

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

With Additional Practices

By Lama Zopa Rinpoche



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Color cover photo of Lama Zopa Rinpoche in Singapore, 2013, by Ven. Thubten Kunsang. Line drawing of Four-Arm Chenrezig by Robert Beer, © Robert Beer. Used with permission.

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].

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, Ḍ, 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 ṚĪ— are elongated to approximately double the amount of time it takes to pronounce their nonelongated counterparts: A, I, U, ṚI, and ṚI.
6. Ṁ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. ṚĪ is pronounced similar to the “ree” in “reed.” ṆḠ is pronounced similar to the “ng” in “king.”

To facilitate correct pronunciation, FPMT practice texts use a slightly modified version of the International Alphabet of Sanskrit Transliteration (IAST). For more information, please consult the FPMT Translation Services’ *A Guide to Sanskrit Transliteration and Pronunciation*, available online: <http://fpmt.org/wp-content/uploads/education/translation/A-Guide-to-Sanskrit-Transliteration-and-Pronunciation.pdf>

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 riches
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 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 Stanzas⁴

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

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

"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,⁷
Bedding for those who wish for bedding,⁸
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 dharmakaya."

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 Yogī 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.⁹ On my tongue, a syllable $\bar{A}H$ (ཨ) ¹⁰ transforms into a moon. On top of it appears a white syllable OM (ཨྐ) 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].¹¹

❖ 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 (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.

ॐ अ ञ् आ ङी ञ् ई ञ् ऋ ञ् ए ञ् ऌ ञ् डे ञ् ऐ ञ् औ ञ् अङ् अह् ॥¹²

OM A Ā I T̄ U Ū Ṛ Ṝ Ḍ Ḍ̄ E Ē¹³ O Ō ANG AH
SWĀHĀ (3x)

Sanskrit Consonants (Kali)

❖ 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.

ॐ का ख ग घ ङा / त्सा त्शा द्जा ग्या¹⁴
 क्ख ग्ग घ्घ ङ्गा / त्त्सा त्त्शा द्द्जा ग्द्या¹⁴

OM KA KHA GA GHA ŅGA / TSA TSHA DZA GYA¹⁵ ŅA /
 TA ṬHA ḌA ḌHA ṆA / 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

❖ 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.

ॐ ये धर्म हेतु प्रभव हेतु ते प्रकृष्टा वा र्दे प्रस दत्ता
 हेतु प्रकृष्टा यै र्दे र्दे हेतु श्रमं वदं वदं वदं वदं वदं वदं¹⁶

OM YE DHARMĀ HETU PRABHAWĀ HETUN TEKĀN
 TATHĀGATO HYAVADĀ / TEKĀŅ TSA YO¹⁷ 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 (ॐ), and the OM into the moon cushion. That transforms into a syllable ĀḤ (ॐ). 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.”

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.

Dedication¹⁸

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

ཨྱ་རུ་ཙི་ར་མ་ཉི་བྲ་ལྷན་ཡ་ཉྱཱྱི།¹⁹

OM RUTSIRA MAṆI PRAWARTAYA HŪṀ (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 (10²³). This is taught in Unfathomable Mansion of Increasing Jewels.²⁰

Mantra to Multiply Virtue

ཨྱ་སམ་བྷ་ར་སམ་བྷ་ར་བི་མ་ན་ས་ར་མདྲ་ཇ་བ་ཉྱཱྱི།

ཨྱ་སྐ་ར་སྐ་ར་བི་མ་ན་སྐ་ར་མདྲ་ཇ་བ་ཉྱཱྱི།²¹

OM SAMBHARA SAMBHARA BIMANA SARA MAHĀ DZAWA HŪṀ /
OM SMARA SMARA BIMANA SKARA MAHĀ DZAWA HŪṀ (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.²²

Exalted Stainless Beam Totally Pure Light Mantra

ན་མཆོན་བ་ན་བ་ཏྲི་འྲོ། ཏ་ཐ་ག་ཏ་གི་གུ་ནི་དྲེ་བྲ་ལུ་གུ་ནི།
 ཀོ་ཏེ་ནི་ལུ་ཏ་ཤ་ཏ་ས་ཏ་སྐྱ་ཏྲོ། ཚོ་བོ་བོ་དེ། ཅ་རི་ཅི་ཅ་རི།
 མོ་རི་གོ་རི་ཅ་ལ་བྲེ་རི་སྐྱ་དྲེ།²³

NAMAḤ NAWA NAWA TĪNĀN / TATHĀGATA GANG GĀNAM
 DĪWĀ LUKĀ NĀN / KOṬI NIYUTA ŚHATA SAHASRĀNĀN /
 OṂ BO BO RI / TSARI ṆI TSARI / MORI GORI TSALA
 WĀRI 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 Bīmala Ushnisha

ཚོ་ཏྲི་ཡ་རྟེ་སཐ་ཏ་ཐ་ག་ཏ་ཏྲི་ད་ཡ་གཞེ། ར་ལ་རྣམ་རྣ་ཏྲེ་
 གཞེ། སི་ཏ་ར་ཏ་ལྷ་ཡུལ་ཤོ་རྣ་ཡ། བྲ་པོ་སཐ་ཏ་ཐ་ག་ཏ་
 ས་མཐུ་ལྷུ་ཏྲེ་ཏ་བི་མ་ལེ་རྟེ་བུ་རྣེ་སྐྱ་དྲེ།²⁴

OM HRIYADHE²⁵ SARWA TATHĀGATA HRIDAYA GARBHE /
 DZOLA DHARMADHATU GARBHE / SANG HARANA
 ĀYUḤ SANGŚHODHAYA / PĀPAṀ SARWA TATHĀGATA
 SAMENDRA UṢHŅĪKHA 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:

དེ་བཞིན་གཤེགས་པ་ས་འཛིན་རྒྱལ་པོ་ལ་ཕྱག་འཚལ་ལོ།

DE ZHIN SHEG PA SA DZIN GYĀL PO LA CHHAG TSHĀL LO

To Tathagata Earth-Holder King, I prostrate.

ཏཱུཿ ཨྱ་རྩ་རྩ་རེ། རྩ་ར་ཉི་བརྗེ་སྒྲུ་²⁶

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.

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:

Translated by Lama Zopa Rinpoche at Kopan Monastery, Nepal, January 2013, and scribed by Merry Colony. Updated, with Lama Zopa Rinpoche’s advice, by Ven. Sarah Thresher, Merry Colony, and Tom Truty, 2014. Checked against the Tibetan and lightly edited by Ven. Joan Nicell, FPMT Translation Services, April 2015. Edited by Merry Colony and Kendall Magnussen, FPMT Education Services, April 2015. Title changed by Lama Zopa Rinpoche, October 2015. Edited by Ven. Ailsa Cameron, November 2015. Approved by Lama Zopa Rinpoche, November 2015.

Blessing the Speech (Ngag byin rlabs): Extracted from *The Collection of Cherished Recitations Such as Lamai Naljor and Sadhanas of Different Deities* (Tibetan Cultural Printing Press, 1987). Translated by Geshe Thubten Sherab. Rearranged with additions according to advice from Lama Zopa Rinpoche. Compiled and edited by Kendall Magnussen and Ven. Sarah Thresher, January 2003. Endnotes from commentary by Lama Zopa Rinpoche at Milarepa Center, August 2002. Updated by Ven. Gyalten Mindrol, FPMT Education Services, December 2005. Lightly edited by Merry Colony and Tom Truty, 2013. Further editing by Ven. Joan Nicell, FPMT Translation Services, on the basis of the Tibetan, and by Merry Colony, FPMT Education Services, April 2015. Mantras written to reflect the way Lama Zopa Rinpoche says they should be pronounced, rather than following the usual FPMT style guide for Sanskrit

transliteration, by Ven. Joan Nicell, April 2015. Pronunciation of the mantras corrected by Lama Zopa Rinpoche, September 2015, and changes input by Ven. Steve Carlier and Ven. Joan Nicell, November 2015. Approved by Lama Zopa Rinpoche, November 2015. Several small amendments made by Lama Zopa Rinpoche in Singapore and Malaysia, 2016; input by Ven. Joan Nicell, May 2016. Lightly revised based on Lama Zopa Rinpoche’s commentaries and the Tibetan text by Ven. Joan Nicell, FPMT Education Services, March 2018.

Daily Mantras: Compiled by Lama Zopa Rinpoche. Mantras written to reflect the way Lama Zopa Rinpoche says they should be pronounced, rather than following the usual FPMT style guide for Sanskrit transliteration, by Ven. Joan Nicell, April 2015. Pronunciation of the mantras corrected by Lama Zopa Rinpoche, September 2015; changes input by Ven. Steve Carlier and Ven. Joan Nicell, FPMT Translation Services, November 2015. Approved by Lama Zopa Rinpoche, November 2015. Several small amendments made by Lama Zopa Rinpoche in Singapore and Malaysia, 2016; input by Ven. Joan Nicell, May 2016. Lightly revised based on Lama Zopa Rinpoche’s commentaries and the Tibetan text by Ven. Joan Nicell, FPMT Education Services, March 2018.

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.

Mantras transliterated and edited by Joona Repo, FPMT Translation Services, August 2017.

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.
4. *Prayer in Seventy Stanzas* (Skt. *Praṇidhānāsaptatināmagāthā*, Tib. *smon lam bdun cu pa*). See *stag brag bsam gtan gling gi phyag bzhes mdo sngags chos spyod*, Vol. 2, New Delhi: Ngawang Sopa, 1975, pp. 74–90.
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 “ĀḤ” (ཨྣ) appears in some Tibetan texts of *Blessing the Speech as “A”* (ཨྣ)—i.e., without the small “A” (འ) (Tib. *a chung*) under it and the two dots (ཨྣ) (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. OM A Ā I Ī U Ū RĪ ṚĪ ḶĪ ḌĪ E Ē O AU AM AḤ 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 Ē (ཨྣ). However, according to the actual Sanskrit alphabet this letter should be AI (ཨྣ), as the letter Ē is not included as one of the Sanskrit vowels. As Lama Zopa Rinpoche pronounces this letter as Ē, and as this is how the letter appears in Tibetan prayer books, it has been written here as Ē in both the Tibetan script and the corresponding phonetics.
14. OM KA KHA GA GHA ṄGA /CHA CHHA JA JṂA ṂA /TA ṬHA ḌA ḌHA ṄA /TA THA ḌA DHA NA /PA PHA BA BHA MA /YA RA LA VA /ŚHA ŚHA SA HA KṢHA SVĀHĀ
15. In the version of *Blessing the Speech* found in commonly used Tibetan prayer books, the fourth letter of this set appears as JṂA, 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 JṂA 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 JṂA, and the corresponding phonetics have been written as GYA.
16. OM YE DHARMĀ HETU PRABHAVĀ HETUN TEṢHAN TATHĀGATO HYAVADAT / TEṢHĀÑ CHA YO NIRODHA EVAṂ VĀDĪ MAHĀ ŚHRAMAṂAYE 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
20. Skt. *Maṇivipulavimāna*, Tib. *nor bu rgyas pa'i gzhal med khang*.
21. OṂ SAMBHARA SAMBHARA VIMANA SARA MAHĀ JAVA HŪṂ / OṂ SMARA SMARA VIMANA SKARA MAHĀ 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 GAṂ GĀNAṂ DĪVĀ LUKĀ NAṂ / KOṬI NIYUTA ŚHATA SAHASRĀṆĀṂ / OṂ BO BO RI / CHARI ṆI CHARI / MORI GORI CHALA VĀRI SVĀHĀ
24. OṂ HRIYADHE SARVA TATHĀGATA HRIDAYA GARBHE / JVALA DHARMADHATU GARBHE / SAṂHARAṆA ĀYUḤ SAṂŚHODHAYA / PĀPAM 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 TRAIYADHVE.
26. TADYATHĀ / OṂ DHARE DHARE / DHARAṆI BANDHE SVĀHĀ
27. TADYATHĀ / OṂ DHARE DHARE BHANDHARE SVĀHĀ
28. OṂ KHRECHA RAGHANA HŪṂ HRĪ SVĀHĀ This mantra is from the *Manjushri Root Tantra* (Skt. *Mañjuśhrīmūlatantra*, Tib. *'jam dpal rtsa rgyud*).



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