

MIGTRUGPA OR OTHER TSA-TSA SADDHANA
(The basic method, as extracted from the commentary.)

The preliminaries:

Wash your hands and make sure everything is clean.

Generate yourself in the deity, take refuge and generate Bodhicitta.

Purify the plaster and water in emptiness with the mantra :

OM SVABHAVA SHUDDAH SARVA DHARMA SVABHAVA SHUDDHO HAM

Meditate on the lack of inherent existence of the plaster and water. Your wisdom realizing the emptiness of the plaster and water manifests in the five syllables, the manifestation of the holy minds of the five Dhyani Buddhas:

OM HUM TRAM HRI AH (3X)

These syllables transform into mountains of jewels, with which you visualize making the tsa-tsas.

With your speech recite again and again the mantra **OM AH HUM**, and the essence-of-dependent-arising mantra:

**OM YE DHARMA HETU PRABHAVA HETUN TESHAN TATHAGATO HYAVADA TESHAN
GAYO NIRODHA EVAM VADI MAHA SRAMANAH SVAHA**

On well-cleaned grain, to be inserted in the back of the tsa-tsas, recite this same essence-of-dependent-arising mantra.

1) If the tsa-tsas are being made for a living person, who is sick or in danger of not having a long life, recite mantras of the long life Buddhas, such as White Tara, the Infinite Light Buddha and Namgyalma, making requests to these Buddhas to increase the life of the person. Also recite the Vajrasattva mantra.

2) If the tsa-tsas are being made for a person who has died to be liberated quickly from the lower realms and find a good rebirth, especially with the opportunity to practice Dharma, first of all recite the Immovable Buddha's (Migtrugpa's) mantra:

**NAMO RATNA TRAYAYA, OM KAMKANI KAMKANI, ROCHANI ROCHANI, TROTANI
TROTANI, TRASANI TRASANI, PRATIHANA PRATIHANA, SARVA KARMA PARAM PARANI
ME SARVA SATTVA NAMCHA SVAHA.** Also recite the Vajrasattva mantra and mantras of any other deities powerful in purifying obscurations.

Having done either 1) or 2), perform the seven limb practice.

Prayer of the Seven Limbs:

Reverently, I prostrate with my body, speech, and mind,

And present clouds of every type of offering, actual and imagined.

I declare all my negative actions accumulated since beginningless time,

And rejoice in the meditation of all holy and ordinary beings.

Please 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.

The actual practice:

Say the mantras while mixing the plaster and water, or clay.

0M AHRANDZE BERANDZE SOHA

0M NAMO SAMENTA BUDDHANAM 0M VAJRA AYUKE SOHA

0M BENDZO BAWAYE SOHA

0M DHARMADHATU GARBE SOHA

0M VAJRA MUNGARA AKUYATA HUNG

0M BAYUTE SOHA

1) For the first print, think:

“I am making this tsa-tsa for the triple gem.” With your speech recite this prayer:

“May the teachings of Buddha spread and be developed. May the holy Dharma last a long time. May the Sangha achieve the holy Dharma. May the highest enlightenment be accomplished.”

2) Now, for the second print, pray:

“May the lives and holy actions of the direct and indirect holy gurus be developed. May the experiences of realizations in their holy minds be increased, and may the field of objects to be subdued increase.” Dedicate that the holy wishes of the Gurus be fulfilled.

3) For the third print:

“May the wishes of all the fathers and mothers, the transmigrators of the six realms, be accomplished. May all the suffering of each individual being be completely purified and may they achieve the state of omniscience.”

4) For the fourth print:

“Due to the good karma of making offerings to the Sangha and of making statues of the holy bodies of the arya beings, may the hallucinated minds of all the intermediate state beings be eliminated completely. May they achieve the three kayas of enlightenment.”

5)for the fifth print:

“May I and all sentient beings accumulate merit and purify the two obscurations. May we pacify all disease and sufferings, and increase our lives, merit, wealth and reputation. May I have whatever control I wish over the three realms, human beings, possessions and food. I am requesting to dispel the bad conditions of enemies, interferers, obstacles and untimely death.”

To consecrate the tsa-tsas:

0M VAJRA SUPATITA VAJRAYE SOHA

The completion:

- Remember the benefits of making tsa-tsas and dedicate the merits for all sentient beings.
- When they dry, you may paint them with gold paint and recite:

0M VAJRA HARANTZE BERANTZE SOHA

- Store the tsa-tsas in a safe, clean place.

This was taken from die commentary by Lama Zopa Rimpoche, 1986, and adapted for printing Tsa-tsas from plaster by Murvey Wright. Nalanda, JAN. 1991.

PRAYERS RECITED DURING PRINTING

- 1) May the teaching of the Buddha spread and develop.
May the holy Dharma last a long time.
May the Sangha realize the Holy Dharma and
May the highest enlightenment be achieved.
- 2) May the holy actions of the direct and indirect holy gurus be developed.
May the experiences of realizations in their holy minds be increased.
May the field of sentient beings to be subdued increase.
- 3) May the wishes of all the fathers and mothers,
the transmigrators of the six realms, be accomplished.
May all the suffering of each individual being be completely purified
and may they achieve the state of omniscience.
- 4) Due to the good karma of having made offerings to the Sangha
and of having made statues of the holy bodies of the arya beings,
may the hallucinated minds of all the intermediate state beings be eliminated
completely.
May they achieve the three kayas of enlightenment.
- 5) May I and all sentient beings accumulate merit and purify the two obscurations.
May we pacify all disease and sufferings, and increase our lives, merit, wealth and
reputation
May I have whatever control I wish over the three realms, human beings, possessions
and food.
I am requesting to dispel the bad conditions of enemies, interferers, obstacles and
untimely death.

PUTTING THE SEEDS

Mantras for the practice you are performing may be recited as you place the seeds.

To consecrate Tsa-tsas, recite:

OM VAJRA SUPATITA VAJRA YE SOHA

DEDICATION

**Through this virtuous action,
May I quickly achieve the state of a Guru Buddha,
And lead every living being, without exception,
Into that enlightened state:**

Preliminary prayers :

0M SOBHAWA SHUDDA SARWA DHARMA SOBHAWA SHUDDHO HANG

The Plaster and water appear to exist from their own side, but in fact merely labeled on the base. The truly existent plaster is completely empty, it is in reality dependant arising.

Mantra of the Five Dhyani Buddhas' Holy Mind:

0M HUM TRAM HRIH AH (3X)

(To transform the plaster and water to big piles of jewels.)

0M AH HUM

(Recite again and again)

Prayer of the Seven Limbs:

**Reverently, I prostrate with my body, speech, and mind,
And present clouds of every type of offering, actual and imagined.
I declare all my negative actions accumulated since beginningless time,
And rejoice in the meditation of all holy and ordinary beings.
Please 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.**

To Bless the Seeds:

**0M YE DHARMA HETU PRABHAWA HETUN TESHÂN TATHAGATO HYAVADA TESHAN
GAYO NIRODHA EVAM/ VADI MAHA SRAMANA SOHA/ 0M AH HUM**

Mantras for mixing plaster or using plaster:

Rinsing the mold in the soapy water:

0M AHRANDZE BERANDZE SOHA

Taking and sprinkling the plaster in the water:

0M NAMO SAMENTA BUDDHA NAM / 0M VAJRA AYUKE SOHA

Mixing the plaster:

0M BENDZO BAWAYE SOHA

Pouring the plaster in the mold:

0M DHARMADHATU GARBE SOHA

Brushing the plaster in the mold etc:

0M VAJRA MUNGARA AKUYATA HUNG

(also the Essence of Dependant Arising mantra)

Removing plaster from mould, finishing and assembling etc:

0M BAYUTE SOHA

When painting the tsa-tsa or stupa:

0M VAJRA AHRANDZE BERANZE SOHA

When finished, to consecrate the tsa-tsas or stupas:

0M VAJRA SUPATITA VAJRA YE SOHA