

Kṣitigarbha Practice

Compiled by Lama Zopa Rinpoche

FPMT



Lama Zopa Rinpoche
Practice Series

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Page 6, image of Bodhisattva Kṣitigarbha, courtesy of Lama Zopa Rinpoche.

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:

Recite these two verses three times.

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

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

Text in regular font or with no indentation is likewise not for recitation.

Italics and a small font size indicate instructions and comments found in the Tibetan text and are not for recitation. For example:

This is the common graduated path of the great capable being.

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

The following points will enable you to easily learn the pronunciation of most transliterated Sanskrit terms and mantras:

1. Ś and Ṣ produce sounds similar to the English “sh” in “shoe.” The difference between the two is where the tongue is positioned in the mouth.
2. C is pronounced similarly to the “ch” in “chap.” CH is similar but is more heavily aspirated.
3. Ṭ, ṬH, Ḍ, ḌH, Ṇ are retroflex letters and have no exact equivalent in English. These sounds are made by curling the tongue towards the front section of the palate. They correspond roughly to the sounds “tra” (Ṭ), aspirated “tra” (ṬH), “dra” (Ḍ), aspirated “dra” (ḌH), and “nra” (Ṇ).
4. All consonants followed by an H are aspirated: KH, GH, CH, JH, TH, DH, PH, BH. Note that TH and ṬH are pronounced like the “t” in “target” and “tr” in “trap” respectively, not like the “th” in “the.” The PH is pronounced like the “p” in “partial,” not like the “ph” in “pharaoh.”
5. Long vowels with a dash above them (Ā, Ī, Ū, Ṛ, and Ṝ) take approximately double the amount of time to pronounce versus their short counterparts (A, I, U, R, and Ṛ).
6. Ṃ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. Ṛ is pronounced similar to the “ri” in “cringe.” Ṇ is pronounced similar to the “ng” in “king.”

For more information, 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.



Kṣitigarbha

Kṣītigarbha Practice

Taking Refuge and Generating Bodhicitta

Recite these two verses three times.

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 (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. (3x)**

Seven-Limb Prayer

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO
NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL

**I prostrate reverently with my body, speech, and mind.
I present clouds of every type of offering, both actually
arranged and mentally emanated.**

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
 KYE PHAG GE WA NAM LA JE YI RANG

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

I rejoice in the virtues of ordinary beings and āryas.

KHOR WA MA TONG BAR DU LEG ZHUG NÄ
 DRO LA CHHÖ KYI KHOR LO KOR WA DANG
 DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO

Please remain until the end of cyclic existence

And turn the wheel of Dharma for transmigratory beings.

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

Prayer to Kṣitigarbha

With hands folded in prostration, visualize yourself prostrating to all the buddhas and bodhisattvas: that constitutes the action itself when you say the word “prostration.”

When you say “refuge,” think that you are asking to be freed from the two obscurations in order to be able to achieve enlightenment.

When you say the word “offering,” think that all the offerings that you have are then offered.

Then, when you ask for “blessings,” think in your mind of the whole path to enlightenment—this is the blessing to be received.

I prostrate, go for refuge, and make offerings to Bodhisattva
 Kṣitigarbha,

Who has unbearable compassion for me and all sentient beings—
 whose minds are obscured and who are suffering—

Who has qualities like the sky and liberates sentient beings from
 all suffering, and gives every happiness.

Please grant blessings. (3x)

The Dhāraṇī of Kṣitigarbha

The extensive benefits of this dhāraṇī mantra can be found in the Kṣitigarbha Ten Wheels Mahāyāna Sūtra from the Great Collection.¹ This is the dhāraṇī mantra that the bodhisattva Kṣitigarbha heard from buddhas equaling the number of sand grains of the River Gaṅgā in India. He made offerings to them and then received this dhāraṇī mantra. This is the story of the dhāraṇī mantra, and how to receive all of the benefits. This dhāraṇī mantra is to be used for any difficulties or problems. It is the best one to do for any problems in any situation. Even reciting it four or five times, just a few times, is very powerful. [The sūtra] talks about so much power [the bodhisattva has] and how important the bodhisattva is; even reciting or just thinking of the name of the bodhisattva is very, very powerful.

Visualization for Mantra Recitation

Visualize Kṣitigarbha in front of you, looking at you compassionately with a loving smile. As you recite the mantra, Kṣitigarbha sends out nectar beams to you and all the six-realm sentient beings purifying all diseases, spirit harm, negative karma, and obscurations, both delusions and subtle obscurations—the source of those harms—collected from beginningless rebirths; they are totally purified.

Then, [the source] from where sicknesses, spirit harm, and earthquakes and all disasters come—including the mind—the obscurations and negative karma that have been collected since beginningless rebirth are now totally purified; the causes, obscurations, and negative karma collected from beginningless rebirths are purified, not only your own but those of all sentient beings as well.

Kṣitigarbha Dhāraṇī

CHIMBHO CHIMBHO / CIMCHIMBHO / ĀKĀṢA CHIMBHO /
 VAKARA CHIMBHO / AMAVARA CHIMBHO / VARA CHIMBHO /
 VACIRA CHIMBHO / AROGA CHIMBHO / DHARMA CHIMBHO /
 SATEVA CHIMBHO / SATENIHALA CHIMBHO / VIVAROKAŚAVA
 CHIMBHO / UPAŚAMA CHIMBHO / NAYANA CHIMBHO /
 PRAJÑĀ SAMAMONE RATNA CHIMBHO / KṢAṆA CHIMBHO /
 VIṢEMAVARIYĀ CHIMBHO / ŚĀSĪTALAMAVA CHIMBHO /
 VIADRASOTAMA HELE / DAMAVE YAMAVE / CAKRĀSE /
 CAKRĀ VASILE / KṢILE PHILE KARABHA / VĀRA VARĪTE /
 HASERE PRARĀVE / PARECARĀ BHANDĀNE / ARADĀNE /
 PHĀNARA / CACACACA / HILEMILE / AKHA TATHĀGEKHE /
 THAGAKHĪLO / THHĀRE THHĀRE / MILEMADHE / NANTE
 KULEMILE / AṆKUCITAVHE / ĀRAI GYIRE / VARA GYIRE /
 KUTAŚAMA MALE / TONGYE TONGYE / TON GŪLE /
 HURŪ HŪRŪ HURŪ / KULOSTO MILE / MERITO / MERITE /
 BHANDHATA / HARAKHAMA REMA / HURU HURU

This [dhāraṇī mantra] is especially beneficial for those who have heavy problems, serious health problems, big projects, financial difficulties, or are in danger of experiencing natural disasters such as earthquakes, and even to grow crops well and to protect land and crops. I would suggest that it is extremely powerful to recite every day at least four or five times or more, depending on how critical it is, for protection.

It explains in the Kṣitigarbha Ten Wheels Mahāyāna Sūtra that the extensive benefits and qualities of the bodhisattva Kṣitigarbha are like the sky, like skies of benefit to all beings. There have been experiences, similar benefits [to those spoken of in the sūtra] received by those who practice Kṣitigarbha.

Short Mantra

OM ĀḤ KṢITIGARBHA THLĪṀ HŪṀ

Buddha's Praise of Kṣitigarbha²

TÄN PÄI LO DANG NAM DAG SEM KYE NÄ
 SEM CHÄN TSHÄ ME PA YI DUG NGÄL CHIL
 RIN CHHEN DAG TAR DE WA JUNG WAR THONG
 DOR JE ZHIN DU THE TSOM DRA WA CHÖ

**Having generated stability of thought and the pure
 altruistic thought of bodhicitta,
 You eliminate the sufferings of immeasurable sentient beings.
 You are seen [by sentient beings] as a source of happiness,
 like a pure [wish-granting] jewel,
 And like the vajra, you cut the net of doubts.**

NYING JE CHHEN PÖI LO CHÄN TSÖN DRÜ GYI
 CHHÖ PA DAM PA CHOM DÄN DÄ LA BÜL
 GYA TSHO YE SHE SEM CHÄN DUG NGÄL DRÖL
 JIG PA ME PÄ SI PÄI PHA RÖL CHHIN

**You make holy offerings to the destroyer qualified gone-beyond
 ones
 With great compassionate thought and perseverance.
 You liberate sentient beings from their sufferings with oceans
 of wisdom.
 Because you have no fear, you have gone beyond saṃsāra.**

Absorption

Then, if you have received even a lower tantra initiation, like a great initiation of Chenrezig, Kṣitigarbha absorbs into the crown of your head and you become Kṣitigarbha with all the qualities of Kṣitigarbha. Then all sentient beings too become Kṣitigarbha.

If you have not received a great initiation, Kṣitigarbha absorbs into the space between your eyebrows and blesses your body, speech, and mind.

Lama Zopa Rinpoche recommends reciting the *King of Prayers* at this point.

For the *Standard Dedication Prayers*, go to page 13 and for *Prayers for Multiplying Merit*, page 17.

Colophon:

This practice was compiled and dictated to Getsul Thubten Nyingje by Lama Zopa Rinpoche in Madison, Wisconsin, June 30, 1998, and subsequently checked. Lightly edited, with the short mantra added, by Murray Wright & Kendall Magnussen, Land of Medicine Buddha, August 24, 1998. Revised, with the addition of *Buddha's Praise of Kṣitigarbha* translated by Lama Zopa Rinpoche, Aptos, California, USA, April 5, 1999. Further editing: FPMT Education Services, August 2000.

Further materials included in November 2015: *Taking Refuge and Generating Bodhicitta*, *Seven-Limb Prayer*, and additional instructions advised by Lama Zopa Rinpoche. Visualization extracted from Lama Zopa Rinpoche's explanation at Land of Medicine Buddha on 5 November 2015.

Kṣitigarbha Dhāraṇī transliterated from *Daśacakra kṣitigarbha nāma mahāyāna sūtra*, 'dus pa chen po las sa'i snying po 'khor lo bcu pa zhes bya ba theg pa chen po'i mdo, *Kṣitigarbha Ten Wheels Mahāyāna Sūtra from the Great Collection*, Tōh. 239, BDRC W22084, 229.

Revised by Ven. Tenzin Tsomo and Joona Repo, and lightly edited by Doris Low, November 2023. FPMT Education Services.

Standard Dedicatíon Prayers³

❖ The two dedication prayers *To Actualize Bodhicitta* (below) and *To Seal the Merits with Emptiness* (page 14) are the very minimum to recite at the conclusion of any session. The long life prayer for His Holiness the Dalai Lama can also be recited (page 14).

To Actualize 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 buddhas 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.

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.**

To Seal the Merits with Emptiness

*Lama Zopa Rinpoche uses a variation of the following dedication
 prayer to seal all the previous dedications with emptiness.*

GE WA DI YI NYUR DU DAG
 LA MA SANG GYÄ DRUB GYUR NÄ
 DRO WA CHIG KYANG MA LÜ PA
 DE YI SA LA GÖ PAR SHOG

**Due to this virtue, may I quickly
Become a guru-buddha
And lead all transmigratory beings,
Without exception, to that state.**

One possible version of this dedication is:

Due to all the past, present, and future merits collected by me,
the numberless buddhas, and the numberless sentient beings,
which are completely empty of existing from their own side,
May I, who am completely empty of existing from my own side,
Achieve the state of full enlightenment, which is completely
empty of existing from its own side,
And lead all sentient beings, who are completely empty of
existing from their own side,
To that state, which is completely empty of existing from its own
side,
By myself alone, who am completely empty of existing from my
own side.

*To Dedicate in the Same Way as All the Past Buddhas
and Bodhisattvas⁴*

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.**

*For Lama Tsongkhapa's Teachings to Spread in the Hearts of
All Sentient Beings⁵*

CHHÖ KYI GYÄL PO TSONG KHA PÄI
CHHÖ TSHÜL NAM PAR PHEL WA LA
GEG KYI TSHÄN MA ZHI WA DANG
THÜN KYEN MA LÜ TSHANG WAR SHOG

**For the Dharma king Tsongkhapa's
Way of Dharma to flourish,
May all signs of obstacles be pacified
And all conducive conditions be complete.**

DAG DANG ZHÄN GYI DÜ SUM DANG
DREL WÄI TSHOG NYI LA TEN NÄ
GYÄL WA LO ZANG DRAG PA YI
TÄN PA YÜN RING BAR GYUR CHIG

**Due to the two types of merits
Of the three times of myself and others,
May the teachings of the victorious one, Lozang Dragpa,
Shine resplendent forever.**

Colophon:

Dedication Prayers excepted from *The FPMT Essential Prayer Book*,
Portland: FPMT, 2021.

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.**

Colophon:

Compiled by FPMT Education Services based on instructions from Lama Zopa Rinpoche. Translation of the homages by Ven. Joan Nicell, FPMT Translation Services, April 2015. Mantra to increase merit revised by Joona Repo, FPMT Translation Services, 2019. Sanskrit terms transliterated by FPMT Education Services, December 2020.

Notes

- 1 *Kṣitigarbha Ten Wheels Mahāyāna Sūtra from the Great Collection*, Portland: FPMT, 2023.
- 2 These two verses of the *Buddha's Praise of Kṣitigarbha* are from the *Kṣitigarbha Ten Wheels Mahāyāna Sūtra from the Great Collection*.
- 3 A short set of dedication prayers commonly recited by Lama Zopa Rinpoche at the end of a teaching, puja, or retreat session. These are the recommended “minimum” prayers to do.
- 4 From *King of Prayers*. These two verses are said to contain its entire meaning. Translated by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, 2016.
- 5 From *Causing the Teachings of the Buddha to Flourish, bstan 'bar ma*. Translated by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, 2016.



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