

Rítual for Taking the Eight Mahayana Precepts

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Compiled by Lama Zopa Rinpoche

FPMT



Lama Zopa Rinpoche
Practice Series

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Practice Requirements:

See *About the Eight Mahayana Precepts* on page 7.

The *Lama Zopa Rinpoche Practice Series* is a special collection of practice materials that serves to present and preserve Rinpoche's practice lineage, oral instructions, and translations.

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Technical Note

Comments by the compiler or editor are contained in instruction boxes. For example:

Recite these two verses three times.

Instructions or advice by Lama Zopa Rinpoche are marked by the symbol ❖. For example:

❖ Then recite the following verses and meditate on the guru entering your heart.

Italics and a small font size indicate instructions and comments found in the Tibetan text. Words in square brackets have been added by the translator for clarification. For example:

This is how to correctly follow the virtuous friend, [the root of the path to full enlightenment].

A Guide to Pronouncing Sanskrit

The following six points will enable you to learn the pronunciation of most transliterated Sanskrit mantras found in FPMT practice texts:

1. ŚH and ṢH are pronounced similar to the “sh” in “shoe.”
2. CH is pronounced similar to the “ch” in “chat.” CHH is also similar but is more heavily aspirated.
3. Ṭ, ṬH, Ḍ, ḌH, Ṇ are retroflex letters and have no exact equivalent in English. These sounds are made by curling the tongue to the palate and correspond roughly to the sounds “tra” (Ṭ), aspirated “tra” (ṬH), “dra” (Ḍ), aspirated “dra” (ḌH), and “nra” (Ṇ).
4. All consonants followed by an H are aspirated: KH, GH, CH, JH, TH, DH, PH, BH. Note that TH is pronounced like the “t” in “target” (not like the “th” in “the”) and PH is pronounced like the “p” in “partial” (not like the “ph” in “pharaoh”).
5. Vowels with a dash above—Ā, Ī, Ū, Ṛī, and Ḷī—are elongated to approximately double the amount of time it takes to pronounce their nonelongated counterparts: A, I, U, Ṛi, and Ḷi.
6. Ṃ indicates a nasal sound. At the end of a word it is generally pronounced as an “m.” Ḥ indicates an “h”-sounding aspiration. Ṛī is pronounced similar to the “ree” in “reed.” ṆḠ is pronounced similar to the “ng” in “king.”

To facilitate correct pronunciation, FPMT practice texts use a slightly modified version of the International Alphabet of Sanskrit Transliteration (IAST). For more information, please consult the FPMT Translation Services’ *A Guide to Sanskrit Transliteration and Pronunciation*, available online: <http://fpmt.org/wp-content/uploads/education/translation/A-Guide-to-Sanskrit-Transliteration-and-Pronunciation.pdf>

About the Eight Mahayana Precepts

The eight Mahayana precepts are best taken for the first time from someone qualified to pass on the lineage of the practice. For example, Lama Zopa Rinpoche has given certain FPMT teachers permission to grant the eight Mahayana precepts. However, since this person becomes one's guru, if you are not ready (or confident) to make that commitment, it is permissible to take the precepts in front of an image or statue of Guru Shakyamuni Buddha. This is also the case when a qualified person is not available to pass on the lineage. However, when the opportunity arises, it would be best to receive the actual lineage.

The eight Mahayana precepts can also be taken before you have officially taken refuge.

The eight Mahayana precepts can be taken on any day of the year, but their karmic effects are particularly powerful on merit-multiplying days, such as the four annual Buddhist festivals (the first fifteen days of the first Tibetan lunar month—the Fifteen Miracle Days of Chotrul Duchen; the fifteenth day of the fourth month—Saka Dawa Duchen; the fourth day of the sixth month—Chokhor Duchen, the First Turning of the Wheel of Dharma; and the twenty-second day of the ninth month—Lhabab Duchen, Buddha's Descent from the God Realm of the Thirty-Three), full moons, new moons, and solar and lunar eclipses.

The eight Mahayana precepts are taken from early morning, when you can first see the lines of your palm, to sunrise the next day.

The eight Mahayana precepts are:

1. To not kill any sentient being, even an insect.
2. To not steal, that is, to not take what has not been given.
3. To not engage in sexual activity.
4. To not tell lies.
5. To not take intoxicants, including alcohol, drugs, and tobacco.
6. To not eat food at the wrong time, that is, after noon.*
7. To not sit on large and high seats and beds.
8. To not wear perfume, garlands, and ornaments and to not sing, dance, and so forth.

*According to Lama Zopa Rinpoche's root guru Kyabje Trijang Rinpoche, when taking the eight Mahayana precepts for a single day, it is better to be strict and to have only one meal. However, when taking them for a number of consecutive days, Kyabje Trijang Rinpoche said that it is fine to have both breakfast and lunch. Therefore, according to Lama Zopa Rinpoche, when precepts are taken on consecutive days, you can have both breakfast and lunch from the second day onward. However, people with health issues can have both breakfast and lunch even when taking the precepts for a single day.

Lama Zopa Rinpoche says that noon can either be according to the clock or according to the sun. Food should not be taken from then until sunrise the next morning.

According to Kyabje Serkong Tsenshab Rinpoche, one of Lama Zopa Rinpoche's gurus, once you have finished eating a meal, you should not begin eating again as that would become eating a second meal.

According to Lama Zopa Rinpoche, milk and other drinks, such as fruit juice with pulp that produce excrement should be avoided. Rinpoche also advises that it is best to be strict and, if possible, to avoid adding milk to drinks, such as tea and coffee, or at the very least to add only a little. Rinpoche says that it is fine to take honey, sugar, and candies that melt in the mouth even after noon.

Rítual for Taking the Eíght Mahayana Precepts

Prelíminary Prayers

❖ Either stand or sit while reciting *Taking Refuge in the Gurus* through *Extensive Power of Truth*.

Taking Refuge in the Gurus

❖ In a group practice, read the verse once or twice in English and then chant it in Tibetan.

LA MA SANG GYÄ LA MA CHHÖ¹

The Guru is Buddha. The Guru is Dharma.

DE ZHIN LA MA GEN DÜN TE

The Guru is also Sangha.

KÜN GYI JE PO LA MA YIN

The Guru is the creator of all [happiness].²

LA MA NAM LA KYAB SU CHHI (3x)

In all the gurus, I take refuge. (3x)

Taking Refuge and Generating Bodhichitta

❖ In a group practice, read these two verses once or twice in English and then chant them in Tibetan.

DRO NAM DRÄL DÖ SAM PA YI

With the thought desiring to liberate transmigratory beings,

SANG GYÄ CHHÖ DANG GEN DÜN LA

I always take refuge

JANG CHHUB NYING POR CHHI KYI BAR

In the Buddha, Dharma, and Sangha

TAG PAR DAG NI KYAB SU CHHI

Until the heart of enlightenment is achieved.

SHE RAB NYING TSE DANG CHÄ PÄ

With perseverance, acting with

TSÖN PÄ SEM CHÄN DÖN DU DAG

Wisdom, compassion, and loving kindness,

SANG GYÄ DÜN DU NÄ GYI TE

In front of the buddhas, for the benefit of sentient beings,

DZOG PÄI JANG CHHUB SEM KYE DO (3x)

I generate the thought of full enlightenment. (3x)

Purifying the Place

THAM CHÄ DU NI SA ZHI DAG

Everywhere may the ground be pure,

SEG MA LA SOG ME PA DANG

Free of pebbles and so forth,

LAG THIL TAR NYAM BÄI DUR YÄI

As level as the palm of the hand,

RANG ZHIN JAM POR NÄ GYUR CHIG

In the nature of blue beryl, and soft.³

Invocation⁴

While reciting this verse, hold burning incense between your folded hands.

MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING

Savior of all sentient beings without exception,

DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA

Divine destroyer of the unbearable hordes of maras and their forces,

NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI

Perfect knower of all things without exception,

CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL



Bhagavan, together with your retinue, please come here.

Blessing, Multiplying, and Presenting the Offerings

❖ Think of all the offerings in your home, in your Dharma center, in Lama Zopa Rinpoche's houses, and in the FPMT centers; all owned and unowned offerings, such as the sun and the moon; and your own and others' body, speech, and mind, enjoyments, and three times' merits.

Offering Prayer

LHA DANG MI YI CHHÖ PÄI DZÄ

May divine and human offerings,

NGÖ SU SHAM DANG YI KYI TRÜL

Both actually arranged and mentally emanated,

KÜN ZANG CHHÖ TRIN LA NA ME

Become clouds of the finest Samantabhadra offerings,

NAM KHÄI KHAM KÜN KHYAB GYUR CHIG

Filling the entire realm of space.

Offering Cloud Mantra

By reciting this mantra, the offerings are blessed, multiplied to become numberless, and offered.



OM NAMO BHAGAVATE VAJRA SĀRA PRAMARDANE /
 TATHĀGATĀYA / ARHATE SAMYAK SAṀBUDDHĀYA /
 TADYATHĀ / OM VAJRA VAJRE / MAHĀ VAJRE / MAHĀ TEJA
 VAJRE / MAHĀ VIDYĀ VAJRE / MAHĀ BODHICHITTA VAJRE /
 MAHĀ BODHI MAṆḌOPA SAṀKRAMAṆA VAJRE / SARVA
 KARMĀVARAṆA VIŚHODHANA VAJRE SVĀHĀ (3x)

Just by remembering this mantra once, you receive eight benefits: (1) You have made offerings to buddhas equaling the number of atoms of the sand grains of River Ganga who are abiding in the ten directions. (2) You have prostrated at the holy feet of all those buddhas. (3) You have made offerings of flowers, incense, flower garlands, ornaments, ointments, Dharma robes, umbrellas, banners, flags, animals, cushion covers, divine dress, food, various ornaments, and so forth to all those buddhas. (4) You will become free from all negative karmas and obscurations. (5) You will have all virtue. (6) You will see all the buddhas and bodhisattvas and they will “give you breath,” meaning they will free you from the suffering of the lower realms and so forth. (7) Devas, nagas, yakshas, smell-eaters, asuras, garudas, kinnaras, maharogas, Vajrapani (Owner of Secrets), and the Four Guardians will always follow, guard, protect, and hide you from obstacles. (8) You will be reborn in Amitabha Buddha’s pure land, Blissful Realm.

Extensive Power of Truth

With this verse, the offerings that you have visualized as numberless actually appear to the buddhas and bodhisattvas and are received.

KÖN CHHOG SUM GYI DEN PA DANG

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

SANG GYĀ DANG JANG CHHUB SEM PA THAM CHĀ KYI JIN GYI LAB DANG

The blessings of all the buddhas and bodhisattvas, (3x)

TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG

The great wealth of the completed two types of merits,

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

And the pure and inconceivable sphere of phenomena,

CHHOQ CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA

THAM CHÄ KYI CHÄN NGAR 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 DANG NYAM PAR JUNG WAR

GYUR CHIG (3x)

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 presence of the buddhas and bodhisattvas of the ten directions, be received. (3x)

If the previous prayers were done while standing, you can sit down now.

Seven-Limb Prayer

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO

I prostrate reverently with my body, speech, and mind.

NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL



I present clouds of every type of offering, both actually arranged and mentally emanated.

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG

I confess all my negative actions and downfalls collected from beginningless time.

KYE PHAG GE WA NAM LA JE YI RANG

I rejoice in the virtues of ordinary beings and aryas.

KHOR WA MA TONG BAR DU LEG ZHUG NÄ

Please remain until the end of cyclic existence,

DRO LA CHHÖ KYI KHOR LO KOR WA DANG

And turn the wheel of Dharma for transmigratory beings.

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO

I dedicate my own and others' virtues to great enlightenment.

Mandala Offering

Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

**Adorned with Mount Meru, the four continents, the sun, and
the moon,**

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine as a buddha land and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all transmigratory beings enjoy this pure land.

Offering the Objects of the Three Poisonous Minds

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

The objects of my attachment, anger, and ignorance—

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

Friends, enemies, strangers, body, and enjoyments—

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

**Without any sense of loss I offer them. Please kindly accept
them,**

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

**And bless me to pacify the three poisons in dependence on
their own objects.**

IDAṂ GURU RATNA MAṄḌALAKAṂ NIRYĀTAYĀMI

Actual Rítual

Inspiration

- ❖ Stand up and do three prostrations without reciting any particular mantras.
 - ❖ Kneel on your right knee with your hands together in the mudra of prostration. Recite these verses of the Buddha's words from *Sutra of the King of Concentration* a few times as inspiration for taking the eight Mahayana precepts.
-

Though you offer service with a calm mind to
One hundred billion times ten million buddhas,
With food and drink, umbrellas, flags, and garlands of light offerings,
For ten million eons equaling the number of sand grains in
the Pacific Ocean,

The merit of someone enjoying living in one vow for one day
and night,
When the holy Dharma is degenerating
And the teachings of the One Gone to Bliss are ceasing,
Is particularly more exalted than that.

Generate a profound bodhichitta motivation for taking the precepts and then repeat *Prayer for Taking the Precepts* three times.

Prayer for Taking the Precepts

❖ In general, visualize Guru Shakyamuni Buddha. However, when doing the practice of a particular deity, for example, Chenrezig in the context of a nyung ne, visualize that deity.

Recite “LOB PÖN GONG SU SÖL” or “Master, please pay attention to me” only when you are actually taking the lineage of the precepts from a precept master.

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 DAG LA GONG SU SÖL)

(Master, please pay attention to me.)

JI TAR NGÖN GYI DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ / TA CHANG SHE TA BU / LANG PO CHHEN PO / JA
WA JÄ SHING / JE PA JÄ PA

**Just as the previous tathagata, arhat, perfectly complete bud-
dhas who, like the divine wise horse and the great elephant,
did what had to be done, performed actions,**

KHUR BOR WA / RANG GI DÖN / JE SU THOB PA / SI PAR KÜN TU JOR
WA / YONG SU ZÄ PA / YANG DAG PÄI KA / LEG PAR NAM PAR DRÖL
WÄI THUG / LEG PAR NAM PAR DRÖL WÄI SHE RAB CHÄN

**Laid down the burden, subsequently attained their own wel-
fare, completely exhausted the fetters to existence, and had
perfect speech, 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,

PHÄN PAR JA WÄI CHHIR DANG / DRÖL WAR JA WÄI CHHIR DANG / MU
GE ME PAR JA WÄI CHHIR DANG / NÄ ME PAR JA WÄI CHHIR DANG

In order to benefit, in order to liberate, in order to eliminate

famine, [in order to eliminate war, in order to stop the harm of the four elements,]⁵ in order to eliminate sickness,

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA
WÄI CHHIR DANG / LA NA ME PA YANG DAG PAR DZOG PÄI JANG
CHHUB NGE PAR TOG PAR JA WÄI CHHIR / SO JONG YANG DAG PAR
DZÄ PA

**In order to fully complete the thirty-seven practices harmoni-
ous with enlightenment, and in order to definitely actualize
the unsurpassed result of perfect, complete enlightenment,
perfectly performed the restoring and purifying ordination;**

DE ZHIN DU DAG [*say your name*] ZHE GYI WÄ KYANG / DÜ DI NÄ ZUNG
TE / JI SI SANG NYI MA MA SHAR GYI BAR DU / SEM CHÄN THAM CHÄ
KYI DÖN GYI CHHIR DANG

**Similarly, also I, who am called [*say your name*], from this time
until sunrise tomorrow, for the welfare of all sentient beings,**

PHÄN PAR JA WÄI CHHIR DANG / DRÖL WAR JA WÄI CHHIR DANG /
MU GE ME PAR JA WÄI CHHIR DANG / NÄ ME PAR JA WÄI CHHIR DANG

**In order to benefit, in order to liberate, in order to eliminate
famine, [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 / LA NA ME PA YANG DAG PAR DZOG PÄI JANG
CHHUB NGE PAR TOG PAR JA WÄI CHHIR

**In order to fully complete the thirty-seven practices harmoni-
ous with enlightenment, and in order to definitely actualize
the unsurpassed result of perfect, complete enlightenment,**

SO JONG YANG DAG PAR LANG WAR GYI O (3x)

will perfectly undertake the restoring and purifying ordination.

(3x)

*Upon completing the third recitation, think that you have received the
vows in your continuum and rejoice.*

If you are taking the precepts from a precept master, the master will say “TAB YIN NO” (“This is the method”), after which you should say “LEG SO” (“Excellent”).

Then, having recollected the bodhichitta motivation, think: “Just as the arhats of the past abandoned all misconduct of body and speech, such as killing and so forth, and mentally turned away from it, I too, for the sake of all beings, will abandon for one day these wrong actions and devote myself to the pure practice of the precepts.”

While still kneeling, recite:

Commitment Prayer to Keep the Precepts

DENG NÄ SOG CHÖ MI JA ZHING

From now on I will not kill.

ZHÄN GYI NOR YANG LANG MI JA

I will not steal others’ possessions.

THRIG PÄI CHHÖ KYANG MI CHÖ CHING

I will not engage in sexual activity.

DZÜN GYI TSHIG KYANG MI MA O

I will not tell lies.

KYÖN NI MANG PO NYER TEN PÄI

I will avoid intoxicants

CHHANG NI YONG SU PANG WAR JA

From which many mistakes arise.

THRI TÄN CHHE THO MI JA ZHING

I will not sit on large and high seats and beds.

DE ZHIN DÜ MA YIN PÄI ZÄ

I will not eat food at the wrong times.

DRI DANG THRENG WA GYÄN DANG NI

I will avoid perfumes, garlands, and ornaments

GAR DANG LU SOG PANG WAR JA

As well as dancing, singing, and so forth.

JI TAR DRA CHOM TAG TU NI

Just as arhats

SOG CHÖ LA SOG MI JE TAR

Never kill and so forth,

DE ZHIN SOG CHÖ LA SOG PANG

So too will I abandon killing and so forth.

LA ME JANG CHHUB NYUR THOB SHO

May I quickly attain supreme enlightenment.

DUG NGÄL MANG THRUG JIG TEN DI

May I free this world, disturbed by much suffering,

SI PÄI TSHO LÄ DRÖL WAR SHO

From the ocean of existence.

Sit down to do the following mantra and prayer.

Mantra of Pure Morality

OM AMOGHA ŚHĪLA SAṀBHARA SAṀBHARA⁶ / BHARA BHARA /
 MAHĀ ŚHUDDHA SATVA PADMA VIBHŪṢHITA BHUJA / DHARA
 DHARA SAMANTA / AVALOKITE HŪṀ PHAṬ SVĀHĀ (21x)

Lama Zopa Rinpoche's root guru, His Holiness Trijang Rinpoche, explained that reciting this mantra has three benefits: (1) The negative karmas of breaking vows are purified. (2) It enables you to keep your vows purely. (3) You receive the blessings of the buddhas and bodhisattvas.

Prayer to Keep Pure Morality

THRIM KYI TSHÜL THRIM KYÖN ME CHING

By abiding in faultless morality of the Dharma rules,

TSHÜL THRIM NAM PAR DAG DANG DÄN

Completely pure morality,

LOM SEM ME PÄI TSHÜL THRIM KYI

And morality free from conceit,

TSHÜL THRIM PHA RÖL CHHIN DZOG SHO

May I complete the perfection of morality.

❖ Think or recite: “This is my contribution to the peace and happiness of all sentient beings and, in particular, to the peace and happiness of all the sentient beings of this world.”

Adorn the end with dedication prayers.

Dedication to Seal the Merits with Emptiness

Due to all the past, present, and future merits collected by me and all the merits of the three times collected by the numberless buddhas and numberless sentient beings, which are completely empty of existing from their own side, may I, who am completely empty of existing from my own side, achieve buddhahood, which is completely empty of existing from its own side, and lead all sentient beings, who are completely empty of existing from their own side, to that buddhahood, which is completely empty of existing from its own side, by myself alone, who am completely empty of existing from my own side.

Dedication Verses from Shantideva’s Bodhicharyavatara

His Holiness the Dalai Lama states that reading about the eight Mahayana precepts, taking them, or even rejoicing when others take them creates great merit. In order for this merit to be of greatest benefit to yourself and others, dedicate it by following the example of the conquerors’ son Shantideva in *Bodhicharyavatara*:

May all beings everywhere,
Plagued by sufferings of body and mind,
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil, or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms
 And the deaf hear sounds.
 May those whose bodies are worn with toil
 Be restored on finding repose.

May the naked find clothing,
 The hungry find food;
 May the thirsty find water
 And delicious drinks.

May the poor find wealth,
 Those weak with sorrow find joy;
 May the forlorn find hope,
 Constant happiness, and prosperity.

May there be timely rains
 And bountiful harvests.
 May all medicines be effective
 And wholesome prayers bear fruit.

May all who are sick and ill
 Quickly be freed from their ailments.
 Whatever diseases there are in the world,
 May they never occur again.

May the frightened cease to be afraid
 And those bound be freed.
 May the powerless find power
 And may people think of benefiting each other.

As long as space remains,
 As long as transmigratory beings remain,
 Until then may I too remain
 To dispel the suffering of transmigratory beings.

Then, do three prostrations to conclude the ritual for taking the
 eight Mahayana precepts.

The Benefits of Protecting the Eight Mahayana Precepts

The benefits of abandoning killing: In this life and in all future lives, your life will be long, magnificent, and free from illness.

The benefits of abandoning stealing: In this life and in all future lives, you will have perfect enjoyments (wealth) and others will not harm them.

The benefits of abandoning sexual activity: In this life and in all future lives, you will have a good body with a beautiful complexion and complete sense organs.

The benefits of abandoning telling lies: In this life and in all future lives, you will not be cheated and others will listen to what you say.

The benefits of abandoning intoxicants (including alcohol, cigarettes, and mind-altering drugs that loosen voluntary reserve): In this life and in all future lives, you will have stable mindfulness and awareness, clear senses, and perfect wisdom.

The benefits of abandoning large and high seats and beds: In this life and in all future lives, you will receive praise and respect from others, and will have proper bedding (soft, warm, whatever is needed) and vehicles and animals for traveling.

The benefits of abandoning food at improper times: In this life and in all future lives, you will have abundant and perfect crops and will obtain food and drink without effort.

The benefits of abandoning perfume, ornaments, and so forth: In this life and in all future lives, your body will have a pleasant smell, color, and shape, and many auspicious marks.

The benefits of abandoning singing and dancing: In this life and in all future lives, you will have a subdued body and mind, and your speech will continually make the sound of Dharma.

What to Do If You Degenerate the Precepts

If, having committed yourself to observing these precepts, you conduct yourself carelessly, you will accumulate not only the shortcomings of not observing them but also those of telling lies. Therefore, you must protect these precepts with mindfulness and awareness. If, through carelessness, you degenerate any of the precepts, you should recite the *Mantra of Pure Morality* (page 19) three times to purify and restore it.

Colophon for the Compilation:

Extracted from *FPMT Retreat Prayer Book*, Portland: FPMT Education Services, 2019.

Notes

- 1 This verse is found in *Samvarodaya Tantra*.
- 2 Lama Zopa Rinpoche also translates this line as: “The Guru is the doer of all Buddhas, Dharma, and Sangha.
- 3 Lama Zopa Rinpoche prefers to translate the Sanskrit word “*vaidurya*” as “blue beryl,” rather than the common translation as “lapis lazuli.”
- 4 By reciting the *Offering Cloud Mantra*, the buddhas and bodhisattvas actually receive the offerings. Lama Zopa Rinpoche, therefore, moved the verse of invocation to before *Blessing, Multiplying, and Presenting the Offerings*, so that the buddhas and bodhisattvas would actually be present to receive the offerings.
- 5 The phrases “in order to eliminate war” and “in order to stop the harm of the four elements” were added by Lama Zopa Rinpoche.
- 6 In the Gelug texts of the eight Mahayana precepts and other pujas, SAMBHARA is said just once, but the Seventh Dalai Lama, the Second Karmapa, and other lamas say SAMBHARA SAMBHARA. While there is no fault in reciting SAMBHARA only once, Lama Zopa Rinpoche is now saying the mantra with two SAMBHARAs.



Foundation for the Preservation of the Mahayana Tradition