

Eight Verses of Thought Transformation

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by Langrī Thangpa Dorje Sengge

Translated by Lama Zopa Rinpoche

An FPMT Prayer Book

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Set in Calibri 12/15, Century Gothic, Lydian BT, and Monlam Uni Ouchan 2.

Practice Requirements:

Anyone can perform the practices in this book.

Eight Verses of Thought Transformation

Lo jong tshig gyä ma

1. DAG NI SEM CHÄN THAM CHÄ LA
Determined to obtain the greatest possible benefit
YI ZHIN NOR BU LÄ LHAG PÄI
From all sentient beings,
DÖN CHHOG DRUB PÄI SAM PA YI
Who are more precious than a wish-fulfilling jewel,
TAG TU CHE PAR DZIN PAR LAB¹
I hold them most dear at all times.
2. GANG DU SU DANG DROG PÄI TSHE
Wherever I am and whoever I am with,
DAG NYI KÜN LÄ MÄN TA ZHING
I always consider myself the lowest of all
ZHÄN LA SAM PA THAG PA YI
And from the depths of my heart
CHHOG TU CHE PAR DZIN PAR LAB
Hold others dear and supreme.
3. CHÖ LAM KÜN TU RANG GYU LA
In all actions, I examine my mental continuum
TOG CHING NYÖN MONG KYE MA THAG
And the minute a delusion arises,

DAG ZHÄN MA RUNG JE PÄ NA
Since it endangers myself and others,
 TSÄN THAB DONG NÄ DOG PAR LAB
I forcefully confront and avert it.

4. RANG ZHIN NGÄN PÄI SEM CHÄN NAM
Whenever I see sentient beings who are wicked in nature
 DIG DUG DRAG PÖ NÖN THONG TSHE
And overwhelmed by negative actions and heavy
suffering,
 RIN CHHEN TER DANG THRÄ PA ZHIN
I hold such rare ones dear,
 NYE PAR KA WÄ CHE DZIN LAB
As if I had found a precious treasure.

5. DAG LA ZHÄN GYI THRAG DOG GI
When, out of envy, others mistreat me
 SHE KUR LA SOG MI RIG PÄI
With abuse, insults, or the like,
 GYONG KHA RANG GI LEN PA DANG
I accept defeat
 GYÄL KHA ZHÄN LA BÜL WAR LAB
And offer the victory to them.

6. GANG LA DAG GI PHÄN TAG PÄI
When someone whom I have benefited
 RE WA CHHE WA GANG ZHIG GI
And in whom I have great hope
 SHIN TU MI RIG NÖ JE NANG
Gives me terrible harm,
 SHE NYEN DAM PAR TA WAR LAB
I regard them as my virtuous friend.

7. DOR NA NGÖ DANG GYÜ PA YI

In short, both directly and indirectly,

PHÄN DE MA NAM KÜN LA BÜL

I offer every happiness and benefit to all my mothers.

MA YI NÖ DANG DUG NGÄL KÜN

I secretly take upon myself

SANG WÄ DAG LA LEN PAR LAB

All their harms and sufferings.

8. DE DAG KÜN KYANG CHHÖ GYÄ KYI

Also, I do not defile all these practices

TOG PÄI DRI MÄ MA BAG SHING

By the stains of the superstitions of the eight worldly concerns

CHHÖ KÜN GYU MAR SHE PÄI LÖ

And by knowing all phenomena to be illusory,

ZHEN ME CHHING WA LÄ DRÖL LAB

Without trusting in them, I am freed from bondage.

Colophon:

This rendition of Kadampa Geshe Langri Thangpa's *Eight Verses of Thought Transformation (blo sbyong tshigs brgyad ma)* was translated by Lama Zopa Rinpoche in *Everflowing Nectar of Bodhichitta*, Portland: FPMT Inc., 2008, 7–9. Verse 2 amended by Lama Zopa Rinpoche at Land of Medicine Buddha, Soquel, USA, 2015. Verses 3, 4, and 8 amended by Lama Zopa Rinpoche at Chag Tong Chen Tong Centre, Hobart, Australia, 2018. Changes input by Ven. Ailsa Cameron and Ven. Joan Nicell in consultation with Joona Repo, FPMT Translation Services, 2018. Approved by Lama Zopa Rinpoche, 2019.

Notes

- 1 In some Tibetan versions each verse ends with *shog* (Tib. *shog*), meaning “May I,” while in others each verse ends with *lab* (Tib. *bslab*), meaning “I will practice” or “I will train.” The latter version is included here as this is Lama Zopa Rinpoche’s preference (Light of the Path, North Carolina, USA, 2009 and 2014). Since Rinpoche said that it is even better to say “I am going to do it,” *bslab* was originally translated simply as “I will.” However, in 2019 Lama Zopa Rinpoche amended “I will” to the present tense, saying that “I will” makes it sound as if one will only do these practices in the future.

Care of Dharma Materials



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

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

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

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



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