

# Lama Tsongkhapa Guru Yoga



Dulnagpa Paldan Zangpo's  
"Hundred Deities of Tushita" (Ganden Lha Gyama)  
Translated and Compiled by  
Lama Zopa Rinpoche

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### *Notes Regarding This Practice*

#### *Altar Set-up*

Set out one complete set of offering bowls on the altar, from left to right when facing the altar. Alternatively, set out as many offerings as you can. As you put each offering on the altar, bless it by reciting OM AH HUM.

#### *Ritual Implements*

It is good to have a vajra and bell, as well as a mandala set for the mandala offering.

Throughout the text, small symbols such as bells  or hands in various mudras, such as prostration mudra  or holding up the vajra, , appear in the margins to indicate when to play the ritual instruments, and when to do certain mudras.

# Lama Tsongkhapa Guru Yoga

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According to Lama Zopa Rinpoche, if this is your only daily guru yoga practice and you do not have a daily sadhana commitment, it is good to recite the prayers in “The Preliminary Practice” section (pp. 4-6), as they make the practice complete. If you do these prayers in the context of another practice, start with “Taking Refuge and Generating Bodhichitta” below, then turn to “The Actual Practice” on p. 7.<sup>1</sup>

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## The Preliminary Practice

### *Taking Refuge and Generating Bodhichitta*

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Visualize the objects of refuge. You can either do the elaborate visualization of “one into many,” as found in *Jorchö*, or the simple visualization of “many into one,” in which all the objects of refuge are embodied in Guru Shakyamuni Buddha.

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SANG GYÄ CHHÖ DANG TSHOG KYI CHHOG NAM LA

**I take refuge until I am enlightened**

JANG CHHUB BAR DU DAG NI KYAB SU CHHI

**In the Buddha, the Dharma, and the Supreme Assembly.**

DAG GI JIN SOG GYI PÄI TSHOG NAM<sup>2</sup> KYI

**By my merits of generosity and so forth,**

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

**May I become a buddha to benefit transmigratory beings. (3x)**

## The Four Immeasurable Thoughts

### Immeasurable 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 from the closeness of attachment and the distance of hatred.**

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.**

---

Meditate briefly on *tonglen*, taking on all the disturbing emotions of sentient beings and giving them to your self-cherishing thought, thus destroying it.

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### Immeasurable Loving Kindness

Lama Zopa Rinpoche replaces the original words “to have happiness and the causes of happiness” with “to achieve buddhahood,” because “happiness” tends to bring to mind temporary samsaric happiness, whereas what sentient beings actually need is enlightenment.<sup>3</sup> For the original version, see note 4 on p. 34.

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SEM CHÄN THAM CHÄ SANG GYÄ KYI GO PANG DANG DÄN NA CHI  
MA RUNG

**How wonderful it would be if all sentient beings were to achieve buddhahood.**

DÄN PAR GYUR CHIG

**May they achieve buddhahood.**

DÄN PAR DAG GI JA O

**I myself will cause them to achieve buddhahood.**

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

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

---

Meditate briefly on tonglen, transforming your body into a wish-granting jewel that gives every sentient being every kind of temporary and ultimate happiness that they desire and need.

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### *Immeasurable 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 from suffering and the causes of suffering.**

DRÄL WAR GYUR CHIG

**May they be free from suffering and its causes.**

DRÄL WAR DAG GYI JA O

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

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

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

---

Meditate briefly on tonglen, taking upon yourself all the suffering and causes of suffering of all sentient beings.

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### *Immeasurable 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.**

---

Meditate briefly on tonglen, giving all your past, present, and future merits and their results, including enlightenment, to all sentient beings.

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## *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 pebbles and so forth,**

LAG THIL TAR NYAM BÄI DUR YÄI

**As level as the palm of the hand,**

RANG ZHIN JAM POR NÄ GYUR CHIG

**In the nature of sapphire, and soft.<sup>5</sup>**

## The Actual Practice

### Invocation



GAN DÄN LHA GYÄI GÖN GYI THUG KA NÄ

**From the heart of the savior of the hundred deities of Tushita,**

RAB KAR ZHO SAR PUNG DRÄI CHHU DZIN TSER

**On the peak of a cloud resembling a clump of extremely white fresh curd,**

CHHÖ KYI GYÄL PO KÜN KHYEN LO ZANG DRAG

**King of Dharma, omniscient Losang Dragpa,**



SÄ DANG CHÄ PA NÄ DIR SHEG SU SÖL

**Please come here together with your sons.**

### Request to Remain for a Long Time

---

Visualize numberless replicas of yourself offering beautiful golden lion thrones adorned with jewels and a double vajra.

---

DÜN GYI NAM KHAR SENG THRI PÄ DÄI TENG

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

JE TSÜN LA MA GYE PÄI DZUM KAR CHÄN

**My perfect, pure<sup>6</sup> guru smiles with delight.**

DAG LO DÄ PÄI SÖ NAM ZHING CHHOG TU

**Supreme field of merit for my mind of faith,**

TÄN PA GYÄ CHHIR KÄL GYAR ZHUG SU SÖL

**Please abide for a hundred eons to spread the teachings.**

## Prostration



SHE JÄI KHYÖN KÜN JÄL WÄI LO DRÖ THUG

**Your holy mind has the intelligence that understands the full extent of objects to be known.**



KÄL ZANG NA WÄI GYÄN GYUR LEG SHÄ SUNG

**Your holy speech, with its excellent explanations, is an ear ornament for those of good fortune.**



DRAG PÄI PÄL GYI LHAM MER DZE PÄI KU

**Your holy body is radiantly beautiful with glory renowned.**



THONG THÖ DRÄN PÄ DÖN DÄN LA CHHAG TSHÄL

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

## Offerings

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To bless, multiply, and present the offerings<sup>7</sup>, turn to p. 27.

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YI ONG CHHÖ YÖN NA TSHOG ME TOG DANG

**Pleasing drinking water, various flowers,**

DRI ZHIM DUG PÖ NANG SÄL DRI CHHAB SOG

**Fragrant incenses, lights, scented waters, and so forth,**



NGÖ SHAM YI TRÜL CHHÖ TRIN GYA TSHO DI

**Oceans of cloud-like offerings, both actually arranged and mentally emanated,**

SÖ NAM ZHING CHHOG KHYE LA CHHÖ PAR BÜL

**I offer to you, the supreme field of merit.**

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For an extensive offering meditation, turn to p. 29.

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## Confession

GANG ZHIG THOG ME DÜ NÄ SAG PA YI

**Whatever nonvirtue of body, speech, and mind,**

LÜ NGAG YI KYI MI GE CHI GYI DANG

**Especially those opposite to the three vows,**



KHYÄ PAR DOM PA SUM GYI MI THÜN CHHOG

**That I have collected from beginningless time,**

NYING NÄ GYÖ PA DRAG PÖ SO SOR SHAG

**I confess each and every one with fervent regret from my heart.**

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For an extensive meditation on confession, turn to p. 30

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## *Rejoicing*

NYIG MÄI DÜ DIR MANG THÖ DRUB LA TSÖN

**You strove for much learning and practice in this degenerate age,**

CHHÖ GYÄ PANG PÄ DÄL JOR DÖN YÖ JE

**And made your freedoms and riches meaningful**

GÖN PO KHYÖ KYI LAB CHHEN DZÄ PA LA

**By abandoning the eight worldly concerns.**

DAG CHAG SAM PA THAG PÄ YI RANG NGO

**Savior, we sincerely rejoice in your extensive deeds.**

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For an extensive meditation on rejoicing, turn to p. 32.

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## *Request to Turn the Wheel of Dharma*

Visualize numberless replicas of yourself in the form of Brahma, each offering beautiful, thousand-spoke, gold Dharma wheel. If you have an actual small Dharma wheel, hold it up in your hands while reciting the verse and doing the visualization.

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JE TSÜN LA MA DAM PA KHYE NAM KYI

**Perfect, pure, holy gurus, from the billowing clouds of**

CHHÖ KÜI KHA LA KHYEN TSEI CHHU DZIN THRIG

**Wisdom and compassion in the sky of the dharmakaya,**

JI TAR TSHAM PÄI DÜL JÄI DZIN MA LA

**Please let fall a rain of profound and extensive Dharma**

ZAB GYÄ CHHÖ KYI CHHAR PA WAB TU SÖL

**Upon the receptacle of those to be subdued, exactly as they need.**

## *Dedication*

DAG GI JI NYE SAG PÄI GE WA DI

**May whatever virtue I have collected**

TÄN DANG DRO WA KÜN LA GANG PHÄN DANG

**Benefit the teachings and all transmigratory beings,**

KHYÄ PAR JE TSÜN LO ZANG DRAG PA YI

**And, in particular, may it cause the essence of**

TÄN PÄI NYING PO RING DU SÄL JE SHOG

**Perfect, pure Losang Dragpa's teachings to shine forever.**

## *Mandala Offering*

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

**This ground, anointed with perfume, strewn with flowers,**

RI RAB LING ZHI NYI DÄ GYÄN PA DI

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

SANG GYÄ ZHING DU MIG TE ÜL WA YI

**I imagine this as a buddha land and offer it.**

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

**May all transmigratory beings enjoy this pure land.**

## *Requesting Prayer by the Fifth Dalai Lama*

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Lama Zopa Rinpoche sometimes elaborates on the first line of this verse with: "By the merits of having offered this mandala to Lama Tsongkhapa and his two sons, may I, my family members, and all sentient beings be able to meet, practice, and actualize the teachings of the victorious one, Losang Dragpa..."

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MÄ JUNG NAM THAR TSANG MÄI THRIM DANG DÄN

**May we meet the teachings of the victorious one, Losang Dragpa,**

LAB CHHEN GYÄL SÄ CHO PÄI NYING TOB CHÄN

**Who had the morality of an eminently pure way of life,**

DE TONG CHHOG GI RIM NYI NÄL JOR CHÖ

**Was courageous in the extensive conduct of the sons of  
the victorious ones,**

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG.

**And accomplished the yoga of the two stages of  
supreme bliss and emptiness.**

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

## *Common Meditations for the Migtsema Recitation*

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Visualize Lama Tsongkhapa and his two spiritual sons in the space in front of you; then focus on Lama Tsongkhapa in particular. For this to become a guru yoga practice, it is important to maintain the awareness that your Root Guru is inseparable from Lama Tsongkhapa, who in essence is the three deities—Manjushri, the embodiment of all the buddhas' wisdom; Avalokiteshvara, the embodiment of all the buddhas' compassion; and Vajrapani, the embodiment of all the buddhas' power.

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### *Visualization for Cleaning Impurities*

DE TAR SHUG DRAG SÖL WA TAB PÄI THÜ

**By the force of having fervently requested in this way,**

JE TSÜN YAB SÄ SUM GYI THUG KA NÄ

**Hollow beams of white light are emitted**

Ö ZER KAR PO BUB CHÄN THRÖ PÄI NE

**From the hearts of the perfect, pure Father and Sons,**

CHIG TU DRE NÄ RANG GI CHI WOR ZUG

**And, combining into one, enter my crown.**

Ö KAR BU GÜI JUG NGOG LÄ JUNG WÄI

**White nectar, the color of milk,**

DÜ TSI KAR PO O MÄI DOG CHÄN GYI

**Flows from the opening of the tube of white light,**

NÄ DÖN DIG DRIB BAG CHHAG MA LÜ PA

**Cleansing all my sicknesses, spirit harms, negative karmas,  
obscurations, and their imprints without exception.**

TRÜ NÄ RANG LÜ DANG SÄL SHEL TAR GYUR

**My body becomes as pure and clear as crystal.**

## Nine-Line Migtsema

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If you wish, recite the “Nine-Line Migtsema” a few times, while doing the “Visualization of Cleaning Impurities,” before beginning the recitation of the “Five-Line Migtsema.”

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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

**Avokiteshvara, great treasure of nonobjectifying compassion;**

DRI ME KHYEN PÄI WANG PO JAM PÄL YANG

**Manjushri, master of stainless wisdom;**

DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG

**Lord of Secrets, destroyer of the entire host of maras;**

GANG CHÄN KHÄ PÄI TSUG GYÄN LO ZANG DRAG

**Losang Dragpa, crown ornament of the sages of  
the Land of Snow:**

KYAB SUM KÜN DÜ LA MA SANG GYÄ LA

**To you, Guru-Buddha, 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 bless me and others to be ripened and liberated.**

CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL

**Please bestow the supreme and common realizations.**

[NYUR DU KHYE RANG TA BUR JIN GYI LOB]

**[Please bless me to quickly become like you.]**

## Five-Line Migtsema

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Recite many migtsemas while doing the “Visualization for Cleaning Impurities” on p. 11. Concentrate mainly on purifying negative karmas collected from beginningless time in relation to the Guru, such as having harmed the Guru’s holy body, disobeyed the Guru’s advice, disturbed the Guru’s holy mind, given rise to nondevotional thoughts about the Guru, criticized the Guru, and broken and degenerated your samayas with the

Guru. This is because these actions are the heaviest negative karmas and the greatest obstacles to achieving enlightenment.

Then continue the recitation of migtsemas while doing the “Visualizations for Achieving the Seven Wisdoms” below.

Spend more time on purifying negative karmas than on achieving the wisdoms. For instance, if you are doing three malas of mig-tsema recitation, do two malas for purifying and one for achieving the wisdoms.<sup>8</sup>

MIG ME TSE WÄI TER CHHEN CHÄN RÄ ZIG

**Avalokiteshvara, great treasure of nonobjectifying compassion;**

DRI ME KHYEN PÄI WANG PO JAM PÄL YANG

**Manjushri, master of stainless wisdom;**

DÜ PUNG MA LÜ JOM DZÄ SANG WÄI DAG

**Lord of Secrets, destroyer of the entire host of maras;**

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

**Losang Dragpa, at your feet I make requests.**

## *Visualizations for Achieving the Seven Wisdoms*

According to Lama Zopa Rinpoche, focus mainly on the first four wisdoms. The visualizations for the last three wisdoms can be done as needed, depending on which of the activities of explaining, debating, or composing you are involved in.<sup>9</sup> Continue reciting the “Five-Line Migtsema” while doing the following visualizations for achieving the wisdoms.

### *I. Great Wisdom*

RAB JAM ZHUNG DÖN JE LA THOG ME PÄI

**Please bless me to achieve the great wisdom**

LAB CHHEN SHE RAB THOB PAR JIN GYI LOB

**That is unimpeded in discerning the meanings of the infinite scriptures.**

LAR YANG CHHE WÄI KHYEN RAB MAR SER GYI

**Once again great wisdom flows forth in**

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

**The form of orange nectar, filling my body.**

DÜ TSII DÜL NAM JE TSÜN JAM YANG KYI

**From the atoms of the nectar clarified in**

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

**The form of perfect, pure Manjushris, light radiates.**

GYÄL DANG DE SÄ CHHE WÄI KHYEN RAB NAM

**The great wisdom of the victorious ones of the ten directions  
and their sons**

LHA KÜI NAM PAR TIM PÄ RANG LÜ GANG

**Absorbs into me in the form of bodies of the deity,  
filling my body.**

## 2. Clear Wisdom

KA NÄ THRA ZHIB MA DRE JE PA YI

**Please bless me to achieve the clear wisdom**

SHE RAB SÄL WA THOB PAR JIN GYI LOB

**That is not confused about subtle and detailed difficult points.**

LAR YANG SÄL WÄI KHYEN RAB MAR SER GYI

**Once again clear wisdom flows forth in**

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

**The form of orange nectar, filling my body.**

DÜ TSII DÜL NAM A RA PA TSA NÄI

**From the atoms of the nectar clarified in**

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

**The form of A RA PA TSA NA, light radiates.**

GYÄL DANG DE SÄ SÄL WÄI KHYEN RAB NAM

**The clear wisdom of the victorious ones of the ten directions  
and their sons**

ZUNG NGAG NAM PAR TIM PÄ RANG LÜ GANG

**Absorbs into me in the form of the mantras, filling my body.**

### 3. Quick Wisdom

MA TOG LOG TOG THE TSHOM NYUR CHÖ PÄI

**Please bless me to achieve the quick wisdom**

SHE RAB NYUR WA THOB PAR JIN GYI LOB

**That quickly cuts through nonunderstanding,  
misunderstanding, and doubt.**

LAR YANG NYUR WÄI KHYEN RAB MAR SER GYI

**Once again quick wisdom flows forth in**

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

**The form of orange nectar, filling my body.**

DÜ TSII DÜL NAM DHIH YIG MAR SER GYI

**From the atoms of the nectar clarified in**

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

**The form of orange DHIH syllables, light radiates.**

GYÄL DANG DE SÄ NYUR WÄI KHYEN RAB NAM

**The quick wisdom of the victorious ones of the ten directions  
and their sons**

SA BÖN NAM PAR TIM PÄ RANG LÜ GANG

**Absorbs into me in the form of the seed syllables,  
filling my body.**

### 4. Profound Wisdom

ZHUNG DÖN JE LA TUG PA ME PA YI

**Please bless me to achieve the profound wisdom**

ZAB PÄI SHE RAB THOB PAR JIN GYI LOB

**That is unfathomable in discerning the meanings of  
the scriptures.**

LAR YANG ZAB PÄI KHYEN RAB MAR SER GYI

**Once again profound wisdom flows forth in**

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

**The form of orange nectar, filling my body.**

DÜ TSII DÜL NAM LEG BAM RÄL DRI YI

**From the atoms of the nectar clarified in**

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

**The form of texts and swords, light radiates.**

GYÄL DANG DE SÄ ZAB PÄI KHYEN RAB NAM

**The profound wisdom of the victorious ones of the ten directions and their sons**

CHHAG TSHÄN NAM PAR TIM PÄ RANG LÜ GANG

**Absorbs into me in the form of the hand implements, filling my body.**

## 5. *Wisdom of Explaining*

TSHIG DÖN KÜN LA NGE PA CHHÖG TER WÄI

**Please bless me to achieve the wisdom of explaining**

CHHÄ PÄI SHE RAB THOB PAR JIN GYI LOB

**That gives supreme ascertainment regarding all the meanings of words.**

LAR YANG CHHÄ PÄI KHYEN RAB MAR SER GYI

**Once again the wisdom of explaining flows forth in**

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

**The form of orange nectar, filling my body.**

DÜ TSII DÜL NAM CHHÄ JÄI LEG BAM GYI

**From the atoms of the nectar clarified in**

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

**The form of the texts to be explained, light radiates.**

GYÄL DANG DE SÄ CHHÄ PÄI KHYEN RAB NAM

**The wisdom of explaining of the victorious ones of the ten directions and their sons**

LEG BAM NAM PAR TIM PÄ RANG LÜ GANG

**Absorbs into me in the form of the texts, filling my body.**

## 6. *Wisdom of Debating*

MA NGÄN POB PA MEG ME THROG PA YI

**Please bless me to achieve the wisdom of debating**



TSÖ PÄI SHE RAB THOB PAR JIN GYI LOB

**That thoroughly deprives evil propounders of  
their self-confidence.**

LAR YANG TSÖ PÄI KHYEN RAB MAR SER GYI

**Once again the wisdom of debating flows forth in**

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

**The form of orange nectar, filling my body.**

DÜ TSII DÜL NAM RÄL DRII KHOR LO YI

**From the atoms of the nectar clarified in**

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

**The form of wheels of swords, light radiates.**

GYÄL DANG DE SÄ TSÖ PÄI KHYEN RAB NAM

**The wisdom of debating of the victorious ones of the ten direc-  
tions and their sons**

KHOR LÖI NAM PAR TIM PÄ RANG LÜ GANG

**Absorbs into me in the form of the wheels, filling my body.**

## 7. *Wisdom of Composing*

DRA DÖN PHÜN TSHOG LO SÄL GA KYE PÄI

**Please bless me to achieve the wisdom of composing**

TSOM PÄI SHE RAB THOB PAR JIN GYI LOB

**That gives rise to a joyous, clear understanding of  
the excellent actually signified meaning.<sup>10</sup>**

LAR YANG TSÖM PÄI KHYEN RAB MAR SER GYI

**Once again the wisdom of composing flows forth in**

DÜ TSII NAM PAR JUNG WÄ RANG LÜ GANG

**The form of orange nectar, filling my body.**

DÜ TSII DÜL NAM LEG BAM KHOR LO YI

**From the atoms of the nectar clarified in**

NAM PAR SÄL LÄ Ö THRÖ CHHOG CHU YI

**The form of texts and wheels, light radiates.**

GYÄL DANG DE SÄ TSÖM PÄI KHYEN RAB NAM

**The wisdom of composing of the victorious ones of the ten directions and their sons**

LEG KHOR NAM PAR TIM PÄ RANG LÜ GANG

**Absorbs into me in the form of the texts and wheels, filling my body.**

## *Request*

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Lama Zopa Rinpoche usually recites these two verses three times. They can either be recited together three times, or the first verse can be recited three times followed by the second verse three times.

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THÖ SAM GOM PÄI SHE RAB PHEL DU SÖL

**May my wisdoms of listening, reflecting, and meditating increase.**

CHHÄ TSÖ TSOM PÄI LO DRÖ GYÄ SU SÖL

**May my wisdoms of explaining, debating, and composing develop.**

CHHOG DANG THÜN MONG NGÖ DRUB TSÄL DU SÖL

**May I be granted the supreme and common realizations.**

NYUR DU KHYE RANG TA BUR JIN GYI LOB

**Please bless me to quickly become like you.**

DE CHHEN LHÄN KYE YE SHE CHHAR DU SÖL

**May my transcendental wisdom of simultaneously-born great bliss arise.**

NGÖ DZIN THRÜL PÄI DRI MA SÄL DU SÖL

**May my stains of mistakenly grasping things as real be purified.**

SEM NYI THE TSHOM DRA WA CHÄ DU SÖL

**May my net of doubts that are only mind be cut off.**

NYUR DU KHYE RANG TA BUR JIN GYI LOB

**Please bless me to quickly become like you.**

## *The Foundation of All Good Qualities*

YÖN TÄN KÜN GYI ZHIR GYUR DRIN CHÄN JE

**The foundation of all good qualities is the kind and perfect,  
pure guru;**

TSHÜL ZHIN TEN PA LAM GYI TSA WA RU

**Correct devotion to him is the root of the path.**

LEG PAR THONG NÄ BÄ PA DU MA YI

**By clearly seeing this and applying great effort,**

GÜ PA CHHEN PÖ TEN PAR JIN GYI LOB

**Please bless me to rely upon him with great respect.**

LÄN CHIG NYE PÄI DÄL WÄI TEN ZANG DI

**Understanding that the precious freedom of this rebirth is  
found only once,**

SHIN TU NYE KA DÖN CHHEN SHE GYUR NÄ

**Is greatly meaningful, and is difficult to find again,**

NYIN TSHÄN KÜN TU NYING PO LEN PÄI LO

**Please bless me to generate the mind that unceasingly,**

GYÜN CHHÄ ME PAR KYE WAR JIN GYI LOB

**Day and night, takes its essence.**

LÜ SOG YO WA CHHU YI CHHU BUR ZHIN

**This life is as impermanent as a water bubble;**

NYUR DU JIG PÄ CHHI WA DRÄN PA DANG

**Remember how quickly it decays and death comes.**

SHI WÄI JE SU LÜ DANG DRIB MA ZHIN

**After death, just like a shadow follows the body,**

KAR NAG LÄ DRÄ CHHI ZHIN DRANG WA LA

**The results of black and white karma follow.**

NGE PA TÄN PO NYE NÄ NYE PÄI TSHOG

**Finding firm and definite conviction in this,**

THRA ZHING THRA WA NAM KYANG PONG WA DANG

**Please bless me always to be careful**

GE TSHOG THA DAG DRUB PAR JE PA LA

**To abandon even the slightest negative action**

TAG TU BAG DANG DÄN PAR JIN GYI LOB

**And accomplish all virtuous deeds.**

CHÄ PÄ MI NGOM DUG NGÄL KÜN GYI GO

**Seeking samsaric pleasures is the door to all suffering:**

YI TÄN MI RUNG SI PÄI PHÜN TSHOG KYI

**They are uncertain and cannot be relied upon.**

NYE MIG RIG NÄ THAR PÄI DE WA LA

**Recognizing these shortcomings,**

DÖN NYER CHHEN POR KYE WAR JIN GYI LOB

**Please bless me to generate the strong wish for the bliss of liberation.**

NAM DAG SAM PA DE YI DRANG PA YI

**Led by this pure thought,**

DRÄN DANG SHE ZHIN BAG YÖ CHHEN PO YI

**Mindfulness, alertness, and great caution arise.**

TÄN PÄI TSA WA SO SOR THAR PA LA

**The root of the teachings is keeping the pratimoksha vows:**

DRUB PA NYING POR JE PAR JIN GYI LOB

**Please bless me to accomplish this essential practice.**

RANG NYI SI TSHOR LHUNG WA JI ZHIN DU

**Just as I have fallen into the sea of samsara,**

MAR GYUR DRO WA KÜN KYANG DE DRA WAR

**So have all mother transmigratory beings.**

THONG NÄ DRO WA DRÖL WÄI KHUR KHYER WÄI

**Please bless me to see this, train in supreme bodhichitta,**

JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB

**And bear the responsibility of freeing transmigratory beings.**

SEM TSAM KYE KYANG TSHÜL THRIM NAM SUM LA

**Even if I develop only bodhichitta, but I don't practice the three types of morality,**

GOM PA ME NA JANG CHHUB MI DRUB PAR

**I will not achieve enlightenment.**

LEG PAR THONG NÄ GYÄL SÄ DOM PA LA

**With my clear recognition of this,**

TSÖN PA DRAG PÖ LOB PAR JIN GYI LOB

**Please bless me to practice the bodhisattva vows with great energy.**

LOG PÄI YÜL LA YENG WA ZHI JE CHING

**Once I have pacified distractions to wrong objects**

YANG DAG DÖN LA TSHÜL ZHIN CHÖ PA YI

**And correctly analyzed the meaning of reality,**

ZHI NÄ LHAG THONG ZUNG DU DREL WÄI LAM

**Please bless me to generate quickly within my mindstream**

NYUR DU GYÜ LA KYE WAR JIN GYI LOB

**The unified path of calm abiding and special insight.**

THÜN MONG LAM JANG NÖ DU GYUR PA NA

**Having become a pure vessel by training in the general path,**

THEG PA KÜN GYI CHHOG GYUR DOR JE THEG

**Please bless me to enter**

KÄL ZANG KYE WÖI JUG NGOG DAM PA DER

**The holy gateway of the fortunate ones:**

DE LAG NYI DU JUG PAR JIN GYI LOB

**The supreme vajra vehicle.**

DE TSHE NGÖ DRUB NAM NYI DRUB PÄI ZHI

**At that time, the basis of accomplishing the two attainments**

NAM DAG DAM TSHIG DOM PAR SUNG WA LA

**Is keeping pure vows and samaya.**

CHÖ MA MIN PÄI NGE PA NYE GYUR NÄ

**As I have become firmly convinced of this,**

SOG DANG DÖ TE SUNG WAR JIN GYI LOB

**Please bless me to protect these vows and pledges like my life.**

DE NÄ GYÜ DEI NYING PO RIM NYI KYI

**Then, having realized the importance of the two stages,**

NÄ NAM JI ZHIN TOG NÄ TSÖN PA YI

**The essence of the Vajrayana,**

THÜN ZHII NÄL JOR CHÖ LÄ MI YEL WAR

**By practicing with great energy, never giving up  
the four sessions,**

DAM PÄI SUNG ZHIN DRUB PAR JIN GYI LOB

**Please bless me to realize the teachings of the holy Guru.**

DE TAR LAM ZANG TÖN PÄI SHE NYEN DANG

**Like that, may the gurus who show the noble path**

TSHÜL ZHIN DRUB PÄI DROG NAM ZHAB TÄN CHING

**And the spiritual friends who practice it have long lives.**

CHHI DANG NANG GI BAR DU CHÖ PÄI TSHOG

**Please bless me to pacify completely**

NYE WAR ZHI WAR JIN GYI LAB TU SÖL

**All outer and inner hindrances.**

KYE WA KÜN TU YANG DAG LA MA DANG

**In all my lives, never separated from perfect gurus,**

DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING

**May I enjoy the magnificent Dharma.**

SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ

**By completing the qualities of the stages and paths,**

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

**May I quickly attain the state of Vajradhara.**

## *Request to Abide at the Heart*

PÄL DÄN TSA WÄI LA MA RIN PO CHHE

**Magnificent and precious root Guru,**

DAG GI NYING KHAR PÄ MÖI TENG SHUG LA

**Please abide on the lotus seat at my heart,**

KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE

**Guide me with your great kindness,**

KU SUNG THUG KYI NGÖ DRUB TSÄL DU SÖL

**And grant me the realizations of your holy body, speech,  
and mind.**

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

PÄL DÄN TSA WÄI LA MA RIN PO CHHE  
**Magnificent and precious root Guru,**  
 DAG GI NYING KHAR PÄ MÖI TENG SHUG LA  
**Please abide on the lotus seat at my heart,**  
 KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE  
**Guide me with your great kindness,**  
 JANG CHHUB NYING PÖI BAR DU TÄN PAR SHUG  
**And remain steadfast until I attain the essence of  
 enlightenment.**

---

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

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## *Dedications*

TSHE RAB KÜN TU GYÄL WA TSONG KHA PÄ  
**By the force of the victorious one, Tsongkhapa,**  
 THEG CHHOG SHE NYEN NGÖ SU DZÄ PÄI THÜ  
**Acting as our direct Mahayana virtuous friend in all our lives,**  
 GYÄL WÄ NGAG PÄI LAM ZANG DE NYI LÄ  
**May we never turn away for even a second**  
 KÄ CHIG TSAM YANG DOG PAR MA GYUR CHIG  
**From the pure path highly admired by the victorious ones.**

TSHÜL THRIM TSANG ZHING MANG DU THÖ PA DANG

**May we be able to live a life of pure morality,  
listen to many teachings,**

JANG SEM JONG DANG TA CHÖ TSANG WA SOG

**Train in bodhichitta, and have pure view and conduct,**

LO ZANG GYÄL WA NYI PÄI TÄN PA LA

**Without corrupting or polluting the teachings**

SE LÄ ME PÄI NAM THAR KHYONG PAR SHOG

**Of Losang Dragpa, the second victorious one.**

PÄL DÄN LA MA KHYE KU CHI DRA DANG

**Glorious Guru, whatever your body,**

KHOR DANG KU TSHEI TSHÄ DANG ZHING KHAM DANG

**Retinue, life span, and realm,**

KHYE KYI TSHÄN CHHOG ZANG PO CHI DRA WA

**Whatever your supreme and excellent name,**

DE DRA KHO NAR DAG SOG GYUR WAR SHOG

**May I and others become exactly like that.**

KHYE LA TÖ CHING SÖL WA TAB PÄI THÜ

**By the force of the praises and requests made to you,**

DAG SOG GANG DU NÄ PÄI SA CHHOG DER

**May all diseases, evil spirits, poverty, and quarrels be calmed,**

NÄ DÖN ÜL PHONG THAB TSÖ ZHI WA DANG

**And may the Dharma and good fortune increase**

CHHÖ DANG TRA SHI PHEL WAR DZÄ DU SÖL

**In the regions in which I and others dwell.**

PÄL DÄN LA MÄI KU TSHE TÄN PA DANG

**Please bless us that the lives of the glorious gurus be long,**

KHA NYAM YONG LA DE KYI JUNG WA DANG

**That all beings equaling the extent of space be happy,**



DAG ZHÄN MA LÜ TSHOG SAG DRIB JANG NÄ  
**That I and others without exception collect merits and  
 purify obscurations,**

NYUR DU SANG GYÄ THOB PAR JIN GYI LOB  
**And that we quickly achieve buddhahood.**

PÄL DÄN LA MÄI NAM PAR THAR PA LA  
**May I not give rise to heresy for even a second**

KÄ CHIG TSAM YANG LOG TA MI KYE ZHING  
**In regard to the actions of the glorious Guru.**

CHI DZÄ LEG PAR THONG WÄI MÖ GÜ KYI  
**May I see whatever actions are done as pure.**

LA MÄI JIN LAB SEM LA JUG PAR SHOG  
**With this devotion, may I receive the Guru's blessings  
 in my heart.**

CHHÖ KYI GYÄL PO TSONG KHA PÄI  
**For the Dharma king Tsongkhapa's**

CHHÖ TSHÜL NAM PAR PHEL WA LA  
**Way of Dharma to flourish,**

GEG KYI TSHÄN MA ZHI WA DANG  
**May all signs of obstacles be pacified**

THÜN KYEN MA LÜ TSHANG WAR SHOG  
**And all conducive conditions be complete.**

DAG DANG ZHÄN GYI DÜ SUM DANG  
**Due to the two types of merits**

DREL WÄI TSHOG NYI LA TEN NÄ  
**Of the three times of myself and others,**

GYÄL WA LO ZANG DRAG PA YI  
**May the teachings of the victorious one, Losang Dragpa,**

TÄN PA YÜN RING BAR GYUR CHIG  
**Shine resplendent forever.**

## *Dedication for the End of All Guru Yoga Practices*

Due to the three time merits collected by myself, the numberless buddhas, and the numberless sentient beings, may I, my family members, all those who rely upon me, all those for whom I have promised to pray, all those whose names have been given to me, all the students, benefactors, and volunteers in the FPMT organization, and all sentient beings be able to meet perfectly qualified Mahayana virtuous friends in all our future lives. From our side, may we always see them as enlightened, may we always do only actions most pleasing to their holy minds, and may we always fulfill their holy wishes instantly.

## *Prayer for the Long Life of His Holiness the Dalai Lama*

GANG RII RA WÄ KOR WÄI ZHING KHAM DIR

**In the land encircled by snow mountains,**

PHÄN DANG DE WA MA LÜ JUNG WÄI NÄ

**You are the source of all happiness and good.**

CHÄN RÄ ZIG WANG TÄN DZIN GYA TSHO YI

**All-powerful Chenrezig, Tenzin Gyatso,**

ZHAB PÄ SI THÄI BAR DU TÄN GYUR CHIG

**Please remain until samsara ends.**

## *Prayer for the Long Life of Lama Zopa Rinpoche*

THUB TSHÜL CHHANG ZHING JAM GÖN GYÄL WÄI TÄN

**You who uphold the Subduer's moral way, who serve as the bountiful bearer-of-all,**

DZIN KYONG PEL WÄ KÜN ZÖ DOG POR DZÄ

**Sustaining, preserving, and spreading Manjunath's victorious doctrine;**

CHHOG SUM KUR WÄI LEG MÖN THU DRUB PA

**Who masterfully accomplish magnificent prayers honoring the Three Sublime Ones:**

DAG SOG DÜL JÄI GÖN DU ZHAB TÄN SHOG

**Savior of myself and others, your disciples, please, please live long!**

# Appendix I

## Blessing, Multiplying, and Presenting the Offerings

### Offering Prayer

LHA DANG MI YI CHHÖ PÄI DZÄ

**May divine and human offerings,**

NGÖ SU SHAM DANG YI KYI TRÜL

**Both actually arranged and mentally emanated,**

KÜN ZANG CHHÖ TRIN LA NA ME

**Become clouds of the finest Samantabhadra offerings,**

NAM KHÄI KHAM KÜN KHYAB GYUR CHIG

**Filling the entire realm of space.**

### Offering Cloud Mantra

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By reciting this mantra, the offerings are blessed, multiplied (they become numberless), and offered.

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

## Extensive Power of Truth

---

With this verse, the offerings that you have visualized as numberless actually appear to the buddhas and bodhisattvas and are received.

---

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 types of merits,**

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

**And the pure and inconceivable sphere of phenomena,**

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

CHÄ KYI CHÄN NGAR 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 DANG NYAM PAR JUNG WAR GYUR CHIG

**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 presence of the buddhas and bodhisattvas of the ten directions, be received.**

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# Appendix 2

## Extensive Meditations

### Offering Meditation

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If you have not already done so, recite the prayers for blessing, multiplying, and presenting the offerings on p. 27.

Make charity of all the offerings to all sentient beings so that you can then offer them together. Offer all the offerings—water bowls as nectar, flowers, lights, food, music, and so on—in your room, in all the FPMT center gompas, in Lama Zopa Rinpoche’s houses in America, in the various students’ houses, and so on. Think that these offerings are in the nature of great bliss. By offering them, great bliss is generated in the holy minds of the objects of offering, the essence of which are the Guru.

Do the three actions of prostrating, offering, and generating infinite bliss 108x, 21x, or as many times as possible with respect to each of the following groups, thinking that each one is in essence your Root Guru.

---

- Lama Tsongkhapa and his two disciples
- All the Buddhas, Dharma, and Sangha in the ten directions
- All the statues, stupas, and scriptures in the ten directions
- His Holiness the Dalai Lama and all your other virtuous friends
- All the holy objects in:
  - This place
  - This country
  - India, especially the Mahabodhi Stupa in Bodh Gaya
  - Tibet, especially Samye Monastery and the Guru Shakyamuni Buddha statue in the Jokhang Temple

- Nepal, especially Swayambunath and Boudhanath stupas
- All the other Buddhist countries (such as Burma, Sri Lanka, and Thailand)
- The rest of the world
- The eight Medicine Buddhas for success; Bodhisattva Kshitigarbha to fulfill the wishes of all sentient beings immediately; and Thousand-Arm Chenrezig to develop great compassion and liberate numberless sentient beings from all their suffering and bring them to full enlightenment

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## *Confession Meditation*

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If you prefer, simply visualize Vajrasattva above your head.

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Visualize Lama Tsongkhapa in front of you. At his heart is Manjushri. To his right is Gyaltsab Je, at whose heart is Four-Arm Chenrezig. To his left is Khedrub Je, at whose heart is Vajrapani. At the hearts of Manjushri, Chenrezig, and Vajrapani is Vajradhara, at whose heart is the concentration being, a syllable HUM. All three Vajradharas transform into Vajrasattva and a replica comes to the crown of your head.

Visualize all sentient beings on a moon disk at your heart, including anyone you wish to pray for. Purify both your own and their negative karmas as you recite the Vajrasattva mantra. Do the three visualizations with, for example, seven long Vajrasattva mantras each:

1. Purifying down: Nectar flows down from the heart of Vajrasattva on your crown, washing out all your negative karmas, defilements, sicknesses, and spirit harms, in the form of dirty black liquid, through the lower openings of your body.

2. Purifying up: Nectar flows down from the heart of Vajrasattva on your crown, filling your body. All your negative karmas, defilements, sicknesses, and spirit harms, in the form of dirty black liquid, come out through the crown of your head and the openings of your senses.

3. Instant purification: Nectar and beams are emitted from the heart of Vajrasattva on your crown, illuminating the inside of your body, which becomes clear like crystal. Your negative karmas, defilements, sicknesses, and spirit harms, in the form of darkness at your heart, instantly become nonexistent, like darkness instantly dispelled when a light is switched on in a room.

OM VAJRASATTVA SAMAYA MANUPALAYA / VAJRASATTVA  
TVENOPATISHTHA / DRIDHO ME BHAVA / SUTOSHYO ME  
BHAVA / SUPOSHYO ME BHAVA / ANURAKTO ME BHAVA /  
SARVA SIDDHIM ME PRAYACCHA / SARVA KARMA SU  
CHAME / CHITTAM SHRIYAM KURU HUM / HA HA HA HA HO /  
BHAGAVAN SARVA TATHAGATA / VAJRA MAME MUNCHA /  
VAJRA BHAVA MAHA SAMAYA SATTVA AH HUM PHAT (21x)

Generate strong faith that you have completely purified all the negative karmas, especially those of having broken the three types of vows, collected from beginningless rebirths.

Make a promise to never again commit those negative actions from which you can easily abstain, and to not commit for a day, an hour, a few minutes, or at least a few seconds those negative actions from which you find it difficult to abstain.

Guru Vajrasattva is extremely pleased with you. He melts into light and absorbs into you at the point between your eyebrows, completely blessing your body, speech, and mind. Or, if you have received a highest yoga tantra empowerment, do the meditation on Vajrasattva entering your heart.

## *Rejoicing Meditation*

First, rejoice that Lama Tsongkhapa completed the path to enlightenment by practicing the Dharma purely in these degenerate times, and that he was free from the stains of the eight black worldly dharmas, the eight mixed worldly dharmas, and the eight white worldly dharmas.

Then rejoice in the extensive activities Lama Tsongkhapa performed for the teachings of the Buddha and for all sentient beings. By giving the clearest explanation of the teachings, Lama Tsongkhapa made it easy for us to gain unmistakable understanding and realization, without wasting time holding wrong views.

To rejoice extensively, reflect how Lama Tsongkhapa:

- Studied all the Buddha's teachings of sutra and tantra, as well as the commentaries composed by the great pandits and yogis of India and Tibet; took teachings from teachers of the Sakya, Kagyu, and Nyingma traditions; reflected on the meaning of these teachings, analyzing what was correct and gaining unmistakable understanding; and meditated on this understanding, gaining unmistakable realization.
- Composed eighteen volumes clarifying the scriptures of sutra and tantra, while supporting his points with hundreds of proofs, particularly the difficult and subtle points where other famous meditators and scholars made mistakes, such as the subtle points of developing shamatha, the Prasangika Madhyamaka view, and the tantric completion stage method.
- Kept the three types of vows perfectly and established monasteries with many disciples upholding the vows.
- Led an ascetic life, completing 3,500,000 prostrations to the Thirty-Five Confession Buddhas, over one million mandala offerings, and so forth.



- Constructed holy objects, established the Great Prayer Festival, and so forth.
- Taught and guided many disciples who achieved enlightenment and who in turn guided many others to enlightenment. They also established many great monasteries that uphold the teachings and have produced great bodhisattvas, tantric practitioners, and qualified teachers.
- Even today Lama Tsongkhapa is guiding us; through his kindness we can practice the three principal aspects of the path, purify negative karma, and accumulate much merit every day. Our understanding of the Dharma comes from teachers whose knowledge came from Lama Tsongkhapa. Therefore, Lama Tsongkhapa is leading us to liberation and enlightenment.

Rejoice, thinking: “How wonderful that Lama Tsongkhapa illuminated the Dharma, like the sun rising in this world.” Feel happiness in your heart. Each time you rejoice you create the cause to become like Lama Tsongkhapa.

At the end dedicate: “May I be able to offer extensive benefit to the teachings of the Buddha and to sentient beings by having all the qualities of Lama Tsongkhapa within me from now on and in all my future lifetimes.”

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Notes:

1. Lama Zopa Rinpoche at Jinsiu Failin, Taipei, Taiwan, 1996.
2. Lama Zopa Rinpoche advised to change SO NAM (Tib. *gsod rnam*) in the third line to TSHOG NAM (Tib. *tshogs rnam*) in accordance with His Holiness the Dalai Lama's advice, and to translate TSHOG NAM as "merits," rather than "accumulation" or "collections." Rinpoche explains that the two types of merits are the merit of virtue and the merit of wisdom (often respectively translated as the accumulation of merit and the accumulation of wisdom).
3. Lama Zopa Rinpoche at Amitabha Buddhist Centre, Singapore, March 2016.
4. The original version of the "Immeasurable Happiness":  
 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 were to have  
 happiness and the causes of happiness.  
 DÄN PAR GYUR CHIG  
 May they have happiness and its causes.  
 DÄN PAR DAG GI JA O  
 I myself will cause them to have happiness and its causes.  
 DE TAR JE NÜ PAR LA MA LHÄ JIN GYI LAB TU SÖL  
 Please, Guru-Deity, bless me to be able to do this.
5. Lama Zopa Rinpoche prefers to translate the Sanskrit word *vaidurya* as "sapphire," rather than as the common translation "lapis lazuli."
6. The word *jetsün* (Tib. *rje btsun*), which Lama Zopa Rinpoche has translated here as "perfect, pure," has many meanings. *Je* (perfect) means: (1) having renounced this life, (2) having renounced samsara, (3) having no self-cherishing thought, (4) having eliminated the ignorance holding a truly existent I, (5) having given up ordinary appearances, and (6) having ceased dualistic views and subtle negative imprints. *Tsün* means pure and disciplined due to having realized (1) the path of the lower capable being, (2) the path of the middle capable being, and (3) the path of the higher capable being. The subtle meaning of *jetsün* is having the perfect qualities of cessation and realization of the wisdom of nondual bliss and emptiness, the dharmakaya.
7. In Bendigo, Australia, September-October 2014, Lama Zopa Rinpoche explained that an invocation should come before the prayers for blessing, multiplying, and presenting the offerings. The reason for this is that these prayers cause the offerings to actually be received by the buddhas and bodhisattvas. Therefore, these prayers should be inserted at this point.
8. Lama Zopa Rinpoche at Amitabha Buddhist Centre, Singapore, March 2016.
9. Lama Zopa Rinpoche at Amitabha Buddhist Centre, Singapore, March 2016.
10. DRA DÖN (Tib. *sgra don*; literally, object or meaning of a term) here refers to the meaning generality, generic image, or mental image (Tib. *don spyi*), since *sgra don* and *don spyi* are synonyms. The definition of both is *ngos kyi brjod bya*, "that which is actually signified," i.e., that which is actually indicated

by the words. This is in contrast to TSHIG DÖN (Tib. *tshig don*), the literal object or meaning of a word, which comes in the “Wisdom of Explaining.”

### Colophon:

*Hundred Deities of Tushita (Dga’ Idan lha brgya ma)*: Composed by Dulnagpa Palden Zangpo, it consists of only the invocation verse followed by the seven-limb prayer. The “Common Visualization for Migtsema Recitation” is from *A Storehouse of Precious Treasure of Instructions (Zab lam dga’ Idan lha brgya ma’i rnal ’byor nyams su len tshul snyan brgyud zhal shes lhug par bkod pa’i man ngag rin chen gter gyi bang mdzod)* composed by Pabongkha Rinpoche, which is in turn based on the works of earlier Gelug authors. This whole practice was translated and compiled by Lama Zopa Rinpoche. Transcribed by Ven. Lhundup Nyingje (Paula Chichester) in Madison, Wisconsin in Summer 1998, and Aptos, California in October 1998. Lightly edited by Ven. Constance Miller, FPMT Education Department, August 1999. Revised edition, July 2001. Updated December 2003, August 2006, 2008, and 2009. Revised and edited by Ven. Tenzin Tsomo, Ven. Joan Nicell, and Joona Repo, FPMT Education Services, July 2016, based on Lama Zopa Rinpoche’s commentary, Rinpoche’s original translations from May and October 1998, Rinpoche’s way of leading the practice, and the Tibetan texts of *Hundred Deities of Tushita* and *A Storehouse of Precious Treasure of Instructions*.

*The Foundation of All Good Qualities (Yon tan gzhir gyur ma)*: Composed by Lama Tsongkhapa. Translation from the *Jorchö* booklet edited by Ven. Ailsa Cameron (Wisdom Publications, 1988). Lightly edited by Ven. Constance Miller and Nick Ribush, April 1999. Phonetics checked and amended by Ven. Tenzin Tsomo, FPMT Education Services, June 2016.

*Appendix 1: Blessing, Multiplying, and Presenting the Offerings*: Excerpted from the *FPMT Retreat Prayer Book* (FPMT Education Services, 2016). “Offering Prayer” revised by Ven. Joan Nicell and Joona Repo, FPMT Translation Services, May 2016). “Extensive Power of the Truth” translated by Lama Zopa Rinpoche.

*Appendix 2: Extensive Meditations*: Excerpted by Ven. Sarah Thresher from teachings given by Lama Zopa Rinpoche during the Lama Tsongkhapa Guru Yoga Retreat held at Istituto Lama Tzong Khapa, Pomaia, Italy, September 2004. Lightly edited by Ven. Gyalten Mindrol, FPMT Education Department, August 2006. “Offering Meditation” lightly edited by Ven. Joan Nicell, FPMT Education Services, July 2016, on the basis of an extensive teaching on offerings given by Lama Zopa Rinpoche in Brisbane, Australia, 2000 (edited by Nick Ribush and posted as *The Yoga of Offering Food* on the Lama Yeshe Wisdom Archive website). “Confession Meditation” revised by Ven. Joan Nicell, FPMT Education Services, July 2016, on the basis of Lama Zopa Rinpoche’s teaching, 12 September 2004.



*Foundation for the Preservation of the Mahayana Tradition*