



PEARL OF WISDOM

BUDDHIST PRAYERS AND
PRACTICES

BOOK III

Pearl of Wisdom

Buddhist Prayers and Practices

Book III



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To do the practices in this book, you must have trained in the fundamentals of Buddhism — the four noble truths, the aspiration for liberation, bodhicitta, and the correct view of the ultimate nature. You must also have received the appropriate tantric empowerment or subsequent permission for that particular deity. Please do not read or do the practices in this book if you do not have any of the above qualifications.



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Introduction

Welcome to *Pearl of Wisdom III*. *Pearl of Wisdom I* is designed for those who have been introduced to the Buddha's teachings and are interested in practicing them. These people feel ready to take refuge in the Three Jewels and want to establish a daily meditation practice. *Pearl of Wisdom II* is for Dharma students who have studied the stages of the path and are attracted to bodhicitta, the aspiration to attain full awakening in order to benefit all sentient beings most effectively. They feel ready to generate aspiring bodhicitta and to prepare to take the bodhisattva vow. Book II also contains some short, front-generation Action Tantra practices. *Pearl of Wisdom III* is a collection of Action Tantra practice texts (*sadhana*) by various Buddhist sages for those who wish to engage in deity yoga methods such as self-generation and who have received the appropriate tantric empowerment, subsequent permission, and the requisite set of precepts.

Guidance from a qualified teacher is essential to help you understand how to meditate when doing deity yoga, what qualities this practice is designed to develop, and how to think while doing the recitations. Instruction from a teacher is especially helpful to understand visualization techniques and to develop serenity and insight in the context of deity yoga. Receiving explanations on these practices also clarifies the meaning of unfamiliar terms and concepts.

In front-generation practice, we visualize the Buddhist deity — a buddha or a bodhisattva such as Chenrezig, Tara, or Manjusri — in the space in front of us. After taking refuge, we accumulate merit, purify negativities, and so forth. Then, while reciting the deity's mantra, we imagine light flowing from the deity into us filling us with the wisdom and compassion of the buddhas and bodhisattvas and freeing us from obstacles on the path. The practice concludes with the deity melting into light and dissolving into us, whereby we feel the inspiration of the deity, and then dedicate the merit for all living beings.

The self-generation practices differ from the front-generation practices in that after meditating on the emptiness of our ordinary body, mind, and self, we think that our wisdom realizing emptiness manifests in the form of the deity. We then meditate on the clear appearance of ourselves as the deity and hold the divine identity of being the deity. Meditating in this way gives us a sense of our buddha potential as well as confidence in the buddha we can become in the future once we fulfill the collections of merit and wisdom that this entails.

Meditating on ourselves as the deity, when done properly, inspires us to act with the wisdom, compassion, and skill of an awakened being. If someone criticizes us, instead of becoming angry and lashing out at them in retaliation, we contemplate, "How would the deity respond if criticized?" This helps us to approach the situation from a virtuous mental state instead of following our habitual emotions based on self-grasping ignorance and enacting our habitual dysfunctional responses based on self-centeredness. We'll remember the law of karma and its effects. We'll see the person who criticized us as a suffering sentient being and generate compassion for them. The benefits of contemplating in this way are great.

Self-generation practices also include skillful meditation techniques for generating and then uniting serenity and insight.

Preparation for the Practices in this Book

It is commonly accepted that people who have taken refuge in the Three Jewels can engage in front-generation Action Tantra practices in a general way without receiving a tantric subsequent permission (Tib. *jenang*) or empowerment (Tib. *wang*). To do the self-generation practices, one must fulfill certain prerequisites mentioned below, such as taking a tantric empowerment.

Before taking tantric empowerments and engaging in tantric practice, it is vital that one has familiarity with the four noble truths, the determination to be free from cyclic existence, bodhicitta, and the correct view of reality, as the necessary foundation and orientation. On the basis of refuge and taking some or all of the five lay precepts, one may receive tantric empowerment and enter into the actual practice of tantra. Empowerment makes one a suitable vessel for the practice of deity yoga, which aims to unify method and wisdom within one consciousness — the appearance of oneself as the deity together with the realization of emptiness.

The practices in this book belong to Action Tantra, the lowest of the four classes of tantra — Action, Performance, Yoga, and Highest Yoga Tantra. Action Tantra has three main Buddha families — the tathagata, lotus, and vajra families — in order of their superiority. When students take a tantric empowerment in an equal or higher family or in a higher class of tantra, they are allowed to do the self-generation practices of the lower families after receiving the requisite subsequent permission of that deity. Manjusri is from the tathagata lineage, Chenrezig and Tara are from the lotus lineage, and Vajrapani is from the vajra lineage.

For example, to engage in the self-generation practice of White Tara, it is necessary to receive the empowerment of 1000-Armed Chenrezig (an Action Tantra practice of the lotus lineage), the empowerment of an Action Tantra deity of the tathagata lineage, or an empowerment of a deity of Performance, Yoga, or Highest Yoga Tantra. In addition, one must receive the subsequent permission of White Tara. Receiving the empowerment or subsequent permission of Action Tantra deities also entails taking the bodhisattva vow.

Sometimes both subsequent permissions and empowerments are called initiations, which can create confusion. Such distinctions are important to understand, so it is wise to ask whether a certain “initiation” is an empowerment or a subsequent permission, and to inquire what precepts are taken and if there is a practice commitment.

Some deities may have multiple forms and receiving the empowerment or subsequent permission of one form doesn't qualify us to do the practice of the other form. For example, 1000-Armed Chenrezig is usually given as an empowerment, while the Four-Armed Chenrezig is given as a subsequent permission. Green Tara is an Action Tantra practice, while Cittamani Tara is a practice of the Highest Yoga Tantra.

To do either front-generation or self-generation practices, it is essential to receive teachings from a qualified spiritual mentor who will instruct you on the meaning of the various steps in the sadhana, how to do the visualizations, and how to properly recite the mantras. These are not things that you can figure out or make up yourself. After receiving empowerments or *jenangs*, we must learn the precepts we have received and keep them well. Properly completing such preparations prepares your mind so that meditating on either the front-generation or self-generation will be effective.

It's helpful to keep a list of the tantric empowerments and subsequent permissions you have received, as well as the name of the tantric master, the date the empowerment/*jenang* was conferred, and any precepts and practice commitments that were given. If you are uncertain about any tantric empowerment or subsequent permission you have received, or are unclear about what commitments you agreed to by attending, clarify this with the tantric master, the Dharma center, or the organizers who sponsored the empowerment.

Meditation on 1000-Armed Chenrezig



Visualization

In the space in front of me is the divine form of 1000-Armed Chenrezig, who is the embodiment of all the infinite Buddhas' compassionate wisdom. He stands on a lotus and moon seat. His body is in the nature of white light, youthful, and decorated with magnificent jewel ornaments.

He has eleven faces. Of the three on his shoulders, his center face is white, the right green, and the left red. Above those, his center face is green, right red, and left white. Above those, his center face is red, right white, and left green. Above those is a wrathful dark blue face with yellow hair standing erect. On the top of that is the red head of Amitabha Buddha, peaceful and smiling.

Chenrezig's first two hands are at his heart, palms together, holding a wish-fulfilling gem. On his right, the second hand holds a crystal rosary, reminding me to recite the mantra. The third hand is in the gesture of giving realizations and from it a rain of nectar falls, curing the hunger and thirst of the hungry ghosts. The fourth hand holds a Dharma wheel.

On his left, the second hand holds a golden lotus, the purest of flowers although it is born from the mud. The third hand holds a vase containing the nectar of his compassionate wisdom. The fourth holds a bow and arrow, symbolizing defeat of the four negative forces. The other 992 hands are in the gesture of giving the highest realizations. An antelope skin is draped over his left shoulder, symbolizing that hatred is overcome completely by peaceful, compassionate wisdom.

Refuge and Bodhicitta

I take refuge until I have awakened in the Buddha, the Dharma, and the Sangha. By the merit I create by engaging in generosity and the other far-reaching practices, may I attain buddhahood in order to benefit all sentient beings. (3x)

The Four Immeasurables

How wonderful it would be if all sentient beings were to abide in equanimity, free of bias, attachment, and anger. May they abide in this way. I shall cause them to abide in this way. Guru Chenrezig, please inspire me to be able to do so.

How wonderful it would be if all sentient beings had happiness and its causes. May they have these. I shall cause them to have these. Guru Chenrezig, please inspire me to be able to do so.

How wonderful it would be if all sentient beings were free from suffering and its causes. May they be free. I shall cause them to be free. Guru Chenrezig, please inspire me to be able to do so.

How wonderful it would be if all sentient beings were never parted from upper rebirth and liberation's excellent bliss. May they never be parted. I shall cause them never to be parted. Guru Chenrezig, please inspire me to be able to do so.

Seven-Limb Prayer

Reverently I prostrate with my body, speech, and mind,
 And present clouds of every type of offering, actual and mentally transformed.
 I confess all my destructive actions accumulated since beginningless time,
 And rejoice in the virtues of all holy and ordinary beings.
 Please remain until cyclic existence ends,
 And turn the wheel of Dharma for sentient beings.
 I dedicate all the virtues of myself and others to the great awakening.

Mandala Offering

This ground, anointed with perfume, flowers strewn, Mount Meru, four lands, sun and moon,
 Imagined as a Buddha land and offered to you. May all beings enjoy this pure land.

The objects of attachment, aversion, and ignorance — friends, enemies, and strangers,
 my body, wealth, and enjoyments — I offer these without any sense of loss. Please accept
 them with pleasure and inspire me and others to be free from the three poisonous attitudes.

Idam guru ratna mandalakam nirya tayami

Request Prayer

O Arya Compassionate-eyed One
 Who is the treasure of compassion,
 I request you, please listen to me,
 Please guide myself, mothers, and fathers
 In all six realms to be freed quickly
 From the great ocean of samsara.
 I request that the vast and profound
 Peerless awakening mind may grow.
 With the tear of your great compassion,
 Please cleanse all karmas and affliction.
 Please lead with your hand of compassion
 Me and migrators to fields of bliss.
 Please Amitabha and Chenrezig
 In all my lives be virtuous friends.
 Show well the undeceptive pure path
 And quickly place us in Buddha's state.

Meditation on the “Eight Verses of Thought Transformation”

1. With the thought of attaining awakening
 For the welfare of all beings,
 Who are more precious than a wish-fulfilling jewel,
 I will constantly practice holding them dear.
2. Whenever I am with others
 I will practice seeing myself as the lowest of all,
 And from the very depth of my heart,
 I will respectfully hold others as supreme.
3. In all actions I will examine my mind,
 And the moment a disturbing attitude arises,
 Endangering myself and others,
 I will firmly confront and avert it.
4. Whenever I meet a person of bad nature,
 Who is overwhelmed by negative energy and intense suffering,
 I will hold such a rare one dear,
 As if I had found a precious treasure.
5. When others, out of jealousy,
 Mistreat me with abuse, slander, and so on,
 I will practice accepting defeat
 And offering the victory to them.

6. When someone I have benefited
And in whom I have placed great trust
Hurts me very badly,
I will practice seeing that person as my supreme teacher.
7. In short, I will offer directly and indirectly
Every benefit and happiness to all beings, my mothers.
I will practice in secret taking upon myself
All their harmful actions and sufferings.
8. Without these practices being defiled by the stains of the eight worldly concerns,
By perceiving all phenomena as illusory,
I will practice without grasping to release all beings
From the bondage of the disturbing unsubdued mind and karma.

Receiving Inspiration

Chenrezig now comes on top of my head, facing the same direction as I do. He melts into light and absorbs into me. My mind becomes the nature of great compassion, loving-kindness, and bodhicitta. My body is filled with light and becomes very pure and clear, like crystal.

Self-Generation by Means of the Six Deities

1. Ultimate Nature of the Deity (meditation on emptiness)

Om sobhawa shudo sarwa dharma sobhawa shudo ham

(Om, by essential nature all phenomena are pure; by essential nature, I am pure.)

The natures of myself, the meditational deity, and all phenomena are pure in the one taste of emptiness.

2. Deity of Sound

Within the sphere of emptiness, the aspect of the tone of the mantra, *om mani padme hum*, resonates, pervading the realm of space.

3. Deity of Letter

The ultimate nature of the deity is inseparable from the transcendental aspect of my own mind. This manifests as a moon mandala. Above that, the sound of the mantra resonating in space manifests around the moon in the aspect of written letters, which are like very pure and bright mercury mixing completely with grains of gold.

4. Deity of Form

That transforms into a thousand-petaled lotus, glittering with brilliant light. Its center is decorated with *om mani padme hum*. Infinite light radiates from the lotus, moon, and mantra letters, presenting clouds of offerings to all the buddhas and bodhisattvas. They bestow blessings and inspiration of their body, speech, and mind, and the light reabsorbs.

Again light radiates. On the tip of each ray is the Superior, the Great Compassionate One, going out to purify and empower all the sentient beings. A great cloud is emanated and from it a rain of nectar falls, pacifying the sufferings of the sentient beings. All sentient beings are satisfied with bliss and become Chenrezig. All of these Chenrezigs absorb back into my mind, which is in the form of lotus, moon, and mantra garland.

These transform into a variegated lotus and moon seat. Above that I arise as Chenrezig, white, youthful, radiating, and beautiful. I have eleven faces. Of the three on my shoulders, the center face is white, the right green, and the left red. Above those, my center face is green, right red, and left white. Above those, my center face is red, right white, and left green. All of the faces have fine, narrow eyes and are smiling. Above those is a wrathful dark blue face, snarling and having three eyes and yellow hair standing erect. On the top of that is the red head of Amitabha Buddha, in the form of a monk, peaceful and smiling.

My first two hands are at my heart, palms together, holding a wish-fulfilling gem. On my right, the second hand holds a crystal rosary. The third hand is in the gesture of giving realizations and from it a rain of nectar falls, curing the hunger and thirst of the hungry ghosts. The fourth hand holds a Dharma wheel.

On my left, the second hand holds a golden lotus. The third hand holds a vase with nectar. The fourth holds a bow and arrow. The other 992 hands, soft like lotus petals, are in the gesture of giving the highest realizations. In the palm of each hand is an eye. The hands do not extend beyond the crown pinnacle or below the knees. An antelope skin is draped over my left shoulder. I am adorned with a skirt made of the finest cloth, a golden belt decorated with jewels, jeweled crown, earrings, necklace, armllets, anklets, and scarves of different colors. My red-yellow hair is arranged in garlands.

At my crown is a white *om*, throat red *ah*, heart blue *hum*. At my heart is a moon disc with the white syllable *hri*.

5. Deity of Mudra

(With hands in the mudra of the lotus essence, touch your heart, brow, neck, right and left shoulders while saying this mantra.)

Om pay ma utpa waye svaha

6. Deity of Sign

At my heart is a moon disc. Seated on that is the transcendental wisdom being, white Chenrezig, with one face and two arms. His right hand is in the mudra of giving sublime realizations and the left is holding a lotus at the heart. At the heart is a moon disc. On that is the concentration being, the white syllable *hri*. The *hri* is surrounded by the letters of the long mantra, and inside this stand the letters of the six-syllable mantra.

(Meditate to develop clear appearance of yourself as Chenrezig and divine identity of being Chenrezig.)

Clear appearance of yourself as the deity:

Go over the details of your Chenrezig body and then concentrate single-pointedly on this image of yourself as Chenrezig. Doing this overcomes the ordinary appearance of yourself as an ordinary being involved in cyclic existence. Don't think your ordinary body has become Chenrezig because your ordinary body of flesh and bones vanished when you meditated on emptiness, and your wisdom realizing emptiness now appears in the form of Chenrezig.

Divine identity (divine dignity):

By concentrating on the feeling, "I am the Buddha Chenrezig," you will overcome the ordinary grasping onto a poor-quality image of yourself and grasping at yourself as inherently existent. An inherently existent "I" doesn't become Chenrezig; it can't because such an "I" doesn't exist at all. Rather, your conventional "I" becomes Chenrezig.

Then, aware that the two — appearance and emptiness — arise together, meditate on the yoga of non-dual profundity and clarity. Clarity is imagining having the body of the deity; profundity is the wisdom knowing this body and self are empty of inherent existence. Try to unify method and wisdom in one consciousness, i.e., meditate that your wisdom realizing emptiness [wisdom] assumes the appearance of the deity [method]. That is, while you appear as Chenrezig, ascertain that you are empty of inherent existence. While you are empty, you appear as Chenrezig. Chenrezig is like a reflection or an illusion, appearing in one way but existing in another. Chenrezig is a dependent arising, dependent on the basis of designation, name and concept.

Mantra Recitation

At my heart is a white moon disc upon which is the concentration being *hri*. Surrounding this, standing clockwise on the moon are the syllables of the long mantra, white in color. Inside this stand the syllables of the six-syllable mantra. Light radiates from these and completely fills my body. All obscurations, disease, and hindrances are purified. The light radiates outside, carrying a countless number of Great Compassionate Ones. They purify all sentient beings' destructive emotions, karma, and obscurations.

The light gives sentient beings all the temporal happiness they want. It also ripens their minds so that they receive the realizations of the gradual path to awakening and attain the ultimate happiness of buddhahood. All sentient beings become Chenrezig.

Again light rays radiate from my heart, and carry offerings to all the buddhas and to all the sentient beings who have become Chenrezig. All these Chenrezigs are extremely pleased and experience bliss.

Then all the qualities of Chenrezig's holy body, speech, and mind in the form of white light come from all the Chenrezigs and absorb into my heart, blessing my mind. All the buddhas and all the sentient beings who have become Chenrezigs fall like snowflakes into me. I feel very blissful and my body, speech, and mind become completely one with Guru Chenrezig's holy body, speech, and mind.

(While doing the above visualizations, recite the long mantra and the six-syllable mantra.)

Namo ratna trayaya/ namo arya gyana sagara/ berotsana buha radzaya/ tatagataya/ arhate/ samyaksam buddhaya/ namo sarwa tatagatebhye/ arhatebhye/ samyaksam buddhebhye/ namo arya awalokite/ shoraya/ bodhi satoya/ maha satoya/ maha karunikaya/ tayata/ om/ dara dara/ diri diri/ duru duru/ itte wate/ tsale tsale/ partsale partsale/ kusume kusume ware/ ihli mili/ tsiti dzola/ ahpanaye svaha

Om mani padme hum

(Visualize Padmasattva — Vajrasattva of the Lotus family — on your crown. Nectar flows from his heart into you, purifying any excesses, omissions, and mistakes of recitation.)

Om padmasattva samaya manu palaya/ paymasattva deno patita/ dido may bhawa/ suto kayo may bhawa/ supo kayo may bhawa/ anu rakto may bhawa/ sarwa siddhi mempar yatsa/ sarwa karma su tsa may/ tsitam shriyam kuru hum/ ha ha ha ha ho/ bhagawan/ sarwa tatagata/ payma ma may mu tsa/ payma bhawa maha samaya sattva/ ah hum pey (3x)

Arising as Chenrezig

All my faces absorb to the root face, all the arms to the root arms. I maintain the divine dignity of myself as the Great Compassionate One, with one face and two arms, with an *om* at my crown, *ah* at my throat, and *hum* at my heart.

Dedication

Due to this merit may we soon attain the awakened state of Chenrezig
That we may be able to liberate all sentient beings from their sufferings.

May the precious bodhi mind not yet born arise and grow.
May that born have no decline, but increase forever more.

Due to the merit accumulated by myself and others in the past, present, and future, may anyone who merely sees, hears, remembers, touches, or talks to me be freed in that very instant from all sufferings and abide in happiness forever.

In all rebirths, may I and all sentient beings be born in a good family, have clear wisdom and great compassion, be free of pride and devoted to our spiritual mentors, and abide within the vows and commitments to our spiritual mentors.

In whatever guise you appear, O Chenrezig, whatever your retinue, your life span and pure land, whatever your name most noble and holy, may I and all others attain only these.

By the force of these praises and requests made to you, may all disease, poverty, fighting, and quarrels be calmed. May the Dharma and all auspiciousness increase throughout the worlds and directions where I and all others dwell.

In the snowy mountain pure land, you're the source of good and happiness.
Powerful Tenzin Gyatso, Chenrezig, may you stay until samsara ends.

Daily Activities

When you are doing your daily activities, visualize yourself as Chenrezig and the environment and beings around you as Chenrezig's pure land with many Chenrezigs. When you eat or enjoy other sense pleasures, offer them to Chenrezig. Whenever you are praised, think the other people are praising Chenrezig.

Colophon

This sadhana is based on the Chenrezig sadhana by Zopa Rinpoche in *Pearl of Wisdom II*. The self-generation section was abbreviated and added from the Nyung Ne sadhana (Fasting Retreat with Chenrezig).

Four-Armed Chenrezig Meditation



Refuge and Bodhicitta

I take refuge until I have awakened in the Buddha, the Dharma, and the Sangha. By the merit I create by engaging in generosity and the other far-reaching practices, may I attain buddhahood in order to benefit all sentient beings. (3x)

Four Immeasurables

May all sentient beings have happiness and its causes.

May all sentient beings be free of suffering and its causes.

May all sentient beings not be separated from sorrowless bliss.

May all sentient beings abide in equanimity, free of bias, attachment, and anger.

Visualization

Above the crown of my head and above the crowns of all sentient beings infinite as space is a white lotus and moon disc. On this appears a white letter *hrih*, which transforms into the protector, my root guru, Chenrezig. He is white in color, and has one face and four arms.

The first two hands are joined together at his heart holding a wish-fulfilling gem. His second right hand holds a crystal rosary and his second left hand, a white lotus. He is seated in the vajra

posture, clothed in fine silk garments, and is adorned with precious ornaments. An antelope skin is draped over his left shoulder. On the crown of his head sits Buddha Amitabha.

(Seven-Limb Prayer and Mandala Offering can be added here.)

Prostration and Praise

To Arya Chenrezig, whose body is pure white, unstained by defilements, whose crown is adorned by the fully awakened Buddha Amitabha, you gaze upon all sentient beings with eyes of boundless compassion. To you, Lord Chenrezig, I prostrate.

Mantra Recitation

As I make heartfelt prayers, infinite beams of five-colored nectar-light (white, red, blue, yellow, and green) radiate from the holy body of Chenrezig. The light rays touch me and all sentient beings. The nectar purifies all afflictions, destructive karma, illnesses, obscurations and their latencies. The external environment becomes Sukhavati. The body, speech, and mind of myself and all sentient beings become the body, speech, and mind of Lord Chenrezig. All appearances, sounds, and awarenesses become inseparable from emptiness.

Om mani padme hum

Dissolution

All the Chenrezigs above the heads of myself and all sentient beings melt into light and dissolve into me and each sentient being. The body, speech, and mind of myself and all beings become one with the holy body, speech, and mind of Guru Chenrezig.

Dedication

Due to this merit may we soon attain the awakened state of Chenrezig
That we may be able to liberate all sentient beings from their sufferings.

May the precious bodhi mind not yet born arise and grow.
May that born have no decline, but increase forever more.

Colophon

Originally composed by Tangtong Gyalpo.

Meditation on Orange Manjusri



Namo Guruja Vagih Sharigya

I make humble obeisance to you, great Tsongkhapa, personification of Manjusri in human form with all the marks and signs of perfection. Your magnificent attainments were nurtured in the matrix of motherly method and wisdom combined, of which the vibrant syllable *dhih* is an embodiment.

Sipping the nectars of the profound teachings directly from Manjusri's masterly eloquence, you realized the heart of wisdom. Inspired by your example, I will now set out a description of the steps for actualizing Manjusri, the Bodhisattva of Wisdom, in accord with your realization.

Refuge and Bodhicitta

I take refuge until I have awakened in the Buddha, the Dharma, and the Sangha. By the merit I create by engaging in generosity and the other far-reaching practices, may I attain buddhahood in order to benefit all sentient beings. (3x)

Four Immeasurables

May all sentient beings have happiness and its causes.

May all sentient beings be free of suffering and its causes.

May all sentient beings not be separated from sorrowless bliss.

May all sentient beings abide in equanimity, free of bias, attachment, and anger.

Self-Generation¹

Om sobhava shuddoh sarva dharmah sobhava shuddho ham

(Om, by essential nature all phenomena are pure; by essential nature, I am pure.)

Everything becomes empty.

(Do stabilizing meditation on your understanding of emptiness. If your understanding is not strong, do analytic meditation on emptiness, using any of the reasonings you have learned — dependent arising, four point analysis — to understand that oneself and all phenomena are empty of inherent existence.)

At my heart is my mind in the shape of an egg, its point facing upwards. Inside the egg on a full moon disc is an orange letter *dhih*, from which an infinite amount of light is emitted. It fills my entire body, purifying all negativities, and removing all obscurations accumulated since beginningless time. The light rays then leave through my pores and become offerings to the buddhas and bodhisattvas, thereby delighting them. The light goes in all directions, purifying all sentient beings. This causes the blessings of the body, speech, and mind of these holy beings to dissolve into light that destroys the darkness of ignorance of all sentient beings, thus placing them in wisdom's illumination.

The light rays then collect into the syllable *dhih*. It transforms into light, and my ordinary appearance and ordinary grasping vanish. I emerge as Venerable Manjusri, orange in color, with one face and two arms. My right hand brandishes a sword of wisdom in the space above me. At my heart, between the thumb and ring finger of my left hand, I hold the stem of an utpala lotus. Upon its petals in full bloom by my left ear rests a volume of the *Perfection of Wisdom Sutras*. I sit in vajra posture, and am adorned with precious ornaments on my head, ears, neck, and shoulders, as well as bracelets and anklets. I am draped in a flowing mantle and lower robe of exquisite silks. My hair is tied up in five knots that coil counterclockwise. Bearing an entrancing and serene smile, I sit amidst a mass of light radiating from my body. The syllable *om* marks my crown, *ah* my throat, and *hum* my heart.

Invoking and Absorbing the Wisdom Beings

The *hum* emits rays of light that invite the wisdom beings from the inconceivable mansions of their own pure lands. They resemble Manjusri described above and are surrounded by hosts of buddhas and bodhisattvas.

Dza hum bam hoh (Wisdom beings are invoked, enter, become nondual, and inseparable.)

Offerings and Praise

Om arya vagih shara saparivara argham (padyam, pushpe, dhupe, aloke, gandhe, naivedya, shabta) praticcha svaha

I make obeisance to your youthful form, O Manjusri,
Like that of a dynamic and graceful sixteen-year-old.
You repose upon the full moon as your cushion
At the center of an expansive, milk-white lotus.

I make obeisance to your speech, O mighty Fulfiller of Wishes,
So mellifluous to the minds of countless sentient beings,
A lucent euphony to accord with each listener's capacity,
Its multiplicity embellishing the hearing of all fortunate ones.

O Manjusri, I make obeisance to your mind
Wherein is illuminated the entire tapestry of the myriad objects of knowledge.
It is a tranquil ocean of unfathomable profundity
Of immeasurable breadth, boundless like space itself.

Meditation on the Clear Appearance and Divine Identity of Oneself as Manjusri

Cultivate single-pointedness on your Manjusri body. Cultivate the divine identity of being Manjusri.

Mantra Recitation

At my heart on a moon disc is an orange syllable *dhih*. Encircling it at the disc's periphery stands the rosary-like mantra, *om ah ra pa tsa na*. All the syllables radiate light, which draws forth the wisdoms of explaining, debating, and writing, and the wisdoms of hearing, thinking, and meditation of all the buddhas, bodhisattvas, solitary realizers, hearers, and the wise and learned masters of all the Buddhist and non-Buddhist traditions.

Contemplate the fusion of such wisdom with your mindstream while reciting the mantra as many times as you wish. The individual types of wisdom and visualizations for receiving them found below may also be done at this point.

Om ah ra pa tsa na dhi

At the conclusion of the mantra recitation, imagine Manjusri's wisdom body appearing as a *dhih* lying on your tongue with its head towards the back of your mouth. From the *dhih* light rays emanate in all directions and transform into offerings — protecting umbrellas, victory banners, jewels, conches, and so forth — that are offered to all the buddhas and bodhisattvas.

Their blissful omniscient wisdom and realizations manifest as orange *dhihs* that absorb into the *dhih* on your tongue. Recite *dhih, dhih, dhih...* 108 times in one breath, if possible. (To easily count this, set aside 27 beads and say *dhih* four times quickly for each bead.)

As you say each *dhih*, think that a duplicate *dhih* emanates from the *dhih* on your tongue and dissolves into the *dhih* at your heart. After reciting 108 *dhihs*, silently swallow some saliva and imagine the *dhih* on your tongue descends and absorbs into the *dhih* on the moon disk at your heart, which becomes very brilliant. Immeasurable orange light rays radiate from that *dhih*, filling your entire body and purifying all destructive karma, sickness, and hindrances. Think, “I have received the special qualities of memory that does not forget the words and meanings of the teachings and of knowledge of all things past, present, and future.”

(You may omit the offering part of the visualization, and think the wisdom of all the buddhas in the form of orange light absorbs into the *dhih* on your tongue. This visualization is done at the very end of whatever mantra visualization and recitation you do — the fundamental visualization, or additional visualizations.)

To purify excesses, omissions, and mistakes, recite:

Om vajrasattva samaya manu palaya/ vajrasattva deno patita/ dido may bhawa/ suto kayo may bhawa/ supo kayo may bhawa/ anu rakto may bhawa/ sarwa siddhi mempar yatsa/ sarwa karma su tsa may/ tsitam shriyam kuru hum/ ha ha ha ha ho/ bhagawan/ sarwa tatagata/ vajra ma may mu tsa/ vajra bhawa maha samaya sattva/ ah hum pey (3x)

(Optional: One can make offerings and praise again, as above.)

Lamrim Meditation

Meditate on the Lamrim, the stages of the path to awakening, according to meditation outlines; or recite “The Three Principal Aspects of the Path” by Je Tsongkhapa (*Pearl of Wisdom I*), meditating deeply on one verse each session.

Conclusion

The entire universe and its inhabitants, all appearing in the form of Manjusri, melt into light and dissolve into me. I dissolve into the *dhih* at my heart, which then vanishes like a rainbow into space. (Rest in emptiness.)

Within the sphere of emptiness, I instantly appear in the form of Manjusri and engage in extensive deeds to benefit all sentient beings.

Meditate in the break time that all sights are Manjusri’s mandala, all sounds are his mantra, and all your thoughts are Manjusri’s unlimited compassion and wisdom.

Dedication

Due to this merit may we soon attain the awakened state of Manjusri,
that we may be able to liberate all sentient beings from their suffering.

May the precious bodhi mind not yet born arise and grow.
May that born have no decline, but increase forever more.

Requests to Generate Wisdom

1. “Please inspire me to generate great wisdom that has no resistance to understanding the meaning of Buddha’s extensive scriptures.”
2. “Please inspire me to generate clear wisdom that can understand the subtle and difficult points of the Dharma without confusion.”
3. “Please inspire me to generate quick wisdom that quickly cuts off all ignorance, wrong conceptions, and doubt.”
4. “Please inspire me to generate profound wisdom that understands the meaning of the scriptures in a profound, limitless way.”
5. “Please inspire me to generate the wisdom of explaining the Dharma that elucidates the definite, correct understanding of all the words and meanings of the scriptures.”
6. “Please inspire me to generate the wisdom of debate that courageously refutes deluded views.”
7. “Please inspire me to generate the wisdom of composition, which uses perfect grammar and words and has the meaning of clear wisdom that gives joy.”

Colophon

The above meditation on Orange Manjusri was written by Ngawang Lozang Gyatso, a monk of rectitude from Zahor, at the request of Gajo Dargye. It was translated into English by Kevin Garratt, with Chomdze Tashi Wangyal and Lozang Gyaltzen.

Visualizations During the Recitation of Manjusri's Mantra

As stated in the *Tantra Requested by Subahu*, recite the mantras devoid of the eight faults of mantra recitation: reciting too quickly, too slowly, too loudly (so that others hear), too softly (so that even oneself does not hear), over-enunciating each syllable, interrupting the mantra with conversation, being distracted, and reciting the short syllables as long and the long as short.

You do not need to do each of these visualizations every session. You can choose which one you would like to do and can do more than one each session, if you wish.

Cutting Ignorance and Cleansing Impurities

On the moon disk at your heart is an upright two-edged wisdom sword. From the bell at the base of its handle projects a six-spoke wheel of swords (with no rim). At the top of the handle, in its center, is a *dhih*. The syllables *om ah ra pa tsa na* stand clockwise (above the blades of the wheel of swords.) In the intermediate spaces are six *dhih* syllables.

In the space inside the *gigu* (the vowel sign on top of the Tibetan syllable) or in the dot (on top of the 'i' in the Roman syllable) of the central *dhih* above the handle is a moon disk upon which you sit in your ordinary form surrounded by all mother sentient beings in the form of humans and gods. As you recite the mantra, the wheel turns clockwise, while the mantra syllables turn counter-clockwise. (Important: Visualizing the wheel spinning can cause *loong*, so only visualize it turning once or twice.)

To cut ignorance: From the *dhih* and mantra syllables light rays emanate, pervading and purifying yourself and all sentient beings. All downfalls and the masses of ignorance of yourself and others leave all of you through the pores of your bodies, in the form of masses of black hair. The hairs fall and are cut into pieces by the sword-spokes. These pieces fall and are incinerated by the powerful wisdom light radiating from the swords, *dhih*, and mantra syllables, releasing you from the dark shadow of ignorance. The ashes leave through the lower orifices of Manjusri's body.

To cleanse all impurities: An infinite number of white goddesses emanate from the *dhih* and mantra syllables. They hold peacock feathers and initiation vases filled with blissful wisdom nectar, which they pour into you and all beings through the crowns of your heads. The nectar washes away everyone's negativities and ignorance in the form of black smoke and filthy liquid leaving from all the pores of your bodies. The goddesses then brush the outside of the bodies of yourself and others with peacock feathers to remove any remaining defilements. Everyone's bodies and minds become clean clear like crystal, and everyone's nervous system is completely filled with blissful energy.

To increase wisdom: An infinite number of tiny Manjusris, which are the wisdom of all the buddhas and bodhisattvas of the ten directions, are invited and dissolve into you. The entire inside and outside of your body become filled with the light of wisdom. Think that your wisdom becomes powerfully able to discriminate the meanings of the teachings.

Developing the Seven Wisdoms

1. Request, “Please inspire me to generate great extensive wisdom that has no resistance to understanding the meaning of Buddha’s extensive scriptures.” Great extensive wisdom can memorize and understand many things quickly. It also knows the entire meaning of sutra and tantra and is able to see the conventional and ultimate natures of all phenomena without restriction.

From the *dhih* and mantra syllables, orange light rays radiate in all directions. (Optional: The light rays carry offerings to all the buddhas and bodhisattvas, as in the previous visualization.) The light rays then invoke all their wisdom and realizations in the form of countless youthful Manjusris. Some are as large as mountains, others as small as sesame seeds, and they pervade all of space. All these billions of Manjusris absorb into you through the pores of your body, uniting with you like snow falling into the ocean. Your entire body and nervous system become the nature of clean clear wisdom light that destroys all physical diseases and hindrances to developing great extensive wisdom. Feel that you have generated great extensive wisdom through concentrating on Manjusri’s body.

Much powerful light, like billions of suns, radiates from the *dhih* and mantra syllables at your heart, going out through all the pores of your body and touching all sentient beings who are immediately released from their ignorance and become Manjusri. (Do this visualization also after developing each of the wisdoms below.)

2. Request, “Please inspire me to generate **clear wisdom** that can understand the subtle and difficult points of the Dharma without confusion.” Clear wisdom understands, for example, the detailed and subtle points of emptiness and dependent arising. The visualization is the same as above, only the wisdom and realizations of all the buddhas and bodhisattvas are invoked in the form of the syllables of Manjusri’s mantra, *om ah ra pa tsa na dhih*, as well as the Sanskrit vowels and consonants. Millions of these dissolve into you, and you generate clear wisdom through concentrating on the mantra.

3. Request, “Please inspire me to generate **quick wisdom** that quickly cuts off all ignorance, wrong conceptions, and doubt.” Visualize as above, only substitute Manjusri’s seed-syllable *dhih* as well as *om ah hum*, and feel that you have generated quick wisdom through concentrating on the syllable *dhih*.

4. Request, “Please inspire me to generate **profound wisdom** that understands the meaning of the scriptures in a profound, limitless way.” (Profound wisdom sees many different aspects and meanings, and can explain them in a few words or in many different ways.) Visualize as above, only substitute Manjusri’s implements — swords and texts — and feel that you have generated profound wisdom through concentrating on Manjusri’s hand implements.

5. Request, “Please inspire me to generate the **wisdom of explaining the Dharma** that elucidates the definite, correct understanding of all the words and meanings of the scriptures.” Visualize as above, only substitute *Perfection of Wisdom* texts, and feel that you have generated

the wisdom of explaining the Dharma through concentrating on Manjusri's symbol, the *Perfection of Wisdom* sutras.

6. Request, "Please inspire me to generate the **wisdom of debate** that courageously refutes wrong views." Visualize as above, substituting wheels of swords, and feel that you have generated the wisdom of debate through concentrating on Manjusri's symbol, the wheel of wisdom swords.

7. Request, "Please inspire me to generate the **wisdom of composition** that uses perfect grammar and words and has the meaning of clear wisdom that gives joy to the minds of all sentient beings." Visualize as above, substituting *Perfection of Wisdom* sutras and wheels of swords, and feel that you have generated the wisdom of composition through concentrating on Manjusri's symbols, the wheel of wisdom swords and *Perfection of Wisdom* sutras.

Explanation of the mantra, from Conze's *Large Perfection of Wisdom* with the divisions of *Abhisamayalankara*, p. 160.

Om: The beginning; Buddha's body, speech, and mind

Ah: The insight that all phenomena are primordially unproduced (*ady-anutpannatvad*),

Ra: The insight that all phenomena are stainless (*rajas*)

Pa: The insight that all phenomena have been expounded in the ultimate sense (*paramartha*)

Tsa: Door to the insight that the ceasing (*cyavana*) or arising of any phenomenon cannot be apprehended because all phenomena do not cease or arise

Na: The insight that the names of all phenomena have vanished; the essential nature behind names cannot be gained or lost

Dhiih: Manjusri's seed syllable.

Colophon

By the Fifth Dalai Lama (1617–1682).

Vajrapani Guru Yoga Meditation



Refuge and Bodhicitta

I take refuge until I have awakened in the Buddha, the Dharma, and the Sangha. By the merit I create by engaging in generosity and the other far-reaching practices, may I attain buddhahood in order to benefit all sentient beings. (3x)

I take refuge in my Gurus.

I take refuge in the Buddha.

I take refuge in the Dharma.

I take refuge in the Sangha.

I take refuge in the Guru, the *yidam*, and the Three Precious gems.

Visualization

I am seated here in ordinary form, and above the crown of my head is a lotus and moon seat. Upon it rests the unified essence of the Guru-Buddha Vajrapani, appearing in the form of my most kind root guru. His body is white, with a healthy red glow. In his right hand he holds a vajra symbolizing his transcendent method. His hand shows the mudra of teaching the Dharma — thumb and forefinger touching and palm facing outwards. His left hand poised near his lap is

holding the bell of his transcendent wisdom. He is dressed in the gold-colored robes of a monk. His legs are crossed in the full vajra posture. He is seated with a transparent aura of rainbow light streaming forth from his glorious body.

In his heart stands Vajrapani, Lord of the Secret, deep blue in color, with two arms, one face, and a third wisdom eye. His right hand outstretched wields a vajra of gold, while his left at his heart is in the conquering mudra, with the thumb and the two middle fingers touching. His yellow hair streams forcefully skywards, while an upright vajra adorns the crown of his head. For a lower garment, he wears the skin of a tiger draped around his waist. With his right leg bent and his left leg outstretched, he stands in the midst of a violent blaze — the raging fire of his encompassing wisdom.

At the crown of his head a white *om* shines forth, at the throat a red *ah*, at his heart a blue *hum*. The *hum*, on a lotus and sun, is surrounded by the glowing light of the mantras. My root guru's body, of transcendent wisdom-emptiness nature, appears in the aspect of radiant light.

From Vajrapani's heart blue light radiates forth, spreading out into infinite space, invoking the buddhas and great bodhisattvas. This light is drawn back and dissolves into his heart. Thus my root guru's essence is seen as the union of all awakened beings.

Seven-Limb Prayer

Reverently I prostrate with my body, speech, and mind,
 And present clouds of every type of offering, actual and mentally transformed.
 I confess all my destructive actions accumulated since beginningless time,
 And rejoice in the virtues of all holy and ordinary beings.
 Please remain until cyclic existence ends,
 And turn the wheel of Dharma for sentient beings.
 I dedicate all the virtues of myself and others to the great awakening.

Mandala Offering

This ground anointed with perfume, flowers strewn, Mount Meru, four lands, sun, and moon,
 Imagined as a Buddha land and offered to you. May all beings enjoy this pure land.

The objects of attachment, aversion, and ignorance — friends, enemies, and strangers, my body, wealth, and enjoyments — I offer these without any sense of loss. Please accept them with pleasure and inspire me and others to be free from the three poisonous attitudes.

Idam guru ratna mandala kam nirya tayami

Mantra Recitation

Now I concentrate strongly on the heart of my Guru. The seed syllable *hum* has two encircling mantras:

The inner is that of my holy root guru; the outer is Vajrapani's, Lord of the Secret.

Om vajra pani hum phat

This outer mantra then melts into that of my guru.

Om ah guru vajradhara sumati muni jnana shasana dhara samudra siddhi hum hum

And this inner mantra in turn melts into the *hum*.

Request and Purification

O holy root guru, Lord of the Secret, please enter my heart to bless my body, speech and mind. With this request, lights descend from the *om*, *ah*, and *hum* of Vajrapani, entering my brow, throat, and heart, purifying my body, speech, and mind.

Dissolution

Then my root guru dissolves into blue Vajrapani, who melts into light and flows into my crown, down the main channel, and into my heart. My mind becomes nondual with guru Vajrapani's mind.

Dedication

Due to this merit may we soon attain the awakened state of Vajrapani,
That we may be able to liberate all sentient beings from their sufferings.

May the precious bodhi mind not yet born arise and grow.
May that born have no decline, but increase forever more.

Colophon

Composed by Lama Thubten Yeshe at the Yucca Valley Meditation Course, March 1977.

Meditation on Arya Tara



Refuge and Bodhicitta

I take refuge until I have awakened in the Buddha, the Dharma, and the Sangha. By the merit I create by engaging in generosity and the other far-reaching practices, may I attain buddhahood in order to benefit all sentient beings. (3x)

The Four Immeasurables

How wonderful it would be if all sentient beings were to abide in equanimity, free of bias, attachment, and anger. May they abide in this way. I shall cause them to abide in this way. Guru Tara, please inspire me to be able to do so.

How wonderful it would be if all sentient beings had happiness and its causes. May they have these. I shall cause them to have these. Guru Tara, please inspire me to be able to do so.

How wonderful it would be if all sentient beings were free from suffering and its causes. May they be free. I shall cause them to be free. Guru Tara, please inspire me to be able to do so.

How wonderful it would be if all sentient beings were never parted from upper rebirth and liberation's excellent bliss. May they never be parted. I shall cause them never to be parted. Guru Tara, please inspire me to be able to do so.

Visualization

In the space above, on a luminous jeweled throne, lotus, and moon seat sits my root guru who is endowed with the three kindnesses, inseparable from the Venerable Tara, emerald green with one face and two arms. Her hands are as tender and soft as the leaf of the blue utpala flower. Her right hand is in the gesture of supreme giving, fulfilling the wishes of all beings. Her left hand, as tender as young ivy leaves, is at her heart in the gesture of the Three Jewels. She is always present in order to liberate all living beings, but is never affected by the defects and shortcomings of cyclic existence. To symbolize this, her two hands hold blue utpala flowers.

Embodying all goodness in her visible form, she wears a variety of jeweled ornaments and is extremely beautiful, like an emerald mountain engulfed in the lights of the rainbow. She wears heavenly silks — fine, smooth, and light — the clothing of the gods. Symbolizing the union of method and wisdom, she sits with her right leg slightly extended and her left bent.

On her crown is Amitabha Buddha, like a ruby ornament with rays of light that completely fill the immeasurable realms and cause countless beings to ripen and attain liberation. Tara sits amidst an aura of light, adorned at the three places with the three vajras.

The syllable *hum* at her heart emanates rays of light. The buddhas and bodhisattvas from the ten directions are invoked in front of the Bhagavati and absorb into her.

Dza hum bam ho (Wisdom beings are invoked, enter, become nondual, and inseparable.)

She becomes the embodiment of all three objects of refuge.

Seven-Limb Prayer

I bow at the feet of Arya Tara, who is endowed with all the signs and marks of a buddha. Her speech has sixty beautiful melodies. Having great compassion for all living beings, her mind pervades all phenomena.

Whatever offering substances exist in the immeasurable realms of existence, in addition to whatever I have arranged in reality here, are transformed into Samantabhadra offerings. I offer these to please Arya Tara and the entire assembly of deities.

I confess with great regret and repent whatever destructive acts I have done with my body, speech, and mind under the influence of the three poisons and other afflictions. Please cleanse me of the latencies of my destructive actions with the water of your great compassion.

I rejoice from the depths of my heart in all constructive predispositions in cyclic existence and nirvana, and especially in the qualities of the body, speech, and mind of Arya Tara.

Please light the lamp of Dharma of the three vehicles for the beings who are completely engulfed in the thick gloom of the three poisons, who wander in the three lower realms of existence without rest, and who are constantly afflicted by the three types of suffering.

Please look with your great compassion at beings — myself and others — who are in despair, being tortured from hundreds of unbearable sufferings. Please remain in this existence until samara is empty.

I dedicate all the latencies of constructive actions and energy and whatever merit has been accumulated through the practices of prostrating and offering to Arya Tara and her assembly so that all mother and father beings of the six realms are liberated from the sufferings of cyclic existence and attain the state of a buddha's full awakening.

Mandala Offering

This ground, anointed with perfume, flowers strewn, Mount Meru, four lands, sun, and moon, Imagined as a Buddha Land and offered to you. May all beings enjoy this pure land.

The objects of attachment, aversion, and ignorance — friends, enemies, and strangers, my body, wealth, and enjoyments — I offer these without any sense of loss. Please accept them with pleasure, and inspire me and others to be free from the three poisonous attitudes.

Idam guru ratna mandala kam nirya tayami

Praises to the Twenty-One Taras (optional)

Om I prostrate to the noble transcendent liberator.

1. Homage to Tara swift and fearless / With eyes like a flash of lightning,
Lotus-born in an ocean of tears / Of Chenrezig, three worlds' protector.
2. Homage to you whose face is like / One hundred autumn moons gathered
And blazes with the dazzling light / Of a thousand constellations.
3. Homage to you born from a gold-blue lotus / Hands adorned with lotus flowers,
Essence of giving, effort, and ethics / Patience, concentration, and wisdom.
4. Homage to you who crown all buddhas / Whose action subdues without limit,
Attained to every perfection / On you the bodhisattvas rely.
5. Homage to you whose *tuttare* and *hum* / Fill the realms of desire, form, and space.
You crush seven worlds beneath your feet / And have power to call all forces.
6. Homage to you adored by Indra / Agni, Brahma, Vayu, and Ishvara,
Praised in song by hosts of spirits / Zombies, scent-eaters, and yakshas.
7. Homage to you whose *trey* and *pey* / Destroy external wheels of magic.
Right leg drawn in and left extended / You blaze within a raging fire.
8. Homage to you whose *ture* destroys / The great fears, the mighty demons.
With a wrathful frown on your lotus face / You slay all foes without exception.

9. Homage to you beautifully adorned / By the Three Jewels' gesture at your heart.
Your wheel shines in all directions / With a whirling mass of light.
10. Homage to you, radiant and joyful / Whose crown emits a garland of light.
You, by the laughter of *tuttara* / Conquer demons and lords of the world.
11. Homage to you with power to invoke / The assembly of local protectors.
With your fierce frown and vibrating *hum*/ You bring freedom from all poverty.
12. Homage to you with crescent moon crown / All your adornments dazzling bright.
From your hair-knot Amitabha / Shines eternal with great beams of light.
13. Homage to you who dwells in a blazing wreath / Like the fire at the end of this age.
Your right leg outstretched and left drawn in / Joy surrounds you who defeats hosts of foes.
14. Homage to you whose foot stamps the earth/ And whose palm strikes the ground by your side.
With a wrathful glance and the letter *hum* / You subdue all in the seven stages.
15. Homage to the blissful, virtuous, peaceful one / Object of practice, nirvana's peace,
Perfectly endowed with *svaha* and *om* / Overcoming all the great evils.
16. Homage to you with joyous retinue / You subdue fully all enemies' forms.
The ten-letter mantra adorns your heart / And your knowledge *hum* gives liberation.
17. Homage to *ture* with stamping feet / Whose essence is the seed-letter *hum*.
You cause Meru, Mandara, and Vindya / And all three worlds to tremble and shake.
18. Homage to you who holds in your hand / A moon like a celestial lake.
Saying *tara* twice and the letter *pey* / You dispel all poisons without exception.
19. Homage to you on whom the kings of gods / The gods themselves and all spirits rely.
Your armor radiates joy to all / You soothe conflicts and nightmares as well.
20. Homage to you whose eyes, the sun and moon / Radiate with pure brilliant light.
Uttering *hara* twice and *tuttara* / Dispels extremely fearful plagues.
21. Homage to you, adorned with three natures / Perfectly endowed with peaceful strength.
You destroy demons, zombies, and yakshas / O Ture, most exalted and sublime!

Thus the root mantra is praised / And twenty-one homages offered.

Condensed Praise (optional)

Om to the transcendent subduer, Arya Tara, I prostrate.
 Homage to the glorious one who frees with *tare*;
 With *tuttara* you calm all fears;
 You bestow all success with *ture*;
 To the sound *soha* I pay great homage.

Request for Protection from the Eight Dangers (optional)

Dwelling in the mountains of wrong views of selfhood, puffed up with holding itself superior,
 It claws other beings with contempt, the lion of conceit — please protect us from this danger!

Untamed by the sharp hooks of mindfulness and introspective alertness, dulled by the maddening liquor of sensual pleasures, it enters wrong paths and shows its harmful tusks, the elephant of ignorance — please protect us from this danger!

Driven by the wind of inappropriate attention, billowing swirling smoke-clouds of misconduct, it has the power to burn down forests of goodness, the fire of anger — please protect us from this danger!

Lurking in its dark pit of ignorance, unable to bear the wealth and excellence of others, it swiftly injects them with its cruel poison, the snake of jealousy — please protect us from this danger!

Roaming the fearful wild of inferior practice and the barren wastes of absolutism and nihilism, they sack the towns and hermitages of benefit and bliss, the thieves of wrong views — please protect us from this danger!

Binding embodied beings in the unbearable prison of cyclic existence with no freedom, it locks them in craving's tight embrace, the chain of miserliness — please protect us from this danger!

Sweeping us in the torrent of cyclic existence so hard to cross, where, conditioned by the propelling winds of karma, we are tossed in the waves of birth, aging, sickness, and death, the flood of attachment — please protect us from this danger!

Roaming in the space of darkest confusion, tormenting those who strive for ultimate aims, it is viciously lethal to liberation, the carnivorous demon of doubt — please protect us from this danger!

Requests

I request the Bhagavati Arya Tara, the object of refuge of all. Whoever merely hears your name, beautiful as a garland of utpala flowers, and takes it as an ornament for their own ears is protected from all types of sufferings, such as the eight great dangers.

I request you who are the object of refuge of all, manifesting in various forms to liberate beings, appearing in the beautiful form of a goddess, combining together in one form the power of the wisdom and compassion of all the Buddhas.

I request the Great Treasure of Compassion. You are especially compassionate towards those who are weak, even though you are constantly venerated by Brahma, Indra, all the worldly beings, and the powerful bodhisattvas.

I request you who have fully developed all good qualities and who live up to your supreme and meaningful name. Although having obtained the body of peace, still, through the power of compassion for all living beings, you never tire of liberating beings.

I request you, who are the object of refuge of all. Even when the bodhisattvas in the countless realms of life exert themselves for the welfare of all beings, they request you, supreme goddess.

I request the great compassionate Arya Tara, who took excellent birth from the lotus face of the Lord of Compassion and who enacts activities of great compassion out of great love for living beings in these degenerate times.

I request the Great Compassionate Mother of All Buddhas. With great love for the ignorant beings in the north, you gave incentives again and again to Atisha, the crown ornament and chief among the five hundred lords of Dharma, to visit Tibet.

I request Arya Tara, the only deity of the Kadampa tradition who has given her own vajra word to protect the followers of Atisha and Dromtonpa, guiding and caring for the faithful ones.

I request the supreme goddess Tara, the chief deity, the very heart-drop of the Kadampa masters who expound the meaning of the Tripitaka and the four classes of tantra by means of the five points of remembrance.

I request the unequalled object of refuge, whose right foot is endowed with all signs of auspiciousness and whose big toe helps to liberate those who have fallen into cyclic existence's ocean of despair, bringing them to the state of blissful liberation.

I request you, who provide for all the needs of beings, whose right hand shows that you bestow the highest temporal state and finally the state of highest goodness, along with whatever purposes we try to achieve.

I request Arya Tara, the union of all objects of refuge. Although there are a great number of deities with peaceful and wrathful aspects, your left hand shows clearly that you are the very combination of all three objects of refuge.

By the power of my requests to Arya Tara, the supreme deity, the guru, and the union of all objects of refuge, may I always be under the care of Mahayana spiritual mentors and put their advice into practice.

May I develop full understanding of the difficulty of attaining freedoms and fortunes. May I develop strong awareness of the uncertainty of death and the precipice of the lower realms. Inspire me, so that by practicing refuge and developing a precise understanding of the functioning of constructive and destructive karma, I will abandon destructive actions and practice virtuous ones.

Inspire me to develop disgust for cyclic existence and proper determination to be free, to train correctly in the three higher trainings, and especially to train with great care in the *Pratimoksa* precepts, the very root of the teachings.

Inspire me to train in the bodhisattvas' conduct. By always remembering the kindness of the mother sentient beings as extensive as space, may I generate compassion and great love, and then bodhicitta. Inspire me so that having developed the power of the great bodhicitta even more, I will generate the strong intention to liberate all sentient beings as quickly as possible and thus will enter the door of the Highest Yoga Tantra vehicle and keep all precepts and commitments purely.

Inspire me to gain certainty that it is possible to attain the state of Buddha Vajradhara in one single lifetime by meditating on the two tantric stages, and thus to practice the four-session yoga. Likewise, inspire me to practice the essence of the instructions of the great Kadampa masters who combine all the stages of the path — the essential meaning of all sutras and tantras — into one.

Inspire me to be able to transform into the three buddha bodies through the teachings of the central channel of the Highest Yoga Tantra, the very essence of emptiness and compassion of the profound path, the yoga of the drops of the most subtle unification.

Purification and Inspiration

(This section can be omitted if doing the self-generation.)

Visualize that much radiant and blissful green light from the *tam* and mantra at Tara's heart streams into you and into the sentient beings surrounding you. This light purifies the latencies of all destructive actions, pacifies all afflictions, fear, and anxiety, and dispels all sickness and harms from negative forces. In addition, it brings inspiration and blessings from Tara, enabling you to quickly realize all the stages of the path to awakening.

While doing the visualization, recite Tara's peaceful mantra as much as possible:

Om tare tuttare ture svaha

Self-Generation with Mantra Recitation

Om svabhava shuddha sarva dharma svabhava shuddho ham

(*Om*, by essential nature all phenomena are pure; by essential nature, I am pure.)

Arya Tara melts into green light and flows into me. Instantly my wrong conceptions that I and all other phenomena inherently exist and my dualistic mind and its views disappear, becoming completely empty. Not even a trace of them remains. I concentrate one-pointedly on this empty state with wisdom that is indistinguishable from Guru Tara's blissful omniscient mind.

Within emptiness, my wisdom manifests instantly as Arya Tara's holy body, seated upon a lotus and moon seat. At my heart is another lotus and moon seat, upon which stand the syllable *tam* at the center and the letters of the mantra clockwise at the edge. The *tam* and the mantra are manifestations of Guru Tara's holy mind, with which my mind is totally united.

Green light radiates from the *tam* and mantra letters, spreading in every direction. It purifies the destructive karma, afflictions, and subtle obscurations to omniscience of all sentient beings, who then become Tara.

Again green light is emitted, the rays bearing manifold offerings to the six transcendental senses of all the buddhas and to the sentient beings who have become Tara. The awakened beings are extremely pleased and shower down the superlative qualities of Arya Tara's holy body, speech, and mind — omniscient wisdom, supreme skillful means, and infinite compassion — in the form of a great rain of light rays. As this rain absorbs into me, I recite the mantra and am inspired and blessed.

Om tare tuttare ture svaha

Lamrim Meditation

Meditate on the Lamrim, the stages of the path to awakening, according to meditation outlines, or recite “The Three Principal Aspects of the Path” by Je Tsongkhapa (*Pearl of Wisdom I*), meditating deeply on one verse each session.

Dedication

Due to this merit may I soon attain the awakened state of Arya Tara
That I may be able to liberate all sentient beings from their sufferings.

May the precious bodhi mind not yet born arise and grow.
May that born have no decline, but increase forever more.

Auspicious Verses

Through this merit, may the Venerable Arya Tara take care of me and all sentient beings. May we see the face of Amitabha Buddha in Sukhavati, and may we enjoy the Mahayana teachings.

O compassionate and venerable subduer, may the infinite beings, including myself, soon purify the two obscurations and complete both collections so that we may attain full awakening.

For all of my lives, until I reach this stage, may I know the sublime happiness of humans and gods. So that I may become fully omniscient, please pacify quickly all obstacles, spirits, obstructions, epidemics, diseases, and so forth, the various causes of untimely death, bad dreams and omens, the eight dangers and other afflictions, and make it so that they no longer exist.

May the mundane and supramundane collections of all excellent auspicious qualities and happiness increase and develop, and may all wishes be fulfilled naturally and effortlessly, without an exception.

May I strive to realize and increase the sacred Dharma, accomplishing your stage and beholding your sublime face. May my understanding of emptiness and the precious bodhicitta increase like the moon waxing full.

May I be reborn from an extremely beautiful and holy lotus in the joyous and noble mandala of the conqueror. May I attain whatever prophecy I receive in the presence of Amitabha Buddha.

O deity that I have practiced in previous lives, the awakening influence of the three-time buddhas, blue-green with one face and two arms, the swift pacifier, O mother holding an utpala flower, may you be auspicious!

Whatever your body, O Mother of Conquerors, whatever your retinue, lifespan, and pure land, whatever your name, most noble and holy, may I and all others attain only these.

By the force of these praises and requests made to you, may all disease, poverty, fighting, and quarrels be calmed. May the precious Dharma and everything auspicious increase throughout the world and directions where I and all others dwell.

You who have abandoned all bodily defects and possess the signs and marks of a buddha; You who have abandoned all defects of speech and possess a beautiful, sparrow-like voice; You who have abandoned all defects of mind and see all the infinite objects of knowledge; O brilliant mother of auspicious glory, please bring your auspicious presence to us!

(In the break time, see all forms as Tara, all sounds as her mantra, and regard all thoughts as Tara's thoughts, i.e. as empty of inherent existence.)

Colophon

This sadhana was written by Bhikshu Yeshe Gyeltsen at Tashi Samten Ling. The part on the self-generation was added from a sadhana by Zopa Rinpoche. The "Eight Dangers" by the First Dalai Lama was also added.

Medicine Buddha Meditation



Visualization

Above the crown of your head is a lotus. In its center is a white moon disc and seated upon that is your root guru, the dharmakaya essence of all the buddhas in the form of the Medicine Buddha. He is blue and his body radiates blue light. His right hand, in the mudra of granting sublime realizations, rests on his right knee and holds the stem of an arura plant between his thumb and index finger. His left hand, in the mudra of concentration, holds a lapis lazuli bowl filled with nectar. Seated in the vajra position, he wears the three saffron robes of a monastic. He has all the signs and marks of a buddha.

Refuge and Bodhicitta

I take refuge until I have awakened in the Buddha, the Dharma, and the Sangha. By the merit I create by engaging in generosity and the other far-reaching practices, may I attain buddhahood in order to benefit all sentient beings. (3x)

Four Immeasurables

How wonderful it would be if all sentient beings were to abide in equanimity, free of bias, attachment, and anger. May they abide in this way. I shall cause them to abide in this way. Guru Medicine Buddha, please inspire me to be able to do so.

How wonderful it would be if all sentient beings had happiness and its causes. May they have these. I shall cause them to have these. Guru Medicine Buddha, please inspire me to be able to do so.

How wonderful it would be if all sentient beings were free from suffering and its causes. May they be free. I shall cause them to be free. Guru Medicine Buddha, please inspire me to be able to do so.

How wonderful it would be if all sentient beings were never parted from upper rebirth and liberation's excellent bliss. May they never be parted. I shall cause them never to be parted. Guru Medicine Buddha, please inspire me to be able to do so.

Special Bodhicitta

Especially for the sake of all mother sentient beings, I must quickly and more quickly — in this very life — attain the precious state of complete and perfect buddhahood. Therefore I shall practice the yoga method of Guru Medicine Buddha.

Seven-Limb Prayer

Reverently I prostrate with my body, speech, and mind to Guru Medicine Buddha,
 And present clouds of every type of offering, actual and mentally transformed.
 I confess all my destructive actions accumulated since beginningless time,
 And rejoice in the virtues of all holy and ordinary beings.
 Please remain as our guide until cyclic existence ends,
 And turn the wheel of Dharma for sentient beings.
 I dedicate all the virtues of myself and others to the ripening of the two bodhicittas and the attainment of buddhahood for the benefit of all sentient beings.

Mandala Offering

This ground, anointed with perfume, flowers strewn, Mount Meru, four lands, sun and moon,
 Imagined as a buddha land and offered to you. May all beings enjoy this pure land.

The objects of attachment, aversion, and ignorance — friends, enemies, and strangers, my body,
 wealth, and enjoyments — I offer these without any sense of loss. Please accept them with
 pleasure, and inspire me and others to be free from the three poisonous attitudes.

Idam guru ratna mandala kam nirya tayami

Request

I request you, Bhagavan Medicine Guru, whose sky-colored holy body of lapis lazuli signifies omniscient wisdom and compassion as vast as limitless space — please inspire my mind.

I request you, compassionate Medicine Guru, who holds in your right hand the king of medicines symbolizing your vow to help the pitiful sentient beings plagued by the four hundred and four diseases — please inspire my mind.

I request you, compassionate Medicine Guru, who holds in your left hand a bowl of nectar symbolizing your vow to give the glorious undying nectar of the Dharma that eliminates the degenerations of sickness, aging, and death — please inspire my mind.

Visualization

On the crown of Guru Medicine Buddha is a wish-granting jewel, which in essence is your guru.

Above that, on a lotus and moon disc, is Buddha King of Clear Knowing, red, his right hand in the mudra of bestowing sublime realizations and his left hand in the mudra of concentration.

Above him, on a lotus and moon disc, is Buddha Melodious Ocean of Renowned Dharma, yellow, with hands in the same mudras.

Above him, on a lotus and moon disc, is Buddha Supreme Glory Free from Sorrow, pink, with both hands in the mudra of concentration.

Above him, on a lotus and moon disc, is Buddha Stainless Excellent Gold, pale yellow, right hand in the mudra of expounding the Dharma and left hand in the mudra of concentration.

Above him, on a lotus and moon disc, is Buddha King of Melodious Sound, red-yellow, with hands in the same mudras.

Above him, on a lotus and moon disc, is Buddha Renowned Glorious King of Excellent Signs, yellow, with hands in the same mudras.

Requesting the Medicine Buddhas

(With hands together in prostration, recite each verse 3 times, and from your heart take refuge in that Buddha. If you are doing this practice for someone who is dying or has died, aspire that he or she is born in a pure land or an upper realm.

After reciting each verse, that Medicine Buddha absorbs into the Medicine Buddha below him. After the last verse, only Medicine Buddha King of Lapis Light remains on your crown.)

To the Bhagavan, completely perfected Buddha having realized the ultimate nature of all phenomena, Buddha Renowned Glorious King of Excellent Signs, I prostrate, go for refuge, and make offerings. May your vow to benefit all sentient beings now ripen for myself and others. (3x)

To the Bhagavan, completely perfected Buddha having realized the ultimate nature of all phenomena, Buddha King of Melodious Sound, Brilliant Radiance of Skill Adorned with Jewels, Moon, and Lotus, I prostrate, go for refuge, and make offerings. May your vow to benefit all sentient beings now ripen for myself and others. (3x)

To the Bhagavan, completely perfected Buddha having realized the ultimate nature of all phenomena, Buddha Stainless Excellent Gold, Great Jewel Who Accomplishes All Vows, I prostrate, go for refuge, and make offerings. May your vow to benefit all sentient beings now ripen for myself and others. (3x)

To the Bhagavan, completely perfected Buddha having realized the ultimate nature of all phenomena, Buddha Supreme Glory Free from Sorrow, I prostrate, go for refuge, and make offerings. May your vow to benefit all sentient beings now ripen for myself and others. (3x)

To the Bhagavan, completely perfected Buddha having realized the ultimate nature of all phenomena, Buddha Melodious Ocean of Renowned Dharma, I prostrate, go for refuge, and

make offerings. May your vow to benefit all sentient beings now ripen for myself and others. (3x)

To the Bhagavan, completely perfected Buddha having realized the ultimate nature of all phenomena, Buddha Delightful King of Clear Knowing, Supreme Wisdom Ocean of Dharma, I prostrate, go for refuge, and make offerings. May your vow to benefit all sentient beings now ripen for myself and others. (3x)

To the Bhagavan, completely perfected Buddha having realized the ultimate nature of all phenomena, Medicine Buddha King of Lapis Light, I prostrate, go for refuge, and make offerings. May your vow to benefit all sentient beings now ripen for myself and others. (3x)

Simplified Visualization and Request (to use in place of the longer one above)

(Imagine the Medicine Buddha above the crown of your head and make the following request.)

To the Bhagavan, completely perfected Buddha having realized the ultimate nature of all phenomena, Medicine Buddha King of Lapis Light, I prostrate, go for refuge, and make offerings. May your vow to benefit all sentient beings now ripen for myself and others. (7x)

(Then continue with one of the visualizations below.)

For those who have not received a great empowerment of Action or Highest Yoga Tantra and the Medicine Buddha *jenang*:

In response to your request, infinite white rays of light stream down from the heart and body of Guru Medicine Buddha. Completely filling your body, they purify all disease, spirit harm, and the destructive karma and mental afflictions that cause these. All anxiety, fear, and destructive emotions are also purified. Your body becomes the nature of light, clean and clear like crystal.

Again light from the Medicine Buddha fills your body, bringing with it the realizations of the path and all the excellent qualities of the buddhas and bodhisattvas. Your mind is transformed into love, compassion, and wisdom.

Visualize the Medicine Buddha on the crown of each sentient being's head. Think specifically of those who are suffering either physically or emotionally and in need of healing. Do a similar visualization as above, with the light first purifying their diseases and their causes and then bringing them the realizations of the path to awakening.

(Recite the mantra while doing these visualizations. At the conclusion of the mantra recitation, the Medicine Buddha melts into light and absorbs between your eyebrows, blessing your body, speech, and mind. Then dedicate the merit.)

Self-Generation

In response to your request, infinite white rays of light stream down from the heart and body of Guru Medicine Buddha. Completely filling your body, they purify all disease, spirit harm, and the destructive karma and mental afflictions that cause these. Your body becomes the nature of light, clean and clear like crystal.

The Medicine Buddha melts into blue light and absorbs into your heart. Your mind becomes nondual with the dharmakaya, the essence of all Buddhas.

(Meditate on emptiness. Think that your body, speech, and mind are nondual with Guru Medicine Buddha's. Your body transforms into blue light, which becomes smaller and smaller until you disappear. Meditate on the emptiness of inherent existence. Empty space appears to your mind and simultaneously your mind apprehends the emptiness of inherent or independent existence. Abandon all the limited preconceptions you have about yourself and other phenomena.)

Within the state of emptiness, you appear as the Medicine Buddha. At your heart is a lotus and moon disc. At the center of the moon stands the blue syllable *om* surrounded by the syllables of the Medicine Buddha mantra.

Meditation on Clear Appearance and Divine Identity

Motivated by great compassion and bodhicitta, from within the state of emptiness your wisdom realizing emptiness arises in the form of the Medicine Buddha. Mentally review the details of your blue light Medicine Buddha body. This is not an ordinary flesh and blood body, but a youthful, vibrant body of light. Hold the divine identity thinking, "I am the Medicine Buddha who is the embodiment of the wisdom, compassion, power, skillful means, and healing capacity of all awakened beings." Focus on this for some time.

Mantra Recitation

As you recite the mantra, light rays radiate from the syllables at your heart. Spreading in all directions, they completely fill your body. The light then radiates from you and fills and illuminates all sentient beings of the six realms. Through your great love wishing them to be happy and your great compassion wishing them to be free from suffering, they are purified of all disease and spirit harm as well as their causes — negative emotions, destructive karma, and obscurations. All sentient beings transform into the Medicine Buddha. Feel great joy that you are able to lead them to the Medicine Buddha's awakening.

While reciting the mantra, maintain the clear appearance of yourself as the Medicine Buddha. Contemplate, "Medicine Buddha appears, but is empty of inherent existence. Medicine Buddha is empty of inherent existence, but appears."

(Recite the mantra while doing these visualizations.)

Long mantra:

Om namo bhagawate bhekandze, guru bendurya prabha randzaya tathagataya arhate samyaksam buddhaya tayata om bhekandze bhekandze maha bhekandze randza samungate svaha

The Sanskrit spelling of the mantra: *Om namo bhagavate bhaisajyaguru vaidurya prabha rajaya tathagataya arhate samyaksam buddhaya tadyatha om bhaisajye bhaisajye maha bhaisajye raja samudgate svaha*

Translation: I honor the Buddha Master of Healing, the King of Lapis Lazuli Light, Tathagata, Arhat, Perfectly Awakened Buddha, saying: To the healing, to the healing, to the supreme healing, homage!

Short mantra:

(Tayata) om bhekandze bhekandze maha bhekandze randza samungate svaha

Dedication

Due to this merit may I soon attain the awakened state of Medicine Buddha,
That I may be able to liberate all sentient beings from their sufferings.

May the precious bodhi mind not yet born arise and grow.
May that born have no decline but increase forever more.

Due to the virtue accumulated by doing the Medicine Buddha practice, may I complete the ocean-like deeds of the bodhisattvas. May I become the protector, refuge, and guide of migratory beings who have been infinitely kind to me.

Just as Guru Medicine Buddha with compassion guides all sentient beings, infinite as space, may I also become a compassionate guide of all sentient beings existing in all directions of the universe.

Due to the merit accumulated by myself and others in the past, present, and future, may anyone who merely sees, hears, remembers, touches, or talks to me be freed in that very instant from all suffering and abide in happiness forever.

Due to this virtue (which is empty), may I (who is empty) quickly achieve Guru Medicine Buddha's awakening (which is empty) and lead all sentient beings (who are empty) to that awakening (which is empty) by myself alone (who is also empty).

Colophon

Sadhana written by Ngulchu Dharmabhadra and translated by Kyabje Zopa Rinpoche.

Vajrasattva Meditation



The Power of Reliance: Refuge and Bodhicitta

At all times I take refuge in the Buddha, Dharma, and Sangha, in all three vehicles, in the dakinis of secret mantra yoga, in the heroes, heroines, and powerful goddesses, in the great beings, the bodhisattvas, and above all at all times, I take refuge in my spiritual mentor. To benefit all sentient beings, I will become Vajrasattva and lead all sentient beings to Vajrasattva's supreme state. (3x)

Visualization

On the crown of my head a syllable *pam* transforms into a lotus, an *ah* into a moon cushion. On that, from *hum* emerges a white five-pronged vajra marked by *hum* at its center. The *hum* radiates light and the two purposes are accomplished (awakening all sentient beings and making offerings to all buddhas). The light returns and transforms into white Vajrasattva with one face and two hands holding vajra and bell. He is seated in the vajra posture, is wearing garments of celestial silk, and is adorned with precious ornaments. At his heart is a moon disc with the seed syllable *hum* at its center and the letters of Vajrasattva's hundred-syllable mantra standing clockwise around its edge. At his crown is a white *om*, throat red *ah*, and heart blue *hum*.

Invoking and Absorbing the Wisdom Beings

From the *hum* at his heart light shines forth, inviting the wisdom beings who are similar to himself.

Dza hum bam hoh (Wisdom beings are invoked, enter, become nondual, and inseparable.)

Invoking the Empowering Deities, Receiving Empowerment

Once more light shines forth from the *hum* at his heart, inviting the empowering deities. I request the empowering deities, “O Tathāgatas, I request you to bestow the actual empowerment.”

Having been thus requested, the empowering deities hold aloft vases filled with wisdom nectar, with which they bestow the empowerment.

Om sarva tathagata abhishekata samaya shriye ah hum

Vajrasattva’s body is filled with wisdom nectar. The surplus overflows on the crown of his head and transforms into Akshobya, the crown ornament. On the moon disc at Vajrasattva’s heart stands the syllable *hum* encircled by the hundred-syllable mantra.

Mandala Offering

This ground, anointed with perfume, flowers strewn, Mount Meru, four lands, sun, and moon, imagined as a buddha land and offered to you. May all beings enjoy this pure land.

The objects of attachment, aversion, and ignorance — friends, enemies, and strangers, my body, wealth, and enjoyments — I offer these without any sense of loss. Please accept them with pleasure and inspire me and others to be free from the three poisonous attitudes.

Treasure of compassion, my refuge and protector, I offer you the mountain, lands, precious objects, treasure vase, sun, and moon, which have arisen from my aggregates, sources, and elements as aspects of the exalted wisdom of simultaneous bliss and emptiness.

Idam guru ratna mandala kam nirya tayami

Praise

Nondual exalted wisdom, glory of migrating beings, supreme, unchanging, great bliss that releases us from all negativities, to you supreme Vajrasattva I bow.

The Power of Regret

Spend some time reviewing harmful physical, verbal, and mental actions you have done, both those you can remember and those you created in previous lives but cannot recall. Generate deep

regret for having done these. Have a strong wish to be free from their suffering results and to avoid causing harm to others and yourself in the future.

Seeing Vajrasattva as a combination of the wisdom and compassion of all the buddhas and as your own wisdom and compassion in fully developed form, request: “O Bhagavan Vajrasattva, please clear away all destructive karma and obscurations of myself and all living beings and purify all degenerated and broken commitments.”

The Power of Remedial Action

Having been thus requested, Vajrasattva radiates light from the *hum* and mantra rosary at his heart. The light purifies the destructive karma and obscurations of all living beings and presents offerings to the buddhas and their spiritual children. All qualities of their body, speech, and mind collect in the form of light and dissolve into the mantra rosary and *hum*. Thereby a stream of white nectar flows down. It enters the crown of your head, completely cleanses all destructive karma and obscurations of body, speech, and mind, and fills every cell of your body with infinite bliss.

Om vajrasattva samaya manu palaya/ vajrasattva deno patita/ dido may bhawa/ suto kayo may bhawa/ supo kayo may bhawa/ anu rakto may bhawa/ sarwa siddhi mempar yatsa/ sarwa karma su tsa may/ tsitam shriyam kuru hum/ ha ha ha ha ho/ bhagawan/ sarwa tatagata/ vajra ma may mu tsa/ vajra bhawa maha samaya sattva/ ah hum pey

While reciting the mantra, continue to visualize the nectar flowing and do one or more of the following visualizations:

Purification of Body. Your afflictions, negativities in general, and negativities of body in particular, take the form of black ink. Sickness takes the form of pus and blood, and difficulties caused by spirits appear in the form of scorpions, snakes, frogs, and crabs. Flushed out by the nectar, they leave your body through the lower openings, like filthy liquid flowing from a drain-pipe. Feel completely empty of these problems and negativities; they no longer exist anywhere.

Purification of Speech. Your afflictions and imprints of negativities of speech take the form of liquid tar. The nectars fill your body as water fills a dirty glass: the negativities, like the dirt, rise to the top and flow out through the upper openings of your body — your eyes, ears, nose, mouth, etc. Feel completely empty of these negativities; they are gone forever.

Purification of Mind. Your afflictions and the imprints of mental negativities appear as darkness at your heart. When struck by the forceful stream of light and nectar, the darkness instantly vanishes. It is like turning a light on in a room; the darkness does not go anywhere, it simply disappears. Feel completely empty of all of these negativities; they are non-existent.

Simultaneous Purification. Do the three visualizations above simultaneously. This sweeps away the subtle obscurations that prevent you from seeing correctly all that exists. Feel completely free of these obscurations.

The Power of Determination

Address Vajrasattva, “Through ignorance and afflictions, I have broken and degenerated my commitments. O spiritual master, be my protector and refuge. Holder of the Vajra, lord whose essence is great compassion, in you the foremost of beings, I take refuge. I shall do my best not to do these destructive actions again in the future.”

Absorption

Vajrasattva responds, “O child of the family, your destructive karma, obscurations, and all broken and degenerated commitments are now completely cleansed and purified.” With delight, Vajrasattva melts into light and dissolves into you. Your body, speech, and mind become inseparable from Vajrasattva’s holy body, speech, and mind. Concentrate on this.

Dedication

Due to this merit may we soon attain the awakened state of Vajrasattva
That we will be able to liberate all sentient beings from their sufferings.

May the precious bodhi mind not yet born arise and grow.
May that born have no decline but increase forever more.

In the snowy mountain pure land, you’re the source of good and happiness.
Powerful Tenzin Gyatso Chenrezig, may you stay until samsara ends.

Meditation on Cintacakra White Tara



Homage to Arya Tara, the Wish-Fulfilling Wheel, the Mother who gives birth to the buddhas of the three times. Just remembering you bestows all attainments.

Those who wish to practice the sadhana of Cintacakra White Tara should arrange the offerings and tormas properly, and with a special and virtuous state of mind, visualize the objects of refuge.

Refuge and Bodhicitta

I and all living beings as extensive as space, from now until attaining the essence of awakening, take refuge in the glorious holy gurus, take refuge in the fully accomplished Buddhas, take refuge in the holy Dharma, take refuge in the Sangha. I take refuge in the Venerable Lady White Tara, the Wish-Fulfilling Wheel, and the complete entourage of deities. (3x)

I prostrate and take refuge in the holy gurus and Three Precious Jewels. Please inspire my mindstream.

In order to attain the fully accomplished state of the Buddha for the benefit of all living beings, I will engage in the practice of White Tara, the Wish-Fulfilling Wheel. (3x)

I instantly become Venerable Tara.

Consecrating the Offerings

Om vajra amrita kundali hana hana hum phat (Removing interferences)

Om svabhava shuddha sarva dharma svabhava shuddo ham

(Om, by essential nature all phenomena are pure; by essential nature, I am pure.)

Within emptiness from (eight) *om* (syllables, eight) spacious, extensive jeweled vessels appear, inside of which the syllable *om* transforms into various offering substances which are clear, unobstructed, and as extensive as space.

Om argham (padyam, pushpe, dhupe, aloke, gandhe, naividya, shabta) ah hum

The syllable *tam* at my heart emanates light rays, inviting to the space in front Lady Tara, the Wish-Fulfilling Wheel, from her Potala abode, surrounded by the assembly of buddhas and bodhisattvas. The light dissolves back into my heart.

Prostrations and Offerings

Gods and asuras with their crowns bow down to your lotus feet.

I prostrate to the Mother Tara, the One Who Rescues from All Needs.

Om guru arya tare saparivara argham (padyam, pushpe, dhupe, aloke, gandhe, naividya, shabta) praticcha svaha

Bodhisattva Vow

I take refuge in the Three Jewels. I regret all my unwholesome deeds and rejoice in the merit of all beings. I will hold bodhicitta until awakening. I take refuge until complete awakening in the Buddha, the Dharma and the Sangha. In order to fulfill the purpose of myself and others, I generate bodhicitta. Having generated bodhicitta, I invite all living beings as my guests. I will remain in this excellent conduct of the bodhisattvas. May I attain the state of the Buddha in order to benefit all living beings.

The Four Immeasurables

May all sentient beings have happiness and its causes.

May all sentient beings be free of suffering and its causes.

May all sentient beings not be separated from sorrowless bliss.

May all sentient beings abide in equanimity, free of bias, attachment, and anger.

Self-Generation

Om svabhava shudda sarva dharma svabhava shuddo ham

(Om, by essential nature all phenomena are pure; by essential nature, I am pure.)

Within emptiness, from the syllable *pam* comes a white lotus, from *ah* a moon disc, on top of which is my consciousness in the form of a white syllable *tam*. The *tam* emanates light rays (awakening all sentient beings and making offerings to all buddhas.) The light collects back, and I become the Venerable Wish-Fulfilling Wheel, white, with one face and two arms. The right hand is in the gesture of supreme giving and the left at the heart holds, with the thumb and ring finger, the stem of an utpala flower, blossoming at ear-level. Of its three blossoms, the center one is in full bloom, the right one has already blossomed and gone to fruit, and the left has not yet opened. They symbolize the buddhas of the three times. I am adorned with jeweled ornaments and wear silken garments. My upright body is supported by a moon disc and I am seated in the vajra position. At my crown is a white *om*, at my throat a red *ah* and at my heart a blue *hum*. At my heart on a moon disc is the white syllable *tam*, which emanates light rays, inviting from the Potala Buddha Land in the South the Venerable Wish-Fulfilling Wheel surrounded by an assembly of buddhas and bodhisattvas.

Dza hum bam ho (Wisdom beings are invoked, enter, become nondual, and inseparable.)

Again light rays emanate from the syllable at the heart inviting the initiating deities.
(Request:) "Please bestow on me the initiation."

Om sarva tathagata abhisekata samaya shriye ah hum
(All the tathagatas bestow the initiation upon me with wisdom nectar).

My body is filled, and all stains are purified. The excess nectar overflows my crown and transforms into Buddha Amitabha, the crown ornament.

Consecrating the Offerings

Om vajra amrita kundali hana hana hum phat
Om svabhava shuddha sarva dharma svabhava shuddo ham

Within emptiness, from (eight) *om* (syllables, eight) spacious, extensive jeweled vessels appear, inside of which the syllable *om* transforms into various offering substances which are clear, unobstructed, and as extensive as space.

Om argham (padyam, pushpe, dhupe, aloke, gandhe, naividya, shabta) ah hum

Offerings, Prostrations, and Praise

Om arya tare saparivara argham (padyam, pushpe, dhupe, aloke, gandhe, naividya, shabta)
praticcha svaha

I prostrate to Mother Tara, who liberates sentient beings from cyclic existence with *tare*, the one who liberates from the eight worldly dangers with *tuttare*, who frees from all illness with *ture*. You are all the wisdom and activities of compassion of the extensive buddhas, appearing in the

form of the extremely beautiful goddess, bestowing longevity and supreme attainments to a great number of beings. I prostrate to the one who is extremely white and holds an utpala in her hand.

Mantra Recitation

At my heart as Arya White Tara is an eight-spoked wheel with a hub and three rims.

- At the center on a moon disc is my mind as a white *tam* encircled by the mantra for increase, *om tare tuttare ture mama ayuh punya jnyana pustim kuru svaha*.
- On the eight spokes are the eight syllables *ta re tu ta re tu re sva*.
- On the inner rim the vowels are placed counterclockwise.
- On the middle rim the consonants are arranged clockwise.
- On the outer rim is the “Essence of Dependent Arising” mantra arranged clockwise.

The seed syllable and all the letters of the mantras are in the nature of light. Dewdrops of nectar stream forth from the letters. At my crown is the lord of the family, Amitayus, red, with one face and two arms, holding a golden vase filled with the nectar of deathlessness, and hands in the gesture of equipoise. Adorned with silk and jeweled ornaments, he sits in the vajra position. At his heart is the red syllable *hri*, from which red light rays like hooks emanate in all ten directions, drawing back:

- all of one’s life force which has been robbed, stolen, or scattered by human and non-human beings;
- the essence of the five great elements;
- the life energies and merits of all living beings;
- the brilliance and dignity of the three worlds and so forth;
- all the wealth and goodness of existence;
- the blessings of the body, speech, and mind of the gurus, buddhas, and bodhisattvas.

All this is drawn back in the form of nectar and rainbow-colored light rays, which absorb into the vase in his hands. Then the white nectar overflows his vase and flows into the opening at my crown and absorbs into the wheel, the mantras, and the seed syllable at my heart. From there, rays of nectar flow down, filling my entire body. My outer body is cleansed. The accumulation of unwholesome latencies and obscurations, illnesses, disturbances, and obstacles to life are cleansed and purified, thus restoring my life energies, merits, and broken ethical restraints and commitments. I attain the siddhi of deathlessness.

If you would like to do a more detailed visualization, visualize:

- All of one’s life force which have been robbed, stolen, or scattered by human and non-human beings is drawn back in the form of vases, kapalas, and alms bowls filled with the nectar of longevity.

- The essence of the five great elements is drawn back as colored light and nectar: the earth element as yellow light and nectar; water white, fire red, wind green, space blue.
- The power and merits of all living beings, mahasiddhas, scholars, universal monarchs, etc. are drawn back in the form of the eight auspicious signs (fish, vase, lotus, conch, knot, banner, wheel, parasol), the eight auspicious substances (vermilion, white conch, givam medicine, durva grass, bilva fruit, yogurt, mirror, white mustard seeds), the seven signs of a universal monarch (wheel, wish-granting jewel, queen, minister, elephant, horse, general), light, and nectar.
- The blessings of the body, speech, and mind of the gurus, buddhas, and bodhisattvas are drawn back as the form of the deity, mantra syllables, implements, seed syllables, and *om, ah, hum*. This also restores degenerate ethical restraints and pledges.

Think in this way while reciting the mantra for increase:

Om tare tuttare ture mama ayuh punya jnyana pustim kuru svaha

Around me is a white wheel made of space-iron, with space inside, like two hats joined together. The ten spokes — above, below, and in the eight directions — have very sharp points turning clockwise at an extremely fast speed, cutting all obstacles into pieces. Flames of light rays burn and swirl, and all disturbing forces are completely burnt like feathers on fire.

From the wheel and the mantras at my heart white light rays emanate and fill my entire body, pacifying illness, disturbances, obscurations, unwholesome latencies, and all obstacles of life. The light rays go out the pores of my body and form around me a white circle of light, bringing about the accomplishment of all peaceful activities.

Yellow light rays emanate, filling my body, increasing my life, merit, and wisdoms of hearing, reflecting, and meditating. The light goes out, forming a yellow circle outside the white circle, bringing about the accomplishment of the activities of increase.

Red light rays emanate, endowing me with the power and energy to bring the three worlds under my control. The light goes out, forming a red circle outside the yellow circle, bringing about the accomplishment of the activities of control.

Dark blue light rays emanate, endowing me with the power and energy to achieve all wrathful activities. The light goes out, forming a blue circle outside the red circle, bringing about the accomplishment of the activities of wrath.

Green light rays emanate, endowing me with the power to achieve all the activities of the Buddha. The light goes out, forming a circle of (green) light outside the blue circle, bringing about the accomplishment of all activities of the Buddha.

Brown light rays emanate, stabilizing the power of the activities and attainments. The light goes out, forming a brown circle outside of the green circle, bringing about stability.

All these six circles are egg-shaped, and of one single piece, very hard and strong, and cannot be destroyed even by the winds at the end of existence. The spaces between the circles are filled with fresh, newly-blossomed, soft and tender, blue utpala flowers.

(Having generated yourself in the form of Lady Tara, keep your mind fixed on this visualization while generating the protection wheel and six light-circles. Then, either recite the mantra *om tare tuttare ture svaha* or hold the winds, according to your wish. This should be done according to the oral instructions.)

Purification, Offerings, and Praise

Om padmasattva samaya manu palaya/ paymasattva deno patita/ dido may bhawa/ suto kayo may bhawa/ supo kayo may bhawa/ anu rakto may bhawa/ sarwa siddhi mempar yatsa/ sarwa karma su tsa may/ tsitam shriyam kuru hum/ ha ha ha ha ho/ bhagawan/ sarwa tatagata/ payma ma may mu tsa/ payma bhawa maha samaya sattva/ ah hum pey

Om aryā tare saparivara argham (padyam, pushpe, dhupe, aloke, gandhe, naividye, shabta) praticcha svaha

I praise the one who is extremely white and holds an utpala in her hand, who is all the wisdom and compassionate activities of the extensive buddhas appearing in the form of the extremely beautiful goddess bestowing longevity and supreme attainments to a great number of beings.

Torma Offering

CONSECRATING THE OFFERINGS

Om vajra amrita kundali hana hana hum phat
Om svabhava shuddha sarva dharma svabhava shuddo ham

Within emptiness, from (eight) *om* (syllables, eight) spacious, extensive jeweled vessels appear, inside of which the syllable *om* transforms into various offering substances which are clear, unobstructed, and as extensive as space.

Om argham (padyam, pushpe, dhupe, aloke, gandhe, naividye, shabta) ah hum

CONSECRATING THE TORMA

Om vajra amrita kundali hana hana hum phat
Om svabhava shuddo sarva dharma svabhava shuddo ham

Out of emptiness from the letter *om* comes a vast, extensive jeweled vase, inside of which the syllable *om* melts and transforms into a great ocean of undefiled wisdom nectar.

Om ah hum (3x)

OFFERING THE TORMA, OFFERINGS, AND PRAISE

From the syllable *tam* at my heart light rays emanate, inviting the Lady Tara surrounded by multitudes of buddhas and bodhisattvas. They partake of the essence of the torma through the straw of light at the tips of their tongues.

Om arya tara saparivara idam balimta kha kha khahi khahi (7x)

Om arya tare saparivara argham (padyam, pushpe, dhupe, aloke, gandhe, naividya, shabta) praticcha svaha

Venerable Bhagavati Tara, please inspire me to eliminate all the obstacles to my own and others' lives and bestow on me the attainment of deathlessness.

(Thus, make requests for the desired purposes. If one has arranged tormas for the protectors and local deities, then offer them here.)

Purification

Om padmasattva samaya manu palaya/ paymasattva deno patita/ dido may bhawa/ suto kayo may bhawa/ supo kayo may bhawa/ anu rakto may bhawa/ sarwa siddhi mempar yatsa/ sarwa karma su tsa may/ tsitam shriyam kuru hum/ ha ha ha ha ho/ bhagawan/ sarwa tatagata/ payma ma may mu tsa/ payma bhawa maha samaya sattva/ ah hum pey

Whatever mistakes I have made due to not knowing, lack of ability, or not finding the proper materials, please be patient with these.

Wisdom Beings Depart or Absorb

(If one has objects representing the wisdom beings, then recite:)

Please reside in these images. By residing here for the benefit of all living beings, please bestow your blessings of health, life energies, power, and supreme attainments.

Om supratistha vajraye svaha

(If one has no objects, then recite:) *Vajra mu*

The wisdom beings depart to their natural abodes. The commitment beings absorb into me.

Dissolution and Arising as the Deity

Light rays emanate from the syllable *tam* at my heart. The environment and the beings in it dissolve into light and absorb into the brownish circle. The six circles and protective wheel dissolve in stages from the outer to the inner. The protective wheel dissolves into me. I absorb

into the wheel, the wheel into the mantra rings, the rings into the *tam*. The *tam* dissolves by stages into emptiness.

Out of emptiness I arise as the Lady Tara, marked at the crown with *om*, at the throat with *ah*, and at the heart with *hum*.

Dedication

Due to this merit may we soon attain the awakened state of Arya Tara,
That we may be able to liberate all sentient beings from their suffering.

When the signs of untimely death appear, instantly seeing the form of the Wish-Fulfilling Wheel eliminates the power of the Lord of Death. May I swiftly attain the state of a Knowledge Holder of the Deathless. Through the roots of merit accumulated by this meditation, recitation, praises, and offerings to the Venerable Tara, may all obstacles, interferences, evils, and disturbances be pacified and may I enjoy the glory of the Deathless. By merely seeing your body, hearing your speech and remembering you, all signs of untimely death are destroyed.

In all my lifetimes, may I be guided by the Venerable Tara and may I be able to enjoy the Holy Dharma. May I swiftly attain the activities of pacification, increase, power, and wrath, the eight siddhis, and so forth. May I quickly attain all the common and supreme attainments, and may all my virtuous hopes and wishes be spontaneously fulfilled.

Arya Tara will rejoice in those fortunate beings who hold this sweet dew of nectar of deathlessness, the Sadhana of the White Utpala Flower, in the palms of their hands respectfully.

Colophon

The concise sadhana of the Venerable Cintacakra White Tara was written at the request of some interested persons by the one named Trijang Tulku of Ganden Monastery. By the merit of this, may all living beings be guided by the Lady Tara.

Inseparability of the Spiritual Mentor and Avalokiteshvara

A Source of All Powerful Attainments



By Tenzin Gyatso, His Holiness the Fourteenth Dalai Lama

Introduction

To my spiritual mentor Avalokiteshvara, the full-moon-like essence of the buddhas' vast compassion and the radiant white nectar of their all-inspiring strength, I pay my deep respect. I shall now disseminate to all other beings the standard practice of this profound yoga.

Refuge and Bodhicitta

With a wish to free all beings I shall always go for refuge to the Buddha, Dharma, and Sangha until I reach full awakening. Enthused by wisdom and compassion, today in the Buddha's presence I generate the mind for full awakening for the benefit of all sentient beings. (3x)

I take refuge until I have awakened in the Buddha, the Dharma and the Sangha. By the merit I create by engaging in generosity and the other far-reaching practices, may I attain buddhahood in order to benefit all sentient beings. (3x)

Four Immeasurables

May all sentient beings have happiness and its causes,
 May all sentient beings be free of suffering and its causes,
 May all sentient beings not be separated from sorrowless bliss,
 May all sentient beings abide in equanimity, free of bias, attachment, and anger. (3x)

Purifying the Environment

Everywhere may the ground be pure, free of the roughness of pebbles and so forth. May it be the nature of lapis and as smooth as the palm of one's hand. May offering substances human and divine, those actual and those that are emanated, unsurpassed Samantabhadra clouds of offerings fill the entire space.

om namo bhagavate bendzay sarwaparma dana tathagataya arhate samyaksam buddhaya tayata om bendzay bendzay maha bendzay maha taydza bendzay maha bidya bendzay maha bodhicitta bendzay maha bodhi mendo pasam kramana bendzay sarwa karma awarana bisho dana bendzay svaha (3x)

By the power of the truth of the Three Jewels, the power of the inspiration of all the buddhas and bodhisattvas, the power of the great might of the completed two collections, and the power of the intrinsically pure and inconceivable sphere of reality, may (these offerings) become suchness.

Visualization — Front Generation

COMMITMENT BEING

In the space of the dharmakaya of spontaneous great bliss, in the midst of billowing clouds of magnificent offerings, upon a sparkling, jeweled throne supported by eight snow lions, on a seat composed of a lotus, sun, and moon, sits supreme, exalted Avalokiteshvara, great treasure of compassion, assuming the form of a monk wearing saffron-colored robes.

My Vajradhara master, holy Losang Tenzin Gyatso, is endowed with a glowing fair complexion and a radiant smiling face. His right hand at his heart in a gesture expounding the Dharma holds the stem of one white lotus that supports a book and upright sword. His left hand resting in meditative pose holds a thousand-spoked wheel. He is clothed in the three saffron robes of a monk and is crowned with the pointed, golden hat of a pandit.

His aggregates, elements, senses, and sense sources, pores and limbs, are the mandala complete with the five buddhas and their consorts, male and female bodhisattvas, and the wrathful protectors. Encircled by a five-colored rainbow, my guru is seated in vajra posture and sends forth a network of cloud-like self-emanations to tame the minds of all sentient beings.

WISDOM BEING

Within his heart sits the wisdom being, Avalokiteshvara, with one face and four arms. His upper two hands are placed together; his lower two hands hold a crystal rosary and white lotus. He is

adorned with jeweled ornaments and garments of celestial silks. An antelope skin is draped over his left shoulder. He is seated cross-legged on a silver moon and lotus.

CONCENTRATION BEING

The white syllable *hrih* at Avalokiteshvara's heart emits brilliant colored light in all the ten directions. At my spiritual mentor's brow is a white *om*; at his throat, a red *ah*; at his heart, a blue *hum* from which lights shine out in myriad directions, inviting the Three Jewels of Refuge to dissolve into him, transforming him into the collected essence of the objects of refuge.

Seven-Limb Prayer

Your liberating body is fully adorned with all the signs of a Buddha; your melodious speech, complete with sixty qualities, flows without hesitation; your vast, profound mind filled with wisdom and compassion is beyond all conception; I prostrate to the wheel of these three secrets of your body, speech, and mind.

Material offerings, owned and unowned, actual objects and those that I visualize — body, wealth, and all virtues amassed throughout the three times — I offer to you upon oceans of clouds, like Samantabhadra's offerings.

My mind oppressed by the stifling darkness of ignorance, I have done many natural and proscribed misdeeds. With a sense of deep regret, I confess to you without reservation whatever mistakes I have made in the past and pledge not to do them again.

From the depths of my heart I rejoice in the awakening deeds of the sublime mentors and in the virtuous actions — past, present, and future — performed by myself, all others, and by ordinary and arya beings of the three vehicles.

I request you to awaken every living being from the sleep of afflictive and cognitive obscurations with the divine music of the Dharma's pure truth, resounding with the melody of profundity and peace in accordance with the dispositions of your various disciples.

I entreat you to firmly establish your feet upon the indestructible vajra throne in the indissoluble state of *evam*, until every sentient being gains the calm breath of joy in the state of final realization, unfettered by the extremes of samsara and nirvana.

I dedicate fully my virtuous actions of the three times to be continuously cared for by a kind and wise spiritual mentor. By accomplishing my aspirations and the supreme deeds of Samantabhadra, may I attain full awakening for the benefit of all.

Mandala Offering

This ground anointed with perfume, flowers strewn, Mount Meru, four lands, sun, and moon, Imagined as a Buddha land and offered to you. May all beings enjoy this pure land.

The body, speech, and mind of myself and others, our wealth as well as our virtues amassed in the past, present, and future, an excellent jeweled mandala together with a mass of Samantabhadra's offerings: I envision these all and present them to you, my guru, my yidam, and the Three Precious Jewels. Accepting these in your compassion, bestow on me waves of inspiration.

Idam guru ratna mandala kam nirya tayami

Mantra Recitation

From the *hrih* in the heart of Avalokiteshvara, seated in the heart of my venerable mentor flow streams of nectar and five-colored light rays. These enter the crown of my head, eliminating all obscurations and endowing me with both common and supreme powerful attainments.

Om ah guru vajradhara bantaraka manjusri vagindra sumati gyana shasana dhara samudra sri bhadra sarva siddhi hum hum

(Recite the mantra of the spiritual mentor as many times as possible.)

Glance Meditation on the Stages of the Path

Inspire me to rely on my spiritual mentor with the purest thoughts and actions, gaining confidence that you, O compassionate holy spiritual mentor, are the basis of temporary and everlasting bliss, for you elucidate the true path free from all deception and embody the totality of refuges past number.

Inspire me to live a life of Dharma undistracted by the illusory preoccupations of this life because these freedoms and fortunes can never be surpassed by countless treasures of vast wealth, and this precious form once attained cannot endure, for at any moment it may be destroyed.

Inspire me to cease nonvirtuous actions and accomplish wholesome actions, by being continuously mindful of the causes and effects of kind and harmful acts. Inspire me to revere the Three Precious Jewels as the ultimate source of refuge and most trustworthy protection from the unendurable dangers of unfortunate rebirths.

Inspire me to practice the three higher trainings, motivated by firm renunciation gained from the clear comprehension that even the prosperity of the lord of the devas is merely a deception, like a siren's alluring spell.

Inspire me to master the oceans of practice, cultivating immediately the supreme awakened motivation by reflecting on the predicament of all mother sentient beings, who have nourished me with kindness from beginningless time and who are now ensnared in the extreme of samsara or nirvana.

Inspire me to generate the yoga combining serenity and insight in which the hundred-thousand-fold splendor of emptiness, forever free from both extremes, reflects without obstruction in the clear mirror of the immutable meditation.

Inspire me to enter through the gate of the extremely profound tantra by the kindness of my all-proficient mentor and to purely observe all precepts and tantric pledges that form the root of powerful attainments.

Inspire me to attain within this lifetime the blissful mahamudra of the union of clear light and illusory body through severing completely my all-creating karmic energy with wisdom's sharp sword of the nonduality of bliss and emptiness.

(Having made requests in this way for the development in your mindstream of the entire path of sutra and tantra, and thus having done a glance meditation on them, now recite the six-syllable mantra in connection with the merging of the spiritual master into your heart.)

Merging with the Spiritual Mentor

Requested in this way, my supreme mentor now blissfully descends through the crown of my head and dissolves into the indestructible drop at the center of my eight-petaled heart.

My mentor re-emerges on a moon and lotus (at my heart). In his heart sits Avalokiteshvara, within whose heart is the letter *hrih* encircled by a rosary of the six-syllable mantra. From these streams of nectar flow, eliminating all obstacles and diseases, and expanding within me the transmitted and realized Dharma of the Buddha. In this way, I receive the inspiration and blessings of the Victorious Ones and the bodhisattvas.

Light again radiates, cleansing the negativities of all beings and the defects of their environments. In this way I attain the supreme yogic state and transform every appearance, sound, and thought into the three secrets of the exalted ones.

(While contemplating the above, recite the six-syllable mantra as many times as possible.)

Om mani padme hum

Purification

Om padmasattva samaya manu palaya/ padmasattva deno patita/ dido may bhawa/suto kayo may bhawa/ supo kayo may bhawa/ anu rakto may bhawa/ sarwa siddhi mempar yatsa/ sarwa karma su tsa may/ tsitam shriyam kuru hum/ ha ha ha ha ho/ bhagawan/ sarwa tatagata/ pema ma may mu tsa/ padma bhawa maha samaya sattva/ ah hum pey

Dedication

In the glorious hundred-thousand-fold radiance of the youthful moon of wholesome practice, from the blue jasmine garden of Victorious Treasure Mind's method of truth, may the seeds of explanation and accomplishment germinate and flower across this vast earth. May the ensuing auspiciousness beautify everything until the limit of the universe.

By flying high above the three realms, the never-vanishing great jeweled banner of religious and secular rule, laden with millions of virtues and perfect accomplishments: may myriad wishes for benefit and bliss pour down.

Having banished the dark weight of this era's degeneration far away, across the extent of the earth — a sapphire held by a celestial maiden — may all sentient beings overflow with spontaneous delight and joy in the significant, encompassing brilliance of happiness and bliss.

In short, O protector, by the power of your affectionate care, may I never be parted from you throughout the rosaries of my lives. May I proceed directly, with an ease beyond effort, to the great city of unification, the all-powerful state of buddhahood itself.

Auspicious Verses

By the force of the immaculate compassion of the victorious ones and the bodhisattvas, may all adverse conditions throughout the universe be forever banished. May all favorable circumstances become increasingly auspicious, and may whatever is virtuous in samara and nirvana flourish and grow brighter like a new moon waxing full.

Colophon

This has been written at the repeated request of the assistant cabinet minister, Mr. Shankawa Gyurme Sonam Tobgyal who, with sincere faith and offerings, asked me to write a simple and complete sadhana of the inseparability of Avalokiteshvara and myself. This devotion contains a short glance meditation on the entire graduated path and the mantras of the mentor and Avalokiteshvara. Although it is improper for me to write such a devotion about myself, waves of inspiration of the buddhas can be received from ordinary beings just as relics come from a dog's tooth. Therefore, I have composed this with the hope of benefiting a few faithful disciples.

~ The Buddhist monk, Ngawang Losang Tenzin Gyatso, who maintains the title of Holder of the White Lotus, Avalokiteshvara.

Acknowledgements

This text has been adapted from the original translation by Sharpa Tulku and Brian Beresford.

Prayer to the Sixteen Supreme Arhats²



Angaja



Ajita



Vanavasin



Kalika



Vajriputra



Shribhadra



Kanakavatsa



Kanakabharadvaja



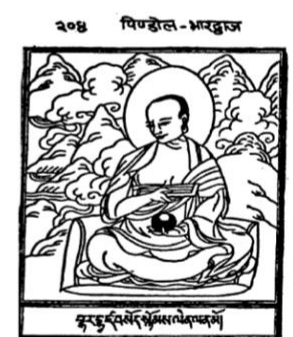
Bakula



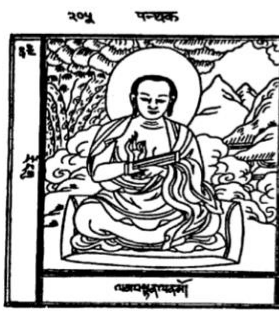
Rahula



Chudapantaka



Bharadvaja



Pantaka



Nagasena



Gopaka



Abheda

In the middle of jeweled grounds, soft like one's palm, adorned with lakes, fields, and flowering trees, inside a celestial palace of jewels, on beautiful lotus, sun, and moon cushions, is the kind protector who in dark times places disciples on liberation's path.

Out of compassion for the beings to be tamed of the degenerate age, to place them on the path to liberation, O Protectors of migrators, the supreme Sakyamuni Buddha, great elder arhats and your retainers, please come here!

All the conquerors and bodhisattvas of the ten directions, those who dried up the sea of afflictions by the burning flame of wisdom and guide us toward the land of liberation and merit, the Sravaka Sangha of the ten directions, I beseech you to come here! Since you are being invited to this place of praise and offerings, please come here so we can make offerings to you for the sake of sentient beings.

Those who possess all the teachings of Dharma from the Lion of Sakyas, the protector of migrating beings, you who open jewel baskets of the precious teachings, great arhat protectors, we invite you with offerings to come here to spread the holy Dharma and aid sentient beings.

Entrusted by the Buddha Sakyamuni and brandishing the victory banner of the teachings, the elders Angiraja, Ajita, Vanavasin, Mahakalika, Vajriputra, Sribhadra, Kana Kavata, the supreme Bharadvaja Kanaka, the Arya Bakula, Rahula, Ksudrapanthaka, the mendicant Pindola Bharadvaja, Panthaka, Nagasena, Gopaka, and Abhedya — all you great Elder Arhats, with complete perfection of abandonment and realization — although you attained buddhahood, yet for the sake of beings to be tamed, you maintain the form of sravakas, upholders of the Buddhadharma through exceptional awakening activity, the Sixteen Arhats, please come here.

Protectors of teachings, directed by Buddha, without self-concern in samsara's jungle — Sixteen Arhats who act for others' welfare with ethical conduct and compassion, please come here.

The One who has taken refuge as an upasaka, who served the Three Jewels, we invite you to this precious merit field. Invited with offerings, please come here to benefit sentient beings.

Matchless and irresistibly pleasing to behold, the stunning body of golden complexion, sitting in the cross-legged posture, with one face, two hands in the earth-touching and meditative equipoise mudra, to you the Buddha, we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

On the great mountain Kailasha resides the exalted elder Angiraja. Surrounded by thirteen hundred great arhats, you hold an incense-cup and tail-fan. To you we bow. May the life span of our gurus remain firm! Bestow inspiration so the Dharma will flourish.

In the Crystal Wood of Sages resides the exalted elder Ajita. Surrounded by one hundred arhats, with both hands in meditative equipoise, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

In the cave of Mount Saptaparna resides the exalted elder Vanavasin. Surrounded by fourteen hundred arhats, with right hand in fierce mudra and left hand holding a yak tail fan, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

In the supremely sacred land of Tamradvipa resides the exalted elder Mahakalika. Surrounded by eleven hundred arhats and holding a pair of golden earrings, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

In the Simhaladvipa resides the exalted elder Vajriputra. Surrounded by one thousand arhats, holding a yak tail in your right hand, with right hand in the fierce mudra, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

In the island of the Yamuna river resides exalted elder Sribhadra. Surrounded by twelve hundred arhats, with your hands in the meditation and teaching mudras, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

In the supremely sacred abode of Kashmira resides the exalted elder Kanakavatsa. Surrounded by five hundred great arhats, holding the lasso of precious gems in your hand, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

In the western continent of Godaniya resides the exalted elder Bharadvaja Kanaka. Surrounded by seven hundred great arhats, with both hands in meditative equipoise mudra, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

In the northern continent of Uttarakuru resides the exalted elder Bakula. Surrounded by nine hundred great arhats and holding a mongoose with both hands, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

In the land of Priyankudvipa resides the exalted elder Rahula. Surrounded by eleven hundred arhats and holding the jewel crown in your hand, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

On the Mount Gr̥dhraakuṭa resides the exalted elder Kṣudrapanthaka. Surrounded by sixteen hundred arhats, with both hands in meditative equipoise mudra, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

In the eastern continent of Purvavideha resides the mendicant Bharadvaja. Surrounded by one thousand arhats and holding a scripture and alms bowl, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

In the divine abode of the Thirty-three resides the exalted elder Panthaka. Surrounded by nine hundred arhats, with one hand holding a scripture and the other in the mudra of giving teachings, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

On the spacious peak of Mount Meru resides the exalted elder Nagasena. Surrounded by twelve hundred arhats and holding a vase and walking staff, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

On the king of mountains, Mount Bihula resides the exalted elder Gopaka. Surrounded by fourteen hundred arhats and holding a scripture with both hands, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

In the king of mountains, the Himalaya resides the exalted elder Abhedya. Surrounded by one thousand great arhats and holding the Stupa of Great Awakening with both hands, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

Seated before Amitabha Buddha sits the exalted Upasaka Dharmata. With hair tied in a top knot, you carry a scripture and hold a yak-tail fan and vase, to you we bow. May the life span of our gurus remain firm. Bestow inspiration so the Dharma will flourish.

May the Buddha's emanations, the host of aryas who preserve the Buddhadharma, the great exalted arhats and your retinues, please make the Dharma last long. Liberated from saṃsāra and free from afflictions, you have realized the stages of exhaustion and non-arising. May the assembly of 16,400 arhats make the Dharma last long.

May the bodhisattvas who have manifested as the great sravakas preserve the Dharma and ceaselessly act for the benefit of migrators. With the increase of wholesome qualities, may there be auspiciousness of the Great Elders.

May the profoundly and farsightedly guardian kings — Dhṛtaraṣṭra, Viruḍhaka, Virupakṣa and Vaisravaṇa — cause the life span of our gurus to remain firm and bestow inspiration so the Dharma will flourish.

Seven-Limb Prayer

Reverently I prostrate with my body, speech and mind,
 And present clouds of every type of offering, actual and mentally transformed.
 I confess all my destructive actions accumulated since beginningless time,
 And rejoice in the virtues of all holy and ordinary beings.
 Please remain until cyclic existence ends,
 And turn the wheel of Dharma for sentient beings.
 I dedicate all the virtues of myself and others to the great awakening.

Dedication and Auspicious Verses

Due to this merit may we soon attain the awakened state of guru-Buddha
 That we may be able to liberate all sentient beings from their sufferings.

May the precious bodhi mind not yet born arise and grow.
May that born have no decline, but increase forever more.

Those having perfected the two collections, who are one with the Buddhas in virtues and deeds,
who ripen those equal in fortune, may there be the auspiciousness of gurus.
By the kindness of the buddhas and bodhisattvas appearing as sravakas until the world ends to
protect the teachings and benefit beings, may there be the auspiciousness of the Elders.

Colophon

This text is a condensation of an extensive offering ceremony composed by Kachen Yongzin Yeshe Gyaltzen.

Dorje Khadro (Vajra Daka) Fire Offering



Refuge and Bodhicitta

I take refuge until I have awakened in the Buddha, the Dharma, and the Sangha. By the merit I create by engaging in generosity and the other far-reaching practices, may I attain buddhahood in order to benefit all sentient beings. (3x)

Especially for the sake all mother sentient beings, I must quickly and more quickly — in this very life — attain the precious state of complete and perfect buddhahood. Therefore, I shall make the burning offering to Dorje Khadro. (3x)

Meditation on Emptiness

Om vajra amrita kundali hana hana hung pay
Om sobhawa shuda sarwa dharma sobhawa shudo hang

The fire becomes empty; that is, the incorrect, ordinary view of the fire as being truly existent disappears.

Generating Dorje Khadro in the Fire

Within this emptiness of true existence, a blazing wisdom fire appears. At its center is *hum*, which becomes a vajra marked by *hum*. This transforms into the fierce deity, Dorje Khadro. He is deep blue, with one face and two hands, holding dorje and bell. He shows the mudra of divine wisdom (*hung dze mudra*). Wearing a crown of five skulls, he snarls into space, baring four great fangs. He is adorned by a necklace of fifty bleeding heads and wears a scanty tiger skin loincloth. He is seated with his legs forming a circle, and his aspect is that of a powerful, magnificent destroyer of all negativities and obscurations. A white *om* is at his crown, red *ah* at his throat, blue *hum* at his heart.

From the *hum*, light rays radiate out to invite the wisdom beings and empowering deities from their natural abodes.

Dza hum bam ho (Wisdom beings are invoked, enter, become nondual, and inseparable.)

The empowering deities perform the empowerment and Dorje Khadro is crowned with Akshobya.

Offering and Praise

Om vajra daka sapari wara argham, (padyam, pushpay, dhupe, aloke, gandhe, naivedya, shabta) praticcha svaha

Akshobya Vajra, great wisdom, the vajra sphere of your mind is extremely wise. Your supreme three vajras of body, speech, and mind are the three mandalas. I bow to you, Melody of Secrets.

Visualization

I am in ordinary form. A black *pam*, the syllable representing all my negativities, appears at my heart. At my navel, a red *ram* becomes a fire mandala. Beneath my feet, a blue *yam* becomes a blue wind mandala.

Light rays emanate from the *pam* and draw forth all the negativities and obscurations of my three doors in the form of black rays. These absorb into the *pam*.

Beneath my feet the blue wind mandala blows and blue wind rises up my legs. It fans the fire blazing at my navel. Flaming rays go up and chase the *pam* out through my nose. The *pam* then takes the form of a scorpion and absorbs into the sesame seeds. These are offered to the mouth of Dorje Khadro while reciting:

Om vajra daka kaka kahi kahi sarwa papam dahana bakmi kuru svaha

(Recite the mantra as much as possible, offering some sesame seeds into the fire as each mantra is said. Periodically, stop and say the following verse, and then return to the mantra recitation. Do this until all the sesame seeds have been offered.)

All the negativities and obscurations I have created and all commitments I have broken from beginningless lives are completely purified.

Offering and Praise

Om vajra daka sapari wara argham (padyam, pushpe, dhupe, aloke, gandhe, naivedya, shabta) praticcha svaha

In the center of the blazing wisdom-fire stands the fierce dark-blue cannibal, Dorje Khadro. Just by remembering you, all afflictions and interferences are completely destroyed. To you, Dorje Khadro, I bow.

Remedying Mistakes and Departure of the Wisdom Beings

All the errors I have made through not finding, knowing or lack of capability, please be patient with all these.

The wisdom beings return to the ultimate nature from where they came, and the symbolic being, Dorje Khadro, transforms into a blazing fire.

Dedication

Due to this merit may I be taken care of by and never be separated from the Mahayana spiritual masters who show the infallible path. May I drink the nectar of their speech and not be satisfied by merely a few words.

Through the force of completing the practices of the determination to be free, bodhicitta, and the wisdom realizing emptiness, as well as the six far-reaching practices and the two tantric stages, may I quickly attain the state of a buddha having the ten faculties.

May I quickly attain buddhahood and may my prayers be fulfilled through the inspiration of the spiritual masters who never betray us, the Triple Gem, and the truth of the intrinsically pure ultimate sphere of reality and infallible interdependence.

Samayavajra Purification³



Refuge and Bodhicitta

I take refuge until I have awakened in the Buddha, the Dharma, and the Sangha. By the merit I create by engaging in generosity and the other far-reaching practices, may I attain buddhahood in order to benefit all sentient beings. (3x)

At the heart of myself clarified as my guru-yidam is a variegated lotus and moon mandala. Above it is a green *ha* which transforms into a sword having a handle adorned with a *ha* inside.

This then transforms into Samayavajra, who has a green holy body with three faces (the central face is green, the right black, the left white) and six arms, which embrace a consort who is in similar aspect. The first two hands of both are embracing. The other two right hands hold a vajra and a sword. The other two left hands hold a bell and a lotus. Both father and mother (*yab/yum*) are marked with *om*, *ah*, *hum*.

Inviting and Absorbing the Wisdom Beings

From the *hum* at Samayavajra's heart, light rays radiate and invite the wisdom beings from their natural abode.

Dza hum bam ho (Wisdom beings are invoked, enter, become nondual, and inseparable.)

Again light rays radiate from the *hum* at the heart, inviting the buddhas of the five families and their retinues. (Make offerings to them.)

Om pancha kula sapariwara argham, padyam, pushpe, dhupe, aloke, gandhe, naividya, shabta praticcha svaha

“Oh Tathagatas, please confer empowerment.” Requested in this way, with vases brimming with the nectar of pristine wisdom, they grant the empowerment on the crown of one’s head while saying,

Om sarva tathagata abhisekata samaya sriye hum

Samayavajra’s entire body is filled, and he experiences great bliss. All stains are purified. His crown is adorned with Akshobya and hers by Amoghasiddhi.

Mantra Recitation

At Samayavajra’s heart on a moon disc is a flat variegated double vajra with *ha* in the center surrounded by the mantra. Nectar flows down, filling your whole body and purifying all samayas degenerated due to carelessness. You experience undefiled bliss. All obscurations and destructive karma accumulated with your three doors as well as any broken and degenerated samaya leave through the pores of your body in the form of black liquid and soot.

(While contemplating this, recite as many times as possible):

Om ah prajna dhrika ha hum (1 mala)

Confession and Resolve

Due to unknowing and ignorance, I have transgressed and broken my commitments. Guru-protector, please be my refuge. Chief Vajra-holder, the nature of great compassion, I take refuge in you, Lord of all beings.

Guru Samayavajra replies: “All your destructive karma, obscurations and degenerated samayas are cleansed and purified.” (Generate strong faith that exactly what Samayavajra says has happened: your mental continuum has become completely pure. Not the slightest obscuration is left. Even the heaviest destructive karma accumulated in relationship to the guru has been purified.)

For those with Highest Yoga Tantra empowerment:

Guru Samayavajra is very pleased and absorbs into the indestructible seed at your heart, your own subtle mind-wind.

All others:

Having said this, Samayavajra dissolves into you and your three doors become inseparable from Samayavajra's body, speech, and mind. Meditate on the emptiness of three circles: you as the agent, the action of creating destructive karma, and the destructive karma accumulated are all empty of existing by their own nature.

(With this same awareness of emptiness and dependent arising, dedicate the merits — yourself the dedicator, the action of dedicating, and the merits that are dedicated are all merely imputed by thought.)

Dedication

By this virtue, may we purify all defilements and hindrances that obstruct our progress on the spiritual paths, and may we attain buddhahood for the benefit of all.

From now until awakening is attained, may we and all sentient beings be guided and protected by the guru-deity and keep every samaya of the guru-deity.

Tsa Sur

Refuge and Bodhicitta

I take refuge until I have awakened in the Buddha, the Dharma, and the Sangha. By the merit I create by engaging in generosity and the other far-reaching practices, may I attain buddhahood in order to benefit all sentient beings. (3x)

Visualization

Visualizing oneself in the form of Avalokiteshvara, light emanates from the heart inviting the respected guests (the Guru and the Three Jewels), the guests of wholesome qualities (the Dharma protectors), the guests of compassion (the living beings of the six realms), and the guests to whom we are karmically indebted. They sit on their desired seats.

Consecrating the Offerings

Om vajra amrita kundali hana hana hum phat
Om svabhava shuddha sarva dharma svabhava shuddho ham

Everything is empty. Out of emptiness, from the syllable *bhrum* comes a vast precious vessel, huge and spacious. Inside the three syllables *om ah hum* dissolve into light and transform into an excellent aroma having the five desirable qualities, and filling the whole space and ground.

Om ah hum (3x)

Offering to the Guests

Nama sarva tathagata avalokite om sambhara sambhara hum (7x)
Om gandhe kama guna pudza idam kha kha khahi khahi (7x)

Outer Offerings

Om argham (padyam, pushpe, dhupe, aloke, gandhe, naividya, shabta) praticcha svaha

Prostrations

I prostrate to the Bhagavan Tathagata, the Victorious Many-Jeweled One.
 I prostrate to the Tathagata Holy Beautiful One.
 I prostrate to the Tathagata with Most Extensive Body.
 I prostrate to the Tathagata Free from all Fears.

Offering Aroma

I offer and dedicate this excellent aroma, this undefiled offering of the *Sur*, endowed with five desired qualities, to all my spiritual mentors, meditational deities, the Three Jewels, dakinis and

protectors, to the Joyous One, king of the smell eaters and to the whole assembly of smell eaters, to all the mother living beings of the six realms of life, to the assembly of the country and local gods, to those who seek revenge with a grudge, to those to whom we are karmically indebted, and especially to those who between yesterday and today have died, have been killed or committed suicide, have abandoned the previous life form and not yet having found the next life form, to those intermediate state beings, I offer and dedicate this offering.

The guests are satisfied with the rain of this wish-fulfilling offering and thereby all of one's obstacles are pacified, bringing about long life, freedom from illness, increase of wealth, and obtaining the power to bring all the three worlds under one's control.

Requesting Prayers

Please fulfill all the purposes according to my own wishes. May all the sentient beings in the intermediate state be free from all types of fear and suffering. May they be able to remember the instructions of the gurus and be able to take rebirth in Sukhavati. By having repaid all debts, may all beings be endowed with happiness. May all the local and country deities never forget to give their assistance and support.

At the time when I depart from this life, may I be free from all types of suffering and pain, and take rebirth in the pure land of Buddha, and thereby be able to give benefit and happiness to all living beings. As soon as the appearance of the intermediate state comes, may I be guided by the eight Great Bodhisattva (of the buddhas) who show the correct path.

May I take rebirth in Sukhavati and, with my own manifestations, may the beings of the lower migrations be liberated, without having to struggle or to harm others. May everyone enjoy perfect freedom. As soon as I meet the next life, may I take miraculous birth from the corolla of the lotus flower in the pure land of Sukhavati.

Tadyatha om pantsi driya avabodhani svaha

Guests Return to Their Own Abodes

Now that you have been satisfied with various gifts, including the precious gift of the Dharma that has freed your minds, please return to your own abodes.

Dedication

Due to this merit may we soon attain the awakened state of guru-Buddha, that we may be able to liberate all sentient beings from their sufferings.

May the precious bodhi mind not yet born arise and grow.

May that born have no decline but increase forever more.

Colophon

Composed by Panchen Chokyi Gyaltsan. If one performs this Sur, it temporarily clears all obstacles, both religious and temporal, and ultimately leads to the attainment of the four bodies of a buddha.

Notes

¹ You may do the following self-generation only if you have received an empowerment [Tib. *wang*] of another deity and the permission [Tib. *jenang*] for Orange Manjusri. If you have not received these, you are *not* permitted to visualize yourself as Manjusri. Instead, visualize Manjusri in the space in front of you.

² Before Buddha Sakyamuni showed parinirvana, he directed sixteen of his senior arhats to remain until the world's end to protect the teachings and benefit sentient beings. Being arhats, these disciples had completely purified all obscurations to liberation and could have passed into nirvana. However, following the Teacher's instructions, they went to specific locations throughout the world where they remain today. Though they appear as śrāvaka arhats, the Elders are fully awakened beings manifesting in forms best suited to benefit diverse sentient beings during these degenerate times.

The puja (offering ceremony) to them is an effective means to obtain inspiration, generate merit, and purify obscurations during these degenerate times. The ritual has frequently been relied upon to relieve illness, prolong life, and facilitate understanding and realization of the Dharma.

³ The practice of Samayavajra is a powerful purification practice that particularly purifies the destructive karma accumulated in the relationship with the guru. Out of compassion, all your gurus have manifested as Samayavajra to help you purify destructive karma from transgressing the three levels of ethical restraints and breaking or degenerating samaya. If you have received the empowerment from a qualified master, visualize Samayavajra in your heart and recite the mantra. Otherwise, visualize the deity in front of you or above your crown.

Books by Venerable Thubten Chodron

In Praise of Great Compassion (co-authored with His Holiness the 14th Dalai Lama, Wisdom Publications, 2020)

Awaken Every Day: 365 Buddhist Reflections to Invite Mindfulness and Joy (Shambhala Publications, 2019)

Following in the Buddha's Footsteps (co-authored with His Holiness the 14th Dalai Lama, Wisdom Publications, 2019)

Samsara, Nirvana and Buddha Nature (co-authored with His Holiness the 14th Dalai Lama, Wisdom Publications, 2019)

The Compassionate Kitchen (Shambhala Publications, 2018)

Foundation of Buddhist Practice (co-authored with His Holiness the 14th Dalai Lama, Wisdom Publications, 2018)

Approaching the Buddhist Path (co-authored with His Holiness the 14th Dalai Lama, Wisdom Publications, 2017)

Good Karma (Shambhala Publications, 2016)

Buddhism: One Teacher, Many Traditions (co-authored with His Holiness the 14th Dalai Lama, Wisdom Publications, 2014)

An Open-Hearted Life: Transforming Methods for Compassionate Living from a Clinical Psychologist and a Buddhist Nun (co-authored with Dr. Russell Kolts, Shambhala Publications, 2013)

Don't Believe Everything You Think (Shambhala Publications, 2012)

Guided Buddhist Meditations: Essential Practices on the Stages of the Path (Shambhala Publications, 2007)

Cultivating a Compassionate Heart: The Yoga Method of Chenrezig (Shambhala Publications, 2006)

How to Free Your Mind: Tara, the Liberator (Shambhala Publications, 2005)

Taming the Mind (Shambhala Publications, 2004)

Buddhism for Beginners (Shambhala Publications, 2001)

Working with Anger (Shambhala Publications, 2001)

Open Heart, Clear Mind (Shambhala Publications, 1990)

Books for free distribution: <http://thubtenchodron.org/books/for-free-distribution/>

Pearl of Wisdom III is a collection of Action (Kriya) Tantra practice texts (sadhana) for those who wish to engage in self-generation deity yoga methods and who have received the appropriate tantric empowerment [Tib.*wang*] and subsequent permission [Tib. *jenang*]. Meditating on ourselves as the deity, such as 1000-Armed Chenrezig, Medicine Buddha, Green Tara, Manjusri, and Vajrasattva, helps us connect to various manifestations of the Buddha and inspires us to act with the wisdom, compassion, and the skill of an awakened being. Self-generation practices also include skillful meditation techniques for generating and then uniting serenity and insight.

May you enjoy and benefit from the Buddha's teachings!



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