The Method to Transform a Suffering Life into Happiness (Including Enlightenment)

With Additional Practices

A Commentary

By Lama Zopa Rinpoche
Practice Requirements:
Anyone can perform the practices in this book.
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Technical Note

Comments by the compiler or editor are contained in instruction boxes. For example:

_______________________________________
Recite these two verses three times.
_______________________________________

Instructions or advice by Lama Zopa Rinpoche are contained in instruction boxes marked by the symbol ❖ before the instruction. For example:

❖ Then recite the following verses and meditate on the guru entering your heart.

_______________________________________

Italics and a small font size indicate instructions and comments found in the Tibetan text that are not meant to be recited. Words in square brackets have been added by the translator for clarification. For example:

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

Bold and indented text in the commentary section indicate citations from the root texts, The Method to Transform a Suffering Life into Happiness (Including Enlightenment), Blessing the Speech, Daily Mantras, and Mantras for Specific Occasions. For example:

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

The following six points will enable you to learn the pronunciation of most transliterated Sanskrit mantras found in FPMT practice texts. However, the mantras found in this particular booklet have been further modified to accord with the way in which Lama Zopa Rinpoche would like them to be pronounced. The usual transliterations of the mantras can be found in the endnotes.

1. ŠH and ṢH are pronounced similar to the “sh” in “shoe.”
2. CH is pronounced similar to the “ch” in “chat.” CHH is also similar but is more heavily aspirated.
3. Ṭ, ṬH, D, ḌH, Ṇ are retroflex letters and have no exact equivalent in English. These sounds are made by curling the tongue to the palate and correspond roughly to the sounds “tra” (Ṭ), aspirated “tra” (ṬH), “dra” (Ḍ), aspirated “dra” (ḌH), and “nra” (Ṇ).
4. All consonants followed by an Ḥ are aspirated: KH, GH, CH, JH, TH, DH, PH, BH. Note that TH is pronounced like the “t” in “target” (not like the “th” in “the”) and PH is pronounced like the “p” in “partial” (not like the “ph” in “pharaoh”).
5. Vowels with a dash above—Ā, Ī, Ū, ṚI, and ḿI—are elongated to approximately double the amount of time it takes to pronounce their nonelongated counterparts: A, I, U, Ṛ, and ḿ.
6. Ṇ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. ṚI is pronounced similar to the “ree” in “reed.” NG is pronounced similar to the “ng” in “king.”

The Practices
The Method to Transform a Suffering Life into Happiness (Including Enlightenment)

At the beginning of each day, after you open your eyes, until enlightenment is achieved and until death, and especially today, so that all the activities of your body, speech, and mind—hearing, thinking, and meditating, as well as walking, sitting, sleeping, doing your job, and so on—do not become causes of suffering and instead become causes of happiness, and especially that they become causes to achieve buddhahood, (that is, that you transform them into a method for accomplishing benefit and happiness for all sentient beings), here is a method for transforming the mind into holy Dharma and especially into bodhichitta.

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

By Dorje Chang Lozang Jinpa

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 Youthful Norsang and Bodhisattva Always Crying
In correctly following 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 follow the virtuous friend, [the root of the path to full enlightenment]._

Please bless me to see that this greatly meaningful body
with freedoms and richnesses
Is difficult to find and easily perishes,
That action and result are so profound,
And that the sufferings of the evil-gone transmigratory beings
are so difficult to bear.
Therefore, please bless me to take refuge from the depths
of my heart in the Three Rare Sublime Ones,
To abandon negative karma, and to accomplish virtue
according to Dharma.

_This is the graduated path of the lower capable being._

In dependence upon 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, please bless me to reflect well upon the way of
circling in samsara
And 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 think, “I must fulfill their purpose,”
And turn away from the lower happiness of nirvana.
Then, please bless me to generate precious bodhichitta
By equalizing and exchanging myself with others,
And to 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,
I will not be upset even if I have to experience the sufferings
of samsara for a long time.
However, please bless me to look at sentient beings
with extraordinary unbearable compassion,
And to enter the quick path of the Vajrayana teachings.
Then, please bless me to protect my vows and samayas
more than my life,
And to 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.*
Recite the following verses and meditate on the guru entering your heart.

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.

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.

Recite the following verses on how to live your life for sentient beings.

From Kadampa 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 shall hold them most dear at all times.

From Aryasura’s Prayer in Seventy Stanzas

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 Life

The following translation of verses 11–22 from chapter 3 and verse 55 from chapter 10 of Shantideva’s text contains additional clarifying words in italics from Lama Zopa Rinpoche, who has also added the comments that appear between the verses.

11. For the sake of accomplishing the two purposes of all sentient beings,\(^5\)
    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 nonabiding sorrowless state, the state of omniscience.
    Since I will have to give up everything all at once when I die,
    It’s best for me 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 beings\(^6\) to use for their pleasure,
    Even if they always 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 Or make it an object of laughter by ridiculing and making fun of it to hurt me, Since I have already given this body of mine to sentient beings, Why would I resist by protecting it and so forth?

15a. I will also use it to do any virtuous action That doesn’t harm and benefits 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. 15b), praying for others’ attitudes to become causes that do not go to waste (v. 16), and praying for others’ actions to become causes that do not go to waste (v. 17).

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

16. Whenever someone has an angry or devotional thought arise Just by looking at me, May that attitude alone become a cause that always Accomplishes 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 the beings who enter a road,  
   A boat, a ship, and a bridge  
   For those who want to cross the water.

19. May I be an island for those who seek the safe shore of an island,  
   A light for those who want a light,  
   Bedding for those who wish for bedding,  
   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.

Gampopa, Milarepa’s heart disciple, said: “After waking from sleep and before you get out of bed, think: ‘Today I am going to use my body, speech, and mind in virtue [for sentient beings].’ It is so important to generate this precious thought of bodhichitta, the ultimate good heart. Whatever you do that day is then done with bodhichitta, so everything then becomes virtue and the cause of enlightenment. If your motivation is wrong, everything then becomes negative karma and a cause of the evil-gone realms.

“When you then go to sleep at night, dedicate all your actions of body, speech, and mind for sentient beings. This is extremely important.

“It is said that, without difficulties, this becomes the path to the dharma-kaya.”
Additional Practices

- Blessing the Speech and Daily Mantras can also be done before The Method to Transform a Suffering Life into Happiness (Including Enlightenment), especially if you are going to recite The Method out loud.

Blessing the Speech
According to the Instructions of Great Yogi Khyungpo

Taking Refuge and Generating Bodhichitta

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)

Visualization

- Purify the truly existent I in emptiness. Then your wisdom realizing emptiness, which is nondual with great bliss, manifests as a deity.

I clarify myself as the deity. On my tongue, a syllable ĀḤ (ཨཱཿ) transforms into a moon. On top of it appears a white syllable OM (ཐོ) encircled by the white Sanskrit vowels standing clockwise, the
red Sanskrit consonants standing counterclockwise, and the blue Heart Mantra of Dependent Relation standing clockwise.

Light beams radiate from the syllable \( \text{OṂ} \) and the mantra garlands, hooking back the blessings and power of the speech of those beyond and not beyond the world in the form of the three mantras, the seven sublime precious objects of a king’s reign, the eight auspicious signs, [and the eight auspicious substances].

Those who are beyond the world are the buddhas, arya bodhisattvas abiding on the three pure bhumis, and arhats. Those who are not beyond the world are the yogis who are accomplishing the path and the sages who have actualized words of truth. Due to the power of abiding in silence and living in the morality of abstaining from negative karmas of speech, the words of these sages have much power and so whatever they pray for is successful.

All their blessings and power of speech are hooked back in the form of the three mantras, the seven precious objects of a king’s reign, the eight auspicious signs, and the eight auspicious substances, filling the whole sky. They absorb into the mantras on the moon disk on your tongue, like rain falling on the ocean.

**Mantras for Blessing the Speech**

*Concentrate on the visualization and recite the mantras beginning from the inner circle.*

**Sanskrit Vowels (Ali)**

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

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

The Heart Mantra of Dependent Relation absorbs into the consonants, the consonants into the vowels, the vowels into the syllable OṂ (ॐ), and the OṂ into the moon cushion. That transforms into a syllable ĀḤ (ཨ༔). The ĀḤ melts into pink nectar and absorbs into my tongue, which becomes of the nature of a vajra.

- Your tongue becomes very heavy and strong, as if difficult to move, and as indestructible as a vajra. Generate very strong faith that all the blessings and power of the speech of all the buddhas, bodhisattvas, arhats, yogis, and sages have entered your speech and and made it perfect. Think: “My speech has become perfect.”

The benefits of blessing the speech are: (1) the power of your speech becomes perfect; (2) whatever you recite is multiplied ten million times; (3) the power of your speech is not taken away by eating wrong foods; and (4) gossiping becomes the recitation of mantra.

Dedication

DAG GI CHE YI WANG PO LA
May my tongue sense base
DE SHEG POB PA DÂN PAR SHOG
Have all the courage of the ones gone to bliss.
TSHIG GI ZI JI THU DE NI
By the magnificence and power of my words,
SEM CHÂN THAM CHÂ DÜL WAR SHOG
May all sentient beings be subdued.
DAG GI TSHIG NI CHI MÄ PÄI
May all the meanings of whatever words I say
DÖN DE THAM CHÂ DRUB PAR SHOG
Be accomplished.
Daily Mantras

Mantra to Bless the Rosary

Om Rutsira Mani Prawartaya Hum (7x)

Recite this mantra seven times and then blow on your rosary. All the recitations you do of the secret mantras taught by the Tathagata are multiplied one hundred sextillion times \(10^{23}\). This is taught in Unfathomable Mansion of Increasing Jewels.\(^{19}\)

Mantra to Multiply Virtue

Om Sambhara Sambhara Bimana Sara Mahā Dzawa Hum / Om Smara Smara Bimana Skara Mahā Dzawa Hum (7x)

If you recite this mantra seven times, any virtuous activity you do is multiplied by a hundred thousand. This is taught in the Sutra of the Wheel of Complete Dedication.\(^{21}\)
Exalted Stainless Beam Totally Pure Light Mantra

NAMAH NAWA NAWA TĪNĀN / TATHĀGATA GANG GĀNAM
DĪWA LUKĀ NĀN / KOṬI NIYUTA ŚHATA SAHASRĀṆĀN /
OM BO BO RI / TSARI NI TSARI / MORI GORI TSALA
WĀRI SWĀHĀ  (a few times)

- Talking to a person who has recited this mantra purifies even the five heavy negative karmas without break. Just hearing the voice of a person who has recited this mantra, being touched by their shadow, or touching their body purifies negative karmas collected in this and past lives. If you recite this mantra, you won’t be harmed by poison, spirits, lightning, and so forth. All the buddhas will protect you, Chenrezig will look after you, and all the devas and those who are living in samaya will support you. You won’t be harmed by black magic mantras, rituals, and substances. If this mantra is put inside a stupa, the negative karmas of anyone who sees the stupa, hears of it, touches it, or is touched by earth, dust, or wind that has touched it get purified. They won’t be reborn in the lower realms and instead will be born as happy transmigratory beings.

Mantra of Great Wisdom Bimala Ushnisha

(Translation and explanation of the mantra follows in the text.)
OM HRIYADHE SARWA TATHĀGATA HRIDAYA GARBHE / DZOLA DHARMADHATU GARBHE / SANG HARANA ĀYUḤ SANGŚHODHAYA / PĀPAṂ SARWA TATHĀGATA SAMENDRA USḤNĪKHA BIMALE BIŚHUDDHE SWĀHĀ (a few times)

- This mantra has two major benefits. The first is that it purifies the five heavy negative karmas without break of anyone who hears it. The second is that because it is the most powerful mantra for consecration, it can be used to consecrate holy objects as well as rocks, trees, mountains, and so forth.

**Holy Name Mantra that Fulfills Wishes**

- Recite the homage and mantra together for each recitation:

\[
\text{De zhin sheg pa sa dzin gyāl po la chhag tshāl lo}
\]

To Tathagata Earth-Holder King, I prostrate.

\[
\text{Tayathā / om dhare dhare / dharaṇi bāndhe}
\]

SWĀHĀ (108x, 54x, or 21x)

Whoever memorizes the name of this tathagata and the words of this mantra will have all their wishes fulfilled without exception.
Mantras for Specific Occasions

Mantra to Increase the Power of Recitation

- Recite this mantra before reading and reciting prayers, sutras, and so forth.

\[ \text{TAYATHĀ / OṂ DHARE DHARE BHENDHARE SWĀHĀ (7x)} \]

Mantra to Bless the Feet

Recite the mantra seven times and then spit on the soles of your feet. It is taught that any insects that die under your feet will be reborn as devas in the Realm of the Thirty-Three.

\[ \text{OṂ KHRE TSA RAGHANA HŪṂ HRĪ SWĀHĀ (7x)} \]

- This mantra can also be used to bless the wheels of vehicles and other things that can crush and kill sentient beings. It should be recited when the specific need arises such as having to walk on ground where there are many insects or other small creatures and when driving a car, riding a bicycle, and so forth.
Colophons:

The Method to Transform a Suffering Life into Happiness (Including Enlightenment) (Kun slong bcos thabs):

Original Colophon:
I, the beggar monk Thubten Zopa, who am nothing both in this and future lives, compiled The Method to Transform a Suffering Life into Happiness (Including Enlightenment) (literally, A Method for Cultivating the Motivation) for the benefit of those of little intelligence similar to me. It includes the motivation “A Direct Meditation on the Graduated Path” (Lam rim shar sgom gnad don kun tshang) composed by Dorje Chang Lozang Jinpa. Alternatively, the motivation can be done more extensively with practices such as Phabongkha 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.

Publisher’s Colophon:


The Commentaries
A Commentary on
“The Method to Transform
a Suffering Life into Happiness
(Also Including Enlightenment)”

Introduction

The Method to Transform a Suffering Life into Happiness (Including Enlightenment) begins with Dorje Chang Lozang Jinpa’s short lamrim prayer. The first verse of the “Eight Verses of Thought Transformation” and a verse from “Prayer in Seventy Stanzas” by Aryasura then show how to live your life for others. This attitude is then elaborated with some verses taken from A Guide to the Bodhisattva’s Way of Life by Shantideva. This practice is followed by Blessing the Speech and several mantras that are beneficial to recite daily, such as the mantra for blessing the mala.

My wish is that all of you do this most important practice for generating a Dharma motivation, and especially a bodhichitta motivation, when you open your eyes in the morning. As soon as you wake up, whether your sleep has been positive or negative, you should begin this practice. If you know it by heart, you can think it. If you don’t know it by heart, you can read it.

This is how to begin your day, every day of your life, if you want to transform your mind into Dharma. It is for anyone who wants to make their life meaningful and useful not only for themselves but also for the numberless sentient beings, including every single animal—those living in water that are the size of mountains.
and those that can’t be seen with the eyes but only with a microscope, the worms living in the ground, the tiny insects living in the grass that jump when someone walks on it, and those flying in the sky—as well as every human being, asura, and sura. It motivates you to transform your life from now up to enlightenment, especially from now up to death, and especially for your life today to become a cause of enlightenment for sentient beings. It’s a most unbelievable plan.

In short, *The Method to Transform a Suffering Life into Happiness (Including Enlightenment)* contains the main motivation and goal for your whole life and for all your lives up to enlightenment. It is to be practiced forever.

**Preliminaries**

If you want to and have the time, you can begin with either the nine-round breathing meditation or a simple breathing meditation to calm your mind. First, sit in the seven-point posture of Buddha Vairochana. Each one of the seven points has a purpose, helping to support meditation and realization, and is related to the lamrim, in general, and to the six yogas of Naropa, in particular.

To do just a simple breathing meditation: breathe in slowly, then as you exhale think that all three poisonous minds, the causes of suffering, leave in the form of black fog or smoke and go beyond this world. As you slowly inhale, breathe in white light, thinking that you are breathing in all the qualities of Manjushri, Chenrezig, and Vajrapani, the embodiments of all the buddhas’ infinite wisdom, compassion, and power. You receive perfect wisdom, or understanding, from Manjushri; infinite compassion from Chenrezig; and perfect power from Vajrapani. They fill your whole body and your mind is transformed into these qualities.
Actual Practice

Transforming the Mind into Dharma and Bodhichitta

[The Method to Transform a Suffering Life into Happiness (Including Enlightenment) begins with:]

At the beginning of each day, after you open your eyes, until enlightenment is achieved and until death, and especially today, so that all the activities of your body, speech, and mind—hearing, thinking, and meditating, as well as walking, sitting, sleeping, doing your job, and so on—do not become causes of suffering and instead become causes of happiness, and especially that they become causes to achieve buddhahood, (that is, that you transform them into a method for accomplishing benefit and happiness for all sentient beings), here is a method for transforming the mind into holy Dharma and especially into bodhichitta.

The Method to Transform a Suffering Life into Happiness (Including Enlightenment) is the motivation for how to live your life in Dharma, especially in bodhichitta. In the morning, when you open your eyes, you should remember to transform your mind into Dharma; “into Dharma” means into a cause that brings only happiness. You should understand that this is how to live your life in happiness. It is not about living your life with self-cherishing, in suffering and depression, thinking, “I’m hopeless.” Instead, from the morning, you make your life the most beneficial and meaningful for sentient beings with the motivation of a good heart, of bodhichitta. This is then the basis for actualizing the lamrim realizations and the meditations of the tantric path.

The reason that I’m pushing you to do this practice first thing in the morning is that this is what you need to do if you want to be happy and avoid depression, and to make your life most beneficial for sentient beings, which means also for yourself. You should recite this motivation every day to lead your life in the
most meaningful way for every sentient being—for every ant, every mosquito, every maggot, every fish, every animal, every human being, every asura, and every sura in the numberless universes—with the wish to free them from suffering and cause them happiness. This motivation makes your life become a cause of happiness beyond this life, of liberation from the oceans of samsaric suffering, and of the state of omniscient mind.

However, if you do other lamrim prayers daily, such as the lamrim prayer in *Lama Chopa*, “The Foundation of All Good Qualities” combined with *Lama Tsongkhapa Guru Yoga* or *A Daily Meditation Practice on Guru Shakyamuni Buddha*, or “Calling the Guru from Afar,” you don’t need to do *The Method to Transform a Suffering Life into Happiness (Including Enlightenment)*. Otherwise, in the morning when you open your eyes you should do this practice to transform a kaka life\(^{28}\) into a happy life, including enlightenment.

It is very important for your daily actions to not become causes of suffering—in particular, causes of the lower realms—and to become causes of the happiness of future lives. If your mind is not paying attention to that, it doesn’t matter if you meditate without moving for hours. If you don’t check your motivation, your meditation becomes another cause of suffering, another cause of the lower realms. If you don’t know the motivation of the lower capable being, which is the first Dharma, the very basic Dharma, and you don’t meditate with that motivation, your whole life’s meditation can become the cause of the lower realms. If you are meditating so that you can be happy or gain power or attain peace, your meditation becomes another cause of the lower realms. Other people may think, “Oh, he meditates all the time,” but if someone is meditating without knowing even the first Dharma, it just becomes a cause of the lower realms, even though there might be some pleasant feeling of bliss or peace. If you don’t know what Dharma is, your whole life can be wasted. Even though you meditate every day for many hours, it is meaningless. In
reality it is very sad. If you don’t know what Dharma is, you waste your whole life and also create causes of the lower realms.

Meditating on this practice makes your mind become Dharma. It transforms your mind from your present motivation of worldly concern, or attachment to this life, into a Dharma motivation unstained by that attachment. And it transforms your mind into the motivation of bodhichitta. When you do everything, including eating, walking, sitting, sleeping, and working, with bodhichitta, all your actions become causes of enlightenment. In this way, although it might not be nice to say it like this, your previously kaka life is transformed into gold by transforming your mind into bodhichitta.

**The Lamrim Prayer by Dorje Chang Lozang Jinpa**

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

This lamrim prayer composed by the great lama Dorje Chang Lozang Jinpa is short, yet it is very, very good as a motivation for life. I received the oral transmission of it from Kyabje Geshe Sengge Rinpoche. Geshe-la, a Mongolian and lharampa geshe, was appointed as the abbot of both Sera Me and Sera Je colleges in Lhasa after Mao Zedong died. I didn’t ask him for the oral transmission; Geshe-la from his own side gave it to me and said that it would be good for me to recite it.

When you do this prayer think of your root guru, whether His Holiness the Dalai Lama or someone else, or of the merit field to which you usually pray. When you make requests to the merit field think that the holy beings in the merit field are all one. This is what you have to discover and realize—that they are all one.

**Essence encompassing all the buddhas,**
**Originator of all the holy Dharma of scripture and realization,**
**Principal of all the aryas intending virtue:**

In the glorious holy gurus, I take refuge.
If you want to be free from samsara, you need to look for a guru. The continuity of the oceans of samsaric suffering—the suffering of pain, suffering of change, and pervasive, compounding suffering—has no beginning, but if you want to end it, you need to look for a guru. And especially if you want to achieve enlightenment to be able to free the numberless sentient beings from the oceans of samsaric suffering and bring them to the peerless happiness of the state of omniscient mind, you need the root of the path to enlightenment, which is to correctly devote yourself to the virtuous friend. Therefore, you need a guru; you need to do guru-yoga practice.

*Fifty Verses of Guru Devotion* (v. 47) says:

Vajradhara himself said,  
“Realization follows after the master.”  
By knowing that, please the guru’s holy mind  
With everything you do.

Abandon anything that is displeasing. The general and sublime realizations will then be granted in just this life. “Realization follows after the master” means realization depends on correctly devoting yourself to the vajra master, to the guru. First, you check the guru. Then, when you have found a qualified guru, you correctly devote yourself to him, thus causing realizations to come. “Sublime realization” means enlightenment.

Whether or not you look for a guru and then correctly devote yourself to him depends on your motivation, on what you want to use your life for. You need the root of the path to enlightenment, correct devotion to the virtuous friend, especially if your motivation is the wish to achieve *sanggye*, which means total elimination of all obscurations and completion of all realizations, so that you can free the numberless sentient beings from the oceans of samsaric suffering and bring them to enlightenment, the peerless happiness of the state of omniscient mind.
Please, gurus, bless my mind to become Dharma, Dharma to become the path, And the path to be without obstacles.²

These three lines contain the whole lamrim. The first line contains the graduated path of the lower capable being; the second line, the graduated path of the middle capable being; and the last line, the graduated path of the higher capable being, both the sutra and tantra paths.

The First Panchen Lama’s commentary on Lama Atisha’s “Lamp for the Path to Enlightenment” mentions four capable beings. The ordinary capable being thinks only of this life, nothing else. They live their life with just the eight worldly dharmas, attachment to this life. In regard to their motivation, they are no different from an animal. Even though they have a human body, millionaires can live their lives in exactly the same way as ants, maggots, fleas, or worms in that they work only for this life, to have happiness and be free of problems right now. No matter how different their lives may look from the outside, their attitude, their motivation, is exactly the same. That is the ordinary capable being, who is not a Dharma practitioner. Even though some of them may look religious, with shaved heads and their way of acting and dressing, in reality they are not spiritual people.

The lower capable being has no attachment to this life, has renounced the eight worldly dharmas. They wish to not be reborn in the lower realms and seek a higher rebirth as a deva or human being, especially a perfect human rebirth. For that, they then take refuge in Buddha, Dharma, and Sangha and protect their karma. Of the three special capable beings, they are the lowest capable being.

The middle capable being looks for liberation from the oceans of samsaric suffering. With that aim, they practice the three higher trainings of morality, concentration, and wisdom. This is the graduated path of the middle capable being.
The higher capable being seeks enlightenment. With bodhicitta, they practice the six paramitas and so forth. This is the graduated path of the higher capable being.

The graduated path of the three capable beings is the essence of the whole Buddhadharma, both sutra and tantra. It is the essence of what the Buddha taught, the more than one hundred volumes of the Kangyur, and the essence of what the pandits and yogis, such as Nagarjuna, Asanga, Saraha, Krishnacharya, Tilopa, and Naropa, taught, the more than two hundred volumes of the Tengyur. All these teachings are divided into three levels: the Hinayana teachings, the Paramitayana teachings, which are Mahayana sutra, and the Secret Mantra Vajrayana teachings, which are Mahayana tantra. All those teachings are contained in the lamrim, the graduated path of the three capable beings.

**Until I achieve buddhahood, please bless me**
**To be like Youthful Norsang and Bodhisattva Always Crying**
**In correctly following 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 follow the virtuous friend, [the root of the path to full enlightenment].*

*The Sutra of the Fortunate Eon* tells the stories of the Indian bodhisattvas Youthful Norsang and Always Crying. It mentions how Bodhisattva Always Crying sacrificed himself in his incomparable practice of guru devotion in serving his guru. Even when he had achieved the great path of merit and could see numberless buddhas in nirmanakaya aspect, he continued to look for the guru with whom he had a karmic connection from the past. He finally found his guru, the ary bodhisattva Dharmodgata, who at the time was doing retreat in a temple. While waiting many years for Dharmodgata to finish his retreat, Bodhisattva Always Crying circumambulated and cleaned outside the temple. The day his
guru came out of retreat, Bodhisattva Always Crying, wishing to prepare a place to receive teachings from Dharmodgata, thought to sprinkle water on the ground to prevent the dust from rising when people came to hear the teachings. However, maras had dried up all the water in that place, so he took blood from his body and sprinkled it on the ground. Bodhisattva Always Crying is considered to be an incomparable example of devotion to the guru.

Although only these two examples are mentioned in this lamrim prayer, Milarepa and Kadampa Geshe Chayulwa were also incomparable practitioners of correct devotion to the virtuous friend. In his early life Milarepa killed thirty-six people and many animals, but in that same life he practiced Dharma with much hardship, completed the tantric path, and became enlightened. Even though Marpa made Milarepa undergo many hardships, such as building a nine-story tower three times, Milarepa had one-pointed devotion and never gave rise to any anger or heresy toward his guru. By following Marpa’s advice without any mistakes, Milarepa was able to achieve enlightenment in one brief lifetime of this degenerate time. But, of course, Milarepa was not the only one to do this; Lama Tsongkhapa’s indirect disciples, Chokyi Dorje and Gyalwa Ensapa, and many others also did the same.

Kadampa Geshe Chayulwa, no matter what he was doing, whether offering mandalas or writing, the moment his guru Chengawa called him to offer service, he didn’t wait to finish what he was doing but ran immediately to his guru’s room. As a result of his pure mind of devotion and his service, one morning after he had cleaned his guru’s room and was going downstairs with the garbage held in his robe, on reaching the third step he attained the great path of merit, the concentration of continual Dharma, and immediately was able to see numberless buddhas in nirmanakaya aspect. He too is an incomparable example of correctly following the guru.
Realization doesn’t happen only by doing meditation; it also happens by offering service. This is because offering service with strong devotion is a most powerful means of Dharma practice for purifying the negative karmas and defilements collected from beginningless rebirths and for collecting the most extensive merits.

By following the examples of Youthful Norsang, Bodhisattva Always Crying, and the others, you will become closer to achieving full enlightenment, even in a brief lifetime of this degenerate time. When a disciple is perfect and the guru is perfect, it is like molding dough with your hands: you can make it into any shape you like.

“Seeing whatever is done as pure and accomplishing whatever is said and advised” are huge responsibilities and practices. They are what help you quickly develop realizations and quickly achieve enlightenment. Therefore, you have to be very careful and pay much attention to them. Even though you might be teaching Dharma, if you haven’t heard many teachings on guru devotion and don’t know the subject of correctly devoting to the virtuous friend well, you will have many problems that will cause obstacles to your realizations, to transforming your mind into Dharma, into bodhichitta and the rest of the path. Guru devotion is a big subject. It is the most important meditation. If you want to help sentient beings, to free them from the oceans of samsaric suffering and bring them to enlightenment, you need to achieve full enlightenment quickly; for that, this practice is unbelievably important.

In my view, many Westerners don’t understand how important this practice is. Even though they are good at talking about Dharma, about bodhichitta and many other things, it is often difficult for them to speak about this section of the lamrim teachings. Either they don’t know the subject of guru devotion well and so are not strong in its practice, or else they don’t like this subject. Because they don’t understand it and don’t see the logic in it, they think it’s a fairy tale, like a story that a mother makes up when
she puts her baby to bed. If this is the case, there will be a lot of blockage to the development of their mind.

For this reason, His Holiness says that beginners should study with a teacher for two or three years and only after that should they decide whether or not to devote themselves to that person as a guru. In other words, you shouldn’t take a teacher as a guru immediately, but first examine them by studying with them, as if you were attending a university or college. Then, if you think you can devote yourself to them as a guru, you can make this decision. His Holiness advises people to be careful so that later on they don’t end up with a big problem in their devotion to their guru, which destroys their enlightenment, their liberation, and the happiness of all their future lives. Also, in every second they create the heaviest negative karma to suffer for many eons in hell, where it is difficult to even hear a human voice. Like this, they also create the cause for it to be difficult to find a guru for eons.

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

This is the graduated path of the lower capable being.

In the teachings of the Buddha, the difficulty of finding a perfect human rebirth is illustrated by example, by numbers, and by cause. The example is of the unlikelihood of a blind turtle that comes up for air only once every hundred years being able to put its head through a golden ring floating on the surface of the ocean. The example shows that our receiving not just a human
body, but a perfect human body with the eight freedoms and ten richnesses is almost impossible.

In regard to number, the Buddha said that in each day, each hour, each minute, the number of sentient beings reborn from the intermediate state into the hell realms is like the number of dust particles on the earth. The number of sentient beings reborn from the intermediate state into the preta realm is like the number of sand grains in the Pacific Ocean. The number of sentient beings reborn from the intermediate state into the animal realm is like the number of blades of grass growing on the mountains and on the ground. The number of sentient beings receiving a higher rebirth as happy transmigratory beings is very few, like the number of dust particles under a fingernail after scratching the earth. The number of sentient beings receiving a perfect human rebirth with the freedoms and richnesses is like the number of grains that can stay on the tip of an upright needle or an upright pane of glass.

In regard to cause, the cause of a perfect human rebirth is very difficult to create because a Dharma motivation is so rare. Basically, since we do everything with attachment to this life, nothing we do becomes Dharma. Not only do we waste our lives, but we create negative karma day and night.

Milarepa said:

By remembering impermanence and death,
You become victorious over laziness.
Remembering death again and again,
Generate the realization of impermanence.
Then from morning to night,
Whatever you do becomes Dharma.

If you remember death, besides listening to, reflecting, and meditating on Dharma, also eating, walking, sitting, and sleeping become Dharma.
By taking refuge in Buddha, Dharma, and Sangha, you can purify the negative karmas you have collected from beginning-less rebirths and then achieve higher rebirth as a deva or human being, a perfect human rebirth, or rebirth in a pure land. From Buddha, Dharma, and Sangha, you can achieve ultimate liberation from samsara and then full enlightenment. By taking refuge in Buddha, Dharma, and Sangha, you achieve sanggye, cessation of the obscurations and completion of all the realizations.

Protecting karma means renouncing negative karma and practicing virtue exactly according to Dharma. If you don’t know the difference between worldly dharma and holy Dharma, you will do everything with attachment to this life, such as to receive praise or get power. For example, someone might recite millions and millions of wrathful mantras or do a lot of retreat and think that they have been practicing Dharma for so many years, but actually their actions did not become Dharma because they did them out of attachment to this life. To stop this wrong concept, Dorje Chang Lozang Jinpa says “abandon negative karma” and “accomplish virtue according to Dharma.” This is illustrated by the story of Geshe Ben Gungyal who cleaned his room and made more offerings than usual to get praise from his benefactor. But when he sat down and realized what he had done was worldly dharma motivated by attachment to this life, he got up and sprinkled ashes on the offerings. Padampa Sanggye, who saw with clairvoyance what had happened, said that in Tibet that day Geshe Ben Gungyal had made the best and purest offering to the Buddha, Dharma, and Sangha because he had sprinkled ashes on his attachment.

If you know perfectly the usefulness of and the difficulty of again finding a perfect human rebirth, death and impermanence, the lower realms’ suffering, taking refuge, and karma, your mind becomes pure, with no clinging to this life’s happiness. The motivation of the lower capable being, which is unstained by the eight worldly dharmas, and by attachment to this life, is to seek the hap-
piness of future lives. With that motivation everything becomes Dharma. This is the lowest motivation for everything to become Dharma.

In dependence upon 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, please bless me to reflect well upon the way of circling in samsara. And 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.

By depending on the motivation of the lower capable being, you achieve merely higher rebirth as a deva or human. But because you haven’t abandoned the disturbing thoughts and are under their control, you continue to experience suffering endlessly in samsara.

In Lamrim Chenmo, Lama Tsongkhapa defines samsara as “the part of the continuity of aggregates caused by karma and delusion.” The reason for saying “part” is that an arya who has actualized the path of meditation doesn’t have to be reborn in samsara. In this life they still have aggregates caused by karma and delusions, but they have ceased the continuity of aggregates caused by karma and delusions. Since you, on the other hand, haven’t actualized a direct perception of emptiness, you continue to circle in samsara. Unless you practice Dharma, the continuity of your aggregates caused by karma and delusion will not only be beginningless but will also be endless.

The Seventh Dalai Lama mentions, “Wherever you are born—the desire, form, or formless realm—is like being in a burning iron house. In the ten directions, wherever you go, you are always
burned by suffering.” As long as you are not free from samsara, as long as you remain in samsara, wherever you go is like being burned in a red-hot iron house. By realizing that samsara is of the nature of suffering, you give up attachment to samsaric perfections. By thinking well about the way you circle in samsara, you continuously practice the three precious higher trainings, the principal method for becoming free from samsara. That is the 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 think, “I must fulfill their purpose,”
And turn away from the lower happiness of nirvana.
Then, please bless me to generate precious bodhichitta
By equalizing and exchanging myself with others,
And to follow the conduct of the conquerors’ sons,
the six paramitas and so forth.

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

The mind can change even though now you are totally selfish, totally cherishing the I, thinking day and night, all the time, “When can I be happy?” In the East, old Tibetan fathers and mothers recite, “OM MANI PADME HUM, OM MANI PADME HUM, OM MANI PADME HUM.” Like that, in the West people recite, “When can I be happy? When I can be happy? When can I be happy?” Instead of living your life with self-cherishing thought, you can live it with compassion; that’s the correct motivation. By thinking of the kindness of sentient beings, you cherish and serve them.

On the basis of loving-kindness and compassion, the higher capable being develops the motivation of bodhichitta, the wish to free sentient beings from the oceans of suffering and bring them to full enlightenment. To be able to do that perfectly, without the slightest mistake, you yourself have to achieve the state of omniscient mind. With that motivation, you then practice the six
paramitas, the path to enlightenment of the conquerors’ sons, the bodhisattvas.

Having trained my mind in the common path in that way, I will not be upset even if I have to experience the sufferings of samsara for a long time. However, please bless me to look at sentient beings with extraordinary unbearable compassion, and to enter the quick path of the Vajrayana teachings. Then, please bless me to protect my vows and samayas more than my life, and to 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.

There is then the tantric path. With even stronger compassion and bodhichitta, you practice tantra, and especially highest yoga tantra, to achieve enlightenment quickly for sentient beings.

**Requesting the Guru**

I added the next two verses; they are not in the original text by Dorje Chang Lozang Jinpa.

- Recite the following verses and meditate on the guru entering your heart.

  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.

You must practice looking at the guru’s actions as the actions of all the numberless buddhas. When your guru gives you advice or a teaching, think that all the buddhas are giving you that advice or
teaching. Whatever holy action the guru does, think it is the holy action of all the buddhas. With every single action, think, “This is the action of all the buddhas.” That is the way to meditate. That is what you have to learn and realize.

If the guru is speaking to you very sweetly and praising you, think, “All the buddhas are praising me.” That action of saying sweet things to you is the holy action of all the buddhas. Especially if the guru is scolding you, think, “This is the action of all the buddhas.” You then don’t get angry, and you continuously subdue your mind. Otherwise, you may get angry, which is the worst, most destructive thing, creating the heaviest negative karma, destroying your merits, your realizations, your enlightenment.

**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.**

To do the detailed meditation and visualization of the guru entering your heart, you need to have received a highest yoga tantra initiation. Otherwise, it cannot be explained to you.

That concludes the lamrim part of this practice. The remaining verses explain how to live your life for other sentient beings. Since you practice the Mahayana teachings, your motivation is that of dedicating your life to others, so as to free them from suffering and enable them to achieve the peerless happiness of enlightenment, as well as every other happiness.

**Seeing Others as Wish-Fulfilling**

- Recite the following verses on how to live your life for sentient beings.
Determined to obtain the greatest possible benefit
From all sentient beings,
Who are more precious than a wish-fulfilling jewel,
I shall hold them most dear at all times.

Every temporary happiness that you have experienced from beginningless rebirths, are experiencing now, and will experience in the future, as well as liberation from samsara and the state of omniscient mind, is received from every hell being, every hungry ghost, every animal, every human being, every asura, every sura, and every intermediate state being. You receive all your past, present, and future happiness from every human being, including your enemies, as well as from every mosquito, every ant, and every other insect. Your happiness comes from your good karma—your virtuous actions—which comes from your positive mind.

Your virtuous actions are one of the two kinds of actions of the buddhas, [one of which is possessed by the mind of the sentient being who did it, and] the other one which is possessed by a buddha’s mind. So, good karma comes from buddhas, buddhas come from bodhisattvas, bodhisattvas come from bodhichitta, bodhichitta comes from great compassion, and great compassion is generated in dependence upon the kindness of suffering sentient beings. Therefore, all your past, present, and future happiness completely comes from every hell being, hungry ghost, animal, human being, asura, sura, and intermediate state being. Everyone is the most kind, most dear, most precious, and most wish-fulfilling for you. Therefore, let go of the I and cherish them. With your body, speech, and mind, serve them.

Of course you get every happiness of this life if you cherish all sentient beings, but even if you cherish and fulfill the wishes of just one sentient being, you get all the happiness and success of this life. Not only that, but by cherishing even one sentient
being, you get the happiness of future lives. By cherishing even one sentient being, you also achieve the ultimate happiness of liberation from the oceans of samsaric suffering, as well as the sublime success, the state of omniscient mind. Whether you are able to achieve the state of omniscient mind, whether you are able to free the numberless sentient beings in each realm from the oceans of samsaric suffering and bring them to the peerless happiness of the state of omniscient mind, all depends on being able to cherish one sentient being. On the other hand, if you don’t cherish sentient beings, you don’t get all those results. You can’t benefit numberless sentient beings and you can’t lead them to enlightenment. But if you cherish even one sentient being, then all this happens. Therefore, even one sentient being is most kind, most precious, most dear, and most wish-fulfilling for you.

Even Buddha, Dharma, and Sangha come from sentient beings. Because Buddha comes from sentient beings, that means Dharma, which comes from Buddha, also comes from sentient beings. Sangha, of course, comes from Dharma, so Sangha also comes from sentient beings. With regard to qualities, Buddha is supreme, but with regard to kindness, sentient beings, from where the Three Rare Sublime Ones come, are supreme. That is another reason why sentient beings are most precious, most kind, most dear, and most wish-fulfilling for you.

Among material objects, gold, diamonds, and sapphires are rare and precious, but even more rare and precious is a wish-granting jewel. Those who have the necessary merit can pray to a wish-granting jewel for any external temporary comfort of this life, such as cars, houses, and swimming pools. But with a wish-granting jewel alone, you can’t purify the negative karma that is the cause of the lower realms and you can’t practice the morality of not harming others, so it can’t bring you a higher rebirth. With a wish-granting jewel, you can’t practice the three higher trainings\textsuperscript{29} and so you can’t achieve the ultimate happiness of liberation from samsara. Nor can you practice bodhichitta with it, so you
can’t achieve full enlightenment, buddhahood. Even if you own
the whole sky filled with wish-granting jewels, they can’t give you
enlightenment. But just one sentient being can give you enlight-
enment if you generate compassion and bodhichitta for them and
actualize the path. Since cherishing one sentient being gives you
enlightenment, even one sentient being is priceless. Besides a
person, even a tiny insect, such as an ant or mosquito, is priceless.
The value of the whole sky filled with wish-granting jewels is
nothing compared to the value of one sentient being. The benefit
to you is infinite; it is unbelievable. Cherishing even one sentient
being opens the door to all your happiness.

Even the person who complains about you, abuses you, cheats
you, or blames you is a wish-granting jewel. This person you call
“enemy” also gives you higher rebirth, liberation, and full enlight-
enment. If you cherish and generate compassion for this enemy,
you get everything—all happiness—from them. But if you don’t
cherish this enemy, if you don’t have compassion for them and
instead renounce them, you won’t generate bodhichitta and all
the other realizations, so there is no enlightenment for you. Please
make sure you understand this.

Since a bodhisattva cherishes the person who is your enemy
more than himself, how can you harm them? How can you say bad
things to or badly treat this person that the bodhisattva cherishes
more than a wish-granting jewel? It’s impossible! It’s like harming
that bodhisattva because whatever you do to this person affects
the bodhisattva, just as criticizing her son or daughter upsets a
mother.

Now, the numberless bodhisattvas and buddhas cherish this
person you call “enemy” more than a wish-granting jewel. They
live their lives to achieve enlightenment for that person. Therefore,
how can you harm them? It’s impossible to harm them. Just as
someone giving a little present to her son or daughter makes a
mother happy, whatever service you offer to this person makes
the numberless bodhisattvas and buddhas happy. Whatever your
enemy does, if from your side you can smile sincerely at them from your heart and offer them even a little service, that makes the numberless bodhisattvas and buddhas very happy. It’s the best offering to them.

Therefore, the essence of your life, the essence of your meditation practice, is bodhichitta. This is what makes your life most meaningful. Bodhichitta means the happiest life for you and for the numberless sentient beings. Whether you are happy or unhappy, even when you are sick, depressed, and have problems, cherish and serve sentient beings with your body, speech, and mind all the time. In your daily life, in whatever way you can, serve sentient beings. That is the essential practice. Knowing and thinking of their kindness, do whatever you can for others in your everyday life, even if all you can do is help reduce a small suffering or offer a small comfort. Once you see that sentient beings are the most kind, most precious, most dear, and most wish-fulfilling for you, being able to help free them from suffering and bring them happiness becomes the most enjoyable thing in your life. It brings you the most happiness. Really, this is the most wonderful practice in life!

**Becoming Wish-Fulfilling for Others**

*From Aryasura’s Prayer in Seventy Stanzas*

- 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.

According to the previous verse, sentient beings are wish-fulfilling for you, now here you become wish-fulfilling for sentient beings. Like a “wish-granting jewel” you fulfill all the desires of sentient beings, and like a “wish-granting tree” you fulfill all the hopes of sentient beings.
In the pure lands, there are wish-granting trees, which are very powerful in granting whatever you wish for. Not just for human beings, but for animals and all the rest of the numberless six-realm sentient beings, you become like a wish-granting tree, fulfilling all their wishes for happiness. You fulfill not only their wishes for happiness for today or for this life, but for all their millions and billions of future lives. You also fulfill their wishes for ultimate happiness, liberation from the oceans of samsaric suffering, and the peerless happiness of the state of omniscient mind. Fulfilling the numberless sentient beings’ wishes is the essence of how to live your life and how to practice Dharma. When you do this, all your problems in life are gone. It depends on how much your mind is capable of thinking like this.

I will tell you a true story. Normally when I do dedications, I dedicate for any sentient being who relies on me or whose name has been given to me to pray for them, dedicating so that all their sufferings of body, speech, and mind are pacified, that all their wishes succeed according to Dharma, and that ultimately they achieve enlightenment as quickly as possible. Also, whenever I am staying in a Dharma center, I dedicate my merits for all the staff at the center and all the people who came there in the past, who are coming there in the present, and who will come there in the future. In Australia, a woman took her dog to the veterinarian, and he told her that the dog was going to die soon. He advised her to take it home as he didn’t think it would survive. So she took the dog home, put my picture near where the dog was lying, and prayed for the dog. The dog then got better. Now it is okay. She came to the airport recently when I was in Australia to thank me. Also, the mother of a sick child had a picture of me and gave it to the child. The child kept the picture at her heart and recovered from her sickness. So I realized my dedicating in that way helps others. You can do dedications in the same way. By the power of the mind, dedications definitely help. The vinaya teachings say
that whatever prayer you do, the result will happen just as you prayed. This is my experience after praying like that all the time.

If you don’t have much time, the short way to generate the motivation for the day is to reflect on the above two verses, which give very precious advice about how to live your life for others. With the following verses the bodhichitta motivation becomes more specific.

**Refining the Bodhichitta Motivation**

*From the Conquerors’ Son Shantideva’s A Guide to the Bodhisattva’s Way of Life*

The following translation of verses 11–22 from chapter 3 and verse 55 from chapter 10 of Shantideva’s text contains additional clarifying words in italics from Lama Zopa Rinpoche, who has also added the comments that appear between the verses.

11. **For the sake of accomplishing the two purposes of all sentient beings,**

   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.

The “two purposes” are the works for self, the cessation of all obscurations, and the works for others, the completion of all realizations. You accomplish these two for the sake of all sentient beings.

In order to complete the works for sentient beings, you give them your body, all your belongings and enjoyments, and all your past, present, and future merits. This means that you give them every happiness of this life, the happiness of future lives, liberation from samsara, and enlightenment.
When you recite this verse, it is very good to visualize your body as wish-granting jewels filling the whole sky, giving the numberless hell beings, hungry ghosts, animals, human beings, asuras and suras whatever they want, including enlightenment. In this way, your body becomes a cause for the success of all their wishes for every happiness, up to enlightenment. Then, with all your enjoyments—however many hats and clothes you have, however many shoes you have (winter shoes, spring shoes, autumn shoes, summer shoes, shoes for inside, shoes for outside, and party shoes) and however much money you have in the bank—make offerings to all sentient beings, causing them to receive all happiness up to enlightenment. Also offer them all your past merits collected from beginningless rebirths, as well as all your present and future merits, causing them to receive all present and future happinesses up to enlightenment. By your giving everything you have to all the hell beings, hungry ghosts, animals, human beings, suras, asuras, and intermediate state beings, they all achieve enlightenment. That is the richest practice, the best meditation. Wow! You collect skies of merit so many times when you dedicate your hats and your shoes for all sentient beings. As there are numberless sentient beings of the seven types—hell beings, hungry ghosts, animals, human beings, suras, asuras, and intermediate state beings—you create skies of merits seven times even with your shoes, even with your hats, and even with your gloves. Can you imagine? This is how to create the best cause of success for yourself.

“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 nonabiding sorrowless state, the state of omniscience.
Since I will have to give up everything all at once when I die,
It’s best for me to give it away to sentient beings, because buddhahood is attained in that way.

No matter how much wealth you have and how many people you have around you, sooner or later you will have to die. Even if you are a king or a president, ruling a population of hundreds of millions, sooner or later you will have to die. Even if you own a jewel palace made of diamonds and gold, where not only the bathroom taps are made of gold, but even the toilet is made of gold, sooner or later you will have to die. And when you die, you will have to leave everything behind, even the body that you cherish more than all sentient beings, more than all precious things. No matter how many family members, soldiers, and bodyguards you have, no matter how much wealth and how many palaces, beautiful places, and even countries you own, you will have to leave everything behind. Only your bare consciousness will go to the next life, like when a hair is pulled from butter, no butter comes along with it.

Therefore, since you will have to separate from your body, possessions, and so forth when you die, it is best to give them away now to sentient beings, who are the supreme field of generosity. By making the decision to give away everything you are attached to, you will attain the nonabiding sorrowless state, which means full enlightenment.

Do you understand the benefits? Right now there is a recession in the world, and everybody is being careful not to waste or spend money, but to keep it for the future. However, you might die tomorrow or even today and then your family will fight over your money. Therefore, my idea is that with devotion you should make offerings to Guru, Buddha, Dharma, and Sangha, and that with compassion for sentient beings you should spend your money to help others. If you do this sincerely, you will create the cause to receive. Giving is a safe way to increase both your inner and
outer wealth. But worldly people think, “Oh, I better not spend my money,” because they don’t know karma, and then they become more and more poor. This is because miserliness, not being able to use your money even for yourself, is the cause of poverty. Therefore, my idea is that you should make as much charity as you can to sentient beings. Even if you offer a small thing to them with compassion, from that one good karma you will experience the result of receiving wealth for a hundred thousand lifetimes.

I’m telling you this from my own experience. However, worldly people think that they shouldn’t give as that will cause poverty for themselves. In reality, when you help others in a small or big way, you collect so much merit. Many years ago in Bodhgaya when I was conferring the hundreds of initiations of Rinjung Gyatsa, I thought that giving to the beggars, to sentient beings, is the best offering to the numberless buddhas and bodhisattvas because the numberless buddhas and bodhisattvas cherish them the most. No matter how much you cherish yourself, the buddhas and bodhisattvas cherish you a hundred thousand times more. They don’t have self-cherishing thought even for one second. They cherish all sentient beings, not leaving out even one, no matter how small it is, even if it’s microscopic. Therefore, when you make charity and offer something respectfully with your two hands to a beggar, you should think that it also becomes the best offering to numberless buddhas and bodhisattvas.

13. As I have already given this body, an impure aggregate, to all beings⁶ to use for their pleasure, even if they always kill me, criticize me, beat me, and so forth, I will let them do whatever they like.

Since you have given your body to sentient beings, you allow them to use it for whatever makes them happy. This is totally different from the way worldly people think, which is to cherish themselves and renounce others. To protect yourself from being
used by others and to use other sentient beings for your own happiness is normal in the world. But this verse is about using yourself for others’ happiness. Do you understand the difference? It is totally opposite. This is a totally new education in the West, where self-cherishing thought is advertised, and also advised by psychologists, as the main thing to be developed. Instead of putting yourself down, you put your self-cherishing thought up.

It is very important to remember that you have already given your body to others, especially when someone slaps you. For example, each time you’ve said this verse in *Lama Chopa (LC 101)*, you’ve given your body to them:

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I seek your blessings to complete the perfection of generosity
Through the guideline teaching of increasing the mind that gives without attachment;
Namely, transforming my body, wealth, and merits of virtue of the three times
Into the objects desired by each and every sentient being.
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Of course, it makes a difference whether you did the meditation or not. If you only recited the prayer, you haven’t given your body away, but if you did the meditation, you have given your body many times to sentient beings. Then, it doesn’t make sense to get upset when someone gets angry at you or scolds you. It would be a very good test if, while you are chanting the verse about giving everything to sentient beings, someone were to come along and slap you!

Kyabje Khunu Lama Rinpoche told the following story to His Holiness the Dalai Lama. At Tashi Lhunpo Monastery in Tibet, a person was sitting in meditation and someone said to him, “What are you doing?” The meditator replied, “I’m practicing patience.” Then the other person said to the person practicing patience, “Eat shit.” The meditator immediately answered back, “*You* eat shit!” Although he was meditating on patience, this was his immediate answer.
If you remember to do tonglen at these times, thinking of all the benefits you receive from sentient beings, including all your three-time happiness—all the happiness of all your past lives, then on top of that, the happiness of this present life and the happiness of your future lives—and also liberation and enlightenment, there is no way to get angry back, no way to start a court case. You only think to respect them and to cause them happiness in return.

In reality it is like this: Whatever they do to you, feel great happiness about it because you have given your body to be used by them for whatever makes them most happy. Therefore, when you see that they have found your body useful, it is the most unbelievably happiest thing to have happen in your life. In reality it is like this, but of course if you listen to worldly, mundane people or follow Western culture, it is different. Since they give advice with attachment and anger, it is totally opposite to Dharma, totally opposite to bodhichitta.

In short, you have to understand well the bodhichitta practices, or Mahayana thought transformation practices. Otherwise you won’t know that all your problems arise from self-cherishing thought, and so you will use others for your own happiness.

My root guru, Kyabje Trijang Rinpoche, said that when giving your body away according to the lamrim, you don’t make charity of your blood, bones, and things like that. You imagine your body becomes numberless wish-granting jewels filling the sky, and then you offer them to the numberless hell beings, hungry ghosts, animals, human beings, asuras, suras, and intermediate state beings. They get whatever they want and need, such as Dharma, realizations, and a virtuous friend, and then they all become enlightened. If you are practicing a lower tantra or highest yoga tantra, you can think they all become whatever deity you are practicing. By doing this, you collect more than skies of merit. Even by giving your body as one wish-granting jewel to numberless sentient beings, you collect more than skies of merit. Can you imagine it? The merits are amazing.
Then you also give them your possessions. However many socks you have, however many hats you have, however many ties you have, however much money you have in the bank, you give them to the numberless hell beings, numberless hungry ghosts, numberless animals, numberless human beings, numberless asuras, numberless suras, and numberless intermediate state beings. They get whatever they need and then they all become enlightened. After that, you give them your merits collected from beginningless rebirths, those you are collecting now, and those you will collect in the future, and the results of that merit—the happiness of this life, the happiness of future lives, liberation from samsara, and full enlightenment. You completely offer your three-time merits and all your happiness up to enlightenment to the numberless hell beings, hungry ghosts, animals, human beings, asuras, suras, and intermediate state beings, so they get whatever they want and whatever they need, and they all become enlightened.

If you want to do a meditation, you can do this one. Making a billion dollar profit every day is nothing compared to even thinking to benefit sentient beings, besides actually giving to them. It is said in *A Guide to the Bodhisattva’s Way of Life* that the merit of just giving rise to the thought to benefit somebody, a human being or insect, even though you don’t actually benefit them, is much greater than offering the universe filled with gold and jewels to the buddhas. That merit is small compared to the merit of just thinking to benefit somebody, so imagine if you actually attempt to help them.

“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
Or make it an object of laughter by ridiculing and making fun of it to *hurt me*,

"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
Or make it an object of laughter by ridiculing and making fun of it to *hurt me*,

"I will allow them to do whatever makes them happy and give up being attached to my body and getting angry at others."
Since I have already given this body of mine to sentient beings,
Why would I resist by protecting it and so forth?

As you have already given your body to others, why do you still protect it from sentient beings?

15a. I will also use it to do any virtuous action
That doesn’t harm and benefits others.

Do whatever is not harmful but is of benefit to 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. 15b), praying for others’ attitudes to become causes that do not go to waste (v. 16), and praying for others’ actions to become causes that do not go to waste (v. 17).*

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

When, no matter what they are doing, other sentient beings focus on you, think of you, or pay attention to you, may it never be meaningless for them. For insects, animals, people, and spirits, may encountering you never be meaningless for them, but only be highly meaningful. Even if only a few sentient beings focus on you, may there be benefit for them.

16. Whenever someone has an angry or devotional thought arise
Just by looking at me,
May that attitude alone become a cause that always Accomplishes all the temporary and ultimate purposes of that being.

When others, just by looking at you, have an angry or devotional thought arise toward you, may that thought become a cause of
their success, both temporary as well as ultimate—liberation from samsara and full enlightenment. When you generate a good heart in this way, don’t wish them only temporary happiness, but also ultimate happiness.

This wish is very important. You should pray like this every day. Even if somebody is angry with you, pray for it to be meaningful for that person, animal, or whoever, and pray for it to be helpful to them in achieving enlightenment. And when someone is attached or devoted to you, also pray for that attitude to be useful to them in achieving enlightenment. This is the attitude of a bodhisattva.

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.

Even when others criticize you, harm you with their body, or insult or complain about you behind your back, pray for it to be useful for them, causing them to have the fortune to achieve enlightenment. This is another very important prayer that makes your life most worthwhile and beneficial for sentient beings.

18. May I be a savior for those who lack a savior,  
A guide for all the beings who enter a road,  
A boat, a ship, and a bridge  
For those who want to cross the water.

No matter how others treat you, what you are going to do for them is to become a savior, a guide, and so forth.

In *Madhyamakāvatāra*, Chandrakirti mentions that not only buddhas, but even higher bodhisattvas, those of the eighth, ninth, and tenth levels, can manifest as bridges, roads, and so forth to benefit sentient beings. When we are in trouble and somebody comes along and helps us, I think that that person could be a manifestation of a bodhisattva or buddha in an ordinary form.
That this happens is the result of our past good karma.

When you recite this verse and the following verses from Shantideva’s *A Guide to the Bodhisattva’s Way of Life*, it is very good to visualize offering these things to sentient beings.

19. **May I be an island for those who seek the safe shore of an island,**
    A light for those who want a light,
    Bedding for those who wish for bedding,
    And for all beings who desire a servant,
    May I become a servant of them all.

Usually you don’t want others to use you as their servant. You think of that as something bad, and instead want others to become your servants. But here the practice is to want to be a servant of others. As your goal is to bring happiness to others, this attitude becomes a cause of enlightenment.

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 action 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.

If, after you find a wish-granting jewel, you clean it in three ways, put it on top of a banner on a roof on the night of the full moon, and pray, whatever material things you wish for immediately get materialized. This happens mainly due to your merits, but it is also due to the wish-granting jewel itself. Like this, whatever others wish for, may they immediately get it from you.

A wish-fulfilling vase, which is the same as a wealth vase, brings success, wealth, and so forth. By your becoming such a vase, all wishes are immediately fulfilled.
When you recite millions of mantras, you actualize mantra. It is then very easy to achieve success in the four actions of pacification, increase, control, and wrath. For example, you can pacify diseases, life obstacles, and spirit harm as well as negative karma and defilements; increase life, fortune, wisdom, and wealth; control sentient beings and material needs to benefit others; and so on.

The “great medicine” is arura, the plant that Medicine Buddha holds. The arura normally used in Tibetan medicine is ordinary arura, but the best arura is the one that, even just by wearing it, prevents you from getting a disease or, if you already have a disease, causes it to go away. In Tashi Lhunpo Monastery in Tibet this type of arura is a relic at the heart of a four-story Maitreya Buddha statue. It is said that sickness is healed by standing near the heart for a little while.

The wish-fulfilling trees in a pure land grant whatever you pray for, fulfilling all your wishes.

The particular enjoyment of the people of the northern continent is a wish-granting cow. This cow not only continuously gives milk, but the different parts of its body are made of jewels, and its tail is a wish-granting tree.

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.

The earth is used in so many different ways for the happiness of sentient beings, such as fields for the crops that we use for our survival and to plant flowers for our enjoyment. The earth is also
used as the base for airports, train stations, roads, vehicles, factories, shops, monasteries, houses, and gardens. Pray that you may be used in many ways, like earth, by sentient beings for their happiness.

Water is also used by sentient beings in so many different ways for their happiness, not only to quench their thirst, but to water crops, to swim in, to travel on by boat and ship, and so on. Pray for yourself to be used, like water, by sentient beings in all kinds of ways for their happiness.

Fire too is used in so many different ways. When it is cold, fire is used for heating. It is also used for cooking. Pray for yourself to be used, like fire, by sentient beings in so many different ways for their happiness.

Wind is also used by sentient beings in so many different ways for their happiness, such as with air-conditioning and fans when it is hot. Pray for yourself to be used, like wind, by sentient beings for their happiness.

The sky is also used in so many different ways for the happiness of sentient beings, such as for traveling. Pray for your life to be used, like the sky, by sentient beings for their happiness.

When you pray to be a means of living and happiness for other sentient beings, you pray to always be this. It is not that you do this just when you are in a good mood, but you don’t do it when you are in a bad mood or depressed, which may be most of the time. It’s not like that; it’s at all times and forever.

In short, because they have renounced themselves and cherish others, bodhisattvas pray to be used, like the four elements and the sky, by sentient beings in so many different ways for their happiness. They pray to be totally used by sentient beings for whatever happiness they want. This is what bodhisattvas pray for and what they actually do, once they have gained the power to do so. Therefore, don’t think that the bodhisattva attitude is something very simple.
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.

The refuge savior, His Holiness the Dalai Lama, often asks people to recite these holy words of the bodhisattva Shantideva after he gives the bodhisattva vows.

[The Method to Transform a Suffering Life into Happiness (Including Enlightenment) concludes with these words from Gampopa:]

Gampopa, Milarepa’s heart disciple, said: “After waking from sleep and before you get out of bed, think: ‘Today I am going to use my body, speech, and mind in virtue [for sentient beings].’ It is so important to generate this precious thought of bodhichitta, the ultimate good heart. Whatever you do that day is then done with bodhichitta, so everything then becomes virtue and the cause of enlightenment. If your motivation is wrong, everything then becomes negative karma and a cause of the evil-gone realms.

“When you then go to sleep at night, dedicate all your actions of body, speech, and mind for sentient beings. This is extremely important.

“It is said that, without difficulties, this becomes the path to the dharmakaya.”

In short, the real practice is living your life for others, every day and every hour, in the most beneficial and meaningful way. Therefore, the first thing to do in the morning is to generate a bodhichitta motivation.
Why and When to Do the Practice

*Blessing the Speech According to the Instructions of Great Yogi Khyungpo* is a method to make the speech perfect. According to my root guru Kyabje Trijang Rinpoche, this practice of blessing the speech multiplies the recitation of mantra ten million times. I received the oral transmission of this practice from Kyabje Kirti Tsenshab Rinpoche.

You should do the blessing of the speech and recite the daily mantras first thing in the morning before you begin to speak, even while you are still in bed. You can do the motivation *The Method to Transform a Suffering Life into Happiness (Including Enlightenment)* before you bless your speech, as long as you don’t recite it verbally but just think it mentally. Alternatively, you can do the motivation after you bless your speech.

Visualizing Yourself as a Deity

**Visualization**

- Purify the truly existent I in emptiness. Then your wisdom realizing emptiness, which is nondual with great bliss, manifests as a deity.

I clarify myself as the deity.
To do this practice, you need to transform yourself into the form of a deity. You don’t just change a truly existent human body into a truly existent deity body; it is not like that. First you purify the truly existent I in emptiness by looking at the real I as empty, as it is empty. Then, your wisdom realizing emptiness, which is nondual with great bliss, manifests as a deity. Usually you arise as the main deity with whom you have a karmic connection and by means of which you will achieve enlightenment most quickly. However, if you are doing a deity retreat, you can arise as that deity.

You are only allowed to clarify yourself as a deity after having received a great initiation of a lower tantra or highest yoga tantra deity. If you haven’t received a great initiation, you can visualize yourself as Guru Shakyamuni Buddha. My guru Kyabje Denma Locho Rinpoche said that this is an exception based on Buddha being the founder of the present Buddhadharma. However, for Medicine Buddha, Chenrezig, and all other deities, you must have received the initiation of the deity in order to visualize yourself as that deity. If you haven’t received a great initiation, it might also be okay to do the blessing of the speech with your ordinary body, but I haven’t actually heard that.

**Visualizing the Seed Syllable and Mantra Garlands**

On my tongue, a syllable \( \text{āḥ} \) transforms into a moon. On top of it appears a white syllable \( \text{ōṃ} \) encircled by the white Sanskrit vowels standing clockwise, the red Sanskrit consonants standing counterclockwise, and the blue Heart Mantra of Dependent Relation standing clockwise.

On your tongue, in the center, visualize a white syllable \( \text{āḥ} \). The \( \text{āḥ} \) transforms into a white moon disk, transparent like a magnifying glass and of the nature of light. In the center of the moon disk is a white \( \text{ōṃ} \), standing upright and facing forward. Standing clockwise around the \( \text{ōṃ} \) are the white Sanskrit vowels, called *ali* in Sanskrit—\( \text{ōṃ a ā i ā t u ū ū rī řī lī ĺī e Ī e ō ō ang} \).
Standing counterclockwise around the vowels are the red Sanskrit consonants, called *kali* in Sanskrit—*OṂ KA KHA GA GHA ṆGA / TSA TSHA DZA GYA ŇA / ṬA ṬHA ḌA ḌHA ṆA / TA THA DA DHA NA / PA PHA BA BHA MA / YA RA LA WA / ŚHA KA SA HA KYA SWĀHĀ*. Standing clockwise around the consonants is the blue Heart Mantra of Dependent Relation—*OṂ YE DHARMĀ HETU PRABHAWĀ HETUN TEKĀÑ TATHĀGATO HYAVADĀ / TEKĀÑ TSA YO NIRODHA EWAM VĀDĪ MAHĀ ŚHRAMAṆAYE SWĀHĀ*. All the letters of the mantras are standing upright and are radiant, like neon signs on hotels and restaurants at night. The three *OṂs* that begin the three mantras are in front of the syllable *OṂ* that is in the center of the moon disk. The mantra garlands do not circle the *OṂ* in the sense of turning or spinning around it.

**Visualizing Hooking Back the Power and Blessings of Speech**

Light beams radiate from the syllable *OṂ* and the mantra garlands, hooking back the blessings and power of the speech of those beyond and not beyond the world in the form of the three mantras, the seven sublime precious objects of a king’s reign, the eight auspicious signs, [and the eight auspicious substances].

> Those who are beyond the world are the buddhas, arya bodhisattvas abiding on the three pure bhumis, and arhats. Those who are not beyond the world are the yogis who are accomplishing the path and the sages who have actualized words of truth. Due to the power of abiding in silence and living in the morality of abstaining from negative karmas of speech, the words of these sages have much power and so whatever they pray for is successful.

All their blessings and power of speech are hooked back in the form of the three mantras, the seven precious objects of a king’s reign, the eight auspicious signs, and the eight auspicious substances, filling the whole sky. They absorb into the
mantras on the moon disk on your tongue, like rain falling on the ocean.

Visualize that light beams are emitted from the syllable OṂ and the three mantra garlands on your tongue. They hook back the blessings and power of speech of those who are beyond the world and those who are not beyond the world.

“Those who are beyond the world” does not mean those who are distant from the world, but those who are beyond samsara; that is, beyond aggregates caused by karma and delusions. They are the buddhas, aryabodhisattvas abiding on the three pure bhumis, and arhats—those who have achieved liberation from samsara through developing their minds in renunciation and the wisdom realizing emptiness.

First, visualize that beams are emitted from the syllable OṂ and the three mantra garlands on your tongue and hook back all the blessings and power of their holy speech in the form of the three mantras—the vowels, consonants, and Heart Mantra of Dependent Relation, which absorb into the mantras on your tongue. Then, beams are emitted and hook back all the blessings and power of their holy speech in the form of the seven precious objects of a king’s reign, the eight auspicious signs, and the eight auspicious substances. These fill the sky in different layers, like the layers of clouds you see when you travel by plane. Visualize that many sets of the seven precious objects of a king’s reign absorb into the mantras on your tongue, like snowfall or rainfall. Then visualize that many sets of the eight auspicious signs absorb into the mantras on your tongue, like snowfall or rainfall. Then visualize that many sets of the eight auspicious substances absorb into the mantras on your tongue, like snowfall or rainfall.

Those who are not beyond the world are samsaric beings—those whose aggregates are caused by karma and delusion. They include some yogis. Yogis can be of different levels—those who have achieved high realizations of secret mantra and are beyond
samsara and those who are still samsaric beings. The beings who are not beyond the world also include sages who have actualized words of truth. Due to living their whole life in silence and practicing the morality of abandoning negative karmas of speech by abstaining from telling lies, gossiping, and so forth, their words have power and so their prayers are quickly actualized.

Visualize that the blessings and power of the speech of these yogis and sages are hooked back in the form of the three mantras, the seven precious objects of a king’s reign, the eight auspicious signs, and the eight auspicious substances. These are not material things; they are of the nature of light. They absorb into the mantras on the moon disk on your tongue, like rain falling on the ocean.

**Visualizing the Purification of Negative Karmas and Obscurations**

I have added a visualization here that is not mentioned in the actual practice but comes in one of the commentaries to the practice. As you recite the vowels three times, visualize that from each syllable of the white vowels, white nectar beams are emitted. They totally illuminate and fill the inside of your whole body from your feet up to your head, like a glass filled with milk. All your negative karmas and obscurations collected with the body from beginningless rebirths are completely purified. As you recite the consonants three times, visualize that from each syllable of the red consonants, red nectar beams are emitted and completely fill your whole body. All your negative karmas and obscurations collected with the speech from beginningless rebirths are completely purified. As you recite the Heart Mantra of Dependent Relation three times, visualize that from each syllable of the blue mantra, blue nectar beams are emitted and completely fill your whole body. All your negative karmas and obscurations collected with the mind from beginningless rebirths are completely purified.
**Reciting the Mantras**

*Mantras for Blessing the Speech*

Concentrate on the visualization and recite the mantras beginning from the inner circle.

Recite the mantras one by one, three times each, beginning with the vowels, the inner circle; then the consonants; and then the Heart Mantra of Dependent Relation, the outer circle.

When you recite mantras, you have to recite them very clearly and slowly. For example, when you recite the vowels, say OṂ A Ā (pause), I Ī (pause), U Ū (pause), ṚI ṚI (pause), and so forth. When Kyabje Choden Rinpoche gave a commentary on Secret Vajrapani at Vajrapani Institute, Rinpoche talked about how important it is to recite mantras correctly. Rinpoche used this example of the Sanskrit vowels to show how they should be recited very clearly and very precisely, with the sounds of all the syllables pronounced correctly.

There are different techniques for reciting these mantras but according to the great yogi Drubchen Khyungpo, all three mantras—the vowels, consonants, and Heart Mantra of Dependent Relation—have OṂ at the beginning and SWĀHĀ at the end.

**Sanskrit Vowels (Alī)**

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

OṂ A Ā I Ī U Ū ṚI ṚI LI LI E Ė O Ő ANG AH
SWĀHĀ (3x)
As you recite the consonants, red nectar beams flow down from the mantra and fill your whole body. All negative karmas collected with your speech from beginningless rebirths are completely purified.

The second set of consonants should be pronounced TSA TSHA DZA GYA ŇA, not CHA CHHA JA GYA ŇA, as that is how the ancient pandits wrote them in Tibetan. If you pronounce these letters as CHA CHHA JA GYA ŇA, it means that they made a mistake. Since those pandits had a purpose in writing them like this in Tibetan, I think it is better to recite them the Tibetan way.

Without the diacritic marks these two sets of Sanskrit letters—TA THA ĐA DHA NA and TA THA DA DHA NA—look exactly the same, which would mean that you would say the same thing twice. But in Sanskrit and Tibetan they are totally different letters because the letters in the first set are reversed.

Then, there is ŚHA ŚHA SA HA KŚHA, but Tibetans normally say ŚHA KA SA HA KYA. I checked the pronunciation of these letters with a Sanskrit expert in the past but now I’ve forgotten what he said.

As you recite the mantra, blue nectar beams flow down from the mantra and fill your whole body. All negative karmas collected with your mind from beginningless rebirths are completely purified.
Although there is no break in the Tibetan writing, you have to pause between YO and NI. This is because if you recite YO and NI together as YONI, the mantra would have the very strange meaning of “May the female sex organ be destroyed.” But if you pause after YO and then recite NIRODHA EWAM VĀDĪ MAHĀ ŚHRAMANAYE SWĀHĀ, it doesn’t mean that. This way of reciting the mantra is explained and emphasized in the texts.

Reciting this mantra stops all inauspicious things, gathers all good things, and fulfills all wishes.

Absorption of the Mantras

The Heart Mantra of Dependent Relation absorbs into the consonants, the consonants into the vowels, the vowels into the syllable OṂ (ཐཱ), and the OṂ into the moon cushion. That transforms into a syllable ĀḤ (ཨཱཿ). The ĀḤ melts into pink nectar and absorbs into my tongue, which becomes of the nature of a vajra.

- Your tongue becomes very heavy and strong, as if difficult to move, and as indestructible as a vajra. Generate very strong faith that all the blessings and power of the speech of all the buddhas, bodhisattvas, arhats, yogis, and sages have entered your speech and made it perfect. Think: “My speech has become perfect.”
When you have finished reciting the three mantras, visualize that the outer mantras gradually absorb into the inner ones. First visualize that the Heart Mantra of Dependent Relation absorbs into the consonants. Then the consonants absorb into the vowels. Then the vowels absorb into the syllable ओः in the center of the moon disk. The ओः absorbs into the moon disk. The moon disk transforms into a syllable आह, which is what it originally came from. Here you should visualize a Tibetan letter आह like this, ལཱ, with a small ཀ, ཁ, and the two dots, ང. The ལཱ melts into pink nectar, which absorbs into your tongue. Your tongue becomes the nature of a vajra, indestructible. Eating black foods can no longer destroy the power of your speech. Think that your tongue becomes solid, like iron or a rock, as well as very strong and very heavy, almost as if you cannot move it. Generate very strong faith that the blessings and power of speech of all the buddhas, bodhisattvas, arhats, yogis, and sages have entered your speech and made it perfect. Think: “My speech has become perfect.”

The Benefits of Blessing the Speech

The benefits of blessing the speech are: (1) the power of your speech becomes perfect; (2) whatever you recite is multiplied ten million times; (3) the power of your speech is not taken away by eating wrong foods; and (4) gossiping becomes the recitation of mantra.

When you bless your speech, all the blessings and power of the holy speech of all the buddhas and other holy beings are received in your tongue, and you get an unbelievable number of benefits. I don’t know how many millions and zillions of benefits are received! However, there are four particular benefits.

The first benefit of blessing the speech is that it makes the power of your speech perfect. Due to this, when you teach Dharma, everyone listens to you and practices Dharma. When you do counseling, everyone pays attention and follows your advice.
When you give a lecture, even a political speech, all the people pay attention and listen to you. When you give advice to someone, that person does what you say. When you speak to an important person, they listen to and help you. In short, when your speech has power, other people listen to you, pay attention to you, keep your words in their hearts, and do what you say.

If, on the other hand, your speech doesn’t have power, when you give advice to people or when you ask them for help, they won’t listen to you and won’t do what you say. For example, I was told many times by a student that drinking Coca-Cola, even diet Coke, was bad for me, that it could harm my bones and even cause cancer, but still I kept on drinking it. I didn’t pay attention to her advice and it didn’t have any effect on my mind.

Then I went to Salt Lake City, where the two daughters of Gomo Tulku, who was my teacher in his past life, live. The elder daughter, Pema, came to see me and told me all the problems that come from drinking Coca-Cola. At the end she said, “Stop drinking Coca-Cola! When you come back next time, I want you to tell me that you haven’t been drinking Coca-Cola.” She just said that one time and I had no difficulty at all to stop drinking Coca-Cola. After that I never had any attraction to it at all and I never drank it again. I didn’t even have the problem of missing it on airplanes. This is because her speech has much power. It affected my mind and I was able to give up Coca-Cola immediately.

Therefore, you should bless your speech in the morning, not only for your recitation of mantras to have power, but even for your ordinary speech to have power. Whether it is to do your job, to request someone for help, or to explain something to someone, your speech needs power. If your speech doesn’t have power, nothing will work.

The second benefit of blessing the speech is that any prayer or mantra you recite is multiplied ten million times. For example, if you recite a mantra, such as OM MANI PADME HŪṂ or the Vajrasattva mantra one time, you get the benefit of having recited
it ten million times. It is unbelievably powerful. However, other mantras and practices also do that.

The third benefit is a particular benefit of the practice of blessing the speech—it stops the power of your speech, including the power of your mantras, from being taken away or degenerated by eating black foods. According to the Kadampa text *Tenrim Chenmo*, eating garlic takes away the power of speech for seven days, onion for five days, and radish for nine days. There are different types of radish but I think this is a particular radish that is large, round, and very strong; it makes the breath smell, produces a lot of gas, and pollutes the whole body. Eating nettles causes the power of your speech to be lost for half a year. When nettles are cooked well they are very delicious, but eating them has this shortcoming. Eating animal tongue, in particular sheep tongue, takes away the power of your speech for your whole life. Animals such as sheep are extremely ignorant, so when you eat their meat, in particular the lower parts of their bodies, the heart, and, worst of all, the tongue, due to a dependent arising it dulls your mind and causes your intelligence and wisdom to degenerate. Blessing your speech in the morning stops all the harm that comes from eating these wrong foods.

If you are very sensitive, you can feel the harmful effects of having eaten black foods. They make your mind unclear and can also make your body kind of tough and even cause it to change color. Because black foods destroy the power of your mind and body, in addition to the power of your speech, it is best to avoid eating them. However, it is different for a great yogi of secret mantra who has complete control over their mind and the winds that are the vehicle of the mind. Such a person can eat black foods, and even poisons that would normally kill an ordinary person, and not be harmed. Instead these foods only become a cause to increase their bliss and realizations.

The fourth benefit is also a particular benefit of the practice of blessing the speech—anything you say, even gossip, becomes the
recitation of mantra. If you do the practice of blessing the speech in the morning, from then until sunrise the next morning, by the power of this practice all your gossip becomes the recitation of mantra. This probably means that whatever you say becomes virtue.

There are also other specific benefits of blessing the speech. For example, Lama Atisha taught that when reciting a certain number of mantras, such as twenty-one or a hundred, if you engage in ordinary talk before you finish the recitation, your mantras are as if stabbed with a phurba and their power is taken away. If you do this blessing of the speech, that doesn’t happen.

**Dedication**

\[
\text{Dag gi che yi wang po la} \\
\text{May my tongue sense base} \\
\text{De sheg pob pa dän par shog} \\
\text{Have all the courage of the ones gone to bliss.} \\
\text{Tshig gi zi ji thu de ni} \\
\text{By the magnificence and power of my words,} \\
\text{Sem chän tham chä dül war shog} \\
\text{May all sentient beings be subdued.} \\
\text{Dag gi tshig ni chi mä päi} \\
\text{May all the meanings of whatever words I say} \\
\text{ Dön de tham chä drub par shog} \\
\text{Be accomplished.}
\]

I added this dedication from a Nyingma prayer book containing a collection of daily practices. It is a very good and important dedication that summarizes the purpose of blessing the speech in three requests.

First dedicate for your tongue sense base, or sense power, to have the courage or power of the ones gone to bliss, the buddhas. Then dedicate for the magnificence and power of your words to subdue the minds of sentient beings, so that when you give
teachings and when you talk to others, you will be able to bring inner peace to them by pacifying their delusions, selfish mind, and negative thoughts. Then, when you say, “May all the meanings of whatever words I say be accomplished,” dedicate that whenever you teach Dharma, or even when you explain something to someone, give someone advice, or ask someone to do something, you will be able to accomplish whatever you say because they will listen to you.

**Nagarjuna’s Heart Practice**

Nagarjuna’s heart practice is to recite these three mantras—the Sanskrit vowels, Sanskrit consonants, and Heart Mantra of Dependent Relation—three times each after doing any virtuous activity of body, speech, or mind. In particular, it is good to recite these mantras after reciting the mantras of a deity when doing a sadhana or during a session in retreat. By doing this, the purpose for which you recited those particular mantras will be accomplished. For example, you can recite mantras for pacification (to pacify sicknesses, spirit harms, negative karmas, and defilements), for increase (to increase life, merits, wisdom, wealth, and realizations), for control (to have the necessary outer conditions, such as material things, for your practice of Dharma and your actions to benefit others to be successful), or for wrath (to gain control over evil beings so that they listen to you and stop engaging in heavy negative karma, and you can then bring them into the Dharma and to enlightenment).
A Commentary on “Daily Mantras” and “Mantras for Specific Occasions”

Daily Mantras

It is very good to recite these mantras first thing in the morning to make your life meaningful and to increase all the merits you collect during the day.

Mantra to Bless the Rosary

ཕོ་བུ་བཞི་པོ་བཞི་མ་བཞི་པོ་བཞི་མ་བཞི་པོ་བཞི་མ་བཞི་པོ་བཞི་མ་

OṂ RUTSIRA MAṆI PRAWARTAYA HŪṂ (7x)

Recite this mantra seven times and then blow on your rosary. All the recitations you do of the secret mantras taught by the Tathagata are multiplied one hundred sextillion times \(10^{23}\). This is taught in Unfathomable Mansion of Increasing Jewels.

If you recite OṂ RUTSIRA MAṆI PRAWARTAYA HŪṂ seven times and then blow on your rosary, the power of any mantra taught by Buddha that you recite, such as OṂ MAṆI PADME HŪṂ or the Vajrasattva mantra, is increased ten million times one hundred billion times a hundred thousand. Although other mantras can be used to bless the rosary in order to increase the power of mantra recitation, the benefits of this one are unbelievable.
This mantra was taught in the sutra *Unfathomable Mansion of Increasing Jewels*. The name of the sutra is mentioned here to show that this mantra came from Buddha. Buddha taught it so that sentient beings’ merits could be increased. Due to the power of Buddha’s compassionate wish to bring sentient beings to enlightenment, reciting even one mantra can become very powerful.

I asked a Sanskrit expert how the Sanskrit syllable HŪṂ should be pronounced. He said that although it can be pronounced HŪṂ, it is better to say HŪNG, as if it had the Tibetan letter NGA at the end rather than the letter MA. However, I don’t know what other people who know Sanskrit would say about that.

**Mantra to Multiply Virtue**

OṂ SAMBHARA SAMBHARA BIMANA SARA MAHĀ DZAWA HŪṂ / OṂ SMARA SMARA BIMANA SKARA MAHĀ DZAWA HŪṂ  

*If you recite this mantra seven times, any virtuous activity you do is multiplied by a hundred thousand. This is taught in the Sutra of the Wheel of Complete Dedication.*

There are many different mantras to increase the merits that you collect during the day. If you recite this particular mantra seven times, any virtuous activity you do with your body, speech, or mind during the day will increase one hundred thousand times. Buddha taught this mantra in the *Sutra of the Wheel of Complete Dedication*.

In your daily life, because you don’t want suffering and want only happiness, you need to make the fewest mistakes—nonvirtues—possible and create the most merits—virtues—possible. This
is because suffering comes from nonvirtue and happiness comes from virtue. Therefore, reciting this mantra is very important; it makes the way you live your life very wise.

**Exalted Stainless Beam Totally Pure Light Mantra**

NAMAḤ NAWA NAWA TĪNĀN / TATHĀGATA GANG GĀNAṂ
DĪWĀ LUKĀ NĀN / KOṬI NIYUTA ŚHATA SAHASRĀṆĀN /
OM BO BO RI / TSARI ṆI TSARI / MORI GORI TSALA
WĀRI SWĀHĀ  

(21, 10, or a few times)

- Talking to a person who has recited this mantra purifies even the five heavy negative karmas without break. Just hearing the voice of a person who has recited this mantra, being touched by their shadow, or touching their body purifies negative karmas collected in this and past lives. If you recite this mantra, you won’t be harmed by poison, spirits, lightning, and so forth. All the buddhas will protect you, Chenrezig will look after you, and all the devas and those who are living in samaya will support you. You won’t be harmed by black magic mantras, rituals, and substances. If this mantra is put inside a stupa, the negative karmas of anyone who sees the stupa, hears of it, touches it, or is touched by earth, dust, or wind that has touched it get purified. They won’t be reborn in the lower realms and instead will be born as happy transmigratory beings.

This mantra, one of the dharmakaya relic mantras, is from the Kangyur, Buddha’s teachings. I received the oral transmission of all four mantras and their benefits from Kyabje Kyongla Rato
Rinpoche in San Jose, California. It is good to recite the Exalted Stainless Beam Totally Pure Light Mantra after blessing your speech in the morning, before you begin to talk and engage in impure speech. You can recite it twenty-one times, ten times, or even just three, four, or five times.

When you recite it you should say NAMAḤ NAWA NAWA TĪNĀṆ, not TĪNĀṂ, because the NĀ with a circle on top of it (the Tibetan form of Ṛ) comes at the end of a set of syllables, where there is a line in the Tibetan. If it were to come in the middle of a set of syllables, then it would be NĀṂ. For example, it is TATHĀGATA GANG GĀṆĀṂ, not GĀṆĀṆ, because NĀṂ is in the middle, without a break after it.

Generally, it is mentioned that the circle on top of a syllable is sometimes pronounced NGA, sometimes NA, and sometimes MA. The first row of the Sanskrit alphabet is KA KHA GA GHA NGA. If KA, KHA, GA, or GHA were to have a circle on top of it and the syllable were to come at the end, it would be pronounced KANG, KHANG, GANG, or GHANG. If NGA had a circle on top, I’m not sure what it would be, but I haven’t seen that yet. The vowels with a small A, ṛ, on the bottom are supposed to be pronounced with a longer sound.

The Ritual for Blessing Stupas: Exalted Stainless Beam Totally Pure Light Mantra says that if someone recites this mantra after blessing their speech in the morning, the five heavy negative karmas without break of anyone who talks to them get purified. What does “without break” mean? Without the break of another life. Because these negative karmas are very powerful, the results of other negative karmas are delayed and right after you die you are reborn in the lowest hell, Inexhaustible, where the suffering is the heaviest in samsara and experienced for the longest time—one intermediate eon. And if your karma to be there is not finished when this world ends, you will be reborn in that hell in another universe. The five heavy negative karmas without break are killing your father, killing your mother, killing an arhat, causing a buddha
to bleed, and creating disunity in the sangha. Whether someone has committed these negative karmas in this life or in their past lives, these karmas get purified by talking to someone who has recited this mantra. Therefore, if you recite this mantra in the morning, because the heavy negative karmas without break of all the people who talk to you that day get purified, they won’t have to experience their suffering results. Can you imagine the benefit? It is incredible. Although it is not exactly liberation, they are freed from having to experience very heavy suffering for a very long time. You can give this freedom to anyone who talks to you.

Also, after you have recited this mantra, there is unbelievable benefit for anyone who hears your voice, on whom the shadow of your body falls, and who touches your body (for example, a person who shakes your hand or an insect, such as a fly or mosquito, that lands on your body). Not only are their negative karmas of this life purified, but also their negative karmas of past lives. Because even their very heavy negative karmas without break are purified, there is no doubt that their ten nonvirtuous actions are also purified. Therefore, whether you are doing counseling, teaching in a school, or just engaging in conversation, reciting this mantra becomes beneficial for others when they hear your voice. Even if someone is blind and cannot see you, you can speak to them so that they hear your voice and you can touch their body, hands, or face and bring them unimaginable benefit. You should remember this when you are talking to and touching others.

Also, due to reciting this mantra you won’t be harmed by poison, such as the bites of poisonous animals. You won’t be harmed by spirits. You won’t experience danger to your life from lightning and so forth. You will be protected by all the buddhas. You will be supported and helped by Chenrezig. All the devas and all those living in samaya will be happy with you. You won’t be harmed by others’ black magic mantras, rituals, and substances.

If this mantra is put inside a stupa, the negative karmas are purified of anyone who sees the stupa, hears about it, touches
it (including the insects that land on it), or is touched by earth, dust, or wind that has touched the stupa, and they won’t be reborn in the lower realms. Instead they will be reborn as happy transmigratory beings, as devas or human beings. In short, it will be impossible for those who are in the lower realms to be born back there again.

Guru Shakyamuni Buddha explained to Bodhisattva Great Sattva Eliminating All Obscurations, Lord of Secrets (Vajrapani), the Four Great Kings, and the gods, including Brahma, who is the lord of this unbearable suffering world, the devas of Brahma Type, and Maheshvara, “Holy beings, I am handing you the essence of the king of secret mantras. You should always respect and offer service to it. Keep it and put it inside a jewel container. Then announce it in all places and unceasingly show it to sentient beings. If you make them see and hear it, their five negative karmas without break will be purified.”

Because it is so good to put this mantra inside statues and stupas, I had it printed on separate sheets. I also had it printed on microfiche to put in tsatsas. Usually big statues and stupas have a life-tree inside them on which the four dharmakaya relic mantras are written in gold, but this mantra can be put in small statues and stupas instead of it. Even if there is just one Exalted Stainless Beam Totally Pure Light Mantra in a statue or stupa, there is unbelievable benefit—the negative karmas and obscurations of anyone who sees it get purified

**Mantra of Great Wisdom Bimala Ushnīsha**

```
嗡 呼 耶 非 达 哈 提 哈
呼 拉 达 哈 提 哈
呼 拉 哈 提 哈 提
哈 提 呼 拉 拉 拉
```
OM HRIYADHE SARWA TATHĀGATA HRIDAYA GARBHĒ /
DZOLA DHARMADHATU GARBHĒ / SANG HARANA
ĀYUḤ SANGŚHODHAYA / PĀPAM SARWA TATHĀGATA
SAMENDRA UṢHṆĪKHA BIMALE BĪSUDDHĒ SWĀHĀ
(a few times)

This mantra has two major benefits. The first is that it purifies the five heavy negative karmas without break of anyone who hears it. The second is that because it is the most powerful mantra for consecration, it can be used to consecrate holy objects as well as rocks, trees, mountains, and so forth.

There are two versions of the Mantra of Great Wisdom Bimala Ushnisha. One version begins with OM HRIYADHE and the other with OM TRAIYADHVE. The rest of the mantra is the same. I found the first version in a book written by a very great and learned lama in Tibet to educate young incarnate lamas. It explains to them how to do prayers and practices in order to help people, for example, how to do powa, transference of consciousness, for the dying, what prayers to do for the sick, and so forth. There must be a valid source for this version of the mantra but so far I haven’t been able to find it in the Kangyur. I want to check with the organization in Tibet that published the book in which this mantra comes. The mantra that begins with OM TRAIYADHVE is found in the Kangyur.

The benefits of reciting this mantra are mentioned in the book from Tibet. There it says:

After you recite this mantra, if you make one stupa tsatsa, it becomes the same as having made ten million stupa tsatsas. Also after you have recited this mantra, if any of the four elements touches you, it becomes twice as powerful as a stupa, and anyone who sees or touches the element will be liberated, their five heavy negative karmas without break will be purified, they will be reborn in a high caste, have a
long life and wealth, remember their past lives, be protected from all harm, and achieve enlightenment. This is taught by Drodren Gyalwa Cho.⁴⁰

If you recite this mantra and make a huge stupa, such as a billion-story stupa, or a small tsatsa stupa the size of a fingernail, you receive the same benefit, or the same amount of merit, as having made ten million huge or small stupas. Tibetans make a lot of tsatsa stupas, in which one tsatsa contains many small stupas, for people who have died and also for the preliminary practice of a hundred thousand tsatsas.

The merits you receive from making one stupa, which are inconceivable, are multiplied by ten million by reciting this mantra. Because it has this unbelievable benefit, it is important to recite this mantra before you begin the work of building a stupa, but you should also recite it every day during its construction. You can use it to bless the bricks, cement, and any other material that you are going to use. If you were to actually make ten million stupas, even small ones, can you imagine how many years it would take? If you were to build ten million big stupas the size of Lama Yeshe’s stupa at Chenrezig Institute, can you imagine how many lifetimes it would take? But if you recite this mantra when you start to build a stupa, you get the same benefit as having built ten million stupas without needing to undergo all the hardship. For this reason you should also recite this mantra when making statues and tsatsas. The whole point is that the more merit you are able to collect, the more easily and quickly you will be able to achieve enlightenment, which means that you will be able to liberate sentient beings from the sufferings of samsara and bring them to enlightenment more quickly. That is the whole point of doing these practices.

By reciting this mantra, if any element—earth, water, fire, or wind—touches your body, it gets blessed. It gains the power to liberate other sentient beings by purifying their negative karmas. For example, if you recite this mantra and then swim in water,
the water becomes blessed and when it touches the numberless creatures living in it—from the largest whale down to the tiniest microscopic insect—and when it touches the human beings who are diving and playing in it, they are liberated from their negative karmas and the lower realms. It’s the same for the rest of the elements; by your reciting this mantra and touching them, the elements gain the power, double that of a stupa, to purify other sentient beings.

I think that if you recite this mantra, your body also becomes meaningful to behold and touch. Anyone who sees or touches you is liberated from the lower realms and their five heavy negative karmas without break are purified. Therefore, there is no doubt that their ten nonvirtuous actions are also purified. This means that after you have recited this mantra, if you go to places where there are a lot of people, such as a department store or train station, or you just walk along a busy street, even if you have no particular purpose for being there, other sentient beings’ minds will get purified by seeing you. You could even do something strange, such as make a loud noise, so that everyone looks at you, since just by seeing you they will be purified! Also if, having recited this mantra, you give other people a massage, it becomes very beneficial to them because their negative karmas get purified when you touch their bodies.

If you recite this mantra, anyone who sees or touches you or an element that you have touched will be reborn in a high caste, will have a long life and wealth, will remember their past lives, will be protected from all harm, and will achieve enlightenment. All these benefits are similar to those of the Exalted Stainless Beam Totally Pure Light Mantra.

This advice was taught by Drodren Gyalwa Cho, which might be the name of one of Buddha’s past lives. However, the term drodren is confusing. Dro means “transmigratory being” and dren means “guide.” I’m not sure whether Drodren Gyalwa Cho is the
name of a buddha or it is simply talking about the function of a buddha, which is to guide transmigratory beings to enlightenment.

This mantra can be recited a few times at the beginning of each day along with other morning prayers and mantras, as well as before making statues, stupas, or tsatsas. The people who, in particular, can use this mantra to benefit others are those who are seen by and touch many people or animals, such as performers, models, public speakers, teachers, nurses, doctors, veterinarians, and so forth, as well as those who touch objects or elements that other sentient beings see or touch, such as cooks, bakers, potters, artists, painters, factory workers, dry cleaners, swimmers, and so forth.

There are also two major benefits of this mantra. The first is that reciting it purifies the five heavy negative karmas without break of anyone who hears it, whether they created these negative karmas in this life or in past lives. As I mentioned before, if someone does any of these five, as soon as they die they will be reborn in Inexhaustible Hell Realm where their body is completely oneness with fire. Only by the sound of their screaming can you tell that there is a sentient being there. Because this mantra purifies other sentient beings’ heavy negative karmas, I try to chant it, along with Maitreya Buddha’s mantra, whenever I recite mantras for people and animals. Hearing Maitreya Buddha’s mantra makes it impossible for that sentient being to be reborn in the lower realms. Also, if they do not become enlightened during Buddha Shakyamuni’s time, when Maitreya Buddha descends they will be among his first disciples and will receive teachings from him and a prediction regarding their enlightenment.

The second benefit of this mantra is that it can be used for consecration. In the Kangyur, Buddha said that among the many different prayers for consecration this mantra is the most powerful. If you chant this mantra on a holy object, all the buddhas’ wisdom absorbs into it. But even if you chant this mantra on a tree, rock,
mountain, and so forth, all the buddhas’ wisdom absorbs into it and then you and other sentient beings can circumambulate it. Because of this benefit, I often add this mantra to the usual short consecration ritual. Since this mantra is not common and most people don’t know it, when I do consecration with others I usually end up being the only one saying the mantra!

Because all the buddhas’ wisdom abides in any object on which this mantra is recited, I only recite it on holy objects since they will be treated with respect. I don’t recite it on rosaries that people give me to bless because people treat them as ornaments and put them everywhere. I just recite OṂ PADMO UṢHṆĪṢHA VIMALE HŪṂ PHAṬ a few times and then blow on the rosary. If that mantra is recited on a rosary, when the person touches and uses it, all their negative karmas, and especially their five heavy negative karmas without break, get purified.41

In short, because this is a very powerful mantra for consecration, you can use it even if you don’t know any other prayers for consecration. Also, when you don’t have much time, you can do a short consecration by reciting the mantra of Bimala Ushnisha three times. Then, do the two prayers: “Please, Bhagavan, the destroyer qualified gone beyond one, abide until this world ends,” and “Please grant all sentient beings the common and sublime realizations.” When there is time you can do a longer version. The most elaborate consecration ritual involves doing sessions for seven days with a lot of offerings and a fire puja at the end. There is another ritual that involves reciting the Yamantaka sadhana, which takes about two hours to do. Then there is a very short consecration that has seven outlines and includes offering a torma to the interferers and a bath offering. However, the mantra of Bimala Ushnisha is the most important one. It is mentioned in the Kangyur that if you chant this mantra, other mantras are not so important. There are mantras that are a little bit different from this that can be used to consecrate the ocean and the sky.
Holy Name Mantra that Fulfills Wishes

Recite the homage and mantra together for each recitation:

De zhin sheg pa sa dzin gyäl po la chhag tshäl lo
To Tathagata Earth-Holder King, I prostrate.

Tayathā / om dhare dhare / dharanī bandhe
Swāhā  (108x, 54x, or 21x)

Whoever memorizes the name of this tathagata and the words of this mantra will have all their wishes fulfilled without exception.

This mantra is found in the Kangyur. You can recite the buddha’s name, Sadzin Gyalpo (Earth-Holder King), and the mantra together for one rosary, for half a rosary, or twenty-one times. Although there are other mantras to achieve success, those who are able to and would like to can recite this one. It is not difficult to recite and even if you recite it just a few times, it will be very helpful.

Mantras for Specific Occasions

Mantra to Increase the Power of Recitation

Recite this mantra before reading and reciting prayers, sutras, and so forth.
TAYATHĀ / OM DHARE DHARE BHENDHARE SWĀHĀ  (7x)

I received the oral transmission of this mantra from my guru Geshe Sengge, who was a disciple of Gonsar Rinpoche’s previous incarnation in Mongolia. If you recite it seven times before you read a Dharma text, such as *Diamond Cutter Sutra*, *Golden Light Sutra*, and so forth, it is as if you read the text millions of times. When you read the text, you should think that you are teaching it to the six-realm sentient beings, who all hear it in their own language.

**Mantra to Bless the Feet**

_Recite the mantra seven times and then spit on the soles of your feet. It is taught that any insects that die under your feet will be reborn as devas in the Realm of the Thirty-Three._

ॐ་ཁེ་ཙ་ར་གྷ་ན་ཧཱུཾ་ཧཱི་སཱཧཱ།

(*7x*)

This mantra can also be used to bless the wheels of vehicles and other things that can crush and kill sentient beings. It should be recited when the specific need arises such as having to walk on ground where there are many insects or other small creatures and when driving a car, riding a bicycle, and so forth.

Here in my Tibetan prayer book it doesn’t mention from which text this mantra comes. However, I found it in the *Manjushri Root Tantra*. Some texts say to recite this mantra seven times, but here it says to recite it three times. After reciting it, don’t only blow on the soles of your feet, spit on them. Then, any insects that die under your feet that day will be reborn in the deva realm Thirty-Three. Although the text says to spit on your feet, since you usually wear shoes, after reciting it seven or three times you should spit
on the soles of your shoes because they are what actually kill the insects. If you generate faith and do this practice, it will be of great benefit to sentient beings.

It is especially good to recite this mantra and then spit a few times on your feet or shoes when you are going to walk on a beach where there are tiny crabs that you can’t see at the edge of the water, or when you are going to walk on grass, across a field, or in a forest where there are many tiny insects that you can’t see. Although the insects try to escape by flying or jumping away, because you can’t see them many of them will get killed, but at least they won’t be reborn in the lower realms. But I’m not saying that if you see earthworms that have come out in the rain, crickets, spiders, mice, and so forth, you should recite the mantra on some heavy shoes and then jump on them! I’m not saying that! It depends on where you are walking—if there are a lot of small creatures, you should recite this mantra.

I also suggest that when you need to drive somewhere that you chant this mantra and then spit on the wheels of the car, which are what touch the ground. Or you can chant the mantra over some water, blow on it, and then sprinkle it on the wheels. Since there are definitely many insects on the roads, they will get killed when you drive a car, but if you do this at least they will get a higher rebirth. If you are working in a garden or building something, you can also recite this mantra and spit on the tools you are using. Don’t only think to bless your feet or shoes—you can bless anything that could kill sentient beings.

In short, any time you find yourself in a place or situation where there is the danger of crushing and killing sentient beings, it is good to recite this mantra. Therefore, you should write it in a notebook and carry it with you all the time in case you need to recite it but won’t remember it. Reciting it makes your life very fruitful and beneficial for other sentient beings. You should think from your heart that this mantra for blessing the feet and other things is
important. It is one way to make your life meaningful. I want to emphasize this because otherwise, although this mantra is in your prayer book, you might never use it. Don’t do that! You must take advantage of this practice since it is Buddha’s way of helping you by making it very easy for you to purify negative karmas, collect merits, gain realizations, and achieve enlightenment quickly. You must think about that and you must take each opportunity to use it. Don’t just leave this mantra in your prayer book and then die without ever having taken advantage of it while you were alive!

*The Power of Mantras Comes from Faith*

The great translator Lotsawa Paltseg wrote a short book about how to read Sanskrit. Many Tibetan lamas follow it and pronounce mantras according to it. This book says that Sanskrit mantras should be recited very correctly, as otherwise one creates much negative karma. However, the benefits of reciting mantras are not dependent on correct pronunciation; they come from faith.

His Holiness Zong Rinpoche’s previous incarnation told a story about this during a Dharma Celebration. A monk went to see a lama and asked him for teachings. The lama, who was very busy and didn’t have much time, said to the monk, “Your nose is like rudraksha.” The monk must have had a big, rough nose like the big, rough beads of the rosaries that sadhus wear, which are made from rudraksha seeds. The monk, who didn’t understand what the lama said, thought that he had received a mantra and faithfully recited every day, “Your nose is like rudraksha. Your nose is like rudraksha.” Eventually he became able to heal many people by reciting this “mantra.”

Some years later when the lama had an infection in his throat, his attendant told him that there was a famous healer in the area, one who had helped many people, and the lama agreed to see him. When the monk came to see the lama, he recited, “Your nose
is like rudraksha.” Remembering what he had said in the past, the lama laughed so much that the infection burst and the pus came out, due to which he got better.

That the monk became a famous healer by reciting, “Your nose is like rudraksha,” shows that his power to heal people mainly depended on his faith. It came from believing he had received a mantra from the lama, even though the lama had just said that to him as a joke.

There is a similar story about a woman who used to recite OṂ BALE BULE BUNDE SOHA to cook and eat stones. One day her son, a novice monk with thirty-six vows, overheard his mother reciting the mantra and told her that the correct way to pronounce it was OṂ TSALE TSULE TSUNDE SVĀHĀ. However, when his mother recited the mantra correctly she could no longer cook stones, but she could do that when she again recited OṂ BALE BULE BUNDE SOHA. This story also shows that the power of mantra recitation mainly depends on faith, not on the mantra being recited correctly.

Of course, if you don’t study how to recite mantras in Sanskrit, you won’t know how to pronounce them correctly. Instead many words will come out deformed, like someone without a nose, arms, legs, or head. There are many details that need to be learned in order for the pronunciation to be correct. Because it wasn’t very common in Tibet to learn Sanskrit, most Tibetans read mantras in the same way that they would read normal Tibetan letters. However, as I already mentioned, the benefits of reciting mantras don’t depend on reciting them correctly; they depend on faith. If there is no faith, there won’t be much result, although, of course, reciting mantras leaves a positive imprint on the mind that will in the future cause one to learn Dharma, actualize the path, cease the gross and subtle defilements, and achieve full enlightenment. This is because all mantras have the long-term effect of bringing one to enlightenment.
Colophons:

Commentary to “The Method to Transform a Suffering Life into Happiness (Including Enlightenment)”: Compiled and edited by Ven. Ailsa Cameron and Ven. Joan Nicell from explanations given by Lama Zopa Rinpoche at Light of the Path 2009 and 2014 in North Carolina, USA; at Istituto Lama Tzong Khapa, Italy, in June 2014; at Great Stupa for Universal Compassion, Australia in September and October 2014; at Kopan Monastery, Nepal, in December 2014; in Moscow, Russia, in July 2015; in Guadalajara, Mexico, in September 2015; and at Kopan Monastery, Nepal, in December 2015.

Commentary to “Blessing the Speech According to the Instructions of Great Yogi Khyungpo” and Commentary to “Daily Mantras” and “Mantras for Specific Occasions”: Compiled and edited by Ven. Joan Nicell from explanations given by Lama Zopa Rinpoche during nyung ne teachings at Lawudo Retreat Centre, Solu Khumbu, Nepal, in April 1978 (LYWA 133); during Lama Chopa and Six Yogas of Naropa teachings at Tushita Mahayana Meditation Centre, Dharamsala, India, in April-May 1990 (LYWA 510); during the 100 million mani retreat at Chenrezig Institute, Eudlo, Australia, in 2000 (LYWA 1261); during the Mitrugpa retreat at O.Sel.Ling, Bubion, Spain, in April 2001 (LYWA 1379); in dictation to Ven. Matthew Frum, Kachoe Dechen Ling, February, 2005; during the 100 million mani retreat at Institut Vajra Yogini, Lavau, France, in May 2009; at Amitabha Buddhist Centre, Singapore, 2010 and 2016; at Light of the Path 2009, 2014, and 2016 in North Carolina, USA; at Great Stupa for Universal Compassion, Australia in September-October 2014; in Guadalajara, Mexico, in September 2015; during the November course at Kopan Monastery, Nepal, in December 2015; during the Medicine Buddha retreat at Rinchen Jangsem Ling, Triang, Malaysia, in 2016. Lightly edited by Ven. Ailsa Cameron, March 2018.

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Notes

1. **Gendun** (Tib. *dge 'dun*) is usually translated as “Sangha,” however here Lama Zopa Rinpoche translates it literally as “intending virtue.”

2. Lama Zopa Rinpoche explains, “These three lines contain the 84,000 teachings taught by the Buddha, which include the Hinayana teachings and the Mahayana teachings of Paramitayana and Vajrayana. All those teachings are combined into the lamrim, 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 lamrim and that is contained in the three principal aspects of the path to enlightenment.”

3. **Konchog sum** (Tib. *dkon mchog sum*) is often translated from the Sanskrit *tri ratna* as “Three Jewels,” i.e., Buddha, Dharma, and Sangha, the three objects of refuge of a Buddhist. However, Lama Zopa Rinpoche prefers to translate the Tibetan term literally as “Three Rare Sublime Ones” to better convey the rarity and importance of encountering them.


5. These two purposes are the total cessation of all obscurations and the completion of all realizations.

6. **Luchen** (Tib. *lus can*) is translated several times in these verses as “beings.” Lu is “body” and chen means “having,” so luchen literally means “those having a body.”

7. **Marme** (Tib. *mar me*) is literally “butter lamp” but it means any kind of light.

8. **Nemal** (Tib. *gnas mal*) includes bed, blankets, and pillows.

9. Lama Zopa Rinpoche, citing Denma Locho Rinpoche, says that in this particular context, even if one hasn’t received a great empowerment in either the lower or higher tantras, one can visualize oneself as Shakyamuni Buddha. However, in general, one should have received the initiation of a particular deity in order to be permitted to generate oneself as that deity.
10. Although the letter “ĀH” (āḥ) appears in some Tibetan texts of Blessing the Speech as “A” (a)—i.e., without the small “A” (a) (Tib. a chung) under it and the two dots (ँ) (Skt. visarga, Tib. rnam bcad) after it—according to Lama Zopa Rinpoche this is incorrect. (Rinchen Jangsem Ling, Triang, Malaysia, April 2016).

11. This paragraph, which comes after the recitation of the mantras in Tibetan texts, has been moved here on the advice of Lama Zopa Rinpoche. The seven precious objects of a king’s reign, or seven royal symbols, are the precious wheel, precious jewel, precious queen, precious minister, precious elephant, precious horse, and precious general. The eight auspicious signs are the wheel, victory banner, umbrella, endless knot, lotus, treasure vase, golden fish, and conch shell. The eight auspicious substances are the mirror, ghiwang medicine, curd, durva grass, bilva fruit, conch, sindhura powder, and mustard seeds.

12. OṂ A Ā I Ī U Ī Rī Ṛī LI Ė O AU AṂ AH SVĀHĀ

13. In the version of Blessing the Speech found in commonly used Tibetan prayer books, the thirteenth letter of this set usually appears as Ė (ē). However, according to the actual Sanskrit alphabet this letter should be AI (ā), as the letter Ė is not included as one of the Sanskrit vowels. As Lama Zopa Rinpoche pronounces this letter as Ė, and as this is how the letter appears in Tibetan prayer books, it has been written here as Ė in both the Tibetan script and the corresponding phonetics.


15. In the version of Blessing the Speech found in commonly used Tibetan prayer books, the fourth letter of this set appears as JṆA, which is pronounced GYA by Tibetans and many Indian Sanskrit readers. However, according to the actual Sanskrit alphabet this letter should be JHA (commonly pronounced DZHA in Tibetan), with JṆA being an additional compound consonant. As Lama Zopa Rinpoche pronounces this letter as GYA, based on how it appears in Tibetan prayer books, it has been written here in Tibetan as JṆA, and the corresponding phonetics have been written as GYA.

16. OṂ YE DHARMĀ HETU PRABHAVĀ HETUN TEṢHAN TATHĀGATO HYAVADAT / TEṢHĀṆ CHA YO NIRODHA EVĀṂ VĀḌĪ MAḤĀ ŚHRAMAṆAYE SVĀHĀ
17. It is important to pause between YO and NI when reciting this mantra. Rinpoche makes a strong point of emphasizing the pause when he recites the mantra.

18. OṂ RUCHIRA MAṆI PRAVARTAYA HŪṂ


20. OṂ SAMBHARA SAMBHARA VIMANA SARA MAHĀ JAVA HŪṂ / OṂ SMARA SMARA VIMANA SKARA MAHĀ JAVA HŪṂ

21. This is according to the Sutra of the Wheel of Complete Dedication (Skt. Parinatachakrasūtra, Tib. yongs su bsngos ba ’khor lo'i mdo).

22. NAMAḤ NAVA NAVA TĪNĀṂ / TATHĀGATA GAM GĀNAM DĪVĀ LUKĀ NAṂ / KOṬI NIYUTA ŠHATA SAHASRĀṆĀṂ / OṂ BO BO RI / CHARI NI CHARI / MORI GORI CHALA VĀRI SVĀHĀ

23. OṂ HRĪYADHE SARVA TATHĀGATA HRIDAYA GARBHE / JVALA DHARMADHATU GARBHE / SAMHARAṆA ĀYUḤ SAMŚHODHAYA / PĀPAṂ SARVA TATHĀGATA SAMANDRA UŚHṆĪṢHA VIMALE VIŚHUDDHE SVĀHĀ

24. This version of the mantra, which begins with OṂ HRĪYADHE, was taken by Lama Zopa Rinpoche from a book written by a very great lama in Tibet for young tulkus. The version found in the Pedurma edition of the Kangyur begins with OṂ TRAIYADHVE.

25. TADYATHĀ / OṂ DHARE DHARE / DHARANI BANDHE SVĀHĀ

26. TADYATHĀ / OṂ DHARE DHARE BHANDHARE SVĀHĀ

27. OṂ KHRECHA RAGHANA HŪṂ HRĪ SVĀHĀ This mantra is from the Manjushri Root Tantra (Skt. Mañjuśhrīmūlatantra, Tib. 'jam dpal rtṣa rgyud).

28. Lama Zopa Rinpoche uses the slang word “kaka” instead of shit, but he means “a shitty life.”

29. The three higher trainings are: morality, concentration, and wisdom.

30. Arura (Tib. a ru ra), myrobalan in English, is a fruit growing on a wild tree belonging to the Terminalia plant family.

31. According to ancient Indian cosmology, different forms of human beings inhabit four continents located in the cardinal directions around a central mountain, Mount Meru.

32. Great Yogi Khyungpo, or Drubchen Khyungpo (Tib. grub chen khyung po), also known as Khyungpo Neljor, a Tibetan scholar of the 11th century, was the founder of the Shangpa Kagyu tradition of Tibetan Buddhism. He received mahāmudrā teachings in India from Niguma, the wisdom
mother or sister of Nāropa, and established the monastery of Zhangzhong Dorjeden in the Shang valley of Tsang, in central Tibet.

33. Lama Zopa Rinpoche is referring to how these syllables are written according to the International Alphabet of Sanskrit Transliteration.

34. A *phurba* is a dagger-like tantric instrument used for wrathful actions.

35. This dedication is found in the text *tho rangs ldang ba’i rnal ’byor* by Jamgon Kongtrul, in which he says this practice is a combination of Nyingma and Sarma.

36. This means it comes before a line | in the Tibetan, which is indicated in the mantra by /

37. The long vowels are indicated in Sanskrit transliteration by a line on top of the vowel, for example, Ā and Ī.

38. This entire section is a translation, combined with some commentary, of a section of *Ritual for Blessing Stupas: Exalted Stainless Beam Totally Pure Light Mantra* (Tib. *chod rten byin gyis brlab pa’i cho ga rig pa chen mo bi ma la uṣṇīṣha’i gzungs*), found in the Kangyur.

39. Tib. *rig pa chen mo bi ma la uṣṇīṣha’i gzungs*.

40. Tib. *’gro ’dren rgyal ba mchod*.

41. You can also recite **OM PADMO UṢHṆĪṢHA VIMALE HŪṂ PHAT** and blow on an animal skin, such as a fur coat. This purifies the negative karmas of the animal even though it has been born in another realm. It is also very good to recite this mantra and blow on meat, whether you are actually eating the meat or not. Like the story of the fully ordained monk who broke all four root vows and was born in hell but was then liberated by someone reciting this mantra, if you think of someone who has been born in the lower realms and recite **OM PADMO UṢHṆĪṢHA VIMALE HŪṂ PHAT**, it has the power to immediately liberate them from the lower realm and cause them to take a higher rebirth.

42. In the *Lamai Naljor* published by Sherig Pharkhang, it says to recite this mantra three times.
Care of Dharma Materials

Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or bum will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ཨ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite ŌṂ ĀḤ HŪṂ or the Heart Sutra, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.