Lama Tsongkhapa
Guru Yoga

Composed by Dülnagpa Päldän
Translated and Arranged by Lama Zopa Rinpoche
Practice Requirements

Anyone with faith may practice Lama Tsongkhapa Guru Yoga

Credits:

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Foundation for the Preservation of the Mahayana Tradition

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Lama Tsongkhapa
Daily Guru Yoga Meditation

Visualize the merit field, either the elaborate visualization of “the one into many,” as in Jor Chö; or the simple visualization of “the many into one”: all Buddha, Dharma, and Sangha in the one aspect of Buddha Shakyamuni. Set up as many offerings of the best possible quality as you can. As you set up, bless each offering you put on the altar by reciting OM AH HUM.

Refuge and Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA
I go for refuge until I am enlightened.
JANG CHHUB BAR DU DAG NI KYAB SU CHHI
To the Buddha, the Dharma, and the Supreme Assembly.
DAG GÎ JIN SÖG GYI PÂI SÖ NAM KYI
By my practice of giving and other perfections,
DRO LA PHÂN CHHIR SANG GYÄ DRUB PAR SHOG (3x)
May I become a buddha to benefit all sentient beings. (3x)

Meditation on the Four Immeasurable Thoughts

Immeasurable Thought of Equanimity:

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG DANG DRÄL WÄI TANG
How wonderful it would be if all sentient beings were to abide
NYOM LA NÄ NA CHI MA RUNG
in equanimity, free of hatred and attachment, not holding
some close and others distant.
Nā PAR GYUR CHIG
May they abide in equanimity.
Nā PAR DAG GI Ja O
I myself will cause them to abide in equanimity.
DE TAR JE NŪ PAR LA MA LHĀ JIN GYI LAB TU SŌL
Please, Guru-Deity, bless me to be able to do this.

Immeasurable Thought of Loving Kindness:
SEM CHĀN THAM CHĀ DE WA DANG DE WA I GYU DANG DĀN NA CHI MA RUNG
How wonderful it would be if all sentient beings had happiness and the cause of happiness.
DĀN PAR GYUR CHIG
May they have happiness and its cause.
DĀN PAR DAG GI Ja O
I myself will cause them to have happiness and its cause.
DE TAR JE NŪ PAR LA MA LHĀ JIN GYI LAB TU SŌL
Please, Guru-Deity, bless me to be able to do this.

Immeasurable Thought of Compassion:
SEM CHĀN THAM CHĀ DUG NGĀL DANG DUG NGĀL GYU DANG DRĀL NA CHI MA RUNG
How wonderful it would be if all sentient beings were free of suffering and its cause.
DRĀL WAR GYUR CHIG
May they be free of suffering and its cause.
DRĀL WAR DAG GI Ja O
I myself will cause them to be free from suffering and its cause.
DE TAR JE NŪ PAR LA MA LHĀ JIN GYI LAB TU SŌL
Please, Guru-Deity, bless me to be able to do this.

Colophon:

Extensive Meditations for Lama Tsongkhapa Guru Yoga taken from the Lama Tsongkhapa retreat at Istituto Lama Tzong Khapa, Pomaia, Italy, September, 2004 and provided in this form by Venerable Sarah Thresher. Lightly edited by Venerable Gyaltse Mindrol, FPMT Education Department, August 2006.
Notes Regarding This Practice

Altar and Gompa Set-up
Place one complete set of offering bowls on the altar, from left to right when facing the altar.

NOTE: When seating monks and nuns in the front, it is customary to seat monks on the left side of the throne (when facing the throne) and nuns on the right.

During “big pujas” (these are defined as self-initiations or long pujas and pujas with extensive offerings, etc.) one can offer a stick of incense for the lama or geshe to hold during the verses of invocation.

Ritual Implements
One should have dorje and bell, and a mandala set for the mandala offering.

NOTE: Throughout the preceding text, small symbols such as bells or hands in various mudras, such as prostration mudra or showing the dorje appear in the margins to help the practitioner know when to play ritual instruments, for example, or when to do certain mudras. It is hoped that these small indications will be helpful to those not yet familiar with these aspects of tantric practice.

Endnotes:
1. The first ‘quickly’ refers to practicing lower (kriya) tantra, which brings enlightenment more quickly than Mahayana Paramitayana practice. The second ‘quickly’ refers to yoga tantra, which is quicker than lower tantra, thus making it possible to achieve enlightenment in one brief lifetime. The teaching of Lama Tsongkhapa, which contains the practice of integrating the three deities, enables one to achieve enlightenment even more quickly — in one brief lifetime during degenerated times.
2. The word jetsun, which Lama Zopa Rinpoche has translated here as “perfect, pure,” has many meanings. Je means: (1) having renounced this life, (2) having renounced samsara, (3) having no self-cherishing thought, (4) having eliminated the ignorance of holding onto the truly existent “I,” (5) having given up ordinary appearances, and (6) having ceased dualistic views and subtle negative imprints. Tsun means pure and disciplined: 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 jetsun is having the perfect qualities of cessation and realization of the wisdom of the nondual bliss and voidness, the dharma kay.
3. This prayer is contained in the long version of the prayer to meet Lama Tsongkhapa’s teaching that expresses all the special qualities. There is a story men-

Immeasurable Thought of 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 j in gyi lab tu söl

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

Generating Special Bodhichitta

Ma sem chän tham chä kyì dön du dag gi tshe di nyi la nyur wa nyur war dö mäi sang gyä la ma lhäi go phang ngön du jä

Ma sem chän tham chä dug ngäl là dräl / de chhen sang gyä kyì sa la gö par ja / de chhir du lam zab mo la ma lhäi näl j or nyam su lang war gyi o (both verses 3x)

For the sake of all mother sentient beings, I shall quickly and more quickly actualize the Guru-Deity’s primordial state of buddhahood in this very lifetime.1

I shall liberate all mother sentient beings from suffering and lead them to the great bliss of buddhahood. For this purpose I am going to practice the profound path of Guru-Deity yoga. (both verses 3x)

At this point, one may turn to p. 8 and continue with the actual practice, inserting the offering prayer and mantra where indicated, as per Lama Zopa Rinpoche’s method. Alternatively, one may continue as written below.
Purifying the Place

Everywhere may the ground be pure,
Free of the roughness of pebbles and so forth.
May it be in the nature of lapis lazuli
And as smooth as the palm of one’s hand.

Offering Prayer

This has great benefit. Once the offerings are arranged, recite the offering cloud mantra, which blesses the offerings and causes each of the numberless buddhas to receive innumerable offerings, like rainfall, which is why this is called the offering cloud mantra. It is extremely important to recite this because the buddhas receive innumerable offerings whereby you collect innumerable merits.

May human and divine offerings,
Actually arranged and mentally created,
Clouds of finest Samantabhadra offerings,
Fill the entire space.

Rejoice, thinking: “How wonderful it is. Like the sun rising in this world, Lama Tsongkhapa illuminated the Dharma.” Feel happiness in the heart. Each time we rejoice we create the cause to be the same as Lama Tsongkhapa, which is the purpose of our lives.

At the end dedicate, “May I be able to offer extensive benefit to the teachings of the Buddha and to sentient beings, by having within me all the qualities of Lama Tsongkhapa from now on in all my future lifetimes.”
- Studied very well the hundreds of volumes of all the Buddha’s teachings on sutra and tantra, as well as the commentaries composed by the great pandits and yogis of India and Tibet, and took teachings from the Sakya, Kagyu, and Nyingma traditions; reflected on the meaning of these teachings, analyzing what was correct and gaining unmistaken understanding; and meditated on this understanding, gaining unmistaken realization.

- Composed eighteen volumes clarifying the scriptures of sutra and tantra, clarifying 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, of the Prasangika-Madhyamaka view, and of the tantric completion stage method. He gave the clearest explanation of these subjects.

- Practiced 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 established many great monasteries which 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 principals of the path, purify, and accumulate so 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.

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### Offering Cloud Mantra

**OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA / OM VAJ RE VAJ RE / MAHA VAJ RE / MAHA TEJ A VAJ RE / MAHA VIDYA VAJ RE / MAHA BODHICHITTA VAJ RE / MAHA BODHI MĀNDO PASAM KRAMANA VAJ RE / SARVA KARMA AVARANA VISHO DHANA VAJ RE SVAHA** (3x)

By saying this, as you visualize, they receive.

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### Extensive Power of Truth

**KÖN CHHÖG SJM GYI DEN PA DANG**

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

**TSHÖG NYI YONG SU DŻÖG PÄI NGA THANG CHHEN PO DANG**

**CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TÖB KYI DE ZHIN NYI DU GYUR CHIG**

By the power of truth of the Three Rare Sublime Ones, The blessings of all the buddhas and bodhisattvas, The great wealth of the completed two collections, And the sphere of phenomena being pure and inconceivable; 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 eyes of the buddhas and bodhisattvas of the ten directions, be received.

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This has great benefit: it causes each buddha of each and every merit field to actually receive as many offerings as you have visualized.
The Actual Guru Yoga Meditation Related to Lama Tsongkhapa

Invocation (with burning incense)

Gan dän lha gyäi gön gyi thug ka nā
You who emanate from the heart of the savior of the hundred devas’ Joyful Realm,
Rab kar zho sar pung trāi chhu dzin tser
On the peak of a cloud (water holder) resembling clumps of extremely fresh white curd,
Chhö kyi gyäl po kün khyen lo zang drag
The king of Dharma, omniscient Losang Dragpa, with your sons:
Sā dang chā pa nā dir sheg su sōl
I request you to come to this place.

Requesting to Have a Stable Life

Dün gyi nam khar seng thri pā dāi teng
In the sky before me, on a lion throne, lotus, and moon disk,
Jē tsūn la ma gye pāi dzum kar chān
The perfect, pure’ lama smiles with delight.
Dag lo dā pāi sō nam zhing chhog tu
Supreme field of the merit of mind’s devotion,
Tān pa gyā chhir kāl gyar zhug su sōl
I beg you to abide for a hundred eons to increase the teachings.

Prostration

She jāi khyän kün jāl wāi lo drō thug
Your holy mind understands the full extent of objects to be known.

Visualize that the three Vajradharas at the hearts of Lama Tsongkhapa and his two disciples transform into Vajrasattva, a replica of which comes to crown of your head.

Recite the Vajrasattva mantra along with the three visualizations for purification (see Essential Buddhist Prayers, Vol. 1, p. 208), visualizing all sentient beings on a moon disc at your heart, and purifying them also. Generate strong faith that you have completely purified all negative karmas, especially having broken the three vows.

Make the promise not to commit again those negative actions from which you can easily abstain, and not to commit for a day, an hour or at least a few seconds those negative actions from which you find it difficult to abstain.

Guru Vajrasattva is extremely pleased and dissolves into light, absorbing into the space between your eyebrows, completely blessing your body, speech, and mind.

Rejoicing Meditation

First, rejoice that Lama Tsongkhapa completed the path to enlightenment practicing the Dharma purely in such degenerate times, 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 so easy for us to gain unmistaken understanding and unmistaken realization, without wasting time on wrong views.

To rejoice extensively, reflect how Lama Tsongkhapa:
All holy objects (statues, stupas, scriptures, prayer wheels, etc.), all relics, and all gurus, including those:

- In India, especially Bodhgaya stupa, the essence of which is the Guru.
- In Tibet, especially Samye Monastery, the essence of which is the Guru.
- In Nepal, especially Swayambunath and Bouddhanath stupas, the essence of which is the Guru.
- In the world (such as Burma, Sri Lanka, Thailand) and all universes, the essence of which is the Guru.

Confession Meditation

Generate strong regret reflecting on:

The general negative karmas, the ten non-virtues (killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, gossipping, covetousness, ill will, and wrong views) collected not only today, but this day, this week, this month, this year, from birth, and from beginningless past lives.

The specific negative karmas accumulated from having broken pratimoksha, bodhisattva, and tantric vows and samaya, along with the heaviest negative karma created in relationship with the virtuous friend.

Think of the definition of negative karma: any action motivated by ignorance, anger, attachment, ego or any other delusion.

Confess all of these with great urgency, thinking how these negative imprints are millions of times more harmful than all the poison and pollution outside. Generate a very intense wish to purify.
Rejoicing

NYIG MÄI DÜ DIR MANG THÖ DRUB LA TSÖN
In this time of the five degenerations, you strove for many listen-
ings and realizations,
CHHÖ GYÄ PANG PÄ DÄL JÖR DÖN YÖ JÉ
And made meaningful the perfect human rebirth
GÖN PO KHYÖ KI LAB CHHEN DZÄ PA LA
By renouncing the eight worldly concerns.
DAG CHAG SAM PA THAG PÄ YI RANG NGO
In the savior’s extensive deeds I rejoice sincerely from the depths
of my heart.

For the extensive meditation on rejoicing in Lama Tsongkhapa’s
deeds, turn to p. 25.

Requesting to Turn the Wheel of Dharma

JE TSÜN LA MA DAM PA KHYE NAM KYI
Please, holy perfect, pure gurus,
CHHÖ KÜI KHA LA KHYEN TSEI TRIN THRIG NÄ
From billowed clouds of compassion and wisdom in the sky of
dharmakaya,
JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA
Make rainfalls of profound and extensive teachings of whatever
is suitable
ZAB GYÄ CHHÖ KYI CHHAR PA BAB TU SÖL
For the ears of sentient beings who are the objects to be subdued.

Visualize offering Lama Tsongkhapa and his heart sons a golden
Dharma wheel

Dedication

DAG GI JI NYE SAG PÄI GE WA DI
I dedicate whatever virtues I have ever collected,

Extensive Meditations for
Lama Tsongkhapa Guru Yoga

Offering Meditation

Make charity of all the offerings to all sentient beings so that you
can offer together.

Offer all the offerings — water bowls as nectar, flowers, lights,
food, music, and so on — in the room and around the center, in
all the FPMT center gompas, in Lama Zopa Rinpoche’s houses in
America, in the various students’ houses and so on, thinking the
nature of all these offerings is great bliss, and by offering them
you generate infinite great bliss in the holy minds of the merit
field, the essence of which is the Guru.

Offer (108x, 21x, or as many times as possible) to each of the fol-
lowing groups:

- Lama Tsongkhapa and his two disciples, thinking they are all
the Buddhas, Dharma, Sangha, and all ten directions statues,
stupas, scriptures, the essence of which is the Guru.
- All Buddhas, Dharma, Sangha in the ten directions, the es-
sence of which is the Guru.
- All holy objects in the ten directions, the essence of which is
the Guru.
- The eight Medicine Buddhas for success, Bodhisattva Ksitig-
bartha to fulfill the wishes of all sentient beings immediately
and thousand-armed Chenrezig to develop great compassion,
the essence of which is the Guru.
we always see them as enlightened. May we always perform only actions most pleasing to their holy minds, and may we always fulfill their holy wishes immediately.

Long Life Prayers

Long Life Prayer for His Holiness the Dalai Lama

**Gang ri ra wäi khor wä zhing kham dir**
In the land encircled by snow mountains

**Phän dang de wa ma lü jung wäi nää**
You are the source of all happiness and good;

**Chän rä zig wang tän dzin gya tsho yi**
All-powerful Chenrezig, Tenzin Gyatso,

**Zhäb pää si thäi bar du tän gyou chig**
Please remain until samsara ends.

Long Life Prayer for 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 Jewels:

**Dag sog dul jää gön du zhäb tän shog**
Savior of myself and others, your disciples, please, please live long!

**Tän dang dro wa kün la gang phän dang**
For the benefit of the teachings and of all sentient beings,

**Khyä par je tsün lo zang drag pa yi**
And in particular, for the essential teachings

**Tän päi nyìng po ring du säl je shog**
Of venerable Losang Dragpa to shine forever.

Mandala Offering

**Sä zhi pó kyä jü shing me tog tram**
This ground, anointed with perfume, strewn with flowers,

**Ri rab ling zhi nyï dä gyan pa di**
Adorned with Mount Meru, the four continents, the sun and the moon,

**Sang gyä zhing du mig te ül wa yï**
I imagine this as a buddha field and offer it.

**Dro kün nam dag zhing la chö par shog**
May all living beings enjoy this pure land.

**Mä jung nam thar tsang mäi thrim dang dän**
Due to the merits of having offered this mandala to Guru Lama Tsongkhapa – father and two sons – may I, my family members, and all sentient beings, without a delay of even one second, be able to meet the pure wisdom teaching of the victorious one (Lama Tsongkhapa) who is endowed with pure morality and the brave attitude, who does extensive deeds for all sentient beings, and who accomplished the yoga of two stages (the essence of which is the transcendental wisdom of non-dual bliss and voidness).³

**Idam guru ratna mandalakam niryatayami**
Visualization

Three hollow, white beams are emitted from the hearts of Lama Tsongkhapa and sons; the beams mix into one as they enter into your own crown.

Milk-colored white nectar flows into you through the white beam tube and washes away all stains, sicknesses, spirit harms, defilements, and negative karma. Your own body becomes calm and clear, like crystal.

Nine-Line Prayer to Lama Tsongkhapa

Vajradhara, lord of sages, source of all realizations,
Avalokiteshvara, great treasure of objectless compassion,
Manjushri, master of stainless wisdom,
Vajrapani, destroyer of the entire host of maras,
Losang Dragpa, crown jewel of sages of the land of snow,
To you, Guru-Deity, embodying the three refuges,
I make requests respectfully with my three doors.
Please grant your blessings to liberate myself and others.
Please bestow the supreme and common realizations. (3x)

Pāl dān la mā khye ku chi dra dang
May the glorious gurus’ lives be long and stable.
Kha nyam yong la de kyi jung wa dang
May all beings equaling the extent of space have happiness.
Dag zhān ma lū tshog sāg drīb jang nā
May I and others without exception accumulate merit and purge negativities,
Nyuṛ du sang gyā thob par jin gyi lob
And may we be blessed to quickly attain buddhahood.

Pāl dān la māi nam par tha pa la
May I not arise heresy even for a second
Kā chig tṣam yang log ta mi kye zhing
In the actions of the glorious Guru.
Chi dzā leg par thong wā mō gū kyi
May I regard whatever actions are done as pure.
La māi jin lab sem la jūg par shog
[With this devotion] may I receive the blessings of the Guru in my heart.

Dedication Prayer for All Guru Yoga Practices

Due to the merits of the three times created by myself and others and by the buddhas and bodhisattvas, may I, my family members, all the students and benefactors of the organization, and all sentient beings be able to meet with perfectly qualified Mahayana virtuous friends in all our future lives. From our side may...
Guide me with your great kindness,
And please remain stable, without separation from my body, speech, and mind, until I attain enlightenment

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

If you have received highest yoga tantra initiation, the Guru enters into your heart; otherwise, the Guru melts into light and absorbs into the center of your two eyebrows, thus blessing and transforming your body, speech, and mind.

Dedication

May I continue my life in pure moral conduct,
Listening [to many teachings].
May I train the mind in bodhichitta, pure conduct, and pure view,
Without corrupting the teaching of pure wisdom of the second buddha, Lama Tsongkhapa.

In all my lives, through the victorious one, Lama Tsongkhapa,
Acting in person as the Mahayana Guru,
May I never turn aside for even an instant
From the excellent path praised by the victorious ones.

Five-Line Prayer to Lama Tsongkhapa (Mig-tse-ma)

Avalokiteshvara, great treasure of non-objectifying compassion;
Manjushri, master of stainless wisdom;
Vajrapani, destroyer of the entire host of maras,
Tsongkhapa, crown jewel of the sages of the land of snow;
To Losang Dragpa, at your feet I make requests.

Purification

When you do purification conjoined with guru yoga, the main object to purify is negative karma collected in relation to the Guru – such as having harmed the Guru’s holy body, breaking the Guru’s advice, disturbing the Guru’s holy mind, arousing non-devotional thoughts toward the Guru, criticizing the Guru, breaking samaya with the Guru – all collected since beginningless time. Why? Because it is the heaviest negative karma and the greatest obstacle to achieving enlightenment.

Visualize before you Lama Tsongkhapa and his two spiritual sons, focusing especially on Lama Tsongkhapa and all the buddhas. While reciting the five-line prayer to Lama Tsongkhapa above (called Mig-tse-ma) do the common meditation for purification. Following that, still while reciting Mig-tse-ma, do the meditations for actualizing the seven types of wisdom. When doing the meditations of achieving the seven wisdoms, you must do the first four, up to profound wisdom; the last three can be done according to your wishes and needs.

Throughout the meditations, it is important to hold the awareness and devotional thought that your root Guru is inseparable from Lama Tsongkhapa and, in essence, is the synthesis of all three deities – Manjushri, embodiment of all buddhas’ wisdom; Avalokiteshvara, embodiment of all buddhas’ compassion; and Vajrapani, embodiment of all buddhas’ power.
The Seven Wisdoms

1. Please grant me blessings to achieve **great understanding**, which is able to understand and explain the meanings of extensive scriptures without resistance.

   Great understanding, in the form of orange-colored nectar beams clarified as pure Lord Manjushri, is emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then, atoms of nectars, which are clarified as pure Lord Manjushri, radiate out to the victorious ones and their sons. Thus, the great understanding of the victorious ones and their sons, in the form of the deities’ holy bodies, absorbs into me and fills my whole body.

2. Please grant me blessings to achieve **clear wisdom**, which can understand and clarify the details of very subtle and extremely difficult points without resistance.

   Clear wisdom, in the form of orange-colored nectar beams clarified as the syllables of the mantra OM AH RA PA CHA NA DHI, is emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then, atoms of nectars, clarified as OM AH RA PA CHA NA DHI, radiate out to the victorious ones and their sons. Thus, the clear wisdom of the victorious ones and their sons, in the form of OM AH RA PA CHA NA DHI, absorbs into me and fills my whole body.

3. Please grant me blessings to achieve **quick wisdom**, which quickly cuts the non-understanding and wrong-understanding and doubts without resistance.

   Quick wisdom, in the form of orange-colored nectar beams clarified as the syllable DHI, are emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then, atoms of nectars, clarified as the syllable DHI, radiate out to the victorious ones and their sons. Thus, the quick wisdom of the like that, may the gurus who show the noble path
And the spiritual friends who practice it have long lives.
Please bless me to pacify completely
All outer and inner hindrances.

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

The Guru Entering the Heart

PÄL DÄN TŠA WĀI LA MA RIN PO CHHE
Magnificent and precious root Guru,
DAG GI NYING GAR PADMŌI TENG SHUG LA
Please abide on the lotus seat at my heart.
KA DRIN CHHEN PŌI GO NĀ JE ZUNG TE
Guide me with your great kindness,
KU SUNG THUG KYI NGŌ DRUB TŠĀL DU SŌL
And grant me the realizations of your holy body, speech, and mind.

PÄL DÄN TŠA WĀI LA MA RIN PO CHHE
Magnificent and precious root Guru,
DAG GI NYING GAR PADMŌI TENG SHUG LA
Please abide on the lotus seat at my heart.
KA DRIN CHHEN PŌI GO NĀ JE ZUNG TE
Guide me with your great kindness,
CHHOG DANG THŪN MONG NGŌ DRUB TŠĀL DU SŌL
And grant me the general and sublime realizations.

PÄL DÄN TŠA WĀI LA MA RIN PO CHHE
Magnificent and precious root Guru,
DAG GI NYING GAR PADMŌI TENG SHUG LA
Please abide on the lotus seat at my heart.
Led by this pure thought, 
Mindfulness, alertness, and great caution arise. 
The root of the teachings is keeping the pratimoksha vows; 
Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of samsara, 
So have all mother migratory beings. 
Please bless me to see this, train in supreme bodhichitta, 
And bear the responsibility of freeing migratory beings.

Even if I merely develop bodhichitta, but I don’t practice the 
three types of morality, 
I will not achieve enlightenment. 
With my clear recognition of this, 
Please bless me to practice the bodhisattva vows with great energy.

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

Having become a pure vessel by training in the general path, 
Please bless me to enter 
The holy gateway of the fortunate ones: 
The supreme vajra vehicle.

At that time, the basis of accomplishing the two attainments 
Is keeping pure vows and samaya. 
As I have become firmly convinced of this, 
Please bless me to protect these vows and pledges like my life.

Then, having realized the importance of the two stages, 
The essence of the Vajrayana, 
By practicing with great energy, never giving up the four sessions, 
Please bless me to realize the teachings of the holy Guru.

4. Please grant me blessings to achieve **profound wisdom**, which can understand and explain the meaning of scripture with depth and without resistance.

Profound wisdom, in the form of orange-colored nectar beams clarified as the implements (text and sword), are emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then, atoms of nectars, clarified as the implements, radiate out to the victorious ones and their sons. Thus, the profound wisdom of the victorious ones and their sons, in the form of the implements, absorbs into me and fills my whole body.

5. Please grant me blessings to achieve the **wisdom to explain the Dharma**, which gives definite, supreme understanding of all the meanings of all the words of the scriptures without resistance.

Wisdom to explain the Dharma, in the form of orange-colored nectar beams clarified as texts, are emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then atoms of nectars, clarified as texts, radiate out to the victorious ones and their sons. Thus, the wisdom to explain the Dharma of the victorious ones and their sons, in the form of texts, absorbs into me and fills my whole body.

6. Please grant me blessings to achieve **debating wisdom**, which enables one to achieve bravery over evil debate without resistance.

Debating wisdom, in the form of orange-colored nectar beams clarified as wheels of swords, are emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then, atoms of nectars, clarified as wheels of swords, radiate out to the victorious ones and their sons. Thus, the debating wisdom of the victorious ones and their sons, in the form of wheels of swords, absorbs into me and fills my whole body.
7. Please grant me blessings to achieve writing wisdom, which makes meaning and sound perfect and gives clear understanding and happiness.

Writing wisdom, in the form of orange-colored nectar beams clarified as texts and wheels of swords, are emitted from Lama Tsongkhapa and his two sons, absorbing into me and filling my whole body. Then atoms of nectars, clarified as texts and wheels of swords, radiate out to the victorious ones and their sons. Thus, the writing wisdom of the victorious ones and their sons, in the form of texts and wheels of swords, absorbs into me and fills my whole body.

Requests

ZHUNG DÖN J E LA TUG PA ME PA YI
Please grant me blessings to achieve extensive great wisdom that is able to understand
ZAB MÔ SHE RAB THOB PAR J IN GYI LOB
And explain the meanings of the extensive scriptures without resistance.
THÔ SAM GOM PÄ SHE RAB PHEL DU SÔL
I request that the wisdoms of hearing, understanding, and meditation may increase.
CHHÄ TSÖ TSM PÄI LO DRÖ GYÄ DU SÔL
I request that the wisdoms of expounding, debating, and writing may be developed.
CHHÖG DANG THÜN MÔNG NGÔ DRUB TSÄL DU SÔL
I request that the general and sublime realizations may be granted.
NYUR DU KHYE RANG TA BUR J IN GYI LOB
Please grant me blessings to be quickly like you.
DE CHHEN LÅN KYE YÉ SHE CHHAR TÜ SÔL
I request that the transcendental wisdom of the simultaneously born great bliss may arise.

NGÔ DŽN THRUL WÅI DRI MA SEL DU SÔL
I request that the stains of truly believing illusory thought may be purified.
SEM NYI THE TSHÔM DRA WA CHÅ DU SÔL
I request that the net of doubts that are only in the mind may be cut off.
NYUR DU KHYE RANG TA BUR J IN GYI LOB
Please grant me blessings to be quickly like you.

The Foundation of All Good Qualities

The foundation of all good qualities is the kind and perfect, pure Guru; Correct devotion to him is the root of the path. By clearly seeing this and applying great effort, Please bless me to rely upon him with great respect.

Understanding that the precious freedom of this rebirth is found only once, Is greatly meaningful, and is difficult to find again, Please bless me to generate the mind that unceasingly, Day and night, takes its essence.

This life is as impermanent as a water bubble; Remember how quickly it decays and death comes. After death, just as a shadow follows the body, The results of black and white karma follow.

Finding firm and definite conviction in this, Please bless me always to be careful To abandon even the slightest negativities And accomplish all virtuous deeds.

Seeking samsaric pleasures is the door to all suffering: They are uncertain and cannot be relied upon. Recognizing these shortcomings, Please bless me to generate the strong wish for the bliss of liberation.