

*The Method to Transform a
Suffering Life into Happiness
(Including Enlightenment)*

with Blessing the Speech and Daily Mantras



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Line drawings of Four-Arm Chenrezig and double dorje by Robert Beer, © Robert Beer. Used with permission.

Practice Requirements:

Anyone may perform the practices in this book.

Contents

The Method to Transform a Suffering Life into Happiness (Including Enlightenment)	5
Blessing the Speech	13
Daily Mantras	17

The Method to Transform a Suffering Life into Happiness (Including Enlightenment)

At the beginning of each day, after you open your eyes, until enlightenment is achieved and until death, and especially today, so that all the activities of your body, speech, and mind – hearing, thinking, and meditating, as well as walking, sitting, sleeping, doing your job, and so on – do not become causes of suffering and become causes of happiness, and especially that they become causes to achieve buddhahood, (that is, that you transform them into a method for accomplishing benefit and happiness for all sentient beings), here is a method for transforming the mind into holy Dharma and especially into bodhichitta.

A Direct Meditation on the Graduated Path Containing All the Important Meanings

By Dorje Chang Losang Jinpa

Essence encompassing all the buddhas,
Originator of all the holy Dharma of scripture and realization,
Principal of all the aryas intending virtue:¹
In the glorious holy gurus, I take refuge.

Please, gurus, bless my mind to become Dharma,
Dharma to become the path,
And the path to be without obstacles.²

Until I achieve buddhahood, please bless me
To be like Youthful Norsang and Bodhisattva Always Crying
In correctly following the virtuous friend with pure thought
 and action,
Seeing whatever is done as pure,
And accomplishing whatever is said and advised.

This is how to correctly follow the virtuous friend, [the root of the
path to full enlightenment].

Please bless me to see that this greatly meaningful body
 with freedoms and riches
Is difficult to find and easily perishes,
That action and result are so profound,
And that the sufferings of the evil-gone transmigratory beings
 are so difficult to bear.
Therefore, please bless me to take refuge from the depths
 of my heart in the Three Rare Sublime Ones,³
Abandon negative karma, and accomplish virtue
 according to Dharma.

This is the graduated path of the lower capable being.

In dependence upon that, even if I achieve the mere higher
 rebirth of a deva or human,
I will still have to experience suffering endlessly in samsara
Because of not having abandoned, and being under
 the control of, the disturbing-thought obscurations.
Therefore, please bless me to reflect well upon the way of
 circling in samsara
And to continuously follow, day and night,
The path of the three types of precious trainings –
The principal method for becoming free from samsara.

This is the graduated path of the middle capable being.

In dependence upon that, even if I achieve mere liberation,
Since there is no sentient being of the six types who has not
 been my father and mother,
Please bless me to think, “I must fulfill their purpose,”
And turn away from the lower happiness of nirvana.
Then, please bless me to generate precious bodhichitta
By equalizing and exchanging myself with others,
And follow the conduct of the Conquerors’ Sons,
 the six paramitas and so forth.

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

Having trained my mind in the common path in that way,
I will not be upset even if I have to experience the sufferings of
 samsara for a long time.
However, please bless me to look at sentient beings
 with extraordinary unbearable compassion,
And to enter the quick path of the Vajrayana teachings.
Then, please bless me to protect my vows and samayas
 more than my life,
And to quickly accomplish the unified Vajradhara state
In one brief lifetime of this degenerate time.

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

Then recite the following verses and meditate on the Guru entering your heart.

May I not give rise to heresy for even a second
In regard to the actions of the glorious Guru.
May I see whatever actions are done as pure.
With this devotion, may I receive the Guru's blessings
in my heart.

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.

Then recite the following verses on how to live your life
for sentient beings.

From Kadampa Geshe Langri Thangpa's Eight Verses of Thought Transformation

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 Aryasura's Prayer in Seventy Stanzas⁴

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

From the Conquerors' Son Shantideva's A Guide to the Bodhisattva's Way of Life⁵

The following translation of verses 11–22 from Chapter 3 and verse 55 from Chapter 10 of Shantideva's text contains additional clarifying words, in italics, from Lama Zopa Rinpoche, who has also added the comments that appear between the verses.

11. For the sake of accomplishing the *two* purposes
of all sentient beings,⁶
Without any sense of loss *or concern*
I give away my body and likewise my enjoyments,
such as food and clothing,
And even all my virtues *accumulated over* the three times.
-

By abandoning attachment and giving everything away, I will attain the state beyond sorrow. Since sentient beings are the supreme field of generosity, I will give everything to them.

12. By *abandoning attachment and* giving everything away,
I will pass beyond sorrow,
And my mind will achieve the *non-abiding* sorrowless state,
the state of omniscience.
Since I will have to give up everything all at once when I die,
It's best for me to give it away to sentient beings, *because*
buddhahood is attained in that way.
13. As I have already given this body, *an impure aggregate,*
To all beings⁷ to use for their pleasure,
Even if they always kill me, criticize me, beat me,
and so forth,
I will let them do whatever they like.

I will allow them to do whatever makes them happy and give up
being attached to my body and getting angry at others.

14. *From now on*, whether they play *games* with my body
Or make it an object of *laughter* by ridiculing and making fun
of it *to hurt me*,
Since I have already given this body of mine
to *sentient beings*,
Why would I resist *by protecting it and so forth*?

- 15a. I will also use it to do any *virtuous* action
That doesn't harm *and benefits others*.
-

Praying for virtues to become causes that do not go to waste
includes: praying for yourself to become a cause of only benefit for
others (v. 15b), praying for others' attitudes to become causes that
do not go to waste (v. 16), and praying for others' actions to become
causes that do not go to waste (v. 17).

- 15b. Whenever any sentient being encounters me,
May it never be meaningless for them *and always*
be meaningful.
16. Whenever someone has an angry or devotional thought arise
Just by looking at me,
May that *attitude* alone become a cause that always
Accomplishes all the *temporary and ultimate* purposes
of that *being*.
17. Whenever others criticize me *with their speech*,
Harm me *with their bodies*,
Or likewise insult me *behind my back*,
May all of them have the fortune *to achieve great*
enlightenment.

18. May I be a savior for those who lack a savior,
A guide for all those *beings* who enter a road,
A boat, a ship, and a bridge
For those who want to cross *the water*.
19. May I be an island for those who seek *the safe shore*
of an island,
A light for those who want a light,⁸
Bedding for those who wish for bedding,⁹
And for all beings who desire a servant,
May I become a servant of them all.
20. May I be a wish-granting jewel and a wish-fulfilling vase
giving rise to whatever is desired, such as food and clothing,
Powerful mantra *accomplishing the actions of pacification,*
increase, and so forth, great medicine *curing every sickness,*
A wish-fulfilling tree *satisfying every need,*
And a wish-granting cow for all beings.
21. Like the *four* great elements, the earth and so forth,
And like the sky, may I always be
A means of living in every way
For the innumerable sentient beings.
22. Likewise, may I be a means of living,
At all times and in all ways, for the realms of
Sentient beings equaling the extent of space,
Until they all *attain* the sorrowless state.

His Holiness the Dalai Lama often recites these words of the Conquerors' Son Shantideva after taking the bodhisattva vows.

55. As long as space remains,
As long as transmigratory beings remain,
Until then may I too remain
To dispel the suffering of transmigratory beings.

Gampopa, Milarepa's heart disciple, said: "After waking from sleep and before you get out of bed, think: 'Today I am going to use my body, speech, and mind in virtue [for sentient beings].' It is so important to generate this precious thought of bodhi-chitta, the ultimate good heart. Whatever you do that day is then done with bodhichitta, so everything then becomes virtue and the cause of enlightenment. If your motivation is wrong, everything then becomes negative karma and a cause of the evil-gone realms.

"When you then go to sleep at night, dedicate all your actions of body, speech, and mind for sentient beings. This is extremely important.

"It is said that, without difficulties, this becomes the path to the dharmakaya."

Blessing the Speech¹⁰

KÖN CHHOG SUM LA KYAB SU CHHI

I take refuge in the Three Rare Sublime Ones.

DRO LA PHÂN CHHIR SANG GYÄ SHOG (3x)

May I become a buddha to benefit transmigratory beings. (3x)

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

I arise as the deity.¹¹ On my tongue, a syllable A ཨ transforms into a moon disk. On top of it appears a white syllable OM ཐཱ surrounded by the white Sanskrit vowels (*ali*) standing clockwise, the red Sanskrit consonants (*kali*) standing counterclockwise, and the blue Heart Mantra of Dependent Relation standing clockwise.

Light beams radiate from the syllable OM and the mantra garlands and hook back the blessings and power of both mundane and supra-mundane speech in the form of the three mantras, the seven sublime precious objects of a king's reign, and the eight auspicious signs.¹²

This includes the power of speech beyond samsara of the buddhas, arya bodhisattvas abiding on the three pure bhūmis, and arhats, as well as the power of speech not beyond samsara of those who are engaged in the path and also of those sages who have actualized words of truth and have great power in their speech. Due to the power of abiding in silence and of living in the morality of abstaining from the negative karmas of speech, the words of those sages have so much power that whatever they pray for is successful. All the blessings and power of the holy speech – from those who are beyond samsara and

those who are not beyond – are hooked back in the aspect of the three mantras, the seven precious objects of a kings' reign, and the eight auspicious signs. Think that the whole sky is filled with these and that they then absorb into the mantras on your tongue.

Recite the mantras from the innermost to the outermost.

Sanskrit Vowels (alī)

As you recite the vowels, white nectar beams flow down from the mantra and fill your whole body. All negative karmas collected with your body during beginningless rebirths are completely purified.

ॐ अ आ इ ई उ ऊ ऋ ॠ ए ऐ ओ औ ङ ञ ण त्थं ॥

OM A AA I II U UU RI RII LI LII E EE O OO ANG AH
SWAAHAA (3x)

Sanskrit Consonants (kalī)

As you recite the consonants, red nectar beams flow down from the mantra and fill your whole body. All negative karmas collected with your speech during beginningless rebirths are completely purified.

ॐ क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त थ द ध न प फ ब भ म य र ल व श ष स ह ण ॥

ॐ क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त थ द ध न प फ ब भ म य र ल व श ष स ह ण ॥

OM KA KHA GA GHA NGA / TSA TSHA DZA GYA NYA /
TrA THrA DrA DHrA NrA / TA THA DA DHA NA* / PA PHA BA
BHA MA / YA RA LA WA / SHA KA SA HA KYA SWAAHAA (3x)

*[*When saying TrA THrA DrA DHrA NrA the tip of the tongue should be bent back to touch the roof of the mouth. When saying TA THA DA DHA NA the tip of the tongue should touch the back of the teeth.]*

Heart Mantra of Dependent Relation

As you recite the mantra, blue nectar beams flow down from the mantra and fill your whole body. All negative karmas collected with your mind during beginningless rebirths are completely purified.

ཨྵེ་ཧྲཱ་ཏེ་རུ་བ་ལྷ་མ་ཏེ་རུ་རྟེ་པརྟ་ཐུག་རྟོ་རུ་མ་དང་།
 ཏེ་པརྟ་ཡོ་ནི་རྟ་ལྷ་མོ་བླ་ཏྲུ་མཐུ་བྲ་མ་ཐ་ཡེ་སྒྲུ།

OM YE DHARMAA HETU PRABHAWA HETUN TE KÄN
 TATHAAGATO HYAVADÄI TE KÄN TSA YO¹³ NIRODHA EWAM
 VAADII MAHAA SHRAMANA YE SWAAHAA (3x)

The Heart Mantra of Dependent Relation dissolves into the consonants, the consonants into the vowels, the vowels into the syllable OM ཨྵ, and the OM into the moon cushion. That transforms into a syllable A ཨ. The A melts into white-red nectar and dissolves into my tongue, which becomes of the nature of a vajra.

Your tongue becomes very heavy and strong, as if difficult to move, and as indestructible as a vajra. Nothing can harm, take away, or destroy the power of your mantras, including black foods. Then, generate very strong faith that all the blessings and power 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.

Benefits of Blessing the Speech

If you think in this way, the power of your speech becomes marvelous and whatever you recite is multiplied ten million times. The power of your speech will not be diminished by eating.

Lama Zopa Rinpoche says that, more specifically, blessing the speech has four benefits: 1) your speech becomes perfect; 2) whatever you recite is multiplied ten million times; 3) all your speech, even gossiping, will become the recitation of mantra; 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 for five days, radish for nine days, nettles for a year, and animal tongue for the whole life. These foods harm the power of mantra as does eating the flesh of foolish animals such as sheep.

Dedication Prayer

May my tongue have all the courage of the ones gone to bliss.
By the power of my glorious words,
May all sentient beings be subdued.
May all the meanings of whatever words I say
be accomplished instantly.

Daily Mantras

Mantra for Blessing the Mala

OM RUTSIRA MANI PRAWARTAYA HUM (7x)

Recite this seven times, then blow on the mala. This increases the power of the mantras you recite more than 10 million x 1 billion x 100,000 times (one sextillion times). This is according to the *Sutra Unfathomable Celestial Mansion, Great Increasing Jewel, Extremely Secret Accomplishing Sublime Success*.

Mantra to Increase Virtue

OM SAMBHARA SAMBHARA BIMANA SARA MAHA DZAWA
HUM / OM SAMARA SAMARA BIMANA SKARA MAHA DZAWA
HUM (7x)

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

Exalted Stainless Beam Totally Pure Light Mantra

NAMA NAWA NAWA TI NÄN / TATHAAGATA GANG GAA NAM
DIIWAA LUKAA NÄN / KOTINI YUTA SHATA SAHA SARÄN /
OM BOBORI / TSARI NI* TSARI / MORI GOLI TSALA WAARI
SWAAHAA (a few times) [*indicates a high tone]

The five uninterrupted negative karmas of anyone who listens to a person who has recited this mantra 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 [earth, water, fire, and wind]. 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 is touched by dust or wind that has touched this stupa, is freed 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.

Mantra Taught by Buddha Drodan Gyälwa Chö

OM HRI YA DHE SARWA TATHAAGATA HRIDAYA GARBHE /
 DZOLA DHARMA DHATU GARBHE / SANG HARANA
 AAYU SANG SHODHAYA / PAAPAM SARWA TATHAAGATA
 SAMENDRA USHNI KHA BIMALE BISHUDHE SWAAHAA
(a few times)

There are two major benefits to this mantra. One is that it purifies the heaviest negative karma of breaking samaya with the Guru, which is heavier than committing any of the five uninterrupted actions. Having made mistakes in devoting to the virtuous friend, you cannot achieve enlightenment in this life.

The other benefit is that it consecrates things. In the *Kangyur* the Buddha says that this mantra is the real consecration. If you recite this mantra on a statue, a rock, or a tree, all the wisdom of the merit field will come there and abide in that object.

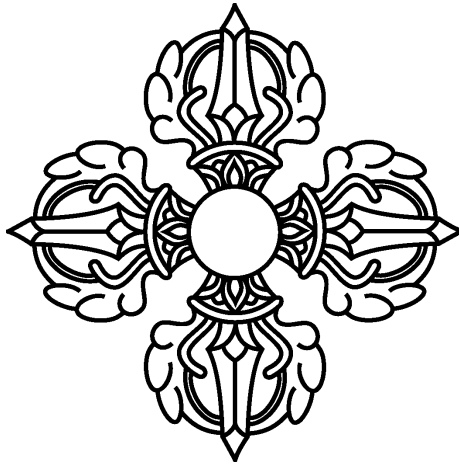
Name and Mantra that Fulfill Wishes

Recite the name and the mantra together:

DE ZHIN SHEG PA SA DZIN GYÄL PO LA CHHAG TSHÄL LO

TADYATHA / OM DHARE DHARE / DHARANI BÄNDHE
SWAAHAA (108x, 54x, or 21x)

Anyone who recites the name of this tathagata and memorizes the words of this mantra will have all their wishes fulfilled. Reciting both the name and the mantra brings success.



Notes

1. Or “arya Sangha.” Usually *gen-dun* (Tib. *dge ‘dun*) is translated as Sangha but here Lama Zopa Rinpoche translates it literally as intending virtue.
2. Lama Zopa Rinpoche: This contains the 84,000 teachings taught by the Buddha, which include 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.
3. *Kön-chog-sum* (Tib. *dkon mchog sum*) is usually translated from the Sanskrit *tri ratna* as “Three Jewels,” i.e., Buddha, Dharma, and Sangha, the three objects of Buddhist refuge, but Rinpoche prefers to translate the Tibetan term literally as “Three Rare Sublime Ones” to better convey the rarity and importance of encountering them.
4. From *Pranidhanasaptatinamagatha*, *smon lam bdun cu pa*. See *stag brag bsam gtan gling gi phyag bzhes mdo sngags chos spyod*, Volume 2.
5. *A Guide to the Bodhisattva’s Way of Life*, Ch. 3, vv. 11–22. Lama Zopa Rinpoche’s inserted clarifications of the root text are in italicized letters. For Rinpoche’s teaching on this prayer, see *Bodhisattva Attitude: How to Dedicate Your Life to Others*, LYWA, pp. 97–113. These two purposes are the cessation of all obscurations and the completion of all realizations.
6. These two purposes are the total cessation of all obscurations and the completion of all realizations.
7. *Lu-chen* (Tib. *lus can*) is translated several times in these verses as “beings.” *Lu* is “body” and *chen* means “having,” so *lu-chen* literally means “those having a body.” See *Bodhisattva Attitude: How to Dedicate Your Life to Others*, p. 102, n. 77.
8. *Mar-me* (Tib. *mar me*) is literally “butter lamp” but it means any kind of light, *ibid.* p. 107.
9. *Nä-mäl* (Tib. *gnas mal*) includes bed, blankets, pillows, *ibid.* p. 107.
10. If you recite *The Method to Transform a Suffering Life into Happiness (Including Enlightenment)* out loud (rather than silently), you can do “Blessing the Speech” first.
11. Even if you haven’t received a great initiation in either the lower or higher tantras, you can visualize yourself as Shakyamuni Buddha. This is according to the advice of Denma Locho Rinpoche, who said that the Buddha is an exception to the general rule that one should have received the initiation of a deity before being allowed to visualize oneself as that deity.
12. The paragraph, which comes after the recitation of the mantras in Tibetan texts, has been moved here on the advice of Lama Zopa Rinpoche.
13. It is important to pause between “YO” and “NI” when reciting this mantra.

Colophons:

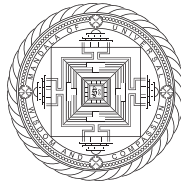
The Method to Transform a Suffering Life into Happiness (Including Enlightenment): I, the beggar monk Thubten Zopa who am nothing both in this and future lives, compiled *The Method to Transform a Suffering Life into Happiness (Including Enlightenment)* (in Tibetan, *A Method for Cultivating the Motivation, kun slong bcas thabs*), for the benefit of those of little intelligence similar to me. It includes the motivation of *A Direct Meditation on the Graduated Path* composed by Dorje Chang Losang Jinpa. Alternatively, the motivation can be done more extensively with practices such as Pabongka Dechen Nyingpo's *Calling the Guru from Afar*. Afterward, contemplate the great kindness of sentient beings with the first verse of Langri Thangpa's *Eight Verses of Thought Transformation*, pray to be of great meaning and benefit to sentient beings with the verse composed by Aryasura, and recite the verses from the third chapter of *A Guide to the Bodhisattva's Way of Life* and so forth.

Translated by Lama Zopa Rinpoche at Kopan Monastery, Nepal, January 2013, and scribed by Merry Colony. Updated, with Lama Zopa Rinpoche's advice, by Ven. Sarah Thresher, Merry Colony, and Tom Truty, 2014. Checked against the Tibetan and lightly edited by Joan Nicell, April 2015. Edited by Merry Colony and Kendall Magnussen, April 2015. Title changed by Lama Zopa Rinpoche, October 2015. Edited by Ailsa Cameron, November 2015. Approved by Lama Zopa Rinpoche, November 2015.

Blessing the Speech: Extracted from *The Collection of Cherished Recitations Such as Lamäi Näljor 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 according to advice from Lama Zopa Rinpoche. Compiled and edited by Kendall Magnussen and Ven. Sarah Thresher, January 2003. Endnotes from commentary by Lama Zopa Rinpoche at Milarepa Center, August 2002. Updated by Ven. Gyalten Mindrol, FPMT Education Services, December 2005. Lightly edited by Merry Colony and Tom Truty, 2013. Further edited by Ven. Joan Nicell, on the basis of the Tibetan, and by Merry Colony, April 2015. All the mantras have been written to reflect the way Lama Zopa Rinpoche says they should be pronounced, rather than following the usual guidelines for Sanskrit transliteration. Pronunciation of the mantras corrected by Lama Zopa Rinpoche, September 2015, and changes input by Ven. Steve Carlier and Ven. Joan Nicell, November 2015. Approved by Lama Zopa Rinpoche, November 2015.

Daily Mantras: Compiled by Lama Zopa Rinpoche. All the mantras have been written to reflect the way Lama Zopa Rinpoche says they should be pronounced, rather than following the usual guidelines for Sanskrit transliteration. Pronunciation of the mantras corrected by Lama Zopa Rinpoche, September 2015, and changes input by Ven. Steve Carlier and Ven. Joan Nicell, November 2015. Approved by Lama Zopa Rinpoche, November 2015.

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