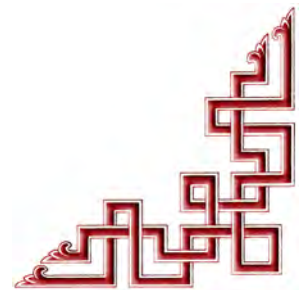
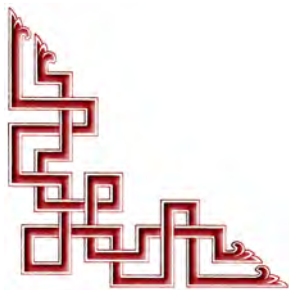
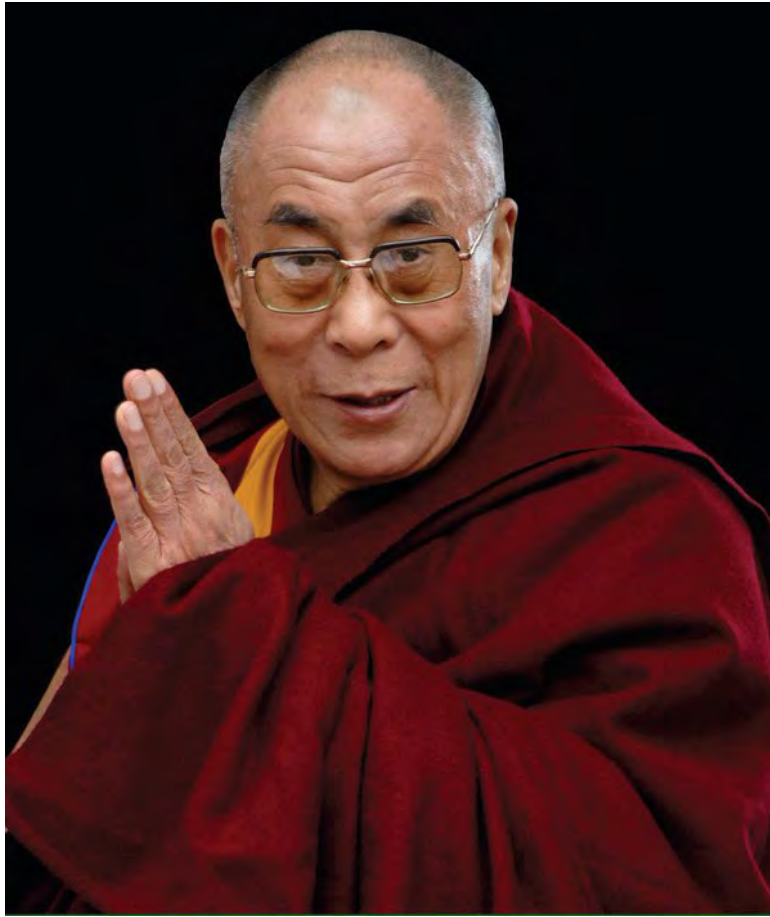




# *Buddhist Daily Practice*





His Holiness 14<sup>th</sup> Dalai Lama  
Tenzin Gyatso 



Kyabje Lama  
Thubten Zopa Rinpoche



## Lama Tsong Khapa

### Morning Multiplying Activities Mantras

#### Increasing Effect Mantra

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

*This mantra increase the merit of the day by 100,000 times*

#### Mantra to Increase the Merit of Recitation

TADYATHA OM DHARE DHARE BEN DHARE SVAHA (7x)

*This mantra increase the merit of the Dharma texts and sadhanas you recite.  
It is like having recited the mantra many millions of times.*

## The Mala Blessing Mantra

OM RUCHIRA MANI PRAVARTAYA HUM (7X)

*Recite seven times then blow on the mala. This increases the power of the mantras you recite, over one million times.*

## Mantra For Blessing the Feet

OM KHRECHARA GHANA HUM HRI SVAHA (7X)

*Recite seven times, then blow on the sole of each foot/shoe or whatever will directly be touching insects as you walk.*

## Refuge and Bodhicitta

Sang-gyä ch'o-d'ang ts'og-kyi ch'og-nam-la  
J'ang-ch'ub b'ar-d'u dag-ni kyab-su-ch'i  
Dag-g'i jin-sog gyi-päi so-nam-kyi  
Dro-la p'än-ch'ir sang-gyä drub-par shog

*To the Buddha, the Dharma and Supreme Assembly  
I go for refuge until I am enlightened.*

*Due to my merit from practising giving and the other perfections,  
May I attain buddhahood in order to benefit all beings. (3x).*

## The Four Immeasurables

May all beings have happiness and its causes ~ (Love) ;

May all beings be freed from suffering and its causes ~ (Compassion);

May all beings constantly dwell in joy transcending sorrow ~ (Joy);

May all beings dwell in equal love both for those close and those distant ~  
(Equanimity).

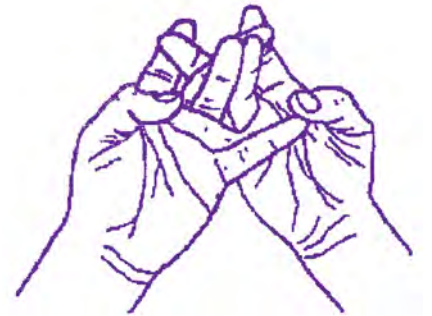
## The Seven Limb Prayer

Go-sum g'ü-päi go-nä chag-ts'äl-lo  
Ngö-sham yi-trul ch'ö-trin ma-lu bul  
Tog-me nä-sag dig-tung t'am-chä shag  
Kye-p'ag ge-wa-nam-la je-yi-rang  
K'or-wa ma-dong b'ar-d'u leg-zhug-nä  
Dro-la ch'ö-kyi k'or-lo kor-wa-d'ang  
Dag-zhän ge-nam j'ang-ch'ub ch'en-por ngo

I prostrate with body, speech and mind in faith.  
Each and every offering I make,  
Including those actually performed and those mentally transformed.  
I confess every sin collected from the beginninglessness of samsaric life.  
I rejoice in the actions of all ordinary and noble beings.  
Please Buddha, by living as our guide until samsara ends,  
Reveal the teachings to sentient beings.  
I dedicate the virtues of myself and others to the Great Enlightenment.

## Short Mandala Offering

Sa-zhi pö-kyi j'ug-shing me-tog tram  
Ri-rab ling-zhi nyi-dä gyän-pa di  
Sang-gyä zhing-d'u mig-te ül-war gyi  
Dro-kün nam-d'ag zhing-la chö-par-shog



**IDAM GURU RATNA MANDALAKAM NIRYATAYAMI**

*This ground, anointed with perfume, strewn with flowers,  
adorned by Mt. Meru, the four continents, sun and moon,  
I visualise as a buddha field and offer;  
May all sentient beings enjoy this pure land.*

*I send forth this jewelled mandala to you, precious gurus.*



## **Guru Shakyamuni Buddha Meditation**

Establish a bodhicitta motivation by reflecting on the predicament of all mother sentient beings. Think how they wish to experience true happiness but are unable to obtain it and how they wish to avoid suffering but continually encounter it. Then think: “In order truly to help all beings and lead them to the perfect peace and happiness of enlightenment, I myself must become a buddha. It is for this purpose that I shall do this meditation.”

### **Visualisation**

Visualise either above the crown of your head or in the space in front of you a large golden throne adorned with precious jewels and supported by four pairs of vibrant white snow lions, which in reality are manifestations of bodhisattvas.

On the flat surface of the throne is a seat of open lotus and radiant moon and sun discs, one on top of another. These symbolise respectively the three principal realisations on the path to enlightenment: renunciation, bodhichitta and the wisdom realising emptiness. Seated upon this is one's kind guru, the embodiment of all enlightened beings, appearing in the aspect of Shakyamuni Buddha.

His holy body, adorned with all the major and minor marks of a buddha, is made of golden light which radiates brilliantly in all directions. He wears the saffron robes of a monk and is seated in the full lotus posture. His right hand rests on his right knee in the earth-touching mudra, while his left hand in the gesture of meditative concentration cradles a begging bowl in his lap, filled with three types of nectar: the nectar of immortality, the nectar of medicine and the nectar of uncontaminated transcendental wisdom. Together these symbolise that Buddha has conquered the four demons: the demon of death, the demon of aggregates, the demon of delusions and the demon of lust.

Guru Shakyamuni Buddha is very beautiful and smiles serenely with his compassionate gaze towards you and all other living beings. Feel his presence. Remember his perfect qualities and his willingness to help you. Request Guru Shakyamuni Buddha to help you become free from all negative energy, ignorance and problems and to receive all the realisations of the path to enlightenment. Guru Shakyamuni accepts your requests.

### **Mantra Recitation**

Visualise that rays of light stream down from Guru Shakyamuni Buddha, entering you through your crown aperture, and completely filling your body,

purifying you and all sentient beings of all negativities and bestowing all blessings and realisations. While visualising this, recite silently the Buddha's mantra:

**OM MUNI MUNI MAHA MUNIYE SOHA.**

Guru Shakyamuni Buddha then dissolves into light, entering your crown and descending to your heart. Your body, speech and mind becomes inseparable with the holy body, speech and mind of Guru Shakyamuni Buddha. You yourself become Buddha, seated upon a lotus, moon and sun disc.

### **Accumulation of Wisdom**

*The principal cause to achieve the truth body of a buddha.*

At your heart, seated upon a white moon disc, is a blue syllable **HUM**, surrounded by the Buddha's mantra. Light radiates brilliantly in all directions from the **HUM** and mantra rosary, reaching all sentient beings and purifying them complete of all negativities and obscurations. All sentient beings are transformed into the blissful, enlightened state of buddhahood. All beings then dissolve into light and absorb into you, and you dissolve into the state of emptiness. While in this state, meditate on how the self and all phenomena lack inherent existence. Remain in this meditation for some time. Then from that state of emptiness you arise once again in the aspect of Shakyamuni Buddha.

Feeling great joy in your heart, rejoice that you have fulfilled the ultimate purpose of yourself and all sentient beings.

### **Dedication**

May any merits accumulated through engaging in this meditation become a cause quickly to attain the ultimate state of a buddha for the benefit of all sentient beings.

## **The Heart of the Perfection of Wisdom Sutra**

I prostrate to the Arya Triple Gem.

Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great

community of bodhisattvas.

At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called “Profound Perception.” Also, at that time, the bodhisattva mahasattva arya Avalokiteshvara looked upon the very practice of the profound perfection of wisdom and beheld those five aggregates also as empty of inherent nature.

Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva mahasattva arya Avalokiteshvara: “How should any son of the lineage train who wishes to practise the activity of the profound perfection of wisdom?”

He said that, and the bodhisattva mahasattva arya Avalokiteshvara said this to the venerable Sharadvatiputra.

“Shariputra, any son of the lineage or daughter of the lineage who wishes to practise the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.

Form is empty. Emptiness is form.

Emptiness is not other than form; form is also not other than emptiness.

In the same way, feeling, discrimination, compositional factors, and consciousness are empty.

“Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.

“Shariputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon. There is no eye element and so on up to and including no mind element and no mental consciousness element. There is no ignorance, no extinction of ignorance, and so on, up to and including no aging and death and no extinction of aging and death.

Similarly, there is no suffering, origination, cessation, and path: there is no exalted wisdom, no attainment, and also no non-attainment.

“Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration and without fear. Having completely passed beyond error, they reach the endpoint of nirvana.



All the buddhas who dwell in the three times also manifestly, completely awoken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false. The mantra of the perfection of wisdom is declared:

**TADYATA [OM] GATE GATE PARAGATE PARASAMGATE BODHI  
SVAHA**

“Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that.”

Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying: “Well said, well said, son of the lineage, it is like that. It is like that; one should practise the profound perfection of wisdom just as you have indicated; even the tathagatas rejoice.”

The Bhagavan having thus spoken, the venerable Sharadvatiputra, the bodhisattva mahasattva arya Avalokiteshvara, and those surrounding in their entirety along with the world of gods, humans, asuras, and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

*(This completes the Arya-bhagavati-prajnaparamita-hridaya-sutra.)*

## **The Foundation of All Good Qualities**

The foundation of all good qualities is the kind and perfect, pure guru;  
Correct devotion to him is the root of the path.  
By clearly seeing this and applying great effort,  
Please bless me to rely upon him with great respect.

Understanding that the precious freedom of this rebirth is found only once,  
Is greatly meaningful and difficult to find again,  
Please bless me to generate the mind that unceasingly,  
Day and night, takes its essence.

This life is as impermanent as a water bubble;  
Remember how quickly it decays and death comes.  
After death, just like a shadow follows the body,  
The results of black and white karma follow.

Finding firm and definite conviction in this,  
Please bless me always to be careful  
To abandon even the slightest of negativities  
And accomplish all virtuous deeds.

Seeking samsaric pleasures is the door to all suffering;  
They are uncertain and cannot be relied upon.  
Recognising these shortcomings,  
Please bless me to generate the strong wish for the bliss of liberation.

Led by this pure thought,  
Mindfulness, alertness and great caution arise.  
The root of the teachings is keeping the pratimoksha vows;  
Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of samsara,  
So have all mother migratory beings.  
Bless me to see this, train in supreme bodhicitta,  
And bear the responsibility of freeing migratory beings.

Even if I develop only bodhicitta, without practising the three types of morality,  
I will not achieve enlightenment.  
With my clear recognition of this,  
Please bless me to practise the bodhisattva vows with great energy.

Once I have pacified distractions to wrong objects  
And correctly analysing the meaning of reality,  
Please bless me to generate quickly within my mind-stream  
The unified path of calm abiding and special insight.

Having become a pure vessel by training in the general path,  
Please bless me to enter  
The holy gateway of the fortunate ones:  
The supreme vajra vehicle.

At that time, the basis of accomplishing the two attainments  
Is keeping pure vows and samaya.  
As I have become firmly convinced of this,  
Please bless me to protect these vows and pledges like my life.

Then, having realised the importance of the two stages,  
The essence of the Vajrayana,  
By practising with great energy, never giving up the four sessions,

Please bless me to realise the teachings of the holy guru.

Like that, may the gurus who show the noble path  
And the spiritual friends who practise it have long lives.  
Please bless me to pacify completely  
All outer and inner hindrances.

In all my lives, never separated from perfect gurus,  
May I enjoy the magnificent Dharma.  
By completing the qualities of the stages and paths,  
May I quickly attain the state of Vajradhara.

## **The Three Principles of the Path**

### **Expressing the Homage**

I bow down to my perfect gurus.

### **The Promise to Compose**

(1) The essential meaning of the victorious ones' teachings,  
The path praised by all the holy victors and their children,  
The gateway of the fortunate ones desiring liberation –  
This I shall try to explain as much as I can.

### **Persuading to Listen**

(2) Those who are not attached to the pleasures of circling (samsara),  
Who strive to make freedom and endowments meaningful,  
Who entrust themselves to the path pleasing the victorious ones –  
You fortunate ones: listen with a calm mind.

### **The Purpose of Generating Renunciation**

(3) Without the complete intention definitely to be free from circling,  
There is no way to pacify attachment seeking pleasurable effects in the ocean of circling.  
Also, by craving for cyclic existence, embodied beings are continuously bound.  
Therefore, at the very beginning seek renunciation.

### **How to Generate Renunciation**

(4) Freedom and endowments are difficult to find  
And life has no time to spare.  
By gaining familiarity with this,

Attraction to the appearances of this life is reversed.

By thinking over and over again  
That actions and their effects are unbetraying,  
And repeatedly contemplating the miseries of cyclic existence,  
Attraction to the appearances of future lives is reversed.

### **The Definition of Having Generated Renunciation**

(5) When, by having trained in that way,  
There is no arising, even for a second,  
Of attraction to the perfections of cyclic existence,  
And all day and night the intention seeking liberation arises –  
Then the thought of renunciation has been generated.

### **The Purpose of Generating the Mind of Enlightenment**

(6) Even if renunciation has been developed,  
If it is not possessed by the mind of enlightenment  
It does not become the cause of the perfect bliss of unsurpassed enlightenment.  
Therefore the wise generate the supreme mind of enlightenment.

### **How to Generate the Mind of Enlightenment**

(7) Swept away by the current of the four powerful rivers,  
Tied by the tight bonds of karma, so hard to undo,  
Caught in the iron net of self-grasping,  
Completely enveloped by the total darkness of ignorance,

(8) Endlessly reborn in cyclic existence,  
Ceaselessly tormented by the three sufferings –  
Thinking that all mothers are in such a condition,  
Generate the supreme mind of enlightenment.

### **The Definition of Having Generated the Mind of Enlightenment**

(8a) In short,  
If like the mother whose cherished son has fallen into a pit of fire  
And who experiences even one second of his suffering as an unbearable eternity,  
Your reflection on the suffering of all mother sentient beings  
Has made it impossible for you to bear their suffering for even one second  
And the wish seeking enlightenment for their sake arises without effort,  
Then you have realised the supreme precious mind of enlightenment.

## **The Reason to Meditate on the Right View**

(9) Without the wisdom realising ultimate reality,  
Even though you have generated renunciation and the mind of enlightenment  
You cannot cut the root cause of circling.  
Therefore, attempt the method to realise dependent arising.

## **Showing the Right View**

(10) One who sees the cause and effect of all phenomena  
Of both cyclic existence and the state beyond sorrow as forever unbetraying,  
And for whom any object trusted in by the grasping mind has completely  
disappeared,  
Has at that time entered the path pleasing the buddhas.

## **The Definition of Not Having Completed the Analysis of the Right View**

(11) If the appearance of dependent relation,  
Which is unbetraying, is accepted separately from emptiness,  
And as long as they are seen as separate,  
Then one has still not realised the Buddha's intent.

## **The Definition of Having Completed the Analysis of Right View**

(12) If (these two realisations) are happening simultaneously without  
alternation,  
And from merely seeing dependent relation as completely unbetraying  
The definite ascertainment comes that completely destroys  
The way all objects are apprehended (as truly existent),  
At that time the analysis of the ultimate view is complete.

## **The Particular Special Quality of the Prasangika View**

(13) Furthermore, appearance eliminates the extreme of existence  
and emptiness eliminates the extreme of non-existence.  
If you realise how emptiness manifests in the manner of cause and effect  
Then you are not captivated by wrong notions holding extreme views.

## **Having Gained Definite Ascertainment, Advice on Pursuing the Practice**

(14) In this way you realise exactly  
The vital points of the three principal aspects of the path.  
Resort to seeking solitude, generate the power of effort,  
And quickly accomplish your final goal, my child.

## Lama Zopa Rinpoche's Dedication:

From the merits collected by doing this work, transmitting Lama Tsongkhapa's pure teaching — the heart of the 84,000 teachings of Buddha — into a western language, in a way as close as possible to the words and the meaning of the root text;

May this be most beneficial for all sentient beings, bringing kind mother sentient beings — whose lives are lost, under the control of karma and delusion, totally enveloped in the darkness of ignorance — to the achievement of enlightenment as quickly as possible.

May the pure teachings of Lama Tsongkhapa flourish continuously and spread in all directions.

## Dedication Prayers

Ge wa di yi nyur du dag  
La ma sang gyä drub gyur nä  
Dro wa chig kyang ma lü pa  
De yi sa la gö par shog

*Due to the merits of these virtuous actions  
May I quickly attain the state of a Guru-buddha  
And lead all living beings, without exception,  
Into that enlightened state.*

Jang chhub sem chhog rin po chhe  
Ma kye pa nam kye gyur chig  
Kye wa nyam pa me pa yang  
Gong nä gong du phel war shog

*May the supreme jewel bodhicitta  
That has not arisen, arise and grow;  
And may that which has arisen not diminish  
But increase more and more.*

Jam päl pa wö ji tar khyen pa dang  
Kün tu zang po de yang de zhin te  
De dag kün gyi je su dag lob chhir  
Ge wa di dag tham chä rab tu ngo



*Just as the brave Manjushri and Samantabhadra, too,  
Realised things as they are,  
I, too, dedicate all these merits in the best way,  
That I may follow their perfect example.*

## Long-Life Prayers

### For His Holiness the Dalai Lama

Gang ri ra wä kor wäi zhing kham dir  
Phän dang de wa ma lü jung wäi nä  
Chän rä zig wang tän dzin gya tsho yi  
Zhab pä si thäi bar du tän gyur chig

*In the land encircled by snow mountains  
You are the source of all happiness and good;  
All-powerful Chenrezig, Tenzin Gyatso,  
Please remain until samsara ends.*

### For Lama Zopa Rinpoche

Thub tshül chhang zhing jam gön gyäl wäi tän  
Dzin kyong pel wä kün zö dog por dzä  
Chhog sum kur wäi leg mön thu drub pa  
Dag sog dül jäi gön du zhab tän shog

*You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,  
Sustaining, preserving, and spreading Manjunath's victorious doctrine;  
Who masterfully accomplish magnificent prayers honoring the Three Jewels:  
Savior of myself and others, your disciples, please, please live long!*

