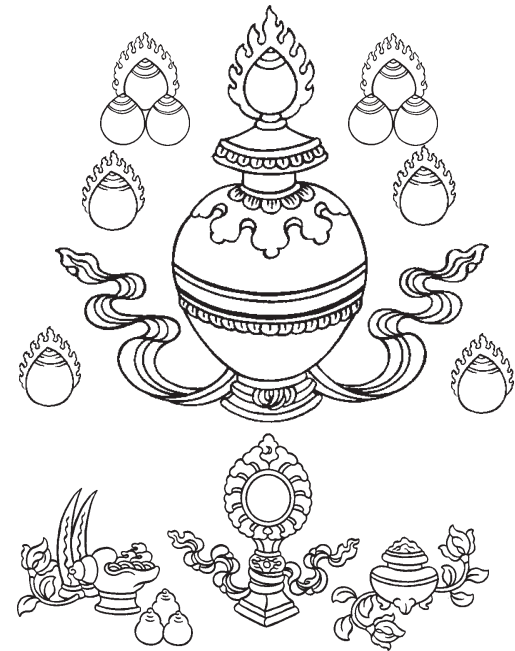


Dzambhala

Wealth Practices





Care of Dharma Materials



Dharma books contain the teachings of the Buddha; they have the power to protect against lower rebirth and to point the way to liberation. Therefore, they should be treated with respect – kept off the floor and places where people sit or walk – and not stepped over. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects should not be placed on top of Dharma books and materials. Licking the fingers to turn pages is considered bad form as well as negative karma. If it is necessary to dispose of written Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, it is taught to first recite a prayer or mantra, such as OM, AH, HUM. Then, you can visualize the letters of the texts (to be burned) absorbing into the AH and the AH absorbing into you, transmitting their wisdom to your mindstream. After that, as you continue to recite OM, AH, HUM, you can burn the texts.

Lama Zopa Rinpoche has recommended that photos or images of holy beings, deities, or other holy objects not be burned. Instead, they should be placed with respect in a stupa, tree, or other high, clean place. It has been suggested to put them into a small structure like a bird house and then seal the house. In this way, the holy images do not end up on the ground.



FPMT Education Department



Mission Statement

The mission of the Education Department of FPMT International Office is:

- To support and fulfill the wishes of the FPMT Spiritual Director for the development of highest quality education in the FPMT.
- To document and archive the instructions and advice for FPMT education from our founder, Lama Thubten Yeshe, and the past, present, and future spiritual directors.
- To identify and delineate the education programs particular to the FPMT and assist in their implementation in the individual centers.
- While maintaining an all-encompassing Foundation-wide perspective, to develop and provide guidance (person-to-person contact, experience, advice, listening, sharing, networking), policies (structures and guidelines), and resources (curricula, materials, personnel), especially those that can be better provided centrally, to the FPMT centers (SPCs, teachers) that will enable them to fulfill completely their educational purpose.
- To monitor the progress of the FPMT centers in fulfilling their educational purpose.

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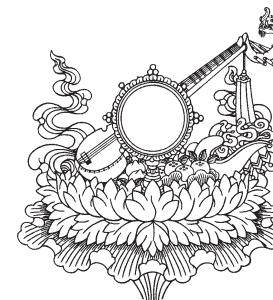


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Colophon

This practice has been 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 has been edited by Ven. Constance Miller, FPMT Education Department, March 2002.





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.



The Wealth-Giving Practice of White Dzambhala

Riding a Turquoise Dragon



Translated by Lama Zopa Rinpoche



About This Practice



When, for the purpose of keeping pure morality, one practices, for example, the wealth-giving protector of morality called Nam-tö-se who rides on a snow lion, one pledges to make charity towards other sentient beings. Why? Because the cause of success, of obtaining wealth-enjoyment and so forth, is making offerings to the Triple Gem and making charity to sentient beings. If from your own side you have not accumulated the cause – the merit – it is proved, both logically and by experience, that one cannot experience the result – success.

The arrangement of deities is as follows: Dzambhala in the center; the dakini holding a vajra in her upraised hand in front of Dzambhala; the dakini holding a jewel on his right hand side; the dakini holding a double vajra on his left hand side; and the dakini holding a lotus behind him. This is with regard to the object in the raised hand. They all face the central Dzambhala. All five of the deities should be placed in a large clean basin, big enough to hold all the water to be offered. Also you must pour the water correctly, very slowly and continuously in a gentle stream over the dragon-riding Dzambhala and the four goddesses, as you recite the mantras. Rinpoche advises to recite the mantra 100 times, or 1,000 times in the event of great need or crisis.

To collect more merit when you do this practice, the most important thing is to visualize Dzambhala as your own guru. Also visualize unceasing wish-fulfilling jewels or billions and billions of dollars pouring out of the mouths of the dragon and the mongoose like a beautiful waterfall tumbling down a mountainside. The water you offer generates great bliss on Guru Dzambhala's head; he experiences endless bliss like the sky. After you have offered the water, from this state of bliss, Dzambhala's mind is extremely inspired, and he promises to help you completely, to provide everything you need for all your projects to succeed and for you to realize all attainments.



Yellow Dzambhala
Woodblock print

Water offering to Black Dzambhala



Next offer water to Black Dzambhala.

Mantra Recitation

OM JLUM SVAHA / OM INDRAYANI MUKHAM BHARAMARI
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.



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 with the practice found on pp. 5–12 of this section. Then continue by offering water to Yellow Dzambhala and Black Dzambhala as follows:

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, all pains are pacified, and I am fully satisfied by experiencing great bliss. Please grant all attainments and needs.

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

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.



White Dzambhala Riding a Turquoise Dragon



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
trident 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 pouring 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 millions of dollars, wish-fulfilling jewels, and so forth are unceasingly 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
(108 times)

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 (21 times or
more)



Vajra Dakini



Ratna Dakini



The Daily Practice of Water Offering to Dzambhala



Instructions by 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.

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

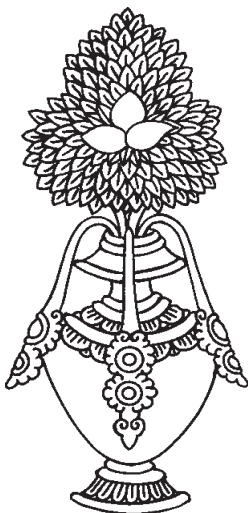


Colophon:

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 Services, FPMT International Office, in January 1999. This revised edition, with complete prayers included, March 2001.

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Padma Dakini



Karma Dakini

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 / VAJRA MAME MUNCHA / VAJRA BHAVA MAHA
SAMAYA SATTVA AH HUM PHAT (3 times)

Offerings

Make the eight offerings with this mantra:

OM PADMA KRODHA ARYA JAMBHALA SAPARIVARA ARGHAM
(PADYAM ... PUSHPE ... DHUPE ... ALOKE ... GANDHE ... NAIVIDYA ...
SHAPTA) PRATICHHHA 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.

