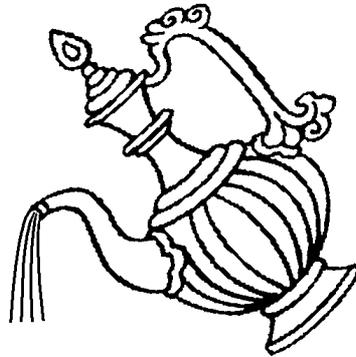


# *Offering Water Charity to the Pretas*



*Including the Daily Practice of  
Water Offering to Dzambhala*

*Practice and Commentary  
by Lama Zopa Rinpoche*

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*Four-Arm Chenrezig*

# *Introduction to the Practices of Water Charity*

*by Lama Zopa Rinpoche*

## *Water Charity to The Pretas*

First, I will explain how to make water charity to the pretas, which is part of the practice of the One Hundred Torma Offerings; after that, perhaps I can mention the water offering to Dzambhala.

First, of course, you have to generate a motivation of bodhichitta. Think, “Every single hell being is the source of all my past, present, and future happiness, including enlightenment. Every single preta being is the source of all my past, present, and future happiness, including enlightenment. Every single animal is the source of all my past, present, and future happiness, including enlightenment. Every single human being is the source of all my past, present, and future happiness, including enlightenment. And it is the same with every single asura, sura, and intermediate state being. Every single one of them is the source of all my past, present, and future happiness, including enlightenment.”

Bring every single one of them into your heart by thinking of their kindness and of how precious they are.

After that, think, “I must take the total responsibility for all of them upon myself. I must free all the hell beings from the three types of suffering; I must free all the hungry ghosts from the three types of suffering. I must free all the animals from the three types of suffering. I must also free all the human beings, asuras, suras, and intermediate state beings from the three types of suffering. I must free all sentient beings from the three types of suffering of samsara, as well as their causes, and bring them to enlightenment. Therefore, I, myself, must achieve enlightenment. For this reason, I am going to

make water charity to the pretas.” (Or if you are doing Dzambhala practice, say, “For this reason, I am going to do the water offering to Dzambhala.”)

It isn't that you have to make the offering to Dzambhala before you can make water charity to the pretas. It is just that the water carries more blessings if you first offer it to Dzambhala, and then give that same water to the pretas; the practice then becomes more powerful and effective for the pretas. This is what Venerable Ribur Rinpoche said. Previously I didn't do Dzambhala practice; I just made water charity to the pretas. Somehow, I happened to talk with Ribur Rinpoche about the water charity to the pretas, and Rinpoche then advised me that it would be better to do the Dzambhala practice first. That is how I started the Dzambhala practice. Before that I didn't do the Dzambhala practice. I did the water charity to the pretas because I read about some of its unbelievable benefits and because they really need it. The practice is not just about our collecting merit; the pretas actually need our help. I mean, when you think of their suffering, there is no choice; you have to do the practice.

If you wish, you can generate the motivation, then do the Dzambhala practice first; then, with that water, you make charity to the pretas.

You already have an English translation of the Dzambhala practice [*see p. 41*], so I will read the oral transmission of it in Tibetan. I received the oral transmission of the Dzambhala practice and of the practice of making water charity to the pretas, which is just a small part of the practice of the one hundred tormas offerings, from His Holiness Ling Rinpoche. There is a complete text of this in Dharamsala. I will give the oral transmission of this practice, along with that of Dzambhala.

So think, “No matter what, I must achieve enlightenment in order to enlighten all sentient beings. Therefore, I am going to take the oral transmissions of the Dzambhala practice and the practice of making water charity to the pretas.” [*Rinpoche gives the oral transmissions in Tibetan.*]

It would take a lot of time to translate all the prayers, and in any case they have already been translated, so I'm not going to do it again. I will just explain the meditations.

When I do the practice, I usually visualize myself as the Thousand-Armed Buddha of Compassion (Avalokateshvara) with nectar flowing from the hand. But I guess that you can also think that you are the Buddha of Compassion with one face and two arms and seated in the vajra posture as visualized in the very beginning of the *Nyung Nä* practice, when you have to generate yourself as the Buddha of Compassion before you bless the action vase and the offerings. This aspect of the Buddha of Compassion is similar to that of White Tara; the only difference is that there are no eyes in the hands or the feet. Otherwise, I think the position is the same. Alternatively, you can visualize the Buddha of Compassion in the resting posture, the posture of royal ease. This aspect also has one face and two arms and is seated on a moon disc. The right hand rests on the right knee in the mudra of granting sublime realizations and the left is stretched out behind on the moon disc. You can visualize whichever aspect you like.

You visualize nectar coming from the palm of the hand, but physically, you pour water from a jug, kettle, or watering can. A watering can is very good for Dzambhala practice and for making water charity to the pretas.

For the water charity to the pretas, the container you use should have a lid. You cannot use just any container that is around. It should be covered because pretas get very anxious when they see an empty container or a container that is only partly filled. Therefore, any container you use should be covered unless it is full. It is also good to do the practice in a clean place. This is advised for the One Hundred Torma Offerings. Some pretas cannot come to dirty places.

Also, there shouldn't be any sparkling lights where you are doing the practice, as these lights will make the pretas run away.

The torma charity or the water charity can generally be done at any time of the day, though some specify that it should be done in the morning when the sun rises and others that it should be done at night. Different lamas give different advice. According to Lama Atisha, since pretas always need food and drink, the practice can be done at any time.

However, the torma charity to the pretas should be done before eating a meal, and this advice might also apply to the water char-

ity. After you have eaten a meal, the pretas become scared because your body then becomes powerful and radiant. Another thing is that you should not smell of onion, garlic, or other black foods. If the pretas smell these foods on your breath, hands, or body, some of them will run away and won't get the tormas or water that you are trying to give them. So it is good to do the practice in the morning before having a meal.

Pretas are also so pitiful that they become frightened if they see the eyes of humans. For them, a human face is like the face of a lion, something very haughty and intimidating. When my alphabet teachers did this practice every morning, they would wear a piece of animal skin with a fringe that covered their eyes. Ribur Rinpoche explained that when Pabongkha Dechen Nyingpo did this practice he would wear very long black threads that completely covered his face. You can make something with black threads that at least cover your eyes.

When I stopped at Bangkok Airport on one of my recent trips from India or Nepal, I found some yellow hats and bought a small one for Brian and one big one. I wrote various mantras on the hat, including OM MANI PADME HUM, the Wish-granting Wheel mantra (also known as the *Lotus Pinnacle of Amoghapasha* mantra) – which purifies one thousand eons of negative karma each time you go underneath it, and another mantra which when seen purifies 100,000 eons of negative karma. The hat was covered with mantras. I then had somebody sew black thread around the brim of the hat. The last time that I went to see Ribur Rinpoche in Washington, D.C., I thought I left the hat there. I didn't have one to use, so I started to use the small one that I gave Brian, which also had mantras all over it. At that time the hat that I bought for Brian became useful. The big hat was later found in one of the suitcases.

When you pour the water, hold your left hand against your breast in the mudra of granting refuge and snap your fingers as you recite OM AH HRIH HUM, the mantra for the general pretas, over and over again. Think that you are the Buddha of Compassion and that your body is the size of a mountain. Think that nectar flows from your hand and relieves the suffering of the numberless pretas. The nectar instantly cools their suffering of heat and they feel incredible

peace and pleasure. Not only that, but the nectar also goes into their mouth, purifies their negative karma and defilements, and brings them satisfaction. They not only receive the drink but also, it purifies their mind.

You then recite OM MANI PADME HUM as you make charity to the pretas with flames coming from their mouth.

To make charity to the pretas with three knots, recite OM JVALA MIDAM SARVA PRETA BHIAH SVAHA. “JVALA” actually means “flame,” but in the text it says that this mantra is for the pretas with three knots. As you recite the mantra, snap your fingers and at the same time give one drop of water. All three of these have to come together. In the previous ones, you pour the water into the container; here you drop the water *outside* the container. Do these three things together many times to make water charity to the pretas with three knots.

Pabongkha Dechen Nyingpo says here that if you recite this very blessed mantra OM JVALA MIDAM SARVA PRETA BHIAH SVAHA, snap your fingers, and give one drop of water outside the container, the knots in the pretas’ throats are instantly released, and the drop of water goes into their stomach so that they experience great pleasure and satisfaction. It has this great benefit.

As I have already said, I am not going to translate the prayers because I have already translated them.

The next practice is called *Yeshe Karda*. *Yeshe* means “transcendental wisdom;” *kar* means “star,” and *da* can mean either “shooting” or “arrow.” You visualize yourself as Chenrezig and visualize the deity, Yeshe Karda, on your right hand. Yeshe Karda has a green-blue holy body; her right hand is in the mudra of granting sublime realizations and her left is in the mudra of concentration.

Nectar flows down from the palm of Yeshe Karda’s hand as well as from the rest of her body. The nectar flows over all the sentient beings, but in particular over the pitiful preta beings; they are all fully satisfied by the nectar. Recite the mantra OM JÑANA AVALOKITE SAMANTA SPHARANA RASMI BHAVA SAMAYA MAHAAMANI DURU DURU HRIDAYA JALANI SVAHA, snap your fingers, and pour the water. Then recite the dedication, “By making this water charity to all the samsaric intermediate state transmigratory beings, may

they be liberated from all fear and suffering and go to a pure land.”

It is extremely good to do this practice when you are at the beach or near a river, lake, or even a swimming pool.

Hold the water in a container and recite the mantra OM JÑANA AVALOKITE SAMANTA SPHARANA RASMI BHAVA SAMAYA MAHAAMANI DURU DURU HRIDAYA JALANI SVAHA seven times. The other mantras I recite are not mentioned in the practice; I added them to make the practice more powerful. You can recite OM MANI PADME HUM a few times, blow on the water, then pour it back in the ocean, river or other body of water. Meditate that all the water appears as uncontaminated nectar to all the pretas that are seen by buddha’s omniscient mind. Think that all the pretas drink the nectar and are fully satisfied by it. Also, they are completely liberated from all their suffering, negative karma and defilements and all become enlightened in the aspect of the Buddha of Compassion. Visualize all of them as the Thousand-Armed Buddha of Compassion.

Reciting this mantra (OM JÑANA AVALOKITE...) and pouring the blessed water back into the ocean has the power to enable all the pretas to actually see the water and drink it. The special benefit here is that not only are they relieved of all their preta sufferings, but also that their mind is purified and they achieve a higher rebirth. This is a very important benefit that the pretas receive when this practice is done. This is a practice for all pretas. When you go to the beach, you must take the opportunity of doing this practice, because the ocean is the largest body of water. Due to the power of the mantra given by Buddha, the preta beings are able to see the whole ocean as nectar and to drink it; they are then able to be liberated.

Then, take another container of water and again recite the mantra OM JÑANA AVALOKITE... seven times. You can support the container with your left hand and hold the handle with your right. Then recite the Medicine Buddha mantra a few times and blow on the water. Do the same meditation and pour the water back.

Take another container of water, recite the mantra OM JÑANA AVALOKITE... seven times, then recite the Namgyalma mantra a few times, blow on the water, then pour the water back.

For the fourth round, repeat the same process but recite the Mi-trugpa mantra. For the fifth round, recite the Kunrig mantra – Kunrig

is the king of the deities for purifying the lower realms. For the sixth round, recite the Wish-Granting Wheel mantra, OM PÄDMO USH-NISHA VIMALE HUM PHAT. For the seventh, recite the Stainless Pinnacle mantra. You can also recite the Stainless Beam mantra.

Each time you take some water, recite the mantra OM JÑANA AVALOKITE... seven times, recite in turn a few of each of the other seven or eight extra mantras, blow on the water to bless it, pour the water back and meditate that the whole ocean appears as nectar to all the pretas.

I have added these extra mantras because if you bless the water with these powerful mantras and pour it back into the ocean, the whole ocean is then blessed and all the billions and billions of sentient beings that live in the ocean are purified. The water purifies all their negative karma, and even that of the people who play in the water. If we recite these mantras and throw the water back into the ocean, the negative karma of any sentient being touched by that water will be purified. Reciting those extra mantras has this unbelievable benefit; it has the power to bless the water and to purify all those sentient beings. And incidentally, you purify your own negative karma. If you see some water when you are traveling, if you have time to stop and do this practice, it is extremely good. And if you have a swimming pool, you can do this practice in your pool.

After the Yeshe Karda practice, the text next mentions visualizing Mitrugpa to purify the nagas. Visualize that nectar flows down from Mitrugpa's hands to all the sentient beings of the six realms, especially to all the nagas. Again, while reciting the Mitrugpa mantra seven times, pour the water and snap your fingers. All the sentient beings of the six realms, including yourself – and especially the nagas, who are suffering so much – are purified. As I mentioned before, the main cause of rebirth in the animal realm as a naga is taking vows and then degenerating them. The particular function of Mitrugpa is to purify the negative karma of broken vows – pratimoksha as well as all others. Mitrugpa practice is very powerful for that. Therefore, because rebirth as a naga is the result of having broken vows, Mitrugpa practice is especially beneficial for nagas.

Finally, dedicate the merit as already translated there in the practice.

When you finish the water offering to the pretas, think that all the pretas have been totally purified of all their defilements and become the Buddha of Compassion. Here, you can think that all the nagas and the rest of the sentient beings of the six realms are purified of all their defilements and become Mitrugpa. My feeling is that reciting the Mitrugpa mantra at the beach has particularly great benefit because of all the nagas there.

Making water charity to the pretas is actually a cause of wealth. As mentioned in the *Madhyamikavatara*, “From morality one receives a good rebirth and from charity one receives wealth.” Making charity to other sentient beings is a cause of wealth. Because of the nature of the karma, making charity becomes the cause of your success in this life and in all the coming future lives. You are able to fulfill your wishes and receive whatever you need for both your Dharma practice and to benefit others.

## *Water Offering to Dzambhala*

Did I mention before how Chenrezig, the Buddha of Compassion, came to manifest as Dzambhala? No? What happened was that when Lama Atisha was in India, one day when he was going somewhere he saw a man dying of starvation on a sandy riverbed. Lama Atisha felt such unbearable compassion for the man that he wanted to cut some flesh from his own body to help the man to survive. The man, refusing his offer, said, “I don’t want to eat the flesh of a monk.” Lama Atisha replied, “I understand. In particular, you should not eat the flesh of an arya being.” Lama Atisha was an arya being, one who has realization of true path, of the path of seeing and the path of meditation.

Lama Atisha was disappointed that the man wouldn’t accept his offer. He lay down on the sand and suddenly a huge light appeared. When Lama Atisha looked up, he saw the Thousand-Armed Buddha of Compassion, who said, “Don’t worry. I have a method to relieve the poverty of sentient beings.” The Buddha of Compassion then manifested as Dzambhala.

Thus, Dzambhala is the Buddha of Compassion, not some ordinary, worldly, wealth-granting god. The Buddha of Compassion

manifested as Dzambhala to grant wealth, to relieve the poverty of sentient beings. The practices of the Dzambhala wealth vase, tormas offering to Dzambhala, water offering to Dzambhala, and recitation of the Dzambhala mantra came from Chenrezig as methods to relieve poverty.

There are a white Dzambhala, a black Dzambhala, a yellow Dzambhala, and a red Dzambhala. There are an Australian Dzambhala, an American Dzambhala, an LMB Dzambhala, and a Californian Dzambhala!

White Dzambhala rides a dragon and has four dakinis around him. Recite the prayer, then pour water on the head of Dzambhala while reciting the mantra OM PĀDMA KRODHA ARYA JAMBHALA HRIHDAYA HUM PHAT and snapping your fingers. Ribur Rinpoche explained the reason for pouring the water on Dzambhala's head. There might be more details in the text, but all that I remember is that when Devadatta threw rocks at the Buddha, at that time the Buddha was surrounded by Dzambhalas. The rocks hit the Dzambhalas on the head and made a wound. Therefore, we offer water on Dzambhala's head, and in return, Dzambhala gives prosperity, wealth.

However, Dzambhala is the Buddha of Compassion and this is the story. I think that Buddha probably manifested in this way to help sentient beings by giving them this method to practice water offering to Dzambhala. It is not possible for the Buddha of Compassion, an enlightened being, to experience suffering. Anyway, you offer the water on Dzambhala's head.

As in the general practice of offering, if you visualize Dzambhala as inseparable from the guru, you accumulate more merit when making the offering. You can also think that your offering fills Dzambhala's holy mind with bliss as extensive as the sky and inspires him to immediately help to fulfill all your needs.

Ribur Rinpoche gave me one very nice small statue of black Dzambhala, which came from Tibet. When Rinpoche gave it to me, he said to the statue, "Now you go to him, now you go to him...." I also have one small yellow Dzambhala statue that was maybe bought in Dharamsala. It was given to some Tibetans in Dharamsala to be painted gold, but now even the eyes are covered with gold. You can't

see the eyes clearly because of the gold. A white Dzambhala on a dragon came just recently from Nepal. I ordered it from Rajesh, who is the best painter of gold and who has now started to make statues. He made the statue very nicely, except that he made Dzambhala's face wrathful, like Palden Lhamo's or Mahakala's face. Dzambhala's face should be fat with round eyes like that of Namtöse [Vaishravana], the protector for morality.

Think of whatever projects you have and think that Dzambhala is totally inspired to bring them immediate success, as well as to immediately relieve all other sentient beings from poverty through giving them everything they need.

I usually try to think that Dzambhala is totally inspired to immediately bring about the success of the Maitreya Project, the building of the 500-foot statue of Maitreya Buddha, by giving everything that is needed to actualize the statue. I also think that Dzambhala is inspired to immediately give everything that is needed to bring extensive benefit to the teachings and to sentient beings. However, you can think like this in relation to whatever projects you have in mind. First think of your main project, then after that think that Dzambhala is inspired to immediately bring extensive benefit to the teachings of the Buddha and to sentient beings, which covers everything, through giving everything that is needed. I have been telling people that these two small statues of Dzambhala have the responsibility of building the 500-foot Maitreya Buddha statue. They are very small but their job is huge.

Next comes water offering to yellow Dzambhala. There is a prayer to recite that requests the granting of realizations; this has already been translated, so you can read it in the text (*see page 49*). You then recite the mantra, OM JAMBHALA JALANDRAYE SVAHA.

At the end you recite a verse of prostration and request. It says, "Sentient beings are tormented by the fire of the actions of miserliness, so together with all other sentient beings, I go for refuge to you from life to life. With the flowing nectar rain of jewel treasure, please pacify the suffering of poverty of sentient beings."

After you have finished the practice, you sprinkle the water in each of the four directions and in the center [Rinpoche uses ring finger as in sprinkling the inner offering.] The water can be out in any

clean place that people do not walk over. Think that the poverty in the minds of all sentient beings has been pacified. Then take a little bit of water at the end as a blessing. Then say, JAMBHALA SIDDHI PHALA HO.

With the rest of the water you then make charity to the pretas. Ribur Rinpoche said that to do this is very powerful and has more blessings.

*Colophon:*

Teaching by Lama Zopa Rinpoche, circa 2000, Land of Medicine Buddha, California, USA. Transcriber and editor are unknown.



# A Short Practice of Offering Water Charity to the Pretas

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This practice is very important to do. It can be done with any large expanse of water e.g. oceans, lakes, waterfalls, or rivers. It is very good, especially while you are at the beach, to make one's actions meaningful.

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## *Motivation*

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First, generate a motivation of bodhichitta. Think:

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Every single hell being is the source of all my past, present, and future happiness, including enlightenment. Every single preta being is the source of all my past, present and future happiness, including enlightenment. Every single animal is the source of all my past, present, and future happiness, including enlightenment. Every single human being is the source of all my past, present, and future happiness, including enlightenment. And it is the same with every single asura, sura, and intermediate state being. Every single one of them is the source of all my past, present, and future happiness, including enlightenment.

Bring every single one of them into your heart by thinking of their kindness and of how precious they are.

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After that, think:

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I must take the total responsibility for all of them upon myself. I must free all the hell beings from the three types of suffering; I must

free all the hungry ghosts from the three types of suffering. I must free all the animals from the three types of suffering. I must also free all the human beings, asuras, suras and intermediate state beings from the three types of suffering. I must free all sentient beings from the three types of suffering of samsara, as well as their causes, and bring them to enlightenment. Therefore, I myself must achieve enlightenment. For this reason, I am going to make water charity to the pretas.

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[If you are doing Dzambhala practice first (see p. 13), think, “For this reason, I am going to do the water offering to Dzambhala.”]

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## ***Blessing and Offering the Water***

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Fill a bucket or jug with water from the source (support it with the left hand on the bottom and the right on top), and recite one of the five powerful mantras of purification while visualizing the deity, as huge as Mount Meru, in the space above the water. Usually, you fill the jug seven times. Recite a different mantra each time followed by the Yeshe Karda mantra (p. 8), then blow on the water, and pour it back. [The most abbreviated way to do this practice is to recite only the Yeshe Karda mantra, seven times for each of the seven rounds.] Remember to blow on the water before breaking the mantra with speech.

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## ***The Five Powerful Mantras***

### ***The Long Namgyalma Mantra (optional)***

OM NAMO BHAGAVATE / SARVA TRAILOKYA  
PRATIVISHISHTAYA / BUDDHAYA TE NAMA / TADYATHA /  
OM BHRUM BHRUM BHRUM SHODHAYA SHODHAYA /  
VISHODHAYA VISHODHAYA / ASAMA SAMANTA / AVABHA  
SPHARANA GATI / GAGANA SVABHAVA VISHUDDHE /  
ABHIKSHINCHANTU MAM / SARVA TATHAGATA / SUGATA  
VARA VACHANA AMRITA ABHISHEKERA / MAHAMUDRA  
MANTRA PADAIH / AHARA AHARA / MAMA AYUS  
SANDHARANI / SHODHAYA SHODHAYA / VISHODHAYA

VISHODHAYA / GAGANA SVABHAVA VISHUDDHE / USHNISHA  
 VIJAYA PARISHUDDHE / SAHASRA RASMI SANCHODITE /  
 SARVA TATHAGATA AVALOKINI / SHAT PARAMITA PARIPURANI /  
 SARVA TATHAGATA MATE / DASHA BHUMI PRATISHTHITE /  
 SARVA TATHAGATA HRIDAYA / ADHISHTHANA ADHISHTHITE /  
 MUDRE MUDRE MAHAMUDRE / VAJRA KAYA SAMHATANA  
 PARISHUDDHE / SARVA KARMA AVARANA VISHUDDHE /  
 PRATINIVARTAYA MAMA AYUR / VISHUDDHE SARVA  
 TATHAGATA SAMAYA ADHISHTHANA ADHISHTHITE / OM MUNI  
 MUNI MAHA MUNI / VIMUNI VIMUNI MAHA VIMUNI / MATI  
 MATI MAHA MATI / MAMATI SUMATI / TATHATA / BHUTAKOTI  
 PARISHUDDHE / VISPHUTA BUDDHI 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 / VAJRODBHAVE  
 VAJRA SAMBHAVE / VAJRE VAJRINI/ VAJRAM BHAVANTU  
 MAMA SHARIRAM / SARVA SATTVANAN CHHA /  
 KAYA PARISHUDDHIR BHAVANTU / ME SADA SARVA GATI  
 PARISHUDDHI SHCHHA / SARVA TATHAGATA SHCHHA /  
 MAM SAMAS VASAYANTU / BUDDHYA BUDDHYA / SIDDHYA  
 SIDDHYA/ BODHAYA BODHAYA VIBODHAYA VIBODHAYA /  
 MOCHAYA MOCHAYA / VIMOCCHAYA VIMOCCHAYA /  
 SHODHAYA SHODHAYA VISHODHAYA VISHODHAYA /  
 SAMANTENA MOCHAYA MOCHAYA / SAMANTA RASMI  
 PARISHUDDHE / SARVA TATHAGATA HRIDAYA / ADHISHTHANA  
 ADHISHTHITE / MUDRE MUDRE MAHA MUDRE/ MAHA MUDRA  
 MANTRA PADAIH SVAHA (1x)

### ***Namgyalma Mantra (short)***

OM BHRUM SVAHA / OM AMRITA AYUR DA DAI SVAHA

## ***Mitrugpa mantra***

NAMO RATNA TRAYAYA / OM KAMKANI KAMKANI ROCHANI  
ROCHANI TROTANI TROTANI TRASANI TRASANI PRATIHANA  
PRATIHANA SARVA KARMA PARAM PARA NI ME SARVA  
SATTVA NANCHA SVAHA

## ***Kunríg mantra***

OM NAMO BHAGAVATE / SARVA DURGATE PARI SHODHANI  
RAJAYA / TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /  
TADYATHA / OM SHODHANI /SHODHANI /SARVA PAPAM  
BISHODHANI / SHUDHE BISHUDHE / SARVA KARMA AVARANA  
BISHODANI SVAHA

## ***Lotus Pinnacle of Amoghapasha mantra (Wish-Granting Wheel)***

OM PADMO USHNISHA VIMALE HUM PHAT

## ***Stainless Pinnacle mantra***

OM NAMA STRAIYA DHVIKANAM / SARVA TATHAGATA  
HRIDAYA GARBHE JVALA JVALA / DHARMA DHATU GARBHE /  
SAMBHARA MAMA AH YU SAMSHODHAYA MAMA SARVA  
PAPAM / SARVA TATHAGATA SAMANTOSHNISHA VIMALE  
VISHUDDHE / HUM HUM HUM HUM / AM BAM SAM JA SVAHA

## ***Other Mantras to Recite***

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You can also recite Chenrezig's mantra:

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OM MANI PÄDME HUM

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And the Medicine Buddha mantra:

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

---

Then, recite the heart mantra of Yeshe Karda. Usually different mantras are recited for the different pretas, but this mantra covers all of them.

---

## *Heart Mantra of Yeshe Karda*

I prostrate to the Three Sublime Ones.

OM JÑANA AVALOKITE SAMANTA SPHARANA RASMI BHAVA  
SAMAYA MAHAA MANI DURU DURU HRIDAYA JALANI SVAHA  
(7x)

---

Blow on the water, then throw it back into the ocean (or whatever body of water you are blessing). Do this for seven rounds. After each round, visualize the following:

---

## *Visualization*

Meditate that the whole ocean is transformed into nectar. All the water in the world is transformed into nectar. Every preta that can be perceived by the omniscient eye sees the water and drinks it. All their terrible hunger and thirst is satiated. First it appears to them as nectar – sublime, divine tasting food and drink. Everyone who drinks that water will go on the path to happiness. Each preta gets fully satisfied while receiving seven Magadhi tai<sup>1</sup> of food and drink. All their negative karma and defilements are completely purified. They are liberated from the preta realm; their next rebirth will be in the upper realms.

The essence of the benefits is that it stops the hunger and thirst of the pretas, purifies their negative karma, and gives them a good rebirth. Merely by drinking, every single preta is liberated from the preta realm and will be reborn as a happy transmigrator being. Not only that, any man, woman, boy or girl, animal, preta, bird – any sentient being – who enters into or drinks that water will be purified of all their negative karma and defilements. They will go in the path of the happy transmigrator being.

You can dedicate the merits according to Pabongkha Rinpoche's dedication prayer on the following pages.

---

## ***How This Practice Works***

The pretas see and drink the water by the power of the mantra. This practice was given by Lord Buddha – the benefits were explained by Lord Buddha. Of course, it works because Lord Buddha gave the mantra and so it has power.

This practice includes the four different kinds of charity:

1. The charity of loving-kindness: wishing the pretas to have happiness.
2. The charity of fearlessness: saving beings from the suffering of hunger and thirst, and from the suffering of the lower realms (by the power of the mantra.)
3. Miscellaneous (material) charity: giving nectar.
4. The charity of Dharma: reciting mantras for them.

### ***Endnotes:***

1. Tai is the measure used in India to measure out rice or grains; Magadh is the area around Bodhgaya; the measure of a Magadhi tai is larger than tai measures in the rest of India. One tai = 20 handfuls.)

### ***Colophon:***

Dictated by Kyabje Zopa Rinpoche on the 26th November 2004, at Kachoe Deching Ling, Aptos, California. Scribed by Ven. Thubten Labdrön. An earlier compilation of this practice by Lorne Ladner, 1997 was also used as a reference. Edited and formatted by Kendall Magnussen, FPMT Education Department, February 2005. Updated June 2006.

# *An Abbreviated Practice for Offering Water to Pretas*

## *Introduction*

This is how to make life beneficial for one's most kind, precious, mother sentient beings – especially pretas (hungry ghosts); for them to receive all happiness, including liberation from samsara, and the great liberation of peerless, full enlightenment.

Pretas suffer heavily of hunger and thirst – not finding even a drop of water or a spoonful of food for hundreds of thousands of eons; incredible exhaustion; disappointment; heat and cold, etc. In particular, the pretas experience three types of obscurations: outer, inner, and obscurations related to food and drink. This practice of “Yeshe Karda” is a practice whereby every single preta, of all the different types of pretas, receives drink.

This is how we can make our life most beneficial when we go to the beach. When we go to any body of water, lakes, swimming pools, etc. get blessed by doing this practice. This is one way to make it most beneficial for all sentient beings, particularly for pretas.

## *The Practice*

---

Take water from the ocean, swimming pool, etc., and put it into a container or pitcher. Hold the bottom of the container with your left hand and the top of the container with your right hand.

Then, visualize the deity, Yeshe Karda, above the water in the container. While you recite the mantra, nectar flows from the deity into the water. Recite the heart mantra of Yeshe Karda seven times:

---

OM JÑANA AVALOKITE SAMANTA SPHARANA RASMI BHAVA  
SAMAYA MAHAAMANI DURU DURU HRIDAYA JALANI SVAHA  
(7x)

---

Then blow on the water and pour the water back into the ocean, swimming pool, etc. While pouring out the water, recite and visualize the following:

---

For all pretas, whom the Omniscient Mind sees, this ocean of water appears as nectar. All pretas see it as an ocean of milk; they drink it and are fully satisfied. It liberates them from all sufferings, defilements, and the causes of sufferings – karma and delusions, including the specific sufferings of pretas. All these are purified and they actualize the whole path to enlightenment.

---

When you recite these words, the ocean of water actually appears as nectar to the pretas. Then, visualize that every preta being becomes Chenrezig. Again, take water from the ocean, swimming pool, etc., visualize the deity with the nectar flowing, and recite the mantra seven times. Then blow on the water and pour it back as before. Do the recitation and visualization each time you pour the water back. Do this for seven rounds.

---

## ***Benefits of this Practice***

All pretas – however many there are – will find devas' food and drink. They find not only food, but divine food in the form of nectar. They experience the devas' supreme taste of nectar in all food and drink.

Even other beings who are living in the water or drinking the water, such as animals (including insects), also get purified and achieve a higher rebirth. They will go onto the path of a happy transmigrating being. Therefore, the benefits [of this practice] are not limited to only the pretas. All living beings, including the animals that drink the water, get purified. The benefits are vast!

By receiving the blessing of this mantra, how much food and drink does each preta get? Each preta receives as much food or drink as seven times a Magadhi tai (a special way of measuring grain

in India). Therefore, they are fully satisfied, purified, and get reborn in a higher realm. Whoever drinks this water, whether it be a human being or an animal such as a bird, etc., and whoever lives in the water, etc.; all of their negative karma gets purified and they obtain a good rebirth in the higher realms.

*Colophon:*

Dictated by Lama Zopa Rinpoche in Singapore, May 2005. Scribed by Tara Melwani and Ven. Dechen. Edited by Kendall Magnussen, June 2006.



# Offering Water Charity to Pretas, Intermediate State Beings, and Nagas

## *Motivation*

---

First, generate a motivation of bodhichitta. Think:

---

Every single hell being is the source of all my past, present, and future happiness, including enlightenment. Every single preta being is the source of all my past, present, and future happiness, including enlightenment. Every single animal is the source of all my past, present, and future happiness, including enlightenment. Every single human being is the source of all my past, present, and future happiness, including enlightenment. And it is the same with every single asura, sura and intermediate state being. Every single one of them is the source of all my past, present, and future happiness, including enlightenment.

---

Bring every single one of them into your heart by thinking of their kindness and of how precious they are. After that, think:

---

I must take the total responsibility for all of them upon myself. I must free all the hell beings from the three types of suffering; I must free all the hungry ghosts from the three types of suffering. I must free all the animals from the three types of suffering. I must also free all the human beings, asuras, suras, and intermediate state beings from the three types of suffering. I must free all sentient beings

from the three types of suffering of samsara, as well as their causes, and bring them to enlightenment. Therefore, I myself must achieve enlightenment. For this reason, I am going to make water charity to the pretas.

---

(If you are doing Dzambhala practice first, think, “For this reason, I am going to do the water offering to Dzambhala.” Dzambhala practice may be found on p. 41.)

---

## *Offering Water Charity to the Pretas*

May the continuous flow of milk from the hand of the Arya Compassionate-eyed Lord satisfy the preta beings, washing them and always keeping them cool.

---

As you recite this, stretch out your right hand on your knee in the mudra of granting sublime realizations, holding a container with a lid in your fingers, with which you will offer the water. You are clarified as Chenrezig and in the palm of your right hand is HRIH. Beams are emitted, nectar flows, and all the pretas are satisfied. Your left hand is against your breast in the mudra of granting refuge.

Snapping your fingers, recite the following mantra as you give water to the general preta beings.

---

OM AH HRIH HUM (7x or 21x)

---

Then recite the following mantra while offering to the pretas known as “Flaming From the Mouth.”

---

OM MANI PÄDME HUM (7x or 21x)

---

Then recite the following mantra as many times as possible:

---

OM JVALA MIDAM SARVA PRETA BHYAH SVAHA

---

While you recite the mantra, snap your fingers and while simultaneously offering a drop of water. In this way, offer water charity individually to the pretas known as “Jugekma,” and so forth. The preta, Jugekma, has obstructions to taking food and drink because of creating the karma of stopping other people from practicing giving. Their necks are tied in three knots, so there is no freedom to drink even a drop of water. They are especially tormented by hunger and thirst, and flames come from their stomachs. Among all the pretas, this preta has the most extreme suffering.

If you recite this blessed, precious mantra, and offer one drop of water, the knots in the pretas’ necks are instantly untied. As the drop of water goes down its throat, the preta becomes blissfully satisfied. The teachings say that this has great benefit. All their obscurations and negative karmas are purified and they all become enlightened in the form of Chenrezig, or the deity with which one does this practice.

---

Due to the merit of making this nectar charity, may the Queen of the Pretas as the principal, and all the rest of the pretas who have external and internal obstructions to food and drink, those in the main place, and those who are scattered, be fully satisfied by this and be liberated from sufferings of hunger and thirst and the two obscurations.

May all miserliness, and so forth, and even their imprints, be completely purified. Having completed the paramita of charity, may they be enriched with enjoyments infinite as the sky.

May all beings freely enjoy sky treasure, without ceasing and without harm.

---

In this way one benefits by accumulating inconceivable merit, not experiencing poverty of necessities, enjoyments, and so forth, and also being born in the pure realms. When you begin the practice of offering water, visualize numberless “Flaming from the Mouth” pretas. As the nectar enters their mouths, it immediately relieves them from all the heaviest suffering and its causes and, in inconceivable bliss, they generate the

path. Visualize all the various beings to whom you offer charity as numberless.

---

## ***Offering Water Charity to the Intermediate State Beings (The Practice of Yeshe Karda)***

You are clarified as the Arya Compassionate-Eyed Lord. The syllable HRIH in the palm of your right hand is transformed into Transcendental Wisdom Star-Arrow (Yeshe Karda), with a blue-green holy body. Her left hand is in the mudra of concentration and her right in the mudra of granting sublime realizations. Nectar flows from her entire body as well as from her palms, satisfying all sentient beings, especially the pitiful migrators.

---

As before, snap your fingers, offer the water, and recite:

---

May this flow of nectar satisfy migratory beings.

OM JÑANA AVALOKITE SAMANTA SPHARANA RASMI BHAVA  
SAMAYA MAHAAMANI DURU DURU HRIDAYA JALANI SVAHA  
(7x)

By making this water charity to all the samsaric intermediate state transmigratory beings, may they be liberated from all fear and suffering and go to a pure land.

## ***Additional Mantras to Recite from Lama Zopa Rinpoche***

---

Each time, take some water, recite the mantra OM JÑANA AVALOKITE... seven times, then recite in turn a few of each of the other seven or eight extra mantras (listed below), blow on the water to bless it, pour the water back, and meditate that the whole ocean appears as nectar to all the pretas. To do this practice in a more elaborate way with each deity, see Appendix 2, p. 51.

---

OM JNANA AVALOKITE SAMANTA PARANA RAMI BAWA  
SAMAYA MAHA MANI DURU DURU HRIHDAYA JALANI SVAHA  
(7x)

---

Recite the following mantra a few times, blow on the water, then pour it back in the ocean, river or other body of water.

---

OM MANI PĀDME HUM

Meditate that all the water appears as uncontaminated nectar to all the pretas that are seen by buddha's omniscient mind. Think that all the pretas drink the nectar and are fully satisfied by it. Also, they are completely liberated from all their suffering, negative karma and defilements and all become enlightened in the aspect of the Buddha of Compassion. Visualize all of them as the thousand-armed Buddha of Compassion.

---

Then, take another container of water and again recite OM JNANA AVALOKITE... (7x). Then, recite the Medicine Buddha mantra a few times and blow on the water. Do the same meditation as above and pour the water back.

---

TADYATHA OM BHAISHAJYE BHAISHAJYE MAHA BHAISHAJYE  
BHAISHAJYE RANDZA SAMUGATE SVAHA

---

Take another container of water, and recite OM JÑANA AVALOKITE... (7x). Then, recite the Namgyalma mantra a few times, blow on the water, then pour the water back.

---

OM BHRUM SVAHA / OM AMRITA AYUR DA DAI SVAHA

---

For the fourth round, take another container of water, and recite OM JÑANA AVALOKITE... (7x). Then recite the Mitrugpa mantra a few times, Blow on the water, then pour the water back.

---

NAMO RATNA TRAYAYA / OM KAMKANI KAMKANI ROCHANI  
ROCHANI TROTANI TROTANI TRASANI TRASANI PRATIHANA  
PRATIHANA SARVA KARMA PARAM PARA NI ME SARVA  
SATTVA NANCHA SVAHA

---

For the fifth round, take another container of water, and recite  
OM JÑANA AVALOKITE... (7x). Then recite the Kunrig mantra a  
few times, blow on the water, then pour the water back.

---

OM NAMO BHAGAVATE / SARVA DURGATE PARI SHODHANI  
RAJAYA / TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /  
TADYATHA / OM SHODHANI /SHODHANI /SARVA PAPAM  
BISHODHANI / SHUDHE BISHUDHE / SARVA KARMA AVARANA  
BISHODANI SVAHA

---

For the sixth round, take another container of water, and recite  
OM JÑANA AVALOKITE... (7x). Then recite the Lotus Pinnacle of  
Amoghapasha mantra a few times, blow on the water, then pour  
the water back.

---

OM PADMO USHNISHA VIMALE HUM PHAT

---

For the seventh round, take another container of water, and re-  
cite OM JÑANA AVALOKITE... (7x). Recite the Stainless Pinnacle  
mantra a few times, blow on the water, then pour the water back.

---

OM NAMA STRAIYA DHVIKANAM / SARVA TATHAGATA  
HRIDAYA GARBHE JVALA JVALA / DHARMA DHATU GARBHE /  
SAMBHARA MAMA AH YU SAMSHODHAYA MAMA SARVA  
PAPAM / SARVA TATHAGATA SAMANTOSHNIHA VIMALE  
VISHUDDHE / HUM HUM HUM HUM / AM BAM SAM JA SVAHA

---

You can also take another container of water, recite OM JNANA  
AVALOKITE... (7x) and recite the Stainless Beam mantra:

---

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

### *From the Translator:*

“I have added these extra mantras because if you bless the water with these powerful mantras and pour it back into the ocean, the whole ocean is then blessed and all the billions and billions of sentient beings that live in the ocean are purified. The water purifies all their negative karma, and even that of the people who play in the water. If we recite these mantras and throw the water back into the ocean, the negative karma of any sentient being touched by that water will be purified.”]

### *Dedication*

May the intermediate state beings who died and were killed yesterday, and so forth, those who have not received a body, their mind wandering without support in the intermediate state, be satisfied by this nectar charity. May they be able to remember the guru-deity. By recognizing the intermediate state as the intermediate state, may they be liberated immediately from the fear of the four terrifying enemies (one’s own negative karma manifesting as the terrifying appearance of the four elements), the three precipices (three lower realms), and so forth. May they achieve the holy body of Completed Enjoyment.

Due to the merits of offering this water charity, as soon as the appearance of the intermediate state occurs, may every sentient being immediately be shown the unmistakable path by the eight bodhisattvas, and then be born in a blissful realm. Through transformations, may they guide the migratory beings of the impure realms.

## *Offering Water Charity to the Nagas*

---

After you have finished the water offering and prayers for the intermediate state beings, Transcendental Wisdom Star-Arrow (Yeshé Karda) is transformed into the Qualified Destroyer, Immoveable Vajra (Mitrugpa).

---

Due to the charity of water flowing from the fingers,  
May the pitiful migratory beings be able to free their breath.

---

From the Immoveable Buddha's right hand, which is in the mudra of granting sublime realizations, nectar flows and purifies the sentient beings of the six realms, particularly the nagas, and satisfies them.

While offering water and snapping your fingers as before, recite the following mantra:

---

NAMO RATNA TRAYAYA / OM KAMKANI KAMKANI ROCHANI RO-  
CHANI TROTANI TROTANI TRASANI TRASANI PRATIHANA PRATI-  
HANA SARVA KARMA PARAM PARA NI ME SARVA SATTVA NANCHA  
SVAHA (7x)

Due to this water charity, may the mental continuum of the King of the Nagas, Joyful One, Near-Joyful One, and so forth, Owner of All the Water, the landlords, and all sentient beings be adorned by the thought of pure charity, become the supreme meaning of the yoga of pure enjoyment, and be quickly enlightened.

---

With this prayer, offer water charity to the nagas.

---

## *Offering Dharma Charity*

Due to the power of my pure attitude,  
Due to the power of the blessings of the One Gone As It Is  
(Lord Buddha),  
And due to the power of the sphere of Dharma  
(profound emptiness),

In order to make offerings to the transcendental beings and benefit all sentient beings,  
 May all my [good] intentions happen instantly, without resistance.

---

With your right hand in the mudra of revealing Dharma, recite:

---

All dharmas and all causes from which all dharmas have arisen were explained by the One Who Has Gone As It Is. Like that, all that which ceases the causes was taught by the Great One Training in Virtue.

---

You can then recite The Heart Sutra, in full or its essence, which follows:

---

The inexpressible, inconceivable Wisdom Gone Beyond, unborn, unceasing, only in the nature of sky, is the object to be perceived by discerning self-recognizing wisdom. To the Mother of the Victorious Ones of the three times, I prostrate.

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE  
 BODHI SVAHA (3X)

Think that all sentient beings of the six realms have understood the meaning of the mantra and, generating the whole Mahayana path and its result in their mental continuum, they are ripened and liberated.

In the center of your own heart, you then take the sufferings and the causes of suffering of the sentient beings who are not yet liberated, and give your own happiness and merit to them as you recite:

And thus, perfect, pure, compassionate gurus,  
 I seek your blessings that all karmic debts, obstacles, and sufferings  
 Of mother beings, may without exception ripen upon me right now,  
 And that I may give my happiness and virtue to others  
 And, thereby, invest all beings in bliss. (3x)

Should even the environment and the beings therein

Be filled with the fruits of their negative actions,  
And unwished-for sufferings pour down on me like rain,  
I seek your blessings to take these miserable conditions as a path  
By seeing them as causes to exhaust the results of my negative karma.

---

Then dedicate the merits with the intense understanding that you, yourself, the action, and the object of charity are all labeled by the mind – nothing in the slightest exists from above the object. In name, cause and result, and dependent arising are unbetraying.

Pabongkha Rinpoche's dedication for this practice can be found on pp. 37-39.

---

# *Dedication Prayer For Making Water Charity*

*From Pabongkha Rinpoche*

May all worldly mundane beings ripen their mind through [making] miscellaneous charity and, through Dharma charity, may their mental continuum be liberated to its original abode.

---

Then, with the right palm facing down and out, snap the fingers of the left hand with the palm facing outwards, while remembering:

---

Not even an atom exists from the side of the three circles of charity, except as being merely imputed by mind. From reflecting on this, may I derive a very intensive definite understanding in name (conventionality) that cause and effect and dependent arising are unbetraying.

---

By thinking in this way, slowly reflect on the meaning.

---

Due to the power of having created such a root of virtue, may I become the holy, purified, developed One (Buddha) to be the refuge and guide of those pitiful sentient beings, tormented by suffering causes, who have no refuge and are guideless.

Due to the merit of having done this practice, together with all the merit of the three times, may I become the holy savior refuge to all the pitiful transmigrator beings; may I be able to guide them immediately.

May I become the cooling rain protecting hell beings in their fear of torment by heat, and the supreme sun eliminating the suffering of all the cold hell beings.

May I be able to give breath to every single preta, with oceans of food and drink of a hundred flavors.

May I become the supreme light illuminating the darkness of ignorance of the animals, suffering from the torment of labor (besides being used for food, and so forth.)

May I become armor against the rainfall of the arrows of sufferings of jealousy and quarrelling [of the asura beings.]

May I become a stable bridge to cross the turbulent water of death, transference, and falling down [for the deva beings]. (In Tibetan, *chiphongwa*: *chi* means death; *pho* is *phowa*, transference of consciousness; *tung* is falling down. The suffering of the deva at the time of death is seeing the consciousness transferring to a lower rebirth, and falling down to the human or lower realms.)

For those (human beings) who are tormented by the intensive contagious disease of terrifying rebirth, old age, sickness, and death, may I become the supreme physician eliminating all delusions and sickness.

May I definitely become a virtuous friend to those suffering from the poverty of Dharma. May I become a great treasure fulfilling all the wishes of those suffering from material poverty. May I become a relative, friend, and virtuous friend to those who are tormented by separation and parting.

May I also in all lifetimes have a precious body qualified with freedom and richness, holding the virtuous friend as a wish-fulfilling jewel on the crown of my head. By abiding in the ship of listening, reflecting, and meditating, may I cross the ocean of the Dharmakaya.

---

Then, one may recite the Eight Verses of Thought Transformation.

---

## *Eight Verses of Thought Transformation*

1. Determined to obtain the greatest possible benefit from all sentient beings, who are more precious than a wish-fulfilling jewel, I shall hold them most dear at all times.
2. When in the company of others, I shall always consider myself the lowest of all, and from the depths of my heart hold others dear and supreme.
3. Vigilant, the moment a delusion appears in my mind, endangering myself and others, I shall confront and avert it without delay.
4. Whenever I see beings who are wicked in nature and overwhelmed by violent negative actions and suffering, I shall hold such rare ones dear, as if I had found a precious treasure.
5. When, out of envy, others mistreat me with abuse, insults, or the like, I shall accept defeat and offer the victory to others.
6. When someone whom I have benefited and in whom I have great hopes gives me terrible harm, I shall regard that person as my holy Guru.
7. In short, both directly and indirectly, do I offer every happiness and benefit to all my mothers. I shall secretly take upon myself all their harmful actions and suffering.
8. Undeiled by the stains of the superstitions of the eight worldly concerns, may I, by perceiving all phenomena as illusory, be released from the bondage of attachment.

**Colophon:**

Originally translated by Lama Zopa Rinpoche in Sydney, Australia, in October, 1991. Transcribed and lightly edited by Ven. Tenzin Tsäpel and Ailsa Cameron. Re-translated by Lama Zopa Rinpoche at Kachoe Dechen Ling, Aptos, California, November 11, 2004. Scribed and edited by Ven. Thubten Labdron. Lightly edited by Kendall Magnussen, FPMT Education Services, February 2005. Words in “( )” were added by the translator. Words in “[ ]” were added by the editor for ease of recitation.

# Appendix I

## The Daily Practice of Water Offering to Dzambhala

### *Instructions from Lama Zopa Rinpoche*

#### *The purpose of this practice*

The purpose of practicing Dzambhala is to receive everything required to practice Dharma; to benefit all other sentient beings extensively by relieving their poverty, liberating them from suffering, giving them whatever they need to practice Dharma, supporting temples for the sake of all sentient beings, maintaining monasteries for monks and nuns to study and practice Dharma and helping sentient beings collect merit and practice Dharma in general; and to spread the teachings of the Buddha for the benefit of all sentient beings. These are some of the many reasons for practicing Dzambhala. There are three basic Dzambhala practices: the Dzambhala wealth vase; torma offering to Dzambhala; and the daily practice of water offering to Dzambhala, including recitation of mantras. The third of these is given here.

#### ***Motivation***

---

Begin this practice with a strong motivation, first taking refuge and generating bodhichitta and contemplating the four immeasurables:

---

The purpose of my life is to liberate all sentient beings from their suffering and cause them to become enlightened. For this I must achieve perfect buddhahood.

## *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 GYI

**By my practice of giving and other perfections,**

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG

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

## *The Four Immeasurables*

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN PAR GYUR  
CHIG

**May all sentient beings have happiness and the causes of happiness.**

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG  
DRÄL WAR GYUR CHIG

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

SEM CHÄN THAM CHÄ DUG NGÄL ME PÄI DE WA DANG MI DRÄL WAR  
GYUR CHIG

**May all sentient beings be inseparable from the happiness that is free from suffering.**

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG NYI DANG DRÄL WÄI  
TANG NYOM LA NÄ PAR GYUR CHIG

**May all sentient beings abide in equanimity, free from attachment for friends and hatred for enemies.**

---

To strengthen your practice, contemplate the sufferings of each of the six samsaric realms. Then think:

---

In order to achieve enlightenment, I am going to make water offerings to Dzambhala and water charity to the pretas.

---

(When offering water to White Dzambhala, recite White Dzambhala's mantra. When offering water to Yellow Dzambhala, recite Yellow Dzambhala's mantra. When offering water to Black Dzambhala, recite the mantra of Black Dzambhala. And when offering water to only one of the three, don't recite the mantras of other two. You can also recite the mantra without offering water, in which case, visualize making the offering.)

---

## *Water Offering to White Dzambhala*

---

First, offer water to White Dzambhala. Then continue by offering water to Yellow Dzambhala and Black Dzambhala. For those who wish to do an extremely abbreviated water offering to the Dzambhala deities (Dzambhala and the four dakinis), who are embodiments of Avalokiteshvara, the Buddha of Compassion, in order to offer service to the teachings of the Buddha and to suffering sentient beings, [do the following practice]:

First take heartfelt refuge in the Triple Gem and generate the bodhichitta mind of enlightenment in your heart.

---

### *Refuge and Bodhichitta*

I go for refuge until I am enlightened  
 To the Buddha, the Dharma, and the Supreme Assembly.  
 By my merit from giving and other perfections,  
 May I become a buddha in order to benefit all sentient beings.

### *Self-Generation*

---

Generate yourself in the form of Chenrezig, and think:

---

In order to achieve enlightenment, I am going to make water offerings to Dzambhala.

## ***Seven-Limb Prayer***

Reverently, I prostrate with my body, speech, and mind;  
I present clouds of every type of offering, actual and imagined.  
I declare all my negative actions accumulated since beginningless  
time;  
And rejoice in the merit of all holy and ordinary beings.  
Please, guru-buddha, remain until the end of cyclic existence  
And turn the wheel of Dharma for living beings.  
I dedicate my own merits and those of all others to the great  
enlightenment.

## ***Request***

To White Dzambhala riding a turquoise dragon,  
seated on a lotus and moon disk and carrying a white khatvanga tri-  
dent and pechon (banner staff),  
Surrounded by four types of dakinis in the four directions,  
I am offering flowing water to the holy body.  
Please grant me your sublime realizations.

## ***Mantra Recitation***

---

As you recite the mantra, you should offer water by pour-  
ing gently on the heads of Dzambhala and the four goddesses.

Also visualize as much as you can that from the holy mouth  
of Dzambhala and the dragon numberless hundreds of mil-  
lions of dollars, wish-fulfilling jewels, and so forth are un-  
ceasingly granted to you like a huge waterfall coming from  
the Rocky Mountains. They completely fill your whole  
family's house, your monastery, or your Dharma center.

As you pour the water with your right hand, snap the fingers  
of your left at your heart (to remind yourself of emptiness) and  
recite the mantras. Recite the principal mantra 108 times or as  
many times as you can. Recite the mantras of the four dakinis at  
least 21 times.

---

## ***The mantra of the main deity***

OM PADMA KRODHA ARYA JAMBHALA HRIDAYA HUM PHAT  
(108x)

---

Now the mantras of the four dakinis:

---

OM VAJRA DAKINI HUM PHAT  
OM RATNA DAKINI HUM PHAT  
OM PADMA DAKINI HUM PHAT  
OM KARMA DAKINI HUM PHAT SARVA SIDDHI HUM  
(21x or more)

## ***Requesting Forgiveness***

Please have patience with any mistakes I have made, such as not having completely understood, being unable to do at all, and so forth.

Purify with the hundred-syllable Vajrasattva mantra:

---

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA  
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA  
SUCHAME / CHITTAM SHRIYAM KURU HUM / HA HA HA  
HA HO / BHAGAVAN / SARVA TATHAGATA VAJRA MAME  
MUNCHA / VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM  
PHAT (3x)

## *Offerings*

---

Make the eight offerings with this mantra:

---

OM PADMA KRODHA ARYA JAMBHALA SAPARIVARA  
ARGHAM (PADYAM, PUSHPE, DHUPE, ALOKE, GANDHE,  
NAIVIDYA, SHAPTA) PRATICHHA HUM SVAHA

---

The eight offerings are the set of water bowls, etc. on the altar: 1) drinking water; 2) water for bathing the feet; 3) flowers; 4) incense for the holy nose; 5) light offerings for the holy eye; 6) scented water to sprinkle on heart and holy body; 7) food offering for the holy mouth; 8) music offering for the holy ear.

---

## *Praise*

The One Who Controls harm-givers,  
Whose holy body is elegant in nine ways of acting,  
Who is well-tied with rainbow aggregates made of melted white  
crystal,  
Who grants wish-giving realizations like a rainfall.  
I prostrate to you, glorious Dzambhala.

---

Praise in this way and then dedicate the merits.

---

## *Dedications*

Due to the merits of the three times accumulated by me, the buddhas and bodhisattvas, and all sentient beings, may bodhichitta, which is the source of all happiness and success of myself and others, be generated in my mind and the minds of others without a delay of even a second. And where that bodhichitta is already generated, may it increase.

---

Then dedicate the merits that the wealth that is received may be highly beneficial for Dharma centers, to complete the extensive works for the teachings of the Buddha, and for migrator beings or for any person, yourself or your family or any other person, to have success without obstacles. Dedicate the merits that the wealth that is received never becomes a cause of samsara (suffering) nor, especially, the lower realms, but that it become only a cause of enlightenment.

---

Due to all the past, present, and future merits accumulated by me and all buddhas, bodhisattvas, and sentient beings, which are empty from their own side, may I, who am empty from my own side, achieve the Compassion Buddha's enlightenment, which is empty from its own side, and lead all sentient beings, who are empty from their own side, to that enlightened state as quickly as possible by myself alone.

Dedicate the merits for enlightenment so the merits become unceasing, sealed by the three circles of emptiness, and so they can never be destroyed by heresy or anger.

Due the merit of the three times accumulated by myself and by all the buddhas and bodhisattvas, may the father-mother sentient beings have happiness, may the three lower realms be empty forever, may all the bodhisattvas' prayers succeed immediately, and may I be able to cause all of this by myself alone.

May the Naga King (Joy and Nearly Joy), the devas who have devotion for holy objects, and also the king, the benefactors, and other sentient beings who are in poverty, may they all have long lives without sickness and achieve everlasting happiness.

## ***Water Offering to Yellow Dzambhala***

On a lotus and a moon disk, the seed syllable JAM transforms into Yellow Dzambhala. His right hand holds a pitsapura fruit and his left a treasure-producing mongoose spewing a stream of wish-granting jewels.

---

Again, clarify yourself as Chenrezig.

---

### ***Request***

By offering to your holy body that which cleans<sup>1</sup>, all pains are pacified, and I am fully satisfied by experiencing great bliss. Please grant all attainments and needs.

### ***Mantra Recitation***

OM JAMBHALA JALANDRAYE SVAHA

---

Recite the mantra as many times as possible. As before, offer the water by holding up the watering can and snapping your fingers.

---

## ***Water Offering to Black Dzambhala***

### ***Mantra Recitation***

OM JLUM SVAHA / OM INDRAYANI MUKHAM BHRAMARI  
SVAHA

---

Recite the mantra seven or twenty-one times, pouring water on Dzambhala's stomach and snapping your fingers as before. To collect the greatest merit, again think that Dzambhala is your Guru.

---

Your offering of water generates bliss like the sky in Dzambhala's holy mind and he is fully inspired to grant you all realizations and every kind of assistance.

## *Requesting Prayer*

Savior Dzambhala, guardian of the north,  
 Enriched with wealth, treasure of jewels,  
 Lord of all the harm-givers who have wealth,  
 To you who grants supreme attainments, I prostrate.

We who are tortured by the fire of miserly karma  
 Go to you for refuge from life to life.  
 With the flowing nectar rain of jewel treasure,  
 Please pacify the suffering of those sentient beings who live in poverty.

---

Think that the poverty of all sentient beings in the ten directions has been eliminated. Then take a little water with your fingers and touch it to your tongue to receive the attainments, while saying:

---

JAMBHALA SIDDHI PHALA HO

---

After offering water to Dzambhala, it is very good to make charity of that same water to the pretas; to combine these two practices. For “A Short Practice of Offering Water Charity to the Pretas,” return to p. 5.

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**Endnote:**

1. Tsang-che, or “that which cleans” is another term for water, and is called thus because it cleans as it is poured.

**Colophon:**

The Daily Practice of Water Offering to Dzambhala: This practice was extracted from a teaching given by Lama Zopa Rinpoche in Madison, Wisconsin on 26 July 1998. The original transcript was transcribed and edited by Vens. Sherab Chen and Diana Finnegan, and revised by Nicholas Ribush. This extract was edited by Ven. Constance Miller, FPMT Education Department, March 2002.

Practice of Water Offering to White Dzambhala: Lama Zopa Rinpoche translated and dictated this to Ven. Paul LeMay and dedicated the merits that anyone who does this practice have miraculous success, even more than what the person can visualize, and that even that become highly beneficial for our kind mother sentient beings and for our kind compassionate Shakyamuni Buddha.

Edited by Ven. Constance Miller, Education Department, January 1999. This revised edition, with complete prayers included, March 2001.

## *Appendix 2*

### *Instructions for Blessing Water in an Elaborate Way with Various Deities*

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Each time you are going to bless the water with the mantra of a particular deity:

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Visualize the deity on top of the water. (Those with initiation and instructions may visualize themselves as the deity instead.)

Invoke the wisdom beings, who absorb into the visualized deity and become non-dual.

Then, invoke the empowering deities who bestow the initiation – visualize that enlightened beings pour blessings and nectar onto the deity, thus empowering them.

Make offerings and praise to the deity.

Strengthen your faith and resolve to help suffering beings.

Next, recite the deity's mantra with the following visualization: Visualize the mantra at the heart of the deity. From all the ten directions, the blessings of the buddhas and bodhisattvas, in the form of nectar

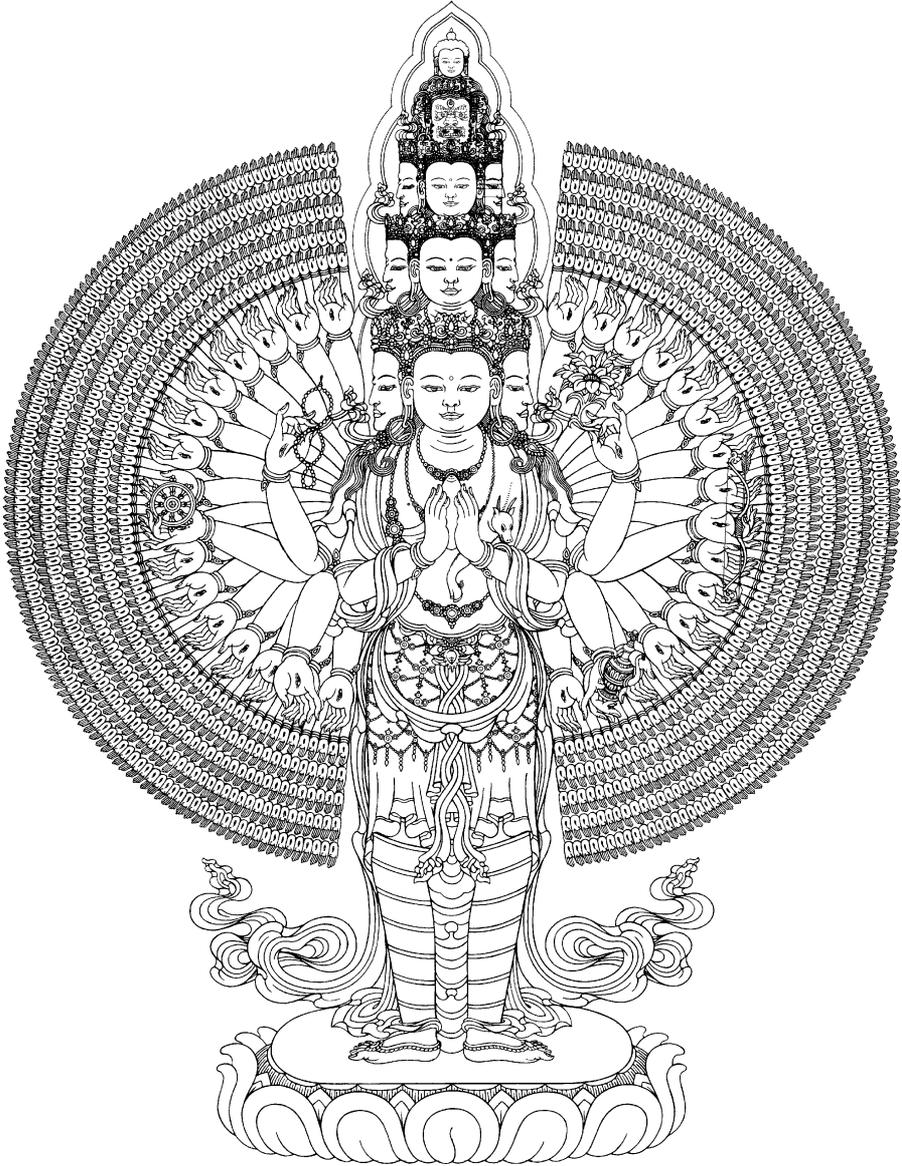
beams, absorb into the mantras at the heart of the deity. From the mantras, nectar flows down through the deity's holy body to mix with the water in the container. In this way, the water is blessed. Recite one mala of mantras or as many as you wish to bless the water. Then, the deity melts into light and absorbs into the water, becoming of one nature with the water.

As you finish reciting the mantra, blow on the water, thus imparting the mantra energy into the water.

Finally, pour the water, offering it to the suffering sentient beings.

### *Colophon:*

The above practice is from the oral instructions of Lama Zopa Rinpoche given in 1991 in Sydney, Australia. Transcribed and edited by Vens. Tenzin Tsapel and Ailsa Cameron. Further work done by Lorne Ladner in September, 1997. Extracted and included here by Kendall Magnussen, FPMT Education Services, February 2005.



Thousand-Arm Chenrezig

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