

Jamyang Buddhist Centre Morning Practice

With additional practices recommended by Lama Zopa Rinpoche to pacify Coronavirus

TAYATHA OM MUNI MUNI MAHA MUNIYE SOHA (x3)¹

Three Levels of Motivation²

Today as much as possible I will harm no living beings with the actions of my body, speech or mind.

Today, as much as possible, I will seek to benefit others in whatever way I can.

Today, as much as possible, I will generate bodhicitta. May all the actions of my body, speech and mind be imbued with this profound motivation.

The Heart of the Perfection of Wisdom Sutra³

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 practice the activity of the profound perfection of wisdom?”

¹ This is the Mantra of Shakyamuni Buddha, and it refers to the Buddha’s having conquered all the obscurations of the mind. While you recite it, imagine a beautiful golden Buddha in the space in front of you and feel the golden light beams coming from his heart to fill up your whole body.

² This motivation is the fundamental basis of the whole practice and of all our activity in life, so recite it slowly, absorbing the meaning of each sentence as you go. Ideally, recollect it in part or in full, from time to time during the day.

³ Reciting the Heart Sutra is very powerful for removing obstacles. Working in a centre is almost by definition a practice of overcoming one obstacle after another. So, this practice can be our best friend in the work. You will find commentaries on the Heart Sutra in the Jamyang library. They’re well worth studying as the meaning isn’t all self-evident.

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 practice 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.⁴

“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 form⁵, 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 nonattainment.

“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 end-point of nirvana. All the buddhas who dwell in the three times also manifestly, completely awaken 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:

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA⁶

⁴ This paragraph is the most important section of the Heart Sutra. ‘Form’ refers to the physical world including our body. Its being empty means that it has no essence, no nature, from its own side. Everything is merely imputed by mind, including the physical, emotional, intellectual and spiritual dimensions of our experience. So, we should let go of grasping at them as intrinsically real, and operate within the knowledge that effects depend on causes, and that we are agents in the vast interplay of appearance and relativity. It’s vital that this agency be ethical and compassion-driven, to enable its effects to be wholesome.

⁵ From here on there is a succession of ‘no this’ and ‘no that’ statements. This refers to how things are, within emptiness, but doesn’t deny their relative status as independent and effective. Emptiness and relative existence are two sides of the same coin

⁶ This mantra summarises the whole path to enlightenment as the ever-deepening realisation of the meaning of reality, its empty and interdependent nature. It translates as ‘Go! Go! Go beyond! Go completely beyond! Enlightenment! That’s it!’ A good one to learn and recite as you go about your daily activities, especially when things get difficult.

“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 practice 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.

Prayer to the Lion-Face Dakini⁷

I prostrate to the gathering of dakinis in the three chakras.
Who abide in the holy yoga of using space.
By your powers of clairvoyance and magical emanations,
Look after practitioners like a mother her child.

AH KA SA MA RA/ TSA SHA DA RA/ SA MA RA YA PHAT (x21)

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

By the teachings of the three supreme jewels possessing the power of truth,
May inner and outer hindrances be transformed (*clap 1x*). May they be dispelled (*clap 1x*); may they be pacified (*clap 1x*); may they be completely pacified.
May all negative forces opposed to Dharma be completely pacified.
May the host of eighty thousand obstacles be pacified.
May we be separated from problems and harmful conditions to Dharma; may all enjoyments be in accord with the Dharma; And may there be auspiciousness and perfect happiness here right now.

Tara⁸

OM TARE TUTTARE TURE SOHA (x108)

⁷ This whole section of the practice derives from tantra, and integrates the compassionate motivation, the understanding of emptiness together with our blissful subtle energy which flows through our chakras. The dakinis referred to in this first line are agents of skilful action, the purity of that blissful subtle energy. This whole prayer is a kind of request for the purity of our energy system to guide us during our day's activities. The mantras and the words of the rest of the prayer invoke the power of these dakinis, especially the Lion-headed Dakini, to support us. While reciting this part of the practice, including the dispelling of obstacles with the three hand claps, it's good to suspend any doubts we might have, and place our deepest trust in the powers of the holy beings.

⁸ Tara, the Swift Liberator, is the embodiment of purified wind energy and is extremely powerful to help us whenever we have urgent need. As you recite her mantra, visualize her in the space in front of you, with green light from her heart centre emanating out to you and all beings, especially anyone you are going to interact with today. This is also a great mantra to recite during the day, especially when you need extra energy.

Vajra Armor



HŪṂ VAJRA PHAT / OM PADMAŚHAVARI PHAT / NĀN PAR SHIG / NĀGANAN / TADYATHĀ /
 SARVAVIRITA / HANA HANA / VAJRENA RAKṢHA RAKṢHA SVĀHĀ (x7)

Black Manjushri



OM TRA SÖ / CHHU SÖ / DUR TA SÖ / DUR MI SÖ / NYING GO LA CHHÖ / KHA LA JAḤ KAḤ ŚHAḤ TRAM
/ BÄ PHAḤ SVĀHĀ (x7)

༄། །ལྷ་པོ་ཐོབ་ཐང་སོང་རྒྱལ་པོའི་རོ་རྗེའི་གསུང་ནད་གི་འཇིགས་པ་ཉི་བའི་གསོལ་འདྲེན་ས་སྐྱ་ནད་གོལ་མ་ནི།

The Verses that Saved Sakya from Sickness: A Prayer for Pacifying the Fear of Disease
by Thangtong Gyalpo

May all the diseases that disturb the minds of sentient beings,
And which result from karma and temporary conditions,
Such as the harms of spirits, illness, and the elements,
Never occur throughout the realms of this world.

May whatever sufferings arise due to life-threatening diseases,
Which, like a butcher leading an animal to the slaughter,
Separate the body from the mind in a mere instant,
Never occur throughout the realms of this world.

May all embodied beings remain unharmed
By acute, chronic and infectious diseases,
The mere names of which can inspire the same terror
As would be felt in the jaws of Yama, Lord of Death.

May the 80,000 classes of harmful obstructers,

The 360 evil spirits that harm without warning,
 The 424 types of disease, and so forth
 Never cause harm to any embodied being!

May whatever sufferings arise due to disturbances in the four elements,
 Depriving the body and mind of every pleasure,
 Be totally pacified, and may the body and mind have radiance and power,
 And be endowed with long life, good health, and well-being.

By the compassion of the gurus and the Three Jewels,
 The power of the ḍākinīs, Dharma protectors and guardians,
 And by the strength of the infallibility of karma and its results,
 May these many dedications and prayers be fulfilled as soon as they are made

Dedication

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 the enlightened state.

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

Due to all the merits of the three times collected by me, the numberless buddhas, and the numberless sentient beings, may all wars, sickness, famine, torture, poverty, and economic problems in the world, and all dangers of earth, water, fire, and wind, be pacified immediately, and may perfect peace and happiness prevail in everyone's hearts and lives. May the Buddhadharma last for a long time, and may the sentient beings in this world meet the Buddhadharma and achieve enlightenment as quickly as possible.

Due to all the past, present, and future merits collected by me and all the merits of the three times collected by the numberless buddhas and numberless sentient beings, which are completely empty of existing from their own side, may I, who am completely empty of existing from my own side, achieve the state of full enlightenment, which is completely empty of existing from its own side, and lead all sentient beings, who are completely empty of existing from their own side, to that state, which is completely empty of existing from its own side, by myself alone, who is completely empty of existing from my own side.⁹

⁹ These verses of dedication seal all the benefits of our practice, for the purposes referred to. Feel a deep sense of rejoicing as you recite them.

Appendix

The Speech of Mahasiddha Thangtong Gyalpo: A Request to Pacify the Fear of Famine

Having generated the mind aspiring to the highest supreme enlightenment,
In order to truly liberate all infinite living beings,
You, the compassionate Victorious One, completed the two accumulations.

Then, add the three lines:

The assemblies of guiding-buddhas, bodhisattvas, hearers, pratyekabuddhas, Gurus, yidams, dakinis,
and Dharma guardians of the ten directions;
Yaksha wealth gods, the lords of treasures, along with your retinues,

Think of these protectorless living beings of the degenerate times with love
And then, in order to truly protect these embodied beings
Who are tormented by the sufferings of hunger, thirst, and poverty,
Let fall a rain of whatever attractive enjoyments are needed—
Jewels, food, wealth, grains, bedding, and so forth—
On this world's Land of Snows.

Please pacify the harms of the four elements—
Untimely wind, fire, drought, rain, floods, and so forth—
And may nourishing grains from crops, harvests, and so forth
Ripen and increase like they do during the Age of Completion.

By the force of having made extensive requests
With strong entreaties through the force of love and compassion,
May the eon of sickness, fighting, and famine be pacified
And may we possess a happy long life free from illness.

Through the great compassion of the victorious ones and their children,
And the force of the infallible truth of cause and effect,
May the teachings of the Victorious One spread and increase,
And may all living beings swiftly attain the highest enlightenment.

Colophons

Original Colophon: In U-Tsang, when a great fear of famine caused by bad harvest, frost, hail, and the like arose, the Great Lord Mahasiddha Thangtong Gyalpo offered a begging bowl full of grain in front of the Jowo Rinpoche in Lhasa and made prayers. As a result of this, those endowed with the appropriate karma saw Arya Avalokiteshvara bringing down a rain of grain from the sky over the land of Tibet. This blessed vajra speech also liberates all living beings from the sufferings of hunger and thirst. Virtue!

Publisher's Colophon: Translated by Joona Repo, March 2020 from Thangtong Gyalpo (thang stong rgyal po), grub chen thang stong rgyal po'i gsung mu ge'i 'jigs pa zhi ba'i gsol 'debs, s.l.: s.n., s.d. Translation reviewed by Ven. Steve Carlier, March 2020.

The Vajra Speech of Mahasiddha Thangtong Gyalpo: Words of Truth Pacifying the Danger of Weapons

OM MANI PADME HŪṂ

Great Loving Victorious One, Arya Sublime Compassionate-Eye Looking One,
Wrathful Victorious Hayagriva, Perfect Pure Tara, and so forth—
Objects of refuge whose holy names eliminate all dangers upon mere hearing—
Who are compassionate in nature, please pay attention to me.

When the sentient beings of the time of quarreling and of flourishing of the five degenerations
Are tormented by fighting and intense suffering
From the explosion of a great ocean of evil karma and jealousy,
Please dry [this ocean] up by the strength of your transcendental wisdom and compassion. Also, by
letting fall a great nectar rain of loving kindness
On the transmigrating beings whose hatred is a blazing fire,
Please grant your blessings for happiness and auspiciousness to increase
By their recognizing each other as being like parents.

Through your defeating the multitude of vicious evil spirits,
Who, by entering someone's mental continuum,
Change it instantly into the mind of an asura,
From now on may they never roam in this region.

Please also cause all the sentient beings who have died in war
From now on to abandon all evil karma, the cause and result,
And be miraculously reborn in Blissful Land.
Please also lead all others to that pure land.

Please cause all those who are born and die to have long lives
And not have sicknesses, to stop all their quarreling and fighting,
and to enjoy a life in the ten virtues.
Please make rain fall at the right time, harvests to always be good,
And auspiciousness to increase in all habitats and for all inhabitants.

By the ultimate reality, which is pure in nature,
Unbetraying cause and result, which has that ultimate reality,
And the compassionate guru, mind-sealed deity, and Rare Sublime Ones,
May my pure and extensive prayers be accomplished.

Colophons

Original Colophon: Once, when there was uninterrupted fighting in the Mi Nyag district of Dokham, Tibet, and no one was able to reconcile [the warring factions], Master Tantric Adept [Thangtong Gyalpo] came to the area by chance. By his generating bodhichitta, harvests became good, crops grew, the deadly fighting ceased, and everyone came to have a mind of loving kindness and received the perfectly arisen blessed vajra speech.
May there be virtue.

Translator's Colophon: Translated by Lama Zopa Rinpoche and scribed by Ven. Holly Ansett at Kachoe Dechen Ling, Aptos, CA, USA on September 11, 2001, the day that the World Trade Center in New York and the Pentagon in Washington were attacked and many people were killed and injured.

Translator's Note: This is one of three prayers composed by Great Tantric Adept Thangtong Gyalpo. The other two prayers are to stop famine and epidemics. When His Holiness Chogye Trichen Rinpoche, a guru of His Holiness the Dalai Lama and also one of the main teachers of His Holiness Sakya Trizin, was invited by the Nepalese government to visit a part of Nepal, Rinpoche checked what would be the most beneficial prayer for the people there. It came out that the best practice for them to do was to recite the three prayers composed by Thangtong Gyalpo. Due to this, Rinpoche decided to give them the oral transmission of these three prayers. I found out about the existence of these prayers when I received these oral transmissions from His Holiness Chogye Trichen Rinpoche.

Translator's Dedication: Wherever this text is (in whichever country), by whatever merits there are from making this translation available and also from reading this prayer, may everyone's heart be filled with loving kindness, bodhichitta, and the thought to only benefit and not harm others. May the sun of peace and happiness rise. May any wars that are happening stop immediately. May there be harmony and peace, and may there never be war or violence again. Publisher's Colophon: Checked against the Tibetan and edited, and the original colophon translated, by Ven. Joan Nicell, FPMT Education Services, March 2020. Further editing by Ven. Ailsa Cameron.

Swift Fulfillment of Wishes in Dependence on the Great Jetsun Tsongkhapa

NAMO GURU

Supreme embodiment of the wisdom and compassion of all
the victorious ones of the three times

Manifesting as a monk wearing the three saffron robes—

The spontaneous exalted wisdom dharmakaya possessing the five bodies—

To you, Jetsun Lozang Dragpa, I make request:

Please bless me that my wishes be swiftly fulfilled

With a nature of primordially pure clear light,

Uninterrupted natural expression of the complete sambhogakaya,

Great being who unifies body and mind,

To you, Jetsun Lozang Dragpa, I make request:

Please bless me that my wishes be swiftly fulfilled.

Displaying an array of manifold nirmanakaya-emanations

Appropriate to the limitless living beings

Equaling the expanse of space,

To you, Jetsun Lozang Dragpa, I make request:

Please bless me that my wishes be swiftly fulfilled

Through the power of having made single-pointed requests to you,

May all the unfortunate natural manifestations of the degenerate age—

Illness, famine, quarreling, epidemic disease, graha-spirits, interferers,

and so forth—be pacified.

Then, when I request that the excellent collection of conducive conditions increase,

Please bless me that my wishes be swiftly fulfilled.

Having completely cleared away the darkness of ignorance and confusion,

And fully developed the illumination of supreme intelligence,
 Virtuous friend who causes the hundred-petalled lotus of the scriptural tradition to bloom— The sun
 radiating benefit and happiness—to you, I make request:
 Please bless me that my wishes be swiftly fulfilled.

Since I and others—the assembly of faithful disciples—
 Have no other lord of refuge to turn to for hope,
 When we make requests in all the six sessions of day and night,
 Please bless us that the guru’s blessings may enter our minds.

Also, at the end of this life,
 May I see you, Glorious Lozang Dragpa, along with your retinue
 And immediately have a vision of you saying assuringly,
 “Son, go to the celestial realm of Tushita!”
 Care for me with your compassion, Precious Guru.
 Please bless me that my wishes be swiftly fulfilled.

Colophons

Original Colophon: Thinking that a requesting prayer to swiftly fulfill wishes in dependence on the great Jamgon Lama Tsongkhapa was necessary, the clarifier of the teachings of the Yellow Hat sect, the supreme emanation from Tehor, Trongsar Lozang Palden, with an offering of a white scarf and ten pieces of foreign currency, made sincere entreaties with insistent requests for such a text to be written. Therefore I, Serkong, who looks like a monk and whose birth name is Ngawang Tsultrim Donden, possessing unshakeable faith in the Second Victorious One, respectfully wrote this at my dwelling in the great monastery of Drepung.

Publisher’s Colophon: Translated by Gelong Tenzin Namjong with the help of Ven. Jampa Khedrup, March 2020, from Serkhong Ngawang Tsultrim Donden (ser khong ngag dbang tshul khriims don ldan) rje btsun tsong kha pa chhen po la brten pa'i bsam pa myur 'grub ma. s.l.: s.n., s.d. Translation reviewed and edited by Geshe Tenzin Namdak and Joona Repo, March 2020.

Translator’s Colophon: Kyabje Lama Zopa Rinpoche advised that this prayer would be beneficial to help quell the novel coronavirus responsible for coronavirus disease (COVID19). Therefore, Gelong Tenzin Namjong quickly translated the text with some helpful comments from Ven. Jampa Khedrup. Due the merit generated by making this translation, may the holy gurus’ lives be long and stable and all their holy wishes succeed immediately. Completed on March 9, 2020, the fifteenth day (Chotrul Duchon) of the Fifteen Days of Miracles. SARVAMAṄGALAM.