

Lama Tsongkhapa Guru Yoga

*A Method of Practicing Ganden
Lhagyama According to the
Instructions of Lama Zopa Rinpoche*

FPMT



Lama Zopa Rinpoche
Practice Series

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Page 8, image of Lama Tsongkhapa, Gyaltshab Je, and Khedrub Je, courtesy of Lama Zopa Rinpoche. Line drawings from page 14–17, by Robert Beer, © Robert Beer. Used with permission. The images for visualizations are according to the instructions of Lama Zopa Rinpoche.

The *Lama Zopa Rinpoche Practice Series* is a special collection of practice materials that serves to present and preserve Rinpoche's lineage of practice, oral instructions, and translations.

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Technical Note

Comments by the compiler or editor are contained in instruction boxes. For example:

Recite these two verses three times.

Instructions or advice by Lama Zopa Rinpoche are marked by the symbol ♦. For example:

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

Lama Tsongkhapa Guru Yoga

- ❖ 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. 5–7), as they make the practice complete. If you have already done these prayers in the context of another practice, start with *Taking Refuge and Generating Bodhichitta* below, then turn to page 9 for *The Actual Practice*.¹
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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 *Jorcho*, or do 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
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
DAG GI JIN SOG GYI PÄI TSHOG NAM² KYI
DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

**I take refuge until I am enlightened
In the Buddha, the Dharma, and the Supreme Assembly.
By my merits of generosity and so forth,
May I become a buddha to benefit transmigratory beings. (3x)**

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 / NÄ PAR GYUR CHIG / NÄ PAR
DAG GI JA O / DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

**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.**

May they abide in equanimity.

I myself will cause them to abide in equanimity.

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

Meditate briefly on tonglen, focusing on taking on all the disturbing thoughts 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 abide in buddhahood” because the word “happiness” tends to bring to mind temporary samsaric happiness, whereas what sentient beings actually need is enlightenment.³ The original version⁴ can be found on page 28.

SEM CHÄN THAM CHÄ SANG GYÄ KYI GO PANG DANG DÄN NA CHI
MA RUNG / DÄN PAR GYUR CHIG / DÄN PAR DAG GI JA O / DE TAR JE
NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

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

May they abide in buddhahood.

I myself will cause them to abide in buddhahood.

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

Meditate briefly on tonglen, focusing on transforming your body into skies of wish-granting jewels that give every sentient being what they desire and what they need, both temporary and ultimate happiness.

Immeasurable Compassion

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG
DRÄL NA CHI MA RUNG / DRÄL WAR GYUR CHIG / DRÄL WAR DAG GYI
JA O / DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

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

May they be free from suffering and its causes.

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

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

Meditate briefly on tonglen, focusing on 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 / MI DRÄL WAR GYUR CHIG / MI DRÄL WAR DAG
GI JA O / DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL

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

May they never be separated from these.

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

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

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



*Lama Tsongkhapa (center),
Gyaltshab Je (left), and Khedrub Je (right)*

The Actual Practice

Ganden Lhagyama (Hundred Deities of Tushita)⁵

Invocation

GAN DÄN LHA GYÄI GÖN GYI THUG KA NÄ
RAB KAR ZHO SAR PUNG DRÄI CHHU DZIN⁶ TSER
CHHÖ KYI GYÄL PO KÜN KHYEN LO ZANG DRAG
SÄ DANG CHÄ PA NÄ DIR SHEG SU SÖL

**From the heart of the savior of the hundred deities of Tushita,
On the peak of a cloud resembling a clump of extremely
white fresh curd,
King of Dharma, omniscient Lozang Dragpa,
Please come here together with your sons.⁷**

Request to Remain for a Long Time

Visualize numberless replicas of yourself, each offering a beautiful gold lion throne adorned with jewels and a double vajra.

DÜN GYI NAM KHAR SENG THRI PÄ DÄI TENG
JE TSÜN LA MA GYE PÄI DZUM KAR CHÄN
DAG LO DÄ PÄI SÖ NAM ZHING CHHOG TU
TÄN PA GYÄ CHHIR KÄL GYAR ZHUG SU SÖL

**In the sky before me, on a lion throne, lotus, and moon,
My perfect, pure⁸ guru smiles with delight.
As a supreme field of merit for my mind of faith,
Please abide for hundreds of eons to spread the teachings.**

Prostration

SHE JÄI KHYÖN KÜN JÄL WÄI LO DRÖ THUG
 KÄL ZANG NA WÄI GYÄN GYUR LEG SHÄ SUNG
 DRAG PÄI PÄL GYI LHAM MER DZE PÄI KU
 THONG THÖ DRÄN PÄ DÖN DÄN LA CHHAG TSHÄL

Your holy mind has the intelligence that understands the full extent of objects to be known.

Your holy speech, with its excellent explanations, is an ornament for the ears of those of good fortune.

Your holy body is radiantly beautiful with glory renowned.

**To you, who are meaningful to see, hear, and remember,
I prostrate.**

Offerings

YI ONG CHHÖ YÖN NA TSHOG ME TOG DANG
 DRI ZHIM DUG PÖ NANG SÄL DRI CHHAB SOG
 NGÖ SHAM YI TRÜL CHHÖ TRIN GYA TSHO DI
 SÖ NAM ZHING CHHOG KHYE LA CHHÖ PAR BÜL

**Pleasing drinking water, various flowers,
Fragrant incenses, lights,⁹ scented water, and so forth,
Oceans of cloud-like offerings, both actually arranged and
mentally emanated,
I offer to you, the supreme field of merit.**

Confession

GANG ZHIG THOG ME DÜ NÄ SAG PA YI
 LÜ NGAG YI KYI MI GE CHI GYI DANG
 KHYÄ PAR DOM PA SUM GYI MI THÜN CHHOG
 NYING NÄ GYÖ PA DRAG PÖ SO SOR SHAG

**Whatever nonvirtues of body, speech, and mind
I have collected from beginningless time,
Especially those opposite to the three vows,
I confess each and every one from my heart with fervent
regret.**

Rejoicing

NYIG MÄI DÜ DIR MANG THÖ DRUB LA TSÖN
 CHHÖ GYÄ PANG PÄ DÄL JOR DÖN YÖ JE
 GÖN PO KHYÖ KYI LAB CHHEN DZÄ PA LA
 DAG CHAG SAM PA THAG PÄ YI RANG NGO

**You strove to accomplish much hearing in this degenerate age
 And made your freedoms and richnesses meaningful
 By abandoning the eight worldly concerns.
 Savior, we sincerely rejoice in your extensive deeds.**

Request to Turn the Wheel of Dharma

Visualize numberless replicas of yourself in the form of Brahma,
 each offering a beautiful, thousand-spoked, 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
 CHHÖ KÜI KHA LA KHYEN TSEI CHHU DZIN THRIG
 JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA
 ZAB GYÄ CHHÖ KYI CHHAR PA AB TU SÖL

**Perfect, pure, holy gurus, from the billowing clouds
 Of wisdom and compassion in the sky of the dharmakaya,
 Please let fall a rain of profound and extensive Dharma
 Upon the earth of those to be subdued, exactly as they need.**

Dedication

DAG GI JI NYE SAG PÄI GE WA DI
 TÄN DANG DRO WA KÜN LA GANG PHÄN DANG
 KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI
 TÄN PÄI NYING PO RING DU SÄL JE SHOG

**May whatever virtue I have collected
 Benefit the teachings and all transmigratory beings,
 And may it especially cause the essence of
 Perfect, pure Lozang Dragpa's teachings to shine forever.**

Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
 RI RAB LING ZHI NYI DÄ GYÄN PA DI
 SANG GYÄ ZHING DU MIG TE ÜL WA YI
 DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

**This ground, anointed with perfume, strewn with flowers,
 Adorned with Mount Meru, the four continents, the sun,
 and the moon,
 I imagine as a buddha land and offer it.
 May all transmigratory beings enjoy this pure land.**

❖ For a more extensive version of the following request by the Fifth Dalai Lama, replace the first line with:

**By the merits of offering this mandala to the merit field, may
 I, my family members, and all sentient beings be able to meet,
 practice, and actualize the teachings of the Victorious One,
 Lozang Dragpa,**

MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN
 LAB CHHEN GYÄL SÄ CHÖ PÄI NYING TOB CHÄN
 DE TONG CHHOG GI RIM NYI NÄL JOR CHÖ
 LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

**May I and all sentient beings meet the teachings of
 the Victorious One, Lozang Dragpa,
 Who lived an eminent life endowed with pure morality,
 A brave heart in doing the bodhisattva's extensive deeds,
 And the yoga of the two stages, the supreme transcendental
 wisdom of nondual bliss and emptiness.**

IDAM GURU RATNA MANDALAKAM NIRYĀTAYĀMI

Common Meditations for the Migtsema Recitation

Visualize Lama Tsongkhapa, who is Manjushri; Gyaltshab Je, who is Chenrezig; and Khedrub Je, who is Vajrapani, in the space in front of you, and 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; Chenrezig, the embodiment of all the buddhas' compassion; and Vajrapani, the embodiment of all the buddhas' power.

I. Visualization for Cleansing Away Impurities

By the force of my having fervently requested in this way,
 From the hearts of the three—the perfect, pure Father and Sons—
 Hollow beams of white light are emitted
 And, combining into one, enter my crown.

White nectar, the color of milk,
 Flows from the opening of the tube of white light,
 Cleansing away all my sicknesses, spirit harms, negative karmas,
 Obscurations, and their imprints without exception.
 My body becomes as pure and clear as crystal.

Recite many migtsemas (i.e., the following five-line prayer) while doing the *Visualization for Cleansing Away Impurities* above. Concentrate mainly on purifying the negative karmas collected from beginningless samsaric rebirths with your body, speech, and mind in general, and, in particular, the heaviest negative karmas collected 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.

Then, continue to recite migtsemas while doing the *Visualizations for Achieving the Seven Wisdoms* below. However, spend

more time on purifying negative karmas than on achieving the wisdoms. For instance, if you are doing three malas of migtsema recitation, do two malas for cleansing away impurities and one for achieving the seven wisdoms.

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG
 DRI ME KHYEN PÄI WANG PO JAM PÄL YANG
 DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG
 GANG CHÄN KHÄ PÄI TSUG GYÄN TSONG KHA PA
 LO ZANG DRAG PÄI ZHAB LA SÖL WA DEB

**Chenrezig, great treasure of nonobjectifying compassion;
 Manjushri, master of stainless wisdom;
 Lord of Secrets, destroyer of the entire host of maras;
 Tsongkhapa, crown ornament of the sages of the Land of
 Snow:
 Lozang Dragpa, at your holy feet I make requests.**

II. Visualizations for Achieving the Seven Wisdoms

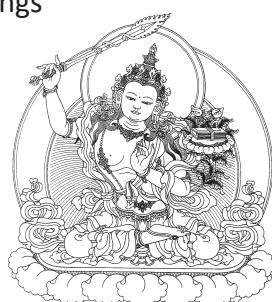
- ❖ Continue reciting the five-line migtsema while doing the following visualizations for achieving the seven wisdoms. For the last three wisdoms, spend more time on the particular wisdom that you wish to achieve.
-

I. Great Wisdom

Please bless me to achieve great wisdom,
 Which is unimpeded in discerning the meanings
 of the infinite scriptures.

Once again, great wisdom flows forth
 In the form of orange nectar, whereby my
 body is filled.

Light radiates from the atoms of the nectar,
 Which are clarified in the form of perfect,
 pure Manjushris.



The great wisdom of the victorious ones of the ten directions and
their sons
Absorbs into me in the form of bodies of the deity, whereby my
body is filled.

2. Clear Wisdom

Please bless me to achieve clear wisdom,
Which clarifies the detailed, subtle, and difficult vital points
without mixing them up.

Once again, clear wisdom flows forth
In the form of orange nectar, whereby my body is filled.
Light radiates from the atoms of the nectar,
Which are clarified in the form of A RA PA TSA NA.
The clear wisdom of the victorious ones of
the ten directions and their sons
Absorbs into me in the form of the mantras,
whereby my body is filled.

ଆର୍ଦ୍ରାଶତ୍ରୁଗ୍ନି

3. Quick Wisdom

Please bless me to achieve quick wisdom,
Which quickly cuts through nonunderstanding, misunderstanding,
and doubt.

Once again, quick wisdom flows forth
In the form of orange nectar, whereby my body is filled.
Light radiates from the atoms of the nectar,
Which are clarified in the form of orange DHିଃ syllables.
The quick wisdom of the victorious ones of the ten
directions and their sons
Absorbs into me in the form of the seed syllables,
whereby my body is filled.

ମୁଖ୍ୟମନ୍ତ୍ରାଙ୍କଳି

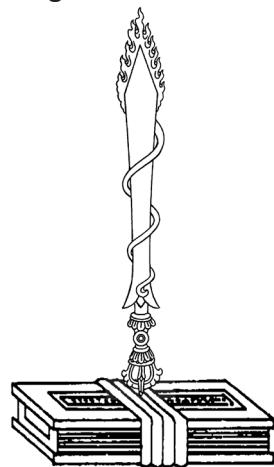
4. Profound Wisdom

Please bless me to achieve profound wisdom,
Which is unfathomable in discerning the meanings
of the scriptures.

Once again, profound wisdom flows forth
In the form of orange nectar, whereby my
body is filled.

Light radiates from the atoms of the nectar,
Which are clarified in the form of texts and
swords.

The profound wisdom of the victorious ones
of the ten directions and their sons
Absorbs into me in the form of the hand
implements, whereby my body is filled.



5. Wisdom of Explaining

Please bless me to achieve the wisdom of explaining,
Which gives supreme ascertainment regarding all words and
their meanings.

Once again, the wisdom of explaining flows forth
In the form of orange nectar, whereby my body is filled.
Light radiates from the atoms of the nectar,
Which are clarified in the form of the texts
that are explained.

The wisdom of explaining of the victorious
ones of the ten directions and their sons
Absorbs into me in the form of the texts,
whereby my body is filled.



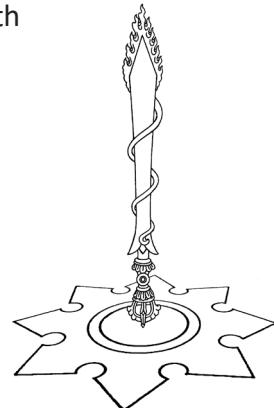
6. Wisdom of Debating

Please bless me to achieve the wisdom of debating,
Which thoroughly deprives evil propounders of their self-confidence.

Once again, the wisdom of debating flows forth
In the form of orange nectar, whereby my
body is filled.

Light radiates from the atoms of the nectar,
Which are clarified in the form of wheels of
swords.

The wisdom of debating of the victorious
ones of the ten directions and their sons
Absorbs into me in the form of the wheels,
whereby my body is filled.



7. Wisdom of Composing

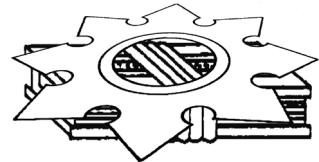
Please bless me to achieve the wisdom of composing,
Which gives rise to a joyous, clear understanding of the excellent
words and their meanings.

Once again, the wisdom of composing flows forth
In the form of orange nectar, whereby my body is filled.

Light radiates from the atoms of the nectar,
Which are clarified in the form of texts and wheels.

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

Absorbs into me in the form of the texts
and wheels, whereby my body is filled.



Request

THÖ SAM GOM PÄI SHE RAB PHEL DU SÖL
 CHHÄ TSÖ TSOM PÄI LO DRÖ GYÄ SU SÖL
 CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL
 NYUR DU KHYE RANG TA BUR JIN GYI LOB (3x)

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

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

May I be granted the supreme and common realizations.

Please bless me to quickly become like you. (3x)

DE CHHEN LHÄN KYE YE SHE CHHAR DU SÖL
 NGÖ DZIN THRÜL PÄI DRI MA SÄL DU SÖL
 SEM NYI THE TSHOM DRA WA CHÄ DU SÖL
 NYUR DU KHYE RANG TA BUR JIN GYI LOB (3x)

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

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

May my net of doubts that is only mind be cut.

Please bless me to quickly become like you. (3x)

The Foundation of All Good Qualities

YÖN TÄN KÜN GYI ZHIR GYUR DRIN CHÄN JE
 TSHÜL ZHIN TEN PA LAM GYI TSA WA RU
 LEG PAR THONG NÄ BÄ PA DU MA YI
 GÜ PA CHHEN PÖ TEN PAR JIN GYI LOB

The foundation of all good qualities is the kind and perfect guru;

Correctly following the guru is the root of the path.

By my clearly seeing this and applying great effort,

Please bless me to rely upon the guru with great respect.

LÄN CHIG NYE PÄI DÄL WÄI TEN ZANG DI
 SHIN TU NYE KA DÖN CHHEN SHE GYUR NÄ
 NYIN TSHÄN KÜN TU NYING PO LEN PÄI LO
 GYÜN CHHÄ ME PAR KYE WAR JIN GYI LOB

**When I have discovered that the precious freedom of this rebirth is found only once,
 Is extremely difficult to find again, and is greatly meaningful,
 Please bless me to unceasingly generate the mind
 Taking its essence, day and night.**

LÜ SOG YO WA CHHU YI CHHU BUR ZHIN
 NYUR DU JIG PÄI CHHI WA DRÄN PA DANG
 SHI WÄI JE SU LÜ DANG DRIB MA ZHIN
 KAR NAG LÄN DRÄ CHHI ZHIN DRANG WA LA

**This body and life are changing, like a water bubble;
 Remember how quickly they perish and death comes.
 After death, just like a shadow follows the body,
 The results of black and white karma follow.¹⁰**

NGE PA TÄN PO NYE NÄ NYE PÄI TSHOG
 THRA ZHING THRA WA NAM KYANG PONG WA DANG
 GE TSHOG THA DAG DRUB PAR JE PA LA
 TAG TU BAG DANG DÄN PAR JIN GYI LOB

**When I have found definite conviction in this,
 Please bless me always to be conscientious
 In abandoning even the slightest collection of shortcomings
 And in accomplishing all virtuous deeds.**

CHÄ PÄ MI NGOM DUG NGÄL KÜN GYI GO
 YI TÄN MI RUNG SI PÄI PHÜN TSHOG KYI
 NYE MIG RIG NÄ THAR PÄI DE WA LA
 DÖN NYER CHHEN POR KYE WAR JIN GYI LOB

**When I have recognized the shortcomings of samsaric
perfections—
There is no satisfaction in enjoying them, they are the door
to all suffering,
And they cannot be trusted—
Please bless me to generate a strong wish for the bliss of
liberation.**

NAM DAG SAM PA DE YI DRANG PA YI
DRÄN DANG SHE ZHIN BAG YÖ CHHEN PO YI
TÄN PÄI TSA WA SO SOR THAR PA LA
DRUB PA NYING POR JE PAR JIN GYI LOB

**Through my being led by this pure thought
With great remembrance, alertness, and conscientiousness,
Please bless me to make keeping the individual liberation
vows,**

The root of the teachings, my essential practice.

RANG NYI SI TSHOR LHUNG WA JI ZHIN DU
MAR GYUR DRO WA KÜN KYANG DE DRA WAR
THONG NÄ DRO WA DRÖL WÄI KHUR KHYER WÄI
JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB

**Just as I have fallen into the sea of samsara,
So have all mother transmigratory beings.
By my seeing this, please bless me to train in supreme
bodhichitta,
Which bears the responsibility of freeing transmigratory
beings.**

SEM TSAM KYE KYANG TSHÜL THRIM NAM SUM LA
GOM PA ME NA JANG CHHUB MI DRUB PAR
LEG PAR THONG NÄ GYÄL SÄ DOM PA LA
TSÖN PA DRAG PÖ LOB PAR JIN GYI LOB

**Even if I develop only bodhichitta, without familiarizing
myself with the three types of morality,
I cannot achieve enlightenment.
By my seeing this well,
Please bless me to keep the vow of the sons of the victorious
ones with fervent effort.**

LOG PÄI YÜL LA YENG WA ZHI JE CHING
YANG DAG DÖN LA TSHÜL ZHIN CHÖ PA YI
ZHI NÄ LHAG THONG ZUNG DU DREL WÄI LAM
NYUR DU GYÜ LA KYE WAR JIN GYI LOB

**By my having pacified distractions to wrong objects
And correctly analyzed the meaning of reality,
Please bless me to quickly generate within my mindstream
The unified path of calm abiding and special insight.**

THÜN MONG LAM JANG NÖ DU GYUR PA NA
THEG PA KÜN GYI CHHOG GYUR DOR JE THEG
KÄL ZANG KYE WÖI JUG NGOG DAM PA DER
DE LAG NYI DU JUG PAR JIN GYI LOB

**When I have become a [suitable] vessel by training in
the common path,
Please bless me to immediately enter
The holy gateway of the fortunate beings—
The supreme of all vehicles, the Vajrayana.**

DE TSHE NGÖ DRUB NAM NYI DRUB PÄI ZHI
NAM DAG DAM TSHIG DOM PAR SUNG PA LA
CHÖ MA MIN PÄI NGE PA NYE GYUR NÄ
SOG DANG DÖ TE SUNG WAR JIN GYI LOB

**At that time, the basis of accomplishing the two attainments
Is keeping my vows and samayas purely.
When I have gained effortless conviction in this,
Please bless me to protect them even at the cost of my life.**

DE NÄ GYÜ DEI NYING PO RIM NYI KYI
 NÄ NAM JI ZHIN TOG NÄ TSÖN PA YI
 THÜN ZHII NÄL JOR CHÖ LÄ MI YEL WAR
 DAM PÄI SUNG ZHIN DRUB PAR JIN GYI LOB

**Then, when I have realized exactly the vital points of
 the two stages—**

The essence of the tantric sets—

**And am enjoying the yoga of four sessions with effort,
 without being distracted [by nonmeditation objects],
 Please bless me to accomplish these according to
 the teachings of the holy beings.**

DE TAR LAM ZANG TÖN PÄI SHE NYEN DANG
 TSHÜL ZHIN DRUB PÄI DROG NAM ZHAB TÄN CHING
 CHHI DANG NANG GI BAR DU CHÖ PÄI TSHOG
 NYE WAR ZHI WAR JIN GYI LAB TU SÖL

**Thus, may the virtuous friends who reveal the noble path
 And the spiritual practitioners who correctly accomplish it
 have long lives.**

**Please bless me to pacify completely
 The collections of outer and inner obstacles.**

KYE WA KÜN TU YANG DAG LA MA DANG
 DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING
 SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ
 DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

**In all my lives, never separated from perfect gurus,
 May I enjoy the magnificent Dharma
 And, by completing the qualities of the grounds and paths,
 May I quickly attain the state of Vajradhara.**

Request to Abide at the Heart

PÄL DÄN TSA WÄI LA MA RIN PO CHHE
 DAG GI NYING KHAR PÄ DÄI TENG SHUG LA
 KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE
 KU SUNG THUG KYI NGÖ DRUB TSÄL DU SÖL

**Magnificent and precious root guru,
 Please abide on the lotus and moon at my heart,
 Guide me with your great kindness,
 And grant me the realizations of your holy body, speech,
 and mind.**

PÄL DÄN TSA WÄI LA MA RIN PO CHHE
 DAG GI NYING KHAR PÄ DÄI TENG SHUG LA
 KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE
 CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL

**Magnificent and precious root guru,
 Please abide on the lotus and moon at my heart,
 Guide me with your great kindness,
 And grant me the supreme and common realizations.**

PÄL DÄN TSA WÄI LA MA RIN PO CHHE
 DAG GI NYING KHAR PÄ DÄI TENG SHUG LA
 KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE
 JANG CHHUB NYING PÖI BAR DU TÄN PAR SHUG

**Magnificent and precious root guru,
 Please abide on the lotus and moon at my heart,
 Guide me with your great kindness,
 And remain steadfast until I attain the essence of
 enlightenment.**

❖ If you have not received a highest yoga tantra initiation, visualize that the two disciples absorb into Lama Tsongkhapa; their thrones absorb into his throne; and Lama Tsongkhapa's throne absorbs into him. Lama Tsongkhapa melts into light and absorbs into your forehead and blesses your body, speech, and mind.

If you have received a highest yoga tantra initiation, do the visualization of the guru entering your heart.

Dedications

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ
 THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ
 GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ
 KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG

**By the force of the Victorious One, Tsongkhapa,
 Acting as my direct Mahayana virtuous friend in all my lives,
 May I¹¹ never turn away for even a second
 From the pure path highly admired by the victorious ones.**

TSHÜL THRIM TSANG ZHING MANG DU THÖ PA DANG
 JANG SEM JONG DANG TA CHÖ TSANG WA SOG
 LO ZANG GYÄL WA NYI PÄI TÄN PA LA
 SE LÄ ME PÄI NAM THAR KYONG PAR SHOG

**May I be able to live a life of pure morality, listen to many
 teachings,
 Train in bodhichitta, and have pure view and conduct
 Without corrupting the teachings
 Of Lozang Dragpa, the second Victorious One.**

PÄL DÄN LA MA KHYE KU CHI DRA DANG
 KHOR DANG KU TSHEI TSHÄ DANG ZHING KHAM DANG
 KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA
 DE DRA KHO NAR DAG SOG GYUR WAR SHOG

**Glorious guru, whatever your holy body,
 Retinue, life span, and realm,
 Whatever your supreme and beneficial holy name,
 May I and others become exactly like that.**

Due to the three-time merits collected by me, the numberless buddhas, and the numberless sentient beings, may I, my family members, all those sentient beings 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],¹² and all other 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.

PÄL DÄN LA MÄI NAM PAR THAR PA LA
 KÄ CHIG TSAM YANG LOG TA MI KYE ZHING
 CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI
 LA MÄI JIN LAB SEM LA JUG PAR SHOG

**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 the stainless [actions
 of a buddha].
 With this devotion, may I receive the guru's blessings in my
 heart.**

Prayer for the Long Life of His Holiness the Dalai Lama

JIG TEN KHAM DIR PHÄN DE MA LÜ PA
 GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR
 KA DRIN TSHUNG ME TÄN DZIN GYA TSHO CHHOG
 KU TSHE TÄN CHING THUG ZHE LHÜN DRUB SHOG
**Incomparably kind and supreme Tenzin Gyatso,
 The wish-granting Wish-Fulfilling Jewel—
 Source of every single benefit and happiness in this world—
 May you have a long life and all your holy wishes be
 spontaneously fulfilled.**

Prayer for the Long Life of Lama Zopa Rinpoche

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN
 DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ
 CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA
 DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG
**You who uphold the Subduer's moral way, who serve as
 the bountiful bearer-of-all,
 Sustaining, preserving, and spreading Manjunath's victorious
 doctrine;**
**Who masterfully accomplish magnificent prayers honoring
 the Three Sublime Ones:**
**Savior of myself and others, your disciples, please, please
 live long!**

Colophons:

Hundred Deities of Tushita (dga' Idan lha brgya ma), composed by Dulnagpa Palden Zangpo, consists of only the invocation verse followed by the seven-limb prayer. The *Common Meditations for Migtsema Recitation* is adapted 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 Phabongkha 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 in 2003, 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. Excerpted from the *Jorcho* booklet. Translated by Maureen O'Malley and edited by Ven. Ailsa Cameron (Wisdom Publications, 1988). Lightly edited by Ven. Constance Miller and Nick Ribush, April 1999. Small corrections made by Ven. Steve Carlier and Ven. Joan Nicell, FPMT Education Services, 2018. Revised by Lama Zopa Rinpoche and edited by Ven. Joan Nicell, Ven. Ailsa Cameron, and Ven. Tenzin Tsomo, FPMT Education Services, July 2020.

Colophon for the Compilation:

Phonetics checked and amended by Ven. Tenzin Tsomo, June 2016. The sequence of prayers and translation revised by Lama Zopa Rinpoche, July 2020. Edited by Ven. Joan Nicell and Ven. Ailsa Cameron, July 2020.

Notes

- 1 Lama Zopa Rinpoche, Jinsui Farlin, Taipei, Taiwan, 1996.
- 2 Lama Zopa Rinpoche advised to replace *so nam* (Tib. *gsod rnam*) in the third line with *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 merits of virtue and the merits of wisdom, which are often translated as the “accumulation of merit” and the “accumulation of wisdom,” respectively.
- 3 Lama Zopa Rinpoche, Amitabha Buddhist Centre, Singapore, March 2016.
- 4 The original version of “Immeasurable Loving Kindness”:

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN NA CHI MA
RUNG / DÄN PAR GYUR CHIG / DÄN PAR DAG GI JA O / DE TAR JE NÜ PAR
LA MA LHÄ JIN GYI LAB TU SÖL

How wonderful it would be if all sentient beings were to have happiness and the causes of happiness. May they have happiness and its causes. I myself will cause them to have happiness and its causes. Please, Guru-Deity, bless me to be able to do this.
- 5 The *Hundred Deities of Tushita* (*dga' ldan lha brgya ma*), composed by Dulnagpa Palden Zangpo, consists of only the invocation verse followed by the seven-limb prayer.
- 6 Tib. *chu 'dzin*, which literally means “water-holder,” is a poetic metaphor for clouds.
- 7 Lozang Dragpa is Lama Tsong Khapa’s ordained name. Here, “sons” refers to Lama Tsongkhapa’s two heart disciples, Gyaltshab Je and Khedrub Je.
- 8 The word *jetsün* (Tib. *rje btsun*), which Lama Zopa Rinpoche translates 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 grasping at true existence, (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 graduated path of the lower

capable being, (2) the graduated path of the middle capable being, and (3) the graduated path of the higher capable being. The subtle meaning of jetsün is “one possessing the perfect qualities of the cessation of obscurations and the realization of the wisdom of nondual bliss and emptiness, the dharmakaya.”

- 9 Tib. *snang gsal*, translated here as “lights,” literally means “appear clearly.”
- 10 Here, “black” and “white” are being used metaphorically for “negative karma” and “positive karma.”
- 11 Although you say “I,” you can also include your family members and other specific people in the dedication.
- 12 This can be omitted if you are not an FPMT student.

Care of Dharma Materials



Dharma materials contain the teachings of the Buddha and thus protect against lower rebirth and reveal the path to enlightenment. Therefore, they should be treated with respect.

Printed Dharma materials, as well as phones, tablets, laptops, and hard drives containing Dharma, should be kept off the floor, beds, chairs, meditation cushions, and all other places where people sit or walk. Dharma materials should not be stepped over or put in places where the feet or buttocks will point at them. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects, including statues, stupas, ritual implements, malas, reading glasses, and so forth, should not be placed on top of Dharma books and devices containing Dharma materials. Avoid licking the fingers to turn the pages of Dharma texts.

If it is necessary to dispose of printed Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, visualize that the letters transform into an A (ༀ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM AH HŪM or the *Heart Sutra*, while meditating on emptiness.

Lama Zopa Rinpoche recommends that images of holy beings, deities, and holy objects not be burned. Ideally, if undamaged, they should be put in a stupa. Otherwise, put them high up in a tree inside a well-sealed structure, something like a bird house, so that the images are protected from the weather and do not end up on the ground.



Foundation for the Preservation of the Mahayana Tradition

The Foundation for the Preservation of the Mahayana Tradition (FPMT) is an organization devoted to preserving and spreading Mahayana Buddhism worldwide by creating opportunities to listen, reflect, meditate, practice, and actualize the unmistaken teachings of the Buddha and, based on that experience, spreading the Dharma to sentient beings.

We provide integrated education through which people's minds and hearts can be transformed into their highest potential for the benefit of others, inspired by an attitude of universal responsibility and service. We are committed to creating harmonious environments and helping all beings develop their full potential of infinite wisdom and compassion.

Our organization is based on the Buddhist tradition of Lama Tsongkhapa of Tibet as taught to us by our founder, Lama Thubten Yeshe and our spiritual director, Lama Thubten Zopa Rinpoche.



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