

# *Making Extensive Offerings to Boudha Stūpa*

*By Lama Zopa Rinpoche*

**FPMT**



Lama Zopa Rinpoche  
Practice Series

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Set in Calibri 12/15, Century Gothic, Helvetica Light, and Lydian BT.

The *Lama Zopa Rinpoche Practice Series* is a special collection of practice materials that serves to present and preserve Rinpoche's lineage of practice, oral instructions, and translations.

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## Technical Note

Comments by the compiler or editor are contained in instruction boxes. For example:

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Recite these two verses three times.

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Instructions or advice by Lama Zopa Rinpoche are marked by the symbol ❖. For example:

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❖ Then recite the following verses and meditate on the guru entering your heart.

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Words enclosed in square brackets are those added by the translator or editor for the purpose of clarification. For example:

May I see whatever actions are done as the stainless [actions of a buddha].

## A Guide to Pronouncing Sanskrit

For help in pronouncing Sanskrit terms and mantra, please consult the FPMT Translation Services' *A Guide to Sanskrit Transliteration and Pronunciation*, available online: [https://fpmt.org/wp-content/uploads/education/translation/guide\\_to\\_sanskrit\\_transliteration\\_and\\_pronunciation.pdf](https://fpmt.org/wp-content/uploads/education/translation/guide_to_sanskrit_transliteration_and_pronunciation.pdf)

# Preface

The great *stūpa* of Boudhanath in Kathmandu, Nepal was very important for Lama Zopa Rinpoche. It was here that Lama Thubten Yeshe and Rinpoche first settled when Rinpoche returned to Nepal in the late 1960's. While staying at Samtenling Monastery on the circumambulation path around the *stūpa*, Lama Yeshe could see a hill from the window of the monastery and felt drawn to it. Later the hill would become Kopan Monastery and in the ensuing years, from the monastic complex that gradually arose on the hill, Boudha *Stūpa* would stand out like a jewel in the valley.

Rinpoche would often teach on the benefits of holy objects and how they liberate sentient beings without words. Even looking at a *stūpa* with a mind of anger or attachment places the seed of enlightenment on the mind—and this was particularly true of the All-Encompassing Wish-Fulfilling *Stūpa* of Boudhanath and the Self-Arisen Dharmakāya Relic *Stūpa* of Swayambhunath. “Even the dogs, pigeons, and mice that circumambulate Boudha *Stūpa* are more fortunate than all those billionaires and trillionaires in the West!” Rinpoche would say, “Having all that wealth doesn’t mean you create the causes for enlightenment, liberation from *saṃsāra*, and the happiness of this and all future lives, but that is what you get by circumambulating or even seeing the great *stūpa*!”

In later years, when Rinpoche spent more time in Nepal, he would make a point of circumambulating these two great *stūpas* while making offerings, reciting prayers and mantras, rejoicing, and giving teachings to all those who joined in.<sup>1</sup> Often Rinpoche would arrive quietly in the late evening at Boudha *Stūpa* to do *khora* with just a few attendants but by the time the circumambulations were complete a crowd would have formed, all following

Rinpoche around the stūpa. At the end, everyone would stand around Rinpoche, listening attentively as some of the people in the crowd held up outstretched five-colored *khatags* as an offering to the stūpa while Rinpoche led extensive dedications of the merit accumulated to benefit each and every one of the numberless sentient beings.

Rinpoche would often tell the story of the poultry woman and her four sons who originally built the stūpa and how the dedication prayers the sons made when the stūpa was consecrated caused the Dharma to spread in Tibet and from there to the whole world.<sup>2</sup> More recently, Khenpo Yeshe Gyaltzen, the abbot of Shechen Tennyi Dargyeling Monastery in Boudha, told Rinpoche the first part of this story about how the poultry woman was actually born from one of two tears that appeared in Chenrezig's eyes when he realized that, despite all his efforts to liberate sentient beings from saṃsāra, countless still remained. Chenrezig flicked these tears into the air with the prayer, "May even these tears of mine be of benefit to the numberless sentient beings." "You see," Rinpoche said, "this stūpa was born from the tears of Chenrezig, the buddha of compassion, and that is why it constantly benefits numberless sentient beings, day and night, effortlessly and spontaneously, even those who just hear, see, or think of it."

This offering practice is one of three compilations Rinpoche put together to be used at Boudha Stūpa. The first was entitled *Prayers for Taking the Bodhisattva Vows in Front of Boudhanath Stūpa and Other Places, Prayers for Peace in this World and Especially for Tibet and Nepal, Prayers for the Flourishing of the Buddhadharma*. It was originally compiled in Tibetan in Bodhgaya, India; Ven. Tenzin Dekyong helped me find most of the prayers so that I could join in when Rinpoche and Khadrola (Rangjung Neljorma Khadro Namsel Drönme) did the practice at Boudha Stūpa. I remember we sat on the stūpa as the prayers were recited and the bodhisattva vows taken,<sup>3</sup> then afterwards Rinpoche offered a *dharmacakra*

to each of the four sides of the stūpa—something he often did. Another time we did these prayers with some Kopan monks and nuns sitting inside the courtyard of H.E. Chogye Trichen Rinpoche’s Sakya monastery, Jamchen Lhakhang, on the circumambulation path. Afterwards everyone was invited for a meal—Rinpoche’s kindness and generosity were legendary.

The second compilation was a booklet of four thought transformation prayers to be recited at Boudha Stūpa.<sup>4</sup> Ven. Tenzin Namdrol put this together on Rinpoche’s instructions and printed copies for people to use when they visit the offering room in Boudha.

This third compilation is this practice for making extensive offerings to Boudha Stūpa, by first clearly visualizing the stūpa as one’s root guru and then blessing and making extensive offerings on behalf of all sentient beings on the basis of the seven-limb prayer. The offerings are not random but taken from the third chapter of the original terma teaching, *Liberation Upon Hearing: The Legend of the Great Jarung Kashor Stūpa*, where the benefits of each offering as well as of virtuous actions performed in connection with the stūpa are explained in detail by Guru Padma-sambhava at the request of the Dharma king Tri Songdetsen to the king and twenty-five disciples.

How did this particular offering practice come about? It’s hard to say for sure, but Rinpoche has a lay student from mainland China, Damcho, who has spent the past few years in Nepal making extensive offerings at Boudha Stūpa. He used to arrange the offerings on tarpaulins laid out on the circumambulation path outside the Sakya monastery and then spend hours offering them—much to the delight of curious locals. During the time of COVID-19, the stūpa was closed off, so Damcho moved to the roof of Thrangu Rinpoche’s monastery, Thrangu Tashi Choeling, close by, which has a very good view of the stūpa, and made his offerings from there.

When the COVID lockdown ended, Damcho returned to the stūpa and rented a disused restaurant overlooking the eastern courtyard of Boudha Stūpa<sup>5</sup> to permanently set up and make his daily extensive array of offerings. He offered a set of keys to Rinpoche and another to Khadrola, and the room gradually became known as “Rinpoche’s offering room at Boudha.”

I’m not sure whether Rinpoche saw in Damcho’s offering practice the potential to inspire more of his students to accumulate extensive merit by making elaborate offerings, but Rinpoche certainly rejoiced greatly in Damcho’s activities, in the huge water bowls and large butter lamps he offered, and in Damcho’s insistence on offering only the finest quality offerings, and was very supportive of him.

Just before the second COVID lockdown in Nepal, Rinpoche went to Maratika (Halesi) to perform a consecration ceremony. One evening, Rinpoche called me over to take a dictation about the story of Boudha Stūpa originating from the tears of Chenrezig—which showed that the stūpa was in fact Chenrezig’s enlightened activity. Unfortunately, the dictation was never finished but Ven. Joan has edited and included it here. After that, I offered Rinpoche a copy of *The Legend of the Great Jarung Kashor Stūpa*, which is the source of the story, and it seems he pored over it with great interest—the next time I saw that small book it had many sticker tabs and highlighted passages.

During the second COVID lockdown in 2021, Rinpoche, along with other high lamas including Khadrola, Tsoknyi Rinpoche, Mingyur Rinpoche, and the abbots of Shechen Monastery and Kopan Monastery, reconsecrated the three great stūpas of Nepal—Swayambhu, Boudha, and Namu Buddha—for the benefit of sentient beings.<sup>6</sup> At the end of the consecrations and after taking the bodhisattva vows, Rinpoche would lead the lamas in an extensive offering practice based on the various offering objects described in chapter three of *The Legend*. After COVID finished, Rinpoche continued to lead extensive offering practices at Boudha Stūpa,



which seemed to become more and more elaborate as time went by. I remember one time it was done inside the walls of the stūpa, one time in a nearby pizza restaurant, and another time in a private home on the circumambulation path.

After Damcho set up the Boudha offering room, Rinpoche sent many auspicious offerings and also statues from Kopan to put in the room, and a throne was set up inside so that Rinpoche could do the offering practice there. Rinpoche would lead the practice himself, reading from his copy of *The Legend* and explaining the benefit of each offering. Then we would recite the Offering Cloud Mantra and play as many instruments as possible while visualizing the offering being made. At one point, I requested Rinpoche to compose an actual offering practice that we could use as I thought it would be easier for everyone if we had a text to follow. Rinpoche suggested I transcribe one of the extensive practices that he had led at Kopan and put the practice together from that. I started to transcribe it but didn't finish. After Rinpoche showed the aspect of passing away, Ven. Joan completed the transcript so that we could do the practice in honor of Rinpoche during the forty-nine days of prayers, and now it has been arranged into this beautiful practice booklet with the help of Ven. Ailsa.

I'd like to mention that, although the practice specifically mentions the benefits of making various kinds of offerings to Boudha Stūpa, I don't think the practice is meant exclusively for Boudha Stūpa. It can be offered to any of the great stūpas, or to any stūpa or holy object. Indeed, I hope that once Rinpoche's great stūpa is completed at Kopan, this practice can be offered there.

Sarah Thresher  
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30 June 2024



*The Great Boudha Stūpa, Kathmandu, Nepal*

# *The Great Boudha Stūpa*

## *The Story of the Stūpa*

In the eighth century, the Dharma king of Tibet, Tri Songdetsen, invited the great abbot Śāntarakṣita to come from India to Tibet to establish the first Buddhist monastery in Tibet at Samye. After Śāntarakṣita performed the ceremony for blessing the land, the building work commenced, but there were so many obstacles that Samye Monastery could not be built.

The Dharma king Tri Songdetsen asked the abbot Śāntarakṣita: “Why is it that we are unable to build Samye Monastery? Is your bodhicitta too weak? Or do I, the king, have too little merit?”

The abbot replied, “It is neither that my bodhicitta is too weak nor your merit too small. Rather, it is due to the landlord spirits who favor the Bon religion being very mischievous and creating obstacles.”

The king then asked what could be done and Śāntarakṣita replied, “There is a solution. In India, there is a yogī who has attained the realizations of tantra and possesses very great power. He, the incomparable second buddha, Urgyen, the Lotus-Born, was born miraculously, not from a womb. If he is invited to Tibet, he will be able to subdue the landlord spirits and country devas who cannot be subdued by human beings born from the womb.”

Tri Songdetsen said, “I cannot invite one such as that to Tibet.”

Śāntarakṣita replied, “I can invite him.”

The king asked him the reason for this, and the abbot explained, “In the past, during the time of Buddha Kāśyapa, a stūpa called Permission Slipped Out from the Mouth was built in Nepal by

four sons of low caste. Two of them were us. At that time, all four sons made prayers and now the time has come for them to be actualized.”

The Dharma king then asked the abbot, “Why was that stūpa built? Who were those four sons of low caste?”

The abbot replied, “In the past, numberless eons ago, Chenrezig, the Compassionate-Eye Looking One, collected merit and became enlightened. He then made this prayer in the presence of Buddha Amitābha: ‘May I lead every single sentient being to the western pure land Blissful Realm! If I cannot accomplish this, may my head crack into ten pieces!’”

Chenrezig then went to the hell realms and led every single hell being up to the Blissful Realm of Buddha Amitābha. But when he looked back down from the Potala to the hell realms, he saw that even more sentient beings had been born in the hells than before! Seeing that, he thought, “I was not able to bring all sentient beings up to the Blissful Realm of Amitābha,” and that very minute his head cracked into ten pieces. Buddha Amitābha blessed the ten pieces of Chenrezig’s head into ten heads and added his own head on top of them. Chenrezig prayed, in order to be able to work for sentient beings, to have a thousand eyes (the thousand buddhas of the fortunate eon) and a thousand arms (a thousand wheel-turning kings).

Then Chenrezig, feeling inconceivable compassion for all the sentient beings, began to cry. Two tear drops fell into the deva realm, and from them were born two goddesses. One of the goddesses, Little Pūrṇā, stole a flower from the deva realm and, due to that, took birth as a human girl of low caste, Jadzima Samvarī, who was later a poor woman who raised chickens for a living.

Jadzima had four sons, one of whom was born from a man who raised horses, one from a man who raised pigs, one from a man who raised dogs, and one from a man who raised chickens. With the money she herself earned from raising chickens, she was able to make a home for each of her sons.

Wishing, with her remaining money, to build a large stūpa for all sentient beings to collect merit, she went to see the king of Nepal and asked him to grant her permission to build a stūpa and to give her the necessary land. Normally, the king didn't give this kind of permission but, due to her karma, he agreed.

With an elephant and a donkey to carry soil and bricks and the help of a single servant, Jadzima and her four sons began to build the stūpa. When the people and the king's ministers saw this, they became jealous and expressed their surprise to the king that he had given a woman who raised chickens permission to build a large stūpa and asked him to not allow it to be built. The king told them the words "It can be done" had slipped out of his mouth. This is the reason Tibetans call the stūpa Jarung Khashor—"Permission Slipped Out from the Mouth."

When Jadzima Samvarī and her sons had completed the first three levels of the stūpa, she passed away and became enlightened as Samaya Goddess Pramohā. Her sons then completed the dome-like vase and the rest of the stūpa.

After they had finished building it, they stood in front of the stūpa and each one made a prayer. The oldest brother made the prayer, "Due to the merits of building this stūpa, may I become a great king in the Snow Land of Tibet and be able to spread the holy Dharma." The next brother made the prayer, "At that time may I become an abbot in order to pass on the lineage of ordination in Tibet." The next one made the prayer, "At that time may I become a powerful yogī in order to pacify obstacles to the king spreading Dharma in Tibet." The last one heard these prayers and prayed, "When my eldest brother is a Dharma king of Tibet, may I become a minister to deliver messages in order for all of you to meet, and to help the king spread Dharma in Tibet." At that moment, all the buddhas and bodhisattvas of the ten directions absorbed into the stūpa. For this reason, the stūpa is also called "All Encompassing."

In a future life, the oldest brother became the Dharma king of Tibet Tri Songdetsen. The second brother became the abbot Śāntarakṣita. The third brother became Padmasambhava. The fourth brother became a minister of King Tri Songdetsen. This shows that any prayer made to the stūpa gets fulfilled. Because it is like a wish-fulfilling jewel, it is therefore also called “Wish Fulfilling.”

When Śāntarakṣita was building Samye Monastery, during the day human beings would build it and at night spirits would tear it down. King Tri Songdetsen invited the powerful yogī Padmasambhava to come from India to Tibet. Padmasambhava came to Samye, manifested in the aspect of the wrathful deity Controlling the Three Realms, and hooked the spirits that were tearing down the walls. Because of the karma of the Tibetan people three of these spirits escaped, but Padmasambhava subdued the others, making them pledge to become Dharma protectors and to protect the Dharma teachings in Tibet.

Padmasambhava then went to many important places in Tibet where he subdued all the harmful spirits and made them protect the Dharma and Dharma practitioners. Because of his activities, Buddhism was established in Tibet, where it spread and was preserved for hundreds of years. This includes the Hīnayāna teachings on the four noble truths and how to become free from saṃsāra; the Mahāyāna sūtra teachings on how to practice the five paths and ten grounds and become enlightened for sentient beings; and the Mahāyāna tantra teachings on how to achieve enlightenment quickly by practicing the four classes and two stages. Thus, the Buddhism of Tibet contains the complete teachings of Buddha. These teachings were not only preserved intellectually. Many Tibetans, both in monasteries and in mountain hermitages, practiced the teachings and actualized the path, becoming paṇḍits and yogīs as well as bodhisattvas and buddhas.

When many monasteries in Tibet were destroyed by the Communist Chinese, His Holiness the Dalai Lama along with many high lamas and learned geshees escaped and rebuilt their monasteries in India and Nepal. They educated many thousands of monks, who have since spread the Buddhadharma all over the world. Now even in the West, where historically Buddhism had never before existed, every year many thousands of people are able to meet the Buddhadharma, practice the path to enlightenment, make their lives meaningful, and find peace and happiness. We too have the chance to practice the lamrim, purify negative karma, and collect merits, thus becoming closer and closer to enlightenment by realizing the three principal aspects of the path to enlightenment and, on top of that, the two stages of highest yoga tantra. In this way, we are able to make our life most beneficial for sentient beings.

All this is through the kindness of Padmasambhava, who in a previous life, after Boudha Stūpa was completed, made the prayer to help his brother, who prayed to become a Dharma king, by pacifying obstacles. Due to Padmasambhava, Buddhism not only spread in Tibet but also in the West. That I met Buddhism and that you met Buddhism is only through the kindness of Padmasambhava. If we hadn't met Dharma, our lives would have been like garbage and no different from those of ants and worms, who spend their lives looking for food just for the happiness of this life. Our lives became meaningful through the kindness of Padmasambhava in previously making prayers to Boudha Stūpa. That we have been able to meet Dharma is due to Boudha Stūpa, which was built by Jadzima and her four sons. All these opportunities and all this benefit that we and many others experience in our everyday lives have come to us from Boudha Stūpa. We, therefore, have a strong connection with this stūpa.

## *The Benefits of Prostrating to and Circumambulating the Stūpa*

*Liberation Upon Hearing: The Legend of the Great Jarung Kashor Stūpa* says:

The Dharma king of Tibet, Trisong Detsen, asked Padmasambhava, “Great master, what are the benefits of having served this great stūpa—the nature of all the past, present, and future buddhas embodied—by having prostrated to, circumambulated, and made offerings, and so forth to it?”

Great Guru Padmasambhava answered, “Listen! Great king, generate strong devotion. All the buddhas and bodhisattvas of the three times actually absorbed into and abide in this holy object of the holy mind. Any requests and prayers made to the great stūpa will be effortlessly and spontaneously accomplished; it is like a wish-granting jewel. The benefits for any transmigratory being who, with a totally pure attitude, prostrates to it, circumambulates it, or makes offerings to it cannot be expressed or counted even by the numberless past, present, and future buddhas. However, in order for the sentient beings who come later to generate happiness, I will tell you a little bit about the benefits.

“It is the supreme holy object of the holy mind of the numberless past, present, and future buddhas. It is a field of offering of all the worlds of transmigratory beings including the devas. When requests and prayers are made to it, they are all effortlessly accomplished and every single sublime and common realization is granted. This great stūpa, which is like a precious wish-granting jewel, is called Jarung Khashor, “Permission” Slipped Out from the Mouth.

“For any transmigratory being who sees this stūpa, the door of rebirth in the three lower realms will be closed.



“In anyone who hears of it, the seed of supreme enlightenment will be planted.

“Anyone who remembers it will be freed from insanity and seizures and will generate extraordinary concentration.

“Anyone who puts their palms together to it will abide on the perfect path [to enlightenment].

“Anyone who prostrates to it will be born as a wheel-turning king of a thousand universes.

“Anyone who circumambulates it will have the seven qualities of the higher realms.<sup>7</sup>

“Anyone who makes requests to it will spontaneously accomplish the works for self and others.”

*(The benefits of making specific kinds of offerings to the stūpa are included in the actual practice of making offerings below.)*

## *How to Think When Making Offerings to the Stūpa*

A stūpa represents the holy minds of all the buddhas. When you circumambulate a stūpa, do prostrations to it, or make offerings to it, you should think that it is all the buddhas, Dharma, and saṅgha of the ten directions and all the statues, stūpas, and scriptures of the ten directions. The stūpa is all these and all these are manifestations of your root guru. To me, for example, Boudha Stūpa is in essence His Holiness the Dalai Lama. You can think like that about your own root guru. That is the way to practice.

If you have the awareness of your root guru when you go around a stūpa, prostrate to it, or make offerings to it, you collect the most extensive merit, it becomes the most powerful purification, and it becomes the quickest way for you to achieve enlightenment. Therefore, the most powerful way to think is to see the stūpa as your root guru—the stūpa is a manifestation of your root guru. That is the best way to circumambulate, prostrate, and make

offerings to a stūpa. It is also the richest way to think and meditate when you go on pilgrimage to holy places like Boudha Stūpa.

When you make offerings to Boudha Stūpa, you are making them to your root guru. By making an offering to your guru—for example, if you offer even a tiny drop of perfume to just one pore of your guru—you collect far greater merit than by making offerings to the numberless buddhas, numberless Dharma, and numberless saṅgha, and to the numberless statues, stūpas, and scriptures of the Buddha. There's no doubt about how much merit you collect with each offering you make to the stūpa while thinking that, in essence, it is your root guru. You collect the most unbelievable merit and it becomes the greatest purification as well. Please think this with any offering you make to the stūpa.

Anyone who wants to practice Dharma by making offerings to Boudha Stūpa should also think that all the offerings belong to sentient beings and then, on their behalf, make offerings to the stūpa. In this way, every sentient being gets merit—every hell being gets merit, every hungry ghost gets merit, every animal gets merit. For example, every ant, every mosquito, and every chicken get merit. No matter how tiny or how big the offering is, every animal gets merit. Also, every human being, every asura, and every *sura* gets merit. In this way, the offering helps all sentient beings to become free from their suffering of pain and to receive peace and pleasure. You can also dedicate the merit of having made the offering for you yourself to achieve enlightenment and for them to achieve enlightenment. So, it becomes unbelievable.

Generally, whenever you collect merit, such as by making offerings or by rejoicing, do it as extensively as possible and, especially, do it with bodhicitta. Then, if you dedicate for sentient beings, everyone gets merit. That's the way to help sentient beings to achieve enlightenment.

# Making Extensive Offerings to Boudha Stūpa

## *The Preliminary Practices*

### *Generating a Bodhicitta Motivation*

In *Thirty-Seven Practices of a Bodhisattva*, the great bodhisattva Thogme Zangpo says:

If the mothers, who have had loving kindness for me from  
beginningless rebirths,  
Are suffering, what is the use of my being happy?  
Therefore, to generate bodhicitta in order to liberate  
The limitless sentient beings is a practice of a bodhisattva.

Every sentient being has been my mother and has taken care of me from beginningless rebirths and has been kind to me in four ways:

1. Kind in giving me a body.
2. Kind in protecting my life from hundreds of dangers every day.
3. Kind in bearing hardships for me.
4. Kind in educating me in the ways of the world.

I have experienced these kindnesses not just one time. From beginningless rebirths, all sentient beings—the numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless asuras, and numberless suras—have

been my mothers and have been kind to me. They have dedicated their life to me and they have sacrificed their life for me. It is most unbelievable.

Why are my mother sentient beings suffering? Because they created negative karma to take care of me. So much of their suffering is because of me! Because they created negative karma *for me*! And they didn't do this just one time; they did it from beginningless rebirths!

It is not just one mother sentient being who has suffered from beginningless rebirths. All the numberless hell beings, hungry ghosts, animals, human beings, asuras, and suras, who have been experiencing the general sufferings of saṃsāra from beginningless rebirths, have also been suffering because they created so much negative karma to take care of me. And karma expands!

While these numberless mothers are suffering, what is the use of my being happy? It would be as ridiculous as my climbing a tree and singing a song while my mother is being attacked and eaten by a tiger.

Therefore, to free the numberless sentient beings from the lower realms, to free them from the oceans of samsaric sufferings, and to bring them to enlightenment, I must first achieve the state of omniscience. Therefore, I'm going to do the most precious practice of making offerings to the great stūpa in Boudhanath."

## *Taking Refuge in the Gurus*

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❖ If you are in the offering room in Boudha, take refuge in front of the stūpa thinking that the stūpa is your root guru, embodiment of all the numberless past buddhas, the numberless present buddhas, and the numberless future buddhas of the ten directions, manifesting in the form of the stūpa.

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LA MA SANG GYÄ LA MA CHHÖ  
 DE ZHIN LA MA GEN DÜN TE  
 KÜN GYI JE PO LA MA YIN  
 LA MA NAM LA KYAB SU CHHI (3x)

**The guru is Buddha. The guru is Dharma.  
 The guru is also Saṅgha.  
 The guru is the creator of all [happiness].  
 In all the gurus, I take refuge. (3x)**

### *Taking Refuge and Generating Bodhicitta*

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❖ In a group practice, read these two verses once or twice in English and then in Tibetan.

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DRO NAM DRÄL DÖ SAM PA YI  
 SANG GYÄ CHHÖ DANG GEN DÜN LA  
 JANG CHHUB NYING POR CHHI KYI BAR  
 TAG PAR DAG NI KYAB SU CHHI

**With the thought desiring to liberate transmigratory beings,  
 I always take refuge  
 In the Buddha, Dharma, and Saṅgha  
 Until the heart of enlightenment is achieved.**

SHE RAB NYING TSE DANG CHÄ PÄ  
 TSÖN PÄ SEM CHÄN DÖN DU DAG  
 SANG GYÄ DÜN DU NÄ GYI TE  
 DZOG PÄI JANG CHHUB SEM KYE DO (both verses 3x)

**With perseverance, acting with  
 Wisdom, compassion, and loving kindness,  
 In front of the buddhas, for the benefit of sentient beings,  
 I generate the thought of full enlightenment. (both verses 3x)**

## Purifying the Place

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❖ Visualize the place as being like, for example, Amitābha Buddha's pure land. This creates the karma for you to be born in a pure land. It also creates the cause for you to have only pure appearances in the future.

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THAM CHÄ DU NI SA ZHI DAG  
 SEG MA LA SOG ME PA DANG  
 LAG THIL TAR NYAM BÄI DUR YÄI  
 RANG ZHIN JAM POR NÄ GYUR CHIG  
**Everywhere may the ground be pure,  
 Free of pebbles and so forth,  
 As level as the palm of the hand,  
 In the nature of *vaiḍūrya*, and soft.**

## Invocation

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While reciting either just the first or all three of these verses, hold burning incense between your folded hands. At the end of the last verse, play music with whatever instruments you have, such as bells, cymbals, *gyalings*, and drums. Think that the buddhas and bodhisattvas of the three times and ten directions are invoked and absorb into Boudha Stūpa.

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MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING  
 DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA  
 NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI  
 CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL  
**Savior of all sentient beings without exception,  
 Divine destroyer of the unbearable hordes of *māras* and  
 their forces,  
 Perfect knower of all things without exception,  
 Bhagavān, together with your retinue, please come here.**

CHOM DÄN KÄL PA DRANG ME DU MA RU  
 DRO LA TSE CHHIR THUG JE NAM JANG SHING  
 MÖN LAM GYA CHHEN GONG PA YONG DZOG PA  
 KHYE ZHE DRO DÖN DZÄ DÜ DI LAG NA

**For so many numberless eons, you, Destroyer Qualified One,  
 Out of love for transmigratory beings, trained your mind in  
 compassion,  
 Completed the extensive prayers that were planned,  
 And promised, “This is the time I will work for transmigratory  
 beings.”**

DE CHHIR CHHÖ YING PHO DRANG LHÜN DRUB NÄ  
 DZU THRÜL JIN LAB NA TSHOG TÖN DZÄ CHING  
 THA YÄ SEM CHÄN TSHOG NAM DRÄL JÄI CHHIR  
 YONG DAG KHOR DANG CHÄ TE SHEG SU SÖL

**Therefore, from the simultaneously actualized palace of  
 the dharma sphere,  
 Reveal various miracle powers and blessings,  
 And, in order to liberate the multitudes of limitless  
 sentient beings,  
 I request you to descend together with your totally  
 pure entourage.**

### *Blessing, Multiplying, and Presenting the Offerings*

---

❖ Think of all the offerings here in the Boudha offering room; in Rinpoche’s rooms at Kopan; in Kopan Monastery and Kopan Nunnery; in Buddha Amitabha Pure Land in Washington State; and in all the FPMT centers, such as Tushita Meditation Centre in Dharamsala, Root Institute in Bodhgaya, and Ganden Do Ngag Shedrup Ling in Mongolia.

---

## Offering Prayer

LHA DANG MI YI CHHÖ PÄI DZÄ  
 NGÖ SU SHAM DANG YI KYI TRÜL  
 KÜN ZANG CHHÖ TRIN LA NA ME  
 NAM KHÄI KHAM KÜN KHYAB GYUR CHIG

**May divine and human offerings,  
 Both actually arranged and mentally emanated,  
 Become clouds of the finest Samantabhadra offerings,  
 Filling the entire realm of space.**

## Offering Cloud Mantra



❖ By reciting this mantra, the offerings are blessed, multiplied to become numberless, and offered. While reciting the mantra, play music with drums, cymbals, bells, and so forth.

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE / MAHĀ  
 TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ BODHICITTA  
 VAJRE / MAHĀ BODHI MAṆḌOPA SAṂKRAMAṆA VAJRE /  
 SARVA KARMA AVARAṆA VIŚODHANA VAJRE SVĀHĀ

(3 or 7x)

By reciting this mantra even once, you receive eight benefits:

- (1) You have made offerings to buddhas equaling the number of atoms of the sand grains of River Gaṅgā who are abiding in the ten directions.
- (2) You have prostrated at the holy feet of all those buddhas.
- (3) You have made offerings of flowers, incense, flower garlands, ornaments, ointments, Dharma robes, umbrellas, banners, flags, animals, cushion covers, divine dress, food, various ornaments, and so forth to all those buddhas.
- (4) You will become free from all negative karmas and obscurations.



- (5) You will possess all virtues.
- (6) You will see all the buddhas and bodhisattvas and they will “give you breath,” which means they will free you from the sufferings of the lower realms.
- (7) Devas, nāga, yakṣas, smell-eaters, asuras, *garūḍas*, *kin-naras*, *mahārogas*, Vajrapāṇi (Owner of Secrets), and the Four Guardians will always follow, guard, protect, and hide you from obstacles.
- (8) You will be reborn in Amitābha Buddha’s pure land, Blissful Realm.
- 

### *Extensive Power of Truth*

---

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

---

KÖN CHHOG SUM GYI DEN PA DANG / SANG GYÄ DANG JANG CHHUB  
SEM PA THAM CHÄ KYI JIN GYI LAB DANG / TSHOG NYI YONG SU DZOG  
PÄI NGA THANG CHHEN PO DANG / CHHÖ KYI YING NAM PAR DAG  
CHING / SAM GYI MI KHYAB PÄI TOB KYI

**By the power of truth of the Three Rare Sublime Ones,  
The blessings of all the buddhas and bodhisattvas,  
The great wealth of the completed two types of merits,  
And the pure and inconceivable sphere of phenomena,**

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG / JANG CHHUB SEM PA  
THAM CHÄ KYI CHÄN NGAR / PHAG PA JAM PÄL DANG KUN TU ZANG  
PO LA SOG PÄI / NAM PAR CHHÖ PÄI TRIN GYI PHUNG PO SAM GYI  
MI KHYAB PA ZÄ MI SHE PA / NAM KHA DANG NYAM PAR JUNG WAR  
GYUR CHIG

**May these piles of clouds of offerings arising through transformation by the bodhisattvas Ārya Samantabhadra, Mañjuśrī, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the presence of the buddhas and bodhisattvas of the ten directions, be received.**

## Seven-Limb Prayer

### Limb of Prostration

---

❖ If you have time, you can do *Prostrations to the Thirty-Five Bud-dhas*.

---

---

As you recite the following line, put your hands together in prostration, whereby you collect the eight and ten benefits.<sup>8</sup> Visualize numberless replicas of either your ordinary body or your body in the form of Thousand-Armed Chenrezig covering the whole earth and prostrating to the stūpa, in essence your root guru, the embodiment of all the numberless past, present, and future bud-dhas of the ten directions.

---

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO

**I prostrate reverently with my body, speech, and mind.**

### Limb of Offering

NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL

**I present clouds of every type of offering, both actually arranged and mentally emanated.**

---

Now do the actual practice of making extensive offerings.

---

## The Actual Practice of Making Extensive Offerings to Boudha Stūpa

---

For each of the following offerings, bring to mind the various offerings actually set out in your own home; in the Boudha offering room; in Rinpoche's rooms at Kopan; in Kopan Monastery and Kopan Nunnery; in Buddha Amitabha Pure Land in Washington State; and in all the FPMT centers, such as Tushita Meditation Centre in Dharamsala, Root Institute in Bodhgaya, and Ganden Do Ngag Shedrup Ling in Mongolia.

---

### ❧ Offering Drinking Water ❧

#### Benefits

*The Legend* says:

Anyone who offers drinking water to the stūpa will be reborn without thirst and disease.

#### Visualization

---

Bring to mind all the actual *water bowl offerings* and visualize numberless water bowl offerings filling the whole sky in the ten directions.

---

I make charity of *water bowls*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),

to the numberless asuras (*pause*),  
 to the numberless suras (*pause*),  
 and to the numberless intermediate state beings (*pause*).  
 On behalf of all these sentient beings, I offer *water bowls* filling  
 the whole sky in the ten directions to the stūpa, in essence my  
 root guru, the embodiment of all the numberless past, present,  
 and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
 MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
 BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
 SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
 VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
 the blessings of all the buddhas and bodhisattvas,  
 the great wealth of the completed two types of merits,  
 and the pure and inconceivable sphere of phenomena,  
 may these piles of clouds of offerings arising through  
 transformation by the bodhisattvas Ārya Samantabhadra,  
 Mañjuśrī, and so forth—unimaginable and inexhaustible,  
 equaling the sky—arise and, in the presence of the buddhas  
 and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
 my root guru.

By my offering *drinking water* to the stūpa on their behalf, all  
 sentient beings will be reborn without the sufferings of thirst and  
 disease.

## ❧ Offering Flowers ❧

### *Benefits*

*The Legend says:*

Anyone who offers flowers to the stūpa will achieve a perfect human body with the eight freedoms and ten richnesses.

### *Visualization*

---

Bring to mind all the actual *flower offerings* and visualize numberless flower offerings filling the whole sky in the ten directions.

---

I make charity of *flowers*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),  
to the numberless asuras (*pause*),  
to the numberless suras (*pause*),  
and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *flowers* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
the blessings of all the buddhas and bodhisattvas,  
the great wealth of the completed two types of merits,  
and the pure and inconceivable sphere of phenomena,  
may these piles of clouds of offerings arising through  
transformation by the bodhisattvas Ārya Samantabhadra,  
Mañjuśrī, and so forth—unimaginable and inexhaustible,  
equaling the sky—arise and, in the presence of the buddhas  
and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
my root guru.

By my offering *flowers* to the stūpa on their behalf, all sentient  
beings will achieve a perfect human body with the eight freedoms  
and ten richnesses.

## ❧ Offering Incense ❧

### Benefits

*The Legend* says:

Anyone who offers incense to the stūpa will have completely pure morality.

### Visualization

---

Bring to mind all the actual *incense offerings* and visualize numberless incense offerings filling the whole sky in the ten directions.

---

I make charity of *incense*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),  
to the numberless asuras (*pause*),  
to the numberless suras (*pause*),  
and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *incense* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
 MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
 BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
 SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
 VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
 the blessings of all the buddhas and bodhisattvas,  
 the great wealth of the completed two types of merits,  
 and the pure and inconceivable sphere of phenomena,  
 may these piles of clouds of offerings arising through  
 transformation by the bodhisattvas Ārya Samantabhadra,  
 Mañjuśrī, and so forth—unimaginable and inexhaustible,  
 equaling the sky—arise and, in the presence of the buddhas  
 and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
 my root guru.

By my offering *incense* to the stūpa on their behalf, all sentient  
 beings will have completely pure morality



## ❧ Offering Lights ❧

### Benefits

*The Legend says:*

Anyone who offers light to the stūpa will clear away all their darkness of ignorance.

Anyone who offers light will directly see all the buddhas and bodhisattvas of the ten directions.

Anyone who offers light will purify all their obscurations of ignorance.

Anyone who offers light will shine the light rays of Dharma in the ten directions.

### Visualization

---

Bring to mind all the actual *light offerings* and visualize numberless light offerings filling the whole sky in the ten directions.

---

I make charity of *lights*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),  
to the numberless asuras (*pause*),  
to the numberless suras (*pause*),  
and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *lights* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
 MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
 BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
 SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
 VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
 the blessings of all the buddhas and bodhisattvas,  
 the great wealth of the completed two types of merits,  
 and the pure and inconceivable sphere of phenomena,  
 may these piles of clouds of offerings arising through  
 transformation by the bodhisattvas Ārya Samantabhadra,  
 Mañjuśrī, and so forth—unimaginable and inexhaustible,  
 equaling the sky—arise and, in the presence of the buddhas  
 and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
 my root guru.

By my offering *lights* to the stūpa on their behalf, the darkness  
 of ignorance of all sentient beings will be cleared away, they will  
 directly see all the buddhas and bodhisattvas of the ten directions,  
 all their obscurations of ignorance will be purified, and they will  
 shine the light rays of Dharma in the ten directions.

## ❧ Offering Perfume ❧

### Benefits

*The Legend* says:

Anyone who offers perfume to the stūpa will be free from an unhappy mind and all sufferings.

### Visualization

---

Bring to mind all the actual *perfume offerings* and visualize numberless perfume offerings filling the whole sky in the ten directions.

---

I make charity of *perfume*  
 to the numberless hell beings (*pause*),  
 to the numberless hungry ghosts (*pause*),  
 to the numberless animals (*pause*),  
 to the numberless human beings (*pause*),  
 to the numberless asuras (*pause*),  
 to the numberless suras (*pause*),  
 and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *perfume* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
 MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
 BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
 SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
 VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
 the blessings of all the buddhas and bodhisattvas,  
 the great wealth of the completed two types of merits,  
 and the pure and inconceivable sphere of phenomena,  
 may these piles of clouds of offerings arising through  
 transformation by the bodhisattvas Ārya Samantabhadra,  
 Mañjuśrī, and so forth—unimaginable and inexhaustible,  
 equaling the sky—arise and, in the presence of the buddhas  
 and bodhisattvas of the ten directions, be received..

Infinite bliss nondual with emptiness is generated in the mind of  
 my root guru.

By my offering *perfume* to the stūpa on their behalf, all sentient  
 beings will be free from an unhappy mind and all sufferings.

## ❧ Offering Food ❧

### Benefits

*The Legend* says:

Anyone who offers food to the stūpa will be nourished by the food of concentration.

### Visualization

---

Bring to mind all the actual *food offerings* and visualize numberless food offerings filling the whole sky in the ten directions.

---

I make charity of *food*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),  
to the numberless asuras (*pause*),  
to the numberless suras (*pause*),  
and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *food* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
 MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
 BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
 SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
 VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
 the blessings of all the buddhas and bodhisattvas,  
 the great wealth of the completed two types of merits,  
 and the pure and inconceivable sphere of phenomena,  
 may these piles of clouds of offerings arising through  
 transformation by the bodhisattvas Ārya Samantabhadra,  
 Mañjuśrī, and so forth—unimaginable and inexhaustible,  
 equaling the sky—arise and, in the presence of the buddhas  
 and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
 my root guru.

By my offering *food* to the stūpa on their behalf, all sentient beings  
 will be nourished by the food of concentration.

## ❧ Offering Music ❧

### Benefits

*The Legend says:*

- Anyone who offers music to the stūpa will proclaim the melodious sound of Dharma in the ten directions.
- Anyone who offers the sound of musical instruments will attain profound and perfect courage.
- Anyone who offers the sound of bells and anklet bells will have melodious speech, clear speech, and the sublime melodious voice of Brahmā.

### Visualization

---

Bring to mind all the actual *music offerings* and imagine numberless music offerings filling the whole sky in the ten directions.

---

I make charity of *music*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),  
to the numberless asuras (*pause*),  
to the numberless suras (*pause*),  
and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *music* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
the blessings of all the buddhas and bodhisattvas,  
the great wealth of the completed two types of merits,  
and the pure and inconceivable sphere of phenomena,  
may these piles of clouds of offerings arising through  
transformation by the bodhisattvas Ārya Samantabhadra,  
Mañjuśrī, and so forth—unimaginable and inexhaustible,  
equaling the sky—arise and, in the presence of the buddhas  
and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
my root guru.

By my offering *music* to the stūpa on their behalf, all sentient  
beings will proclaim the melodious sound of Dharma in the ten  
directions, attain profound and perfect courage, and have melo-  
dious speech, clear speech, and the sublime melodious voice of  
Brahmā.



## ❧ Offering Maṇḍalas ❧

### Benefits

*The Legend says:*

Anyone who offers *maṇḍalas* to the stūpa will complete the merits of virtue and the merits of wisdom and achieve the temporary result [of happiness] and the ultimate result [of the dharmakāya and rāpakāya].

### Visualización

---

Bring to mind all the actual *maṇḍala offerings* and visualize numberless maṇḍala offerings filling the whole sky in the ten directions.

---

I make charity of *maṇḍalas*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),  
to the numberless asuras (*pause*),  
to the numberless suras (*pause*),  
and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *maṇḍalas* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones, the blessings of all the buddhas and bodhisattvas, the great wealth of the completed two types of merits, and the pure and inconceivable sphere of phenomena, may these piles of clouds of offerings arising through transformation by the bodhisattvas Ārya Samantabhadra, Mañjuśrī, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the presence of the buddhas and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of my root guru.

By my offering *maṇḍalas* to the stūpa on their behalf, all sentient beings will complete the merits of virtue and the merits of wisdom and achieve the temporary result of happiness and the ultimate result of the dharmakāya and rūpakāya.



## ❧ Offering the Five Jewels ❧

The five jewels are:

1. gold
2. pearl
3. coral
4. turquoise
5. lapis lazuli

### Benefits

*The Legend* says:

Anyone who offers the five kinds of jewels to the stūpa will be free from all poverty and be enriched with an unceasing sky treasury.

### Visualization

---

You can offer the five jewels together or one by one.

Bring to mind all the actual *five jewels* (gold / pearls / corals / turquoises / lapis lazuli) and visualize numberless *five jewels* (gold / pearls / corals / turquoises / lapis lazuli) filling the whole sky in the ten directions.

---

I make charity of *the five jewels* (gold / pearls / corals / turquoises / lapis lazuli)

to the numberless hell beings (*pause*),

to the numberless hungry ghosts (*pause*),

to the numberless animals (*pause*),

to the numberless human beings (*pause*),

to the numberless asuras (*pause*),

to the numberless suras (*pause*),

and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *the five jewels* (gold / pearls / corals / turquoises / lapis lazuli) filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
the blessings of all the buddhas and bodhisattvas,  
the great wealth of the completed two types of merits,  
and the pure and inconceivable sphere of phenomena,  
may these piles of clouds of offerings arising through  
transformation by the bodhisattvas Ārya Samantabhadra,  
Mañjuśrī, and so forth—unimaginable and inexhaustible,  
equaling the sky—arise and, in the presence of the buddhas  
and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of my root guru.

By my offering *the five jewels* to the stūpa on their behalf, all sentient beings will be free from all poverty and be enriched with an unceasing sky treasury.<sup>9</sup>

## ❧ Offering the Seven Precious Objects ❧ of a King's Reign

The seven precious objects<sup>10</sup> of a king's reign are:

1. the precious wheel
2. the precious jewel
3. the precious queen
4. the precious minister
5. the precious elephant
6. the precious horse
7. the precious general

### Benefits

*The Legend* says:

Anyone who offers the seven types of precious [objects of a king's reign] to the stūpa will temporarily enjoy the seven precious objects of a king's reign and ultimately achieve the holy body endowed with the seven qualities of enlightenment.

### Visualization

---

Offer the seven precious objects of a king's reign together or one by one.

Bring to mind all the actual *seven precious objects of a king's reign* (*precious wheels / precious jewels / precious queens / precious ministers / precious elephants / precious horses / precious generals*) and visualize numberless *seven precious objects of a king's reign* (*precious wheels / precious jewels / precious queens / precious ministers / precious elephants / precious horses / precious generals*) filling the whole sky in the ten directions.

---

I make charity of *the seven precious objects of a king's reign* (*precious wheels / precious jewels / precious queens / precious ministers / precious elephants / precious horses / precious generals*) to the numberless hell beings (*pause*),  
 to the numberless hungry ghosts (*pause*),  
 to the numberless animals (*pause*),  
 to the numberless human beings (*pause*),  
 to the numberless asuras (*pause*),  
 to the numberless suras (*pause*),  
 and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *the seven precious objects of a king's reign* (*precious wheels / precious jewels / precious queens / precious ministers / precious elephants / precious horses / precious generals*) filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
 MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
 BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
 SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
 VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
 the blessings of all the buddhas and bodhisattvas,  
 the great wealth of the completed two types of merits,  
 and the pure and inconceivable sphere of phenomena,  
 may these piles of clouds of offerings arising through

transformation by the bodhisattvas Ārya Samantabhadra, Mañjuśrī, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the presence of the buddhas and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of my root guru.

By my offering *the seven precious objects of a king's reign* to the stūpa on their behalf, all sentient beings will temporarily enjoy the seven precious objects of a king's reign and ultimately achieve the holy body endowed with the seven qualities of enlightenment.



## ❧ Offering the Five Medicines ❧

The five medicines<sup>11</sup> are:

1. *kandakari*
2. *letre*
3. *shudag karmo*
4. *wanglag*
5. *chugang*

### Benefits

*The Legend* says:

Anyone who offers the five medicines to the stūpa will be free from the four types of diseases [caused by wind, bile, phlegm, and a combination of these] and the eon of disease with the chronic diseases of saṃsāra and so forth.

### Visualization

---

You can offer the five medicines together or one by one.

Bring to mind all the actual *five medicines* (*kandakari* / *letre* / *shudag karmo* / *wanglag* / *chugang*) and visualize numberless *five medicines* (*kaṇṭakārī* / *letre* / *shudag karmo* / *wanglag* / *chugang*) filling the whole sky in the ten directions.

---

I make charity of *the five medicines* (*kandakari* / *letre* / *shudag karmo* / *wanglag* / *chugang*)

to the numberless hell beings (*pause*),

to the numberless hungry ghosts (*pause*),

to the numberless animals (*pause*),

to the numberless human beings (*pause*),

to the numberless asuras (*pause*),

to the numberless suras (*pause*),

and to the numberless intermediate state beings (*pause*).



On behalf of all these sentient beings, I offer *the five medicines* (*kandakari / letre / shudag karmo / wanglag / chugang*) filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
the blessings of all the buddhas and bodhisattvas,  
the great wealth of the completed two types of merits,  
and the pure and inconceivable sphere of phenomena,  
may these piles of clouds of offerings arising through  
transformation by the bodhisattvas Ārya Samantabhadra,  
Mañjuśrī, and so forth—unimaginable and inexhaustible,  
equaling the sky—arise and, in the presence of the buddhas  
and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of my root guru.

By my offering *the five medicines* to the stūpa on their behalf, all sentient beings will be free from the four types of diseases and the eon of disease with the chronic diseases of saṃsāra and so forth.

## ❧ Offering the Five Essences ❧

The five essences are:

1. honey
2. butter
3. brown sugar
4. vermilion powder (*sindūra*)
5. sea salt

### Benefits

*The Legend* says:

Anyone who offers the five essences to the stūpa will be totally free from all the sufferings of the five kinds of transmigratory beings (hell beings, hungry ghosts, animals, human beings, and devas) and will achieve the holy bodies of the five types of buddhas.

### Visualization

---

You can offer the five essences together or one by one. Bring to mind all the actual *five essences* (*honey / butter / brown sugar / sindūra / sea salt*) and visualize numberless *five essences* (*honey / butter / brown sugar / sindūra / sea salt*) filling the whole sky in the ten directions.

---

I make charity of *the five essences* (*honey / butter / brown sugar / sindūra / sea salt*)

to the numberless hell beings (*pause*),

to the numberless hungry ghosts (*pause*),

to the numberless animals (*pause*),

to the numberless human beings (*pause*),

to the numberless asuras (*pause*),

to the numberless suras (*pause*),

and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *the five essences* (*honey / butter / brown sugar / sindūra / sea salt*) filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones, the blessings of all the buddhas and bodhisattvas, the great wealth of the completed two types of merits, and the pure and inconceivable sphere of phenomena, may these piles of clouds of offerings arising through transformation by the bodhisattvas Ārya Samantabhadra, Mañjuśrī, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the presence of the buddhas and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of my root guru.

By my offering *the five essences* to the stūpa on their behalf, all sentient beings will be totally free from all the sufferings of the five kinds of transmigratory beings and will achieve the holy bodies of the five buddha types.

## ❧ Offering the Five Grains ❧

The five grains are:

1. corn
2. peas
3. wheat
4. barley
5. white sesame seeds

### Benefits

*The Legend says:*

For anyone who offers the five grains to the stūpa, whatever collection of grains they sow will be excellent and they will enjoy harvests that do not need to be cultivated.<sup>12</sup>

Offering the five grains to the stūpa also stops famines.

### Visualization

---

You can offer the five grains together or one by one.

Bring to mind all the actual *five grains* (corn / peas / wheat / barley / white sesame seeds) and visualize numberless *five grains* (corn / peas / wheat / barley / white sesame seeds) filling the whole sky in the ten directions.

---

I make charity of *the five grains* (corn / peas / wheat / barley / white sesame seeds)

to the numberless hell beings (*pause*),

to the numberless hungry ghosts (*pause*),

to the numberless animals (*pause*),

to the numberless human beings (*pause*),

to the numberless asuras (*pause*),

to the numberless suras (*pause*),

and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *the five grains* (corn / peas / wheat / barley / white sesame seeds) filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones, the blessings of all the buddhas and bodhisattvas, the great wealth of the completed two types of merits, and the pure and inconceivable sphere of phenomena, may these piles of clouds of offerings arising through transformation by the bodhisattvas Ārya Samantabhadra, Mañjuśrī, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the presence of the buddhas and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of my root guru.

By my offering *the five grains* to the stūpa on their behalf, all sentient beings will have an excellent collection of grains. They will enjoy harvests that do not need to be cultivated and they will not experience famines.

## ❧ Offering Parasols and Victory Banners ❧

### Benefits

*The Legend* says:

Anyone who offers parasols and victory banners to the stūpa will pacify all kinds of delusions and will be worthy of being made offerings and respected by everyone.<sup>13</sup>

### Visualization

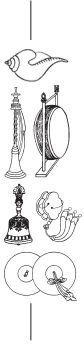
---

Bring to mind all the actual *parasols and victory banners* and visualize numberless parasols and victory banners filling the whole sky in the ten directions.

---

I make charity of *parasols and victory banners*  
 to the numberless hell beings (*pause*),  
 to the numberless hungry ghosts (*pause*),  
 to the numberless animals (*pause*),  
 to the numberless human beings (*pause*),  
 to the numberless asuras (*pause*),  
 to the numberless suras (*pause*),  
 and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *parasols and victory banners* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



## Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

## Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
the blessings of all the buddhas and bodhisattvas,  
the great wealth of the completed two types of merits,  
and the pure and inconceivable sphere of phenomena,  
may these piles of clouds of offerings arising through  
transformation by the bodhisattvas Ārya Samantabhadra,  
Mañjuśrī, and so forth—unimaginable and inexhaustible,  
equaling the sky—arise and, in the presence of the buddhas  
and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
my root guru.

By my offering *parasols and victory banners* to the stūpa on their  
behalf, all sentient beings will pacify all kinds of delusions and will  
be worthy of being made offerings and respected by everyone.



## ❧ Offering Streamers and Pennants ❧

### Benefits

*The Legend says:*

Anyone who offers streamers and pennants to the stūpa will have perfect, pleasant belongings and will be free from the eight great fears.<sup>14</sup>

### Visualization

---

Bring to mind all *the streamers and pennants* and visualize numberless streamers and pennants filling the whole sky in the ten directions.

---

I make charity of *streamers and pennants*  
 to the numberless hell beings (*pause*),  
 to the numberless hungry ghosts (*pause*),  
 to the numberless animals (*pause*),  
 to the numberless human beings (*pause*),  
 to the numberless asuras (*pause*),  
 to the numberless suras (*pause*),  
 and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *streamers and pennants* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.





## Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

## Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
the blessings of all the buddhas and bodhisattvas,  
the great wealth of the completed two types of merits,  
and the pure and inconceivable sphere of phenomena,  
may these piles of clouds of offerings arising through  
transformation by the bodhisattvas Ārya Samantabhadra,  
Mañjuśrī, and so forth—unimaginable and inexhaustible,  
equaling the sky—arise and, in the presence of the buddhas  
and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
my root guru.

By my offering *streamers and pennants* to the stūpa on their  
behalf, all sentient beings will have perfect, pleasant belongings  
and will be free from the eight great fears.



## ❧ Offering Dharmacakras ❧

### Benefits

*The Legend says:*

Anyone who offers a precious wheel to the stūpa will turn the wheel of Dharma.

Anyone who offers a precious wheel will also follow Dharma teachings.

### Visualization

---

Bring to mind all the actual *dharmacakras* and visualize numberless dharmacakras filling the whole sky in the ten directions.

---

I make charity of *dharmacakras*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),  
to the numberless asuras (*pause*),  
to the numberless suras (*pause*),  
and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *dharmacakras* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



## Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

## Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones, the blessings of all the buddhas and bodhisattvas, the great wealth of the completed two types of merits, and the pure and inconceivable sphere of phenomena, may these piles of clouds of offerings arising through transformation by the bodhisattvas Ārya Samantabhadra, Mañjuśrī, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the presence of the buddhas and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of my root guru.

By my offering *dharmacakras* to the stūpa on their behalf, all sentient beings will turn the wheel of Dharma and will also follow the teachings.



## ❧ Offering Wish-Granting Jewels ❧

### Benefits

*The Legend says:*

Anyone who offers a precious wish-granting jewel to the stūpa will have all their wishes fulfilled.

### Visualization

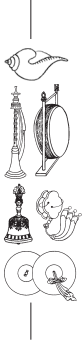
---

Bring to mind all the actual *wish-granting jewels* and visualize numberless wish-granting jewels filling the whole sky in the ten directions.

---

I make charity of *wish-granting jewels*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),  
to the numberless asuras (*pause*),  
to the numberless suras (*pause*),  
and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *wish-granting jewels* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



## Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

## Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
the blessings of all the buddhas and bodhisattvas,  
the great wealth of the completed two types of merits,  
and the pure and inconceivable sphere of phenomena,  
may these piles of clouds of offerings arising through  
transformation by the bodhisattvas Ārya Samantabhadra,  
Mañjuśrī, and so forth—unimaginable and inexhaustible,  
equaling the sky—arise and, in the presence of the buddhas  
and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
my root guru.

By my offering *wish-granting jewels* to the stūpa on their behalf,  
all the wishes of all sentient beings will be fulfilled.

## ❧ Offering Precious Elephants ❧

### Benefits

*The Legend* says:

Anyone who offers a precious elephant to the stūpa will possess the meaning of the supreme vehicle.<sup>15</sup>

Anyone who offers a precious elephant will also be able to do difficult works, which other sentient beings are unable to do, for the teachings of the Buddha and for sentient beings.

### Visualization

---

Bring to mind all the actual *precious elephants* and visualize numberless precious elephants—each one having the power of a thousand ordinary elephants and carrying a load of a billion, trillion, zillion dollars—filling the whole sky in the ten directions.

---

I make charity of *precious elephants*  
 to the numberless hell beings (*pause*),  
 to the numberless hungry ghosts (*pause*),  
 to the numberless animals (*pause*),  
 to the numberless human beings (*pause*),  
 to the numberless asuras (*pause*),  
 to the numberless suras (*pause*),  
 and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *precious elephants* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones, the blessings of all the buddhas and bodhisattvas, the great wealth of the completed two types of merits, and the pure and inconceivable sphere of phenomena, may these piles of clouds of offerings arising through transformation by the bodhisattvas Ārya Samantabhadra, Mañjuśrī, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the presence of the buddhas and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of my root guru.

By my offering *precious elephants* to the stūpa on their behalf, all sentient beings will possess the meaning of the supreme vehicle. They will also be able to do difficult works, which other sentient beings are unable to do, for the teachings of the Buddha and for sentient beings.



## ❧ Offering Precious Horses ❧

### Benefits

*The Legend* says:

Anyone who offers a precious horse to the stūpa will achieve the four types of psychic powers.

### Visualization

---

Bring to mind all the actual *precious horses* and visualize numberless precious horses—each one carrying a wish-granting jewel on its back—filling the whole sky in the ten directions.

---

I make charity of *precious horses*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),  
to the numberless asuras (*pause*),  
to the numberless suras (*pause*),  
and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *precious horses* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.





## Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

## Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
the blessings of all the buddhas and bodhisattvas,  
the great wealth of the completed two types of merits,  
and the pure and inconceivable sphere of phenomena,  
may these piles of clouds of offerings arising through  
transformation by the bodhisattvas Ārya Samantabhadra,  
Mañjuśrī, and so forth—unimaginable and inexhaustible,  
equaling the sky—arise and, in the presence of the buddhas  
and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
my root guru.

By my offering *precious horses* to the stūpa on their behalf, all  
sentient beings will achieve the four types of psychic powers.



## ❧ Offering the Eight Auspicious Signs ❧

The eight auspicious signs<sup>16</sup> are:

1. the umbrella
2. the pair of golden fish
3. the treasure vase
4. the lotus
5. the white conch shell
6. the endless knot
7. the victory banner
8. the dharmacakra

### Benefits

*The Legend says:*

Anyone who offers the eight auspicious signs to the stūpa will achieve a buddha's holy body adorned with thirty-two holy signs and eighty holy exemplifications.

### Visualization

---

You can offer the eight auspicious signs together or one by one.

Bring to mind all the actual *eight auspicious signs* (umbrellas / golden fish / treasure vases / lotuses / white conch shells / endless knots / victory banners / dharmacakras) and visualize numberless eight auspicious signs (umbrellas / golden fish / treasure vases / lotuses / white conch shells / endless knots / victory banners / dharmacakras) filling the whole sky in the ten directions.

---

I make charity of *the eight auspicious signs* (umbrellas / golden fish / treasure vases / lotuses / white conch shells / endless knots / victory banners / dharmacakras)  
to the numberless hell beings (*pause*),

to the numberless hungry ghosts (*pause*),  
 to the numberless animals (*pause*),  
 to the numberless human beings (*pause*),  
 to the numberless asuras (*pause*),  
 to the numberless suras (*pause*),  
 and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *the eight auspicious signs* (*umbrellas / golden fish / treasure vases / lotuses / white conch shells / endless knots / victory banners / dharmacakras*) filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
 MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
 BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
 SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
 VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
 the blessings of all the buddhas and bodhisattvas,  
 the great wealth of the completed two types of merits,  
 and the pure and inconceivable sphere of phenomena,  
 may these piles of clouds of offerings arising through  
 transformation by the bodhisattvas Ārya Samantabhadra,  
 Mañjuśrī, and so forth—unimaginable and inexhaustible,  
 equaling the sky—arise and, in the presence of the buddhas  
 and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of my root guru.

By my offering *the eight auspicious signs* to the stūpa on their behalf, all sentient beings will achieve a buddha's holy body adorned with thirty-two holy signs and eighty holy exemplifications.



## ❧ Offering the Eight Auspicious Substances ❧

The eight auspicious substances are:

1. mirror
2. elephant bile (*ghiwang*)
3. curd
4. crab grass
5. wood apple (*bilva*)
6. right-turning conch shell
7. vermilion powder (*sindūra*)
8. mustard seed

### Benefits

*The Legend* says:

Anyone who offers the eight auspicious substances to the stūpa will enjoy magnificent auspiciousness and the perfect riches of devas and human beings.

### Visualization

You can offer the eight auspicious substances together or one by one.

Bring to mind all the actual *eight auspicious substances* (mirrors / *ghiwang* / curd / crab grass / *bilva* / right-turning conch shells / *sindūra* / mustard seeds) and visualize numberless *eight auspicious substances* (mirrors / *ghiwang* / curd / crab grass / *bilva* / right-turning conch shells / *sindūra* / mustard seeds) filling the whole sky in the ten directions.

I make charity of the *eight auspicious substances* (mirrors / *ghiwang* / curd / crab grass / *bilva* / right-turning conch shells / *sindūra* / mustard seeds)

to the numberless hell beings (*pause*),

to the numberless hungry ghosts (*pause*),

to the numberless animals (*pause*),

to the numberless human beings (*pause*),

to the numberless asuras (*pause*),  
 to the numberless suras (*pause*),  
 and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *the eight auspicious substances* (*mirrors / ghiwang / curd / crab grass / bilva / right-turning conch shells / sindūra / mustard seeds*) filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
 MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
 BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
 SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
 VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones, the blessings of all the buddhas and bodhisattvas, the great wealth of the completed two types of merits, and the pure and inconceivable sphere of phenomena, may these piles of clouds of offerings arising through transformation by the bodhisattvas Ārya Samantabhadra, Mañjuśrī, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the presence of the buddhas and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of my root guru.

By my offering *the eight auspicious substances* to the stūpa on their behalf, all sentient beings will enjoy magnificent auspiciousness and the perfect riches of devas and human beings.

## ❧ Offering Five-Colored Cloths ❧

### Benefits

*The Legend* says:

Anyone who offers a variety of cloths to the stūpa will enjoy soft five-colored Dharma robes and various kinds of clothing pleasing to the touch.<sup>17</sup>

### Visualization

---

Bring to mind all the actual *five-colored cloths (katags)* and visualize numberless five-colored cloths filling the whole sky in the ten directions.

---

I make charity of *five-colored cloths*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),  
to the numberless asuras (*pause*),  
to the numberless suras (*pause*),  
and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *five-colored cloths* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
 MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
 BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
 SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
 VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
 the blessings of all the buddhas and bodhisattvas,  
 the great wealth of the completed two types of merits,  
 and the pure and inconceivable sphere of phenomena,  
 may these piles of clouds of offerings arising through  
 transformation by the bodhisattvas Ārya Samantabhadra,  
 Mañjuśrī, and so forth—unimaginable and inexhaustible,  
 equaling the sky—arise and, in the presence of the buddhas  
 and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
 my root guru.

By my offering *five-colored cloths* to the stūpa on their behalf,  
 all sentient beings will enjoy soft five-colored Dharma robes and  
 various kinds of clothing pleasing to the touch.



## ❧ Offering Whitewash ❧

### *Benefits*

*The Legend says:*

Anyone who offers coats of whitewash to the stūpa will achieve perfect splendor and magnificence and will outshine devas, spirits, and human beings.<sup>18</sup>

### *Visualización*

---

Bring to mind all the actual *whitewash* offered to Boudha Stūpa and visualize numberless containers of whitewash filling the whole sky in the ten directions.

---

I make charity of *whitewash*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),  
to the numberless asuras (*pause*),  
to the numberless suras (*pause*),  
and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *whitewash* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
 MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
 BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
 SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
 VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
 the blessings of all the buddhas and bodhisattvas,  
 the great wealth of the completed two types of merits,  
 and the pure and inconceivable sphere of phenomena,  
 may these piles of clouds of offerings arising through  
 transformation by the bodhisattvas Ārya Samantabhadra,  
 Mañjuśrī, and so forth—unimaginable and inexhaustible,  
 equaling the sky—arise and, in the presence of the buddhas  
 and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
 my root guru.

By my offering *whitewash* to the stūpa on their behalf, all sentient  
 beings will achieve perfect splendor and magnificence and will  
 outshine devas, spirits, and human beings.

## ❧ Offering Tsog ❧

### Benefits

*The Legend says:*

Anyone who offers tsog to the stūpa will achieve all the common and sublime realizations and all their wishes will be fulfilled.

### Visualization

---

Bring to mind all the actual *tsog offerings* and visualize numberless tsog offerings filling the whole sky in the ten directions.

---

I make charity of *tsog*  
 to the numberless hell beings (*pause*),  
 to the numberless hungry ghosts (*pause*),  
 to the numberless animals (*pause*),  
 to the numberless human beings (*pause*),  
 to the numberless asuras (*pause*),  
 to the numberless suras (*pause*),  
 and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *tsog* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
 MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
 BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
 SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
 VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
 the blessings of all the buddhas and bodhisattvas,  
 the great wealth of the completed two types of merits,  
 and the pure and inconceivable sphere of phenomena,  
 may these piles of clouds of offerings arising through  
 transformation by the bodhisattvas Ārya Samantabhadra,  
 Mañjuśrī, and so forth—unimaginable and inexhaustible,  
 equaling the sky—arise and, in the presence of the buddhas  
 and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
 my root guru.

By my offering *tsog* to the stūpa on their behalf, all sentient beings  
 will achieve all the general and sublime realizations and all their  
 wishes will be fulfilled.

## ❧ Offering a Saffron Bath ❧

### Benefits

*The Legend says:*

Anyone who offers a saffron bath to the stūpa will purify all paralysis and obscurations without exception and will have an unblemished, attractive, good complexion.

### Visualization

---

Bring to mind the actual *saffron bath* offered to the stūpa and visualize numberless containers of saffron water filling the whole sky in the ten directions.

---

I make charity of *saffron baths*  
to the numberless hell beings (*pause*),  
to the numberless hungry ghosts (*pause*),  
to the numberless animals (*pause*),  
to the numberless human beings (*pause*),  
to the numberless asuras (*pause*),  
to the numberless suras (*pause*),  
and to the numberless intermediate state beings (*pause*).

On behalf of all these sentient beings, I offer *saffron baths* filling the whole sky in the ten directions to the stūpa, in essence my root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.



### Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
 TATHĀGATĀYA / ARHATE SAMYAK SAṂBUDDHĀYA /  
 TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE /  
 MAHĀ TEJA VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ  
 BODHICITTA VAJRE / MAHĀ BODHI MAṆḌOPA  
 SAṂKRAMAṆA VAJRE / SARVA KARMA AVARAṆA  
 VIŚODHANA VAJRE SVĀHĀ (3 or 7x)

### Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,  
 the blessings of all the buddhas and bodhisattvas,  
 the great wealth of the completed two types of merits,  
 and the pure and inconceivable sphere of phenomena,  
 may these piles of clouds of offerings arising through  
 transformation by the bodhisattvas Ārya Samantabhadra,  
 Mañjuśrī, and so forth—unimaginable and inexhaustible,  
 equaling the sky—arise and, in the presence of the buddhas  
 and bodhisattvas of the ten directions, be received.

Infinite bliss nondual with emptiness is generated in the mind of  
 my root guru.

By my offering *a saffron bath* to the stūpa on their behalf, all  
 sentient beings will purify all paralysis and obscurations without  
 exception and will have an unblemished, attractive, good com-  
 plexion.

# The Concluding Practices

---

Continue with the remaining limbs of the seven-limb practice.

---

## *Limb of Confession*

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG

**I confess all my negative actions and downfalls collected from beginningless time.**

---

❖ Think that all your negative karmas collected with body, speech, and mind from beginningless rebirths up to now are totally purified.

---

## *Limb of Rejoicing*

KYE PHAG GE WA NAM LA JE YI RANG

**I rejoice in the virtues of ordinary beings and āryas.**

---

❖ 1) Rejoice in all your own past, present, and future merits. Much of your lives were spent in the lower realms where you couldn't even hear a human voice. Even when you were born as a human being, you had the opposite of the eight freedoms and ten riches and therefore didn't meet and practice Dharma. There were almost no lives in which you met Dharma. They were most rare. Therefore, rejoice in all the merits you collected by meeting Dharma from beginningless rebirths and again in this life.

2) Rejoice in all the past, present, and future merits of all sentient beings.

3) Rejoice in all the past, present, and future merits of all buddhas.

---

### *Limb of Requesting the Guru to Remain for a Long Time*

---

❖ Visualize numberless replicas of yourself offering beautiful golden thrones adorned with a double vajra and supported by snow lions, filling the whole sky in the ten directions, to the stūpa, in essence your root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.

---

KHOR WA MA TONG BAR DU LEG ZHUG NÄ

**Please remain until the end of cyclic existence,**

---

❖ Think that all the negative karmas you collected in relation to the guru, such as giving harm to the holy body, disobeying the advice, disturbing the holy mind of the glorious guru, generating nondevotional thoughts about the guru, criticizing the guru, giving the guru up, and so forth, are totally purified.

---

### *Limb of Requesting the Guru to Turn the Wheel of Dharma*

---

❖ Visualize numberless replicas of yourself in the form of Brahma, each offering a beautiful, thousand-spoked, golden dharmacakra to the stūpa, in essence your root guru, the embodiment of all the numberless past, present, and future buddhas of the ten directions.

---

DRO LA CHHÖ KYI KHOR LO KOR WA DANG

**And turn the wheel of Dharma for transmigratory beings.**

---

### *Limb of Dedication*

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO

**I dedicate my own and others' virtues to great enlightenment.**

---

Conclude with dedications such as those found below.

---



# Dedications

## *To Generate Bodhicitta*

JANG CHHUB SEM CHHOG RIN PO CHHE  
MA KYE PA NAM KYE GYUR CHIG  
KYE PA NYAM PA ME PA YI  
GONG NÄ GONG DU PHEL WAR SHOG

**May the precious supreme bodhicitta  
Not yet born arise.  
May that arisen not decline,  
But increase more and more.**

---

Lama Zopa Rinpoche often elaborates on this prayer as follows:

---

Due to all the past, present, and future merits collected by me and all the merits of the three times collected by numberless bud-dhas and numberless sentient beings, may bodhicitta be generated in the hearts of all the sentient beings of the six realms, and especially in the hearts of everybody in this world, including all the students, benefactors, and volunteers in the FPMT organization. May it be generated in the hearts of all those who rely upon me, all those for whom I have promised to pray, and all those whose names have been given to me. May it be generated in my heart and in the hearts of all my family members, those who are living and those who have died. May the bodhicitta that has already been generated increase.

### *To Realize Emptiness*

KHOR DÄ RANG ZHIN DÜL TSAM ME PA DANG  
GYU DRÄ TEN DREL LU WA ME PA NYI  
PHÄN TSHÜN GÄL ME DROG SU CHHAR WA YI  
LU DRUB GONG DÖN TOG PAR JIN GYI LOB<sup>19</sup>

**Saṃsāra and nirvāṇa lack even an atom of inherent existence  
And cause and effect and dependent arising are unbetraying.  
I seek your blessings to discern the meaning of Nāgārjuna's  
thought—**

**That these two are mutually complementary and not  
contradictory.**

### *For the Long Life of His Holiness the Dalai Lama*

JIG TEN KHAM DIR PHÄN DE MA LÜ PA  
GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR  
KA DRIN TSHUNG ME TÄN DZIN GYA TSHO CHHOG  
KU TSHE TÄN CHING THUG ZHE LHÜN DRUB SHOG

**Incomparably kind and supreme Tenzin Gyatso,  
The wish-granting Wish-Fulfilling Jewel—  
Source of every single benefit and happiness in this world—  
May you have a long life and all your holy wishes be  
spontaneously fulfilled.**

### *For His Holiness' Wishes to be Spontaneously Fulfilled*

TONG NYI NYING JE ZUNG DU JUG PÄI LAM  
CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN  
CHHAG NA PÄ MO TÄN DZIN GYA TSHO LA  
SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG

**Savior of the Land of Snow's teachings and transmigratory  
beings,  
Who extensively clarifies the path that unifies emptiness  
and compassion,  
To the Lotus Holder, Tenzin Gyatso, I beseech.  
May all your holy wishes be spontaneously fulfilled.**

*For the Swift Return of Lama Zopa Rinpoche*  
*A Prayer by His Holiness Dalai Lama, Tenzin Gyatso*

Peerless Teacher and assembly of the children of the victorious  
 ones, śrāvakas, and pratyekabuddhas;  
 Victorious Lozang, father and sons, along with the lineage  
 masters;  
 All the objects of refuge of infinite lands—  
 Please bestow the virtue and goodness of accomplishing this  
 prayer here and now.

Holding and spreading the *Muni's* precious and complete  
*teachings*  
 Through explanation and practice,  
 You wore the armor of *patience* that is never discouraged—  
 Incomparable venerable guru, to you I make request.

While striving single-pointedly for the sake of the Victorious One's  
 teachings,  
 The sole gateway through which all benefit and happiness  
 emerge,  
 And for mother living beings,  
 You suddenly departed to peace—what a great loss!

Nevertheless, through the undeceiving truth  
 Of the blessings of the ocean of the Three Jewels  
 And the great waves of bodhicitta of the children of the victorious  
 ones,  
 May the smile of a reincarnation swiftly beam in glory for  
 fortunate disciples!

*To Meet Lama Tsongkhapa's Teachings*

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ  
THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ  
GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ  
KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG

**By the force of the Victorious One, Tsongkhapa,  
Acting as my direct Mahāyāna virtuous friend in all my lives,  
May I<sup>20</sup> never turn away for even a second  
From the pure path highly admired by the victorious ones.**

MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN  
LAB CHHEN GYÄL SÄ CHÖ PÄI NYING TOB CHÄN  
DE TONG CHHOG GI RIM NYI NÄL JOR CHÖ  
LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

**May I and all sentient beings meet the teachings of  
the Victorious One, Lozang Dragpa,  
Who lived an eminent life endowed with pure morality,  
A brave heart in doing the bodhisattva's extensive deeds,  
And the yoga of the two stages, the supreme transcendental  
wisdom of nondual bliss and emptiness.**

*To Be Like the Glorious Guru in All Future Lives*

PÄL DÄN LA MA KHYE KU CHI DRA WA  
KHOR DANG KU TSHEI TSHÄ DANG ZHING KHAM DANG  
KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA  
DE DRA KHO NAR DAG SOG GYUR WAR SHOG

**Glorious guru, whatever your holy body,  
Retinue, life span, and realm,  
Whatever your supreme and beneficial holy name,  
May I and others become exactly like that.**

*To Not Give Rise to Heresy Toward the Guru*

PÄL DÄN LA MÄI NAM PAR THAR PA LA  
 KÄ CHIG TSAM YANG LOG TA MI KYE ZHING  
 CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI  
 LA MÄI JIN LAB SEM LA JUG PAR SHOG

**May I not give rise to heresy for even a second**

**In regard to the actions of the glorious guru.**

**May I see whatever actions are done as the stainless  
 [actions of a buddha].**

**With this devotion, may I receive the guru's blessings  
 in my heart.**

*Dedication Sealing the Merits with Emptiness*

Due to all the past, present, and future merits collected by me and all the three-time merits collected by numberless sentient beings and numberless buddhas, which are merely labeled by the mind, may the I, who is merely labeled by the mind, achieve buddhahood, which is merely labeled by the mind, and lead all sentient beings, who are merely labeled by the mind, to that buddhahood, which is merely labeled by the mind, by myself alone, who am also merely labeled by the mind.

*Dedicating in the Same Way as All the Past Buddhas and Bodhisattvas*

JAM PÄL PA WÖ JI TAR KHYEN PA DANG  
 KÜN TU ZANG PO DE YANG DE ZHIN TE  
 DE DAG KÜN GYI JE SU DAG LOB CHHIR  
 GE WA DI DAG THAM CHÄ RAB TU NGO

**I fully dedicate all these virtues**

**To be able to train just like**

**The hero Mañjuśrī, who knows reality,**

**And just like Samantabhadra as well.**

DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI  
 NGO WA GANG LA CHHOG TU NGAG PA DE  
 DAG GI GE WÄI TSA WA DI KÜN KYANG  
 ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI

**I fully dedicate all my roots of virtue  
 With the dedication praised as the best  
 By all the gone-beyond victorious ones of the three times  
 In order to have good conduct.**

## Prayers for Multiplying Merit

---

❖ Recite these holy names (in Tibetan or English) and the mantra, which multiply all the merits you collected by a hundred thousand.

---

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR  
 DZOG PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL PO LA CHHAG  
 TSHÄL LO (1x)

**To Bhagavān, Tathāgata, Arhat, Perfectly Complete Buddha,  
 Vairocana, King of Light, I prostrate. (1x)**

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

**To Bodhisattva Mahāsattva Samantabhadra, I prostrate. (1x)**

TADYATHĀ / [OM] PAÑCENDRIYA AVABODHANĀYE SVĀHĀ /  
 OM DHURU DHURU JAYA MUKHE SVĀHĀ (7x)

---

❖ Recite these holy names to actualize all the prayers you have made and to multiply their benefits by a hundred thousand.

---

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR  
 DZOG PÄI SANG GYÄ MÄN GYI LA BAI DUR YÄI Ö KYI GYÄL PO LA  
 CHHAG TSHÄL LO (1x)

**To Bhagavān, Tathāgata, Arhat, Perfectly Complete Buddha,  
 Medicine Guru, King of Vaiḍūrya Light, I prostrate. (1x)**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR  
 DZOG PÄI SANG GYÄ NGO WA DANG MÖN LAM THAM CHÄ RAB TU  
 DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO (1x)

**To Bhagavān, Tathāgata, Arhat, Perfectly Complete Buddha, King  
 Fully Accomplishing All Dedications and Prayers, I prostrate. (1x)**

MÄ JUNG SÄ CHÄ GYÄL WÄI JIN LAB DANG  
 TEN DREL LU WA ME PÄI DEN PA DANG  
 DAG GI LHAG SAM DAG PÄI THU TOB KYI  
 NAM DAG MÖN PÄI NÄ KÜN DRUB PAR SHOG

**Due to the blessings of the eminent victorious ones and  
 their sons,**

**The truth of infallible dependent arising,  
 And the power of my pure special attitude of taking  
 responsibility,**

**May all the aims of my pure prayers be accomplished.**

## Colophons:

*The Story of the Stūpa:* From a dictation by Lama Zopa Rinpoche to Ven. Sarah Thresher, Maratika, Nepal, 2021, with additions from Lama Zopa Rinpoche's teachings: *Benefits and Practices Related to Statues and Stūpas*, FPMT Education Department, 2007; transcripts of November Courses 2014, 2015, 2016, and 2022, Kopan Monastery, Nepal; and a talk recorded by Bill Kane, Boudha Stūpa, Nepal, March 2017. Edited by Ven. Joan Nicell, June 2024.

*Liberation Upon Hearing: The Legend of the Great Jarung Kashor Stūpa:* Dictated by Padmasambhava to Khadroma Yeshe Tsogyal. Discovered by Lhatsün Ngönmo Lhawang Gyatso Lodro and rediscovered by Ngag Chang Śākya Zangpo. Translated by Lama Zopa Rinpoche, Kopan Monastery, Nepal, 15 July and 25 September 2021. Edited and some additional parts translated by Ven. Joan Nicell, Kopan Monastery, Nepal, October 2023.

*How to Think When Making Offerings to the Stūpa:* From a letter dictated by Lama Zopa Rinpoche now hanging on the wall of the Boudha offering room. Transcribed and edited by Ven. Tenzin Namdrol, Kopan Monastery, Nepal, January 2022. Combined with advice given by Lama Zopa Rinpoche, November Course 2014, Kopan Monastery, Nepal. Edited by Ven. Joan Nicell, November 2023.

*Generating a Bodhicitta Motivation:* From an offering practice to Boudha Stūpa led by Lama Zopa Rinpoche for a small group of students on the deck outside his room at Kopan Monastery, Nepal, 15 July 2021.

*The Actual Practice of Making Extensive Offerings to Boudha Stūpa:* Lama Zopa Rinpoche first did this practice in June–July 2021 during the COVID-19 pandemic together with Khadrola Namsel Drönme, Mingyur Rinpoche, Tsoknyi Rinpoche, and others at Swayambunath stūpa, Namo Buddha, and Boudhanath stūpa, Nepal. Compiled and edited by Ven. Joan Nicell based on a recording of the practice done at Kopan Monastery, Nepal, 15 July 2021, and Teachings on Thought Transformation During the Time of COVID-19, Video 115: Making Offerings to Boudha Stūpa, Kopan Monastery, Nepal, 25 September 2021.

Entire practice edited by Ven. Ailsa Cameron, Root Institute, Bodhgaya, India, November 2023.

*Preliminary Practices, Dedication, and Prayers for Multiplying Merit* excerpted from *FPMT Essential Prayer Book*, FPMT Education Services, 2024.



*A Prayer for the Swift Return of Lama Zopa Rinpoche* by His Holiness the Dalai Lama:

*Original Colophon:*

I composed this swift return prayer at the request of the centers of the Foundation for the Preservation of the Mahayana Tradition in general, Kopan Ogmin Jangchub Choling, Khachoe Gakhyil Ling Nunnery, and all the students of the late Rinpoche, headed by Roger Kunsang, who said that since the elucidator of the Buddha's teachings, the incomparable Zopa Rinpoche, had suddenly departed to peace, a swift return prayer was needed. I also composed it because of our special connection, exemplified, for instance, by the fact that when Rinpoche was with us, he would consult me on his projects, big or small.

While it is devastating that Zopa Rinpoche has departed in this way, the most important thing is that when he was with us, he made the precious mind of enlightenment the foundation of his practice, and so, if his followers who have been left behind properly emulate the Guru's life, it is exactly that which will definitely fulfill Rinpoche's wishes. Therefore, keep this in mind, and from now on also make requests to the Three Jewels and earnest dedication prayers.

Composed by the Dalai Lama, a Dharma teacher and śākya bhikṣu, on the 25th day of the second month of the Year of the Water Rabbit in the 17th Rabjung cycle, April 15, 2023.

*Publisher's Colophon:*

Translated by Joona Repo. Translation reviewed by Ven. Steve Carlier and Szegee Toh, with advice sought from Khenzur Jhado Rinpoche on certain points. Edited by Ven. Tenzin Tsomo and Doris Low. April 15–17, 2023, FPMT Education Services. Updated April 20, 2023.

## Appendix I

# Instructions

This practice of making offerings to Boudha Stūpa can either be done in the Boudha offering room or from your own home or center. If you are not doing this practice in the offering room in Boudha, change the words “here in the Boudha offering room” to correspond with the place where you are doing the practice.

You should also adapt the practice to correspond with whatever offerings you actually have set out; that is, skip the sections for which you do not have corresponding offerings. It is not necessary to have all of them; just set out as many of the offerings as possible. If you have other offerings mentioned in the book *Liberation Upon Hearing: The Legend of the Great Jarung Kashor Stūpa*, you can also add them.

The offerings included here in this practice are:

- Water bowls
- Flowers
- Incenses
- Lights
- Perfumes
- Food
- Music
- Maṇḍalas (actual maṇḍala sets filled with rice or other grains along with semi-precious gems and jewels)
- The five jewels
- The seven precious objects of a king’s reign

- The five medicines
- The five essences
- The five grains
- Parasols and victory banners
- Streamers and pennants
- Dharmacakras
- Wish-granting jewels (use a nice semi-precious stone or piece of crystal)
- Precious elephants
- Precious horses
- The eight auspicious signs
- The eight auspicious substances
- Five-colored cloths (use *katags*)
- Whitewash (offer this only when someone has sponsored the whitewashing of the stūpa)
- Tsog (a cake or a plate of delicious foods)
- Saffron bath (offer this only when someone has sponsored the offering of saffron “lotus petals” to the dome of the stūpa)

Arrange the offerings nicely, making sure they are clean and fresh. If you are doing the practice in a group, the specific offerings can be handed to one of the participants or the person officiating the puja in the order they are offered during the puja. This person holds up the offerings while the respective verse is recited. If there are many offerings for a verse, such as many vases of flowers, elephants, horses, or banners, they can be given to various participants. They should stand and hold up the offering while the respective verse is recited.

For sets of offerings such as the five jewels, if you have time you can offer each of them separately. Otherwise, they can be offered together.

When the Offering Cloud Mantra is recited, everyone present can join in the offering of music by playing drums, cymbals, *gyalings* (Tibetan horns), bells, conches, and so forth. However, it is important that the resulting sound be pleasant, that it be an actual offering of music.

Lama Zopa Rinpoche instructed that when there are many conches, they should not all be blown at the same time. Half of the group should begin by blowing a long sound. Before they finish, the second group should start to blow their conches, at which point the first group stops. The two groups should continue to alternate in this way so that there is the constant sound of conches blowing while the Offering Cloud Mantra is being recited.

#### *Colophon:*

Compiled by Ven. Joan Nicell, Kopan Monastery, Nepal, October 2023, in accordance with the way in which the practice was done by Lama Zopa Rinpoche.

## Appendix 2

# Illustrations

## Offerings to Boudha Stūpa



*Offering a saffron bath of lotus petals to the dome of Boudha Stūpa.*



*Offering whitewash to Boudha Stūpa.*



*Altars in Boudha offering room and extensive offerings.*





*Five Medicines. Top row from left to right: Kaṇṭakārī, letre, and shudag karmo. Bottom row from left to right: wanglag and chugang.*



*Eight Auspicious Substances*



*Ven. Ailsa Cameron offering the five jewels, seven precious objects of a king's reign, five medicines, five essences, five grains, wish-granting jewel, precious elephants, precious horses, and five-colored cloths.*



## Lama Zopa Rinpoche Making Extensive Offerings to Boudha Stūpa from Kopan Monastery



*Lama Zopa Rinpoche making extensive offering in his room, July 2021.*



*Lama Zopa Rinpoche offering the five medicines, September 2021.*

# Credits

Photo of Boudha Stūpa on page 10 and of Lama Zopa Rinpoche offering the five medicines on page 97 by Ven. Lobsang Sherab.

Line drawings of maṇḍala offering on page 42, the seven precious objects of a king's reign on page 47, images of the eight auspicious substances on page 95, artists unknown.

Line drawings of parasols and victory banners on page 55, of streamers and pennants on page 57, of dharmacakras on page 59, of precious elephant on page 63, of precious horse on page 65, of the eight auspicious signs on page 68, © Robert Beer, used with permission.

Offering of saffron bath on page 93 by Ven. Sarah Thresher.

Offering of whitewash on page 93 by Ven. Joan Nicell.

Photos of the altars in Boudha offering room on page 94 by Ven. Tenzin Tsomo.

Photo of the five medicines on page 95 by Ven. Joan Nicell.

Photos of Ven. Ailsa Cameron making offerings on page 96, photographer unknown.

Photo of Lama Zopa Rinpoche making extensive offering in his room on page 97, photographer unknown.

# Notes

- 1 Rinpoche also gave instructions that all students of the annual month-long Kopan course in November be taken to circumambulate these two great stūpas at the end of the course.
- 2 This story is explained by Rinpoche below in this booklet and in the first chapter of the original terma teaching, *Liberation Upon Hearing: The Legend of the Great Jarung Kashor Stūpa*.
- 3 The practice comprises preliminary prayers and the seven-limb prayer with a mandala offering, taking bodhisattva vows, various aspirational prayers, and extensive dedications.
- 4 The four prayers are: *An Aspirational Prayer of Thought Transformation* by Kachen Yeshe Gyaltsen; *A Prayer for the Training of the Mind Condensed to the Essentials: The Blissful Path to the Ocean of Bodhicitta* by Dilgo Khyentse Rinpoche; *The Gateway to the Ocean of Bodhicitta: A Mind-Training Prayer* by Jamgon Kongtrul Lodro Thaye; and *Stages of the Heroic Mind* attributed to Serlingpa.
- 5 The eastern courtyard is where the Longchen Nyingtik cycle of terma teachings was revealed by Rigdzin Jikme Lingpa and where several very important smaller stūpas are located. It is regarded as a special place for practice and is where most people set up their prostration boards and where many water bowl offerings are made to the stūpa.
- 6 It is mentioned in Chapter 3 of *The Legend of the Great Jarung Kashor Stūpa*: “Whoever consecrates the stūpa will pacify war, famine and pestilence throughout the three times, spreading peace in every nation.”
- 7 The seven qualities of the higher realms are to have: (1) a good body, (2) a high caste, (3) great enjoyments, (4) wealth, (5) great wisdom, (6) a long life, and (7) no disease. Lama Zopa Rinpoche adds that anyone who puts their palms together, holds up one hand in prostration, or bows their head to a stūpa plants the seed of enlightenment. Likewise, circumambulating a stūpa and making offerings to it also become causes of enlightenment.

- 8 The eight benefits of putting the hands together to holy objects, as explained in the sūtra *Offering Butter Lamps*, are in the future: (1) to receive a perfect body, (2) to have perfect surrounding people, (3) to have pure morality, (4) to have devotion, (5) to have courage, (6) to receive a higher rebirth, (7) to achieve the ārya path, and (8) to achieve enlightenment.

The ten benefits of putting the hands together to a holy object, as set out in *Explaining the Different Aspects of Karma*, are to obtain: (1) rebirth in the family of a great king, (2) an extensive form, (3) extensive surrounding people, (4) extensive offerings and service, (5) extensive wealth, (6) extensive listening, (7) to have extensive faith, (8) extensive mindfulness, (9) extensive wisdom, and (10) extensive realizations.

- 9 Up to this point the practice is taken from Lama Zopa Rinpoche's Teachings on Thought Transformation During the Time of COVID-19, Video 115: Making Offerings to Boudha Stūpa, Kopan Monastery, Nepal, 25 September 2021. The remainder is taken from a recording of the practice done with a small group of students on the roof outside Lama Zopa Rinpoche's room, Kopan Monastery, Nepal, 15 July 2021.

- 10 The individual benefits of offering the seven precious objects of a king's reign are:

(1) *The Legend* says:

Anyone who offers a precious wheel to the stūpa will turn the wheel of Dharma.

By offering the precious wheel, not only are you yourself able to have complete control over the Dharma to help sentient beings, but you are also able to cause all sentient beings to become like that.

(2) *The Legend* says:

Anyone who offers a precious jewel to the stūpa will have all their wishes fulfilled.

By offering the precious jewel, not only are you yourself able to fulfill all your own Dharma wishes, but you are also able to cause all sentient beings to fulfill all their Dharma wishes.

(3) *The Legend* says:

Anyone who offers a precious queen to the stūpa will generate completely pure wisdom in their mind.

By offering the precious queen, not only do you yourself create the merit to be able to enjoy the path to enlightenment, to enjoy uncontaminated great bliss, but you are able to cause all sentient beings to enjoy the same thing.

(4) *The Legend* says:

Anyone who offers a precious minister to the stūpa will become an eminent leader skilled in a variety of methods and able to guide all transmigratory beings.

By offering the precious minister, not only are you yourself able to fulfill all the buddhas' wishes, but you are able to cause all sentient beings to fulfill all the buddhas' wishes.

(5) *The Legend* says:

Anyone who offers a precious elephant to the stūpa will possess the meaning of the supreme vehicle.

By offering the precious elephant, not only do you yourself create the cause to go to enlightenment by riding on the supreme vehicle, the Mahayana path, but you are able to cause all sentient beings to do the same.

(6) *The Legend* says:

Anyone who offers a precious horse to the stūpa will achieve the four types of psychic powers.

By offering the precious horse, not only do you yourself create the cause to achieve the psychic powers, but you are able to cause all sentient beings to achieve those powers.

(7) *The Legend* says:

Anyone who offers a precious general to the stūpa will destroy adversaries in their entirety.

By offering the precious general, not only will you yourself be able to instantly destroy the inner enemy, the delusions, without even a second's delay, but you are able to cause all sentient beings to do the same.

*Colophon:* From a teaching on mandala offerings by Lama Zopa Rinpoche, Taiwan, 23 May 1995 (LYWA #1018). Transcribed and edited by Ven. Ailsa Cameron. Citations from *Liberation Upon Hearing: The Legend of the Great Jarung Kashor Stūpa* translated by Lama Zopa Rinpoche, Kopan Monastery, Nepal, 15 July 2021, and Ven. Joan Nicell, June 2024. Compiled and edited by Ven. Joan Nicell, June 2024..

## 11 The five medicines are:

(1) Tib. *kan Da ka ri*; Skt. *kaṇṭakārī*; Latin, *Rubus idaeopsis focke*.

(2) Tib. *sle tres*; Skt. *guḍūcī*; Latin, *Tinospora cordifolia*.

(3) Tib. *shu dag dkar po*; Skt. *śvetavacā*; Latin, *Acorus gramineus*.

(4) Tib. *dbang po'i lag pa* or *dbang lag*; Skt. *indrahasta*; Latin, *gymnadenia crassinervis*.

(5) Tib. *cu gang*; Skt. *vamśalocana*; Latin, *Bambusa arundinacea* or *Bambusa textilis* (the extract is known as *Tabasheer* or *Banslochan*).

The Latin equivalents of n. 1–4 above are cited from Karma Chopel's (kar ma chos 'phel) *bdud rtsi sman gyi 'khrungs dpe legs bshad nor bu'i phrengs mdzes*. Other Tibetan sources identify *kan Da ka ri* as *Solanum virginianum*; *dbang lag* as *Dactylorhiza hatagirea*; and *shu dag dkar po* as *Acorus calamus*.

12 Translated by Ven. Joan Nicell.

13 Translated by Ven. Joan Nicell.

14 Translated by Ven. Joan Nicell.

15 Translated by Ven. Joan Nicell.

16 The individual benefits of the eight auspicious signs are:

(1) The *umbrella* has the auspicious dependent arising for giving the extended joy of a cooling shade of peace and happiness. It saves us from all this life's obstacles—such as sicknesses, contagious diseases, spirit possessions, interferers, and so forth—and also from the next life's obstacles—the sufferings of the three evil-gone realms and of the deva and human realms. It completely saves us from being tormented by the heat of both temporary and long-term sufferings.

(2) The *golden fish* have the auspicious dependent arising for you and others to run and enjoy freely, with no resistance, from happiness to happiness without fear of drowning in the oceans of suffering, just as fish swim without fear in the ocean.

(3) The *great treasure vase* has the auspicious dependent arising for bringing unceasingly all desired things, the fortune of a glorious life, enjoyments, and so forth in the three realms of existence (the desire, form, and formless realms) and of peace (liberation from saṃsāra).

(4) The *lotus* has the auspicious dependent arising for freeing us from all the stains of mistakes—the nonvirtues of body, speech, and mind. The abundant blossoming of a hundred lotus petals of white virtue brings an abundance of the good essence of honey—the everlasting happiness of definite goodness (liberation and omniscience).

(5) The *right-turning white conch shell* has the auspicious dependent arising for announcing the sweet melody of the profound and extensive Dharma that fits the elements, levels of mind, and wishes of sentient beings, the objects to be subdued. It awakens transmigratory beings from the ignorant sleep of unknowing and persuades them to accomplish works for the benefit and happiness of themselves and others.

(6) The *endless knot* has the auspicious dependent arising for Dharma and politics to support each other in one continuous connection. Like that, at the time of the path, method and wisdom are connected by being unified with each other; emptiness and dependent arising are connected by being one without contradiction. At the time of the resultant state of a buddha, omniscience and compassion are unified.

(7) The *victory banner* has the auspicious dependent arising for the activities of your own three doors and those of others not to be defeated by obstacles or disharmonious conditions but to be victorious, and for the precious teachings of the Buddha to be victorious in the war over the black-side maras.

(8) The *golden dharmacakra* has the auspicious dependent arising for the precious wheel of the holy Dharma, the scriptures and realizations of the Victorious One, to turn unceasingly in the whole universe. In dependence upon that, samsaric beings, who are continually being reborn and dying under the control of karma and delusion, apply themselves to achieving the most glorious virtue, total liberation.

*Colophon:* This explanation of the eight auspicious signs was dictated by Kyabje Lama Zopa Rinpoche to Ven. Sarah Thresher at Root Institute, Bodhgaya, India, February 4, 2014. Edited with the help of Losang Hursthouse. Further edited by Ven. Ailsa Cameron, Root Institute, Bodhgaya, India, November 2023.

17 Translated by Ven. Joan Nicell.

18 Translated by Ven. Joan Nicell.

19 From *Lama Chopa*, LC 108.

20 Although you say “I,” you can also include your family members and other specific people in the dedication.

# Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stūpas, ritual implements, *mālās*, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ॐ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪḤ or the *Heart Sūtra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stūpa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.





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The Foundation for the Preservation of the Mahayana Tradition (FPMT) is an organization devoted to preserving and spreading Mahāyāna Buddhism worldwide by creating opportunities to listen, reflect, meditate, practice, and actualize the unmistakable teachings of the Buddha and, based on that experience, spreading the Dharma to sentient beings.

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