

## Merits of 100000 Tsok Offering

Padmasambhava, who is also called Guru Rinpoche, is the combined nirmanakaya of the wisdom essence of Buddha Sakyamuni, Buddha Amitabha and Avalokiteshvara. He was prophesized and praised in many scriptures and tantras such as Manjushri Mayajala tantra. On the tenth day of the Tibetan monkey year and monkey month, he appeared in the lotus. The lotus was located in the aman or sidhu ocean that is located at the south west of Oḍḍiyāna.

By many inconceivable miraculous actions, Guru Rinpoche promoted Buddha dharma and benefited immeasurable number of sentient beings in many places such as Uddiyana, Gandhara, Persia , Bolü, Lesser Bolü, Ladakh, Kashmir, entire India, Sri Lanka, Maldives, Buthan, Bangladesh, Nepal, Bhutan and Karmarupa in East India.

By the time when the past aspirations matured, according to the scripture record of the Manjushri root tantra and Buddha's prophesies, Guru Rinpoche was invited by the 38th Tibetan king, Trisong Detsen. Tibet is the sacred snow land of bodhisattva Avalokiteshvara and the roof top of the world. By the year of AD 762, Guru Rinpoche met with King Trisong Detsen and Śāntarakṣita at the bank of the Tibetan river(Dzama), Yarlung Zangbo River.

Padmasambhava used the bodhisattva's four magnetizing methods to perform his skilful activity. He used both peaceful and wrathful methods to tame Tibet's human and non-human sentient beings and led them into the buddha dharma. He built the first Buddhist temple, Samye Monastery, which combined the architectural style of India, Tibet and China.

Padmasambhava made the Tibetan king and ministers pledged oath to convert to Buddhism. He translated many sutras and tantras. Khenpo Śāntarakṣita and Guru Rinpoche ordained the first seven Tibetan monks and established many Buddhist colleges and meditation centres.

Guru Rinpoche performed miracles actions by according three parts of Tibet by feet. He took retreats at snowy mountains, rocky mountains and lakes and consecrated them to become sacred lands of Buddhism.

For the future flourish of both sutric and tantric buddhism, especially for the continuation of tantric blessing, Guru Rinpoche collected many essences of tantric teachings. The teachings included hundreds of mind terma-hidden teachings and five profound mind terma. He hid these immeasurable numbers of terma and treasures at different sacred mountains in Tibet. Guru Rinpoche entrusted these teachings to his 25 disciples and prophesied that they will be reborn in different parts of Tibet. They will rediscover these teachings and use them to benefit sentient beings.

At many places such as Samye Chimpu and shudo cave, Guru Rinpoche gave fortunate students the teachings of the secret essence of the Great perfection, the three - yogas of outer, inner, secret yoga which subsumed into nine vehicles of buddha dharma. Thus, the lamp of the buddha dharma enlightened the country. He nurtured 25 heart disciples and many ordained and layperson (two kinds of Sangha, white clothed— lay household yogis, and red clothed—monks and nuns)

In his fifty years in Tibet, Guru Rinpoche taught many combined scripture and terma teachings' empowerments and profound essence teaching of liberation. These became the root of Tibetan Buddhism's Nyingma lineage which included both scripture (sutra teachings) and tantric teachings. The lineage teachings enlightened the whole of Tibet like sunshine.

Guru Padmasambhava, known as the second buddha in Tibet, through his wisdom, compassion and qualities, benefited sentient beings in billions of world systems and Jambudvīpa. Especially for those born in the five degenerated times, Guru Rinpoche made profound aspirations for them.

As one of Bodhisattva Manjushri's nirmanakaya- Jamgön Ju Mipham Gyatso Rinpoche once mentioned: ' during the dark times of suffering in the degenerated ages, the supreme Guru Padmasambhava's activities shines like the brilliant moon.' Thus, sentient beings who are enveloped by the defilements, the more their defilements, the more they will receive the blessings of Guru Rinpoche. Guru Rinpoche once said: ' my followers who want to transcend samsara must pray with deep faith, as if children calling their parents, as if musical instruments making melodies, they must pray all the time during the day.

He also mentioned that: ' one should visualise Padmasambhava with the rainbow body, Padmasambhava the great Tötreng Tsal who holds the life essence of mantra, one should recite his mantra with great effort like river flow in the valley. I , myself, will descend in front of him or her. Those with great faith and deep yearning to me should pray enthusiastically. I will descend in front of him or her.

Thus, it is not merely lip service, one should pray to Guru Rinpoche with deep faith. He or she should recite the seven line prayer and Guru Rinpoche's mantra with non-conventional pure mind and faith. Thus, he or she will avert 16 kinds of disasters such as untimely death, will increase his or her life and merits. They will meet Guru Rinpoche in dreams or in the wakeful state to receive direct teachings on how to achieve enlightenment. Guru Rinpoche will lead them to the pure land of Sukhavati. He or she will achieve inconceivable merit.

The great Tertön Karma Lingpa's description of the merits of Guru Rinpoche's mantra: " In the past, at the auspicious Samye Monastery, Lady Yeshe Tsogyal offered the outer, inner and secret mandalas to Ugyen Padmasambhava. Once she made the offerings, she asked Guru Rinpoche that, 'in the future, sentient beings are without faith, they hate buddha dharma and arise wrong views. Especially at the profound secret mantra, many people with wrong views will appear. At that time, disease, war and famine will cause great suffering. Although we have many teachings, they don't have the time to practice and always have obstacles, either lacking of support of dharma items or sentient beings of the degenerated times do not conform with the conduct of a dharma practitioner.

At that time, one should practice and meditate on you- Guru Rinpoche. Ask for your teachings and blessings." Guru Rinpoche answered: "Girl with faith, what you said is true. Although I have buried many teachings for the centuries to come, due to the degeneration of sentient beings' merit, it would be hard to gather the right conditions. But for the future centuries, one should recite the Vajra Guru mantra. At the places of sacred land and temple, on the top of mountains, at the river banks, at places where spirits are active.

For the yogis who uphold their pledges, ordained monks and nuns who uphold their ethics, laypersons with great faith, good ladies with right characteristics, they will arise auspicious aspiration. They will recite billions of Vajra Guru mantra. Their merits of recitation is inconceivable. They can pacify all maras, obstacles, warfare, and famines with their miraculous activities. They will pacify the weather, so rainfalls will be even for the country. Thus, auspicious omens and goodness will arise. During either this life, the next life or in the bardo, they will meet Guru Rinpoche in dreams or during meditation and receive profound teachings from him. In the next life, they will be reborn in the Pure land of Copper coloured mountain--- the Vidyadhara's gathering place . They will continue their mantra practice and accomplish stage by stage.

If one recites the Vajra Guru mantra one hundred times per day, people will naturally be attracted to by him or her. He or she will have food and wealth without effort. If one recites one thousand times per day, he or she will be able to put all appearances under control and be blessed with no obstacles. If one recites a million times, he or she will masterfully suppress the three realms. One will put the three realms( with all the gods and demons, spirits and their retinues) under control.

Without attachment, he or she will accomplish the four activities, accomplish their aspirations , and benefit immeasurable numbers of sentient beings. If one recites three hundred million or seven hundred million times of the Vajra guru mantra, one will become nondual from the Ogyen Padmasambhava. One will never be separated from all the buddhas. Thus, he or she will command all the eight classes of spirits and gods as protectors to accomplish what they wish for. People with higher faculty will achieve the rainbow body in this life. People with middle faculty will realize the Clear Light at the time of death. People with lower faculty will achieve liberation at the bardo.” Thus, these are the record inconceivable merits and benefits of the Vajra guru mantra.

The western calendar year 2024 is the 1262nd year since Guru Rinpoche entered into Tibet. To commemorate this special date, our institute invite Lhatse Tulku Pema Rigdzin who is from the old translation tradition ( Nyingma Tradition)'s Lhatse Monastery to lead the Guru Padmasambhava hundred thousand Tsok offerings on May 24- May 26, 2024. This Tsok offering is open to all Buddhists from all over the world. May all enjoy the happiness of dharma.

#### Merits of Tsok Offering

2024 marks the auspicious 1262nd anniversary of Guru Rinpoche's arrival in Tibet. To commemorate this momentous occasion in Fance, the Ugyen Radong Dorje Retreat Center and the Dzogchenpa Buddhist Association, led by their esteemed president Lama Kunga Kunkhyab, has extended a heartfelt invitation to His Eminence Lhatse Tulku Padma Rigdzin Rinpoche, the revered abbot of Lhatse Monastery from the Nyingma Palyul Lhatse tradition to graciously preside over an unprecedented 100,000 Tsok offerings to Guru Rinpoche from May 24th to 26th 2024. This grand event welcomes all Buddhist disciples throughout the world, without exception, to join in this celebration and partake in the boundless joy of Dharma. Commemorating this auspicious occasion, 100,000 Tsok offerings will be made in accordance with Guru Rinpoche's teachings. This collective act resonated with immense joy and profound blessings, echoing the Guru's Rinpoche prophecy: "In times to come, those fortunate disciples, both men and women, will find refuge in the sublime practice of Tsok

offering within the sacred mandala of Guru Rinpoche, accumulating merit and purification through this supreme method. Thus said, the essence of Tsok practice has five aspects: the essential nature, the literal meaning, the branches, how to practice and the merits and benefits of Tsok offering. The essential nature of Tsok offering, is to offer various offerings to the three Jewels, protectors, and fellow practitioners, to receive their joy, and to accumulate the two accumulations of merit and wisdom. The literal meaning of Tsok offering, comes from the Sanskrit word "Ganachakra." "Gana" means gathering, and "chakra" means wheel. In general, Tsok practice is a wheel of offerings, representing the skilful means and wisdom of the Buddhas. It is a wheel of offerings of various delicious foods and drinks, offered continuously in cycles of 100,000 or even 10 million times, as is the meaning of Tsok.

**Tsok offerings comprise of four types, namely inner, secret, and true nature offerings.**

1. **Outer Tsok offering whereby in the plate-like vessel of the outer container of the world's vajra ground, the self-nature of natural laws, such as Mount Meru, the four continents, seven golden mountains, and seven seas, forms as the offering objects. Internally, all sentient beings' original enlightenment spontaneously forms as the splendour of the offering. All the present rare and precious objects of the inner world are offered in the natural state of their own being to the Three Jewels and Three Roots. This is the outer offering wheel.**
2. **Inner Tsok offering symbolizes all kinds of food that represent convenience and all kinds of drinks that represent wisdom. All food and drink, which are symbolic of non-duality, are also offered. All desirable enjoyments, which are the inner offerings of the emotional realm, are offered as blessed offerings. This is the inner wheel of offerings.**
3. **Secret offering is the offerings of oneself. The body, blood, flesh, six senses, five aggregates, and five elements are all offered as the nectar of awareness. It is offered to the Three Jewels and Three roots. This is the secret wheel of offerings.**
4. **True nature offering is the offerings of the true nature of oneself. In the vast and open foundation of self-awareness, all coarse and subtle thoughts of the six senses, all inconceivable play and change of the seeds of delusion, are offered as the wisdom of self-knowing, self-awareness, and self-liberation. These offerings are made in the realm of the original nature, where the three wheels are empty of inherent existence. This is the true nature wheel of offerings.**

Generally speaking, to understand that all external, internal, and mental phenomena are inherently offerings for Tsok practice is essential. Once you grasp the diverse meanings of Tsok offerings, performing them properly boils down to **all delightful sensory experiences, like sight, sound, smell, taste, and touch, can be valid offerings. Notably, food as the embodiment of convenience and drink as the essence of wisdom should be gathered and arranged beautifully at Tsok offerings.** The following are the general mantras and meditative practices for consecrating and offering Tsok, as explained in the tantras: **the Body Aggregate Tsok Offering which is** offered to present spirits and beings across three levels – higher, middle, and lower realms. As the very foundation of all phenomena, our body-mind complex becomes the offering itself. Food, drink, flowers, incense, and lamps are typically

arranged in a circle, aiming to purify and offer happiness to these recipients. **The Daily Food Tsok Offering which** nourishes the three mandalas within us – the Buddha, Bodhisattva, and wrathful deities. Food, drink, flowers, incense, and lamps are typically arranged in a mandala formation, focusing on accumulating merit and wisdom for our spiritual growth. **The Dharma Tsok Offering which** transcends material objects, residing in the realm of self-manifestation and self-understanding, the true nature of reality. Our mind, speech, and body themselves become the offerings, aiming to realize the fundamental truth of existence.

**What profound meaning and merits lie within the practice of Tsok offering?**

Performing Tsok offerings unlocks a treasure trove of spiritual benefits. As the Secret Essence Tantra of the Complete Perfection Vehicle states: "The merit of performing a Tsok offering wheel purifies all sins of countless lifetimes in an instant before the wrathful throne. In the next life no matter where one is born, one will not become a poor person without wealth. One will always turn the wheel of Dharma, enjoying jewels and grains, and will become a person of wealth." The merit expands further, as the Tantra continues: "The remaining merit of this will cause one to see the pure wisdom. Self-manifested in the bardo. There, attain liberation and attain the pure land Incarnating throughout the world, benefiting beings, attaining this kind of merit." Ugyen Rinpoche further illuminates the essence of Tsok offerings: "Such a pure object of focus. Transform its meaning and virtue with all effort. To the extent of hundreds of thousands of millions. Purify sins and attain the fruit of benefiting oneself and others." In this way, one can accomplish the four activities of pacifying, increasing, attracting, and destroying. One can restore all broken vows. One can joyfully repay all of one's root gurus, dakinis, protectors, vajra brothers and sisters. One can eliminate obstacles and hindrances. One can complete all the two accumulations of merit and wisdom. One can attain the realizations of both the common and uncommon levels, and so forth. One can attain inconceivable and inexpressible merits. Tsok offerings are a rare and wondrous method for practicing the unshared profound meaning of the supreme tantric vehicle of Vajrayana. Please, everyone, diligently practice Tsok offerings every day where possible.

Excellent! Auspicious!

Write by H.E.Lhatse Tulku Rinpoche 2024, At Guildford town in UK.