

*The Wish-fulfilling Gem Enhancing
the Buddha's Doctrine, a Method for
Making Offerings and Prayers to*

*Guru Shakyamuni Buddha
and the Sixteen Arhats,
with Purification*



by Yeshe Gyaltzen

This practice may be performed by anyone. It does not require any initiation or permission.

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Refuge and Bodhichitta

I and all migrators equalling space take refuge
In Buddha, Dharma, Sangha, and in the host of deities
Of Mahamuni and the sixteen arya sthaviras.
I take refuge in the glorious protectors,
The sacred dharmapalas who possess the exalted wisdom eye. (3x)

To the Buddha, the Dharma, and the Supreme Assembly,
I go for refuge until I am enlightened.
By the merit of giving and other perfections,
May I attain buddhahood to benefit all beings. (3x)

The Four Immeasurables

I and all appearances are in the nature of dharmadhatu; yet I
shall cause all sentient beings not realizing emptiness to have
happiness and the causes of happiness. I shall release them from
suffering and the causes of suffering. I shall ensure that they are
never separated from the happiness that is without suffering. I
shall ensure that they abide in equanimity, neither too close to
some, through attachment seeking pleasure, nor too distant from
others, through aversion to pain.

For the welfare of all beings, I shall attain the state of a fully-awakened one. Therefore, I will engage in worship and prostration to you, Mahamuni and your entourage, the host of deities of the sixteen arya sthviras, and attract the attention of their holy minds. (3x)

Bless the Place, Building, Throne, and Offerings

By the power of the truth of the Precious Sublime Three, of the blessings of the conquerors and their sons, of the completion of the two accumulations, and of the truth of the purity of the dhar-madhatu, may all faults of this place be purified.

May this place, building, throne, and offerings endow supremacy over samsara and solitary peace, and be, as we wish, a pure realm with jewelled ground, soft as the palm of the hand, with flowering trees, streams, and lakes.

In the center is a celestial mansion, square with four doors and made of precious stones. Inside is a lotus, and sun and moon cushions; may Muni Indraya together with his entourage, the sixteen sthviras, sit here and enjoy an ocean of offerings, filling the sky like clouds; created by the power of the offering cloud mantra, the spell mantra, and conviction.

Offering Cloud Mantra



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 MÄNDÖ PASAM KRAMANA VAJRE /
SARVA KARMA AVARANA VISHO DHANA VAJRE SVAHA (3x)

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, equalling the sky – arise, and in the eyes of the buddhas and bodhisattvas of the ten directions, be received.

The Core of the Practice

Invocation of the Guests

Supreme Muni, arya sthaviras, and your entourage: through great compassion, you place those to be tamed, the squabbling sentient beings, on the path to liberation. I request you to come to this place.

Conquerors, sons of conquerors, Sangha, and hearers of the ten directions; you whose fire-like wisdom dries the ocean of afflictions and who are praised as a field of merit for liberation: I entreat you to abide forever. Please come and enjoy the displayed offerings for the benefit of transmigrators.

Supreme arhats, holders of the Dharma handed down to all beings by the Lion of the Shakya clan, who open the treasure chest of doctrine that is in your care: I entreat you to abide forever. I invite you to propagate the sacred Dharma. Please come and enjoy the displayed offerings for the benefit of transmigrators.

You who received Buddha's word, holders of the banner of doctrine: Angaja, Ajita, Vanavasin, Kalika, Vajriputra, Bhadra, Kana-kavatsa, Kanaka-Bharadvaja, Bakula, Rahula, Chudapanthaka,

Bharadvaja, Panthaka, Nagasena, Gopaka, Abheda, and your retinues: please come and enjoy the displayed offerings for the benefit of transmigrators.

Although you attained buddhahood through splendid abandonment and splendid exalted wisdom, you show the appearance of Hearers. In this special role of virtue, you sixteen sthaviras preserve the Dharma. I request you to descend and be seated on these cushions.

Sixteen sthaviras, holders of the Doctrine including the verbal transmission of the Sugata, you entered the jungle of samsara, abandoned personal welfare, and worked for the welfare of others. Through your compassion, please promise to come to this place.

By saying truly “Please may I take refuge in you?” Upasaka Dharmatala, you became the servant of the Triple Gem. I invite you within the precious field of merit. Please come and enjoy the displayed offerings for the benefit of transmigrators.

Bath Offering

Bhagavan, Tathagata, Arhat, perfectly and fully awakened one, perfect in knowledge and good conduct, Sugata, knower of the world, supreme controller of humans to be subdued, teacher of gods and humans: to you the Buddha, Bhagavan, glorious conqueror Shakyamuni and the host of deities of the sixteen sthaviras and their retinues, I offer this complete bath.

Behold this fragrantly perfumed bathing house, with crystal floor, clear and shimmering; graceful pillars of sparkling gems and a canopy of glowing pearls. Just as the devas give ablution at birth, I offer to you this bath of pure divine water.



OM SARVA TATHAGATA ABISHEKATA SAMAYA SHRIYE AH HUM

I offer this bath to you, Leader of the Shakyas, who completed the two accumulations of wisdom and compassion, mindful of the needs of transmigrators equal to space; and who have become the glory of the three unimaginable world systems.



OM SARVA TATHAGATA ABISHEKATA SAMAYA SHRIYE AH HUM

Conquerors of the three times and your sons, in compassion you take the aspect of Hearers until the end of samsara, in order to preserve the Doctrine for the benefit of transmigrators. To you, the great sthaviras, I offer this bath.



OM SARVA TATHAGATA ABISHEKATA SAMAYA SHRIYE AH HUM

Though your conqueror's body has no impurity, I offer this bath to your body to clean the physical impurities of sentient beings; may their obscurations of body be cleansed.



OM SARVA TATHAGATA ABISHEKATA SAMAYA SHRIYE AH HUM

Though your conqueror's speech has no impediment, I offer this bath to your speech to purify the verbal impurities of sentient beings; may their obscurations of speech be purified.



OM SARVA TATHAGATA ABISHEKATA SAMAYA SHRIYE AH HUM

Though your conqueror's mind has no defilement, I offer this bath to your mind to purify the mental defilements of sentient beings; may their obscurations of mind be purified.



OM SARVA TATHAGATA ABISHEKATA SAMAYA SHRIYE AH HUM

Tathagata and your sons, with numerous precious vases, filled with delightful perfumed water, I offer you this bath and accompany it with pleasing songs and music.



OM SARVA TATHAGATA ABISHEKATA SAMAYA SHRIYE AH HUM

Your body is naturally and completely pure; you are free from the bondage of desire; it is ourselves who need to be cleansed of obscurations; for this purpose we offer you a bath of clean water.



OM SARVA TATHAGATA ABISHEKATA SAMAYA SHRIYE AH HUM

By offering this bath of fragrant nectar to you, Muni Indraya, sthaviras, and your retinues, please bless all transmigrators, to be cleansed of the two obscurations and to attain the three stainless bodies.



OM SARVA TATHAGATA ABISHEKATA SAMAYA SHRIYE AH HUM

I dry your body with immaculate cloth and anoint you with perfume.



OM HUNG TRAM HRI AH KA YA BI SHO DANA YE SVAHA

One never tires of gazing at your pure supreme body, so amazing and free from blemish, clear as the sun in the sky. The truth body has no stain; it is there for respect, honor, and service. By cleansing sufferings and sickness from the bodies and minds of transmigrators with pure water, medicines, and milk, may I obtain the supreme sublime body, free from moral failings, and attractive to all beings.

Offering of Robes, etc.

Muni Indraya, sthaviras, and your retinues, by offering this spotless Dharmic robe, the namjar, may I and all transmigrators possess pure morality and attain the major and minor marks of a Buddha.

Muni Indraya, sthaviras, and your retinues, by offering this spotless Dharmic robe, the lago, may I and all transmigrators possess pure morality and attain the major and minor marks of a Buddha.

Muni Indraya, sthaviras, and your retinues, by offering this spotless Dharmic robe, the thango, may I and all transmigrators possess pure morality and attain the major and minor marks of a Buddha.

Muni Indraya, sthaviras, and your retinues, by offering this customary seat, may I and all transmigrators perfect the practice of few desires and the knowledge of contentment.

With your stainless signs, you have no darkness, nor need of illumination, yet I offer this saffron banner with respect. May the transmigrators equal to the infinity of space lead each other in Buddha's supreme conduct.

OM VAJRA VASTRA YE AH HUM SVAHA

By offering to you this beautiful auspicious vase filled with various precious substances, may my stains of karma and defilements be cleansed, and may I be moistened with the nectar of bodhichitta.

Muni Indraya, sthaviras, and your retinues, by offering this bowl filled with fresh food, may I and all transmigrators live with the taste of nectar, the sacred Dharma.

Muni Indraya, sthaviras, and your retinues, by offering this staff signifying the thirty-seven aids to enlightenment, may I and all transmigrators enter the path that pleases the conquerors.

Muni Indraya, sthaviras, and your retinues, by offering these materials: fresh water, three Dharma robes, and bowl, which Buddha declared suitable for bhikshus, may the precious doctrine be propagated in all ten directions, and may the world be filled with great happiness and goodness. May I attain the state endowed with ten powers - the crown jewel of transmigrators, even the gods.

Bhagavan, that you have descended to this place is so good; I request that you remain for as long as I possess merit and fortune, and make offerings to you.

Prostration and Giving Offerings to Both the Principal and the Retinues, and Attracting the Attention of their Holy Minds

I prostrate to all direct and indirect gurus; the unequalled, kind root guru; the King of the Shakyas, the supreme Arya Shariputra, Rahula, and Arya Nagarjuna.

I prostrate to you, leader of the Shakyas, who completed the two accumulations of wisdom and compassion, mindful of the needs of transmigrators equal to space, and who have become the glory of the three unimaginable world systems.

Bearers of the banner of doctrine, who received Buddha's instruction, Angaja, Ajita, Vanavasin, Kalika, Vajriputra, Bhadra, Kanakavatsa, Kanaka-Bharad-vaja, Bakula, Rahulabhadrā, Chudapanthaka, Bharadvaja, Panthaka, Nagasena, Gopaka, Abhedā, and Upasaka Dharmatala; together with your retinues, please come here. To you who are most worthy of respect, I bow with as many bodies as atoms in all realms. In supreme faith, I pay homage to you forever.

With the energy of aspiration for the bodhisattva way,
With a sense of deep respect,
And with as many bodies as atoms of the world,
To all you buddhas visualized as real, I bow down.

You lions among humans,
Gone to freedom in the present, past, and future
In the worlds of ten directions,
To all of you, with body, speech, and sincere mind, I bow down.

With the energy of aspiration for the bodhisattva way,
With a sense of deep respect,

And with as many bodies as atoms of the world,
To all you buddhas visualized as real, I bow down.

On every atom are buddhas numberless as atoms,
Each amidst a host of bodhisattvas,
And I am confident the sphere of all phenomena
Is entirely filled with buddhas in this way.

With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,
I sing the breathtaking excellence of buddhas,
And celebrate all of you gone to bliss.

Beautiful flowers and regal garlands,
Sweet music, scented oils, and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.

Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

With transcendent offerings peerless and vast,
With profound admiration for all the buddhas,
With strength of conviction in the bodhisattva way,
I offer and bow down to all victorious ones.

External Offerings

I offer drinking water, wherever it exists,
Such as the Ganga's divine water with eight qualities,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.



I offer washing water, wherever it exists,
Pure clean and pleasant,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.



I offer flowers, wherever they exist,
Such as the fully opened, thousand-petaled white lotus,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.



I offer incense, wherever it exists,
Such as the fragrant sandalwood of Malaya,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.



I offer light, wherever it exists,
Such as butter lamps, illuminating all darkness,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.



I offer perfumed water, wherever it exists,
Scented with sandal and saffron,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.



I offer food, wherever it exists,
The three white and the three sweet foods,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.



I offer music, wherever it exists,
Such as divine cymbals with six qualities,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.



I offer supreme forms, wherever they exist,
Such as precious lapis lazuli with clear reflection,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.

I offer pleasant sounds, wherever they exist,
Such as the wish-fulfilling tree's indescribable symphony,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.

I offer fine odors, wherever they exist,
Such as the magnificent white sandalwood,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.

I offer supreme tastes, wherever they exist,
Such as nectar, the essence of 3,000 world systems,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.

I offer supreme tangible objects, wherever they exist,
Such as fine and smooth cloth,
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.

I offer the Divine Path with seven precious articles,
Superior to worldly perfections, and offer
To please you, Muni Indraya, sthaviras, and entourage.
Please accept and grant me all siddhis.

Every harmful action I have done
With my body, speech, and mind
Overwhelmed by attachment, anger, and confusion,
All these I openly lay bare before you.

I lift up my heart and rejoice in all positive potential
Of the buddhas and bodhisattvas in ten directions,
Of solitary realizers, hearers still training, and those beyond,
And of all ordinary beings.

You who are the bright lights of worlds in ten directions,
Who have attained a buddha's omniscience through the stages
of awakening,
All you who are my guides,
Please turn the supreme wheel of Dharma.

With palms together I earnestly request:
You who may actualize parinirvana,
Please stay with us for eons numberless as atoms of the world,
For the happiness and well-being of all wanderers in samsara.

Whatever slight positive potential I may have created,
By paying homage, offering, and acknowledging my faults,
Rejoicing, and requesting that the buddhas stay and teach,
I now dedicate all this for full awakening.

Mandala Offering

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!

IDAM GURU RATNA
MANDALAKAM NIRYATAYAMI



Requests and Obeisance to Muni Indraya and the Sixteen Arya Sthaviras

Muni Indraya, sixteen sthaviras, and your entourages;
Through great compassion, pay attention to me.
Please fulfil your past prayers
And reveal to me the words of truth. (3x)

Obeisance to you, whose beautiful, unique golden body
always pleases.
One face, two arms, seated in lotus posture,
With earth-touching and contemplation mudras.
Please bless the Guru's life to be stable and the doctrine
to flourish. (3x)

Obeisance to you, Arya Sthavira Angaja,
Holding an incense bowl and a fan,
Dwelling on the Great Mount Ti-Se surrounded by 1,300 arhats;
Please bless the Guru's life to be stable and the doctrine
to flourish. (3x)

Obeisance to you, Arya Sthavira Ajita,
Showing the mudra of meditative contemplation,
Dwelling on Mount Rishi surrounded by 100 arhats;
Please bless the Guru's life to be stable and the doctrine
to flourish. (3x)

Obeisance to you, Arya Sthavira Vanavasin,
Right hand in threatening mudra and a yak-tail in the left,
Dwelling in the Sapta-Parana cave surrounded by 1,400 arhats;
Please bless the Guru's life to be stable and the doctrine
to flourish. (3x)

Obeisance to you, Arya Sthavira Kalika,
Holding a pair of golden earrings,

Dwelling on the Island of Tamra-Dvipa surrounded by 1,100 arhats;
Please bless the Guru's life to be stable and the doctrine
to flourish. (3x)

Obeisance to you, Arya Sthavira Vajriputra,
Right hand in threatening mudra, and a yak-tail in the left,
Dwelling in the Land of Sinhaladvipa surrounded by 1,000 arhats;
Please bless the Guru's life to be stable and the doctrine
to flourish. (3x)

Obeisance to you, Arya Sthavira Bhadra,
Right hand in teaching mudra, left in contemplation,
Dwelling on an Island of the Yamuna surrounded by 1,200 arhats;
Please bless the Guru's life to be stable and the doctrine
to flourish. (3x)

Obeisance to you, Arya Sthavira Kanakavatsa,
Holding a rope of precious stones,
Dwelling at the holy place of Kashmir surrounded by 500 arhats;
Please bless the Guru's life to be stable and the doctrine
to flourish. (3x)

Obeisance to you, Arya Sthavira Kanakabharadvaja,
Showing the mudra of meditative contemplation,
Dwelling in Pashchim-Godaniya surrounded by 700 arhats;
Please bless the Guru's life to be stable and the doctrine
to flourish. (3x)

Obeisance to you, Arya Sthavira Bakula,
Holding a mongoose in your hands,
Dwelling on Uttara-Kuru surrounded by 900 arhats;
Please bless the Guru's life to be stable, and the doctrine
to flourish. (3x)

Obeisance to you, Arya Sthavira Rahula,
 Holding a precious tiara,
 Dwelling on the Island of Priyangu surrounded by 1,100 arhats;
 Please bless the Guru's life to be stable, and the doctrine
 to flourish. (3x)

Obeisance to you, Arya Sthavira Chudhapanthaka,
 Showing the mudra of meditative contemplation,
 Dwelling on Gridha-Kuta-Parvata surrounded by 1,600 arhats;
 Please bless the Guru's life to be stable, and the doctrine
 to flourish. (3x)

Obeisance to you, Arya Sthavira Pindola Bharadvaja,
 Holding a book and an alms bowl,
 Dwelling on Videha surrounded by 1,000 arhats;
 Please bless the Guru's life to be stable, and the doctrine
 to flourish. (3x)

Obeisance to you, Arya Sthavira Panthaka,
 Holding a book and showing the teaching mudra,
 Dwelling in the Heaven of Thirty-three surrounded by 900 arhats;
 Please bless the Guru's life to be stable, and the doctrine
 to flourish. (3x)

Obeisance to you, Arya Sthavira Nagasena,
 Holding a vase and a mendicant's staff,
 Dwelling on Mount Vipula-Parshva surrounded by 1,200 arhats;
 Please bless the Guru's life to be stable, and the doctrine
 to flourish. (3x)

Obeisance to you, Arya Sthavira Gopaka,
 Holding a book in your hands,
 Dwelling on Mount Bihula, surrounded by 1,400 arhats;
 Please bless the Guru's life to be stable, and the doctrine
 to flourish. (3x)

Obeisance to you, Arya Sthavira Abheda,
Holding a stupa in your hands,
Dwelling on the Great Mount Himvat, surrounded by 1,000 arhats;
Please bless the Guru's life to be stable and the doctrine
to flourish. (3x)

Obeisance to you, Upasaka Dharma-Tala,
Seated before Buddha Amitabha.
You hold books, and your hair has a top knot;
Please bless the Guru's life to be stable and the doctrine
to flourish. (3x)

Obeisance to the four guardian kings, Dhritarashtra, Virudhaka,
Virupaksha, and Vaishravana, who subdue their retinues
And guard the four gates.
Please bless the Guru's life to be stable and the doctrine
to flourish. (3x)

Mantra Recitation

OM NAMO BHAGAVATE SHAKYA MUNAYE TATHAGATAYA
ARHATE SAMYAK SAMBUDDHAYA / TADYATHA OM MUNI
MUNI MAHA MUNAYE SVAHA (21x or more, up to 108x)

First Torma Offering

By the power of the truth of the Three Superior Rarities, of the blessings of all buddhas and bodhisattvas, of the might of completing the two accumulations, and of the pure and inconceivable dharmadhatu, may this torma offering become sublime nourishment possessing the five objects of desire, pure, profuse, equal to space, and may it generate uncontaminated bliss in the minds of all the guests.

NAMAH SARVA TATHAGATA AVALOKITE OM SAMBHARA
SAMBHARA HUM (3x, snap fingers after each mantra recitation)

Second Torma Offering

To the Guru and the Three Superior Rarities, I offer the arranged offerings of drinking water, washing water, flowers, incense, light, perfumed water, food, music, imagined offerings, and so on.

I offer this nectar-like food possessing the five sense pleasures to the Guru, the yidam, the Conqueror and his sons, and the sixteen arhats, together with your retinues. Please accept it and grant me and all transmigrators equal to space the supreme and mundane siddhis.

NAMAH SARVA TATHAGATA AVALOKITE OM SAMBHARA
SAMBHARA HUM *(3x, snap fingers after each mantra recitation)*

Third Torma Offering

To delight the host of Dharma protectors, I offer the arranged offerings of drinking water, washing water, flowers, incense, light, perfumed water, food, music, imagined offerings, and so on.

I offer this nectar-like food possessing the five sense pleasures to the host of oath-bound Dharma protectors, such as the four great kings, attending Shakyamuni. Please accept it, eliminate contrary conditions, and make everything favorable for the Conqueror's doctrine and its holders.

NAMAH SARVA TATHAGATA AVALOKITE OM SAMBHARA
SAMBHARA HUM *(3x, snap fingers after each mantra recitation)*

I prostrate to Thus Gone Much Jeweled Victor;
I prostrate to Thus Gone Holy Beautiful Form;
I prostrate to Thus Gone Infinite Bodied One;
I prostrate to Thus Gone Free From Every Fear.

Fourth Torma Offering

I dedicate this nectar-like torma possessing the five sense pleasures to all mother and father sentient beings. May all their wishes be satisfied; may they be liberated from the sufferings of the six types of rebirth and may they quickly attain Buddhahood.

NAMAH SARVA TATHAGATA AVALOKITE OM SAMBHARA
SAMBHARA HUM *(3x, snap fingers after each mantra recitation)*

I prostrate to Thus Gone Much Jeweled Victor;
I prostrate to Thus Gone Holy Beautiful Form;
I prostrate to Thus Gone Infinite Bodied One;
I prostrate to Thus Gone Free From Every Fear.

Fifth Torma Offering

I offer this nectar-like torma possessing the five sense pleasures to the twelve earth goddesses living in mountainous regions, to the local spirits, and to the landlords. Please accept it and be well disposed towards those who practice the Conqueror's doctrine; ensure that they have favorable conditions and receive all that they wish for.

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.

Expression of Gratitude

I prostrate to you, leader of the Shakyas, who completed the two accumulations of wisdom and compassion, mindful of the needs of transmigrators equal to space, and who have become the glory of the three unimaginable world systems.

Bearers of the banner of doctrine, who received Buddha's instruction, Angaja, Ajita, Vanavasin, Kalika, Vajriputra, Bhadra, Kanakavatsa, Kanaka-Bharadvaja, Bakula, Rahulabhadra, Chudapanthaka, Bharadvaja, Panthaka, Nagasena, Gopaka, Abhedha, and Upasaka Dharmatala; together with your retinues, please come here. To you who are most worthy of respect, I bow with as many bodies as atoms in all realms; in supreme faith I pay homage to you forever.

I offer to you all collections of offerings,
 Actually performed and mentally offered;
 I confess all negative actions and rejoice in all virtue;
 Please turn the wheel of Dharma and do not pass away;
 All virtues amassed I dedicate to the great enlightenment.

Mandala Offering

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!

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Assembly of arhats, aryas, and the sixteen sthaviras,
 You are Buddha's emanations, the real Triple Gem,

Preserving the Conqueror's Doctrine for transmigrators;
Please bless the doctrine to remain for a long time.

Compassionate, magnanimous sthaviras and your retinues,
You crossed the samsaric ocean and are free of affliction.
Assembly of 16,400,
Please bless the doctrine to remain for a long time.

Great aryas, arhats most worthy of respect,
Strong in knowledge and good conduct,
Living beings can make offerings to you;
Please bless the doctrine to remain for a long time.

By the power of the root of virtue of myself and others,
May the doctrine, source of happiness and benefit, increase.
May all sufferings be abandoned, together with their causes.
May the ocean of samsara quickly dry up,
And the ocean of merits be full.

Once the exalted wisdom manifests,
May I be superior to all transitory worlds
By gaining an ocean of good qualities.

May conquerors of the three times, who have accumulated
The two accumulations, perform virtuous actions.
May there be the auspiciousness of peerless gurus,
Who ripen sentient beings and never lose their qualities.

Until the end of samsara, may there be auspiciousness of the
Three times' conquerors and their sons, who by compassion
Appear as Hearers, Great Sthaviras, preserving the doctrine
And working for the benefit of transmigrators.

By praying to you, Muni Indraya, the sixteen sthaviras, and
 Your retinues, may the Conqueror's doctrine,
 Root of all happiness and good, increase, remain long,
 And spread everywhere.

Requesting Forgiveness

Teacher, Muni Indraya, sixteen great sthaviras and your retinues, please pay attention to us. We request you aryas to show compassion and forgive whatever mistakes we have committed in actions of body, speech, and mind mixed with affliction, such as: being reluctant to perform this ritual, incorrectly performing the ritual, having insufficient or poor offering substances, being sloppy and dirty, and being unable to follow the words of the text. All these errors are due to the vulgarity and low conduct of us sentient beings in these degenerate times.

We request you to show pity and forgive us; please ensure that we collect no defilement now or in the future. Please also forgive us for not having found the right materials for the ritual, for degenerating our samaya, and for anything else that we may have done in ignorance, either ourselves, or by ordering others.

If there is an image, request the invoked wisdom beings to abide firmly there.

Together with the image here,
 Remain for sentient beings' sake,
 And please bestow health and long-life,
 Riches and the highest things.

OM SUPRATISHTHA VAJRAYE SVAHA *(snap fingers)*

If you have no image request them to depart.

Wisdom-knowledge beings, go to your natural abodes.

The symbolic beings dissolve into me.

Verses of Auspiciousness

Through whatever auspicious virtue has been amassed
By paying homage to the Bhagavan, protector of the universe,
To Shariputra, supreme in wisdom,
To Rahula, who performs the dance of emanations,
To Arya Nagarjuna, like a second conqueror,
To the actual and lineage gurus, and so on;
May all events contrary to our aims cease, and may
Our happiness and goodness increase like a waxing moon.
Thus may we enjoy the glory of our splendor.

Through whatever auspicious virtue has been amassed
By paying homage to the Teacher, Bhagavan, liberator,
The peerless Shakya king, who has great compassion for
Squabbling and protectorless beings, not yet subdued
By the radiant sun of the Conqueror;
To the sixteen emanated sthaviras, who received Buddha's
Instruction and carry the banner of the doctrine;
And to the assemblies of Conquerors and their arya sons;
May all events contrary to our aims cease, and may
Our happiness and goodness increase like a waxing moon.
Thus may we enjoy the glory of our splendor.

By the blessing of the Conqueror, the sun-like Dharma lord,
The great teacher, superior to all others,

May harm from enemies, maras, and all obstacles
Be pacified, and may good fortune be present, day and night.

By the blessing of the sacred Dharma,
The supreme nectar of reality,
May suffering caused by enemies and afflictions
Be pacified, and may good fortune be present, day and night.

By the blessing of the beneficial deeds of the Sangha,
The Conqueror's sons who blaze with good qualities,
May virtue without fault increase,
And may good fortune be present, day and night.

May the blessing of the protectors, Brahma and Indra,
And the auspiciousness of their divine actions remain;
May our virtuous wishes be realized,
And may we be healthy, happy, and have long lives.

Notes Regarding This Practice

Altar and Gompa Set-up

Set up the altar with a picture of Shakyamuni Buddha and the Sixteen Arhats.

Five tormas are placed from left to right on the altar.

1. For the Three Jewels.
2. For the lamas, yidams, buddhas, bodhisattvas, and sixteen arhats.
3. For the Dharma Protectors, including the four guardian kings.
4. For all sentient beings.
5. For the twelve earth goddesses, the landlord, and local spirits.

The tormas are arranged in the following order: 3, 2, 1, 4, 5.

Place on the altar a begging bowl filled with fruit and a bowl containing the three whites (such as milk, yogurt, and butter) and the three sweets (such as sugar, molasses, and honey). Two sets of seven offering bowls: one for the lamas, yidams, buddhas, bodhisattvas and the sixteen arhats; and the other for the Dharma protectors, which include the Four Guardian Kings. Both sets are placed from left to right (as you face the altar).

NOTE: When seating monks and nuns in the front, it is customary to seat monks on the left side of the throne (when facing the throne) and nuns on the right.

Ritual Implements

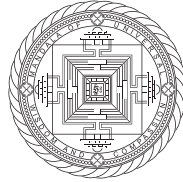
One should have a bell, and for the bath offering, a metal plate, a mirror, a khata, an action vase filled with saffron water, and a small branch made from a non-poisonous tree.

Colophon:

This ritual was translated into English by Ven. Thubten Sherab Sherpa at Nalanda Monastery, France, at the request of the most precious Kyabje Zopa Rinpoche, embodiment of compassion. The text has been edited and typed by Ven. Thubten Gyatso, at Nalanda Monastery, France. By virtue of these efforts, may the noble Doctrine be discovered and taken to heart by all beings.

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Foundation for the Preservation of the Mahayana Tradition



The Foundation for the Preservation of the Mahayana Tradition (FPMT) is a dynamic worldwide organization devoted to education and public service. Established by Lama Thubten Yeshe and Lama Zopa Rinpoche, FPMT touches the lives of beings all over the world. In the early 1970s, young Westerners inspired by the intelligence and practicality of the Buddhist approach made contact with these lamas in Nepal and the organization was born. Now encompassing over 150 Dharma centers, projects, social services and publishing houses in thirty-three countries, we continue to bring the enlightened message of compassion, wisdom, and peace to the world.

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