

# *Extensive Offering Practice*

*A Practice to Accumulate the Most Extensive  
Merit with Lights and Other Offerings*

*By Lama Zopa Rinpoche*

**FPMT**



Lama Zopa Rinpoche  
Practice Series

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## Technical Note

Comments by editor are contained in instruction boxes. For example:

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Recite these two verses three times.

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Instructions or advice by Lama Zopa Rinpoche are marked by the symbol ❖. For example:

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❖ Then recite the following verses and meditate on the guru entering your heart.

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Italics and a small font size indicate instructions and comments in the original composition. For example:

*This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].*

For help in pronouncing Sanskrit terms and mantra, please consult the FPMT Translation Services' *A Guide to Sanskrit Transliteration and Pronunciation*, available online: [https://fpmt.org/wp-content/uploads/education/translation/guide\\_to\\_sanskrit\\_transliteration\\_and\\_pronunciation.pdf](https://fpmt.org/wp-content/uploads/education/translation/guide_to_sanskrit_transliteration_and_pronunciation.pdf)

# The Benefits of Making Light Offerings

Compiled by Lama Zopa Rinpoche

It is said in *Ten Wheels of Kṣitigarbha Sūtra*:<sup>1</sup>

All comfort and happiness in these worlds  
Come from making offerings to the Rare Sublime Ones.  
Therefore, those who want comfort and happiness  
Should always strive to make offerings to the Rare Sublime  
Ones.

In general, it is said that all the collections of goodness of saṃsāra and nirvāṇa are the result of making offerings to the Three Rare Sublime Ones, but, specifically, venerating them with different kinds of offerings brings different types of benefits. As announced in the melodious voice of Brahma by Guru Śākyamuni Buddha, whose holy mind was enriched with the ten powers, in *Clarifying Karma Sūtra*,<sup>2</sup> offering lights to holy objects has ten benefits:

1. You become like a light in the world.
2. You have the clairvoyance of the pure flesh eye.
3. You achieve the devas' eye.
4. You gain the wisdom knowing what is virtue and what is nonvirtue.
5. You eliminate the darkness of ignorance.
6. You receive the illumination of wisdom.

7. While circling in saṃsāra, you never abide in darkness.
8. You receive many enjoyments.
9. You are reborn in the deva or human realm.
10. You quickly attain enlightenment.

*Sūtra of Ārya Maitreya*<sup>3</sup> says:

Those who offer a thousand lights or a thousand flowers or a thousand blue *utpala* flowers, or make the pinnacle of a stūpa, or make a holy form will be reborn in the presence of Maitreya Buddha when he shows the deed of becoming enlightened and will hear his first Dharma teaching.

The sūtra also says:

The devas and humans who collect virtue by offering even one light or even a handful of flowers, or by rejoicing in the merits others create [by making such offerings], will see the perfectly complete buddha Maitreya.

This means that those who accomplish such roots of virtue, even if they don't become enlightened during the time of Guru Śākyamuni Buddha's teaching, having been born in the retinue of Maitreya Buddha, their minds will be ripened and they will be liberated.

Offering light, in particular, is a special door of dependent arising for completing the accumulation of merit and quickly receiving blessings. It is said in the second chapter of *Cakrasaṃvara Root Tantra*:

If you desire the sublime realization,  
Offer hundreds of lights.

If you would like to know in detail the individual ripened results of making offerings to holy objects or offering service to a buddha,<sup>4</sup> you should study *Sūtra of Compassionate-Eye-Looking One (Sūtra*

of *Chenrezig*),<sup>5</sup> *Sūtra of King Prasenajit*, and *Rare Supreme Tala Sūtra*.<sup>6</sup> The text *Immortal Drum Sound Mantra* says:

If you devote yourself to the Inconceivable Ones,  
The ripened results will also be inconceivable.<sup>7</sup>

Similarly, *Sūtra of Compassionate-Eye-Looking One* says:

Since all the qualities of the Buddha Gone Thus are limitless, likewise making offerings to the Tathāgata brings limitless, infinite, inconceivable, incomparable, unimaginable, and numberless benefits.

*Small Quotation*<sup>8</sup> says:

It is possible for the moon along with the stars to fall to earth,  
It is possible for the mountains and forests on the earth to rise  
up into the sky,  
And it is possible for the water of the great oceans to dry up,  
But it is not possible for the Great Sage to tell a lie.

Keep this in mind and generate stable faith in actions and their results, the root of all happiness and goodness, and generate strong faith in the compassion and blessings of the Three Precious Rare Sublime Ones. While you have your body and possessions—which are as if borrowed for a year, a month, or a few days—night and day always strive to take the essence of this human life, [whose short duration is like a flash of lightning], by planting as many seeds as possible in the special field of merit.

**Colophon:**

From the beginning of this section up to “The text *Immortal Drum Sound Mantra*” is found in the Tibetan text compiled by Lama Zopa Rinpoche, *bla ma kon mchog dang de dag gi rten la mchod me phul ba'i phan yon dang 'bul tshul*, *The Benefits of Offering Lights to the Guru, the Rare Sublime Ones, and Their Holy Objects and the Way to Make Offerings to Them*.

The entire compilation is taken from Konchog Tenpai Dronme's *Sungbum*, Vol. 5, *bde bar gshegs pa'i sku gsung thugs kyi rten bzhengs pa dang phyag mchod skor ba'i phan yon bstan pa rnam dkar las la skul byed dkar chag lha'i rna chen*, *The Benefits of Constructing Representations of the Tathāgata's Holy Body, Speech, and Mind and of Prostrating and Making Offerings to Them*. Date of Lama Zopa Rinpoche's Tibetan compilation unknown.

Translated by Lama Zopa Rinpoche, Taiwan, 1994. Scribed by Ven. Sarah Thresher. Edited by Ven. Constance Miller, 1998, 2000, 2001; Kendall Magnussen, 2003. Checked against the Tibetan by Ven. Joan Nicell, 2021. Edited by Ven. Joan and Ven. Ailsa Cameron, 2021. Sanskrit terms updated by FPMT Education Services, 2021.



# Extensive Offering Practice

## A Practice to Accumulate the Most Extensive Merit with Lights and Other Offerings



### Motivation

*Before beginning this extensive offering practice, generate a bodhicitta motivation. If you are doing a specific offering practice other than that of light offerings, substitute the appropriate word between the parentheses.*

The purpose of my life is not only to free myself from suffering and achieve my own happiness but to free all sentient beings from their suffering and lead them to happiness, especially to the state of full enlightenment. For this reason, I myself must first achieve full enlightenment. To do this, I must complete the two merits—the merit of virtue and the merit of wisdom. Therefore, I am going to make charity of these (light) offerings to sentient beings and make offerings of these (lights) to the merit field.

*Also, remember to motivate for the success of particular projects, for people who have passed away or are sick, and for other purposes.*

## Blessing the Offerings

*Bless the offerings by reciting OM ĀḤ HŪḤ three times. If you are making light offerings in particular, light the candles or switch on the electric lights as you recite the mantra.*

OM ĀḤ HŪḤ (3x)

*In general, if you don't bless offerings immediately, possessing spirits can enter into them, and then making those offerings can create obstacles for you and damage your mind. In the case of making light offerings that have been possessed by Tsebu Chigpa, you will fall asleep without control when listening to, reflecting on, and meditating on the holy Dharma. Similarly, if you don't bless all the other kinds of offerings, various possessing spirits can enter into them.*

## Making Charity to the Sentient Beings of the Six Realms

*Think that you have received these offerings through the kindness of all sentient beings.*

*To counteract the thought that the offerings belong to you think, "These offerings are not mine."*

*Then, make charity of the offerings to all the hell beings, hungry ghosts, animals, human beings, asuras, and suras. Think that the offerings become whatever they need to achieve both temporary and ultimate happiness. For example, the sick, the dying, the jobless, the homeless, and so forth receive whatever they desire, such as good health, a long life, wealth, power, and a good reputation.*

*Then, think that you and all other sentient beings are making these offerings together. Generate great happiness that all of you are collecting infinite merit by doing so. Think that, as a result, all those in the lower realms are freed from their bad rebirth and receive a good rebirth.*

## ***Blessing, Multiplying, and Making the Offerings***

### ***Offering Prayer***

May divine and human offerings,  
Both actually arranged and mentally emanated,  
Become clouds of the finest Samantabhadra offerings,  
Filling the entire realm of space.

### ***Offering Cloud Mantra***

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With this mantra, the offerings are blessed, multiplied to become numberless, and offered. See the note for the benefits of this mantra.<sup>9</sup>

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OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /  
TATHĀGATĀYA / ARHATE SAMYAK SAMBUDDHĀYA /  
TADYATHĀ / OM VAJRE VAJRE / MAHĀ VAJRE / MAHĀ TEJA  
VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ BODHICITTA VAJRE /  
MAHĀ BODHI MAṄḌOPA SAṂKRAMAṆA VAJRE / SARVA  
KARMĀVARAṆA VIŚODHANA VAJRE SVĀHĀ (3x or more)

### ***Extensive Power of Truth***

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With this verse, the offerings that you have visualized as numberless actually appear to the buddhas and bodhisattvas and are received.

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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 types of merits,  
And the pure and inconceivable sphere of phenomena,  
May these piles of clouds of offerings arising through  
transformation by the bodhisattvas Ārya Samantabhadra,  
Mañjuśrī, and so forth—unimaginable and inexhaustible,  
equaling the sky—arise and, in the presence of the buddhas and  
bodhisattvas of the ten directions, be received. (1x or 3x)

## Making the Offerings

*Make offerings to all holy objects, visualizing them as manifestations of your own root guru, who is one with all your other gurus. Since your root guru is the most powerful object in the merit field, you accumulate the most extensive merit by offering in this way.*

*In his text The Five Stages,<sup>10</sup> Savior Nāgārjuna said:*

*Abandon making other offerings,  
And strive purely to make offerings only to your guru.  
By pleasing your guru, you will achieve  
The sublime wisdom of the omniscient mind.*

*In the root tantric text Saṃbhuṭa,<sup>11</sup> Guru Vajradhara said:*

*Therefore, the merits of making offerings  
To just one pore of the spiritual master  
Are more sublime than all the merits of making offerings  
To all the buddhas and bodhisattvas of the ten directions.*

*As you make the offerings, place your hands in prostration mudrā at your heart and think that you are also prostrating. Make the offerings many times and each time think, “Having received the offerings, my guru experiences great bliss.” This completes the offering.*

### **To the Holy Objects in the Place Where You Are**

I prostrate and make all these offerings, both real and emanated, to all the holy objects—every thangka, statue, stūpa, scripture, picture, *tsatsa*, relic, and prayer wheel—here in this place by seeing them as inseparable from my own root guru, who is one with all my other gurus. My guru experiences great bliss.

### **To the Holy Objects and Your Gurus in the Country Where You Are**

I prostrate and make all these offerings, both real and emanated, to all the holy objects in this country, including those in all the FPMT centers and students’ homes, and to all my gurus in this

country by seeing them as inseparable from my own root guru. My guru experiences great bliss.

*To the Holy Objects and Your Gurus in India*

I prostrate and make all these offerings, both real and emanated, to all the holy objects in India, including the statue of Guru Śākyamuni Buddha in Bodhgaya where the Thousand Buddhas of the Fortunate Eon will descend, and to all my gurus in India, including His Holiness the Dalai Lama, by seeing them as inseparable from my own root guru. My guru experiences great bliss.

*To the Holy Objects in Tibet*

I prostrate and make all these offerings, both real and emanated, to all the holy objects in Tibet, including the Jowo Rinpoche statue in Lhasa that was blessed by Guru Śākyamuni Buddha himself, by seeing them as inseparable from my own root guru. My guru experiences great bliss.

*To the Holy Objects and Your Gurus in Nepal*

I prostrate and make all these offerings, both real and emanated, to all the holy objects in Nepal, including Boudhanath Stūpa and Swayambunath Stūpa, and to all my gurus in Nepal by seeing them as inseparable from my own root guru. My guru experiences great bliss.

*To the Holy Objects and Your Gurus in All the Other Buddhist Countries*

I prostrate and make all these offerings, both real and emanated, to all the holy objects and to all my gurus in all the other Buddhist countries, such as Thailand, Taiwan, and Myanmar, by seeing them as inseparable from my own root guru. My guru experiences great bliss.

*To the Holy Objects and Your Gurus in the Rest of the World*

I prostrate and make all these offerings, both real and emanated, to all the holy objects and to all my gurus in the rest of the world by seeing them as inseparable from my own root guru. My guru experiences great bliss.

*To the Buddha, Dharma, and Saṅgha in the Ten Directions*

I prostrate and make all these offerings, both real and emanated, to all the ten-direction Buddhas, Dharma, and Saṅgha by seeing them as inseparable from my own root guru. My guru experiences great bliss.

*To the Statues, Stūpas, and Scriptures in the Ten Directions*

I prostrate and make all these offerings, both real and emanated, to all the ten-direction statues, stūpas, and scriptures by seeing them as inseparable from my own root guru. My guru experiences great bliss.

*To Thousand-Armed Chenrezig*

I prostrate and make all these offerings, both real and emanated, to Thousand-Armed Chenrezig by seeing him as inseparable from His Holiness the Dalai Lama and my own root guru. My guru experiences great bliss.

*To the Seven Medicine Buddhas*

I prostrate and make all these offerings, both real and emanated, to the Seven Medicine Buddhas by seeing them as inseparable from my own root guru. My guru experiences great bliss.

*To Bodhisattva Kṣitigarbha*

I prostrate and make all these offerings, both real and emanated, to Bodhisattva Kṣitigarbha by seeing him as inseparable from my own root guru. My guru experiences great bliss.

## The Actual Offering Prayer

Now recite the actual offering prayer five times, ten times, one thousand times, or however many times you want to make offerings.

These clouds of (light) offerings, both actually arranged and  
mentally emanated, filling space,  
Are manifestations of my own innate awareness, the dharmakāya.  
These clouds of offerings equaling the sky,  
I offer to all the gurus, the Three Rare Sublime Ones,  
And all the statues, stūpas, and scriptures, which are  
manifestations of my guru.

By the merits of generating bodhicitta, making charity to the  
numberless sentient beings, and making these (light) offerings to  
the gurus, the Three Rare Sublime Ones, and all the holy objects  
in the ten directions—

For all those sentient beings who rely upon me,  
All those for whom I have promised to pray,  
All those whose names have been given to me,  
And, principally, those who have a connection with me, my  
servants, benefactors, and disciples  
As well as all remaining transmigratory beings, both living and  
dead—

May the rays of the lights of the five wisdoms completely purify  
all their degenerated vows and *samayās* right now!  
May all the sufferings of the evil-gone realms cease right now!  
May the three realms of saṃsāra be emptied right now!  
May all impure minds and obscurations be purified right now!  
May all impure appearances be purified right now!  
May the five holy bodies and wisdoms spontaneously arise!

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If you are making light offerings, you can also recite *Atiśa's Prayer: A Light Offering* (page 21) as many times as you wish.

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## *Dedications*

### *To Actualize Bodhicitta*

Due to all the past, present, and future merits collected by me and all the merits of the three times collected by numberless buddhas and numberless sentient beings, may bodhicitta be generated in the hearts of all the sentient beings of the six realms, and especially in the hearts of everybody in this world, including all the students, benefactors, and volunteers in the FPMT organization. May it be generated in the hearts of all those who rely upon me, all those for whom I have promised to pray, and all those whose names have been given to me. May it be generated in my heart and in the hearts of all my family members, those who are living and those who have died. May the bodhicitta that has already been generated increase.

### *For the Long Life of His Holiness and for All His Holy Wishes to Be Fulfilled*

Incomparably kind and supreme Tenzin Gyatso,  
The wish-granting Wish-Fulfilling Jewel—  
Source of every single benefit and happiness in this world—  
May you have a long life and all your holy wishes be  
spontaneously fulfilled.

### *For the Long Life of Lama Zopa Rinpoche*

You who uphold the Subduer's moral way, who serve as  
the bountiful bearer-of-all,  
Sustaining, preserving, and spreading Mañjunātha's victorious  
doctrine;  
Who masterfully accomplish magnificent prayers honoring the  
Three Sublime Ones:  
Savior of myself and others, your disciples, please, please live  
long!



*To Uphold the Holy Dharma and Fulfill All Prayers and Deeds  
(from Lama Chöpa)*

I dedicate all the merits of the three times collected by me, the numberless buddhas, and the numberless sentient beings as causes enabling me to uphold the holy Dharma of scripture and insight and to fulfill without exception all the prayers and deeds of all the buddhas and bodhisattvas of the three times.

*To Actualize Renunciation, Bodhicitta, Right View, and the Two Stages  
(from Lama Chöpa)*

Due to all the merits of the three times collected by me, the numberless buddhas, and the numberless sentient beings, may I, my family members, all those who rely upon me, all those for whom I have promised to pray, all those whose names have been given to me, all the students, benefactors, center directors, staff, and volunteers in the FPMT organization, and all sentient beings never be parted in all our lives from Mahāyāna's four wheels, and may we reach the end of our journey along the paths of renunciation, bodhicitta, right view, and the two stages.

*For Lama Tsongkhapa to Be Our Direct Mahāyāna Guru in All Our  
Future Lives*

By the force of the Victorious One, Tsongkhapa,  
Acting as my direct Mahāyāna virtuous friend in all my lives,  
May I<sup>12</sup> never turn away for even a second  
From the pure path highly admired by the victorious ones.

*To Take Others' Suffering and Give Them Happiness (Tonglen)*

Due to these infinite merits, may whatever sufferings sentient beings have ripen upon me right now. May whatever happiness and virtue I have accumulated, including all the realizations of the path and the highest goal, enlightenment, be received by each hell being, preta, animal, human, asura, and sura right now.

*To Seal the Merits with Emptiness*

Due to all the past, present, and future merits collected by me, the numberless buddhas, and the numberless sentient beings, which are completely empty of existing from their own side, may I, who am completely empty of existing from my own side, achieve the state of full enlightenment, which is completely empty of existing from its own side, and lead all sentient beings, who are completely empty of existing from their own side, to that state, which is completely empty of existing from its own side, by myself alone, who am completely empty of existing from my own side.

*To Dedicate in the Same Way as All the Past Buddhas and Bodhisattvas*

I fully dedicate all these virtues  
To be able to train just like  
The hero Mañjuśrī, who knows reality,  
And just like Samantabhadra as well.

I fully dedicate all my roots of virtue  
With the dedication praised as the best  
By all the gone-beyond victorious ones of the three times  
In order to have good conduct.

*For Lama Tsongkhapa's Teachings to Spread in the Hearts of All Sentient Beings*

Due to all the merits of the three times collected by me, the numberless buddhas, and the numberless sentient beings, may the teachings of the victorious one, Lama Tsongkhapa, flourish for a long time. May all the FPMT centers and projects immediately receive all the conditions necessary to preserve and spread these teachings. May all obstacles be pacified and may all the activities of the FPMT organization, in general, and the meditation centers, in particular, to preserve and spread the Dharma—particularly Lama Tsongkhapa's teachings—cause these teachings to continue without degeneration and to spread in the hearts of all sentient beings.

## Prayers for Multiplying Merit

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❖ Recite these holy names (in Tibetan or English) and the mantra, which multiply all the merits you collected by a hundred thousand.

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CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR  
DZOG PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL PO LA CHHAG  
TSHÄL LO (1x)

**To Bhagavān, Tathāgata, Arhat, Perfectly Complete Buddha,  
Vairocana, King of Light, I prostrate. (1x)**

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA  
CHHAG TSHÄL LO (1x)

**To Bodhisattva Mahāsattva Samantabhadra, I prostrate. (1x)**

TADYATHĀ / [OM] PAÑCENDRIYA AVABODHANĀYE SVĀHĀ /  
OM DHURU DHURU JAYA MUKHE SVĀHĀ (7x)

---

❖ Recite these holy names to actualize all the prayers you have made and to multiply their benefits by a hundred thousand.

---

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR  
DZOG PÄI SANG GYÄ MÄN GYI LA BAI DUR YÄI Ö KYI GYÄL PO LA  
CHHAG TSHÄL LO (1x)

**To Bhagavān, Tathāgata, Arhat, Perfectly Complete Buddha,  
Medicine Guru, King of Vaiḍūrya Light, I prostrate. (1x)**

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR  
DZOG PÄI SANG GYÄ NGO WA DANG MÖN LAM THAM CHÄ RAB TU  
DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO (1x)

**To Bhagavān, Tathāgata, Arhat, Perfectly Complete Buddha,  
King Fully Accomplishing All Dedications and Prayers,  
I prostrate. (1x)**

Due to the blessings of the eminent victorious ones and  
their sons,  
The truth of infallible dependent arising,  
And the power of my pure special attitude of taking responsibility,  
May all the aims of my pure prayers be accomplished.

### Colophons

*Extensive Offering Practice*: Composed by Lama Zopa Rinpoche, Taiwan, 1994. Scribed by Ven. Yeshe Khadro and Ven. Sarah Thresher. Edited by Ven. Constance Miller, 1998, 2000, 2001; Kendall Magnussen, 2003; Doris Low, Ven. Joan Nicell, and Ven. Ailsa Cameron, 2021. Sanskrit terms updated by FPMT Education Services, 2021.

*The Actual Offering Prayer*:

*Original colophon*:

In order to quickly accomplish immense benefit, in order to purify the two obscurations of the living and the dead and for them to quickly achieve the state of the four holy bodies and the five wisdoms, and in order for myself, an ordained monk, to collect merit, I, one overcome by ignorance with the incarnation name “Thubten Zopa,” composed this prayer as a way of collecting vast merit through offering light offerings.

*Publisher’s colophon*:

Found in the Tibetan text compiled by Lama Zopa Rinpoche, *bla ma kon mchog dang de dag gi rten la mchod me phul ba'i phan yon dang 'bul tshul*, *The Benefits of Offering Lights to the Guru, the Rare Sublime Ones, and Their Holy Objects and the Way to Make Offerings to Them*. Date of the Tibetan compilation unknown. Translated by Lama Zopa Rinpoche, Taiwan, 1994. Scribed by Ven. Sarah Thresher. Edited by Ven. Constance Miller, 1998, 2000, 2001; Kendall Magnussen, 2003. Checked against the Tibetan by Ven. Joan Nicell, 2021. Edited by Doris Low, Ven. Joan Nicell, and Ven. Ailsa Cameron, 2021. Sanskrit terms updated by FPMT Education Services, 2021.

# Atíśa's Prayer: A Light Offering

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You can recite this prayer when making a single light offering or doing the extensive offering practice (page 9).

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May the light of the lamp be equal to the great billionfold world system<sup>13</sup> and its environments;  
May the wick be equal to the king of mountains, Mount Meru;  
May the butter be equal to the infinite ocean;  
May a hundred million lamps arise in front of each and every buddha.

May the light eliminate all the darkness of ignorance, from Tip of Saṃsāra down to Inexhaustible Hell, so that all the pure lands of the buddhas and bodhisattvas of the ten directions can be seen directly and clearly.

OM VAJRA ĀLOKE ĀḤ HŪM

E MA HO

I offer this wonderful, excellent, clear, and luminous light  
To the Thousand Buddhas of the Fortunate Eon,  
To all the infinite pure lands of the ten directions,  
To all the gurus, *vidams*, *ḍākiñīs*, Dharma protectors,  
And the assemblies of maṇḍala deities.

In this life and in all their future lives  
May all sentient beings, especially my father and mother,  
Be able to directly see the pure lands of the complete buddhas,  
And may they become inseparably one with the Savior Amitābha.

By the power of the truth of the Three Rare Sublime Ones and  
the assembly of deities of the three roots,  
Please grant your blessings that my prayers be swiftly actualized.

TADYATHĀ PAÑCENDRIYA AVABODHANĀYE SVĀHĀ

The lamps completely transform into very brilliant five-colored  
lights of wisdom.

On a lotus and moon disc, the syllables OM and DHI appear.  
From them, one hundred and eight exquisite light-offering  
goddesses appear,  
Wearing silks and precious ornaments.  
Each goddess holds a lamp in her hands.

From them, infinite billions of trillions of replicas of light-offering  
goddesses emanate  
And make light offerings unceasingly  
To all the assemblies of peaceful and wrathful deities  
In the buddha lands throughout all of space.

Thus, due to the merits of having made such a light offering,  
May all the degenerated [vows and *samayas*] of the deceased,  
the benefactors, and especially, the transmigratory beings of  
the six realms be restored;  
May all their conceptual obscurations be cleansed;  
May all their bad karma, negativities, and obscurations be  
purified;  
And may the three realms of saṃsāra become empty.  
Please grant control, power, and realizations.

*May all be virtuous!*

**Colophon:**

Translated by Ven. Pemba Sherpa from *jo bo rjes mdzad pa'i smon lam in nyin zhag phrugs gcig la dge sbyor ji ltar bya ba'i tshul bshad pa legs bshad rin chen phreng ba*, 1988, Dharamsala: Tibetan Cultural Printing Press, 78–80. Reviewed by Joon Repo, 2020. Edited by Doris Low, Ven. Joan Nicell, and Ven. Ailsa Cameron, FPMT Education Services, 2021.

# Notes

- 1 Skt. *Daśacakra kṣitigarbha nāma mahāyāna sūtra*, Tib. *sa'i snying po 'khor lo bcu pa'i mdo*.
- 2 Skt. *Karmavibhaṅganāmadharmagrantha*, Tib. *las kyi rnam par 'gyur ba zhes bya ba'i chos kyi gzhung*.
- 3 Tib. *'phags pa byams pa'i mdo*.
- 4 The Tibetan compilation by Lama Zopa Rinpoche elaborates on this, saying: “If you would like to know in detail the individual ripened results of making offerings, such as parasols, victory banners, canopies, cushions, fans, bells, incense, and food, and, in addition, visualizing hundreds of them, and of repairing stūpas and statues, cleaning them, applying whitewash to them, and sprinkling water on them to settle the dust, you should study...”  
*Translated by Ven. Joan Nicell, June 2021.*
- 5 Skt. *Avalokinīśūtra*, Tib. *sphyan ras gzigs kyi mdo*.
- 6 At this point, Lama Zopa Rinpoche’s Tibetan compilation cites Konchog Tenpai Dronme’s Sungbum, Vol. 5, *The Benefits of Constructing Representations of the Tathāgata’s Holy Body, Speech, and Mind and of Prostrating and Making Offerings to Them*:

[The second chapter of *Cakrasaṃvara Root Tantra* says:

If you desire the sublime realization,  
Offer hundreds of lights.

And below that, it also says:]

If you desire the sublime realization,  
Offer perfume, flowers, and likewise incense  
According to their respective rituals.  
Also, offer hundreds of lights.

*Clarifying All the Hidden Meanings (sbas don kun gsal)* [by Lama Tsongkhapa] says that the reason that “hundreds of lights” is stated twice, in earlier and later verses, is either due to there being a difference between outer and inner [lights] or to emphasize the primary importance of offering lights.



However, although nowadays offering hundreds [of lights and so forth] is well known, it should be demonstrated in reliance on scriptural sources like this.

*Translated by Ven. Tenzin Gyurme and Ven. Joan Nicell, June 2021.*

- 7 The complete verse in *Immortal Drum Sound Mantra* ('*chi med rnga sgra'i gzungs*) is:
  - The Buddha Bhagavān is inconceivable.
  - The holy Dharma is also inconceivable.
  - The Ārya Saṅgha are inconceivable.
  - If you devote yourself to the Inconceivable Ones,
  - The ripened results will also be inconceivable.
- 8 Skt. *Āgamakṣudrakavyākhyāna*, Tib. *lung phran tshegs kyi rnam par bshad pa*.
- 9 Just by remembering this *Offering Cloud Mantra* once, you receive eight benefits: (1) You have made offerings to buddhas equaling the number of atoms of the sand grains of the Ganges River and abiding in the ten directions. (2) You have prostrated at the holy feet of all those buddhas. (3) You have made offerings of flowers, incense, flower garlands, ornaments, ointments, Dharma robes, umbrellas, banners, flags, animals, cushion covers, divine dress, food, various ornaments, and so forth to all those buddhas. (4) You will become free from all negative karmas and obscurations. (5) You will have all virtue. (6) You will see all the buddhas and bodhisattvas and they will “give you breath,” which means they will free you from the suffering of the lower realms and so forth. (7) Devas, nāgas, yakṣas, smell-eaters, asuras, *garūḍas*, *kinnaras*, *mahārogas*, Vajrapāṇi, and the Four Guardians will always follow, guard, protect, and hide you from obstacles. (8) You will be reborn in Amitābha Buddha’s pure land, Blissful Realm.
- 10 Skt. *Pancakrama*, Tib. *rim sna*.
- 11 Skt. *Samputa*, Tib. *sam bhu ta*.
- 12 Although you say “I,” you can also include your family members and other specific people in the dedication.
- 13 Tib. *stong gsum gyi stong chen po'i 'jig rten gyi khams*. This is also translated as “three-thousand-fold world system” and “trichilocosm.”

# Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stūpas, ritual implements, *mālās*, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ॐ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪṂ or the *Heart Sūtra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stūpa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



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The Foundation for the Preservation of the Mahayana Tradition (FPMT) is an organization devoted to preserving and spreading Mahāyāna Buddhism worldwide by creating opportunities to listen, reflect, meditate, practice, and actualize the unmistakable teachings of the Buddha and, based on that experience, spreading the Dharma to sentient beings.

We provide integrated education through which people's minds and hearts can be transformed into their highest potential for the benefit of others, inspired by an attitude of universal responsibility and service. We are committed to creating harmonious environments and helping all beings develop their full potential of infinite wisdom and compassion.

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