

The Glorious One of the Three Worlds

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

The Glorious One of the Three Worlds

Päl dän sa sum ma

In the presence of the victorious ones, you adopted the
bodhisattvas' conduct;
In Tuṣita, you are renowned as "Jampel Nyingpo";
And in the Land of Snows, you are known as "Glorious Lozang
Dragpa."
Principal son of the victorious ones, to you I pray.

Through the force of being endowed with the ripening of your
vast merit,
You were able to read scriptures and understand the principles of
Sanskrit
Without having studied the science of grammar.
To you who accomplished all good qualities without effort,
I pray.

From the time that your sun-like body emerged from your
mother's womb,
You forever abandoned association with the frivolous enjoyments
Of the lightning bolt that strongly craves for the wonders of
existence.
To you I pray.

Since your youth, you were properly restrained by the most noble
 and supreme ethics
 Of all the Victorious One's modes of disciplined behavior.
 You are endowed with the force of habit
 Of being completely conscientious in all lives—to you I pray.

Through the analysis that engages unhindered
 With the words and meanings of all the Victorious One's
 teachings,
 You always made great effort to seek out eloquent instructions.
 Vast treasury of knowledge, to you I pray.

Never satisfied with lines of hollow words,
 Through detailed and very subtle flawless reasoning,
 You understood all dharmas without exception,
 Including points that are difficult for tens of millions of supreme
 scholars to fathom—to you I pray.

Lord, even if all the debaters trained in logic
 Were to investigate your teachings hundreds of times,
 Even the smallest portion will withstand the analysis of others.
 To you endowed with a pure mind, I pray.

Who else, apart from you, sees the true intention
 Of the scriptures expounded by the great charioteers of the Land
 of Āryas?
 And to just you alone did all teachings appear as supreme
 instructions.
 To you I pray.

Because of this, the dust on the earth under the prints of your
 lotus feet—
 Always resting on the crowns of all supreme scholars—
 Is an object of offering for living beings
 To you I pray.

However much the wisdom of the victorious ones investigates
 your mind,
 It cannot find even a fragment of subtle faults
 Arising from carelessly following the ethics of the thoroughly pure
 trainings.
 To you I pray.

Like an ocean, a source of jewels,¹
 Such is the depth of your mind of compassion—
 Beyond even that of all those possessing the eyes of wisdom.
 To you, venerable treasury of compassion, I pray.

For the benefit and happiness of embodied beings,
 There is no burden that you do not carry
 In the vehicle of your superior intention.
 Magnificent brave one who completed all great deeds, to you
 I pray.

Since even just your breath, Lord,
 Is medicine for all living beings,
 What need is there to mention your other actions related to the
 two accumulations?
 Friend of the beings of the three grounds, to you I pray.

Every day Mañjuśrī directly and uninterruptedly taught you
 A nectar stream of eloquent instructions—
 The condensed essence of the minds of the victorious ones of
 the three times.
 To you I pray.

In the lotus garden of the Muni's teachings, and in this world,
 You are like the sun of the victorious ones.
 Ajitanātha,² in person, praised you as the supreme refuge.
 To you I pray.

You perceived the victory banner-like forms of countless
victorious ones.

You were blessed directly by many *mahāsiddhas*—
Saraha, Luipa, and others.

To you, the completely pure supreme being, I pray.

When you were blessed by
Nāgārjuna, Āryadeva, Buddhapālita, and Candrapāda,
At that very moment you abandoned the stains of errors
regarding the profound ultimate reality.

To you I pray.

Through meditating excellently on the ultimate reality that is like
the center of space

With the concentration of meditative equipoise,
In post-meditation, your illusion-like mind never wavered for
even an instant.³

To you I pray.

Accomplisher of all the Muni's eloquent instructions,
You reveal the very essence of the ocean of all classes of tantra.
Supreme guru—indivisible with the powerful All-Pervading
Victorious One Vajradhara—

To you I pray.

Having understood the profound points of the two stages—
The final part of the path not experienced by others in this land—
just as intended,

And having ascertained their meaning, you engaged in the
essential practices.

To you I pray.

Having removed the conceptualizations of the appearance of and
adherence to ordinariness

Through the completion of the gross and subtle deity yogas,

Your mind is never distracted from seeing whatever appears as
 the manifold display of the maṇḍala wheel.
 To you I pray.

You dissolved the current of the winds of conceptualizations into
 your central channel
 And you saw the suchness of the all-empty clear light.
 Whatever appeared arose as the manifold display of supreme
 great bliss.
 To you possessing the vajra mind, I pray.

Through being endowed with the power of infinite prayers and
 through skillful means,
 You lead infinite assemblies of trainees effortlessly and
 spontaneously
 On the path that pleases the victorious ones.
 To you, the refuge of all worlds, I pray.

Through your virtuous training in various aspects of the
 explanation and practice of all the teachings,
 You shine light on all the holy Dharmas of the victorious ones—
 the three trainings of scripture and realization—
 At a time when the teachings of the Muni remain only in name.
 To you I pray.

When you practiced during the time that your physical
 manifestation in this land was intentionally passing away,
 The sky was inconceivably filled with
 Deity assemblies of heroes and *ḍākinīs* making offerings.
 To you I pray.

When you actualized the clear light dharmakāya,
 Your body transformed into a mass of light.
 To you who attained the supreme *siddhi* of the illusory body
 Of the bardo's complete saṃbhogakāya, I pray.

From now on, in all my lives,
 Please bless me to respectfully make offerings at your lotus feet,
 Listen to your teachings,
 And practice, through the actions of my three doors, only that
 which pleases you.

Having abandoned the mind of peace and happiness for oneself
 And striving for wealth and honor—the splendors of this life—
 Please bless me never to be separated from supreme bodhicitta,
 The mind striving for the benefit of living beings.

Having understood the meaning of all the logical teachings
 Of the Victorious One without exception
 With a subtle and wise exacting intelligence,
 Please bless me to dispel confusion's great darkness from living
 beings.

After I have gained certainty regarding the meanings of the
 manifold classes of tantra,
 Please bless me to practice the profound meaning
 Of the final two stages of the excellent path, one pointedly,
 Unmoved by outer and inner adverse conditions.

In short, having precisely grasped the Victorious One's intention
 With regard to all of his holy Dharma
 And the unexcelled Vajrayāna in particular,
 Please bless me that I may be a guide for living beings.

Through this virtue, in all my lives,
 May I never be separated from you, the guru, the supreme guide;
 Be nourished, protector, by the overflowing essence of your
 mind;
 And taste of the nectar of your eloquent instructions.

Furthermore, may all good actions I have done or am currently
 doing,
 Whatever they may be,
 Become causes for you to joyfully care for me
 And for me to practice only in accordance with your instructions.

Whatever your form, Glorious Guru;
 Whatever your entourage, lifespan, or pure land;
 Whatever your supreme excellent name;
 May I and all living beings attain only these.

Through the force of exalting and making prayers to you,
 Please pacify sickness, spirits, poverty, and fighting
 And increase Dharma and auspiciousness
 Wherever I and all living beings dwell on this earth.

Through the force of the Victorious One, Tsongkhapa,
 Acting as my direct Supreme Vehicle virtuous friend in all my
 lives,
 May I never turn away for even an instant
 From the excellent path praised by the victorious ones.

This praise was composed by Khedrub Geleg Pelzangpo.

Publisher's Colophon:

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Notes

- 1 Tib. *rin chen 'byung gnas chu yi phung po*. “Source of jewels” is a Tibetan metaphor for the ocean.
- 2 This refers to Maitreya.
- 3 That is, the mind never wavered from being absorbed in emptiness, the ultimate reality.

Care of Dharma Materials



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

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

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

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



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