Lamrim Prayers
The Lama Zopa Rinpoche Practice Series is a special collection of practice materials that serves to present and preserve Rinpoche’s lineage of practice, oral instructions, and translations.
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Technical Note

Comments by the compiler or editor are contained in instruction boxes. For example:

Recite these two verses three times.

Instructions or advice by Lama Zopa Rinpoche are marked by the symbol ❇️. For example:

❖ Then recite the following verses and meditate on the guru entering your heart.

Italics and a small font size indicate instructions and comments found in the Tibetan text that are not meant to be recited. Words in square brackets have been added by the translator for clarification. For example:

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].
Calling the Guru from Afar

A Tormented Wail, Quickly Drawing Forth
the Blessing of the Guru, the Inseparable Three Kayas
(Extensive Version)

La ma khyen / la ma khyen / la ma khyen
Guru, think of me. Guru, think of me. Guru, think of me.

Sang gyä kün gyi ye she de chhen chhö kur ro chig
de nyi drin chān la ma kün gyi rang zhīn thar thug
La ma chhö kyi ku la nying nā söl wa deb so
di chhi bar do kün tu dräl me je su zung shig

The transcendental wisdom of all buddhas, one taste in
the great bliss dharma-kāya,
Is itself the ultimate nature of all kind gurus.
I beseech you, guru, dharma-kāya,
Please guide me always without separation, in this life,
future lives, and the bardo.

Ye she gyu māi rang nang gyāl wa yān lag dūn dān
de nyi drin chān la ma kün gyi trūl zhi thar thug
La ma long chō dzog kur nying nā söl wa deb so
di chhi bar do kün tu dräl me je su zung shig

Wisdom’s own illusory appearance, the conqueror with
seven branches,
Is itself the ultimate basis of emanation of all kind gurus.
I beseech you, guru, sambhog-kāya,
Please guide me always without separation, in this life,
future lives, and the bardo.
The play of various emanations, suiting the dispositions of the many to be subdued,
Is itself the behavior of the sambhogakaya of the kind gurus.
I beseech you, guru, nirmanakaya,
Please guide me always without separation, in this life, future lives, and the bardo.

The play of the inseparable three kayas, appearing in the form of the guru,
Is itself one with the very essence of all kind gurus.
I beseech you, guru, the inseparable three kayas,
Please guide me always without separation, in this life, future lives, and the bardo.

All the infinite peaceful and wrathful yidams are also the guru’s nature
And since no yidam exists apart from the kind guru,
I beseech you, guru, who comprises all yidams,
Please guide me always without separation, in this life, future lives, and the bardo.
The ordinary form of all buddhas arises in the aspect of the guru,
Therefore, no buddhas are observed apart from the kind guru.
I beseech you, guru, who comprises all buddhas,
Please guide me always without separation, in this life, future lives, and the bardo.

The very form of all conquerors’ wisdom, compassion, and power arises as the guru,
Therefore, the supreme arya saviors of the three types\(^1\) are also the kind guru.
I beseech you, guru, who combines the three types in one,
Please guide me always without separation, in this life, future lives, and the bardo.

The hundred, five, and three types, however many elaborated, are the guru.
The pervasive master in whom they are all included is also the guru.
I beseech you, guru, as master of all the types of buddhas,
Please guide me always without separation, in this life, future lives, and the bardo.
The creator of all buddhas, Dharma, and Sangha is the guru. The one who combines all three refuges is the kind guru. I beseech you, guru, whose presence combines all refuges, Please guide me always without separation, in this life, future lives, and the bardo.

Thinking of how the actual form of all buddhas arises in the aspect of the guru
And mercifully guides me—reminds me of you, guru.
Thinking of how you show the excellent unmistaken path to me,
An unfortunate wretched being, abandoned by all the buddhas—reminds me of you, guru.

Thinking of this excellent body, highly meaningful and difficult to obtain,
And wishing to take its essence with unerring choice between gain and loss, happiness and suffering—reminds me of you, guru.

Thinking of the experience of not knowing what to do when the great fear of death Suddenly descends upon me—reminds me of you, guru.
Thinking of the experience of just now suddenly separating
from all the perfections of this life
And going on alone—reminds me of you, guru.

Thinking of the experience of my naked body falling into
the terrifying fires of hell
And being unable to bear it—reminds me of you, guru.

Thinking of how the suffering of hunger and thirst, without
a drop of water,
Is directly experienced in the unfortunate preta realm—
reminds me of you, guru.

Thinking of how very repulsive and wretched it is to become
a foolish stupid animal
And what it would be like to experience it myself—reminds
me of you, guru.

Since I am now about to fall into the wretched states of bad
migration—reminds me of you, guru.
Thinking of how white and black actions are experienced
And of how to practice thorough and precise engagement
and restraint—reminds me of you, guru.

Thinking of a method to escape this prison of endless
existences,
The source of all suffering—reminds me of you, guru.

Thinking of the plight of my pitiful old mothers, pervasive
as space,
Fallen amidst the fearful ocean of samsara and tormented
there—reminds me of you, guru.

Therefore, guru, please bless me to generate in my mental
continuum
Effortless experience of the profound three principles of
the path and the two stages.

Please bless me to strive in one-pointed practice of the three
trainings with the intense thought of renunciation
In order to reach the secure state of liberation.

Please bless me to train in the precious supreme bodhichitta
with the special attitude,
Taking responsibility to liberate all migrators by myself alone.
Please bless me to follow after the ocean of conquerors with
the will to cross
To the very end of the great waves of deeds of
the conquerors’ sons.

Please bless me to realize the supreme view, free of
extremes,
In which emptiness and dependent arising, appearance and
emptiness, complement each other.

Please bless me quickly to generate the experience of taking
the three kayas into the path,
Ripening the bases of birth, death, and bardo.

Please bless me to arise as the illusory divine body itself,
The play of the four joys and four emptinesses of the wind
and mind absorbed in the central channel.

Please bless me to meet the ultimate guru—the bare face
of my innate mind
With the covering of perception of true existence and
perceiving it as true removed.
Drìb nyi trä pa zā päi de chhen chhö küi long du
Rang dang la mäi sang sum chig tu jin gyi lob shig
Please bless me to be one with your three secrets, guru,
in the vast dharmakaya of great bliss,
Which has exhausted the elaborations of the two obscurations.

Dor na jang chhen bar du nying ü dräl me zhug nä
Pha je bu yi zin par tse wä jin gyi lob shig
In short, please abide inseparably in the center of my heart
until the great enlightenment
And mercifully bless me, the child, to follow after you,
the father.

La ma khyen / La ma khyen / La ma khyen
Guru, think of me. Guru, think of me. Guru, think of me.

To conclude, go to page 15 and recite the two verses found there.
Calling the Guru from Afar

(Brief Version)

La ma khyen / la ma khyen / la ma khyen
Guru, think of me. Guru, think of me. Guru, think of me.

Ma rig mün sel päl dän la ma
Thar päi lam tön päl dän la ma
Magnificently glorious guru, dispelling the darkness of ignorance;
Magnificently glorious guru, revealing the path of liberation;

Khor wäi chu dröl päl dän la ma
Dug ngäi nä sel päl dän la ma
Magnificently glorious guru, liberating from the waters of samsara;
Magnificently glorious guru, eliminating the diseases of the five poisons;

Yi zhin nor bu päl dän la ma
Khye la söl deb jin gyi lob shig
Magnificently glorious guru, the wish-granting jewel;
I beseech you, please bless me.

Mi tag chi wa nying nä dren pa
Päl dän la mä jin gyi lob shig
Magnificently glorious guru, please bless me
To remember impermanence and death from my heart.

Gö me lo na gyu la kye pa
Päl dän la mä jin gyi lob shig
Magnificently glorious guru, please bless me
To generate the thought of no-need in my mind.
Magnificently glorious guru, please bless me
To abide one-pointedly in practice in isolated places.

Magnificently glorious guru, please bless me
To not have any hindrances to my practice.

Magnificently glorious guru, please bless me
To realize, without error, the view of the fundamental nature of reality.

Magnificently glorious guru, please bless me
So that all bad conditions appear as a support.

Magnificently glorious guru, please bless me
To accomplish effortlessly the two works of self and others.

Please bless me now, quickly.
Please bless me quickly, very quickly.
Please bless me on this very cushion.
Please bless me in this very session.
After reciting either the extensive or brief version of *Calling the Guru from Afar*, recite the following request:

Pāl dān la māi nam par thar pa la
Kā chig tsam yang log ta mi kye shing
Chi dzā leg par thong wāi mö gū kyī
La māi jin lab sem la jug par shog

May I not give rise to heresy for even a second
In regard to the actions of the glorious guru.
May I see whatever actions are done as the stainless [actions of a buddha].
With this devotion, may I receive the guru’s blessings in my heart.

Then recite the following verse and meditate on the guru entering your heart.

Pāl dān tsa wāi la ma rin po chhe
Dag gi nyining khar pā dāi teng zhug la
Ka drin chhen pōi go nā je zung te
Ku sung thug kyi ngō drub tsāl du söl

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

**Colophon for Calling the Guru from Afar (Extensive Version):**

**Original Colophon:**
Composed by Phabongkha Tulku at the great insistent request, and with the offering of three hundred silver coins, of Gelong Losang Rabyä of Bompa in the faraway area of Tsawa. The scribing was done by the monk Losang Dorje from the area of Den.

**Publisher’s Colophon:**
This translation of Phabongkha Dechen Nyingpo’s *Calling the Guru from Afar: A Tormented Wail, Quickly Drawing Forth the Blessings of the Guru, the Inseparable Three Kayas (bla ma rgyang 'bod sku gsum dbyer med bla ma'i byin rlabs byung 'dren gdung dbyangs)* was translated by Ven. George Churinoff and extracted from *Nyung Nä: The Means of Achievement of the Eleven-Faced Great Compassionate One, Avalokiteshvara*, Boston: Wisdom Publications, 1995. Permission kindly granted by the translator to replace “lama” with “guru,” and “families” with “types,” 2016. First line revised by Lama Zopa Rinpoche, 2014 and 2018.

**Colophon for Calling the Guru from Afar (Brief Version):**

**Colophon for the final two verses:**

**Colophon for this compilation:** Phonetics checked and amended by Ven. Joan Nicell, FPMT Education Services, June 2016.
Advice to Correctly Follow the Virtuous Friend with Thought and Action: The Nine Attitudes of Guru Devotion

In order to quickly set all my mother sentient beings, who have protected me with kindness from beginningless lives in samsara, in the state of a complete buddha, I myself must attain the perfectly complete state of a buddha. Therefore, I will practice the nine attitudes for resolutely considering and seeing my virtuous friend as a buddha and carrying out his orders.

Sang gyä kün lä lhag päi drin chhen je
tsa wäi la ma nam la söl wa deb
tshe rab kün tu tshän dän la ma je
gü pa chhen po ten par jin gyi lob

I request my kind, perfect root guru,
Who is more extraordinary than all the buddhas:
Please bless me to be able to follow you,
The qualified perfect guru, with great respect in all my lives.

Yön tän zhi gyur drin chän la ma je
tshül zhin ten pa de leg tsa wa ru
she nä sog gi chhir yang mi pong war
rab tu gü pä go nä ten par ja

Realizing that correctly following you, the kind, perfect guru,
The foundation of all good qualities,
Is the root of happiness and goodness, I will follow you
With great respect, not forsaking you even at the cost of my life.
1. Tshän dän la mäi ngor ta wang du tang
   Ka zhin je pa dzang päi bu tar ja
   Thinking of the importance of a qualified guru, I will allow myself to enter under your control. May I be like an obedient son, acting exactly in accordance with the guru’s advice.

2. Dü dang dig drog sog khi yen jä rung
   Nam yang mi chhe dor je ta bur ja
   Even when maras, evil friends, and the like try to split me from the guru, May I be like a vajra, inseparable forever.

3. La mäi ja wa lā dön khur kur kyang
   Tham chä khur wa sa zhi ta bur ja
   When the guru gives me work, whatever the burden, May I be like the earth, carrying it all.

4. La ma ten dü dug ngäl chi jung kyang
   Gūl mi nū pa ri wo ta bur ja
   When I follow the guru, whatever suffering occurs, May I be like a mountain, immovable.

5. Ngän lä tham chä nyam su len gö kyang
   Yi mi thrug pa gyäl pōi drān tar ja
   Even if I have to perform every unpleasant task, May I be like a servant of the king, with a mind undisturbed.

6. Nga gyäl pang nä la ma nam lā rang
   Ma war dzin pa chhag dar ta bu ja
   Having abandoned pride, holding myself Lower than the guru, may I be like a sweeper.
7. La mäi ku dön ja ka khur tsi wa
tro zhin dzin pa thag pa ta bur ja
May I be like a rope, joyfully holding the guru’s work,
No matter how difficult or heavy a burden.

8. La mä nyä shing she la tshang drü kyang
de la thro wa me pa khyi tar ja
Even when the guru criticizes, provokes or ignores me,
May I be like a dog, never responding with anger.

9. La mäi dön du dro zhing ong wa la
nam yang kyo wa me pa dru tar ja
May I be like a ferry boat, never upset
At any time to come and go for the guru.

PäI dän tsa wäI la ma rin po chhe
dag gi de tar nü par jin gyi lob
deng nä zung te tshe rab tham chä du
gë wäI she nyen de tar ten par shog
Glorious and precious root guru,
Please bless me to be able to practice in this way.
From now on and in all my future lives,
May I be able to devote myself to the virtuous friend in this way.

If you recite these words aloud and mentally reflect on their meaning,
you will have the good fortune to be able to devote yourself correctly to a virtuous friend in life after life.

If, with these nine attitudes, you serve and respect the virtuous friend, even if you do not practice intentionally, you will naturally develop excellent qualities within your mindstream and complete the extensive merits of virtue, thereby quickly becoming a perfectly complete buddha.
Colophons

Original Colophon:
Apart from the title, these precious verses, which accord with the teachings in Je Rinpoche Tsongkhapa’s *Great Exposition of the Stages of the Path* on correctly devoting to the virtuous friend with the nine attitudes, were compiled by the ascetic mahasiddha Tsogdrub Rangdrol.

Publisher’s Colophon:
A Direct Meditation on the Graduated Path Containing All the Important Meanings

By Dorje Chang Lozang Jinpa

Essence encompassing all the buddhas,
Originator of all the holy Dharma of scripture and realization,
Principal of all the aryas intending virtue:
In the glorious holy gurus, I take refuge.

Please, gurus, bless my mind to become Dharma,
Dharma to become the path,
And the path to be without obstacles.

Until I achieve buddhahood, please bless me
To be like Youthful Norsang and Bodhisattva Always Crying
In correctly following the virtuous friend with pure thought and action,
Seeing whatever is done as pure,
And accomplishing whatever is said and advised.

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].

Please bless me to see that this greatly meaningful body with freedoms and richesses
Is difficult to find and easily perishes,
That action and result are so profound,
And that the sufferings of the evil-gone transmigratory beings
are so difficult to bear.
Therefore, please bless me to take refuge from the depths of
my heart in the Three Rare Sublime Ones,\(^5\)
To abandon negative karma, and to accomplish virtue according
to Dharma.

*This is the graduated path of the lower capable being.*

In dependence upon that, even if I achieve the mere higher rebirth
of a deva or human,
I will still have to experience suffering endlessly in samsara
Because of not having abandoned, and being under the control of,
the disturbing thought obscurations.
Therefore, please bless me to reflect well upon the way of circling
in samsara
And to continuously follow, day and night,
The path of the three types of precious trainings—
The principal method for becoming free from samsara.

*This is the graduated path of the middle capable being.*

In dependence upon that, even if I achieve mere liberation,
Since there is no sentient being of the six types who has not been
my father and mother,
Please bless me to think, “I must fulfill their purpose,”
And turn away from the lower happiness of nirvana.
Then, please bless me to generate precious bodhichitta
By equalizing and exchanging myself with others,
And to follow the conduct of the conquerors’ sons, the six
paramitas and so forth.

*This is the common graduated path of the great capable being.*
Having trained my mind in the common path in that way, I will not be upset even if I have to experience the sufferings of samsara for a long time. However, please bless me to look at sentient beings with extraordinary unbearable compassion, And to enter the quick path of the Vajrayana teachings. Then, please bless me to protect my vows and samayas more than my life, And to quickly accomplish the unified Vajradhara state In one brief lifetime of this degenerate time.

*This is the graduated path of the secret mantra vajra vehicle of the greatest capable being.*

**Colophon:**

Excerpted from *The Method to Transform a Suffering Life into Happiness (Including Enlightenment)*, Portland: FPMT Education Services, 2018, 7–9.
The Foundation of All Good Qualities

Yön tän zhīr gyur ma

Yön tän kūn gyi zhīr gyur drīn chān je
Tshūl zhin ten pa lam gyi tsa wa ru
Leg par thong nä bā pa du ma yi
Gū pa chhen pō ten par jin gyi lob

The foundation of all good qualities is the kind and perfect guru;
Correctly following the guru is the root of the path.
By my clearly seeing this and applying great effort,
Please bless me to rely upon the guru with great respect.

Lān chig nye päi dāl wāi ten zang di
Shin tu nye ka dōn chhen she gyur nä
Nyin tšān kūn tu nying po len päi lo
Gyūn chhā me par kye war jin gyi lob

When I have discovered that the precious freedom of this
rebirth is found only once,
Is extremely difficult to find again, and is greatly meaningful,
Please bless me to unceasingly generate the mind
Taking its essence, day and night.

Lū sog yo wa chhu yi chhu bur zhīn
Nyur du jīg pāi chhī wa drān pa dang
Shi wāi je su lū dang drīb ma zhīn
Kar nag lān drā chhī zhīn drang wa la
This body and life are changing, like a water bubble; 
Remember how quickly they perish and death comes. 
After death, just like a shadow follows the body, 
The results of black and white karma follow.\textsuperscript{6}

\textbf{Nge pa tăn po nye nä nye päi tshog} 
\textbf{Thra zhing thra wa nam kyang pong wa dang} 
\textbf{Ge tshog tha dag drub par je pa la} 
\textbf{Tag tu bag dang dän par jin gyi lob} 
\begin{quote}
When I have found definite conviction in this, 
Please bless me always to be conscientious 
In abandoning even the slightest collection of shortcomings 
And in accomplishing all virtuous deeds.
\end{quote}

\textbf{Chä pä mi ngom dug ngäl kün gyi go} 
\textbf{Yi tän mi rung si päi phün tshog kyi} 
\textbf{Nye mig rig nä thar päi de wa la} 
\textbf{ dön nyer chhen por kye war jin gyi lob} 
\begin{quote}
When I have recognized the shortcomings of samsaric perfections— 
There is no satisfaction in enjoying them, they are the door to all suffering, 
And they cannot be trusted— 
Please bless me to generate a strong wish for the bliss of liberation.
\end{quote}

\textbf{Nam dag sam pa de yi drang pa yi} 
\textbf{Drän dang she zhin bag yö chhen po yi} 
\textbf{Tän päi tsa wa so sor thar pa la} 
\textbf{Drub pa nyig por je par jin gyi lob} 
\begin{quote}
Through my being led by this pure thought 
With great remembrance, alertness, and conscientiousness, 
Please bless me to make keeping the individual liberation vows, 
The root of the teachings, my essential practice.
\end{quote}
Rang nyi si tshor lhung wa ji zhin du
Mar gyur dro wa kün kyang de dra war
Thong nä dro wa dröl wäi khur khyer wäi
Jang chhub sem chhog jong par jin gyi lob

Just as I have fallen into the sea of samsara,
So have all mother transmigratory beings.
By my seeing this, please bless me to train in supreme bodhichitta,
Which bears the responsibility of freeing transmigratory beings.

Sem tsam kye kyang tshül thrim nam sum la
Gom pa me na jang chhub mi drub par
Leg par thong nä gyäL sä dom pa la
Tsön pa drag pö lob par jin gyi lob

Even if I develop only bodhichitta, without familiarizing myself with the three types of morality,
I cannot achieve enlightenment.
By my seeing this well,
Please bless me to keep the vow of the sons of the victorious ones with fervent effort.

Log päi yül la yeng wa zhi je ching
Yang dag dön la tshül zhin chö pa yi
Zhi nä lhag thong zung du drel wäi lam
Nyur du gyü la kye war jin gyi lob

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

Thün mong lam jang nö du gyur pa na
Theg pa kün gyi chhog gyur dor je theg
Käl zang kye wöi jug ngog dam pa der
De lag nyi du jug par jin gyi lob
When I have become a [suitable] vessel by training in
the common path,
Please bless me to immediately enter
The holy gateway of the fortunate beings—
The supreme of all vehicles, the Vajrayana.

_Deh tshe ngö drub nam nyi drub päi zhi_
_Nam dag dam tshig dom par sung pa la_
_Chö ma min päi nge pa nye gyur nā_
_Sog dang dö te sung war jin gyi lob_

At that time, the basis of accomplishing the two attainments
Is keeping my vows and samayas purely.
When I have gained effortless conviction in this,
Please bless me to protect them even at the cost of my life.

_Deh nä gyü dei nyin po rim nyi kyi_
_Nä nam ji zhin tog nä tśön pa yi_
_Thün zhii näl jor chö lā mi yel war_
_Dam päi sung zhin drub par jin gyi lob_

Then, when I have realized exactly the vital points of
the two stages—
The essence of the tantric sets—
And am enjoying the yoga of four sessions with effort,
without being distracted [by nonmeditation objects],
Please bless me to accomplish these according to
the teachings of the holy beings.

_Deh tar lam zang tön päi she nyen dang_
_Tshūl zhin drub päi drog nam zhab tān ching_
_Chhi dang nang gi bar du chö päi tshog_
_Nye war zhi war jin gyi lab tu söl_

Thus, may the virtuous friends who reveal the noble path
And the spiritual practitioners who correctly accomplish it
have long lives.
Please bless me to pacify completely
The collections of outer and inner obstacles.

Kye wa kün tu yang dag la ma dang
Dräl me chhö kyi päl la long chö ching
Sa dang lam gyi yön tän rab dzog nä
Dor je chhang gi go phang nyur thob shog

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

Colophon:
The Three Principal Aspects of the Path

Lam tso nam sum

Expressing Homage

Jé tsün la ma nam la chhag tshäl lo
   I bow down to my perfect gurus.

The Promise to Compose

Gyäl wäi sung rab kün gyi nyíng pöi dön
Gyäl sā dam pa nam kyi ngag päi lam
Käl dän thar dö nam kyi jug ngog de
Ji tar nū zhin dag gi shā par ja

The essential meaning of the Victorious One’s teachings,
The path praised by all the holy victorious ones and their sons,
The gateway of the fortunate ones desiring liberation—
This I shall try to explain as much as I can.

Persuading to Listen

Gang dag sī päi de la ma chhag shing
Däl jor dön yö ja chhir tsö́n pa yi
Gyäl wa gye päi lam la yi tön päi
Käl dän de dag dang wāi yi kyi nyon

Those who are not attached to the pleasures of circling [samsara],
Who strive to make freedoms and endowments meaningful,
Who entrust themselves to the path pleasing the victorious ones—
You fortunate ones: listen with a calm mind.

The Purpose of Generating Renunciation

Nam dag nge jung me par si tsho yi
de drä dön nyer zhi wäi thab me la
Si la kam pa yi kyang lü chän nam
Kün nä chhing chhir thog mar nge jung tsäl
Without the complete intention definitely to be free from circling,
There is no way to pacify attachment seeking pleasurable effects in the ocean of circling.
Also, by craving for cyclic existence, embodied beings are continuously bound.
Therefore, at the very beginning seek renunciation.

How to Generate Renunciation

däL jor nye ka tShe la long me pa
Yi la gom pä tShe dii nang shä dog
Freedoms and endowments are difficult to find
And life has no time to spare.
By gaining familiarity with this,
Attraction to the appearances of this life is reversed.

Län drä mi lu khor wäi dug ngäl nam
Yang yang sam na chhir mäi nang shä dog
By thinking over and over again
That actions and their effects are unbetraying,
And repeatedly contemplating the miseries of cyclic existence,
Attraction to the appearances of future lives is reversed.
The Definition of Having Generated Renunciation

When, by having trained in that way,
There is no arising, even for a second, of attraction to
the perfections of cyclic existence
And all day and night the intention seeking liberation arises—
Then the thought of renunciation has been generated.

The Purpose of Generating the Mind of Enlightenment

Even if renunciation has been developed,
If it is not possessed by the mind of enlightenment,
It does not become the cause of the perfect bliss of
unsurpassed enlightenment.
Therefore, the wise generate the supreme mind of
enlightenment.

How to Generate the Mind of Enlightenment

Swept away by the current of the four powerful rivers,
Tied by the tight bonds of karma, so hard to undo,
Caught in the iron net of self-grasping,
Completely enveloped by the total darkness of ignorance,
Endlessly reborn in cyclic existence,
Ceaselessly tormented by the three sufferings—
Thinking that all mothers are in such a condition,
Generate the supreme mind of enlightenment.

The Definition of Having Generated the Mind of Enlightenment*
In short, if like the mother whose cherished son has fallen
into a pit of fire
And who experiences even one second of his suffering as
an unbearable eternity,
Your reflection on the suffering of all mother sentient beings
Has made it impossible for you to bear their suffering for
even one second
And the wish seeking enlightenment for their sake arises
without effort,
Then you have realized the supreme precious mind of
enlightenment.

The Reason to Meditate on the Right View
Without the wisdom realizing ultimate reality,
Even though you have generated renunciation and the mind
of enlightenment,
You cannot cut the root cause of circling.
Therefore, attempt the method to realize dependent arising.

* This stanza is not part of the original text, but has been added here by Lama Zopa Rinpoche following Phabongkha Rinpoche’s outline.
**Showing the Right View**

**Gang zhig khor dä chhö nam tham chä kyi**

**Gyu drä nam yang lu wa me thong zhing**

**Mig päi tä so gang yin kün zhig pa**

**De ni sang gyä gye päi lam la zhüg**

One who sees the cause and effect of all phenomena
Of both cyclic existence and the state beyond sorrow as
forever unbetraying
And for whom any object trusted in by the grasping mind has
completely disappeared,
Has at that time entered the path pleasing the buddhas.

**The Definition of Not Having Completed the Analysis of the Right View**

**Nang wa ten drel lu wa me pa dang**

**Tong pa kä len dräl wäi go wa nyi**

**Ji si so sor nang wa de si du**

**Da dung thub päi gong pa tog pa me**

If the appearance that is unbetraying dependent relation
Is accepted separately from emptiness,
As long as these two understandings are seen as separate,
Then one has still not realized the Buddha’s intent.

**The Definition of Having Completed the Analysis of Right View**

**Nam zhig re jog me par chig char du**

**Ten drel mi lur thong wa tsam nyi nä**

**Nge she yül gyi dzin tang kün jig na**

**De tshe ta wäi chä pa dzog pa lag**

If [these two realizations] are happening simultaneously
without alternation
And from merely seeing dependent relation as completely
unbetraying,
The definite ascertainment comes that completely destroys the way all objects are apprehended [as truly existent], At that time, the analysis of the ultimate view is complete.

The Particular Special Quality of the Prasangika View

Furthermore, appearance eliminates the extreme of existence
And emptiness eliminates the extreme of nonexistence.
If you realize how emptiness manifests in the manner of cause and effect,
Then you are not captivated by wrong notions holding extreme views.

Having Gained Definite Ascertainment, Advice on Pursuing the Practice

In this way you realize exactly
The vital points of the three principal aspects of the path. Resort to seeking solitude, generate the power of effort, And quickly accomplish your final goal, my child.
Colophons:

Original Colophon:
These teachings by the virtue beggar [gelong] Lozang Dragpa, who had extensive listening, were composed as advice for the nephew of Ponpo Ngawang Dragpa.

Translator’s Colophon:
Translated into English by the beggar of food and sleep named Lama Zopa, with the editorial assistance of the devoted Jonathan Landaw, in November, 2006 at Kachoe Dechen Ling, Aptos, California. This translation was undertaken with the intention of producing an English version that would include all the words contained in the original Tibetan, a number of which were omitted from some translations previously available. It is hoped that the present work will enable more people to receive benefit from Lama Tsongkhapa’s precious teachings.

Publisher’s Colophon:
Verse 11 and 12 were revised by Lama Zopa Rinpoche at Kopan Monastery in late 2006, and input by Gyalten Mindrol, FPMT Education Services, February 2007. Verse 11 was revised by Lama Zopa Rinpoche, March 2019.

Translator’s Dedication:
From the merits collected by doing this work, transmitting Lama Tsongkhapa’s pure teaching—the heart of the 84,000 teachings of Buddha—into a western language, in a way as close as possible to the words and the meaning of the root text, may this be most beneficial for all sentient beings, bringing kind mother sentient beings—whose lives are lost, under the control of karma and delusion, totally enveloped in the darkness of ignorance—to the achievement of enlightenment as quickly as possible.

May anyone who merely sees this text, reads this text, teaches this text, hears about this text, or keeps this text thereby actualize indestructible guru devotion, seeing the guru as Buddha, and train well in the three common principal aspects of the path, actualize the two stages, and achieve the unified state of Vajradhara as soon as possible. May he or she especially generate loving kindness, the compassionate thought, and bodhichitta and immediately become a source of peace and happiness for all sentient beings, especially in this world. And may all war, famine, disease, sickness, epidemics, torture, poverty, and the dangers of fire, water, wind, and earthquakes immediately cease so that no one will experience any of these undesirable circumstances ever again. May the pure teachings of Lama Tsongkhapa flourish continuously and spread in all directions.
A Hymn of Experience

Lam rim nyam gur

I bow my head to you, foremost of the Shakyas,
Whose body is formed by ten million perfections, virtues, and excellence;
Whose speech fulfills the hopes of infinite transmigratory beings;
Whose mind perceives all objects of knowledge.

I prostrate to Manjushri and Maitreya,
Whose emanations sport in innumerable universes.
Assuming the responsibility of all the conquerors’ conduct,
You are the supreme sons of the peerless teacher.

I prostrate at the feet of Nagarjuna and Asanga,
Ornaments of Jambudvipa
Renowned throughout the three levels,
Who composed commentaries, in accordance with the intention,
On the Mother of the Conquerors so hard to fathom.

I bow to Dipamkara Atisha, holder of the treasury of instructions
That gathers together the important points, completely and unmistakably,
Of the paths of profound view and vast conduct,
The excellent lineages descending from the two great charioteers.

I prostrate respectfully to the spiritual teachers,
Eyes that see all the infinite scriptures,
Who with skillful means moved by compassion
Clarify the supreme entryway for the fortunate traveling to liberation.

The stages of the path to enlightenment
Are the excellent lineage handed down from Nagarjuna and Asanga,
Crown ornaments of the wise of Jambudvipa
And banners of fame resplendent among transmigratory beings.

This instruction, the king of powerful jewels,
Fulfills all the desired aims of the nine types of beings;
It is an ocean of glorious and excellent explanations
Gathering the rivers of a thousand fine scriptures.

Through it, you can realize that all the teachings are without contradiction,
Understand all the scriptures as an instruction,
Easily find the intention of the Conqueror,
And be protected from the abyss of very faulty conduct.

Therefore, this supreme instruction is relied on by many fortunate ones,
The wise beings of India and Tibet.
What analytical person would not be captivated
By the stages of the path of the three types of beings?

Contemplate the meaning of this method
That gathers the essence of all the scriptures;
Even teaching or hearing a single session definitely gathers great waves
Of the assembled benefits of explaining or listening to the holy Dharma.
Rely, correctly and with effort, in thought and action
On the holy spiritual friend, the teacher of the path
And the foundation perfectly bringing auspiciousness
For all the excellent collections of this and future lives.
Having seen this, do not give him up even at the cost of your life,
And please them with the offering of practicing just as they instruct.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

This body of leisure, more precious than a wish-fulfilling jewel,
Is found but once. Though difficult to obtain again,
It finishes as quickly as lightning in the sky.
Having reflected in this way, realizing that all worldly activities
Are like winnowed chaff,
You must take its essence day and night.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Although there is no certainty that after death
You will not be reborn in the bad migrations,
The Three Rare Sublime Ones will definitely protect you from this fear,
Therefore, steadfastly take refuge in them
And never degenerate their precepts.
In addition, think well about the results of black and white actions,
And depend on the correct practice of that to be adopted
and that to be rejected.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Until you attain a body with pure characteristics,
You will not make progress in your practice of the supreme path;
Train in the causes for becoming free from those impurities.
Since your three doors are defiled by negative actions, downfalls, and stains, It is particularly important to purify karmic obscurations; Therefore, continuously cherish reliance on purification with the four forces.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

If you do not put effort into contemplating true sufferings—the faults of samsara—You will not develop the wish for liberation.
If you do not contemplate true origins—the steps for entering samsara—You will not understand how to cut the roots of samsara. Therefore, rely on weariness, definite emergence from samsara; And cherish the knowledge of what binds you to samsara.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

The generation of the mind is the central post of the Mahayana path, The base and support of great waves of conduct, A philosopher’s stone transforming all into the two collections, A treasure of merit gathering infinite virtue. Having understood this, the heroic children of the conquerors Maintain deeply the pledges of the precious supreme mind. You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Generosity is a wish-fulfilling jewel satisfying the hopes of transmigratory beings, The supreme weapon cutting the knot of miserliness, The activity of the children of the conquerors that strengthens courage without dismay, And the basis of being renowned in the ten directions.
Having understood this, the wise rely on the excellent path
Of giving away their bodies, possessions, and virtue.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Morality is water cleansing the stains of faulty behavior;
Moonlight dispelling the hot torment of the afflictions.
As splendid as Mount Meru in the midst of the nine types of beings,
It gathers all transmigratory beings with no threat of force.
Having understood this, holy beings guard morality correctly taken
As they do their eyes.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Patience is the finest ornament of the powerful,
The supreme of all hardships counteracting the torment
   of the afflictions,
A garuda against the enemy, the snake of hatred,
And thick armor against the weapon of harsh speech.
Having understood this, cultivate the armor
Of supreme patience in many ways.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

When you don armor-like effort steady and immovable,
The qualities of scripture and realization will increase like
   the waxing moon,
All your behavior becomes meaningful,
And whatever actions are undertaken will be accomplished as
desired.
Having understood this, the conquerors’ children put forth
Billowing waves of effort dispelling all laziness.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.
Concentration is a king ruling the mind:
When placed, it is as immovable as Mount Meru;
When sent forth, it engages all virtuous objects.
It induces the great bliss of a serviceable body and mind.
Having understood this, the lords of yogis rely continuously
On the meditative stabilization that destroys the enemy, distraction.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Wisdom is an eye seeing profound thusness,
The path eradicating the root of existence,
A treasury of qualities praised in all the scriptures,
And renowned as the supreme of lamps dispelling the darkness of ignorance.
Having understood this, the wise who desire liberation
Generate the path with much effort.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

One-pointed concentration alone
Is not considered to be able to cut the roots of samsara.
Wisdom separated from the path of calm abiding
Will not avert the afflictions no matter how much you analyze.
Having mounted the wisdom that reflects on the real mode of existence
Upon the horse of steadfast calm abiding,
With the sharp weapon of the logic of the middle way free of extremes
Destroy all mental fabrications grasping at extremes.
With vast wisdom analyzing in this way,
Increase the wisdom that realizes thusness.
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.
The meditative stabilization achieved by one-pointed meditation is not enough; with the individual investigation of proper analysis, generate the meditative stabilization that abides firm and immovable on the mode of existence. Having seen this, understand how wonderful are those who endeavor to accomplish the union of calm abiding and special insight. You, the perfect guru, practiced in this way. I, who am seeking liberation, will also practice in this way.

In meditative equipoise, emptiness is like space; in post-meditation, emptiness is like an illusion; through meditation on both, method and wisdom are unified, whereby, the perfect conduct of the conquerors’ children is praised. Having realized this, the tradition of those of good fortune is not satisfied by either path alone. You, the perfect guru, practiced in this way. I, who am seeking liberation, will also practice in this way.

Having generated the common path necessary for the two supreme Mahayana paths, the causal and resultant, rely on a protector, a skillful master, and enter the great ocean of the classes of tantra. Then through reliance on complete and perfect instructions, make the attainment of your leisures and endowments meaningful. You, the perfect guru, practiced in this way. I, who am seeking liberation, will also practice in this way.

Due to the virtue from explaining in clear words the perfect complete path pleasing to the conquerors so as to familiarize my mind with it and to benefit others of good fortune, I made the prayer, “May all transmigratory beings never be parted from the excellent pure path.”
You, the perfect guru, practiced in this way.
I, who am seeking liberation, will also practice in this way.

Lama Zopa Rinpoche explained that although Lama Tsongkhapa wrote, “I, a yogi, practiced like this. You who desire liberation, should do likewise,” we disciples should recite, “You, the perfect guru, practiced in this way. I, who am seeking liberation, will also practice in this way.”

Colophons:

Original Colophon:
This brief presentation of the practice of the stages of the path to enlightenment, made in the form of a note, was composed by glorious Lozang Dragpa, a fully ordained monk who had done much listening, at Genden Nampar Gyelwe Monastery on Solitary Mountain.

Translator’s Colophon:
Notes

Calling the Guru from Afar
1  Lama Zopa Rinpoche prefers to translate *rig* (Tib. *rigs*) in *rig sum* (Tib. *rigs gsum*), *rig nga* (Tib. *rigs Inga*), and *rig gya* (Tib. *rigs brgya*) as “types” rather than as “families” or as “lineages.”

Advice to Correctly Follow the Virtuous Friend with Thought and Action
2  Lama Zopa Rinpoche says: “The term ‘son’ is not used in dependence upon the characteristics of the body, but of the mind. This term is used because it is normally the son who becomes the king. The daughter becomes the queen, but does not become the king. Because this example is applied here, the disciple is called ‘the son of the vajra master,’ but it has nothing to do with the body.”

A Direct Meditation on the Graduated Path
3  *Gendun* (Tib. *dge 'dun*) is usually translated as “Sangha,” however here Lama Zopa Rinpoche translates it literally as “intending virtue.”
4  Lama Zopa Rinpoche explains, “These three lines contain the 84,000 teachings taught by the Buddha, which include the Hinayana teachings and the Mahayana teachings of Paramitayana and Vajrayana. All those teachings are combined into the lamrim, the graduated path to enlightenment, which is divided into the graduated paths of the lower, middle, and higher capable beings. These three contain the whole lamrim and that is contained in the three principal aspects of the path to enlightenment.”
5  *Konchog sum* (Tib. *dkon mchog sum*) is often translated from the Sanskrit *tri ratna* as “Three Jewels,” i.e., Buddha, Dharma, and Sangha, the three objects of refuge of a Buddhist. However, Lama Zopa Rinpoche prefers to translate the Tibetan term literally as “Three Rare Sublime Ones” to better convey the rarity and importance of encountering them.

The Foundation of All Good Qualities
6  Here, “black” and “white” are being used metaphorically for “negative karma” and “positive karma.”
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, stupas, ritual implements, malas, 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 (ཨ) and the A absorbs into your heart. Imagine burning blank paper. As the paper burns, recite OM ĀḤ HŪṂ or the Heart Sutra, 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.
Foundation for the Preservation of the Mahayana Tradition

The Foundation for the Preservation of the Mahayana Tradition (FPMT) is an organization devoted to preserving and spreading Mahayana Buddhism worldwide by creating opportunities to listen, reflect, meditate, practice, and actualize the unmistaken teachings of the Buddha and, based on that experience, spreading the Dharma to sentient beings.

We provide integrated education through which people’s minds and hearts can be transformed into their highest potential for the benefit of others, inspired by an attitude of universal responsibility and service. We are committed to creating harmonious environments and helping all beings develop their full potential of infinite wisdom and compassion.

Our organization is based on the Buddhist tradition of Lama Tsongkhapa of Tibet as taught to us by our founder, Lama Thubten Yeshe and our spiritual director, Lama Thubten Zopa Rinpoche.

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Education is the very heart of FPMT. Through comprehensive education programs, practice materials, and training programs, FPMT Education Services nourishes the development of compassion, wisdom, kindness, and true happiness in individuals of all ages. More information about FPMT Education Services can be found on the FPMT website as well as in regular news updates. A variety of practice and study materials are available in various languages, in hard copy and digital formats.

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