

Lama Tsongkhapa Day Program 2021



Lama Tsongkhapa Guru Yoga

FPMT Silver Essential Buddhist Prayers – Volume 2

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Refuge and Bodhichitta

SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

I go for refuge until I am enlightened.

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

To the Buddha, the Dharma, and the Supreme Assembly.

DAG GI JIN SOG GYI PÄI SÖ NAM KYI

By my practice of giving and other perfections,

DRO LA PHÄN CHHIR SANG GYÄ DRUB PAR SHOG (3x)

May I become a buddha to benefit all sentient beings. (3x)

Meditation on the Four Immeasurable Thoughts

Immeasurable Thought of Equanimity:

SEM CHÄN THAM CHÄ NYE RING CHHAG DANG DANG DRÄL WÄI TANG

NYOM LA NÄ NA CHI MA RUNG

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

NÄ PAR GYUR CHIG

May they abide in equanimity.

NÄ PAR DAG GI JA O

I myself will cause them to abide in equanimity.

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

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

Immeasurable Thought of Loving Kindness:

SEM CHÄN THAM CHÄ DE WA DANG DE WÄI GYU DANG DÄN NA CHI MA RUNG

How wonderful it would be if all sentient beings had happiness and the cause of happiness.

DÄN PAR GYUR CHIG

May they have happiness and its cause.

DÄN PAR DAG GI JA O

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

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

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

Immeasurable Thought of Compassion:

SEM CHÄN THAM CHÄ DUG NGÄL DANG DUG NGÄL GYI GYU DANG
DRÄL NA CHI MA RUNG

How wonderful it would be if all sentient beings were free of suffering and its cause.

DRÄL WAR GYUR CHIG

May they be free of suffering and its cause.

DRÄL WAR DAG GI JA O

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

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

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

Immeasurable Thought of Joyfulness:

SEM CHÄN THAM CHÄ THO RI DANG THAR PÄI DE WA DAM PA DANG
MA DRÄL NA CHI MA RUNG

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

MI DRÄL WAR GYUR CHIG

May they never be separated from these.

MI DRÄL WAR DAG GI JA O

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

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

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

Generating Special Bodhichitta

MA SEM CHÄN THAM CHÄ KYI DÖN DU DAG GI TSHE DI NYI LA NYUR WA NYUR WAR DÖ MÄI SANG GYÄ
LA MA LHÄI GO PHANG NGÖN DU JÄ MA SEM CHÄN THAM CHÄ DUG NGÄL LÄ DRÄL / DE CHHEN SANG
GYÄ KYI SA LA GÖ PAR JA / DEI CHHIR DU LAM ZAB MO LA MA LHÄI NÄL JOR NYAM SU LANG WAR GYI O
(both verses 3x)

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

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

(both verses 3x)

Purifying the Place

THAM CHÄ DU NI SA ZHI DAG

Everywhere may the ground be pure,

SEG MA LA SOG ME PA DANG

Free of the roughness of pebbles and so forth.

LAG THIL TAR NYAM BÄIDURYÄI

May it be in the nature of lapis lazuli

RANG ZHIN JAM POR NÄ GYUR CHIG

And as smooth as the palm of one's hand.

Offering Prayer

LHA DANG MI YI CHHÖ PÄI DZÄ

May human and divine offerings,

NGÖ SU SHAM DANG YI KYI TRÜL

Actually arranged and mentally created,

KÜN ZANG CHHÖ TRIN LA NA ME

Clouds of finest Samantabhadra offerings,

NAM KHÄI KHAM KÜN KHYAB GYUR CHIG

Fill the entire space.

Offering Cloud Mantra

OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA / TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE / MAHA BODHI MÄNDO PASAM KRAMANA VAJRE / SARVA KARMA AVARANA VISHO DHANA VAJRE SVAHA (3x)

Extensive Power of Truth

KÖN CHHOG SUM GYI DEN PA DANG

By the power of truth of the Three Rare Sublime Ones,

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

The blessings of all the buddhas and bodhisattvas,

TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG

The great wealth of the completed two collections,

CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI

And the sphere of phenomena being pure and inconceivable;

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA

THAM CHÄ DANG PHAG PA JAM PÄL DANG KUN TU ZANG PO LA SOG

PÄI NAM PAR CHHÖ PÄI TRIN GYI PHUNG PO SAM GYI MI KHYAB PA ZÄ

MI SHE PA NAM KHA GANG WAR GYUR

May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth – unimaginable and inexhaustible, equaling the sky – arise and, in the eyes of the buddhas and bodhisattvas of the ten directions, be received.

The Actual Guru Yoga Meditation Related to Lama Tsongkhapa

Invocation

GAN DÄN LHA GYÄI GÖN GYI THUG KA NÄ

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

RAB KAR ZHO SAR PUNG TRÄI CHHU DZIN TSER

On the peak of a cloud (water holder) resembling clumps of extremely fresh white curd,

CHHÖ KYI GYÄL PO KÜN KHYEN LO ZANG DRAG

The king of Dharma, omniscient Losang Dragpa, with your sons:

SÄ DANG CHÄ PA NÄ DIR SHEG SU SÖL

I request you to come to this place.

Requesting to Have a Stable Life

DÜN GYI NAM KHAR SENG THRI PÄ DÄI TENG

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

JE TSÜN LA MA GYE PÄI DZUM KAR CHÄN

The perfect, pure lama smiles with delight.

DAG LO DÄ PÄI SÖ NAM ZHING CHHOG TU

Supreme field of the merit of mind's devotion,

TÄN PA GYÄ CHHIR KÄL GYAR ZHUG SU SÖL

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

Prostration

SHE JÄI KHYÖN KÜN JÄL WÄI LO DRÖ THUG

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

KÄL ZANG NA WÄI GYÄN GYUR LEG SHÄ SUNG

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

DRAG PÄI PÄL GYI LHAM MER DZE PÄI KU

Your holy body is glowing and glorious with fame.

THONG THÖ DRÄN PÄ DÖN DÄN LA CHHAG TSHÄL

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

Offerings

YI WONG CHHÖ YÖN NA TSHOG ME TOG DANG

Beautiful drinking water, various arranged flowers,

DRI ZHIM DUG PÖ NANG SÄL DRI CHHAB SOG

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

NGÖ SHAM YI TRÜL CHHÖ TRIN GYA TSHO DI

Actually performed and mentally transformed oceans of clouds of offerings

SÖ NAM ZHING CHHOG KHYE LA CHHÖ PAR BÜL

I offer to you, the supreme field of merit.

Confession

GANG ZHIG THOG ME DU NÄ SAG PA YI

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

LÜ NGAG YI KYI MI GE CHI GYI DANG

And especially actions opposite to the three vows

KHYÄ PAR DOM PA SUM GYI MI THÜN CHHOG

That I have created from beginningless time,

NYING NÄ GYÖ PÄ DRAG PÖ SO SOR SHAG

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

Rejoicing

NYIG MÄI DÜ DIR MANG THÖ DRUB LA TSÖN

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

CHHÖ GYÄ PANG PÄ DÄL JOR DÖN YÖ JE

And made meaningful the perfect human rebirth

GÖN PO KHYÖ KYI LAB CHHEN DZÄ PA LA

By renouncing the eight worldly concerns.

DAG CHAG SAM PA THAG PÄ YI RANG NGO

In the savior's extensive deeds I rejoice sincerely from the depths of my heart.

Requesting to Turn the Wheel of Dharma

JE TSÜN LA MA DAM PA KHYE NAM KYI

Please, holy perfect, pure gurus,

CHHÖ KÜI KHA LA KHYEN TSEI TRIN THRIG NÄ

From billowed clouds of compassion and wisdom in the sky of dharmakaya,

JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA

Make rainfalls of profound and extensive teachings of whatever is suitable

ZAB GYÄ CHHÖ KYI CHHAR PA BAB TU SÖL

For the ears of sentient beings who are the objects to be subdued.

Dedication

DAG GI JI NYE SAG PÄI GE WA DI

I dedicate whatever virtues I have ever collected,

TÄN DANG DRO WA KÜN LA GANG PHÄN DANG

For the benefit of the teachings and of all sentient beings,

KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI

And in particular, for the essential teachings

TÄN PÄI NYING PO RING DU SÄL JE SHOG

Of venerable Losang Dragpa to shine forever.

Mandala Offering of the Thirty-seven Heaps

Zhing kam ül war gyi wo ...

OM vajra bhumi AH HUM / wang chhen ser gyi sa zhi

OM vajra rekhe AH HUM / chhi chag ri khor yug gi kor wäi ü su /

rii gyäl po ri rab / shar lü phag po / lho dzam bu ling / nup ba lang chö /

jang dra mi nyän / lü dang lü phag / nga yab dang nga yab zhän /

yo dân dang lam chhog dro / dra mi nyän dang dra mi nyän gyi da

Rin po chhei ri wo / pag sam gyi shing / dö jöi ba / ma mö päi lo tog /

khör lo rin po chhe / nor bu rin po chhe / tsün mo rin po chhe /

lön po rin po chhe / lang po rin po chhe / ta chhog rin po chhe /

mag pön rin po chhe / ter chhen pöi bum pa

Geg ma / threng wa ma / lu ma / gar ma / me tog ma /

dug pö ma / nang säi ma / dri chhab ma /

nyi ma / da wa / rin po chhei dug / chhog lä nam par gyäl wäi gyän tshän /

ü su lha dang mi / päi jor phün sum tshog pa ma tshang wa me pa /

tsang zhing yi du wong wa di dag drin chän tsa wa dang gyü par / chä päi päi dân la

ma dam pa nam dang kyä par du yang

La ma lo sang tub wang dor je chang / chen pöi lha tshog khör

dang chä pa nam la zhing kam ül war gyi wo /

thug je dro wäi dön du zhe su söl / zhe nä kyang dag sog dro wa ma gyur nam khäi tha

dang nyam päi sem chän tham chä la / thug tse wa chhen pö go nä jin gyi lab tu söl

English Translation

Let us offer a buddha-field ...

OM vajra ground AH HUM, mighty golden ground.

OM vajra fence AH HUM. Outside it is encircled by the surrounding wall, in the center of which are Sumeru, King of Mountains, the eastern continent, Videha (Tall-body Land), the southern, Jambudvipa (Rose-apple Land), the western, Godaniya (Cattle-gift Land), the northern, Kuru; [the eastern minor continents] Deha and Videha, [the southern], Camara and Aparacamara (Chowrieland and western Chowrie-land), [the western], Satha and Uttaramantrin (Lands of the Deceitful and the Skilled in Mantra), [and the northern], Kuru and Kaurava. [In the four continents are:] [E] the precious mountain, [S] the wish-granting tree, [W] the wish-fulfilling cow, [N] the unploughed harvest.

[On the first level are:] The precious wheel, the precious jewel, the precious queen, the precious minister, the precious elephant, the precious horse, the precious general, and the great treasure vase.

[On the second level, the eight goddesses:] Lady of grace, lady of garlands, lady of song, lady of dance, lady of flowers, lady of incense, lady of lamps, lady of perfume.

[On the third level:] The sun and the moon; the precious parasol, and the banner of victory in all quarters. In the center, the most perfect riches of gods and human beings, with nothing missing, pure and delightful.

To my glorious, holy and most kind root and lineage gurus, and in particular to the deity host of Lama Tsongkhapa, King of Sages, Maha-Vajradhara, and their divine retinue, I shall offer these as a buddha-field. Please accept them with compassion for the sake of migrating beings.

Having accepted them, please, out of your great compassion, grant your inspiration to me and all migrating mother sentient beings as far as the limits of space!

Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

Adorned with Mount Meru, the four continents, the sun and the moon,

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine this as a buddha field and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all living beings enjoy this pure land.

MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN

LAB CHHEN GYÄL SÄ CHO PÄI NYING TOB CHHE

DE TONG CHHOG GI RIM NYI NÄL JOR GYI

LO ZANG GYÄL WÄI TÄN DAG JÄL WAR SHOG

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

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Visualization

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

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

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

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

Nine-Line Prayer to Lama Tsongkhapa

NGÖ DRUB KÜN JUNG THUB WANG DOR JE CHHANG

Vajradhara, lord of sages, source of all realizations,

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG

Avalokiteshvara, great treasure of objectless compassion,

DRI ME KHYEN PÄI WANG PO JAM PÄI YANG

Manjushri, master of stainless wisdom,

DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG

Vajrapani, destroyer of the entire host of maras,

GANG CHÄN KHÄ PÄI TSUG GYÄN LO ZANG DRAG

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

KYAB SUM KÜN DÜ LA MA SANG GYÄ LA

To you, Guru-Deity, embodying the three refuges,

GO SUM GÜ PÄI GO NÄ SÖL WA DEB

I make requests respectfully with my three doors.

RANG ZHÄN MIN CHING DRÖL WAR JIN GYI LOB

Please grant your blessings to liberate myself and others.

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

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

A Song of Experience (Lamrim Nyam Gur)

(FPMT Retreat Prayer Book [red])

I bow my head to you, foremost of the Shakyas,
Whose body is formed by ten million perfections, virtues, and excellence;
Whose speech fulfills the hopes of infinite transmigratory beings;
Whose mind perceives all objects of knowledge.

I prostrate to Manjushri and Maitreya,
Whose emanations sport in innumerable universes.
Assuming the responsibility of all the conquerors' conduct,
You are the supreme sons of the peerless teacher.

I prostrate at the feet of Nagarjuna and Asanga,
Ornaments of Jambudvipa
Renowned throughout the three levels,
Who composed commentaries, in accordance with the intention,
On the Mother of the Conquerors so hard to fathom.

I bow to Dipamkara Atisha, holder of the treasury of instructions
That gathers together the important points, completely and unmistakably,
Of the paths of profound view and vast conduct,
The excellent lineages descending from the two great charioteers.

I prostrate respectfully to the spiritual teachers,
Eyes that see all the infinite scriptures,
Who with skillful means moved by compassion
Clarify the supreme entryway for the fortunate traveling to liberation.

The stages of the path to enlightenment
Are the excellent lineage handed down from Nagarjuna and Asanga,
Crown ornaments of the wise of Jambudvipa
And banners of fame resplendent among transmigratory beings.

This instruction, the king of powerful jewels,
Fulfills all the desired aims of the nine types of beings;
It is an ocean of glorious and excellent explanations
Gathering the rivers of a thousand fine scriptures.

Through it, you can realize that all the teachings are without contradiction,
Understand all the scriptures as an instruction,
Easily find the intention of the Conqueror,
And be protected from the abyss of very faulty conduct.

Therefore, this supreme instruction is relied on by many fortunate ones,
The wise beings of India and Tibet.
What analytical person would not be captivated
By the stages of the path of the three types of beings?

Contemplate the meaning of this method
That gathers the essence of all the scriptures;
Even teaching or hearing a single session definitely gathers great waves
Of the assembled benefits of explaining or listening to the holy Dharma.

Rely, correctly and with effort, in thought and action
On the holy spiritual friend, the teacher of the path
And the foundation perfectly bringing auspiciousness
For all the excellent collections of this and future lives.

Having seen this, do not give him up even at the cost of your life,
And please him with the offering of practicing just as he instructs.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

This body of leisure,
More precious than a wish-fulfilling jewel,
Is found but once. Though difficult to obtain again,
It finishes as quickly as lightning in the sky.
Having reflected in this way, realize that all worldly activities
Are like winnowed chaff,
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

Although there is no certainty that after death
You will not be reborn in the bad migrations,
The Three Jewels will definitely protect you from this fear,
Therefore, steadfastly take refuge in them
And never degenerate their precepts.
In addition, think well about the results of black and white actions,
And depend on the correct practice of that to be adopted and that to be rejected.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

Until you attain a body with pure characteristics,
You will not make progress in your practice of the supreme path;
Train in the causes for becoming free from those impurities.
Since your three doors are defiled by negative actions, downfalls, and stains,
It is particularly important to purify karmic obscurations;
Therefore, continuously cherish reliance on purification with the four forces.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

If you do not put effort into contemplating true sufferings – the faults of cyclic existence –
You will not develop the wish for liberation.
If you do not contemplate true origins – the steps for entering cyclic existence –
You will not understand how to cut the roots of cyclic existence.
Therefore, rely on weariness, definite emergence from existence;
And cherish the knowledge of what binds you to cyclic existence.

I, a yogi, practiced like this.
You who desire liberation, should do likewise.

The generation of the mind is the central post of the Mahayana path,
The base and support of great waves of conduct,
A philosopher's stone transforming all into the two collections,
A treasure of merit gathering infinite virtue.
Having understood this, the heroic children of the conquerors
Maintain deeply the pledges of the precious supreme mind.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

Generosity is a wish-fulfilling jewel satisfying the hopes of transmigratory beings,
The supreme weapon cutting the knot of miserliness,
The activity of the children of the conquerors that strengthens courage without dismay,
And the basis of being renowned in the ten directions.
Having understood this, the wise rely on the excellent path
Of giving away their bodies, possessions, and virtue.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

Morality is water cleansing the stains of faulty behavior;
Moonlight dispelling the hot torment of the afflictions.
As splendid as Mount Meru in the midst of the nine types of beings,
It gathers all transmigratory beings with no threat of force.
Having understood this, holy beings guard morality correctly taken
As they do their eyes.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

Patience is the finest ornament of the powerful,
The supreme of all hardships counteracting the torment of the afflictions,
A garuda against the enemy, the snake of hatred,
And thick armor against the weapon of harsh speech.
Having understood this, cultivate the armor
Of supreme patience in many ways.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

When you don armor-like effort steady and immovable,
The qualities of scripture and realization will increase like the waxing moon,
All your behavior becomes meaningful,
And whatever actions are undertaken will be accomplished as desired.
Having understood this, the conquerors' children put forth
Billowing waves of effort dispelling all laziness.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

Concentration is a king ruling the mind:
When placed, it is as immovable as Mount Meru;
When sent forth, it engages all virtuous objects.
It induces the great bliss of a serviceable body and mind.
Having understood this, the lords of yogis rely continuously
On the meditative stabilization that destroys the enemy, distraction.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

Wisdom is an eye seeing profound thusness,
The path eradicating the root of existence,
A treasury of qualities praised in all the scriptures,
And renowned as the supreme of lamps dispelling the darkness of ignorance.
Having understood this, the wise who desire liberation
Generate the path with much effort.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

One-pointed concentration alone
Is not considered to be able to cut the roots of cyclic existence.
Wisdom separated from the path of calm abiding
Will not avert the afflictions no matter how much you analyze.
Having mounted the wisdom that reflects on the real mode of existence
Upon the horse of steadfast calm abiding,
With the sharp weapon of the logic of the middle way free of extremes
Destroy all mental fabrications grasping at extremes.
With vast wisdom analyzing in this way,
Increase the wisdom that realizes thusness.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

The meditative stabilization achieved by one-pointed meditation
Is not enough; with the individual investigation of proper analysis,
Generate the meditative stabilization that abides firm and immovable on the mode of existence.
Having seen this, understand how wonderful are those who endeavor
To accomplish the union of calm abiding and special insight.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

In meditative equipoise, emptiness is like space;
In post-meditation, emptiness is like an illusion;
Through meditation on both, method and wisdom are unified,
Whereby, the perfect conduct of the conquerors' children is praised.
Having realized this, the tradition of those of good fortune
Is not satisfied by either path alone.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

Having generated the common path necessary for
The two supreme Mahayana paths, the causal and resultant,
Rely on a protector, a skillful master,
And enter the great ocean of the classes of tantra.
Then through reliance on complete and perfect instructions,
Make the attainment of your leisure and endowments meaningful.
I, a yogi, practiced like this.
You who desire liberation, should do likewise.

Due to the virtue from explaining in clear words
The perfect complete path pleasing to the conquerors
So as to familiarize my mind with it
And to benefit others of good fortune,
I made the prayer, "May all transmigratory beings
Never be parted from the excellent pure path."
I, a yogi, prayed like this.
You who desire liberation, should do likewise.

In Praise Of Dependent Origination

By Je Tsongkhapa

- 1 He who speaks on the basis of seeing,
This makes him a knower and teacher unexcelled,
I bow to you, O Conqueror, you who saw
Dependent origination and taught it.
- 2 Whatever degenerations there are in the world,
The root of all these is ignorance;
You taught that it is dependent origination,
The seeing of which will undo this ignorance.
- 3 So how can an intelligent person
Not comprehend that this path
Of dependent origination is
The essential point of your teaching?
- 4 This being so, who will find, O Savior,
A more wonderful way to praise you
Than [to praise you] for having taught
This origination through dependence?
- 5 “Whatsoever depends on conditions,
That is devoid of intrinsic existence.”
What excellent instruction can there be
More amazing than this proclamation?
- 6 By grasping at it the childish
Strengthen bondage to extreme views;
For the wise this very fact is the doorway
To cut free from the net of elaborations.
- 7 Since this teaching is not seen elsewhere,
You alone are the Teacher;
Like calling fox a lion, for a Tirthika
It would be a word of flattery.
- 8 Wondrous teacher! Wondrous refuge!
Wondrous speaker! Wondrous savior!
I pay homage to that teacher
Who taught well dependent origination.
- 9 To help heal sentient beings,
O Benefactor, you have taught
The peerless reason to ascertain
Emptiness, the heart of the teaching.

- 10 This way of dependent origination,
Those who perceive it
As contradictory or as unestablished,
How can they comprehend your system?
- 11 For you, when one sees emptiness
In terms of the meaning of dependent origination,
Then being devoid of intrinsic existence and
Possessing valid functions do not contradict.
- 12 Whereas when one sees the opposite,
Since there can be no function in emptiness
Nor emptiness in what has functions,
One falls into a dreadful abyss, you maintain.
- 13 Therefore in your teaching
Seeing dependent origination is hailed;
That too not as an utter non-existence
Nor as an intrinsic existence.
- 14 The non-contingent is like a sky flower,
Hence there is nothing that is not dependent.
If things exist through their essence, their dependence on
Causes and conditions for their existence is a contradiction.
- 15 “Therefore since no phenomena exist
Other than origination through dependence,
No phenomena exist other than
Being devoid of intrinsic existence,” you taught.
- 16 “Because intrinsic nature cannot be negated,
If phenomena possess some intrinsic nature,
Nirvana would become impossible
And elaborations could not be ceased,” you taught.
- 17 Therefore who could challenge you?
You who proclaim with lion’s roar
In the assembly of learned ones repeatedly
That everything is utterly free of intrinsic nature?
- 18 That there is no intrinsic existence at all
And that all functions as “this arising
In dependence on that,” what need is there to say
That these two converge without conflict?
- 19 “It is through the reason of dependent origination
That one does not lean towards an extreme;”
That you’ve declared this excellently is the reason,
O Savior, of your being an unexcelled speaker.

- 20 "All of this is devoid of essence,"
And "From this arises that effect" –
These two certainties complement
Each other with no contradiction at all.
- 21 What is more amazing than this?
What is more marvelous than this?
If one praises you in this manner,
This is real praise, otherwise not.
- 22 Being enslaved by ignorance
Those who fiercely oppose you,
What is so astonishing about their being
Unable to bear the sound of no intrinsic existence?
- 23 But having accepted dependent origination,
The precious treasure of your speech,
Then not tolerating the roar of emptiness –
This I find amazing indeed!
- 24 The door that leads to no intrinsic existence,
This unexcelled [door of] dependent origination,
Through its name alone, if one grasps
At intrinsic existence, now this person
- 25 Who lacks the unrivaled entrance,
Well traveled by the Noble Ones,
By what means should one guide him
To the excellent path that pleases you?
- 26 Intrinsic nature, uncreated and non-contingent,
Dependent origination, contingent and created –
How can these two converge
Upon a single basis without contradiction?
- 27 Therefore whatever originates dependently,
Though primordially free of intrinsic existence,
Appears as if it does [possess intrinsic existence];
So you taught all this to be illusion-like.
- 28 Through this very fact I understand well
The statement that, to what you have taught,
Those opponents who challenge you
Cannot find faults that accord with reason.
- 29 Why is this so? Because by declaring these
Chances for reification and denigration
Towards things seen and unseen
Are made most remote.

- 30 Through this very path of dependent origination,
The rationale for your speech being peerless,
Convictions arise in me [also]
That your other words are valid too.
- 31 You who speak excellently by seeing as it is,
For those who train in your footsteps,
All degenerations will become remote;
For the root of all faults will be undone.
- 32 But those who turn away from your teaching,
Though they may struggle with hardship for a long time,
Faults increase ever more as if being called forth;
For they make firm the view of self.
- 33 Aha! When the wise comprehend
The differences between these two,
Why would they not at that point
Revere you from the depths of their being?
- 34 Let alone your numerous teachings,
Even in the meaning of a small part,
Those who find ascertainment in a cursory way,
This brings supreme bliss to them as well.
- 35 Alas! My mind was defeated by ignorance;
Though I've sought refuge for a long time,
In such an embodiment of excellence,
I possess not a fraction of his qualities.
- 36 Nonetheless, before the stream of this life
Flowing towards death has come to cease
That I have found slight faith in you –
Even this I think is fortunate.
- 37 Among teachers, the teacher of dependent origination,
Amongst wisdoms, the knowledge of dependent origination –
You, who're most excellent like the kings in the worlds,
Know this perfectly well, not others.
- 38 All that you have taught
Proceeds by way of dependent origination;
That too is done for the sake of nirvana;
You have no deeds that do not bring peace.
- 39 Alas! Your teaching is such,
In whosoever's ears it falls,
They all attain peace; so who would not be
Honored to uphold your teaching?

- 40 It overcomes all opposing challenges;
It's free from contradictions between earlier and latter parts;
It grants fulfillment of beings' two aims –
For this system my joy increases ever more.
- 41 For its sake you have given away,
Again and again over countless eons,
Sometimes your body, at others your life,
As well as your loving kin and resources of wealth.
- 42 Seeing the qualities of this teaching
Pulls [hard] from your heart,
Just like what a hook does to a fish;
Sad it is not to have heard it from you.
- 43 The intensity of that sorrow
Does not let go of my mind,
Just like the mind of a mother
[Constantly] goes after her dear child.
- 44-45 Here too, as I reflect on your words, I think,
"Blazing with the glory of noble marks
And hallowed in a net of light rays,
This teacher, in a voice of pristine melody,
Spoke thus in such a way."
The instant such a reflection of the Sage's form
Appears in my mind it soothes me,
Just as the moon-rays heal fever's pains.
- 46 This excellent system, most marvelous,
Some individuals who are not so learned
Have entangled it in utter confusion,
Just like the tangled balbaza grass.
- 47 Seeing this situation, I strove
With a multitude of efforts
To follow after the learned ones
And sought your intention again and again.
- 48 At such times as I studied the numerous works
Of both our own [Middle Way] and other schools,
My mind became tormented ever more
Constantly by a network of doubts.
- 49 The night-lily grove of Nagarjuna's treatises –
Nagarjuna whom you prophesized
Would unravel your unexcelled vehicle as it is,
Shunning extremes of existence and non-existence –

- 50 Illuminated by the garland of white lights
 Of Chandra's well-uttered insights –
 Chandra, whose stainless wisdom orb is full,
 Who glides freely across scriptures' space,
- 51 Who dispels the darkness of extremist hearts
 And outshines the constellations of false speakers –
 When, through my teacher's kindness, I saw this
 My mind found a rest at last.
- 52 Of all your deeds, your speech is supreme;
 Within that too it is this very speech;
 So the wise should remember the Buddha
 Through this [teaching of dependent origination].
- 53 Following such a teacher and having become a renunciate,
 Having studied the Conqueror's words not too poorly,
 This monk who strives in the yogic practices,
 Such is [the depth of] his reverence to the great Seer!
- 54 Since it is due to my teacher's kindness
 I have met with the teaching of the unexcelled teacher,
 I dedicate this virtue too towards the cause
 For all beings to be sustained by sublime spiritual mentors.
- 55 May the teaching of this Beneficent One till world's end
 Be unshaken by the winds of evil thoughts;
 May it always be filled with those who find conviction
 In the teacher by understanding the teaching's true nature.
- 56 May I never falter even for an instant
 To uphold the excellent way of the Sage,
 Which illuminates the principle of dependent origination,
 Through all my births even giving away my body and life.
- 57 May I spend day and night carefully reflecting,
 "By what means can I enhance
 This teaching achieved by the supreme savior
 Through strenuous efforts over countless eons?"
- 58 As I strive in this with pure intention,
 May Brahma, Indra and the world's guardians
 And protectors such as Mahakala
 Unswervingly, always assist me.

This hymn titled "Essence of Well-Uttered Insights," praising the unexcelled Teacher – the great friend to the entire world [even] to the unfamiliar – for teaching the profound dependent origination, was composed by the well-read monk Lobsang Drakpai Pal. It was written at the heavenly retreat of Lhading on the towering mountain of Odé Gungyal, otherwise known as [Ganden] Nampar Gyalwai Ling. The scribe was Namkha Pal. Translated from the Tibetan by Geshe Thupten Jinpa. ©Geshe Thupten Jinpa

Final Lam-Rim Dedication

(Der Ni Rung Du)

(FPMT Retreat Prayer Book [red])

From my two types of merits, vast as space, that I have amassed
From working with effort at this practice for a great length of time,
May I become the chief leading buddha for all those
Whose mind's wisdom eye is blinded by ignorance.

Even if I do not reach this state, may I be held
In your loving compassion for all lives, Manjushri,
May I find the best of complete graded paths of the teachings,
And may I please all the buddhas by my practice.

Using skillful means drawn by the strong force of compassion,
May I clear the darkness from the minds of all beings
With the points of the path as I have discerned them:
May I uphold Buddha's teachings for a very long time.

With my heart going out with great compassion
In whatever direction the most precious teachings
Have not yet spread, or once spread have declined,
May I reveal this treasure of happiness and aid.

May the minds of those who wish for liberation be granted bounteous peace
And the buddhas' deeds be nourished for a long time
By even this graded path to enlightenment completed
Due to the wondrous virtuous conduct of the buddhas and their sons.

May all human and non-human beings who eliminate adversity
And create conducive conditions for practicing the excellent paths
Never be parted in any of their lives
From the purest path praised by the buddhas.

Whenever someone makes effort to act
In accordance with the ten-fold Mahayana virtuous practices
May he always be assisted by the mighty ones,
Any may oceans of prosperity spread everywhere.

Dedication Prayers

1. GE WA DIYI NYUR DU DAG

Due to the merits of these virtuous actions

LA MA SANG GYÄ DRUB GYUR NÄ

May I quickly attain the state of a Guru-Buddha

DRO WA CHIG KYANG MA LÜ PA

And lead all living beings, without exception,

DE YI SA LA GÖ PAR SHOG

Into that enlightened state.

2. JANG CHHUB SEM CHHOG RIN PO CHHE

May the supreme jewel bodhichitta

MA KYE PA NAM KYE GYUR CHIG

That has not arisen, arise and grow;

KYE WA NYAM PA ME PAYANG

And may that which has arisen not diminish

GONG NÄ GONG DU PHEL WAR SHOG

But increase more and more.

3. JAM PÄL PA WÖ JI TAR KHYEN PA DANG

Just as the brave Manjushri and Samantabhadra, too,

KÜN TU ZANG PO DE YANG DE ZHIN TE

Realized things as they are,

DE DAG KÜN GYI JE SU DAG LOB CHHIR

I, too, dedicate all these merits in the best way,

GE WA DI DAG THAM CHÄ RAB TU NGO

That I may follow their perfect example.

4. DÜ SUM SHEG PÄI GYÄL WA THAM CHÄ KYI

I dedicate all these roots of virtue

NGO WA GANG LA CHHOG TU NGAG PA DE

With the dedication praised as the best

DAG SHE GE WÄI TSA WA DI KÜN KYANG

By the victorious ones thus gone of the three times,

ZANG PO CHÖ CHHIR RAB TU NGO WAR GYI

So I might perform good works.

5. DAG GI JI NYE SAG PÄI GE WA DI

I dedicate whatever virtues I have ever collected

TÄN DANG DRO WA KÜN LA GANG PHÄN DANG

For the benefit of the teachings and of all sentient beings,

KHYÄ PAR JE TSÜN LO ZANG DRAG PAYI

And in particular, for the essential teachings

TÄN PÄI NYING PO RING DU SÄL JE SHOG

Of perfect, pure Losang Dragpa to shine forever.

Long Life Prayer for His Holiness the Dalai Lama

In the land encircled by snow mountains,
You are the source of all happiness and good.
All powerful Chenrezig, Tenzin Gyatso,
Please remain until samsara ends.

Long Life Prayer for Sera Je Khensur Rinpoche Jetsun Lobsang Delek

The one who mastered his speech at a very young age,
The one with great patience who received the name Awatare,
The one with great precision who spread the teachings of Lama Tsongkhapa on bliss and void,
Lama, ornament of the yellow hat tradition, please remain until samsara ends.

Long Life Prayer for Lama Zopa Rinpoche

You who uphold the subduer's moral way, who serve as the bountiful bearer-of-all,
Sustaining, preserving and spreading Manjunath's victorious doctrine;
Who masterfully accomplish magnificent prayers honoring the Three Jewels:
Savior of myself and others, your disciples, please, please live long!

Green Tara Mantra

For Geshe Gelek and Geshe Sangpo's long, happy, healthy lives

OM TARE TUTTARE TURE SOHA (7x)

Migtsema Prayers to Lama Tsongkhapa *Four-Line Migtsema*

(FPMT Retreat Prayer Book [red])

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG

Avalokiteshvara, great treasure of non-objectifying compassion;

DRI ME KHYEN PÄI WANG PO JAM PÄL YANG

Manjushri, master of stainless wisdom;

GANG CHÄN KHÄ PÄI TSUG GYÄN TSONG KHA PA

Tsongkhapa, crown ornament of the sages of the Land of Snow:

LO ZANG DRAG PÄI ZHAB LA SÖL WA DEB (3x)

Losang Dragpa, at your feet I make requests. (3x)