



Prayers for Pujas & Practice Occasions

Shantideva Center  
Park Slope, Brooklyn

# *The Clouds of Offering Mantra*

## **Mantra of Clouds of Offerings**

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

*This mantra is not only for blessing, it also has the power to multiply the offerings. There are numberless buddhas and by reciting this mantra each buddha receives skies of offerings.*

## **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 collections, and the sphere of phenomena  
being pure and inconceivable;  
May these piles of clouds of offerings arising through transformation by the  
bodhisattvas Arya Samantabhadra, Manjushri, and so forth – unimaginable and  
inexhaustible, equaling the sky – arise and, in the eyes of the buddhas and  
bodhisattvas of the ten directions, be received.

*When you recite expressing the words of truth, then if you have visualized numberless buddhas and bodhisattvas, they actually receive skies of offerings. There is a slight difference. With the first mantra, even if you don't visualize, they get this by the power of the mantra. With the second one, the words of truth, you have to visualize in order to collect extensive merit. Depending on how many offerings you visualize the numberless buddhas and bodhisattvas actually get that.*

# *Verses for the Eight Auspicious Noble Ones*

*When undertaking any activity, if at the outset you complete one recitation of this prayer, you will realize your accomplishments and happiness just as you wish. Since this is the case, it is important to commit it to memory.*

OM

To you auspicious ones, dwelling in the ten directions' realms  
Where all that appears and exists is perfectly pure, spontaneous  
in nature –  
To the entire noble collection of Buddha, Dharma, and Sangha,  
I prostrate!  
May all be auspicious for us!

O King of Illumination, Intention to Accomplish Aims  
with Steadfast Power,  
Glorious Adornment of Loving Kindness, Supremely Glorious One  
Renowned for Virtue,  
Greatly Renowned as Consideration for All,  
Glorious Renown That Is Valor as Noble as Mount Meru,  
Glorious Renown That Is Consideration for All Sentient Beings, and  
Glorious Renown That Is Valor Which Causes Contentment:  
Hearing your mere names increases fortune and glory.  
I prostrate to the eight sugatas!<sup>1</sup>

O youthful Manjushri, glorious Vajrapani,  
Powerful Avalokita, protector Maitreya,

Kshitigarbha, Nivaranavishkambin,  
Akashagarbha, and supreme arya Samantabhadra:  
You beautifully carry your hand implements –  
    the utpala flower, vajra,  
White lotus, naga-wood, jewel, moon,  
Sword, and sun – supreme of auspiciousness and glory!  
To the eight bodhisattvas, I prostrate!

The jeweled precious parasol, the auspicious golden fish,  
The excellent vase pouring forth desired objects,  
    the beautiful kamala lotus,  
The conch of great renown, the glorious never-ending knot,  
The always-flying banner of victory, and the powerful wheel  
    of transformation –  
O you for whom these eight supreme precious symbols serve  
    as hand ornaments:  
You goddesses who make offerings to the victors of all times  
    and every direction, and cause them delight,  
Lasya and so forth,<sup>2</sup> by bringing you to mind, you increase our glory!  
To the eight auspicious goddesses, I prostrate!

Mahabrahma, Source of Bliss,<sup>3</sup> Son of Non-Craving,<sup>4</sup>  
Thousand-Eyed One,<sup>5</sup> kings Dhritarashtra,  
Virudhaka, Virupaksham the lord of nagas, and  
Vaishravana, each holding your divine symbol –  
Wheel, trident, lance, vajra,  
Vina, sword, stupa, and victory banner –  
You increase the virtue, goodness, and fortune for those who reside  
    in the three realms.  
To the eight worldly guardians, I prostrate!

May any activity we undertake here today,  
Obstacles and misfortunes having been pacified,  
Accomplish our desired goals and increase in glory in accordance  
    with our wishes!  
May fortune, happiness, and prosperity abound!

# *Shakyamuni Buddha Praise & Mantra*

## **Praise to Shakyamuni Buddha**

*Do this recitation by looking at the picture of Shakyamuni Buddha. By looking at the picture one pointedly, visualize nectar beams coming from Buddha's heart with loving kindness and compassion to you and all living beings of six realms - obscured suffering sentient beings.*

LAMA TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG  
PAR DZOG PÄI SANG GYÄ

**To the founder, the endowed transcendent destroyer, the one gone beyond, the  
foe destroyer, the completely perfected, fully awakened being,**

RIG PA DANG ZHAB SU DÄN PA / DE WAR SHEG PA / JIG TEN KHYEN PA  
**perfect in knowledge and in good conduct, Sugata, knower of the world,**

KYE BU DÜL WÄI KHA LO GYUR WA LA NA ME PA / LHA DANG MI NAM KYI  
TÖN PA

**supreme guide of human beings to be tamed, teacher of gods and human beings;**

SANG GYÄ CHOM DÄN DÄ PÄL GYÄL WA SHA KYA THUB PA LA  
**to you, the completely and fully awakened one, the endowed transcendent  
destroyer, the glorious conqueror, the subduer from the Shakya clan,**

CHHAG TSHÄL LO / CHHÖ DO KYAB SU CHHI WO

**I prostrate, make offerings, and go for refuge.**

## **Shakyamuni Buddha Mantra**

TADYATHA OM MUNE MUNE MAHA MUNEYE SVAHA

# *Vajrasattva Purification Practice*



## **The Power of Reliance**

*We rely upon a doctor when we are sick and whose medicine we take to heal. To purify our deluded actions, we rely upon the Buddha.*

*We also rely upon others beings, the very beings we have harmed, so we must generate a sense of compassion for them and make the wish to purify for their sake. Develop a sense of going for refuge to the Buddha*

*Vajrasattva.*

*Above the crown of your head, seated cross-legged upon a lotus and moon cushion, visualize Guru Vajrasattva. Vajrasattva is your root guru manifesting in this aspect for your benefit - made of radiant, blissful white light, with a radiant and beautiful face. In*

*Vajrasattva's left hand is a bell, which represents wisdom. In the right hand is a vajra, which represents the indestructibility of compassion. The main thing is to really feel the presence of this enlightened energy above your head and to imagine that it is a mirror image of your own potential.*

*Imagine that you lead all sentient beings as you take refuge:*

*I forever take refuge in Buddha, Dharma, and Sangha,  
And in all the three vehicles,  
In the dakinis of secret mantra yoga, in the heroes and heroines,  
In the empowering goddesses and the bodhisattvas.  
But most of all, I take refuge in my holy Guru forever. (3x)*

*Now visualize that light goes from Guru Vajrasattva's heart to all the ten directions and hooks the energy of the body, speech and mind of all the enlightened beings in the universe. This light comes back and dissolves into the heart of Guru Vajrasattva, who now embodies all this energy. Vajrasattva is even more brilliant and blissful than before.*

## **The Power of Regret**

*First recall the definition of negative karma: any action that results in suffering, usually an action motivated by ignorance, attachment or aversion. Think in this way:*

Almost every action I do, twenty-four hours a day, is motivated by worldly concern, attachment to the comfort of this life. It is like this from birth to death in this life and has been like that through beginningless rebirths. Nearly every action I have ever created has been non-virtuous, the cause of suffering.

Not only that, but continuously I have also been breaking my pratimoksha, bodhisattva, and tantric vows. Worst of all, I have created the heaviest of negative karmas in relation to my virtuous friends: getting angry at them, generating wrong views, having non-devotional thoughts towards them, harming their holy body, and disobeying their advice.

Having these negative imprints on my mental continuum is unbearable. It's as if I've swallowed a lethal poison. I must practice the antidote right away and purify all this negative karma immediately, without a second's delay.

*In this way, generate strong feelings of urgency and regret.*

## **Remembering Impermanence and Death**

Many people my age or younger have died. It's a miracle that I'm still alive and have this incredible opportunity to purify my negative karma. Death is certain but its time is most uncertain. If I were to die right now, I would definitely be born in the lower realms. Because I could not practice Dharma there I would remain in the lower realms for countless eons. Therefore, how unbelievably fortunate I am to be able to purify my negative karma right now, without even a second's delay, by practicing the Vajrasattva meditation-recitation.

## **Generating Bodhichitta**

But I am not practicing this Vajrasattva purification for myself alone. The purpose of my life is to release all hell beings, pretas, animals, humans, asuras, suras, and intermediate state beings from all their suffering and its causes and

lead them to unsurpassed enlightenment. In order to do this I must first reach enlightenment myself. Therefore, I must purify all my negative karma immediately by practicing the Vajrasattva meditation-recitation.

*In this way, your mind is transformed into Guru devotion – the root of all blessings and realizations of the path to enlightenment.*

## **The Power of The Remedy (Short Version)**

*On a moon disk at Vajrasattva’s heart stands a HUM encircled by a garland of the mantra: OM BENZA SATTVA HUM. Visualize that white blissful energy flows down from Vajrasattva into you. It spreads throughout your nervous system, flowing very strongly like water coming from a hose or like a very powerful shower, and flushes out all negativities of your body, speech and mind*

OM BENZA SATTVA HUM (28x)

## **The Power of The Remedy (Long Version)**

*On a moon disk at Vajrasattva’s heart stands a HUM encircled by a garland of the hundred syllable mantra.*

### **Purification of Body**

*Visualize that white blissful kundalini energy flows down from Vajrasattva into your central channel. It spreads throughout your nervous system, flowing very strongly like water coming from a hose or like a very powerful shower, and flushes out all negativities of your body, speech and mind through the openings and pores of the lower part of your body. All this negative energy is expelled in the form of snakes, scorpions and ants or as black tar or dirty black oil. Recite the mantra as you visualize this.*

om vajrasattva samaya manupalaya | vajrasattva tvenopatishttha | dridho me  
bhava | sutoshyo me bhava | suposhyo me bhava | anurakto me bhava |  
sarva siddhi me prayaccha | sarva karma su chame | chittam shriyam kuru  
hum | ha ha ha ha ho | bhagavan sarva tathagata | vajra mame mun cha |  
vajra bhava maha samaya sattva ah hum phat (7x)



*Feel that you are completely purified, clean clear, especially your gross negativities, and overcome with blissful energy. Feel so happy that your negativity of body is purified. Really imagine now that it is impossible that your body could do anything but benefit others; no way can it harm. Really want that.*

### **Purification of Speech**

*The blissful kundalini energy slowly fills your body starting from below. As the level of amrita rises, your negativities start to rise as well, floating on top of the nectar, like oil floating on water. Your negativities and defilements are slowly pushed upward by the pure amrita kundalini energy; it gradually overflows out of your body through all your upper orifices and your crown chakra. You experience great bliss. Recite the mantra as you visualize this.*

om vajrasattva samaya manupalaya | vajrasattva tvenopatishttha | dridho me bhava | sutoshyo me bhava | suposhyo me bhava | anurakto me bhava | sarva siddhi me prayaccha | sarva karma su chame | chittam shriyam kuru hum | ha ha ha ha ho | bhagavan sarva tathagata | vajra mame mun cha | vajra bhava maha samaya sattva ah hum phat (7x)

*Again, feel so happy that your speech is now completely purified and that no way could you do anything but say something beneficial, useful, appropriate or kind to others. Really want that.*

### **Purification of Mind**

*An immense amount of limitless blissful kundalini energy in the form of light, radiates from Vajrasattva's heart. Immediately, as it makes contact with your crown chakra, the negative energy, especially your ignorant attachment energy, completely disappears. Just as when a bright light is switched on in a dark room, the darkness instantly and completely disappears. You cannot say that the darkness leaves through the window or through the door when a light is turned on. It just disappears, no longer existing anywhere at all. Recite the mantra as you visualize this.*

om vajrasattva samaya manupalaya | vajrasattva tvenopatishttha | dridho me bhava | sutoshyo me bhava | suposhyo me bhava | anurakto me bhava | sarva siddhi me prayaccha | sarva karma su chame | chittam shriyam kuru hum | ha ha ha ha ho | bhagavan sarva tathagata | vajra mame mun cha | vajra bhava maha samaya sattva ah hum phat (7x)

*Again, feel happy that all your delusions, which are the cause of the harm we do with our body and speech, are totally purified, gone, finished, and that there is no space in your heart now for anything but love and kindness and forgiveness and wisdom and bliss and compassion.*

## **The Power of Restraint**

*The fourth step is the determination to not harm again with our body, speech and mind. Without this, we keep creating the causes of suffering! If you can actually vow to not do certain actions again for the rest of your life, fantastic. But be realistic. If you can, vow not to do them again for a year, a month, a day, even a minute – whatever is realistic.*

Before Guru Vajrasattva, I vow never again to commit those negative actions from which I can easily abstain and not to commit for a day, an hour or at least a few seconds those negative actions from which I find it difficult to abstain.

## **Absorption**

*Guru Vajrasattva is extremely pleased with your pledge. Vajrasattva melts into light and dissolves into you. Your body, speech and mind become inseparably one with Guru Vajrasattva's holy body, speech and mind.*

## **Meditation on Emptiness**

In emptiness, there is no I, creator of negative karma; there is no action of creating negative karma; there is no negative karma created.

*Place your mind in that emptiness for a little while. In this way, look at all phenomena as empty – they do not exist from their own side.*

*With this awareness of emptiness, dedicate the merits.*

## Dedication

Due to the merits of these virtuous actions,  
May I quickly attain the state of guru Vajrasattva  
And lead all living beings, without exception,  
Into that enlightened state.

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.

# *Prayers for the Long Life of His Holiness the Dalai Lama And to Be Able to Fulfill All His Advice*

## *Prayer for the Long Life of His Holiness the Dalai Lama*

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JIG TEN KHAM DIR PHÄN DE MA LÜ PA<sup>1</sup>

**The wish-granting Wish-Fulfilling Jewel,**

GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR

**Source of every single benefit and happiness in this world,**

KA DRIN TSHUNG ME TÄN DZIN GYA TSHO LA

**To the incomparably kind Tenzin Gyatso, I beseech:**

SÖL WA DEB SO THUG ZHE LHÜN DRUB SHOG

**May all your holy wishes be spontaneously fulfilled.**

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1. Lama Zopa Rinpoche recommends replacing the usual long life prayer for His Holiness as follows with the above.

GANG RII RA WÄ KOR WÄI ZHING KHAM DIR

**In the land encircled by snow mountains,**

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

**You are the source of all happiness and good.**

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

**All-powerful Chenrezig, Tenzin Gyatso,**

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

**Please remain until samsara ends.**

# A Short Long Life Prayer for Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN

**You who uphold the Subduer's moral way, who serve as the  
bountiful bearer-of-all,**

DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ

**Sustaining, preserving, and spreading Manjunath's victorious  
doctrine;**

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA

**Who masterfully accomplish magnificent prayers honoring the  
Three Jewels:**

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

**Savior of myself and others, your disciples, please, please live  
long!**

༄། ཐུབ་ཚུལ་འཆང་ཞིང་འཇམ་མགོན་ཀླུ་ལ་བའི་བསྟན།  
འཇིན་སྐྱོང་སྤེལ་བས་ཀུན་བཟོད་དོག་པོར་མཇུག།  
མཚོག་གསུམ་བཀུར་བའི་ལོགས་སྟོན་མཐུ་གུབ་པ།  
བདག་སོགས་འདུལ་བུའི་མགོན་དུ་ཞབས་བརྟན་ཤོག །།

# Mantra to Stop the Pollution of Eating Offerings Made to the Three Sublime Ones



The *Confession of Downfalls to the Thirty-Five Buddhas* mentions: "having taken offerings from the Triple Gem."

One receives pollution by taking food, rice, grain, or drink offerings made to objects of refuge. It includes taking offerings to eat or drink, using water offerings to make tea, etc., but probably does not include butter lamps. Candles that have already been lit but were extinguished before they were completely burnt can be re-lit and used again.

(Tib: *chhō ten*; *chhō* = offering, *ten* = taking)

Having made an offering, if you are going to take it, recite this mantra seven times and blow on the food or drink. This way you will not receive the pollution of obscuration, but, rather, you will be reborn in the "Heaven of the Thirty-Three."

TADYATHA IDAM PENI RATNA PEMANI PARATNA NI SVAHA (7x)

Colophon:

Dictated by Kyabje Zopa Rinpoche 26<sup>th</sup> November 2004, at Kachoe Dechen Ling, Aptos, California. Scribed by Thubten Labdron. Lightly edited by Kendall Magnussen. This mantra has not yet been checked against the original Tibetan for accuracy.



NOTE: It is best for *anyone* partaking of food or drink that have been offered to recite this mantra before doing so. You can post this mantra over the area where the offerings are being made available to others with a reminder to recite it. However, if that is not possible, then one person may recite the mantra and blow over all the food and drink on behalf of all who will partake of it. This teaching does *not* imply that one should do away with partaking of offerings altogether; only that one should recite this mantra before doing so. This has been checked with Lama Zopa Rinpoche by Ven. Holly Ansett.