

**Lama Tsongkhapa
Guru Yoga**



Composed by Dül Nagpa Paldän

Translated and Arranged by Lama Zopa Rinpoche

FPMT Education Services



FPMT Inc.
1632 SE 11th Avenue
Portland, OR 97214 USA
www.fpmt.org

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Set in Calibri 12.5./15, Century Gothic and Lydian BT.

Practice Requirements

Anyone with faith may practice Lama Tsongkhapa Guru Yoga

Credits:

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Education Services
FPMT International Office
1632 SE 11th Avenue
Portland OR 97214
(503) 808-1588
education@fpmt.org

www.fpmt.org

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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 GI JIN SOG GYI PÄI SÖ NAM KYI

By my practice of giving and other perfections,

DRO LA PHÄN 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
NYOM LA NÄ NA CHI MA RUNG

How wonderful it would be if all sentient beings were to abide in equanimity, free of hatred and attachment, not holding some close and others distant.

NÄ PAR GYUR CHIG

May they abide in equanimity.

NÄ PAR DAG GI JA O

I myself will cause them to abide in equanimity.

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

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

Immeasurable Thought of Loving Kindness:

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 had happiness
and the cause of happiness.**

DÄN PAR GYUR CHIG

May they have happiness and its cause.

DÄN PAR DAG GI JA O

I myself will cause them to have happiness and its cause.

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

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

Immeasurable Thought of 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 of
suffering and its cause.**

DRÄL WAR GYUR CHIG

May they be free of suffering and its cause.

DRÄL WAR DAG GI JA O

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

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

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

tioned by Panchen Losang Chökyi Gyältsän that says to meet Lama Tsongkhapa's teaching is much more rare than to be born in the pure land of the Buddha.

Colophon:

Original text by Dülnagpa Paldän. Translated with additional prayers and commentary by Lama Zopa Rinpoche. Transcribed by Venerable Lhundup Nyingje (Paula Chichester) in Madison, Wisconsin and Aptos, California in October 1998. Lightly edited and polished by Venerable Constance Miller, FPMT Education Department, August 1999. Revised edition, July 2001. Updated December 2003, August 2006.

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 Gyalten 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 dharmakaya.
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 JIN GYI LAB TU SÖL

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

Generating Special Bodhichitta

MA SEM CHÄN THAM CHÄ KYI 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 LÄ DRÄL / DE CHHEN SANG GYÄ
KYI SA LA GÖ PAR JA / DEI CHHIR DU LAM ZAB MO LA MA LHÄI NÄL
JOR 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

THAM CHÄ DU NI SA ZHI DAG

Everywhere may the ground be pure,

SEG MA LA SOG ME PA DANG

Free of the roughness of pebbles and so forth.

LAG THIL TAR NYAM BÄIDURYÄI

May it be in the nature of lapis lazuli

RANG ZHIN JAM POR NÄ GYUR CHIG

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.

LHA DANG MI YI CHHÖ PÄI DZÄ

May human and divine offerings,

NGÖ SU SHAM DANG YI KYI TRÜL

Actually arranged and mentally created,

KÜN ZANG CHHÖ TRIN LA NA ME

Clouds of finest Samantabhadra offerings,

NAM KHÄI KHAM KÜN KHYAB GYUR CHIG

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.”

Return to p. 10.



- 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 unmistakable understanding; and meditated on this understanding, gaining unmistakable 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 Prasangka-Madhya-maka 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.

Offering Cloud Mantra

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 MÄNDÖ PASAM KRAMANA VAJRE /
SARVA KARMA AVARANA VISHO DHANA VAJRE SVAHA (3x)

By saying this, as you visualize, they receive.

Extensive Power of Truth

KÖN CHHOG SUM GYI DEN PA DANG
SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI JIN GYI LAB
DANG
TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG
CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB 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, Man-
jushri, and so forth – unimaginable and inexhaustible, equaling
the sky – arise and, in the eyes of the buddhas and bodhisat-
tvas of the ten directions, be received.**

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 NÄ

You who emanate from the heart of the savior of the hundred devas' Joyful Realm,

RAB KAR ZHO SAR PUNG TRÄI 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:

SÄ DANG CHÄ PA NÄ DIR SHEG SU SÖL

I request you to come to this place.

Requesting to Have a Stable Life

DÜN GYI NAM KHAR SENG THRI PÄ DÄI TENG

In the sky before me, on a lion throne, lotus, and moon disk,

JE TSÜN LA MA GYE PÄI DZUM KAR CHÄN

The perfect, pure² lama smiles with delight.

DAG LO DÄ PÄI SÖ NAM ZHING CHHOG TU

Supreme field of the merit of mind's devotion,

TÄN PA GYÄ CHHIR KÄL GYAR ZHUG SU SÖL

I beg you to abide for a hundred eons to increase the teachings.

Prostration

SHE JÄI KHYÖN KÜN JÄL WÄI LO DRÖ 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.

Return to p. 9.

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.

Return to p. 9.

Confession Meditation

Generate strong regret reflecting on:

The general negative karmas, the ten non-virtues (killing, stealing, sexual misconduct, lying, divisive speech, harsh speech, gossiping, 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.

KĀL ZANG NA WĀI GYĀN GYUR LEG SHĀ SUNG

Your eloquent speech is the ear-ornament of the fortunate ones.

DRAG PĀI PĀL GYI LHAM MER DZE PĀI KU

Your holy body is glowing and glorious with fame.

THONG THÖ DRĀN PĀ DÖN DĀN LA CHHAG TSHĀL

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

If you like, you may return to p. 6 and perform the offering prayer, offering mantra, and extensive power of truth here, before the offering verse. You may also turn to p. 23 for an extensive offering meditation to Lama Tsongkhapa, also done before the verse.

Offerings

YI WONG CHHÖ YÖN NA TSHOG ME TOG DANG

Beautiful drinking water, various arranged flowers,

DRI ZHIM DUG PÖ NANG SĀL DRI CHHAB SOG

Fragrant incense, light, scented water, and so forth;

NGÖ SHAM YI TRÜL CHHÖ TRIN GYA TSHO DI

Actually performed and mentally transformed oceans of clouds of offerings

SÖ NAM ZHING CHHOG KHYE LA CHHÖ PAR BÜL

I offer to you, the supreme field of merit.

Confession

GANG ZHIG THOG ME DU NĀ SAG PA YI

Whatever non-virtues of body, speech, and mind,

LÜ NGAG YI KYI MI GE CHI GYI DANG

And especially actions opposite to the three vows

KHYĀ PAR DOM PA SUM GYI MI THÜN CHHOG

That I have created from beginningless time,

NYING NĀ GYÖ PĀ DRAG PÖ SÖ SOR SHAG

From the bottom of my heart, I regret and fervently confess them all individually.

For the extensive meditation on confession, turn to p. 24.

Rejoicing

NYIG MÄI DÜ DIR MANG THÖ DRUB LA TSÖN

In this time of the five degenerations, you strove for many listenings and realizations,

CHHÖ GYÄ PANG PÄ DÄL JOR DÖN YÖ JE

And made meaningful the perfect human rebirth

GÖN PO KHYÖ KYI 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 following 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 essence 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 Ksitigarbha 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 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.

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 DÜL JÄI GÖN DU ZHAB 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 NYING PO RING DU SÄL JE SHOG
Of venerable Losang Dragpa to shine forever.

Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
This ground, anointed with perfume, strewn with flowers,
 RI RAB LING ZHI NYI DÄ GYÄN PA DI
Adorned with Mount Meru, the four continents, the sun and the moon,
 SANG GYÄ ZHING DU MIG TE ÜL WA YI
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
 LAB CHHEN GYÄL SÄ CHO PÄI NYING TOB CHHE
 DE TONG CHHOG GI RIM NYI NÄL JOR GYI
 LO ZANG GYÄL WÄI TÄN DAG JÄL WAR SHOG

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

DE TAR SHUG DRAG SÖL WA TAB PÄI THÜ / JE TSÜN YAB SÄ SUM GYI
THUG KA NÄ / Ö ZER KAR PO BUG CHÄN THRO PÄI NE / CHIG TU DRE
NÄ RANG GI CHI WOR ZUG

**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.**

Ö KAR BU GÄI JUG NGOG LÄ JUNG WÄI / DÜ TSI KAR PO O MÄI DOG
CHÄN GYI / NÄ DÖN DIG DRIB BAG CHHAG MA LÜ PA / TRÜ NÄ RANG
LÜ DANG SÄL SHEL TAR GYUR

**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

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

Avalokiteshvara, great treasure of objectless compassion,

DRI ME KHYEN PÄI WANG PO JAM PÄI YANG

Manjushri, master of stainless wisdom,

DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG

Vajrapani, destroyer of the entire host of maras,

GANG CHÄN KHÄ PÄI TSUG GYÄN LO ZANG DRAG

Losang Dragpa, crown jewel of sages of the land of snow,

KYAB SUM KÜN DÜ LA MA SANG GYÄ LA

To you, Guru-Deity, 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 grant your blessings to liberate myself and others.

CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL (3x)

Please bestow the supreme and common realizations. (3x)

PÄL DÄN LA MA KHYE KU CHI DRA DANG

In whatever way you appear, glorious Guru,

KHOR DANG KU TSHEI TSHÄ DANG ZHING KHAM SOG

With whatever retinue, lifespan, and pure land,

KHYÖ KYI TSHÄN CHHOG ZANG PO CHI DRA WAR

Whatever noble and holy name you take,

DE DRA KHO NAR DAG SOG GYUR WAR SHOG

May I and others attain only these.

PÄL DÄN LA MÄI KU TSHE TÄN PA 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 ZHÄN MA LÜ TSHOG SAG DRIB JANG NÄ

**May I and others without exception accumulate merit and
purify negativities,**

NYUR DU SANG GYÄ THOB PAR JIN GYI LOB

And may we be blessed to quickly attain buddhahood.

PÄL DÄN LA MÄI NAM PAR THA PA LA

May I not arise heresy even for a second

KÄ CHIG TSAM YANG LOG TA MI KYE ZHING

In the actions of the glorious Guru.

CHI DZÄ LEG PAR THONG WÄ MÖ GÜ KYI

May I regard whatever actions are done as pure.

LA MÄI JIN LAB SEM LA JUG 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

KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE

Guide me with your great kindness,

JANG CHHUB NYING PÖI BAR DU TÄN PAR SHUG

**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

TSHÜL THRIM TSANG ZHING MANG DU THÖ PA DANG

May I continue my life in pure moral conduct,

JANG SEM JONG DANG TA CHÖ TSANG PA SOG

Listening [to many teachings].

LO ZANG GYÄL WA NYI PÄI TÄN PA LA

**May I train the mind in bodhichitta, pure conduct, and
pure view,**

SE LÄ ME WÄI NAM THAR KHYONG PAR SHOG

**Without corrupting the teaching of pure wisdom of the second
buddha, Lama Tsongkhapa.**

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ

In all my lives, through the victorious one, Lama Tsongkhapa,

THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ

Acting in person as the Mahayana Guru,

GYÄL WA NGAG PÄI LAM ZANG DE NYI LÄ

May I never turn aside for even an instant

KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG

From the excellent path praised by the victorious ones.

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

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG

Avalokiteshvara, great treasure of non-objectifying compassion;

DRI ME KHYEN PÄI WANG PO JAM PÄI YANG

Manjushri, master of stainless wisdom;

DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG

Vajrapani, destroyer of the entire host of maras,

GANG CHÄN KHÄ PÄ TSUG GYÄN TSONG KHA PA

Tsongkhapa, crown jewel of the sages of the land of snow;

LO ZANG DRAG PÄ ZHAB LA SÖL WA DEB

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 TSA WÄI LA MA RIN PO CHHE
Magnificent and precious root Guru,
DAG GI NYING GAR PADMÖI TENG SHUG LA
Please abide on the lotus seat at my heart.
KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE
Guide me with your great kindness,
KU SUNG THUG KYI NGÖ DRUB TSÄL DU SÖL
**And grant me the realizations of your holy body, speech,
and mind.**

PÄL DÄN TSA WÄI LA MA RIN PO CHHE
Magnificent and precious root Guru,
DAG GI NYING GAR PADMÖI TENG SHUG LA
Please abide on the lotus seat at my heart.
KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE
Guide me with your great kindness,
CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL
And grant me the general and sublime realizations.

PÄL DÄN TSA WÄI LA MA RIN PO CHHE
Magnificent and precious root Guru,
DAG GI NYING GAR PADMÖI 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.

victorious ones and their sons, in the form of the syllable DHI,
absorbs into me and fills my whole body.

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 imple-
ments, 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 Tsongkha-
pa and his two sons, absorbing into me and filling my whole body.
Then atoms of nectars, clarified as texts, radiate out to the victori-
ous 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 resis-
tance.
-

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 JE LA TUG PA ME PA YI

Please grant me blessings to achieve extensive great wisdom that is able to understand

ZAB MÖ SHE RAB THOB PAR JIN GYI LOB

And explain the meanings of the extensive scriptures without resistance.

THÖ SAM GOM PÄ SHE RAB PHEL DU SÖL

I request that the wisdoms of hearing, understanding, and meditation may increase.

CHHÄ TSÖ TSOM PÄI LO DRÖ GYÄ DU SÖL

I request that the wisdoms of expounding, debating, and writing may be developed.

CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL

I request that the general and sublime realizations may be granted.

NYUR DU KHYE RANG TA BUR JIN GYI LOB

Please grant me blessings to be quickly like you.

DE CHHEN LHÄN KYE YE SHE CHHAR TU SÖL

I request that the transcendental wisdom of the simultaneously born great bliss may arise.

NGÖ DZIN THRÜL WÄI DRI MA SEL DU SÖL

I request that the stains of truly believing illusory thought may be purified.

SEM NYI THE TSHOM DRA WA CHÄ DU SÖL

I request that the net of doubts that are only in the mind may be cut off.

NYUR DU KHYE RANG TA BUR JIN 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.