

Lama Tsong Khapa

Guru Yoga

Ganden Lha Gyäma



Foundation for the Preservation of the Mahayana Tradition
Education Services

*translated and arranged with additional prayers
and commentary*

by Lama Zopa Rinpoche



Lama Tsong Khapa Daily Guru Yoga Meditation



Refuge and Bodhichitta

Sang gyä chhö dang tshog kyi chhog nam la
 Jang chhub bar du dag ni kyab su chhi
 Dag gi jin sog gyi päi sö nam kyi
 Dro la phän chhir sang gyä drub par shog (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
 Nä par gyur chig / nä par dag gi ja o
 De tar je nü par la ma lhä jin gyi lab tu söl

Immeasurable Thought of Loving Kindness:

Sem chän tham chä de wa dang de wäi gyu dang dân na chi ma rung
 Dân par gyur chig / dân par dag gi ja o /
 De tar je nü par la ma lhä jin gyi lab tu söl

FPMT Education Department



Mission Statement

The mission of the Education Department of FPMT International Office is:

- To support and fulfill the wishes of the FPMT Spiritual Director for the development of highest quality education in the FPMT.
- To document and archive the instructions and advice for FPMT education from our founder, Lama Thubten Yeshe, and the past, present, and future spiritual directors.
- To identify and delineate the education programs particular to the FPMT and assist in their implementation in the individual centers.
- While maintaining an all-encompassing Foundation-wide perspective, to develop and provide guidance (person-to-person contact, experience, advice, listening, sharing, networking), policies (structures and guidelines), and resources (curricula, materials, personnel), especially those that can be better provided centrally, to the FPMT centers (SPCs, teachers) that will enable them to fulfill completely their educational purpose.
- To monitor the progress of the FPMT centers in fulfilling their educational purpose.



Lama Tsong Khapa Daily Guru Yoga Meditation



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

Refuge and Bodhichitta

I go for refuge until I am enlightened.
To the Buddha, the Dharma, and the Supreme Assembly.
By my practice of giving and other perfections,
May I become a buddha to benefit all sentient beings. (3x)

Meditation on the Four Immeasurable Thoughts

Immeasurable Thought of Equanimity:

How wonderful it would be if all sentient beings were to abide in
equanimity, free of hatred and attachment.
May they abide in equanimity.
I myself will cause them to abide in equanimity.
Please, guru-deity, bless me to be able to do this.

Immeasurable Thought of Loving Kindness:

How wonderful it would be if all sentient beings had happiness and the
cause of happiness.
May they have happiness and its cause.
I myself will cause them to have happiness and its cause.
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

Dräl war gyur chig / dräl war dag gi ja o

De tar je nü par la ma lhä jin gyi lab tu söl

Immeasurable Thought of Joyfulness:

Sem chän tham chä tho ri dang thar päi de wa dam pa dang ma dräl na chi ma rung

Mi dräl war gyur chig / mi dräl war dag gi ja o

De tar je nü par la ma lhä jin gyi lab tu söl

Ma sem chän tham chä kyi dön du dag gi tshé di nyi la nyur wa nyur war dö mäi sang gyä la ma lhäi go phang ngön du jä (3x)



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 (3x)

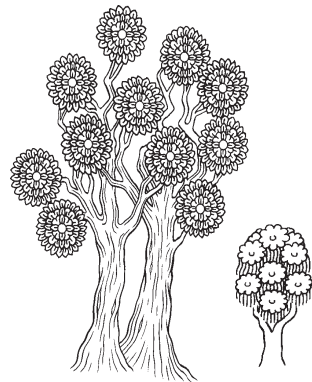
Purifying the Place

Tham chä du ni sa zhi dag

Seg ma la sog me pa dang

Lag thil tar nyam bäiduryäi

Rang zhin jam por nä gyur chig



Care of Dharma Materials



Dharma books contain the teachings of the Buddha; they have the power to protect against lower rebirth and to point the way to liberation. Therefore, they should be treated with respect – kept off the floor and places where people sit or walk – and not stepped over. They should be covered or protected for transporting and kept in a high, clean place separate from more mundane materials. Other objects should not be placed on top of Dharma books and materials. Licking the fingers to turn pages is considered bad form as well as negative karma. If it is necessary to dispose of written Dharma materials, they should be burned rather than thrown in the trash. When burning Dharma texts, it is taught to first recite a prayer or mantra, such as OM, AH, HUM. Then, you can visualize the letters of the texts (to be burned) absorbing into the AH and the AH absorbing into you, transmitting their wisdom to your mindstream. After that, as you continue to recite OM, AH, HUM, you can burn the texts.

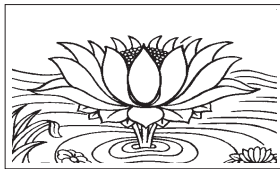
Lama Zopa Rinpoche has recommended that photos or images of holy beings, deities, or other holy objects not be burned. Instead, they should be placed with respect in a stupa, tree, or other high, clean place. It has been suggested to put them into a small structure like a bird house and then seal the house. In this way, the holy images do not end up on the ground.



Colophon:

Transcribed by Venerable Lhundup Ningje (Paula Chichester) in Madison, Wisconsin and Aptos, California in October 1998. Lightly edited and polished by Ven. Constance Miller, FPMT Education Department, August 1999. Revised edition, July 2001.

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Notes regarding this practice:

Altar and Gompa Set-up




Place one complete set of offering bowls on the altar, from left to right when facing the altar.

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

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

Ritual implements

One should have both dorje and bell, but no damaru or inner offering, and a mandala set for the mandala offering.

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



Immeasurable Thought of Compassion:

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

May they be free of suffering and its cause.

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

Please, guru-deity, bless me to be able to do this.

Immeasurable Thought of Joyfulness:

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

May they never be separated from these.

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

Please, guru-deity, bless me to be able to do this.

Generating Special Bodhichitta

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. (3x)

The first ‘quickly’ refers to practicing lower (kriya) tantra, which brings enlightenment more quickly than Mahayana Paramitayana practice. The second ‘quickly’ refers to yoga tantra, which is quicker than lower tantra, thus making it possible to achieve enlightenment in one brief lifetime. The teaching of Lama Tsong Khapa, which contains the practice of integrating the three deities, enables one to achieve enlightenment even more quickly – in one brief lifetime during degenerated times.

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. (3x)

Purifying the Place

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

Blessing the Offerings

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



Offering Prayer

Lha dang mi yi chhö päi dzä
 Ngö su sham dang yi kyi trül
 Kün zang chhö trin la na me
 Nam khäi kham kün khyab gyur chig



Offering Cloud Mantra

ཨོྲཱ་མོ་གླ་ག་མ་ཏེ། བརྗ་སྤྱ་ར་བྲ་མཛའེ། ཏ་བྲ་ག་ཏ་ཡ། ཨུ་ཏེ། སུ་གྲཱི་བུ་རྗ་
 ཡ། ཏུ་གྲཱ། ཨོྲཱ་བརྗེ་བརྗེ། མ་རྣེ་བརྗེ། མ་རྣེ་ལ་བརྗེ། མ་རྣེ་བྱེ་བརྗེ། མ་རྣེ་བོ་
 རྗེ་ཏེ་བརྗེ། མ་རྣེ་བོ་རྗེ་མཛོ་བ་སྲི་ག་མ་ཏེ་བརྗེ། སམ་ཀམ་ཨུ་མ་ར་བོ་ཤོ་རྗེ་བ་
 བརྗེ་སྤྲཱ། (3x)

The Power of Truth

Kön chhog sum gyi den pa dang
 Sang gyä dang jang chhub sem pa tham chä kyi jin gyi lab dang
 Tshog nyi yong su dzog päi nga thang chhen po dang
 Chhö kyi ying nam par dag ching sam gyi mi khyab päi tob kyi de zhin
 nyi du gyur chig



The Actual Guru Yoga Meditation Related to Lama Tsong Khapa

Invocation (with burning incense)

Gan dän lha gyäi gön gyi thug ka nä
 Rab kar zho sar pung träi chhu dzin tser

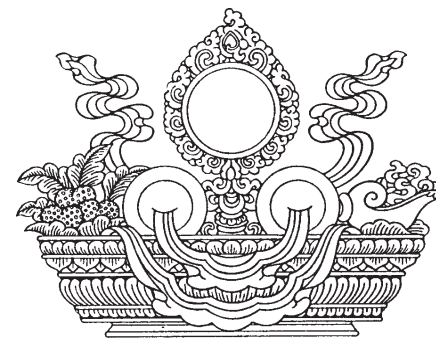


In whatever way you appear, glorious guru,
 With whatever retinue, lifespan, and pure land,
 Whatever noble and holy name you take,
 May I and others attain only these.

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.

Due to the merits of the three times accumulated by myself, the buddhas
 and bodhisattvas, and all other sentient beings, who are empty from their
 own side, may I, who is empty from my own side, achieve enlightenment,
 which is empty from its own side, and lead sentient beings, who are empty
 from their own side, to that enlightenment by myself alone.

May I continue my life in pure moral conduct, listening [to many teach-
 ings]. May I train the mind in bodhichitta, pure conduct, and pure view,
 without corrupting the teaching of pure wisdom of the second buddha,
 Lama Tsong Khapa.



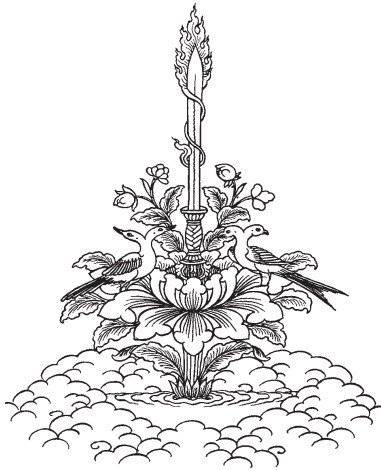


Päl dän la ma khye ku chi dra dang
 Khor dang ku tshai tshä dang zhing kham sog
 Khyö kyi tshän chhog zang po chi dra war
 De dra kho nar dag sog gyur war shog

Gang ri ra wä kor wäi zhing kham dir
 Phän dang de wa ma lü jung wäi nä
 Chän rä zig wang tän dzin gya tsho yi
 Zhab pä si thäi bar du tän gyur chig

Ge wa di yi nyur du dag
 La ma sang gyä drub gyur nä
 Dro wa chig kyang ma lü pa
 De yi sa la gö par shog

Tshül thrim tsang zhing mang du thö pa dang
 Jang sem jong dang ta chö tsang pa sog
 Lo zang gyäl wa nyi päi tän pa la
 Se lä me wäi nam thar khyong par shog



important to recite this because the buddhas receive innumerable offerings whereby you collect innumerable merits.

Offering Prayer

May human and divine offerings,
 Actually arranged and mentally created,
 Clouds of finest Samantabhadra offerings,
 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)

By saying this, as you visualize, they receive.

The Power of Truth

By the power of truth of the Three Jewels,
 Of the blessings of all the buddhas and bodhisattvas,
 By the power of the great might of the completed two collections,
 And of the completely pure, inconceivable sphere of reality,
 May all these offerings become just so.

This has great benefit: it causes each buddha of each and every merit field to actually receive as many offerings as you have visualized.

The Actual Guru Yoga Meditation Related to Lama Tsong Khapa

Invocation (with burning incense)

You who emanate from the heart of the savior of the hundred devas'
 Joyful Realm,
 On the peak of a cloud (water holder) resembling clumps of extremely
 fresh white curd,



Chhö kyi gyäl po kün khyen lo zang drag
Sä dang chä pa nä dir sheg su söl

Requesting to Have a Stable Life

Dün gyi nam khar seng thri pä däi teng
Je tsün la ma gye päi dzum kar chän
Dag lo dä päi sö nam zhing chhog tu
Tän pa gyä chhir käl gyar zhug su söl



Prostration

She jäi khyön kün jäl wäi lo drö thug
Käl zang na wäi gyän gyur leg shä sung
Drag päi päi gyi lham mer dze päi ku
Thong thö drän pä dön dân la chhag tshäl

Offerings

Yi wong chhö yön na tshog me tog dang
Dri zhim dug pö nang säi dri chhab sog
Ngö sham yi trül chhö trin gya tsho di
Sö nam zhing chhog khye la chhö par bül



Confession

Gang zhig thog me du nä sag pa yi
Lü ngag yi kyi mi ge chi gyi dang
Khyä par dom pa sum gyi mi thün chhog
Nying nä gyö pä drag pö so sor shag



The Guru Entering the Heart

Magnificent and precious root guru,
Please abide on the lotus and moon seat at my heart.
Guide me with your great kindness,
And grant me the realizations of your holy body, speech, and mind.

Magnificent and precious root guru,
Please abide on the lotus and moon seat at my heart.
Guide me with your great kindness,
And grant me the general and sublime realizations.

Magnificent and precious root guru,
Please abide on the lotus and moon seat at my heart.
Guide me with your great kindness,
And please remain stable, without separation from my body, speech,
and mind, until I attain enlightenment.

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

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

Dedications

Due to the merits of the three times accumulated by myself, the buddhas and bodhisattvas, and all other sentient beings, may I be able to offer extensive benefit like the sky, just as did Lama Tsong Khapa, for the teaching of Buddha and all sentient beings, by gaining the same qualities as Lama Tsong Khapa.

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

May I not arise heresy even for a second
In the actions of the glorious guru.
May I regard whatever actions are done as pure.
[With this devotion] may I received the blessings of the guru in my heart.



The Guru Entering the Heart

Päl dän tsa wäi la ma rin po chhe
Dag gi nying gar padmöi teng shug la
Ka drin chhen pöi go nä je zung te
Ku sung thug kyi ngö drub tsäl du söl

Päl dän tsa wäi la ma rin po chhe
Dag gi nying gar padmöi teng shug la
Ka drin chhen pöi go nä je zung te
Chhog dang thün mong ngö drub tsäl du söl

Päl dän tsa wäi la ma rin po chhe
Dag gi nying gar padmöi teng shug la
Ka drin chhen pöi go nä je zung te
Jang chhub nying pöi bar du tän par shug

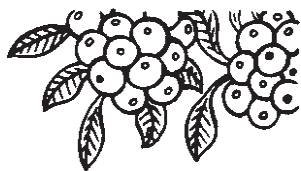




Dedications

Dag gi ji nyä sag päi ge wa di
Tän dang dro wa kün la gang phän dang
Khyä par je tsün lo zang drag pa yi
Tän päi nyi po ring du säi je shog

Tshe rab kün tu gyäl wa tsong kha pä
Theg chhog she nyen ngö su dzä päi thü
Gyäl wa ngag päi lam zang de nyi lä
Kä chig tsam yang dog par ma gyur chig

Päl dän la mäi nam par tha pa la
Kä chig tsam yang log ta mi kye zhing
Chi dzä leg par thong wä mö gü kyi
La mäi jin lab sem la jug par shog



 The king of Dharma, omniscient Losang Dragpa, with your sons:
 I request you to come to this place.


Requesting to Have a Stable Life

In the sky before me, on a lion throne, lotus, and moon disk,
The *jetsun* lama smiles with delight.
Supreme field of the merit of mind's devotion,
I beg you to abide for a hundred eons to increase the teachings.


The word jetsun has many meanings. Je means: (1) having renounced this life, (2) having renounced samsara, (3) having no self-cherishing thought, (4) having eliminated the ignorance of holding onto the truly existent "I", (5) having given up ordinary appearances, and (6) having ceased dualistic views and subtle negative imprints. Tsun means pure and disciplined: (1) having realized the path of the lower capable being, (2) having realized the path of the middle capable being, and (3) having realized the path of the higher capable being. The subtle meaning of jetsun is having the perfect qualities of cessation and realization of the wisdom of the nondual bliss and voidness, the dharmakaya.

Prostration

Your holy mind understands the full extent of objects to be known.
Your eloquent speech is the ear-ornament of the fortunate ones.
Your holy body is glowing and glorious with fame.

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

Offerings

| Beautiful drinking water, various arranged flowers, fragrant incense,
 Light, scented water, and so forth;
| Actually performed and mentally transformed oceans of clouds of offerings
| I offer to you, the supreme field of merit.

Confession

Whatever non-virtues of body, speech, and mind,
And especially, actions opposite to the three vows
That I have created from beginningless time,
From the bottom of my heart, I regret and fervently confess them all
individually.

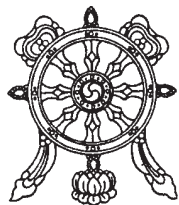


Rejoicing

Nyig mäi dü dir mang thö drub la tsön
 Chhö gyä pang pä däl jor dön yö je
 Gön po khyö kyi lab chhen dzä pa la
 Dag chag sam pa thag pä yi rang ngo

Requesting to Turn the Wheel of Dharma

Je tsün la ma dam pa khye nam kyi
 Chhö küi kha la khyen tsei trin thrig nä
 Ji tar tsham päi dül jäi dzin ma la
 Zab gyä chhö kyi chhar pa bab tu söl



Dedication

Dag gi ji nye sag päi ge wa di
 Tän dang dro wa kün la gang phän dang
 Khyä par je tsün lo zang drag pa yi
 Tän päi nying po ring du säl je shog

Mandala Offering

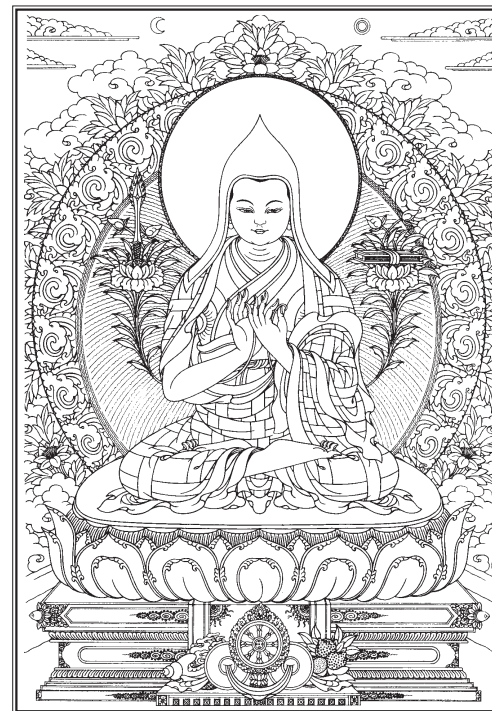
(You can do a long mandala offering also, as you wish.)

Sa zhi pö kyi jug shing me tog tram
 Ri rab ling zhi nyi dä gyän pa di
 Sang gyä zhing du mig te ül wa yi
 Dro kün nam dag zhing la chö par shog



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

This prayer is contained in the long version of the prayer to meet Lama Tsong Khapa's teaching that expresses all the special qualities. There is a story mentioned by Panchen Losang Chökyi Gyältsän that says to meet Lama Tsong Khapa's teaching is much more rare than to be born in the pure land of the Buddha.



Lama Tsong Khapa
Drawing by Robert Beer

As I have become firmly convinced of this,
 Please bless me to protect these vows and pledges like my life.

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

Like that, may the gurus who show the noble path
 And the spiritual friends who practice it have long lives.
 Please bless me to pacify completely
 All outer and inner hindrances.

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



After death, just like a shadow follows the body,
The results of black and white karma follow.

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

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

Led by this pure thought,
Mindfulness, alertness, and great caution arise.
The root of the teachings is keeping the pratimoksha vows:
Please bless me to accomplish this essential practice.

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

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

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

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

At that time, the basis of accomplishing the two attainments
Is keeping pure vows and samaya.



Rejoicing

In this time of the five degenerations, you strove for many listenings
and realizations,
And made meaningful the perfect human rebirth
By renouncing the eight worldly concerns.
In the savior's extensive deeds I rejoice sincerely from the depths of my
heart.

Requesting to Turn the Wheel of Dharma

Please, holy *jetsun* gurus,
From billowed clouds of compassion and wisdom in the sky of
dharmakaya,
Make rainfalls of profound and extensive teachings of whatever is
suitable
For the ears of sentient beings who are the objects to be subdued.

Dedication

I dedicate whatever virtues I have ever collected,
For the benefit of the teachings and of all sentient beings,
And in particular, for the essential teachings
Of venerable Losang Dragpa to shine forever.

Mandala Offering

(You can do a long mandala offering here also, as you wish.)

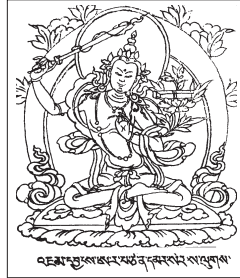
This ground, anointed with perfume, strewn with flowers,
Adorned with Mount Meru, the four continents, the sun and the moon,
I imagine this as a buddha field and offer it.
May all living beings enjoy this pure land.

Due to the merits of having offered this mandala to guru Lama Tsong
Khapa – 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 Tsong Khapa) 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

I send forth this jeweled mandala to you, O precious gurus.



Manjushri
Woodblock print

If you wish, you can recite:

Nine-Line Prayer to Lama Tsong Khapa

Ngö drub kün jung thub wang dor je chhang
Mig me tse wäi ter chhen chän rä zig
Dri me khyen päi wang po jam päi yang
Dü pung ma lü jom dzä sang wäi dag
Gang chän khä päi tsug gyän lo zang drag
Kyab sum kün dü la ma sang gyä la
Go sum gü päi go nä söl wa deb
Rang zhän min ching dröl war jin gyi lob
Chhog dang thün mong ngö drub tsäl du söl (3x)

Or:

Five-Line Prayer to Lama Tsong Khapa (Mig-tse-ma)

Mig me tse wäi ter chhen chän rä zig
Dri me khyen päi wang po jam päi yang
Dü pung ma lü jom dzä sang wäi dag
Gang chän khä pä tsug gyän tsong kha pa
Lo zang drag pä zhab la söl wa deb



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

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



Requests

Please grant me blessings to achieve extensive great wisdom that is able to understand and explain the meanings of the extensive scriptures without resistance.

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

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

I request that the general and sublime realizations may be granted. Please grant me blessings to be quickly like you.

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

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

I request that the net of doubts that are only in the mind may be cut off. Please grant me blessings to be quickly like you. (3x)

Meditation on the graduated path to enlightenment:

The Foundation of All Good Qualities

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

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

This life is as impermanent as a water bubble; Remember how quickly it decays and death comes.



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

Requests

Zhung dön je la tug pa me pa yi
 Zab mö she rab thob par jin gyi lob
 Thö sam gom pä she rab phel du söl
 Chhä tsö tsom päi lo drö gyä du söl
 Chhog dang thün mong ngö drub tsäl du söl
 Nyur du khye rang ta bur jin gyi lob

De chhen lhän kye ye she chhar tu söl
 Ngö dzin thrül wäi dri ma sel du söl
 Sem nyi the tshom dra wa chä du söl
 Nyur du khye rang ta bur jin gyi lob



IDAM GURU RATNA MANDALAKAM NIRYATAYAMI
 I send forth this jeweled mandala to you, O precious gurus.



Lama Tsong Khapa
 Woodblock print

If you wish, you can recite:

Nine-Line Prayer to Lama Tsong Khapa

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

Or:

Five-Line Prayer to Lama Tsong Khapa (Mig-tse-ma)

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

Visualization

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

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



Purification

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

Visualization

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

Throughout the meditations, it is important to hold the awareness and devotional thought that your root guru is inseparable from Lama Tsong Khapa and, in essence, is the synthesis of all three deities – Manjushri, embodiment of all buddhas’ wisdom; Avalokiteshwara, embodiment of all buddhas’ compassion; and Vajrapani, embodiment of all buddhas’ power.

The Seven Wisdoms

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

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

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

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



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

Quick wisdom, in the form of orange-colored nectar beams clarified as the syllable DHI, are emitted from Lama Tsong Khapa and his two sons, absorbing into me and filling my whole body. Then, atoms of nectars, clarified as the syllable DHI, radiate out to the victorious ones and their sons. Thus, the quick wisdom of the victorious ones and their sons, in the form of the syllable DHI, absorbs into me and fills my whole body.

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

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

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

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

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

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

7. Please grant me blessings to achieve **writing wisdom**, which makes meaning and sound perfect and gives clear understanding and happiness.