Lama Tsongkhapa Celebration Day

Prayers Compiled by Lama Zopa Rinpoche

FPMT Education Services
Practice Requirements:
Anyone can perform the practices in this book.
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Lama Tsongkhapa’s Life

- *Destiny Fulfilled*
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Destiny Fulfilled

Tog jö dün leg ma

by Je Tsongkhapa

OM May we have happiness and excellences!

1. The eyes for the world to see higher realms of life and the freedom of enlightenment,
   Resting place for those tired from wandering on the paths of cyclic existence,
   The root of happiness and excellence, my kind gurus
   And the Noble Lord Wisdom Treasure (Manjushri)—I bow to your feet!

2. To gather a great store [of merit and wisdom] with little effort, rejoicing in virtue is praised as best.
   Particularly, regarding the past virtues collected by oneself,
   If you develop, without pride, great joy in your virtues of the past
   It is said these past virtues will increase even more.

3. To accomplish the purpose of this statement by the Buddha,
   And also because I see many other purposes as well,
   It would be good, O mind, to feel such joy!
   All this I dedicate for the spread of the Teaching.

   Thinking this over, how well my destiny is fulfilled!
   Thank you very much, Noble Lord Wisdom Treasure!

4. In the beginning, I sought much learning.
   In the middle, all teachings dawned on me as spiritual exhortation.
In the end, I practiced day and night.
I dedicated all this virtue for the Dharma to flourish.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

1. **Quest for Extensive Learning**

5. With the darkness of confusion concerning the points to adopt or reject
   Not dispelled by the lamp of perfect learning,
   If you do not know even the path, what need to speak
   Of entering the supreme city of liberation!

6. Therefore, not content with a partial or superficial understanding
   Of the treatises of the Invincible Lord of Dharma (Ajita or Maitreya)
   And those of (the great sages) widely renowned in India
   As the Six Ornaments and the Two Supreme Ones, I studied them all in great detail.

   Thinking this over, how well my destiny is fulfilled!
   Thank you very much, Noble Lord Wisdom Treasure!

7. Especially for an ordinary person, the sole way
   To determine the precise reality of things
   Are the treatises on valid reasoning.
   So with much effort I studied their difficult points again and again.

   Thinking this over, how well my destiny is fulfilled!
   Thank you very much, Noble Lord Wisdom Treasure!

8. Though I toiled in the treatises of sutra and tantra,
   When practicing and expounding their profound meaning
I found my view had not advanced far beyond
Those who had learned nothing and who knew even less.

9. So then I studied thoroughly all the essential keys to induce
The correct view through the subtle dialectical reasoning
That distinguishes the profound, especially the treatises of
Nagarjuna,
And resolved [all my] doubts completely!

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

10. There are two vehicles to travel to perfect enlightenment:
The profound Vajra Vehicle and Perfection Vehicle.
Secret Mantra is said to be much superior to the Perfection Vehicle
This is as well-known as the sun and moon.

11. While accepting these words to be true,
There are some who do not ask
“What is the Profound Vehicle?”
And yet assume the mantle of scholars.

12. If such people are supposed to be intelligent,
Then where are the dull-witted?
How extraordinary that anyone should neglect
An unexcelled path so difficult to meet!

13. Therefore, I entered the supreme vehicle of the victorious ones,
The Vajra Vehicle, even rarer than the buddhas;
A profound treasury of the two spiritual feats
And I studied it long with much effort.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!
14. Not knowing the paths of the three lower tantras, 
   And deciding that highest yoga tantra 
   Is the supreme of all class of tantras, 
   Is just making an assertion.

15. Realising this, I familiarised myself both generally and 
   specifically 
   With the three genres of action tantra such as 
   General Secret Tantra (Samanya Vidhramguhyatantra), 
   True Fulfillment (Susiddhi), The Tantra Requested by 
   Subahu (Subahupariprcccha), and Later Concentration 
   (Dhyanottara)

   Thinking this over, how well my destiny is fulfilled! 
   Thank you very much, Noble Lord Wisdom Treasure!

16. Within the second class of tantra, performance tantra, 
   I studied the main tantra, Manifest Enlightenment of 
   Vairocana (Vairocanabhisambodhi), 
   And ascertained thoroughly the precise orientation 
   Of all Performance Tantras.

   Thinking this over, how well my destiny is fulfilled! 
   Thank you very much, Noble Lord Wisdom Treasure!

17. Within the third class of tantra, yoga yantra, 
   I studied the main tantras, the glorious Compendium of 
   Reality (Tattvasamgraha), 
   The explanatory tantras such as Vajra Pinnacle (Vajrasekhara), 
   And enjoyed the feast of Yoga Tantra.

   Thinking this over, how well my destiny is fulfilled! 
   Thank you very much, Noble Lord Wisdom Treasure!

18. Within the fourth class of tantra, the highest yoga tantra, 
   I studied the root and explanatory tantras and others
Renowned as the sun and moon among the Indian sages:
The Secret Community (Guhyasamaja), a father tantra,
And the yogini tantras of Vajra Laughter (Hevajra) and
Supreme Bliss (Samvara).

19. I also studied the Wheel of Time Tantra (Kalachakratantra),
unique amongst tantras,
An original system of explanation different from other sutras
and tantras,
Along with its illuminating exegesis, the Stainless Light
(Vimalaprabha).

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

This is the first chapter telling how I first sought extensive learning.

II. All Teachings Dawn As Spiritual Instruction

20. Then, with a firm, intense, and enduring faith in Manjugosha,
Supreme in banishing the darkness from the disciples’ minds,
I prayed in order that all scriptures might dawn as spiritual
instruction
And strove to fulfill all the necessary conditions.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

21. Striving thus I found a special conviction in the stages of the
path to enlightenment
Transmitted from Nagarjuna and Asanga;
And hence the Perfection of Wisdom, the best scriptures on
the profound,
Dawned upon me as spiritual instructions.
Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

22. In this northern land, there are many,
Regardless of whether they have studied the texts on epistemology or not,
Who say there is no graduated practice of the path leading to enlightenment
In the *Compendium of Valid Cognition* (*Pramanasamuccaya*)
and the corpus of seven treatises.

23. But they also take as authoritative the permission
Granted by Manjushri to Dignaga, when he explicitly said,
“Write this book. In the future it will become
The eye for all wandering beings.”

24. Seeing this to be completely illogical,
I especially looked into this and found that the
*Pramanasamuccaya’s* opening homage
Is established by the *Pramanasiddhi* chapter (of Dharmakirti’s *Pramanavrttika*)
Through the forward and reverse logical procedures,

25. As proving Bhagavan Buddha to be an authoritative master
For those seeking liberation.
From this I found a deep conviction
That his teaching alone is the ford for those seeking total freedom.

26. As such, all the essential points gathered as one,
Of the paths of the two Vehicles
Unfolded through the path of reasoning.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!
27. Then I brought together *Bodhisattva Level (Bodhisattvabhumi)*
And *Ornament of Sutras (Sutralamkara)* and with much hard
and proper work.
All the treatises of the Invincible Dharma Lord (Maitreya)
And those following him, arose as spiritual instruction.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

28. Relying especially on the *Compendium of Practices (Shikshasamuccaya)*,
Which grants certainty on all the points of the path
With its graded arrangement of the vast and profound teaching,
I saw clearly the many points of the supreme treatises of
Nagarjuna
Such as *Compendium of Sutras (Sutrasamuccaya)* as stages of practice.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

29. Then relying on Buddhaguhya’s well-explained practical instructions
On the *Dhyanottara* and *Vairocanabhisambodhi*,
All the points of the path dawned well as spiritual instruction.

Thinking this over, how well my destiny is fulfilled!
Thank you very much, Noble Lord Wisdom Treasure!

30. Seeing how the essentials of the path of the *Shri Tattvasamgraha*
Are incorporated in the three samadhis was not that hard,
But for the difficult way to meditate on the profound in that path
I relied on the great pandit Buddhaguhya’s correct explanation
31. Which combined the root, explanatory, and subsidiary yoga tantras,
   And on the stages of meditation’s proper explanations
   Of the profound practices of the three tantra classes;
   And the darkness in my mind was dispelled.

   Thinking this over, how well my destiny is fulfilled!
   Thank you very much, Noble Lord Wisdom Treasure!

32. The ultimate of all well-spoken teachings of the Mighty Sage (Buddha)
   Is the glorious highest yoga tantra,
   Of which the greatest and most profound

33. On this the supreme philosopher Nagarjuna said:
   “The essentials of the path are sealed in the root tantra by
   the six limits and four ways.
   And thus they must be understood through a master’s
   instruction
   Following the explanatory tantras.”

34. Acknowledging this was crucial, I acquainted myself for a long time
   With even the smallest texts of the Noble Nagarjuna’s
   tradition of Guhyasamaja;
   The ultimate core instructions contained in the Concise Sadhana (Pindavidhisadhana),
   The Lamp of Integrated Practices (Charyamelapakapradipa),
   and the Stages of Presentation and so on.

35. Also, relying on the lamp-like illuminator (Bright Lamp, Pradipodyotana) of the root tantra
   And combining them with the five great explanatory tantras,
   I studied with enormous effort;
And discovered the two stages of the Guhyasamaja, in general, And, especially, all the essentials of the perfection stage.

Thinking this over, how well my destiny is fulfilled! Thank you very much, Noble Lord Wisdom Treasure!

36. Through this, the essential point of many tantras, Such as Samvara, Hevajra, and Kalachakra, Dawned upon me as spiritual instructions. I have explained these elsewhere, Here, I just show a door for the discerning.

Thinking this over, how well my destiny is fulfilled! Thank you very much, Noble Lord Wisdom Treasure!

This is the second chapter, on the middle period when all scriptural traditions arose as spiritual instructions.

III. Constant Practice and Total Dedication

37. Having thus become a treasure of instructions, I trained to familiarize myself with a path comprising The common path and the exclusive path with its two stages, The two Mahayana systems.

Thinking this over, how well my destiny is fulfilled! Thank you very much, Noble Lord Wisdom Treasure!

38. It is said that the Ganges-like prayers of the bodhisattvas Are all contained within the prayers to uphold the holy Dharma. Thus whatever virtue I accumulated Was dedicated to the spread of the Sage’s Teaching.

Thinking this over, how well my destiny is fulfilled! Thank you very much, Noble Lord Wisdom Treasure!
This is the third chapter: how at the end I practiced day and night and dedicated all virtues to the spread of the Teaching.

39. In order to increase my own virtue enormously
And to show properly the correct way
To the many fortunate beings who possess a discerning mind
I have written this account of my education.

40. By the store of virtue attained through this process
May all beings, through this same procedure,
Maintain the unexcelled conduct of the Buddha,
And enter the path that pleases the victorious ones.

Colophons:

[Original Colophon:]
Written by the Eastern Monk Tsongkhapa Lobsang Drakpa at the Triumph of Virtue Monastery on the great Nomad Mountain, with Kazhipa Rinchen Pal as scribe.

[Translator’s Colophon:]
This is a revised version of the earlier translation published by the Library of Tibetan Works and Archives in *The Life and Teachings of Tsongkhapa*. I owe much to that translation.

[Translator’s] Acknowledgement:
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Publisher’s Colophon:
This translation of *rtogs brjod mdun legs ma* is reproduced here with the translator’s permission.
The Glorious One of the Three Worlds

*Pāl dān 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 sambhogakāya, 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:**
Lama Tsongkhapa’s Secret Biography
Song of the Mystic Experiences
of Lama Je Rinpoche
Jei sang wäi nam thar
by Jamyang Choje Tashi Palden (1379–1449)

Chhö kyi gyäl po tsong kha pa la chhag tshäl lo
O sun-like Prince of the Conqueror,
Gang gi khyen pa rab yang nam khä la
Whose wisdom, vast as the heavens, has the brilliance of knowledge
Ji ta ji nye khyen pāī ő zer chān
That sees what ultimately is and what merely seems to be
Gyäl sā nyi ma je tsūn chhö kyi je
O Venerable Lord of Dharma, most perfect guru,
Pāl dān la māi zhab ēl chi wō ten
The dust of your feet I place on the crown of my head.

Khyö kyi ku sung thug kyi yön tān nam
Even the buddhas and bodhisattvas who fill the ten directions
Chhog chur zhug pāī gyāl wa sā chā kyi
Cannot describe the excellence of your body, speech, and mind;
Ma lü jō par mi nū ön kyang ni
Yet out of passionate inspiration I shall sing of them;
Dā pā pel la chung zā nyān par gyi
Pray, listen for but a few moments.
Yön tän gya tshöi tö tshig me tog gi
As a blossoming garland of flowers
Threng wa pel leg lo säl drin pāi gyān
To adorn the necks of the clear-minded
Dā pāi sō nam pel wāi rin chhen ni
And as a precious jewel to enhance the force of conviction
Dag gi drub la khā nam gye par dzö
This song in praise of your oceans of splendor to delight all sages, I have composed.

Khyō kyi leg par chā pāi sō nam trin
Like a cloud, the merit of your superb deeds
Dūl jāi ge leg pel wāi chhar gyūn chān
Releases a torrent of rain that swells the virtue of those to be trained
Zab dang gya chheī nyān pāi drug dra drog
And proclaims with a dragon’s thundering roar the sweetness of the vast and profound;
Pāl dān la ma chhu dzin wang po zhin
O glorious, powerful, billowing Lama.

Ting dzin je wa mang la wang gyur zhing
Foremost of tantric adepts, the mighty yogi
Leg shā tsom dang drub la ngūn tsūn pa
Who mastered the many millions of samadhis,
Nāl jor wang chhug ngag rig kūn gyī tsū
Composed faultless expositions and made true effort in practice,
Pāl dān la ma lū chān tsug na gyāl
Most resplendent of Lamas, you tower over the heads of all.

Ngūn tshe dor je dān du gyāl wa la
At Vajrasana in a former birth to the Victorious One you offered
RIN CHHEN SHEL GYI THRENG WA GYA TSA CHIG
A rosary of one hundred crystal beads.

LENG PAR HHUL TE JANG CHHUB SEM KYE NÄ
Thus you acquired the fortune

YANG DAG TA WA TOG PÄI KÄL DÄN GYUR
Later to attain the perfect view,7

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

DUNG LO DÜN NÄ JE TSÜN SANG DAG DANG
At the age of seven you directly perceived

SHING TA CHHEN PO PÄL DÄN MAR ME DZÄ
Dipamkara Atisha, the great Path Clearer, and Vajrapani,
Lord of the Secret.

NGÖN SUM ZIG SHING GYÜN DU JE ZUNG WÄ
The exhortations of both the sutras

NGAG DANG PHA RÖL CHHIN ZHUNG DAM PAR SHAR
And tantras dawned upon you;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

YIN DRA NI LÄI DOG TAR RAB NGO WÄI
O Jetsun, Lord of phenomenal existence,

RAB DZE Ö ZER NGA YI DRA WA CHÄN
You directly perceived Manjushri,

SHIN TU DUM PÄI BÜ SU JAM PÄI JANG
Bodhisattva of the wisdom of emptiness,

NGÖN SUM JIG PA JE TSÜN CHHÖ KYI JE
As the color of a perfect sapphire;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

DE NÄ TSAM TE JE TSÜN KHYEN PÄI TER
From this time onward, O High One,
Whenever you desired you could invoke Manjushri, Treasure of Stainless Wisdom, and constantly listen to the teachings of both Sutrayana’s Transcendent Wisdom and Tantrayana’s Secret Assembly; O Illustrious Lama, at your feet I pay homage.

When practicing the seven-limbed ritual of the thirty-five Purification Buddhas, continually and clearly you beheld them and all their forms, mudras, and symbols; O Illustrious Lama, at your feet I pay homage.

Seated in the auspicious posture, hands in the Dharma teaching mudra, Buddha Maitreya prophesied that just as the sugatas who possess the ten powers you will one day perform the twelve acts of a supreme, universal teacher; O Illustrious Lama, at your feet I pay homage.
Lha mii tön pa sha kyai gyäl po dang  
    Victorious Master of both life and death,  
Män gyi la dang dren pa ö pag me  
    Truth visions you received of Amitabha Buddha, the Medicine Buddhas,  
Khor tshog gya tshöi bū na lham me wa  
    And that teacher of men and gods, Shakyamuni, Prince of the Shakya Throne,  
Ngön sum jig pa gyäl sā chhö kyi je  
    Each with a retinue vast as the oceans;  
Päl dän la māi zhab la söl wa deb  
    O Illustrious Lama, at your feet I pay homage.

Ngö drub Jung nä je tsün dröl ma dang  
    Saintly Tara, source of all siddhis,  
Tsug tor nam gyäl phag ma ö zer chān  
    Ushnisha Vijaya, the one exalted and radiant, Ushnisha Sitatapatra, dispeller of obstacles,  
Bar chhā kün sel tsug tor dug kar sog  
    And other such mystic female buddhas  
Lhag päi lha nam yang yang sāl war jig  
    Again and again you directly perceived;  
Päl dän la māi zhab la söl wa deb  
    O Illustrious Lama, at your feet I pay homage.

Gyäl sā ku drub je tsün sang gyā kyang  
    Bodhisatttva Nagarjuna, Aryadeva,  
Phag pa lha dang päl dän da wāi zhab  
    Holy Buddhapalita, Magnificent Chandrakirti  
Nāl jor wang chhug ku yi jang chhub nam  
    And the mighty yogi Nagabodhi  
Ngön sum jön nä gyūn du je sung wa  
    Appeared, then constantly cared for you.
Lama Tsongkhapa’s Life

Päl dän la mäi zab la söl wa deb
O Illustrious Lama, at your feet I pay homage.

Sa sum nye pa phag pa thhog me dang
Exalted Asanga, who delights the three worlds,
Kün khyen nyi pa gyäl sā jig gi nyen
The Brother, Vasubandhu, a Second Buddha,
Phag pā je zung chhog kyi lang bo nam
And Dignaga,\textsuperscript{11} child of Manjushri,
Ngön sum jön nä gyūn du je zung wa
Appeared, then constantly cared for you;
Päl dän la mäi zab la söl wa deb
O Illustrious Lama, at your feet I pay homage.

Ma wäi da wa chhō kyi drag pa dang
Dharmakirti, a moon amongst teachers,
Yön tän ö dang gyāl sā sha kya ö
As well as Gunaprabha, Shakyaprabha,
Zhi wa lha dang päl dän ah bha ya
Shantideva, and the glorious Abhaya,
Ngön sum jön nä gyūn du je zung wa
Appeared, then constantly cared for you;
Päl dän la mäi zab la söl wa deb
O Illustrious Lama, at your feet I pay homage.

Yin dra buh ti päl dän sa ra ha
All the mahasiddhas of India and Tibet,
Lu yi pa dang je tsün dril būi zab
Such as Indrabudhi, Saraha, Luipa,
Nag po chö pa pad mäi ngang tshül sōg
Krisnacharin, Tilbupa, Tilopa, and Naropa\textsuperscript{12}
Ngön sum jön nä gyūn du je zung wa
Appeared, then constantly cared for you;
Päl dän la mäi zhab la söl wa deb
O Illustrious Lama, at your feet I pay homage.

Di dag zhung la ten nā rang zhän la
Clearly Manjushri prophesied
Phān pa gya chher drub pāi ten drel zhe
That, relying upon these lineages,
Jam pāi yang kyi sāl war lung tān ching
You would produce colossal spiritual boons for yourself and for all sentient beings.
Zhän dön lhün gyi drub pāi sem pā chhe
Great Bold One who spontaneously fulfills the wishes of the world;
Päl dän la mäi zhab la söl wa deb
O Illustrious Lama, at your feet I pay homage.

Zhi lhag zung du drel wā nāl jor gyi
When the samadhi of the yoga combining mental tranquility with cognition of emptiness
Ting dzin yar ōi da tar phel wa na
Increased like the waxing moon,
Chom dän dor je jīg je rāb ji pāi
You beheld the form of the Destroyer Yamantaka, “Opponent of the Lord of Death,”13
Zhāl chag yong su dzog pāi ku chhog jīg
Complete with all mudras and expressions.
Päl dän la māi zhab la söl wa deb
O Illustrious Lama, at your feet I pay homage.

Jam pāi yang dang je tsūn la ma yi
Having touched your heart
Thhug kar she rāb rāl dri drel wa lā
To the wisdom sword of Manjushri,
ZAG ME DÛ TSII CHHU GYÜN THHUG KAR ZHUG
A stream of undefiled ambrosia flowed into the depth of your being,

LHÄN KYE DE WÄI TING DZIN SANG PO THRUNG
Spontaneously arousing the propitious absorption of highest joy.

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

DE WA CHÄN DU KYE WÄI MÖN LAM DANG
Prayer for Rebirth in the Land of Bliss

MI PHAM GÖN GYI YANG DAG DÖN TÖ PA
And An Eulogy of the Perfect Intent of the Dauntless Protector Maitreya Buddha, 14

DÖN GYI NGO WÖ GO RIM JAM JANG KYI
As well as their graduated levels of meaning

SÄL WAR SUNG NÄ TSHIG JOR LEG JAR WA
Manjushri lucidly conveyed to you, who recorded and skillfully presented them;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

KU SUNG THUG TEN RAB NÄ DZÄ PÄI TSHE
Whenever you consecrated a religious image,

DÄM TSHIG PA LA YE SHE NGÖN SUM ZHUG
The wisdom beings actually entered into the symbolic beings.

GÄNG GI JIN GYI LAB BÄI LHA TSOG NAM
This host of deities that you summoned

KYE GÜI SÖ NAM ZHING DU LEG DRÜB PA
Still generates fields of merit within beings;

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.
GYÄL SÄ KU DRUB YAB SÄ TSO KHOR NGA
One night you dreamed of Nagarjuna and his five spiritual sons

ZAB MO TEN JUNG TAM GYI DRO WA DZÄ
Amongst themselves discussing the fabric of dependent origination.

DE YI NANG NÄ PÄL DÄN SANG GYÄ KYANG
From their midst came Buddhapalita, who touched you with a scripture.

GYA PE JIN LAB PHAG PÄI KONG PA THRUNG
The very next day within you arose the mind of a High One;¹⁵

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

GYÜ KIYI THAR THUG PÄL DÄN DÜ KHOR LÖI
By focusing on the pith of the six branches of Kalachakra, “The Wheel of Time,”

YÄN LAG DRUG GI NÄ NAM GONG PA NA
You directly perceived his Buddha form.

CHOM DÄN DU KIYI KHOR LO NGÖN SUM JIG
He foretold that soon you

DA WA SANG PO DRA WAR LUNG TÄN PA
Would equal even King Suchandra;¹⁶

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

CHHÖ KHOR LHA SAR CHHÖ THRÜL CHHEN PÖI DÜ
When for the first time you led the Great Prayer Festival of Lhasa,

NGO TSHAR TRA ZHI NA TSHOG GYA KÖ PÄI
A hundred magical omens appeared.

CHHÖ PA DE WA CHHEN POR JIN LAB NÄ
At your making this joyous offering,
The buddhas and their sons in the ten directions were filled with supreme delight.  
O Illustrious Lama, at your feet I pay homage.

Generating the form of a great-bliss deity  
Through the yoga of the nonduality  
Of profound luminosity and illusory appearances,  
You attained the vajra yoga body;  
O Illustrious Lama, at your feet I pay homage.

By practicing the mantric science of inhaling  
And exhaling OM AH HUM on the lotus heart,  
The vital energies entered the central nadi, rested as breathing stopped, and then dissolved.  
Thus, you experienced the clear light, mahamudra, the great seal, attaining the vajra yoga speech;  
O Illustrious Lama, at your feet I pay homage.

Raising the navel chakra’s mystic heat which rests at the base of the central channel,
Chi wöi HAM yig bu mar zhu wa lä
   The letter HAM at the crown of your head melted and fell
to your heart
Lhän kye de chhen päl la nam rol wa
   As simultaneously the experience of the blisses dawned
upon you.
Thhug kyi dor je näl jor chhö kyi je
   Thus you attained the vajra yoga mind;
Päl dän la mäi zhab la söl wa deb
   O Illustrious Lama, at your feet I pay homage.

Chhog chur zhug päi gyäl wa să chä nam
   Having been invoked as witnesses to your pure and perfect
aspirations,
Nam dag mön päi wang por chän drang tshe
   All buddhas and bodhisattvas came forth.
Rang rang chhog kyi de Zhin sheg pa yi
   Only when you had summoned each of them into his
respective position
Ku yi kô pä chhö pa dag gir dzä
   Did you honor them with offerings;
Päl dän la mäi zhab la söl wa deb
   O Illustrious Lama, at your feet I pay homage.

Jam päi dor jei kyil khör tso wo yi
   While contemplating the principal mandala of
Manjushrivajra, Guhyasamaja,
Jam päi yang dang je tsün jam pa nyi
   You dreamed that Maitreya and Manjushri, who were
speaking of Dharma,
Chhö kyi dro wa dzä päi chhü kang wäi
   Passed down to you a jeweled vase brimming with water,
Rin chhen bum sang ter wa săl war mi
   Portending that you would master all teachings.
PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

RIN CHHEN DU MÄ TRÄ PÄ THRI TEN NA
On a throne adorned with precious gems
THAM CHÄ KHYEN PA BU TÖN RIN CHHEN DRUB
Sat the omniscient Kargyu Lama, Buton Rinchen Trub.
DÜ PA TSA WÄI GYÜ KIY LEG BAM NI
A text of the Guhyasamaja Root Tantra
NANG NÄ DI YI DAG PO GYI ZHE SUNG
He gave to you, exhorting you to be its keeper;
PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

LEG BAM TÄ DE NGAG DANG CHHAG GYA YI
Accepting this responsibility,
LÄN SUM BU YI TENG DU JIN LAB PÄ
With mudras and mantras thrice you touched the text to your head.
LHO DRAG MAR PÄI GONG PA SE PHÖI NÄ
By its blessings it became obvious that the tantra Separating and Mixing
GYÜ DANG PHAG PÄI MÄN NGAG YIN PAR NGE
Obtained by Marpa of the Southern Hills is the true oral tradition of exalted Nagarjuna;
PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB
O Illustrious Lama, at your feet I pay homage.

DEM CHHOG KHOR LÖI DRUB PA DZÄ PÄ TSHE
Your mind absorbed in the mystic circle of Heruka—
KYIL KHOR WA NAM NGÖN SUM SÄL WAR JIG
Chakrasamvara, the Wheel of Perfect Bliss—myriads
CHHI NANG NÄ SUM KHA DRÖI TSHOG NAM KYI
Of dakinis of the outer, inner, and secret places
Dor je gu yi chhö pā gye par dzā
Made you offerings of vajra songs, transporting you in ecstasy;
Pāl dān la māi zhāb la sōl wa deb
O Illustrious Lama, at your feet I pay homage.

Du pung zhil wāi thug dam dzā pāi tshe
In meditation destroying the forces of darkness,
Ser yang tso māi dang tar rab sāl zhīng
You beheld the radiant Buddha Mighty Demon Tamer,
Nyi ma je wāi ő khyor yug chān
Having an aura as pure as burnished gold,
Dū dūl chhen pōi thub pa ngō su jig
More brilliant than a million suns.
Pāl dān la māi zhāb la sōl wa deb
O Illustrious Lama, at your feet I pay homage.

Je yi ku dang gyāl wāi ku sung thug
Your being having become indivisible from the body,
speech, and mind of all buddhas,
Yer me dzā nā dū de zil nān pā
The might of the power of evil was subdued.
Tān sung nam kyi dū rig tsār chā tshe
As the Dharma protectors crushed the demon families,
Dū khyi mag pung pham pāi dra chhen drag
Shrieks of the defeated satanic forces resounded across the universe.
Pāl dān la māi zhāb la sōl wa deb
O Illustrious Lama, at your feet I pay homage.

Tān sung gya tshōi tshog kyi ngōn sum du
These multitudes of Dharma protectors
Ngōn tshē dor je chhang gi kha tshāl zhīn
That you brought under control
Khyö kyi tân pa dzin dang pel wa la
In a previous eon had been subjected by Buddha Vajradhara
to guard your doctrine.

Lhag par gü päi yi kyi tshül zhin drub
With profound reverence they work this still;
Päl dän la mäi zhab la söl wa deb
O Illustrious Lama, at your feet I pay homage.

Gan dän nä su mi pham chhö jei drung
That you would, after entering parinirvana,

Gyäl wäi sä po jam päl nying po zhe
Sit in the presence of dauntless Maitreya in Tushita, Pure
Land of Joy,

Jam päi yang dang sang wäi dag po yi
And would be known as Wisdom Essence

Säl war lung tän je tsün chhö kyi je
Was, O Lord of Life, rightly prophesied by both Manjushri
and Vajrapani.
Päl dän la mäi zhab la söl wa deb
O Illustrious Lama, at your feet I pay homage.

De tar dang wäi yi kyi söl tab pä
By the strength of this eulogy sung from the depths of pure
love,

Kha nyam dro wäi dug ngäl sel je ching
May the afflictions of beings limitless as the sky be
extinguished.

Kye dang kye war je tsün la ma yi
In this and all future lives may all be nurtured by true
teachers

Je zung dam chhö din par jin gyi lob
And embraced by the sacred Dharma.
May the innate wisdom of great bliss rain throughout the world;

May the stains of erroneously grasping

Mind and its objects be uprooted;

And may all be inspired quickly to become like you, a Jetsun Lama.

May the wisdoms of learning, contemplation, and meditation overtake the earth;

May the arts of deliberation, debate, and composition flourish;

May the ordinary and supreme siddhis come to each and every practitioner;

And may all be inspired quickly to become like you, a Jetsun Lama.

By the limitless oceans of merit of having presented, like Samantabhadra, clouds of offerings spanning the skies,

Of having bared every negative imprint and downfall accumulated since infinity,

Of having rejoiced in the spirituality of those on the paths to enlightenment,
Nya ngân mi dā chhō khor kor war kūl  
And of having beseeched the lamas to turn the Wheel of  
Dharma and not to enter parinirvana;

De tar gyi pāi sō nam gya tsho de  
May all beings experience peerless samadhi;

Dro kūn ting dzin pāl la nam rōl zhing  
May goodness swell like the waxing moon;

Leg tshog yar ngōi da tar pel wa dang  
And may the doctrine of Omniscient Tsongkhapa  
Kūn khyen gyāl wāi tān pa gyā par shog  
Thrive until time’s end.

Colophons:

Original Colophon:
Written at Drepung Chokyi Dechen at the request of the two meritorious  
Drungtrapa Palsangpo brothers, by Lama Tashi Palden, a Buddhist monk and  
teacher who had searched many hundreds of thousands of scriptures with the  
lights of his wisdom.

Publisher’s Colophon:  
Translated by Professor Robert Thurman from rje’i gsang ba’i rnam thar in The  
Life and Teachings of Tsongkhapa, Dharamsala: Library of Tibetan Works and  
Archive, 2006, 49–57 Reprinted here with permission. Tibetan phonetics by  
Kendall Magnussen, FPMT Education Services, December 2004.
Lama Tsongkhapa’s Special Qualities

- Dependent Arising: A Praise of the Buddha
- The Song of Infallible Refuge
- Two Selections about the Distinctive Features of Lama Tsongkhapas Teachings from Pabongkha Dechen Nyingpo’s Assorted Answers to Questions
- A Prayer to Halt Error Concerning the Complete Path: The Heart Jewel of Profound Meaning
Homage to my guru, the youthful Manjushri!

Seeing and speaking of dependent arising,
He was wisdom supreme, teacher supreme.
I bow to him who knew and taught
the all-conquering dependent arising.

Of the suffering existing in the world,
it's root is none other than ignorance.
The understanding to kill this root
you said is none other than dependent arising.

How could those of intelligence not see
dependent arising as the heart of your doctrine.
Where is greater praise of you, therefore,
than in praise of dependent arising?

“Whatever depends on circumstance is empty of nature.”
What greater teaching is there than this!
The foolish, however, seize on it
and only tighten chains of extreme views,
while for the wise it cuts entangled nets of fabrication.
This teaching is not seen in the works of others, the title of Teacher, therefore, is yours alone. Given to others it is but the hollow flattery of a fox being hailed a lion.

Greatest of teachers! Greatest protector! Speaker supreme! Guide supreme! I bow to the teacher of dependent arising!

Benevolent teacher, you taught to help all living beings. Emptiness is the essence of those teachings, its highest proof dependent arising.

Those claiming it proves the opposite, those denying its very existence, how will they grasp your teachings?

For you, emptiness seen as dependent arising does not render as contradictory emptiness of self-nature and ability to function.

To hold to the opposite, however— that with emptiness there can be no function and with function, no emptiness— is to fall into a dangerous trap.

In your teachings, therefore, knowledge of dependent arising is highly praised, but it will not be known to views of self or nonexistence.

Nondependence, you have said, is like the sky flower. Nondependence, therefore, does not exist. Anything existent by its own nature contradicts existence by cause and circumstance.
Nothing is not dependently arising; nothing, therefore, is not empty of self-nature.

Self-nature, you said, cannot be destroyed. Phenomena, therefore, possessed of nature, would render nirvana impossible. Samsara likewise would have no end.

You spoke, therefore, with the roar of a lion again and again on this absence of nature, and amid the assemblies of the wise, who dared to challenge you?

The absence of self-nature anywhere, this arising because of that, both presentations are true, and what need to say that both come together without contradiction.

Moreover, by reason of dependent arising, one will not depend on extreme views. This is the excellent teaching, my protector, that renders you orator supreme.

All this by nature is empty, and this arises from that. Such realizations do not hinder but mutually complement. What is more wonderful, more astonishing than that? Praising you this way is praise indeed; all other praise is lesser.

That some, hostile to you, held as the slaves of ignorance, are unable to bear the sounds of no self-nature comes as no surprise.
That others, accepting dependent arising, 
the crown jewel of your teaching, 
are unable to tolerate the roar of emptiness 
does surprise me.

If by the very name of dependent arising, 
gateway supreme to no self-nature, 
self-nature is asserted, how will they be led 
to that noble path that pleases you, 
that incomparable highway well-traveled by exalted beings?

Self-nature—real and nondependent; 
dependent arising—unreal and of dependent nature; 
how, without contradiction, could these two ever 
come together?

Consequently, that which dependently arises 
has forever been empty and void of nature. 
Things, however, do not appear that way. 
All this, you have said, is therefore like an illusion.

“Others may attack your teaching 
but they will never be any match.” 
Such claims are validated by dependent arising. 
How? Because its explanation casts away all possibility 
of flawed assertion and faulty denial 
of all phenomena evident or hidden.

This very path of dependent arising, 
the reason for seeing your words as unparalleled, 
generates conviction in the validity of other teachings.

Having seen the truth, you taught it. 
Those following you will leave all troubles far behind, 
for they will cut to the root of every fault.
Those, however, outside your teachings, though they practice long and hard, are those who beckon back faults, for they are welded to views of self.

Ah! When the wise see the difference, how could they not revere you from the very depths of their hearts!

What need to talk of many teachings! The simplest conviction in just a single part brings on the greatest of joy!

Alas! My mind is ruined by ignorance! For so long have I gone for refuge to this great store of meritorious qualities, yet not a single one do I possess.

As yet, however, my life has not slipped between the jaws of the Lord of Death and, having a modicum of faith in you, I do consider myself fortunate.

Among teachers, the teacher of dependent arising, among knowledge, knowledge of dependent arising. These two, like a mighty conqueror in the world, you know to be supreme, where others do not.

All that you have taught proceeds from dependent arising; its purpose, the transcending of suffering. Nothing you do, therefore, is not for peace.

Ah! Your teachings! Those whose ears they fall upon will all find peace. Who, therefore, would not hold them dear?
Across their breadth, no contradiction; opponents’ arguments all destroyed—fulfilling the two aims of living beings. My joy in these teachings grows and grows.

For this knowledge you gave away—over countless eons again and again—your loved ones, your possessions, sometimes your body, other times your life.

Seeing such qualities I am drawn by your mind like a fish on the hook. Not hearing your Dharma from you in person, such misfortune!

By the pain of such sorrow, my mind will never give you up, like the mind of a mother for her precious child.

And yet as I think on your words, hearing you talk of this and that, teacher with a voice melodic as Brahma, resplendent with features of perfection encircled by garlands of light, your enlightened form reflects in my mind, like the cool light of the moon, medicine for my feverish torment.

Those unwise in this wonderful doctrine were confused and entangled like plaited grass. Seeing this, I followed with diligence the great scholars, seeking again and again your thoughts, poring over many works of our and others’ tradition, yet still my mind was torn by doubts.
When, with the kindness of my lamas, I saw this unsurpassed vehicle of yours leaving behind extremes of existence and nonexistence, elucidated by the prophesied Nagarjuna, his lotus grove illuminated by the moonlight of the glorious Chandrakirti’s teachings, whose globe of stainless wisdom moved freely through the sky of your words, dispelling the darkness that holds to extremes, outshining the stars of false speakers—it was then that my mind found its peace.

Of all Buddha’s deeds his words were the greatest, and they were words of dependent arising. Let the wise, therefore, remember him this way.

Becoming ordained into the way of the Buddha by not being lax in study of his words, and by yoga practice of great resolve, this monk devotes himself to that great purveyor of truth.

Due to the kindness of my lamas, I have met the teachings of the greatest of teachers. I dedicate this virtue, therefore, for every living being to be nourished by true spiritual friends.

I pray that the teachings of he who is solely benevolent remain unscattered by the winds of false views until the end of time, and with faith in the Buddha gained from understanding their essential nature, may they pervade forever.

In all my births, even at the cost of my life, may I never falter nor shrink from working for the wonderful doctrine of the mighty Buddha, who showed clearly the nature of dependent arising.
I pray that I pass my days and nights
in thinking how I might spread this Dharma,
born from the heroic perseverance
in the face of countless hardships
of this supreme guide.

When I pursue these endeavors wholeheartedly and sincerely,
may I be supported constantly by Brahma, Indra, Mahakala,
the four guardians of the world, and all other protectors.

**Colophon:**


Reprinted here with permission of Wisdom Publications. For a copy of this prayer in both Tibetan and English, please refer to the above publication.
A Song of the Infallible Refuge
Sung gur lu me kyab kün ma
by Phabongkha Dechen Nyíngpo

You are the nature of all infallible refuges.
Most kind lama, [please think of me], Kyeno.
I rely on you in this life, future lives, and the bardo,
Most kind lama please take care of me.

This fortunate [human] rebirth with great meaning is difficult to obtain.
It is found only once
And exists just temporarily because the Lord of Death
Can take life [any moment]; so time is uncertain.

That is why the essence should be taken,
Right now, now [when you can] establish [its meaning].
[Otherwise] your life will be for enemies and friends,
You will accumulate and protect wealth and possessions.
These actions will ruin oneself.
It is important to cast away this poison-like [behavior].

Performing divinations for a reputation,
And superficially performing rituals for others while charging a fee,
Are distractions that deceive oneself and others,
And are all causes for wasting your life.

Following superficial instruction about mistaken paths,
Although enduring austerities while meditating,
Will [not produce any results], it is like the horns of a rabbit. Not to mention the state of the lion-like nonduality

Devoid of meditation on the view [of emptiness] and bodhichitta, Insistent meditation with foolish meditation techniques, And accumulating mantra recitations, Will never achieve the superior practice.

Without renunciation and bodhichitta, Sustaining a stable mind of meditational equipoise, For days and weeks Will only achieve the result of the higher realms of the gods.

Likewise, without the profound view [of emptiness], Meditating on the mere conventional nature [of the mind], And hoping this as to be dzogchen or mahamudra, Is like mistaking brass for gold.

The unmistaken excellent complete path, The heart essence of all the buddhas of the three times, Is the teachings of the oral lineage of the protector Manjushri How wonderful it is to meet these teachings!

Now abandon every distraction of this apprehension And cast aside all superficial interest. Apply yourself earnestly and single-pointedly To the complete unmistaken teachings!

The meaning of the sutras, the eighty-four thousand collections of Dharma, Are combined in the stages of the path to enlightenment. Apply yourself earnestly to these greatly meaningful, yet easy to practice, Instructions that combine everything in one!

Especially, gain experience Of this jewel-like supreme bodhichitta,
The single cause of buddhahood,
The single path of the conqueror’s Mahayana children!

Practice the oral transmission teachings of Lozang [Dragpa]
Where the relation of emptiness and dependent origination,
Is an appearance as mutual support and benefit.
This is the excellent tradition of the supreme Arya Nagarjuna,
Put effort into the oral lineage of the protector Manjushri,
Where one can effortlessly generate
The maturing stages of taking the three bodies [into the path],
And the liberating stages of the illusory [body], clear light, and union.

The forefather Lozang Dragpa,
Combines all the sutra and tantra teachings of the Land of Aryas and Tibet
With Manjushri’s oral instruction
Into this path tradition of the Geden oral lineage.

This tradition has the unrivaled feature
Of effortlessly bestowing the state of a buddha,
In a single lifetime, into the palm of your hand!
Even for bodhisattvas who are dwelling on the bhumi, it is
difficult to find.

Although our share of merit is low,
To have met such teachings as these
Is more marvellous than marvellous!
Now, apply yourself to this system that combines all teachings in one.

One’s abode is like the indefinite kingdom,
Likewise are the articles for livelihood;
One should have few desires and less activities.
These are the aims of a renunciate.
The attitude of equalizing the eight worldly dharmas,  
Diligence in accumulating merit, purifying obscurations,  
And the armor of great waves of courage,  
Are the requisites of a renunciate.

The most kind lama and tutelary deities,  
Oath-bound dakinis and protectors,  
I request to please pay attention  
And to assist and protect the renunciates.

Renunciates give up this life.  
Yogis have simple lives in mountain retreats.  
There is nobody happier than them!  
So dear friends, practice earnestly with diligence.

The infallible most kind lama,  
Gatherings of tutelary mandala deities,  
Protectors of the teachings endowed with vajra-like power,  
Please guard and protect these pious son-like disciples.

Colophons:

Original Colophon:  
This spiritual song was written at the repeated request of the great practitioner Ngawang Nyendrak, from Dagpo hermitage. It was composed by one given the name Tulku Phabongkha. May all [these aspirations] increase without obstacles.

Publisher’s Colophon:  

Translator’s Colophon:  
The most kind Lama Kyabje Thubten Zopa Rinpoche asked for this text to be translated. With thanks to Venerable Tenzin Gache for proofreading it. Taking the Three Jewels as my witness, I confess all mistakes to the wise. Translated by Gelong Tenzin Namdak, April 2019. May all sentient beings quickly achieve enlightenment.
[Selection One]

Therefore, as for the Gedenpas,

“Having fully abandoned the wrong, perverted views which—from fear of the profound meaning of the mode of subsistence—hold mentally fabricated, partial emptiness as supreme, may I realize all phenomena as being primordially empty.”

As the Lord [Lama Tsongkhapa] himself made this prayer, he explained and accomplished the marvelous profound view of the middle way, not merely the mentally fabricated and partial emptiness, but in relation to all phenomena—from form to the exalted knower of all aspects—the emptiness that refutes the object of negation of inherent existence, the final intent of the conqueror, which now the Gadenpas possess like its shared wealth.

Although one cannot refute the mere possibility [of someone realizing emptiness] in other tenet systems, it is not common. Therefore, [this system] is more exalted than others.
Also, it is said from the standpoint of meditation, the tradition of the Gedenpas is more exalted than the others.

[1] Some say, because it is said [by the buddha] “conceptuality is great ignorance, which makes [one] fall into the ocean of samsara,” that conceptuality is ignorance.
[2] Others say that conceptuality is the dharmakaya.
[3] Others say that confused meditative experience of the mind, when not wandering off, when distinctly clear and fine, that whatever appears is the dharmakaya and the svabhavikakaya. Thus, even ordinary beings directly see the dharmakaya.
[4] Others say it is not the fully perfected dharmakaya, but it is a part of the dharmakaya that is seen.
[5] Others say that those are not the dharmakaya, but it is a sign of the path before quickly seeing the dharmakaya.
[6] Some say that since they are just mistaken, erroneous fluttering appearances, they have no essence.
[7] Some say that those are compounded phenomena.
[8] Some say that those are uncompounded and so forth. Many mistakes are uttered about the essence of meditation.

These are also incorrect because:

[1] If all conceptuality is an object of abandonment, then the inferential reasoning consciousness realizing emptiness would also need to be abandoned. If that is so, then since the direct realization of that would be impossible, the yogic direct perception would be unsuitable to be attained. Therefore, the first [view] is incorrect.
[2] It would follow that our realization would be higher than the perfect buddha, so the second is incorrect.20
[3] Since conceptuality is the generality and ignorance is an instance, the third is incorrect.21
[4] [Since] the two, the object to be purified and the purifier are unsuitable to be the same and from the consequence that all sentient beings would be liberated without effort, the fourth is incorrect.\textsuperscript{22}

[5] Since the buddhas, the abandonments, and realizations cannot degenerate, the fifth is incorrect.\textsuperscript{23}

[6] Since all the sutras, tantras, and treatises explain that the three and four bodies [of buddha] are the object to be accomplished through the collections of the three countless eons and are the final object of attainment, the sixth is incorrect.

[7] Although the Vaibashikas accept partless subtle particles, since no one within our own schools accepts an isolated [i.e., not part of a collection of particles] partless particle, the seventh is incorrect.

[8] Since the mere experience of drowsiness is mistaken as a high quality of grounds and paths, the eighth is incorrect.\textsuperscript{24}

The remainder are only talk of effort that will bring no result.

[Selection Two]

Gorampa, Shakya Chogden, and others, who through jealousy could not stand the enlightened activities of the Gentle Protector, the great Tsongkhapa, wrote many reflections of refutations. The two Dharma lords of Sera [Jamchen Choje] and Drepung [Choje Tashi Palden], and so forth, composed replies to these refutations which are like thunderbolts: Answers to Gorampa, Answers to Shakya Chogden, Answers to the One from Bhutan Padmo Karpo, and Answers to Karmapa Mikyo Dorje.\textsuperscript{25}

These days, some say, “Although from the standpoint of the profound view there are a few replies to refutations, from the standpoint of mantra one cannot reply to the refutations [made against Lama Tsongkhapa],” they utter in secret like the earnings of thieves.
If Gorampa, Shakya Chogden, and so forth’s heads are spinning like a parasol [because they are confused] from the standpoint of the causal perfection vehicle, then with respect to the pinnacle of all of the vehicles—the resultant secret mantra vehicle, the profound of the profound, the secret, final, essential points of the route to Vajradhara—[the effort to refute Lama Tsongkhapa] is the conduct of a babbling, foolish, and drunk old yogi, an object of compassion. Even though answers to objections were composed, they are without purpose because as the Great Fifth Supreme Conqueror [the Fifth Dalai Lama] said:

The sharp wisdom sword of all the conquerors, analysis brandished by the upraised arm of Tsongkhapa, cutting through the net of wrong views of the Muni’s teachings, Manjushri-vajra, acting in the form of a saffron-robed [monk].

In your speech, like pure water purified one hundred times by the fine, bright ketaka gem, not even one atom of mistaken impurities can be seen by omniscient wisdom.

Nevertheless, just like the Vaibashikas argue that the wisdom class [of sutras] were not the word of the Subduer, the textual system of those with much hearing, Gorampa and Shakya [Chogden] thoroughly deprecates the speech of the Second Buddha [Lama Tsongkhapa].

And,

The entire mass of exalted wisdom of all the buddhas as one—the Gentle Savior emanating in a human existence—the thousand victorious ones of the fortunate eon do not rival the spectacle of your intentionally manifested deeds.

To pass the life nurturing the predispositions of faith in that tradition, which when combined with the profound teachings and assembles the path of the definitive secret, pinnacle of
vehicles—the three isolations, the illusory body, the clear light mind, and the nondual state—only has great meaning.

I myself, having been unable to bear the sufferings of mother embodied beings while accomplishing the glorious state of the ten powers during three countless great eons, developed a pure powerful wish to enter the quick path.

Having trained the mind in the common Causal Vehicle, [I trained in] the resultant Vajra Vehicle, the system of the great Indian charioteer Nagarjuna and king of the scholars of the land of snows, Lozang Dragpa, the path of the King of Tantras, Guhyasamaja, which is itself the model all secret mantras, the difficult essential knot of the Subduer’s speech of sutra and tantra.

Untying with fingers of analysis, the essential knots of the difficult points of sutra and tantra within the Muni’s speech, the thousand leaders’ scripture and realization combined into one—Tsongkhapa, your fame blazes in the triple world.

One can realize through reasoning that you and the all-pervasive Vajradhara are emanation and enjoyment bodies, leading all transmigratory beings to have complete success in the goal of hundreds of eons—the union of the four bodies—in one life of these degenerate times.

From the melting of the letter DHIH, cast into and appearing in human form, even if the scales of exalted knowledge measured, it could not find the limits of your field of knowledge. Apart from you, who could be Manjushri-vajra, in whose scriptures the omniscient consciousness cannot find an error of impurities even the size of a sand grain of the River Ganges. At that time, Brahma, the “Old One”, and so forth—most creators of the world—are asleep in slumber.
Excellent explanations free from mistaken interpretation, if only grains of gold in the sand are found, it is like gold from the Jambu River, lamp clarifying all the essential points of the five stages, dispelling the darkness of the three worlds.

And, also the omniscient Great Fifth [Dalai Lama] says:

The spring of the teachings of the leader, the son of [King] Zä Tsang Ma [the Buddha], the unequalled king of Dharma, the conqueror Tsongkhapa’s stainless tradition, make firm rather than lax thoughts of respect for those who uphold it.

And:

To the assembly of the holders of the teachings free from impure interpretations, guided by Manjushri-vajra—the trailblazer Tsongkhapa—who found the underlying intention of the four tenet systems of the Arya Land, and all the infinite systems of sutra and tantra that exist, having realized that they are free from contradiction, and arose as pith instructions, and easily found the underlying intention without exception, I place my hands upon my crown with one thousand prostrations.

And:

The jewel of Sangha, however many as they are, excellently upholding the great Lineage of the Yellow Hat, like gleaming refined gold collected from the River Jambu, until enlightenment remain as the lord of the lineage [on my crown].

[Like those cited above] and so forth, limitless statements with extraordinary significance, and many other impartial, qualified scholar-adepts, as the focal point from the depths of the mind, praised like this with one purpose. Especially this tradition of the gentle protector, Tsongkhapa’s tradition, like pure, refined gold, from the all standpoints of sutra, tantra, view and conduct, the way it is superior to other systems is explained very clearly in
Thukan’s writings on the Gelugpa tenet system, is not explained here, so you should definitely look there. To engage in actions to make the essence of the teachings increase in one’s own and others’ continua, with great effort and urgency, then to make effort in the unmistaken method to accomplish the final goal is very worthwhile.

Colophons:

Publisher’s Colophon:

Translator’s Colophon:
These two selections are from Phabongkha Dechen Nyingpo’s Assorted Answers to Questions (dris lan gsungs sgros sna tshogs), found in Volume Cha of Phabongkha Rinpoche’s Collected Works. Following the advice of Kyabje Lama Zopa Rinpoche, who wanted these selections to be translated to commemorate the 600th anniversary of Lama Tsongkhapa’s showing the aspect of passing away into the clear light, I, Gelong Tenzin Namjong, did my best to translate them. I consulted the Venerable Sera Je Geshe Lharampa Chimey Tsering about some difficult points of the Tibetan, and furthermore Venerable Tenzin Legtsok also helped with the editing. May the gurus, scholars, and Dharma protections have patience regarding all errors, which are mine. May any virtue collected through the translation serve as a cause for the long lives of the holy gurus, especially His Holiness the Dalai Lama and Kyabje Lama Zopa Rinpoche. Also, may the precious stainless teachings of Lama Tsongkhapa continue to flourish in the ten directions forever, and all sentient beings quickly and easily achieve the state of enlightenment. Completed on 21 May 2019 at Institut Vajra Yogini in Marzens, France.
A Prayer to Halt Error Concerning the Complete Path: The Heart Jewel of Profound Meaning

Yong dzog lam gyi thrül wa gog päi mön lam zab dön nyíng gi nor bu

by Phabongkha Dechen Nyíngpo

1. Rab jam kyab kyì pung po ji nye pa
   The many masses of countless refuges there may be
   Dor je kyil khor chig tu dzog päi gar
   Are displayed in a single complete vajra mandala;
   Drin chän la mäi sang sum jin gya yi
   O kind master, may the hundred blessings of your three mysteries
   Ge leg dag gi lü ngag yi la phob
   Shower goodness and virtue on my body, speech and mind!

2. Khyö kyì ji zhìn dom päi tse wäi yang
   The compassionate melody that expresses perfectly
   Do ngag lam gyi rim päi zab dön chü
   The essence of the profound meaning of sutra and tantra’s stages of the path,
   Nyin zhìn nyang wä nyam dang tog päi tsäl
   By tasting it daily, with dexterity in spiritual experiences and realizations,
SA LAM DRÄ BÜI PHA THAR CHÖ GYUR CHIG

May I attain the fruit—the summit of the grounds and paths!

3. TSHE RAB SÄ KYI THU WOR GYE ZHIN DU
Happily, you promised to care for me unfailingly in all my lives

JE ZUNG ZHÄL ZHE MI GYUR TSE WÄI DAM
As your main disciple, moved by compassion;

JI ZHIN JANG CHHEN NYING PÕI THAR KYANG PÄ
By guarding me thus until I attain the essence of enlightenment,

PHA JE BU YI ZIN PA NYI GYUR CHIG
May the son soon follow the father’s steps!

4. LA MA LO ZANG DOR JE CHHANG WANG GI
By the power of Guru Matibhadra Vajradhara’s protection,

NYE ZHIN DRUB PO JE SU ZUNG WÄI THÜ
That is happily provided to practitioners,

THÖ SAM GOM PÄI NGÄL WAR MA TÖ PÄI
Without difficulty in learning, reflection, and meditation,

SA LAM NYAM TOG PHA THAR NYUR CHHIN SHOG
May I reach the summit of experience and realization of the grounds and paths!

5. LO ZANG NYÄN GYÜ LÄ ONG ZAB DÖN GYI
Once the streams of nectar of profound meaning

DÜ TSII CHHU GYÜN NYING LA SIM PA YI
From Lozang’s close lineage have dissolved into my heart,

DO NGAG LAM GYI RIM PÄI NYU GÜI TSER
May the tips of the plants of sutra and tantra’s stages

KU ZHII NYE MA YUR DU DÜ PAR SHOG
Bend with the ripe fruit—the four kayas!
6. Sem Chhog Rin Chhen Dren Päi Thab Khä Su
   As a skilful means to induce the precious supreme aspiration,
Di Nang Chhö Gya Nyon Päi Dö Gar Dang
   May I develop the strength of carriage-like renunciation,
Si Jor Sin Pöi Bu Möi Lu Dri Du
   That sees this life’s appearances as a mad dance of eight concerns,
Thong Wäi Nge Jung Shing Täi Shug Gya Shog
   And samsaric happiness as the ruse of demons’ daughters!

7. Chho Ga Tshig Shar Tsam Dang Yi Mön Tsam
   It overcomes the error of taking for the precious aspiration
Rin Chhen Sem Su Thrül Pa Pang Pa Yi
   Simple recitations of rituals and simple wishes;
Chö Min Gyu Drä Dün Gyi Drang Pa Yi
   May I soon fully master the supreme, precious spirit of enlightenment,
Rin Chhen Sem Chhog Nyur Du Jang Par Shog
   Induced by the seven uncontrived causes and effet!

8. Jing Wa Thra Mor Gom Du Thrül Wa Sog
   It rejects the pitfalls of meditation,
Ting Nge Dzin Lä Chhi Chhîr Khyam Pa Yi
   That lead you astray from concentration,
Gom Kyi Göl Sa Pang Päi Tshe Dän Gyi
   Such as mistaking subtle laxity for meditation;
Zhi Nä Tän Po Ngön Du Gyur War Shog
   May I realize genuine, firm meditative serenity!
9. **Chi yang yi mi je dang sem ngo sog**
   *The middle way avoids the precipice of wrong paths*

   **Tag chhā tha la yang dag tar dzin pāi**
   *That consider to be valid the extremes of eternalism and nihilism,*

   **Lam ngān yang sa pang pāi u māi lam**
   *Like contemplating nothing or the simple nature of the mind;*

   **Tong dang ten Jung zung jug nyur tog shog**
   *May I soon realize the union of emptiness and dependent-arising!*

10. **Ku sum lam khyer nā dang drāl wa yi**
    *May I perfect the first stage of maturation*

    **Lha yi sāl nang tsam la kye rim du**
    *Of the fully accomplished completion stage, which rejects the error*

    **Thrūl pa pang pāi dzog rim yong dzog kyi**
    *Of mistaking for the generation stage, a simple clear appearance of the deity,*

    **Min je rim pa dang po thar chhin shog**
    *Devoid of the key element: transformation of the three kayas into the path.*

11. **Dhu tir zhug nā thim pāi nā me par**
    *May I soon succeed in absorbing the action winds in the dhuti,*

    **De drō tsam gyi lung Jor dzog rim du**
    *Unlike the non-Buddhist paths that mistake*

    **Thrūl pa chhi rōl lam lā khyā zhug pāi**
    *For the completion stage simple meditation of winds, bliss and heat,*

    **Lā lung dhu tir nyur du du nū shog**
    *Devoid of the key elements of entrance, abiding and absorption in the dhuti.*
12. **Mi tog de säl tsam dang säl tong tsam**
   *May the fundamental mind, that is by nature innate bliss,*

   **Lhän kye de tong chhog tu thrül min par**
   *Soon directly enter the sphere of natural clear light*

   **Nyug mäi ngo wo ngön sum lhän kye dei**
   *Without mistaking for excellent innate bliss and emptiness,*

   **Rang zhin ö säl ying su nyur jug shog**
   *Simple clear, nonconceptual bliss and simple clarity devoid [of forms].*

13. **Tong päi nam gyur zhin tag tshän pei gar**
   *May I soon partake of the feast of union*

   **Tshän päi lha kur rang zhin ö säl nyi**
   *The fruit of the two inseparable truths, excellent and ultimate:*

   **Thar thug chhog gi den nyi yer me drä**
   *Emptiness that manifests as a body with signs and marks,*

   **Zung du jug päi ga tön nyur thob shog**
   *And the body of the deity, with the signs and marks, that is by nature clear light.*

14. **De tar Jong dii khä drub du mä kyang**
   *Thus, may I soon complete the excellent, fully accomplished path,*

   **Chhog tsam nye min lo zang nyän gyü kyi**
   *That rejects even minor errors regarding these profound key elements*

   **Zab nä thrül pa chha tsam pang pa yi**
   *Of Lozang’s close lineage, that many scholars and meditators*

   **Yong dzog lam zang nyur tu thar chhin shog**
   *Of this land have yet to understand, even in part.*
15. **DeTar Drub la Gäl Kyen Kun zhi Zhing**

   *Thus, may all conditions conflicting with practice dissolve,*

   **Thün Kyen bā me yi zhìn Drub pa yi**

   *And favourable conditions effortlessly increase as I wish;*

   **Dong drog nā sum pa wo kha dro dang**

   *May my companions, and a multitude of heroes and dakinis,*

   **Dam Chän gya tshö nam yang mi yel dzö**

   *As well as pledged protectors of the three levels never abandon me!*

**Colophons:**

Composed by the reincarnate (master) Pabongkha, for the sake of a few devotees.

Translated under Venerable Dagpo Rimpoche’s guidance by R. Patton.

**Publisher’s Colophon:**

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Concluding Prayers

• The Prayer to Encounter the Teaching of the Three Realms’ Dharma King, The Great Tsongkhapa: The Gift of Care and Compassionate Protection
The Prayer to Encounter the Teaching of the Three Realms’ Dharma King, The Great Tsongkhapa: The Gift of Care and Compassionate Protection

Kham sum chö kyí gyal po tsong kha pa chhen pöi tän pa dang jäl wäi mön lam je dzün thug jei kyab jin

by Phabongkha Dechen Nyíngpo

1. Gyäl kün yab chig jam päl zhi thro dang
   O wrathful and peaceful Mañjushri, unique father of all conquerors,
Lo zang gyäl wa yab să gyü par chā
   O Conqueror Lozang, the father, with your sons and lineage,
Kün gyi thug jei thu pung chher kye nä
   By the great strength of your compassion, I entreat you all
Dag gi mön lam de lag drub par shog
   To ensure that my prayers are easily fulfilled!

2. Dag ni tshe rab threng wa tham chā du
   With the passing of all my successive lives,
Mi khom nä su nam yang mi tung war
   Without ever falling into an unfree state,
Theğ chhog khor lo zhi dān ten gyü mar
   In a series of lives with the four wheels of the supreme vehicle,
Lo zang gyäl wäi tän dang jäl war shog
   May I encounter the teaching of the Conqueror Lozang!
3. **Do gyü gong drel dang chā gäl me du**
   That the sutras, tantras, and commentaries are free of contradictions,
   **Gang zag chig gi nyam len dam ngag tu**
   That they are instructions for any given individual’s practice,
   **Leg par dom pa tshang la ma nor lam**
   Is explained perfectly, which is the complete and unerring path.
   **Lo zang gyäl wäi tän dang jäl war shog**
   May I encounter the teaching of the Conqueror Lozang!

4. **Dri me rig pāi lam lā rab jam zhung**
   Thanks to faultless reasonings and innumerable treatises,
   **Ji zhin tän la beb pāi zhi lam drā**
   It correctly establishes the bases, paths, and fruits,
   **Dzam ling gyän drug chhog nyi shing täi söl**
   According to the system of the trailblazers: The Six Ornaments of Jambudvipa and the Excellent Pair.
   **Lo zang gyäl wäi tän dang jäl war shog**
   May I encounter the teaching of the Conqueror Lozang!

5. **Ta Chö Chig drog Chig tu song wa yi**
   As views and conduct enhance one another mutually,
   **Khä pa ma chhäl tsün pa ma mong par**
   Scholars are not depraved and the morally disciplined are not ignorant,
   **Kün kyang tän dröi dön nyi lhur zhug pāi**
   And all strive for the sake of the teaching and sentient beings.
   **Lo zang gyäl wäi tän dang jäl war shog**
   May I encounter the teaching of the Conqueror Lozang!
6. Do ngag zab chü tshang la ma nor war
   It is the essence of the profound sutras and tantras,
   complete and unerring,
   Dzam yang shäl lung ngar pö drän pa yi
   Sweetened by Mañjugosha’s oral instructions,
   Zung jug go phang nyur lä chhe nyur wäi
   The fastest of all routes to the state of union.
   Lo zang gyäl wäi tän dang jäl war shog
   May I encounter the teaching of the Conqueror Lozang!

7. Thö sam gom pa chhog rer ma shor wäi
   Free of bias in relation to learning, reflection and
   meditation,
   Mang thö dam par shar wäi nying poi chü
   The essence of great learning, perceived as instructions,
   Drub pāi nyam nyong tshä mar rab sön pa
   Is valid meditative experience excellently attained,
   Lo zang gyäl wäi tän dang jäl war shog
   May I encounter the teaching of the Conqueror Lozang!

8. Dri me rig pā chā nā gom pa dang
   Meditation that analyses with faultless reasonings,
   Tse chig nyam par jog pa zung drel wäi
   Conjoined with one-pointed absorption,
   Gom tshül zhän la me pāi khyā chhö chhog
   Is a special trait of the way to meditate, not found
   elsewhere.
   Lo zang gyäl wäi tän dang jäl war shog
   May I encounter the teaching of the Conqueror Lozang!

9. Rin chhen sem chhog dren pāi thab khā su
   As a skilful means to induce the precious supreme
   aspiration,
   Di dang chhi māi nang she tsän thab su
   Having forcefully opposed attachment to present and
   future lives,
**Dog nä nge jung dren tshūl khyā zhug päi**
Its way of inducing renunciation distinguishes it from others.
**Lo zang gyäl wäi tän dang jäl war shog**
May I encounter the teaching of the Conqueror Lozang!

10. **Gyu drä dün dang dag Zhān nyam Je yi**
The seven causes and effect, and equalizing and exchanging self and others,
**Mān ngag chig tu dril nä kyong wa yi**
Meditated combined in a single instruction
**Sem chhog kye tshūl Zhān lā khye zhug päi**
Is the way to generate the supreme aspiration that distinguishes it from others.
**Lo zang gyäl wäi tän dang jäl war shog**
May I encounter the teaching of the Conqueror Lozang!

11. **Jing mug kōl sa pang päi ting nge dzin**
Concentration free of the pitfalls of laxity and lethargy,
**Tshe dān zhung lug chhen mo lā ong zhing**
According to the great and authentic treatises:
**Mi tog drub tshūl Zhān lā khyā zhug päi**
Its way of inducing nonconception distinguishes it from others.
**Lo zang gyäl wäi tän dang jäl war shog**
May I encounter the teaching of the Conqueror Lozang!

12. **Khā drub je wā bā kyang pog min päi**
The profound, which eludes countless scholars and meditators
**Zab mo ji zhīn zig shing sung wa yi**
Despite their efforts, being perceived and explained accurately
The supreme view is unsurpassed and devoid of extremes.

May I encounter the teaching of the Conqueror Lozang!

Emptiness and dependent-arising issuing each from the other,

And subtle imputation by conception establishing all actions and agents

Are the very subtle key elements of the two truths according to Nagarjuna’s excellent system.

May I encounter the teaching of the Conqueror Lozang!

By the way to become an adequate vessel for the profound vehicle,

And then travel the path of glorious tantra’s four classes:

It matchlessly distinguishes all the key elements of the secret path.

May I encounter the teaching of the Conqueror Lozang!

Transforming the bases, the continual stream of birth, death and bardo,

Into the three kayas of the path and of the fruit,
Sı päi khor lo chö la nyur wāi thrül

Is the special swift means to cut the round of existence.

Lo zang gyāl wāi tān dang jāl war shog

May I encounter the teaching of the Conqueror Lozang!

16. Nyur lam la me theg päi lam gyi sog

The core of highest yoga tantra within the supreme
vheicule, the quick path—

Lung sem dhu tir dü päi lhān kye ying

Gathering winds and mind in the dhuti and thus directly
inducing

Ngö su dren tshül zhān lä khyā zhug päi

The innate sphere—distinguishes it from others.

Lo zang gyāl wāi tān dang jāl war shog

May I encounter the teaching of the Conqueror Lozang!

17. Nyug māi sem kyi rang zhāl Jen chhar tu

Having directly brought the fundamental mind

Ngön du je nā de nyi de tong gi

To show its true face, then having it enter the sphere

Ying su jug päi thab khā chhe lhag päi

Of bliss and emptiness is its subline skilful means.

Lo zang gyāl wāi tān dang jāl war shog

May I encounter the teaching of the Conqueror Lozang!

18. Lung sem tsam lā tshān pei zhin lag gar

From the simple winds and mind, like a magical illusion,
the way

Gyu thrül dra war ngö su dang wāi tshūl

The dance of a body with the signs and marks actually
arises

Zhān gyi chha tsam pog min ngö tshar nä

Is an extraordinary key element that others fail to
fathom, even in part.
Lo zang gyäl wäi tän dang jäl war shog
May I encounter the teaching of the Conqueror Lozang!

19. Dön gyi lhän kye ying dang gyu thrül gar
The true innate sphere and the dance of the illusory body,
Nyam jor pa war dro wäi ting dzin gyi
United in the concentration of heroic motion,
Ku zhii sa la kä chig nyi jug pa
Immediately launch the four-kaya state.
Lo zang gyäl wäi tän dang jäl war shog
May I encounter the teaching of the Conqueror Lozang!

20. Nyur lä chhe nyur mi lo chu nyi dang
Far swifter than swift is the excellent short path,
Lo sum chhog sum tsam laang zung jug gi
So that in twelve human years, indeed in just three and a half,
Go phang de lag drub päi nye lam chhog
It easily ensures the attainment of the state of union.
Lo zang gyäl wäi tän dang jäl war shog
May I encounter the teaching of the Conqueror Lozang!

21. Dor na kye zhing kye wa tham chä du
In brief, in all my successive lives,
Tön pa jam yang la mä je zung zhing
Under the protection of the guide, Guru Mañjugosha,
Tän pa drub tha kün gyi yang tse chhog
May I encounter the pinnacle of all teachings and tenets,
Lo zang gyäl wäi tän dang jäl war shog
The teaching of the Conqueror Lozang!
Colophons:

The work entitled the *Prayer to Encounter the Teaching of the Three Realms’ Dharma King, the Great Tsongkhapa: The Gift of Protection and Compassionate Refuge* was composed by he who bears the name of the reincarnate (master) Pabongkha.

Translated under Venerable Dagpo Rimpoche’s guidance by R. Patton.

*Publisher’s Colophon:*

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Appendix

Recommended Prayers for Lama Tsongkhapa Celebration Day
by Lama Zopa Rinpoche

FPMT center, projects, and services may use this outline, which captures Rinpoche’s complete advice, to plan their events. Groups do not need to complete everything listed. (See “Essential Prayers for a Short Session” below.)

Prayers marked with an asterisk are found in the booklet Lama Tsongkhapa Celebration Day.

I. Preliminary Prayers and Practices

A. Taking Refuge and Generating Bodhichitta (SANG GYÄ CHHÖ DANG) and Four Immeasurables

B. Lama Tsongkhapa Guru Yoga or The Thousand Offerings to Lama Tsongkhapa or Lama Chopa

C. A lamrim prayer by Lama Tsongkhapa (one or more)
   i. The Foundation of All Good Qualities
   ii. The Three Principal Aspects of the Path
   iii. A Hymn of Experience
II. Actual Presentation

A. Lama Tsongkhapa’s Life

ii. Brief Descriptions

- *Destiny Fulfilled*
- *The Glorious One of the Three Worlds*
- *Lama Tsongkhapa’s Secret Biography*

iii. Extensive Descriptions

- *Chintamani Rosary Spreading the Buddha’s Teachings* (See “Considerations for Chintamani Rosary Spreading the Buddha’s Teachings” below.)
- *The Life and Teachings of Tsongkhapa*

B. Specific Qualities of Lama Tsongkhapa’s Teachings

i. *Dependent Arising: A Praise of the Buddha*

ii. *A Song of the Infallible Refuge* (See “Considerations for Phabongkha Rinpoche’s Works” below.)

iii. *Selections about the Distinctive Features of Lama Tsongkhapa’s Teachings from Phabongkha Dechen Nyingpo’s Assorted Answers to Questions.*

iv. *A Prayer to Halt Error Concerning the Complete Path: The Heart Jewel of Profound Meaning* (See “Considerations for Phabongkha Rinpoche’s Works” below.)

III. Concluding Practices and Prayers

A. *The Prayer to Encounter the Teaching of the Three Realms’ Dharma King, The Great Tsongkhapa: The Gift of Care and Compassionate Protection* (See “Considerations for Phabongkha Rinpoche’s Works” below.)
B. Prayer for the Flourishing of Tsongkhapa’s Teachings
C. Final Lamrim Prayer
D. A Prayer for the Beginning, Middle, and End of Practice
E. Prayer to Be Reborn in the Land of Bliss
F. Other dedication verses and prayers

**Essential Prayers for a Short Session**

1. Follow the instructions under “Preliminary Prayers and Practices”
2. Recite at least one prayer from “Brief Descriptions” from under “Actual Presentation”
3. Recite A, B, and/or C from under “Concluding Practices and Prayers”

**Considerations for Chintamani Rosary Spreading the Buddha’s Teachings**

Lama Zopa Rinpoche did intend for *Chintamani Rosary Spreading the Buddha’s Teachings* to be the presentation of Lama Tsongkhapa’s life. However, to use this and present the thangkas requires someone with good Dharma knowledge to spend some time reading it and preparing in advance.

**Considerations for Phabongkha Rinpoche’s Works**

Lama Zopa Rinpoche mentioned where centers have geshes or other learned teachers, it would be good to explain the *Selections about the Distinctive Features of Lama Tsongkhapa’s Teachings* by Phabongkha Rinpoche—to explain both the uncommon features of Lama Tsongkhapa’s teachings and these qualities as they are
exhibited in texts like *Essence of Eloquence* (*drang nge legs bshad rnyingpo*), *Thorough Elucidation of the Intent* (*dbu ma dgongs pa rab gsal*), *Lamrim Chenmo*, and so forth. This overview of Lama Tsongkhapa’s writings by Gareth Sparham is also a good resource: https://plato.stanford.edu/entries/tsongkhapa/.

**Colophon:**
Notes

Lama Tsongkhapa’s Secret Biography

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.

4  Tib. *ji ltar* and *ji snyed*. The former term, lit. “like whatever” is synonymous with “ultimate truth,” “emptiness,” “thatness,” “suchness,” etc. The latter, lit. “whatever findable” is synonymous with “conventional truth,” etc. The former is also the same as *gnas lugs*, “The way things are” and the latter with *snang lugs*, “the way things appear.”

5  The vast teachings on the far-reaching activities of the conventional bodhi-mind and the profound teachings on the depth of emptiness, the ultimate bodhi-mind.

6  Vajrasana, modern day Bodhgaya, Bihar, North India.

7  The perfect view; the understanding that everything is empty of true existence.

8  Skt. *Prajnaparamita* and *Guhyasamaja*.

9  Many beings attain buddhahood but only one thousand each eon manifest the twelve deeds of a universal teacher. Buddha Shakyamuni was the fourth this eon and Je Tsongkhapa will be the eleventh.

10  The lineage gurus of emptiness meditation that Tsongkhapa received from Manjushri, who in turn received it from Shakyamuni. See G. Wangyal *Door of Liberation*, pp. 45–52.

11  Ibid. pp. 52–54. The lineage gurus of bodhi-mind meditation that Asanga received from Maitreya, who had received it from Shakyamuni.

12  The eighty-four mahasiddhas, great adepts. Tsongkhapa’s school, later known as “Gelug”, synthesizes three Indian lineages: the wisdom lineage of Manjushri, Nagarjuna, etc.; the method lineage of Maitreya, Asanga, etc.;
and the practice lineage of the eighty-four mahasiddhas, such as Saraha, Tilopa, Naropa, Maitripa, etc.

13 The terrific embodiment of the wisdom of emptiness.

14 bde ba can skye bai smon lam and mi pham mgon gyi yang dag don bstod.

15 Skt. ary.

16 The Great Adept to whom Shakyamuni originally gave the Kalachakra Tantra teaching at Dhanyakataka Stupa in South India. Suchandra was King of Shambhala at the time and immediately took the tantra back there with him. Thus, the tantra did not appear in India until over one thousand years later.

17 The Great Prayer Festival of Lhasa, conceived and founded by Je Tsongkhapa, continues to the present day. During the first fortnight of the lunar New Year more than twenty thousand monks would assemble to commemorate Shakyamuni’s miracles at Sravasti. The tradition continues in the free Tibetan communities in India, though of course on a much smaller, scale. cf. The Great Prayer, Tangent Records, London.

18 Skt. Manjushrigarbha. Tib. 'jam dpal snying po.

Selections about the Distinctive Features of Lama Tsongkhapa’s Teachings from Phabongkha Dechen Nyingpo’s Assorted Answers to Questions

19 Prayer for the Beginning, Middle and End.

20 If conceptuality is the dharmakaya, it would follow that the level of realization of us ordinary beings would be higher than that of the buddha because whereas ordinary beings have conceptualization, buddhas do not, leading to the absurd consequence the dharmakaya is in the continua of ordinary beings but not in the continua of buddhas.

21 If whatever appears to the mind when not wandering off and distinctly clear and fine is the dharmakaya and the svabhavikakaya, then since ignorance is an instance of what can appear in that way, then it would follow that there could be a common locus of ignorance and the dharmakaya. But it is widely explained in sutra that ignorance is an object to be abandoned on the path.

22 Here, the object to be purified is not only ignorance grasping at inherent existence, but also ordinary concepts having the appearance of true existence. That which finally and completely purifies these is the wisdom directly seeing the emptiness of inherent existence. According to the fourth view above, the mind which purifies ignorance and ordinary concepts is that which distinctly and clearly sees such concepts. For the Madyamaka
Prasangika School, such minds are only those concepts themselves. Therefore, the purifier would be the very thing being purified which is untenable.

23 If the persons which are buddhas, their abandonments and realizations both had the mode of existence asserted by the mistaken view here, and were compounded phenomena, then when they change or disintegrate, as compounded phenomena must, they would utterly cease to exist. This is untenable.

24 This refers to the seemingly not uncommon phenomena of early meditators in Tibet mistaking forms of concentration tainted by gross and subtle laxity for actual realizations of emptiness on the path.

25 Jetsun Chokyi Gyaltsen composed *Answers to Gorampa, Answers to Shakya Chogden* and *Answers to Karmapa Mikyo Dorje*. Gomde Sharchen Namkha Gyaltsen composed *Answers to Padma Karpo*.

26 The *ketaka* gem is said to have the power to purify dirty, polluted water making it suitable to drink.