



In Buddhist belief and tradition, the lotus symbolizes purity. The lotus grows in the muddy water, but the flower itself is untouched by the dirt. Similarly, when we do this practice, it reminds us of the importance of the purity of our intention. Being sincere, honest and voluntarily active in participating in this group or individual practice makes a huge difference in the effectiveness of the practice and in the maximum positive effect to whomever we intend to benefit.

This book contains brief but highly effective prayers for those who are sick and ill and for those who have departed from this world and are in transition of finding their next rebirth.

GUIDELINES FOR REQUESTING HEALING PRAYER CEREMONIES

The person who is interested in having a healing prayer ceremony for him or herself or for family or friends who are sick and ill needs to make a formal request to perform such ceremony.

Similarly, a formal request must be made for the deceased person for the purpose of releasing his or her consciousness/soul/spirit from the bardo confusion and helping to show the path to obtain a higher rebirth in a conducive and healthy environment.

The actual effort comes from the intention of the person requesting the ceremony; therefore, the ceremony will carry greater positive effect for the person whom the prayer ceremony is intended.

The energy of the prayer ceremony will affect the person for whom it is being performed based mainly on the offering being made as a token of the requester's heartfelt love. Since empty mouth, hand, and heart will do no good for the deceased person, family members and loved ones must do charity on behalf of the deceased person. Your charity will make a huge difference in the process of the deceased person's transition from the Bardo to actual rebirth. The deceased will continuously gain merit from one's charity work for as long as the effects of the charity remain on the earth.

The prayer ceremony can be done at the Dharma Center, the funeral home, or in the individual's home before taking the body to the funeral home.

Some of the necessary material objects needed for the ceremony include candles, flowers, fruits and other objects, depending on the needs and nature of the ceremony.

Depending on family members' financial capability, it is necessary to make an offering of their own determination as a sign or token of their involvement in the ceremony. There is no fixed price or charge for performing a Puja ceremony; however, whatever expenses are incurred must be paid by the person or persons requesting the ceremony.

All participants must wear proper attire, not too fancy and not too casual.

It is also good and appropriate to avoid deep feelings of grief and sadness that will create disharmony in the environment. At the same time, one is respectful and sympathetic toward family members and loved ones.

In Buddhist tradition, there is no gathering for food and drink after the ceremony. Instead, one should spend time contemplating one's own impermanence of death thinking when will it be my turn, and make effort to reduce attachment to this life and material possessions. Commit oneself to do more spiritual practice and to create merit. One's spiritual practice and merit will ensure one's future happiness and fortunate rebirth without solely relying on others' prayers on one's behalf.

CTS has several areas where you can do charity:

- Dharma Center long term fund
- Radiant Mind Retreat Center
- Nursery fund
- Monk's living quarters fund
- Saga Dawa ceremony fund
- Printing practice manual booklets
- Sand Mandala fund

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Medicine Buddha's bowl

Medicine Buddha's bowl is filled with various medicinal herbs and healing nectar. Through Medicine Buddha's healing power and the practitioner's trust in his healing power, one's negative karma can be removed and obstacles and diseases can be purified. In addition, the effectiveness of the medicine that one is currently taking becomes more potent.

HEALING PRAYERS AND PUJAS TO BE PERFORMED FOR THOSE WHO ARE SICK, ILL, AND GOING THROUGH MEDICAL TREATMENT

Generate the intention and wish for those who are sick and ill to get well, and for their medical treatment to be effective and beneficial.

REFUGE:

SANG GEY CHO DANG CHOK KYI TSOG rNAM LA

I go for refuge in the Buddha, the Dharma, and the Sangha

JANG CHUB BAR DHU DAG NEY KYAB SU CHI

Until I attain enlightenment.

DAG GHEE JIN TSOK GEY PEY SONAM KYI

Whatever merit that I have collected through the practice of the six perfections

DRO LA PHEN CHIR SANG GEY DRUB PAR SHAUG !

May I attain enlightenment for the sake of all sentient beings without delay.

(recite 3 times)

(Rely on Buddha as your ultimate guide on the path to enlightenment with a deep feeling of devotion, trust, respect, and humility. This generates a Bodhicitta intention conjoined with a feeling of Love and Compassion. Let your mind be saturated with love and compassion and maintain this mind throughout the practice)

MEDITATION ON FOUR BOUNDLESS ATTITUDES:

**SEN CHEN THAM CHEY DEH WA DANG DEH WAY GYU DANG DHEN PAR
GYUR CHIK**

May all sentient beings be happy and meet with the causes of happiness.

**SEN CHEN THAN CHEY DUG NYAL DANG DUG NYAL GYI GYU DANG DREL
WAR GYUR CHIK**

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

**SEN CHEN THAM CHEY DUG NYAL MEY PAY DEH WA DANG MEE DREL
WAR GYUR CHIK**

May all sentient beings never be separated from the happiness that is free of suffering.

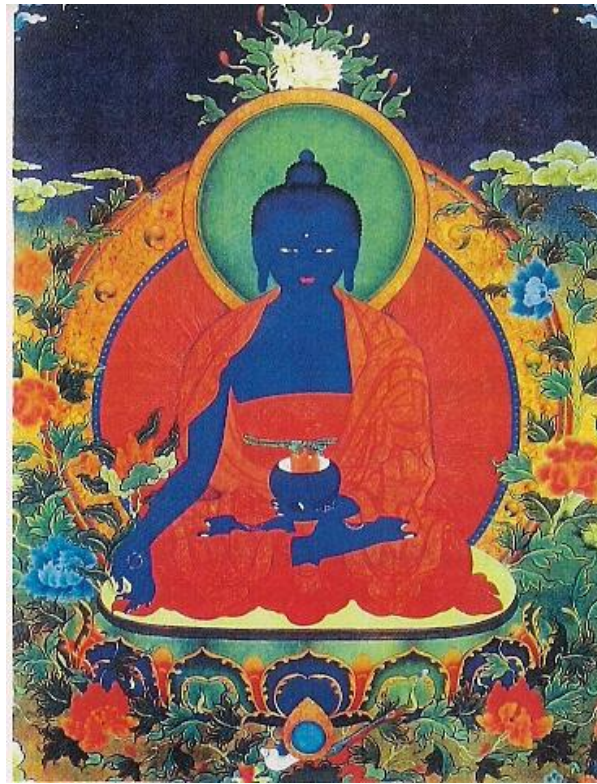
**SEN CHEN THAM CHEY NEY RING CHAG DANG NYEE DANG DREL WEY
TANG NYOM LA NEY PAR GYUR CHIK**

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

(recite 3 times)

(Evoke the true feeling of Love, wishing for all beings to be happy by holding all beings dear to your heart. Similarly, evoke compassion, a wish for all beings to be free from suffering through seeing how they undergo different levels of pain and suffering. Evoke the feeling of joy in others' happiness and fortune. Evoke the feeling of equanimity toward all beings without exception).

ENGAGE IN THE VISUALIZATION OF MEDICINE BUDDHA:



Medicine Buddha

Medicine Buddha sits on a lotus flower with moon disk as cushion in full lotus position wearing a saffron robe. His skin color is dark blue. Around his head is an aura of glowing light like a rising full moon. His left hand is in the meditation mudra, and he is holding a bowl filled with medicinal herbs that have the maximum healing potential to cure 424 types of illnesses caused by an individual's karma, negative force of evil spirits, or individual's various negative emotions or poisonous chemical pollutants in our living environment that contaminate our food, drink and air. His right hand rests on his right knee in the giving mudra. Between his thumb and index finger he is holding the stem of a medicinal plant. The stem winds upward to the elbow and blooms with many medicinal leaves, branches, buds, flowers and seeds with no limit in terms of their healing power and potency. His body produces the fragrance of the perfection of ethics. His body radiates the lights of love and compassion. His eyes deeply gaze undistracted into the nature of suffering of all living beings.

THUK JEY KUN LA NYOM PAY CHON DEN DEY !

To the Tatha Gata, one whose compassion shines equally to all with no exception

TSEN SAM THOE PAY NYEN DROE DUK NYAL SEL!

The misery of the beings bound to live in the lower realms is instantly alleviated

Merely upon hearing your name

DUG SUM NYE SEL SANG GEY MREN GYI LHA !

King of medicine, one who dispels sickness stemming from the three poisons (of the mind)

BHEY DRU RA YE WOE LA CHAK TSEL LO !

Great healer with a radiant light of aquamarine, I pay homage, make offerings, and prostrate to you.

(recite one time)

CHOM DEN DHEY DE SHIN SHEG PA DRA CHOM PA YANG DAK

Tatha Gata, Foe destroyer, completely perfected

PER ZOG PAY SANG GEY MREN GYI LHA BHEY DRU RA YEE WOE

Buddha of medicine with a radiant light of Aquamarine

KYI GYAL PO LA CHAG TSEL LO !

To the king of healing, I prostrate

CHO DO ! KYAB SU CHEE WO !

Go for refuge and make offerings.

(recite 3 times)

(Recite the Medicine Buddha healing mantra while holding the Visualization of Medicine Buddha in his real living form - breathing, pulsating, smiling, and gazing with an attitude of deeply felt love and affection. Remain intimate with the Medicine Buddha by doubtlessly seeing him as a source of healing energy).

Long Medicine Buddha Mantra for physical, mental, emotional, and psychological healing:

*Om Namo Bhaga wa tey ! Bhe kha zey guru beh dru ra yah !
Tra bha ra zha yah ! Tatha gata yeh ! Arya hatey sam mu ka sam
buddha dha yeh ! Teya tha ! Om bhe kha zey bhe kha zey !
Maha bhe kha zey raja samu gatey so ha !*

(recite 3 times)

Short medicine Buddha Mantra:

*Teya tha ! Om bhe kha zey ! bhe kha zey ! Maha bhe kha zey !
Bhe kha zey ! Raja samu gatey so ha !*

(recite 21 or 108 times)

Suggested instruction:

(While reciting the healing mantra, one must visualize a sprinkle of healing nectar in a pure radiant blue color that is showering over the person who needs healing. This healing nectar originates from the Medicine Buddha's bowl filled with medicinal herbs held in his left hand in a meditative posture. Imagine that the sick person's illness is flushed away through the lower part of his or her body in the form of a smelly and smoky -like disgusting substance.

Finally visualize his or her body being filled up with the healing nectar which frees him or her from sickness)

SEN CHEN NYE PA JEE NYID PA !

May all who are sick and ill

NYUR DU NYE LAS THAR GYUR CHIK !

Quickly be freed from their ailments

DRO WAE NYE NEE MA LUS PA !

Whatever diseases there are in the world

TAG TU JUNG WER MEY PER SHAUG !

May they never occur again.

(Pause)

THAM CHEY LUE THANG YONG WA DANG !

May they regain their good health

TSERING NEY MEY YONG WA SHAUG !

May they live long, free of illnesses.

TAK TU GEY WER CHOD PA DANG !

May they engage in virtuous actions and deeds in every moment

SAM DON YEE SHIN DRUB PAR SHAUG !

And may they fulfill their wishes and aspirations effortlessly.

(Pause)

(Direct your compassionate wish toward the person to whom you intend to help with the Medicine Buddha 's healing practice. Then remain with a deeply felt wish for him or her to get well, and for their medical treatment to become effective and beneficial)



Amitayus

Amitayus Buddha sits on a lotus flower with moon disk as cushion in full lotus position. His skin color is red. His hands are placed in the full meditation mudra holding a longevity vase filled with long life enhancing nectar and ambrosianic pills. On his head is a crown. He is wearing a silk robe like a katak that flows from his shoulders entwining the arms to his lap. Around his head is an aura of glowing light. He is the Buddha of infinite life. Amitayus, White Tara and Vijaya form the three deities of longevity.

LONGEVITY MANTRA :

JIG TAN DREN PAY TSO WOE TSE PAK MEY !

Amitayus, limitless life, the chief liberator of sentient beings

DU MIN CHE WA MA LUS ZOM ZEH PA !

One who destroys all types of untimely death

GON MEY DUK NYEL GYUR PA NAM KYI KYAB !

And, one who gives refuge to all who are destitute and bound to misery

SANG GEY TSE PAK MEY LA CHAK TSEL LO!

To the Buddha Amitayus, I bow and prostrate from my humble heart.

(recite one time)

Om Ah Ma Rratna Zee Wen Ta Yeh So Ha !!

(recite 7, 21, 108 times)



Vijaya

Vijaya Buddha sits on a lotus flower with moon disk as cushion in full lotus position. Around her head is an aura of glowing light. She has 8 arms and 3 faces. She is peaceful in nature but outwardly has a slightly fierce look. Her middle face is white, her left face is blue, and her right face is orange. She wears a crown. Her first right hand holds a five pointed vajra at her heart. The top point of the vajra is black. The other points beginning in front going clockwise are yellow, white, blue and red. The five points represent the five Buddha families. In her second right palm she holds Amitabha Buddha who is sitting on a white lotus flower. Her third right hand holds an arrow. Her fourth right hand demonstrates the offering mudra. Her first left hand is in the threatening mudra and holds a vajra noose. Her second left hand holds a bow. Her third left hand demonstrates the protection mudra. Her fourth left hand is in the meditation mudra holding a wish fulfilling vase filled with life enhancing nectar. Vijaya, White Tara and Amitayus form the three deities of longevity.

The Five Buddha families in order are:

Vairocana, Akshobhya, Ratnasambhava, Amitabha, Amoghasiddhi

PAL DEN LHA MO TON KAY DAWAY DOK !

To the Vijaya Buddha whose radiant white color is like an autumn moon

SHAL SUM CHAG GYEH RAB ZEY SHI WEY KU !

One who is outstandingly attractive and peaceful with three colored faces and eight arms

YE SHI PAK YEH TSE YEE CHOK TSOL MA !

And, one who has limitless wisdom fully engaged in bestowing the initiation of longevity

NAM PER GYAL MEY SHAB LA CHAG TSEL LO !!

You the victorious one, I bow and prostrate at your feet.

(recite one time)

Om drum So Ha ! Om Ah Mey Ta ! Ah yuh Dha DEY So Ha !!

(recite 7, 21, 108 times)



White Tara

White Tara sits on a lotus flower with moon disk as cushion in full lotus position. Her skin color is radiant white like the autumn moon. Her body is free from all blemishes. She is extremely youthful and energetic, enthusiastic and compassionate with a most loving and caring attitude. She has seven wisdom eyes, the locations being one eye on her forehead, two eyes on her face, one eye on the palm of each hand, and one eye on the sole of each foot. Her right hand demonstrates the giving mudra. Her left hand demonstrates the protection mudra and is holding the stem of a lotus flower that extends upward and blooms near her shoulder. She is wearing a silk robe that is fragrant and has the natural quality to repel all dirt and stains. She is wearing various jewelry made from the most precious substances that can be found within the realms of heaven and earth. Her head gently rests back towards the rising moon behind her head as a sign of her slight exhaustion from helping numerous sentient beings. Her special function is to promote good health and long life. White Tara, Amitayus and Vijaya form the three deities of longevity.

KHOR WA LAS DROL TA REY MA !

Oh, compassionate Arya Mother Tara, the liberator of all beings from the fire-field of samsara,

TU TA RAY YEE JIG GYAY DROL !

She who protects all beings from the eight great fears through the power of Tu Ta Rah

TU REY NAH WA NAM LAS DROL !

And, she who alleviates all who are sick and ill through the sound of Tu Rey

DROL MA YUM LA CHAK TSEL LO !!

To Arya Mother Tara, I bow, prostrate, and make a heartfelt supplication.

RAB JAM GYAL WEY KYEN TSEY TRIN LES rNAM

The profound wisdom, compassion, and all activities of enlightened ones

RAB ZEE YID WONG LHA MOE KUUR TAN NHEY

Made manifest into a goddess with outstanding and attractive features.

RAB MANG DROL LA TSE DANG CHOG TSOL MA

She who liberates, grants the power of longevity and excellent boons to limitless beings

RAB KAR LHA MO UTPAL bNYAM LA TOD !!

And holds an upala flower, which displays her distinct qualities of brilliant white radiance.

To you, I deeply praise and pay homage (from my humble heart crying for your support for my intention and effort to make this healing prayer effective and highly beneficial).

(recite one time)

*Om ta rey Tu Ta Rey Tu Rey ! Ma ma Ah Yuh ! Pu Ney Jnana ! Pu
Trim ku ru ! yeh So ha !!*

(recite 7, 21, 108 times)

GEY WA DHEE YEE MYUR DU DAK !

By the force of merit that I have just created

TSE LHA NAM SUM DRUB GYUR CHIK !

May I attain the state of the tri-longevity Buddha family

DRO WA CHIK KYANG MA LUS PA !

And may I be able to lead all sentient beings without exception

KYOD KYI SA LA GOE PAR SHAUG !!

To your state of boundless life.

(Pause)

(Direct the energy of the longevity mantra toward the person to whom you wish to help with a feeling of Love and Compassion).



The white conch is one of the eight auspicious symbols blessed by the Shakyamuni Buddha. It symbolizes the spread of the sacred teachings and the awakening from ignorance, as well as the virtue and merit that result in peace and happiness.

The sound of the conch represents the realization of emptiness. This is an antidote to the ignorant mind that does not see things the way they truly are. The vibration of the sound of the conch helps to create harmony, suppress negative forces, and increase positive energy.

According to the Lankavatara Sutra, the conch was offered to Shakyamuni Buddha at Gridhrakuta/Vulture Peak by the Ma-droe, the king of the Naga realm, as an auspicious symbol to turn the wheel of teachings. It was at Gridhrakuta where Buddha gave his second wheel of teachings to a large crowd of disciples who were mostly Arhats, Bodhisattvas, Devas, Nagas, and many other fortunate beings.

HEALING PRAYERS TO BE PERFORMED FOR THOSE WHO ARE NEAR DEATH



Buddha Amitabha

Amitabha Buddha is one of the five Buddha families. He currently resides in Sukhavati, which means Pure Land. The Panchen Lama, Tibet's second highest ranking spiritual head, is believed to be the emanation of Amitabha. He sits in the full lotus position. His skin color is red, and he appears as a simple monk wearing a saffron robe. His hands are in the meditation mudra holding a bowl filled with white nectar which signifies the elimination of suffering of all sentient beings. His eyes deeply gaze into the ultimate truth of reality. Over his head is the crown protrusion which is the physical mark of full enlightenment that has no above. He is surrounded by an entourage of bodhisattvas, Arya beings, and Dakinis . Amitabha is the most significant figure in the field of helping sentient beings, particularly those who are near death and those who have just died and have yet to find a new life.

If one is definitely going to die soon, then recite the prayer below with a single pointed mind:

Buddha Amitabha Mantra:

GURU TON PA CHOM DEN DHEY DHE SHIN SHEGPA DRA

To the Guru Bhagavan Tathagata Arhat

CHOM PA YANG DAG PER ZOG PEY SANGHEY WO PAK TU MEY

Samyak Sam Buddha , endowed with wisdom, Buddha Amitabha with a boundless light,

PA LA CHAG TSEL LO ! CHO DO ! KYAB SU CHI WO !

I bow and prostrate, make offering, and go for refuge.

Na Mo Bhaga vatey Amitabha ya ! Tatha gata ya !

Arya hatey Samya Sam Buddha ya !

Taya Tha Om Ami tey ! Amita bhey !

Ami ta bhey Tra ney ta ! Ami Tagah tray !

Amita ga mee nee ! Amita Ah yu dha Tey !

Ga Ga nee keey teey Ka Rey ! Sawa kay La Sha kya Yam ! Ka Ree yeh

So ha ! Om Amita Bha Hri ! Om Pad Ma Dha Ree Hung !!

CHEE KHAR LUS LA NYER CHOD MEY PA SHAUG !

May they never experience intense physical pain

SEM LA DHUG NYAL JIG TRAK MEY PA SHAUG !

May they never experience internal anxiety or fear

BAR DO GAR DRO MEE SHEE MEY PA SHAUG !

May they never experience confusion or be lost in the Bardo state

DHEY DROR WOPAK MEY KYI DREN PAR SHAUG !

May they be peacefully guided by the Amitabha Buddha towards the fortunate realm of precious human rebirth.

(recite ONE time)

(Pause to connect your positive intention with the recipient for the strong wish for this to happen.)

DHEY DROR KYEE NEE CHO DANG ZANG ZING LA !

Upon the fortunate rebirth, may they meet with Dharma and wealth

TAK TU LONG CHOD KAL SANG YONG WA DANG !

May they always be fortunate with Dharma and find enjoyment in wealth

SHEN PHEN JANG CHUB SEM DANG NYING JAY TOB !

And, by the force of Compassion and Bodhicitta, the mind that enjoys in benefiting others,

SANG GEY THOB PAI LAM NAH ZIN PER SHAUG !

May they enter the path to enlightenment.

(recite ONE time)

(Pause again to connect your positive intention with the recipient for the strong wish for this to happen.)



Sacred Text

This sacred text is from the late 13th century. All of the Buddhist teachings are presented in a capsulated form in this text. The text is written by Lama Tsong Khapa, the founder of The Gelug Lineage of Tibetan Buddhism.

PRAYERS TO BE PERFORMED FOR THE DECEASED ONE UPON THE SINCERE REQUEST OF HIS OR HER FAMILY, FRIENDS, AND LOVE ONES

Make 108 butter lamp or candle light offerings with the intention of spreading illuminating light to dispel the darkness of the Bardo experience. (the Bardo is a transitional period of a maximum number of 49 days for finding a new rebirth)

Light the candles and bless them by reciting the three mantric syllables below.

OM AH HUM

(say 3 times)

REFUGE :

LAMA LA KYAB SU CHEE WO !

I go refuge in the Lama

SANG GEY LA KYAB SU CHEE WO !

I go refuge in the Buddha

CHO LA KYAB SU CHEE WO !

I go refuge in the Dharma

GEDUN LA KYAB SU CHEE WO !

I go refuge in the Sangha.

(say 3 times)

MEDITATION ON THE FOUR IMMEASURABLES:

**SEN CHEN THAM CHEY DEH WA DANG DEH WAY GYU DANG DHEN PAR
GYUR CHIK**

May all sentient beings be happy and meet with the causes of happiness.

**SEN CHEN THAN CHEY DUG NYAL DANG DUG NYAL GYI GYU DANG DREL
WAR GYUR CHIK**

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

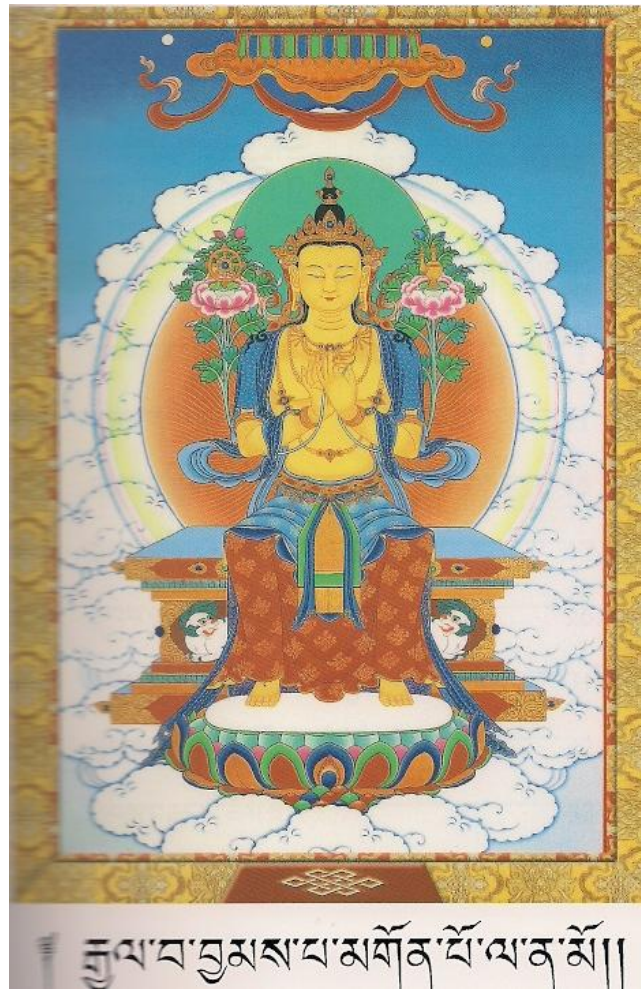
**SEN CHEN THAM CHEY DUG NYAL MEY PAY DEH WA DANG MEE DREL
WAR GYUR CHIK**

May all sentient beings never be separated from the happiness that is free of suffering.

**SEN CHEN THAM CHEY NEY RING CHAG DANG NYEE DANG DREL WEY
TANG NYOM LA NEY PAR GYUR CHIK**

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

(say 3 times)



Maitreya Buddha

Maitreya Buddha, unlike the other Buddhas and bodhisattvas, sits on a throne, and his feet rest on a lotus and moon cushion. His eyes look down signifying that he is eager to soon descend from Tushita to Earth as the fifth historical Buddha in this golden era. White clouds surround him symbolizing compassion as a tool or cause to come to Earth. His skin color is golden. He is wearing a silk robe that covers almost all of his body. His two hands are in the teaching mudra and on his head is a crown that signifies advanced signs of the formation of the crown protrusion. Between his thumb and index finger of both hands he holds the stem of a lotus flower that blooms at his shoulders. On top of the right lotus flower is a dharmachakra which is the sign of his upcoming teachings after the disappearance of the present Shakyamuni Buddha's teachings. On top of the left flower there is a traditional Tibetan ritual vase.

Maitre means love. Maitreya means Buddha of Love. The Maitreya Buddha aspirational prayer is believed to be highly effective and helpful for those who are deceased for their future rebirth coming under the compassionate care and guidance of Maitreya Buddha.

MAITREYA BUDDHA'S ASPIRATIONAL PRAYER:

JAM PEY KU ZUG PHUL JUNG SHANG PA LA

In an effort to build an excellent and inspiring image of Maitreya Buddha

THUN KYEN DRUB PAR JEE PEY LUS CHEN rNAM

All those who make an enthusiastic effort to gather all necessary conducive causes and conditions

JEY TSUN JAM PA GON POE SHAB DRUNG DU

Before the feet of Maitreya Buddha, the unfailing guide;

THEK CHOK CHO KYEE PAL LA CHOD PAR SHAUG !

May all be fortunate enough to enjoy the supreme Dharma of the great vehicle.

NAM SHIG DOR JEE DHEN GYEE RI WOE POR

Once, over the top of Dorjee Dhen hill (cushion of vajra)

JAM GON NYIN JED WANG PO SHAR WEI TSE

Maitreya Buddha appeared like sunlight ..

DAK GYEE LO DROE PAD MO KHA CHEY NEEH

May the heart of all beings be open like a lotus in full bloom, and

KAL SANG BUM WAI TSOK rNAM TSIM JED SHAUG !

May they all be fortunate enough to consume and be satisfied with the supreme teaching just like a bee is satisfied with the nectar of flowers.

DEH TSE GYAL WA JAM PA RAB TU GYEE

When it occurs, may you, Maitreya Buddha, be highly pleased

CHAK YEH DAK GEE GOH LA SHAG SHIN DU

May you bless me by placing your (Maitreya) right hand on my head,

LA MEY JANG CHUB CHOK TU LUNG TAN NYEEH

While declaring that I attain enlightenment not long from now

DRO KUN DON DU SANG GEY NYUR THOB SHAUG !

May we all attain enlightenment quickly for the benefit of all sentient beings.

JANG CHUB DRUB PEY TSE RAB KUN TU YANG

In an effort to seek enlightenment in all births

DU SUM GYAL WA SEY CHEH THAM CHED KYEE

All the Buddhas and Bodhisattvas from the three times ...

LAB CHEN CHOD PA JAY NYI CHEEH PA KUN

Whatever great deeds they might have strived for

CHIG TU DUE NYEE TSUL SHIN DHOM PAR SHAUG !

May (we) also strive for them properly and thoroughly.

LEG SHEK REE MO TRA WEI LUNG GYEE GHÖE

May the teaching robe (worn) be adorned with excellent and colorful patterns

NAM CHOD SER GYI YUH WA LA TAN CHING

With Holding wisdom like a refined golden tool's handle, and

LAB SUM NOR BUE TOG GYEE RAB TSEN PEY

Conjoined with the three higher trainings at the top of the spiritual banner,

TAN PEY GYAL TSEN CHOG CHUR TSEG PER SHAUG !

May the victory banner of the Buddha Dharma flourish and be rooted in all the ten directions.

PHEN DEY JUNG NEY TAN PA DHAR SHING GHEY

May the Buddha Dharma, the source of ultimate happiness, ever increase and flourish

TAN ZIN KYEE BU THAM CHEY KU KHAM ZANG

May all Dharma holders live long and enjoy perfect health,

LUS CHEN KUN LA DHEH KYID JUNG WAI NEY

The true source of happiness for all sentient beings ...

SANG GEY TAN PA TAG TU GEH GYUR CHIK !

The Buddha Dharma, may it always remain intact and ever increase.

TAG TU JAM PA NAM SUM GHOM PEY THUE

By the force of cultivating the three levels of loving kindness ,

DUD DHEY JAM PEY PUNG GYI ZOM PA DANG

May the demonic force be destroyed ...

DRO KUN JAM PEY TOB KYI KYONG ZED PEY

(One who) shelters all sentient beings through the power of love and compassion ..

GYAL WA JAM PA GON POE TRA SHI SHAUG !

Maitreya Buddha, may all be auspicious under your guidance

DEE TAR GHEH PEY SO NAM PAK MEY RU

By the force of the inestimable virtue and merit that (I) have created

NYAL WA YEE DAK DHU DRO LHA MA YIN

May all unfortunate births: hell beings, confused and lost spirits, animals, and jealous beings ..

NYEH NYEN LEG PAR TAG TU PANG JEE NYEH

Be freed from their miserable realms eternally, and

GYAL WA JAM PEY SHAB DRUNG DHU KAY WAR SHAUG !

May they all be born before the lotus feet of Buddha Maitreya.

(recite ONE time)

DHI NEY SHI PHOE GYUR MA THAK

May your mind be instantly uplifted in Tushita

GA DEN KAY NYEH YEEH GAH WER

Soon after death from this physical realm, and

NYUR DHU JAM GON NYEH JAY NEY

By pleasing the Maitreya Buddha through devotion and trust

JANG CHUB LUNG TAN THOB PAR SHAUG !!

May you be prophesized (by him) to attain enlightenment quickly.

(recite 3 times)

*Namo ratna tra yaya ! Namō Bhagavate skakya muni yeh ! Tatha
ghata ya ! Arya hatey sam ya sam budhha ya ! Taya tha ! Om ah
zee tey ! Ah zee tey ! Ah pa rajeh tey ! Ah zee tey zah ya ! Hara
hara ! meh tre ! Ah wa lo kee tey ! Kara kara ! Maha sama ya si
dhi ! Bheh ra bha ra ! Maha bho dhi ! Men dra bee za ! Mara
mara ! Ah ma kam ! Samaya bho dhi bho dhi ! Maha bho dhi so ha
! Om mo hyi ! mo hyi ! Maha mo hyi soha ! Om muni muni mah
ra yah soha !*

(recite ONE time)

Shakyamuni Buddha Mantra :

Teya tha ! Om Muni Muni ! Maha Muni yeh so ha !

(recite 21 or 108 times)

Vajrasattva Mantra

Om Vajra sattva hum phed !!

(recite 21 times)

Bardo releasing prayers:

GEY WAY PHANG PEY TSE DANG SONAM ZED

(Bardo beings) who lack virtue and have exhausted their merit and life-span,

JIG RUNG DHUE DANG SHIN JEY PHA ROL KTRID

And are taken away from this world by the force of the terrifying lord of death.

GON MEY NYAM THAK BAR DOE DRO WA LA

To those Bardo beings who are destitute with no protector,

THUG JEY ZIK SHIK LAMA YEE DAM LHA !!

May all enlightened beings look after (their needs and situation) with love and Compassion.

(Pause and direct positive energy towards the recipient or recipients)

CHA MEY YUL DU DROK MED CHIG PUR KYAM

Wandering in strange and unfamiliar places alone with no guide

JIK TRAK KRUL PEY NGANG WA CHU TAR KTRUK

Experiencing fear and illusion like the waves of an ocean

GAR KAY DENG MED BAR DOE DRO KUN GYEE

And one does not know where to take rebirth and their future is completely unknown.

KYAB GON ZOE CHIK LAMA YEE DAM LHA !!

May all enlightened beings be their guide and release them from Bardo fear and illusion.

DHOG MEY LES LUNG DRAK POE GYAB NEY DEEY

Bardo beings who are under the force of karmic wind that cannot be reversed,

NYON MONG SHAK PA NGAK POE KEY NEY CHING

With delusions like an iron loop tightly fettered around their neck.

CHEE JAH TOL MED BAR DOE DRO KUN GYEE

Being stuck in a destitute situation and not knowing what to do,

KYAB GON ZOE CHIK LAMA YEE DAM LHA !!

May all enlightened beings be their guide and release them from despair.

To feed Bardo beings:

Sur in Tibetan is the rite of burning roasted barley flour (traditionally called tsampa) that is prepared by the high lama through the force of prayers and mantras. The roasted barley flour is mixed with milk, butter, honey, sugar or molasses.

This barley flour is to burn over the fire in a clay cup or bowl while reciting below prayers and mantras with an intention to offer the smell of the burnt substances to Bardo beings, often known as **smell eaters**.

CHÉE LUS MA NYEH BAR DO YI

(Bardo beings) whoever has yet to find a future body

JEE NYEH SEM CHEN THAM CHED LA

To all beings that are (in the bardo state)

BUL SHING NGO WEY DRON NAM LA

Invite them as a special guest to partake of food (of smell with an excellent taste)

DHOE GHUE CHAR GYI TSIM PAR SHAUG !!

May they all be satisfied with this rain of food smells and may it fulfill their wishes and appetite.

DHEE NEY NYING TSAM JAR MA THAG

In the moment (bardo beings) enter into conception

DAK PEY SHING CHOG DEH WA CHEN

May (they) find a path to pure land, the supreme and perfection realm, and

PAD MAY NYING PO ZAY DRU LUS

From the essence of the corolla of a full bloom lotus ...

ZUE TEY KAAY WA LEN PAR SHAUG !

May they obtain a spontaneous rebirth (in the pure land).

Teya tha Om pen zhi dri ya ah wa bho dha nee so ha !!

Final dedication

BAR DOE SEM CHEN THAM CHED KYANG

May all beings in the Bardo state (constantly bound to fear, confusion, and terrifying hallucination)

ZIG TRAK DUK NYAL LAS DROL TEY

Be freed from the suffering of confusion and terrifying hallucinations.

LA MAY DHAM NGAG DREN GYUR NEY

May they recall their lama's quintessential instructions clearly, and

DHE WA CHEN DHU KYEE WER SHAUG !!

May they be reborn in the blissful realm of Buddha Amitabha.

(Generate a heartfelt wish by reflecting on the meaning of the dedication, and then retain it for a few seconds)

KAY WA KUN TU YANG DAK LAMA DANG

In all rebirths may (you) never be apart from unerring teachers, and

DREL MEY CHO KYI PAL LA LONG CHOD CHING

May (you) practice basking in the richness of the Dharma,

SAH DANG LAM GYEE YON TAN RAB ZOG NEY

May the qualities of the paths and bhumis be perfected, and

DOR JEE CHANG GYI GO PHANG NYUR THOB SHAUG !

May the state of Vajradhara/Buddhahood be quickly attained.

(Generate a strong wish by reflecting on the meaning of the dedication, and then maintain it for a few seconds)

GLOSSARY

Aquamarine – a color, a shade between green and blue and clear.

Arhat – one who is liberated from samsara.

Arya – noble; exalted

Bhagavan - victorious one; refers to the Buddha.

Bardo – intermediate state between death & rebirth; transitional period.

Dharmachakra – the wheel of teaching.

Dorjee Dhen hill – Bodh Gaya

Five Buddha Families

Vairocana – represents Dharmadatu Wisdom. He overcomes the klesha of ignorance, and his color is white.

Akshobhya – represents Mirror-like Wisdom. He overcomes the klesha of anger and his color is blue.

Ratnasambhava – represents Wisdom of Equality. He overcomes the klesha of pride and his color is yellow.

Amitabha – represents Discriminating Wisdom. He overcomes the klesha of desire and his color is red.

Amoghasiddhi – represents All-accomplishing Wisdom. He overcomes the klesha of jealousy and his color is green.

Katak – a Tibetan ritual cloth or scarf symbolic of sincerity and purity of one's intention. Giving a katak to someone is also for good luck. It acts as invoking auspiciousness of the interdependence of two or more things from which arises goodness. The traditional Tibetan katak is white.

Mudra - a symbolic or ritual gesture. Most mudras are performed with the hands and fingers. Some mudras involve the entire body.

Puja – Buddhist ceremonies that range from the very simple to the most elaborate.

Samyak – perfection; excellence.

Sukhavati – realm of happiness; one who has eliminated inner enemies of delusion and thus has attained enlightenment.

Tathagatha - epithet of the Buddha that he employed primarily when referring to himself. He also used it to refer to other Buddhas who preceded him and who would follow. Tathagatha refers to one who has trod the path to full awakening and has reached the end of suffering and escaped samsara. In Mahayana Buddhism, known as the essential Buddha nature found in everyone.

Tushita – enlightened realm of Maitreya Buddha.

Upala flower – also known as *Paeonia lactiflora*, or Peony. Native to central and eastern Asia from eastern Tibet across northern China to eastern Siberia.