



GANDEN LHA GYE

THE GURU YOGA OF LAMA TSONG KHAPA



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INTRODUCTION

The incomparable yogi Tsong-Kha-Pa, popularly known as Je Rinpoche, was born in the province of Amdo, East Tibet, in the year 1357, fulfilling the prophesies of both Buddha Shakyamuni and Padmasambhava. The auspicious omens surrounding his birth indicated the appearance of a truly exceptional being.

At a very early age, he was given to the greatest living Master of the Yamantaka Tantra Method, the yogi Dondrub Rinchen, who raised and educated him. When Je Rinpoche reached the age of sixteen, Dondrub Rinchen sent him to Central Tibet to continue his training, for it was Central Tibet that was the repository of every lineage coming from Buddha. Studying under some forty-five gurus of all the different Buddhist sects, Je Rinpoche gained proficiency and experience in the theories and practices, Hinayana, Mahayana and Tantrayana, that had come to Tibet from the Pandits and Mahasiddhas of ancient India. First he studied the various teachings, then he deeply contemplated them; finally he took up intensive meditational practice by entering into a four year retreat during which he ate nothing but a single seed from a nearby tree each day. Applying himself in this manner, it was not long before he attained realisation. In his later life, thousands of disciples came to him, yet his humility was always apparent.

In his sixty-third year Je Rinpoche told his disciples that he would soon pass away. On the twenty-fifth day of the tenth lunar month he gave a short discourse on Bodhicitta, sat in meditation and stopped breathing. Before the eyes of his many disciples, his body transformed from that of an old man to that of a sixteen-year-old boy. It was encased in a golden stupa in Ganden Monastery, where it sat until the Chinese invaders broke it open in 1959. A number of witnesses to this sacrilege report that the invaders were somewhat shaken to find the holy body of Je Rinpoche not only in perfect condition, but warm, with hair and nails still growing.

NOTE:

This version of *Ganden Lha Gye* is identical to that already used in the Lam Rim Buddhist Centres in Wales and Bristol, which is an abbreviated form of the full version. It does not contain the preliminaries of taking refuge, generation of bodhicitta and the four immeasurables. The inner, outer and secret requests which immediately precede the purification yoga are omitted. Four of the seven wisdoms are included: great wisdom, clear wisdom, quick wisdom and profound wisdom. The remaining three are: wisdom of explanation, wisdom of debate and wisdom of composition. The full version inserts two extra lines at the end of each wisdom verse. The Lam Rim prayer, between the purification yoga and the guru yoga, is also omitted.

The full version of *Ganden Lha Gye* will include all these extra texts and will appear at a later date.

VISUALISATION

GAN DEN LHA GYE GON GYI TUG KAR NE

On the summit of a cloud which resembles a heap of fresh white curd

RAB KAR ZHO SAR PUNG DRAY CHU DZIN TZER

emanating from the heart of the Lord of 100 deities of Tushita¹,

CHO KYI GYEL PO KUN KYEN LO ZANG DRAG

sits omniscient Sumatikirti, king of Dharma, together with his sons².

SE DANG CHE PA NE DIR SHEG SU SOL

I request them to descend to this place.

THE SEVEN LIMB PUJA

1 Entreating

DUN GYI NAM KHA SENG TRI PE DE TENG

In the space before me upon a lion throne, lotus and moon,

JE TSUN LA MA GYE PE DZUM KAR CHEN

appears the venerable Guru smiling radiantly with delight,

DAG LO DE PE SO NAM ZHING CHOG DU

you, the supreme field for my faithful mind's collection of merit.

TEN PA GYE CHIR KEL GYAR ZHUG SU SOL

In order that the teachings may flourish, I request that you remain for 100 aeons.

2 Prostration

SHE JE KHYON KUN JAL WAI LO DRO TUG

The wisdom of your mind embraces the full extent of all that can be known.

KAL ZANG NA WAI GYEN GYUR LEG SHE SUNG

Your well explained teachings are the ear ornament of the fortunate ones.

DRAG PAI PEL GYI LHAM MER DZE PAY KU

Your beautiful body is illuminated by the glory of your fame.

TONG TO DREN PE DON DEN LA CHAG TSEL

I prostrate to you, whom to see, hear or recollect is meaningful.

3 Offering

YI ONG CHO YON NA TSOG ME TOG DANG

This ocean of clouds of mentally created and actual offerings,

DRI ZHIM DUG PO NANG SEL DRI CHAB SOG

refreshing water, various flowers, fragrant incense,

NGO SHAM YI TRUL CHO TRIN GYA TSO DI

lights, perfumes etc.,

SO NAM ZHING CHOG KHYE LA CHO PAR BUL

I offer to you, the supreme field for the collection of merit.

4 Confessing

DAG GI TOG ME DU NE SAG PA YI

Whatever unwholesome actions, committed by body, speech and mind,

LU NGAG YI KYI MI GE CHI GYI DANG

I have accumulated since beginningless time,

KHYE PAR DOM PA SUM GYI MI TUN CHOG

especially transgressions of the three types of vows³.

NYING NE GYO PA DRAG PO SO SOR SHAG

with strong, heartfelt regret, I confess each and every one.

5 Rejoicing

NYIG ME DU DIR MANG TO TRUB LA TSON

By striving for much learning and understanding in this degenerate age

CHO GYE PANG PE DEL JOR DON YO JE

and by abandoning the eight worldly dharmas,

GON PO KHYO KYI LAB CHEN DZA PA LA

you made your favourable rebirth meaningful.

DAG CHAG SAM PA TAG PE YI RANG NGO

O Lord, in the great wave of your deeds we rejoice from the depths of our hearts.

6 Requesting

JE TSUN LA MA DAM PA KHYE NAM KYI

I request you, exalted and venerable Gurus,

CHO KU KHA LA KHYEN TSE CHU DZIN TRIG

who have gathered clouds of wisdom and compassion in the space of Dharmakaya,

JI TAR TSAM PAY DUL JE DZIN MA LA

in accordance with the needs of the field of your disciples,

ZAB GYE CHO KYI CHAR PA AB TU SOL

let the rain of the vast and profound dharma thereby fall.

7 Dedication

DAG GI JI NYE SAG PE GE WA DI

Whatever virtue I have accumulated by this practice,

TEN DANG DRO WA KUN LA GANG PEN DANG

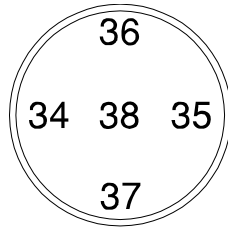
May it benefit the Teachings and all beings.

KHYE PAR JE TSUN LO ZANG DRAG PA YI

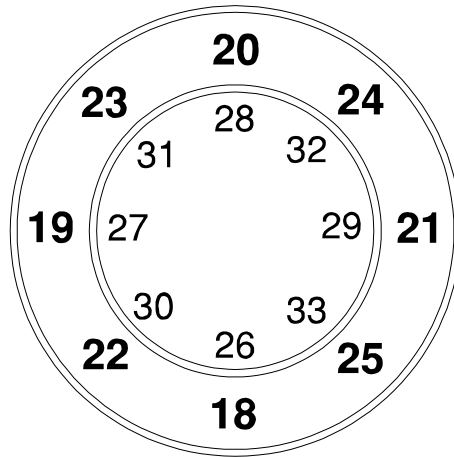
Especially may the essence of the Teachings

TEN PAI NYING PO RING DU SEL JE SHOG

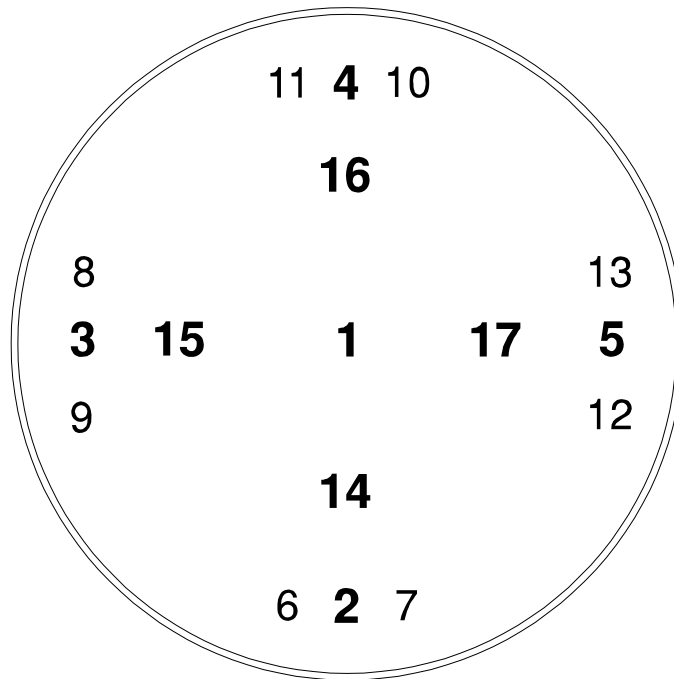
of the venerable Sumatikirti be illuminated forever.



top ring



second and third rings



first ring

east

Placing the heaps of grain for the mandala offering

LONG MANDALA OFFERING

OM BANZA BHU MI AH HUM

OM Vajraground AH HUM

WONG CHEN SER GYI SA ZHI

Here is the mighty and powerful base of gold

OM BANZA RE KE AH HUM

OM Vajraline AH HUM

CHI CHAG RI KOR YUG GI KOR WAI U-SU

The outer ring is encircled with this iron fence

First ring

1 RII GYÄL PO RI RAB

In the centre, the king of mountains, Mount Meru

2 SHAR LU PAG PO

In the east, the continent Purvavideha

3 LHO DZAM BU LING

In the south, Jambudvipa

4 NUB BA LANG CHÖ

In the west, Aparagodaniya

5 JANG DRA MI NYÄN

In the north, Uttarakuru

6, LU DANG LU PAG

7 Around the east, the sub-continent Deha and Videha

8, NGA YAB DANG NGA YAB ZHÄN

9 Around the south, Camara and Aparacamara

10, YO DÄN DANG LAM CHOG DRO

11 Around the west, Satha and Uttaramantrina

12, DRA MI NYÄN DANG DRA MI NYÄN GYI DA

13 Around the north, the sub-continent Kurava and Kaurava

14 RIN PO CHEI RI WO

In the east is the treasure mountain

15 PAG SAM GYI SHING

In the south is the wish-granting tree

16 DÖ JOI BA

In the west is the wish-granting cow

17 MA MO PAI LO TOG

In the north is the harvest that needs no cultivation

Second ring

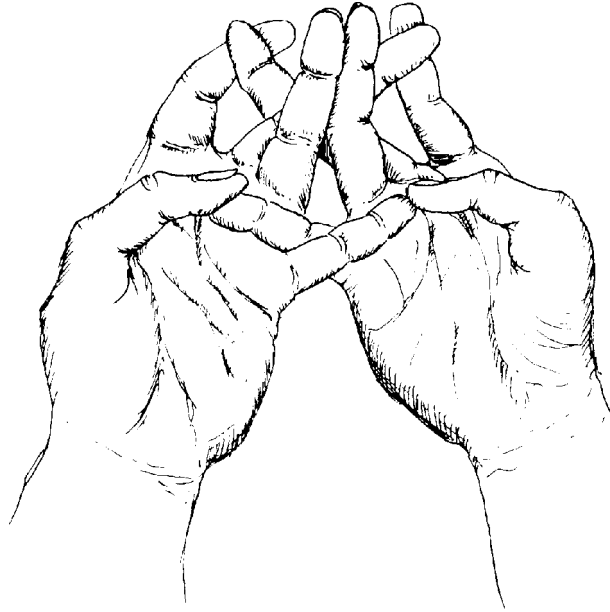
- 18 KOR LO RIN PO CHE
Here is the precious wheel
- 19 NOR BU RIN PO CHE
Here is the precious jewel
- 20 TSUN MO RIN PO CHE
Here is the precious queen
- 21 LON PO RIN PO CHE
Here is the precious minister
- 22 LANG PO RIN PO CHE
Here is the precious elephant
- 23 TA CHOG RIN PO CHE
Here is the precious and best of horses
- 24 MAG PON RIN PO CHE
Here is the precious general
- 25 TER CHEN POI BUM PA
Here is the great treasure vase

Third ring

- 26 GEG MA
Here is the goddess of beauty
- 27 TRENG WA MA
Here is the goddess of garlands
- 28 LU MA
Here is the goddess of song
- 29 GAR MA
Here is the goddess of dance
- 30 ME TOG MA
Here is the goddess of flowers
- 31 DUG PÖ MA
Here is the goddess of incense
- 32 NANG SÄL MA
Here is the goddess of light
- 33 DRI CHAB MA
Here is the goddess of perfume

Top Ring

- 34 NYI MA
Here is the sun
- 35 DA WA
Here is the moon
- 36 RIN PO CHEI DUG
Here is the umbrella of all that is precious
- 37 CHOG LÄ NAM PAR GYÄL WAI GYÄL TSÄN
Here is the banner of victory in all directions
- 38 U SU LHA DANG MII PÄL JOR PUN SUM TSOG PA MA TSANG WA ME PA
In the centre are all the possessions precious to gods and men
- TSANG ZHING YI DU WONG WA DI DAG
This magnificent collection, lacking in nothing
- DRIN CHÄN TSA WA DANG GYU PAR CHÄ PAI
I offer to you, my kind and holy root Lama
- PÄL DÄN LA MA DAM PA NAM DANG KYE PAR DU YANG
Together with you, Venerable Lineage Lamas
- LAMA LOZANG TUB WANG DO RJE CHANG CHEN POI
and to you Je Tsong Khapa, to you O Buddha, and to you Vajradhara,
- LHA TSOG KOR DANG CHÄ PA
Together with the assembly of Gods
- NAM LA ZHING KAM UL WAR GYIO
I offer this pure and beautiful collection to you
- TUG JE DRO WAI DÖN DU ZHE SU SOL
In your compassion accept what I offer for the sake of all beings
- ZHE NÄ DAG SOG SEM CHÄN TAM CHÄ LA
Having accepted these, to myself and to all beings
- TUG TSE WA CHEN POI GO NÄ JIN GYI LAB TU SOL
Please grant your blessings through your great compassion.



SHORT MANDALA OFFERING

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

By virtue of offering to you, assembly of Buddhas visualised before me

RI RAB LING ZHI NYI DÄ GYÄN PA DI

This Mandala built on a base, resplendent with flowers, saffron water and incense

SANG GYÄ ZHING DU MIG TE UL WAR GYI

Adorned with Mount Meru and the four continents as well as the sun and moon

DRO KUN NAM DAG ZHING LA CHÖ PAR SHOG

May all share in its good effects.

DAG-ZHEN LU-NGAG YI-SUM LONG-CHO DU-SUM GE-TSOG-DANG

This offering I make of a precious jewelled mandala together with other pure offerings and wealth.

RIN-CHEN MAN-DEL ZANG-PO KUN-ZANG CHO-PAI TSOG-DANG-CHE

And the virtues we have collected throughout the three times with our body speech and mind.

LO-YI LANG-NE LA-MA YI-DAM KON-CHOG SUM-LA-BUL

O my Masters, my Yidams¹⁹ and the Three Precious Jewels, I offer all to you with unwavering faith.

TUG-JEI WONG-GI ZHE-NE DAG-LA JIN-GYI LAB-TU-SOL

Accepting these out of your boundless compassion, send forth to me waves of your inspiring strength.

IDAM GURU RATNA MANDALAKAM NIRYATA YAMI



Lama Tsong Khapa and His Two Spiritual Sons, Khedrup Je and Gyeltsap Je

PURIFICATION YOGA

DE TAR SHUG DRAG SOL WA TAB PE TU

Thus by the force of my extremely strong request,

JE TSUN YAB SE SUM GYI TUG KA NE

from the hearts of the venerable father and his sons

O ZER KAR PO BUB CHEN TRO PAI NE

emanate hollow, radiant white light rays,

CHIG TU DRE NE RANG GI CHI WOR ZUG

the tips of which, having joined as one, absorb into the crown of my head.

O KAR BU GU JUG NGOG LE JUNG WAI

By the white radiant amrita, the colour of milk,

DUD TSI KAR PO O MAI DOG CHEN GYI

flowing through the hollow white light rays, all sickness, evil influences,

NE DON DIG DRIB BAG CHAG MA LU PA

obscurations and mental potentialities are cleansed without exception,

TRU NE RANG LU SHEL TAR DAG BAR GYUR

and my body becomes pure like crystal.

Mantra: (Chant 3 times slowly, then recite many times silently)

MIG ME TSE WAI TER CHEN CHEN RE ZI

Avalokiteshvara, great treasure of immeasurable compassion,

DRI ME KHYEN PE WONG PO JAM PE YANG

Manjushri, Lord of the stainless wisdom,

DU PUNG MA LU JOM DZE SANG WAI DAG

Vajrapani, destroyer of Mara's forces without exception,

GANG CHEN KHE PE TZUG GYEN TSONG KHA PA

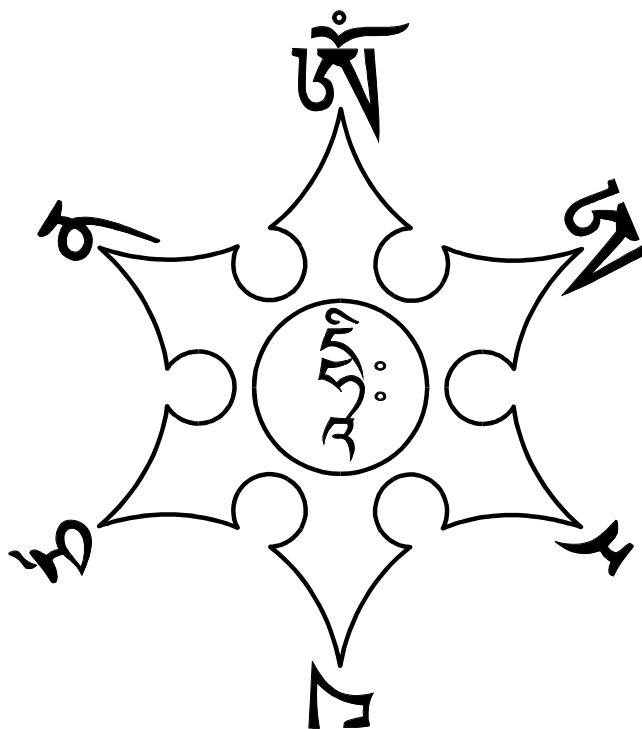
Tsong-khapa, crown jewel of the sages of the Land of the Snow,

LO ZANG DRAG PAY ZHAB LA SOL WA DEB

Losang Dragpa⁴, I make requests at your feet.



Manjushri



The Mantra: Om Ar Ra Pa Tsa Na Dhi

LAR YANG CHE WAI KHYEN RAB MAR SER GYI
Once again by the *great wisdom*⁵ which arises in the

DUD TSI NAM PAR JUNG WAI RANG LU GANG
aspect of orange-coloured amrita, my body is filled

DUD TSI DUL NAM JE TSUN JAM YANG KYI
from the light of the amrita, all the atoms of which

NAM PAR SEL LE O TRO CHOG CHU YI
are in the aspect of Manjushri, rays emanate.

GYEL DANG DE SE CHE WAI KHYEN RAB NAM
They invite the great wisdom of the Sugatas and their sons, residing in the ten directions⁶

LHA KU NAM PAR TIM PAI RANG LU GANG
which in the aspect of divine bodies absorbs into me, filling my body.

Mantra : (Chant once slowly, then recite many times silently)

MIG ME TSE WAI TER CHEN CHEN RE ZI
Avalokiteshvara, great treasure of immeasurable compassion,

DRI ME KHYEN PE WONG PO JAM PE YANG
Manjushri, Lord of the stainless wisdom,

DU PUNG MA LU JOM DZE SANG WAI DAG
Vajrapani, destroyer of Mara's forces without exception,

GANG CHEN KHE PE TZUG GYEN TSONG KHA PA
Tsong-khapa, crown jewel of the sages of the Land of the Snow,

LO ZANG DRAG PAY ZHAB LA SOL WA DEB
Losang Dragpa, I make requests at your feet.

LAR YANG SEL WAI KHYEN RAB MAR SER GYI
Once again by the *clear wisdom*⁷ which arises in the

DUD TSI NAM PAR JUNG WAI RANG LU GANG
aspect of orange-coloured amrita, my body is filled

DUD TSI DUL NAM A RA PA TSA NAI
from the light of the amrita, all the atoms of which

NAM PAR SEL LE O TRO CHOG CHU YI
are in the aspect of Ah Ra Pa Tsa Na, rays emanate.

GYEL DANG DE SE SEL WAI KHYEN RAB NAM
They invite the clear wisdom of all the Sugatas and their sons, residing in the ten directions

ZUNG NGAG NAM PAR TIM PAI RANG LU GANG
which in the aspect of mantras absorbs into me, filling my body.

Mantra : (Chant once slowly, then recite many times silently)

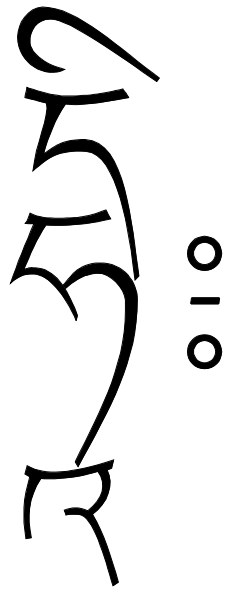
MIG ME TSE WAI TER CHEN CHEN RE ZI
Avalokiteshvara, great treasure of immeasurable compassion,

DRI ME KHYEN PE WONG PO JAM PE YANG
Manjushri, Lord of the stainless wisdom,

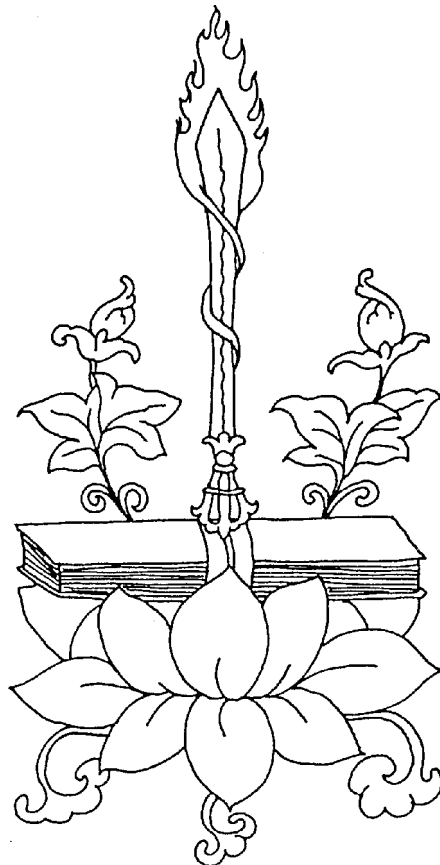
DU PUNG MA LU JOM DZE SANG WAI DAG
Vajrapani, destroyer of Mara's forces without exception,

GANG CHEN KHE PE TZUG GYEN TSONG KHA PA
Tsong-khapa, crown jewel of the sages of the Land of the Snow,

LO ZANG DRAG PAY ZHAB LA SOL WA DEB
Losang Dragpa, I make requests at your feet.



The Seed Syllable: Dhi



The Book and Sword

LAR YANG NYUR WAI KHYEN RAB MAR SER GYI
Once again by the *quick wisdom*⁸ which arises in the

DUD TSI NAM PAR JUNG WAI RANG LU GANG
aspect of orange-coloured amrita, my body is filled

DUD TSI DUL NAM DHI YIG MAR SER GYI
from the light of the amrita, all the atoms of which

NAM PAR SEL LE O TRO CHOG CHU YI
are in the aspect of Dhi, rays emanate.

GYEL DANG DE SE NYUR WAI KHYEN RAB NAM

They invite the quick wisdom of all the Sugatas and their sons, residing in the ten directions

SA BON NAM PAR TIM PAI RANG LU GANG

which in the aspect of the seed syllables absorbs into me, filling my body.

Mantra : (Chant once slowly, then recite many times silently)

MIG ME TSE WAI TER CHEN CHEN RE ZI

Avalokiteshvara, great treasure of immeasurable compassion,

DRI ME KHYEN PE WONG PO JAM PE YANG

Manjushri, Lord of the stainless wisdom,

DU PUNG MA LU JOM DZE SANG WAI DAG

Vajrapani, destroyer of Mara's forces without exception,

GANG CHEN KHE PE TZUG GYEN TSONG KHA PA

Tsong-khapa, crown jewel of the sages of the Land of the Snow,

LO ZANG DRAG PAY ZHAB LA SOL WA DEB

Losang Dragpa, I make requests at your feet.

LAR YANG ZAB PAI KHYEN RAB MAR SER GYI

Once again by the *profound wisdom*⁹ which arises in the

DUD TSI NAM PAR JUNG WAI RANG LU GANG
aspect of orange-coloured amrita, my body is filled

DUD TSI DUL NAM LEG BAM REL DRI YI
from the light of the amrita, all the atoms of which

NAM PAR SEL LE O TRO CHOG CHU YI

are in the aspect of scriptures and swords, rays emanate.

GYEL DANG DE SE ZAB PE KHYEN RAB NAM

They invite the profound wisdom of all the Sugatas and their sons, residing in the ten directions

CHAG TSEN NAM PAR TIM PAI RANG LU GANG

which in the aspect of divine implements absorbs into me, filling my body.

Mantra : (Chant once slowly, then recite many times silently)

MIG ME TSE WAI TER CHEN CHEN RE ZI

Avalokiteshvara, great treasure of immeasurable compassion,

DRI ME KHYEN PE WONG PO JAM PE YANG

Manjushri, Lord of the stainless wisdom,

DU PUNG MA LU JOM DZE SANG WAI DAG

Vajrapani, destroyer of Mara's forces without exception,

GANG CHEN KHE PE TZUG GYEN TSONG KHA PA

Tsong-khapa, crown jewel of the sages of the Land of the Snow,

LO ZANG DRAG PAY ZHAB LA SOL WA DEB

Losang Dragpa, I make requests at your feet.

GURU YOGA

PEL DEN TSA WAI LA MA RIN PO CHE

O glorious, precious root Guru,

DAG GI CHI WOR PE DE TENG ZHUG LA

please come and remain on the lotus and moon on the crown of my head¹⁰,

KA DRIN CHEN PO GO NE JE ZUNG TE

and with great kindness look after me,

KU SUNG TUG KYI NGO DRUB TSEL DU SOL

granting me the siddhis of your body, speech and mind.

(Pause to concentrate on the visualisation, at this point you may perform the Seven-Limb Puja and make mandala offerings and request that the Precious Lama come and remain at your heart).

PEL DEN TSA WAI LA MA RIN PO CHE

O glorious, precious root Guru,

DAG GI NYING GAR PE MO TENG ZHUG LA

please come and remain on the lotus at my heart,

KA DRIN CHEN PO GO NE JE ZUNG TE

and with your great kindness look after me,

KU SUNG TUG KYI NGO DRUB TSEL DU SOL

remaining steadily until the essence of enlightenment is reached.

(Pause to concentrate on the visualisation).

DE TAR NGO DRUB MA LU JUNG WAI NE

By the force of making requests and offerings in this way,

JE TSUN LA MA CHO CHING SOL TAB TU

to the Guru, the source of all realisations,

KYE WA KUN TU JAM YANG LA MA YI

may I, in all future lives be lovingly cared for

NYE ZHIN JE SU DZIN PA NYI GYUR CHIG

by Guru Manjushri, - Tsong Khapa.

RIN CHEN DU MA LE DRUB GAN DEN ZHING

In the realm of Tushita, built of numerous precious substances,

NGO TSAR JE WAI U NA MI PHAM GON

amongst millions of wonders sits the Lord Maitreya.

LEG PAR GOM PE NAM DAG ZHIG DRUN CHIG

By the force of having well acquainted my mind with the practise of this pure land,

TSE PO MO LA NE DER KYE WAR SHOG

may I, immediately after death take birth in that place.

JE TSUN TUG KA NE TRO TRIN KAR YUG

On the end of a long white cloud emanating from the heart of the Lord Maitreya,

KYANG PAI NE MOR LA MA SE DANG CHE

I have invited the Master and his Sons,

CHEN DRANG YEN LAG DUN GYI TSOG SAG PE

By all the merit I have accumulated by offering this seven-limb prayer,

DAG GYU DE LAG NYI DU MIN PAR SHOG

may my mind effortlessly come to maturity.

DU SUM GYEL WAI KHYEN TSE NU PA NAM
The wisdom, compassion and power of the Sugatas of the three times,
ZUNG JUG TRUL KUR SHAR WAI NAM DREN GANG
has unified in the form of perfect guides

RIG SUM NGO WOR TAG CHE SOL TAB TU
whom I recognise to be of the nature of the three deities.

CHOG TUN NGO DRUB MA LU NYUR TOB SHOG
By the force of my requests made to them, may I rapidly accomplish all realisations both
ordinary and supreme.

KHYE PAR DAG PA YE SHE DUD TSI CHU
In particular, all errors obstructions and ignorance, of my body,

GO SUM DIG DRIB MI SHE KUN TRU CHING
speech and mind having being cleansed by the pure amrita of wisdom,

CHE TSO TSOM SOG TA YE SHE JA LA
may I come to equal Manjushri, the Lord of Wisdom

LO DRO GON PO JAM YANG DANG TSUNG SHOG
in all fields of knowledge, teaching, debate, composition etc.

JANG SHAR NGO TSAR MAI JUNG KO PAI ZHING
Taking birth in the land of the north-east 'Ngo-tsar-me-jung'

NAM DREN SENGE GE NGA RO ZHAB DRUNG DU
as the foremost in the assembly of disciples, at the feet of the perfect guide, Senge Nga Ro¹¹,

KHOR GYI TOG MAR KYE NE DO NGAG LA
may I always excel in hearing, contemplating and meditating

TO SAM GOM PE TAG TU DA WAR SHOG
on both the sutras and tantras.

DOR NA KYE ZHING KYE WA TAM CHE DU
In brief, in all future lives,

JE TSUN LO ZANG DRAG PA YAB SE DANG
without ever becoming separated from the venerable Losang Dragpa and his sons,

MI DRAL GYEL WAI CHO TSUL KUN ZUNG NE
observing all the precepts of the Sugata.

TEN DANG DRO WAI DON CHEN LHUR LEN SHOG
may I willingly undertake the great task of the expansion of the Dharma, and the benefit
of all beings.

(added verse)

DA WA NAM TOG DAG CHA DA LA TRUL
Pure view of emptiness, free from the extremes of nihilism and eternalism,

GOM PA NAM TAG CHING MUG MUN PA TSEL
Pure meditation, free from dullness and excitement,

CHO PA NAM TAG GYEL WA KA ZHIN DRUB
Practice of pure conduct¹², according to Buddha's instructions,

LOB SANG GYEL WA TAM PA GYEL GYUR CHIG
May these live as long as the teachings of Lama Tsong Khapa.

* * * * *

A Prayer for the Long Life of His Holiness the Dalai Lama

OM SVASTI

RAB JAM GYÄL WAI SANG SUM MA LU PA

O magical emanations of all three secrets of countless Conquerors,

GANG DUL CHIR YANG CHAR WAI GYU TRUL GAR

Appearing in whatever forms best serve disciples,

SI ZHII GE LEG KUN JUNG YI ZHIN NOR

Wish-fulfilling gems granting every goodness and virtue in samsara and nirvana;

NGÖ GYU DRIN CHÄN LA MAI TSOG NAM LA

O assembly of kind direct and lineage lamas,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

CHÖ YING KUN SÄL KYON DANG NYAM JUG PAI

O immaculate wisdom and great bliss which abide equally in the realm of reality

DUL DRÄL DE CHEN YE SHE GYU MAI TRIN

And the expanse of space, and there, as clouds of illusions,

DRANG ME TEN DANG TEN PAI KYIL KOR DU

From the myriad mandalas of lords and abodes;

SHAR WAI YI DAM LHA TSOG TAM CHÄ LA

O multitudes of Meditational Deities,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

PANG TOG YON TÄN LHUN DZOG TRIN LE KYI

O resplendent moons of realisation and abandonment, spontaneously radiating enlightened actions,

NANG WA DRO KAM GYA TSOR TAG TSEN PÄ

Perpetually raising salutary tides in the ocean of wanderers,

PÄN DZE TOB CHU NGAA WA LHA YI LHA

Peerless lords endowed with ten powers;

RAB JAM DU SUM GYÄL WA TAM CHÄ LA

O countless Conquerors of the three times,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

JIG TEN SUM LÄ GANG GI NGE DRÖL ZHING

O glories of virtue, consummations of skill, immutable, immaculate Noble True Paths,

CHOG TU ZHI WA NAM JANG NOR BUI TER

Precious treasures of sublime pure peace, Noble True Cessations,

ZAG ME MI YO KUN ZANG GE WAI PÄL

Certain to free all from the three fleeting worlds;

TEG SUM DAM PAI CHÖ KYI TSOG NAM LA

O holy Dharma of the three vehicles,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

SI PAI TRUL KOR JOM LA CHE PAA WAI

O mighty warriors laying waste the illusory rounds of life,

DEN DON NGON SUM JÄL WAI YE SHE CHÄN

Forever abiding in the vajra-city of liberation,

NAM TAR DOR JEI DRONG LÄ MI CHE PA

Endowed with wisdom clearly seeing truth,

RIG DROL PAG PAI GEN DUN TAM CHE LA

Living in the knowledge and freedom; O Spiritual Community of the Excellent,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

KAA CHÖ ZHING DANG NÄ YUL DUR TRÖ DU

O divine guides of celestial lands, cemetery grounds and sanctified sites,

DE TONG NYAM GYAR ROL PAI TSE JO YI

Leading the yogin in his journey along sacred paths

NÄL JOR LAM ZANG DRUB LA DROG DZE PAI

By means of beguiling games played with hundreds of experiences of emptiness and bliss;

NE SUM PAA WO KAA DROI TSOG NAM LA

O hosts of Heroes and Travellers of the Heavens throughout the three domains,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

DOR JE CHANG GI KAA TAG CHAG GYAI DU

O guardians endowed with skill and power in protecting the doctrine and its holders,

MI DRÄL RÄL PAI TÖ DU NYER KÖ NE

Whose matted locks are forever crowned with a knot -

TÄN DANG TÄN DZIN KYONG WAI TU TSÄL CHÄN

Symbolic seal of the commands of Vajradhara -

YE SHE CHÄN DÄN TÄN SUNG GYA TSO LA

Who are adorned with the eye of wisdom; O seas of Doctrine Protectors,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA

To you, with anxious hearts, we fervently pray:

GANG CHÄN GON PO TÄN DZIN GYA TSO YI

“May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÄL GYAR RAB TÄN CHING

May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB

It is our prayer that we may be so blessed.”

DE TAR LU ME KYAB KYI CHOG NAM LA

By the strength of supplicating from the depths of our hearts

SHUG DRAG NYING NÄ GU PÄ SOL TAB TU

Such unflinching, supreme refuges as you,

MI ZÄ NYIG MAI ZUG NGU RAB NAR WAI

May the noble Ngawang Lobsang Tenzin Gyatso -

DAG SOG GANG JONG DRO WAI GON CHIG PU

Sole guardian of ourselves and the inhabitants of the Land of Snows,

NGA WONG LO ZANG TÄN DZIN GYA TSO CHOG
Who deeply suffer the endless sorrows of a degenerate age -

SANG SUM MI SHIG MIN GYUR MI NUB PAR
Remain unalterably and invariably for oceans of eons

ZHOM ZHIG YONG DRÄL DOR JE NYING POI TRIR
Upon his utterly indestructible, invincible vajra-throne;

KÄL PA GYA TSOR YO ME TAG TÄN SHOG
His three secrets unperishing, undeclining, unchanging.

RAB JAM GYÄL WA KUN GYI DZÄ PAI KUR
Having courageously taken upon his own shoulders

NYING TOB TRAG PAR ZUNG WAI LAB CHEN GYI
The burden borne by all the countless Conquerors,

TRIN LE KUN PÄN NOR BUI NYING PO CHÄN
May his universally beneficent endeavours, possessing the jewel-like essence of enriching all,

ZHE PA JI ZHIN LHUN GYI DRUB GYUR CHIG
Be spontaneously accomplished according to his wishes.

DE TU DZOG DÄN KÄL ZANG NAM KAI GO
And by that power, may the doors of the unbounded reaches of an age of peace and prosperity be opened,

LU CHÄN NGÄL SOI CHI DU TAG DROL ZHING
Bringing an eternal spring of renewal to every living being.

TUB TÄN CHOG DU KUN TU RAB DAR WAI
May the spiritual banner of the Subduer's Doctrine spread throughout all time and every direction,

GE TSÄN SI ZHII TSE MOR GYÄ GYUR CHIG
Until it reaches the summit of samsara and nirvana.

CHAG NA PE MOI JIN LAB DU TSII GYUN
May the nectar of the blessings of the Holder of the Lotus forever flow

DAG SOG NYING GI ZUNG SU TAG MIN CHING
Unfolding our minds and strengthening our hearts and those of others.

KAA ZHIN DRUB PAI CHÖ PE RAB NYEN NÄ
May we draw near to him through the offering of our practice which reflects his words,

KUN ZANG CHÖ CHOG GYA TSO TAR SON SHOG
And may we sail the sea of supreme conduct of the One Who is Consummate Goodness.

ME JUNG SÄ CHÄ GYÄL WAI JIN LAB DANG

By the blessings of the glorious Conquerors and those of their Children,

TEN DREL LU WA ME PAI DEN PA DANG

By the truth of the infallibility of dependent-arising

DAG GI LHAG SAM DAG PAI TU TOB KYI

And the profound strength of our own pure faith,

MON PAI DON KUN DE LAG NYUR DRUB SHOG

May all our prayers instantly be fulfilled with effortless ease.

GANG-RI RA-WÄ KOR-WAI ZHING-KAM-DIR

In the heavenly realm of Tibet (surrounded by a chain of snow mountains)

PÄN-DANG DE-WA MA-LU JUNG-WAI-NE

The source of all happiness and help for beings

CHÄN-RÄ-ZIG WONG TÄN-DZIN GYA-TSO-YI

Is Tenzin Gyatso - Chenrezi in person -

ZHAB-PÄ SI-TAI BAR-DU TÄN-GYUR-CHIG

May his life be secure for hundreds of kalpas!

* * * * *

Mahakala - Praise of the Six-Armed Dharma-Protector

HUM! NYUR-DZÄ CHÄN-RÄ-ZIG-LA CHAG TSÄL-LO
Quick-acting Avalokita, homage to you!

ZHAB-DUB-DANG-CHÄ BI-NAA-YA-KA NÄN
Wearing anklets, you trample Ganesa.
NAK-PO CHEN-PO TAG-GI SHAM-TAB CHÄN
Mahakala, you wear a tiger-skin loincloth.
CHAG-DRUG DRÜL-GYI GYÄN-GYI NAM-PAR GYÄN
Fully adorned with snake-ornaments on your six arms,
YÄ-PA DRI-GUG BAR-WA TRENG-WA DZIN
The first right holds a triku, the middle a mala,

TA-MA DAA-MA-RU-NI DRAG-TU TRÖL
The last plays violently a damaru
YÖN-PA TÖ-PA DANG-NI DUNG TSE-SUM
The left holds a skull-cup, and a three-pronged lance,
DE-ZHIN ZHAG-PA ZUNG-NÄ CHING-WAR JE
And likewise a noose, which serves for tying up.
DRAG-PÖI ZHÄL-NI CHE-WA NAM-PAR TSIG
Your wrathful mouth completely bares its fangs

CHÄN-SUM DRAG-PO U-TRA GYEN-DU BAR
Your three eyes are fierce. The hair of your head blazes upward.
TRÄL-WAR SIN-DHU-RA-YI LEG-PAR JUG
Your forehead is properly anointed with red lead.
CHI-WOR MI-KYÖ GYÄL-POI GYÄ-TAB TÄN
On your crown, Aksobhya's royal presence is fixed.
TRAG-DZAG MI-GO NGA-CHUI DO-SHÄL CHÄN
You wear a great necklace of fifty men's heads, dripping blood.

RIN-CHEN TÖ-KAM NGA-YI U-LA GYÄN
On your crown, you're adorned with five dry, jewelled skulls.
SHING-LÄ JÖN-NÄ TOR-MA LEN-DZÄ-PAI
You come from your tree and accept our tormas offering,
PÄL-DÄN CHAG-DRUK-PA-LA CHAG-TSÄL TÖ
Glorious Six-Armed - homage and praise to you!
SANG-GYÄ TÄN-PA NYÄN-PO SUNG-WA-DANG
Sternly protect the Doctrine of the Buddha!

KÖN-CHOG U-PANG NYÄN-PO TÖ-PA-DANG
Sternly praise the height of power of the jewels!
DAG-CHAG PÖN-LOB KOR-DANG CHÄ-NAM-KYI
For us - teachers, disciples and entourage -
KYEN-NGÄN BAR-CHÄ TAM-CHÄ ZHI-WA-DANG
Please quell all bad conditions and obstructions,
CHI-DÖ NGÖ-DRUB NYUR-DU TSÄL-DU SÖL!
And grant us quickly whatever siddhis we wish!

(recite three times)

* * * * *

NOTES ON THE TEXT

- ¹ “..heart of the Lord of 100 Deities..” The Lord of 100 Deities is Maitreya, the coming Buddha; the term ‘100 Deities’ refers to the countless deities of the Tushita Heaven, where Lama Tsong Khapa presently resides.
- ² “..together with his sons..” Sumatikirti is Lama Tsong Khapa’s sanskrit name, his spiritual sons are Gyeltsap Je and Khedrup Je, visualised respectively on Lama Tsong Khapa’s left and right sides. Lama Tsong Khapa is Manjushri, Gyeltsap Je is Chenrezi, and Khedrup Je is Vajrapani.
- ³ “..three types of vows..” The three types of vows are Pratimoksha Vows, Bodhisattva Vows and Tantra Vows. Upon entering the Dharma one takes the Pratimoksha Vows, upon entering the Mahayana, one takes the Bodhisattva Vows and upon entering the Tantrayana one takes the Tantra Vows.
- ⁴ “..Lozang Dragpa..” Lozang Dragpa is Lama Tsong Khapa’s ordination name.
- ⁵ “..Great Wisdom..” Great Wisdom is immeasurable and fully comprehending.
- ⁶ “..10 directions..” The 10 directions are north, south, east, west, north-east, north-west, south-east, south-west, up and down.
- ⁷ “..Clear Wisdom..” Clear Wisdom apprehends all objects of meditation from an unobscured point of view.
- ⁸ “..Quick Wisdom..” Quick Wisdom brings about instant comprehension.
- ⁹ “..Profound Wisdom..” Profound Wisdom penetrates the surface and brings to light the deepest and most subtle aspects of the object of meditation.
- ¹⁰ “..of my head..” At this point visualise Khedrup Je and Gyeltsap Je dissolving into Lama Tsong Khapa and then Lama Tsong Khapa coming over and sitting on your head. Then with the experience of bliss visualise him coming down and resting upon the eight-petalled lotus at your heart.
- ¹¹ “..Senge Nga Ro..” Senge Nga Ro is the Buddha activity of Lama Tsong Khapa. His Pure Land, Ngo Tsar Me Jung, has been described as “Wow!”, i.e. better than super.
- ¹² “..Pure conduct..” These three, View, Meditation and Action are the three higher trainings. They are the requirements for the direct cognition of emptiness.

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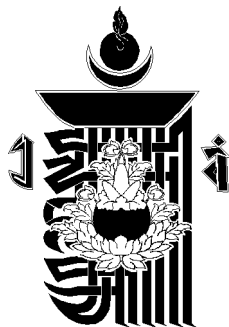
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