

Lama Tsongkhapa Celebration Day

*Prayers Compiled
by Lama Zopa Rinpoche*

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Practice Requirements:

Anyone can perform the practices in this book.

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Lama Tsongkhapa's Life

- *Destiny Fulfilled*
- *The Glorious One of the Three Worlds*
- *Lama Tsongkhapa's Secret Biography*

Destiny Fulfilled

Tog jö dün leg ma

by Je Tsongkhapa

OM May we have happiness and excellences!

1. The eyes for the world to see higher realms of life and the freedom of enlightenment,
Resting place for those tired from wandering on the paths of cyclic existence,
The root of happiness and excellence, my kind gurus
And the Noble Lord Wisdom Treasure (Manjushri)—I bow to your feet!
2. To gather a great store [of merit and wisdom] with little effort, rejoicing in virtue is praised as best.
Particularly, regarding the past virtues collected by oneself, If you develop, without pride, great joy in your virtues of the past
It is said these past virtues will increase even more.
3. To accomplish the purpose of this statement by the Buddha, And also because I see many other purposes as well,
It would be good, O mind, to feel such joy!
All this I dedicate for the spread of the Teaching.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!
4. In the beginning, I sought much learning.
In the middle, all teachings dawned on me as spiritual exhortation.

In the end, I practiced day and night.
I dedicated all this virtue for the Dharma to flourish.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

1. Quest for Extensive Learning

5. With the darkness of confusion concerning the points to
adopt or reject
Not dispelled by the lamp of perfect learning,
If you do not know even the path, what need to speak
Of entering the supreme city of liberation!

6. Therefore, not content with a partial or superficial
understanding
Of the treatises of the Invincible Lord of Dharma (Ajita or
Maitreya)
And those of (the great sages) widely renowned in India
As the Six Ornaments and the Two Supreme Ones, I studied
them all in great detail.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

7. Especially for an ordinary person, the sole way
To determine the precise reality of things
Are the treatises on valid reasoning.
So with much effort I studied their difficult points again and
again.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

8. Though I toiled in the treatises of sutra and tantra,
When practicing and expounding their profound meaning

I found my view had not advanced far beyond
Those who had learned nothing and who knew even less.

9. So then I studied thoroughly all the essential keys to induce
The correct view through the subtle dialectical reasoning
That distinguishes the profound, especially the treatises of
Nagarjuna,
And resolved [all my] doubts completely!

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

10. There are two vehicles to travel to perfect enlightenment:
The profound Vajra Vehicle and Perfection Vehicle.
Secret Mantra is said to be much superior to the Perfection
Vehicle
This is as well-known as the sun and moon.

11. While accepting these words to be true,
There are some who do not ask
“What is the Profound Vehicle?”
And yet assume the mantle of scholars.

12. If such people are supposed to be intelligent,
Then where are the dull-witted?
How extraordinary that anyone should neglect
An unexcelled path so difficult to meet!

13. Therefore, I entered the supreme vehicle of the victorious
ones,
The Vajra Vehicle, even rarer than the buddhas;
A profound treasury of the two spiritual feats
And I studied it long with much effort.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

14. Not knowing the paths of the three lower tantras,
And deciding that highest yoga tantra
Is the supreme of all class of tantras,
Is just making an assertion.
15. Realising this, I familiarised myself both generally and
specifically
With the three genres of action tantra such as
General Secret Tantra (Samanya Vidhiramguhyatantra),
True Fulfillment (Susiddhi), *The Tantra Requested by*
Subahu (Subahupariprccha), and *Later Concentration*
(Dhyanottara)

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

16. Within the second class of tantra, performance tantra,
I studied the main tantra, *Manifest Enlightenment of*
Vairocana (Vairocanabhisambodhi),
And ascertained thoroughly the precise orientation
Of all Performance Tantras.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

17. Within the third class of tantra, yoga yantra,
I studied the main tantras, the glorious *Compendium of*
Reality (Tattvasamgraha),
The explanatory tantras such as *Vajra Pinnacle (Vajrasekhara)*,
And enjoyed the feast of Yoga Tantra.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

18. Within the fourth class of tantra, the highest yoga tantra,
I studied the root and explanatory tantras and others

Renowned as the sun and moon among the Indian sages:
The *Secret Community (Guhyasamaja)*, a father tantra,
And the yogini tantras of *Vajra Laughter (Hevajra)* and
Supreme Bliss (Samvara).

19. I also studied the *Wheel of Time Tantra (Kalachakrat Tantra)*,
unique amongst tantras,
An original system of explanation different from other sutras
and tantras,
Along with its illuminating exegesis, the *Stainless Light*
(*Vimalaprabha*).

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

This is the first chapter telling how I first sought extensive learning.

II. All Teachings Dawn As Spiritual Instruction

20. Then, with a firm, intense, and enduring faith in Manjugosha,
Supreme in banishing the darkness from the disciples' minds,
I prayed in order that all scriptures might dawn as spiritual
instruction
And strove to fulfill all the necessary conditions.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

21. Striving thus I found a special conviction in the stages of the
path to enlightenment
Transmitted from Nagarjuna and Asanga;
And hence the Perfection of Wisdom, the best scriptures on
the profound,
Dawned upon me as spiritual instructions.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

22. In this northern land, there are many,
Regardless of whether they have studied the texts on
epistemology or not,
Who say there is no graduated practice of the path leading to
enlightenment
In the *Compendium of Valid Cognition (Pramanasamuccaya)*
and the corpus of seven treatises.
23. But they also take as authoritative the permission
Granted by Manjushri to Dignaga, when he explicitly said,
“Write this book. In the future it will become
The eye for all wandering beings.”
24. Seeing this to be completely illogical,
I especially looked into this and found that the
Pramanasamuccaya’s opening homage
Is established by the *Pramanasiddhi* chapter (of Dharmakirti’s
Pramanavrttika)
Through the forward and reverse logical procedures,
25. As proving Bhagavan Buddha to be an authoritative master
For those seeking liberation.
From this I found a deep conviction
That his teaching alone is the ford for those seeking total
freedom.
26. As such, all the essential points gathered as one,
Of the paths of the two Vehicles
Unfolded through the path of reasoning.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

27. Then I brought together *Bodhisattva Level (Bodhisattvabhumi)*
And *Ornament of Sutras (Sutralamkara)* and with much hard
and proper work.

All the treatises of the Invincible Dharma Lord (Maitreya)
And those following him, arose as spiritual instruction.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

28. Relying especially on the *Compendium of Practices*
(*Shikshasamuccaya*),

Which grants certainty on all the points of the path
With its graded arrangement of the vast and profound teaching,
I saw clearly the many points of the supreme treatises of
Nagarjuna
Such as *Compendium of Sutras (Sutrasamuccaya)* as stages of
practice.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

29. Then relying on Buddhaguhya's well-explained practical
instructions

On the *Dhyānottara* and *Vairocana-bhisambodhi*,
All the points of the path dawned well as spiritual instruction.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

30. Seeing how the essentials of the path of the *Shri*
Tattvasamgraha

Are incorporated in the three samadhis was not that hard,
But for the difficult way to meditate on the profound in that
path

I relied on the great pandit Buddhaguhya's correct explanation

31. Which combined the root, explanatory, and subsidiary yoga tantras,
And on the stages of meditation's proper explanations
Of the profound practices of the three tantra classes;
And the darkness in my mind was dispelled.
- Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!
32. The ultimate of all well-spoken teachings of the Mighty Sage
(Buddha)
Is the glorious highest yoga tantra,
Of which the greatest and most profound
33. On this the supreme philosopher Nagarjuna said:
"The essentials of the path are sealed in the root tantra by
the six limits and four ways.
And thus they must be understood through a master's
instruction
Following the explanatory tantras."
34. Acknowledging this was crucial, I acquainted myself for a long
time
With even the smallest texts of the Noble Nagarjuna's
tradition of Guhyasamaja;
The ultimate core instructions contained in the *Concise
Sadhana (Pindavidhisadhana)*,
The *Lamp of Integrated Practices (Charyamelapakapradipa)*,
and the *Stages of Presentation* and so on.
35. Also, relying on the lamp-like illuminator (*Bright Lamp,
Pradipodyotana*) of the root tantra
And combining them with the five great explanatory tantras,
I studied with enormous effort;

And discovered the two stages of the Guhyasamaja, in general,
And, especially, all the essentials of the perfection stage.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

36. Through this, the essential point of many tantras,
Such as Samvara, Hevajra, and Kalachakra,
Dawned upon me as spiritual instructions. I have explained
these elsewhere,
Here, I just show a door for the discerning.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

This is the second chapter, on the middle period when all scriptural traditions arose as spiritual instructions.

III. Constant Practice and Total Dédication

37. Having thus become a treasure of instructions,
I trained to familiarize myself with a path comprising
The common path and the exclusive path with its two stages,
The two Mahayana systems.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

38. It is said that the Ganges-like prayers of the bodhisattvas
Are all contained within the prayers to uphold the holy Dharma.
Thus whatever virtue I accumulated
Was dedicated to the spread of the Sage's Teaching.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

This is the third chapter: how at the end I practiced day and night and dedicated all virtues to the spread of the Teaching.

39. In order to increase my own virtue enormously
And to show properly the correct way
To the many fortunate beings who possess a discerning mind
I have written this account of my education.
40. By the store of virtue attained through this process
May all beings, through this same procedure,
Maintain the unexcelled conduct of the Buddha,
And enter the path that pleases the victorious ones.

Colophons:

[Original Colophon:]

Written by the Eastern Monk Tsongkhapa Lobsang Drakpa at the Triumph of Virtue Monastery on the great Nomad Mountain, with Kazhipa Rinchen Pal as scribe.

[Translator's Colophon:]

This is a revised version of the earlier translation published by the Library of Tibetan Works and Archives in *The Life and Teachings of Tsongkhapa*. I owe much to that translation.

[Translator's] Acknowledgement:

I would like to thank Gavin Kilty wholeheartedly for checking my translation thoroughly and putting it into more readable English. This translation has been prepared for the Russian teachings at Thekchen Choeling Temple, McLeod Ganj on 19–21 December 2011. We dedicate any merit gained through this effort for justice, compassion and wisdom to spread everywhere for peace and harmony to triumph in the world. Any remaining error in the text is mine only. I would highly appreciate anyone's help in improving it for the benefit of others.

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Publisher's Colophon:

This translation of *rtogs brjod mdun legs ma* is reproduced here with the translator's permission.

The Glorious One of the Three Worlds

Päl dän sa sum ma

In the presence of the victorious ones, you adopted the
bodhisattvas' conduct;
In Tuṣita, you are renowned as "Jampel Nyingpo";
And in the Land of Snows, you are known as "Glorious Lozang
Dragpa."
Principal son of the victorious ones, to you I pray.

Through the force of being endowed with the ripening of your
vast merit,
You were able to read scriptures and understand the principles of
Sanskrit
Without having studied the science of grammar.
To you who accomplished all good qualities without effort,
I pray.

From the time that your sun-like body emerged from your
mother's womb,
You forever abandoned association with the frivolous enjoyments
Of the lightning bolt that strongly craves for the wonders of
existence.
To you I pray.

Since your youth, you were properly restrained by the most noble
and supreme ethics
Of all the Victorious One's modes of disciplined behavior.
You are endowed with the force of habit
Of being completely conscientious in all lives—to you I pray.

Through the analysis that engages unhindered
With the words and meanings of all the Victorious One's
teachings,
You always made great effort to seek out eloquent instructions.
Vast treasury of knowledge, to you I pray.

Never satisfied with lines of hollow words,
Through detailed and very subtle flawless reasoning,
You understood all dharmas without exception,
Including points that are difficult for tens of millions of supreme
scholars to fathom—to you I pray.

Lord, even if all the debaters trained in logic
Were to investigate your teachings hundreds of times,
Even the smallest portion will withstand the analysis of others.
To you endowed with a pure mind, I pray.

Who else, apart from you, sees the true intention
Of the scriptures expounded by the great charioteers of the Land
of Āryas?
And to just you alone did all teachings appear as supreme
instructions.
To you I pray.

Because of this, the dust on the earth under the prints of your
lotus feet—
Always resting on the crowns of all supreme scholars—
Is an object of offering for living beings
To you I pray.

However much the wisdom of the victorious ones investigates
your mind,
It cannot find even a fragment of subtle faults
Arising from carelessly following the ethics of the thoroughly pure
trainings.
To you I pray.

Like an ocean, a source of jewels,¹
Such is the depth of your mind of compassion—
Beyond even that of all those possessing the eyes of wisdom.
To you, venerable treasury of compassion, I pray.

For the benefit and happiness of embodied beings,
There is no burden that you do not carry
In the vehicle of your superior intention.
Magnificent brave one who completed all great deeds, to you
I pray.

Since even just your breath, Lord,
Is medicine for all living beings,
What need is there to mention your other actions related to the
two accumulations?
Friend of the beings of the three grounds, to you I pray.

Every day Mañjuśrī directly and uninterruptedly taught you
A nectar stream of eloquent instructions—
The condensed essence of the minds of the victorious ones of
the three times.
To you I pray.

In the lotus garden of the Muni's teachings, and in this world,
You are like the sun of the victorious ones.
Ajitanātha,² in person, praised you as the supreme refuge.
To you I pray.

You perceived the victory banner-like forms of countless
victorious ones.

You were blessed directly by many *mahāsiddhas*—
Sarahā, Luipā, and others.

To you, the completely pure supreme being, I pray.

When you were blessed by
Nāgārjuna, Āryadeva, Buddhapālita, and Candrapāda,
At that very moment you abandoned the stains of errors
regarding the profound ultimate reality.

To you I pray.

Through meditating excellently on the ultimate reality that is like
the center of space

With the concentration of meditative equipoise,
In post-meditation, your illusion-like mind never wavered for
even an instant.³

To you I pray.

Accomplisher of all the Muni's eloquent instructions,
You reveal the very essence of the ocean of all classes of tantra.
Supreme guru—indivisible with the powerful All-Pervading
Victorious One Vajradhara—

To you I pray.

Having understood the profound points of the two stages—
The final part of the path not experienced by others in this land—
just as intended,

And having ascertained their meaning, you engaged in the
essential practices.

To you I pray.

Having removed the conceptualizations of the appearance of and
adherence to ordinariness

Through the completion of the gross and subtle deity yogas,

Your mind is never distracted from seeing whatever appears as
the manifold display of the maṇḍala wheel.

To you I pray.

You dissolved the current of the winds of conceptualizations into
your central channel

And you saw the suchness of the all-empty clear light.

Whatever appeared arose as the manifold display of supreme
great bliss.

To you possessing the vajra mind, I pray.

Through being endowed with the power of infinite prayers and
through skillful means,

You lead infinite assemblies of trainees effortlessly and
spontaneously

On the path that pleases the victorious ones.

To you, the refuge of all worlds, I pray.

Through your virtuous training in various aspects of the
explanation and practice of all the teachings,

You shine light on all the holy Dharmas of the victorious ones—
the three trainings of scripture and realization—

At a time when the teachings of the Muni remain only in name.

To you I pray.

When you practiced during the time that your physical
manifestation in this land was intentionally passing away,

The sky was inconceivably filled with

Deity assemblies of heroes and *ḍākinīs* making offerings.

To you I pray.

When you actualized the clear light dharmakāya,

Your body transformed into a mass of light.

To you who attained the supreme *siddhi* of the illusory body

Of the bardo's complete saṃbhogakāya, I pray.

From now on, in all my lives,
Please bless me to respectfully make offerings at your lotus feet,
Listen to your teachings,
And practice, through the actions of my three doors, only that
which pleases you.

Having abandoned the mind of peace and happiness for oneself
And striving for wealth and honor—the splendors of this life—
Please bless me never to be separated from supreme bodhicitta,
The mind striving for the benefit of living beings.

Having understood the meaning of all the logical teachings
Of the Victorious One without exception
With a subtle and wise exacting intelligence,
Please bless me to dispel confusion's great darkness from living
beings.

After I have gained certainty regarding the meanings of the
manifold classes of tantra,
Please bless me to practice the profound meaning
Of the final two stages of the excellent path, one pointedly,
Unmoved by outer and inner adverse conditions.

In short, having precisely grasped the Victorious One's intention
With regard to all of his holy Dharma
And the unexcelled Vajrayāna in particular,
Please bless me that I may be a guide for living beings.

Through this virtue, in all my lives,
May I never be separated from you, the guru, the supreme guide;
Be nourished, protector, by the overflowing essence of your
mind;
And taste of the nectar of your eloquent instructions.

Furthermore, may all good actions I have done or am currently
doing,
Whatever they may be,
Become causes for you to joyfully care for me
And for me to practice only in accordance with your instructions.

Whatever your form, Glorious Guru;
Whatever your entourage, lifespan, or pure land;
Whatever your supreme excellent name;
May I and all living beings attain only these.

Through the force of exalting and making prayers to you,
Please pacify sickness, spirits, poverty, and fighting
And increase Dharma and auspiciousness
Wherever I and all living beings dwell on this earth.

Through the force of the Victorious One, Tsongkhapa,
Acting as my direct Supreme Vehicle virtuous friend in all my
lives,
May I never turn away for even an instant
From the excellent path praised by the victorious ones.

This praise was composed by Khedrub Geleg Pelzangpo.

Publisher's Colophon:

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Lama Tsongkhapa's Secret Biography
**Song of the Mystic Experiences
of Lama Je Rinpoche**

Jeí sang wäi nam thar

by Jamyang Choje Tashi Palden (1379–1449)

CHHÖ KYI GYÄL PO TSONG KHA PA LA CHHAG TSHÄL LO

O sun-like Prince of the Conqueror,

GANG GI KHYEN PA RAB YANG NAM KHÄ LA

**Whose wisdom, vast as the heavens, has the brilliance of
knowledge**

JI TA JI NYE KHYEN PÄI Ö ZER CHÄN

That sees what ultimately is and what merely seems to be⁴

GYÄL SÄ NYI MA JE TSÜN CHHÖ KYI JE

O Venerable Lord of Dharma, most perfect guru,

PÄL DÄN LA MÄI ZHAB DÜL CHI WÖ TEN

The dust of your feet I place on the crown of my head.

KHYÖ KYI KU SUNG THUG KYI YÖN TÄN NAM

**Even the buddhas and bodhisattvas who fill the ten
directions**

CHHOG CHUR ZHUG PÄI GYÄL WA SÄ CHÄ KYI

**Cannot describe the excellence of your body, speech, and
mind;**

MA LÜ JÖ PAR MI NÜ ÖN KYANG NI

Yet out of passionate inspiration I shall sing of them;

DÄ PÄ PEL LA CHUNG ZÄ NYÄN PAR GYI

Pray, listen for but a few moments.

YÖN TÄN GYA TSHÖI TÖ TSHIG ME TOG GI

As a blossoming garland of flowers

THRENG WA PEL LEG LO SÄL DRIN PÄI GYÄN

To adorn the necks of the clear-minded

DÄ PÄI SÖ NAM PEL WÄI RIN CHHEN NI

And as a precious jewel to enhance the force of conviction

DAG GI DRUB LA KHÄ NAM GYE PAR DZÖ

This song in praise of your oceans of splendor to delight all sages, I have composed.

KHYÖ KYI LEG PAR CHÄ PÄI SÖ NAM TRIN

Like a cloud, the merit of your superb deeds

DÜL JÄI GE LEG PEL WÄI CHHAR GYÜN CHÄN

Releases a torrent of rain that swells the virtue of those to be trained

ZAB DANG GYA CHHEI NYÄN PÄI DRUG DRA DROG

And proclaims with a dragon's thundering roar the sweetness of the vast and profound;⁵

PÄL DÄN LA MA CHHU DZIN WANG PO ZHIN

O glorious, powerful, billowing Lama.

TING DZIN JE WA MANG LA WANG GYUR ZHING

Foremost of tantric adepts, the mighty yogi

LEG SHÄ TSOM DANG DRUB LA NGÖN TSÖN PA

Who mastered the many millions of samadhis,

NÄL JOR WANG CHHUG NGAG RIG KÜN GYI TSÖ

Composed faultless expositions and made true effort in practice,

PÄL DÄN LA MA LÜ CHÄN TSUG NA GYÄL

Most resplendent of Lamas, you tower over the heads of all.

NGÖN TSHE DOR JE DÄN DU GYÄL WA LA

At Vajrasana⁶ in a former birth to the Victorious One you offered

RIN CHHEN SHEL GYI THRENG WA GYA TSA CHIG

A rosary of one hundred crystal beads.

LEG PAR PHHÜL TE JANG CHHUB SEM KYE NÄ

Thus you acquired the fortune

YANG DAG TA WA TOG PÄI KÄL DÄN GYUR

Later to attain the perfect view,⁷

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

DUNG LO DÜN NÄ JE TSÜN SANG DAG DANG

At the age of seven you directly perceived

SHING TA CHHEN PO PÄL DÄN MAR ME DZÄ

Dipamkara Atisha, the great Path Clearer, and Vajrapani,

Lord of the Secret.

NGÖN SUM ZIG SHING GYÜN DU JE ZUNG WÄ

The exhortations of both the sutras

NGAG DANG PHA RÖL CHHIN ZHUNG DAM PAR SHAR

And tantris dawned upon you;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

YIN DRA NI LÄI DOG TAR RAB NGO WÄI

O Jetsun, Lord of phenomenal existence,

RAB DZE Ö ZER NGA YI DRA WA CHÄN

You directly perceived Manjushri,

SHIN TU DUM PÄI BÜ SU JAM PÄI JANG

Bodhisattva of the wisdom of emptiness,

NGÖN SUM JIG PA JE TSÜN CHHÖ KYI JE

As the color of a perfect sapphire;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

DE NÄ TSAM TE JE TSÜN KHYEN PÄI TER

From this time onward, O High One,

NAM DÖ JIG SHING PÄL DÄN DÜ PA DANG
**Whenever you desired you could invoke Manjushri,
Treasure of Stainless Wisdom,**
SHE RAB PHA RÖL CHHIN ZHUNG ZAB MÖI DÖN
And constantly listen to the teachings
GYÜN DU SÄN PA GYÄL SÄ CHHÖ KYI JE
**Of both Sutrayana's Transcendent Wisdom and Tantrayana's
Secret Assembly;⁸**
PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

YÄN LAG DÜN PÄI CHHO GA DZÄ PÄI TSHE
When practicing the seven-limbed ritual
SANG GYÄ SUM CHU SO NGA NGÖN SUM DU
Of the thirty-five Purification Buddhas,
RANG RANG KU YI JIB DANG CHHAG TSÄN SOG
Continually and clearly you beheld them
JI ZHIN GYÜN DU JIG PA CHHÖ KYI JE
And all their forms, mudras, and symbols;
PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

YÄ YÖN CHHAG GI CHHÖ CHHÄ CHHAG GYA CHÄN
**Seated in the auspicious posture, hands in the Dharma
teaching mudra,**
SANG PÖI ZHUG TANG DZÄ PÄI JAM GÖN GYI
Buddha Maitreya prophesied that
LAR WANG TOB CHU NGÄ WA SHEG WA ZHIN
Just as the sugatas who possess the ten powers
GYÄL WÄI DZÄ PA DRUB PAR LUNG TÄN PA
**You will one day perform the twelve acts of a supreme,
universal teacher;⁹**
PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

LHA MII TÖN PA SHA KYAI GYÄL PO DANG

Victorious Master of both life and death,

MÄN GYI LA DANG DREN PA Ö PAG ME

**Truth visions you received of Amitabha Buddha, the
Medicine Buddhas,**

KHOR TSHOG GYA TSHÖI BÜ NA LHAM ME WA

**And that teacher of men and gods, Shakyamuni, Prince of
the Shakya Throne,**

NGÖN SUM JIG PA GYÄL SÄ CHHÖ KYI JE

Each with a retinue vast as the oceans;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

NGÖ DRUB JUNG NÄ JE TSÜN DRÖL MA DANG

Saintly Tara, source of all siddhis,

TSUG TOR NAM GYÄL PHAG MA Ö ZER CHÄN

**Ushnisha Vijaya, the one exalted and radiant, Ushnisha
Sitapatra, dispeller of obstacles,**

BAR CHHÄ KÜN SEL TSUG TOR DUG KAR SOG

And other such mystic female buddhas

LHAG PÄI LHA NAM YANG YANG SÄL WAR JIG

Again and again you directly perceived;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

GYÄL SÄ KU DRUB JE TSÜN SANG GYÄ KYANG

Bodhisattva Nagarjuna, Aryadeva,

PHAG PA LHA DANG PÄL DÄN DA WÄI ZHAB

Holy Buddhapalita, Magnificent Chandrakirti

NÄL JOR WANG CHHUG KU YI JANG CHHUB NAM

And the mighty yogi Nagabodhi¹⁰

NGÖN SUM JÖN NÄ GYÜN DU JE SUNG WA

Appeared, then constantly cared for you.

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

SA SUM NYE PA PHAG PA THHOG ME DANG

Exalted Asanga, who delights the three worlds,

KÜN KHYEN NYI PA GYÄL SÄ JIG GI NYEN

The Brother, Vasubandhu, a Second Buddha,

PHAG PÄ JE ZUNG CHHOG KYI LANG BO NAM

And Dignaga,¹¹ child of Manjushri,

NGÖN SUM JÖN NÄ GYÜN DU JE ZUNG WA

Appeared, then constantly cared for you;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

MA WÄI DA WA CHHÖ KYI DRAG PA DANG

Dharmakirti, a moon amongst teachers,

YÖN TÄN Ö DANG GYÄL SÄ SHA KYA Ö

As well as Gunaprabha, Shakyaprabha,

ZHI WA LHA DANG PÄL DÄN AH BHA YA

Shantideva, and the glorious Abhaya,

NGÖN SUM JÖN NÄ GYÜN DU JE ZUNG WA

Appeared, then constantly cared for you;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

YIN DRA BHU TI PÄL DÄN SA RA HA

All the mahasiddhas of India and Tibet,

LU YI PA DANG JE TSÜN DRIL BÜI ZHAB

Such as Indrabudhi, Saraha, Luipa,

NAG PO CHÖ PA PAD MÄI NGANG TSHÜL SOG

Krisnacharin, Tilbupa, Tilopa, and Naropa¹²

NGÖN SUM JÖN NÄ GYÜN DU JE ZUNG WA

Appeared, then constantly cared for you;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

DI DAG ZHUNG LA TEN NÄ RANG ZHÄN LA

Clearly Manjushri prophesied

PHÄN PA GYA CHER DRUB PÄI TEN DREL ZHE

That, relying upon these lineages,

JAM PÄI YANG KYI SÄL WAR LUNG TÄN CHING

**You would produce colossal spiritual boons for yourself
and for all sentient beings.**

ZHÄN DÖN LHÜN GYI DRUB PÄI SEM PÄ CHHE

**Great Bold One who spontaneously fulfills the wishes of
the world;**

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

ZHI LHAG ZUNG DU DREL WÄ NÄL JOR GYI

**When the samadhi of the yoga combining mental tranquility
with cognition of emptiness**

TING DZIN YAR ÖI DA TAR PHEL WA NA

Increased like the waxing moon,

CHOM DÄN DOR JE JIG JE RAB JI PÄI

**You beheld the form of the Destroyer Yamantaka,
“Opponent of the Lord of Death,”¹³**

ZHÄL CHAG YONG SU DZOG PÄI KU CHHOG JIG

Complete with all mudras and expressions.

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

JAM PÄI YANG DANG JE TSÜN LA MA YI

Having touched your heart

THHUG KAR SHE RAB RÄL DRI DREL WA LÄ

To the wisdom sword of Manjushri,

ZAG ME DÜ TSII CHHU GYÜN THHUG KAR ZHUG

**A stream of undefiled ambrosia flowed into the depth of
your being,**

LHÄN KYE DE WÄI TING DZIN SANG PO THRUNG

**Spontaneously arousing the propitious absorption of
highest joy.**

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

DE WA CHÄN DU KYE WÄI MÖN LAM DANG

Prayer for Rebirth in the Land of Bliss

MI PHAM GÖN GYI YANG DAG DÖN TÖ PA

***And An Eulogy of the Perfect Intent of the Dauntless
Protector Maitreya Buddha,¹⁴***

DÖN GYI NGO WO GO RIM JAM JANG KYI

As well as their graduated levels of meaning

SÄL WAR SUNG NÄ TSHIG JOR LEG JAR WA

**Manjushri lucidly conveyed to you, who recorded and
skillfully presented them;**

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

KU SUNG THUG TEN RAB NÄ DZÄ PÄI TSHE

Whenever you consecrated a religious image,

DAM TSHIG PA LA YE SHE NGÖN SUM ZHUG

The wisdom beings actually entered into the symbolic beings.

GANG GI JIN GYI LAB BÄI LHA TSOG NAM

This host of deities that you summoned

KYE GÜI SÖ NAM ZHING DU LEG DRUB PA

Still generates fields of merit within beings;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

GYÄL SÄ KU DRUB YAB SÄ TSO KHOR NGA

One night you dreamed of Nagarjuna and his five spiritual sons

ZAB MO TEN JUNG TAM GYI DRO WA DZÄ

Amongst themselves discussing the fabric of dependent origination.

DE YI NANG NÄ PÄL DÄN SANG GYÄ KYANG

From their midst came Buddhapalita, who touched you with a scripture.

GYA PE JIN LAB PHAG PÄI KONG PA THRUNG

The very next day within you arose the mind of a High One;¹⁵

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

GYÜ KYI THAR THUG PÄL DÄN DÜ KHOR LÖI

**By focusing on the pith of the six branches of Kalachakra,
“The Wheel of Time,”**

YÄN LAG DRUG GI NÄ NAM GONG PA NA

You directly perceived his Buddha form.

CHOM DÄN DU KYI KHOR LO NGÖN SUM JIG

He foretold that soon you

DA WA SANG PO DRA WAR LUNG TÄN PA

Would equal even King Suchandra,¹⁶

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

CHHÖ KHOR LHA SAR CHHÖ THRÜL CHHEN PÖI DÜ

**When for the first time you led the Great Prayer Festival of
Lhasa,**

NGO TSHAR TRA ZHI NA TSHOG GYA KÖ PÄI

A hundred magical omens appeared.

CHHÖ PA DE WA CHHEN POR JIN LAB NÄ

At your making this joyous offering,

CHOG CHÜI GYÄL WA SÄ CHÄ NYE PAR DZÄ

**The buddhas and their sons in the ten directions were filled
with supreme delight.¹⁷**

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

THA MÄL NÖ CHÜ NANG TONG GYU MA DANG

Generating the form of a great-bliss deity

ZAB SÄL NYI SU ME PÄ NÄL JOR GYI

Through the yoga of the nonduality

DE CHHEN LHA YI NAM PAR SHAR WÄI TSHE

Of profound luminosity and illusory appearances,

KU YI DOR JEI NÄL JOR CHHÖ KYI JE

You attained the vajra yoga body;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

NYING GÄI PAD MAR KU SUM DOR JE YI

By practicing the mantric science of inhaling

JUNG ZUG NGAG KYI DANG SU DÄ PA NA

And exhaling OM AH HUM on the lotus heart,

ZHUG NÄ THIM PÄI Ö SÄL CHHAG GYA CHHE

**The vital energies entered the central nadi, rested as
breathing stopped, and then dissolved.**

SUNG GI DOR JEI NÄL JOR CHHÖ KYI JE

**Thus, you experienced the clear light, mahamudra, the great
seal, attaining the vajra yoga speech;**

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

TE WÄI KHOR LÖI TUM MO TSÄN TA LI

**Raising the navel chakra's mystic heat which rests at
the base of the central channel,**

CHI WÖI HAM YIG BU MAR ZHU WA LÄ

**The letter HAM at the crown of your head melted and fell
to your heart**

LHÄN KYE DE CHHEN PÄL LA NAM ROL WA

**As simultaneously the experience of the blisses dawned
upon you.**

THHUG KYI DOR JE NÄL JOR CHHÖ KYI JE

Thus you attained the vajra yoga mind;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

CHHOG CHUR ZHUG PÄI GYÄL WA SÄ CHÄ NAM

**Having been invoked as witnesses to your pure and perfect
aspirations,**

NAM DAG MÖN PÄI WANG POR CHÄN DRANG TSHE

All buddhas and bodhisattvas came forth.

RANG RANG CHHOG KYI DE ZHIN SHEG PA YI

**Only when you had summoned each of them into his
respective position**

KU YI KÖ PÄ CHHÖ PA DAG GIR DZÄ

Did you honor them with offerings;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

JAM PÄI DOR JE KYIL KHOR TSO WO YI

**While contemplating the principal mandala of
Manjushrivajra, Guhyasamaja,**

JAM PÄI YANG DANG JE TSÜN JAM PA NYI

**You dreamed that Maitreya and Manjushri, who were
speaking of Dharma,**

CHHÖ KYI DRO WA DZÄ PÄI CHHÜ KANG WÄI

Passed down to you a jeweled vase brimming with water,

RIN CHHEN BUM SANG TER WA SÄL WAR MI

Portending that you would master all teachings.

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

RIN CHHEN DU MÄ TRÄ PÄ THRI TEN NA

On a throne adorned with precious gems

THAM CHÄ KHYEN PA BU TÖN RIN CHHEN DRUB

Sat the omniscient Kargyu Lama, Buton Rinchen Trub.

DÜ PA TSA WÄI GYÜ KYI LEG BAM NI

A text of the Guhyasamaja Root Tantra

NANG NÄ DI YI DAG PO GYI ZHE SUNG

He gave to you, exhorting you to be its keeper;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

LEG BAM TÄ DE NGAG DANG CHHAG GYA YI

Accepting this responsibility,

LÄN SUM BU YI TENG DU JIN LAB PÄ

**With mudras and mantras thrice you touched the text to
your head.**

LHO DRAG MAR PÄI GONG PA SE PHÖI NÄ

**By its blessings it became obvious that the tantra *Separating
and Mixing***

GYÜ DANG PHAG PÄI MÄN NGAG YIN PAR NGE

**Obtained by Marpa of the Southern Hills is the true oral
tradition of exalted Nagarjuna;**

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

DEM CHHOG KHOR LÖI DRUB PA DZÄ PÄ TSHE

Your mind absorbed in the mystic circle of Heruka—

KYIL KHOR WA NAM NGÖN SUM SÄL WAR JIG

Chakrasamvara, the Wheel of Perfect Bliss—myriads

CHHI NANG NÄ SUM KHA DRÖI TSHOG NAM KYI

Of dakinis of the outer, inner, and secret places

DOR JE GU YI CHHÖ PÄ GYE PAR DZÄ

**Made you offerings of vajra songs, transporting you in
ecstasy;**

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

DU PUNG ZHIL WÄI THUG DAM DZÄ PÄI TSHE

In meditation destroying the forces of darkness,

SER YANG TSO MÄI DANG TAR RAB SÄL ZHING

You beheld the radiant Buddha Mighty Demon Tamer,

NYI MA JE WÄI Ö KYI KHOR YUG CHÄN

Having an aura as pure as burnished gold,

DÜ DÜL CHHEN PÖI THUB PA NGÖ SU JIG

More brilliant than a million suns.

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

JE YI KU DANG GYÄL WÄI KU SUNG THUG

**Your being having become indivisible from the body,
speech, and mind of all buddhas,**

YER ME DZÄ NÄ DÜ DE ZIL NÄN PÄ

The might of the power of evil was subdued.

TÄN SUNG NAM KYI DÜ RIG TSAR CHÄ TSHE

As the Dharma protectors crushed the demon families,

DÜ KYI MAG PUNG PHAM PÄI DRA CHHEN DRAG

**Shrieks of the defeated satanic forces resounded across
the universe.**

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

TÄN SUNG GYA TSHÖI TSHOG KYI NGÖN SUM DU

These multitudes of Dharma protectors

NGÖN TSHE DOR JE CHHANG GI KHA TSHÄL ZHIN

That you brought under control

KHYÖ KYI TÄN PA DZIN DANG PEL WA LA

**In a previous eon had been subjected by Buddha Vajradhara
to guard your doctrine.**

LHAG PAR GÜ PÄI YI KYI TSHÜL ZHIN DRUB

With profound reverence they work this still;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

GAN DÄN NÄ SU MI PHAM CHHÖ JEI DRUNG

That you would, after entering parinirvana,

GYÄL WÄI SÄ PO JAM PÄL NYING PO ZHE

**Sit in the presence of dauntless Maitreya in Tushita, Pure
Land of Joy,**

JAM PÄI YANG DANG SANG WÄI DAG PO YI

And would be known as Wisdom Essence¹⁸

SÄL WAR LUNG TÄN JE TSÜN CHHÖ KYI JE

**Was, O Lord of Life, rightly prophesied by both Manjushri
and Vajrapani.**

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

O Illustrious Lama, at your feet I pay homage.

DE TAR DANG WÄI YI KYI SÖL TAB PÄ

**By the strength of this eulogy sung from the depths of pure
love,**

KHA NYAM DRO WÄI DUG NGÄL SEL JE CHING

**May the afflictions of beings limitless as the sky be
extinguished.**

KYE DANG KYE WAR JE TSÜN LA MA YI

**In this and all future lives may all be nurtured by true
teachers**

JE ZUNG DAM CHHÖ DIN PAR JIN GYI LOB

And embraced by the sacred Dharma.

DE CHHEN LHÄN KYI YE SHE CHHAR DU SÖL

**May the innate wisdom of great bliss rain throughout
the world;**

NGÖ DZIN THRÜL PÄI DRI MA SÄL DU SÖL

May the stains of erroneously grasping

SEM NYI THE TSHOM DRA WA CHÄ DU SÖL

Mind and its objects be uprooted;

NYUR DU KHYE RANG TA BUR JIN GYI LOB

**And may all be inspired quickly to become like you, a Jetsun
Lama.**

THÖ SAM GOM PÄI SHE RAB PHEL DU SÖL

**May the wisdoms of learning, contemplation, and
meditation overtake the earth;**

CHHÄ TSÖ TSOM PÄ LO DRÖ GYÄ SU SÖL

**May the arts of deliberation, debate, and composition
flourish;**

CHHOG DANG THÜN MONG NGÖ DRUB TSÄL TU SÖL

**May the ordinary and supreme siddhis come to each and
every practitioner;**

NYUR DU KHYE RANG TA BUR JIN GYI LOB

**And may all be inspired quickly to become like you, a Jetsun
Lama.**

KÜN ZANG CHHÖ TRIN NAM KHÄ NYAM PAR BÜL

**By the limitless oceans of merit of having presented, like
Samantabhadra, clouds of offerings spanning the skies,**

THOG ME SAG PÄI DIG TUNG SO SOR SHAG

**Of having bared every negative imprint and downfall
accumulated since infinity,**

GYÄL SÄ KÜN GYI GE LA YI RANG ZHING

**Of having rejoiced in the spirituality of those on the paths
to enlightenment,**

NYA NGÄN MI DÄ CHHÖ KHOR KOR WAR KÜL

**And of having beseeched the lamas to turn the Wheel of
Dharma and not to enter parinirvana;**

DE TAR GYI PÄI SÖ NAM GYA TSHO DE

May all beings experience peerless samadhi;

DRO KÜN TING DZIN PÄL LA NAM RÖL ZHING

May goodness swell like the waxing moon;

LEG TSHOG YAR NGÖI DA TAR PEL WA DANG

And may the doctrine of Omniscient Tsongkhapa

KÜN KHYEN GYÄL WÄI TÄN PA GYÄ PAR SHOG

Thrive until time's end.

Colophons:

Original Colophon:

Written at Drepung Chokyi Dechen at the request of the two meritorious Drungtrapa Palsangpo brothers, by Lama Tashi Palden, a Buddhist monk and teacher who had searched many hundreds of thousands of scriptures with the lights of his wisdom.

Publisher's Colophon:

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Lama Tsongkhapa's Special Qualities

- *Dependent Arising: A Praise of the Buddha*
- *The Song of Infallible Refuge*
- *Two Selections about the Distinctive Features of Lama Tsongkhapa's Teachings from Pabongkha Dechen Nyingpo's Assorted Answers to Questions*
- *A Prayer to Halt Error Concerning the Complete Path: The Heart Jewel of Profound Meaning*

Dependent Arising: A Praise of the Buddha

Ten drel tö pa

by Je Tsongkhapa

Homage to my guru, the youthful Manjushri!

Seeing and speaking of dependent arising,
He was wisdom supreme, teacher supreme.
I bow to him who knew and taught
the all-conquering dependent arising.

Of the suffering existing in the world,
its root is none other than ignorance.
The understanding to kill this root
you said is none other than dependent arising.

How could those of intelligence not see
dependent arising as the heart of your doctrine.
Where is greater praise of you, therefore,
than in praise of dependent arising?

“Whatever depends on circumstance is empty of nature.”
What greater teaching is there than this!
The foolish, however, seize on it
and only tighten chains of extreme views,
while for the wise it cuts entangled nets of fabrication.

This teaching is not seen in the works of others,
the title of Teacher, therefore, is yours alone.
Given to others it is but the hollow flattery
of a fox being hailed a lion.

Greatest of teachers! Greatest protector!
Speaker supreme! Guide supreme!
I bow to the teacher of dependent arising!

Benevolent teacher, you taught to help all living beings.
Emptiness is the essence of those teachings,
its highest proof dependent arising.

Those claiming it proves the opposite,
those denying its very existence,
how will they grasp your teachings?

For you, emptiness seen as dependent arising
does not render as contradictory
emptiness of self-nature and ability to function.

To hold to the opposite, however—
that with emptiness there can be no function
and with function, no emptiness—
is to fall into a dangerous trap.

In your teachings, therefore,
knowledge of dependent arising is highly praised,
but it will not be known
to views of self or nonexistence.

Nondependence, you have said, is like the sky flower.
Nondependence, therefore, does not exist.
Anything existent by its own nature
contradicts existence by cause and circumstance.

Nothing is not dependently arising;
nothing, therefore, is not empty of self-nature.

Self-nature, you said, cannot be destroyed.
Phenomena, therefore, possessed of nature,
would render nirvana impossible.
Samsara likewise would have no end.

You spoke, therefore, with the roar of a lion
again and again on this absence of nature,
and amid the assemblies of the wise,
who dared to challenge you?

The absence of self-nature anywhere,
this arising because of that,
both presentations are true,
and what need to say that both come together
without contradiction.

Moreover, by reason of dependent arising,
one will not depend on extreme views.
This is the excellent teaching, my protector,
that renders you orator supreme.

All this by nature is empty, and this arises from that.
Such realizations do not hinder but mutually complement.
What is more wonderful, more astonishing than that?
Praising you this way is praise indeed;
all other praise is lesser.

That some, hostile to you,
held as the slaves of ignorance,
are unable to bear the sounds of no self-nature
comes as no surprise.

That others, accepting dependent arising,
the crown jewel of your teaching,
are unable to tolerate the roar of emptiness
does surprise me.

If by the very name of dependent arising,
gateway supreme to no self-nature,
self-nature is asserted, how will they be led
to that noble path that pleases you,
that incomparable highway well-traveled by exalted beings?

Self-nature—real and nondependent;
dependent arising—unreal and of dependent nature;
how, without contradiction, could these two ever
come together?

Consequently, that which dependently arises
has forever been empty and void of nature.
Things, however, do not appear that way.
All this, you have said, is therefore like an illusion.

“Others may attack your teaching
but they will never be any match.”
Such claims are validated by dependent arising.
How? Because its explanation casts away all possibility
of flawed assertion and faulty denial
of all phenomena evident or hidden.

This very path of dependent arising,
the reason for seeing your words as unparalleled,
generates conviction in the validity of other teachings.

Having seen the truth, you taught it.
Those following you will leave all troubles far behind,
for they will cut to the root of every fault.

Those, however, outside your teachings,
though they practice long and hard,
are those who beckon back faults,
for they are welded to views of self.

Ah! When the wise see the difference,
how could they not revere you
from the very depths of their hearts!

What need to talk of many teachings!
The simplest conviction in just a single part
brings on the greatest of joy!

Alas! My mind is ruined by ignorance!
For so long have I gone for refuge
to this great store of meritorious qualities,
yet not a single one do I possess.

As yet, however, my life has not slipped
between the jaws of the Lord of Death
and, having a modicum of faith in you,
I do consider myself fortunate.

Among teachers, the teacher of dependent arising,
among knowledge, knowledge of dependent arising.
These two, like a mighty conqueror in the world,
you know to be supreme, where others do not.

All that you have taught
proceeds from dependent arising;
its purpose, the transcending of suffering.
Nothing you do, therefore, is not for peace.

Ah! Your teachings!
Those whose ears they fall upon will all find peace.
Who, therefore, would not hold them dear?

Across their breadth, no contradiction;
opponents' arguments all destroyed—
fulfilling the two aims of living beings.
My joy in these teachings grows and grows.

For this knowledge you gave away—
over countless eons again and again—
your loved ones, your possessions,
sometimes your body, other times your life.

Seeing such qualities
I am drawn by your mind
like a fish on the hook.
Not hearing your Dharma from you in person,
such misfortune!

By the pain of such sorrow,
my mind will never give you up,
like the mind of a mother for her precious child.

And yet as I think on your words,
hearing you talk of this and that,
teacher with a voice melodic as Brahma,
resplendent with features of perfection
encircled by garlands of light,
your enlightened form reflects in my mind,
like the cool light of the moon,
medicine for my feverish torment.

Those unwise in this wonderful doctrine
were confused and entangled like plaited grass.
Seeing this, I followed with diligence the great scholars,
seeking again and again your thoughts,
poring over many works of our and others' tradition,
yet still my mind was torn by doubts.

When, with the kindness of my lamas, I saw
this unsurpassed vehicle of yours leaving behind
extremes of existence and nonexistence,
elucidated by the prophesied Nagarjuna,
his lotus grove illuminated by the moonlight
of the glorious Chandrakirti's teachings,
whose globe of stainless wisdom moved
freely through the sky of your words,
dispelling the darkness that holds to extremes,
outshining the stars of false speakers—
it was then that my mind found its peace.

Of all Buddha's deeds his words were the greatest,
and they were words of dependent arising.
Let the wise, therefore, remember him this way.

Becoming ordained into the way of the Buddha
by not being lax in study of his words,
and by yoga practice of great resolve,
this monk devotes himself to that great purveyor of truth.

Due to the kindness of my lamas,
I have met the teachings of the greatest of teachers.
I dedicate this virtue, therefore, for every living being
to be nourished by true spiritual friends.

I pray that the teachings of he who is solely benevolent
remain unscattered by the winds of false views until the end of
time,
and with faith in the Buddha gained from understanding
their essential nature, may they pervade forever.

In all my births, even at the cost of my life,
may I never falter nor shrink from working
for the wonderful doctrine of the mighty Buddha,
who showed clearly the nature of dependent arising.

I pray that I pass my days and nights
in thinking how I might spread this Dharma,
born from the heroic perseverance
in the face of countless hardships
of this supreme guide.

When I pursue these endeavors wholeheartedly and sincerely,
may I be supported constantly by Brahma, Indra, Mahakala,
the four guardians of the world, and all other protectors.

Colophon:

Composed by Je Tsongkhapa, translated by Gavin Kilty in *Splendor of an Autumn Moon: The Devotional Verse of Tsongkhapa*, Boston: Wisdom Publications, 2001, 217–245.

Reprinted here with permission of Wisdom Publications. For a copy of this prayer in both Tibetan and English, please refer to the above publication.

A Song of the Infallible Refuge

Sung gur lu me kyab kün ma

by Phabongkha Dechen Nyíngpo

You are the nature of all infallible refuges.
Most kind lama, [please think of me], *Kyeno*.
I rely on you in this life, future lives, and the bardo,
Most kind lama please take care of me.

This fortunate [human] rebirth with great meaning is difficult to
obtain.

It is found only once
And exists just temporarily because the Lord of Death
Can take life [any moment]; so time is uncertain.

That is why the essence should be taken,
Right now, now [when you can] establish [its meaning].
[Otherwise] your life will be for enemies and friends,
You will accumulate and protect wealth and possessions.
These actions will ruin oneself.
It is important to cast away this poison-like [behavior].

Performing divinations for a reputation,
And superficially performing rituals for others while charging a
fee,
Are distractions that deceive oneself and others,
And are all causes for wasting your life.

Following superficial instruction about mistaken paths,
Although enduring austerities while meditating,

Will [not produce any results], it is like the horns of a rabbit.
Not to mention the state of the lion-like nonduality

Devoid of meditation on the view [of emptiness] and bodhichitta,
Insistent meditation with foolish meditation techniques,
And accumulating mantra recitations,
Will never achieve the superior practice.

Without renunciation and bodhichitta,
Sustaining a stable mind of meditational equipoise,
For days and weeks
Will only achieve the result of the higher realms of the gods.

Likewise, without the profound view [of emptiness],
Meditating on the mere conventional nature [of the mind],
And hoping this as to be dzogchen or mahamudra,
Is like mistaking brass for gold.

The unmistakable excellent complete path,
The heart essence of all the buddhas of the three times,
Is the teachings of the oral lineage of the protector Manjushri
How wonderful it is to meet these teachings!

Now abandon every distraction of this apprehension
And cast aside all superficial interest.
Apply yourself earnestly and single-pointedly
To the complete unmistakable teachings!

The meaning of the sutras, the eighty-four thousand collections
of Dharma,
Are combined in the stages of the path to enlightenment.
Apply yourself earnestly to these greatly meaningful, yet easy to
practice,
Instructions that combine everything in one!

Especially, gain experience
Of this jewel-like supreme bodhichitta,

The single cause of buddhahood,
The single path of the conqueror's Mahayana children!

Practice the oral transmission teachings of Lozang [Dragpa]
Where the relation of emptiness and dependent origination,
Is an appearance as mutual support and benefit.
This is the excellent tradition of the supreme Arya Nagarjuna,
Put effort into the oral lineage of the protector Manjushri,
Where one can effortlessly generate
The maturing stages of taking the three bodies [into the path],
And the liberating stages of the illusory [body], clear light, and
union.

The forefather Lozang Dragpa,
Combines all the sutra and tantra teachings of the Land of Aryas
and Tibet
With Manjushri's oral instruction
Into this path tradition of the Geden oral lineage.

This tradition has the unrivaled feature
Of effortlessly bestowing the state of a buddha,
In a single lifetime, into the palm of your hand!
Even for bodhisattvas who are dwelling on the *bhumis*, it is
difficult to find.

Although our share of merit is low,
To have met such teachings as these
Is more marvellous than marvellous!
Now, apply yourself to this system that combines all teachings in
one.

One's abode is like the indefinite kingdom,
Likewise are the articles for livelihood;
One should have few desires and less activities.
These are the aims of a renunciate.

The attitude of equalizing the eight worldly dharmas,
Diligence in accumulating merit, purifying obscurations,
And the armor of great waves of courage,
Are the requisites of a renunciate.

The most kind lama and tutelary deities,
Oath-bound dakinis and protectors,
I request to please pay attention
And to assist and protect the renunciates.

Renunciates give up this life.
Yogis have simple lives in mountain retreats.
There is nobody happier than them!
So dear friends, practice earnestly with diligence.

The infallible most kind lama,
Gatherings of tutelary mandala deities,
Protectors of the teachings endowed with vajra-like power,
Please guard and protect these pious son-like disciples.

Colophons:

Original Colophon:

This spiritual song was written at the repeated request of the great practitioner Ngawang Nyendrak, from Dagpo hermitage. It was composed by one given the name Tulku Phabongkha. May all [these aspirations] increase without obstacles.

Publisher's Colophon:

Translated by Geshe Tenzin Namdak from Phabongkha Dechen Nyingpo (pha bong kha bde chen snying po), *gsung mgur slu med skyabs kun ma in khyab bdag rdo rje 'chang pha bong kha pa dpal bzang po'i gsung 'bum*, vol. 5, BDRC W3834, Lhasa: zhol par khang, s.d., 419–421.

Translator's Colophon:

The most kind Lama Kyabje Thubten Zopa Rinpoche asked for this text to be translated. With thanks to Venerable Tenzin Gache for proofreading it. Taking the Three Jewels as my witness, I confess all mistakes to the wise. Translated by Gelong Tenzin Namdak, April 2019. May all sentient beings quickly achieve enlightenment.

*Selections about the Distinctive Features
of Lama Tsongkhapa's Teachings
from Phabongkha Dechen Nyíngpo's
Assorted Answers to Questions
Dri län sung drö na tshog
by Phabongkha Dechen Nyíngpo*

[Selection One]

Therefore, as for the Gedenpas,

“Having fully abandoned the wrong, perverted views
which—from fear of the profound meaning of the mode of
subsistence—
hold mentally fabricated, partial emptiness as supreme,
may I realize all phenomena as being primordially empty.”

As the Lord [Lama Tsongkhapa] himself made this prayer,¹⁹ he explained and accomplished the marvelous profound view of the middle way, not merely the mentally fabricated and partial emptiness, but in relation to all phenomena—from form to the exalted knower of all aspects—the emptiness that refutes the object of negation of inherent existence, the final intent of the conqueror, which now the Gadenpas possess like its shared wealth.

Although one cannot refute the mere possibility [of someone realizing emptiness] in other tenet systems, it is not common. Therefore, [this system] is more exalted than others.

Also, it is said from the standpoint of meditation, the tradition of the Gedenpas is more exalted than the others.

[1] Some say, because it is said [by the buddha] “conceptuality is great ignorance, which makes [one] fall into the ocean of samsara,” that conceptuality is ignorance.

[2] Others say that conceptuality is the dharmakaya.

[3] Others say that confused meditative experience of the mind, when not wandering off, when distinctly clear and fine, that whatever appears is the dharmakaya and the svabhavikakaya. Thus, even ordinary beings directly see the dharmakaya.

[4] Others say it is not the fully perfected dharmakaya, but it is a part of the dharmakaya that is seen.

[5] Others say that those are not the dharmakaya, but it is a sign of the path before quickly seeing the dharmakaya.

[6] Some say that since they are just mistaken, erroneous fluttering appearances, they have no essence.

[7] Some say that those are compounded phenomena.

[8] Some say that those are uncompounded and so forth. Many mistakes are uttered about the essence of meditation.

These are also incorrect because:

[1] If all conceptuality is an object of abandonment, then the inferential reasoning consciousness realizing emptiness would also need to be abandoned. If that is so, then since the direct realization of that would be impossible, the yogic direct perception would be unsuitable to be attained. Therefore, the first [view] is incorrect.

[2] It would follow that our realization would be higher than the perfect buddha, so the second is incorrect.²⁰

[3] Since conceptuality is the generality and ignorance is an instance, the third is incorrect.²¹

[4] [Since] the two, the object to be purified and the purifier are unsuitable to be the same and from the consequence that all sentient beings would be liberated without effort, the fourth is incorrect.²²

[5] Since the buddhas, the abandonments, and realizations cannot degenerate, the fifth is incorrect.²³

[6] Since all the sutras, tantras, and treatises explain that the three and four bodies [of buddha] are the object to be accomplished through the collections of the three countless eons and are the final object of attainment, the sixth is incorrect.

[7] Although the Vaibashikas accept partless subtle particles, since no one within our own schools accepts an isolated [i.e., not part of a collection of particles] partless particle, the seventh is incorrect.

[8] Since the mere experience of drowsiness is mistaken as a high quality of grounds and paths, the eighth is incorrect.²⁴

The remainder are only talk of effort that will bring no result.

[Selection Two]

Gorampa, Shakya Chogden, and others, who through jealousy could not stand the enlightened activities of the Gentle Protector, the great Tsongkhapa, wrote many reflections of refutations. The two Dharma lords of Sera [Jamchen Choje] and Drepung [Choje Tashi Palden], and so forth, composed replies to these refutations which are like thunderbolts: *Answers to Gorampa*, *Answers to Shakya Chogden*, *Answers to the One from Bhutan Padmo Karpo*, and *Answers to Karmapa Mikyo Dorje*.²⁵

These days, some say, “Although from the standpoint of the profound view there are a few replies to refutations, from the standpoint of mantra one cannot reply to the refutations [made against Lama Tsongkhapa],” they utter in secret like the earnings of thieves.

If Gorampa, Shakya Chogden, and so forth's heads are spinning like a parasol [because they are confused] from the standpoint of the causal perfection vehicle, then with respect to the pinnacle of all of the vehicles—the resultant secret mantra vehicle, the profound of the profound, the secret, final, essential points of the route to Vajradhara—[the effort to refute Lama Tsongkhapa] is the conduct of a babbling, foolish, and drunk old yogi, an object of compassion. Even though answers to objections were composed, they are without purpose because as the Great Fifth Supreme Conqueror [the Fifth Dalai Lama] said:

The sharp wisdom sword of all the conquerors,
analysis brandished by the upraised arm of Tsongkhapa,
cutting through the net of wrong views of the Muni's teachings,
Manjushri-vajra, acting in the form of a saffron-robed [monk].

In your speech, like pure water purified one hundred times by the fine, bright *ketaka* gem,²⁶ not even one atom of mistaken impurities can be seen by omniscient wisdom.

Nevertheless, just like the Vaibashikas argue that the wisdom class [of sutras] were not the word of the Subduer, the textual system of those with much hearing, Gorampa and Shakya [Chogden] thoroughly deprecates the speech of the Second Buddha [Lama Tsongkhapa].

And,

The entire mass of exalted wisdom of all the buddhas as one—the Gentle Savior emanating in a human existence—the thousand victorious ones of the fortunate eon do not rival the spectacle of your intentionally manifested deeds.

To pass the life nurturing the predispositions of faith in that tradition, which when combined with the profound teachings and assembles the path of the definitive secret, pinnacle of

vehicles—the three isolations, the illusory body, the clear light mind, and the nondual state—only has great meaning.

I myself, having been unable to bear the sufferings of mother embodied beings while accomplishing the glorious state of the ten powers during three countless great eons, developed a pure powerful wish to enter the quick path.

Having trained the mind in the common Causal Vehicle, [I trained in] the resultant Vajra Vehicle, the system of the great Indian charioteer Nagarjuna and king of the scholars of the land of snows, Lozang Dragpa, the path of the King of Tantras, Guhyasamaja, which is itself the model all secret mantras, the difficult essential knot of the Subduer's speech of sutra and tantra.

Untying with fingers of analysis, the essential knots of the difficult points of sutra and tantra within the Muni's speech, the thousand leaders' scripture and realization combined into one—Tsongkhapa, your fame blazes in the triple world.

One can realize through reasoning that you and the all-pervasive Vajradhara are emanation and enjoyment bodies, leading all transmigratory beings to have complete success in the goal of hundreds of eons—the union of the four bodies—in one life of these degenerate times.

From the melting of the letter DHIH, cast into and appearing in human form, even if the scales of exalted knowledge measured, it could not find the limits of your field of knowledge. Apart from you, who could be Manjushri-vajra, in whose scriptures the omniscient consciousness cannot find an error of impurities even the size of a sand grain of the River Ganges. At that time, Brahma, the “Old One”, and so forth—most creators of the world—are asleep in slumber.

Excellent explanations free from mistaken interpretation, if only grains of gold in the sand are found, it is like gold from the Jambu River, lamp clarifying all the essential points of the five stages, dispelling the darkness of the three worlds.

And, also the omniscient Great Fifth [Dalai Lama] says:

The spring of the teachings of the leader, the son of [King] Zä Tsang Ma [the Buddha], the unequalled king of Dharma, the conqueror Tsongkhapa's stainless tradition, make firm rather than lax thoughts of respect for those who uphold it.

And:

To the assembly of the holders of the teachings free from impure interpretations, guided by Manjushri-vajra—the trail-blazer Tsongkhapa—who found the underlying intention of the four tenet systems of the Arya Land, and all the infinite systems of sutra and tantra that exist, having realized that they are free from contradiction, and arose as pith instructions, and easily found the underlying intention without exception, I place my hands upon my crown with one thousand prostrations.

And:

The jewel of Sangha, however many as they are, excellently upholding the great Lineage of the Yellow Hat, like gleaming refined gold collected from the River Jambu, until enlightenment remain as the lord of the lineage [on my crown].

[Like those cited above] and so forth, limitless statements with extraordinary significance, and many other impartial, qualified scholar-adepts, as the focal point from the depths of the mind, praised like this with one purpose. Especially this tradition of the gentle protector, Tsongkhapa's tradition, like pure, refined gold, from the all standpoints of sutra, tantra, view and conduct, the way it is superior to other systems is explained very clearly in

Thukan's writings on the Gelugpa tenet system, is not explained here, so you should definitely look there. To engage in actions to make the essence of the teachings increase in one's own and others' continua, with great effort and urgency, then to make effort in the unmistakable method to accomplish the final goal is very worthwhile.

Colophons:

Publisher's Colophon:

Translated by Gelong Tenzin Namjong from Phabongkha Dechen Nyingpo (pha bong kha bde chen snying po), *dris lan gsungs sgras sna tshogs in khyab bdag rdo rje 'chang pha bong kha pa dpal bzang po'i gsung 'bum*, vol. 6, BDRC W3834, Lhasa: zhol par khang, s.d., pp. 488–490, 509–513.

Translator's Colophon:

These two selections are from Phabongkha Dechen Nyingpo's *Assorted Answers to Questions (dris lan gsungs sgras sna tshogs)*, found in Volume Cha of Phabongkha Rinpoche's *Collected Works*. Following the advice of Kyabje Lama Zopa Rinpoche, who wanted these selections to be translated to commemorate the 600th anniversary of Lama Tsongkhapa's showing the aspect of passing away into the clear light, I, Gelong Tenzin Namjong, did my best to translate them. I consulted the Venerable Sera Je Geshe Lharampa Chimey Tsering about some difficult points of the Tibetan, and furthermore Venerable Tenzin Legtsok also helped with the editing. May the gurus, scholars, and Dharma protections have patience regarding all errors, which are mine. May any virtue collected through the translation serve as a cause for the long lives of the holy gurus, especially His Holiness the Dalai Lama and Kyabje Lama Zopa Rinpoche. Also, may the precious stainless teachings of Lama Tsongkhapa continue to flourish in the ten directions forever, and all sentient beings quickly and easily achieve the state of enlightenment. Completed on 21 May 2019 at Institut Vajra Yogini in Marzens, France.

A Prayer to Halt Error Concerning the Complete Path: The Heart Jewel of Profound Meaning

*Yong dzog lam gyí thrül wa gog päi
mön lam zab dön nyíng gí nor bu*

by Phabongkha Dechen Nyíngpo

1. RAB JAM KYAB KYI PUNG PO JI NYE PA
The many masses of countless refuges there may be
DOR JE KYIL KHOR CHIG TU DZOG PÄI GAR
Are displayed in a single complete vajra mandala;
DRIN CHÄN LA MÄI SANG SUM JIN GYA YI
**O kind master, may the hundred blessings of your three
mysteries**
GE LEG DAG GI LÜ NGAG YI LA PHOB
**Shower goodness and virtue on my body, speech and
mind!**
2. KHYÖ KYI JI ZHIN DOM PÄI TSE WÄI YANG
The compassionate melody that expresses perfectly
DO NGAG LAM GYI RIM PÄI ZAB DÖN CHÜ
**The essence of the profound meaning of sutra and
tantra's stages of the path,**
NYIN ZHIN NYANG WÄ NYAM DANG TOG PÄI TSÄL
**By tasting it daily, with dexterity in spiritual experiences
and realizations,**

SA LAM DRÄ BÜI PHA THAR CHÖ GYUR CHIG

May I attain the fruit—the summit of the grounds and paths!

3. TSHE RAB SÄ KYI THU WOR GYE ZHIN DU

Happily, you promised to care for me unfailingly in all my lives

JE ZUNG ZHÄL ZHE MI GYUR TSE WÄI DAM

As your main disciple, moved by compassion;

JI ZHIN JANG CHHEN NYING PÖI THAR KYANG PÄ

By guarding me thus until I attain the essence of enlightenment,

PHA JE BU YI ZIN PA NYI GYUR CHIG

May the son soon follow the father's steps!

4. LA MA LO ZANG DOR JE CHHANG WANG GI

By the power of Guru Matibhadra Vajradhara's protection,

NYE ZHIN DRUB PO JE SU ZUNG WÄI THÜ

That is happily provided to practitioners,

THÖ SAM GOM PÄI NGÄL WAR MA TÖ PÄI

Without difficulty in learning, reflection, and meditation,

SA LAM NYAM TOG PHA THAR NYUR CHHIN SHOG

May I reach the summit of experience and realization of the grounds and paths!

5. LO ZANG NYÄN GYÜ LÄ ONG ZAB DÖN GYI

Once the streams of nectar of profound meaning

DÜ TSII CHHU GYÜN NYING LA SIM PA YI

From Lozang's close lineage have dissolved into my heart,

DO NGAG LAM GYI RIM PÄI NYU GÜI TSER

May the tips of the plants of sutra and tantra's stages

KU ZHII NYE MA YUR DU DÜ PAR SHOG

Bend with the ripe fruit—the four kayas!

6. SEM CHHOG RIN CHHEN DREN PÄI THAB KHÄ SU
As a skilful means to induce the precious supreme aspiration,
DI NANG CHHÖ GYÄ NYÖN PÄI DÖ GAR DANG
May I develop the strength of carriage-like renunciation,
SI JOR SIN PÖI BU MÖI LU DRI DU
That sees this life's appearances as a mad dance of eight concerns,
THONG WÄI NGE JUNG SHING TÄI SHUG GYÄ SHOG
And samsaric happiness as the ruse of demons' daughters!
7. CHHO GA TSHIG SHAR TSAM DANG YI MÖN TSAM
It overcomes the error of taking for the precious aspiration
RIN CHHEN SEM SU THRÜL PA PANG PA YI
Simple recitations of rituals and simple wishes;
CHÖ MIN GYU DRÄ DÜN GYI DRANG PA YI
May I soon fully master the supreme, precious spirit of enightenment,
RIN CHHEN SEM CHHOG NYUR DU JANG PAR SHOG
Induced by the seven uncontrived causes and effect!
8. JING WA THRA MOR GOM DU THRÜL WA SOG
It rejects the pitfalls of meditation,
TING NGE DZIN LÄ CHHI CHHIR KHYAM PA YI
That lead you astray from concentration,
GOM KYI GÖL SA PANG PÄI TSHE DÄN GYI
Such as mistaking subtle laxity for meditation;
ZHI NÄ TÄN PO NGÖN DU GYUR WAR SHOG
May I realize genuine, firm meditative serenity!

9. CHI YANG YI MI JE DANG SEM NGO SOG
The middle way avoids the precipice of wrong paths
 TAG CHHÄ THA LA YANG DAG TAR DZIN PÄI
That consider to be valid the extremes of eternalism and nihilism,
 LAM NGÄN YANG SA PANG PÄI U MÄI LAM
Like contemplating nothing or the simple nature of the mind;
 TONG DANG TEN JUNG ZUNG JUG NYUR TOG SHOG
May I soon realize the union of emptiness and dependent-arising!
10. KU SUM LAM KHYER NÄ DANG DRÄL WA YI
May I perfect the first stage of maturation
 LHA YI SÄL NANG TSAM LA KYE RIM DU
Of the fully accomplished completion stage, which rejects the error
 THRÜL PA PANG PÄI DZOG RIM YONG DZOG KYI
Of mistaking for the generation stage, a simple clear appearance of the deity,
 MIN JE RIM PA DANG PO THAR CHHIN SHOG
Devoid of the key element: transformation of the three kayas into the path.
11. DHU TIR ZHUG NÄ THIM PÄI NÄ ME PAR
May I soon succeed in absorbing the action winds in the dhuti,
 DE DRÖ TSAM GYI LUNG JOR DZOG RIM DU
Unlike the non-Buddhist paths that mistake
 THRÜL PA CHHI RÖL LAM LÄ KHYÄ ZHUG PÄI
For the completion stage simple meditation of winds, bliss and heat,
 LÄ LUNG DHU TIR NYUR DU DU NÜ SHOG
Devoid of the key elements of entrance, abiding and absorption in the dhuti.

12. MI TOG DE SÄL TSAM DANG SÄL TONG TSAM

May the fundamental mind, that is by nature innate bliss,

LHÄN KYE DE TONG CHHOG TU THRÜL MIN PAR

Soon directly enter the sphere of natural clear light

NYUG MÄI NGO WO NGÖN SUM LHÄN KYE DEI

**Without mistaking for excellent innate bliss and
emptiness,**

RANG ZHIN Ö SÄL YING SU NYUR JUG SHOG

**Simple clear, nonconceptual bliss and simple clarity
devoid [of forms].**

13. TONG PÄI NAM GYUR ZHIN TAG TSHÄN PEI GAR

May I soon partake of the feast of union

TSHÄN PÄI LHA KUR RANG ZHIN Ö SÄL NYI

**The fruit of the two inseparable truths, excellent and
ultimate:**

THAR THUG CHHOG GI DEN NYI YER ME DRÄ

Emptiness that manifests as a body with signs and marks,

ZÜNG DU JUG PÄI GA TÖN NYUR THOB SHOG

**And the body of the deity, with the signs and marks, that
is by nature clear light.**

14. DE TAR JONG DII KHÄ DRUB DU MÄ KYANG

**Thus, may I soon complete the excellent, fully
accomplished path,**

CHHOG TSAM NYE MIN LO ZANG NYÄN GYÜ KYI

**That rejects even minor errors regarding these profound
key elements**

ZAB NÄ THRÜL PA CHHA TSAM PANG PA YI

**Of Lozang's close lineage, that many scholars and
meditators**

YONG DZOG LAM ZANG NYUR TU THAR CHHIN SHOG

Of this land have yet to understand, even in part.

15. DE TAR DRUB LA GÄL KYEN KÜN ZHI ZHING

**Thus, may all conditions conflicting with practice
dissolve,**

THÜN KYEN BÄ ME YI ZHIN DRUB PA YI

And favourable conditions effortlessly increase as I wish;

DONG DROG NÄ SUM PA WO KHA DRO DANG

**May my companions, and a multitude of heroes and
dakinis,**

DAM CHÄN GYA TSHÖ NAM YANG MI YEL DZÖ

**As well as pledged protectors of the three levels never
abandon me!**

Colophons:

Composed by the reincarnate (master) Pabongkha, for the sake of a few devotees.

Translated under Venerable Dagpo Rimpoche's guidance by R. Patton.

Publisher's Colophon:

Reprinted here by FPMT with permission from the translators and Institut Ganden Ling, Veneux Les Sablons, France. The original phonetic transcription of the Tibetan was modified to accord with the *FPMT Style Guide*, FPMT Education Services, September 2019.

Concluding Prayers

- *The Prayer to Encounter the Teaching of the Three Realms' Dharma King, The Great Tsongkhapa: The Gift of Care and Compassionate Protection*

The Prayer to Encounter the Teaching of the Three Realms' Dharma King, The Great Tsongkhapa: The Gift of Care and Compassionate Protection

*Kham sum chö kyí gyal po tsong kha pa chhen pöi
tän pa dang jäl wäi mön lam je dzin thug jei kyab jin*

by Phabongkha Dechen Nyíngpo

1. GYÄL KÜN YAB CHIG JAM PÄL ZHI THRO DANG
**O wrathful and peaceful Mañjushri, unique father of all
conquerors,**
LO ZANG GYÄL WA YAB SÄ GYÜ PAR CHÄ
**O Conqueror Lozang, the father, with your sons and
lineage,**
KÜN GYI THUG JEI THU PUNG CHER KYE NÄ
By the great strength of your compassion, I entreat you all
DAG GI MÖN LAM DE LAG DRUB PAR SHOG
To ensure that my prayers are easily fulfilled!
2. DAG NI TSHE RAB THRENG WA THAM CHÄ DU
With the passing of all my successive lives,
MI KHOM NÄ SU NAM YANG MI TUNG WAR
Without ever falling into an unfree state,
THEG CHHOG KHOR LO ZHI DÄN TEN GYÜ MAR
**In a series of lives with the four wheels of the supreme
vehicle,**
LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG
May I encounter the teaching of the Conqueror Lozang!

3. DO GYÜ GONG DREL DANG CHÄ GÄL ME DU
That the sutras, tantras, and commentaries are free of contradictions,
GANG ZAG CHIG GI NYAM LEN DAM NGAG TU
That they are instructions for any given individual's practice,
LEG PAR DOM PA TSHANG LA MA NOR LAM
Is explained perfectly, which is the complete and unerring path.
LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG
May I encounter the teaching of the Conqueror Lozang!
4. DRI ME RIG PÄI LAM LÄ RAB JAM ZHUNG
Thanks to faultless reasonings and innumerable treatises,
JI ZHIN TÄN LA BEB PÄI ZHI LAM DRÄ
It correctly establishes the bases, paths, and fruits,
DZAM LING GYÄN DRUG CHHOG NYI SHING TÄI SÖL
According to the system of the trailblazers: The Six Ornaments of Jambudvipa and the Excellent Pair.
LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG
May I encounter the teaching of the Conqueror Lozang!
5. TA CHÖ CHIG DROG CHIG TU SONG WA YI
As views and conduct enhance one another mutually,
KHÄ PA MA CHHÄL TSÜN PA MA MONG PAR
Scholars are not depraved and the morally disciplined are not ignorant,
KÜN KYANG TÄN DRÖI DÖN NYI LHUR ZHUG PÄI
And all strive for the sake of the teaching and sentient beings.
LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG
May I encounter the teaching of the Conqueror Lozang!

6. DO NGAG ZAB CHÜ TSHANG LA MA NOR WAR
**It is the essence of the profound sutras and tantras,
 complete and unerring,**
 DZAM YANG SHÄL LUNG NGAR PÖ DRÄN PA YI
Sweetened by Mañjugosha's oral instructions,
 ZUNG JUG GO PHANG NYUR LÄ CHHE NYUR WÄI
The fastest of all routes to the state of union.
 LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG
May I encounter the teaching of the Conqueror Lozang!
7. THÖ SAM GOM PA CHHOG RER MA SHOR WÄI
**Free of bias in relation to learning, reflection and
 meditation,**
 MANG THÖ DAM PAR SHAR WÄI NYING POI CHÜ
The essence of great learning, perceived as instructions,
 DRUB PÄI NYAM NYONG TSHÄ MAR RAB SÖN PA
Is valid meditative experience excellently attained,
 LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG
May I encounter the teaching of the Conqueror Lozang!
8. DRI ME RIG PÄ CHÄ NÄ GOM PA DANG
Meditation that analyses with faultless reasonings,
 TSE CHIG NYAM PAR JOG PA ZUNG DREL WÄI
Conjoined with one-pointed absorption,
 GOM TSHÜL ZHÄN LA ME PÄI KHYÄ CHHÖ CHHOG
**Is a special trait of the way to meditate, not found
 elsewhere.**
 LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG
May I encounter the teaching of the Conqueror Lozang!
9. RIN CHHEN SEM CHHOG DREN PÄI THAB KHÄ SU
**As a skilful means to induce the precious supreme
 aspiration,**
 DI DANG CHHI MÄI NANG SHE TSÄN THAB SU
**Having forcefully opposed attachment to present and
 future lives,**

DOG NÄ NGE JUNG DREN TSHÜL KHYÄ ZHUG PÄI

Its way of inducing renunciation distinguishes it [from others].

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

May I encounter the teaching of the Conqueror Lozang!

10. GYU DRÄ DÜN DANG DAG ZHÄN NYAM JE YI

The seven causes and effect, and equalizing and exchanging self and others,

MÄN NGAG CHIG TU DRIL NÄ KYONG WA YI

Meditated combined in a single instruction

SEM CHHOG KYE TSHÜL ZHÄN LÄ KHYE ZHUG PÄI

Is the way to generate the supreme aspiration that distinguishes it from others.

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

May I encounter the teaching of the Conqueror Lozang!

11. JING MUG KÖL SA PANG PÄI TING NGE DZIN

Concentration free of the pitfalls of laxity and lethargy,

TSHE DÄN ZHUNG LUG CHHEN MO LÄ ONG ZHING

According to the great and authentic treatises:

MI TOG DRUB TSHÜL ZHÄN LÄ KHYÄ ZHUG PÄI

Its way of inducing nonconception distinguishes it from others.

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

May I encounter the teaching of the Conqueror Lozang!

12. KHÄ DRUB JE WÄ BÄ KYANG POG MIN PÄI

The profound, which eludes countless scholars and meditators

ZAB MO JI ZHIN ZIG SHING SUNG WA YI

Despite their efforts, being perceived and explained accurately

THA DRÄL TA WA GONG NA ME PÄI CHHOG

The supreme view is unsurpassed and devoid of extremes.

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

May I encounter the teaching of the Conqueror Lozang!

13. TONG DANG TEN JUNG CHIG LÄ CHIG CHHAR ZHING

Emptiness and dependent-arising issuing each from the other,

TOG TAG THRA MOR JA JE KÜN THÄ PÄI

And subtle imputation by conception establishing all actions and agents

LU DRUB LUG ZANG DEN NYI CHHE THRÄI NÄ

Are the very subtle key elements of the two truths according to Nagarjuna's excellent system.

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

May I encounter the teaching of the Conqueror Lozang!

14. ZAB MÖI THEG LA NÖ RUNG DRUB TSHÜL DANG

By the way to become an adequate vessel for the profound vehicle,

PÄL DÄN GYÜ DE ZHI YI LAM GYI DRÖ

And then travel the path of glorious tantra's four classes:

SANG WÄI NÄ KÜN JE LA DA DRÄL WÄI

It matchlessly distinguishes all the key elements of the secret path.

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

May I encounter the teaching of the Conqueror Lozang!

15. ZHI YI KYE SHI BAR DOR KHOR WÄI GYÜN

Transforming the bases, the continual stream of birth, death and bardo,

LAM DANG DRÄ BÜI KU SUM NYI GYUR WÄI

Into the three kayas of the path and of the fruit,

SI PÄI KHOR LO CHÖ LA NYUR WÄI THRÜL

Is the special swift means to cut the round of existence.

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

May I encounter the teaching of the Conqueror Lozang!

16. NYUR LAM LA ME THEG PÄI LAM GYI SOG

**The core of highest yoga tantra within the supreme
vehicule, the quick path—**

LUNG SEM DHU TIR DÜ PÄI LHÄN KYE YING

**Gathering winds and mind in the dhuti and thus directly
inducing**

NGÖ SU DREN TSHÜL ZHÄN LÄ KHYÄ ZHUG PÄI

The innate sphere—distinguishes it from others.

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

May I encounter the teaching of the Conqueror Lozang!

17. NYUG MÄI SEM KYI RANG ZHÄL JEN CHHAR TU

Having directly brought the fundamental mind

NGÖN DU JE NÄ DE NYI DE TONG GI

To show its true face, then having it enter the sphere

YING SU JUG PÄI THAB KHÄ CHHE LHAG PÄI

Of bliss and emptiness is its subline skilful means.

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

May I encounter the teaching of the Conqueror Lozang!

18. LUNG SEM TSAM LÄ TSHÄN PEI ZHIN LAG GAR

**From the simple winds and mind, like a a magical illusion,
the way**

GYU THRÜL DRA WAR NGÖ SU DANG WÄI TSHÜL

**The dance of a body with the signs and marks actually
arises**

ZHÄN GYI CHHA TSAM POG MIN NGO TSHAR NÄ

**Is an extraordinary key element that others fail to
fathom, even in part.**

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

May I encounter the teaching of the Conqueror Lozang!

19. DÖN GYI LHÄN KYE YING DANG GYU THRÜL GAR

**The true innate sphere and the dance of the illusory
body,**

NYAM JOR PA WAR DRO WÄI TING DZIN GYI

United in the concentration of heroic motion,

KU ZHII SA LA KÄ CHIG NYI JUG PA

Immediately launch the four-kaya state.

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

May I encounter the teaching of the Conqueror Lozang!

20. NYUR LÄ CHHE NYUR MI LO CHU NYI DANG

Far swifter than swift is the excellent short path,

LO SUM CHHOG SUM TSAM LAANG ZUNG JUG GI

**So that in twelve human years, indeed in just three
and a half,**

GO PHANG DE LAG DRUB PÄI NYE LAM CHHOG

It easily ensures the attainment of the state of union.

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

May I encounter the teaching of the Conqueror Lozang!

21. DOR NA KYE ZHING KYE WA THAM CHÄ DU

In brief, in all my successive lives,

TÖN PA JAM YANG LA MÄ JE ZUNG ZHING

Under the protection of the guide, Guru Mañjugosha,

TÄN PA DRUB THA KÜN GYI YANG TSE CHHOG

May I encounter the pinnacle of all teachings and tenets,

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

The teaching of the Conqueror Lozang!

Colophons:

The work entitled the *Prayer to Encounter the Teaching of the Three Realms' Dharma King, the Great Tsongkhapa: The Gift of Protection and Compassionate Refuge* was composed by he who bears the name of the reincarnate (master) Pabongkha.

Translated under Venerable Dagpo Rimpoche's guidance by R. Patton.

Publisher's Colophon:

Reprinted here by FPMT with permission from the translators and Institut Ganden Ling, Veneux Les Sablons, France. The original phonetic transcription of the Tibetan was modified to accord with the FPMT Style Guide, FPMT Education Services, September 2019.

Appendix

Recommended Prayers for Lama Tsongkhapa Celebration Day

by Lama Zopa Rinpoche

FPMT center, projects, and services may use this outline, which captures Rinpoche's complete advice, to plan their events. Groups do not need to complete everything listed. (See "Essential Prayers for a Short Session" below.)

Prayers marked with an asterisk are found in the booklet Lama Tsongkhapa Celebration Day.

I. Preliminary Prayers and Practices

- A. *Taking Refuge and Generating Bodhichitta (SANG GYÄ CHHÖ DANG) and Four Immeasurables*
- B. *Lama Tsongkhapa Guru Yoga or The Thousand Offerings to Lama Tsongkhapa or Lama Chopa*
- C. A lamrim prayer by Lama Tsongkhapa (one or more)
 - i. *The Foundation of All Good Qualities*
 - ii. *The Three Principal Aspects of the Path*
 - iii. *A Hymn of Experience*

II. Actual Presentation

A. Lama Tsongkhapa's Life

ii. Brief Descriptions

- **Destiny Fulfilled*
- **The Glorious One of the Three Worlds*
- **Lama Tsongkhapa's Secret Biography*

iii. Extensive Descriptions

- *Chintamani Rosary Spreading the Buddha's Teachings* (See "Considerations for *Chintamani Rosary Spreading the Buddha's Teachings*" below.)
- *The Life and Teachings of Tsongkhapa*

B. Specific Qualities of Lama Tsongkhapa's Teachings

- *Dependent Arising: A Praise of the Buddha*
- *A Song of the Infallible Refuge* (See "Considerations for Phabongkha Rinpoche's Works" below.)
- *Selections about the Distinctive Features of Lama Tsongkhapa's Teachings from Phabongkha Dechen Nyingpo's Assorted Answers to Questions.*
- *A Prayer to Halt Error Concerning the Complete Path: The Heart Jewel of Profound Meaning* (See "Considerations for Phabongkha Rinpoche's Works" below.)

III. Concluding Practices and Prayers

- *The Prayer to Encounter the Teaching of the Three Realms' Dharma King, The Great Tsongkhapa: The Gift of Care and Compassionate Protection* (See "Considerations for Phabongkha Rinpoche's Works" below.)

- B. *Prayer for the Flourishing of Tsongkhapa's Teachings*
- C. *Final Lamrim Prayer*
- D. *A Prayer for the Beginning, Middle, and End of Practice*
- E. *Prayer to Be Reborn in the Land of Bliss*
- F. Other dedication verses and prayers

Essential Prayers for a Short Session

1. Follow the instructions under “Preliminary Prayers and Practices”
2. Recite at least one prayer from “Brief Descriptions” from under “Actual Presentation”
3. Recite A, B, and/or C from under “Concluding Practices and Prayers”

Considerations for Chintamani Rosary Spreading the Buddha's Teachings

Lama Zopa Rinpoche did intend for *Chintamani Rosary Spreading the Buddha's Teachings* to be the presentation of Lama Tsongkhapa's life. However, to use this and present the thangkas requires someone with good Dharma knowledge to spend some time reading it and preparing in advance.

Considerations for Phabongkha Rinpoche's Works

Lama Zopa Rinpoche mentioned where centers have geshees or other learned teachers, it would be good to explain the *Selections about the Distinctive Features of Lama Tsongkhapa's Teachings* by Phabongkha Rinpoche—to explain both the uncommon features of Lama Tsongkhapa's teachings and these qualities as they are

exhibited in texts like *Essence of Eloquence (drang nge legs bshad rnyingpo)*, *Thorough Elucidation of the Intent (dbu ma dgongs pa rab gsal)*, *Lamrim Chenmo*, and so forth. This overview of Lama Tsongkhapa's writings by Gareth Sparham is also a good resource: <https://plato.stanford.edu/entries/tsongkhapa/>.

Colophon:

Prepared by Ven. Tenzin Legtsok based on Lama Zopa Rinpoche's instructions, July 2019.

Notes

Lama Tsongkhapa's Secret Biography

- 1 Tib. *rin chen 'byung gnas chu yi phung po*. "Source of jewels" is a Tibetan metaphor for the ocean.
- 2 This refers to Maitreya.
- 3 That is, the mind never wavered from being absorbed in emptiness, the ultimate reality.
- 4 Tib. *ji ltar* and *ji snyed*. The former term, lit. "like whatever" is synonymous with "ultimate truth," "emptiness," "thatness," "suchness," etc. The latter, lit. "whatever findable" is synonymous with "conventional truth," etc. The former is also the same as *gnas lugs*, "The way things are" and the latter with *snang lugs*, "the way things appear."
- 5 The vast teachings on the far-reaching activities of the conventional bodhi-mind and the profound teachings on the depth of emptiness, the ultimate bodhi-mind.
- 6 Vajrasana, modern day Bodhgaya, Bihar, North India.
- 7 The perfect view; the understanding that everything is empty of true existence.
- 8 Skt. *Prajnaparamita* and *Guhyasamaja*.
- 9 Many beings attain buddhahood but only one thousand each eon manifest the twelve deeds of a universal teacher. Buddha Shakyamuni was the fourth this eon and Je Tsongkhapa will be the eleventh.
- 10 The lineage gurus of emptiness meditation that Tsongkhapa received from Manjushri, who in turn received it from Shakyamuni. See G. Wangyal *Door of Liberation*, pp. 45–52.
- 11 Ibid. pp. 52–54. The lineage gurus of bodhimind meditation that Asanga received from Maitreya, who had received it from Shakyamuni.
- 12 The eighty-four mahasiddhas, great adepts. Tsongkhapa's school, later known as "Gelug", synthesizes three Indian lineages: the wisdom lineage of Manjushri, Nagarjuna, etc.; the method lineage of Maitreya, Asanga, etc.;

- and the practice lineage of the eighty-four mahasiddhas, such as Saraha, Tilopa, Naropa, Maitripa, etc.
- 13 The terrific embodiment of the wisdom of emptiness.
 - 14 *bde ba can skye bai smon lam* and *mi pham mgon gyi yang dag don bstod*.
 - 15 Skt. *arya*.
 - 16 The Great Adept to whom Shakyamuni originally gave the *Kalachakra Tantra* teaching at Dhanyakataka Stupa in South India. Suchandra was King of Shambhala at the time and immediately took the tantra back there with him. Thus, the tantra did not appear in India until over one thousand years later.
 - 17 *The Great Prayer Festival of Lhasa*, conceived and founded by Je Tsongkhapa, continues to the present day. During the first fortnight of the lunar New Year more than twenty thousand monks would assemble to commemorate Shakyamuni's miracles at Sravasti. The tradition continues in the free Tibetan communities in India, though of course on a much smaller, scale. cf. *The Great Prayer*, Tangent Records, London.
 - 18 Skt. Manjushrigarbha. Tib. 'jam dpal snying po.

Selections about the Distinctive Features of Lama Tsongkhapa's Teachings from Phabongkha Dechen Nyingpo's Assorted Answers to Questions

- 19 *Prayer for the Beginning, Middle and End*.
- 20 If conceptuality is the dharmakaya, it would follow that the level of realization of us ordinary beings would be higher than that of the buddha because whereas ordinary beings have conceptualization, buddhas do not, leading to the absurd consequence the dharmakaya is in the continua of ordinary beings but not in the continua of buddhas.
- 21 If whatever appears to the mind when not wandering off and distinctly clear and fine is the dharmakaya and the svabhavikakaya, then since ignorance is an instance of what can appear in that way, then it would follow that there could be a common locus of ignorance and the dharmakaya. But it is widely explained in sutra that ignorance is an object to be abandoned on the path.
- 22 Here, the object to be purified is not only ignorance grasping at inherent existence, but also ordinary concepts having the appearance of true existence. That which finally and completely purifies these is the wisdom directly seeing the emptiness of inherent existence. According to the fourth view above, the mind which purifies ignorance and ordinary concepts is that which distinctly and clearly sees such concepts. For the Madyamaka

- Prasangika School, such minds are only those concepts themselves. Therefore, the purifier would be the very thing being purified which is untenable.
- 23 If the persons which are buddhas, their abandonments and realizations both had the mode of existence asserted by the mistaken view here, and were compounded phenomena, then when they change or disintegrate, as compounded phenomena must, they would utterly cease to exist. This is untenable.
- 24 This refers to the seemingly not uncommon phenomena of early meditators in Tibet mistaking forms of concentration tainted by gross and subtle laxity for actual realizations of emptiness on the path.
- 25 Jetsun Chokyi Gyaltzen composed *Answers to Gorampa*, *Answers to Shakya Chogden* and *Answers to Karmapa Mikyo Dorje*. Gomde Sharchen Namkha Gyaltzen composed *Answers to Padma Karpo*.
- 26 The *ketaka* gem is said to have the power to purify dirty, polluted water making it suitable to drink.



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