

# *Daily Meditation*



Foundation for the Preservation of the Mahayana Tradition, Inc.  
1632 SE 11th Avenue  
Portland, OR 97214 USA  
[www.fpmt.org](http://www.fpmt.org)

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### *Practice Requirements*

This practice may be done by anyone with faith. No empowerment is  
required.

# Daily Meditation

## *Transforming the Mind into the Motivation of Bodhichitta for This and All Future Lives*

In daily life, at the beginning of each day, after opening your eyes think: “Until I achieve enlightenment and until I die, especially today, may all the activities of my body, speech, and mind – such as listening, reflecting, and meditating on the Dharma, walking, sitting, sleeping and so on – not become the cause of suffering but become the cause of happiness, and especially the cause to achieve the state of total enlightenment – i.e. a method for accomplishing happiness and benefit for all sentient beings.” Here is the method for creating a Dharma motivation and especially a bodhichitta motivation.

## *A Direct Meditation on the Graduated Path, Containing all the Important Meanings*

Essence encompassing all the buddhas,  
Originator of all the holy Dharma of scriptures and realizations,  
Principal of all those aryas intending virtue,  
To the glorified holy gurus, I go for refuge.

Please Guru, bless my mind to go into the Dharma,  
The Dharma to go into the path,  
And to not have obstacles to the path.<sup>1</sup>

Please bless me until enlightenment is achieved,  
Like the youthful Norsang and the Bodhisattva Always Crying One,  
To be able devote to the virtuous friend with pure thought and action,

See whatever is done as pure,  
And to be able to accomplish whatever is said and advised.

*This is how to rely on the virtuous friend, which is the root  
of full enlightenment.*

Please bless me to see that this greatly meaningful body with eight  
freedoms and ten richnesses is difficult to find  
and easily perishes,  
That action and result are so profound, and the suffering  
of the evil transmigratory beings is so difficult to bear,  
And therefore to go for refuge from the depths of my heart  
to the Three Rare Sublime Ones,  
Abandon negative karma, and accomplish the practice of virtue  
according to the Dharma.

*This is the graduated path of the lower capable being.*

Please bless me [to see that] in dependence upon that,  
Even though I achieve the mere higher rebirth of a deva or human,  
I will have to experience suffering endlessly in this samsara  
Because of not having abandoned, and being under the control of,  
the disturbing thought obscurations.

And therefore, by reflecting well upon the way of cycling in samsara,  
Be able to follow continuously day and night the path of the three  
types of precious trainings, which is the principal method liberat-  
ing from that (samsara).

*This is the graduated path of the middle capable being.*

In dependence upon that,  
Even though I achieve mere liberation,  
Please bless me [to see that]  
There is no sentient being of the six types  
That has not been my father and mother.

And therefore, thinking I must fulfill their purpose,  
 May I be able to reverse the mind [seeking] the lower happiness  
 (of nirvana),  
 And by way of equalizing and exchanging myself for others,  
 Generate the precious mind of enlightenment (bodhichitta),  
 Follow the conduct of the Conquerors' children (bodhisattvas),  
 The six paramitas, and so forth.

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

By having trained my mind in the common path like that,  
 Experiencing the sufferings of samsara for a long time  
 will not upset me.  
 By regarding sentient beings with extraordinary  
 unbearable compassion,  
 Please bless me so that I may enter the quick path of  
 the Vajrayana teachings,  
 Protect my vows and samaya more than my life,  
 And quickly accomplish the unified Vajradhara state in one  
 brief lifetime only of this degenerate time

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

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Then recite:

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May I not arise heresy even for a second  
 In the actions of the glorious Guru.  
 May I regard whatever actions are done as pure.  
 [With this devotion,] may I receive the blessings of the Guru  
 in my heart.

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

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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.

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After this morning motivation, recite the following verses on how to live your life for sentient beings:

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*From Kadampa [Geshe] Langri Tangpa:*

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 the Savior Nagarjuna:*

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

*From Shantideva's A Guide to the Bodhisattva's Way of Life:*

For the sake of accomplishing the two purposes of all  
sentient beings  
Without any sense of loss or concern  
I give away my body as well as food, clothing, enjoyments,  
and so on,  
And even all virtues accumulated over the three times.

By abandoning and giving away attachment to all,  
My mind achieves the non-abiding sorrowless state (the state of  
omniscient mind).  
Since I [have to] give up everything altogether,  
It is supreme to give it away to the sentient beings

I have given up this body (the impure aggregates) to all beings,  
As comfortable as possible for them to use.  
Even if others always kill me, criticize me, beat my body, and so on,  
Let them do whatever they like.

Sentient beings play with my body, inflict harm,  
Ridicule and make fun of me.  
As I have already given it to them,  
Why do I go against this?

Let the sentient beings be allowed to do any action  
That doesn't do harm to them.  
Whoever encounters me,  
May it never be meaningless for them.

Just by looking at me,  
Anyone who gets angry or has a devotional thought arise,  
May that mind alone become the cause  
To accomplish all the welfare of those living beings.

Any being who criticizes me [puts down],  
Or anyone who gives harm,  
[Like that] even making fun of me [behind my back] –  
May all become fortunate to achieve [great] enlightenment.

May I become a savior for those who lack a savior,  
A guide for those who enter the road,  
A boat, a ship, a bridge,  
For those who wish to cross over [the great river].

May I be a park for those seeking a park,  
A light for those desiring light,  
Bedding for those desiring a place to rest;  
Sentient beings who desire a servant, may I become a servant of all.

May I become like a wish-granting jewel, a wish-fulfilling vase,  
Powerful mantra, and great medicine,  
A wish-fulfilling tree,  
A wish-granting cow for those sentient beings.

May I become the great elements,  
The earth, and like the forever [boundless] sky,  
May I become the cause of living  
Of the innumerable sentient beings.

Like that, towards the realms of sentient beings  
Who equal the limit of the sky,  
May I become a cause of living always  
Until the non-abiding sorrowless state is achieved.

As long as space exists,  
As long as sentient beings exist,  
May I too abide and eliminate the sufferings of sentient beings.

## ***Blessing the Speech***

KÖN CHHOG SUM LA KYAB SU CHHI

**I take refuge in the Three Jewels**

DRO LA PHÄN CHHIR SANG GYÄ SHOG (3x)

**May I become a buddha to benefit all.** (3x)

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

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Then arise as the deity. On your tongue, the syllable AH transforms into a moon disc. On top of that appears a white OM syllable surrounded by white ALI (vowels) circling clockwise, red KALI (consonants) circling counterclockwise, and the blue Dependent-Related Heart Mantra circling clockwise.



Light beams radiate out from the syllables and the garland of mantras and hook the blessings and power of both mundane and supramundane speech in the form of the three mantras, the sublime seven precious royal symbols, and the eight auspicious signs.

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This includes the power of speech (from beyond samsara) of the buddhas, arya bodhisattvas, those living in the three pure bhūmis, and arhats, as well as the power of speech (from not beyond samsara) of those who are engaged in the path, and also those sages who have achieved the power of words, who have actualized the words of truth, and who have great power in their speech. Due to the power of abiding in silence, of living in the morality of abstaining from the negative karma of speech, the words of those sages have so much power. Whatever they pray, it brings success. All the blessing powers of the holy speech—from those who are beyond samsara and those who are not beyond—are hooked in the aspect of the three mantras, the seven precious objects of the kings' reign, and the eight auspicious signs, and are then absorbed. Think that the whole sky is filled with these together with the mantras and they are absorbed into the mantras on your tongue.

While visualizing this, recite in succession:

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### **ALI (Vowels)**

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

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As you recite the vowels, white nectar flows down from the mantra and fills your entire body, completely purifying all the negative karma collected with the body.

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### **KALI (Consonants)**

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

As you recite the consonants, red nectar beams flow down from the mantra and fill your whole body, purifying all the negative karma collected with the speech from beginningless rebirths.

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### ***Dependent-Related Heart Mantra***

OM YE DHARMA HETU PRABHAVA HETUN TESHAN  
TATHAGATO HYAVADAT TESHAN CHA YO<sup>2</sup> NIRODHA  
EVAM VADI MAHA SHRAMANA YE SVAHA (3x)

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As you recite the mantra, blue nectar beams flow down from the mantra and fill your whole body, completely purifying all the negative karma collected with your mind.

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Then the dependent-related heart mantra, the consonants, the vowels, the OM, and the moon disk dissolve into each other, one by one. The moon disk transforms into an AH syllable, which transforms into pink-colored nectar and dissolves into your tongue. It becomes of vajra nature.

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

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### ***Benefits of Blessing the Speech***

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By thinking in this way, the power of your speech becomes marvelous and whatever you recite is multiplied by ten million times. Your speech will not become like gossip. By the power of the mantras, the power of your speech will not be snatched by eating.<sup>3</sup>

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## ***Dedication Prayer***

May my tongue have all the courage of the ones gone to bliss.  
 By the power manifesting from these glorified words,  
 May all sentient beings be subdued,  
 Whatever words I say, may all these actions be  
 accomplished instantly.

## ***Mantra for Blessing the Mala***

OM RUCHIRA MANI PRAVARTAYA HUM (7x)

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

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## ***Mantra to Increase Virtue***

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

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

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## ***Zung of the Exalted Completely Pure Stainless Light***

NAMA NAWA NAWA TEENEN TATHAAGATA GANGA NAM  
 DIVA LUKAA NEN / KOTINI YUTA SHATA SAHA SRAA NEN /  
 OM VOVORI / TSARI NI\* TSARI / MORI GOLI TSALA WAARI  
 SVAHA<sup>4</sup> (a few times)

[\*indicates a high tone.]

## Mantra Taught by Buddha Drogen Gyälwa Chhö

OM HRI YA DHE SARVA TATHAAGATA HRIDAYA GARBE /  
ZOLA DHARMA DHATU GARBE / SANG HARANA AYU  
SANGSHODHAYA / PAPAM SARVA TATHAAGATA SAMENDRA  
AUSHNI KHA VIMALE BISHUDHE SVAHA<sup>5</sup> (*a few times*)

## Mantra that Fulfills Wishes

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

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

Anyone who recites the names of this tathagata and who memorizes the words of this mantra will have all their wishes fulfilled.

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Then do a lam-rim meditation on the basis of any of the following: 1) *Lama Chöpa*—which is excellent because it has preliminary practices, the complete lam-rim and special thought transformation—transforming problems into the path to enlightenment; 2) *Lama Tsongkhapa Guru Yoga*—which has nine benefits and particularly for: developing wisdom, to be born in Tushita pure land, to meet with the stainless teachings of Lama Tsongkhapa again, to give protection from harms from the spirit king *Tsen* and so forth, and to make your listening, reflection and meditation practice become effective for your mind; 3) *Chenrezig Guru Yoga*, 4) *Tara Guru Yoga*; 5) *Guru Shakyamuni Buddha*; 6) or any other deity's Guru Yoga.

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## Notes:

1. This contains the 84,000 teachings taught by the Buddha, which includes the Hinayana teachings and the Mahayana teachings of Paramitayana and Tantra. All those teachings are combined into the Lam-rim, the graduated path to enlightenment, which is divided into the graduated paths of the lower, middle and higher capable beings. These three contain the whole Lam-rim and that is contained in the three principal aspects of the path to enlightenment.
2. It is important to pause between “YO” and “NI” when reciting this mantra.
3. Specifically Blessing the Speech has these four benefits: 1) Your speech becomes perfect, 2) Whatever you recite is multiplied ten million times, 3) All your speech will become the recitation of mantra, even gossiping, 4) The power of your speech will not be taken away by eating wrong foods. According to the lower tantras eating garlic takes away the power of the speech for seven days, onion five days, radish nine days, nettle half a year, animal tongue (*tser.pa*) the whole life. These foods harm the power of mantra as well as eating the flesh of foolish animals such as sheep.
4. Anyone who talks to a person who has recited this mantra, their five uninterrupted negative karmas are purified. Just hearing the voice of a person who has recited this mantra, being touched by their shadow, or touching that person’s body purifies negative karmas collected in past lives. If you recite this mantra, you won’t be harmed by spirit possession, poisons, or by the elements [fire, water, air, and earth]. All the buddhas will protect you and guide you and all the devas and those who are living in samaya will support you. You won’t be harmed by black magic mantras and rituals. If this mantra is put inside a stupa then any being, including evil transmigratory beings who sees the stupa, hears of the stupa, touches the stupa, or who is touched by dust or wind that comes from this stupa, will be free from all negative karmas. They will be born in the realms of happy transmigratory beings and they won’t be reborn in the lower realms. For more on this mantra, please see [fpmt.org/education/teachings/texts/mantras](http://fpmt.org/education/teachings/texts/mantras).
5. It is said by the Victorious One, the Buddha, Drodan Gyälwa Chhö: “By having recited this mantra, if you make one stupa or tsa-tsa, you receive the merit of having made ten million stupas or tsa-tsas. By having recited this mantra, if you touch any of the four elements [earth, fire, water, air] those elements are blessed two times the power of a stupa, and anyone who sees you or touches you is purified of the five uninterrupted negative karmas, and they will be born in a higher caste. By having recited this mantra you will have long life, be purified of the five uninterrupted negative karmas, have wealth, and will remember past lives. You will be protected from all harm and become enlightened.” For more on this mantra, please see [fpmt.org/education/teachings/texts/mantras](http://fpmt.org/education/teachings/texts/mantras).

### Colophons:

*A Direct Meditation on the Graduated Path, Containing all the Important Meanings*: composed by Dorje Chang Losang Jinpa Pal Zangpo, the glorified holy being. Translated by Lama Zopa Rinpoche at Kopan Monastery, Nepal, Jan 12-16, 2013. Scribed by Merry Colony. Updated with Lama Zopa Rinpoche's advice by Ven. Sarah Thresher, Merry Colony and Tom Truty 2014.

*Geshe Langri Thangpa's Eight Verses of Thought Transformation*: Verse 1.

*Nagarjuna Verse*: Source unidentified.

*Bodhicharyavatara*: Chapter Three, verses 11-21 and final verse from Chapter Ten, verse 55 by Bodhisattva Shantideva. Translation by Lama Zopa Rinpoche, Kopan Monastery, Nepal, January 14th-16, 2013. Scribed by Merry Colony. Lama Zopa Rinpoche composed this translation by comparing different versions of the *Bodhicharyavatara*. Updated with Lama Zopa Rinpoche's advice by Ven. Sarah Thresher, Merry Colony, and Tom Truty 2014.

*Blessing the Speech*: extracted from *The Collection of Cherished Recitations Such as Lamäi Nälgor and Sadhanas of Different Deities, Etc.*, Tibetan Cultural Printing Press, 1987. Translated from the Tibetan by Geshe Thubten Sherab. It has been rearranged with additions as per advice from Lama Zopa Rinpoche. Additions to the original text are italicized and in brackets. Compiled and edited by Kendall Magnussen and Venerable Sarah Thresher, January 2003. Endnotes from commentary by Lama Zopa Rinpoche at Milarepa Center, August 2002. Updated by Venerable Gyalten Mindrol, FPMT Education Services, December 2005. Lightly edited by Merry Colony and Tom Truty, 2013.

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Education Services  
FPMT International Office  
1632 SE 11th Avenue  
Portland OR 97214  
(503) 808-1588  
education@fpmt.org

**[www.fpmt.org](http://www.fpmt.org)**



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