DEVOTION IS THE HIGHEST PRACTICE

BY KHENPO NGAWANG PALZANG
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In the early morning, as you rise from bed, recite:

*dû sum sang gyé tam ché kyé ngowo penden tsawé la ma rin po ché khýen no*
Glorious, precious root guru, essence of all the buddhas of the three times, please think of me!

*dak gi gyú jin gyi lap tu sôl*
Please bless my mindstream!

*lû la dewa kyewar jin gyi lop*
Please bless me with bliss born in my body!

*ngak la nû pa barwar jin gyi lop*
Please bless my speech to blaze in its own command!

*sem la tok pa charwar jin gyi lop*
Please bless me with the dawning of realizations in my mind!

*tsé di lo yi tongwar jin gyi lop*
Please bless me to give up thoughts of this life!
ngé jung lo na kyewar jin gqi lop
Please bless me with an attitude of renunciation!

dakdzin trülwa jik par jin gqi lop
Please bless me to demolish the confusion of self-clinging!

jang chup sem chok kyewar jin gqi lop
Please bless me with supreme awakened mind!

This was written in fervent devotion to the guru.

BIBLIOGRAPHY:

mkhan po ngag dga’. mos gus bla ma’i lam khyer. In gsum ’bum ngag dbang dpal bzang, 1: 628–29. khreng tu’u. BDRC MW22946_6A9C9F.

1. There seems to be a play on the word lama (bla ma), which means both guru and “highest.” In the title, “Devotion” is placed next to lama with no grammar particle clarifying the relation. Such juxtapositions usually indicate apposition. In between lama and practice/path (lam khyer), there is a genitive particle making “highest” the qualifier of “practice.” The short colophon arranges “devotion” and lama a little differently, where lama is given first in the accusative case, followed by devotion. In this arrangement, the meaning is clearly “devotion to the lama/guru.”

2. This line is rendered loosely, simply for stylistic reasons. The general meaning is unambiguous. A literal translation could be “Bless potency/power/mastery to blaze in my speech.” When we refer to someone with excellent skill in speech, we often say they have great “command.”