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

With Additional Practices

By Lama Zopa Rinpoche
Practice Requirements:
Anyone can perform the practices in this book.
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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].
**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. ŚH 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 H 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, Ṛī, and ḹ—are elongated to approximately double the amount of time it takes to pronounce their nonelongated counterparts: A, I, U, Ṛ, and ḹ.
6. Ṍ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḍ indicates an “h”-sounding aspiration. Ṛī is pronounced similar to the “ree” in “reed.” NG is pronounced similar to the “ng” in “king.”

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 richesses
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 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 Langrí 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 Bodhicitta

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.9 On my tongue, a syllable ĀḤ (ାହ)10 transforms into a moon. On top of it appears a white syllable OM (ॐ) 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 OM 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 (Alî)**

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.

ॐ आ इ ई उ ऊ री ली ए ऐ ऑ अं एः ॐ ॐ
Sanskrit Consonants (Kali)

是非 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.

OṂ KA KHA GA GHA ÑGA / TSA TSAH DZA GYA ÑA /
TA ṬHA DA ĐHA NA / TA THA DA DHA NA / PA PHA BA
BHA MA / YA RA LA WA / ŚHA KA SA HA KYA SWĀHĀ (3x)

Heart Mantra of Dependent Relation

非 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.

OṂ YE DHARMĀ HETU PRABHAWĀ HETUN TEKĀN
TATHĀGATO HYAVADĀ / TEKĀÑ TSA YO NIRODHA
EWAM VĀDĪ MAHĀ ŚHRAMAṆAYE SWĀHĀ (3x)
Absorption of the Mantras

The Heart Mantra of Dependent Relation absorbs into the consonants, the consonants into the vowels, the vowels into the syllable OM (ཐོ), and the OM into the moon cushion. That transforms into a syllable ĀH (ཨཱཿ). The ĀH 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.”

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 Dän 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 CHÄN THAM CHÄ 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 CHÄ DRUB PAR SHOG
Be accomplished.
Daily Mantras

Mantra to Bless the Rosary

ॐ་རུ་ཙི་ར་མ་ཎི་པྲ་ཝརྟ་ཡ་ཧཱཾ།

OM RUTSIRA MANI 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.

Mantra to Multiply Virtue

ॐ་སམྦྷ་ར་སམྦྷ་ར་བི་མ་ན་ས་ར་མཧཱ་ཛ་བ་ཧཱཾ།

ॐ་སྨ་ར་སྨ་ར་བི་མ་ན་སྐ་ར་མཧཱ་ཛ་བ་ཧཱཾ །

OM SAMBHARA SAMBHARA BIMANA SARA MAHĀ DZAWA HŪṂ / OM SMARA SMARA BIMANA SKARA MAHĀ DZAWA HŪṂ (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.
Exalted Stainless Beam Totally Pure Light Mantra

NAMAH NAWA NAWA TĪNĀN / TATHĀGATA GANG GĀNAṂDIWA LUKĀ NĀN / KOṬI NIYUTA ŚHATA SAHASRĀṆĀN /OM BO BO RI / TSARI NI TSARI / MORI GORI TSALAWĀRI SWĀHĀ (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, are purified. They won’t be reborn in the lower realms and instead will be born as happy transmigratory beings.

Mantra of Great Wisdom Bimala Ushnīsha

NAMAH NAWA NAWA TĪNĀN / TATHĀGATA GANG GĀNAṂDIWA LUKĀ NĀN / KOṬI NIYUTA ŚHATA SAHASRĀṆĀN /OM BO BO RI / TSARI NI TSARI / MORI GORI TSALAWĀRI SWĀHĀ (or a few times)
OM HRIYADHE SARWA TATHĀGATA HRIDAYA GARBHE / DZOLA DHARMADHATU GARBHE / SANG HARANA ĀYUḤ SANGŚHODHAYA / PĀPAṂ SARWA TATHĀGATA SAMENDRA UŚHΝĪKHA 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:

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

TAYATHĀ / OM DHARE DHARE / DHARANI 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.

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

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.

\[
\text{OM KHRETSA RAGHANA HŪṂ HRĪ SWĀHĀ (7x)}
\]

- 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:


**Mantras for Special Occasions:** Added by FPMT Education Services, August 2017. Lightly revised based on Lama Zopa Rinpoche’s commentaries and the Tibetan text by Ven. Joan Nicell, FPMT Education Services, March 2018.

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.


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 “ĀḤ” (ཨཱཿ) appears in some Tibetan texts of *Blessing the Speech* as “A” (ཨ) —i.e., without the small “A” (ཛ) (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 a wheel, victory banner, umbrella, endless knot, lotus, treasure vase, golden fish, and conch shell. The eight auspicious substances are a mirror, ghiwang medicine, curd, durva grass, bilva fruit, conch, sindhura powder, and mustard seeds.

12. OṂ  A  Ā  I  Ī  U  Ū  ṚI  ṜI  ḶI  ḸI  E  Ē  O  AU  AM  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 (ཨེ). However, according to the actual Sanskrit alphabet this letter should be AI (ཨཻ), 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.

14. OṂ  KA  KHA  GA  GHA  ṄGA / CHA  CHHA JA  JÑA  ŇA / TA  ṬHA  ĐHA  NA / TA  THA  DA  ĐHA  NA / PA  PHA  BA  BHA  MA / YA  RA  LA  VA / ŚHA  ŠHA  SA  HA  KŠHA  SVĀHĀ

15. In the version of *Blessing the Speech* found in commonly used Tibetan prayer books, the fourth letter of this set appears as JÑA, 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 JÑA 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 JÑA, and the corresponding phonetics have been written as GYA.

16. OṂ  YE  DHARMĀ  HETU  PRABHAVĀ  HETUN  TEŠHAN  TATHĀGATO  HYAVADAT / TEŠHĀṆ  CHA  YO  NIRODHA  EVĀM  VĀDĪ  MAHĀ  ŠHRAMAṆAYE  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. This dedication was found in *tho rangs ldang ba’i rnal ’byor* by Jamgon Kongtrul, in which he says this practice is a combination of Nyingma and Sarma. In this text each of the verses end with *shog*. It was also found in the *Golden Light Sutra* in the Pedurma Kangyur. In this text, each of the verses end with *mdzod*. The verse, as translated by Lama Zopa Rinpoche, corresponds with Jamgon Kongtrul’s version.

19. OṂ RUCHIRA MAṆI PRAVARTAYA HŪṂ


21. OṂ SAMBHARA SAMBHARA VIMANA SARA MAḤĀ JAVA HŪṂ / OṂ SMARA SMARA VIMANA SKARA MAḤĀ JAVA HŪṂ

22. This is according to the *Sutra of the Wheel of Complete Dedication* (Skt. *Pariṇatachakrasūtra*, Tib. *yongs su bsngo ba’i ’khor lo’i mdo*).

23. NAMAḤ NAVA NAVA TĪNĀṂ / TATHĀGATA GAM GĀNAṂ DĪVĀ LUKĀ NAM / KOṬI NIYUTA ŚHATA SAHASRĀṆĀṂ / OṂ BO BO RI / CHARI NI CHARI / MORI GORI CHALA VĀRI SVĀHĀ

24. OṂ HRIYADHE SARVA TATHĀGATA HRIDAYA HRIDAYA GARBHE / JVALA DHARMADHATU GARBHE / SAMHARAṆA ĀYUḤ SAMŚHODHAYA / PĀPAṂ SARVA TATHĀGATA SAMANDRA UṢHṆĪṢHA VIMALE VIŚHUDDHE SVĀHĀ

25. This version of the mantra, which begins with OṂ HRIYADHE, 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 TRAIYADHVÆ.

26. TADYATHĀ / OṂ DHARE DHARE / DHRANĪ BANDHE SVĀHĀ

27. TADYATHĀ / OṂ DHARE DHARE BHANDHE SVĀHĀ

28. OṂ KHRECHA RAGHANA HŪṂ HRĪ SVĀHĀ This mantra is from the *Manjushri Root Tantra* (Skt. *Mañjuśrīmūlatantra*, Tib. *’jam dpal rtsa rgyud*).