

The Puja to Amitadha, the Buddhha of Boundless Light.
"BYANG CHUB LTUNG BSHAGS".

Translated by Gelongma—Karma Khechog Palmo—
with the help of Thrangu Rimpochi & Chos ki Nyma
Tulku in Rumtek, Sikkim.

THE CONFESSION BEFORE THE THIRTY FIVE ENLIGHTENED ONES.

I

Respect to the Buddhas

I and all sentient beings, at all times, take refuge in the Lama.
In the Buddha we take refuge •
In the Dharma we take refuge
In the Sangha we take refuge
To Him who is the Bhagawan, the Tathagata, the Arahata, to that Full-
Enlightened One, the Sakyamuni, I bow down.
To the Essence of the Vajra, all-Victorious I bow down.
To the Jewel radiating Light I bow down.
To the King ruling the Naga spirits I bow down.
To the Leader of the Heroic Ones I bow down.
To the One who has joy in strength I bow down.
To the Jewel Fire I bow down.
To the Light of the Jewel Moon I bow down.
To the One whose holy sight brings accomplishment I bow down.
To the Jewel Moon I bow down.
To the Immaculate I bow down.
To the Bestower of Glory I bow down.
To Brahma I bow down.
To the Bestower of Brahma I bow down.

To the Divine One of the Waters I bow down.
 To the God of the Divine Ones of the Waters I bow down.
 To the Glorious and Good I bow down.
 To the Sandalwood of Realisation I bow down.
 To the Brightness Unlimited I bow down.
 To the Glorious Light of Realisation I bow down.
 To the Realiser of the Sorrowless I bow down.
 To the Son of Desirelessness I bow down.
 To the Flower of Realisation I bow down.
 To the Tathagata, all surrounded by rays of Brahma Light, seeing the Truth, I bow down.
 To the Tathagata, all surrounded by rays of lotus light seeing the Truth, I bow down.
 To the Wealth of Realisation I bow down.
 To the Perfection of Awareness I bow down.
 To the Glorious One whose name and fame spreads everywhere I bow down.
 To the Royal Banner of Victory over the senses I bow down.
 To the Realised One controlling all completely I bow down.
 To the King victorious in all battles I bow down.
 To the Glorious One of perfect self-control I bow down.
 To the Glorious One who brings all to the light I bow down.
 To the Jewel Lotus always self-controlled I bow down.

 The Tathagata, the Arahats (the utterly pure), the Full Enlightened One, the Great Jewel always remaining in the lotus, King of the Mountains—to Him I bow down.

II

Confession

Listen all of you who are in all the spheres of the Universe and in the ten directions: Tathagatas, Arahats, Fully Enlightened Ones, the Bhagawan, whoever there are, our saviours, the Buddhas, the Bhagawan.

of myself and others, all the sins committed in this life and in all our lives beginningless and endless, taking rebirth in the wheel of suffering of Samsara ; all that we have told others to do ; all sins we have rejoiced seeing others do

For whatever offerings to the temples, to the community of monks and nuns (the Sangha), to the Sangha of the ten directions which we have taken, or asked anyone to take, or rejoiced seeing others take.

For whatever Five Heavy Sins we have committed, asked others to commit, or rejoiced seeing others commit

For whatever way of the Ten Sins we have taken, asked others to take, or rejoiced seeing others take

For all the stains of Karma which defile us and take people to the states of suffering

To birth in animal form

To birth as a ghost or unsatisfied spirit

To being born in a country without Dharma

To being born as a tribal

To being born as a long-lived god, with a defective body, or believing in wrong ideas

For whatever sins we have committed, that Karma result by which we are prevented from being enlightened

Before the Buddha, who is the transcendent knowledge, who has the eye of wisdom, who has the eye of realisation, who has renounced perfectly, who is the perfect example, seeing with the eye of knowledge transcending, standing before you, with my hands folded, for all of them I am penitent

These I will not hide ; will not conceal ; will give them up ; in the future also I promise to keep these vows I have made.

III

Sharing of Merit

All the Enlightened Ones, the Bhagawan, listen to me, I pray.

Of myself and other in this life itself and in all our lifetimes, beginningless and endless, taking rebirth from wheel to wheel of suffering in the worlds.

Whatever root of virtue there is in generosity to animals giving them even a mouthful of food

Whatever root of virtue there is in keeping the rules of morality

Whatever root of virtue there is in keeping the rule of celibacy

Whatever virtue there is in bringing beings to spiritual maturity

Whatever root of virtue there is in the arising of the supreme enlightenment thought

Whatever root of virtue there is in the wisdom transcendent

As all the Buddhas of the past have shared the merit, so I share it. As all the Buddhas of the future will share the merit, as the Buddhas of the present age share the merit, in the same way I too share the merit.

So all my sins are purified, In the merit of others I rejoice. All the Buddhas gathered together I beseech, and pray to them that I may attain the supreme transcendent wisdom that goes beyond.

Whoever are the most excellent among men, the Victorious Ones, living now; whoever lived in the past, and likewise, whoever will come in the future their virtuous lives pure, boundless as the ocean, I praise.

With folded hands, from my heart I take refuge in them.

(End of the Sutra)

There are three Karmas of the body; there are four of the voice; and whatever are of the mind, these are three: for all the Ten Sins I am penitent (am purified)

From beginningless time until now, the Ten Sins and the Five Heavy Sins, and all the sins that come from my mind which is ruled by craving . . . for all of them I am penitent

For all the sins of myself and others, and for all the mistakes we have made, I am penitent. May they never arise again. May even the stains of such actions be removed.

Ruled by passion, hatred and ignorance, whatever wrongs of body and voice and also of the mind I have committed, I have caused others to do, or been happy seeing others do, for each one of these I am penitent The Five Heavy Sins, and all the sins that I have done unknowingly, by the virtue of this prayer for the purification of downfalls, may all these sins to the last one be cleansed

With prostrations and offerings, I do this act of penitence. In the virtues of others I rejoice. Before all the Buddhas I pray that whatever little merit I have collected may be shared so that all beings may attain enlightenment.

INTRODUCTORY

From the Prayer of Good Actions

From as many worlds as there are in the universe, from the ten directions, come numberless Tathagatas, the unconquered, lion-like. To all, to the last one, I pay sincere tribute, with my body, voice and mind.

By the power of reciting the Prayer of Good Actions (ZANGCHOD) Buddhas numberless come in reality from my mind, in forms as many as the motes of dust on the earth. I bow in devotion before them. To the Buddhas I bow, again and again.

On each grain of dust are Buddhas without number, surrounded by the Bodhisattvas their spiritual sons. Every single Dharmadhatu, all space, full of them, the Victorious Ones, and, beyond that, a great number of those who study the Secret Teachings. In numberless languages and tones they praise the virtues of all the Buddhas.

All the Tathagatas I praise with cymbals, garlands, saffron water, sacred flowers, the ceremonial canopy, perfect butter lamps, and pure incense. To the Buddhas I am making this offering. Ceremonial robes and rare perfumes, a pile of (sandalwood) powder high as a mountain: all I gather clean and pure and holy, and all these precious things I am offering to the Buddhas.

Imagine all the offerings, transcendent, immense, vast; as much as we can give to all the Enlightened Ones I give it. All the six perfections and good actions with deep faith also I am offering to the Buddhas and bowing down before them.

ENTREATY TO THE LAMAS

NAMO AMITABHAYE: Honour to the Buddha of Boundless Light.

Lord of the Western Buddha-field, of the Great Bliss, full of lotuses, in the eternal Bhagawan Buddha, Amitabha: to You I am praying: bestow on me your blessings and the siddhis; bless me that I may attain the Enlightenment eternally present.

To Chenrezi and the Powerful One, Channa Dorje, I am praying. To the Bodhisattvas, the disciples, solitary Buddha and Arahats with all their circle.

Bestow on me blessings and the siddhis; bless me that I may attain the Enlightenment eternally present.

The Second Buddha, Lake-born Padma Sambhava, and all the ocean of Siddhas who follow him, to you I am praying:

Bestow on me the blessings and the siddhis; bless me that I may attain the Enlightenment eternally present.

Minjur Dorje, Duddul, Rolpa Tsal; all the Venerated Lamas of our Line: To you I am praying.

Bestow on me your blessings and the siddhis;

Bless me that I may attain the Enlightenment eternally existing.

The hundred various forms of the Gods, peaceful and angry.

All the forms of the Yidam Protectors, a great ocean,

Bestow on me the blessings and the siddhis:

Bless me that I may attain the Enlightenment eternally present.

Our Protector and his Consort, the Lion-Faced Father and Mother

The Guardians of the Teaching, all the ocean of the Keepers of the Vows:

To you I am praying

Bestow on me your blessings and the siddhis;

Bless me that I may attain the Enlightenment eternally existing

As I am saying this prayer, the blessing comes,

Removing the veils of ignorance; illness ends and the hindering spirits are pacified. Our life span lengthens and the manifestations of the transcending knowledge increase.

May the Enlightenment that is inseparable from the Lord Amitabha be attained!

PRAYER TO THE AMITABHA BUDDHA

Honour to the Triple Gem and the Three Roots of Realisation. I go for refuge to all these givers of refuge. To enable all beings to reach Enlightenment I shall let the Thought of Enlightenment transcending, arise.

(repeat three times)

From the pure eternal Bliss-Void arising comes the emanations. Like a cloud are the offerings, filling earth and sky:

prasad and torma cakes ; the rakta nectar, and the offering goddesses. The number becomes uncountable. In the Lotus flower, born of the water, I am standing in the form of the White Being.

In front of me, on a moon in a Lotus is the Lord Amitabha, red of colour, with one face and two hands folded in the meditation pose, holding a beggin bowl and wrapped in the yellow Dharma robe, seated in the lotus pose. To his left, is Chenrezi the Mahabodhisattva, the World Ruler, white in colour with one afce and two arms folded in namaskar. The arms to the right and left hold a mala rosary and a lotus. He is standing upright on the moon disc in the lotus. To his left is Channa Dorje (Vajrapani Mahabodhisattva), great in power, with one face and two arms, his colour blue. In his right and left hands holding the Vajra and Bell, he is standing upright on the moon disc in the lotus. Surrounding him are hosts of Buddhas and Bodhisattvas, disciples and Arahats. On the three sacred places on the body of the three figures are the three letters and from them the light is streaming, calling all from the Buddha-field of the Great Bliss :

HUNG : O Buddha Amitabha, surrounded by all divine beings whatsoever, we are calling on you, come here and shower your great blessing on us. To me who has faith in you, the worthy one, give the supreme initiation. Clear away all wrong ideas and obstacles in my life I pray you. All you who are standing on the moon disc in the lotus, the Divine Ones round the Buddha, be seated I pray you.

HUNG : You who are in the Buddha-field of the Great Bliss put the Wheel of Dharma in motion ; looking at all beings always with your eye of mercy, you who made the great vow promising to protect all beings : to the Buddha Amitabha sitting in the meditation posture I bow down :

OM AH MI DHEWA HRI : VAJRA SAMAYA TZA : tTZA :
HUNG BOM HO : TISHTA LHEN : AHTI PUHO :

From the HRI in my heart the light is streaming, invoking the Buddhas of the Five Races ; they bestow the initiation, and the Buddha of Limitless Life appears as the decoration on my head. HUNG : With Lustral waters, sweet smelling. I wash the form of the Buddha of Boundless Light. On the Divire Ones there are no stains : this is an omen for the purification of sins and veils of ignorance.

OM SARVA TATHAGATA ABHISHEKATE SAMAYA SRI YE HUNG

HUNG : With soft white cloth, sweet-smelling, I dry the body of the Buddha of Boundles Light. On his body there are no stains : this is an omen for the removal of suffering.

HUNG: With this beautiful robe of saffron colour I swathe the body of the Victorious One. This body of his does not feel the cold: it is a good omen for showing his bright complexion.

HUNG: With these beautiful ornaments I am decorating the forms of both the Bodhisattvas and the spiritual sons; their bodies do not need jewel ornaments: it is a good omen for them appearing in all their brilliance.

HUNG: This pure water of the Ganges, of the eight good qualities for drinking, I am offering to the mouth of the Victorious One and his sons. The Buddhas do not feel thirst: this is a good omen for the absence of suffering.

HUNG: To wash the sacred feet of the Buddha of Boundless Light, if I want to offer this bathing water, sweet smelling, my body is unworthy and inferior: in my imagination I create the Golden Goddess. In this way I make the offering to the sacred feet of the Buddha.

HUNG: To delight the eyes of the Buddha of Boundless Light, if I want to offer beautiful flowers, my body is unworthy and inferior. In my imagination I create the Flower Goddess of white colour, and so I make the offering to the sacred eyes of the Buddha.

HUNG: To bring rare scents for the Buddha of Boundless light, if I want to offer incense satisfying in its perfume, my body is unworthy and inferior: in my imagination I create the Goddess of Frank incense of the blue colour and so I make the offering to the sacred nose of the Buddha.

HUNG: To delight the hands of the Buddha if I want to offer clear butter lamps, my body is unworthy and inferior: in my imagination I create the red Goodness of the Deva lights, and so I make the offering to the hands of the Buddha.

HUNG: To perfect the bright complexion of the Buddha of Boundless Light if I want to offer sweet-smelling unguents, my body is unworthy and inferior: in my imagination I create the Goodness of Perfumes in green colour, so I make the offering to the sacred body of the Buddha.

HUNG: To bring beautiful radiance to the body of the Buddha of Boundless Light, if I want to offer foods of rare taste transcending, my body is unworthy and inferior: in my imagination I create the Yellow Goddess of the Food Offerings, and so I make the offerings to the tongue of the Buddha.

HUNG: To delight the ears of the Buddha of Boundless Light, if I want to offer sweet music, my body is unworthy and inferior: in my imagination I create the golden Goddess of Sound, and so I make the offering to the ears of the Buddha.

HUNG: To delight that one who is the essence of the Buddha or Limitless Life, if I wish to offer the Consort of the Buddha adorned with jewels, my body is unworthy and inferior: in my imagination I create a queen consort, most beautiful; and so I make the offering to the sacred body of the Buddha.

**OM VAJRA ARGHOM—PADHYOM—PUPPE—DHUPE—ALOKE
—GENDHE—NEWEEDHYE—SHABDH—MUDRA—AH—HUM**

HUNG: The most auspicious eight ingredients, King of offerings, the seed of Tel (Yangkar) and others: when I make this offering to the Divine One, the two offerings (both higher and lower) are perfect and complete.

MANGALAM ARTHA SIDDHI HUNG HUNG:

The most auspicious eight signs, King of offerings, the Bumpa-Vase and others, when I make this offering to the Divine One, the two offerings for all beings are complete

MANAGALAM KUMBHA HUNG :

The root of the virtues of the sense, the Seven Jewels, the King of Offerings which is the Mani Jewel and the others: when I make this offering to the Divine Ones, my own two offering (higher and lower) are complete. **OM MANI RATANA HUNG**

(Throw Rice)

Hung: If I offer to the Divine Ones the Eight Auspicious Things (Ashta Mangala Vastu): till seed; the durwa root; the sri phala (bilwa); Gorochana; sindhura (vermillion); perfect curds; the mirror (adarsha) and the pure Sankha Shell, then the higher and lower offerings (the two Sambhavas) are complete for all beings:

ASHTA MANGALAM DRAJA SWAHA.

HUNG: If I offer to the Divine Ones the Eight Auspicious Signs (Ashta Mangala Chinha), the jewelled canopy and the golden fishes, the Vase of Plenty and the Good Lotus, the white Sankha Shell with the whorls in the right direction, the love noose (SRI VATSA); the supreme banner and the Chakra, then the higher and lower offerings are complete for all beings: **ASHTA MANGALAM HETU SWAHA HUNG.**

HUNG: The root of the Kamaguna (the higher sense offerings); if I offer to the Divine Ones, the Chakra and the wish fulfilling Mani

jewel; the exquisitely beautiful queen and the good Minister; the sacred elephant; the horse that flies beyond; the General and so on; the seven jewels—then my offerings, both lower and higher are complete: OM SAPTA RATANA PRATITSA SWAHA.

HUNG: If to the Buddha of Limitless Life (Tsepagmed) in whom I take refuge, I want to make the offering of amrita nectar, my body is unworthy and inferior: in my imagination I create the Goddess of the Amrita.

O Buddha of Limitless Life, Tsepagmed, if we make the offering to you, of your mercy on myself and all others, bestow the transcending and ordinary siddhis.

HUNG: To our refuge, the Buddha of Boundless Light, if I want to offer the Torma cake offering, my body is unworthy and inferior: in my imagination I create the Goddess of the Sense-Virtues. If I make this offering to you O Amitabha, on me and all others bestow the transcending and ordinary siddhis ‡

HUNG: To our refuge, the Buddha of Boundless Light if I want to offer the rakta offering, my body is unworthy and inferior: in my imagination I create to Offering Goddess. If I make this offering to you, O Amitabha, of your mercy on me and all others, bestow the siddhis both transcending and ordinary: OM VAJRA PANCHAMRITA BALINGTA RAKTA KHARAM KHAHEE ‡

OM you of all the vajra bodies, the form supreme to which even Brahma and Indra cannot be compared; you whose body is like the sky itself: O Body of Dharma to you I bow down and praise you.

AH: O you of all the Vajra Voices, the voice supreme ‡ great, to which even the thunder cannot be compared ‡ sweet, to which even music cannot be compared; you who look with merciful eyes on all: to you in your Celestial Body of perfect bliss I bow down and praise you.

HUNG: O you of all the Vajra minds the Mind supreme; always looking at the weal of all beings; even Brahma and Indra's mind cannot be compared to this kindly mind of yours to your earthly Body of Illusion I bow down and give praise.

OM: In the grip of ignorance in which ever way I have failed in my mind towards Amitabha, I am penitent and recite OM VAJRA SATTVA HUNG ‡

OM: For all the vows of the body that I have broken I am penitent: To your body I bow down and sing praises.

AH: For all the vows of the voice that I have broken I am penitent: To your voice I bow down and sing praises.

HUNG: For all the vows of the mind that I have broken I am penitent
To your mind I bow down and sing praises.

OM HRI SWAHA : VAJRA SATTVA OM : VAJRA SATTVA AH :
VAJRA SATTVA HUNG : E MA HO.

Wondrous is the Buddha Amitabha : and the Greatly Merciful One and the Powerful One of Realisation too. To the Buddhas and the Bodhisattvas numberless, with mind one-pointed, in devotion I pray. Bestow on me the transcending siddhis : By your blessing may I attain the realisation of the Amitabha Buddha.

(Then I become the self-transformed Avalokiteshwara (Chenrezi) of the Great Day (Mercy)).

I am transformed into the white Ruler of the Universe (Lokeshwara—Chenrezi), with one face and four arms. The first pair are folded in namaskara; the lower pair hold a crystal mala rosary and a white lotus. His hair is knotted on the crown of his head. Adorned with jewels and silken robes, he is sitting in the heart of the lotus in the Vajra asana. In my heart, like the figures imagined in the sky, is the Buddha Amitabha in the circle of three, appearing in the Buddha field of the Great Bliss, complete and perfect. In the heart of the Lord Buddha is a HRI letter standing on the moon, and the OM AMI DHEWA HRI mantra-mala is spinning to the right. From it stream lights of many colours: from my head it streams out, covering the heavens with light. To the Victorious Ones of the Ten Directions and all their spiritual sons I make the offering. The blessing comes back from them and is absorbed in me. All the sins and veils of ignorance of all living beings are cleaned and they become the fit vessels worthy to be born in the blessed Buddha-fields of the Great Bliss. All the world and all outer things become the Buddha-fields of the Great Bliss. All beings take on the form of the Buddha Amitabha (Hodpagmed). The Divine Yabyum Protectors and their sons; the Bodhisattvas and the female Bodhisattvas; the Buddha, the Bodhisattvas become the transcending Sangha, saying the Mantra, saving everyone from Samsara. Those with forms and without forms, all living beings whatsoever, have reached the attainment of the Buddha of Boundsless Light.

OM AMI DHEWA HRI (repeat 108 or 1,000 times).

From the mala mantra in my heart the rays are streaming, and from the red HRI letter like an orange mala the light streams from my mouth and enters the mouth of the forms in the sky before me.

In return, the light is again absorbed in the mantra in my heart (opening the lotus of my heart).

After that, from the HRI letter, red in colour, the light again emerges from His navel, like a *mala* rosary and is absorbed into my navel. It is then absorbed into my heart, and the mantra mala begins to spin like a circle of fire; and as it circles the rays of light emerge and stream towards the Western Direction to the blessed Buddha-field of the Great Bliss. They are absorbed in the body of the Buddha Amitabha (Hodpag-med), by this offering, his body, voice, mind and essence become happy. Then from this sacred form of Amitabha, many small and large Buddhas emanate; from his voice emerges the mantra mala and the red HRI letter; from heart—mind the red dorje of the five spokes:

they appear like snowflakes in a snowstorm and are absorbed into myself and the Buddhas in the sky before me, slowly dissolving into us. HRI (Meditate on the dag/dun/ and bumpa mandalas).

In the heart of the Buddhas in the sky before us, in the Bumpa Vase, and in the Buddha in my own heart the red HRI letter is standing on the moon, and the mantra circles round it to the right.

(The Bumpa Vase becomes full of many coloured rainbow lights. Say some mantras of Amitabha (Hodpagmed). Thinking of the Karma Vase, say:).

Into the Karma Bumpa Vase comes a red Tamdin (Hayagriva) carrying a skull mace and a noose. He is standing with one leg bent in the dorthab pose. From his body the amrit is falling like rain, and the Bumpa Vase is filled with the nectar:

OM HAYAGRIVA HUNG PHAT (Repeat this 21 times).

(Here the Zangchod or any other prayer of offering and praise to the Buddhas may be recited.)

In the heart of the Buddhas in the sky, in the Bumpa Vase, and in the Buddha in my own heart, the red HRI letter is standing on the disc of the moon, and the mantras circle round it spinning to the right. Many coloured lights stream from the sins and veils of ignorance of all beings, all their failings and downfalls and evil tendencies as if dew frost had fallen on the ground. From the Divine Beings of the Vase, the nectar falls: imagine the Vase completely full of the nectar. (Repeat the following mantra 21 times):

NAMO RATANA TARYAYA : NAMO BHAGAWATE : AMITABHAYA
TATHAGATAYA : SAMYAKSAMBUDDHAYA TADYATHA : OM
AMITE : AMITODBHAWE : AMITA SOMBHAWE : AMITA VIK-
RANTE : AMITA GAMINI : GAGANA KIHITA KARE SARVA
KLESHA KASHA YOM KARI SWAHA

(Even by reciting this mantra only once the sins and stains of sins of Kalpas are removed. There are limitless benefits and good arising from it. Again, thinking of the Karma Vase, say:)

Into the Karma Vase comes a red Tamdin, carrying a skull mace and a noose. From his body the amrita is falling like rain, and the Bumpa Vase is filled with the nectar.

OM HAYAGRIVA HUNG PHAT (Repeat 21 times)

Make the offerings: OM VAJRA ARGHOM AH HUNG / PADHYOM / PUPPE / DHUPE / ALOKE / GENDHE / NAWEEDEYE / SHABDH.

Borm of the letter ཧ ཨ HRI is the body of Hayagriva (Tamdin): he is like the sun in colour, burning up all the enemies and hindering spirits. He who shows how to defeat all the army of the Maras—to you O Vira Tamdin, the Brave One, I bow down and give praise.

By the Angry One in the Karma Vase, defeating the hindering spirits all, may the Buddha activity be successfully completed.

(This is the end of prayer-puja written by Chagmed Rinpoche).

Then follows the prayer of the Special Senge Dongchen Yab dang Yum—Lion headed Protectors of Hodpagmed and the Shwamars—in Tibetan).

Mantras can be given if initiated only.

(This is the Prayer of the Offerings, showering great Blessings).

OFFERINGS

To all the Divine Ones of the Buddha-field of the Great Bliss I bow down. Out of the Divine One in my mind emerges the letters RAM YAM KHAM and they purify the tormas with lustral waters, cleansing all the offerings; and of itself the nectar of the transcending knowledge arises: OM AH HUM.

From the sacred dwelling of the Hogmin (Heaven) in the Dharmadhatu, O Dharmakaya Dorje Chang (Vajardhara Buddha) come here. From the Buddha-field of the Western direction, O Bhagawan Buddha Hodpagmed come to this place.

From the RIWO TALA Buddha-field, supremely holy Chenrezig come to this Place. From the sacred dwelling of Changlochen, O Lord of the Secret Teachings Chagna Dorje come here.

From the Buddha-field of No-Returning, all Bodhisattvas, disciples and Arahats come to this place.

From the dwelling place in the South West called the Sri Parvata (Pal Ri), venerated Padma Sambhava come to this place.

From the Place of Dharma, the Buddha-field of the Great Bliss itself, Tulku Minjur Dorje come to this place.

From dwelling in the realisation of the Four Deep Truths away from extremes, Realised One, Karma Chagsmed come to this place. *

From the sacred place on our head, O merciful Tsawi Lama, come to this place,

From the pure place in the Khahchod Land of space, O Mother yidam Vajra Varahi come to this place. *

From the Place of Death called Silwitsal, O Dharmapala together with your consorts come to this place. *

From the sacred dwelling of the Thungchod, hear O Protector Maras, Lion-Faced Father and Mother, come to this place. * Give us the blessing and the siddhis. Come here, share the offerings of the yogis whose vows are pure. Share the offerings of the Senses likewise; be happy. To you in the ecstasy of joy I am making this offering. HUNG. To the Lama, Yidam, and Dharmapala, I am making the offering of the Ganachakra (circle of the Satsangha Assembly).

Be happy and partake of it: to me and all others give the transcending and simple siddhis. All the things we offer in the "Kangtzes", and saying RAM/YAM/KHAM sprinkle the torma purify it. Having cleansed all impurities from the offerings, they become the amrit of the transcending Knowledge. HUNG.

In the great beyond, the always good, in the utter satisfaction; eternally I offer a great cloud of offerings, varied, numberless, covering the heavens, vast; O Supreme Protector of the Buddha-field of the Great Bliss, Nangwathayes (Amitabha), this is my promise to you.

"Lord of Compassion, protector of the people, Maha Bodhisattva Chenrezig—Victorious One, Bearer of the Vajra, great in your power, to both you great ones, I make this promise."

"To the Father and Mother forms, the spiritual sons and their consorts to the Buddhas, the Bodhisattvas numberless; to the Sarvakas, the Solitary Buddhas and the Arahats, and all their circle of the Sangha like an ocean, I make this promise,"

"Protector Mara, the Dark One, Lion-faced Great Mother Sinarama and they who comprehend all action, the Bamro Father and Mother: O all of you who bring all we wish, to you a great ocean, I promise my offerings."

"And having made the prayers as I promised, beautifully, bringing joy, I and all our circle make the offering of all that is good, the virtues: for us bring long life, increase of the wisdom transcending, Grant that we are released from all illnesses and obstacles and untimely death."

May those for whom we make the promise, those who promise, and the things they promise all become one and indivisible in the great Ananda: this too I promise.

(* indicates that the bell may be rung here. A Vajra (dorje) and bell is often held by the officiating Lama.)

Then the purification prayers of penitence:

For whatever in ignorance and suffering from delusion, I have done wrong—failings in my vows of loyalty, downfalls (both in root and branch vows) I will not hide, will not repeat them and before you I am penitent. Having been established on the supreme Path of Purity, bestow on me the immaculately pure siddhi of the Transcending state, where that which we are confessing, and the confessor are both beyond the material: in this higher meditation, auspicious, the penitence is complete.

OM VAJRA SATTVA HUNG.

Offer lights: OM AH HUM. In this sacred mandala of the happiness of the Buddhafield of the Great Bliss, I and others are away from cravings and all Karma that is not good.

“In the sacred Vajra gathering, all of us are placing before you offerings like a cloud, real and imagined, most excellent: whatever we can conceive of in our mind—vast, more and more, and ever increasing. After that, the merit and transcending wisdom offerings we gather together: (the higher Tsogs).”

“By the power of this prayer, in the future at the time of our death: when the delusions of the Bardo State beyond thought appear before our eyes, and we are experiencing the light Void, both Mother and Son, in our minds: then, away from terrors and fears, our feet on the Path of light, we shall be called into the presence of the Buddha Hodpagmed (Amitabha), with all the host of the Bodhisattvas standing behind him. Delivered from the fearsome lands of Samsara and the suffering of the world, there in the Buddha-field full of lotuses we shall be born in the heart of a lotus and start to attain enlightenment. Having realised the Sacred Dharma and achieved the Levels (Bhumis) and the Stages of the Path, we shall have the *darshan* (holy sight) of the Fully Enlightened Buddha, and, in no long time help all sentient beings, vast in numbers, a multitude to attain that bliss; and we shall become that great one who leads them to it. When the wisdom and transcending knowledge arise, by the light of that lamp, all bad Karmas, the two veils of ignorance all darkness will be banished, and all the signs of the Path of Surpassing Purity will increasingly appear. By this clear Lamp of Wisdom we can reach the land of the Buddhas, ever happy.”

(At this point, put the lights into the Mandala circle. Then the plate of offerings and the amrita water is offered (with the following prayer by the atten-

dant): for the Lama: KYE: listen. Look, how beautiful it is, this Saddharma. Never doubt it: The Man of Realisation, the dog, the low-caste fisherman and the pig: all are in essence one. Let your mind meditate on this in ecstasy.

(The Lama, or the one who is saying the prayer, replies:)

The Dharma body of the Sugatas (those liberated ones on the Path of Bliss) is away from all passion and stain: to those who have left all grasping and attachment: to those great beings I bow down.

(Everyone shares the offerings)

PALACE THE LHAGMA OR 'OVERFLOW' OFFERINGS ON A PLATE:

SAY: THESE OFFERINGS WE ARE MAKING TO THE DEITIES WHO TAKE THE SHARE PLATE.

Enjoy these offerings (tormas) and perform your sacred tasks. Remove all the harmful things in the offerings. Perform perfectly and completely the work we have entrusted to you (*throw the lhagma away.*) All the deities of heaven and earth the gods the rakshasas, the mammo spirits, and the khandros; do not forget that deep promise you made to us of old. Partake of this sacred food and this torma cake decorated with jewels Perform perfectly the yoga work with which we have entrusted you.

(Then, to protect Dharma:)

Jo. All you sacred goddesses guarding the land of Tibet come here and take the water that washes the torma plate. In Tibet and the world, may all be happy: may harvests come; may the rulers be kind; may the State progress; may Dharma increase; and all see, hear and get its realisation.

(The offer the tormas again.)

HUNG: IN THE GREAT ANANDA, BEYOND DUALITY, BEYOND BIRTH AND DEATH: IF WE CAPTURE THE TASTE OF THAT GREAT KNOWLEDGE, THE CONCEPT OF DUALITY DISSOLVES: ALL INNER OBSTACLES AND HINDRANCES ARE NATURALLY PURIFIED. IN THE DHARMADHATU ALL IS VICTORY.

:Hung: Key gags nyis su med pihi long/ yeshe chenpohi to zung pes/ nyis tzin tra gags rangsar dag/ chos kyi yings su nampar gyal/ .

Sharing the Merit:

By this merit, may we become enlightened

Having become enlightened, may we defeat all evils.

Through the endless storm of birth, illness, old age and death

May we help all beings to cross the ocean of the suffering of the worlds.

Tashi Prayers:

May the day be well and the night be well,

And the midday hours bring happiness too ;

May both day and night always be well—

By the blessing of the Triple Gem may all be auspicious.

(This prayer was written by the 14th Karmapa in Tsuphu, Tibet).

Translated by the Gelongma Karma Khechong Palmo, Thrangu Rinpoche,
and Chos Kyi Nyima Tulku in the Dharma Chakra Centre of His
Holiness Karmapa in Rumtek, Sikkim in 1970.