

Shakyamuni Buddha Puja

by Ngawang Palden of Urga

Translated into English by Martin Willson
Abridged by Geshe Tashi, Jamyang Buddhist Centre, June 1998

Establishing the Field of Merit

By the power of the truth of the Three Jewels of the inspiration of all the buddhas and bodhisattvas, of the great might of the completed two collections, and of the pure and inconceivable dharmadhatu, let this place where the deity host of the peerless king of the Shakyas and their entourage are to be invoked become a perfectly pure buddha-land created through the previous special vows of the teacher, the king of sages, with qualities of splendor like those of the Lord Amitabha's land.

Let its ground be of the nature of manifold jewels as even as the palm of the hand, broad and spacious, soft and pleasant to touch, immaculate, bright, spread with manifold heavenly flowers with the sweet fragrance of snake's-heart sandalwood. Their borders built of jewel tiles, their banks strewn with powder of gold, silver and pearls, covered with graceful, swaying utpalas, kumudas and lotuses, and adorned with various water birds, sweetly calling and joyfully soaring and hovering, let lakes, ponds and pools with the eight properties make it beautiful.

Let wish granting trees of jewels, bending and swaying beneath celestial gems, garlands of pearls, pendant jewels, nodding blossoms, and beautifully formed fruit, with sounds of true Dharma coming from the ringing of little golden bells, stand everywhere and adorn it well. So let the perfect pure ground appear.

In its center, let there be a palace, arrayed with the seven precious things, most brilliant; emitting powerful beams of light that completely fill measureless worlds; of the limitless extent, containing infinite different, well proportioned dwellings; of the sphere of those who have completely transcended the three realms, arisen from the superior roots of virtue of those who have transcended the world; marked by the utterly pure and dominating knowledge; the abode of the tathagatas, with a community of bodhisattvas; frequented by infinite gods, nagas, yakshas, gandharvas, asuras, garudas, kinnaras, great serpent-demons, human beings and spirits; fixed in joy in the taste of the Dharma and great bliss; causing all the goals of every sentient being to be attained; free of every stain of harmful defilement, bereft of all maras, a place of the manifestation of tathagatas, excelling the manifestation of all things; a vehicle of detachment (from samsara) through mindfulness, wisdom and great realization, and quietude and insight; entered by the door of deliverance - emptiness, signlessness, and wishlessness; resting on an array of kings of jewel lotuses adorned with infinite qualities, let the great palace appear.

In its center, let there be gathered a lotus seat on a precious lion throne for the peerless teacher, the king of sages, and seats for all the rest of the tathagatas of the ten directions and the bodhisattvas, hearer and pratyeka aryas and their attendants; these places are in accordance with the special vows and might of each arya, all beautiful; let them appear. Everywhere outside and in, in accordance with their high status, let it be entirely filled with manifold excellent, perfect requisites of gods and

human beings, such as foodstuffs, clothing, ornaments and music as described in the *Sutra of the Three Heaps* and the *Vow of the Conduct of Bhadra*, in whole oceans of clouds of offerings, and let it be adorned with ornaments.

Let all the aryas take their seats, transform these offerings into suchness, accept them, and enjoy them.

The Offering-Cloud Dharani

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE / TATHAGATAYA / ARHATE
SAMYAKSAM BUDDHAYA / TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA
TEJA VAJRE / MAHA VIDYA VAJRE / MAHA BODHICITTA VAJRE / MAHA BODHI
MÄNDO PASAM KRAMANA VAJRE / SARVA KARMA AVARANA VISHO DHANA VAJRE
SVAHA (3x)

By the power of truth of the Three Jewels,
Of the blessings of all the buddhas and bodhisattvas,
By the power of the great might of the completed two collections,
And of the completely pure, inconceivable sphere of reality,
May all these offerings become just so.

Taking Refuge and Generating the Altruistic Dedicated Heart

Sang gyä chö dang tsog kyi chog nam la
Jang chub bar du dag ni kyab su chi
Dag gi jin sog gyi päi di dag gyi
Dro la pän chir sang gyä drub par shog (3x)

I go for refuge until I am enlightened.
To the Buddha, the Dharma, and the Supreme Assembly.
By my merits of practicing giving and other perfections,
May I become a buddha to benefit all sentient beings. (3x)

The Four Immeasurables

May all beings have happiness and the causes of happiness;
May all beings be free from suffering and the causes of suffering;
May all sentient beings never be separated from the happiness that knows no suffering;

May all sentient beings abide in equanimity, free from attachment and anger that holds some close and others distant. (3x)

Invoke the Merit Field

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 dân khor chä nä dir sheg su söl

Protector of all beings without exception;
Divine destroyer of the intractable legions of Mara;
Perfect knower of all things:
Bhagavan and retinue, please come here.

Homage Recollecting the Twelve Deeds

Perfector of ocean-like sets of non-attachment,
Faultlessness, imperturbation, all-inclusion,
Undistracted, unconfused, method,
Power, vows, and wisdom-knowledge -
Homage to you.

Mindfulness, efforts, the bases of psychic power
The supreme faculties and the amazing powers,
The enlightenment factors and the arya paths -
All these you duly realized - homage to you.

In the three countless eons completing the ten stages,
To tame the gods you became in Tushita
The excellent being known as Sveta-ketu,
You of infinite merits - homage to you.

Knowing, 'twas time, you happily entered the womb,
Were born from the womb, engaged in youthful sports,
Went forth, and lived in practices of austerities,
Realizer of all benefits - homage to you.

Beneath the bodhi-tree, you overcame
With mind of loving kindness, Mara's force.
All the conquerors of the ten directions gave you
Empowerment, O great hero - homage to you.

Having won the five super-knowledges,
By the supreme vajra-like samadhi
You gained the unsurpassable awakening.
Leader of the world - homage to you.

Abandoning all stains and their impressions,
Your wisdom-knowledge grew completely full,

So you're the whole world's refuge, even the gods'.
Perfect buddha – homage to you.

You gained the triple kaya – bodies of
Great bliss and wisdom, with five certain features
And with the elaborations stilled by nature,
And shown in all forms for others – homage to you.

Your body, gleaming like the king of mountains,
Gives off infinite light just like the sun
And shines all round with the marks and signs.
Unparalleled protector – homage to you.

With the true words of Dharma eloquence,
Of excellent meaning, you proclaimed your lion's
Roar that fears no listener, all bedecked
In sixty qualities – homage to you.

You of the five wisdom-knowledges, clear, unobstructed,
Of non-abiding equality; source of virtues,
Achieving all good for disciples, free of all concepts,
Lord of the world and nirvana – homage to you.

Discoverer of all virtues – worldly, disciples'
Of the rhinoceros-like and conquerors' children,
Common and superior – supreme teacher
Of samsara and nirvana – homage to you.

Though you are free from all the bonds and fetters,
By infinite miracles that fulfill your vows
You benefit beings as long as samsara lasts,
Sole friend of all beings – homage to you.

Turning the excellent, precious wheel [of Dharma],
You disciplined beings very hard to tame,
And fixed disciples in the three liberations,
Possessor of the ten powers – homage to you.

Knowing the season of your disciples' fortune,
You entrusted the doctrine to the aryas
And manifested nirvana at Kushinagara,
Putting an end to sorrow – homage to you.

That beings' merits might yet be increased,
Your remains were turned in heaps of relics,
Serving as bases for the whole world's worship,
You whose deeds are ceaseless – homage to you.

Homage Recollecting the Thirty-Four Birth Stories in the Jataka-mala of Aryasura

Once, Lord, when you took birth as a brahman not bearing in compassion the misery of a tigress and her cubs, you gave your body. Healer of affliction – homage to you.

Once, when as King Sibi you were born, without regret you gave away all you owned; to a blind brahman, both your eyes you gave. You who made the blind see – homage to you.

Once, when you were king of Kosala, recalling your previous life, you said, behold this vast result of giving but some sour gruel! Teaching people true Dharma – homage to you.

When you were the merchant heroic in giving, Mara, unable to bear it, created a fire-pit. Courageously you crossed the pit of fire and made offering to an arya – homage to you.

When you were the merchant Avisahya, the gods, to test you, made all your goods disappear, but cutting grass and selling it, with its price you still sustained the needy – homage to you.

When born as a master hare, you taught your followers Dharma, and to feed a hungry brahman, leapt in a fire yourself, then Indra took you and showed to all this marvel – homage to you.

Born as a brahman, living in forest austerities, though for three days a god took your austere food, still you gave without regret or attachment, living on joy of samadhi – homage to you.

Born King Mitri-bala, with love you looked after all beings. With your own flesh and blood you fed five yakshas, saying when I'm a buddha I shall give you nectar – homage to you.

Born as Prince Visvantara, you gave all you cherished away, including you wealth, elephant, son and daughter. By fearless giving you made all beings happy – homage to you.

Once, born as a righteous king, you saved the lives of countless animals, not allowing their sacrifice; all your people you fixed in the law of ten virtues. Perfect in generosity – homage to you.

When born king of the gods, amidst a battle with the asuras you caught sight of a bird's nest and saved the young birds' lives, disregarding your own. Keeper of morality – homage to you.

When you were born a brahman, your master told you, brahmans in distress were allowed to steal, but you replied that stealing was improper. Perfect in morality – homage to you.

When you were king of the Sibis, your minister offered you lovely Unmadayanti, but you said, though it cost me my life, I'll not commit adultery. Keeper of pure morality – homage to you.

When you were a great sea-pilot, by true, factual words you overcame the ocean's abyss and satisfied all desires with manifold jewels. Suparaga, Good Crossing – homage to you.

When you were king of fishes, and little fish were harmed by the lake's drying up and various birds, you saved them by true words that made it rain. Skillful, compassionate one – homage to you.

When you were a quail, a forest fire encircled you, but by speaking true words you turned it back, saved countless beings' lives and made them happy. You with the strength of truth – homage to you.

Once, when you were a Shakra, king of the gods, seeing a king and his court undone by liquor, you taught them by skilled transformation and set them in virtue. Matchless, best guide of beings – homage to you.

Once, Lord, when you were born a wealthy kshatriya, urged by detachment, perceiving the faults of desire, you abandoned all enjoyments of samsara and took the pure going-forth – homage to you.

Born into an illustrious brahman line, you abandoned all wealth to meditate in the wild, made bad conditions the path, gave up thought of harming, and taught your companions the Dharma – homage to you.

Once, when you were treasurer to a king, when you heard your virtues proclaimed by others you gave up this life and joyfully went forth. Perfect in morality – homage to you.

Born a brahman, you left home and went forth, known as Cudabodhi. Slighted by a king, you angered not, but welcomed him patiently, and taught him – homage to you.

When born a king of geese, though caught in a snare, you had no fear nor wrath, but with skill and courage for King Brahmadata and his attendants, you turned the wheel of Dharma – homage to you.

When you were the wanderer Mahabodhi, many abused you, but you showed patience, not wrath, and to the king and his court who held wrong views showed the true way things are – homage to you.

When born as an ape, you carried up on your back a man fallen over a precipice; when this wicked man returned harm for kindness, you were patient. Outstandingly helpful rescuer – homage to you.

When you were born, through compassion, a sarabha beast, the king attacking you fell into a chasm, but mounting him on your own body you lifted him out. Sole friend of migrators – homage to you.

When born as a ruru-deer, through your compassion, you saved an exhausted man swept away by a river, bore his betrayal, and turned the wheel of Dharma for the king and his retinue – homage to you.

When you were a chief of monkeys and an army assailed your monkey tribe, in your compassion you made your body a bridge and saved the tribe. Astonishing great being – homage to you.

When you were the ascetic Kshantivadin, though a king had your body cut in pieces, not wroth with him, once more in your compassion you repaid good for injury – homage to you.

Born as a lord of Brahma-gods, in compassion you taught Angadina, holder of evil views, the deep law of cause and effect's dependent arising. You were beneficial in all ways – homage to you.

Born an elephant in a dreadful wild, in mercy not bearing the plight of seven hundred people a king had banished, you gave up your body to feed them. Perfect in patience – homage to you.

Born as Prince Ayogrha, ‘Iron-House Dweller,’ sick of samsara and driven by detachment, you strove in the practice of bodhichitta and samadhi. Perfect in dhyana – homage to you.

When, through compassion, you took a buffalo’s body, you bore a monkey’s insults and taught some gods profound dependent arising of cause and effect. You so perfect in wisdom – homage to you.

When, through love for beings, you took a bird’s body, you cured a tormented lion and taught some gods the good path that pleases the conquerors. O matchless supreme guide to beings – homage to you.

Through infinite existences like these enjoying insatiably, like an elephant bathing, difficult deeds for others, you were enlightened. O compassionate teacher – homage to you.

The Fourteen Marvelous Great Offerings

Flowers grown on land or water, not possessed by gods or others in this or another place, I present you, chief of sages.

Every excellent incense tree in this or another place, gods’ and others’ marvelous incense I present you, chief of sages.

Light from dazzling, noble gems, or produced from shining trees, or from suns and moons and so forth, sent out to all parts I offer.

Perfume from fine fragrant trees in this or another place I send out to every region and present you, lord of sages.

Sending out clouds of the finest offerings – seas of jewel nature, jewel mountains and so forth – to all regions I’ll make offerings.

Troupes most fond of play and pleasure laughing, graceful and so forth, the most joyful anywhere, I’ll send out to every region.

Sources of adornments, clothes and so on, like wish-granting trees, I reciting vajra mantras, offer unto all the buddhas.

Generating bodhichitta for all sentient beings’ sake, sending it to every region I’ll make offering to all the buddhas.

(Giving)

Through my offering the perfection of giving may sentient beings all achieve wealth and abundance. May their happiness lack nothing.

(Morality)

Let all beings be established in their vows and bodhichitta. I send everywhere the calming of great faults like violence.

(Patience)

May the suffering of malice, fear and other things be calmed. May yogins in friendliness practice Dharma selflessly.

(Energy)

Let me not reach buddhahood till samsara meets its end. May all sentient beings too practice with such energy.

(Concentration)

Let all creatures' great defilements, such as greed, be pacified. Let all beings, undistracted, be possessed of the four dhyanas.

(Wisdom)

Made pure by applying wisdom – great wisdom of buddhas' gnosis, best at cutting suffering – may all beings be pure buddhas.

Mandala Offering

Zhing kham ül war gyi wo

OM vajra bhumi AH HUM / wang chhen ser gyi sa zhi

OM vajra rekhe AH HUM / chhi chag ri khor yug gi kor wäi ü su / rii gyäl po ri rab / shar lü phag po / lho dzam bu ling / nub ba lang chö / jang dra mi nyän / lü dang lü phag / nga yab dang nga yab zhän / yo dân dang lam chhog dro / dra mi nyän dang dra mi nyän gyi da

Rin po chhei ri wo / pag sam gyi shing / dö jöi ba / ma mö pa'i lo tog / khor lo rin po chhe / nor bu rin po chhe / tsün mo rin po chhe / löm po rin po chhe / lang po rin po chhe / ta chog rin po chhe / mag pön rin po chhe / ter chen pö'i bum pa

Geg ma / threng wa ma / lu ma / gar ma / me tog ma / dug pö ma / nang säl ma / dri chhab ma / nyi ma / da wa / rin po chhei dug

chhog lä nam par gyäl wäi gyän tshän / ü su lha dang mii yi päl jor phün sum tshog pa ma tshang wa me pa tsang zhing yi du ong wa di dag drin chen tsa wa dang gyü par che päi päl dân la ma dam pa nam dang khyä par dü yang la ma lo zang thub wang dor je chang / chen pö lha tshog kor dang chä päi nam la zhing kham ül war gyi wo

Thug je dro wäi dön du zhe su söl / zhe ne kyang dag sog dro wa ma gyur nam khäi tha dang nyam päi sem chen tham chä la thug tse wa chhen pö go nä jin gyi lab tu söl

Sa zhi pö kyi jug shing me tog tram
Ri rab ling zhi nyi dä gyän pa di
Sang gyä zhing du mig te ül wa yi
Dro kün nam dag zhing la chö par shog

De tar lam zang lön pä she nyän dang
Tsäl zhin drub päi drog nam zhab ten ching
Chi dang nang gi bar du sho pä tsog
Nye war zhi war jin gyi lab tu sö

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

English Translation

Please offer a buddha land!

OM vajra ground AH HUM, mighty golden ground. OM vajra fence AH HUM.

Outside it is encircled by the surrounding wall, in the center of which are Sumeru, King of Mountains; the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Camara and Aparacamara (Chowrie-land and western Chowrie-land), [the western], Satha and Uttaramantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava. [In the four continents are:] [E] the precious mountain, [S] the wish-granting tree, [W] the wish-fulfilling cow, [N] the unploughed harvest.

[On the first level are:] The precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse, the precious general, and the great treasure vase.

[On the second level, the eight goddesses:] Lady of grace, lady of garlands, lady of song, lady of dance, lady of flowers, lady of incense, lady of lamps, lady of perfume. [On the third level:] The sun and the moon; the precious parasol, and the banner of victory in all quarters.

In the center, the most perfect riches of gods and human beings, with nothing missing, pure and delightful.

To my glorious, holy and most kind root and lineage gurus,
and in particular to the deity host of Lama Tsong Khapa, king of sages, Maha-Vajradhara, and their divine retinue, I shall offer these as a buddha-field.

Please accept them with compassion for the sake of migrating beings.

Having accepted them, to me and all migrating mother sentient beings as far as the limits of space, out of your great compassion, please grant your inspiration!

This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, four continents, the sun and the moon.
I imagine this as a buddha-field and offer it.
May all living beings enjoy this pure land!

May the spiritual teachers who lead me on the sacred path
And all spiritual friends who practice have long life,
May I pacify completely all outer and inner life hindrances
Grant such inspirations, I pray.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Offerings

Tho pa gya tshöi chhö yön dün na khyil
Yön tän me tog tshül thrim dug po thrin
She rab drön me da pa po chhüi tsho
Ting dzin du tsi zhäl zä dam pa dang
To yang nyän pai sil nyän dra jin ching
Dün nä nying tse nam chö pob pa yi
Dug dang gyäl tshän ba dän dreng ja pa
Dag lü zhäl me khang tseg rab gyän na

Greeting water pools, from seas of learning;
Flowers of virtues, incense clouds of morals,
Lamps of wisdom, perfume lakes of faith,
Best ambrosial foodstuffs of samadhi,
Sounding cymbals of melodious praise;
Raised umbrellas, banners, flags around,
Of compassion, judgment, and quick wits,
Decorate my body's storied palace.

Nying ü chhu kye thig le dab gya la
Tän par zhug päi chhö je chhö je ching
Nge par dün päi yi kyi söl deb na
Dro wäi la ma tag tu nye gyur chig
Chhö kyi gyäl po tag tu nye gyur chig
Deng nä jang chhub nying pöi bar
Tug jei chag kyü je zung chhir
Dag gi dä pa bül lag na
Zhe nä jin gyi lab tu söl

This I offer, Dharma lords, to you, steadfastly abiding in the
Broad-petalled lotus drop amidst my heart.
I request with truly longing mind:
May it always please the world's gurus.
May it always please the kings of Dharma.
So that henceforth until bodhi
Your compassion's hook will sustain me,
I make offering in faith:
Please accept it, and inspire me.

Confession

With folded hands I beseech the fully awakened ones present in all directions and the greatly compassionate bodhisattvas.

Whatever sin I, a brute, have committed or caused others to commit in this life and others throughout the beginningless cycle of existence,

And anything in which I have deludedly rejoiced, thereby harming myself – that transgression I confess, overcome by remorse.

Whatever offence I have committed, out of disrespect, with my body, speech, and mind against the Three Jewels, against mothers and fathers, and against spiritual mentors and others,

And whatever terrible vices I, a sinner, defiled with many faults, have done, O guides, I confess them all.

How shall I escape it? Rescue me quickly! May death not soon creep up on me before my vices have vanished.

Death does not differentiate between tasks done and undone. This traitor is not to be trusted by the healthy or the ill, for it is like an unexpected great thunderbolt.

I have committed various vices for the sake of friends and enemies. This I have not recognized: “Leaving everyone behind, I must pass away.”

My enemies will not remain, nor will my friends remain. I shall not remain. Nothing will remain.

Whatever is experienced will fade to a memory. Like an experience in a dream, everything that has passed will not be seen again.

Even in this life, as I have stood by, many friends and enemies have passed away, but terrible sin induced by them remains ahead of me.

Thus, I have not considered that I am ephemeral. Due to delusion, attachment, and hatred, I have sinned in many ways.

Day and night, a lifespan unceasingly diminishes, and there is no adding onto it. Shall I not die then?

Although lying here on a bed and relying on relatives, I alone have to bear the feeling of being cut off from my vitality.

For a person seized by the messengers of death, what good is a relative and what good is a friend? At that time merit alone is a protection, and I have not applied myself to it.

O protectors, I, negligent and unaware of this danger, have acquired many vices out of attachment to this transient life.

One completely languishes while being led today to have the limbs of one's body amputated. Parched with thirst, and with pitiable eyes, one sees the world differently.

How much more is one overpowered by the horrifying appearances of the messengers of death as one is consumed by the fever of terror and smeared with a mass of excrement?

With distressed glances I seek protection in the four directions. Which good person will be my protection from this great fear?

Seeing the four directions devoid of protection, I return to confusion. What shall I do in that state of great fear?

Right now I go for refuge to the protectors of the world whose power is great, to the jinas, who strive to protect the world and who eliminate every fear.

Likewise, I earnestly go for refuge to the Dharma that is mastered by them and that annihilates the fear of the cycle of existence, and to the assembly of Bodhisattvas as well.

Trembling with fear, I offer myself to Samantabhadra, and of my own will I offer myself to Manjughosha.

Terrified, I utter a mournful cry to the protector Avalokita, whose conduct overflows with compassion, that he may protect me, a sinner.

Seeking protection, I earnestly invoke noble Akashagarbha, Kshitigarbha, and all the compassionate ones.

I bow to Vajri, upon the sight of whom the messengers of death and other malevolent beings flee in terror to the four directions.

After neglecting your counsel, in terror I go for refuge now as I face this fear. Swiftly remove my fear!

Even one frightened by a fleeting illness would not disregard the physician's advice: how much more so one afflicted by the four hundred and four diseases,

Of which just one can annihilate all people living in Jambudvīpa, and for which a medicine is not found in any region.

If I disregard the counsel of the omniscient physician who removes every pain, shame on me, extremely deluded one that I am!

If I stand very attentive even on a smaller cliff, then how much more so on an enduring chasm of a thousand leagues?

It is inappropriate for me to be at ease, thinking, “Just today death will not arrive.” The time when I will not exist is inevitable.

Who can give me fearlessness? How shall I escape? I shall certainly not exist. Why is my mind at ease?

What of value has remained with me from earlier experiences, which have disappeared, and engrossed in which I neglected the counsel of spiritual mentors?

Upon forsaking my relatives and friends and this world of the living, alone I shall go elsewhere. What is the use of all my friends and enemies?

In that case, only this concern is appropriate for me day and night: How shall I surely escape suffering on account of that non-virtue?

Whatever vice, whatever natural misdeed, and whatever misdeed by prohibition I, an ignorant fool, have accumulated,

Terrified of suffering, all this I confess, standing with folded hands in the presence of the Protectors and bowing repeatedly.

May the guides be aware of my transgressions together with my iniquity. O protectors, my I not commit this evil again.

Rejoicing

Whatever merits all conquerors, buddha-children,
Pratyekas, aryas training and past training,
And worldly beings have, throughout the ten
Directions, I rejoice in all of them

Requesting to Teach

All [you] lights of the worlds of the ten directions,
Who have awakened to bodhi, and realized
Non-attachment; I urge all you protectors
To turn the unsurpassable wheel [of Dharma].

Requesting for Long Life

Those who wish to demonstrate nirvana,
I request with folded palms to stay
For eons as many as the atoms of their lands.
For all beings' happiness and welfare.

Dedication

Whatever little virtue I have gathered
from prostrating, offering, confessing,
And rejoicing, urging, and requesting,
I dedicate it all toward awakening.

Visualize that a stream of golden light, the essence of which are the excellent qualities of the Buddha's body, speech and mind, descend from the Buddha's heart and flows into you and into all the sentient beings around you through the crown of your head. These infinite good qualities permeate every part of you.

Concentrate on this blissful experience of receiving the blessing and inspiration of the Buddha while reciting

TADYATHA OM MUNI MUNI MAHA MUNIYE SVAHA (21x or 100x)

Dismissal of the Field of Merit

You do all that's good for beings,
And grant siddhis in accordance;
Please go to your buddha-lands,
But come back again later.

Great compassionate lords,
It is good that you benefit us and all sentient beings,
But please go miraculously with your retinues to your respective lands.

Prayers for the Flourishing of the Doctrine

Homage to the seven Buddha heroes:
Vipasyin, Sikhin and Visvabhu,
Kakucchandra, Kanaka-muni,
Kasyapa, and Gautam Shakyamuni.

Through the hardships I've endured
Formerly for beings' sake
And through my renouncing pleasure,
May the doctrine flourish long.

Since I've given my livelihood
For the sake of sick people,
So protecting needy beings,
May the doctrine flourish long.

Through my giving son and daughter,
Wife, wealth, jewels, elephant,
And my chariot for awakening,
May the doctrine flourish long.

Through my giving honor to
Buddhas and pratyeka-buddhas,
Hearers, parents and ascetics,
May the doctrine flourish long.

Through my tasting diverse sufferings
For many million eons and
Seeking learning, for awakening,
May the doctrine flourish long.

Through my long-kept morals, vows, and
Penances and worship of
Buddhas of the ten directions,
May the doctrine flourish long.

Always firm, outshining others,
Through past energy I've had,
For all sentient beings' saving
May all doctrine flourish long.

Through my bravely keeping patience
Always, bearing evil beings
In decline of beings and klesha,
May the doctrine flourish long.

Through my practicing samadhis
Many as Ganges sands, and dhyanas,
Liberations, formless trances,
May the doctrine flourish long.

Through my past austerities
Kept in woods, for gnosis' sake, and
Teaching many treatises,
May the doctrine flourish long.

Through my giving up my flesh,
Blood, and life because of love, and
Giving limbs and minor parts,
May the Dharma's method prosper.

Through my past full loving ripening
Of the sinful, fixing them
In the triple vehicle,
May the best gift, Dharma, grow.

Through my saving beings from
Wrong views, to establish them in
Right view, once I've method and
Wisdom, may the Dharma prosper.

Through my freeing beings from
Kleshas' fire, with the four attractions,
And subduing growing evil,
May my followers stay long.

Through my saving tirthikas
From the flood of other views,
Fixing them in right view, may my
Followers be faithful always.
May the doctrine flourish long.

That the Dharma king Tsongkhapa's
Dharma method may prosper,
Let all adverse signs be stilled and
Good conditions be complete.

Thanks to my and others' joined
Two collections of the three times,
May the doctrine of the conqueror
Lozang Dragpa flourish long.

Auspicious Verses

Che wäi che chog tön pa la na me
Che je nyi ma gyäl wä jin lab kyi
Du dang gag rig mo pä dar zhi te
Tag tu päl na nyin tshän tra shi shog

Highest, best teacher, greatest of the great,
Sun, lord of Dharma, conqueror. Through your inspiration
Quell harmful foes, the maras and all kinds of hindrance.
Day and night, be our auspicious seat of prosperity.

Chö nyi den pä chö chog la na me
Dam chö du tsi den pä jin lab kyi
Nye päi kyön dra ga tsog nam phäl wä
Tag tu päl na nyin tshän tra shi shog

Highest, best Dharma of true reality,
Nectar of true Dharma, truth. Through your inspiration
Free us from faults, let our good collections develop.
Day and night, be our auspicious seat of prosperity.

Ge dün yön tän rin chen päl bar wä
Gyäl sä phän dzä den pä jin lab kyi
Nyön mong dug ngäl dung wä dra zhi te
Tag tu päl na nyin tshän tra shi shog

Sangha, shining splendor of precious qualities.
Buddha-children, true helpers. Through your inspiration
Quell our defilements and sufferings, the foes that torment us.
Day and night, be our auspicious seat of prosperity.

Jin pa tong zhing tshül thrim sung wa dang
Zö pa gom zhing tsön drü tsom pa dang
Nyam par jog ching nä lug tog pa dang
Drug po di ni dang dir tra shi shog

Giving charity, keeping morality,
Practice of patience, undertaking energy,
Concentration, realizing true mode of being –
Let us here and now have the blessing of these six.

Dedication

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

Through the merits of these virtuous actions
May I quickly attain the state of a guru-buddha
And lead all living beings, without exception,
Into that enlightened state.

Jang chhub sem chhog rin po chhe
Ma kye pa nam kye gyur chig
Kye wa nyam pa me pa yang
Gong nä gong du phel war shog

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

Colophon:

The original puja was composed by Ngawang Palden of Urga and translated into English by Martin Willson. The complete version was published in 1980 by Wisdom Publications, London, England. It was abridged for easier practice by students of the FPMT by Geshe Tashi, Jamyang Buddhist Centre, in June 1998. This puja is often practiced on the special auspicious days of the year, especially on Saka Dawa, Buddha's enlightenment day.

