

Lama Tsongkhapa Guru Yoga



Dulnagpa Paldan Zangpo's
"Hundred Deities of Tushita" (Ganden Lha Gyama)
Translated and Compiled by
Lama Zopa Rinpoche

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Notes Regarding This Practice

Altar Set-up

Set out one complete set of offering bowls on the altar, from left to right when facing the altar. Alternatively, set out as many offerings as you can. As you put each offering on the altar, bless it by reciting OM AH HUM.

Ritual Implements

It is good to have a vajra and bell, as well as a mandala set for the mandala offering.

Throughout the text, small symbols such as bells  or hands in various mudras, such as prostration mudra  or holding up the vajra, , appear in the margins to indicate when to play the ritual instruments, and when to do certain mudras.

Lama Tsongkhapa Guru Yoga

According to Lama Zopa Rinpoche, if this is your only daily guru yoga practice and you do not have a daily sadhana commitment, it is good to recite the prayers in “The Preliminary Practice” section (pp. 4-6), as they make the practice complete. If you do these prayers in the context of another practice, start with “Taking Refuge and Generating Bodhichitta” below, then turn to “The Actual Practice” on p. 7.¹

The Preliminary Practice

Taking Refuge and Generating Bodhichitta

Visualize the objects of refuge. You can either do the elaborate visualization of “one into many,” as found in *Jorchö*, or the simple visualization of “many into one,” in which all the objects of refuge are embodied in Guru Shakyamuni Buddha.

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I take refuge until I am enlightened

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

In the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PÄI TSHOG NAM² KYI

By my merits of generosity and so forth,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

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

諸佛正法賢聖三寶尊
從今直至菩提永皈依
我以所修施等諸資糧
為利有情故願大覺成

(三遍)

The Four Immeasurable Thoughts

Immeasurable Equanimity

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG DANG DRÄL WÄI TANG
NYOM LA NÄ NA CHI MA RUNG

**How wonderful it would be if all sentient beings were to abide
in equanimity, free from the closeness of attachment and the
distance of hatred.**

NÄ PAR GYUR CHIG

May they abide in equanimity.

NÄ PAR DAG GI JA O

I myself will cause them to abide in equanimity.

願諸眾生永具安樂及安樂因

願諸眾生永離眾苦及眾苦因

願諸眾生永具無苦之樂我心怡悅

願諸眾生遠離貪瞋之心住平等舍

(三遍)

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

Please, Guru-Deity, bless me to be able to do this.

Meditate briefly on *tonglen*, taking on all the disturbing emotions of sentient beings and giving them to your self-cherishing thought, thus destroying it.

Immeasurable Loving Kindness

Lama Zopa Rinpoche replaces the original words “to have happiness and the causes of happiness” with “to achieve buddhahood,” because “happiness” tends to bring to mind temporary samsaric happiness, whereas what sentient beings actually need is enlightenment.³ For the original version, see note 4 on p. 34.

SEM CHÄN THAM CHÄ SANG GYÄ KYI GO PANG DANG DÄN NA CHI
MA RUNG

**How wonderful it would be if all sentient beings were
to achieve buddhahood.**

DÄN PAR GYUR CHIG

May they achieve buddhahood.

DÄN PAR DAG GI JA O

I myself will cause them to achieve buddhahood.

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

Please, Guru-Deity, bless me to be able to do this.

Meditate briefly on tonglen, transforming your body into a wish-granting jewel that gives every sentient being every kind of temporary and ultimate happiness that they desire and need.

Immeasurable Compassion

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG
DRÄL NA CHI MA RUNG

How wonderful it would be if all sentient beings were free from suffering and the causes of suffering.

DRÄL WAR GYUR CHIG

May they be free from suffering and its causes.

DRÄL WAR DAG GYI JA O

I myself will cause them to be free from suffering and its causes.

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

Please, Guru-Deity, bless me to be able to do this.

Meditate briefly on tonglen, taking upon yourself all the suffering and causes of suffering of all sentient beings.

Immeasurable Joyfulness

SEM CHÄN THAM CHÄ THO RI DANG THAR PÄI DE WA DAM PA DANG
MA DRÄL NA CHI MA RUNG

How wonderful it would be if all sentient beings were never separated from the happiness of higher rebirth and liberation.

MI DRÄL WAR GYUR CHIG

May they never be separated from these.

MI DRÄL WAR DAG GI JA O

I myself will cause them never to be separated from these.

DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

Please, Guru-Deity, bless me to be able to do this.

Meditate briefly on tonglen, giving all your past, present, and future merits and their results, including enlightenment, to all sentient beings.

Purifying the Place

THAM CHÄ DU NI SA ZHI DAG

Everywhere may the ground be pure,

SEG MA LA SOG ME PA DANG

Free of pebbles and so forth,

LAG THIL TAR NYAM BÄI DUR YÄI

As level as the palm of the hand,

RANG ZHIN JAM POR NÄ GYUR CHIG

In the nature of sapphire, and soft.⁵

The Actual Practice

Invocation



GAN DÄN LHA GYÄI GÖN GYI THUG KA NÄ 從於兜率天眾依怙心
From the heart of the savior of the hundred deities of Tushita,
 RAB KAR ZHO SAR PUNG DRÄI CHHU DZIN TSER 湧出新酪磊磊淨白雲
**On the peak of a cloud resembling a clump of extremely white
 fresh curd,**
 CHHÖ KYI GYÄL PO KÜN KHYEN LO ZANG DRAG 遍知法王妙慧賢善成
King of Dharma, omniscient Losang Dragpa,
 SÄ DANG CHÄ PA NÄ DIR SHEG SU SÖL 願同法子於此降來臨
Please come here together with your sons.



Request to Remain for a Long Time

Visualize numberless replicas of yourself offering beautiful golden lion thrones adorned with jewels and a double vajra.

DÜN GYI NAM KHAR SENG THRI PÄ DÄI TENG 面前空中獅子蓮月座
In the sky before me, on a lion throne, lotus, and moon,
 JE TSÜN LA MA GYE PÄI DZUM KAR CHÄN 至尊本師熙怡晏然居
My perfect, pure⁶ guru smiles with delight.
 DAG LO DÄ PÄI SÖ NAM ZHING CHHOG TU 我心皈信無上勝福田
Supreme field of merit for my mind of faith,
 TÄN PA GYÄ CHHIR KÄL GYAR ZHUG SU SÖL 宏宣聖教百劫願久存
Please abide for a hundred eons to spread the teachings.

Prostration



SHE JÄI KHYÖN KÜN JÄL WÄI LO DRÖ THUG 正知縱橫遍了明慧意
**Your holy mind has the intelligence that understands
the full extent of objects to be known.**



KÄL ZANG NA WÄI GYÄN GYUR LEG SHÄ SUNG 賢士耳根莊嚴妙善語
**Your holy speech, with its excellent explanations,
is an ear ornament for those of good fortune.**



DRAG PÄI PÄL GYI LHAM MER DZE PÄI KU 道德名稱光耀端肅身
Your holy body is radiantly beautiful with glory renowned.



THONG THÖ DRÄN PÄ DÖN DÄN LA CHHAG TSHÄL 見聞憶念得益我敬禮
**To you, who are meaningful to see, hear, and remember,
I prostrate.**

Offerings

To bless, multiply, and present the offerings⁷, turn to p. 27.

YI ONG CHHÖ YÖN NA TSHOG ME TOG DANG 奪意妙供種種功德花
Pleasing drinking water, various flowers,

DRI ZHIM DUG PÖ NANG SÄL DRI CHHAB SOG 異香燒塗燈明眾香水
Fragrant incenses, lights, scented waters, and so forth,



NGÖ SHAM YI TRÜL CHHÖ TRIN GYA TSHO DI 實設意觀普賢供雲海
**Oceans of cloud-like offerings, both actually arranged
and mentally emanated,**

SÖ NAM ZHING CHHOG KHYE LA CHHÖ PAR BÜL 上師殊勝福田至誠敬
I offer to you, the supreme field of merit.

For an extensive offering meditation, turn to p. 29.

Confession

GANG ZHIG THOG ME DÜ NÄ SAG PA YI 我從無始時來廣積集
Whatever nonvirtue of body, speech, and mind,

LÜ NGAG YI KYI MI GE CHI GYI DANG 身語意三所作眾罪等
Especially those opposite to the three vows,

KHYÄ PAR DOM PA SUM GYI MI THÜN CHHOG 三部律儀違越諸品纏

That I have collected from beginningless time,

NYING NÄ GYÖ PA DRAG PÖ SO SOR SHAG 至心痛悔猛勵各各懺

I confess each and every one with fervent regret from my heart.

For an extensive meditation on confession, turn to p. 30

Rejoicing

NYIG MÄI DÜ DIR MANG THÖ DRUB LA TSÖN 濁世多聞勤修恒精進

You strove for much learning and practice in this degenerate age,

CHHÖ GYÄ PANG PÄ DÄL JOR DÖN YÖ JE 有暇圓滿大義離八風

And made your freedoms and riches meaningful

GÖN PO KHYÖ KYI LAB CHHEN DZÄ PA LA 依怙創修廣大二利事

By abandoning the eight worldly concerns.

DAG CHAG SAM PA THAG PÄ YI RANG NGO 我等至心系念做隨喜

Savior, we sincerely rejoice in your extensive deeds.

For an extensive meditation on rejoicing, turn to p. 32.

Request to Turn the Wheel of Dharma

Visualize numberless replicas of yourself in the form of Brahma, each offering beautiful, thousand-spoke, gold Dharma wheel. If you have an actual small Dharma wheel, hold it up in your hands while reciting the verse and doing the visualization.

JE TSÜN LA MA DAM PA KHYE NAM KYI 具德無上最勝諸師尊

Perfect, pure, holy gurus, from the billowing clouds of

CHHÖ KÜI KHA LA KHYEN TSEI CHHU DZIN THRIG 法身遍布滿空悲智雲

Wisdom and compassion in the sky of the dharmakaya,

Ji TAR TSHAM PÄI DÜL JÄI DZIN MA LA 如其調伏如何作調伏

Please let fall a rain of profound and extensive Dharma

ZAB GYÄ CHHÖ KYI CHHAR PA WAB TU SÖL 深廣正法法雨願普興

Upon the receptacle of those to be subdued, exactly as they need.

Dedication

DAG GI JI NYE SAG PÄI GE WA DI 盡我所有積集諸善根

May whatever virtue I have collected

TÄN DANG DRO WA KÜN LA GANG PHÄN DANG 興隆正法饒益遍有情

Benefit the teachings and all transmigratory beings,

KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI 尤願法王第二宗喀巴

And, in particular, may it cause the essence of

TÄN PÄI NYING PO RING DU SÄL JE SHOG 聖教心流恒常普光映

Perfect, pure Losang Dragpa's teachings to shine forever.

Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM 遍地香塗鮮妙雜花敷

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI 須彌四周日月頂莊嚴

**Adorned with Mount Meru, the four continents, the sun
and the moon:**

SANG GYÄ ZHING DU MIG TE ÜL WA YI 以此所緣諸佛佛土現

I imagine this as a buddha land and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG 願諸眾生清淨佛刹行

May all transmigratory beings enjoy this pure land.

Requesting Prayer by the Fifth Dalai Lama

Lama Zopa Rinpoche sometimes elaborates on the first line of this verse with: "By the merits of having offered this mandala to Lama Tsongkhapa and his two sons, may I, my family members, and all sentient beings be able to meet, practice, and actualize the teachings of the victorious one, Losang Dragpa..."

MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN

May we meet the teachings of the victorious one, Losang Dragpa,

LAB CHHEN GYÄL SÄ CHO PÄI NYING TOB CHÄN

Who had the morality of an eminently pure way of life,

DE TONG CHHOG GI RIM NYI NÄL JOR CHÖ

**Was courageous in the extensive conduct of the sons of
the victorious ones,**

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG.

**And accomplished the yoga of the two stages of
supreme bliss and emptiness.**

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Common Meditations for the Migtsema Recitation

Visualize Lama Tsongkhapa and his two spiritual sons in the space in front of you; then focus on Lama Tsongkhapa in particular. For this to become a guru yoga practice, it is important to maintain the awareness that your Root Guru is inseparable from Lama Tsongkhapa, who in essence is the three deities—Manjushri, the embodiment of all the buddhas' wisdom; Avalokiteshvara, the embodiment of all the buddhas' compassion; and Vajrapani, the embodiment of all the buddhas' power.

Visualization for Cleaning Impurities

DE TAR SHUG DRAG SÖL WA TAB PÄI THÜ

By the force of having fervently requested in this way,

JE TSÜN YAB SÄ SUM GYI THUG KA NÄ

Hollow beams of white light are emitted

Ö ZER KAR PO BUB CHÄN THRÖ PÄI NE

From the hearts of the perfect, pure Father and Sons,

CHIG TU DRE NÄ RANG GI CHI WOR ZUG

And, combining into one, enter my crown.

Ö KAR BU GÜI JUG NGOG LÄ JUNG WÄI

White nectar, the color of milk,

DÜ TSI KAR PO O MÄI DOG CHÄN GYI

Flows from the opening of the tube of white light,

NÄ DÖN DIG DRIB BAG CHHAG MA LÜ PA

**Cleansing all my sicknesses, spirit harms, negative karmas,
obscurations, and their imprints without exception.**

TRÜ NÄ RANG LÜ DANG SÄL SHEL TAR GYUR

My body becomes as pure and clear as crystal.

Nine-Line Migtsema

If you wish, recite the “Nine-Line Migtsema” a few times, while doing the “Visualization of Cleaning Impurities,” before beginning the recitation of the “Five-Line Migtsema.”

NGÖ DRUB KÜN JUNG THUB WANG DOR JE CHHANG

Vajradhara, lord of sages, source of all realizations;

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG

Avokiteshvara, great treasure of nonobjectifying compassion;

DRI ME KHYEN PÄI WANG PO JAM PÄL YANG

Manjushri, master of stainless wisdom;

DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG

Lord of Secrets, destroyer of the entire host of maras;

GANG CHÄN KHÄ PÄI TSUG GYÄN LO ZANG DRAG

**Losang Dragpa, crown ornament of the sages of
the Land of Snow:**

KYAB SUM KÜN DÜ LA MA SANG GYÄ LA

To you, Guru-Buddha, embodying the three refuges,

GO SUM GÜ PÄI GO NÄ SÖL WA DEB

I make requests respectfully with my three doors.

RANG ZHÄN MIN CHING DRÖL WAR JIN GYI LOB

Please bless me and others to be ripened and liberated.

CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL

Please bestow the supreme and common realizations.

[NYUR DU KHYE RANG TA BUR JIN GYI LOB]

[Please bless me to quickly become like you.]

Five-Line Migtsema

Recite many migtsemas while doing the “Visualization for Cleaning Impurities” on p. 11. Concentrate mainly on purifying negative karmas collected from beginningless time in relation to the Guru, such as having harmed the Guru’s holy body, disobeyed the Guru’s advice, disturbed the Guru’s holy mind, given rise to nondevotional thoughts about the Guru, criticized the Guru, and broken and degenerated your samayas with the

Guru. This is because these actions are the heaviest negative karmas and the greatest obstacles to achieving enlightenment.

Then continue the recitation of migtsemas while doing the “Visualizations for Achieving the Seven Wisdoms” below.

Spend more time on purifying negative karmas than on achieving the wisdoms. For instance, if you are doing three malas of mig-tsema recitation, do two malas for purifying and one for achieving the wisdoms.⁸

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG 無緣大悲寶庫觀世音
Avalokiteshvara, great treasure of nonobjectifying compassion;
 DRI ME KHYEN PÄI WANG PO JAM PÄL YANG 無垢大智湧泉妙吉祥
Manjushri, master of stainless wisdom;
 DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG 摧伏魔軍無余秘密尊
Lord of Secrets, destroyer of the entire host of maras;
 GANG CHÄN KHÄ PÄI TSUG GYÄN TSONG KHA PA 雪頂智嚴善巧宗喀巴
Tsongkhapa, crown ornament of the sages of the Land of Snow;
 LO ZANG DRAG PÄI ZHAB LA SÖL WA DEB 賢慧普聞足下作白啟
Losang Dragpa, at your feet I make requests.

Visualizations for Achieving the Seven Wisdoms

According to Lama Zopa Rinpoche, focus mainly on the first four wisdoms. The visualizations for the last three wisdoms can be done as needed, depending on which of the activities of explaining, debating, or composing you are involved in.⁹ Continue reciting the “Five-Line Migtsema” while doing the following visualizations for achieving the wisdoms.

I. Great Wisdom 廣大智慧 「祈賜廣大慧，無窒複無礙，
 能解兼通達，廣大經論義。」

RAB JAM ZHUNG DÖN JE LA THOG ME PÄI
Please bless me to achieve the great wisdom
 LAB CHHEN SHE RAB THOB PAR JIN GYI LOB
**That is unimpeded in discerning the meanings of
 the infinite scriptures.**

LAR YANG CHHE WÄI KHYEN RAB MAR SER GYI

Once again great wisdom flows forth in

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

The form of orange nectar, filling my body.

DÜ TSII DÜL NAM JE TSÜN JAM YANG KYI

From the atoms of the nectar clarified in

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

The form of perfect, pure Manjushris, light radiates.

GYÄL DANG DE SÄ CHHE WÄI KHYEN RAB NAM

**The great wisdom of the victorious ones of the ten directions
and their sons**

LHA KÜI NAM PAR TIM PÄ RANG LÜ GANG

**Absorbs into me in the form of bodies of the deity,
filling my body.**

2. *Clear Wisdom* 明瞭智慧

「祈賜明瞭慧，能解複能說，
艱深微妙理，無惑無錯亂。」

KA NÄ THRA ZHIB MA DRE JE PA YI

Please bless me to achieve the clear wisdom

SHE RAB SÄL WA THOB PAR JIN GYI LOB

That is not confused about subtle and detailed difficult points.

LAR YANG SÄL WÄI KHYEN RAB MAR SER GYI

Once again clear wisdom flows forth in

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

The form of orange nectar, filling my body.

DÜ TSII DÜL NAM A RA PA TSA NÄI

From the atoms of the nectar clarified in

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

The form of A RA PA TSA NA, light radiates.

GYÄL DANG DE SÄ SÄL WÄI KHYEN RAB NAM

**The clear wisdom of the victorious ones of the ten directions
and their sons**

ZUNG NGAG NAM PAR TIM PÄ RANG LÜ GANG

Absorbs into me in the form of the mantras, filling my body.

3. *Quick Wisdom* 速疾智慧 「祈賜速疾慧，迅即能斬斷，
愚癡不明理，誤見與疑惑。」

MA TOG LOG TOG THE TSHOM NYUR CHÖ PÄI

Please bless me to achieve the quick wisdom

SHE RAB NYUR WA THOB PAR JIN GYI LOB

**That quickly cuts through nonunderstanding,
misunderstanding, and doubt.**

LAR YANG NYUR WÄI KHYEN RAB MAR SER GYI

Once again quick wisdom flows forth in

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

The form of orange nectar, filling my body.

DÜ TSII DÜL NAM DHIH YIG MAR SER GYI

From the atoms of the nectar clarified in

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

The form of orange DHIH syllables, light radiates.

GYÄL DANG DE SÄ NYUR WÄI KHYEN RAB NAM

**The quick wisdom of the victorious ones of the ten directions
and their sons**

SA BÖN NAM PAR TIM PÄ RANG LÜ GANG

**Absorbs into me in the form of the seed syllables,
filling my body.**

4. *Profound Wisdom* 甚深智慧 「祈賜甚深慧，無礙複無障，
明瞭兼解悟，經論諸義理。」

ZHUNG DÖN JE LA TUG PA ME PA YI

Please bless me to achieve the profound wisdom

ZAB PÄI SHE RAB THOB PAR JIN GYI LOB

**That is unfathomable in discerning the meanings of
the scriptures.**

LAR YANG ZAB PÄI KHYEN RAB MAR SER GYI

Once again profound wisdom flows forth in

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

The form of orange nectar, filling my body.

DÜ TSII DÜL NAM LEG BAM RÄL DRI YI

From the atoms of the nectar clarified in

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

The form of texts and swords, light radiates.

GYÄL DANG DE SÄ ZAB PÄI KHYEN RAB NAM

The profound wisdom of the victorious ones of the ten directions and their sons

CHHAG TSHÄN NAM PAR TIM PÄ RANG LÜ GANG

Absorbs into me in the form of the hand implements, filling my body.

5. *Wisdom of Explaining* 講說智慧

「祈賜講說慧，願能善解說，
字句及意義，究竟無誤理。」

TSHIG DÖN KÜN LA NGE PA CHHÖG TER WÄI

Please bless me to achieve the wisdom of explaining

CHHÄ PÄI SHE RAB THOB PAR JIN GYI LOB

That gives supreme ascertainment regarding all the meanings of words.

LAR YANG CHHÄ PÄI KHYEN RAB MAR SER GYI

Once again the wisdom of explaining flows forth in

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

The form of orange nectar, filling my body.

DÜ TSII DÜL NAM CHHÄ JÄI LEG BAM GYI

From the atoms of the nectar clarified in

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

The form of the texts to be explained, light radiates.

GYÄL DANG DE SÄ CHHÄ PÄI KHYEN RAB NAM

The wisdom of explaining of the victorious ones of the ten directions and their sons

LEG BAM NAM PAR TIM PÄ RANG LÜ GANG

Absorbs into me in the form of the texts, filling my body.

6. *Wisdom of Debating* 辯論智慧

「祈賜辯論慧，勇於辯法義。」

MA NGÄN POB PA MEG ME THROG PA YI

Please bless me to achieve the wisdom of debating

TSÖ PÄI SHE RAB THOB PAR JIN GYI LOB

**That thoroughly deprives evil propounders of
their self-confidence.**

LAR YANG TSÖ PÄI KHYEN RAB MAR SER GYI

Once again the wisdom of debating flows forth in

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

The form of orange nectar, filling my body.

DÜ TSII DÜL NAM RÄL DRII KHOR LO YI

From the atoms of the nectar clarified in

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

The form of wheels of swords, light radiates.

GYÄL DANG DE SÄ TSÖ PÄI KHYEN RAB NAM

**The wisdom of debating of the victorious ones of the ten direc-
tions and their sons**

KHOR LÖI NAM PAR TIM PÄ RANG LÜ GANG

Absorbs into me in the form of the wheels, filling my body.

7. *Wisdom of Composing* 著述智慧 「祈賜著述慧，文美聲鏗鏘，
具足明慧義，能予眾安樂。」

DRA DÖN PHÜN TSHOG LO SÄL GA KYE PÄI

Please bless me to achieve the wisdom of composing

TSOM PÄI SHE RAB THOB PAR JIN GYI LOB

**That gives rise to a joyous, clear understanding of
the excellent actually signified meaning.¹⁰**

LAR YANG TSÖM PÄI KHYEN RAB MAR SER GYI

Once again the wisdom of composing flows forth in

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

The form of orange nectar, filling my body.

DÜ TSII DÜL NAM LEG BAM KHOR LO YI

From the atoms of the nectar clarified in

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

The form of texts and wheels, light radiates.

GYÄL DANG DE SÄ TSÖM PÄI KHYEN RAB NAM

The wisdom of composing of the victorious ones of the ten directions and their sons

LEG KHOR NAM PAR TIM PÄ RANG LÜ GANG

Absorbs into me in the form of the texts and wheels, filling my body.

Request

Lama Zopa Rinpoche usually recites these two verses three times. They can either be recited together three times, or the first verse can be recited three times followed by the second verse three times.

THÖ SAM GOM PÄI SHE RAB PHEL DU SÖL

May my wisdoms of listening, reflecting, and meditating increase.

CHHÄ TSÖ TSOM PÄI LO DRÖ GYÄ SU SÖL

May my wisdoms of explaining, debating, and composing develop.

CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL

May I be granted the supreme and common realizations.

NYUR DU KHYE RANG TA BUR JIN GYI LOB

Please bless me to quickly become like you.

DE CHHEN LHÄN KYE YE SHE CHHAR DU SÖL

May my transcendental wisdom of simultaneously-born great bliss arise.

NGÖ DZIN THRÜL PÄI DRI MA SÄL DU SÖL

May my stains of mistakenly grasping things as real be purified.

SEM NYI THE TSHOM DRA WA CHÄ DU SÖL

May my net of doubts that are only mind be cut off.

NYUR DU KHYE RANG TA BUR JIN GYI LOB

Please bless me to quickly become like you.

The Foundation of All Good Qualities

YÖN TÄN KÜN GYI ZHIR GYUR DRIN CHÄN JE 諸功德本謂如理
**The foundation of all good qualities is the kind and perfect,
 pure guru;**

TSHÜL ZHIN TEN PA LAM GYI TSA WA RU 依止恩師是道基
Correct devotion to him is the root of the path.

LEG PAR THONG NÄ BÄ PA DU MA YI 善了知已多策勵
By clearly seeing this and applying great effort,

GÜ PA CHHEN PÖ TEN PAR JIN GYI LOB 恭敬親近祈加持
Please bless me to rely upon him with great respect.

LÄN CHIG NYE PÄI DÄL WÄI TEN ZANG DI 偶一得此暇滿身
**Understanding that the precious freedom of this rebirth is
 found only once,**

SHIN TU NYE KA DÖN CHHEN SHE GYUR NÄ 知極難得具大義
Is greatly meaningful, and is difficult to find again,

NYIN TSHÄN KÜN TU NYING PO LEN PÄI LO 遍諸晝夜恒無間
Please bless me to generate the mind that unceasingly,

GYÜN CHHÄ ME PAR KYE WAR JIN GYI LOB 生取堅心願加持
Day and night, takes its essence.

LÜ SOG YO WA CHHU YI CHHU BUR ZHIN 身命動搖如水泡
This life is as impermanent as a water bubble;

NYUR DU JIG PÄ CHHI WA DRÄN PA DANG 速疾坏滅當念死
Remember how quickly it decays and death comes.

SHI WÄI JE SU LÜ DANG DRIB MA ZHIN 死后如影隨于形
After death, just like a shadow follows the body,

KAR NAG LÄ DRÄ CHHI ZHIN DRANG WA LA 黑白業果恒隨逐
The results of black and white karma follow.

NGE PA TÄN PO NYE NÄ NYE PÄI TSHOG 獲定解已于罪聚
Finding firm and definite conviction in this,

THRA ZHING THRA WA NAM KYANG PONG WA DANG 雖諸小惡亦應除
Please bless me always to be careful 雖諸小惡亦應除

GE TSHOG THA DAG DRUB PAR JE PA LA 勤修一切妙善聚
To abandon even the slightest negative action

TAG TU BAG DANG DÄN PAR JIN GYI LOB 常不放逸祈加持
And accomplish all virtuous deeds.

CHÄ PÄ MI NGOM DUG NGÄL KÜN GYI GO 受用無厭眾苦門
Seeking samsaric pleasures is the door to all suffering:

YI TÄN MI RUNG SI PÄI PHÜN TSHOG KYI 不可保信三有樂
They are uncertain and cannot be relied upon.

NYE MIG RIG NÄ THAR PÄI DE WA LA 見過患已當希求
Recognizing these shortcomings,

DÖN NYER CHHEN POR KYE WAR JIN GYI LOB 解脫妙樂願加持
**Please bless me to generate the strong wish for the bliss
of liberation.**

NAM DAG SAM PA DE YI DRANG PA YI 清淨意樂所引發
Led by this pure thought,

DRÄN DANG SHE ZHIN BAG YÖ CHHEN PO YI 正念正知不放逸
Mindfulness, alertness, and great caution arise.

TÄN PÄI TSA WA SO SOR THAR PA LA 見過患已當希求
The root of the teachings is keeping the pratimoksha vows:

DRUB PA NYING POR JE PAR JIN GYI LOB 解脫妙樂願加持
Please bless me to accomplish this essential practice.

RANG NYI SI TSHOR LHUNG WA JI ZHIN DU 如自沉沒三有海
Just as I have fallen into the sea of samsara,

MAR GYUR DRO WA KÜN KYANG DE DRA WAR 慈母眾生悉如是
So have all mother transmigratory beings.

THONG NÄ DRO WA DRÖL WÄI KHUR KHYER WÄI 見已荷度眾生擔
Please bless me to see this, train in supreme bodhichitta,

JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB 修菩提心願加持
And bear the responsibility of freeing transmigratory beings.

SEM TSAM KYE KYANG TSHÜL THRIM NAM SUM LA 發心若不學三戒
**Even if I develop only bodhichitta, but I don't practice the three
types of morality,**

GOM PA ME NA JANG CHHUB MI DRUB PAR 當知定不證菩提
I will not achieve enlightenment.

LEG PAR THONG NÄ GYÄL SÄ DOM PA LA 故應勤發大精進
With my clear recognition of this,
 TSÖN PA DRAG PÖ LOB PAR JIN GYI LOB 學菩薩戒祈加持
**Please bless me to practice the bodhisattva vows with
 great energy.**

LOG PÄI YÜL LA YENG WA ZHI JE CHING 散馳邪境令寂滅
Once I have pacified distractions to wrong objects
 YANG DAG DÖN LA TSHÜL ZHIN CHÖ PA YI 如理觀察真實義
And correctly analyzed the meaning of reality,
 ZHI NÄ LHAG THONG ZUNG DU DREL WÄI LAM 寂止妙觀雙運道
Please bless me to generate quickly within my mindstream
 NYUR DU GYÜ LA KYE WAR JIN GYI LOB 速當生起愿加持
The unified path of calm abiding and special insight.

THÜN MONG LAM JANG NÖ DU GYUR PA NA 善修共道成法器
Having become a pure vessel by training in the general path,
 THEG PA KÜN GYI CHHOG GYUR DOR JE THEG 乘中最勝金剛乘
Please bless me to enter
 KÄL ZANG KYE WÖI JUG NGOG DAM PA DER 諸善丈夫勝道階
The holy gateway of the fortunate ones:
 DE LAG NYI DU JUG PAR JIN GYI LOB 愿速趣入祈加持
The supreme vajra vehicle.

DE TSHE NGÖ DRUB NAM NYI DRUB PÄI ZHI 而時二种成就本
At that time, the basis of accomplishing the two attainments
 NAM DAG DAM TSHIG DOM PAR SUNG WA LA 謂獲淨律三昧耶
Is keeping pure vows and samaya.
 CHÖ MA MIN PÄI NGE PA NYE GYUR NÄ 愿獲真實決定解
As I have become firmly convinced of this,
 SOG DANG DÖ TE SUNG WAR JIN GYI LOB 舍命守護祈加持
Please bless me to protect these vows and pledges like my life.

DE NÄ GYÜ DEI NYING PO RIM NYI KYI 次正通達續部心
Then, having realized the importance of the two stages,
 NÄ NAM JI ZHIN TOG NÄ TSÖN PA YI 二次宗要善勤習
The essence of the Vajrayana,

THÜN ZHI NÄL JOR CHÖ LÄ MI YEL WAR 四部瑜珈不放漫
**By practicing with great energy, never giving up
the four sessions,**

DAM PÄI SUNG ZHIN DRUB PAR JIN GYI LOB 如師教修愿加持
Please bless me to realize the teachings of the holy Guru.

DE TAR LAM ZANG TÖN PÄI SHE NYEN DANG 愿說如是妙道師
Like that, may the gurus who show the noble path

TSHÜL ZHIN DRUB PÄI DROG NAM ZHAB TÄN CHING 及正修伴堅固住
And the spiritual friends who practice it have long lives.

CHHI DANG NANG GI BAR DU CHÖ PÄI TSHOG 內外一切諸障礙
Please bless me to pacify completely

NYE WAR ZHI WAR JIN GYI LAB TU SÖL 速疾息滅祈加持
All outer and inner hindrances.

KYE WA KÜN TU YANG DAG LA MA DANG 愿一切生不舍离
In all my lives, never separated from perfect gurus,

DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING 善師受用正法樂
May I enjoy the magnificent Dharma.

SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ 圓滿道第諸功德
By completing the qualities of the stages and paths,

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG 速證胜位金剛持
May I quickly attain the state of Vajradhara.

Request to Abide at the Heart

PÄL DÄN TSA WÄI LA MA RIN PO CHHE 具足勝德本師寶
Magnificent and precious root Guru,

DAG GI NYING KHAR PÄ MÖI TENG SHUG LA 請坐我心蓮月上
Please abide on the lotus seat at my heart,

KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE 由大恩門垂攝受
Guide me with your great kindness,

KU SUNG THUG KYI NGÖ DRUB TSÄL DU SÖL 願賜身語意悉地
**And grant me the realizations of your holy body, speech,
and mind.**

PÄL DÄN TSA WÄI LA MA RIN PO CHHE 具足勝德本師寶
Magnificent and precious root Guru,
 DAG GI NYING KHAR PÄ MÖI TENG SHUG LA 請坐我心蓮月上
Please abide on the lotus seat at my heart,
 KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE 由大恩門垂攝受
Guide me with your great kindness,
 CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL 願賜共不共成就
And grant me the supreme and common realizations.

PÄL DÄN TSA WÄI LA MA RIN PO CHHE 具足勝德本師寶
Magnificent and precious root Guru,
 DAG GI NYING KHAR PÄ MÖI TENG SHUG LA 請坐我心蓮月上
Please abide on the lotus seat at my heart,
 KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE 由大恩門垂攝受
Guide me with your great kindness,
 JANG CHHUB NYING PÖI BAR DU TÄN PAR SHUG 乃至菩提堅固住
**And remain steadfast until I attain the essence of
 enlightenment.**

Guru Lama Tsongkhapa enters into your heart and becomes completely one with your body, speech, and mind.

Dedications

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ
By the force of the victorious one, Tsongkhapa,
 THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ
Acting as our direct Mahayana virtuous friend in all our lives,
 GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ
May we never turn away for even a second
 KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG
From the pure path highly admired by the victorious ones.

TSHÜL THRIM TSANG ZHING MANG DU THÖ PA DANG

**May we be able to live a life of pure morality,
listen to many teachings,**

JANG SEM JONG DANG TA CHÖ TSANG WA SOG

Train in bodhichitta, and have pure view and conduct,

LO ZANG GYÄL WA NYI PÄI TÄN PA LA

Without corrupting or polluting the teachings

SE LÄ ME PÄI NAM THAR KHYONG PAR SHOG

Of Losang Dragpa, the second victorious one.

PÄL DÄN LA MA KHYE KU CHI DRA DANG

Glorious Guru, whatever your body,

KHOR DANG KU TSHEI TSHÄ DANG ZHING KHAM DANG

Retinue, life span, and realm,

KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA

Whatever your supreme and excellent name,

DE DRA KHO NAR DAG SOG GYUR WAR SHOG

May I and others become exactly like that.

KHYE LA TÖ CHING SÖL WA TAB PÄI THÜ

By the force of the praises and requests made to you,

DAG SOG GANG DU NÄ PÄI SA CHHOG DER

May all diseases, evil spirits, poverty, and quarrels be calmed,

NÄ DÖN ÜL PHONG THAB TSÖ ZHI WA DANG

And may the Dharma and good fortune increase

CHHÖ DANG TRA SHI PHEL WAR DZÄ DU SÖL

In the regions in which I and others dwell.

PÄL DÄN LA MÄI KU TSHE TÄN PA DANG

Please bless us that the lives of the glorious gurus be long,

KHA NYAM YONG LA DE KYI JUNG WA DANG

That all beings equaling the extent of space be happy,

DAG ZHÄN MA LÜ TSHOG SAG DRIB JANG NÄ
**That I and others without exception collect merits and
 purify obscurations,**

NYUR DU SANG GYÄ THOB PAR JIN GYI LOB
And that we quickly achieve buddhahood.

PÄL DÄN LA MÄI NAM PAR THAR PA LA
May I not give rise to heresy for even a second

KÄ CHIG TSAM YANG LOG TA MI KYE ZHING
In regard to the actions of the glorious Guru.

CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI
May I see whatever actions are done as pure.

LA MÄI JIN LAB SEM LA JUG PAR SHOG
**With this devotion, may I receive the Guru's blessings
 in my heart.**

CHHÖ KYI GYÄL PO TSONG KHA PÄI
For the Dharma king Tsongkhapa's

CHHÖ TSHÜL NAM PAR PHEL WA LA
Way of Dharma to flourish,

GEG KYI TSHÄN MA ZHI WA DANG
May all signs of obstacles be pacified

THÜN KYEN MA LÜ TSHANG WAR SHOG
And all conducive conditions be complete.

DAG DANG ZHÄN GYI DÜ SUM DANG
Due to the two types of merits

DREL WÄI TSHOG NYI LA TEN NÄ
Of the three times of myself and others,

GYÄL WA LO ZANG DRAG PA YI
May the teachings of the victorious one, Losang Dragpa,

TÄN PA YÜN RING BAR GYUR CHIG
Shine resplendent forever.

Dedication for the End of All Guru Yoga Practices

Due to the three time merits collected by myself, the numberless buddhas, and the numberless sentient beings, may I, my family members, all those who rely upon me, all those for whom I have promised to pray, all those whose names have been given to me, all the students, benefactors, and volunteers in the FPMT organization, and all sentient beings be able to meet perfectly qualified Mahayana virtuous friends in all our future lives. From our side, may we always see them as enlightened, may we always do only actions most pleasing to their holy minds, and may we always fulfill their holy wishes instantly.

Prayer for the Long Life of His Holiness the Dalai Lama

GANG RII RA WÄ KOR WÄI ZHING KHAM DIR

In the land encircled by snow mountains,

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

You are the source of all happiness and good.

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

All-powerful Chenrezig, Tenzin Gyatso,

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

Please remain until samsara ends.

Prayer for the Long Life of Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN

You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,

DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ

Sustaining, preserving, and spreading Manjunath's victorious doctrine;

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA

Who masterfully accomplish magnificent prayers honoring the Three Sublime Ones:

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

Savior of myself and others, your disciples, please, please live long!

Appendix I

Blessing, Multiplying, and Presenting the Offerings

Offering Prayer

LHA DANG MI YI CHHÖ PÄI DZÄ

May divine and human offerings,

NGÖ SU SHAM DANG YI KYI TRÜL

Both actually arranged and mentally emanated,

KÜN ZANG CHHÖ TRIN LA NA ME

Become clouds of the finest Samantabhadra offerings,

NAM KHÄI KHAM KÜN KHYAB GYUR CHIG

Filling the entire realm of space.

Offering Cloud Mantra

By reciting this mantra, the offerings are blessed, multiplied (they become numberless), and offered.



OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE
TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
TADYATHA OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA
VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE /
MAHA BODHI MANDO PASAM KRAMANA VAJRE / SARVA
KARMA AVARANA VISHO DHANA VAJRE SVAHA (3x)

Extensive Power of Truth

With this verse, the offerings that you have visualized as numberless actually appear to the buddhas and bodhisattvas and are received.

KÖN CHHOG SUM GYI DEN PA DANG

By the power of truth of the Three Rare Sublime Ones,

SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI JIN GYI LAB DANG

The blessings of all the buddhas and bodhisattvas,

TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG

The great wealth of the completed two types of merits,

CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI

And the pure and inconceivable sphere of phenomena,

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA THAM

CHÄ KYI CHÄN NGAR PHAG PA JAM PÄL DANG KUN TU ZANG PO LA

SOG PÄI NAM PAR CHHÖ PÄI TRIN GYI PHUNG PO SAM GYI MI KHYAB PA

ZÄ MI SHE PA NAM KHA DANG NYAM PAR JUNG WAR GYUR CHIG

May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth—unimaginable and inexhaustible, equaling the sky—arise and, in the presence of the buddhas and bodhisattvas of the ten directions, be received.

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Appendix 2

Extensive Meditations

Offering Meditation

If you have not already done so, recite the prayers for blessing, multiplying, and presenting the offerings on p. 27.

Make charity of all the offerings to all sentient beings so that you can then offer them together. Offer all the offerings—water bowls as nectar, flowers, lights, food, music, and so on—in your room, in all the FPMT center gompas, in Lama Zopa Rinpoche’s houses in America, in the various students’ houses, and so on. Think that these offerings are in the nature of great bliss. By offering them, great bliss is generated in the holy minds of the objects of offering, the essence of which are the Guru.

Do the three actions of prostrating, offering, and generating infinite bliss 108x, 21x, or as many times as possible with respect to each of the following groups, thinking that each one is in essence your Root Guru.

- Lama Tsongkhapa and his two disciples
- All the Buddhas, Dharma, and Sangha in the ten directions
- All the statues, stupas, and scriptures in the ten directions
- His Holiness the Dalai Lama and all your other virtuous friends
- All the holy objects in:
 - This place
 - This country
 - India, especially the Mahabodhi Stupa in Bodh Gaya
 - Tibet, especially Samye Monastery and the Guru Shakyamuni Buddha statue in the Jokhang Temple

- Nepal, especially Swayambunath and Boudhanath stupas
- All the other Buddhist countries (such as Burma, Sri Lanka, and Thailand)
- The rest of the world
- The eight Medicine Buddhas for success; Bodhisattva Kshitigarbha to fulfill the wishes of all sentient beings immediately; and Thousand-Arm Chenrezig to develop great compassion and liberate numberless sentient beings from all their suffering and bring them to full enlightenment

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Confession Meditation

If you prefer, simply visualize Vajrasattva above your head.

Visualize Lama Tsongkhapa in front of you. At his heart is Manjushri. To his right is Gyaltsab Je, at whose heart is Four-Arm Chenrezig. To his left is Khedrub Je, at whose heart is Vajrapani. At the hearts of Manjushri, Chenrezig, and Vajrapani is Vajradhara, at whose heart is the concentration being, a syllable HUM. All three Vajradharas transform into Vajrasattva and a replica comes to the crown of your head.

Visualize all sentient beings on a moon disk at your heart, including anyone you wish to pray for. Purify both your own and their negative karmas as you recite the Vajrasattva mantra. Do the three visualizations with, for example, seven long Vajrasattva mantras each:

1. Purifying down: Nectar flows down from the heart of Vajrasattva on your crown, washing out all your negative karmas, defilements, sicknesses, and spirit harms, in the form of dirty black liquid, through the lower openings of your body.

2. Purifying up: Nectar flows down from the heart of Vajrasattva on your crown, filling your body. All your negative karmas, defilements, sicknesses, and spirit harms, in the form of dirty black liquid, come out through the crown of your head and the openings of your senses.

3. Instant purification: Nectar and beams are emitted from the heart of Vajrasattva on your crown, illuminating the inside of your body, which becomes clear like crystal. Your negative karmas, defilements, sicknesses, and spirit harms, in the form of darkness at your heart, instantly become nonexistent, like darkness instantly dispelled when a light is switched on in a room.

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU
CHAME / CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO /
BHAGAVAN SARVA TATHAGATA / VAJRA MAME MUNCHA /
VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT (21x)

Generate strong faith that you have completely purified all the negative karmas, especially those of having broken the three types of vows, collected from beginningless rebirths.

Make a promise to never again commit those negative actions from which you can easily abstain, and to not commit for a day, an hour, a few minutes, or at least a few seconds those negative actions from which you find it difficult to abstain.

Guru Vajrasattva is extremely pleased with you. He melts into light and absorbs into you at the point between your eyebrows, completely blessing your body, speech, and mind. Or, if you have received a highest yoga tantra empowerment, do the meditation on Vajrasattva entering your heart.

Rejoicing Meditation

First, rejoice that Lama Tsongkhapa completed the path to enlightenment by practicing the Dharma purely in these degenerate times, and that he was free from the stains of the eight black worldly dharmas, the eight mixed worldly dharmas, and the eight white worldly dharmas.

Then rejoice in the extensive activities Lama Tsongkhapa performed for the teachings of the Buddha and for all sentient beings. By giving the clearest explanation of the teachings, Lama Tsongkhapa made it easy for us to gain unmistakable understanding and realization, without wasting time holding wrong views.

To rejoice extensively, reflect how Lama Tsongkhapa:

- Studied all the Buddha's teachings of sutra and tantra, as well as the commentaries composed by the great pandits and yogis of India and Tibet; took teachings from teachers of the Sakya, Kagyu, and Nyingma traditions; reflected on the meaning of these teachings, analyzing what was correct and gaining unmistakable understanding; and meditated on this understanding, gaining unmistakable realization.
- Composed eighteen volumes clarifying the scriptures of sutra and tantra, while supporting his points with hundreds of proofs, particularly the difficult and subtle points where other famous meditators and scholars made mistakes, such as the subtle points of developing shamatha, the Prasangika Madhyamaka view, and the tantric completion stage method.
- Kept the three types of vows perfectly and established monasteries with many disciples upholding the vows.
- Led an ascetic life, completing 3,500,000 prostrations to the Thirty-Five Confession Buddhas, over one million mandala offerings, and so forth.

- Constructed holy objects, established the Great Prayer Festival, and so forth.
- Taught and guided many disciples who achieved enlightenment and who in turn guided many others to enlightenment. They also established many great monasteries that uphold the teachings and have produced great bodhisattvas, tantric practitioners, and qualified teachers.
- Even today Lama Tsongkhapa is guiding us; through his kindness we can practice the three principal aspects of the path, purify negative karma, and accumulate much merit every day. Our understanding of the Dharma comes from teachers whose knowledge came from Lama Tsongkhapa. Therefore, Lama Tsongkhapa is leading us to liberation and enlightenment.

Rejoice, thinking: “How wonderful that Lama Tsongkhapa illuminated the Dharma, like the sun rising in this world.” Feel happiness in your heart. Each time you rejoice you create the cause to become like Lama Tsongkhapa.

At the end dedicate: “May I be able to offer extensive benefit to the teachings of the Buddha and to sentient beings by having all the qualities of Lama Tsongkhapa within me from now on and in all my future lifetimes.”

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Notes:

1. Lama Zopa Rinpoche at Jinsiu Failin, Taipei, Taiwan, 1996.
2. Lama Zopa Rinpoche advised to change SO NAM (Tib. *gsod rnam*) in the third line to TSHOG NAM (Tib. *tshogs rnam*) in accordance with His Holiness the Dalai Lama's advice, and to translate TSHOG NAM as "merits," rather than "accumulation" or "collections." Rinpoche explains that the two types of merits are the merit of virtue and the merit of wisdom (often respectively translated as the accumulation of merit and the accumulation of wisdom).
3. Lama Zopa Rinpoche at Amitabha Buddhist Centre, Singapore, March 2016.
4. The original version of the "Immeasurable Happiness":
 SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN NA
 CHI MA RUNG
 How wonderful it would be if all sentient beings were to have
 happiness and the causes of happiness.
 DÄN PAR GYUR CHIG
 May they have happiness and its causes.
 DÄN PAR DAG GI JA O
 I myself will cause them to have happiness and its causes.
 DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL
 Please, Guru-Deity, bless me to be able to do this.
5. Lama Zopa Rinpoche prefers to translate the Sanskrit word *vaidurya* as "sapphire," rather than as the common translation "lapis lazuli."
6. The word *jetsün* (Tib. *rje btsun*), which Lama Zopa Rinpoche has translated here as "perfect, pure," has many meanings. *Je* (perfect) means: (1) having renounced this life, (2) having renounced samsara, (3) having no self-cherishing thought, (4) having eliminated the ignorance holding a truly existent I, (5) having given up ordinary appearances, and (6) having ceased dualistic views and subtle negative imprints. *Tsün* means pure and disciplined due to having realized (1) the path of the lower capable being, (2) the path of the middle capable being, and (3) the path of the higher capable being. The subtle meaning of *jetsün* is having the perfect qualities of cessation and realization of the wisdom of nondual bliss and emptiness, the dharmakaya.
7. In Bendigo, Australia, September-October 2014, Lama Zopa Rinpoche explained that an invocation should come before the prayers for blessing, multiplying, and presenting the offerings. The reason for this is that these prayers cause the offerings to actually be received by the buddhas and bodhisattvas. Therefore, these prayers should be inserted at this point.
8. Lama Zopa Rinpoche at Amitabha Buddhist Centre, Singapore, March 2016.
9. Lama Zopa Rinpoche at Amitabha Buddhist Centre, Singapore, March 2016.
10. DRA DÖN (Tib. *sgra don*; literally, object or meaning of a term) here refers to the meaning generality, generic image, or mental image (Tib. *don spyi*), since *sgra don* and *don spyi* are synonyms. The definition of both is *ngos kyi brjod bya*, "that which is actually signified," i.e., that which is actually indicated

by the words. This is in contrast to TSHIG DÖN (Tib. *tshig don*), the literal object or meaning of a word, which comes in the “Wisdom of Explaining.”

Colophon:

Hundred Deities of Tushita (Dga’ Idan lha brgya ma): Composed by Dulnagpa Palden Zangpo, it consists of only the invocation verse followed by the seven-limb prayer. The “Common Visualization for Migtsema Recitation” is from *A Storehouse of Precious Treasure of Instructions (Zab lam dga’ Idan lha brgya ma’i rnal ’byor nyams su len tshul snyan brgyud zhal shes lhug par bkod pa’i man ngag rin chen gter gyi bang mdzod)* composed by Pabongkha Rinpoche, which is in turn based on the works of earlier Gelug authors. This whole practice was translated and compiled by Lama Zopa Rinpoche. Transcribed by Ven. Lhundup Nyingje (Paula Chichester) in Madison, Wisconsin in Summer 1998, and Aptos, California in October 1998. Lightly edited by Ven. Constance Miller, FPMT Education Department, August 1999. Revised edition, July 2001. Updated December 2003, August 2006, 2008, and 2009. Revised and edited by Ven. Tenzin Tsomo, Ven. Joan Nicell, and Joona Repo, FPMT Education Services, July 2016, based on Lama Zopa Rinpoche’s commentary, Rinpoche’s original translations from May and October 1998, Rinpoche’s way of leading the practice, and the Tibetan texts of *Hundred Deities of Tushita* and *A Storehouse of Precious Treasure of Instructions*.

The Foundation of All Good Qualities (Yon tan gzhir gyur ma): Composed by Lama Tsongkhapa. Translation from the *Jorchö* booklet edited by Ven. Ailsa Cameron (Wisdom Publications, 1988). Lightly edited by Ven. Constance Miller and Nick Ribush, April 1999. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

Appendix 1: Blessing, Multiplying, and Presenting the Offerings: Excerpted from the *FPMT Retreat Prayer Book* (FPMT Education Services, 2016). “Offering Prayer” revised by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, May 2016). “Extensive Power of the Truth” translated by Lama Zopa Rinpoche.

Appendix 2: Extensive Meditations: Excerpted by Ven. Sarah Thresher from teachings given by Lama Zopa Rinpoche during the Lama Tsongkhapa Guru Yoga Retreat held at Istituto Lama Tzong Khapa, Pomaia, Italy, September 2004. Lightly edited by Ven. Gyalten Mindrol, FPMT Education Department, August 2006. “Offering Meditation” lightly edited by Ven. Joan Nicell, FPMT Education Services, July 2016, on the basis of an extensive teaching on offerings given by Lama Zopa Rinpoche in Brisbane, Australia, 2000 (edited by Nick Ribush and posted as *The Yoga of Offering Food* on the Lama Yeshe Wisdom Archive website). “Confession Meditation” revised by Ven. Joan Nicell, FPMT Education Services, July 2016, on the basis of Lama Zopa Rinpoche’s teaching, 12 September 2004.



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