

Daily Life Practice with Prayers

All daily life practice that is presented below includes The Five Powers.

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| 1. འཕེན་བའི་སྣོན་པ། āśaya bala/ | the power of intention |
| 2. དཀར་པོ་ས་བོན་གྱི་སྣོན་པ། śuklabīja bala/ | the power of the white seed |
| 3. གོམས་བའི་སྣོན་པ། abhyāsa bala/ | the power of familiarization |
| 4. སུན་འབྲིན་བའི་སྣོན་པ། dūsaṇa bala/ | the power of repulsion |
| 5. སློན་ལམ་གྱི་སྣོན་པ། praṇidhāna bala/ | the power of prayers |

འཕེན་བའི་སྣོན་པ། āśaya bala/ The Power of Intention

Set Up Your Intention for the Day Each Morning

As soon as you open your eyes in the morning, before you get out of your bed, think: “I am so lucky to have the opportunity to be alive today.” Also you can appreciate your whole body that has a value beyond millions of dollars if you even briefly consider the cost of replacing any single part of the body. Therefore, think, “I am very lucky to have all that I now have. Because of my previous good karma, the kindness of the activities of the three jewels and my gurus, I am alive today. But if I had died earlier, as others have, where would I have taken rebirth? If I took rebirth as an animal being, I would have more suffering and my life as an animal would lack dharma practice. Because I am still alive and with a human body, I have a lot of leisure and opportunity.

“Therefore, I will not waste the entirety of my life, this year, this month, this week, this day and even a moment of this day, but instead will make this day meaningful by benefiting others. **I must attain Buddhahood so that I have the ability to help all beings reach enlightenment.** Therefore, I will not waste my time through laziness and meaningless distractions. Also, today I will try my best not to have anger, jealousy, pride, greed, and so forth. Please, all gurus and deities, bless me to engage in good activities with mindfulness and conscientiousness. **Please bless me so that the stream of my mind is merged with the stream of the Dharma.** Please bless me to release my attachment to this life. Please bless me to remove all external and internal obstacles to accomplish these wishes.”

Read this advice from the Great Master Drom Tonpa to encourage you in your dharma activities:

“Master, there are those who have only three excuses for not engaging in Dharma practice over the course of their lives. At first when they are young, they think, ‘It is not feasible right now; later when I am older I will practice Dharma.’ When they have reached the prime of their vitality, they think, ‘I am not too old and I am not too young. At this juncture, when I can do anything, I will accumulate wealth, vanquish my enemies, and protect my friends. When I am older, when my children and grandchildren have grown up and are able to look after me, as an old person, then I will practice Dharma. Right now, this is not possible.’ Later, when they are old and decrepit and are not fit for anything, they think, ‘Now I am too old. Years before, when I was younger, if I had engaged in Dharma practice it would have been possible, but this did not happen. So you young ones, please undertake [Dharma practice].’ Saying such things in hoarse voices, they will need to use all fours just to stand up. At that time their children and grandchildren, the ones in whom they have placed so much hope and expectation, will refer to them with such endearing names as, wretched old person, annoying old crank.’ Cursing, they might even say, ‘It seems it is never this old person’s turn to die. Everyone would be better off if they were dead.’

Master, can such people obtain happiness? If Dharma practice is found in them, a horn has grown on a rabbit’s head! There are no stronger means to forsake Dharma practice than these three excuses.

After you have gotten out of your bed, as you clean your body in preparation for the day, appreciate the water and understand its value to all the sentient beings in the world, and to the health of the planet, only use the amount that is necessary. While you are washing your body, if you can at the same time recite the following mantra it will help you to eliminate inner negative potentialities:

ཨོ་ཨརྩི་ཅིཁྲི་བེ་མ་ན་སེ། ལུ་ཅུ་སྤྲུ་མདུ་ཤོ་རྩ་རྩྱི་པལ།

Om aryam tsirkham bimanasé u tsusma maha krodha hum phat

དཀར་པོ་ས་པོན་གྱི་སྤྲོས་སྤྲུལ་ *suklabīja bala/ The Power of the White Seed*

Cleaning

If you have time, even if you don't see the dust in your room, you clean the room as part of your practice. As Buddha instructed to Panthaka, while you are cleaning the room, repeat these words: "I am removing dust; I am removing dirt." ¹

Prostration

After cleaning, do three prostrations while reciting this mantra:

With your palms together, thumbs first touch your crown and say,

“oṃ namo mañjuśhriye svāhā”

Then, touch your throat, and say, **“namaḥ suśhriye svāhā”**

Then, touch your heart and say, **“nama uttamaśhriye svāhā”**

and bow down either in a full body prostration, or with the five points touching.

Repeat three times or more.

Offerings

Even if you have no other offering, you can still accumulate great merit just by offering water every day. Then you will set up your offerings of water bowls in an attractive manner.

You can offer seven or more water bowls with no limit, based on your time, and the space on your altar. Water offerings are presented in the following manner. First of all, since we cannot put an empty water bowl on the altar we must hold them in a stack in our left hand, and from your pitcher, fill the top one just half-way. Now you'll have to put the pitcher down, and then take the now half-full top bowl into your right hand and pour all but the tiniest bit of water into the next bowl and set the bowl you just poured from onto the altar. Repeat this process until all bowls have been set up neatly in a line on the altar from the left to right side of the altar as it faces you. Before filling the bowls the rest of the way check to be sure that you have arranged the bowls in a straight line and avoid such faults as leaving large gaps in between (which signifies you will be separated from your guru); allowing them to touch (an omen that you will have dull faculties); or striking them together

¹ While he recited this over and over, Pantaka finally realized that the dust is desire, not particles of dirt. "Dust" is a term for desire, not granules. The wise rid themselves of this dust and are attentive to the Sugata's teaching. The second and third verses were the same except that the words "hatred" and "ignorance," respectively, replaced "desire." By meditating on the meaning of these verses, Pantaka eventually achieved the status of an arhat." [From Liberation in Our Hands]

(this portends insanity). Now you can use your pitcher to finish filling the bowls to within the thickness of a barley grain from the top.

If you can, then you can also offer incense and candlelight. After all this is finished, then you recite the mantra **Om Ah Hum** to clean the offering.

Anytime in the afternoon or later you can empty the water bowls, and then clean them with a clean cloth, or you wash and dry them, and either place them upside down near the altar, and/or cover them with a cloth.

Then, you will sit in a comfortable seat while maintaining the eight qualities of posture or whatever position is most suitable, and then, with an attitude of extraordinary virtue. Take a few minutes for a breathing meditation to bring a calm mind.

Blessing of the Speech

I take refuge in the Three Jewels.
May I achieve Buddhahood in order to
accomplish the welfare of all beings. 3x

I clearly visualize myself in the form of the deity (if you don't have a deity, you can visualize yourself as Buddha Shakyamuni.)

On my tongue is the letter AH, which transforms into a moon disc marked in the center with a white OM.

The white vowels stand in the clockwise direction,
the red consonants stand in the anticlockwise direction.

The blue mantra of the essence of interdependent origination stands in a clockwise direction. Visualizing these intertwining-like serpents, recite:

Mantra of the Vowels

Om a a i i u u ri ri li li é ai o au am ah svāhā.3x

Mantra of the Consonants

Om ka kha ga gha ṅga | ca cha ja jha ṅya | ṭa ṭhaa ḍaa ḍhaa ṇa | ta tha da dha na | pa
pha ba bha ma | ya ra la va | śa ṣa sa ha kṣa svāhā 3x

Mantra of the Essence of Dependent Origination

Om ye dharmā hetu-prabhavā hetuṃ teṣāṃ tathāgato hy avadat | teṣāṃ ca yo
nirodha evaṃ vādī mahāśramaṇaḥ svāhā 3x

Now the light rays of all of these mantric seed syllables bring forth the three aspects of mantric power relating to both the transcendent and the mundane spheres: the [sixty limbs of Enlightened] Speech, the [Buddha's 84,000 Teachings and the [Buddha's sublime] Blessings. They also bring forth the seven precious and perfect royal symbols, and the eight auspicious signs.

All of these then dissolve into the syllables of the Mantra of the Essence of Dependent Origination, the consonants and the vowels on the moon disk. As before, these now dissolve into the single letter "AH". This melts into white and red ambrosia which dissolves into your tongue, transforming its nature into that of the vajra.

Notes:

The benefits of this contemplation are the excellence and powers of this type of speech, your expressed recitations are increased by a factor of 10 million, your mantric power cannot be taken away and even your senseless talk becomes recitation.

The seven precious jewels of the fabulous kingdom are the precious wheel, the precious gem, the precious queen, the precious minister, the precious elephant, the precious horse, the precious military commander.

The eight auspicious elements are the jeweled umbrella, the golden fish, the vase of great treasures, the sublime lotus, the right turning white conch, the knot of glory, the excellent banner of sovereignty, and the golden wheel.

Mantra of Increasing Merit

OM SAMBHARA SAMBHARA VIMANASARA MAHA JAVAHUM

OM SMARA SMARA VIMANA SKARA MAHA JAVA HUM [7x]

(When this mantra is recited seven times all the merit of virtuous endeavors one has accomplished are increased by a factor of 100,000." from the Sutra entitled The Cycle of Universal Dedication.)

Blessing the Mala

OM RUCHI-RAMANI-PRAVARTA MANAYE SVĀHĀ

(Recite this mantra seven times and then blow upon your mala. Then whatever you recite from among all the secret mantras spoken by the Tathagatas is increased by a factor of 100,000,000,000. - from the Limitless Palace of Expanding Jewels.)

Recite the Mantra for Blessing Your Feet

ཨོཾ་ཁྲི་ཙ་ར་ཇ་ན་ཧཱི་ལྷི་སྐྱེ་ལྷུ་

OM KHRE CHARA GHA NA HUM HRI SVĀHĀ

After you recite this mantra put a little spit onto your hand and rub it onto the soles of your feet. By doing this, whatever accidentally dies under your feet will take a higher rebirth.

Blessing the Ground and Offering

May the ground everywhere become pure,
Free of gravel and other imperfections,
As even as the palm of the hand,
Smooth, and made of lapis lazuli.

May the entire sphere of space be filled
By the unexcelled Samantabhadra offering cloud,
With offerings divine as well as human,
Both actually arranged and emanated by mind.

Recite fallow mantra for multiplying offerings.

Om namo bhagavate vajrasara pramardane tathagataya arhate samyaksambuddhaya
tadyatha om vajre vajre mahavajre mahatejavajre mahavidyavajre
mahabodhichittavajre mahabodhimandopa samkramanavajre sarvakarma
avaravishodhanavajre svaha.

Bless the offerings by invoking the power of truth:

May this come about by the truth of the Triple Gem, the blessings of all the Buddhas and Bodhisattvas, the great authority of the completion of the two accumulations, and the power of the pure and unfathomable Dharma sphere.

Visualizing the Object of Refuge

In preparation for taking refuge, first visualize the object of refuge as follows:
Seated in the space directly before me, atop a tall, wide, and jewel-studded throne held up by eight majestic lions and upon cushions of a variegated lotus, moon, and sun, is my kind Root Guru, appearing in the outer form of Buddha Shakyamuni. His body is the color of refined gold and a crown protrusion marks the top of his head.

He has one face and two arms, the right in the earth-touching gesture and the left in the meditation gesture holding an alms bowl filled with divine nectar. His luminous body, adorned with the major and minor marks, is clothed in the red and saffron robes of a monk.

He sits with legs crossed in the adamantine position, encircled in a halo of light radiating from his body.

All around him is an assemblage of Direct and Lineage Gurus, tutelary deities, Buddhas, Bodhisattvas, heroes, dakinis, and Dharma protectors. In front of each of these beings is an exquisite table on which there lies a radiant Dharma scripture containing teachings that that being has given.

With this Merit Field looking upon me favorably, I recall the virtues and compassion of these beings and generate great faith in them. When you recite the “Inviting Wisdom Beings” lines below, with your great faith you are literally bringing them to be present as your merit field, and to dissolve and merge with whoever is on your altar. With this awareness, then you think and know they are in fact the real Buddhas and Bodhisattvas now. Recite these lines s-l-o-w-l-y.

The Inviting Wisdom Beings

O Bhagavan, savior of all beings without exception,
 Divine conqueror of the terrible demon host,
 Who knows all entities truly and completely,
 Please approach together with your retinue.

Jah hung bam hoh. The wisdom beings merge inseparably with the pledge beings.

The Incentive to Take Refuge in the Three Jewels

Throughout beginningless time, I and all mother sentient beings have continuously experienced the general sufferings of samsara and especially the numerous sufferings of the three lower states. Even so, it remains difficult to foresee any end or limit to this suffering.

But now I have acquired this extraordinary human life of leisure and fortune—so difficult to find and yet, when found, so meaningful.

I have also met with the rare and precious teaching of the Buddha. If I do not immediately set out, then, to attain the goal of perfect Buddhahood—a state of supreme liberation in which all suffering has been abandoned—I will again have to

undergo the general sufferings of samsara and especially the sufferings of the three lower states according to my karma.

Because the power to save beings from these sufferings rests in the Gurus and the Triple Gem seated before me, I resolve to attain perfect Buddhahood for the sake of all mother sentient beings. To that end I now go for refuge to the Gurus and the Triple Gem.

Recite the following as many times as the occasion permits, or at least three times:

I go for refuge to the Gurus. (3x or more)

I go for refuge to the Buddhas.(3x or more)

I go for refuge to the Dharma.(3x or more)

I go for refuge to the Sangha.(3x or more)

I go for refuge to the Gurus, Deities and the Three Jewels.(3x or more)

Setting Up Enlightenment Mind

Recite the following lines three or more times and meditate on their meaning in order to infuse your mind with the Four Immeasurable and to strengthen your mind for generating Bodhicitta which will come after this:

If only all sentient beings would remain in the equanimity that avoids attachment for those held close and hatred for those held remote.

I pray they do remain so.

I vow personally to make sure they remain so.

May the Gurus and deities bless me with the ability to accomplish this.

If only all sentient beings would become free of suffering and the causes of suffering.

I pray they do become free of them.

I vow personally to make sure they become free of them.

May the Gurus and deities bless me with the ability to accomplish this.

If only all sentient beings would find happiness and the causes of happiness.

I pray they do find them.

I vow personally to make sure they find them.

May the Gurus and deities bless me with the ability to accomplish this.

If only all sentient beings would never be separated from the happiness of the higher states and the supreme happiness of liberation.

I pray they never are separated.

I vow personally to make sure they never are separated.

May the Gurus and deities bless me with the ability to accomplish this.

Recite the following to generate the extraordinary enlightenment mind:

For the sake of all mother sentient beings may I quickly, ever more quickly, achieve the precious state of perfect Buddhahood by every means possible. Through the profound practice of Guru-deity yoga, I shall meditate to this end on the instruction in the stages of the path to enlightenment.

Read the following lines from The Three Principal Paths and The Eight Verses of Mind Training to make your determination for your enlightenment firm:

Beings are swept along by the powerful current of the four rivers,[1]
Tightly bound by the chains of their karma, so difficult to undo,
Ensnared within the iron trap of their self-grasping,
And enshrouded in the thick darkness of ignorance.

Again and yet again, they are reborn in limitless saṃsāra,
And constantly tormented by the three forms of suffering.[2]
This is the current condition of all your mothers from previous lives.
Contemplate their plight and generate supreme bodhichitta.

The Eight Verses of Mind Training, by Langri Tangpa Dorje Senge

1. With the wish to achieve the highest aim,
which surpasses even a wish-fulfilling gem,
I shall train myself to at all times
cherish sentient beings as supreme.

2. Whenever I interact with others,
I will view myself as inferior to all,
and I will train myself
to hold others superior from the depths of my heart.

3. During all my activities I will probe my mind,
and as soon as an affliction arises -
since it endangers myself and others -
I will train myself to confront it directly and avert it.

4. When I encounter beings of unpleasant character,
and those oppressed by intense negative karma and suffering, as though finding a
treasure of precious jewels,
I will train myself to cherish them, for they are so rarely found.

5. When others out of jealousy
treat me wrongly with abuse and slander,
I shall train to take the defeat
upon myself and offer the victory to others.

6. Even if one whom I have helped
or in whom I have placed great hope
gravely mistreats me in hurtful ways,
I will train myself to view him as my sublime teacher.

7. In brief, I will train myself to offer benefit and joy to all my mothers,
both directly and indirectly,
and respectfully take upon myself
all the hurts and pains of my mothers.

8. By ensuring that all this remains undefiled
from the stains of the eight mundane concerns,
and by understanding all things as illusions,
I will train myself to be free of the bondage of clinging. *Translation: Thupten Jinpa*

Do the Seven Limb Practice with your Merit Field which includes your altar:

Prostration

You lions among humans,
Gone to freedom in the present, past and future
In the worlds of ten directions,
To all of you, with body, speech, and sincere mind, I bow down.

With the energy of aspiration for the bodhisattva way,
With a sense of deep respect,

And with as many bodies as atoms of the world,
To all you Buddhas visualized as real, I bow down.

On every atom are Buddhas numberless as atoms,
Each amidst a host of bodhisattvas,
And I am confident the sphere of all phenomena
Is entirely filled with Buddhas in this way.

With infinite oceans of praise for you,
And oceans of sound from the aspects of my voice,
I sing the breathtaking excellence of Buddhas,
And celebrate all of you gone to bliss.

Offering

Beautiful flowers and regal garlands,
Sweet music, scented oils, and parasols,
Sparkling lights and sublime incense,
I offer to you victorious ones.

Fine dress and fragrant perfumes,
Sandalwood powder heaped high as Mount Meru,
All wondrous offerings in spectacular array,
I offer to you victorious ones.

With transcendent offerings peerless and vast,
With profound admiration for all the Buddhas,
With strength of conviction in the bodhisattva way,
I offer and bow down to all victorious ones.

Confession

Every harmful action I have done
With my body, speech, and mind
Overwhelmed by attachment, anger, and confusion,
All these I openly lay bare before you.

Rejoicing

I lift up my heart and rejoice in all positive potential
 Of the Buddhas and bodhisattvas in ten directions,
 Of solitary realizers, hearers still training, and those beyond,
 And of all ordinary beings.

Requesting dharma teaching

You who are the bright lights of worlds in ten directions,
 Who have attained a buddha's omniscience through the stages of awakening,
 All you who are my guides,
 Please turn the supreme wheel of Dharma.

Supplication to remain

With palms together I earnestly request:
 You who may actualize parinirvana,
 Please stay with us for eons numberless as atoms of the world,
 For the happiness and well-being of all wanderers in samsara.

Dedication

Whatever slight positive potential I may have created,
 By paying homage, offering, and acknowledging my faults,
 Rejoicing, and requesting that the Buddhas stay and teach,
 I now dedicate all this for full awakening.

Short Mandala Offering to the Merit field including your altar:

This Mandala built on a base, resplendent with flowers, saffron water and incense,
 adorned with Mount Meru and the four continents as well as the sun and moon,
 by virtue of offering all of this to you, assembly of Buddhas visualised before me,
 may all share in its good effects.

The body, speech, and mind of myself and others, our wealth and virtue of the three times,
 and an exquisite jewel mandala, together with the mass of Samantabhadra offerings
 holding these in my mind, I offer them to the Gurus, tutelary deities, and Triple Gem.
 In your compassion, please accept them and bestow your blessings upon me.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Guru Devotion

Guru Devotion can be done with your Six Guru Yoga practice, Lama Chopra, or whatever is your regular Guru Devotion practices at this time. If you don't have any Guru Devotion practice then you can use the following Guru Devotion practice with Lama Tsongkhapa:

Ganden Lha Gyama (Hundred Deities of Tushita)

From the heart of the savior of the hundred deities of Tushita,
On the peak of a cloud resembling a clump of extremely white fresh curd,
King of Dharma, omniscient Lobsang Dragpa,
Please come here together with your sons.

In the sky before me, on a lion throne, lotus, and moon,
My perfect, pure guru smiles with delight.
Supreme field of merit for my mind of faith,
Please abide for a hundred eons to spread the teachings.

Your holy mind has the intelligence that understands the full extent of objects to be known.

Your holy speech, with its excellent explanations, is an ear ornament for those of good fortune.

Your holy body is radiantly beautiful with glory renowned.

To you, who are meaningful to see, hear, and remember, I prostrate.

Pleasing drinking water, various flowers,
Fragrant incenses, lights, scented waters, and so forth,
Oceans of cloud-like offerings, both actually arranged and mentally emanated,
I offer to you, the supreme field of merit.

Whatever nonvirtue of body, speech, and mind,
Especially those opposite to the three vows,
That I have collected from beginningless time,
I confess each and every one with fervent regret from my heart.

You strove for much learning and practice in this degenerate age,
And made your freedoms and richness' meaningful
By abandoning the eight worldly concerns.
Savior, we sincerely rejoice in your extensive deeds.

Perfect, pure, holy gurus, from the billowing clouds of
 Wisdom and compassion in the sky of the Dharmakaya,
 Please let fall a rain of profound and extensive Dharma
 Upon the receptacle of those to be subdued, exactly as they need.

Nine-Line Migtsema

May whatever virtue I have collected
 Benefit the teachings and all transmigratory beings,
 And, in particular, may it cause the essence of
 Perfect, pure Lobsang Dragpa's teachings to shine forever.
 Vajradhara, lord of sages, source of all realizations;
 Avalokiteśvara, great treasure of non-objectifying compassion;
 Manjushri, master of stainless wisdom;
 Lord of Secrets, destroyer of the entire host of maras;
 Lobsang Dragpa, crown ornament of the sages of the Land of Snow:
 To you, Guru-Buddha, embodying the three refuges,
 I make requests respectfully with my three doors.
 Please bless me and others to be ripened and liberated.
 Please bestow the supreme and common realizations.
 [Please bless me to quickly become like you.] 3x

Request

May my wisdoms of listening, reflecting, and meditating increase.
 May my wisdoms of explaining, debating, and composing develop.
 May I be granted the supreme and common realizations.
 Please bless me to quickly become like you.

May my transcendental wisdom of simultaneously-born great bliss arise.
 May my stains of mistakenly grasping things as real be purified.
 May my net of doubts that are only mind be cut off.
 Please bless me to quickly become like you.

Request to Abide at the Heart

Magnificent and precious root Guru,
 Please abide on the lotus seat at my heart,
 Guide me with your great kindness,
 And grant me the realizations of your holy body, speech, and mind.

Magnificent and precious root Guru,
 Please abide on the lotus seat at my heart,
 Guide me with your great kindness,
 And grant me the supreme and common realizations.

Magnificent and precious root Guru,
 Please abide on the lotus seat at my heart,
 Guide me with your great kindness,
 And remain steadfast until I attain the essence of enlightenment.

Dedications

May I not give rise to heresy for even a second
 In regard to the actions of the glorious Guru.
 May I see whatever actions are done as pure.
 With this devotion, may I receive the Guru's blessings in my heart.

By the force of the praises and requests made to you,
 May all diseases, evil spirits, poverty, and quarrels be calmed,
 And may the Dharma and good fortune increase
 In the regions in which I and others dwell.

གོམས་བའི་སྦྱོར་བ། *abhyāsa bala/the power of familiarization*

Recite The Foundation of All Good Qualities or the Three Principal Paths in order to support your analytical meditation practice of Lam Rim. If you go to work, then until you return home you can still use your entire day for practicing the power of familiarization such as by remembering Bodhicitta; and whatever work you are doing, think that your help is benefiting others; while you are eating or drinking this too can be dedicated to others. Keep rejoicing that whoever you see has good qualities and that they are doing good actions. Throughout your day, try to control any negative emotions that arise.

When you return home from work, if you have any sadhana or daily prayers to complete, then after you have taken a rest, you can do these then.

Any action tantra deity practice that you do, before you have breakfast in the morning is the best time to do this sort of practice.

ལུན་འབྱིན་བའི་སློབ་སྦྱོར། *dūsana bala/ the power of repulsion*

If you do not have any deities practice to do, then recite the Thirty-Five Buddhas confession practice, recalling your negative actions of each day and since beginningless time in order to purify them with the Four Powers.

སློན་ལམ་གྱི་སློབ་སྦྱོར། *praṇidhāna bala/ the power of prayers*

Now, do dedication prayers – whatever prayers you usually do. (send some)

Before you go to bed, do three prostrations. When you get into bed, recall your entire day's actions, checking against how you had earlier that morning established your motivation for the day and recall again what you have done good or bad. If you find some good deeds, then rejoice in your virtue. If you find some bad deeds, have some regret and make the commitment not to do them again tomorrow. Relax into sleep while thinking of your virtues so your whole sleep becomes virtuous.

Good night,
 sleep tight,
 wake up bright
 with the morning light
 to do what's right
 with all your might.

Food Offering prayer

Precious Buddha, the unsurpassable teacher,
 Precious Dharma, the unsurpassable protection,
 Precious Saṅgha, the unsurpassable guide—
 to the object of refuge, the three jewels, I make offerings

This beautifully prepared and appealing meal of hundred times taste
 I offer with faith to the victors and their sons,
 may through this all sentient beings
 enjoy the rich nourishment of Samadhi

Motivation for eating food.

Through understanding that food is like medicine
 I will respectfully take it in without attachment or aversion
 not for self-infatuation, not for pride
 not for arrogance, solely to maintain the body

If you eat meat recite the below Mantras and blow on the meat before eating.

ཨོཾ་ཨ་ཞི་ར་ཏུ་ཁེ་ཙེ་སྐྱུ་ཏུ་ om abhira hung khetsa mam svāhā