

Morning Prayers



BUDDHIST CENTRE LONDON

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

Prayer to the Lion-Face Dakinī

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 emanation, Look after practitioners like a mother her child.

ཨཱ ཀཱ སཱ མཱ རཱ ཅཱོ ཤཱ དཱ རཱ སཱ མཱ རཱ ཡཱ ཕཱ

AH KA SA MA RA / TSA SHA DA RA / SA MA RA YA PHAT (×21)

ཏདྲ་ཞཱ ཨོྱ་ཉེ་ག་ཉེ་པ་ར་ག་ཉེ། པྲ་ར་སྲི་ག་ཉེ། བོ་རྗེ་སྐྱ་ནཱ།

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA (×1)

By the teachings of the three supreme jewels possessing the power of truth.

May inner and outer hindrances be transformed (clap ×1)

May they be dispelled (clap ×1),

May they be pacified (clap ×1),

May they be completely pacified.

May all negative forces opposed to Dharma be completely pacified.

May the host of eighty-thousands 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.

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, un-
clouded 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་ན་ཏི།

OM A RA PA TSA NA DHI (×108)

Verses for the Eight Noble Auspicious Ones

When undertaking any activity, if at the outset you complete one recitation of this prayer, you will realise your accomplishments and happiness just as you wish. Since this is the case, it is important to commit it to memory.

OM NANG SI NAM DAG RANG ZHIN LHÜN DRUB PÄI

OM To you auspicious ones, dwelling in the ten directions' realms.

TRA SHI CHHOG CHÛI ZHING NA ZHUG PA YI

Where all that appears and exists is perfectly pure, spontaneous in nature-
SANG GYÄ CHHÖ DANG GEN DÛN PHAG PÄI TSHOG

To the entire noble collection of Buddha, Dharma, and Sangha, I prostrate!
KÛN LA CHHAG TSHÄL DAG CHAG TRA SHI SHOG

May all be auspicious for us!

DRÖN MEI GYÄL PO TSÄL TÄN DÖN DRUB GONG

O King of Illumination, Intention to Accomplish Aims with Steadfast Power,
JAM PÄI GYÄN PÄL GE DRAG PÄL DAM PA

**Glorious Adornment of Loving Kindness, Supremely Glorious One Renowned
for Virtue,**

KÛN LA GONG PA GYA CHER DRAG PA CHÂN

Greatly Renowned as Consideration for All,
LHÜN PO TAR PHAG TSÄL DRAG PÄL DANG NI

Glorious Renown That Is Valour as Noble as Mount Meru,
SEM CHÄN THAM CHÄ LA GONG DRAG PÄI PÄL

Glorious Renown That Is Consideration for All Sentient Beings,
YI TSHIM DZÄ PA TSÄL RAB DRAG PÄL TE

And Glorious Renown That Is Valour Which Causes Contentment:
TSHÄN TSAM THÖ PÄ TRA SHI PÄL PHEL WA

Hearing your mere names increases fortune and glory.
DE WAR SHEG PA GYÄ LA CHHAG TSHÄL LO

I prostrate to the eight Sugatas!¹

JAM PÄL ZHÖN NU PÄL DÄN DOR JE DZIN

O youthful Manjushri, glorious Vajrapani,

CHÄN RE ZIG WANG GÖN PO JAM PÄI PÄL

Powerful Avalokita, protector Maitreya,

SA YI NYING PO DRIB PA NAM PAR SEL

Kshitigarbha, Nivaranavishkambin,

NAM KHÄI NYING PO PHAG CHHOG KUN TU ZANG

Akashagarbha, and supreme Arya Samantabhadra:

UT PÄL DOR JE PÄ KAR LU SHING DANG

You beautifully carry your hand implements-the utpala flower, vajra,

NOR BU DA WA RÄL DRI NYI MA YI

White lotus, naga-wood, jewel, moon,

CHHAG TSHÄN LEG NAM TRA SHI PÄL GYI CHHOG

Sword, and sun-supreme of auspiciousness and glory!

JANG CHHUB SEM PA GYÄ LA CHHAG TSHÄL LO

To the eight bodhisattvas, I prostrate!

RIN CHHEN DUG CHHOG TRA SHI SER GYI NYA

The Jewelled precious parasol, the auspicious golden fish,

DÖ JUNG BUM ZANG YI ONG KA MA LA

The excellent vase pouring forth desired objects, the beautiful Kamala lotus,

NYÄN DRAG DUNG DANG PHÜN TSHOG PÄL BE U

The conch of great renown, the glorious never-ending knot,

MI NUB GYÄL TSHÄN WANG GYUR KHOR LO TE

The always-flying banner of victory and the powerful wheel of transformation-

RIN CHHEN TAG CHHOG GYÄ KYI CHHAG TSHÄN CHÄN

O you for whom these eight supreme precious symbols serve as hand ornaments:

CHHOG DÜ GYÄL WA CHHÖ CHING GYE KYE MA

You goddesses who make offerings to the victorious ones of all times and every direction and cause them delight,

GEG SOG NGO WO DRÄN PÄI PÄL PEL WÄI

Lasya and so forth, by bringing you to mind, you increase our glory!

TRA SHI LHA MO GYÄ LA CHHAG TSHÄL LO

To the eight auspicious goddesses, I prostrate!

TSANG PA CHHEN PO DE JUNG SE ME BU

Maha Brahma, Source of Bliss,³ Son of Non-Craving,⁴

MIG TONG DÄN DANG GYÄL PO YÜL KHOR SUNG

Thousand-Eyed One,⁵ kings Dhritarashtra,

PHAG KYE PO DANG LU WANG MIG MI ZANG

Virudhaka, Virupaksham-the Lord of nagas-and

NAM THÖ SE TE LHA DZÄ KHOR LO DANG

Vaishravana, each holding your divine symbol-

TRI SHU LA DANG DUNG THUNG DOR JE CHÄN

Wheel, trident, lance, vajra,

PI WAM RÄL DRI CHHÖ TEN GYÄL TSHÄN DZIN

Vina, sword, stupa, and victory banner-

SA SUM NÄ SU GE LEG TRA SHI PEL

You increase the virtue, goodness, and fortune for those who reside in the three realms.

JIG TEN KYONG WA GYÄ LA CHHAG TSHÄL LO

To the eight worldly guardians, I prostrate!

DAG CHAG DENG DIR JA WA TSOM PA LA

May any activity that we undertake here today,

GEG DANG NYE WAR TSHE WA KÜN ZHI NÄ

Having pacified the obstacles and misfortunes,

DÖ DÖN PÄL PHEL SAM DÖN YI ZHIN DRUB

Accomplish our desired goals and increase in glory in accordance with our wishes!

TRA SHI DE LEG PHÜN SUM TSHOG PAR SHOG

May fortune, happiness, and prosperity abound!

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 with 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 be-
ings 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 com-
pletely 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 com-
pletely empty of existing from its own side, by myself alone, who is completely empty
of existing from my own side.

Shantideva - A guide to Bodhisattva's way of life

As long as space remains, As long as sentient beings remain,
Until then may I too remain, To help dispel the sufferings of migratory beings.