

A Daily Meditation

and other daily practices including

Blessing the Speech and Daily Mantras



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Practice Requirements:

Anyone may perform the practices in this book.

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A Daily Meditation

Transforming the Mind into Bodhichitta for This and All Future Lives

“Blessing the Speech” on p. 12 can be done before or after
A Daily Meditation.

At the beginning of each day, after opening your eyes, in order for all the activities of your body, speech, and mind, such as hearing, thinking, and meditating, as well as walking, sitting, sleeping, working, and so on – until enlightenment is achieved and until death, especially today – not to become causes of suffering and to become causes of happiness, and especially for them to become causes to achieve buddhahood (that is, for them to become a method for accomplishing benefit and happiness for all sentient beings), here is a method for transforming the mind into Dharma and especially bodhichitta.

A Direct Meditation on the Graduated Path Containing All the Important Meanings

By Dorje Chang Losang Jinpa

Lama Zopa Rinpoche says that as an alternative to this lam-rim prayer, bodhichitta can also be generated with other more extensive lam-rim prayers.

Essence encompassing all the buddhas,
Originator of all the holy Dharma of scripture and realization,
Principal of all the aryas intending virtue:¹
In the glorious holy gurus, I take refuge.

Please, gurus, bless my mind to become Dharma,
Dharma to become the path,
And the path to be without obstacles.²

Until I achieve buddhahood, please bless me
To be like Shönnu Norsang and Taktungu
By devoting myself correctly to the virtuous friend
 with pure thought and action,
Seeing whatever is done as pure,
And accomplishing whatever is said and advised.

This is how to correctly devote to the virtuous friend, [which is
the root of the path to full enlightenment].

Please bless me to see that this greatly meaningful body
 with freedoms and riches
Is difficult to find and easily perishes,
That action and result are so profound
And the suffering of the evil-gone transmigratory beings
 is so difficult to bear.
Thereby, may I take refuge from the depths of my heart
 in the Three Rare Sublime Ones,³
Abandon negative karma, and accomplish virtue
 according to Dharma.

This is the graduated path of the lower capable being.

In dependence on that, even if I achieve the mere higher rebirth
 of a deva or human,
I will still have to experience suffering endlessly in samsara
Because of not having abandoned, and being under
 the control of, the disturbing thought obscurations.
Therefore, by reflecting well upon the way of cycling
 in samsara,

Please bless me to continuously follow, day and night,
The path of the three types of precious trainings –
The principal method for becoming free from samsara.

This is the graduated path of the middle capable being.

In dependence upon that, even if I achieve mere liberation,
Since there is no sentient being of the six types who has not
 been my father and mother,
Please bless me to turn my mind away from the lower happiness
 of nirvana.
Thinking, “I must fulfill their purpose,” may I generate
 precious bodhichitta
By equalizing and exchanging myself with others,
And follow the conduct of the conquerors’ sons,
 the six paramitas and so forth.

This is the common graduated path of the great capable being.

Having trained my mind in the common path in that way,
Even if I have to experience the sufferings of samsara
 for a long time, it will not upset me.
However, by regarding sentient beings with extraordinary
 unbearable compassion,
Please bless me to enter the quick path of
 the Vajrayana teachings.
By protecting my vows and samayas more than my life,
May I quickly accomplish the unified Vajradhara state
In one brief lifetime of this degenerate time.

This is the graduated path of the secret mantra vajra vehicle of
the greatest capable being.

Then recite the following verses and meditate on the Guru entering your heart:

May I not arise heresy even for a second
With 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.

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.

Then recite the following verses on how to live your life for sentient beings:

From Kadam Geshe Langri Thangpa's Eight Verses of Thought Transformation

Determined to obtain the greatest possible benefit
From all sentient beings,
Who are more precious than a wish-fulfilling jewel,
I will hold them most dear at all times.

From Aryasura's Prayer in Seventy Stanzas⁴

May I become like a wish-granting jewel
Fulfilling all the wishes,
And like a wish-granting tree,
Fulfilling all the hopes of transmigratory beings.

From the Conquerors' Son Shantideva's A Guide to the Bodhisattva's Way of Life⁵

The following translation of verses 11–22 from Chapter 3 and verse 55 from Chapter 10 of Shantideva's text contains additional clarifying words inserted into the verses by Lama Zopa Rinpoche. These additional words appear in italics. Lama Zopa Rinpoche has also added comments that appear between the verses in instruction boxes.

11. For the sake of accomplishing the *two* purposes
of all sentient beings,⁶
Without any sense of loss *or concern*
I give away my body and likewise my enjoyments,
such as food and clothing,
And even all my virtues *accumulated over* the three times.
-

By abandoning attachment and giving everything away, I will attain the state beyond sorrow. Since sentient beings are the supreme field of generosity, I will give everything to them:

12. By *abandoning attachment and* giving everything away,
I will pass beyond sorrow,
And my mind will achieve the *non-abiding* sorrowless state
and the state of omniscience.
Since I will have to give up everything all at once,
It's best to give it away to sentient beings, *because*
buddhahood is attained in that way.
13. As I have already given this body, *an impure aggregate,*
To all beings⁷ to use for their pleasure,
Even if they constantly kill me, criticize me, beat me,
and so forth,
I will let them do whatever they like.

I will allow them to do whatever makes them happy, and give up being attached to my body and getting angry at others:

14. From now on, whether they play *games* with my body
Make it an object of *laughter* by ridiculing or making fun
of it *to hurt me*,
Since I have already given this body of mine
to *sentient beings*,
Why should I resist *by protecting it and so forth*?

15ab. I will also use it to do any *virtuous* action
That doesn't harm *and benefits myself and others*.

Praying for virtues to become causes that do not go to waste includes: praying for yourself to become a cause of only benefit for others (v. 15cd), praying for their attitudes to become causes that do not go to waste (v. 16), and praying for their actions to become causes that do not go to waste (v. 17):

15cd. Whenever any sentient being encounters me,
May it never be meaningless for them *and always*
be meaningful.

16. Whenever, just by looking at me,
Someone has an angry or devotional thought arise,
May that *attitude* alone become the cause for me always
To accomplish all the *temporary and ultimate* purposes
of that being.

17. Whenever others criticize me *with their speech*,
Harm me *with their bodies*,
Or likewise insult me *behind my back*,
May all of them have the fortune *to achieve great*
enlightenment.

18. May I be a savior for those who lack a savior,
A guide for all those *beings* who enter a road,
A boat, a ship, and a bridge
For those who want to cross *a river*.
19. May I be an island for those who seek *the safe shore*
of an island,
A light for those who want a light,⁸
Bedding for those who wish for bedding,⁹
And for all beings who desire a servant,
May I become a servant of them all.
20. May I be a wish-granting jewel and a wish-fulfilling vase
giving rise to whatever is desired, such as food and clothing,
Powerful mantra *accomplishing the actions of pacification*,
increase, and so forth, great medicine *curing every sickness*,
A wish-fulfilling tree *satisfying every need*,
And a wish-granting cow for all beings.
21. Like the *four* great elements, the earth and so forth,
And like the sky, may I always be
A means of living in every way
For the innumerable sentient beings.
22. Likewise, may I be a means of living,
At all times and in all ways, for the realms of
Sentient beings equaling the extent of space,
Until they all *attain* the sorrowless state.

His Holiness the Dalai Lama often recites these words of the conquerors' son Shantideva after taking the bodhisattva vows:

55. As long as space remains,
As long as transmigratory beings remain,
Until then may I too remain
To dispel the suffering of transmigratory beings.

Blessing the Speech

KÖN CHHOG SUM LA KYAB SU CHHI

I take refuge in the Three Rare Sublime Ones.

DRO LA PHÄN CHHIR SANG GYÄ SHOG (3x)

May I become a buddha to benefit transmigratory beings. (3x)

First, purify the truly existent I in emptiness, as it is empty in reality. Then the wisdom seeing emptiness experiences infinite bliss. You can also think that the wisdom experiencing bliss is non-dual with emptiness.

I arise as the deity. On my tongue, a syllable A ॐ transforms into a moon disk. On top of it appears a white syllable OM ॐ surrounded by the white Sanskrit vowels (ALI) standing clockwise, the red Sanskrit consonants (KALI) standing counterclockwise, and the blue Heart Mantra of Dependent Relation standing clockwise.

Light beams radiate from the syllable OM and the mantra garlands and hook back the blessings and power of both mundane and supramundane speech in the form of the three mantras, the seven sublime precious royal symbols, and the eight auspicious signs.¹⁰

This includes the power of speech beyond samsara of the buddhas, arya bodhisattvas abiding on the three pure bhumis, and arhats, as well as the power of speech not beyond samsara of those who are engaged in the path, and also those sages who have actualized words of truth and have great power in their speech. Due to the power of abiding in silence and of living in the morality of abstaining from the negative karmas of speech, the words of those sages have so much power that whatever they pray for is successful. All the blessings and power of the holy speech – from those who are beyond samsara and

those who are not beyond – are hooked back in the aspect of the three mantras, the seven precious objects of a kings' reign, and the eight auspicious signs. Think that the whole sky is filled with these and then they absorb into the mantras on your tongue.

Recite the mantras from the innermost to the outermost.

Sanskrit Vowels (ALI)

As you recite the vowels, white nectar and beams flow down from the mantra and fill your whole body. All negative karmas collected with your body from beginningless rebirths are completely purified.

ॐ अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ ए ऐ ओ औ ङ ञ ण त्र

OM A AA I II U UU RI RII LI LII E AI O AU ANG AH
SVAHA (3x)

Sanskrit Consonants (KALI)

As you recite the consonants, red nectar and beams flow down from the mantra and fill your whole body. All negative karmas collected with your speech from beginningless rebirths are completely purified.

क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त थ द ध न प फ ब भ म य र ल व श ष स ह ऋ ॠ

ॡ ए ऐ ओ औ ङ ञ ण त्र

OM KA KHA GA GHA NGA / CHA CHHA JA JHA NYA /
TA THA DA DHA NA / TA THA DA DHA NA* / PA PHA BA
BHA MA / YA RA LA VA / SHA SHA SA HA KSHA SVAHA (3x)

*[*When saying the first TA THA DA DHA NA the tip of the tongue should be bent back to touch the roof of the mouth. When saying the second set the tip of the tongue should touch the back of the teeth.]*

Heart Mantra of Dependent Relation

As you recite the mantra, blue nectar and beams flow down from the mantra and fill your whole body. All negative karmas collected with your mind from beginningless rebirths are completely purified.

ཨོ་ཡེ་དྲཱ་མ་དེ་དུ་བ་ན་མ་དེ་དུ་རྗེ་ཤར་ལ་ག་ཏི་བྱ་མ་དང།
ཏི་ཤར་ལ་ཡི་ནི་རོ་ན་ཨོ་མི་བྱ་དྲི་མདྲ་བྲ་མ་ཏ་ཡེ་སྐྱེ།

OM YE DHARMA HETU PRABHAVA HETUN TESHAN
TATHAGATO HYAVADAT TESHAN CHA YO¹¹ NIRODHA
EVAM VADI MAHA SHRAMANA YE SVAHA (3x)

The Heart Mantra of Dependent Relation dissolves into the consonants; the consonants into the vowels; the vowels into the syllable OM ཨོ; and the OM into the moon cushion. That transforms into a syllable A ཨ. The A melts into pink nectar and dissolves into my tongue, which becomes the nature of a vajra.

Your tongue becomes indestructible like a vajra. Nothing can harm, take away, or destroy the power of your mantras, including black foods. Then, generate very strong faith that all the blessings and power of the speech of all the buddhas, bodhisattvas, sages, yogis, and so on have entered your speech and that your speech is perfected. Think: “I have perfected my speech.” The minute that sentient beings hear your speech, it pacifies their emotional and disturbing thoughts and whatever you say gets actualized; they do what you say.

Benefits of Blessing the Speech

By thinking in this way, the power of your speech becomes marvelous and whatever you recite is multiplied ten million times. The power of your speech will not be diminished by eating.

Lama Zopa Rinpoche says that, more specifically, blessing the speech has four benefits: 1) your speech becomes perfect; 2) whatever you recite is multiplied ten million times; 3) all your speech will become the recitation of mantra, even gossiping; 4) the power of your speech will not be taken away by eating wrong foods. According to the lower tantras eating garlic takes away the power of the speech for seven days, onion for five days, radish for nine days, nettles for half a year, and animal tongue for the whole life. These foods harm the power of mantra as does eating the flesh of foolish animals such as sheep.

Dedication Prayer

May my tongue have all the courage of the ones gone to bliss.
By the power of my glorious words,
May all sentient beings be subdued.
Whatever words I say, may all their meanings be
accomplished instantly.

Daily Mantras

Mantra for Blessing the Mala

OM RUCHIRA MANI PRAVARTAYA HUM (7x)

Recite this seven times, then blow on the mala. This increases the power of the mantras you recite more than one sextillion times (ten million times one billion). This is according to the *Sutra Unfathomable Celestial Mansion, Great Increasing Jewel*.

Mantra to Increase Virtue

OM SAMBHARA SAMBHARA BIMANA SARA MAHA JAVA HUM
OM SMARA SMARA BIMANA SKARA MAHA JAVA HUM (7x)

Reciting this mantra increases the merit of any virtuous action you do with your body, speech, or mind during the day 100,000 times. This is according to the *Sutra of the Wheel of Complete Dedication*.

Zung of the Exalted Completely Pure Stainless Light

NAMAH NAVA NAVA TINAM / TATHAGATA GANG GA NAM
DIVA LUKA NAM / KOTINI YUTA SHATA SAHA SRAM / OM
VOVORI / CHARI NI CHARI / MORI GOLI CHALA VARI SVAHA
(a few times)

Pronunciation:

NAMA NAWA NAWA TEENEN TATHAAGATA GANGA NAM
DIVA LUKAA NEN / KOTINI YUTA SHATA SAHA SRAA NEN /
OM VOVORI / TSARI NI* TSARI / MORI GOLI TSALA WAARI
SVAHA (a few times) [*indicates a high tone.]

The five uninterrupted negative karmas of anyone who talks to a person who has recited this mantra are purified. Just hearing the voice of a person who has recited this mantra, being touched by their shadow, or touching that person's body purifies negative karmas collected in past lives. If you recite this mantra, you won't be harmed by spirit possession, poisons, or by the elements [earth, water, fire, and wind]. All the buddhas will protect you and guide you and all the devas and those who are living in samaya will support you. You won't be harmed by black magic mantras and rituals. If this mantra is put inside a stupa then any being, including evil transmigratory beings, who sees the stupa, hears of the stupa, touches the stupa, or is touched by dust or wind that has touched this stupa, is freed from all negative karmas. They will be born in the realms of happy transmigratory beings and they won't be reborn in the lower realms.

Mantra Taught by Buddha Drogen Gyälwa Chö

OM HRIYADHE SARVA TATHAGATA HRIDAYA GARBHE /
 JOLA DHARMA DHATU GARBHE / SANG HARANA AYU
 SANG SHODHAYA / PAPAM SARVA TATHAGATA SAMANDRA
 USHNISHA VIMALE VHISHUDHE SVAHA *(a few times)*

Pronunciation:

OM HRI YA DHE SARVA TATHAAGATA HRIDAYA GARBE /
 ZOLA DHARMA DHATU GARBE / SANG HARANA AYU
 SANGSHODHAYA / PAPAM SARVA TATHAAGATA SAMENDRA
 AUSHNI KHA VIMALE BISHUDHE SVAHA *(a few times)*

There are two major benefits to this mantra. One is that it purifies the heaviest negative karma of breaking samaya with the Guru, which is heavier than committing any of the five uninterrupted actions. Having made mistakes in devoting to the virtuous friend, you cannot achieve enlightenment in this life.

The other benefit is that it consecrates things. In the *Kangyur* the Buddha says that this mantra is the real consecration. If you recite this mantra on a statue, a rock, or a tree, all the wisdom of the merit field will come there and abide in that object.

Name and Mantra that Fulfill Wishes

CHOM DÄN DE DE ZHIN SHEG PA DRAM CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ SA DZIN GYÄL PO LA CHHAG TSHÄL LO (7x)

**To Bhagavan, Tathagata, Arhat, Perfectly Completed
Buddha, Earth Holder, I prostrate. (7x)**

TADYATHA / OM DHARE DHARE / DHARANI BANDHE
SVAHA (7x)

Anyone who recites the name of this tathagata, CHOM DÄN DE...,
and memorizes the words of this mantra, TADYATHA OM DHARE...,
will have all their wishes fulfilled.

Notes

1. Or “arya Sangha.” Usually *gen-dun* (Tib. *dge 'dun*) is translated as Sangha but here Lama Zopa Rinpoche translates it literally as intending virtue.
2. Lama Zopa Rinpoche: This contains the 84,000 teachings taught by the Buddha, which include the Hinayana teachings and the Mahayana teachings of Paramitayana and Tantra. All those teachings are combined into the lam-rim, the graduated path to enlightenment, which is divided into the graduated paths of the lower, middle, and higher capable beings. These three contain the whole lam-rim and that is contained in the three principal aspects of the path to enlightenment.
3. *Kön-chog-sum* (Tib. *dkon mchog sum*) is usually translated from the Sanskrit *tri ratna* as “Three Jewels,” i.e., Buddha, Dharma, and Sangha, the three objects of Buddhist refuge, but Rinpoche prefers to translate the Tibetan term literally as “Three Rare Sublime Ones” to better convey the rarity and importance of encountering them.
4. In the Tibetan text of *A Daily Meditation*, this verse is attributed to Nagarjuna’s *Precious Garland*; however, it is actually found in Aryasura’s *Prayer in Seventy Stanzas*. (*Pranidhanasaptatinamagatha, smon lam bdun cu pa*. See *stag brag bsam gtan gling gi phyag bzhes mdo sngags chos spyod*, Volume 2, pp. 78–79).
5. *A Guide to the Bodhisattva’s Way of Life*, Ch. 3, vv. 11–22. Lama Zopa Rinpoche’s inserted clarifications of the root text are in italicized letters. For Rinpoche’s teaching on this prayer, see *Bodhisattva Attitude: How to Dedicate Your Life to Others*, LYWA, pp. 97–113. These two purposes are the cessation of all obscurations and the completion of all realizations.
6. These two purposes are the total cessation of all obscurations and the completion of all realizations.
7. *Lu-chen* (Tib. *lus can*) is translated several times in these verses as “beings.” *Lu* is “body” and *chen* means “having,” so *lu-chen* literally means “those having a body.” See *Bodhisattva Attitude: How to Dedicate Your Life to Others*, p. 102, n. 77.
8. *Mar-me* (Tib. *mar me*) is literally “butter lamp” but it means any kind of light, *ibid.* p. 107.
9. *Nä-mäl* (Tib. *gnas mal*) includes bed, blankets, pillows, *ibid.* p. 107.
10. The paragraph, which comes after the recitation of the mantras in Tibetan texts, has been moved here on the advice of Lama Zopa Rinpoche.
11. It is important to pause between “YO” and “NI” when reciting this mantra.

Colophons:

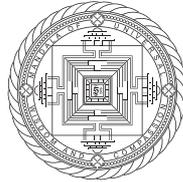
A Daily Meditation: I, the beggar monk Thubten Zopa who am nothing both in this and future lives, compiled *A Daily Meditation* (literally, *A Method for Cultivating the Motivation, kun slong bcas thabs*), for the benefit of those of little intelligence similar to myself. It includes the motivation of *A Direct Meditation on the Graduated Path* composed by Dorje Chang Losang Jinpa. Alternatively, it can be done more extensively with practices such as Pabongka Dechen Nyingpo's *Calling the Guru From Afar*. Afterward, contemplate the great kindness of sentient beings with the first verse of Langri Thangpa's *Eight Verses of Thought Transformation*, pray to be of great meaning and benefit to sentient beings with the verse composed by Aryasura, and recite the verses from the third chapter of *A Guide to the Bodhisattva's Way of Life* and so forth.

Translated by Lama Zopa Rinpoche at Kopan Monastery, Nepal, January 2013, and scribed by Merry Colony. Updated, with Lama Zopa Rinpoche's advice, by Ven. Sarah Thresher, Merry Colony, and Tom Truty, 2014. Checked against the Tibetan and lightly edited by Joan Nicell, April 2015. Edited by Merry Colony and Kendall Magnussen, April 2015. Approved by Lama Zopa Rinpoche, September 2015.

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Daily Mantras: Compiled by Lama Zopa Rinpoche.

Foundation for the Preservation of the Mahayana Tradition



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