**MEDICINE BUDDHA PUJA**

**REQUEST TO TURN THE WHEEL OF DHARMA**

**Venerable gurus, from love and wisdom**

**Clouds densely massed in your dharmakaya sky,**

**Pray loose a rain of vast profound Dharma**

**On fields of disciples just as needed.**

**VISUALIZATION**

**About four inches above the crown of my head is a lotus flower. In the center of the lotus flower is a white moon disk and seated on the moon disk is my root guru, the dharmakaya essence of all the Buddhas, in the form of the Medicine Buddha. He is blue in color and his body radiates blue light. His right hand, in the mudra of granting sublime realization, rests on his right knee and holds the stem of the arura plant between thumb and first finger. His left hand is in the mudra of concentration and holds a lapis lazuli bowl filled with nectar. He is seated in the full vajra position and is wearing the three red-colored robes of a monk. He has all the signs and qualities of a Buddha.**

**TAKING REFUGE AND GENERATING BODHICITTA**

**In the Buddhas, Dharma, and Sangha,**

**Until enlightened I seek refuge.**

**Through merit from listening to teachings,**

**To aid all may I become Buddha. (3x)**

**THE FOUR IMMEASURABLES**

**May all sentient beings have happiness and the causes of happiness.**

**May all sentient beings be free from suffering and the causes of suffering.**

**May all sentient beings never be separated from the happiness which is without suffering.**

**May all sentient beings abide in equanimity, free from both attachment and aversion.**

**CULTIVATING SPECIAL BODHICITTA**

**Especially for the benefit of all sentient beings, I will quickly attain the precious state of perfect and complete Buddhahood. For this reason I will practice the yoga method of the Medicine Buddha.**

**SEVEN- LIMB PRAYER**

**I prostrate to the Medicine Buddha.**

**Each and every offering, including those actually performed and those mentally transformed, I present to you.**

**I confess all non-virtuous actions accumulated since beginningless time.**

**I rejoice in the virtues of both ordinary and noble beings.**

**As our guide I request you, O Buddha, to please abide well**

**And turn the wheel of Dharma until samsara ends.**

**All virtues, both my own and those of others, I dedicate to the ripening of the two bodhicittas and the attainment of Buddhahood for the sake of all sentient beings.**

**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!**

**INNER MANDALA**

**The objects of my attachment, aversion and ignorance—friends, enemies and strangers—and my body, wealth and enjoyments; without any sense of loss, I offer this collection. Please accept it with pleasure and bless me with freedom from the three poisons.**

**IDAM GURU RATNA MANDALAKAM NIRVATAKAM**

**Prayers of Request**

**I request of you, Bhagavan Medicine Buddha, whose sky-colored holy body of lapis lazuli signifies omniscient wisdom and compassion as vast as limitless space—please grant me your blessings.**

**I beseech you, compassionate Medicine Buddha, who hold in your right hand the king of medicines symbolizing your vow to help all sentient beings plagued by the 424 diseases—please grant me your blessings.**

**I beseech you, compassionate Medicine Buddha, who hold in your left hand a bowl of nectar symbolizing your vow to give the glorious undying nectar of the Dharma—please grant me your blessings.**

**SIMPLIFIED VISUALIZATION**

**Visualize the Medicine Buddha above the crown of your head and make the following prayer of request seven times:**

**The fully realized destroyer of all defilements, fully completed Buddha having fully realized the absolute truth of all phenomena, Guru Medicine Buddha, King of Lapis Light, to you I prostrate, go for refuge and make offerings. May your vow to benefit sentient beings now ripen for myself and others.**

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**As you recite the Medicine Buddha mantra, visualize:**

*Purifying rays of light pour down from the Medicine Buddha’s heart and holy body, eliminating your sicknesses and afflictions that could be due to spirits, karma and mental obscurations. Your body is completely filled with light and becomes as clear as crystal. The rays then radiate in all directions, purifying the sicknesses and afflictions of all sentient beings.*

 **MEDICINE BUDDHA MANTRA**

**LONG: Om Namo Bhagavate Bhekanze, Guru Baidurya, Prabha Radza Ya, Tathagataya, Arhatay Samyaksam Buddhaya, Teyata, Om Bhekanze Bhekanze Maha Bhekanze Bhekanze Raja Samudgate Soha**

**SHORT: Teyata Om Bhekanze Bhekanze Maha Bhekanze Bhekanze Raja Samudgate Soha**

**Feel great joy and think: all beings are transformed into the aspect of the Medicine Buddha. How wonderful that I can help effect this.**

**After the recitation, dissolve the Medicine Buddha into light, within your heart. Your mind has become one with the Dharmakaya, the essence of all Buddhas.**

**DEDICATION**

**Due to these merits, may I complete the ocean-like actions of the children of the victorious ones. May I become the healer, refuge and helper for sentient beings, who have repeatedly been kind to me in past lives.**

**By the merits received from attempting this practice, may all living beings who see, hear, touch or remember me—even those who merely say my name—in that very moment be released from their miseries and experience happiness forever.**

**As all sentient beings, infinite as space, are encompassed by the Medicine Buddha’s compassion, may I too become the guide for sentient beings existing through all the ten directions of the universe.**

**Because of these virtues, may I quickly become the Medicine Buddha and lead each and every sentient being into their enlightened realm.**

**SANG PUJA**

**DEDICATION PRAYERS.**

**SHORT MANDALA OFFERING**

**SA ZHI PÖ KYI JUG SHING ME TOG TRAM**

**Ground, perfume anointed, flowers strewn,**

**RI RAB LING ZHI NYI DÄ GYÄN PA DI**

**Meru, four lands, sun and moon adorned,**

**SANG GYÄ ZHING DU MIG TE ÜL WAR GYI**

**Seen as buddha-field and offered. Thus**

**DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG**

**May all sentient beings enjoy pure lands.**

**CHÄN RÄ ZIG WANG TÄN DZIN GYA TSO YI**

**May Lord Tenzin Gyatso Chenrezig**

**ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG**

**Remain in life ’til samsāra’s end.**

**PRAYER THAT SPONTANEOUSLY FULFILLS ALL WISHES**

**TONG NYI NYING JE ZUNG DU JUG PÄI LAM**

**Savior of the Snow Land Teachings and transmigratory beings,**

**CHHE CHHER SÄL DZÄ GANG CHÄN TÄN DRÖI GÖN**

**Who extensively clarifies the path that unifies emptiness and compassion,**

**CHAG NA PÄ MO TÄN DZIN GYA TSO LA**

**To the Lotus in the Hand, Lord Tenzin Gyatso, I beseech—**

**SÖL WA DEB SO ZHE DÖN LHÜN DRUB SHOG**

**May all your holy wishes be fulfilled!**

**Remembering the Kindness of His Holiness the Dalai Lama and the Tibetan People**

**The object of refuge of myself**

 **And of all transmigratory beings In all our lifetimes**

**Is the embodiment of the Three Jewels,**

**The all-encompassing Three Refuges in one:**

**The Guru: the Wish-granting Jewel, His Holiness the Dalai Lama.**

**The Master: Padmasambhava,**

**The Dharma Kings: Songtsen Gampo and Trisong Detsen,**

**The Abbot: Shantarakshita,**

**And the numberless Holy Beings Who preserved and spread the Buddhadharma in Tibet;**

**His Holiness the 14th Dalai Lama of Tibet, Tenzin Gyatso**

**And the Tibetan people who practiced**

**And served Buddhism so faithfully for a thousand years,**

**As well as those who, along with many others,**

**Died sacrificing their lives for Tibet and His Holiness—**

**May all their positive wishes be fulfilled immediately.**

**Due to their limitless kindness,**

**The sun of Tibetan Buddhism has now risen in the West,**

**Which is a dark land.**

**But now that I have met with the Dharma,**

**I have received the perfect human body**

**Enabling me to lead a meaningful life.**

**Our Refuge and Savior, the Supreme One:**

**His Holiness the Dalai Lama and the Tibetan people have been so kind to us!**

**Remembering this we make the following dedicating prayers:**

**May all His Holiness the Dalai Lama’s wishes be successful immediately;**

**May the Snow Land of Tibet achieve pure freedom**

**And develop the Buddhadharma even more than before in Tibet;**

**And may all mother transmigratory beings achieve enlightenment quickly!**

**SANG OFFERING**

**ASPIRATION PRAYERS.**

**Throughout my many lives and until this moment, whatever virtue I have accomplished, including the merit generated by this practice, and all that I will ever attain: this I offer for the welfare of all sentient beings. May sickness, war famine and suffering be decreased for every being, while their wisdom and compassion increase in this and every future life. May I clearly perceive all experiences to be as insubstantial as the dream- fabric of the night,and instantly awaken to perceive the pure wisdom display in the arising of every phenomenon. May I quickly attain Enlightenment in order to work ceaselessly for the liberation of all sentient beings.—Chagdad Tulku Rinpoche**

**Aspiration Prayer from Shantideva’s Guide to the Bodhisattva’s Way of Life**

**May I be a guard for those without one,**

**A guide for all who journey on the road,**

**May I be an isle for those desiring landfall,
And a lamp for those who wish for light,
May I be a bed for those who need to rest,
And a servant for all who live in need.
May I become a wishing jewel, a magic vase,
A powerful mantra and a medicine of wonder.
May I be a tree of miracles granting every wish,
And a cow of plenty sustaining all the world.
Like the earth and other great elements,
And like space itself, may I remain forever,
To support the lives of boundless beings,
By providing all that they might need.**

**As long as space endures**

**And as long as sentient beings remain**

**Until then, may I too abide
To be a source of all that life requires.**

**Four Great Vows:**

**Creations are numberless: I vow to awaken them.**

**Delusions are inexhaustible: I vow to transform them**

**Reality is boundless: I vow to perceive it**

**The awakened way is unsurpassable: I vow to embody it**

**CONCISE SANG OFFERING LITURGY:**

**BON:**

**OM. The supreme form of the great King of Wrath,**

**Having conquered the faults of the mountain of snow,**

**Dispels the karmic inclinations and obscurations of this ritual water,**

**That has been purely and cleanly arranged. This [water]:**

**Also, cleanses the gods of the upper realm,**

**Also, cleanses the nagas of the lower realms,**

**Also, cleanses the spirits of the middle realm,**

**Also, cleanses [this altar], seat of the offerings,**

**བསང་མཆོད་ཉུང་བསྡུས།བསང་གི་སོན་འག་ོཁུས་གསལོ།**

**Abbreviated Purification Offering Cleansing, a Preparation for Purification**

**1**

**ཆས་གོས་རྣམས་ཀྱང་གཙང་བར།**

**ཡོ་བྱད་རྫས་རྣམས་ཀུན་ཀྱང་གཙང་འགྱུར་ཅིག**

**ཨཱོོྃ་ཤུདོ་ཤུདོ་ཀུ་ཤུདོ་གཙང་སལེ་སང་ངེ་ཡེ་སྭཧཱ།**

**Ché gös nam kyang tsang bar ja
Yo jé dzé nam kun kyang tsang bar gyur chik OM SHU DHO SHU DHO
KU SHU DHO
TSANG SA LE SANG NGE YE SO HA**

**Also, cleanses our clothes.**

**Also, all our offering substances become cleansed.**

**OM shu dho shu dho
ku shu dho
tsang sa lé sang ngé yé so ha.**

**བསང་ག་ིསོན་འག་ོསསོ་བསང་།**

**Purifying by Incense, a Preparation for Purification.**

**ཨཱོོྃ་ཁོ་རྒྱལ་ཆེན་པོའི་སྡུ་མཆོག་གིས།**

**རི་རྒྱལ་རེ་ལ་ནགས་ཚལ་བཅུད།**

**དག་ཅིང་གཙང་མར་བཤམ་པོ་ཡི།**

**དི་ཞིམ་ངད་ལྡན་ཡིད་འོང་སོས།**

**OM tro gyal chen pö ku chog gi Ri gyal tsé la nag tsal chud
Dag ching tsang mar sham pa yi Dri zhim ngé den yi ong pö**

**OM. The supreme form of the great King of Wrath.**

**Collects the essence of the forest.**

**This attractive and fragrant scent,**

**That has been purely and cleanly arranged,**

**2**

**སེང་གི་ལྷ་ཡང་བསང་བར་བྱ།**

**འོག་གི་ཀླུ་ཡང་བསང་བར་བྱ།**

**བར་གི་གཉན་ཡང་བསང་བར་བྱ།**

**གདན་ཁི་རྣམས་ཀྱང་བསང་བར་བྱ།**

**ཆས་གོས་རྣམས་ཀྱང་བསང་བར་བྱ།**

**ཡོ་བྱད་རྫས་རྣམས་ཀུན་ཀྱང་བསང་འགྱུར་ཅིག**

**ཨཱོོྃ་ཞིམ་ཞིམ་གམ་གམ་བུན་ནེ་ཐིམ་ཐིམ་ཡེ་སྭཧཱ།**

**Teng gi lha yang tsang bar ja
Og gi lu yang tsang bar ja
Bar gyi gnyen yang tsang bar ja
Den dri nam kyang tsang bar ja
Ché gös nam kyang tsang bar ja
Yo jé dzé nam kun kyang tsang bar ja. OM ZHIM ZHIM**

**DRAM DRAM
BUN NE THIM THIM YE SO HA**

**Also, purifies the gods of the upper realm.**

**Also, purifies the nagas of the lower realms.**

**Also, purifies the spirits of the middle realm.**

**Also, purifies [this altar], seat of the offerings.**

**Also, purifies our clothes.**

**Also, all our offering substances become purified.**

**OM zhim zhim dram dram bun ne thim thim ye so ha.**

**3**

**ཨཱོོྃ། བདག་གི་ཏིང་འཛིན་སོབས་དང་ནི། དེ་བཞིན་ཉིད་ཀྱི་སོབས་མཆོག་གི། ཉུང་དཀར་རྒྱལ་པོོ་འདི་དག་ཀྱང་། ཁོ་བའི་མཆོག་སེ་བགེགས་ལས་དཔོའ། གསེར་གི་མདོག་སེ་སགས་ཀྱི་མདའ། འདི་དག་སགས་ཏེ་བིམས་པོ་ཡིས། གལ་ཏེ་གནོད་པོའི་བགེགས་ཡོད་ན། བགེགས་རྣམས་ཀུན་ཀྱང་ཞི་ཞིང་བརླགས་པོར་བྱའོ། བསྭོ་ཨཱོོྃ་ཉེ་ལོ་ཡོ་རུ་རུ་སྤུ་རུ་སྤུ་རུ་ཛྭ་ལ་ཛྭ་ལ་ ཏི་ཏ་ཡ་མན་ཐོར་རེ་པྲ་མོ་ཧ།**

**OM. Dag gi ting dzin tob dang ni Dé zhin nyi kyi tob chog gi Nyung kar gyal po di dak kyang Tro wö chog té geg lé pa**

**Di dak ngag té drim pa yi
Gal te nö pé geg yö na
Geg nam kun kyang zhi zhing lag par ja**

**SO OM NYE LO YO RU RU PU RU PU RU DZA LA DZA LA TI TA YA MAN THOR TSE TRA MO HA**

**The supreme power of Thusness, [and]**

**These majestic light mustard seeds, as well as,**

**The Supremely Wrathful One, valiant over obstacles,**

**Golden colored [seeds and] the arrows of mantra,**

**Through these mantras, [and] by throwing [the seeds],**

**If there exist demonic obstacles,**

**All these obstacles, also, are pacified and annihilated.**

**TIBETAN BUDDHIST**

ཀྱེ༔ སྐྱེ་མེད་ཀ་དག་སདོས་བྲལ་དབྱིངས༔

**kyé**༔ **kyemé kadak trödrel ying**༔
Kyé༔ The unborn, originally pure basic space free of constructs༔

འགག་མེད་ལྷུན་གྲུབ་འདོད་ལྔར་ཤར༔

**gakmé lhündrup ö ngar shar**༔
manifests as the five-colored lights of unobstructed, spontaneous presence.༔

རདོལ་མེད་ཐུགས་རྗེའི་སྒྱུ་འཕྲུལ་ལས༔

**tsölmé tukjé gyutrül lé**༔
From the illusory display of effortless compassion,༔

སྲིད་ཞི་ཅིར་ཡང་སྣང་བའི་མགྲོན༔

**si zhi chir yang nangwé drön**༔
beings of samsara and nirvana, appearing as anything whatsoever,༔

མཆོད་སྦྱིན་གནས་འདིར་སྤྱན་འདྲེན་ན༔

**chöjin né dir chendren na**༔
as we invite you to this place of offering and giving,༔

མཁའ་ལ་འཇའ་ཚདོན་ཤར་བ་བཞིན༔

**kha la jatsön sharwa zhin**༔
like a rainbow appearing in the sky,༔

སྐད་ཅིག་ཡུད་ཀྱིས་གཤེགས་ནས་ཀྱང་༔

**kechik yüki shek né kyang**༔ please come here immediately and༔

རང་རང་གྱེས་པའི་གདན་ལ་བཞུགས༔

**rang rang gyepé den la zhuk**༔
be seated on whichever seat you please.༔

སརྦ་ས་མ་ཡ་ཛཛཿཛཛཿ

**sarva samaya dza dza**༔ sarva samaya jaḥ jaḥ༔

རརྃ་ཡརྃ་ཁརྃ༔

**ram yam kham**༔ raṃ yaṃ khaṃ༔

ཆོས་ཀུན་སྒྱུ་མར་རིག་པའི་མདངས༔

**chö kün gyumar rikpé dang**༔
All phenomena are the illusory radiance of awareness.༔

ཡེ་ཤེས་ཆེན་པདོའི་མེ་རླུང་ཆུས༔

**yeshé chenpö mé lung chü**༔
The fire, wind, and water of great wakefulness༔



མི་གཙང་འཁྲུལ་པའི་བག་ཆགས་ཀུན༔

**mi tsang trülpé bakchak kün**༔
burn, scatter, and wash away all impure, deluded habitual tendencies and༔

བསྲེགས་གཏདོར་བཀྲུས་ནས་སདོང་པར་སྦྱངས༔

**sek tor trü né tongpar jang**༔ purify them into emptiness.༔

སདོང་པའི་ངང་ལས་ཡུམ་ལྔའི་དབྱིངས༔

**tongpé ngang lé yum ngé ying**༔
Within the state of emptiness is the basic space of the five consorts,༔

ཡདོངས་རདོགས་བསང་གི་མཆོད་སྤྲིན་ལས༔

**yongdzok sang gi chötrin lé**༔
in which the perfect cloud of cleansing offerings༔

བླ་ན་མེད་པའི་འདདོད་ཡདོན་གཏེར༔

**lanamepé döyön ter**༔
becomes a treasure cloud of unsurpassable sense pleasures༔



ནམ་མཁའ་མཛདོད་ཀྱི་སྤྲིན་དུ་གྱུར༔

**namkha dzö kyi trin du gyur**༔ filling the treasury of space.༔

ཨོཾ་ཨཛཿཧཧརྃ༔

**om ah hum**༔ oṃ āḥ hūṃ༔

རང་བྱུང་སདོང་གསལ་འདོད་ཀྱི་དཀྱིལ་འཁོར་དུ༔

**rangjung tong sel ö kyi kyilkhor du**༔
In the self-occurring luminous mandala of empty clarity༔

འབར་བ་མེ་ཡི་བདུད་རྩི་ཅན་གྱི་ཤིང་༔

**barwa mé yi dütsi chen gyi shing**༔ blazes a fire of nectar-filled wood.༔

འདདོད་ཡདོན་མཁོ་རྒུ་བསྲེགས་པའི་དུ་བ་ལས༔

**döyön khogu sekpé duwa lé**༔
From the smoke of every desirable sense pleasure༔

ལྷ་རས་ཉེར་སྤྱདོད་སྣ་ཚདོགས་ཆར་དུ་འབེབས༔



གཟུགས་སྒྲ་དྲི་རདོ་རེག་བྱ་སྤྲིན་བཞིན་གཏིབས༔

**zuk dra dri ro rekja trin zhin tip**༔
Form, sound, smell, taste, and texture are gathered like cloudbanks.༔

བཀྲ་ཤིས་རས་རྟགས་རྒྱལ་སྲིད་རིན་ཆེན་བདུན༔

**trashi dzé tak gyelsi rinchen dün**༔
The auspicious substances and signs, the seven royal possessions,༔

བཟའ་བཏུང་གོས་རྒྱན་འབྲུ་སྨན་བཞདོན་པ་སདོགས༔

**zatung gö gyen dru men zhönpa sok**༔
food, drink, clothes, ornaments, grains, medicines, steeds and the like—༔

སྲིད་དང་ཞི་བའི་ལདོངས་སྤྱདོད་མཐའ་ཡས་པ༔

**si dang zhiwé longchö tayépa**༔
a vast, inexhaustible Samantabhadra offering cloud༔

མི་ཟད་ཀུན་ཏུ་བཟང་པདོའི་མཆོད་སྤྲིན་ཆེ༔

**mizé küntu zangpö chötrin ché**༔
of the infinite enjoyments of samsara and nirvana༔



ནམ་མཁའི་ཁམས་ཀུན་རྒྱས་པར་གང་བ་འདིས༔

**namkhé kham kün gyepar gangwa di**༔ completely fills the whole of space.༔

བྱང་ཆུབ་བར་དུ་སྐྱབས་སུ་བཟུང་བའི་གནས༔

**jangchup bardu kyap su zungwé né**༔ Source of refuge until awakening,༔

བསླུ་མེད་དཀོན་མཆོག་རིན་ཆེན་རྣམ་གསུམ་བསང་༔

**lumé könchok rinchen nam sum sang**༔
undeceiving, precious Three Jewels—accept this cleansing offering.༔

བྱིན་རླབས་དངོས་གྲུབ་ཕྲིན་ལས་ཀུན་གྱི་བདག༔

**jinlap ngödrup trinlé kün gyi dak**༔ Sovereigns of all blessings, siddhis, and activities,༔

བླ་མ་ཡི་དམ་མཁའ་འགྲོའི་ཚདོགས་རྣམས་བསང་༔

**lama yidam khandrö tsok nam sang**༔
host of gurus, yidams, and ḍākinīs—accept this cleansing offering.༔



ལེགས་ཉེས་སངས་འཛིན་དམ་ཚིག་རྗེས་གཅོད་པའི༔

**lek nyé tang dzin damtsik jé chöpé**༔
Those who oversee good and evil in accordance with samaya,༔

ཕྱི་ནང་བཀའ་སྲུང་དམ་ཅན་རྒྱ་མཚདོ་བསང་༔

**chi nang kasung damchen gyatso sang**༔
ocean of oath-bound outer and inner Dharma protectors—accept this cleansing offering.༔

དབུལ་བའི་གདུང་སེལ་འདདོད་རྒུའི་ཆར་ཆེན་འབེབས༔

**ülwé dung sel dögü char chen bep**༔ Yakṣas, wealth gods, and treasure lords༔

གནདོད་སྦྱིན་ནདོར་ལྷ་གཏེར་བདག་བྱེ་བ་བསང་༔

**nöjin norlha terdak jewa sang**༔
who dispel misery and rain down everything desirable—accept this cleansing offering.༔

ཕན་གནདོད་མཐུ་ལྡན་རྫུ་འཕྲུལ་ཤུགས་ཀྱིས་འགྲོ༔

**phen nö tuden dzutrül shuk kyi dro**༔
Hordes of ghosts of the three-thousandfold universe༔



སདོང་གསུམ་སྲིད་པའི་འབྱུང་པདོའི་ཚདོགས་རྣམས་བསང་༔

**tong sum sipé jungpö tsok nam sang**༔
who can benefit or harm and move with miraculous powers— accept this cleansing offering.༔

ཁྱད་པར་འཛམ་གླིང་བདོད་ཁམས་སྐྱོང་བའི་གཉེན༔

**khyépar dzamling bö kham kyongwé nyen**༔
In particular, protectors of the land of Tibet in Jambudvīpa,༔

དཀར་ཕདོགས་ལྷ་ཀླུ་གཞི་བདག་འཁོར་བཅས་བསང་༔

**karchok lha lu zhidak khor ché sang**༔
virtuous gods, nagas, local deities, and your retinues—accept this cleansing offering.༔

རྗེ་ཡི་མགུར་ལྷ་འབངས་ཀྱི་སྐྱེས་ལྷ་དང་༔

**jé yi gurlha bang kyi kyélha dang**༔
*Gur* deities of kings and birth deities of the people,༔

སྲིད་པ་ཆགས་པའི་ལྷ་རབས་ཐམས་ཅད་བསང་༔

**sipa chakpé lha rap tamché sang**༔
and world-formation deities—accept this cleansing offering.༔



བདོད་ཡུལ་ཞིང་སྐྱོང་གཙདོ་མདོ་སྨན་བཙུན་མ༔

**böyül zhing kyong tsomo mentsünma**༔
Main land protectors of Tibet, five mentsünma sisters,༔

མཆེད་ལྔ་སྤྲུལ་པ་ཡང་འཁོར་བཅས་པ་བསང་༔

**ché nga trülpa yang khor chepa sang**༔
your emanations and retinue—accept this cleansing offering.༔

ལདོ་ཟླ་ཞག་དུས་སྤར་སྨེའི་བདག་པདོ་སདོགས༔

**loda zhak dü parmé dakpo sok**༔
Lords of the years, months, days, time, of astrological squares and trigrams1—༔

གཙུག་ལག་འབྱུང་བའི་ལྷ་རབས་ཐམས་ཅད་བསང་༔

**tsuklak jungwé lha rap tamché sang**༔
all the gods of the elemental sciences—accept this cleansing offering.༔

ལྷན་ཅིག་སྐྱེས་དང་འཕྲལ་དུ་འགོ་བའི་ལྷ༔

**lhenchik kyé dang trel du gowé lha**༔ Coemergent and temporarily-appointed deities,༔

1 Astrological squares (*spar*) and trigrams (*sme*) correspond to particular designs in the astrological chart, with associated methods of divination in Chinese astrology, as practiced in Tibet.



མཐུན་རྐྱེན་སྤེལ་བའི་དགྲ་བླའི་ཚདོགས་རྣམས་བསང་༔

**tün kyen pelwé dralé tsok nam sang**༔
guardian spirits who increase conducive circumstances—accept this cleansing offering.༔

གཉུག་མར་གནས་དང་གློ་བུར་ལྷགས་པ་ཡི༔

**nyukmar né dang lobur lhakpa yi**༔ Unfavorable, obstructive karmic creditors,༔

འགལ་རྐྱེན་བགེགས་རིགས་ལན་ཆགས་ཐམས་ཅད་ བསང་༔

**gel kyen gek rik lenchak tamché sang**༔
innately present or suddenly appearing—I dedicate to you this cleansing offering.༔

ཚེ་རབས་སྔོན་ནས་མ་གྱུར་སྙིང་རྗེའི་ཡུལ༔

**tserap ngöné ma gyur nyingjé yül**༔
Our mothers from previous lives, objects of compassion,༔



ཁམས་གསུམ་སྲིད་གསུམ་རིགས་དྲུག་མགྲོན་ཀུན་ བསང་༔

**kham sum si sum rik druk drön kün sang**༔
the guests of the six classes in the three realms and three planes—I give you this cleansing offering.༔

མདདོར་ན་ཕྱི་སྣདོད་དག་པ་རབ་འབྱམས་ཞིང་༔

**dorna chinö dakpa rapjam zhing**༔
In short, the outer environment is cleansed as boundless pure lands,༔

མི་ཟད་འདདོད་ཡདོན་རྒྱན་གྱི་འཁོར་ལདོར་བསང་༔

**mizé döyön gyen gyi khorlor sang**༔
the adornment wheel of inexhaustible sense pleasures.༔

ནང་བཅུད་འགྲོ་ཀུན་ར་གསུམ་ཕག་རྒྱའི་ལྷ༔

**nang chü dro kün tsa sum chakgyé lha**༔
The inhabitants, all beings, are cleansed as the mudra deities of the three roots,༔

དབྱིངས་དང་ཡེ་ཤེས་དབྱེར་མེད་ཆེན་པདོར་བསང་༔

**ying dang yeshé yermé chenpor sang**༔
the great indivisibility of basic space and wakefulness.༔



བསང་ངོ་བདུད་རྩི་ཤིང་གི་དུད་པས་བསང་༔

**sang ngo dütsi shing gi düpé sang**༔
Cleansed! Cleansed by the smoke of nectar-filled wood—༔

ཉམས་གྲིབ་མི་གཙང་ཐམས་ཅད་དག་གྱུར་ཅིག༔

**nyam drip mi tsang tamché dak gyur chik**༔
may all unclean stains of samaya violation be purified!༔

མཆོད་དདོ་འདདོད་ཡདོན་རྒྱ་མཚདོའི་སྤྲིན་གྱིས་མཆོད༔

**chödo döyön gyatsö trin gyi chö**༔
Offered! I offer clouds of an ocean of sense pleasures—༔

མཆོག་ཐུན་དངོས་གྲུབ་ལས་བཞིའི་ཕྲིན་ལས་བཅོལ༔

**chok tün ngödrup lé zhi trinlé chol**༔
accomplish the supreme and common siddhis and perform the four activities!༔

དཀོན་མཆོག་སྲིད་ཞུའི་མགྲོན་རྣམས་ཕུད་ཀྱིས་མཆོད༔

**könchok si zhü drön nam pü kyi chö**༔
I offer the choicest part to the Three Jewels, the guests of honor.༔



བྱིན་རླབས་དབང་བསྐུར་ཐུགས་རྗེའི་གཟི་བྱིན་བསྐྱེད༔

**jinlap wang kur tukjé zijin kyé**༔
Bestow blessings and empowerment! Make the splendor of compassion shine forth!༔

མགོན་པདོ་ཡདོན་ཏན་མགྲོན་རྣམས་ཐུགས་དམ་བསྐང་༔

**gönpo yönten drön nam tukdam kang**༔
May the sacred bonds with the protectors, guests of qualities, be fulfilled.༔

བར་ཆད་ཀུན་སེལ་མཐུན་རྐྱེན་ལེགས་ཚདོགས་སྤེལ༔

**barché kün sel tün kyen lek tsok pel**༔
Dispel all obstacles and make conducive circumstances and excellence increase!༔

བགེགས་རིགས་ལན་ཆགས་མགྲོན་རྣམས་ཡདོངས་ལ་ བསྔོ༔

**gek rik lenchak drön nam yong la ngo**༔
I fully dedicate to the classes of obstructers, the guests of karmic credit.༔



མཉེས་ཤིང་ཚིམ་ནས་ཕན་བདེའི་བསམ་སྦྱདོར་སྒྲུབས༔

**nyé shing tsim né pendé sam jor drup**༔
Pleased and satisfied, help us accomplish our beneficial plans and actions!༔

རིགས་དྲུག་སྙིང་རྗེའི་མགྲོན་ཀུན་ཁྱབ་པར་སྦྱིན༔

**rik druk nyingjé drön kün khyapar jin**༔
I give to the whole six classes, all guests of compassion.༔

སྡུག་བསྔལ་ཀུན་བྲལ་བདེ་དང་ལྡན་པར་ཤདོག༔

**dukngel kün drel dé dang denpar shok**༔ May they be free of all suffering and be happy!༔

བཀྲ་ཤིས་སྐྱིད་ཅིང་དགེ་བའི་གནས་འདི་རུ༔

**trashi kyi ching gewé né diru**༔
In this auspicious, joyful, and virtuous place,༔

བདུད་རྩི་བསང་གི་མཆོད་སྦྱིན་བགྱིས་པ་ཡིས༔

**dütsi sang gi chöjin gyipa yi**༔
through this offering and giving of cleansing amrita,༔



འཁོར་འདས་ཕདོགས་བཅུའི་ཞིང་ཁམས་རབ་འབྱམས་ ཀྱི༔

**khordé chok chü zhing kham rapjam kyi**༔
may all good fortune and excellence of the world and beings༔

སྣདོད་བཅུད་ཕཕྱྭ་གཡང་ལེགས་ཚདོགས་དབང་དུ་འདུས༔

**nöchü chayang lek tsok wang du dü**༔
of samsara, nirvana, and the boundless pure lands of the ten directions be magnetized here.༔

ཉིན་གསུམ་བཀྲ་ཤིས་ཉི་མའི་འདོད་བཞིན་འབར༔

**nyin sum trashi nyimé ö zhin bar**༔
May the three parts of the day blaze with auspiciousness like the shining sun.༔

མཚན་གསུམ་བཀྲ་ཤིས་ཟླ་བའི་མདངས་ལྟར་གསལ༔

**tsen sum trashi dawé dang tar sel**༔
May the three parts of the night radiate with auspiciousness like the glowing moon.༔

ཉིན་མཚན་ཀུན་ཏུ་བཀྲ་ཤིས་བདེ་ལེགས་ཤིང་༔

**nyin tsen kün tu trashi delek shing**༔
Throughout day and night may everything be auspicious, blissful, and excellent,༔



ཕུན་ཚདོགས་རྟེན་འབྲེལ་དགེ་མཚན་ལྷུན་འགྲུབ་ཤདོག༔

**püntsok tendrel getsen lhündrup shok**༔
and may an abundance of auspiciousness and virtuous signs instantly appear!༔