



Liberating Animals from the Danger of Death



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Liberating Animals



Motivation

First reflect that all these creatures have been human beings, just like you. But because they did not practice Dharma and subdue their minds, they have been reborn as animals. Their present suffering bodies are the result of their unsubdued minds. We would not want their body for even a second. We get upset when we see some small sign of aging in our body, such as one more wrinkle on our face. So how could we stand to have the body of one of these animals? There is no way we could stand it.

It is vital that we feel some connection with the animals. We should not look at them and think that their bodies have nothing to do with us. We should not think that the bodies of these animals are permanent or truly existent and have no relationship with their mind. And, most important, we should not think that our own minds could not create such bodies.

Reflect on the fact that every one of these animals has been your own mother. When they were human beings, they were extremely kind in giving you your body and in saving you from danger hundreds of times each day. Later, they bore many hardships to educate you in the ways of the world; they taught you how to speak, how to walk, and how to behave. They also created much negative karma to ensure your happiness.

Not only have they been kind to you numberless times as a human mother, but they have also been kind to you numberless times

as an animal mother. As a mother dog they gave you milk and food. As a mother bird they fed you with many worms every day. Each time they have been your mother they have taken care of you selflessly, sacrificing their comfort – and even their lives – numberless times to protect you and bring you happiness. As animals, they have guarded and protected you numberless times from the attacks of other animals. They have been unbelievably kind like this many times.

Not only has each of these animals been your mother, they have been your father, brother, and sister numberless times. We are all the same; we are all one family – it's just that we have different bodies at the moment. We should feel as close to these animals as we do to our present family. We should hold them in our hearts.

Think, "I must free all the hell beings from all their suffering and its causes and lead them to enlightenment. I must free all the hungry ghosts from all their suffering and its causes and lead them to enlightenment. I must free all the animal beings from all their suffering and its causes and lead them to enlightenment."

Reflect a little more on the specific sufferings of animals. They are ignorant, cannot communicate, live in fear of being attacked by other animals, and are tortured and killed by human beings.

Then think, "I must free all the human beings from all their suffering and its causes and lead them to enlightenment." In addition to experiencing suffering as a result of their past negative karma, human beings create further causes of suffering, such as rebirth in the lower realms, by still being under the control of delusions.

Next think, "I must free all the deva beings, the asuras and suras, from all their suffering and its causes and lead them to enlightenment." Because they are under the control of karma and delusions, the devas are also not free from suffering. "To free all sentient beings from their obscurations and lead them to enlightenment, I myself must achieve enlightenment. There is no other way. To do that I must practice the six perfections; therefore, I am going to liberate these animals and work for sentient beings by giving Dharma and food to them." Generate bodhichitta in this way.

Dedicating the merits of the motivation

I dedicate the liberation of these animals to His Holiness the Dalai Lama, the Buddha of Compassion in human form, sole refuge and source of happiness of all living beings. May His Holiness have a long life and may all his holy wishes be fulfilled.

I dedicate this practice to the long and healthy lives of all other holy beings, those who work for the happiness of living beings. May all their holy wishes be accomplished immediately.

May all the members of the Sangha have long and healthy lives. May all their wishes to practice Dharma be accomplished immediately. May they be able to listen, reflect, and meditate; may they be able to live in pure morality; and may they complete the scriptural understanding and actualization of the teachings in this life.

May the benefactors who support the Dharma and take care of the Sangha have long lives, and may all their wishes succeed in accordance with the holy Dharma.

This practice of liberating animals is also dedicated to the long lives of all the people who are creating good karma and making their lives meaningful by having refuge in their minds and living in morality.

May this practice also be the medicine that frees everyone from the sufferings of disease, especially AIDS and cancer, and from the suffering of death.

This practice is also dedicated to all evil beings to meet and practice Dharma and, after they find faith in refuge and karma, to have long lives. (If they don't practice Dharma, it will be harmful for them have long lives, as they will continue to live evil lives.)

Dedicate also for the long lives of specific people who are sick, such as family members and friends.

Preliminary Prayers

Taking Refuge and Generating Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I go for refuge until I am enlightened

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

To the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PÄ SÖ NAM KYI

By this practice of giving and other perfections

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

May I become a buddha to benefit all sentient beings. (3x)

Generating the Four Immeasurable Thoughts

How wonderful it would be if all sentient beings were to abide in equanimity, free from attachment and hatred, not holding some close and others distant.

May they abide in equanimity.

I myself will cause them to abide in equanimity.

Please, Guru-Deity, bless me to be able to do this.

How wonderful it would be if all sentient beings had happiness and the cause of happiness.

May they have happiness and its cause.

I myself will bring them happiness and its cause.

Please, Guru-Deity, bless me to be able to do this.

How wonderful it would be if all sentient beings were free from suffering and the cause of suffering.

May they be free from suffering and its cause.

I myself will free them from suffering and its cause.

Please, Guru-Deity, bless me to be able to do this.

How wonderful it would be if all sentient beings were never separated from the happiness of higher rebirth and liberation.

May they never be separated from this happiness.
 I myself will cause them never to be separated from this happiness.
 Please, Guru-Deity, bless me to be able to do this. (*Recite these verses once or three times.*)

If you have time, you may also do the following prayers:

Purifying the Place

THAM CHÄ DU NI SA ZHI DAG

Everywhere may the ground be pure,

SEG MA LA SOG ME PA DANG

Free of the roughness of pebbles and so forth.

LAG THIL TAR NYAM BÄIDURYÄI

May it be in the nature of lapis lazuli

RANG ZHIN JAM POR NÄ GYUR CHIG

And as smooth as the palm of one's hand.

Offering Prayer

LHA DANG MI YI CHHÖ PÄI DZÄ

May human and divine offerings,

NGÖ SU SHAM DANG YI KYI TRÜL

Actually arranged and mentally created,

KÜN ZANG CHHÖ TRIN LA NA ME

Clouds of finest Samantabhadra offerings,

NAM KHÄI KHAM KÜN KHYAB GYUR CHIG

Fill the entire space.

Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE /
 TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA
 OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA VAJRE /
 MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE / MAHA
 BODHI MÄNDÖ PASAM KRAMANA VAJRE / SARVA KARMA
 AVARANA VISHO DHANA VAJRE SVAHA (3x)

Extensive Power of Truth

By the power of truth of the Three Rare Sublime Ones,
 The blessings of all the buddhas and bodhisattvas,
 The great wealth of the completed two collections,
 And the sphere of phenomena being pure and inconceivable;
 May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth – unimaginable and inexhaustible, equaling the sky – arise and in the eyes of the buddhas and bodhisattvas of the ten directions be received.

Invocation (with burning incense)

MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING
Protector of all beings without exception;

DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA
Divine destroyer of the intractable legions of Mara;

NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI
Perfect knower of all things:

CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL
Bhagavan and retinue, please come here.

Seven-Limb Prayer

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO
Reverently, I prostrate with my body, speech, and mind;

NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL
I present clouds of every type of offering, actual and imagined;

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG
I declare all my negative actions accumulated since beginningless time

KYE PHAG GE WA NAM LA JE YI RANG
And rejoice in the merit of all holy and ordinary beings.

KHOR WA MA TONG BAR DU LEG ZHUG NÄ
Please, remain until the end of cyclic existence

DRO LA CHHÖ KYI KHOR LO KOR WA DANG

And turn the wheel of Dharma for living beings.

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO

I dedicate my own merits and those of all others to the great enlightenment.

Brief Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

Adorned with Mount Meru, four continents, the sun and the moon:

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine this as a buddha-field and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all living beings enjoy this pure land!

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

The objects of my attachment, aversion and ignorance –

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

Friends, enemies, strangers – and my body, wealth, and enjoyments;

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

Without any sense of loss I offer this collection.

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

Please accept it with pleasure and bless me with freedom from the three poisons.



Due to the merits of having offered this mandala, may all the beings of the six realms, and especially these animals, be immediately re-born in a pure realm and attain enlightenment.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

The Foundation of All Good Qualities *(optional)*

The foundation of all good qualities is the kind and perfect,
pure Guru;

Correct devotion to him is the root of the path.

By clearly seeing this and applying great effort,

Please bless me to rely upon him with great respect.

Understanding that the precious freedom of this rebirth is found
only once,

Is greatly meaningful, and is difficult to find again,

Please bless me to generate the mind that unceasingly,

Day and night, takes its essence.

This life is as impermanent as a water bubble;

Remember how quickly it decays and death comes.

After death, just as a shadow follows the body,

The results of black and white karma follow.

Finding firm and definite conviction in this,

Please bless me always to be careful

To abandon even the slightest negativities

And accomplish all virtuous deeds.

Seeking samsaric pleasures is the door to all suffering:

They are uncertain and cannot be relied upon.

Recognizing these shortcomings,

Please bless me to generate the strong wish for the bliss of liberation.

Led by this pure thought,

Mindfulness, alertness, and great caution arise.

The root of the teachings is keeping the pratimoksha vows;

Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of samsara,

So have all mother migratory beings.

Please bless me to see this, train in supreme bodhichitta,
And bear the responsibility of freeing migratory beings.

Even if I develop only bodhichitta, but I don't practice the three
types of morality,
I will not achieve enlightenment.
With my clear recognition of this,
Please bless me to practice the bodhisattva vows with great energy.

Once I have pacified distractions to wrong objects
And correctly analyzed the meaning of reality,
Please bless me to generate quickly within my mindstream
The unified path of calm abiding and special insight.

Having become a pure vessel by training in the general path,
Please bless me to enter
The holy gateway of the fortunate ones:
The supreme vajra vehicle.

At that time, the basis of accomplishing the two attainments
Is keeping pure vows and samaya.
As I have become firmly convinced of this,
Please bless me to protect these vows and pledges like my life.

Then, having realized the importance of the two stages,
The essence of the Vajrayana,
By practicing with great energy, never giving up the four sessions,
Please bless me to realize the teachings of the holy Guru.

Like that, may the gurus who show the noble path
And the spiritual friends who practice it have long lives.
Please bless me to pacify completely
All outer and inner hindrances.

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.

Next, recite the names of the thirty-five Confession Buddhas and the seven Medicine Buddhas. In this case, it is not necessary to prostrate while doing this practice; the purpose is to plant imprints in the minds of the animals. If you like, you may visualize the thirty-five confession buddhas over the animals. They send streams of purifying nectar to all of them.

Reciting the Names of the Thirty-five Confession Buddhas

First, recite the mantras for multiplying the merit of making prostrations

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ RINCHHEN GYÄLTSHÄN LA CHHAG
TSHÄL LO (7x)

OM NAMO BHAGAVATE RATNA KETU RAJAYA /
TATHAGATAYA / ARHATE SAMYAK SAMBUDDHAYA /
TADYATHA / OM RATNE RATNE MAHA RATNE RATNA BIJA YE
SVAHA (7x)

OM NAMO MANJUSHRIYE / NAMAH SUSHRIYE / NAMA
UTTAMA SHRIYE SVAHA (3x)

NA MO JANG CHHUB SEM PÄI TUNG WA SHAG PA

Homage to the Confession of the Bodhisattva's Downfalls!

DAG [MING] DI ZHE GYI WA / DÜ TAG TU LA MA LA KYAB SU CHHI WO
**I, (say your name) throughout all times, take refuge in the
Guru;**

SANG GYÄ LA KYAB SU CHHI WO
I take refuge in the Buddha;

CHHÖ LA KYAB SU CHHI WO

I take refuge in the Dharma;

GE DÜN LA KYAB SU CHHI WO (3x)

I take refuge in the Sangha. (3x)

TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB PA LA CHHAG TSHÄL LO

To the founder, bhagavan, tathagata, arhat, perfectly completed buddha, glorious conqueror Shakyamuni Buddha, I prostrate.

DE ZHIN SHEG PA DOR JE NYING PÖ RAB TU JOM PA LA CHHAG TSHÄL LO

To Tathagata Thoroughly Destroying with Vajra Essence, I prostrate.

DE ZHIN SHEG PA RIN CHHEN Ö THRÖ LA CHHAG TSHÄL LO

To Tathagata Radiant Jewel, I prostrate.

DE ZHIN SHEG PA LU WANG GI GYÄL PO LA CHHAG TSHÄL LO

To Tathagata King, Lord of the Nagas, I prostrate.

DE ZHIN SHEG PA PA WÖI DE LA CHHAG TSHÄL LO

To Tathagata Army of Heroes, I prostrate.

DE ZHIN SHEG PA PÄL GYE LA CHHAG TSHÄL LO

To Tathagata Delighted Hero, I prostrate.

DE ZHIN SHEG PA RIN CHHEN ME LA CHHAG TSHÄL LO

To Tathagata Jewel Fire, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA Ö LA CHHAG TSHÄL LO

To Tathagata Jewel Moonlight, I prostrate.

DE ZHIN SHEG PA TONG WA DÖN YÖ LA CHHAG TSHÄL LO

To Tathagata Meaningful to See, I prostrate.

DE ZHIN SHEG PA RIN CHHEN DA WA LA CHHAG TSHÄL LO

To Tathagata Jewel Moon, I prostrate.

DE ZHIN SHEG PA DRI MA ME PA LA CHHAG TSHÄL LO
To Tathagata Stainless One, I prostrate.

DE ZHIN SHEG PA PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Courage, I prostrate.

DE ZHIN SHEG PA TSHANG PA LA CHHAG TSHÄL LO
To Tathagata Pure One, I prostrate.

DE ZHIN SHEG PA TSHANG PÄ JIN LA CHHAG TSHÄL LO
To Tathagata Bestowed with Purity, I prostrate.

DE ZHIN SHEG PA CHHU LHA LA CHHAG TSHÄL LO
To Tathagata Water God, I prostrate.

DE ZHIN SHEG PA CHHU LHÄI LHA LA CHHAG TSHÄL LO
To Tathagata Deity of the Water God, I prostrate.

DE ZHIN SHEG PA PÄL ZANG LA CHHAG TSHÄL LO
To Tathagata Glorious Goodness, I prostrate.

DE ZHIN SHEG PA TSÄN DÄN PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Sandalwood, I prostrate.

DE ZHIN SHEG PA ZI JI THA YÄ LA CHHAG TSHÄL LO
To Tathagata Infinite Splendor, I prostrate.

DE ZHIN SHEG PA Ö PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Light, I prostrate.

DE ZHIN SHEG PA NYA NGÄN ME PÄI PÄL LA CHHAG TSHÄL LO
To Tathagata Sorrowless Glory, I prostrate.

DE ZHIN SHEG PA SE ME KYI BU LA CHHAG TSHÄL LO
To Tathagata Son of Non-craving, I prostrate.

DE ZHIN SHEG PA ME TOG PÄL LA CHHAG TSHÄL LO
To Tathagata Glorious Flower, I prostrate.

DE ZHIN SHEG PA TSHANG PÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR KHYEN
PA LA CHHAG TSHÄL LO

**To Tathagata Pure Light Rays Clearly Knowing by Play,
I prostrate.**

DE ZHIN SHEG PA PÄ MÄI Ö ZER NAM PAR RÖL PÄ NGÖN PAR KHYEN PA
LA CHHAG TSHÄL LO

**To Tathagata Lotus Light Rays Clearly Knowing by Play,
I prostrate.**

DE ZHIN SHEG PA NOR PÄL LA CHHAG TSHÄL LO

To Tathagata Glorious Wealth, I prostrate.

DE ZHIN SHEG PA DRÄN PÄI PÄL LA CHHAG TSHÄL LO

To Tathagata Glorious Mindfulness, I prostrate.

DE ZHIN SHEG PA TSHÄN PÄL SHIN TU YONG DRAG LA CHHAG TSHÄL LO

To Tathagata Glorious Name Widely Renowned, I prostrate.

DE ZHIN SHEG PA WANG PÖI TOG GI GYÄL TSHÄN GYI GYÄL PO LA CHHAG
TSHÄL LO

**To Tathagata King Holding the Victory Banner of Foremost Pow-
er, I prostrate.**

DE ZHIN SHEG PA SHIN TU NAM PAR NÖN PÄI PÄL LA CHHAG TSHÄL LO

To Tathagata Glorious One Totally Subduing, I prostrate.

DE ZHIN SHEG PA YÜL LÄ SHIN TU NAM PAR GYÄL WA LA CHHAG TSHÄL LO

To Tathagata Utterly Victorious in Battle, I prostrate.

DE ZHIN SHEG PA NAM PAR NÖN PÄ SHEG PÄI PÄL LA CHHAG TSHÄL LO

**To Tathagata Glorious Transcendence Through Subduing,
I prostrate.**

DE ZHIN SHEG PA KÜN NÄ NANG WA KÖ PÄI PÄL LA CHHAG TSHÄL LO

**To Tathagata Glorious Manifestations Illuminating All,
I prostrate.**



DE ZHIN SHEG PA RIN CHHEN PÄ MÄI NAM PAR NÖN PA LA CHAG
TSHÄL LO

To Tathagata All-Subduing Jewel Lotus, I prostrate.

DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
RIN PO CHHE DANG PÄ MA LA RAB TU ZHUG PA RI WANG GI GYÄL PO
LA CHHAG TSHÄL LO (3x)

**To Tathagata, arhat, perfectly completed buddha, King of the
Lord of Mountains Firmly Seated on Jewel and Lotus, I prostrate.** (3x)

Prostrations to the Seven Medicine Buddhas

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ TSEN LEG PA YONG DRAG PÄL GYI GYÄL PO LA CHHAG
TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, Renowned Glorious King of Excellent Signs, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ RIN PO CHHE DANG DA WA DANG PÄ MÄ RAB TU GYÄN
PA KHÄ PA ZI JI DRA YANG KYI GYÄL PO LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, King of Melodious Sound, Brilliant Radiance of Skill,
Adorned with Jewels, Moon, and Lotus, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ SER ZANG DRI ME RIN CHHEN NANG TUL ZHUG DRUB PA
LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, Stainless Excellent Gold, Illuminating Jewel Who Accom-
plishes All Conduct, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ NYA NGÄN ME CHHOG PÄL LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, Glorious Supreme One Free from Sorrow, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ CHHÖ DRAG GYA TSHÖ YANG LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, Melodious Ocean of Proclaimed Dharma, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ CHHÖ GYA TSHO CHHOG GI LÖ NAM PAR RÖL PÄ NGÖN
PAR KHYÄN PA LA CHHAG TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, Clearly Knowing by the Play of Supreme Wisdom of an
Ocean of Dharma, I prostrate.**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG
PÄI SANG GYÄ MEN GYI LHA BÄI DUR YÄ Ö KYI GYÄL PO LA CHHAG
TSHÄL LO

**To the bhagavan, tathagata, arhat, perfectly completed bud-
dha, Medicine Guru, King of Lapis Lazuli Light, I prostrate.**

Confession Prayer

For English, see the next page.

DE DAG LA SOG PA CHHOG CHÜI JIG TEN GYI KHAM THAM CHÄ NA
DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ
CHOM DÄN DÄ GANG JI NYE CHIG ZHUG TE TSHO ZHING ZHE PÄI SANG
GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL

DAG GI KYE WA DI DANG / KYE WA TOG MÄI THA MA MA CHHI PA
NÄ KHOR WA NA KHOR WÄI KYE NÄ THAM CHÄ DU DIG PÄI LÄ GYI PA
DANG GYI DU TSÄL WA DANG / GYI PA LA JE SU YI RANG PA AM /
CHHÖ TEN GYI KOR RAM / GE DÜN GYI KOR RAM / CHHOG CHÜI GE

DÜN GYI KOR THROG PA DANG / THROG TU CHUG PA DANG / THROG
PA LA JE SU YI RANG PA AM / TSHAM MA CHHI PA NGÄI LÄ GYI PA
DANG / GYI DU TSÄL WA DANG / GYI PA LA JE SU YI RANG PA AM / MI
GE WA CHÜI LÄ KYI LAM YANG DAG PAR LANG WA LA ZHUG PA DANG
JUG TU TSÄL WA DANG / JUG PA LA JE SU YI RANG PA AM / LÄ KYI
DRIB PA GANG GI DRIB NÄ DAG SEM CHÄN NYÄL WAR CHHI PA AM /
DÜ DRÖI KYE NÄ SU CHHI PA AM / YI DVAG KYI YÜL DU CHHI PA AM
YÜL THA KHOB TU KYE PA AM / LA LOR KYE PA AM / LHA TSHE RING PO
NAM SU KYE PA AM WANG PO MA TSHANG WAR GYUR PA AM / TA WA
LOG PA DZIN PAR GYUR PA AM / SANG GYÄ JUNG WA LA NYE PAR MI
GYI PAR GYUR WÄI LÄ KYI DRIB PA GANG LAG PA DE DAG THAM CHÄ
SANG GYÄ CHOM DÄN DÄ YE SHE SU GYUR PA / CHÄN DU GYUR PA /
PANG DU GYUR PA / TSHÄ MAR GYUR PA / KHYEN PÄ ZIG PA DE DAG GI
CHÄN NGAR THÖL LO CHHAG SO / MI CHHAB BO / MI BE DO / LÄN
CHHÄ KYANG CHÖ CHING DOM PAR GYI LAG SO

SANG GYÄ CHOM DÄN DÄ DE DAG THAM CHÄ DAG LA GONG SU SÖL
DAG GI KYE WA DI DANG / KYE WA THOG MÄI THA MA MA CHHI PA NÄ
KHOR WA NA KHOR WÄI KYE NÄ ZHÄN DAG TU JIN PA THA NA DÜ DRÖI
KYE NÄ SU KYE PA LA ZÄ KHAM CHIG TSAM TSÄL WÄI GE WÄI TSA WA
GANG LAG PA DANG / DAG GI TSHÜL THRIM SUNG PÄI GE WÄI TSA WA
GANG LAG PA DANG / DAG GI TSHANG PAR CHÖ PÄI GE WÄI TSA WA
GANG LAG PA DANG / DAG GI SEM CHÄN YONG SU MIN PAR GYI PÄI
GE WÄI TSA WA GANG LAG PA DANG / DAG GI JANG CHHUB CHHOG
TU SEM KYE PÄI GE WÄI TSA WA GANG LAG PA DANG / DAG GI LA NA
ME PÄI YE SHE KYI GE WÄI TSA WA GANG LAG PA DE DAG THAM CHÄ
CHIG TU DÜ SHING DUM TE DOM NÄ LA NA MA CHHI PA DANG / GONG
NA MA CHHI PA DANG / GONG MÄI YANG GONG MA / LA MÄI YANG
LA MAR YONG SU NGO WÄ LA NA ME PA YANG DAG PAR DZOG PÄI
JANG CHHUB TU YONG SU NGO WAR GYI O

JI TAR DÄ PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG SU NGÖ PA
DANG / JI TAR MA JÖN PÄI SANG GYÄ CHOM DÄN DÄ NAM KYI YONG
SU NGO WAR GYUR WA DANG / JI TAR DA TAR ZHUG PÄI SANG GYÄ

CHOM DÄN DÄ NAM KYI YONG SU NGO WAR DZÄ PA DE ZHIN DU DAG
GI KYANG YONG SU NGO WAR GYI O

DIG PA THAM CHÄ NI SO SOR SHAG SO / SÖ NAM THAM CHÄ LA NI
JE SU YI RANG NGO / SANG GYÄ THAM CHÄ LA NI KÜL ZHING SÖL WA
DEB SO / DAG GI LA NA ME PÄI YE SHE KYI CHHOG DAM PA THOB PAR
GYUR CHIG

MI CHHOG GYÄL WA GANG DAG DA TAR ZHUG PA DANG / GANG DAG
DÄ PA DAG DANG DE ZHIN GANG MA JÖN / YÖN TÄN NGAG PA THA
YÄ GYA TSHO DRA KÜN LA / THÄL MO JAR WAR GYI TE KYAB SU NYE
WAR CHHI WO

All those [you thirty-five buddhas] and others, as many tathagatas, arhats, perfectly completed buddhas as there are existing, sustaining, and residing in all the world systems of the ten directions; all you buddha-bhagavans, please pay attention to me.

In this life and in all the states of rebirth in which I have circled in samsara throughout beginningless lives, whatever negative actions I have created, made others create, or rejoiced in the creation of; whatever possessions of stupas, possessions of the Sangha, or possessions of the Sangha of the ten directions that I have appropriated, made others appropriate, or rejoiced in the appropriation of; whichever among the five actions of immediate (retribution) I have done, caused to be done, or rejoiced in the doing of; whichever paths of the ten non-virtuous actions I have engaged in, caused others to engage in, or rejoiced in the engaging in: whatever I have created, being obscured by these karmas causes me and sentient beings to be born in the hell realms, in the animal realm, and in the preta realm; in irreligious countries, as barbarians, or as long-life gods; with imperfect faculties, holding wrong views, or not being pleased with Buddha's descent. In the presence of the buddha-bhagavans, who are transcendental wisdom, who are eyes, who are witnesses, who are valid, and who see

with omniscient consciousness, I am admitting and confessing all these negativities. I will not conceal them nor hide them, and from now on in the future I will abstain and refrain from committing them again.

All buddha-bhagavans, please pay attention to me. In this life and in all other states of rebirth in which I have circled in samsara throughout beginningless lives, whatever roots of virtue I have created by generosity, even as little as giving just one mouthful of food to a being born in the animal realm; whatever roots of virtue I have created by guarding morality; whatever roots of virtue I have created by following pure conduct; whatever roots of virtue I have created by fully ripening sentient beings; whatever roots of virtue I have created by generating bodhichitta; and whatever roots of virtue I have created by my unsurpassed transcendental wisdom: all these assembled and gathered, combined together, I fully dedicate to the unsurpassed, the unexcelled, that higher than the high, that superior to the superior. Thus, I completely dedicate to the highest, perfectly complete enlightenment.

Just as the previous buddha-bhagavans have fully dedicated, just as the future buddha-bhagavans will fully dedicate, and just as the presently abiding buddha-bhagavans are fully dedicating, like that I too dedicate fully.

I confess all negativities individually. I rejoice in all the merits. I urge and implore all buddhas to grant my request: may I receive the highest, most sublime transcendental wisdom.

To the conquerors, the best of humans — those who are living in the present time, those who have lived in the past, and those who will likewise come — to all those who have qualities as vast as an infinite ocean, with hands folded, I approach for refuge.

Mantra Recitations

As you recite the mantras below, visualize each deity above the animals. As you recite the mantras, nectar beams emitted from the heart of each enlightened being purify the animals. While reciting the mantras, one can also circumambulate the altar and the holy objects with the animals.

Mantra to increase the power of circumambulations

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG
PAR DZOG PÄI SANG GYÄ RINCHHEN GYÄLTSHÄN LA CHAG
TSHÄL LO (7x)

Chenrezig

Long mantra

NAMO RATNA TRAYAYA / NAMA ARYA JÑANA SAGARA /
VAIROCHANA VYUHA RAJAYA / TATHAGATAYA / ARHATE
SAMYAK SAMBUDDHAYA / NAMA SARVA TATHAGATABHYA /
ARHATEBHYA / SAMYAK SAM BUDDHEBHYA/ NAMA ARYA
AVALOKITESHVARYA / BODHI SATTVAYA / MAHA SATTVAYA
MAHA KARUNI KAYA / TADYATHA / OM DARA DARA / DIRI
DIRI / DURU DURU / ITTI VATE / CHALE CHALE / PRACHALE
PRACHALE / KUSUME KUSUME VARE / ILI MILI CHITI JVALA
APANAYE SVAHA

ནམ་མཁའ་འཕྲུལ་ཡུལ། ར་མེ་ཡུལ་རྒྱུ་ན་ས་ག་ར།

བེ་རོ་ཙ་ན་བླ་ཏ་རྒྱུ་ཡ། ཏ་བླ་ག་ཏ་ཡ།

ཨཱ་ཏི་སྤྲུག་སྤྲུག་ཡ། ར་མེ་སཐ་ཏ་བླ་ག་ཏི་བྱུང་ཨཱ་ཏི་

ཏི་བྱུང་སྤྲུག་སྤྲུག་བྱུང་ར་མེ་ཡུལ་ཨ་ཐ་ལོ་གི་ཏི་ཤ་ར་ཡ།

བོད་སྐད་ལ། མཐོ་སྐད་ལ། མཐོ་ཀར་ཁྱིའི་ཀྱལ། ཏུ་ཐཱ།
 ཨོྫ་རྩ་རྩ་རྩ། ཁྱི་རྩ་རྩ་རྩ། ཁྱི་རྩ་རྩ་རྩ།
 ཅ་ལེ་ཅ་ལེ། བྲ་ཅ་ལེ་བྲ་ཅ་ལེ། ཀྱུ་ཐུ་མེ་ཀྱུ་ཐུ་མེ་ཐུ་མེ།
 ཨི་ལི་མི་ལི། ཅི་ཏི་ལྷ་ལ་ཨ་པ་ན་ལེ་སྐྱུ་རྩ།

Short mantra:

OM MANI PÄDME HUM

ཨོ་མ་ཁྱི་པ་དྲེ་ཏུྃ།

Namgyälma Mantras

Long mantra:

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 / VARA
 VACHANA AMRITA ABHISHEKAIRA / MAHAMUDRA / MANTRA
 PADE / AHARA AHARA / MAMA AYUR SAMDHARANI /
 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 / SAMHATANA
 PARISHUDDHE / SARVA KARMA AVARANA VISHUDDHE
 PRATINI VARTAYA / MAMA AYUR VISHUDDHE / SARVA

TATHAGATA SAMAYA / ADHISHTHANA ADHISHTHITE / OM MUNI
 MUNI MAHA MUNI / VIMUNI VIMUNI MAHA VIMUNI / MATI
 MATI MAHA MATI / MAMATI / SUMATI / TATHATA 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 / VAJRAMA
 BHAVATU MAMA SHARIRAM / SARVA SATTVA NANCHAKAYA
 PARISHUDDHIR BHAVATU ME SADA SARVA GATI /
 PARISHUDDHISHCHA / SARVA TATHAGATASHCHA MAM
 SAMASHVA SAYANTU BUDDHE BUDDHE / SIDDHYA SIDDHYA /
 BODHAYA BODHAYA / VIBODHAYA VIBODHAYA / MOCHAYA
 MOCHAYA / VIMOCHAYA VIMOCHAYA / SHODHAYA
 SHODHAYA / VISHODHAYA VISHODHAYA / SAMANTA RASMI
 PARISHUDDHE SARVA TATHAGATA HRIDAYA / ADHISHTHANA
 ADHISHTHITE / MUDRE MUDRE MAHA MUDRE / MANTRA PADAI
 SVAHA

ཨོྃ་ཀ་མོ་གླ་ག་ལ་ཏེ། སམ་ཏེ་ལོ་གྲ་བླ་ཏི་བི་ཤི་ལྷ་ཡ།
 བུ་ལྷ་ཡ་ཏི་ན་མེ་ཏེ་བླ། ཨོྃ་ལྷོ་ལྷོ་ལྷོ། ཤོ་ལྷ་ཡ་ཤོ་ལྷ་ཡ།
 བི་ཤོ་ལྷ་ཡ་བི་ཤོ་ལྷ་ཡ། ཨ་ས་མ་ས་མ་ལྷ། ཨ་བ་བླ་ས་སྣ་
 ར་ཆ་ག་ཏི། ག་ག་ན་སྣ་བ་བི་ཤི་ལྷ། ཨ་མྷི་ཤི་ལྷ་ཏེ་ལྷོ།
 སམ་ཏེ་བླ་ག་ཏེ་སྣ་ག་ཏེ། བ་ར་བ་ཅ་ན། ཨ་མྷི་ཏེ་ཨ་མྷི་
 ཤི་ཤི་ར། མ་ལྷ་ལྷ་ཏེ། མ་ལྷ་པ་ཏི། ཨྷ་ཏེ་ར་ཨྷ་ཏེ་ར།

མ་མ་ཞུཡུར་སྒྲུ་ར་ནི། ཤོ་རྩ་ཡ་ཤོ་རྩ་ཡ། བི་ཤོ་རྩ་ཡ་
 བི་ཤོ་རྩ་ཡ། ག་ག་ན་སྒྲུ་ལ། བི་བྱུང་ཨུའི་ཤ་བི་ཇ་ཡ།
 པ་རི་བྱུང་ས་ཏ་སྒྲུ་སྒྲི་སྒྲི་དི་དི། སམ་ཏ་སྒྲུ་ག་ཏ་ཨ་
 བ་ལོ་གི་ནི། ར་ཏ་པ་ར་མི་ཏ་པ་རི་ཕུ་ར་ནི། སམ་ཏ་སྒྲུ་ག་
 ཏ་མ་ཏི་ད་ཤ་ལྷ་མི་ཕ་ཏི་ཕྱི་དི། སམ་ཏ་སྒྲུ་ག་ཏ་མི་ད་ཡ།
 ཨ་རྩི་ལྷ་ན་ཨ་རྩི་ཕྱི་དི། ལུ་དེ་ལུ་དེ། མ་ཏུ་ལུ་དེ། བརྩ་ཀྲ་ཡ།
 སི་ཏ་ཏ་ན་པ་རི་བྱུང་། སམ་ཀམ་ཨ་བ་ར་ཏ་བི་བྱུང་ཕ་ཏི་
 རི་བརྩ་ཡ། མ་མ་ཞུཡུར་བི་བྱུང་། སམ་ཏ་སྒྲུ་ག་ཏུ་ས་མ་
 ཡ། ཨ་རྩི་ལྷ་ན་ཨ་རྩི་ཕྱི་དི། ལོ་ལུ་ནི་ལུ་ནི་མ་ཏུ་ལུ་ནི། བི་ལུ་
 རི་བི་ལུ་ནི་མ་ཏུ་བི་ལུ་ནི། མ་ཏི་མ་ཏི་མ་ཏུ་མ་ཏི། མ་མ་
 ཏི། ལུ་མ་ཏི། ཏ་སྒྲུ་ཏ་སྒྲུ་རྩ་གོ་ཏི་པ་རི་བྱུང་། བི་ལུ་ཏ་བྱུང་
 བྱུང་། ཏི་ཏི་ཇ་ཡ་ཇ་ཡ་བི་ཇ་ཡ་བི་ཇ་ཡ། ལྷ་ར་ལྷ་ར།
 ལྷ་ར་ལྷ་ར། ལྷ་ར་ཡ་ལྷ་ར་ཡ། སམ་བྱུང་ཨ་རྩི་ལྷ་ན་ཨ་
 རྩི་ཕྱི་དི། བྱུང་བྱུང་། བྱུང་བྱུང་། བརྩ་བརྩ། མ་ཏུ་བརྩ།
 ལུ་བརྩ། བརྩ་གཞི། ཇ་ཡ་གཞི། བི་ཇ་ཡ་གཞི། བརྩ་ཇ་

ལ་གཤེ། བརྟོད་ལྷ་མོ། བརྟོ་སྒྲ་མོ། བརྟོ་བརྟོ་ར་ནི།
 བརྟོ་མ་ལྷ་མོ་ཕ་རྟུ་མ་མ་ཤ་མི་རི། སམ་སམ་ནུ་ནུ་ཀྲ་ཡ། པ་
 མི་ཤྲུགྲི་ལྷ་མོ་ཕ་རྟུ་མ་སམ་གཏི། པ་མི་ཤྲུགྲི་ལྷ།
 སམ་ཏ་ལྷ་ག་རྟུ་ལྷ་མི་སམ་ཤ་སམ་ཡུ་ལྷ་ལྷ་ལྷ།
 སིད་ལྷ་མིད་ལྷ། བོ་ལྷ་ཡ་བོ་ལྷ་ཡ། བི་བོ་ལྷ་ཡ་བི་བོ་ལྷ་ཡ།
 མོ་ཙ་ཡ་མོ་ཙ་ཡ། བི་མོ་ཙ་ཡ་བི་མོ་ཙ་ཡ།
 ཤོ་ལྷ་ཡ་ཤོ་ལྷ་ཡ། བི་ཤོ་ལྷ་ཡ་བི་ཤོ་ལྷ་ཡ། སམ་མཆ་རྟུ་མི།
 པ་མི་ཤྲུགྲི། སམ་ཏ་ལྷ་ག་རྟུ་ལྷ་མི་ད་ཡ། ཨ་ལྷ་ལྷ་ན་ཨ་ལྷ་ལྷ་ལྷ།
 ལྷ་ལྷ་ལྷ་ལྷ་ལྷ་ལྷ། ལྷ་ལྷ་ལྷ་ལྷ་ལྷ།

Short mantra:

OM BHRUM SVAHA / OM AMRITA AYUR DA DAI SVAHA

ཨོྭཾ་ཨཱཱཾ། ཨོྭཾ་ཨ་མྱིཏ་ཨ་ཡུར་དེ་ཨཱཱཾ།

At the conclusion, recite:

OM AMITE / AMITODA BHAVE / AMITE VIKRANTE / AMITA
GATRE / AMITO GAMINI / AMITA AYUR DADE / GAGANA KIRTI
KARE SARVA KLESHA KSHAYAM KARI YE SVAHA

Milarepa's Mantra

OM AH GURU HASA VAJRA
SARVA SIDDHI PHALA HUM

ॐ । ॐ ཨཱ་གུ་རུ་ཏ་ས་བཛྲ་
སཌ་སིདྲི་པ་ལ་ཧྱཱི།



Mantra of Kunrig (*deity who liberates from the lower realms*)

OM NAMO BHAGAVATE / SARVA DURGATE PARI SHODHANI
RAJAYA / TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
TADYATHA / OM SHODHANI / SHODHANI / SARVA PAPAM
VISHODHANI / SHUDHE VISHUDHE / SARVA KARMA
AVARANA VISHODHANI SVAHA

ॐ । ॐ ཀ་མོ་བླ་ག་པ་ཏེ། སཌ་དུཤ་ཏེ་པ་རི་ཤོད་ནི་རྩ་རྩ་
ཡ། ཏ་ཐུ་ག་ཏུ་ཡ། ཨཱ་ཏེ་སུམྱི་བླུ་ཡ། ཏུ་ཐ།
ཨོ་ཤོད་ནི། ཤོད་ནི། སཌ་ཐུ་པི་བི་ཤོད་ནི། ཤུ་རྩེ་བི་ཤུ་རྩེ།
སཌ་ཀམྱ་ཨཱ་པ་ར་རྩེ་བི་ཤོད་ནི་སྐྱུ་ཏ།

Medicine Buddha Mantra

TADYATHA / OM BHAISHAJYE BHAISHAJYE MAHA
BHAISHAJYE [BHAISHAJYE] RAJA SAMUDGATE SVAHA

ཏཏུཐ། ཨོྩ་ཐཱཱྩ་ཐཱཱྩ་
མཐུ་ཐཱཱྩ་ ཐཱཱྩ་
རྩ་ས་ཐུ་ཏི་སྐྱུ་



**Zung of the Exalted Completely
Pure Stainless Light (I)**

NAMA SAPTANAM / SAMYAKSAM BUDDHA KOTINÄN
PARISHUDDHE MANASI / ABHYA CHITA PATISHTHA TUNÄN /
NAMO BHAGAVATE / AMRITA AYU SHASYA / TATHAGATASYA /
OM SARVA TATHAGATA SHUDDHI / AYUR VISHODHANI /
SAMHARA SAMHARA / SARVA TATHAGATA VIRYA BALENA
PRATI SAMHARA AYU SARA SARA / SARVA TATHAGATA
SAMAYA / BODHI BODHI / BUDDHA BUDDHYA / BODHAYA /
BODHAYA / MAMA SARVA PAPAM AVARANA VISHUDDHE /
VIGATA MALAM / CHHARA SU BUDDHYA BUDDHE HURU
HURU SVAHA

ཨོྩ། ར་མ་སྐྱུ་ སྐྱུ་གཏི་ཐུ་ཐུ་ཐུ་
མ་ན་སི། ཨུའི་ཏ་པ་ཏིཐུ་ཐུ་ ར་མོ་བྱ་གཙ་ཏི།
ཨཱི་ཏུ་ཨ་ཡུ་ཐུ། ཏ་ཐུ་གཏུ་ཐུ། ཨོྩ་སྐྱུ་ཏ་ཐུ་གཏུ་
ཐུ། ཨུ་ཡུ་ར་བི་ཤོ་རྩ་ནི། སི་ཏ་ར་སི་ཏ་ར། སྐྱུ་ཏ་ཐུ་
གཏུ་བྱུ་བ་ལེ་ན་ཐུ་ཏི་སི་ཏ་ར་ཨ་ཡུ་སྐྱུ་ར་སྐྱུ་ར།

སངས་རྒྱལ་པོ་སེམས་ཡི། བོད་བོད་ཀྱི། དུང་དུང་།
 བོད་ཡི། བོད་ཡི། སེམས་སྤྲེལ་པོ་ལྷན་པོ་རྩེ།
 རྟོག་པོ་མཉམ་པོ། ཨ་རྩེ་དུང་དུང་འཕྲུལ་པོ་ལྷན་པོ།

Zung of the Exalted Completely Pure Stainless Light (2)

NAMA NAWA NAWA TEENAN THATHAAGATA GANGA NAM
DIVA LUKAA NAN /KOTINI YUTA SHATA SAHA SRAA NAN / OM
VOVORI / TSARI NI* TSARI / MORI GOLI TSALA WAARI SVAHA

**indicates a higher tone*

༄༅། ར་མཆོག་བཅུ་གཉི་ལྔ། ཏ་ཐུ་ག་ཏ་གི་གྲ་མི་དྲི་བུ་ལུ་
གྲ་མི། ཀེ་ཁི་ཀི་ལུ་ཏ་ཤ་ཏ་ས་ཏ་སྒྲུ་མི། ཨི་བོ་བོ་མི།
ཅ་མི་ཁི་ཅ་མི། མེ་མི་གོ་ལི་ཅ་ལ་བུ་མི་སྒྲུ་མི།

Stainless Pinnacle Mantra

OM NAMA STRAIYA DHVIKANAM / SARVA TATHAGATA HRI
DAYA GARBHE JVALA JVALA / DHARMADHATU GARBHE /
SAMBHARA MAMA AYU SAMSHODHAYA MAMA SARVA
PAPAM / SARVA TATHAGATA SAMANTOSHNI SHA VIMALE
VISHUDDHE / HUM HUM HUM HUM / AM VAM SAM JA SVAHA

༡། ཨོྫན་མ་སྒྲེ་ཡ་སྒྲི་གྲུ་ཨྲོ། སྐྱ་ཏ་སྒྲ་ག་ཏ་ཏི་ད་ཡ་
གསྒྲེ་རྩ་ལ་རྩ་ལ། རྒྱ་རྩ་ཏུ་གསྒྲེ། སྐྱ་ར་མ་མ་ཡུ་ཡུཾ་སྐྱ་

Dedication

Dedicate the merits in a similar way to the motivation generated earlier.

I dedicate the liberation of these animals to His Holiness the Dalai Lama, the Buddha of Compassion in human form, sole refuge and source of happiness of all living beings. May His Holiness have a long life and may all his holy wishes be fulfilled.

I dedicate this practice to the long and healthy lives of all other holy beings, those who work for the happiness of living beings. May all their holy wishes be accomplished immediately.

May all the members of the Sangha have long and healthy lives. May all their wishes to practice Dharma be accomplished immediately. May they be able to listen, reflect, and meditate; may they be able to live in pure morality; and may they complete the scriptural understanding and actualization of the teachings in this life.

May the benefactors who support the Dharma and take care of the Sangha have long lives, and may all their wishes succeed in accordance with the holy Dharma.

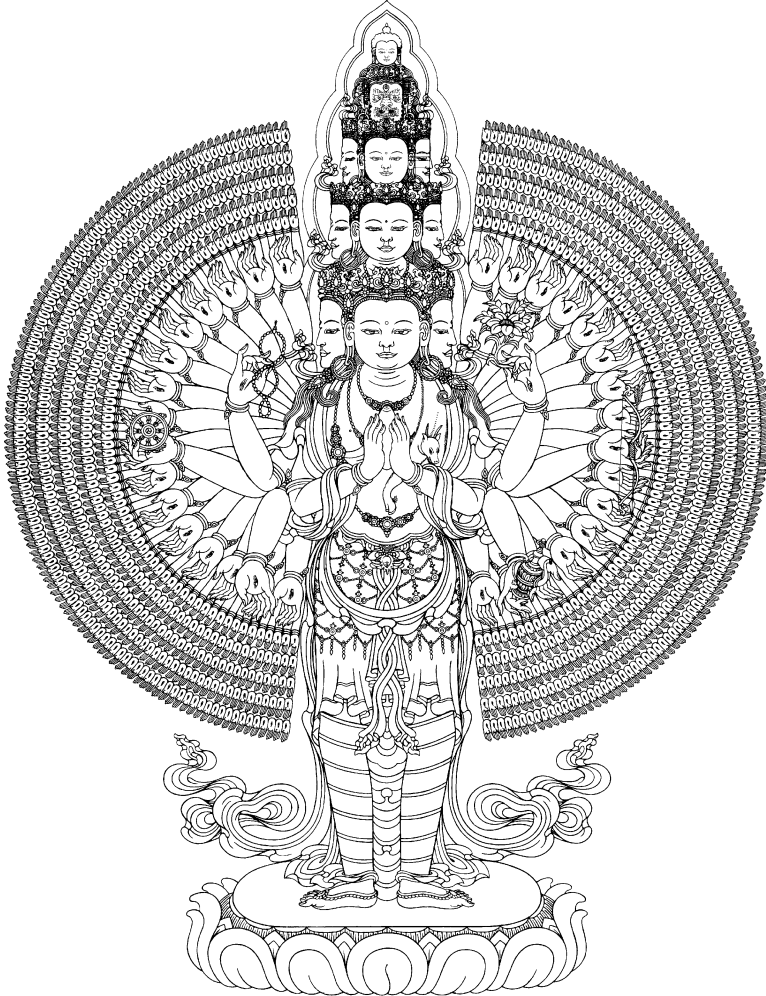
This practice of liberating animals is also dedicated to the long lives of all the people who are creating good karma and making their lives meaningful by having refuge in their minds and living in morality.

May this practice also be the medicine that frees everyone from the sufferings of disease, especially AIDS and cancer, and from the suffering of death.

This practice is also dedicated to all evil beings to meet and practice Dharma and, after they find faith in refuge and karma, to have long lives.

Dedicate also for the long lives of specific people who are sick, such as family members and friends.

Once you have finished the practice and the dedication prayers, take the animals to a safe place and release them.



Notes Regarding This Practice

Altar Set-up

Arrange an altar that can be easily circumambulated with the animals. See the photograph below for a basic idea for the altar. You may adjust the design. Place vases with flowers on the bottom corners.

Fill the altar with as many holy objects as possible, in any combination you wish according to what you have of: stupas, statues, tsa-tsas, and stacks of paper images of deities or holy objects. On the top level place representations of the Buddha's body, speech, and mind. Place sets of offering bowls around the altar, with additional flowers and candles, if you wish. In addition, tables can be placed around the altar with more food offerings.

Practice Tips

Common animals that one can liberate are: worms, small fish, mice, or crickets from pet stores, sea creatures at restaurants, such as lobsters, crabs, and other live fish, or anything else that is endangered according to your culture. Make sure that the animals are given whatever they need to sustain their lives during the practice, i.e., air, water, food, and so forth. Think that the offerings on the altar are being made on behalf of the animals to be liberated. If possible, one can circumambulate not only the altar with the animals, but also a prayer wheel, stupa, or even an entire gompa.

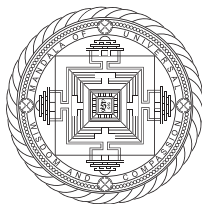


Colophon:

The practice of liberating animals has been compiled according to the instructions of Lama Zopa Rinpoche. The introductory material has been reprinted by permission from *Ultimate Healing*, by Lama Zopa Rinpoche, Wisdom Publications, Cambridge, 2001. We would like to especially thank Venerable Sangye Khadro, the students of Amitabha Buddhist Centre in Singapore, Venerable Ailsa Cameron, and Nick Ribush for their invaluable help in assembling this practice in its entirety. Updated according to instructions from Sangha at Lama Zopa Rinpoche's house in January 2007 by Venerable Gyalten Mindrol, FPMT Education Department.

The Foundation of All Good Qualities – Translator, Jampäl Lhundrup, edited by Venerable Ailsa Cameron, 1988. Lightly edited by Venerable Constance Miller and Nick Ribush, April 1999. Translation of first line changed per Lama Zopa Rinpoche's instructions, June 2005.

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