



GESHE NGAWANG GEDUN

Lama Tsongkhapa Retreat  
June 2016

Australian Tibetan Buddhist Centre  
Uki Gompa 49 Malabar Ave Smiths Creek

# YONTEN ZHIR GYUR MA

By Lama Tsongkhapa

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

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

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

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

# THE FOUNDATION OF ALL GOOD QUALITIES

By Lama Tsongkhapa

The foundation of all good qualities is the kind and perfect,  
pure guru;

Devotion to him is the root of the path.

By clearly seeing this and applying great effort,

Please bless me to rely upon him with great respect.

Understanding that the precious freedom of this rebirth is  
found only once,

Is greatly meaningful, and is difficult to find again,

Please bless me to generate the mind that unceasingly,

Day and night, takes its essence.

This life is as impermanent as a water bubble;

Remember how quickly it decays and death comes.

After death, just like a shadow follows the body e results of  
black and white karma follow.

Finding firm and definite conviction in this,

Please bless me always to be careful

To abandon even the slightest negativities

And accomplish all virtuous deeds.

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

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

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

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

Seeking samsaric pleasures is the door to all suffering:  
They are uncertain and cannot be relied upon.  
Recognizing these shortcomings,  
Please bless me to generate the strong wish for the bliss of liberation.

Led by this pure thought,  
Mindfulness, alertness, and great caution arise.  
The root of the teachings is keeping the pratimoksha vows:  
Please bless me to accomplish this essential practice.

Just as I have fallen into the sea of samsara,  
So have all mother migratory beings.  
Bless me to see this, train in supreme bodhicitta,  
And bear the responsibility of freeing migratory beings.

Even if I develop only bodhicitta, without practicing the three types  
of morality  
I will not achieve enlightenment.  
With my clear recognition of this,  
Please bless me to practice the bodhisattva vows with great energy.

Once I have pacified distractions to wrong objects  
And correctly analysing the meaning of reality,  
Please bless me to generate quickly within my mind-stream  
The unified path of calm abiding and special insight.

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

Having become a pure vessel by training in the general path,  
Please bless me to enter  
The holy gateway of the fortunate ones:  
The supreme vajra vehicle.

At that time, the basis of accomplishing the two attainments  
Is keeping pure vows and samaya.  
As I have become firmly convinced of this,  
Please bless me to protect these vows and pledges like my life.

Then, having realized the importance of the two stages,  
The essence of the vajrayana,  
By practicing with great energy, never giving up the four sessions,  
Please bless me to realize the teachings of the holy guru.

Like that, may the gurus who show the noble path  
And the spiritual friends who practice it have long lives.  
Please bless me to pacify completely  
All outer and inner hindrances.

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

# Gan den Lha Gya Ma

By Lama Tsongkhapa

Ga den lha gyi gon kyi tug karr nay  
rab kar zho shar pung dri chu dzin tser  
cho kyi gyal po kun kyen lob zang drag  
say dang chay pa nay dir shug su sol

dun kyi nam ka seng dri pay day teng  
je tsun la ma gye pay dzum kar chen  
dag lo day pay so nam zhing chog du  
ten pa gye chir kal gyar shug su sol

shay je kyon kun jal way lo dro tug  
kal sang na way gyen gyur leg shay sung  
drag pay pel gyi lham may dze pay ku  
tong tö dren pay don den la chag tsal

yi ong cho yon na tsog may tog dang  
dri shim dub po nang sel dri chub sog  
ngo shum yi trul cho trin gya tso di  
so nam zhing chog kyo la chur par bul

# The Hundred Deities of the Land of Joy

By Lama Tsongkhapa

From the heart of the Protector of the hundred deities of the  
Land of Joy,

Comes a cloud that resembles a mass of fresh white curd,  
Omniscient Lobsang Dragpa, King of the Dharma, together  
with your Sons,

I request you to come here now.

Oh Venerable Gurus with white smiles of delight,  
Seated on lion-thrones, a lotus and a moon seat in the space  
before me,

I request you to remain for hundred of aeons in order to  
spread the teachings, And be the supreme Field of Merit to inspire  
my mind with faith.

Your minds have the intellect that comprehends the full  
extend of what can be known.

Your speech, with its excellent explanations, becomes the ear  
ornament for those of good fortune,

Your bodies are radiantly handsome with glory renowned

I prostrate to you, whom to behold, hear or recall is worthwhile,

Pleasing water offerings, various flowers,

Fragrant incense, light and scented water,

An ocean of actual and visualized cloud-like offerings,

I present to you, Oh supreme Field of Merit.

dag gi tog may du nay sag pa yi  
lu ngag yi sung mi gay chi gyi dang  
kye par dom pa sum gyi mi tun chog  
nying nay jor pa drag po so sor shag

nyig may du dir mang to drub la tson  
cho gye pang pay dal jor don yu jay  
gon po kyo kyi lab chen dze pa la  
dag chag sam pa tag pay yi rang ngo

jet tsun la ma dam pa kye nam kyi  
cho kun ka la kyen tse ten tril ney  
ji tar tsam pay dul jay dzin ma la  
sab gye cho kyi char pa ab tu sol

dag gi ji nyi sag pay gyay wa di  
ten dang dro wa kun la gang pen dang  
kye par je tsun lob zang drag pa yi  
ten pay nying po ring du sel jay shog

Whatever non-virtues of body, speech and mind  
I have accumulated from beginning-less time,  
And especially any transgressions of my three vows,  
I confess over and again with fervent sincerity from my heart.

From the depths of our hearts we rejoice Oh Protectors,  
In the great waves of your deeds, you who  
Strove to learn and practice in this degenerate age,  
And made life meaningful by abandoning the eight worldly  
feelings.

Oh Holy and Venerable Lama, from the clouds of compassion  
That form in the skies of your Dharmakaya wisdom,  
Please release a rain of vast and profound Dharma  
Precisely in accordance with the needs of those to be trained.

I dedicate whatever virtues I have ever collected  
For the benefit of the teachings and of all sentient beings,  
And in particular for the essential teachings  
Of Venerable Lo-zang Drag-pa to shine forever

## NINE-LINE PRAYER TO LAMA TSONGKHAPA

Ngö drub kün jung thub wang dor je chang  
Mig me tse wai ter ch'en chän rä zig  
Dri me k'yen pai wang po jam päl yang  
Dü pung ma lü jom dzä sang wai dag  
Gang chän k'ä pai tsug gyän lo zang drag  
Kyab sum kün du la ma sang gyä la  
Go sum gu pai go nä söl wa deb  
Rang zhän min ching dröl war jin gyi lob  
Chog dang t'un mong ngö drub tsäl du sol

## FIVE-LINE PRAYER TO LAMA TSONGKHAPA

Mig-me tze-wai ter-chen Chen-re-zig  
Dri-me kyen-pai wang-po Jam-pel-yang  
Dü-pung ma-lü jom-dze Sang-wai dag  
Gang-chen kay-pai tzung-yan Tsong-Khapa  
Lo-zang Drag-pai zhab-la sol-wa deb.

## TSONGKHAPA MANTRA

**OM GURU VAJRADHARA SUMATI KIRTI SIDDHI HUNG**

## NINE-LINE PRAYER TO LAMA TSONGKHAPA

Vajradhara, lord of sages, source of all realizations,  
Avalokiteshvara, great treasure of object-less compassion,  
Manjushri, master of stainless wisdom,  
Vajrapani, destroyer of hosts of Maras,  
Losang Dragpa, crown jewel of the of sages of the land of  
snow,  
To you, Guru-Deity, the embodiment of all three refuges  
I make requests respectfully with my three doors.  
Please grant your blessings to liberate myself and others.  
Please bestow the supreme and common realizations.

## FIVE-LINE PRAYER TO LAMA TSONGKHAPA

You are Avalokitesvara, great treasure of unimaginable  
compassion,  
And Manjushri, master of flawless wisdom,  
And Vajrapani, Lord of the Secret and destroyer of hordes of maras  
without exception.  
Tsong Khapa, crown jewel of the sages of the land of snows,  
Lozang Dragpa, I make requests at your lotus feet.

TSONGKHAPA MANTRA

**OM GURU VAJRADHARA SUMATI KIRTI SIDDHI HUNG**

pal dan tsa wai la ma rin po che  
da gi chi wor pe de teng zhug la  
ka drin chen po go ne je zung te  
ku sung tug kyi ngo drup tse du sol

pal dan tsa wai la ma rin po che  
dag gi nying gar pe mo teng zhug la  
ka drin chen po go ne je zung te  
Jang chub nying poi bar du tan par zhung

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

O glorious, precious root Guru  
Please come and remain on the lotus and moon on the crown  
of my head  
And with great kindness look after me,  
Granting me the siddhis of your body, speech and mind.

O glorious, precious root Guru, come and take your  
Lotus and moon seat at my heart  
And keep me safe in your great kindness;  
Remain steadfast until I achieve Buddhahood.

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



