

Extremely Abbreviated Rab Nā

Invitation and Request

All buddhas and bodhisattvas abiding in the ten directions, please pay attention to me!

Until all sentient beings equaling the extent of space are placed in the stage of non-abiding nirvana, may all the Conquerors not pass beyond sorrow but remain firmly. In particular, may the exalted-wisdom beings, the Conquerors, who were produced and invited in these supports of the holy body, speech, and mind not pass beyond sorrow but remain firmly, until the supports are destroyed due to being harmed by the four great elements. Also, having remained firmly, please bestow upon me and others - all sentient beings – the supreme and ordinary siddhis without exception. (3x)

Mantra of Dependent Origination

OM NAMO RATNA-TRAYAYA YE DHARMA HETU-PRABHAVA HETUN TESHAN TATHAGATO HYAVADAT TESHAN
CHA YO NIRODHA EVAM-VADI MAHA-SHRAMANAYE SVAHA (3x)

Mantra of Stainless Ushnisha

OM TRAIYADHA SARVA-TATHAGATA-HRIDAYA-GARBHE JVALA-DHARMA-DHATU-GARBHE SAMHARANA
AYUH SAMSHODHAYA PAPAM SARVA-TATHAGATA-SAMANTA USHNISHA-VIMALE VISHUDDHE SVAHA (3x)

Mantra Requesting to Remain

OM SUPRATISHTHA VAJRA YE SVAHA

Dedication

Like an assortment of many types of jewels
Set in the Meru of layers of exquisite refined gold,
May these supreme holy bodily forms,
That we can view insatiably,
Remain firmly until the end of existence.

May there be the auspiciousness of the immutable-Meru holy body,
May there be the auspiciousness of the sixty branches of holy speech,
May there be the auspiciousness of the limitless ultimate holy mind.
May there be the auspiciousness of the Conqueror's holy body, speech and mind.

Commentary from Lama Zopa Rinpoche

There are many ways to consecrate an image. There are elaborate ceremonies that last three days, middle length ones that have up to 12 sections and last a few hours, and the extremely brief one that accompanies this explanation.

This short version is based on a consecration text from the Kangyur. It contains two special mantras. The first is the mantra of dependent origination. It is recited for receiving blessings. When you say this mantra imagine that the wisdom of all buddhas flows into the statue or picture. It is then absorbed and stabilized. It is important to recite this mantra properly. Take care to pause briefly after the word *yo* prior to saying the next word *nirodha*. If you join these two words together you get an undesirable unintended meaning.

The mantra of the stainless ushnisa is extremely powerful. It is said that if this mantra is not recited during a consecration, no matter how many other prayers you do, the consecration will not be effective. The recitation of this mantra causes the consecrated object to become the holy body of the buddha and do perfect work for sentient beings. This mantra is so forceful it can draw the buddha's wisdom into an ordinary rock or mountain. The scriptures say that if you say this mantra 21 times with the correct view in the course of the consecration of a single stupa, you will gain the merit of building ten million stupas. This mantra will purify a host of the five heinous karmas having immediate retribution. The mantra will cause you to have a long life, a high rebirth, a good position in society, sublime enjoyment, to be protected from harm and interferences, to never be separate from the Dharma and Sangha, all your wishes will be accomplished, and you will attain enlightenment.

Colophon:

Translated at Deer Park, February, 2005, under the guidance of the Most Precious Geshe Sopa by Gelong Thubten Tsultrim. Slightly revised at Deer Park, July, 2009, by Beth and John Newman under the instruction of Ven. Lama Thubten Zopa Rinpoche.