

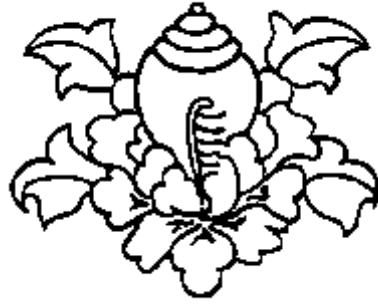
THREE PRAYERS TO JEY TSONGKHAPA

For the development of his teaching
To encounter his teaching
To halt error



Translated under Venerable Dagpo Rinpoche's guidance
by R. Patton

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Chemin de la Passerelle • 77250 Veneux – Les Sablons • France



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A Prayer for the development of Gelugpa teachings:
Losang Gyeltenma

1. Gyel wa ma lu kyey pai yap kyur kyang,
Although you are the father who begets all conquerors,
Gyel sey ts'ul gyi shing kham rap jam su,
As a conqueror's son, you vowed to uphold the Conqueror's teaching
Gyel wey cho'e dzin t'uk kyey den pai t'u,
In a multitude of worlds; by the power of this truth,
Lo sang gyel wai ten pa gyey kyur chik.
May the Conqueror Losang's teaching flourish!

2. Ngoen ts'ey wang poe tok ki chen nga ru,
In the past, when before Indraketu,
Tam chey ts'ey na nying t'op ch'en po shey,
You made your promise, you were lauded by conquerors and
bodhisattvas
Sey chey gyel wey ngak joe den pai t'u,
As "the Great Brave"; by the power of this truth
Lo sang gyel wai ten pa gyey kyur chik.
May the Conqueror Losang's teaching flourish!

3. Ta choe tsang mey gyu pa pel wai ch'ir,
To spread the lineage of pure view and conduct,
T'up pey trung tu shel kar t'reng wa p'ul,
You offered a rosary of crystal beads to the Muni,
Ch'oe dung nang shing lung ten den pai t'u,
Who gave you a conch shell and made a prophecy; by the power of this
truth,
Lo sang gyel wai ten pa gyey kyur chik.
May the Conqueror Losang's teaching flourish!

4. Ta wa nam dak tak ch'ey t'a ley troel,
Its pure views are free of the extremes of eternalism and nihilism,
 Gom pa nam tak chin muk mun pa sang,
Its pure meditation dispels the darkness of laxity and lethargy,
 Choe pa nam tak gyel wai ka shin drup,
Its pure conduct is the implementation of the Conqueror's words,
 Lo sang gyel we ten pa gyey kyur chik.
May the Conqueror Losang's teaching flourish!
5. Mang tu t'oe pa gya ch'er tsel we khey,
[It extols] learning, as vast knowledge is widely sought,
 T'oe toen ji shin gyu la jar wey tsun,
Discipline, as there is correct application of what is learned,
 Kun kyang ten droe toen tu ngo wey sang,
Goodness, as all is dedicated to sentient beings' welfare and to the teaching's,
 Lo sang gyel wai ten pa gyey kyur chik.
May the Conqueror Losang's teaching flourish!
6. Drang ngey sung rap ma lu gel mey tu,
All definitive discourses and those to be interpreted are free of contradictions;
 Gang sak chik ki nyam len dam pa ru,
They are all instructions for any given individual's practice,
 Ngey pa nyey pey nyey choe t'a dak gak,
Ascertaining this halts all faulty behaviour,
 Lo sang gyel wai ten pa gyey kyur chik.
May the Conqueror Losang's teaching flourish!
7. Lung ch'oe dey noe sum kyi ch'ey nyen tang,
Hearing and teaching the tripitaka—the teaching as scripture,
 Tok pai ten pa lap sum nyam len tey,
Practising the three instructions—the teaching as realization,

Khey shing trup pey nam t'ar mey tu chung,
Such are the wondrous deeds of scholarship and practice,
Lo sang gyel wai ten pa gyey kyur chik.
May the Conqueror Losang's teaching flourish!

8. Ch'i ru nyen t'oe choe pey shi shing tul,
With external behaviour, like as listener's, calm and disciplined,
Nang tu rim nyi nel jor deng tang den,
Internal assurance of the two stages' yogas,
Do ngak lam sang gel mey drok su khyer,
*Without contradiction, it enhances each good path— sutra and tantra—
with the other,*
Lo sang gyel wai ten pa gyey kyur chik.
May the Conqueror Losang's teaching flourish!

9. Gyu yi t'ek par shey pey tong pa nyi,
Emptiness is explained in the causal vehicle,
Dre pu t'ap kyi drup pey dey ch'en tang,
Great bliss is accomplished by the resultant method,
Nyam jor ch'oe p'ung gyey t'ri nying poe chu,
Uniting the two is the essence of the teaching's 84,000 sections,
Lo sang gyel wai ten pa gyey kyur chik.
May the Conqueror Losang's teaching flourish!

10. Kyey pu sum kyi lam kyi sung mey tso,
The main guardians of the path of three kinds of practitioners
Nyur dzey goen tang nam sey ley shin sok,
Are Mahakala, Vaisvarana, Kalarupa and the rest,
Ten sung tam chen gya ts'oe t'u top kyi,
By the force of a multitude of pledged dharma protectors,

Lo sang gyel wai ten pa gyey kyur chik.
May the Conqueror Losang's teaching flourish!

11. Dor na pel den la mai ku ts'ey ten,
In brief, thanks to the glorious masters' long lives,
Khey tsun ten dzin tam pai sa teng kang,
*To a world filled with excellent upholders of the the teaching, who are
both learned and disciplined,*
Ten pai jin dak nga t'ang tar wa yi,
And to the increasing power of the teaching's benefactors,
Lo sang gyel wai ten pa gyey kyur chik.
May the Conqueror Losang's teaching flourish!

Prayer composed by (Gungthang Jampeyang) Koenchok Tenpey Droenmey.

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

1. Gyel kun yap chik jam pel shi t'ro tang,
O wrathful and peaceful Mañjushri, unique father of all conquerors,
Lo sang gyel wa yap sey gyu par chey,
O Conqueror Losang, the father, with your sons and lineage,
Kun kyi t'uk jey t'u pung ch'er kyey ney,
By the great strength of your compassion, I entreat you all
Dak ki moen lam dey lak drup par dzoe.
To ensure that my prayers are easily fulfilled!

2. Dak ni ts'ey rap t'reng wa t'am chey tu,
With passing of all my successive lives,
Mi khom ney su nam yang mi tung war,
Without ever falling in an unfree state,
T'ek ch'ok khor lo shi den ten gyu mar,
In a series endowed with the four wheels for the supreme vehicle,
Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!

3. Do gyu gong drel tang chey gel mey tu,
That the sutras, tantras and commentaries are free of contradictions,
Gang sak chik ki nyam len dam ngak tu,
That they are instructions for any given individual's practice,
Lek par dom pa ts'ang la ma nor lam,
Is explained perfectly; it is the complete and unerring path.
Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!

4. Dri me rik pey lam ley rap jam shung,
Thanks to faultless reasonings and innumerable treatises,
 Ji shin ten la bep pey shi lam drey,
It correctly establishes the bases, paths and fruits,
 Dzam ling gyen truk ch'ok nyi shing tey soel,
According to the system of the trailblazers: the Six Ornaments of
Jambudvipa and the Excellent Pair.
 Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!
5. Ta choe chik trok chik tu song wa yi,
As views and conduct enhance one another mutually,
 Khey pa ma ch'el tsun pa ma mong par,
Scholars are not depraved and the morally disciplined are not ignorant,
 Kun kyang ten droe toen nyi lhur shuk pey,
And all strive for the sake of the teaching and sentient beings.
 Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!
6. Do ngak sap chu ts'ang la ma nor war,
It is the essence of the profound sutras and tantras, complete and
unerring,
 Djam yang shel lung ngar poe tren pa yi,
Sweetened by Mañjugosha's oral instructions,
 Sung juk go p'ang nyur ley ch'ey nyur wey,
The fastest of all routes to the state of union.
 Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!
7. T'oe sam gom pa ch'ok rer ma shor wey,
Free of bias in relation to learning, reflection and meditation,

Mang t'oe dam par shar wey nying poe chu,
The essence of great learning, perceived as instructions,
Drup pey nyam nyong ts'ey mar rap soen pa,
Is valid meditative experience excellently attained,
Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!

8. Dri mey rik pey chey ney gom pa tang,
Meditation that analyses with faultless reasonings,
Tsey chik nyam par jok pa sung drel wey,
Conjoined with one-pointed absorption:
Gom ts'ul shen la mey pey khyey ch'oe ch'ok,
Is a special trait of the way to meditate, not found elsewhere.
Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!
9. Rin ch'en sem ch'ok dren pey t'ap khey su,
As a skilful means to induce the precious supreme aspiration,
Di tang ch'i mey nang shey tsen t'ap su,
Having forcefully opposed attachment to present and future lives:
Dok ney ngey jung dren ts'ul khyey shuk pey,
Its way of inducing renunciation distinguishes it [from others].
Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!
10. Gyu drey dun tang dak shen nyam jey yi,
The seven causes and effect, and equalizing and exchanging self and others,
Men ngak chik tu dril ney kyong wa yi,
Meditated combined in a single instruction:
Sem ch'ok kyey ts'ul shen ley khyey shuk pey,
The way to generate the supreme aspiration distinguishes it from others.

Lo sang gyel wai ten tang jel war sho.

May I encounter the teaching of the Conqueror Losang!

11. Ching muk koel sa pang pey ting ngey dzin,

Concentration free of the pitfalls of laxity and lethargy,

Ts'ey den shung luk ch'en mo ley ong shing,

According to the great and authentic treatises:

Mi tok drup ts'ul shen le khyey shuk pey,

Its way of inducing non-conception distinguishes it from others.

Lo sang gyel wai ten tang jel war sho.

May I encounter the teaching of the Conqueror Losang!

12. Khey trup chey wey bey kyang pok min pey,

The profound, which eludes countless scholars and meditators

Sap mo ji shin sik shing sung wa yi,

Despite their efforts, is perceived and explained accurately,

T'a trel ta wa kong na mey pey ch'ok,

With the supreme view—unsurpassed and devoid of extremes.

Lo sang gyel wai ten tang jel war sho.

May I encounter the teaching of the Conqueror Losang!

13. Tong tang ten jung chik ley chik ch'ar shing,

Emptiness and dependant-arising issuing each from the other,

Tok tak t'ra mor cha chey kun t'ey pey,

And subtle imputation by conception establishing all actions and agents

Lu trup luk sang den nyi ch'ey t'rey ney,

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

Lo sang gyel wai ten tang jel war sho.

May I encounter the teaching of the Conqueror Losang!

14. Sap moe t'ek la noe rung drup ts'ul tang,
The way to become an adequate vessel for the profound vehicle,
 Pel den gyu dey shi yi lam kyi droe,
And then travel the path of glorious tantra's four classes:
 Sang wey ney kun chey la da trel wey,
Matchlessly it distinguishes all the key elements of the secret path,
 Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!
15. Shi yi kyey shi bar tor khor wey gyun,
To transform the bases—the continual stream of birth, death and bardo,
 Lam tang drey pu ku sum nyi gyur wey,
Into the three kayas of the path and of the fruit,
 Si pey khor lo choe la nyur wey t'rul,
Is the special swift means to cut the round of existence.
 Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!
16. Nyur lam la mey t'ek pai lam kyi sok,
The core of highest yoga tantra within the supreme vehicle, the quick path,
 Lung sem dhu tir du pey lhen kyey ying,
—Gathering winds and mind in the dhuti and thus directly inducing
 Ngoe su dren ts'ul shen ley khyey shuk pey,
The innate sphere—distinguishes it from others.
 Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!
17. Nyuk mey sem kyi rang shel jen ch'ar tu,
Having directly brought the fundamental mind
 Ngoen tu chey ney tey nyi dey tong ki,
To show its true face then having it enter the sphere

Ying su juk pey t'ap khey ch'ey lhak pey,
Of bliss and emptiness is its sublime skilful means.

Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!

18. Lung sem tsam ley ts'en pey shin lak gar,
From the simple winds and mind, like a magical illusion, the way
Gyu t'rul tra war ngoe su dang wey ts'ul,
The dance of a body with the signs and marks actually commences
Shen kyi ch'a tsam pok min ngo ts'ar ney,
Is an extraordinary key element that others fail to fathom, even in part.
Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!

19. Doen kyi lhen kyey ying tang gyu t'rul gar,
The true innate sphere and the dance of the illusory body,
Nyam jor pa war dro we ting dzin kyi,
United in the concentration of heroic motion,
Ku shi sa la key chik nyi juk pa,
Immediately launch the four-kaya state.
Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!

20. Nyur ley ch'ey nyur mi lo chu nyi tang,
Far swifter than swift is the excellent short path,
Lo sum ch'ok sum tsam la'ang sung juk ki,
That in twelve human years, indeed in just three and a half,
Go p'ang de lak drup pey nyey lam ch'ok,
Ensures easily the attainment of the state of union.
Lo sang gyel wai ten tang jel war sho.
May I encounter the teaching of the Conqueror Losang!

21. Dor na kyey shing kyey wa t'am chey tu,
In brief, in all my successive lives,
Toen pa jam yang la mey jey sung shing,
Under the protection of the guide, Guru Mañjugosha,
Ten pa trup t'a kun kyi yang tsey ch'ok,
May I encounter the pinnacle of all teachings and tenets,
Lo sang gyel wai ten tang jel war sho.
The teaching of the Conqueror Losang!

Abbreviated colophon of the Dharamsala edition:

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

A Prayer to Halt Error concerning the Complete Path:
The Heart Jewel of Profound Meaning

1. Rap jam kyap kyi p'ung po chi nyey pa,
The many masses of countless refuges there may be
Dorje kyil khor chik tou dzok pe kar,
Are displayed in a single complete vajra mandala;
Trin chen la mey sang sum chin gya yi,
O kind master, may the hundred blessings of your three mysteries
Guey lek dak ki lu ngak yi la p'op.
Shower goodness and virtue on my body, speech and mind!

2. Khyoe kyi ji shin dom pey tsey wey yang,
The compassionate melody that it expresses perfectly,
Do ngak lam kyi rim pai sap doen chu,
—The essence of the profound meaning of sutra and tantra's stages of the path—
Nyin shin nyang wey nyam tang tok pey tsel,
By tasting it daily, with dexterity in spiritual experiences and realizations,
Sa lam drey bu p'a t'ar choe kyur chik.
May I attain the fruit—the summit of the grounds and paths!

3. Tshey rap sey kyi t'u wor gyey shin tu,
Happily you promised to care for me unfailingly in all my lives,
Djey sung shel shey mi gyur tsey wai tam,
As your main disciple, moved by compassion;
Ji shin jang chenn nying poe t'ar kyang pey,
By guarding me thus until I attain the essence of enlightenment,
P'a jey pu yi sin pa nyi gyur chik.
May the son soon follow the father!

4. La ma lo sang dorj ch'ang wang ki,
By the power of Guru Matibhadra Vajradhara's protection,
 Nye shin droup po je sou soung we t'u,
That is happily provided to practionners,
 T'eu sam gom pe ngel war ma teu pe,
Without difficulty in learning, reflection and meditation,
 Sa lam nyam tok p'a t'ar nyour ch'in sho
*May I reach the summit of experience and realization of the grounds
 and paths!*
5. Lo sang nyen gyu ley ong sap toen kyi,
Once the streams of nectar of profound meaning
 Du tsii chu gyun nying la sim pa yi,
From Losang's close lineage have dissolved into my heart,
 Do ngak lam kyi rim pai nyu gu tser,
May the tips of the plants of sutra and tantra's stages
 Ku shii nyey ma yur du du par sho.
Bend with the ripe fruit—the four kayas!
6. Sem ch'ok rin ch'en dren pai t'ap khey su,
As a skilful means to induce the precious supreme aspiration,
 Di nang ch'oe gyey nyoen pai doe kar tang,
May I develop the strength of carriage-like renunciation,
 Si jor sin poe bu moe lu tri tu,
That sees this life's appearences as a mad dance of eight concerns,
 T'ong wai ngey jung shing tai shuk gyey sho.
And samsaric happiness as the ruse of demon's daughters!
7. Ch'o ka ts'ik shar tsam tang yi moen tsam,
It overcomes the error of taking for the precious aspiration
 Rin ch'en sem su t'rul pa pang pa yi,
Simple recitations of rituals, and simple wishes;

Choe min gyu drey dun kyi trang pa yi,
May I soon fully master the supreme, precious spirit of enlightenment,
Rin ch'en sem ch'ok nyur tu jang par sho.
Induced by the seven uncontrived causes and effect!

8. Ching wa t'ra mor gom tu t'rul wa sok,
It rejects the pitfalls of meditation,
Ting ngey dzin ley ch'i ch'ir khyam pa yi,
That lead you astray from concentration,
Gom kyi goel sa pang pai ts'ey den kyi,
Such as mistaking subtle laxity for meditation;
Shi ney ten po ngoen tu gyur war sho.
May I realize genuine, firm meditative serenity!

9. Chi yang yi mi chey tang sem ngo sok,
The middle way avoids the precipice of wrong paths
Tak ch'ey t'a la yang tak tar dzin pai,
That consider to be valid the extremes of eternalism and nihilism,
Lam ngen yang sa pang pai u mai lam,
Such as contemplating nothing or the simple nature of the mind;
Tong tang ten jung sung juk nyur tok sho.
May I soon realize the union of emptiness and dependant arising!

10. Ku sum lam khyer ney tang trel wa yi,
May I perfect the first stage of maturation
Lha yi sel nang tsam la kyey rim tu,
Of the fully accomplished completion stage, which rejects the error
T'rul pa pang pai dzok rim yong dzok kyi,
Of mistaking for the generation stage, a simple clear appearance
of the deity,

Min chey rim pa tang po t'ar ch'in sho.

Devoid of the key element: transformation of the three kayas into the path.

11. Dhu tir shuk ney t'im pai ney mey par,

May I soon succeed in absorbing the action winds in the dhuti,

Dey droe tsam kyi lung jor dzok rim tu,

Unlike the non-Buddhist paths that mistake

T'rul pa ch'i roel lam ley khyey shuk pai,

For the completion stage simple meditation of winds, bliss and heat,

Ley lung dhu tir nyur tu du nu sho.

Devoid of the key elements of entrance, abiding and absorption in the dhuti.

12. Mi tok dey sel tsam tang sel tong tsam,

May the fundamental mind, that is by nature innate bliss,

Lhen kyey dey tong ch'ok tu t'rul min par,

Soon directly enter the sphere of natural clear light

Nyuk mey ngo wo ngoen soum lhen kyey dey,

Without mistaking for excellent innate bliss and emptiness,

Rang shin oe sel ying su nyur jouk sho.

Simple clear, non-conceptual bliss and simple clarity devoid [of forms].

13. Tong pai nam gyur shin tak ts'en pai gar,

May I soon partake of the feast of union

Ts'en pai lha kur rang shin oe sel nyi,

—The fruit of the two inseparable truths, excellent and ultimate:

T'ar t'uk ch'ok ki den nyi yer mey drey,

Emptiness that manifests as a body with signs and marks,

Sung tu juk pai ga toen nyur t'op sho.

And the body of the deity, with the signs and marks, that is by nature clear light.

14. Te tar jong di khey drup tu mey kyang,
Thus may I soon complete the excellent, fully accomplished path,
Tch'ok tsam nyey min lo sang nyen gyu kyi,
That rejects even minor errors regarding these profound key elements
Sap ney t'rul pa ch'a tsam pang pa yi,
Of Losang's close lineage, that many scholars and meditators
Yong dzok lam sang nyur tu t'ar ch'in sho.
Of this land do not yet understand, even in part.

15. Te tar drup la gel kyen kun shi shing,
Thus may all conditions conflicting with practice subside,
T'un kyen bey mey yi shin drup pa yi,
And favourable conditions effortlessly increase as I wish;
Dong trok ney sum pa wo kha dro tang,
May my companions, and a multitude of heroes and dakinis,
Tam chen gya ts'oe nam yang mi yel dzoe
As well as pledged protectors of the three levels never abandon me!

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



Translated under Venerable Dagpo Rinpoche's guidance by R. Patton - October 2012

