GANDEN LHA GYE

THE GURU YOGA OF LAMA TSONG KHAPA
Ganden Lha Gye
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INTRODUCTION

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

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

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

NOTE:

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

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

GAN DEN LHA GYE GON GYI TUG KAR NE
On the summit of a cloud which resembles a heap of fresh white curd

RAB KAR ZHO SAR PUNG DRAY CHU DZIN TZER
emanating from the heart of the Lord of 100 deities of Tushita¹,

CHO KIY GYEL PO KUN KYEN LO ZANG DRAG
sits omniscient Sumatikirti, king of Dharma, together with his sons².

SE DANG CHE PA NE DIR SHEG SU SOL
I request them to descend to this place.

THE SEVEN LIMB PUJA

1 Entreating

DUN GYI NAM KHA SENG TRI PE DE TENG
In the space before me upon a lion throne, lotus and moon,

JE TSUN LA MA GYE PE DZUM KAR CHEN
appears the venerable Guru smiling radiantly with delight,

DAG LO DE PE SO NAM ZHING CHOG DU
you, the supreme field for my faithful mind’s collection of merit.

TEN PA GYE CHIR KEL GYAR ZHUG SU SOL
In order that the teachings may flourish, I request that you remain for 100 aeons.

2 Prostration

SHE JE KHYON KUN JAL WAI LO DRO TUG
The wisdom of your mind embraces the full extent of all that can be known.

KAL ZANG NA WAI GYEN GYUR LEG SHE SUNG
Your well explained teachings are the ear ornament of the fortunate ones.

DRAG PAI PEL GYI LHAM MER DZE PAY KU
Your beautiful body is illuminated by the glory of your fame.

TONG TO DREN PE DON DEN LA CHAG TSEL
I prostrate to you, whom to see, hear or recollect is meaningful.

3 Offering

YI ONG CHO YON NA TSOG ME TOG DANG
This ocean of clouds of mentally created and actual offerings,

DRI ZHIM DUG PO NANG SEL DRI CHAB SOG
refreshing water, various flowers, fragrant incense,

NGO SHAM YI TRUL CHO TRIN GYA TSO DI
lights, perfumes etc.,

SO NAM ZHING CHOG KHYE LA CHO PAR BUL
I offer to you, the supreme field for the collection of merit.
4 Confessing

DAG GI TOG ME DU NE SAG PA YI
Whatever unwholesome actions, committed by body, speech and mind,
LU NGAG YI KYI MI GE CHI GYI DANG
I have accumulated since beginningless time,
KHYE PAR DOM PA SUM GYI MI TUN CHOG
especially transgressions of the three types of vows³.
NYING NE GYO PA DRAG PO SO SOR SHAG
with strong, heartfelt regret, I confess each and every one.

5 Rejoicing

NYIG ME DU DIR MANG TO TRUB LA TSON
By striving for much learning and understanding in this degenerate age
CHO GYE PANG PE DEL JOR DON YO JE
and by abandoning the eight worldly dharmas,
GON PO KHYO KYI LAB CHEN DZA PA LA
you made your favourable rebirth meaningful.
DAG CHAG SAM PA TAG PE YI RANG NGO
O Lord, in the great wave of your deeds we rejoice from the depths of our hearts.

6 Requesting

JE TSUN LA MA DAM PA KHYE NAM KYI
I request you, exalted and venerable Gurus,
CHO KU KHA LA KHYEN TSE CHU DZIN TRIG
who have gathered clouds of wisdom and compassion in the space of Dharmakaya,
JI TAR TSAM PAY DUL JE DZIN MA LA
in accordance with the needs of the field of your disciples,
ZAB GYE CHO KYI CHAR PA AB TU SOL
let the rain of the vast and profound dharma thereby fall.

7 Dedication

DAG GI JI NYE SAG PE GE WA DI
Whatever virtue I have accumulated by this practice,
TEN DANG DRO WA KUN LA GANG PEN DANG
May it benefit the Teachings and all beings.
KHYE PAR JE TSUN LO ZANG DRAG PA YI
Especially may the essence of the Teachings
TEN PAI NYING PO RING DU SEL JE SHOG
of the venerable Sumatikirti be illuminated forever.
Placing the heaps of grain for the mandala offering
LONG MANDALA OFFERING

OM BANZA BHU MI AH HUM
OM Vajraground AH HUM
WONG CHEN SER GYI SA ZHI
Here is the mighty and powerful base of gold
OM BANZA RE KE AH HUM
OM Vajraline AH HUM
CHI CHAG RI KOR YUG GI KOR WAI U-SU
The outer ring is encircled with this iron fence

First ring
1 RII GYÄL PO RI RAB
   In the centre, the king of mountains, Mount Meru
2 SHAR LU PAG PO
   In the east, the continent Purvavideha
3 LHO DZAM BU LING
   In the south, Jambudvipa
4 NUB BA LANG CHÖ
   In the west, Aparagodaniya
5 JANG DRA MI NYÄN
   In the north, Uttarakuru
6, LU DANG LU PAG
7 Around the east, the sub-continents Deha and Videha
8, NGA YAB DANG NGA YAB ZHÄN
9 Around the south, Camara and Aparacama
10, YO DÄN DANG LAM CHOG DRO
11 Around the west, Satha and Uuttaramantrina
12, DRA MI NYÄN DANG DRA MI NYÄN GYI DA
13 Around the north, the sub-continents Kurava and Kaurava
14 RIN PO CHEI RI WO
   In the east is the treasure mountain
15 PAG SAM GYI SHING
   In the south is the wish-granting tree
16 DÖ JOI BA
   In the west is the wish-granting cow
17 MA MO PAI LO TOG
   In the north is the harvest that needs no cultivation
Second ring
18 KOR LO RIN PO CHE
   Here is the precious wheel
19 NOR BU RIN PO CHE
   Here is the precious jewel
20 TSUN MO RIN PO CHE
   Here is the precious queen
21 LON PO RIN PO CHE
   Here is the precious minister
22 LANG PO RIN PO CHE
   Here is the precious elephant
23 TA CHOG RIN PO CHE
   Here is the precious and best of horses
24 MAG PON RIN PO CHE
   Here is the precious general
25 TER CHEN POI BUM PA
   Here is the great treasure vase

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

34 NYI MA
   Here is the sun

35 DA WA
   Here is the moon

36 RIN PO CHEI DUG
   Here is the umbrella of all that is precious

37 CHOG LÄ NAM PAR GYÄL WAI GYÄL TSÄN
   Here is the banner of victory in all directions

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

SA ZHI PÖ KYI JUG SHING ME TOG TRAM
By virtue of offering to you, assembly of Buddhas visualised before me

RI RAB LING ZHI NYI DÄ GYÄN PA DI
This Mandala built on a base, resplendent with flowers, saffron water and incense

SANG GYÄ ZHING DU MIG TE UL WAR GYI
Adorned with Mount Meru and the four continents as well as the sun and moon

DRO KUN NAM DAG ZHING LA CHÖ PAR SHOG
May all share in its good effects.

DAG-ZHEN LU-NGAG YI-SUM LONG-CHO DU-SUM GE-TSOG-DANG
This offering I make of a precious jewelled mandala together with other pure offerings and wealth.

RIN-CHEN MAN-DEL ZANG-PO KUN-ZANG CHO-PAI TSOG-DANG-CHE
And the virtues we have collected throughout the three times with our body speech and mind.

LO-YI LANG-NE LA-MA YI-DAM KON-CHOG SUM-LA-BUL
O my Masters, my Yidams and the Three Precious Jewels, I offer all to you with unwavering faith.

TUG-JEI WONG-GI ZHE-NE DAG-LA JIN-GYI LAB-TU-SOL
Accepting these out of your boundless compassion, send forth to me waves of your inspiring strength.

IDAM GURU RATNA MANDALAKAM NIRYATA YAMI
Ganden Lha Gye
Lama Tsong Khapa and His Two Spiritual Sons, Khedrup Je and Gyeltsap Je
PURIFICATION YOGA

DE TAR SHUG DRAG SOL WA TAB PE TU
Thus by the force of my extremely strong request,

JE TSUN YAB SE SUM GYI TUG KA NE
from the hearts of the venerable father and his sons

O ZER KAR PO BUB CHEN TRO PAI NE
emanate hollow, radiant white light rays,

CHIG TU DRE NE RANG GI CHI WOR ZUG
the tips of which, having joined as one, absorb into the crown of my head.

O KAR BU GU JUG NGOOG LE JUNG WAI
By the white radiant amrita, the colour of milk,

DUD TSI KAR PO O MAI DOG CHEN GYI
flowing through the hollow white light rays, all sickness, evil influences,

NE DON DIG DRIB BAG CHAG MA LU PA
obscurations and mental potentialities are cleansed without exception,

TRU NE RANG LU SHEL TAR DAG BAR GYUR
and my body becomes pure like crystal.

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

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

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

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

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

LO ZANG DRAG PAY ZHAB LA SOL WA DEB
Losang Dragpa⁴, I make requests at your feet.
Manjushri

The Mantra: Om Ar Ra Pa Tsa Na Dhi
LAR YANG CHE WAI KHYEN RAB MAR SER GYI
Once again by the great wisdom which arises in the
DUD TSI NAM PAR JUNG WAI RANG LU GANG
aspect of orange-coloured amrita, my body is filled
DUD TSI DUL NAM JE TSUN JAM YANG KYI
from the light of the amrita, all the atoms of which
NAM PAR SEL LE O TRO CHOG CHU YI
are in the aspect of Manjushri, rays emanate.
GYEL DANG DE SE CHE WAI KHYEN RAB NAM
They invite the great wisdom of the Sugatas and their sons, residing in the ten directions
LHA KU NAM PAR TIM PAI RANG LU GANG
which in the aspect of divine bodies absorbs into me, filling my body.

Mantra : (Chant once slowly, then recite many times silently)
  MIG ME TSE WAI TER CHEN CHEN RE ZI
  Avalokiteshvara, great treasure of immeasurable compassion,
  DRI ME KHYEN PE WONG PO JAM PE YANG
  Manjushri, Lord of the stainless wisdom,
  DU PUNG MA LU JOM DZE SANG WAI DAG
  Vajrapani, destroyer of Mara’s forces without exception,
  GANG CHEN KHE PE TZUG GYEN TSONG KHA PA
  Tsong-khapa, crown jewel of the sages of the Land of the Snow,
  LO ZANG DRAG PAY ZHAB LA SOL WA DEB
  Losang Dragpa, I make requests at your feet.

LAR YANG SEL WAI KHYEN RAB MAR SER GYI
Once again by the clear wisdom which arises in the
DUD TSI NAM PAR JUNG WAI RANG LU GANG
aspect of orange-coloured amrita, my body is filled
DUD TSI DUL NAM A RA PA TSA NAI
from the light of the amrita, all the atoms of which
NAM PAR SEL LE O TRO CHOG CHU YI
are in the aspect of Ah Ra Pa Tsa Na, rays emanate.
GYEL DANG DE SE SEL WAI KHYEN RAB NAM
They invite the clear wisdom of all the Sugatas and their sons, residing in the ten directions
ZUNG NGAG NAM PAR TIM PAI RANG LU GANG
which in the aspect of mantras absorbs into me, filling my body.

Mantra : (Chant once slowly, then recite many times silently)
  MIG ME TSE WAI TER CHEN CHEN RE ZI
  Avalokiteshvara, great treasure of immeasurable compassion,
  DRI ME KHYEN PE WONG PO JAM PE YANG
  Manjushri, Lord of the stainless wisdom,
  DU PUNG MA LU JOM DZE SANG WAI DAG
  Vajrapani, destroyer of Mara’s forces without exception,
  GANG CHEN KHE PE TZUG GYEN TSONG KHA PA
  Tsong-khapa, crown jewel of the sages of the Land of the Snow,
  LO ZANG DRAG PAY ZHAB LA SOL WA DEB
  Losang Dragpa, I make requests at your feet.
The Seed Syllable: Dhi

The Book and Sword
LAR YANG NYUR WAI KHYEN RAB MAR SER GYI
Once again by the quick wisdom\(^9\) which arises in the
DUD TSI NAM PAR JUNG WAI RANG LU GANG
aspect of orange-coloured amrita, my body is filled
DUD TSI DUL NAM DHI YIG MAR SER GYI
from the light of the amrita, all the atoms of which
NAM PAR SEL LE O TRO CHOG CHU YI
are in the aspect of Dhi, rays emanate.
GYEL DANG DE SE NYUR WAI KHYEN RAB NAM
They invite the quick wisdom of all the Sugatas and their sons, residing in the ten directions
SA BON NAM PAR TIM PAI RANG LU GANG
which in the aspect of the seed syllables absorbs into me, filling my body.

Mantra : (Chant once slowly, then recite many times silently)
   MIG ME TSE WAI TER CHEN CHEN RE ZI
   Avalokiteshvara, great treasure of immeasurable compassion,
   DRI ME KHYEN PE Wong PO JAM PE YANG
   Manjushri, Lord of the stainless wisdom,
   DU PUNG MA LU JOM DZE SANG WAI DAG
   Vajrapani, destroyer of Mara’s forces without exception,
   GANG CHEN KHE PE TZUG GYEN TSONG KHA PA
   Tsong-khapa, crown jewel of the sages of the Land of the Snow,
   LO ZANG DRAG PAY ZHAB LA SOL WA DEB
   Losang Dragpa, I make requests at your feet.

LAR YANG ZAB PAI KHYEN RAB MAR SER GYI
Once again by the profound wisdom\(^9\) which arises in the
DUD TSI NAM PAR JUNG WAI RANG LU GANG
aspect of orange-coloured amrita, my body is filled
DUD TSI DUL NAM LEG BAM REL DRI YI
from the light of the amrita, all the atoms of which
NAM PAR SEL LE O TRO CHOG CHU YI
are in the aspect of scriptures and swords, rays emanate.
GYEL DANG DE SE ZAB PE KHYEN RAB NAM
They invite the profound wisdom of all the Sugatas and their sons, residing in the ten directions
CHAG TSEN NAM PAR TIM PAI RANG LU GANG
which in the aspect of divine implements absorbs into me, filling my body.

Mantra : (Chant once slowly, then recite many times silently)
   MIG ME TSE WAI TER CHEN CHEN RE ZI
   Avalokiteshvara, great treasure of immeasurable compassion,
   DRI ME KHYEN PE Wong PO JAM PE YANG
   Manjushri, Lord of the stainless wisdom,
   DU PUNG MA LU JOM DZE SANG WAI DAG
   Vajrapani, destroyer of Mara’s forces without exception,
   GANG CHEN KHE PE TZUG GYEN TSONG KHA PA
   Tsong-khapa, crown jewel of the sages of the Land of the Snow,
   LO ZANG DRAG PAY ZHAB LA SOL WA DEB
   Losang Dragpa, I make requests at your feet.
GURU YOGA

PEL DEN TSA WAI LA MA RIN PO CHE
O glorious, precious root Guru,
DAG GI CHI WOR PE DE TENG ZHUG LA
please come and remain on the lotus and moon on the crown of my head,
KA DRIN CHEN PO GO NE JE ZUNG TE
and with great kindness look after me,
KU SUNG TUG KYI NGO DRUB TSEL DU SOL
granting me the siddhis of your body, speech and mind.
(Pause to concentrate on the visualisation, at this point you may perform the Seven-Limb Puja and make mandala offerings and request that the Precious Lama come and remain at your heart).

PEL DEN TSA WAI LA MA RIN PO CHE
O glorious, precious root Guru,
DAG GI NYING GAR PE MO TENG ZHUG LA
please come and remain on the lotus at my heart,
KA DRIN CHEN PO GO NE JE ZUNG TE
and with your great kindness look after me,
KU SUNG TUG KYI NGO DRUB TSEL DU SOL
remaining steadily until the essence of enlightenment is reached.
(Pause to concentrate on the visualisation).

DE TAR NGO DRUB MA LU JUNG WAI NE
By the force of making requests and offerings in this way,
JE TSUN LA MA CHO CHING SOL TAB TU
to the Guru, the source of all realisations,
KYE WA KUN TU JAM YANG LA MA YI
may I, in all future lives be lovingly cared for
NYE ZHIN JE SU DZIN PA NYI GYUR CHIG
guru Manjushri, - Tsong Khapa.

RIN CHEN DU MA LE DRUB GAN DEN ZHING
In the realm of Tushita, built of numerous precious substances,
NGO TSAR JE WAI U NA MI PHAM GON
amongst millions of wonders sits the Lord Maitreya.
LEG PAR GOM PE NAM DAG ZHIG DRUN CHIG
By the force of having well acquainted my mind with the practise of this pure land,
TSE PO MO LA NE DER KYE WAR SHOG
may I, immediately after death take birth in that place.
JE TSUN TUG KA NE TRO TRIN KAR YUG
On the end of a long white cloud emanating from the heart of the Lord Maitreya,
KYANG PAI NE MOR LA MA SE DANG CHE
I have invited the Master and his Sons,
CHEN DRANG YEN LAG DUN GYI TSOG SAG PE
By all the merit I have accumulated by offering this seven-limb prayer,
DAG GYU DE LAG NYI DU MIN PAR SHOG
may my mind effortlessly come to maturity.
DU SUM GYEL WAI KHYEN TSE NU PA NAM  
The wisdom, compassion and power of the Sugatas of the three times,  
ZUNG JUG TRUL KUR SHAR WAI NAM DREN GANG  
has unified in the form of perfect guides  
RIG SUM NGO WOR TAG CHE SOL TAB TU  
whom I recognise to be of the nature of the three deities.  
CHOG TUN NGO DRUB MA LU NYUR TOB SHOG  
By the force of my requests made to them, may I rapidly accomplish all realisations both  
ordinary and supreme.  

KH YE PAR DAG PA YE SHE DUD TSI CHU  
In particular, all errors obstructions and ignorance, of my body,  
GO SUM DIG DRIB MI SHE KUN TRU CHING  
speech and mind having being cleansed by the pure amrita of wisdom,  
CHE TSO TSOM SOG TA YE SHE JA LA  
may I come to equal Manjushri, the Lord of Wisdom  
LO DRO GON PO JAM YANG DANG TSUNG SHOG  
in all fields of knowledge, teaching, debate, composition etc.  

JANG SHAR NGO TSAR MAI JUNG KO PAI ZHING  
Taking birth in the land of the north-east ‘Ngo-tsar-me-jung’  
NAM DREN SENG GE NGA RO ZHAB DRUNG DU  
as the foremost in the assembly of disciples, at the feet of the perfect guide, Senge Nga Ro11,  
KHOR GYI TOG MAR KYE NE DO NGAG LA  
may I always excel in hearing, contemplating and meditating  
TO SAM GOM PE TAG TU DA WAR SHOG  
on both the sutras and tantras.  

DOR NA KYE ZHING KYE WA TAM CHE DU  
In brief, in all future lives,  
JE TSUN LO ZANG DRAG PA YAB SE DANG  
without ever becoming separated from the venerable Losang Dragpa and his sons,  
MI DRAL GYEL WAI CHO TSUL KUN ZUNG NE  
observing all the precepts of the Sugata.  
TEN DANG DRO WAI DON CHEN LHUR LEN SHOG  
may I willingly undertake the great task of the expansion of the Dharma, and the benefit  
of all beings.  

(added verse)  
DA WA NAM TOG DAG CHA DA LA TRUL  
Pure view of emptiness, free from the extremes of nihilism and eternalism,  
GOM PA NAM TAG CHING MUG MUN PA TSEL  
Pure meditation, free from dullness and excitement,  
CHO PA NAM TAG GYEL WA KA ZHIN DRUB  
Practice of pure conduct12, according to Buddha’s instructions,  
LOB SANG GYEL WA TAM PA GYEL GYUR CHIG  
May these live as long as the teachings of Lama Tsong Khapa.  

* * * * * *
Ganden Lha Gye
A Prayer for the Long Life of His Holiness the Dalai Lama

OM SVASTI

RAB JAM GYÄL WAI SANG SUM MA LU PA
O magical emanations of all three secrets of countless Conquerors,

GANG DUL CHIR YANG CHAR WAI GYU TRUL GAR
Appearing in whatever forms best serve disciples,

SI ZHII GE LEG KUN JUNG YI ZHIN NOR
Wish-fulfilling gems granting every goodness and virtue in samsara and nirvana;

NGÖ GYU DRIN CH˘N LA MAI TSOG NAM LA
O assembly of kind direct and lineage lamas,

DAG CHAG DUNG SHUG DRAG PÖ SOL DEB NA
To you, with anxious hearts, we fervently pray:

GANG CHÂN GON PO TÂN DZIN GYA TSO YI
"May all that Tenzin Gyatso wishes be spontaneously made manifest,

KU TSE MI SHIG KÂL GYAR RAB TÂN CHING
May the Guardian of the Land of Snows remain for hundreds of aeons immutably amongst us,

ZHE DON LHUN GYI DRUB PAR JIN GYI LOB
It is our prayer that we may be so blessed."

CHÖ YING KUN SĂL KYON DANG NYAM JUG PAI
O immaculate wisdom and great bliss which abide equally in the realm of reality

DUL DRÄL DE CHEN YE SHE GYU MAI TRIN
And the expanse of space, and there, as clouds of illusions,

DRANG ME TEN DANG TEN PAI KYIL KOR DU
From the myriad mandalas of lords and abodes;

SHAR WAI YI DAM LHA TSOG TAM CHÄ LA
O multitudes of Meditational Deities,
To you, with anxious hearts, we fervently pray:

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

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

It is our prayer that we may be so blessed.”
To you, with anxious hearts, we fervently pray:

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

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

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

O mighty warriors laying waste the illusory rounds of life,

Forever abiding in the vajra-city of liberation,

Endowed with wisdom clearly seeing truth,

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

To you, with anxious hearts, we fervently pray:

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

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

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

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

Leading the yogin in his journey along sacred paths

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

O hosts of Heroes and Travellers of the Heavens throughout the three domains,
To you, with anxious hearts, we fervently pray:

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

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

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

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

Whose matted locks are forever crowned with a knot -

Symbolic seal of the commands of Vajradhara -

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

To you, with anxious hearts, we fervently pray:

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

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

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

By the strength of supplicating from the depths of our hearts

Such unfailing, supreme refuges as you,

May the noble Ngawang Lobsang Tenzin Gyatso -

Sole guardian of ourselves and the inhabitants of the Land of Snows,
NGA WONG LO ZANG TĀN DZIN GYA TSO CHOG  
Who deeply suffer the endless sorrows of a degenerate age -

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

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

KĀL PA GYA TSOR YO ME TAG TĀN SHOG  
His three secrets unperishing, undecaying, unchanging.

RAB JAM GYĀL WA KUN GYI DZĀ PAI KUR  
Having courageously taken upon his own shoulders

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

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

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

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

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

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

GE TSĀN SI ZHIİ TSE MOR GYĀ GYUR CHIG  
Until it reaches the summit of samsara and nirvana.

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

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

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

KUN ZANG CHÖ CHOG GYA TSO TAR SON SHOG  
And may we sail the sea of supreme conduct of the One Who is Consummate Goodness.
ME JUNG SÄ CHÄ GYÄL WAI JIN LAB DANG
By the blessings of the glorious Conquerors and those of their Children,

TEN DREL LU WA ME PAI DEN PA DANG
By the truth of the infallibility of dependent-arising

DAG GI LHAG SAM DAG PAI TU TOB KYI
And the profound strength of our own pure faith,

MON PAI DON KUN DE LAG NYUR DRUB SHOG
May all our prayers instantly be fulfilled with effortless ease.

GANG-RI RA-WÄ KOR-WAI ZHING-KAM-DIR
In the heavenly realm of Tibet (surrounded by a chain of snow mountains)

PÄN-DANG DE-WA MA-LU JUNG-WAI-NE
The source of all happiness and help for beings

CHÄN-RÄ-ZIG WONG TÄN-DZIN GYA-TSO-YI
Is Tenzin Gyatso - Chenrezi in person -

ZHAB-PÄ SI-TAI BAR-DU TÄN-GYUR-CHIG
May his life be secure for hundreds of kalpas!

* * * * *
Mahakala - Praise of the Six-Armed Dharma-Protector

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

ZHAB-DUB-DANG-CHÄ BI-NAAYA-KA NÄN
Wearing anklets, you trample Ganesa.

NAK-PO CHEN-PO TAG-GI SHAM-TAB CHÄN
Mahakala, you wear a tiger-skin loincloth.

CHAG-DRUG DRÛL-GYI GYÄN-GYI NAM-PAR GYÄN
Fully adorned with snake-ornaments on your six arms,

YÄ-PA DRI-GUG BAR-WA TRENG-WA DZIN
The first right holds a triku, the middle a mala,

TA-MA DAA-MA-RU-NI DRAG-TU TRÔL
The last plays violently a damaru

YÖN-PA TÖ-PA DANG-NI DUNG TSE-SUM
The left holds a skull-cup, and a three-pronged lance,

DE-ZHIN ZHAG-PA ZUNG-NÄ CHING-WAR JE
And likewise a noose, which serves for tying up.

DRAG-PÖI ZHÄL-NI CHE-WA NAM-PAR TSIG
Your wrathful mouth completely bares its fangs

CHÄN-SUM DRAG-PO U-TRA GYÄN-DU BAR
Your three eyes are fierce. The hair of your head blazes upward.

TRÄL-WAR SIN-DHU-RA-YI LEG-PAR JUG
Your forehead is properly anointed with red lead.

CHI-WOR MI-KYÖ GYÄL-POI GYÄ-TAB TÄN
On your crown, Aksobhaya’s royal presence is fixed.

TRÄG-DZAG MI-GO NGA-CHUI DO-SHÄL CHÄN
You wear a great necklace of fifty men’s heads, dripping blood.

RIN-CHEN TÖ-KAM NGA-YI U-LA GYÄN
On your crown, you’re adorned with five dry, jewelled skulls.

SHING-LÄ JÖN-NÄ TOR-MA LEN-DZÄ-PÄI
You come from your tree and accept our torma offering,

PÄL-DÄN CHAG-DRUK-PA-LA CHAG-TSÄL TÖ
Glorious Six-Armed - homage and praise to you!

SANG-GYÄ TÄN-PA NYÄN-PO SUNG-WA-DANG
Sternly protect the Doctrine of the Buddha!

KÖN-CHOG U-PANG NYÄN-PO TÖ-PA-DANG
Sternly praise the height of power of the jewels!

DÅG-CHAG PÖN-LOB KOR-DANG CHÄ-NAM-KYI
For us - teachers, disciples and entourage -

KYEN-NÄN BAR-CHÄ TAM-CHÄ ZHI-WA-DANG
Please quell all bad conditions and obstructions,

CHI-DÖ NGÖ-DRUB NYUR-DU TSÄL-DU SÖL!
And grant us quickly whatever siddhis we wish!

* * * * * *
(recite three times)
Ganden Lha Gye
NOTES ON THE TEXT

1. “..heart of the Lord of 100 Deities..” The Lord of 100 Deities is Maitreya, the coming Buddha; the term ‘100 Deities’ refers to the countless deities of the Tushita Heaven, where Lama Tsong Khapa presently resides.

2. “..together with his sons..” Sumatikirti is Lama Tsong Khapa’s sanskrit name, his spiritual sons are Gyeltsap Je and Khedrup Je, visualised respectively on Lama Tsong Khapa’s left and right sides. Lama Tsong Khapa is Manjushri, Gyeltsap Je is Chenrezi, and Khedrup Je is Vajrapani.

3. “..three types of vows..” The three types of vows are Pratimoksha Vows, Bodhisattva Vows and Tantra Vows. Upon entering the Dharma one takes the Pratimoksha Vows, upon entering the Mahayana, one takes the Bodhisattva Vows and upon entering the Tantrayana one takes the Tantra Vows.

4. “..Lozang Dragpa..” Lozang Dragpa is Lama Tsong Khapa’s ordination name.

5. “..Great Wisdom..” Great Wisdom is immeasurable and fully comprehending.

6. “..10 directions..” The 10 directions are north, south, east, west, north-east, north-west, south-east, south-west, up and down.

7. “..Clear Wisdom..” Clear Wisdom apprehends all objects of meditation from an unobscured point of view.

8. “..Quick Wisdom..” Quick Wisdom brings about instant comprehension.

9. “..Profound Wisdom..” Profound Wisdom penetrates the surface and brings to light the deepest and most subtle aspects of the object of meditation.

10. “..of my head..” At this point visualise Khedrup Je and Gyeltsap Je dissolving into Lama Tsong Khapa and then Lama Tsong Khapa coming over and sitting on your head. Then with the experience of bliss visualise him coming down and resting upon the eight-petalled lotus at your heart.

11. “..Senge Nga Ro..” Senge Nga Ro is the Buddha activity of Lama Tsong Khapa. His Pure Land, Ngo Tsar Me Jung, has been described as “Wow!”, i.e. better than super.

12. “..Pure conduct..” These three, View, Meditation and Action are the three higher trainings. They are the requirements for the direct cognition of emptiness.

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Ganden Lha Gye

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