

# *FPMT Retreat Prayer Book*

## *Updates Made After the Light of the Path Retreat*

These updates were made by Lama Zopa Rinpoche during the Lamp of the Path Retreat in September of 2009.

A list of corrections is included below, followed by the actual pages from the corrected prayer book. You may either make the corrections with a pen, or cut the pages from this document and tape them in over the existing pages in your prayer book.

### **TABLE OF CONTENTS**

A new detailed table of contents to make navigating the prayer book easier!

#### **PAGE 7**

Rinpoche has added a new mantra to recite as part of the daily prayers:

#### **PAGE 11**

Rinpoche has indicated a new spelling for the Zung of the Exalted Completely Pure Stainless Light.

#### **PAGE 15**

Change protector to savior in first line of Invocation.

#### **PAGES 18-19**

Rinpoche inserted part of the English that was missing from the translation originally, in the second line - Master, please pay attention to me. This should be put in brackets and so should the corresponding Tibetan. Some of the English lines have been shifted to better line up under the corresponding Tibetan on both pages.

There are also corrected Tibetan phonetics on p. 19. Third paragraph, second line.

#### **PAGES 20 – 21**

The translation for the commitment prayer has changed according to the advice of Lama Zopa Rinpoche.

#### **PAGE 55**

Rinpoche adds a line - [and the holy virtuous friend who reveals the complete unmistakable path] - in the first full paragraph of the English.

**PAGE 67**

Last verse, second line and fourth line have phonetic corrections.

**PAGE 81**

Verses 30 and 31 - add a bell for the second line of each.

**PAGE 82**

Somehow a syllable went missing from the second paragraph of the mandala offering and this has been corrected.

**PAGE 99**

Add the word 'immediately' in the first sentence of second full paragraph.

I am requesting you to **immediately** pacify all the wrong conceptions,

**PAGE 103**

Add (3x) after the verse under Requesting the Guru

**PAGES 114-115**

The lines in LZR's requesting prayer have been rearranged to make it possible to repeat the requesting line two times at the end.

**PAGE 165**

Change the instructions to read:

Recite the above mantras altogether as a group 3 or 7 times.

**PAGE 189**

Put LAMA in brackets at beginning of first line of Tibetan (Rinpoche does it this way, but it's not in the text)

**NEW** - Add appendix for Six-Session Guru Yoga at end of book.

ALL CHANGES are included below as actual pages from the corrected prayer book.

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## Morning Activities

### *The increasing effect mantra<sup>1</sup>*

OM SAMBHARA SAMBHARA BIMANA SARA MAHA JAVA HUM  
OM SMARA SMARA BIMANA SKARA MAHA JAVA HUM (7x)

---

This mantra increases the merit of the day 100,000 times

---

### *Mantra to increase the merit of recitation*

TADYATHA DHARE DHARE BENDHARE SVAHA (7x)

---

This mantra increases the merit of the Dharma texts and sadhanas you recite. For mantras, it is like having recited the mantra many millions of times. So much merit.

---

### *The mala blessing mantra<sup>2</sup>*

OM RUCHIRA MANI PRAVARTAYA HUM (7x)

---

Recite seven times then blow on the mala. This increases the power of the mantras you recite over one million times.

---

### *Mantra for blessing the feet<sup>3</sup>*

OM KHRECHA RAGHANA HUM HRI SVAHA (7x)

---

Recite seven times then blow on the sole of each foot, or shoe, whatever directly touches insects as you walk (one may also recite this mantra then blow on the tires of your car or bicycle.)

---

## ***Zung of the Exalted Completely Pure Stainless Light***

NAMA NAWA NAWA TEENEN THATHAAGATA GANGA NAM  
DIVA LUKAA NEN / KOTINI YUTA SHATA SAHA SRAA NEN / OM  
VOVORI / TSARI NI\* TSARI / MORI GOLI TSALA WAARI SVAHA  
*(a few times)*

*[\*indicates a high tone.]*

## ***Mantra Taught by Buddha Drogen Gyälwa Chhö***

OM HRI YA DHE SARVA TATHAAGATA HRIDAYA GARBE /  
ZOLA DHARMA DHATU GARBE / SANGHA HARANA AYU  
SANGSHODHAYA / PAPAM SARVA TATHAAGATA SAMENDRA  
AUSHNI KHA VIMALE BISHUDHE SVAHA *(a few times)*

---

Then recite:

---

OM MANI PÄDME HUM

### *Extensive Power of Truth*

KÖN CHHOG SUM GYI DEN PA DANG

**By the power of truth of the Three Rare Sublime Ones,**

SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI JIN GYI LAB  
DANG

**The blessings of all the buddhas and bodhisattvas,**

TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG

**The great wealth of the completed two collections,**

CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI

**And the sphere of phenomena being pure and inconceivable;**

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA  
THAM CHÄ DANG PHAG PA JAM PÄL DANG KUN TU ZANG PO LA SOG  
PÄI NAM PAR CHHÖ PÄI TRIN GYI PHUNG PO SAM GYI MI KHYAB PA ZÄ  
MI SHE PA NAM KHA GANG WAR GYUR

**May these piles of clouds of offerings arising through transformation by the bodhisattvas Arya Samantabhadra, Manjushri, and so forth – unimaginable and inexhaustible, equaling the sky – arise and, in the eyes of the buddhas and bodhisattvas of the ten directions, be received.**

### *Invocation*

MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING

**Savior of all beings without exception;**

DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA

**Perfect knower of all things;**

NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI

**Divine destroyer of the intractable legions of Mara;**



CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL

**Bhagavan and retinue, please come here.**

### *Mantra and Praise with Prostrations*

OM NAMO MANJUSHRIYE / NAMAH SUSHRIYE / NAMA  
UTTAMA SHRIYE SVAHA *(3x with prostrations)*

## *Prayer for Taking the Precepts*

---

Now stand up and make three prostrations. Then, kneel on your right knee with your hands together in prostration and your head bowed. Visualize Guru Avalokiteshvara before you, generate the profound bodhichitta motivation for taking the precepts, and repeat three times:

---

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA  
THAM CHÄ DAG LA GONG SU SÖL

**All buddhas and bodhisattvas dwelling in the ten directions,  
please pay attention to me.**

[LOB PÖN GONG SU SÖL] / JI TAR NGÖN GYI DE ZHIN SHEG PA DRA

**[Master, please pay attention to me.] Just as the previous  
tathagatas,**

CHOM PA YANG DAG PAR DZOG PÄI SANG GYÄ TA CHANG SHE

**foe destroyers, perfectly completed buddhas who, like the di-  
vine wise horse and the great elephant,**

TA WU LANG PO CHHEN PO JA WA JÄ SHING JE PA JÄ PA KHUR BOR WA

**did what had to be done, performed actions, laid down the bur-  
den, subsequently attained their own welfare,**

RANG GI DÖN JE SU THOB PA / SI PAR KÜN TU JOR WA YONG SU ZÄ PA  
**completely exhausted the fetters to existence, and had perfect  
speech,**

YANG DAG PÄI KA / LEG PAR NAM PAR DRÖL WÄI THUG / LEG PAR NAM  
PAR DRÖL WÄI SHE RAB CHÄN /

**well-liberated minds, and well-liberated wisdom,**

DE DAG GI / SEM CHÄN THAM CHÄ KYI DÖN GYI CHHIR DANG /

**for the welfare of all sentient beings, in order to benefit,**

PHÄN PAR JA WÄI CHHIR DANG / DRÖL WAR JA WÄI CHHIR DANG /

**in order to liberate, in order to eliminate famine,**

MU GE ME PAR JA WÄI CHHIR DANG / NÄ ME PAR JA WÄI CHHIR DANG

**in order to eliminate war, in order to stop the harm of the four  
elements,<sup>9</sup> in order to eliminate sickness,**



JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI  
CHHIR DANG /

**in order to fully complete the thirty-seven practices harmoni-  
ous with enlightenment,**

LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB NGE PAR TOG  
PAR JA WÄI CHHIR DANG SO JONG YANG DAG PAR DZÄ PA

**and in order to definitely actualize the unsurpassed result of  
perfect, complete enlightenment perfectly performed the re-  
storing and purifying ordination;**

DE ZHIN DU DAG [MING] DI ZHE GYI WÄ KYANG DÜ DI NÄ ZUNG TE JI SI  
SANG NYI MA MA SHAR GYI BAR DU /

**similarly, also I, who am called [say your name], from this time  
until sunrise tomorrow,**

SEM CHÄN THAM CHÄ KYI DÖN GYI CHHIR DANG

**for the welfare of all sentient beings, in order to benefit,**

PHÄN PAR JA WÄI CHHIR DANG DRÖL WAR JA WÄI CHHIR DANG

**in order to liberate, in order to eliminate famine,**

MU GE ME PAR JA WÄI CHHIR DANG NÄ ME PAR JA WÄI CHHIR DANG

**in order to eliminate war, in order to stop the harm of the four  
elements, in order to eliminate sickness,**

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI  
CHHIR DANG

**in order to fully complete the thirty-seven practices harmoni-  
ous with enlightenment,**

LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB NGE PAR TOG  
PAR JA WÄI CHHIR SO JONG

**and in order to definitely actualize the unsurpassed result  
of perfect, complete enlightenment, shall perfectly undertake**

YANG DAG PAR LANG WAR GYI O. (3x)

**the restoring and purifying ordination. (3x)**

---

Then the Guru will say, "This is the method," (Tabyin-no) upon which  
you say, "Excellent." (Leg-so)

Upon completing the third recitation, think that you have received the vows in your continuum and rejoice. Then regenerate the thought of bodhichitta, the altruistic aspiration to attain enlightenment for the sake of all sentient beings, by thinking:

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### *The Commitment Prayer to Keep the Precepts*

DENG NÄ SOG CHÖ MI JA ZHING

**From now on I shall not kill.**

ZHÄN GYI NOR YANG LANG MI JA

**I shall not steal others' possessions.**

THRIG PÄI CHHÖ KYANG MI CHÖ CHING

**I shall not engage in sexual activity.**

DZÜN GYI TSHIG KYANG MI MA O

**I shall not speak false words.**

KYÖN NI MANG PO NYER TEN PÄI

**Because many mistakes arise [from intoxicants],**

CHHANG NI YONG SU PANG WAR JA

**I shall avoid intoxicants.**

THRI TÄN CHHE THO MI JA ZHING

**I shall not sit on large, high, or expensive beds.**

DE ZHIN DÜ MA YIN PÄI ZÄ

**I shall not eat food at the wrong times.**

DRI DANG THRENG WA GYÄN DANG NI

**I shall not use perfumes, garlands, or ornaments.**

GAR DANG LU SOG PANG WAR JA

**I shall avoid singing, dancing, and playing music,**

JI TAR DRA CHOM TAG TU NI

**Just as the arhats**

SOG CHÖ LA SOG MI JE TAR

**Have avoided wrong actions, such as taking the lives of others,**

DE ZHIN SOG CHÖ LA SOG PANG

**So shall I avoid wrong actions such as taking the lives of others.**

LA ME JANG CHHUB NYUR THOB SHOG

**May I quickly attain enlightenment,**



**richnesses, which is difficult to find, but once found is highly meaningful. It can be used to attain a good future rebirth, liberation, and even enlightenment.**

JÄL KA WÄI SANG GYÄ KYI TÄN PA RIN PO CHHE / DANG JÄL DÜ DIR  
 KHOR WÄI DUG NGÄL THA DAG PANG PÄI / THAR PA CHHOG YANG DAG  
 PAR DZOG PÄI SANG GYÄ KYI / GO PHANG ZHIG DA TA NYI NÄ THOB  
 PAR MA JÄ NA / LAR YANG CHIR KHOR WA DANG / KHYÄ PAR NGÄN  
 SONG SUM GYI DUG NGÄL CHI RIG PA ZHIG NYONG GÖ PAR DUG

**Now, after having met the precious teachings of the Buddha, which are so difficult to meet, [and the holy virtuous friend who reveals the complete unmistaken path,] if I do not try to attain the most sublime state of full enlightenment – which is beyond the state of peace and all samsaric sufferings – I will have to experience over again the general sufferings of samsara and the particular sufferings of the three lower realms.**

DE NA DUG NGÄL DE DAG LÄ KYOB PÄI NÜ PA DÜN NA / ZHUG PÄI LA  
 MA KÖN CHHOG SUM LA YÖ PÄ / DAG GI MA SEM CHÄN THAM CHÄ  
 KYI DÖN DU / DZOG PÄI SANG GYÄ KYI GO PHANG THOB PAR JA / DEI  
 CHHIR DU LA MA KÖN CHHOG SUM LA KYAB SU DRO WAR JA WO

**Who has the power to protect me from these sufferings? Only the Guru and the three precious gems abiding in front of me. I must achieve enlightenment for the benefit of all mother sentient beings. Therefore, I am going to take refuge in my guru and the three precious gems.**

*LC 2* RAB KAR GE SEM CHHEN PÖI NGANG NYI NÄ  
**From the state of an exalted white virtuous mind,**  
 DAG DANG KHA NYAM MA GÄN SEM CHÄN NAM  
**I and all infinite mother sentient beings of old,**  
 DENG NÄ JI SI JANG CHHUB NYING PÖI BAR  
**From this moment until our supreme enlightenment**  
 LA MA KÖN CHHOG SUM LA KYAB SU DRO  
**Go for refuge to the Guru Triple Gem.**

NYAM LEN JIN LAB GYÜ LA KU THRÜ SÖL

**I offer this bath to the holy bodies of the lineage gurus of the blessed practice.**

GYÜ PÄ LA MA NAM LA KU THRÜ SÖL

**I offer this bath to the holy bodies of all the lineage gurus.**



OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE  
AH HUM

### *To the gurus*

KYAB SUM KÜN DU LA MA DOR JE CHANG

**Guru Vajradhara, encompassing all three refuges,**

GÄI LA KANG DÜL SHE NYEN TSHÜL SUNG NÄ

**Who takes the form of the virtuous friend for those to be subdued,**

CHHOG DANG TÜN MONG NGÖ DRUB SÖL DZÄ PÄI

**Who grants sublime and common realizations:**

DRIN CHHEN LA MA NAM LA KU THRÜ SÖL

**To the kind gurus, I offer this bath.**



OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE  
AH HUM

GÄI GI DA LA RIG PA LAB PA THANG

**To you who educate me in philosophical debate,**

DÖ GYÜ DENG CHHÖ MA NGAG ZHE DÄN DANG

**Who reveal sutra and tantra texts and advice,**

LAB PAR NGÖ DANG WANG KUR GYU ZHE PÄ

**And who give tantric vows, initiations, and commentaries,**

NGÖ GYU LA MA NAN LA KU THRÜ SÖL


**To the direct and indirect gurus, I offer this bath.**




OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE  
AH HUM

**LC 28** GA BUR TSÄN DÄN KUR KUM DRI GÖ PÄI  
**Scented water, imbued with fragrances of camphor,**  
PÖ CHHÜI TSHO CHHEN KHOR YUG KÜN NÄ KHYIL  
**Sandalwood and saffron, collects from everywhere**  
**into great lakes.**

**LC 29** RO GYÄI CHÜ DÄN ZA CHA TUNG WA DANG  
**Nourishing food and drink of a hundred flavors,**  
LHA DANG MI YI ZHÄL ZÄ LHÜN POR PUNG  
**Delicacies of gods and humans amass a Mount Meru.**

**LC 30** NA TSHOG RÖL MÖI JE DRAG THA YÄ LÄ  
 **Pleasing melodies from an endless variety**  
JUNG WÄI DANG NYÄN GYUR WÄ SA SUM GENG  
**Of various instruments fill the three realms.**

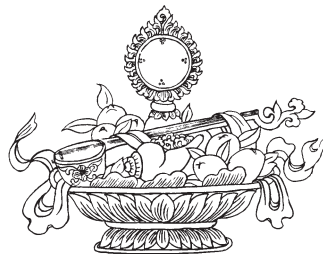
*Offering the five sense objects*

**LC 31** ZUG DRA DRI RO REG JÄI PÄL DZIN PÄI  
**Goddesses of outer and inner desire objects, holding**  
 **symbols**  
CHHI NANG DÖ YÖN LHA MÖ CHHOG KÜN KHYAB  
**Of sight, sound, smell, taste, and touch, pervade all**  
**directions.**

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For the long mandala offering or to continue with **LC 32**, turn to the next page.

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### *The Mandala of the 37 Heaps*

ZHING KAM ÜL WAR GYI WO... OM VAJRA BHUMI AH HUM / WANG  
CHHEN SER GYI SA ZHI / OM VAJRA REKHE AH HUM / CHHI CHAG  
RI KHOR YUG GI KOR WÄI Ü SU

RII GYÄL PO RI RAB / SHAR LÜ PHAG PO / LHO DZAM BU LING / NUP  
BA LANG CHÖ / JANG DRA MI NYÄN / LÜ DANG LÜ PHAG / NGA  
YAB DANG NGA YAB ZHÄN / YO DÄN DANG LAM CHHOG DRO / DRA  
MI NYÄN DANG DRA MI NYÄN GYI DA / RIN PO CHHEI RI WO / PAG  
SAM GYI SHING / DÖ JÖI BA / MA MÖ PÄI YI LO TOG / KHOR LO RIN  
PO CHHE / NOR BU RIN PO CHHE / TSÜN MO RIN PO CHHE / LÖN PO  
RIN PO CHHE / LANG PO RIN PO CHHE / TA CHHOG RIN PO CHHE /  
MAG PÖN RIN PO CHHE / TER CHHEN PÖI BUM PA

GEG MA / THRENG WA MA / LU MA / GAR MA / ME TOG MA /  
DUG PÖ MA / NANG SÄL MA / DRI CHHAB MA / NYI MA / DA WA /  
RIN PO CHHEI DUG / CHHOG LÄ NAM PAR GYÄL WÄI GYÄN TSHÄN  
/ Ü SU LHA DANG MI YI / PÄL JOR PHÜN SUM TSHOG PA MA TSHANG  
WA ME PA / TSANG ZHING YI DU WONG WA DI DAG DRIN CHÄN TSA  
WA DANG GYÜ PAR / CHÄ PÄI PÄL DÄN LA MA DAM PA NAM DANG  
KYÄ PAR DU YANG

LA MA LO SANG TUB WANG DOR JE CHANG / CHEN PÖI LHA TSHOG  
KHOR DANG CHÄ PA NAM LA ZHING KAM ÜL WAR GYI WO / THUG  
JE DRO WÄI DÖN DU ZHE SU SÖL / ZHE NÄ [KYANG] DAG SOG DRO  
WA MA GYUR NAM KHÄI THA DANG NYAM PÄI SEM CHÄN THAM CHÄ  
LA / THUG TSE WA CHHEN PÖ GO NÄ JIN GYI LAB TU SÖL

### *The Mandala of the 23 Heaps*

**LC 32** JE WA THRAG GYÄI LING ZHI LHÜN POR CHÄ

**Mount Meru and the four continents,**

RIN CHHEN DÜN DANG NYE WÄI RIN CHHEN SOG

**The seven precious royal emblems, the precious minor  
symbols and so forth,**



### *Special request for the three great purposes*

LA MA DANG KÖN CHHOG RIN PO CHHE  
 NAM PA SUM LA KYAB SU CHHI WO  
 KYE NAM KYI DAG GI GYÜ JIN GYI LAB TU SÖL  
 DAG DANG MA SEM CHÄN THAM CHÄ SHE NYEN LA MA GÜ PA NÄ  
 ZUNG TE DAG NYI SU TSHÄN MAR DZIN PÄI  
 BAR GYI CHHIN CHI LOG GI LO NA THA DAG GAG PA DANG  
 SHE NYEN LA GÜ PA SOG CHHIN CHI MA LOG PÄI LO NA THA DAG DE  
 LAG TU KYE WA DANG  
 KYEN CHHI NANG GI BAR CHÖ THAM CHÄ  
 NYE WAR ZHI WAR JIN GYI LAB TU SÖL (3x)

**I prostrate and go for refuge to the Guru and the Three Precious Gems: Please bless my mind.**

**I am requesting you to immediately pacify all the wrong conceptions, from incorrect devotion to the Guru up to the subtle dual view of the white, red, and dark visions, that exist in my mind and in the minds of all mother sentient beings.**

**I am requesting you to immediately generate all the right realizations from guru devotion up to enlightenment in my mind and in the minds of all mother sentient beings.**

**I am requesting you to immediately pacify all outer and inner obstacles to actualizing the entire graduated path to enlightenment in my mind and in the minds of all mother sentient beings. (3x)**

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

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Continue with the **Special Requests to One's Individual Gurus** on the next page, and the Mandala Offering and nine-line or five-line Migtsema practice. For *LC43*, go to p. 116.

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NGÖ DZIN THRÜL WÄI DRI MA SEL DU SÖL

**I request that the stains of truly believing illusory thought  
may be purified.**

SEM NYI THE TSHOM DRA WA CHÄ DU SÖL

**I request that the net of doubts that are only in the mind  
may be cut off.**

NYUR DU KHYE RANG TA BUR JIN GYI LOB (3x)

**Please grant me blessings to be quickly like you. (3x)**



### *Requesting the Guru*

I request the precious Guru,  
Who encompasses all objects of refuge of the past, present,  
and future:  
Please bless my mental continuum. (3x)

### *Visualization*

Five-colored nectar beams flow forth from the Guru's holy body, entering my body and mind and those of all sentient beings. These purify all diseases, spirit harms, negative karmas, and obscurations, especially all the collections of obscurations, negative karmas, and degenerated samayas created in relationship to the virtuous friend, such as giving harm to the holy body, breaking advice, disturbing the holy mind, generating non-devotional thoughts, criticizing, giving up the Guru, and so forth.

From all my doors, sense organs, and pores these are dispelled in the form of liquid smoke or black soot. They are completely purified. My body becomes the nature of light, calm and clear. My life, fortune (merit), and all my qualities of understanding and realizations are developed fully.

The blessings of the Guru's holy body, holy speech, and holy mind enter my body, speech, and mind and those of all sentient

### *H. H. Song Rinpoché*

LO ZANG GYÄL WA DO NGAG CHHÖ KYI TSHÜL

**With great admiration for your perseverance**

MA LÜ THUG CHÜ MÄ JUNG TSÖN DRÜ KYI

**In generating within your mind the entire method of the  
Conqueror Losang's sutra and tantra teachings;**

T̄HUB TÄN GYÄL TSHÄN DZIN KÄ DRIN CHÄN JE

**Venerable kind and skillful holder of the banner of Buddha's  
teachings:**

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

**I make requests at the holy feet of the glorious and magnifi-  
cent Guru.**

### *H. H. the Dalai Lama*

NGA WANG LO ZANG GYÄL TSHÄN NYING PÖ SOG

**Noble heart with all the wisdom of the Conqueror,**

DZIN KÄ GYÄL TSHÄN LAB TENG CHUR WÄ TSO

**Principal embodiment of all the stainless teachings of  
the conquerors -**

SI SUM WANG GYUR TSUNG PA MÄ PÄ SI

**Protector emanated from an ocean of infinite mandalas,**

NAM PAR DRÖL WÄ DE LA SÖL WA DEB

**To you, kind Guru Ngawang Losang (Tenzin Gyatso), I make  
requests.**

### *Lama Thubten Zopa Rinpoché*

T̄HUB TÄN CHI DANG KHÄ PAR TSUNG KHA PÄI

**With your strong shoulders of learning and practice**

DRI ME TÄN PÄI GYÄL TSHÄN CHHOG KUN TU

**You patiently establish in all directions the stainless  
banner of**

DZUG LA ZÖ DANG SHÄ DRUB PUNG PA NI  
**The Muni's teachings, especially the teachings of Lama  
Tsongkhapa.**

RAB TÄN THUB TÄN ZÖ PAR SOL WA DEB  
**I make requests to you, Thubten Zopa.**

### *Request to All Spiritual Friends*

RAB JAM SUNG RAB KÜN LA TA WÄI MIG  
**Eyes to view all the vast teachings,**  
KÄL ZANG THAR PA DRÖ PÄI JUG NGOG CHHOG  
**Supreme gateway to liberation for the fortunate,**  
TSE WÄ KYÖ PÄI THAB KHÄ DZÄ PA YI  
**Using skillful means to lovingly subdue:**  
SÄL DZÄ SHE NYEN NAM LA SÖL WA DEB  
**To the illuminating spiritual friends, I make requests.**

PÄL DÄN LA MÄI NAM PAR THAR PA LA  
**May I not arise heresy for even a second,**  
KÄ CHIG TSAM YANG LOG TA MI KYE ZHING  
**About the actions of the glorious Guru**  
CHI DZÄ LEG PAR THONG WÄ MÖ GÜ KYI  
**May I regard whatever actions are done as pure**  
LA MÄI JIN LAB SEM LA JUG PAR SHOG  
**With this devotion, may I receive the Guru's blessings in  
my heart.**

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If you are practicing Lama Chöpa Jorchö, turn to the next page  
and continue with the requests to the Guru.

If you are performing the **Prayers for Teaching Occasions**, turn  
to p. 199.

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**Heart mantra**

OM MOHI MOHI MAHA MOHI SVAHA

**Close heart mantra**

OM MUNI MUNI SMARA SVAHA

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Recite the above mantras altogether as a group 3 or 7 times.

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## Appendix 3

# The Six-Session Guru Yogas

### *The Full Six-Session Guru Yoga*

- A1 I go for refuge, until I am enlightened,  
To the Buddha, the Dharma, and the Highest Assembly.  
From the virtuous merit that I collect  
By practicing giving and other perfections,  
May I attain the state of a buddha  
To be able to benefit all sentient beings.
- A2 May all sentient beings be parted from aversion and  
clinging, feeling close to some and distant from others.  
May they win the bliss that is specially sublime,  
May they find release from the ocean of unbearable sorrow,  
And may they never be parted from freedom's true joy.
- A3 From this moment on, until I am a buddha,  
May I never give up, though my life be at stake,  
The attitude wishing to gain full enlightenment  
In order to free from the fears of samsara  
And nirvana's complacency all sentient beings.
- A4 O buddhas, bodhisattvas, and gurus please listen  
To what I now say from the depths of my heart.  
Just as all buddhas of the past have developed  
The thought of enlightenment, true bodhichitta,  
Then practiced its stages of graded development  
Following the trainings for all buddhas' children,  
So may I too, for the sake of all beings,

Develop bodhichitta and follow the trainings  
Exactly as all bodhisattvas have done.

- A5 At this moment my life has become truly fruitful,  
For having attained an endowed human body,  
Today I have developed the true buddha essence,  
Bodhichitta, and thus have become Buddha's child.
- A6 Applying now any skilled means whatsoever,  
May I always accord what I do with this essence  
(And follow the actions of all Buddha's children).  
May I never confuse with this pure faultless essence  
(Any teachings that lack this enlightening thought).
- A7 In the sky before me, on a breathtaking throne of jewels,  
On a mandala seat of a lotus, sun, and full moon,  
Sits my root Guru, all-pervading Vajradhara,  
With a blue-colored body, one face, and two arms.  
Holding vajra and bell and embracing his duplicate consort,<sup>1</sup>  
He shines resplendent with all the marks of a buddha,  
Adorned with many dazzling jeweled ornaments,  
Draped with fine garments of enchanting, heavenly scarves.  
Even the mere remembrance of him dispels all my torment.  
With a nature encompassing every supreme refuge,  
He sits cross-legged in the vajra position,  
The three spots of his body marked with three letters.  
Light beams forth from the HUM<sup>2</sup> (at his heart)  
And invokes Guru Vajradhara from his actual abode.  
JAH HUM BAM HO  
They (merge to) become non-dual.
- A8 I bow at your lotus feet,  
O my jewel-like Guru Vajradhara,  
Your kindness heralds an instantaneous  
Dawn of great bliss.

A9 OM I prostrate to the bhagavan lord of the brave ones  
HUM HUM PHAT

OM To you whose brilliance equals the fire that ends a great  
eon HUM HUM PHAT

OM To you who have an inexhaustible crowning top knot  
HUM HUM PHAT

OM To you with bared fangs and a wrathful face HUM  
HUM PHAT

OM To you whose thousand arms blaze with light HUM HUM  
PHAT

OM To you who hold an ax, an uplifted noose, a spear, and  
a skull staff HUM HUM PHAT

OM To you who wear a tiger-skin cloth HUM HUM PHAT

OM I bow to you whose great smoke-colored body ends all  
obstructions HUM HUM PHAT

OM I prostrate to Bhagavati Vajra Varahi HUM HUM PHAT

OM To the queen of the female arya practitioners, invin-  
cible in the three realms HUM HUM PHAT

OM To you who destroy all fears of evil spirits with your  
great diamond-like means HUM HUM PHAT

OM To you whose eyes empower those who sit on the di-  
amond throne not to be conquered by anyone HUM HUM  
PHAT

OM To you whose wrathful body of psychic heat can desic-  
cate Brahma HUM HUM PHAT

OM To you who terrify and dry up the demons and thus can  
vanquish all other forces HUM HUM PHAT

OM To you who triumph over all that can make you ill-tem-  
pered, excited, or stupefied HUM HUM PHAT

OM I bow to Vajra Varahi, the consort who overpowers lust  
HUM HUM PHAT

A10 All the things I possess and what is not mine,  
What is actually placed here and what I mentally create,  
I present you an ocean-like cloud of these various offerings:  
outer, inner, and secret.

A11 The body, speech, and mind of myself and others,  
Our wealth as well as our virtues amassed in the past, pres-  
ent, and future,  
An excellent jeweled mandala together with a mass of  
Samantabhadra's offerings:  
I envision these all and present them to you,  
O my Guru, my yidam, and the Three Precious Gems.  
Accepting these in your compassion, bestow on me waves  
of your blessings.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

A12 I humbly beseech you, my precious Guru,  
Just as the buddhas of the three times and ten directions  
have tamed (sentient beings),  
You too enact the buddhas' deeds in countless realms,  
Taking the form of a saffron-robed monk.

A13 I humbly beseech you, my precious Guru,  
Esteemed by Vajradhara, for those meager of mind,  
As a field of merit more holy  
Than the endless circles of infinite buddhas.



- A14 Every supreme and mundane attainment  
Follows upon pure devotion to you, my protector.  
Seeing this I forsake my body and even my life;  
Bless me to practice what will only please you.
- B1 Requested in this way, my supreme Guru  
Comes to the crown of my head.
- B2 Once more he gladly (merges with me),  
We become of one taste.
- B3 With the pride of being Vajrasattva  
I embrace (my consort) Bhagavati  
While holding a vajra and bell symbolic  
Of the secret of great bliss simultaneous  
With the secret of (voidness) free from the mental fabrica-  
tion of true existence.
- B4 From this moment on, without any sense of loss,  
I send forth my body and, likewise, my wealth  
And my virtues amassed throughout the three times  
In order to help all beings, my mothers.
- B5 (For fully ordained monks only).
- B6 Praising myself and belittling others;  
Not sharing my wealth or the Dharma;  
Not forgiving even if (others) apologize;  
(Doubting and) denying the Mahayana;  
Taking offerings intended for the Triple Gem;  
Abandoning the Dharma (through sectarianism);  
Disrobing (monks or nuns);  
(Committing) the five heinous crimes;  
(Holding) distorted views;  
Destroying places such as towns;  
Teaching voidness to those untrained;

Discouraging others from full enlightenment;  
Causing others to break pratimoksha vows;  
Belittling those who follow Hinayana;  
Proclaiming false realizations (of voidness);  
Accepting gifts of what has been seized from the Triple Gem;  
Passing false judgment;  
Giving up bodhichitta:  
These are the eighteen root (bodhisattva) downfalls.  
Not regarding these as detrimental,  
Not forsaking the wish to repeat such behavior,  
Delighting and taking pleasure in them,  
And having no shame or consideration  
Are the four binding factors that must all be present  
For sixteen of these to be complete.  
But for the other two – holding distorted views and giving  
up bodhichitta –  
These (four) are not needed.  
I shall guard myself (from all these downfalls).

- B7 Despising or belittling my Guru;  
Disregarding any practice;  
Speaking badly of my vajra brothers;  
Abandoning love for any being;  
Giving up wishing and entering bodhichitta;  
Scorning the teachings of sutra or tantra;  
Revealing secrets to those who are unripe;  
Abusing my own aggregates;  
Denying (or doubting) voidness;  
Remaining close to malevolent people;  
Not recollecting the view (of voidness);  
Causing someone to lose faith;  
Not upholding my word of honor;  
Despising women:  
These are the fourteen root (tantric) downfalls.  
I shall protect myself from them at the cost of my life.

- B8 I shall abandon the four basic non-virtues, as well as liquor and misbehavior;  
Devote myself to a holy, protecting Guru;  
Treat my Dharma friends with respect;  
Cultivate the ten virtuous actions;  
Never withdraw from the Mahayana;  
Avoid walking over or showing disrespect (to a sacred object).  
All these (additional) pledges I shall honor.
- B9 Relying upon an unqualified consort;  
Sitting in union without the three recognitions;  
Showing secret substances to an unsuitable vessel;  
Fighting or arguing at an offering ceremony;  
Giving false answers to sincerely asked questions;  
Staying more than a week in the home of a shravaka;  
Boasting that I am a yogi, although I am not;  
Teaching the sacred Dharma to those with no faith;  
Conferring mandala rites without full preparation;  
Needlessly breaking the pratimoksha or bodhichitta vows;  
Acting in contradiction to the teachings of *The Fifty Verses of Guru Devotion*:  
These are the secondary tantric transgressions.  
I shall guard myself from them in accordance with the rules.
- B10 I shall perform all actions (first) with my left;  
Make offerings (to women) and never abuse them;  
Reject sitting in union with an unqualified (consort);  
While in union, never be parted from the view (of voidness);  
Relentlessly aspire to the path of (transforming) attachment;  
Never forsake the two kinds of mudra;  
Strive mainly for the outer and inner methods;  
Never release seminal fluid;  
Remain chaste in my behavior;  
And abandon repulsion when tasting bodhichitta.

- B11 I shall never transgress, even in my dreams,  
The most minor rule of the pure moral training  
Of the pratimoksha, bodhichitta, and Vajrayana vows.  
I shall practice according to the Buddha's words.
- B12 As Buddha intended, I shall uphold  
The complete sacred Dharma of insight and scriptures  
As gathered together in the three types of vehicle and four  
tantric classes.  
I shall liberate all beings by whichever means is suited to each.
- C1 Through the force of white merit from this (virtuous act),  
And by the (compassionate) power of Vajradhara throughout  
all my lives,  
May I never transgress any vows I have taken;  
May I complete the stages of the twofold path.
- C2 In brief, may I be born in Shambhala, the great jewel treasury,  
And complete there the stages of the peerless path  
In as quick a time as the amount of white merit  
I have gathered from this virtuous practice.
- C3 Throughout all my lives may I never be parted from  
perfect gurus.  
By making good use of the glorious Dharma  
To fulfill the good features of the stages and paths,  
May I quickly achieve Vajradhara's enlightenment.

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The following formula counts for reciting long Six-Session Guru  
Yoga three times. Each morning and evening recite as follows:

A1 (3x), A2-3, A4 (3x), A5-14;  
A1-6, A8, A10-14;  
A1-6, A8, A10-14;  
B1-12  
B2-4, B11-12  
B2-4, B11-12  
C1-3

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## *The Abbreviated Six-Session Guru Yoga*

In my heart I turn to the Three Jewels of Refuge,  
May I free suffering creatures and place them in bliss;  
May the compassionate spirit of love grow within me.  
That I might complete the enlightening path.

In the sky on a lotus, a sun, and a moon seat,  
I see my lama as Dorje Chang,  
Blue in color, holding dorje and bell,  
Experiencing great bliss with his consort Ying Chukma.

On his brow a white OM, at his throat a red AH,  
From the blue HUM at his heart many colors shine out,  
Calling forth the awakened from all ten directions,  
Inviting them to him to melt into one.

To your blue lotus feet I bow, Dorje Chang.  
With oceans of clouds I make triple offerings:  
The lands, jeweled vase, the sun and the moon,  
And all precious offerings I make unto you.

Powers supreme and powers mundane  
Follow upon pure devotion to you, my protector,  
Thus my body, my life, and my wealth I forsake  
And ask for your aid only to please you.

Now my Lama requested comes to the top  
Of my head and dissolves till we both are one;  
And I, Dorje Sempa, unite with Chomdenma,  
Holding dorje and bell and feeling great bliss.

Land, body, and wealth and all virtues collected,  
For the sake of all mothers I gladly release,

And I vow to protect all the vows I have taken  
Nor transgress even one for the sake of my life.

By means of holding both sutra and tantra  
May I liberate all living creatures completely.  
May the virtues collected flow on toward the Dharma,  
Preserve it, and nourish the prayers of the masters.

I request that the grace of the Three Jewels of Refuge,  
Following on by cause and effect,  
Shall fulfill all the prayers that I now set forth  
And lead me across to enlightenment's shore.

## Prayers at the Beginning of the Teachings

### *Praise to Shakyamuni Buddha*

[LAMA] TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG  
DAG PAR DZOG PÄI SANG GYÄ

**To the founder, the endowed transcendent destroyer, the one  
gone beyond, the foe destroyer, the completely perfected,**

RIG PA DANG ZHAB SU DÄN PA / DE WAR SHEG PA / JIG TEN KHYEN PA  
**Fully awakened being, perfect in knowledge and in good con-  
duct, Sugata, knower of the world,**

KYE BU DÜL WÄI KHA LO GYUR WA LA NA ME PA / LHA DANG MI NAM  
KYE TÖN PA

**Supreme guide of human beings to be tamed, teacher of gods  
and human beings;**

SANG GYÄ CHOM DÄN DÄ PÄL GYÄL WA SHA KYA THUB PA LA

**To you, the completely and fully awakened one, the endowed  
transcendent destroyer, the glorious conqueror,**

CHHAG TSHÄL LO / CHHÖ DO KYAB SU CHHI WO (3x)

**The subduer from the Shakya clan, I prostrate, make offerings,  
and go for refuge. (3x)**

GANG TSHE KANG NYI TSO WO KHYÖ TAM TSHÄ

**When, O supreme amongst humans, you were born on  
this earth,**

SA CHHEN DI LA GOM PA DÜN POR NÄ

**You paced out seven strides,**