

OM VAJRA BUMI AH HUM [PURIFYING]

OM VAJRA GROUND AH HUM

[Small amount of grain representing negativities & obscurations

Tip base away,

Rub clockwise three times to wipe away negativities of BSM as well as eliminating undesirable places & undesirable things, the two obscurations & all the impurities of yourself and others that have arisen due to clinging to external objects & the internal mind]

WANGCHEN SER GYI SA ZHI [GOLDEN GROUND]

MIGHTY AND POWERFUL GOLDEN GROUND - represent Buddha nature

OM VAJRA REKHE AH HUM [VAJRA FENCE; RECEIVING]

OM VAJRA FENCE AH HUM

[Place grain in the centre

Tip it towards me

Rub counter-clockwise

Receiving qualities, blessings, attainments of the guru & merit field

Transform into deity]

CHHI CHAG RI KHOR YUG GI KOR WÄI [IRON MOUNTAINS]

ENCIRCLED BY A WALL OF IRON MOUNTAINS

[Place some grain in the centre;

Place 1st ring;

Grain around the inner side of the ring counter-clockwise]

[The grain is the object which appears out of emptiness, lighting up in space like a light bulb when it's been turned on.

Visualising each object in turn, think, "I'm offering this to my guru who is the merit field."

Try to remember the qualities and functions of each object as you name it. This is very beneficial for the mind.

After offering each object, dedicate the merit to all sentient beings.]

Ü SU RII GYÄL PO RI RAB [MOUNT MERU]

IN THE CENTRE IS MOUNT MERU KING OF MOUNTAINS

- The eastern face is made of radiant, silvery crystal.
- The southern face is of bright blue lapis lazuli.
- The western face is of ruby.
- The northern face is of gold.

- The shape of the mountain resembles an inverted pyramid with the apex buried beneath its lower levels.
- There are eight lower levels which are like eight steps all around the bottom of the mountain. Only four of these are above the ocean, visible to the eye, while the other four are beneath the ocean. The asura realm is located where the water meets Mt. Meru.
- The sura realms are located on the upper four levels or steps. Here they have enjoyments a hundred times greater than those found in America!

- Above the fourth level is the god realm, Tushita.]

[MAIN CONTINENTS]

SHAR LÜ PHAG PO

IN THE EAST IS THE CONTINENT LÜ PAG PO

LHO DZAM BU LING

IN THE SOUTH IS THE CONTINGENT DZAMBULING

NUB BA LANG CHÖ

IN THE WEST IS THE CONTINENT BA LANG CHÖ

JANG DRAM MI NYÄN

IN THE NORTH IS THE CONTINENT DRAM NI NYÄN

[SUB-CONTINENTS]

LÜ DANG LÜ PHAG [WHITE CRESCENT]

AROUND THE EAST THE SUB-CONTINENTS LÜ & LÜ PHAG

NGA YAB DANG NGA YAB ZHÄN [BLUE TRAPEZIUM]

AROUND THE SOUTH THE SUB-CONTINENTS NGA YAB & NGA YAB ZHÄN

YO DÄN DANG LAM CHHOG DRO [RED CIRCLE]

AROUND THE WEST THE SUB-CONTINENTS YO DÄN & LAM CHHOG DRO

DRA MI NYÄN DANG DRA MI NYÄN GI DA [YELLOW SQUARE]

AROUND THE NORTH THE SUB-CONTINENTS DRA MI NYÄN & DRA MI NYÄN GYI DA

[CONTINENT OBJECTS]

[We should visualize them in the aspect of offerings, but think that in essence they are realizations of the Dharma. They are to be visualized floating in the sky above their respective world.]

RIN PO CHHEI RI WO [MOUNTAIN]

HERE IS THE TREASURE MOUNTAIN

made of the seven precious gems: gold, silver, lapis, coral, diamonds, pearls and emeralds.

PAG SAM GHI SHUNG [TREE]

THE WISH GRANTING TREE

It is huge and made of the seven precious gems:

- gold roots,
- silver trunk
- lapis lazuli branches
- emerald leaves
- sapphire buds,
- pearl flowers
- diamond fruit.

Thinking of whatever you wish for and praying to the tree, your needs pour down from it like rain. This is by the power of the object. When its leaves rustle, they make the sound of Dharma. The people of the southern world like fruit, so this tree is their particular enjoyment.

DÖ JÖI BA [COW]

THE WISHING GRANTING COW

- diamond horns
- sapphire hooves
- tail like the wish-granting tree
- body is golden-orangish coloured, healthy and very beautiful
- gold excrement

Whatever one desires springs forth from its pores. It also gives unceasing milk.

MA MÖ PÄI LO TOG [HARVEST]

THE UNPLOWED HARVEST.

These are crops that grow unceasingly, without needing to be cultivated. Its fruit is perfect: skinless and clean, easy to pick (just falls off in one's hand), beautiful and delicious, satisfying all desires.

[PRECIOUS OBJECTS]

KHOR LO RIN PO CHE [WHEEL]

HERE IS THE PRECIOUS WHEEL.

This is a vehicle for the universal monarch, actualised by and propelled by his great stock of merit. It travels very fast—it can cover the four worlds and the god realms in a day—and can carry the monarch and his entire retinue to any part of the universe he wishes to go to. Made of gold, with a thousand spokes, it's very bright, like the sun.

You can visualize numberless wheels, not just one, in space on the eastern side and offer them.

Then dedicate: "By my offering this precious wheel may all sentient beings achieve control of the dharma activity."

NOR BU RIN PO CHE [JEWEL]

THE PRECIOUS JEWEL

This is an eight-sided wish-fulfilling jewel made of lapis lazuli. It is as bright as the sun, can make night like day-time, and emits light rays of five colours that can be seen for thousands of miles.

These rays bring all success and whatever is needed by sentient beings. When we're tormented by heat they make us feel cool; when it's cold they provide warmth. They bring all happiness and prevent illness and untimely death to all those within their range. They also fulfil whatever Dharma wishes sentient beings have.

Dedicate: "By offering this precious jewel, may all sentient beings have their Dharma wishes fulfilled perfectly."

TSÜN MO RIN PO CHE [QUEEN]

THE PRECIOUS QUEEN

She is extremely beautiful, charming, has a camphor-scented body and sweet-smelling upali-flowered breath. Perfectly dressed, she has a calm, subdued mind and gives good vibrations.

She is free of the five faults of women: greed or miserliness with men and other objects, jealousy, anger and pride; and possesses the eight qualities of a perfect lady: harmonious mind, bearing only sons, of noble birth, of high caste, free of jealousy towards other women, does not gossip or hold wrong views, and remains unaffected by objects of the senses. She bestows bliss and freedom from hunger and thirst on any being who touches her. Her mind is endowed with love and compassion; she grants all success and guides all beings from physical and mental suffering.

[Dedicate: "By offering this precious queen, may all sentient beings enjoy the non-contaminated, non-deluded great bliss of aryas."]

LÖN PO RIN PO CHE [MINISTER]

THE PRECIOUS MINISTER.

He has renounced all non-Dharma actions, so all his projects are Dharma-related and for the benefit of others. He is never treacherous or harmful, but always acts with love. He never gets upset about or tired of working for others. He spontaneously carries out the wishes of the universal monarch without having to be asked (he is able to read the monarch's mind).

He is extremely wise and skilful in all situations and in directing the activities of the entourage and the army. He does not harm other sentient beings; has abandoned anything that is not dharma; is not upset about doing virtuous activities to benefit others; expertly accomplishes whatever work the king has in mind without needing to be told; is expert in leading the armies.

He possesses the eye of a god and can see for one hundred pag.tsä. He desires to do only good for people, always acting with love and never with treachery, and he directs his will to accomplish Dharma projects to benefit all beings.

[Dedicate: "By offering this precious minister may all sentient beings fulfil exactly all the wishes of the buddhas."]

LANG PO RIN PO CHE [ELEPHANT]

THE PRECIOUS ELEPHANT.

He is as large and as white as a snow mountain and as strong as a thousand ordinary elephants. He is so wise, skilful and alert that he doesn't need to be led by a rope; a fine thread is enough. He is decorated like a ceremonial elephant. He has a large penis, and his trunk, tail and testicles touch the ground. He carries the universal monarch wherever he wants to go without needing to be ordered—he can read his master's mind. He can travel around the universe three times in a day, without shaking or disturbing the rider's body. He is peaceful, never violent or harmful to others; perfectly obedient, incredibly wise and able to conquer all opposing forces.

It is white and as huge, like a snow-mountain, and has jewelled decorations on its forehead, as you see in India. It has seven limbs—I think it includes the trunk and so on. It has more power than thousands of elephants and can circumambulate the continents three times in one day. The elephant can be easily led, even with a tiny thread and without needing to hit it, because it is so intelligent. It does not harm others and moves in a very subdued way without disturbing the person riding on it. Offer the elephant to the merit field and then

[dedicate: "By offering this precious elephant may all sentient beings ride the supreme great vehicle to enlightenment."]

TA CHOG RIN PO CHE [HORSE]

THE PRECIOUS HORSE

Is white, of perfect shape, size and colour, is decorated with the jewelled crown of the devas, a jewelled saddle and various jewelled ornaments. He can travel around the universe three times in one day, and never gets tired or sick. He is very wise and subdued and can be led by a thread; a bridle is not necessary. He is magnificent- looking, and protects his rider from harm.

Like the flower kumoeta, it is extremely white, and is decorated in a similar way to the elephant. Its colour and size are perfect. If one wishes, it can circumambulate all the continents three times in one day. It has a very healthy body, free of disease. It is very glorious and never tires.

[Dedicate: "By offering this precious, excellent horse, may all sentient beings attain mundane and supra-mundane psychic powers." (Offering the precious horse creates the cause to achieve clairvoyance.)]

MAG PÖN RIN PO CHE [GENERAL]

THE PRECIOUS GENERAL

He never harms others as he has totally abandoned all non-Dharma actions. However he can never be defeated in battle. He intuitively knows the wishes of his ruler, and never tires in his service. He leads large armies of horses, elephants, chariots and foot soldiers. In times of struggle and hardship visualizing the precious general prevents you from being harmed by others (the would-be harmers are subdued) and protects you from poverty.

He never harms others, having abandoned all irreligious actions, but he can never be defeated in battle. He has the power to know the exact wishes of the ruler, never tiring in his service. He can lead his armies on elephant, horse chariot or on foot.

[Dedicate: "By offering the precious general may all sentient beings become holders of the entire collection of teachings."]

TER CHHEN PÖI BUM PA [VASE]

THE PRECIOUS VASE.

It is made of gold, and decorated with jewels. It has a flat base, large belly and long neck, like a Greek urn. The neck is decorated with cloth from the deva realms, and the vase has a beautiful tree as a stopper. The vase contains various treasures and grants all wishes.

As I mentioned above, when you have the time, think of the quality of the offering, then offer numberless of them.

[dedicate. Whatever sentient beings wish for the wish-granting vase can grant.]

[SECOND RING]

[GODDESSES]

[These eight goddesses, visualized in space above the first level of Mt. Meru, are the emanations of your own transcendental wisdom of non-dual bliss and emptiness. They should be visualized as young and very beautiful.

They have slender waists, enchanting faces with fine blue eyes and red lips. Their bodies are fragrant; they have soft, smooth skin which, when touched energises great bliss. Any sounds they make are lovely to hear.

Visualising the goddesses as exquisitely beautiful in all respects is for the purpose of transforming desire into the path. Imagine that all space is filled with these goddesses.

Offering goddesses could have similar merit to offering a wisdom mother having sixty qualities in the mandala when we take the secret initiation and the wisdom initiation. It is a preparation for oneself to sooner or later have the experience of bliss and voidness, and then with a wisdom mother be able to cut off the dual view and achieve the unified state of no-more-learning.]

GEG MA [BEAUTY]

HERE IS THE GODDESS OF BEAUTY.

She is white, she stands in an S- shaped dancing posture with hands on her hips, holding a vajra in each hand. She exhibits her beauty through dancing and moving her body

TRENG WA MA [GARLANDS]

THE GODDESS OF GARLANDS. She is yellow-coloured and very beautiful. She holds a rosary made of precious vajras with both hands at her breasts; with this she grants initiations to whomever comes before her.

LU MA [SONG]

THE GODDESS OF SONG. She plays a lute and sings, offering the music to all beings.

GAR MA [DANCE]

THE GODDESS OF DANCE

Her face and feet are white, neck and breasts are pink, hands and hips are blue and her thighs are light yellow. She holds a vajra in each hand, with her right hand on her head and left hand on her left hip.

ME TOG MA [FLOWERS]

THE GODDESS OF FLOWERS

In her left hand she holds a vase containing a vajra and flowers. She scatters the flowers in the air with her right hand.

DUG PÖ MA [INCENSE]

THE GODDESS OF INCENSE.

Carries an incense pot in her right hand at shoulder level. This incense gives complete satisfaction to whomever it is offered. Her left hand is in a special mudra also at shoulder height: the two end fingers point up in the air, the palm faces forward, and the thumb holds the two middle fingers down.

NANG SÄL MA [LIGHT]

THE GODDESS OF LIGHT

Holds a beautiful lamp on her left shoulder with her right hand held over her head. Her left hand is at her heart.

DRI CHHAB MA [PERFUME] **THE GODDESS OF PERFUME**

In her left hand at her heart she holds a conch shell containing a vajra and beautifully scented sandal water. With her right hand she sprinkles this perfume in all directions.

[THIRD RING]

NYI MA [SUN] **HERE IS THE SUN**

It's in the southern sky above the level of Mt. Meru. It's like a gigantic magnifying glass dispelling darkness (the darkness of sentient beings' gross and subtle delusions); like a clear lens through which hot rays are focused, and it emits brilliant rays of light. Its shape is that of a disc, with a golden fence around its edge. At its centre, stairs lead to a palace in which the children of the gods are dancing and singing.

Think about the function of the sun; for instance, how it causes crops to ripen. The sun signifies all wisdoms, all paths: Hinayana, Mahayana and Vajrayana. It signifies the clear light, which results in the dharmakaya. The sun is absolute bodhicitta; it dispels the darkness of ignorance grasping at true existence, the root of samsara.

DA WA [MOON] **THE MOON**

It's in the northern sky, is the same size as the sun and is equal to the sun in brightness. Usually, the sun's light obscures the moon but in the mandala the light of both pervade the world. The moon is also disc-shaped, with a fence around its edge and a palace at its centre where the children of the gods are singing and dancing. The moon causes samsara to cease; its two edges are the two extremes which it eliminates. The light of the moon has the power to dispel sentient beings' gross obscurations.

The moon symbolizes method, the methods of the three vehicles; also conventional bodhicitta, whose root is compassion. Its light extinguishes the darkness of the self-cherishing attitude, so that we naturally come to cherish others. The light also prevents us from falling into the blissful state of self-liberation.

The moon and the sun are visualized together because method and wisdom, bodhicitta and emptiness, should be practiced together, simultaneously. From the tantric viewpoint the sun represents the clear light of wisdom and the moon represents the illusory body. Visualize that the light of the sun and moon dispels the darkness of the obscurations and ignorance of all sentient beings. By visualizing like this you create the cause to achieve the entire path, both the method and wisdom aspects, that result in attaining the rupakaya and dharmakaya. The sun and moon are also offerings of light.

I think in some teachings it is explained that nyima and dawa are placed in the south-east and north-west respectively, but Phabongkha Dechen Nyingpo said they should be placed in the south and north. The sun, you should think, represents the wisdoms of all the paths: the wisdom of the lesser vehicle path, the wisdom of the paramitayana path, the wisdom of tantra. The wisdom of tantra means the subtle mind directly realizing shunyata—the simultaneously-born bliss. So that is all wisdoms. There are numberless suns.

The moon represents the methods of the lesser vehicle path, the paramitayana path and of the tantra path. The moons are also numberless. Visualizing the sun and moon, the method and the wisdom of the whole path, creates the cause within one's mind to generate the whole path of method and wisdom and achieve the rupakaya and dharmakaya.

The moon is of the same size as the sun, but its cool light only has the power to dispel the gross delusions of beings. There is also a similar palace enclosed by a golden fence, where the children of the gods sing and dance.

RIN PO CHEEI DUG [UMBRELLA]

THE UMBRELLA OF ALL PRECIOUS THINGS

- Its handle is of lapis lazuli encrusted with jewels and gold.
- Its thousand spokes are of gold, and it is crowned with an eight-sided sapphire.
- The canopy is white and has a fringe hanging all around; the ends of the fringe are richly decorated with various jewels, some of which are like magnifying glasses and emit powerful light.
- There are also strands of pearls hanging from the edge

from the jewels and pearls come a flow of nectar that eliminates the true sufferings and true causes of suffering of all sentient beings. There are small glass vases hanging from the fringe from which nectar pours as an offering to the buddhas. This nectar also quenches the thirst and alleviates the suffering of those beings who suffer from thirst. There are also small bells making very sweet Dharma sounds in praise of the Buddha and teaching sentient beings according to their level.

Its essence is all the qualities of the cessations, the abandonment of the two obscurations. The parasol can provide extensive protection from suffering and offering it creates the cause for oneself to become an object of refuge, able to save sentient beings from the heat of samsara.

CHHOG LÄ NAM PAR GYÄL WÄI GYÄLTSEN [VICTORY BANNER]

THE BANNER OF VICTORY IN ALL THE DIRECTIONS

It has a jewelled shaft with three pieces of cloth hanging from it. There are innumerable small bells hanging from the banner making pleasant tinkling sounds. The banner is illustrated with different symbols, such as an eight-legged lion and a special kind of fish. Its top is crowned with a half-moon and an eight-sided sapphire.

The essence of the banner is all qualities of all realisations. It symbolises total victory; by offering it we create the cause to be victorious over the four maras. We also create the cause to be able to benefit others perfectly by leading them according to their level, and to liberate them from the fears and sufferings of samsara. It brings about the auspicious conditions for us to realise the Dharma and thus become a holder of the banner of the teachings, like Vajradhara.

In times of trouble, banners were placed on the roofs of monasteries to overcome negative forces. By putting the banner in the front of the mandala, we create the cause to have perfect listening, reflecting and meditation, and to become a holder of all Dharma teachings.

Now place three heaps in the center, symbolizing the realizations of the body, speech and mind of the merit field; by offering these we create the cause to be able to attain them. Then place the mandala top. With a small amount of grain in both hands, hold up the mandala.

**Ü SU LHA DANG MI YI / PÄL JOR PHÜN SUM TSHOG PA MA TSHANG WA ME PA /
TSANG ZHING YI DU ONG WA DI DAG DRIN CHÄN TSA WA DANG GYÜ PAR / CHÄ
PÄI PÄL DÄN LA MA DAM PA NAM DANG KYÄ PAR DU YANG**

**IN THE CENTRE, THE RICHES OF GODS AND HUMANS, PERFECT, LACKING
NOTHING, PURE AND ENCHANTING.**

[Visualise clouds of offerings floating in space above the center of the mandala. These include: your body, wealth and all your merits of the three times as well as all the various enjoyments of gods and humans.]

After you finish setting up the mandala there are two ways to hold it: in order to eliminate obstacles you face the mandala towards the merit field, but in order to receive realizations you face it towards yourself.

As you recite the prayer, mentally offer all that brings pleasure to the five senses. Imagine that you are offering everything, not leaving anything out: all the possessions of gods and humans as well as all the wonderful things that exist throughout the ten directions and are not possessed by anyone.

imagine beams of light going out in all directions from the mandala. On the end of each beam is another mandala. Then from each of these mandalas emanate beams of light with a mandala on the end of each, and so on. The entire space becomes filled with mandalas.]

**LA MA LO ZANG THUB WANG DOR JE CHANG / CHHEN PÖI LHA TSHOG
KHOR DANG CHÄ PA NAM LA ZHING KAM ÜL WAR GYI O / THUG JE
DRO WÄI DÖN DU ZHE SU SÖL / ZHE NÄ KYANG DAG SOG DRO WA MA
GYUR NAM KHÄI THA DANG NYAM PÄI SEM CHÄN THAM CHÄ LA / THUG
TSE WA CHHEN PÖ GO NÄ JIN GYI LAB TU SÖL**

**TO THE GLORIOUS, HOLY, KIND ROOT AND LINEAGE GURUS AND ESPECIALLY TO
THE HOST OF DEITIES OF THE GREAT LAMA LOSANG THUBWANG DORJE CHANG
ALONG WITH YOU RETINUES, I OFFER THIS UNIVERSE.**

**PLEASE ACCEPT IT WITH COMPASSION FOR THE SAKE OF TRANSMIGRATORY
BEINGS. HAVING ACCEPTED IT, OUT OF YOUR GREAT COMPASSION FOR
SENTIENT BEINGS, PLEASE BLESS ME AND ALL MOTHER TRANSMIGRATORY
BRINGS EQUALING THE EXTENT OF SPACE**

1. Mount menu	Ri Rab
Eastern continent	Lu Pag
Southern continent	Lho dzambuling
Western continent	Ba lang chö
Northern continent	Draminyan
Subcontinent	
Eastern	Lü & lupag
Southern	Ngayab & ngayab zhän
Western	Lamchog dro & yodän
Northern	Draminyan & draminyan gyida
Mountain	Rinpoche ri wo
Tree	Pagsam gy'shing
Wish granting cow	Dö jö b'a
Crop	Ma mö payi lotog
Wheel	Korlo Rinpoche
Jewel	Norbu Rinpoche
Queen	Tsunmo rinpoche
Minister	Loenpo rinpoche
Elephant	Langpo rinpoche
Horse	Tachog rinpoche
General	Magpön rinpoche
Vase	Terchen poi bumpa
Goddesses of...	
Beauty	Geg ma
Garlands	Trengwama
Song	Luma
Dance	Garma
Flowers	Metogma
Incense	Dugpoma
Light	Nangsälma
Perfume	Drichabma
Sun	Nyima
Moon	Dawa
Umbrella	Rinpoche dug
Victory banner	Cho gyäl nam par gyal wa gyältsan
Palace	Ü su ri gyäl pö