisdom mantra, and in particular by the power of the unbetraying dependent origination and the truth of the unchangeable nature, may the consciousness of (say the name), who has passed from
life, be hooked here instantly from wherever it is, be it at the peak of samsara, in the lower realms, in one of the eighteen hell realms or at any point between these, under, above or on the earth.

Then say:
Hey! Hey! You (say the name), who have passed from life, listen! You have left the body of this life and all your elements are gradually absorbing. During this time, various fears occur to the mind. These are illusory visions caused by the absorptions of your elements.

So, without letting yourself be controlled by fear of these visions, meditate like this: In the very center of your body, the central channel is the size of a bamboo arrow, reaching from the navel up to and just passing through the crown. Inside this channel at the heart, visualize your mind as a white drop in the nature of light, about the size of a lentil and poised to spring upward.

When you have completed these visualizations, then, from the pure realm of Dewachen, the savior Amitabha, inseparable from the root Guru, and all his entourage descend under the control of their immeasurable compassion, and are seated, pleased with you, on the aperture of your crown.

Invoke Amitabha and offer the following seven-limb prayer:
Respectfully, I prostrate with my three doors.
I offer all the actually performed and mentally transformed offerings, without exception.
I confess all the negative karma and downfalls.
I rejoice in all virtues.
I request you to turn the wheel of the extensive and the profound Dharma.
I beseech you to abide firmly without passing away.
I dedicate the virtue to the supreme enlightenment.

Then, touch one of the person’s cheeks with your hand and, in a very sweet tone, advise him [or her] like this:

Hey! Hey! You fortunate son [or daughter] of the essence. The end of birth is death. There is no difference between old and young. This means that now the time of your death has come, you need the Dharma
that I, a human, have explained well. You must hold it right inside your heart, without mental distraction.

Son [or daughter], don’t be attached to this body. Don’t be attached to material enjoyments. Don’t be attached to home and country. Don’t be attached to your close relatives and dear ones. For if you are attached you will be reborn as preta. If you are not attached you will go to a blissful realm.

The end of collection is dispersion. The end of stockpiling is loss. The end of meeting is separation, and the end of birth is death.

You, the son [or daughter], have reached the time of death, but you are not the only one who dies. Everyone has such a nature. You need not suffer thinking about death, for no one is more joyful or happy than you.

Above your crown, on sun and moon discs, is seated the savior Amitabha Buddha, who is inseparable from your kind root Guru. When you transmigrate, all hindrances are annihilated by remembering him. Now, in order to gain the path of transference of the consciousness to a pure realm, make this request from the very center of your heart:

*Visualize the following request as coming from the one who has passed from life.*

I request you, savior Amitabha Buddha, who are the essence of the unbetraying three precious sublime ones, who are the hero releasing beings from the fear of the evil-gone realms and who are the supreme ferry man, ferrying all to the pure field.

I request you to guide me from the fear of Yama.

I request you to release me from the treacherous path of the fearful intermediate stage.

I request you to lead me to the supreme blissful realm.

I have none other in whom to put my hopes. Please guide me with your compassion.

Visualize that, because of this intense request from the depths of one’s heart, from the heart of the savior hooklike beams descend, enter the aperture in the person’s crown, strike his consciousness, which is visualized in the form of a white drop, and draw it up. While you are thinking this way, intently draw up the downward wind and make many times a
hiccuping sound. Because of this, the drop rises up through the central channel, passes out through the aperture in the crown, enters the Guru’s secret place, and gradually absorbs into his heart. Due to this, Guru Amitabha goes to the blissful realm of Dewachen, like a well-aimed shot. Think that the person intently pulled up the downward wind. At the same time, making many hiccuping sounds, pull up firmly the hair at the center of the crown. Then think that the savior Amitabha left for the blissful realm, and concentrate a while on this point.

Then say this prayer:
May he be born from an extremely beautiful holy lotus in the happy, pure mandala of the victorious one.
May the prediction of his enlightenment be actually given, and may this one, who has passed from life, be received by Amitabha, Buddha of Infinite Light.
As quickly as he is joined to the next life, may he enter the pistil, the essence of the lotus in the pure and blissful realm. May this prayer quickly be achieved through the power of truth of Shakyamuni Buddha, the leader, Amitabha, the undefeatable, Maitreya, Manjushri, Vajrapani, owner of the secret, those passed into bliss, those surrounding, and through the power of unbetraying dependent origination.

Also recite prayers such as The King of Prayers (p. 71).
The Benefits of the Method

Reciting the Gurus’ holy names in the ear of the sentient being about to die and causing him to recall them is the best method of transference. The Tantra Requested by Pungsang states:

For a dying being, to recall his Guru for one second is the best among all methods of transference. That capable being will be fully enlightened.

There is great need to make him recall his Guru, and in particular to make him generate devotion for his Guru and for the mind-bound deities with whom he has a connection.

It says in the text Pā bum ngön po:

The one to whom one devotes oneself subdues.

If one hears the holy name of Buddha Rinchen Tsugtor Chân (Having a Jewel Ushnisha), one does not fall into the evil-gone realms. The son of the leader of the traders called Kyibu Chubeb recited aloud this buddha’s holy name within earshot of ten thousand fish and the fish were born as gods.

It is stated in the teachings of Buddha Ser Ö Dampa (Body Radiating Gold):

Reciting Guru Shakyamuni Buddha’s holy name purifies the negative karma of eighty-thousand eons and merely hearing the holy name once, one will not turn away from the path to the highest, fully accomplished enlightenment.

It is said in the Sutra of Sublime Precious Clouds (Kön chog trin gyi do):
Just by hearing the name of the conqueror, the Medicine Buddha, one is not reborn in the evil-gone realms.

It is said in the sutra called Beams of Lapis Lazuli (Bāiduryā ò kyi do):

For those who hear the holy names of these tathagatas there is no opportunity to travel to the realms of the evil transmigrators.

Lama Atisha also said that merely hearing the holy name of a Medicine Buddha removes the suffering of evil transmigration. Other benefits are that one will not leave the path leading to the highest enlightenment, negative karma and obscurations are purified, and one cannot be controlled by maras. Especially those about to experience the heavy ripening aspect of their evil actions of miserliness, pride, jealousy, and of not having followed moral conduct are liberated from suffering and receive perfect happiness by recalling the holy name of a Medicine Buddha after hearing it. Even one already reborn in the evil-gone realms is liberated from them merely by remembering such a holy name. Even for those who have let the practice of moral conduct degenerate in this life, the ripening aspect and so on can be purified by reciting a Medicine Buddha’s holy name. It is said to have infinite benefits. It is also said that, in order to be born in the blissful pure land of Dewachen, reciting and hearing the holy names of the Medicine Buddhas is even quicker than reciting and hearing the holy name of Amitabha and praying to him. There are inconceivable benefits in reciting and hearing the holy names of the seven passed into bliss (Medicine Buddhas), as is stated in the Medicine Buddha Eight Hundred Sutra.

The benefits of hearing the holy name of Mitrugpa (the Immovable One) are explained in the sutra of De zhìng kō. The benefits of hearing Amitabha Buddha’s holy name are explained extensively in the teaching called Kōn tseg, in the fifth chapter, entitled “The Beautifully Decorated Amitabha.” The amount of writing would be frightening if I were to quote the commentary to the Confession of Downfalls, explaining the purification of so many eons of negative karma and obscurations by reciting the holy names of the thirty-five Confession Buddhas. Therefore, try to understand these texts and generate firm faith in them.

There is great benefit in reciting the special blessed mantras such as those of Kamkani (Mitrugpa), Durgate (Kunrig), Tsugtor Namgyälma
(Ushnishavijaya), Tsugtor Drime (Stainless Pinnacle), Pädmo Ushnisha (Wish-Granting Wheel), and so on in the person’s ear after calling his name. One may also recite the mantras and then blow on sand, sesame seeds, or water and either throw them on the bones or on the corpse, or wash the corpse with the water before cremation. One can place the written mantras on the corpse’s crown before burial. In the text *Mantra Purifying the Karmic Obscurations* it is said:

> Even if the object is a wild animal, bird, human, non-human, or spirit, if one possessed by compassion recites this mantra within their hearing at the time of death, they will not transmigrate to the evil-gone realms. Or, if the time of death has already passed, if one recites the mantra one hundred, one thousand, ten thousand, or one hundred thousand times with loving compassion, even if the being was already born in the hell realms, at this moment he will be released from there. Reciting this mantra and blowing on earth, yellow mustard seeds, sesame seeds or water, and sprinkling it on the bones or corpse, or burning or burying the body after having washed it with the water and placed the written mantra on the crown, gives the result that, even if that being has taken rebirth in the lower realms, within seven days, inevitably, he will be liberated from the lower realms and be reborn in a happy realm – that is, if he doesn’t take a good rebirth by the power of his own prayers.

It is stated in the *Tantra Purifying the Evil-Gone Realms*:

> In short, to become the leader of the gods is possible. Merely by remembering the names of gurus and buddhas, the sentient being of small fortune is completely liberated from all causes of the evil-gone realms.

This text mentions the root wisdom mantra OM NAMO BHAGAVATE SARVA DURGATE, etc. Also it is mentioned in the commentary on Namgyälma’s mantra:

> If one recites this mantra twenty-one times, then blows on yellow mustard seeds and throws them on the bones of the sentient
being who has accumulated much negative karma and has died, even if that sentient being has been reborn as a hell-being, a preta, an animal, in the world of Yama, or in other evil transmigrator realms, because of the power of this mantra he will be liberated from those unfortunate realms.

It is stated in the commentary to the Stainless Buddha’s mantra that if one recites the mantra OM NAMA STRAIYADDHikanan, etc. (see above) twenty-one times, then blows on sand and sprinkles it over the grave, those whose bones are touched by the sand, if born in any of the hell-realms, are completely liberated from there and receive an upper rebirth. If they have taken rebirth in an upper realm they receive a rainfall of flowers on their body.

In the text The Detailed Prayer of Buddha Dönzhag it is stated:

If one recites OM PADMÖ USHNISHA VIMALE HUM PHAT seven times, then blows on clean sand and throws it over the bones, the burnt corpse or whatever part of any deceased sentient being who has accumulated karma to be reborn in the hells, or of any fully ordained monk who lost his ordination or broke the branches of the precepts, the basic moral conduct, or who had not respected his abbot or his main teacher, immediately after the sand has been strewn on the body, even if that being has become a hell being, preta, cannibal, or raksha, right in that moment the being’s life changes, and he is reborn in the higher realms, never in the hells.

These are the benefits of reciting the mantras for those who are about to die or who are already dead. Besides these, the benefits of reciting them as daily practice, of writing them down and placing them inside stupas and so forth, have been explained extensively by Buddha. If one wishes to know these, one should see the prayers of the individual deities.

The benefits of the Mantra of Maitreya Buddha’s Promise are as follows: Hearing the words of this mantra, reading and reciting it daily, contemplating the meaning, or in the case of birds and wild animals and so forth, merely hearing it, causes one not to be reborn in the lower realms and to become a wheel-turning king for one thousand eons, according
to devas’ time. Also, one will follow the path of the ten virtuous actions, receive all the enjoyments one seeks and especially, when Maitreya Bud-
dha shows the twelve deeds of a buddha he will lead this sentient being
from poverty. Even if the being is in a hell, Maitreya will definitely find
him and give him the prediction of the time of his enlightenment.

This explanation of the benefits of the mantras and the holy names
is not metaphorical. One does not need to interpret the meaning – the
meaning is exactly as stated. Therefore, be doubtless, for the holy gurus
have emphasized the benefits received from devotion and belief.

Manjushri’s root tantra *Jam pāl tsag gyū* states:

Humans who have devotion will follow a conduct leading to en-
lightenment. However, those without the necessary qualities, espe-
cially devotion, will not follow such a conduct and, in particular,
won’t achieve realizations in any tantric practice.

The text *Precious Sublime Pile (Kön chog tseg pa)* states:

One who has received the teachings of the victorious one and
who has wisdom accumulates much more merit than one who has
only faith. For achieving the ultimate meaning, devotion is the
root. Therefore, upon hearing, one should eliminate the doubtful
mind.

One should practice with firm devotion and belief, thinking: “It is inevi-
table to receive these benefits as explained because the Buddha’s words
never betray.”

If one generates heresy and doubts about the truthfulness of the ben-
efits and thinks with pride, “I am checking because I am highly intel-
ligent,” there is no way to receive the benefits and realizations. Concern-
ing this, the third chapter of the Yamantaka Tantra states:

For the wise one who has no doubt about the meaning of the
unimaginable nature, realizations are close. For the foolish one
who has firm devotion, realizations are also close. However, if one
becomes a thick-skulled intellectual disputer vacillating over the
truth of the teachings, the realizations are far.
One may wonder, if this is true, then why did Guru Shakyamuni Buddha say:

Fully ordained monks and wise ones, do not practice my teachings only with the reasons of faith. Rather check my words well, as you would gold, which should first be melted, then cut, and then polished. Only then, practice.

Generally, even with the Buddha’s teachings, there is a time to check definitions and metaphors. There are, however, points that are unimaginable and beyond the examination of intellectual dispute. Wishing to become pure through checking with small wisdom is similar to hoping to pass Mount Meru through the eye of a needle. Therefore, make sure you understand that the discovery of the extremely obscure aspects of existence must depend solely on the authoritative scriptural teachings. Because of this it is said even in the Sutra of the Medicine Buddha (Mân kyi lha bādurya):

‘Ananda, do you believe in the explanation of the qualities of the tathagatas?’

‘I have no doubts about the Dharma explained by you, noble foe-destroyer Shakyamuni Buddha, because the tathagatas never have the least impurity in the actions of body, speech, and mind.’

‘The knowledge and the activities of a buddha are difficult to believe, Ananda. Whatever you have belief and devotion in should be seen as being due to the power of the Buddha.’

Recite these profound mantras in the ears not only of humans, but also of animals such as your mount, daily as well as at the time of death. Also recite them over the bones or hairs of dead ones, and even over silk, wool, or the meat that one is enjoying, thinking of the beings who provided the enjoyment; for silk comes from caterpillars, wool from sheep, and so on. I think this is most necessary in order to not incur a debt.

I request intelligent ones to put these practices into action, since they have pure references, are so easy to do, and have great meaning.
Author’s Afterword

If the loving compassionate one wishes to benefit the living sentient beings who are about to be eaten by the fearful cannibal of impermanence, he should use this method explained by Buddha.

When the vivid vision of this life suddenly sinks and one finds oneself alone in an unfamiliar and upsetting place, think: “Is there any method other than Dharma that benefits?” Then, before that great fearful one who cannot be delayed arrives, it is worthwhile to strive for the Dharma which is certain to benefit, relying on the Guru and the precious sublime ones to be the guides on the path in future lives. By the merit of this work, may I quickly release all mother sentient beings, whose bodies are eaten by impermanence and who are experiencing unbearable sufferings in the limitless ocean of samsara.
Advice from Lama Zopa Rinpoche

For those incapable of doing these practices the method of benefiting sentient beings at the time of death can be simplified as follows. Recite the following prayers and mantras in the ear of the dying person, or even over old corpses.

Tön pa chom dän dā de zhin sheg pa dra chom pa yang dag par dzog päi sang gyā pāl gyāl wa sha kya thub pa la chhag tshāl lo kyab su chhi wo chhō do jin gyi lab tu sō l

To the founder, the endowed transcendent destroyer, the one gone beyond, the foe destroyer, the completely perfected, fully awakened being, the glorious conqueror, the subduer from the Shakya clan, I prostrate, go for refuge, and make offerings. Please grant me your blessings.

Chom dän dā de zhin sheg pa dra chom pa yang dag par dzog päi sang gyā rin chhen tsug tor chān la chhag tshāl lo

To the endowed transcendent destroyer, the one gone beyond, the foe destroyer, the completely perfected, fully awakened being Having a Jewel Ushnisha, I prostrate.

The Compassionate Buddha’s mantra:

OM MANI PĀDME HUM

The wish-granting wheel mantra, saving beings from the lower realms:

OM PĀDMO USHNISHA BIMALE HUM PHAT

Milarepa’s mantra, granting rebirth in his pure realm Ngonga:

OM AH GURU HASA VAJRA SARVA SIDDHI PHALA HUM
Appendix

The Elaborate Seven-Limb Prayer

To all those who have in the past, are presently, and who will in the future travel the path to perfection, those lions of men whosoever many they may be in all the realms of the universe, to each and every one of them I bow down with body, speech, and mind.

By the powers of aspiration and prayer of Samantabhadra, all of the conquerors appear in the fields of my mental perception, and I bow down to all of them with as many bodies as there are atoms in the buddha-fields.

On each of these atoms there are again as many buddhas as there are atoms in the universe, each sitting in the midst of a vast assembly of bodhisattvas; in this way realizing all to be free from intrinsic reality, I wish for the entirety of the universe to be thus completely filled with buddhas.

I praise the manifold sublime qualities of each of the conquerors with an ocean of songs of adulation praising to the highest of all the tathagatas. But just like a bottomless vast ocean, I can never exhaust the description of their virtues.

The finest flowers, the most precious rosaries, musical instruments, anointments, and the most excellent royal umbrellas, the finest lamps, and precious incense, I offer to all those conquerors.

The finest vestments and most excellent perfumes, a mountain of the most exalted victuals equal in size to Sumeru, all arranged in a most special and elegant way, I offer to all those conquerors.

Whatever offering objects exist that are peerless and vast, I offer to each and every conqueror by the power of my faith in the deeds of Samantabhadra. I make this obeisance and these offerings to each of the conquerors.
Desire and lust, hatred and anger, ignorance and delusion, through the influence of these things I have committed sins of body, speech, and mind. I now confess each and every one of these sins that I have ever committed.

In the virtues of all conquerors in the ten directions, sons of buddhas, pratyekabuddhas, those on the stages of learning and of no more learning, and in the good actions of living beings I wholeheartedly rejoice.

To those who are the lights of the worlds in the ten directions, who have attained enlightenment gradually without attachment to buddhahood, I entreat all of these protectors to turn the peerless wheel of Dharma.

To those who have come to the point of exhibiting their nirvana, I pray with palms pressed together that they may remain for as many eons as there are atoms in all the buddha-fields, for the benefit and happiness of all beings.

Bowing down, making offerings, confessing sins, rejoicing in the virtues of others, entreating, and praying, whatever small virtue I have produced from these practices, I dedicate it all to the ultimate enlightenment.
Amitabha Phowa

To be done at the time of death, when the breath stops completely

Composed by Lama Thubten Yeshe
This can be done at the time of death, when the breath stops completely. Phowa can also be done even after the consciousness has left by hooking it back from the intermediate stage. However, if the person is in meditation, then there is no need to do phowa; the person can take care of themselves.

- Lama Zopa Rinpoche

Practice Requirements
This practice generally requires an Amitabha phowa empowerment. By permission of Lama Zopa Rinpoche, anyone with faith can perform this ritual, especially with the motivation of helping another.
Contained herein is the technical method for transferring the consciousness to Guru Buddha Amitabha’s Pristine Realm.

Preliminaries
Clean the place of meditation, set up an image of Amitabha, make many offerings, and face west (or visualize that you are doing so).

Refuge and Bodhichitta Motivation
Take refuge in the Triple Gem and generate a bodhichitta motivation while reciting the following prayer with single-pointed concentration and devotion.

Sang gyā 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 merit of giving and other perfections,
Dro la phän chhir sang gyā drub par shog  (3x)
  May I become a buddha to benefit all sentient beings. (3x)

The Four Immeasurable Thoughts
May all sentient beings have happiness and its cause.
May all sentient beings be free of suffering and its cause.
May all sentient beings attain that happiness without limits.
May all sentient beings be free of attachment and aversion, holding some close and others distant.

Visualizing Guru Buddha Amitabha
Visualize the following with single-pointed clarity.
Above my crown on a lotus and a moon and sun throne sits Guru Buddha Amitabha in the vajra pose. His holy body is radiant and ruby red. He has one face and two hands that rest in the gesture of single-pointed
contemplation. He holds a nectar bowl filled with the elixir of immortality and wears the saffron robes of moral purity. His crown is marked by a shining white OM, his throat by a radiant red AH, and his heart by a deep blue HUM. From the HUM in his heart boundless light shines forth filling all of space. This light penetrates especially Amitabha’s Western Pristine Realm, invoking Buddha Amitabha, the eight great lion-like bodhisattvas, and the vast assembly of male and female bodhisattvas who reside in the Pristine Realm of the West. These all enter into Guru Amitabha’s crown chakra, descend his central channel, and mingle with his heart. He and they are unified and of one essence.

*Hold this thought with single-pointed concentration.*

**The Seven-Limb Prayer** *(Optional when short of time)*

This practice purifies the mind of poisonous imprints and their suffering results and empowers the mind with wholesome energy by cultivating extensive virtuous imprints and the dedication of their good results to the ultimate aim, the supreme happiness of enlightenment for all sentient beings.

Go sum gu pāi go nā chhag tshāl lo  
*I prostrate with body, speech and mind in heartfelt faith and admiration.*

Ngö sham yi trūl chhō trin ma lū būl  
*I make material offerings and fill the boundless sky with billions of exquisite offerings mentally transformed.*

Thog me nā sag dig tung tham chā shag  
*Every evil or deluded action done by me since beginningless time is declared and offered for purification.*

Kye phag ge wa nam la je yi rang  
*I rejoice in all the countless virtuous actions done by ordinary beings and the inconceivable virtuous actions done by superior ones.*

Khor wa ma tong bar du leg zhug nā  
*Please, Guru Buddha, remain within your present vajra form until samsara is utterly emptied. Visualize a jewelled throne marked by a crossed vajra.*
Dro la chhö kyi khor lo kor wa dang
   And turn the wheel of the perfect Dharma for the sake of sentient beings. Visualize a golden thousand-spoked wheel.
Dag žhän ge nam jang chhub chhen por ngo
   I dedicate all past, present, and future merits to the full enlightenment of all sentient beings.

Offering the Universal Mandala (Optional when short of time)
Sa zhi pö kyi jug shing me tog tram
   This ground, anointed with perfume, strewn with flowers
Ri rab ling zhi ngyi dā gyan pa di
   Adorned with Mount Meru, four continents, the sun, and the moon.
Sang gyā zhing du mig te ūl 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!

Include the following requests:
May I be able to practice phowa at the time of death and to be able to do this for others;
May all sentient beings will be liberated from the suffering of the lower realms and be lifted up to higher realms;
And with your hook, please bring me to your blissful realm.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Prostrations (Optional when short of time)
La ma tön pa chom dān dā de zhin sheg pa dra chom pa yang dag par dzog pāi sang gyā pāl gyāl wa lama ō pag me la chhag tshāl lo chhö do kyab su chhi wo jin gylab tu söl (21x)

Guru, invincible one beyond all evil, endowed with all virtues, tathagata, foe destroyer, fully complete and perfect buddha, magnificent king, Guru Amitabha of boundless light, I prostrate, make offerings, and take refuge in you. Please bestow upon me your countless blessings. (21x)
Then in heartfelt devotion I concentrate single-pointedly on Guru Amitabha. From his holy body five-colored nectar light streams down through my central channel. From here it flows through all the other channels of my body completely filling it with blissful nectar-light. All hindrances, such as illness and an untimely death, are completely purified. All negative forces utterly disappear, especially the grasping at mundane existence. The power to be successful in transferring consciousness and taking rebirth in the Pristine Realm of the West [Skt. Sukhavati/Tib. Dewachen] is granted. My body becomes crystal clear and translucent like a rainbow.

**Prayer of Bodhichitta Motivation and Dedication**

All past, present, and future gurus, buddhas, and bodhisattvas dwelling in the ten directions of space, especially Buddha Amitabha and the eight great lion-like bodhisattvas, please pay attention to me. Wishing to liberate all mother sentient beings from the vast ocean of samsaric suffering and to lead them all to the supreme joy of full enlightenment, I realize that I myself must become a buddha. Thus, I determine to take rebirth in the Pristine Realm of the West and to hear teachings directly from Buddha Amitabha himself. Therefore, by the force of all my past, present, and future merits collected together and the immutable promise of all the tathagatas, and by the power of wisdom and absolute truth, may I, at the very moment of death, take immediate and spontaneous rebirth upon a fully opened lotus flower face to face with Buddha Amitabha’s shining form. May I obtain without difficulty the ability to hear teachings directly from the mouth of Buddha Amitabha. May I develop the six transcending perfections to their ultimate completion, and may I accomplish the ten stages of the bodhisattva’s path. May I attain all the wisdom, love, and power of myriads of buddhas in countless buddha-fields more numerous than all the atoms of the boundless universe.

*With clarity, visualize the following:* The consciousness principle (the very subtle mind of clear light) is seen as a brilliantly bright white-red energy drop in the center of my heart channel-wheel inside the central channel. From here I can look upward into Guru Amitabha’s heart, the wisdom of non-duality, which is vividly clear like the surface of a mirror, yet having a five-colored radiance.
Guru Amitabha, looking down and seeing the radiant energy-drop in my heart says, “Please, my son (or daughter), arise.” With joyful expectation, I look forward to going.

Then recite the following:

Since time without beginning I have been in constant confusion and have been circling in samsaric existence. Bound by grasping and longing attachment, I have experienced continuing misery. Unless I give up this deluded and grasping mind, no buddhas or bodhisattvas can be of ultimate benefit to me. Nothing in samsara is certain except that all mundane pleasures die away. This grasping and ignorant mind is the noose that binds me to the relentless turning of the wheel of conditioned existence. I yearn to go to Amitabha’s Pristine Realm where even the word “suffering” does not exist and from where I can never fall again into samsara’s misery. With the power of perfect conviction, I prepare to go and dwell in Amitabha’s enlightened realm.

Praise

You are like the sun dispelling all darkness
And the panacea curing all illness and disease.
You are the perfect guide that leads all beings to blissful freedom
By the radiant red hook emanating from your heart.

Prayer for the Time of Death  (Optional when short of time.)

At the moment the messenger of death arrives
Please come instantaneously from your Pristine Realm.
Advise me to give up grasping at mundane existence
And invite me to come to your Pristine Realm.

When earth sinks into water
And the mirage-like appearance is perceived,
And my mouth becomes dry and foul-tasting,
Please come and tell me not to be afraid and inspire me with true courage.

When water sinks into fire
And the smoke-like appearance is perceived,
And my tongue gets thick and my speech is lost,
Please show me your shining face and give me solace and peaceful joy.
When fire sinks into air
And the firefly-like appearance is perceived,
And my body heat and the light of my eyes rapidly fade away,
Please come and fill my mind with the sound of Dharma wisdom.

When air sinks into consciousness
And the burning like a butter lamp appearance is perceived,
And my body becomes like the earth and my breathing
altogether ceases,
Please draw me to your Pristine Realm with the radiant light of your
shining face.

And then may the radiant red hook
Emanating from your pristine heart
Enter my crown, then descend my central channel,
Hook my very subtle clear light mind, and bring it to your
Pristine Realm.

Yet if I must go into the intermediate state by the force of my
negative karma,
May all the buddhas and bodhisattvas rescue me with the power
of Dharma
And inspire me with the pure view that sees all beings as utterly pure,
Hears all sounds as Dharma teaching, and sees all places as your
Pristine Realm.

Then with clarity visualize the following:
From Guru Amitabha’s heart a reed of radiant white light descends to
my crown and forms there an indestructible and cohesive bond. There
is now an unobstructed passageway between my very subtle mind, the
white-red clear light energy-drop in the center of my heart, and the clear
mirror-like heart of Guru Amitabha. Then suddenly a radiant hook of
red light emanates from Guru Amitabha’s heart, descends through the
passageway, and securely hooks the delicate and pure clear light energy-
drop in my heart.

Or you can visualize that Guru Amitabha’s heart draws the energy-drop upward just as a mag-
net attracts iron filings. Contemplate this with single-pointed concentration.
The Prayer for Accomplishment

Guru Buddha Amitabha, essence of the perfect truth of the Triple Gem, courageous one who liberates all sentient beings from the bondage of mundane existence and delivers them to the supremely blissful realm of buddhahood, please release me and all others from the difficulties and fears of the death process and the intermediate state of the after-death plane. Easily guide me to your wisdom heart by inspiring me to thoroughly renounce the grasping at mundane existence and to achieve success in transferring my consciousness. You are my only liberator. Please with great compassion take me to your Pristine Realm.

The Technical Method

Now with crystal clarity and vivid concentration, visualize your very subtle mind of clear light in the form of the very blissful and radiant white-red energy-drop in your heart, the reed of radiant white light, and Guru Amitabha’s clear and radiant heart. See the energy-drop as the traveller, the white light reed as the path, and Guru Amitabha’s heart as the destination.

Then reverse the flow of the downward-moving energy-winds and bring the other energy-winds into and up through the central channel by means of holding the vase breath. As you hold the breath, focus your concentration single-pointedly upon the very blissful white-red energy-drop in your heart. When you feel that it is time to go, the very subtle mind, which is lighter than a feather, determines to go to Guru Amitabha’s heart. As you exhale, recite the mantra HIC.

Your consciousness as the blissful energy-drop, by the force of concentration and the upward flowing energy-winds, flies like an arrow to meet and mingle with the clear, non-dual, and radiant wisdom of Guru Amitabha’s heart. Remain there in single-pointed concentration for as long as you like.

When you feel that it is time to return the consciousness principle to the body, visualize the white-red energy-drop in the center of the clear and radiant space of Guru Amitabha’s heart. As you bring the energy-drop back to your heart, recite the mantra KAAH.
For the first three repetitions, visualize the drop going to Amitabha’s heart, then twenty-one times to your crown only, then three more times to Amitabha’s heart.

Amitabha then transforms into Amitayus. As you recite the mantra of Amitayus (OM AMARANI JIVAN TIYE SVAHA) visualize the following:

From Guru Amitayus’ nectar bowl an inexhaustible flow of the clear and blissful elixir of immortality streams down my central channel and completely fills my vajra body. It renews the life force and bestows the power of longevity.

Then the reed, lotus, moon, sun, and Guru Amitayus all melt into light and dissolve into my central channel. Guru Amitayus and my heart-essence become indestructibly one. My crown is sealed by a vajra seal.

Think: I have received the undying life realization.

Then, if there is time, repeat the prayer of bodhichitta motivation and dedication.

**Dedication**

Through the merits of these virtuous actions
May I quickly attain the enlightened state of Amitabha
And lead all living beings, without exception,
Into that enlightened state.

May I and all the sentient beings, due to our merits of the three times, be born from a beautiful lotus in the joyful pure mandala of the conqueror, and may we receive the prediction directly from the Conqueror of Infinite Light.
Helpful Resources

Study Program
Heart Advice for Death and Dying examines the Tibetan Buddhist teachings on death and dying as taught by Lama Zopa Rinpoche. It is offered in FPMT centers (see www.fpmt.org/centers) and as a homestudy program taught by Venerable Sangye Khadro (author of the book How to Meditate). (FPMT)

Books
Heart Advice for Death and Dying is the book that accompanies the study program of the same name. Containing Lama Zopa Rinpoche’s teachings on death and dying, including practicing the five powers, it is indispensable to those who wish to learn and practice a peaceful life in order to experience a peaceful death and a good rebirth. (FPMT)

Mind of Clear Light: Advice on Living Well and Dying Consciously; His Holiness the Dalai Lama. Using a seventeenth-century poem written by a prominent scholar-practitioner, His Holiness the Dalai Lama draws from a wide range of traditions and beliefs to explore the stages we all go through when we die, which are the same stages we experience in life when we go to sleep, faint, or reach orgasm. His Holiness shows us how to prepare for that time and how to enrich our time on earth. (Atria Books)

Death, Intermediate State and Rebirth; Lati Rinbochay & Jeffrey Hopkins, foreword by H.H. the Dalai Lama. This fascinating book unfolds in detail the complex Tibetan Buddhist system of subtle physiology—providing a complete exposition of the channels, drops and winds which serve as foundations for consciousness. Highest Yoga Tantra simulates processes of death, intermediate states and rebirth, so it is important for the practitioner to know how humans die – the stages of death and the physiological reasons behind them. (Snow Lion Publications)

Sleeping, Dreaming, and Dying; An Exploration of Consciousness.
His Holiness the Dalai Lama (ed. Francisco Varela). This is an absorbing account of a dialogue between leading Western scientists and the Dalai Lama of Tibet. For modern science, the transitional states of consciousness lie at the forefront of research in many fields. For a Buddhist practitioner these same states present crucial opportunities to explore and transform consciousness itself. Revolving around three key moments of consciousness — sleep, dreams, and death — the conversations are both engrossing and highly readable. (Wisdom Publications)

**Practice Booklets**

Dorje Khadro. *Burning offering practice.* (FPMT)

**Extensive Offering Practice.** This book contains the Extensive Offering Practice composed by Lama Zopa Rinpoche to create the most merit possible when offering. Includes commentary from Rinpoche. (FPMT)

**Nyung Nā.** The Nyung Nā retreat is a two-day intensive retreat. Doing even one is said to be as effective as three months of other purification practices and is extremely powerful for healing illness, purifying karma, and developing compassion. (FPMT)

**Benefits and Practices Related to Statues and Stupas, Part II: Building and Blessing Holy Objects.** Provides the instructions to create a holy object, including tips from stupa builders, architectural drawings, photographs, and ritual texts. (FPMT)

**Self-Initiation.** An abbreviated daily practice to do in conjunction with any highest yoga tantra deity. Practitioners must have completed the nearing deity retreat concluded with a fire offering ritual to be able to do this practice. (FPMT)

**The Preliminary Practice of Tsa-Tsas.** This booklet contains all the instructions needed for creating tsa-tsas, including the actual practice and practical advice. (forthcoming from FPMT)

**The Preliminary Practice of Vajrasattva.** This practice booklet contains the short and long practice of vajrasattva as well as tsog. It also contains commentary, retreat advice, alter set-up and retreat preliminaries. (FPMT)

**Vajra Cutter Sutra.** Reciting this sutra purifies mountains of negative
karma, clears away obstacles to the success of virtuous activities, and plants seeds to realize emptiness directly. Available as a booklet or as a free download in many languages. (FPMT)

**CDs**

**Chants from Amitabha’s Pure Land** is a series of prayers requesting Amitabha Buddha to transfer the consciousness of those who have died to his pure land. Chanted by the nuns of the Tsum Valley, Nepal. (Daka/Dakini Productions)

**Mantras of the Great Compassionate One.** On this high quality recording Lama Zopa Rinpoche beautifully chants OM MANI PADME HUM, followed by the long dharani mantra of Avalokiteshvara, the Great Compassionate One. (FPMT)

**Medicine Buddha Puja.** Medicine Buddha is the manifestation of the healing energy of all enlightened beings. Reciting the mantra purifies the karmic obscurations of all beings and greatly enhance the power of medicine. Chanted by the monks of Kopan Monastery. (Daka/Dakini Productions)

**Prayers for the Time of Death.** In Tibetan philosophy, death is not an ending, but a transformation. To facilitate this transformation, death should take place in an atmosphere of calm and lightness, free of fear, with loving thoughts for our fellow beings. These beautifully chanted prayers have been chosen for their power to invoke peace and compassion in the mind of the dying person and those nearby. Chanted by the monks of Kopan Monastery. (Daka/Dakini Productions)

**Recitations to Alleviate Pain.** Pain and disease are karmic ripenings. Often, they are the results of having harmed non-human beings in some way. The Sutra for Entering the City of Vaishali was given by the Buddha to Ananda specifically to pacify harmful spirits. Listening to these powerful words can help bring an end to pain. Blessed recitations by Lama Zopa Rinpoche. (FPMT)

**Cards and Images**
Liberation Card for Dying Person. This beautiful 8” x 10” color laminated card includes images and mantras that merely by seeing help a dying person to purify negative karma and be led to enlightenment. The front pictures 10 mantras and 10 images all especially chosen by Lama Zopa Rinpoche to benefit someone at the time of death. On the back of the card is a moving letter by Lama Zopa Rinpoche to assist the dying person at this most critical time.

A selection of Tibetan Buddhist deity cards, thangkas, statues, and images of great teachers are available from the Foundation Store.

The above CDs and images are available from the Foundation Store: www.fpmt.org/shop.

The above books are available from the Foundation Store, your local bookseller, their respective publishing companies (www.wisdompubs.org, www.snowlionpub.com), or other online booksellers.
Colephons:

**Medicine Buddha Puja:**
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.


**A Short Medicine Buddha Practice:**

**King of Prayers:**
Thus, The Extraordinary Aspiration of the Practice of Samantabhadra, also known as The King of Prayers, from the *Gaôçavyüha* chapter of the Avatamsaka Sutra (translated by Jinamitra, Surendrabodhi, and Yeshe-de, circa 900 C.E.), is complete. The Tibetan was compared with the Sanskrit and revised by Lotsawa Vairochana.

Translated by Jesse Fenton in Seattle, Washington in 2002 by request of her teacher, Venerable Thubten Chodron, relying on the commentary Ornament Clarifying the Exalted Intention of Samantabhadra (*phags pa bzang po sprod pa’i smon lam gyi rnam par lshad pa kun tu bzang po’i dgongs pa gsal bar byed pa’i rgyan*) by Jangkya Rolpa Dorje, and on clarification of many difficult points by the very kind Khensur Rinpoche Konchog Tsering of Ganden Monastery.

**Bodhicharyavatara:**

**Prayer to Be Reborn in the Land of Bliss:**
Practices to Benefit the Dying and Dead

Prayer for the Beginning, Middle, and End of Practice:

Until Buddhahood:

A Daily Prayer to Maitreya Bodhisattva:

Prayer for a Statue of Maitreya:

Prayer for Spontaneous Bliss:
This aspirational prayer of truthful words for achieving excellence was composed at Chokhor Gyäl monastery by Gendun Gyatso [the Second Dalai Lama], a monk who expounds the Dharma, at the request of the great woman leader, Nyima Pil, an incarnation of Bishwakarma [the legendary King of Artistry who designed the main temple in central Lhasa].


Dedication Prayers:

Special Dedication Prayers:
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 edition, June 1999. Revised June 2004.

Multiplying Mantras:
Multiplying Mantras from the instructions of Lama Zopa Rinpoche.
Mantra Sheet:
The mantras found here were first given by Lama Zopa Rinpoche to be printed by Cham-Tse-Ling center in Hong Kong. They are hand written. Mantras found here are as follows: Chenrezig - short (1x), Medicine Buddha (2x), Wish-Granting Wheel (also known as Amoghapasha mantra - 3x), Kunrig (4x), Mitruupa (5x), Padma Shawari (6x), Stainless Beam One (7x), Stainless Beam Two (8x), Vikamvini (9x), Guru Rinpoche (10x)

Benefits:
The benefits of the various mantras have been extracted from teachings from Lama Zopa Rinpoche given at various events as well as from Giving Breath to the Wretched. The benefits of Chenrezig mantra were excerpted from the Lama Yeshe Wisdom Archive website and Teachings from the Mani Retreat. Reprinted with permission from the Lama Yeshe Wisdom Archive (www.lamayeshe.com). Edited by Kendall Magnussen for use in this booklet, FPMT Education Services, June 2003.

Teachings on Zung of the Completely Pure Stainless Light, and Mantra Taught By Buddha Droden Gyälwa Chhö from Lama Zopa Rinpoche dictated to Venerable Matthew Tenzin, Kachoe Dechen Ling, February, 2005. Words in “[ ]” were added by the translator for further clarification. Lightly edited by Venerable Holly Ansett, Kendall Magnussen and Venerable Gyaltten Mindrol, May 2005. FPMT Education Department

Tonglen:

The Heart of the Perfection of Wisdom Sutra:
The Heart of the Perfection of Wisdom Sutra: Translated from the Tibetan, consulting the Indian and Tibetan commentaries and previous good translations, by Gelong Thubten Tsultrim (George Churinoff), the first day of Saka Dawa, 1999, at Tushita Meditation Centre, Dharamsala, India. Amended March 8, 2001, in the New Mexico desert.

The Noble Sutra on On Entering the Great City of Vaishali

Original Colophon:
This was translated, edited, and finalized by the Indian abbot Surendra Bodhi and Bandhe Yeshi De, the Tibetan translator from Zhuchen [the great translation and editorial team].
Colophon:
Translated into English from the Tibetan original by Tenzin Bhuchung Shastri, June 2008, Guhyasamaja Center, Virginia, USA. Translation checked by Venerable Pemba Sherpa. Lightly edited, with mantras checked and corrected according to the original Tibetan text, by Ven. Gyalten Mindrol, FPMT Education Department, July 2008. All mistakes are the fault of the editor.

Practice of Prostrations to the Thirty-Five Confession Buddhas:
The Confession of Downfalls is based on an original translation by Lama Zopa Rinpoche, extracted from the booklet entitled, The Bodhisattva’s Confession of Moral Downfalls, Kopan Monastery, Nepal. Originally revised and edited by Venerables Thubten Dondrub, George Churinoff, and Constance Miller, FPMT Education Department, 2000. Additional revisions made according to instructions by Lama Zopa Rinpoche given at the Mitrugpa retreat, Milarepa Center, Vermont, USA, August 2002. Motivation, visualizations, and meditations compiled by Venerable Sarah Thresher according to instructions of Lama Zopa Rinpoche. Additional editing and corrections made by Venerable Gyalten Mindrol, FPMT Education Department, November 2005.

The title Bodhisattva’s Confession of Moral Downfalls has been changed to Confession of Downfalls to the Thirty-Five Buddhas at the request of Lama Zopa Rinpoche, April 2003. Translation of first line of Refuge Prayer on by Venerable Steve Carlier, November 2005.

General Confession is based on a translation by Glenn H. Mullin, with adjustments by Lama Zopa Rinpoche. Lightly edited by Venerable Sarah Thresher and Kendall Magnussen, FPMT Education Services, January 2003. The line “have been disrespectful to my spiritual friends living in ordination” was changed according to verbal instruction of Lama Zopa Rinpoche, October 2005.

Giving Breath to the Wretched:
This text entitled The Method of Benefiting Sentient Beings at the Time of Death, Giving Breath to the Wretched has been written because, let alone the ordinary beings who are under the control of the present degenerate time, I have seen some who have the pride of being the leader of many transmigrating beings and who, upon reaching the bedside of a sentient being near death, know no other way to help than to put blessed pills in the mouth of that being. Furthermore, I thought that it would benefit some beings if I set down these methods that can be easily practiced by both lower and supreme beings.

This text was written at the very center of Flower Park by Kusali Dharma Vajra and transcribed by Bhikshu Vagindra Shasenwarta.

It was translated into English by Ven. Lama Thubten Zopa Rinpoche, transcribed by Ven. Thubten Pelgye, originally edited by Hermes Brandt, and first published by Wisdom Publications in 1981. It was later reprinted by Wisdom in 1984. The translation was made from the text included in: Collected Works of Thu'u.bKwan.bLo.bZang
Amitabha Phowa:
This technical method for accomplishment was composed on 3 February 1981 at Tushita Retreat Centre by Lama Thubten Yeshe in accordance with the scriptures and oral transmission. It has come about in response to a request by Gelong Stefano Piovella and was originally edited by Ngawang Chotok. Subsequently, some sections were added by Gelong Pende Hawter for the sake of clarification from an oral commentary by Lama Zopa Rinpoche. It has been lightly edited and reformatted by Ven. Constance Miller for the FPMT Education Department, November 1997. Revised edition, July 2001.
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.

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