

SPIRITUAL PROGRAMME

LOSANG DRAGPA BUDDHIST SOCIETY

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Setting up offerings at the altar

- How to offer water bowls, flowers and light
- Meaning of different offerings
- Making offerings with hand mudras

Before we start this session I would like to request all of us to come together to remember the most compassionate and kind, and who possess the entire wisdom - the enlightened Buddha, the Shakyamuni Buddha. And to invoke Shakyamuni Buddha in front of us and see his compassionate face, and try to communicate through this subjugation requesting his blessing by calling his holy name which is manifested into the mantra in the Sanskrit words

Tayata Om Muni Muni Maha Munieye Soha

Please feel comfortable and relax your hands, relax your entire nerves in your body. Its beneficial not to completely close or completely open our eyes, depending on each individual whatever is comfortable for you to see easily Buddha image and Buddha holy face. Then we recite the Mantra together.

During the recitation, try to invoke his blessings to bless our suffering mind by purifying it and bring all the necessary condition for happiness. And that blessing should invoke the radiant light coming out from Shakyamuni Buddha holy body. The bright shining light enter every part of your body, into the crown chakra and gradually fill up the crown than descend into the throat chakra and gradually to the heart chakra and into navel chakra. Your whole body is pervaded with light and through that the physical discomfort and mental disturbances are purified and the body instantly create the light form, rainbow body or illusory body that do not contain any contaminated cells or genes, its clean and clear as

crystal which is in a manner of total bliss and the entire nerve is in the aspect of light. Your mind still ordinary but due to the power of the blessing and meditation whatever delusion and ignorant disappeared and the mind is totally peaceful and blissful. With this thought and meditation we chant the Shakyamuni Buddha Mantra.

On behalf of Shakyamuni Buddha, His Holiness the Dalai Lama, Kyabje Lama Zopa Rinpoche, LDC, and FPMT organization, I warmly welcome you. I rejoice in our good karma and our past good merit to hear the inspiration to make our life better. In short is to have a serious discussion on how to become Buddha and liberate us from the all the difficulties and suffuring that each one of us have whether it is small, or big problems, bearable or unbearable, every one has some problems, including me. The contaminated existence itself is the problem, you also have some problem, unless you are enlightened, until we are enlighten we will have problem and some are hidden and some obvious.

We are here to find our way out of the cage of suffuring and for that reason I rejoice your good karma and I am grateful for the opportunity to accumulate some more good karma by allowing me to share the important unmistakable formula to accumulate virtues, which is the only way we can be free from suffuring and some of the technique to use for purify our past negative karma and prevent negative actions which we may accumulate in future. I am grateful to everyone.

Please try to enjoy the moment, feel comfortable must not have bum pain, knee pain, or headache. When you feel uncomfortable pleases help yourself to have some drink or stretches yourself, do not feel pressured.

Certain term I might use Sanskrit when I can't find the English translation but I try not to or due to my pronunciation you might not understand me, don't worry, one advantage of listening to dharma is taking it as an oral transmission and you don't have to understand the meaning but as long as complete and pure dharma is given by a person who has the lineage and if you understand the meaning even more benefit except you have to set your mind for that purpose otherwise you might feel pressurized.

Those who attended last class and have any Question may pass up your question. Any question you have can be passed up and will be posted in the web under Ask the Geshe.

Today's topic - Setting Up Offerings on the Alter include how to offer water, flowers, incense etc. Normally it takes many days to train, especially the hand mudras it will be more likely a transmission and to leave an imprint by demonstration only. If you would like to learn seriously, then we need to have a session itself just to learn the mudras.

Setting up offering and alter arrangement.

The beginners should study this basic knowledge because our purpose of practicing Buddha dharma is to accumulate extensive merit and purify extensive past negative karmas so that we can achieve Buddhahood. Without accumulation of merit we can not have a slight happiness, not even to achieve samsaric happiness. Everything must depend on good cause or merit, the cause of virtue.

If we have the opportunity to accumulate merit by using special technique, it will also simultaneously will purify negative karma which could be accumulate from beginningless lifetime. Buddhist believe and its a fact that we have beginningless lifetime and also it is likely that in our past life more likely accumulated negativity and likely born in lower realm. I do not mean to scare you and I better refer to myself, it is more likely in my past lifetime I must have been born in hell realm, or hungry ghost realm and many time as different animals, including crocodile that has eaten so many live fishes. Therefore in one lifetime how much negative cause I have accumulated and there are such infinite past lifes time. Even though we accumulate extensive merit now but if we do not purify past karma we will have occurring obstacle including life obstacle such as untimely death etc, all are due to past negative karma. It is confirmed without cause we will not experience that.

It is confirm good action create good cause and negative action result in negative cause. Therefore our purpose to know Buddhism and to become Buddhist, or some of you may be Christian or Hindu, your purpose is to be enlightened, do not want any suffuring and if there is any suffuring, we have to purify the cause of suffuring and suffuring itself.

All religion the purpose is to be enlightened. Your enlightenment could be the state of god, near to god, or become omniscient call Buddha, or free yourself from entire suffering or to liberate every single being into the state of peerless happiness. So this is the purpose we seek religion and why we want to be a good person. It's to provide happiness to other and also to bring happiness within ourself.

As far as Buddhism is concerned there are various school of Buddhism - Theravada Buddhism, the Bodhisattva vehicle called Mahayana Buddhism and resultant Mahayanist practitioners called Vajrayana Buddhism and many other categories. The sole aim is to accumulate merit and purify negative karma.

Today I would like to introduce Buddhism based on the general perspective practice of Buddhist especially on the Mahayanic Vajrayanic Tibetan Buddhism.

In order to have a good and proper foundation in general Buddhism and especially Tibetan Buddhism, even for the benefit of accumulating vast merit and extensive purification of past negative karma, one should start with the foundation of taking refuge as discussed in earlier class. After taking refuge now from the external side, external condition, we need the conducive environment for us to be inspired to continue to practice in order to accumulate merit and purify past negative karma. For that purpose we need to do all the different practice of offerings. In order to do offering we need the object of offering. How to create the object of offering? There are various ways invisibly and visibly.

Invisibly offering made to invisible holy object, holy form of Buddha, holy mind of Buddha and bodhisattva or any form of enlightened beings, or holy beings who have benefit all living being's happiness. They are the object created within your mind by visualization, and we make every kind of offering which I will explain later. This is also called Inner Altar. To whom by making offering we accumulate extensive merit and extensive purification.

Now I will explain Outer Altar.

Is it necessary to have an altar? Yes, it is very necessary to have an altar in your house. If your purpose is to achieve Buddhahood, the altar is to inspire you to practice and to remind you to practice. Direction of the altar is not important. The direction is up to you as long as you feel comfortable. It can face the door, wall or upside down, no specific direction. But if you wish to pray to Amitabha Pure land or Compassionate Buddha pure land you should create an altar facing West.

But there is certain ground rule regarding the height of the altar, it should be at least above the waist of the master of the house. Certain commentary says it should be above the head of the master but if the master is tall it is not practical. The whole purpose of having certain height is to show respect. Above the waist is good enough.

Size of the altar.

Depend on the size of the house or available space. It can be so small that it fit 1 small Buddha image or so huge that every corner of your whole house is an altar. Most importantly it should be somewhere where you can show respect or place Buddha image, therefore you will not put altar in toilet.

Colour of the altar.

It is up to you. If you feel white is best for you or gold or black is best than use that colour, even the form of the altar itself is an offering to Buddha and you should be motivated by what should be the best, and as long as you offer the best for Buddha. Design is also up to you.

Arrangement of the holy object.

Arrange Holy object at least 4 inches higher than the offering as a form of respect.

In the centre of the altar must be Shakyamuni Buddha, even though every single Deity or bodhisattva and every single Guru are manifestation of Shakyamuni Buddha but he is the emanator and if you want to create a place than Shakyamuni Buddha should be placed at the highest level or

if that is not possible equal in height to the others but than he should at least be in the middle and most obvious.

On his right side can be the other deities, I am talking about those who practice Varjayana, Tibetan Buddhist they like to host lots of deities and Buddhas and different aspect of Buddha, such as Yamantaka, Heruka, and the bodhisattva such as the 8 sons of the Buddha Maitreya, Kuan Yin, Vajrapani, Sitigabha etc and there are hundreds of bodhisattva, they can be put on the left hand side of Shakyamuni Buddha.

Buddha image such as Shakyamuni Buddha is in the centre. And if there is any other Buddha's image such as Buddha Maitreya, Compassionate Buddha etc, you can put at the first row of the right of Shakyamuni Buddha. And follow by Highest Yoga Tantra deities such as Kalachakra, Guyasamaja, Yamantaka, Heruka, Vajrayogini and Lower Tantric Deities etc. On the left side of the Shakyamuni Buddha, you can place those images of Bodhisattva such as Bodhisattva Kuan Yin etc. Then the remaining space on the both right and left, it depends on space, you can beautifully arrange daka or dakinis, dharmapalas (Palden Lhamo etc), guardians (Four Directional Guardians).

If you want to put picture of Guru, picture such as His Holiness the Dalai Lama and your personal Guru, you can put at the back of Buddha or in front of Buddha or in the middle but must not block Buddha's image. The reason is because Guru is a manifestation of Buddha but kinder than Buddha except that we do not have enough merit to see Buddha directly. Buddha made a pledge that in this particular time he will manifest in the form of ordinary living Guru and because of that we are able to get transmission to connect our ordinary mind to the enlightenment mind, through the blessing of the teaching and by the practice that create the opportunity for you to be enlightenment by yourself using the unmistakable Buddha's own teaching. Therefore we say he is kinder than the Buddha and his realization is equal to Buddha.

If you have many Gurus, to organize respectfully, put your root Guru in the centre and all the rest of the guru can surround it. .

And how do you choose your root Guru, he is the one that inspire you and the most affinity with your mind, so that by calling his name or just by remembering him inspire you to practice and benefit others, make you happy and inspire you to create the cause and condition for you to achieve enlightenment.

If your space is limited having Shakyamuni Buddha image alone is enough and the size of the image depend on your space or just your guru image or any other holy beings image is fine. But I would recommend it is important to have Shakyamuni Buddha image, statue, or picture you should make an effort to have one in your home because he alone its equal to hosting the entire holy images. Those who cannot afford statue or picture and cannot afford the space or cannot afford pictures you may use a simple paper and draw Buddha's image, or a drawing of the syllable of Buddha's symbolism of his body, speech and mind which is Om Ah Hum in a nice paper and place offerings in front of it.

If you want host a huge and elaborate alter, you can refer to the picture of the merit field from our Guru Puja text or Internet, it has different Buddha, bodhisattva, deities, daka, dakini, dharmapalas and including all the lineage gurus.

If you invite Buddha to the house it must be done with respect but not as a decoration. If you do that it would be disrespectful, instead of creating good karma there is the danger of creating more negative karma because as long as it is the holy image of Buddha it has its natural blessing from its own side. It should be in the manner of respect. It should be for the purpose of accumulation of merit and imprint and liberation and not just to decorate and make the house beautiful.

If you do not have any holy image, it is also alright. The essence of respect should come from your mind and to be able to see the holy image wherever you want to placed through your visualization and not through your imagination or projection. There is a different between visualization and imagination, when you visualise through meditation then it is real, imagination is not real. Through imagination if you cling to it as real its wrong conception. So both object and subject must be valid

otherwise you cannot actualize the blessing. Therefore your clear and correct visualization is important. Many great practitioners, including Milarepa live in the cave, he did not have a single holy form in statue or picture of Buddha or Guru, yet he gain enlightenment very swiftly its because he had created the best alter in their mind for the purpose of creating merits.

How to offer water bowls and light

The purpose of offering water, flowers or any kind of offering is to accumulate merit by pleasing the 5 senses of the holy beings, your offering will be appreciated and enjoyed by them.

Worldly Gods are different, they have clinging mind and they are happy when you make offering to them but when you stop they crave for it. Therefore by praying, offering and praising you have create the cause to have a relationship with them and when you take refuge in other than them, they are upset and they have the power to harm you. That is why taking refuge in Buddha, dharma and sangha is so important so that we will not make such a mistake. Even if you have taken refuge in the worldly Gods in the past but immediately you take refuge in the Buddha, dharma and sangha, you are protected by an aura that the worldly Gods will not be able to harm you.

The amount of offering is not important but there is the specific offering of the 8 different types offering which serve different purposes, if you refer to the diagram they are arranged as:

Water, water, flower, incense, candle, perfume, food and music.

Offering can be anything that pleases the eyes, sense of smell, and that which can satisfy feeling and mental consciousness. The amount is not fixed.

The tradition came even before Buddha time when people invite King and you would show the greatest respect to the King. Such in ordinary community, the King is the highest, most respected object, in spiritual practice, the highest object of respect is Buddha. Therefore the Buddhist practitioner used this manner of gesture/ respect to show greatest respect to Buddhas.

In India, when the king enters the palace or your home you will offer him a welcomed drink, then follow by washing the feet with warm saffron water.

Then they arrange beautiful flowers everywhere and the young boys and girls will bring flowers to please your eye senses by making the environment beautiful.

Then the incense offering is to purify the place. You are so important therefore there should not be any polluted environment.

For cozy purpose the light was dim in the beginning, then to see the glorious of the holy image, and clearer look on the hosts, as well as to make you feel important, the bright light is offered. Follow by the angel will come to spray perfume on the seat and clothes.

Then a line of food will be served starting with something sweet. Then great music performance, singing and different instrument performance

The benefits of offering are infinite when having so much respect and pleasing the 5 senses of the holy beings and holy images, you receive unbelievable merit. Even offering to ordinary being if you are offering with pure motivation, when you offering water as nectar, and not ordinary filthy water but the essence of nectar, once its touches tongue entire nerve including your mind, it gives you complete bliss, or bring innate bliss.

In Tibet or Himalayas serious practitioners when they make water offering, they make offering as nectar. They take so important even on this simple practice of offering water to Buddhas. They don't throw the water, they take it as blessing to cure many diseases, and also drink and sprinkle around the environment to bless to create peace and happiness. So practitioners gained so much benefit just by even simple practice of water offering.

Buddhas' mind are pure they perceive water as nectar; human and animals will see it as water; pretars will see it as puss. For the benefit of

your own mind you must remember the offering is nectar and so it becomes nectar. You can visualize and chant powerful Mantra not only for water, also on food, then that will make the water and food become nectar.

Even your phlegm if no place to spit out, you can use this filthy phlegm in your mouth as practice - take this phlegm as nectar and medicine which can cure 1000 diseases by tasting 1 single drop. If your mouth is filled you can chant in your mind OM AH HUM and visualize your mouth is the size of 3000 continents and saliva is like ocean of the entire universe and taste so blissful. Then when you swallow it all your entire past karma are purified by the power of mantra and mind and offering to all the infinite Buddha and bodhisattva and Buddha of the three times. You will create extensive merit.

If you can offer phlegm, you can also offering the whole body, speech and mind plus the entire universe to the Buddha. In all the scriptures it says you make offering of body, speech and mind and the entire universe.

In the entire universe, 99% especially samsara universe, the existence are filthy because they are contaminated by delusion. Even this you can offer to Buddha as precious jewel and why you cannot offer this filthy saliva, the power of the mind and power of the mantra make it possible to do that. Whatever belonging or do not belonging to you, chant OM AH HUM 3 times and visualize as nectar and offer to the Buddha and you will create extensive merits. Otherwise even if it is nectar but your mind project it as ordinary water then it is ordinary. If your offering is just a small amount of water and don't chant mantra and shows no respect, how much we arrange the offering it becomes the cause of suffering.

There is danger of samsara or suffering, because it involve the 8 holy concerns.

So from today there is not single thing that you cannot make offering and is the most important thing to do to create merits.

Offering to please the 5 senses when offered to holy being it become offering; offerings to please the 5 senses of the normal ordinary beings become generosity. Both actions accumulate extensive merit.

And if you wish to include Cloud Mantra of Samanthabhadra Offering as recommended by the enlightened beings, by chanting that mantra it transform the offering as infinite as space through the power of the mantra, power of Triple Gems, their holy mind and your sincerity. Even one cup of water to the Buddha becomes extensive nectar offering to the Buddha and charity to numberless beings. It is stated you will accumulate extensive merit and extensive purification of pass negative karma

Say Om Ah Hum 3 times and than recite the Cloud Mantra.

OM NAMO BHAGAVATE VAJRE SARA PARAMARDANE/
TATHAGATAYA / AARHATE SAMYAKSAM BUDDHAYA /
TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA
VAJRE /
MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE /MAHA BODHI
MANDO PASAM KRAMANA VAJRE / SARVA KARMA AVARANA
VISHO DHANA VAJRE SVAHA

And followed by the Power of Truth Mantra.

By the power of the truth of the Three Jewels,

KON CHHOG SUM GYI DEN PA DANG

Of the blessings of all the Buddhas and bodhisattva,

*SANG GYA DANG JANG CHHUB SEM PA THAM CHA KYI JIN GYI
LABB DANG*

By the power of the greatmight of the completed two collections,

TSHOG NYI YONG SU DZOG PAI NGA THANG CHHEN PO DANGG

And of the completely pure, inconceivable sphere of reality,

*CHHO KYI YING NAM PAR DAG CHING SAME GYI MIN KHYAB PAI
TOB KYI DE ZHIN NYI DU GYUR CHIG*

May all these offerings become just so.

With this mantras one can make every single existence in the entire universe as an offering. The universe is belong to you, you are part of it, because it exists by our collective karma of every living being in the universe. Including your neighbor and your car, it can be belong to me because it exist part of my share of karma. It directly don't belong to me but indirectly belong to me because of the power of karma.

So to have a peace of mind, you may say, "Those that belong to me, and do not belong to me, by the power of my intention and power of the mantra, I offer to all the Buddha and bodhisattva of the 10 directions." Then it becomes an offering of the entire universe.

To become Buddha one must make offering numberless times in order to create Merit of Wisdom and Merit of Merit. It is by using this 2 wings that you are able to cross the ocean of suffering.

In your water offering you can use one huge container or 100 cups. The important point is not to use a broken container. Otherwise you can have any number of bowls wherever there is space or wherever you wish to fill up.

Why 7 water bowls of water - it symbolize the offering of the 7 limbs prayer.

When you fill the first bowl, remember the first limb prayer; when you fill the second bowl remember the second limb prayer and so on.

When offering more that one bowl, certain ground rules must be followed in order to create auspiciousness. When offering more than 2 water bowls:

It is good to wash the bowls even if the bowl looks clean, it is even better to wash with chanting the Mantra, "Dul-Pang, Thima-Pang". It is to clean the dirt and clean pollution of the inner & outer dirt. Inner dirt refers to anger, hatred, negative karma and delusions. You can take one hour or a few minutes to contemplate on this but the most important practice is to be mindful which mean one part of your mind should meditate and remember your prayer, one part of your mind to remember the meaning, one part rejoice in your practice and one part to purify negative karma.

This practice can be used when you are sweeping the house or office floor or cleaning the table and when taking shower etc. You can take a shower for 1 hour it is worthwhile to pay the water bill rather than create the cause for samsara.

You look at least 100 times in the mirror you want other people to like you but when someone is attracted to you, you get irritated then why do you make yourself nice, its the game of Samsara. They admire you and you get irritated. You want only those you like to admire you. So having a baldhead is better. Buddha make a rule for sangha to cut their hair it is because the hair is the object that creates the most attachment. No matter if you are handsome without hair you will not look good. In this degenerate time people like bald heads film star sportsman, especially if you go to gamblers its especially inauspicious. Then my pocket will be bald. I experienced this in Hong Kong in 1992 our office is on the 12th floor, they saw my bald head, and show a black face and they say today I am finished, my pocket will be bald.

If you think carefully we do not have time to eat breakfast or lunch properly, working for money, in fact for your make up, your clothes and hair style, your life become slave of your house and your car. And then you pierce not one but several. So Buddha dharma is so effective you can be busy but you can accumulate inexhaustible karma.

When you have inexhaustible karma whatever you enjoy, if you like to have nice hairstyle you can continue to have it. Otherwise one day suddenly your past good karma is exhausted because you don't create new karma and one day all corners become dark or wall, no place to run, whatever you wish for you cannot get. There is one technique, not to waste the karma of wearing new clothes, the moment you get a new clothes, hang the clothes on the door, bedroom door or bathroom door just for a moment, it will not exhaust the karma to enjoy that clothes, this was told to me by my master. To wear this new cloth is due to past good karma but we do not want to exhaust our karma, if you still have your karma created in the past you can get more clothes otherwise that is the end of it. So do not exhaust your good karma.

So when you take shower visualize the water and shampoo as nectar with OM AH HUM and recite “Dul-Pang, Thi-ma Pang” mantra and do the meditation. Then all the past negativities are purified as dirt from your body and your mind. It is effective and leave an imprint on the act of washing is real, it encourage you to shower a lot, for me you will be shock to know when I shower once a month the big dirt that comes out can be compared to the attachment, the anger and hatred, and the causes of anger, hatred and all the negativities. Then after one hour when the dirt all washed out, and water comes out clean, you have achieved the state of purify and it can move the mind so much benefit.

You can apply this meditation when you are doing any kind of cleaning. Don't wait to be in a temple because if something were to happen to you, you will lost the opportunity to purify and also don't wait for the shower. Don't wait a single moment anywhere and any time to do the purification practice.

When doing water offering, use a mask because our breath may be polluted, it is also a form of respect. Fill up the first bowl and put on altar. Before putting the second bowl to the altar, pour a little water so that you are not offering empty bowl to the Buddha. The bowls should be arranged a wheat grain apart between each other. When pouring water, start to pour in thin stream than thick stream and end with thin stream, don't over fill the bowl, leave a wheat grain size from the top of the bowl.

If the arrangement of bowls are touching to each other, it means that you do not respect your Spiritual Master. Keeping the bowl in the distant between each other in one grain size is the perfect manner of respect and accumulate karma to meet perfect master that will guide you to enlightenment.

Pouring should be slow and in small stream, imagine you are pouring drink for a king, you have to do it slowly and show the greatest respect and by doing that you accumulate the karma of great concentration, and by offering nectar into the bowl quietly you do not disturb the concentration of the holy beings.

Pour water to leave a wheat grain size from the top is to achieve the full amount of wisdom of enlightenment. If pour the water overflow, you will achieve great wisdom but it will be use for negative reasons e.g, some can be smart but they can be harmful to world peace and to other people.

You may be reluctant to do water bowl offering because it involve so many rule, but if you don't do it, you would lose the opportunity to benefit from it and the only reason to do it perfectly is to maximize the benefit.

After washing the water bowl you can also wipe with a cloth and if possible use incense to purify to make the bowl extra clean. You may make offerings at dawn and remove it before sunset. But some practitioners will leave it for 24 hours or for many days if you are going away - just apply the motivation that this water bowl is offered until I come back. Kyabje Lama Zopa Rinpoche's advise is to keep them for 24 hours - constant offering.

During water offering practice you can offer this nectar in the alter but also all the waterfall and all the ocean and all form of liquid in the whole universe can be offered as nectar but must recite Om Ah Hum on every offering.

Offering flower

It can be yellow flower or white flower, you can offer more flowers or flowers of the whole universe with each offering recite Om Ah Hum, then visualize yourself making the offering, you will create the karma to accumulate beautiful appearance, mind and speech in this life and the next lifetime. By offering flowers to the holy beings you create the aura for people to appreciate you and when they see your face they will like you, and in your next rebirth you will be a beauty. But our purpose for offering flowers is to achieve enlightenment and beauty is just by the way.

You will achieve the karma to achieve clairvoyance through the eye senses, for example like a vulture they can see what human eyes cannot see, and like a vulture you can also see objects in a distant better than other beings.

When you see any flower in a garden you can offer it to the holy beings, do not cut it without permission. Leave it there and by reciting Om Ah Hum and offering it you create the karma to visit that garden again and again, and to have the karma to visit the most beautiful garden in different part of the world. Directly making flower offering in the garden when you are there will be more powerful than visualizing.

Offering Incense and Perfume

Incense and Perfume will purify inner and outer pollution and purify impure morality in the past karma of breaking the vows on the 10 virtues actions and 4 root vows of killing, lying, stealing, etc and create the good karma to achieve pure morality.

Moral ethics is the source of our happiness, source to achieve concentration, source to achieve wisdom realizing emptiness, source to Buddhahood because without concentration and wisdom we will never achieve Buddhahood.

Offering Food

Offering of Food you will create the karma of always enjoying food, you will never be short of food and even if all the surrounding have no food but you will not go on starve.

Offering Music

You will create the karma to hear only good news, especially meet dharma which will help in your liberation. If someone scold you, offer it as melodious sound by the power of your pure motivation and you will be able to subdue the other person's suffering mind.

Offering arrangement for Tara puja at home or Centre can follow the diagram (hand out note).

Guru Puja and Protector Puja involve self-generation based on the Yamantaka practice, normally we use the front generation but when we do tantra practice we do self-generation first. Then through the mind of

emptiness you become the deity, then you are the object of offering because you are the deity, you deserve the 7 offerings.

Self-generation of Yamataka, the offering arrangement starts with offering of water, water, then offering of perfume before flowering offering.

Front generation is offering to front deity, which mean the altar is in front of you, and it can be a statue, or picture but it is generated as the real deity.

HAND MUDRA

Four sequence:

(1) Sending out goddess from your heart carrying offerings to offer all holy beings - thumb and middle fingers snapping out at the heart level, the goddesses on your behalf emanate from your heart making offering to buddhas of 10 directions. Right hand in and left hand out.

(2) Lotus mudra – 99% of all mudras involve lotus mudras. Need to demonstrate like a lotus – one petal after another – first round right to left next round left to right. Two palms revolving around each other. Like playing with a ball.

(3) Actual offerings – different mudras for different offering is performed here (see attached paper). For example: water offering - hold water with palms at heart level with thumbs turning inwards. Like pouring water for washing feet

(4) Goddess returning to your heart after making offering to all holy beings.

Offering of drinking water

Offering of washing feet water

Offering of flower

Offering of Incense

Offering of light

Offering of perfume

Offering food

Offering of music – Can also use vajra in right hand, and bell in left hand. Or any symbols of cymbals or piano also represent music offering.

Chanting with hand mudras and making various offering.

Remember the benefits & offer in vast manner and in the purest way.

Every corner in house can offer. Every brightness can also make offering by chanting the mantra OM AH HUM. Crossing road with lots of light can offer light offering. Lights in house can be blessed and offered. Includes daylight, sunlight can offer and create a lot of merit , get more satisfaction & happiness in your relationships with others. When merit exhausted, craving and suffering. Unsatisfied mind is great suffering – dissatisfaction associated with attachment. Wherever you go make offering and chant Om Ah Hum. Can offer vegetables in supermarket, so much merit and obstacles purified. Same applies to world peace. Good practice dedicate by chanting bodhicitta prayer. Thank you and good night!

This is summary note provided by Juanita Lee base on Preliminary Teaching on 24th Oct 2007 @ Losang Dragpa Center.

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