



*Je Tsongkhapa
Practice*

Prayer of Refuge and Bodhicitta

I take refuge until I am enlightened
In the Buddhas, the Dharma and the Sangha
Through the merit I create by practicing giving and the other
perfections
May I attain Buddhahood for the sake of all sentient beings.

*SANG GYAY CHO DANG TSOG KYI CHOG NAM LA
JANG CHUB BAR DU DAG NI KYAB SU CHI
DAG GI JIN SOG GYI PAY SO NAM GYI
DRO LA PEN CHIR SANG GYAY DRUB BAR SHOG*

The Four Immeasurable Thoughts

May all sentient beings have happiness and the causes of
happiness;
May all sentient beings be free from suffering and the causes of
suffering;
May all sentient beings never be separated from the happiness that
knows no suffering;
May all sentient beings live in equanimity, free from attachment
and aversion.

*SEM CHEN TAM CHAY DE WA DANG
DE WAY GYU DANG DEN PAR GYUR CHIG
SEM CHEN TAM CHAY DUG NGEL DANG
DUG NGEL KYI GYU DANG DEL WAR GYUR CHIG
SEM CHEN TAM CHAY DUG NGEL ME PAY
DE WA DANG MI DREL WAR GYUR CHIG
SEM CHEN TAM CHAY NYE RING CHAG DANG
NYI DANG DREL WAY DANG NYOM LA NAY PAR GYUR
CHIG*

Request

Glorious, kind, precious root lama,
Please take your seat on the lotus and moon in my heart.
Please take care of me with your great kindness
And grant me the attainments of your body, speech, and mind.

*PALDEN TSA WAI LAMA RINPOCHE
DAK GI NYING KAR PE ME TENG SHUG LA
KA DRIN CHENPU GONAY JE ZUNG DEY
KU SUNG THUK KYI NGO DRUB TSAL DU SOL*

Bodhicitta Prayer

May the supreme jewel bodhicitta
That has not arisen arise and grow,
And may that which has arisen not diminish
But increase more and more.

*JANG CHUB SEM CHOG RIN PO CHE
MA KYE PA NAM KYE GYUR CHIG
KYE PA NYAM PA MAY PA YANG
GONG NAY GONG DU PEL WAR SHOG*

Dedication of Merit

Through this virtuous action
May I quickly attain the state of a guru-buddha
And lead every being, without exception,
Into that pure world.

*GE WA DI YI NYUR DU DAG
LA MA SANG GYAY DRUB GYUR NAY
DRO WA CHIG KYANG MA LU PA
DE YI SA LA GO PAR SHOG*

You may master renunciation and the wish, but unless you have the wisdom perceiving reality, you cannot cut the root of cyclic life. Make efforts in ways, then, to perceive interdependence.

A person has entered the path that pleases the buddhas when, for all objects, in the cycle or beyond, he sees that cause and effect can never fail, and when, for him, they lose all solid appearance.

You've yet to realize the thought of the Able as long as two ideas seem to you disparate: the appearance of things – infallible interdependence; and emptiness – beyond taking any position.

At some point they no longer alternate, come together; just seeing that interdependence never fails brings realization that destroys how you hold to objects, and then your analysis with view is complete.

In addition, the appearance prevents the existence of extreme views – the emptiness of non-existence. If you see how emptiness shows in cause and effect you'll never be stolen off by extreme views.

When you've grasped, as well as I, the essential points of the three principal paths explained, then go into isolation, my son, make mighty efforts, and quickly win your ultimate wish.

These instructions were imparted to Ngawang Drakpa, a friar from the Tsako district, by that very learned Buddhist monk, the glorious Lobsang Drakpa.

Tushita's Hundreds of Gods (Ganden Lhagyama)

From the heart of the Lord Protector of Tushita's hundreds of gods
Comes a pristine white cloud, resembling a cluster of snow-white curds.
Riding its peak is the omniscient King of Dharma, Lobsang Drakpa.
Together with your disciples, please descend to this place.

In the space before me, on a lion throne, open lotus and moon disc,
Sits the venerable lama. His face is bright, smiling in delight.
Supreme One, on whom I may practice the merit of mental faith,
Please remain a hundred eons to spread the dharma.

Your mind of pure genius spans the whole range of knowledge.
Your speech of eloquent treatises turns to jewelry on the ears of the virtuous.
Your divine body is renowned as majestic and bright.
I prostrate to you, so beneficial to see hear and remember.

Sweet water, a variety of flowers and fragrant incense,
Brilliant light, perfumed water and so forth,
An ocean of offering clouds, actual and mentally transformed,
I offer to you, supreme field of merit.

With deep heartfelt regret I confess, each individually,
All non-virtues of body, speech, and mind
Collected since beginningless time
And, especially, discordance with the three vows.

The Principle Teachings of Buddhism

Discarding the eight worldly dharmas,
Endeavour in much listening and practice in this degenerate age,
Thus giving great meaning to this life endowed with leisure and
fortune.

We rejoice wholeheartedly, Lord Protector, in these, your most
magnificent deeds.

In the sky of the body of truth, you holy supreme lamas,
Build up massive clouds of your wisdom and great compassion.
Please pour down the rain of profound and extensive dharma on
the earth of beings as they are ready.

May whatever virtues that I have gathered
Make manifest whatever benefits sentient beings and the
buddhadharma,
And may it long make shine the essence
Of the teaching of the holy Lobsang Drakpa.

Prayer of Tsongkhapa (Miktsema)

Chenrezig, the treasure of unapprehendable compassion,
Manjushri, lord of stainless wisdom, and
Vajrapani, destroyer of all allied demons,
Tsongkhapa, crown jewel of masters in the Land of Snow,
Lobsang Drakpa, to you I pray.

*MIK MEY TSE WAY TER CHEN CHENREZIG
DRI MEY KHEN PAY WANG PO JAM PAL YANG
DU PUNG MA LU JOM DZEY SANG WAY DAG
GANG CHAN KHEY PAY TSUG GYAN TSONG KHA PA
LOSANG DRAK PAY ZHAB LA SOL WA DEB*

I bow to all the high and holy lamas.

As far as I am able, I'll explain the essence of all high teachings of
the Victors, the path that all their holy sons commend, the entry
point for the fortunate seeking freedom.

Listen with a pure mind, fortunate ones who have no craving for the
pleasures of life, and who, to make leisure and fortune meaningful,
strive to turn their minds to the path which pleases the Victors.

There's no way to end, without pure renunciation, this striving for
pleasant results in the ocean of life. It's because of their hankering
life as well that beings are fettered, so seek renunciation first.

Leisure and fortune are hard to find, life's not long; think it
constantly, stop desire for this life. Think over and over how deeds
and their fruits never fail, and the cycle's suffering: stop desire for
the future.

When you've meditated thus, and feel not even a moment's wish
for the good things of cyclic life, and when you begin to think both
night and day of achieving freedom, you've found renunciation.

Renunciation, though, can never bring the total bliss of matchless
buddhahood unless it's bound by the purest wish; and so, the wise
seek the highest wish for enlightenment.

They're swept along on the four fierce river currents, chained up
tight in past deeds, hard to undo, stuffed in a steel cage of grasping
"self," smothered in the pitch-black ignorance.

In a limitless round they are born, and in their births are tortured
by three sufferings without a break; think how your mothers
feel, think of what's happening to them: try to develop this
highest wish.

SEM TSOM KYE KYANG TSUL TRIM NAM SUM LA
GOM PA ME NA JANG CHUB MI DRUP PAR
LEK PAR THONG NE GYEL SE DOM PA LA
TSOM PA DRAK PO LOP PAR CHIN GYI LOB

LOK PAY YUL LA YEND WA ZHI CHE CHING
YANG DAK DON LA TSUL ZHIN CHO PA YI
ZHI NE LAK THONG ZUNG DU DREL WAY LAM
NYUR DU GYU LA KYE WAR CHIN GYI LOB

THUN MONG LAM JANG NO DU GYUR WA NA
THEK PA KUN GYI CHOK GYUR DORJE THEK
KEL ZANG KYE WO JUK NGOK DAM PA DER
DE LAK NYI DU JUK PAR CHIN GYI LOB

DE TSE NGO DRUP NAM NYI DRUP PAY ZHI
NAM DAK DAM TSIK DOM PAR SUNG PA LA
CHO MA MIN PAY NGE WA NYE GYUR NE
SOK DANG DO TE SUNG WAR CHIN GYI LOB

DE NE GYU DEY NYING PO RIM NYI KI
NE NAM JI ZHIN TOK NE TSO PA YI
THUN ZHI NAM JOR CHO LE MI YEL WAR
DAM PAY SUNG ZHIN DRUP PAR CHIN GYI LOB

DE TAR LAM ZANG TON PAY SHE NYEN DANG
TSUL ZHIN DRUP PAY DROK NAM ZHAB TEN CHING
CHI DANG NANG GI PHAR DU CHO PAY TSOK
NYE WAR ZHI WAR CHIN GYI LAB TU SOL

KYE WA KUN TU YANG DAK LA MA DANG
DREL ME CHO KYI PEL LA LONG CHO CHING
SA DANG LAM GYI YON TEN RAB DZOK NE
DORJE CHANG GI GO PHANG NYUR THOP SHOK

Foundation of All Perfections

Following a kind master, foundation of all perfections,
Is the very root and basis of the path.
Inspire me to see this clearly
And to make every effort to follow well.

Precious human life, gained but once,
Has great potential but is easily lost.
Inspire me to remember this constantly
And to think day and night of taking its essence.

I must remember that death is quick to strike,
For spirit quivers in flesh like a bubble in water,
And after death one's good and evil deeds
Trail after one like the shadow trails the body.

Understanding that this most certainly is true,
May I discard every level of wrong,
And generate an infinite mass of goodness;
Inspire me to be thus continually aware.

Sensual gluttony is a gate to suffering
And is not worthy of a lucid mind.
Inspire me to realize the shortcomings of samsara
And to give birth to the great wish for blissful freedom.

And inspire me that with mindfulness and alertness
Born from thoughts ultimately pure,
I may live in accord with the holy dharma,
The ways leading to personal liberation.

Just as I myself have fallen into samsara's waters,
So have all other sentient beings.
Inspire me to see this and really to practice
Bodhi-mind, that carries the weight of freeing them.

Yonten Zhirgyurma

Yet without habituation in the three types of morality,
Thought-training accomplishes no enlightenment.
Inspire me to know this deeply, and to train intensely
In the various ways of the great bodhisattvas.

*YON TEN KUN GYI ZHIR GYUR DRIN CHEN JE
TSUL ZHIN TEN PA LAM GYI TSA WA RU
LEK PAR THONG NE BE PA DU MA YI
GU PA CHEN PO TEN PAR CHIN GYI LOB*

And inspire me to pacify distorted mental wanderings
And to decipher the ultimate meaning of life,
That I may give birth within my mindstream
To the path combining concentration and wisdom.

*LEN CHIK NYE PAY DEL WAY TEN ZANG DI
SHIN TU NYE KA DON CHEN SHE GYUR NE
NYIN TSEN KUN TU NYING PO LEN PAY LO
GYUN CHE ME PAR KYE WAR CHIN GYI LOB*

One who trains in these common Mahayana practices
Becomes a vessel worthy of the supreme vehicle, Vajrayana.
Inspire me that I may quickly and easily
Arrive at that portal of fortunate beings.

*LU SOK YO WA CHU YI CHU BUR ZHIN
NYUR DU JIK PAY CHI WA DREN PA DANG
SHI WAY JE SU LU DANG DRIP MA ZHIN
KAR NAK LE DRE CHI ZHIN DRANG WA LA*

The foundation of what then produces the two powers
Is the guarding of the pledges and commitments of tantric
initiation.
Inspire me so that I may have uncontrived knowledge of this
And guard my discipline as I do my very life.

*NGE PA TEN PO NYE NE NYE PAY TSOK
TRA ZHING TRA WA NAM KYANG PONG WA DANG
GE TSOK THA DAK DRUP PAR CHE PA LA
TAK TU BAK DANG DEN PAR CHIN GYI LOB*

And inspire me so that I may gain realization of the main practices
Of the two stages of Vajrayana, essence of the tantric path;
And, by sitting relentlessly in four daily sessions of yoga,
Actualize just what the sages have taught.

*CHE PE MI NGOM DUK NGEL KUN GYI GO
YI TEN MI RUNG SI PAY PHUN TSOK KYI
NYE MIK RIK NE THAR PAY DE WA LA
DON NYER CHEN POR KYE WAR CHIN GYI LOB*

Inspire me that the masters who have unfolded the sublime path
within me
And the spiritual friends who have inspired me may live long;
And that the myriad inner and outer interferences
Be completely and utterly calmed forever.

*NAM DAK SAM PA DE YI DRANG PA YI
DREN DANG SHE ZHIN BAK YO CHEN PA YI
TEN PAY TSA WA SO SOR THAR PA LA
DRUP PA NYING POR CHE PAR CHIN GYI LOB*

In all future lives may I never be parted
From the perfect lamas or the pure ways of dharma.
May I gain every experience of the paths and stages
And quickly attain the stage of Vajradhara.

*RANG NYI SI TSOR LHUNG WA JI ZHIN DU
MAR GYUR DRO WA KUN KYANG DE DRA WAR
THONG NE DRO WA DROL WAY KHUR CHER WAY
JANG CHUB SEM CHOK JONG PAR CHIN GYI LOB*