

# *The Supreme Gift of Immortal Life*

*The Way to Perform the Thousand Offerings  
in Relation to the Rítual of the Self and Front  
Generation of the Noble UshnÍshavÍjaya*



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Practice Requirements:

This practice requires a jenang of Ushnivijaya/Namgyälma based upon a great initiation into the action class of tantra.

# *The Supreme Gift of Immortal Life*

## *Requesting the Lineage Lamas*

Glorious and precious root Guru,  
Please take your seat upon the lotus and moon seat on my crown.  
Take care of me with your great kindness.  
Grant me the attainments of your body, speech, and mind.

Powerful Subduer, the unequalled supreme guide;  
Lord of Secrets Vajrapani, Son of the Conquerors;  
Jetari, victorious over foes,  
And Great Vajrasana, I make requests.

Donyö Dorje, great scholar and adept;  
Rinchen Drag, the powerful one who mastered two languages;  
Sachen Kunga Nyingpo, nature of compassion,  
And Sonam Tsemo, I make requests.

Noble Dragpäl Päl who found the supreme attainment;  
Sakya Pandita, master of the five sciences;  
Drogön Chögyal Phagpa  
And Shangton Könchog, I make requests.

Sönam Pal the hermit and Lodrö Ten;  
Glorious Sharchen Yeshe, the Lord of Dharma;  
Incomparable Kunga Sangpo, possessing the Dharma eyes,  
And Kunga Wangchuk, I make requests.

Könchog Pal and Lhachog Senge;  
Könchog Lhundrub and Sharkhang Sherab;  
Namkha Palsang, Glorious Dondrub,  
And Sonam Chogden, I make requests.

Chöying Rangdrol, Lord of the two stages;  
Omniscient Ngawang Losang Gyatso and so forth,  
To all the direct and lineage gurus  
With great respect I make requests with my three doors.

May I cared for by the holy virtuous friends,  
And through reaching the end of renunciation, bodhicitta,  
    the pure view  
And the non-dual yoga of profundity and clarity,  
Please bless me to quickly attain the three bodies.

In all my lives, never separated from perfect gurus,  
May I enjoy the magnificent Dharma.  
By completing the qualities of the stages and paths,  
May I quickly attain the state of Vajradhara.

## *Taking Refuge*

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Clearly visualize the objects of refuge and go for refuge.

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I and all sentient beings, equal to the extent of space,  
From now until we reach the essence of enlightenment,  
Go for refuge to the glorious holy gurus,  
Go for refuge to the fully enlightened buddha-bhagavans,  
Go for refuge to the holy Dharma,  
And go for refuge to the arya Sangha. (3x or 7x)

I prostrate and go for refuge to the gurus and the Three Jewels.  
I request you to bless my mental continuum.

## *Generating Bodhichitta*

For the sake of all sentient beings, I will attain the state of complete Buddhahood. For that reason, I will engage myself in the practice of Ushnishavijaya. (3x)

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It is said that it is also correct to do the practices of refuge, bodhichitta, and the four immeasurables in the usual way. If you possess ordinary appearance and grasping, you cannot bless the offerings for the merit field. Therefore, think:

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In an instant I become Ushnishavijaya.

## *Blessing the Action Vase*

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In order to bless the offerings, at the beginning, it is good to prepare the purifying water:

---

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

(The vase) becomes empty. Within the sphere of emptiness appears a syllable BAM from which arise a white vase, made of precious substances. It has all the characteristics, such as a large belly, a long neck, and a drooping spout. The purifying water inside becomes endowed with the power to dispel interferences and clear away impurities of the offering substances.

---

Recite this as much as you can in order to consecrate the purifying water:

---

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

## ***Blessing the Offerings for the Merit Field***

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

(The offering substances) become empty. Within the sphere of emptiness arises the syllable OM, from which vast and extensive precious vessels arise. Inside each of them are the syllables OM, which melt into light and transform into divine substances of water for drinking, water for washing the feet, flowers, incense, light, perfume, food, and music. They are pure, unobstructed, and equal to space.

OM VAJRA ARGHAM SVAHA

OM VAJRA PADYAM SVAHA

OM VAJRA PUSHPAM SVAHA

OM VAJRA DHUPAM SVAHA

OM VAJRA DIPAM SVAHA

OM VAJRA GANDHAM SVAHA

 OM VAJRA NAIVIDYA SVAHA

OM VAJRA SHAPTA SVAHA

OM VAJRA DHARMARANITA / PRARANITA /  
SAMPRARANITA / SARVA BUDDHA KSHETRA PRACHALINI /  
PRAJNA PARAMITANADA SVABHAVA / VAJRASATTVA  
HRIDAYA / SANTOSANI HUM HUM HUM / HO HO HO A  
KHAM SVAHA

---

Recite this and perform the respective hand gestures. At the end, play the instruments and invoke the descent of blessings. The Dharmarani dharani is included here since it appears in the texts of the Fifth Dalai Lama and Thukten. However according to Thukten, it is not absolutely required.

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## ***Invoking the Merit Field***

From the syllable BHRUM at the heart of myself visualized as the Bhagavati, light-rays go out (and invite) from the natural abode the nine deities of Ushnishavijaya, surrounded by conquerors and bodhisattvas.

OM VAJRA SAMADZA

---

Saying this, perform the vajra gathering gesture: make vajra fists with both hands, bend your index fingers like hooks and cross the two fists (in front of one's chest). Then make a snapping sound with middle fingers and thumbs.

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## ***Prostration***

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Then join the palms of the hands together and recite:

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I prostrate at the feet of Ushnishavijaya,  
Glorious goddess with the color of the autumn moon,  
Having an extremely beautiful and peaceful body with three faces  
and eight arms,  
And who bestows boundless wisdom and supreme life.

## ***Offerings***

---

With the respective hand gestures:

---

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
ARGHAM (PADYAM, PUSHPE, DHUPE, DIPAM, GANDHE,  
NAIVIDYA, SHAPTA) PRATICCHA SVAHA

With palms joined:

---

I go for refuge to the Three Jewels;  
I confess individually all negativities;  
I rejoice in the merit of all migrating beings;  
I take hold with my mind the Buddha's enlightenment.

I go for refuge until I am enlightened  
To the Buddha, Dharma, and the Supreme Assembly;  
And to accomplish the purpose of myself and others,  
I shall generate the mind of enlightenment.

After generating the mind of supreme enlightenment,  
I shall invite all sentient beings to be my guests  
And engage in the supreme, pleasing practices of bodhicitta;  
May I become a Buddha to benefit migrators.

### ***Four Immeasurables***

May all sentient beings have happiness and its cause.  
May all sentient beings be free from sufferings and its cause.  
May all sentient beings be never separated from the happiness that  
    is without suffering.  
May all sentient beings abide in equanimity, free from attachment  
    and anger, free from being close to some and distant from others.

---

Think:

---

The merit field returns to its own abode.



## Self-Generation

OM SHUNYATA JNANA VAJRA SVABHAVA ATMAKO HAM

All phenomena included in samsara and nirvana becomes empty. Within the state of emptiness, from PAM comes a lotus, and from AH a moon disc on top of which appears a white syllable BHRUM. From this BHRUM, light rays radiate out and fulfill the aims of sentient beings.

The light rays recollect back and transform into a jewelled foundation, on top of which is a throne with a ladder. On the throne is a variegated lotus (i.e. cornice), on top of which is a stupa made from jewels, with three round-stepped terraces with a moon disc on top. On the moon disc is a round vase with an entrance, together with its seat. Above this are the harmika, thirteen umbrella spire, rain cover and pinnacle. It is beautified with flower garlands and festoons of silk.

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Here, although it is taught that the generation of the deities is generally done by way of the six deities, the Fifth Dalai Lama however has said that it is not always necessary to do so.

---

Inside the vase, on a variegated eight-petaled lotus and moon disc, from BHRUM arises a crossed vajra whose center is marked by BHRUM. From this, light rays radiate, fulfilling the two purposes. The light rays then return and dissolve into the BHRUM, which completely transforms into myself, Ushnishavijaya, white with three faces and eight arms.

The central face is white, the right yellow, and the left blue and slightly wrathful. Each has three eyes. The first right hand holds a crossed vajra at the heart; the second holds a lotus on which sits Amitabha; the third an arrow; and the fourth makes the gesture of supreme giving. The first left hand holds a vajra noose in the

threatening gesture; the second holds a bow; the third makes the gesture of giving refuge; and the fourth makes the gesture of concentration, while holding a precious vase of nectar. I am clothed with upper and lower garments of silk and adorned with various jewels. I am surrounded by a lattice of white light.

On my right, on a moon disc, is white Avalokiteshvara holding a yak-tail fan in his right hand and a lotus in his left. On my left, on a sun disc, is blue Vajrapani holding a flower topped by a vajra. Both have peaceful expressions, are adorned with jewel ornaments, and are dressed in silken garments. They are both standing.

In the east is blue Achala, his right hand brandishing a sword. In the south is blue Takkiraja brandishing a hook in his right hand. In the west is blue Niladanda, his right hand holding a stick. In the north is blue Mahabala, holding a trident in his right hand. All four have one face and two arms. Their left hands are in the threatening gesture at their hearts. All have three eyes. Their hair streams upwards. They are adorned with jewels and snakes, and all wear tiger-skin loincloths. They each stand on a lotus and sun disc with their left legs outstretched.

Above the principal goddess, to the right and left, are two young gods from the pure celestial realms. They hold aloft precious vases filled with nectar, with which they offer ablution to the Bhagavati.

They all have a [white] OM at the crown, a red AH at the neck, a blue HUM at the heart, a yellow TRAM at the forehead, a red HRIH at the navel, and green AM-AH on both thighs. I, the principal, have a white BHRUM at my heart. From this syllable, light rays radiate and invite from their natural abodes the mandala of the nine deities of Ushnishavijaya, surrounded by an assembly of budhas and bodhisattvas.

---

Invite with:

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OM VAJRA SAMADZA

---

Then make offerings with:

---

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
ARGHAM (*PADYAM, PUSHPE, DHUPE, DIPAM, GANDHE,*  
*NAIVIDYA, SHAPTA*) PRATICCHA SVAHA

---

Absorb with:

---

DZA HUM BAM HOH

We become non-dual.

Again light-rays radiate from the BHRUM at my heart and invite the empowering deities, the buddhas of the five lineages with their entourage.

OM VAJRA SAMADZA

---

Then make offerings as before:

---

OM PANCHAKULA SAPARIVARA ARGHAM (*PADYAM,*  
*PUSHPE, DHUPE, DIPAM, GANDHE, NAIVIDYA, SHAPTA*)  
PRATICCHA SVAHA

I request all you tathagatas to confer empowerment upon me.

Thus requested, they say: “Just as all the buddhas received empowerment as soon as they were born, likewise do we now confer this empowerment with pure heavenly water.”

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE  
AH HUM.

They confer empowerment upon my crown with the water of the vase, whereby my entire body becomes filled, purifying me of all stains. The excess water overflows on the crown of my head and transforms into Vairochana. Avalokiteshvara is crowned by Amitabha, Vajrapani and the four wrathful ones with Akshobhya, and the two devas with Ratnasambhava.

### *Blessing the Offerings for the Self-Generation*

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

(The offering substances) become empty. Within the sphere of emptiness arises the syllable OM, from which vast and extensive precious vessels arise. Inside each of them are OM syllables, which melt into light and transform into divine substances of water for drinking, water for washing the feet, flowers, incense, light, perfume, food, and music. These offerings are pure, unobstructed, and equal to space.

OM VAJRA ARGHAM SVAHA  
OM VAJRA PADYAM SVAHA  
OM VAJRA PUSHPAM SVAHA  
OM VAJRA DHUPAM SVAHA  
OM VAJRA DIPAM SVAHA  
OM VAJRA GANDHAM SVAHA  
OM VAJRA NAIVIDYA SVAHA  
OM VAJRA SHAPTA SVAHA



---

Now think that offering goddesses emanate from your heart and make offerings:


---

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
ARGHAM (*PADYAM, PUSHPE, DHUPE, DIPAM, GANDHE,*  
*NAIVIDYA, SHAPTA*) PRATICCHA SVAHA

---

Then make offerings while playing music:

---

OM VAJRA DHARMARANITA / PRARANITA /  
 SAMPRARANITA / SARVA BUDDHA KSHETRA PRACHALINI /  
 PRAJNA PARAMITA NADA SVABHAVA / VAJRASATTVA  
 HRIDAYA / SANTOSANI HUM HUM HUM HO HO HO AH  
 KHAM SVAHA

---

Then, if you recite the praise by the victorious great Tsongkha-  
pa called “Achieving Immortality,” there will be great blessings.  
However, if you wish to abbreviate:

---

I prostrate at the feet of Ushnishavijaya,  
Glorious goddess with the color of the autumn moon,  
Having an extremely beautiful and peaceful body with three faces  
and eight arms,  
Who bestows boundless wisdom and supreme life.

---

This is said to be sufficient. Now, as much as possible, try to have  
the clear appearance and divine pride of yourself as the noble  
Vijaya. While focusing on the deity’s body, generate a strong as-  
certainment that it lacks inherent existence although it appears.  
Meditate as much as you can on this deity yoga of non-duality  
of profundity and clarity. When you are tired from meditation,  
engage in recitation in order to persuade the mind of the deity.

---

At the heart of myself as principal deity is a lotus, moon disc, and the syllable BHRUM, from which arises a crossed vajra with a blue center, inside of which is a syllable BHRUM. Above it are my gurus, my parents in front, my students on the right, my relatives and friends on the left, and my attendants and entourage behind. They are all surrounded by the mantra garland. Light rays radiate from it, filling my entire body. They purify all adverse conditions, negativities, and obscurations of myself and of those to be protected. The light rays go out of my body and fulfill the two purposes. The blessings of the buddhas and bodhisattvas are gathered back in the form of light rays, which absorb into my heart. This increases the life span, merit, and wisdom of myself and of all those to be protected.

---

After reciting this softly, make the hand gesture of giving compliments by joining your two palms. Bend your index fingers and touch the tips of your thumbs. With this hand gesture, recite the long dharani once:

---

OM NAMO BHAGAVATE / SARVA TRAILOKYA  
 PRATIVISHISHTAYA / BUDDHAYA TE NAMA / TADYATHA /  
 OM BHRUM BHRUM BHRUM / SHODHAYA SHODHAYA /  
 VISHODHAYA VISHODHAYA / ASAMA SAMANTA /  
 AVABHASA SPHARANA GATI / GAGANA SVABHAVA  
 VISHUDDHE / ABHISHINCHANTU MAM / SARVA TATHAGATA  
 SUGATA PRABACHANA / AMIRTA ABHISHEKAIH /  
 MAHA MUDRA MANTRA PADAIH / AHARA AHARA / MAMA  
 AYUR SANDHARANI / SHODHAYA SHODHAYA /  
 VISHODHAYA VISHODHAYA / GAGANA SVABHAVA  
 VISHUDDHE / USHNISHA VIJAYA PARISHUDDHE / SAHASRA  
 RASMI SANCHO DITE / SARVA TATHAGATA AVALOKINI /  
 SHAT PARAMITA PARIPURANI / SARVA TATHAGATA MATE /  
 DASHA BHUMI PRATISHTHITE / SARVA TATHAGATA HRIDAYA /  
 ADHISHTHANA ADHISHTHITE / MUDRE MUDRE MAHA  
 MUDRE / VAJRA KAYA SAM HATANA PARISHUDDHE / SARVA  
 KARMA AVARANA VISHUDDHE / PRATINI VARTAYA

MAMA AYUR VISHUDDHE / SARVA TATHAGATA SAMAYA /  
 ADHISHTHANA ADHISHTHITE / OM MUNE MUNE MAHA  
 MUNE / VIMUNE VIMUNE MAHA VIMUNE / MATI MATI  
 MAHA MATI / MAMATI SUMATI TA THA TA / BHU DHA KOTI  
 PARISHUDDHE / VISPHUTA BUDDHE SHUDDHE / HE HE JAYA  
 JAYA / VIJAYA VIJAYA / SMARA SMARA / SPHARA SPHARA /  
 SPHARAYA SPHARAYA / SARVA BUDDHA ADHISHTHANA  
 ADHISHTHITE / SHUDDHE SHUDDHE / BUDDHE BUDDHE /  
 VAJRE VAJRE / MAHA VAJRE SUVAJRE / VAJRA GARBHE  
 JAYA GARBHE / VIJAYA GARBHE / VAJRA JVALA GARBHE /  
 VAJROD BHAVE / VAJRA SAMBHAVE / VAJRE VAJRINI /  
 VAJRAM BHAVATU MAMA SHARIRAM / SARVA SATTVA  
 NANCHAKAYA PARISHUDDHIR BHAVATU / ME SADA SARVA  
 GATI PARISHUDDHISHCHA / SARVA TATHAGATASHCHA  
 MAM / SAMASHVA SAYANTU / BUDDHYA BUDDHYA /  
 SIDDHYA SIDDHYA / BODHAYA BODHAYA / VIBODHAYA  
 VIBODHAYA / MOCHAYA MOCHAYA / VIMUCHAYA  
 VIMUCHAYA / SHODHAYA SHODHAYA / VISHODHAYA  
 VISHODHAYA / SAMANTANA MOCHAYA MOCHAYA /  
 SAMANTA RASMI PARISHUDDHE / SARVA TATHAGATA  
 HRIDAYA / ADHISHTHANA ADHISHTHITE / MUDRE MUDRE  
 MAHA MUDRE / MAHA MUDRA MANTRA PADAIH SVAHA

---

Then release the hand gesture and recite:

---

OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA

OM AH HUM TRAM HRIH / OM AH RAKSHA RAKSHA MAM  
 SARVA SATTVAM SHCCHA SVAHA

---

After reciting this, say a few times:

---

OM AMITE / AMITOD BHAVE / AMITA VIKRANTE / AMITA  
 GATRE / AMITA GAMINI / AMITA AYUR DADE / GAGANA  
 KIRTI KARE / SARVA KLESHA KSHAYAM KARIYE SVAHA

It is important not to leave out the hand gesture of giving compliments and this mantra, because they are found in the Indian texts.

If you are doing this practice in relation to making a thousand offerings to the front generation, after reciting the hundred-syllable mantra at the end of the mantra recitation, request for desired goals with “due to this merit,” etc. Then engage in the practice of the front generation.

However, if you are only doing the self-generation, continue with:

---

OM AH HUM TRAM HRIH AM AH MAMA SARVA SATTVAM  
SHCHHA RAKSHA RAKSHA KURU SVAHA (3x)

---

Then say:

---

The wisdom beings of the self-generation go to the space in front.

---

Make offerings and praises to them as before:

---

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
ARGHAM (*PADYAM, PUSHPE, DHUPE, DIPAM, GANDHE,*  
*NAIVIDYA, SHAPTA*) PRATICCHA SVAHA

I prostrate at the feet of Ushnishavijaya,  
Glorious goddess with the color of the autumn moon,  
Having an extremely beautiful and peaceful body with three faces  
and eight arms,  
Who bestows boundless wisdom and supreme life.

O Bhagavati, please bestow upon me and all sentient beings all the  
supreme and common attainments without any exception.



OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA  
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SUCHA  
ME / CHITTAM SHRIYAM KURU HUM / HA HA HA HA HOH /  
BHAGAVAN / SARVA TATHAGATA / VAJRA MA ME MUNCHA  
VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT

---

Request forgiveness with:

---

That which was not obtained or has degenerated,  
Whatever with my obscured mind  
I have done or caused to be done,  
Please be patient with all of these.

---

After this, snap your thumb and ring finger while saying:

---

VAJRA MU

The wisdom beings return to their own abodes. The commitment  
beings absorb into me.

---

Then dedicate the merits and make extensive prayers.

---

### ***Blessing the Offerings for the Front Generation***

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

(The offering substances) become empty. Within the sphere of  
emptiness arises the syllable OM, from which vast and extensive

precious vessels arise. Inside each of them are the syllables OM, which melt into light and transform into divine substances of water for drinking, water for washing the feet, flowers, incense, light, perfume, food, music, victory banners, silk pennants, and so forth; inconceivable offerings that are pure, unobstructed, and equal to space.

OM VAJRA ARGHAM SVAHA  
 OM VAJRA PADYAM SVAHA  
 OM VAJRA PUSHPAM SVAHA  
 OM VAJRA DHUPAM SVAHA  
 OM VAJRA DIPAM SVAHA  
 OM VAJRA GANDHAM SVAHA  
 OM VAJRA NAIVIDYA SVAHA  
 OM VAJRA SHAPTA SVAHA



OM VAJRA DHARMARANITA / PRARANITA /  
 SAMPRARANITA / SARVA BUDDHA KSHETRA PRACHALINI /  
 PRAJNA PARAMITA NADA SVABHAVA / VAJRASATTVA  
 HRIDAYA / SANTOSANI HUM HUM HUM HO HO HO AH  
 KHAM SVAHA

---

Recite these and perform the respective hand gestures. At the end, play music by blowing and ringing, and invoke the descent of blessings.

In order to establish the front generation, focus on the (victory) vase and stupa:

---

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
 SHUDDHO HAM

Everything becomes empty. Within the sphere of emptiness, from the syllable PAM arises a lotus and from AH arises a moon disc,

upon which from BHRUM arises a vast and extensive jewelled vase with a large belly, flat bottom, a long neck, overhanging top, and a drooping spout, tied with divine garments and adorned with wish-fulfilling tree. It is filled inside with water and assorted essences.

Above that, from PAM comes a lotus and from AH comes a moon disc, on top of which appears a white syllable BHRUM. From this BHRUM, rays of light go out and fulfill the aims of sentient beings. The light rays collect back and transform into a jewelled foundation, on top of which is a throne with a ladder. On the throne is a variegated lotus, on top of which is a stupa made from jewels with three round-stepped terraces and a moon disc on top. On the moon disc is a round vase with an entrance, together with its seat. Above this are the harmika, thirteen umbrella spire, rain cover, and pinnacle. It is beautified with flower garlands and festoons of silk.

---

After generating the stupa:

---

Inside the vase of the stupa, on a variegated eight-petaled lotus and moon disc, from BHRUM arises a crossed vajra whose center is marked by BHRUM. From this, light rays radiate, fulfilling the two purposes. It returns and dissolves into the BHRUM, which completely transforms into Ushnishavijaya, white with three faces and eight arms. Her central face is white; the right yellow, and the left blue and slightly wrathful. Each has three eyes. Her first right hand holds a crossed vajra at the heart; the second holds a lotus on which sits Amitabha; the third an arrow; and the fourth makes the gesture of supreme giving. Her first left hand holds a vajra noose in the threatening gesture; the second holds a bow; the third makes the gesture of giving refuge; and the fourth makes the gesture of concentration, while holding a precious vase of nectar. She is clothed with upper and lower garments of silk, is adorned with various jewels, and is surrounded by a lattice of white light.

On her right, on a moon disc, is white Avalokiteshvara, holding a yak-tail fan in his right hand and a lotus in his left. On her left, on a sun disc, is blue Vajrapani holding a flower topped by a vajra. Both have peaceful expressions, are adorned with jewel ornaments, and are dressed in silken garments. They are both standing.

In the east is blue Achala, his right hand brandishing a sword. In the south is blue Takkiraja, brandishing a hook in his right hand. In the west is blue Niladanda, his right hand holding a stick. In the north is blue Mahabala, holding a trident in his right hand. All four have one face and two arms. Their left hands are in the threatening gesture at their hearts. They all have three eyes. Their hair streams upwards. They are adorned with jewels and snakes, and all wear tiger-skin loincloths. They each stand on a lotus and sun disc with their left legs outstretched.

Above the principal goddess, to the right and left, are two young gods from the pure celestial realms. They hold aloft precious vases filled with nectar, with which they offer ablution to the Bhagavati.

All of them have an OM at the crown, a red AH at the neck, a blue HUM at the heart, a yellow TRAM at the forehead, a red HRIH at the navel, and green AM-AH on both thighs.

The principal has a white BHRUM at her heart. From this syllable, light rays radiate and invite from their natural abodes the mandala of the nine deities of Ushnishavijaya, surrounded by an assembly of buddhas and bodhisattvas.

OM VAJRA SAMADZA

---

Invoke with:

---

O Protector of all beings without exception,  
Divine conqueror of maras and their legions,  
One who knows rightly all things —  
O Supramundane Victor, please come here with your attendants.

O Conqueror, you cultivated compassion  
For the sake of beings in many immeasurable eons,  
And accomplished the intent of your vast aspirational prayers—  
Now is the time to provide others' welfare as promised.

Therefore, from your spontaneously created palace of the element  
of qualities,  
Please show various blessings and magical emanations  
And come, O Pure One, with your attendants  
In order to liberate the boundless masses of beings.

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA OM  
VAJRA SAMADZA

---

Make offerings with:

---

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
ARGHAM (*PADYAM, PUSHPE, DHUPE, DIPAM, GANDHE,*  
*NAIVIDYA, SHAPTA*) PRATICCHA SVAHA

---

Absorb with:

---

DZA HUM BAM HOH

They become non-dual.

Again light rays radiate from the BHRUM at my heart and invite the empowering deities, the Buddhas of the five lineages with their entourage.

OM VAJRA SAMADZA

---

Then make offerings as before:

---

OM PANCHAKULA SAPARIVARA ARGHAM (PADYAM,  
PUSHPE, DHUPE, DIPAM, GANDHE, NAIVIDYA, SHAPTA)  
PRATICCHA SVAHA

I request all you tathagatas to confer empowerment upon her.

Thus requested, they say, “Just as all the Buddhas received empowerment as soon as they were born, likewise do we now confer this empowerment with pure heavenly water.”

OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE  
AH HUM

They confer empowerment upon her crown with the water of the vase, whereby her entire body becomes filled, purifying her of all stains. The excess water overflows on the crown of her head and transforms into Vairochana. Avalokiteshvara is crowned by Amitabha, Vajrapani and the four wrathful ones with Akshobhya, and the two devas with Ratnasambhava.

---

With palms folded:

---

Whatever drinking water there is  
In the immeasurable world systems,

I offer to the conquerors and their sons.  
Please grant the attainment of long life and wisdom.

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
ARGHAM PRATICCHA SVAHA

Whatever foot washing water there is  
In the immeasurable world systems,  
I offer to the conquerors and their sons.  
Please grant the attainment of long life and wisdom.

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
PADYAM PRATICCHA SVAHA

Whatever flowers there are  
In the immeasurable world systems,  
I offer to the conquerors and their sons.  
Please grant the attainment of long life and wisdom.

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
PUSHPE PRATICCHA SVAHA

Whatever incense there is  
In the immeasurable world systems,  
I offer to the conquerors and their sons.  
Please grant the attainment of long life and wisdom.

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
DHUPE PRATICCHA SVAHA

Whatever light there is  
In the immeasurable world systems,  
I offer to the conquerors and their sons.  
Please grant the attainment of long life and wisdom.

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
DIPAM PRATICCHA SVAHA

Whatever perfume there is  
In the immeasurable world systems,  
I offer to the conquerors and their sons.  
Please grant the attainment of long life and wisdom.

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
GANDHE PRATICCHA SVAHA

Whatever food there is  
In the immeasurable world systems,  
I offer to the conquerors and their sons.  
Please grant the attainment of long life and wisdom.

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
NAIVIDYA PRATICCHA SVAHA

Whatever music there is  
In the immeasurable world systems,  
I offer to the conquerors and their sons.  
Please grant the attainment of long life and wisdom.



OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
SHAPTA PRATICCHA SVAHA

Whatever victory banners there are  
In the immeasurable world systems,  
I offer to the conquerors and their sons.  
Please grant the attainment of long life and wisdom.

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
TSHATRAMKA PRATICCHA SVAHA

Whatever silk pennants there are  
In the immeasurable world systems,  
I offer to the conquerors and their sons.  
Please grant the attainment of long life and wisdom.



OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
PATAMKA PRATICCHA SVAHA

Whatever tassels there are  
In the immeasurable world systems,  
I offer to the conquerors and their sons.  
Please grant the attainment of long life and wisdom.

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
PADHAMDHA PRATICCHA SVAHA

## *Achieving Immortality*

### *In Praise of the Goddess Namgyälma*

Fulfilling hopes of living beings, a veritable treasury of powers,  
Sun of a million rays of well-spoken words,  
Its brilliant white light of every virtue perfected,  
Glorious lama, victorious upon the heads of sentient beings.

To rely upon her is to gain the highest acumen,  
Is to reduce Yama's club to a mere picture,  
Goddess, guardian of living creatures,  
You of Buddha's crown, I offer this meager praise.

A sightless man groping at forms,  
I am at a loss to describe you,  
Yet from that hermitage of Sacred Dharma Perfectly Compiled,  
In the paradise of Sukhavati,  
The teacher Amitayus, guardian of the world,  
Has lavished praise upon you, and from its study,  
Bowing my head to your feet from afar,  
I have found opportunity, albeit brief, to say these words.

Radiant in its captivating latticework of light,  
I prostrate to your perfectly symmetrical form,  
A snow mountain amid an ocean of milk,  
Beautifully seated upon a lotus-moon circle.

I prostrate to you of three full and noble faces,  
Aglow with the luminosity of crystal, gold, and sapphire,  
The elegant middle, the peaceful right, the wrathful left.

Like the sapphire that crowns the canopy,  
Your plaited hair crowns your broad head.  
Like rainbows shimmering in clear sky,  
Long eyebrows adorn your dark eyes.

Attractive lines of a well-formed nose,  
Exquisite lips on a graceful mouth,  
Soft, silky ears hung with precious stones,  
I prostrate before you of captivating elegance.

Like sparkling colors of a beautiful string of stars,  
The finest necklace embraces your body.  
The nipples of your milk-bearing breasts  
Upon a broad chest like swans on a lotus lake.

Your soft hands in four pairs,  
Adorned by precious jewels, white as lotus roots,  
The first holding crossed vajra and lasso in threatening gesture,  
The second Amitabha's statue and mudra of protection,  
The third a bow and arrow, fourth the mudra of offering,  
And the ambrosia vase granting power over life and death.  
Conquering warrior, longevity goddess, I prostrate to you.

Like lotus stems on the wish-granting ocean shore,  
Your radiant waist grows straight yet curved.

Like a crystal shrine encased in a rainbow's tent,  
Your beautiful perfect body clothed in elegant silk.

Agreeably seated in the adamantine lotus pose,  
The mother of buddhas as a glorious sixteen-year old,  
I prostrate to you who manifests in multitudinous forms  
To realize hopes and wishes of living beings.

Two bodhisattvas holding white fans,  
Avalokiteshvara, lotus in hand, Vajrapani, vajra clasped,  
Are absorbed in insatiable gaze upon your form.

On your four sides destroying all hindrance,  
Sword, hook, club, vajra, in their right hands,  
Their left with threatening finger to tame the wicked,  
Achala, Takiraja, Niladanda, Mahabala in wrathful form.

Above, two young gods from their pure celestial realm  
Earnestly pour pure waters from jeweled vases,  
Falling as the ambrosia rain of immortality.

All existence manifests before you,  
Love unending for beings beyond number,  
Giving shelter from fire, poisons, and weapons,  
Leader of men and gods, I bow before you.

Entanglements of ignorance toward all existence cut away,  
Mind spread equally to every living being,  
Bringer of joy and succor at all times, all places,  
Guardian of all worlds, I prostrate to you.

By virtue of meditation, offering, recitation, and praise  
Upon this noble lady, protector of living beings,  
May I soon attain your exalted state  
And become the savior of every needy creature.

May I dissolve with ease pernicious deeds  
Born from slavery to an intractable mind,  
Destined to lead to unwished-for results,  
All performed under the sway of ignorance.

A full life, great ability, intelligence, faith,  
Compassion, determination, meditative concentration;  
May all such qualities of body and mind,  
Flourish and go from strength to strength.

Absorbed in the practice of enlightenment,  
May I perform by mere wish, in accord with my prayers,  
Infinitely powerful deeds pleasing to the buddhas.

When shaping my mind with study, contemplation, and meditation  
I meet obstruction upon enlightenment's path.  
May I destroy utterly with wrathful action  
The power of all dark forces.

By being seen, heard, or remembered,  
Or by mere contact with me.  
May I satisfy fully, like a wish-fulfilling jewel or wish-granting tree,  
Every hope of every living being.

In short, having delighted my spiritual masters,  
And armed with study leading to the thoughts of the Buddha,  
May I travel to the perfection of practice  
To unfurl the Buddha's teachings in the ten directions.

Light-rays radiate from the mantra garland and seed syllable at the heart of the front generation deity and gathers all the blessings and power of the ten directions' Conquerors and their sons in the aspect of light which dissolves into me, the persons to be helped, the pills and so forth. This purifies all the negativities and obscurations of myself and all sentient beings. The pills also transform into

the nature of longevity nectar of immortality.

---

Hold flowers with the hand gesture of giving compliments and recite the long dharani once:

---

\* OM NAMO BHAGAVATE / SARVA TRAILOKYA  
 PRATIVISHISHTAYA / BUDDHAYA TE NAMA / TADYATHA /  
 OM BHRUM BHRUM BHRUM / SHODHAYA SHODHAYA /  
 VISHODHAYA VISHODHAYA / ASAMA SAMANTA /  
 AVABHASA SPHARANA GATI / GAGANA SVABHAVA  
 VISHUDDHE / ABHISHINCHANTU MAM / SARVA TATHAGATA  
 SUGATA PRABACHANA / AMIRTA ABHISHEKAIH /  
 MAHA MUDRA MANTRA PADAIH / AHARA AHARA / MAMA  
 AYUR SANDHARANI / SHODHAYA SHODHAYA /  
 VISHODHAYA VISHODHAYA / GAGANA SVABHAVA  
 VISHUDDHE / USHNISHA VIJAYA PARISHUDDHE / SAHASRA  
 RASMI SANCHO DITE / SARVA TATHAGATA AVALOKINI / SHAT  
 PARAMITA PARIPURANI / SARVA TATHAGATA MATE /DASHA  
 BHUMI PRATISHTHITE / SARVA TATHAGATA HRIDAYA /  
 ADHISHTHANA ADHISHTHITE / MUDRE MUDRE MAHA  
 MUDRE / VAJRA KAYA SAM HATANA PARISHUDDHE / SARVA  
 KARMA AVARANA VISHUDDHE / PRATINI VARTAYA  
 MAMA AYUR VISHUDDHE / SARVA TATHAGATA SAMAYA /  
 ADHISHTHANA ADHISHTHITE / OM MUNE MUNE MAHA  
 MUNE / VIMUNE VIMUNE MAHA VIMUNE / MATI MATI  
 MAHA MATI / MAMATI SUMATI TA THA TA / BHU DHA KOTI  
 PARISHUDDHE / VISPHUTA BUDDHE SHUDDHE / HE HE JAYA  
 JAYA / VIJAYA VIJAYA / SMARA SMARA / SPHARA SPHARA /  
 SPHARAYA SPHARAYA / SARVA BUDDHA ADHISHTHANA  
 ADHISHTHITE / SHUDDHE SHUDDHE / BUDDHE BUDDHE /  
 VAJRE VAJRE / MAHA VAJRE SUVAJRE / VAJRA GARBHE  
 JAYA GARBHE / VIJAYA GARBHE / VAJRA JVALA GARBHE /  
 VAJROD BHAVE / VAJRA SAMBHAVE / VAJRE VAJRINI /  
 VAJRAM BHAVATU MAMA SHARIRAM / SARVA SATTVA  
 NANCHI KAYA PARISHUDDHIR BHAVATU / ME SADA SARVA  
 GATI PARISHUDDHISHCHA / SARVA TATHAGATASHCHA  
 MAM / SAMASHVA SAYANTU / BUDDHYA BUDDHYA /

SIDDHYA SIDDHYA / BODHAYA BODHAYA / VIBODHAYA  
VIBODHAYA / MOCHAYA MOCHAYA / VIMUCHAYA  
VIMUCHAYA / SHODHAYA SHODHAYA / VISHODHAYA  
VISHODHAYA / SAMANTANA MOCHAYA MOCHAYA /  
SAMANTA RASMI PARISHUDDHE / SARVA TATHAGATA  
HRIDAYA / ADHISHTHANA ADHISHTHITE / MUDRE MUDRE  
MAHA MUDRE / MAHA MUDRA MANTRA PADAIH SVAHA

OM BHRUM SVAHA / OM AMRITA AYUR DADE SVAHA

---

Then release the hand gesture and toss the flower towards the  
front generation deity.

---

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
ARGHAM PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
PADYAM PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
PUSHPE PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
DHUPE PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
DIPAM PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
GANDHE PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
NAIVIDYA PRATICCHA SVAHA



OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
SHAPTA PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
TSHATRAMKA PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
PATAMKA PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
PADHAMDHA PRATICCHA SVAHA

I prostrate at the feet of Ushnishavijaya,  
Glorious goddess with the color of the autumn moon,  
Having an extremely beautiful and peaceful body with three faces  
and eight arms,  
And who bestows boundless wisdom and supreme life. \*

### *The Actual Thousand Offerings*

A continuous stream of nectar flows from the exalted bodies of the  
Bhagavati and her entourage and fills the vase below completely.

---

With this visualization, recite as before the long dharani mantra.  
Then make offerings and praise (from \* to \*). The action vajra  
then refreshes the offerings. If this is done ten times in this man-  
ner by ten practitioners, it becomes one hundred offerings. If  
that is done ten times, it becomes one thousand offerings.

---

### *Dedicating the Torma Pills to the General Guests*

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

(The torma pills) become empty. Within the sphere of emptiness from the syllable OM arise a vast and extensive precious vessel. Inside it an OM melts into light and becomes a torma with excellent color, smell, taste and potential which transforms into an ocean of wisdom nectar.

OM AH HUM (3x)

All the gurus, conquerors and bodhisattvas abiding in the three times and ten directions, all the transcendental and worldly guests together with your entourage, I invite you to come to this place of offering. Please come and abide on these desirable seats.

To all those worthy of homage,  
With as many bodies  
As dust particles,  
I prostrate to them with supreme faith.

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
ARGHAM (*PADYAM, PUSHPE, DHUPE, DIPAM, GANDHE,*  
*NAIVIDYA, SHAPTA*) PRATICCHA SVAHA

OM AKAROMUKHAM SARVA DHARMANA  
ADYANUTPANNATADHA OM AH HUM PHAT SVAHA (1000x)

---

Put the torma pills in one container, fill it with water, and bless it once. Dedicate it with a thousand recitations of the AKARO mantra. The way to count the number of recitations is as before. If there are ten practitioners, each recites the mantra hundred times.

---

May this pure offering torma please the hosts of superiors. May the wishes of the oath bound (protectors) be fulfilled. Having satisfied the sentient beings of the six realms with this torma, may all karmic debts be carried away and may everyone quickly achieve the unsurpassed enlightenment.



## ***Blessing and Offering the Deity Tormas***

OM VAJRA AMRITA KUNDALI HANA HANA HUM PHAT

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

(The tormas) become empty. Within the sphere of emptiness, from the syllable OM arises a vast and extensive precious vessel. Inside it, an OM melts into light and becomes a torma with excellent color, smell, taste, and potential, which transforms into an ocean of wisdom nectar.

OM AH HUM (3x)

OM SARVA TATHAGATA USHNISHAVIJAYA  
SAPARIVARA AKAROMUKHAM SARVA DHARMANA  
ADYANUTPANNATADHA OM AH HUM PHAT SVAHA (3x)

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
ARGHAM (PADYAM, PUSHPE, DHUPE, DIPAM, GANDHE,  
NAIVIDYA, SHAPTA) PRATICCHA SVAHA

I prostrate at the feet of Ushnishavijaya,  
Glorious goddess with the color of the autumn moon,  
Having an extremely beautiful and peaceful body with three faces  
and eight arms,  
And who bestows boundless wisdom and supreme life.

## ***Requesting the Desired Goals***

Due to offering and making requests to the host of deities of Bhagavati Ushnishavijaya, please increase our life, merit, discernment, intelligence, and everything excellent. Bestow on us the common and supreme attainments.

If the young god Extremely Stable was completely liberated from the great fears, achieved supreme life, and was freed from the lower realms by reciting your mantra for six days, O Bhagavati, why would you not fulfill my wishes when I am here, constantly holding you as refuge, meditating, reciting, and offering with a single-pointed mind?

I am the child who sincerely thinks of you like a loving mother thinking of her precious child. If you do not take care of me, despite pleading with you over and over again, how am I able to regard you as a treasure of compassion?

You know the thoughts of all migrators. Furthermore, you generated the mind of enlightenment for them. You are extremely skilled in the methods to subdue them. You possess the power to eliminate the problems of samsara and nirvana.

Hence, may I always attain pure rebirths, meet the conquerors, and become their sons, have a sharp mind, remember all my previous lives, and have pure speech. May I possess mindfulness and be born in Sukhavati.

May I have an immeasurable lifespan, without the harm of spirits, free from sickness and the eight untimely deaths, be an object of worship by all, be victorious over foes, gain the attainment of sword, flying, and so forth – all the benefits of the dharani as spoken by the Buddha and clarified by the practitioner. Due to the kindness of the compassionate lady, may all the wishes in my mind be completely fulfilled.

---

Here, there is a tradition of offering torma to Dharmaraja. Since it is correct, the way to do so is:

---

In an instant I arise as Vajrabhairava. From the HUM at my heart, light rays radiate and purify the faults of impurities of the offerings and torma. They become empty.

From within the state of emptiness, from AH arises broad and spacious skullcups, inside of which are HUMs. The HUMs melt and transform into offerings possessing the three features. The torma becomes a nectar ocean of uncontaminated wisdom, the nature of which is the five meats and five nectars.

OM AH HUM (3x)

In an instant, light rays from the HUM at my heart radiate. From the seven levels beneath the ground in the south, Karmayama and his entourage come to the space in front of me.

---

Offer the five objects of enjoyment:

---

OM KALARUPA YE GRIHANA IDAM PUSHPAM, DHUPAM,  
DHIPAM, GHANDAM, NAIVIDYA PRATICCHA SVAHA

---

Offer the torma:

---

OM KALARUPA SARVA VIGHNAN SHATRUM MARAYA IDAM  
BALIM KHA KHA KHAHI KHAHI HUM PHAT (3x)

Protector of the teachings obeying the commands of Manjushri,  
Oath bound Dharmaraja,  
With one face, two hands and terrifying body,  
To you protector I praise.

O Yama, Great Dharmaraja! You have sworn well to always guard the powerful god to which the supreme dharani was entrusted, as well as those who uphold and follow it. Do not look at the nature of sentient beings of this degenerate age. Recall the pledge you made in the presence of the Conqueror. Whatever benefits of the dharani there are, please act to make all of them manifest quickly.

---

Here, offer the torma to the lord of the site in the usual way. Then, with the ritual of the three parts (*Cha Sum*), dedicate the remaining three tormas and bring them outside.

---

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
ARGHAM PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
PADYAM PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
PUSHPE PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
DHUPE PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
DIPAM PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
GANDHE PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
NAIVIDYA PRATICCHA SVAHA



OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
SHAPTA PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
TSHATRAMKA PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
PATAMKA PRATICCHA SVAHA

OM SARVA TATHAGATA USHNISHAVIJAYA SAPARIVARA  
PADHAMDHA PRATICCHA SVAHA

I prostrate at the feet of Ushnishavijaya,  
Glorious goddess with the color of the autumn moon,  
Having an extremely beautiful and peaceful body with three faces  
and eight arms,  
And who bestows boundless wisdom and supreme life.

Vijaya, Avalokiteshvara, Vajrapani,  
Achala, Takkiraja, Niladanda, and Mahabala,  
And the two young gods from the pure celestial realms,  
To the deities of Vijaya, I prostrate.

---

Make request for one's desired goals:

---

Due to the force of making offerings and requests to the Bhagavati Vijaya, please grant us and the benefactors the attainment of immortality.

Please pacify all the temporary conditions arising from previous karma – spirit harm from below, on, and above ground, sicknesses, diseases, untimely death, and so forth. Grant the attainment of immortality.

May all the qualities of samsara and nirvana be well acquired, and not degenerate but increase. In particular, grant us the immortal attainment of control over lifespan.

As long as I have not achieved enlightenment, O Goddess, please take care of me. Grant the immortality attainment of complete victory over Yama's realm.

O deity who is like the immeasurable tree, excellent vase, and wish-fulfilling jewel, fill my heart's vase with your immortal nectar of compassion.

### *Aspirational Prayer*

Due to the merit from meditation, recitation, offerings, and praise  
Upon the noble lady, refuge of migrators,  
May I quickly attain your supreme state  
And become the protector of every destitute creature.

May I easily purify with ease negative deeds  
Born from slavery to an intractable mind,  
Destined to lead to undesired results,  
All performed under the sway of ignorance.

Supreme life, power, intelligence,  
Faith, compassion, joyous perseverance, concentration,  
    and so forth;  
Whatever qualities of knowledge and realization there are,  
May all flourish and increase forever more.

Completely absorbed in the practice of enlightenment,  
May I carry out by mere wish,  
According to my prayers,  
All the infinite powerful deeds pleasing to Those Gone to Bliss.

When I meet with obstruction hindering the pure path while disciplining my mind through hearing, reflection, and meditation,  
May I completely annihilate with wrathful action  
The power of all dark forces.

By seeing, hearing, remembering, or by mere contact with me,  
 May I completely fulfill,  
 Like the wish-fulfilling jewel and wish-granting tree,  
 Every wish of every migrator.

In short, through pleasing my holy virtuous friend  
 And finding the intent of the Subduer through much learning,  
 May I reach well the end of the practice  
 And spread the Conqueror's teachings in the ten directions.

---

Recite the hundred-syllable mantra many times:

---

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA  
 TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
 BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
 SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SUCHA  
 ME / CHITTAM SHRIYAM KURU HUM / HA HA HA HA HOH /  
 BHAGAVAN / SARVA TATHAGATA / VAJRA MA ME MUNCHA  
 VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT

---

Request forgiveness with:

---

That which was not obtained or has degenerated,  
 Whatever I have done or caused to be done  
 With my obscured mind,  
 Please be patient with all of these.

### ***Request to Remain***

All budhhas and bodhisattavas abiding in the ten directions, please pay attention to me. As long as all sentient beings equal to the end of space are not placed in the state of non-abiding nirvana, may all the conquerors remain stable, without passing into nirvana. In particular, as long as this dharmakaya basis is not destroyed by the

four elements, may the host of deities that has been generated and invited remain firmly in it. After abiding firmly, please grant me and all sentient beings the supreme and common attainments, without exception.

OM SUPRATISHTA VAJRAYE SVAHA

### *Verses of Auspiciousness*

The deity host of Vijaya, billowing  
Like clouds in the face of the spacious immortal path,  
Rains down captivating young lotuses.  
Some are also giving the auspicious glory of life;  
Some are playing loud melodious music.  
The frightening wrathful deities destroy the interfering  
host of Yama,  
Due to blessing you always, may the glory of auspiciousness  
pervade the ten directions.

Through the auspiciousness of whatever collection of excellence  
Of the root and lineage gurus who have found the glory of life –  
Buddha Shakyamuni, the incomparable supreme guide of all living  
beings,  
The Lord of Secrets, Jetari scholar and adept,  
Varjasana, Sachen Kunga Nyingpo, and so forth,  
May our life obstacles be pacified;  
May there be the auspiciousness of our lifespan and merit  
increasing like the waxing moon.

Through the auspiciousness of whatever collection of excellence of  
the host of deities – Vijaya, supreme mother of the conquerors,  
Padmapani and Vajrapani, sons of the conquerors,  
Achala, Takkiraja, Niladanda, Mahabala,  
And the two young gods from the pure celestial realms,



May our life obstacles be pacified;  
May there be the auspiciousness of our lifespan and merit  
increasing like the waxing moon.

Through the auspiciousness of whatever collection of excellence  
Of the supreme and profound tantra and dharani mantra  
Arising well from the lotus face of the powerful Subduer,  
When by merely reading and reciting it,  
The lower realms are purified and the glory of long life is bestowed,  
May our life obstacles be pacified;  
May there be the auspiciousness of our lifespan and merit  
increasing like the waxing moon.

Through the auspiciousness of whatever collection of excellence of  
the host of knowledge holders,  
The powerful god to whom this supreme dharani was entrusted,  
The young god who correctly upheld it,  
The god Extremely Stable and siddhas,  
May our life obstacles be pacified;  
May there be the auspiciousness of our lifespan and merit  
increasing like the waxing moon.

Through the auspiciousness of whatever collection of excellence  
of the supreme sacred land of the Arya lady possessing hun-  
dreds of qualities, which is free from all problems, aging, and  
sickness, increasing all possessions and the precious bodhicitta  
which gathers all virtue,  
May our life obstacles be pacified;  
May there be the auspiciousness of our lifespan and merit  
increasing like the waxing moon.

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

GANG RI RA WÄI KHOR WÄ ZHING KHAM DIR

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

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

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

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

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

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

**Please remain until samsara ends.**

## *Prayer that Spontaneously Fulfills All Wishes*

TONG NYI NYING JE ZUNG DU JUG PAI LAM

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

CHE CHER 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—**

SOL 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 Buddha Dharma in Tibet;  
 And the Tibetan people who practiced  
 And served Buddhism so faithfully for a thousand years,  
 As well as those who, along with many others,<sup>1</sup>  
 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.<sup>2</sup>

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!

### *Prayer for Tibet*

DOR NA GÖN PO CHÄN RE ZIG WANG GI

**In short, may the good fruit of any extensive prayer to**  
 SE CHE GYÄL WÄI CHEN NGAR GANG CHEN SHING  
**Fully protect the Land of Snows, made by the Powerful Pro-**  
**tectector Chenrezig**

YONG ZUNG GYA CHEN MÖN LAM GANG DZE PÄI  
**In the presence of the Buddhas and their children,**  
DRE ZANG DENG DIR NYUR DU CHAR WAR SÖL  
**Appear soon here and now.**

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

CHAG NA PÄ MÖ JIN LAM DU TSI GYÜN  
**May the nectar-stream of the blessings of the Lotus Holder**  
DAG SOG NYING GI ZUNG SU TAG MIN CHING  
**Always enter our hearts and nourish them with strength.**  
KA ZHIN DRUB PÄ CHHÖ PÄ RAB NYEN NÄ  
**May we please you with offerings of dedicated practice,**  
KUN ZANG CHHÖ CHÖD GYA TSHO THAR SÖN SHOG  
**And may we reach beyond the shores of perfect compassion-  
ate deeds.**

*A Short Long Life Prayer for Lama Zopa Rinpoche*

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN  
**You who uphold the Subduer's moral way, who serve as the  
bountiful bearer-of-all,**  
DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ  
**Sustaining, preserving, and spreading Manjunath's victorious  
doctrine;**  
CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA  
**Who masterfully accomplish magnificent prayers honoring the  
Three Jewels:**  
DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG  
**Savior of myself and others, your disciples, please, please  
live long!**

# Appendix I

## Long Mantra Translation

OM, homage to you, subduing lady, surpassing all three worlds. To you, fully enlightened one, I prostrate. It is like this: OM BHRUM BHRUM BHRUM, purify, purify, completely purify, completely purify, unequalled seer of all, going while emanating light. Space nature, completely pure, please empower me. All you tathagatas and those gone to bliss, with the nectar of supreme speech, please empower me. With the words of the great seal mantra, please, collect by all means, collect by all means. You who hold my whole life, purify, purify, completely purify, completely purify. Space nature, completely pure, totally victorious and completely pure crown of the head, lady emanating all thousand rays, seer of all tathagatas, who accomplishes completely all six perfections. Mother of all tathagatas, who abides in the ten stages, with the essence of all tathagatas, O you who bless, bless me. Seal, seal, great seal; totally pure lady, piercing the vajra body, purifier of all karmic obstacles, please, restore my life. You who are blessed with the blessing of the totally pure pledge of all tathagatas. OM, able one, able one, great able one; completely able one, completely able one, great completely able one; intelligence, intelligence, great intelligence my intelligence good intelligence, suchness; perfect end, completely pure lady; you who have fully developed knowledge, pure one. Oh! Oh! Conquer! Conquer! Conquer completely, conquer completely; remember, remember increase, increase. Please increase, please increase, you who are blessed with the blessing of all the enlightened ones.

**Pure, pure; enlightened, enlightened; adamantine, adamantine, great adamantine lady; good adamantine one, with adamantine essence, with victorious essence, with completely victorious essence, blazing adamantine essence, source of adamant, arisen from adamant, adamantine one, lady with adamant. Please let my body be adamantine. Let the bodies of all sentient beings too be totally pure. Let all my thoughts always be totally pure. May all Tathagatas also revive me. Awakened, awakened lady; accomplished, accomplished one, make me realize, realize, completely realize, completely realize. Liberate, liberate, completely liberate, completely liberate. Purify, purify, completely purify, completely purify. Fully liberate, liberate. All-splendid completely pure one, you who are blessed with the blessing of the essence of all tathagatas. Seal, seal, great seal; by the words of the great mantra seal, may the base be established.**

## Appendix 2

### *Set-up for this Practice*

The following is required if the setup is done in a simple way:

- There should be an actual Namgyäl stupa. If this is not available, a picture of the stupa will do. The stupa or image of the stupa should be placed on a raised level above the rest of the implements and offerings.
- In front of the stupa, place a victory vase filled with milk. On either side of the victory vase, place a jar of milk visualized as nectar of longevity and a bowl filled with longevity pills. Traditionally, flour dough balls mixed with the three whites and three sweets as well as the appropriate Tibetan medicine are used for the longevity pills. If these are not available, it is all right to substitute with chocolate candies.
- Arrange two sets of offerings, one for the self-generation and one for the front generation, consisting of the two waters and five near enjoyments – flower, incense, light, scented water and food. The row of offerings for the self-generation is placed nearer the practitioner(s) and arranged from right to left, while the row for the front generation is arranged from left to right.
- A number of tormas are needed. Prepare nine tormas for Ush-nivijaya and the retinue and arrange them in a row. A torma for the protector Kalarupa is placed in front of the central torma. There should also be a set of *Cha Sum* tormas (which includes the torma for the local gods) made according to tradition.

- If the puja is to be performed with a thousand offerings, then one thousand sets of offerings (two waters and five near enjoyments) should be arranged accordingly. In addition prepare one thousand torma pills in the traditional manner, made from barley or oat flour and combined with the three whites and three sweets as well as the appropriate Tibetan medicinal herbs.



### Notes:

1. This includes Westerners, Chinese and Indian people, and so forth.
2. The perfect human body is beneficial temporarily (for achieving the happiness of future lives), ultimately (for achieving the happiness of liberation and full enlightenment), and in just even one second (by enabling you to use every moment to achieve these happinesses).
3. The Great Stupa of Universal Compassion.

### Colophons:

*The Supreme Gift of Immortal Life; The Way to Perform the Thousand Offerings in relation to the Ritual of the Self and Front Generation of the Noble Ushnishavijaya:*

Translated by Tenzin Gyurme in June 2008 from the Tibetan using the text published by Sherig Parkhang. It was slightly revised by the translator in 2011.

The prayer *Achieving Immortality; In Praise of the Goddess Namgyälma* was composed by Lama Tsongkhapa. This version was translated by Gavin Kilty and originally published in *Splendor of the Autumn Moon; The Devotional Verse of Lama Tsongkhapa*, Wisdom Publications, Boston, 2001.

*Prayer That Spontaneously Fulfills All Wishes:*

Original Colophon:

This verse came spontaneously from the holy mind of His Holiness the Dalai Lama when requested by the late head of the Nyingma School, His Holiness Dilgo Khyentse Rinpoche, for a prayer that he could recite every day so that all His Holiness' holy wishes could be fulfilled.

Translator's Colophon:

Draft translation by Lama Zopa Rinpoche on the auspicious occasion of extensive dedications for the White Tara retreat at Shakyamuni Center, Taichung, Taiwan, Losar 2007. Lightly edited by Ven. Sarah Thresher. Phonetics provided by Ven. Tenzin Dekyong and lightly edited by Ven. Gyalten Mindrol, July 2007.

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

Original Colophon:

Composed and translated by Lama Zopa Rinpoche on June 4, 2011 in Eaglehawk, Victoria, Australia. Transcribed by Holly Ansett and edited by Jon Landaw.

Lama Zopa Rinpoche's Colophon:

George Farley, who for many years served on the FPMT Board, requested me a number of years ago to write a prayer for Tibet. At that time I thought there was no need to do so, because there already was a prayer for Tibet that His Holiness the Dalai Lama himself had written, as well as the short and long prayers for the fulfillment of His Holiness's wishes. Therefore, I suggested to George that he make his request to His Holiness the Dalai Lama instead. When I recently arrived in Eaglehawk, Australia, to visit Thubten Shedrup Ling Monastery and Atisha Center, where they are building the Gyantse Stupa,<sup>3</sup> I remembered George's request. I thought that it would be important especially for Western people who had become Buddhist to remember the great kindness they had received from His Holiness the Dalai Lama, Padmasambhava, the Dharma Kings, Shantarakshita, and the Tibetan people as a whole. While thinking how important it is, in addition to providing whatever help to Tibet that they can give, for these Westerners to at least direct their thoughts and wishes to the welfare of the Tibetan people, this prayer came to my mind. I composed it especially for the success of His Holiness the Dalai Lama's wishes, and in particular for the Tibetan people, and for there to be perfect peace and happiness in the world and for all sentient beings to achieve enlightenment.

Editor's Colophon:

Proofed and edited by FPMT Education Services, January 2013.

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