
Jamyang Daily Morning Practice

Prostration Merit Multiplying Mantra

OM NAMO MANJUSHRIYE / NAMAH SUSHRIYE / NAMA UTTAMA SHRIYE
SVAHA (×3 WITH PROSTRATIONS)

Mantra of Shakyamuni Buddha

TADYATHA OM MUNI MUNI MAHA MUNIYE SVAHA (×3)

Refuge and Bodhichitta

SANG GYÄ CHÖ DANG SOG KYI CHOG NAM LA

I go for refuge until I am enlightened

JANG CHUB BAR DU DAG NYI KYAB SU CHI

To the Buddha, the Dharma, the Supreme Assembly

DAG GI JIN SOG GYI PE SÖ NAM GYI

By the practice of giving and other perfections,

DRO LA PEN CHIR SANG GYÄ DRUB PAR SHOG

May I become a buddha to benefit all sentient beings

Three Levels of Motivation

1. Today as much as possible, I will harm no living beings with the actions of my body, speech or mind.
2. Today as much as possible, I will seek to benefit others in whatever way I can.
3. Today as much as possible, I will generate Bodhichitta. May all the actions of my body, speech and mind be imbued with this profound motivation.

The Heart of the Perfections 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 practice 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 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.

"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 odour, 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 ageing and death and no extinction of ageing 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 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 SVAHA
(×7)

“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.”

Long Chenrezig Mantra

NAMO RATNA TRAYAYA / NAMA ARYA JNANA SAGARA VAIROCHANA
VYUHA RAJAYA / TATHAGATAYA / ARHATE / SAMYAKSAM BUDDHAYA /
NAMAH SARVA TATHAGATEBHYAH / ARHATBHYAH SAMYAKSAM
BUDDHEBHYAH / NAMA ARYA AVALOKITESHVARAYA /
BODHISATTVAYA / MAHASATTVAYA / MAHAKARUNIKAYA / * TADYATHA /
OM DHARA DHARA / DHIRI DHIRI / DHURU DHURU / ITTE VATE /
CHALE CHALE / PRACHALE PRACHALE / KUSUME / KUSUME / VARE / ILI
MILI / CHITI JVALAM APANAYE SVAHA * *Essence Mantra*

Short Chenrezig Mantra

ཨོམ་ཎི་པདྨེ་ཧཱུྃ་ OM MANI PADME HUM (×1 MALA)

Homage to Tara

LHA DANG LHA MIN CHÖ PÄN GYI
Devas and titans bow down
ZHAB NYI PÄ MO LA TÛ DE
With their crowns at your lotus feet.
PHONG PA KÜN LÄ DRÖL DZÄ PÄI
I prostrate to the liberating mother,
DRÖL MA YUM LA CHHAG TSHÄL LO
Who liberates from all misfortunes.

Tara Mantra

ཨོམ་ཏཱ་རེ་ཏུ་རྩུ་རེ་ཏུ་རེ་སྣུ་ཏཱ། OM TARE TUTTARE TURE SVAHA (×1 MALA)

Praise to Manjushri

Obeisance to my guru and protector, Manjushri,
Who holds to his heart a scriptural text symbolic of his seeing all things
as they are;

Whose understanding shines forth as the sun, unclouded by
defilements or traces of ignorance;

Who teaches in sixty ways, with the patient love of a father for his only
child, all creatures caught in the prison of samsara, confused in the
darkness of their ignorance, overwhelmed by their suffering.

You, whose dragon thunder proclamation of the Dharma arouses us
from the stupor of our delusions, and free us from the iron chains of
our karma;

Whose powerful sword of wisdom hews down suffering wherever its
sprouts appear, clearing away the darkness of all ignorance;

I entreat you, O Manjushri,

Whose princely body is adorned with the one hundred and twelve
marks of a buddha,

Who has completed the ten stages achieving the highest perfection of a
bodhisattva,

Who has been pure from the beginning;

O Manjushri, all-loving one, with the brilliance of your wisdom,
Illuminate the darkness enclosing my mind.

Enlighten my intelligence and wisdom so that I may gain insight into
Buddha's words and the texts that explain them.

Manjushri Mantra

ཨོཾ་ཨ་ར་པ་ཙ་ཏ་ཨི། OM A RA PA TSA NA DHI (×1 MALA)

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 bodhicitta
That has not arisen arise and grow;
And may that which has arisen not diminish
But increase more and more.

May I always have the friendship
Of those whose path is like mine,
And with the body, words and also mind,
May we practice together the same aspirations and activities.
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 the 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.

Shantideva's Way of the Bodhisattva

For as long as space remains, For as long as sentient beings remain,
Until then may I too remain, To dispel the miseries of the world.