

A Drop From the Vast Ocean of Vows, Precepts and Samayas
An Essential Commentary on the Six Session Guru Yoga
by the late Venerable Khensur Geshe Jampa Teckchog
in Nalanda Monastery, 1986

translated by Fedor Stracke

ONLY FOR STUDENTS WITH A HIGHEST YOGA TANTRA INITIATION.



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This commentary was given by the Venerable Khensur Rinpoche Geshe Jampa Teckchok in Nalanda Monastery, France, in 1986.

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Translator's Introduction

The late venerable Khensur Rinpoche Geshe Jampa Teckchok gave this commentary on the Six Session Guru Yoga in 1986, in Nalanda Monastery, France, while he was the abbot there. It was initially translated by Tenzin Sherpa from Nepal, and I made a transcript of this translation in 1989, but it got lost over time unfortunately. In 2018, now speaking Tibetan, I retranslated the teaching from the original recording, but unfortunately the last part of the recording dealing with the sections after the absorption of the guru is now also lost. I inserted for the moment some sections from the commentary by Pabonka Rinpoche.

I was always inspired by the Six Session Guru Yoga in the Tibetan prayer book called *Lama'i Näljor*, that inserted clear notes regarding which part of the text kept which vow or precept right into the sadhana, and I have attempted to do something similar. I also made this booklet to familiarise my mind with the samayas, a process that is not yet complete. Any faults are entirely mine of course.

Samaya

Sanskrit: samaya

Tibetan: dam tshig

English: lit. binding words, i.e., pledge, vow, precept

Lama Zopa Rinpoche: The meaning of *samaya* is something that is not to be transgressed.

Commentary on the Six Session Guru Yoga

Those who have received a yoga tantra initiation or a highest yoga tantra initiation need to remember and contemplate six times daily the meaning of the root and secondary tantric vows: three times during the day and three times during the night. Specifically, one needs to remember six times the meaning of the uncommon samayas of the five dhyani buddhas. If we do not recollect the meaning of those vows and samayas six times daily we will receive downfalls, which makes this practice very serious. The Six Session Guru Yoga was composed by Pabonka Rinpoche, among other reasons, to have a clear numeration of the 18 or 19 precepts of the five dhyani buddhas. There are two different ways of counting the precepts - as 18 when two of them are combined into one precept or as 19 when not.

Preparation for the Guru Yoga

Taking Refuge and Generating Bodhicitta

Sang gyä chhö dang tshog kyi chog nam la
Jang chhub bar du dag ni kyab su chhi
Dag gi jin sog gyi päi sö nam kyi
Dro la phän chhir sang gyä drub par shog

I go for refuge, until I am enlightened,
To the Buddha, the Dharma, and the Highest Assembly.
From the accumulations of giving and other perfections,
may I become buddha for the benefit all sentient beings.

Vows and Pledges Being Kept

Advice of Refuge: To take refuge in Buddha, Dharma and Sangha 3x in the morning, and 3x in the evening.

Three of the six samayas of Vairocana:

1. refuge in Buddha
2. refuge in Dharma
3. refuge in Sangha

Lama'i Näljor:¹ This completes the advice of refuge of having to go for refuge three times in the morning and three times in the evening. It also completes the three samayas of Vairocana of having to go for refuge to Buddha, Dharma and Sangha.

The First Two Lines: Refuge

The first two lines are the refuge, which completes three of the six samayas of Vairocana.

You all know how to take refuge. One has to contemplate the points of the lam rim, one has to generate the internal causes for refuge and then one can visualise the refuge field in accordance with the Jorcho practice. One is contemplating the sufferings of the lower realms and sufferings of samsara in general to generate fear of the lower realms and fear of all samsara and then generate strong faith that the refuge field one has visualised in the space in front of oneself has the power to rescue one from those dangers – from the horrors of the lower realms and cyclic existence.

One also contemplates the qualities of wisdom, compassion and love, and the qualities of ability of the refuge field, and in this way generates faithful belief in the refuge field. If one has enough time one can use the elaborate description that is explained in the *Jorchö* for the visualisation for the refuge field. If there is just little time one can also use the simple and quick version of the all-encompassing jewel, and visualise one's kind root guru as the nature in the aspect of Shakyamuni Buddha. And of course, one also meditates that the root guru appearing in the aspect of Shakyamuni Buddha also unifies within the actual refuge – the Dharma Jewel and the Sangha Jewel.

The Second Two Lines: Bodhicitta

Here one prays that by the merits that one has generated by oneself practising the six perfections of generosity and so forth and by inducing others to practice those six perfections and also by rejoicing in the

¹ Common Tibetan prayer book from the 1990s.

practice of the six perfections one may attain the state of enlightenment for sentient beings. So here it is talking about mind generation and the words say “May I attain enlightenment for the wealth of migrators through the practice of generosity and the other perfections.” This is the mind we need to generate internally.

The Four Immeasurable Thoughts

Sem chän tham chä nye ring chhag dang dang

Dräl ne khyä par phag päi de wa thob

Zö käi dug ngäl gya tsho lä dräl te

Thar pa dam päi de dang dräl ma gyur

May all sentient beings be parted from aversion and clinging, feeling close to some and distant from others.

May they attain the bliss that is especially sublime,

May they find release from the ocean of unbearable sorrow,

And may they never be parted from liberation’s holy bliss.

Vows and Pledges Being Kept

Two of the four samayas of Ratnasambhava:

1. generosity of love
2. generosity of freedom from fear

These four are called *immeasurables* because the mind focuses on immeasurable sentient beings. Through this contemplation focused on immeasurable sentient beings, immeasurable merit is generated. The reason for meditating at this point on the four immeasurable thoughts is to bind the mind further to the bodhicitta that had been generated earlier.

One of the benefits of meditating on the four immeasurable thoughts is that cultivating loving kindness and compassion cancels out harmful intent, the mind of cruelty and so forth, at that time in one’s mind.

Further, the four immeasurable thoughts protect one from falling into

the Hinayana path. The Buddha himself also stated in the *Condensed Sutra* that love and compassion are the best way to counteract harm that one receives from human and non-human sources. There are many harm givers in the worlds called *jung-po* in Tibetan, which could be a non-human or human source of harm. The sutra advises to generate the mind of loving kindness and wanting to be beneficial for the harmers as the best way to deal with human and non-human sources of harm. This meditation is the best to do whether oneself or others receive harm.

If we counter the harm we or others receive with the mind of loving kindness and compassion it is more certain that the situation will be pacified – that the harm will be pacified. Otherwise, if we encounter these harms with a rough and an aggressive mind, there is no certainty that the situation will be pacified because the other person may again react aggressively. Rather we deal with the various damages with love and compassion, so that they are being pacified with certainty.

When we become a hearer-arhat or a self-liberator-arhat, we will have generated the view realizing emptiness directly in our mind, and we will be completely freed from true grasping and afflictions – we have attained liberation. That is of course a very good result.

However, arhats are very far from the attainment of buddhahood. If one has attained the state of a self-liberator or a hearer-arhat, then one has attained full liberation – but this attainment is very far from the attainment of full enlightenment. Arhats remain for many many eons within the peace that is free from all the sufferings and troubles of cyclic existence, and so they generate a very great taste for that peace – become very habituated to that peace, which causes them to be very far from attaining complete enlightenment.

On the other hand, if one follows the Mahayana path straight away in this life and even though one receives many faults from breaking the bodhisattva vows, breaking the tantric vows and taking rebirth in the vajra hells as the result of that – when one has exhausted the result of the vajra hells and takes again a higher rebirth, then all the imprints

come to fruition and one attains enlightenment faster than the person that first follows the hearer or self-liberator path.

Meditating on the four immeasurable thoughts also increases our remembrance of bodhicitta. Similar to a mother who never really forgets the welfare of her only child, regardless of what activity she engages in. Having initially generated bodhicitta, one then trains oneself also in the four immeasurables thoughts to not lose this bodhicitta.

Immeasurable Equanimity

The first line is immeasurable equanimity, and cultivating this thought fulfills one of the four samayas of Ratnasambhava, the samaya of the generosity of fearlessness. The cultivation of equanimity becomes the generosity of fearlessness, because all sufferings are generated through attachment and anger, and when a person is free from attachment and anger, they are then also free from the horrors of cyclic existence.

Meditating, “May all sentient beings be free from attachment and anger,” equals therefore wishing them to be free from all horrors and dangers of cyclic existence, and thus becomes the generosity of fearlessness – the giving of freedom from fear.

Immeasurable Love

The second line “May they win the bliss that is especially sublime” is immeasurable of love. Meditating on this becomes the generosity of love and fulfills the second of the four samayas of Ratnasambhava. When we contemplate “may sentient beings have happiness” then we meditate on love. And this becomes the generosity of love – so we generate love in our minds.

Immeasurable Compassion

The third line “May they find release from the ocean of unbearable sorrow” is immeasurable compassion. When we contemplate this point then we generate compassion in our mind.

Immeasurable Joy

We meditate “May they never be parted from liberation’s holy bliss” which is immeasurable joy. We generate the joy that they have that happiness.²

Aspiration, Prayer and Superior Intention

We can also meditate more extensively on the four immeasurables by including the three steps of aspiration, prayer and superior intention, here with the example of immeasurable love:

Aspiration

How wonderful would it would be if all sentient beings had happiness and the causes for happiness.

Prayer

May they have happiness and the causes for happiness.

Superior Intention

I shall cause them to have happiness and the causes for happiness.

We can apply the same principle to the other three immeasurable thoughts.

Generating Wishing Bodhicitta

Dro kün si zhi jig pa lä dröl chhir
Dzog päi jang chhub thob par dö päi sem
Deng nä zung te sang gyä ma thob bar
Sog gi chhir yang mi tang zung war gyi

To liberate all migrators from the horrors of existence and peace,
I shall not give up the mind wishing to attain complete enlightenment
from today until I have attained buddhahood,
even at the cost of my life.

² In the context of having already taken away their suffering, and given them happiness. Otherwise: ... that they may have that happiness.

Vows and Pledges Being Kept

Generating the wishing mind 3x in the morning and 3x in the evening.

Earlier one had generated wishing bodhicitta and here one makes the promise to never let that mind degenerate. One pledges that the earlier aspiring thought “I will attain enlightenment for the welfare of all sentient beings” will never be given up, even at the cost of one’s life.

Taking the Bodhisattva Vows

La ma gyäl wa sä chä nam – Dag la gong par dzä du sö!
Ji tar ngön gyi de sheg kyi – Jang chhub thug ni kye pa dang
Jang chhub sem päi lab pa la – De dag rim zhin nä pa tar
Dag kyang dro la phän dön du – Jang chhub sem ni kye gyi zhing
Jang chhub sem päi lab pa la – Rim pa zhin du lab par gyi

Lama, conquerors and their children,
please pay attention to me.
Just as the previous tathagatas
generated the mind of enlightenment
and remained sequentially
in the trainings of the mind of enlightenment,
so shall also I, for the sake of migrators,
generate the mind of enlightenment,
and train sequentially
in the trainings of the mind of enlightenment.

Vows and Pledges Being Kept

Taking the bodhisattva vows 3x in
the morning and 3x in the evening.

Now follows the taking of the bodhisattva vows. The object from which one takes the bodhisattva vows is the refuge field visualised earlier. In the space in front of oneself one has visualised the refuge field, to one’s right hand side one visualises one’s father, to the left one’s

mother and in front of oneself one visualises all other sentient beings. They are visualised in front of oneself like a crowd on a great place. The merit field centers around one's kind teacher in the aspect of Shakyamuni Buddha as the principal figure and while reciting the lines one meditates that one is repeating those lines after him. We meditate that he says them first, and then we repeat them.

By completing the third repetition one is receiving the bodhisattva vows and one meditates that one has generated the same bodhicitta in one's own mind that has been generated in the continuum of Guru Shakyamuni Buddha.

Then one visualises countless replicas of Guru Shakyamuni Buddha emanating towards oneself and all sentient beings and entering into oneself, transforming oneself into Shakyamuni Buddha and becoming of one nature with him. Now one has become exactly like Shakyamuni Buddha. It is explained that this is a very important meditation to do.

Initially Guru Shakyamuni Buddha was pleased by our action and emanates countless replicas into all directions and towards oneself and all sentient beings. They enter into oneself and one is transformed into Shakyamuni Buddha and becomes indivisibly one with the guru. This practice is called "Taking the result of sentient beings into the path." One takes the result, which is to occur in the future, into the present and thereby into the path. This is a really profound practice that has been passed on by Maitreya Buddha and Lama Tsongkhapa and also through a wide lineage of lamas.

Rejoicing

Deng du dag chho dry bu yö - Mi yi si pa leg par thob
De ring sang gyä rig su kye - Sang gyä sä su da gyur to
Today my life has become fruitful,
the human existence was well attained.
Today I was born into the buddha family,
now I have become a child of the buddhas.

Here one cultivates the thought of rejoicing, that by generating bodhicitta one became a child of the buddhas and that this made one's human existence really worthwhile.

If one has time, there are further verses in the *Introduction to the Middle Way*, and it is explained that it is very important to generate extensive joy into the taking of the bodhisattva vows.

Conscientiousness

Da ni dag gi chi nä kyang - Rig dang thün päi lä tsam te
Kyön me tsün pä rig di la - Nyog par mi gyur de tar ja

From now on I shall as much as possible
Engage in actions befitting this lineage.
I shall act in a way so as not to sully
This faultless and holy lineage

Lama'i Näljor: These two, cultivating rejoicing and conscientiousness, keep the advice coming with the wishing bodhicitta to contemplate the benefits of bodhicitta six times.

Here one is cultivating conscientiousness, telling oneself that one is not going to let one's practice be polluted by downfalls. After having taken the bodhisattva vows, one will not let one's mind be polluted by the downfalls of having broken the bodhisattva vows, generating infractions similarly to dirt which pollutes and darkens the water.

Those that have taken the wishing bodhisattva vows and the engaging bodhisattva vows need to remember six times every day - three times during the day and three times during the night - the two types of bodhicitta, the different types of advice that comes with the two mind generations, and also recall the vows. To keep these precepts, that come with generating the two types of mind generation, this section is included in the Six Session Guru Yoga.

For those who have taken the bodhisattva vows, this text also goes through the root and secondary bodhisattva vows. For those who have

taken the tantric vows, it also goes through the root tantric vows and the secondary tantric vows.

Dün gyi nam khar yi throg rin chhen thri
Chhu kye nyi da gyä päi kyil khor teng
Tsa wäi la ma khyab dag dor je chhang
Ku dog ngön po zhäl dig chhag nyi kyi
Dor dril zung nä rang dräi yum la khyü
Tshän pei zi bar rin chhen gyän mang dzin
Yi throg lha dzä gö kyi na za chän
Drän pa tsam gyi dung wa kün sel ching
Kyab chhog ma lü päi du päi dag nyi du
Kyil trung thsül gyi zhug päi nä sum du
Yi ge sum tshän HUM gi ö zer gyi
Rang zhin nä nä la ma dor je chhang
JAH HUM BAM HO nyi su me par gyur

In the space in front, on a breath taking precious throne,
on an expansive lotus, sun and moon mandala,
sits my root guru, the pervasive Vajradhara,
with a blue body, one face and two arms,
which hold vajra and bell and embrace a similar consort.
Luminous with marks and signs' splendor, having manifold precious ornaments,
wearing clothes of breathtaking divine material,
just remembering him clears away all misery.
In the nature of all that is pervasive and supreme,
he sits in the full lotus posture, his three places marked
with the three syllables, light rays emanate from the Hum,
inviting from their natural abode lama Vajradhara.
Ja Hum Bam Ho, they become non-dual.

Vows and Pledges Being Kept

The samaya of holding the vajramaster, one of the four samayas of Akṣobhya:

“I shall also hold the vajramaster.”

Main Part of the Guru Yoga

Visualisation of the Merit Field

The text continues with the visualisation of Guru Vajradhara in the space in front of oneself. There are four samayas associated with Akṣobhya, and visualising the guru yidam in the space in front fulfils what is called the *samaya of the vajra master*.

There is a throne made of precious substances with a lotus on top on which is a sun disc and on top of that a moon disc. The throne is supported by eight snow lions etcetera.

The lotus seat, the sun seat and the moon seat symbolise respectively the illusory body, the clear light and the unification of illusory body and clear light. On the moon seat sits one's root guru, who is kind in three ways,³ in the aspect of the conqueror Vajradhara. He has a blue body, one face, two arms and is holding a vajra in one hand and a bell in the other hand. He is embracing the female consort and is endowed with the major signs and minor marks of a fully enlightened being. He possesses the splendour of the major signs and minor marks and is adorned with many precious ornaments and jewelery such as earrings, bracelets, diadem as the crown ornament, anklets, necklace, etcetera.

He is dressed with clothes made out of magnificent divine material. As soon as one sees it, the mind is captured immediately by its beauty. The clothes, which fit perfectly to the body, are very supple and can be expanded up to many miles as well as shrunk down to the size of a fingertip.

Merely remembering guru Vajradhara relieves the mind from any kind of sadness or depression. It takes away the horrors of the lower realms, it takes away the horrors of cyclic existence, it takes away the horrors of death. One meditates that guru Vajradhara can clear away those horrors.

Then comes the next line which says he unifies in his nature all pervasive and supreme objects. Guru Vajradhara unifies within himself

³giving initiation, commentary and instructions

all the direct and lineage gurus and all the buddhas and bodhisattvas of the three times and ten directions.

He is sitting in the full lotus position and his three places are marked with the three letters. A white OM marks the crown which symbolises the essence of the body of all buddhas, a red AH marks his throat which is the essence of the speech of all buddhas and a blue HUM marks the heart which stands for the essence of the mind of all buddhas.

From the blue Hum at the heart light rays are emanated into the ten directions, inviting the buddhas and bodhisattvas and all one's other gurus from their natural abodes, bringing them back to guru Vajradhara's body. It is good to consider what the natural abodes are. They are the different pure lands and buddha fields where the buddhas, bodhisattvas, dakas and dakinis, yidams and so forth reside. They are invited from those places.

DZA HUM BAM HOH

All one's gurus, all the buddhas of the ten directions, yidams, dakas and dakinis and bodhisattvas are invited. When vocalising DZA they first assemble in the space above Vajradhara's crown. With HUM they enter into Vajradhara's body. With BAM they become indivisibly one with guru Vajradhara and HO stabilises this unity so that it can never change.

Further, with regard to the line of the guru clearing all misery merely by remembering him, if we do not meet a kind guru then we cannot get the information of what has to be abandoned and what has to be practiced. By meeting the kind guru we get the teachings regarding what has to be abandoned and what has to be practiced, and by translating those teachings into practice we can even become enlightened and attain the state of Vajradhara in one brief human lifetime.

This comes through the kindness of the guru. Here we recollect the kindness of the guru and also how he is clearing away our misery. By visualising the guru this way in the space in front of oneself and making requests to the guru, generating faith in the guru and giving up oneself to the guru, is said to be a very quick method to generate the path in one's mind. For example, it is explained that just by meditating

one brief moment on the lama accomplishes the benefit of meditating on the deities that are endowed with the major signs and minor marks for many hundreds of eons. In general, there are many practices, recitations and retreats that can be done, but to make a request to the lama is regarded as extremely important and effective.

Question: How do we meditate in relation to teachers who have passed away?

Geshe-la: When we visualise Vajradhara we visualise him in the nature of light with an illusory body - not with a solid body. Even if one's teacher passed, it doesn't mean that the teacher doesn't exist anymore, because the consciousness of the teacher is still present. And he is present within Vajradhara.

Question: What happens with the refuge object that was visualised before, with whom one took bodhisattva vows, before one starts to visualise Vajradhara?

Geshe-la: There are three possibilities:¹

1. One can meditate that the refuge object, after one has taken the bodhisattva vows, rejoiced and so forth, simply dissolves into emptiness
2. Meditate that it lifts up into space
3. Meditate that it becomes yellow light that dissolves into one's forehead.

If one visualises the refuge field lifting up into space, then subsequently, when there is the DZA HUM BAM HOH and Vajradhara is absorbing all the wisdom beings, the refuge field is also absorbed. All the other wisdom beings that are invoked with the light rays from the HUM at Vajradhara's heart, assemble in the space above Vajradhara's head, where the refuge field is already, and then they are absorbed all together into Vajradhara.

Prostrations

Gang gi drin gyi de chhen nyi
Kä chig nyi la chhar wa gang
La ma rin chhen ta bu yi
Dor je chän zhab pä la dü
You, through whose kindness great bliss
arises in one short moment,
treasure-like lama,
I prostrate at your feet, Vajraholder.

Lama'i Näljor: This is to protect the mind from the first fault of bodhicitta, and keeping the way to prostrate in accordance with the *Fifty Verses on Guru Devotion*, where it says:

With strong faith three times ...

Through the kindness of the lama one can generate the transcendental wisdom of great bliss and emptiness in one brief moment. This brief moment refers to the short brief human life at the time of the five degenerations. The guru is compared to a wish-fulfilling jewel which will give whatever one is wishing for. He is like that because in the short moment of time, which is a brief human life at the time of the five degenerations, he can bestow the transcendental wisdom of great bliss and emptiness - the state of enlightenment.

If we compare our human life to the lifespan of a hell-realm-being or a hungry ghost or even to a being with a long lifespan in the animal realm or if we compare it to the lifespan in the god realms, we find the human lifespan is very brief - just like one moment.

If one has uncontrived faith in the guru, then the blessings of the guru will enter one's mind-stream. Through those blessings the winds (tib.: lung) will enter the central channel and one will generate the inner mahamudra, the transcendental wisdom of great bliss and emptiness. The transcendental wisdom of clear light and great bliss will then arise.

This is one meaning of this verse. In this way the transcendental wisdom of great bliss can be generated within one brief instance of this short human life or even within the timespan of a three year, three month, three day retreat.

Pabonka Rinpoche: *Vajraholder* is one of the names of Vajradhara. Those who have attained a mother tantra initiation visualize at this point Vajradhara as Heruka, the Great Blissful Wheel, and recite the Praise in Eight Lines.

Praise in Eight Lines

OM Chom dân pa wöi wang chhug la chhag tshäl HUM HUM PHAT

OM Käl pa chhen pöi me dang nyam päi ö HUM HUM PHAT

OM Räl päi chö pän mi zä pa dang dân HUM HUM PHAT

OM Chhe wa nam par tsig pa jig päi zhäl HUM HUM PHAT

OM Tong thrag chhag ni bar wäi ö zer chän HUM HUM PHAT

OM Dra tva zhag deng dung dang khatvang dzin HUM HUM PHAT

OM Tag gi pag päi na za dzin pa chän HUM HUM PHAT

OM Ku chhen dü ka geg thar dzä la dü HUM HUM PHAT

OM Chom dân dä ma dor je phag mo la chhag tshäl HUM HUM PHAT

OM Phag ma rig mäi wang chhug kham sum gyi mi tub HUM HUM PHAT

OM Jung pöi jig pa tham chä dor je chhen pö jom HUM HUM PHAT

OM Dor jei dân zhug zhän gyi mi thub wang je chän HUM HUM PHAT

OM Tum mo thro möi zug kyi tshang pa kem par dzä HUM HUM PHAT

OM Dü nam trag ching kem pä zhän gyi chhog lä gyäl HUM HUM PHAT

OM Mug je reng je mong je kün lä nam par gyäl HUM HUM PHAT

OM Dor je phag mo jor chhen dö wang ma la dü HUM HUM PHAT

Lama'i Näljor: This is the way of offering praise to the yidam and the guru by way of the *Eight Line Praise*, for those who have attained an initiation of the mother tantra.

Offerings

Dag pö zung dang ma zung dang
Ngö sham yi kyi drül pa lä
Jung wa chhi nang sang wa yi
Na tshog chhö trin gya tshö chhö

Owned and unowned,
actually laid out and mentally emanated,
outer, inner and secret,
I offer an ocean of offering clouds.

Vows and Pledges Being Kept

The samaya of making offerings, one of the two samayas of Amoghasiddhi:
“Thus, I shall make offerings as much as possible.”

Lama'i Näljor: This is the way of keeping the samaya of Amoghasiddhi of making offerings.

Pabonka Rinpoche: Having clarified oneself as yidam, emanate from one's heart offering deities, which generated with their offerings the transcendental wisdom of bliss and void in the mental continuum of the guru. Practice in this way stable visualisation of making outer, inner, secret and suchness offerings.

This is the verse for the offerings. One makes extensive offerings by meditating that from one's heart all the different offerings are emanated: owned offerings, unowned offerings, inner offerings and secret offerings. The nature of the offerings is the transcendental wisdom of non-dual bliss and emptiness, and when one is making the offerings one meditates that the transcendental wisdom of non-dual bliss and emptiness has been generated in one's continuum.

When one is meditating on making the offerings one cannot do that in the ordinary aspect but one has to generate as the deity first, in order to be able to bless and emanate the offerings, which is not something one can do as an ordinary human being. Meditations on emanating

offering goddesses, blessing the inner offering and so forth, need to be done on the basis of generating oneself as the deity. The offerings emanate from the heart of oneself visualised as the deity and not from oneself in ordinary aspect.

Depending on which yidam one is practicing primarily one is always generating in the simple aspect of that yidam for the meditation practice in between meditation session at the end of the sadhana. We can find at the end of the sadhanas of the different yidams, such as Yamantaka, Vajrayogini, Tara and so forth that one is always generating in the simple aspect of the deity for in-between meditation session practice. Those who practice a sadhana visualise themselves in-between the meditation sessions in the simpler aspect of the yidam. For example if one is practicing Vajrayogini then at the end there is the meditation of the environment absorbing into the deity, then the deity absorbing into the syllable, then the syllable absorbing sequentially into its parts, until there is only emptiness left. And then out of emptiness one arises instantaneously as the simpler version of the deity for the in-between meditation session practice.

Thus, if one is in-between meditation sessions and one is doing other practices such as blessing the tormas or making offerings, the deity one has already generated as is already there. This is on the basis of practicing one particular yidam, and the session would always be the primary yidam practice, reciting the long sadhana. In-between the meditation session one is sometimes doing one's commitments or other practices and if there come parts where one has to make offerings or bless tormas and so forth, such as here in the Six Session Guru Yoga, then the idea is that one is already the deity from before.

Generally, the outer arranged offerings need to go through the three phases of purifying, transforming and increasing. Simply mentally emanated offerings do not need to go through these three stages. In the Six Session Guru Yoga we do not have any meditations included for the blessing of the offerings. The reason is that they are simply mentally emanated offerings. Here one offers mentality vast space offerings.

Mandala Offering

Dag zhän lü ngag yi sum long chö dü sum ge tshog chä
Rin chhen män däl zang po kün zang chhö päi tshog chä pa
Lo yi lang nä la ma yi dam kön chhog sum la bü
Thug jei wang gi zhe nä dag la jin gyi lab tu sö

Body, speech, mind, possessions and three time-merits of self and other,
I mentally manifest as a precious pure mandala with accumulations of Sa-
mantabhadra offerings, and offer them to the guru, yidam and Three Jewels.
Please enjoy them out of your compassion and bestow on me your blessings.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Vows and Pledges Being Kept

The instruction from the Fifty Verses of Guru Devotion to make a mandala offering 6x to the guru.

There are different types of mandalas, such as the mandala of the 37 heaps, the mandala of the 23 heaps and so forth. Offering the mandala here, the root text talks about body, speech, mind and possessions of self and others. When we do the mudra with the hands, we visualise the four continents and eight subcontinents and so forth - in brief the whole universe - and offer it.

One also meditates that the mandala and the different offering substances that are visualised are a manifestation of one's merits of the past, present and future.

The offering of the mandala fulfils the samaya or advice of offering the mandala three times during the day and three times during the night to one's guru according to the *Fifty Verses of Guru Devotion*. The earlier offering verse and making the different types of offerings fulfils the samaya of making offerings to the guru, one of the two samayas of Amoghasiddhi.

Requests

In the next three verses it goes through the three points of training in the root, correct reliance on the spiritual friend:

- training in the faith in the guru,
- remembering the kindness of the guru
- training in the actions of fulfilling the advice of the guru, pleasing the guru with one's actions of body, speech and mind.

Training in the Faith in the Guru

Dü sum chhog chüi de sheg ma lü pa
Gang düi ji zhin ngur mig nam röl gyi
Drang me zhing du gyäl wäi dzä pa chän
La ma rin po chhe la söl wa deb

All tathagagas of the three times and ten directions
you subdue in accordance, displaying saffron appearance,
carry out the actions of the conqueror in countless fields,
I make requests to you, precious guru.

One wasn't born during the time when it would have been good to be born, one didn't arrive at the right place when it would have been good to be at the right place. In brief one wasn't born during the time of Shakyamuni Buddha when sentient beings got liberated by the tens and hundreds of thousands simply through one verse of teaching by the buddha.

However, one has one's guru Vajradhara, who liberates with the actions of showing the aspect of an ordained monk also infinite sentient beings and carries out the actions of the conquerors. It's an explanation of the first four lines. Even though one wasn't born during the very fortunate time of Shakyamuni Buddha, one has now one's guru Vajradhara who fulfils the actions of the tathāgatas of the three times and ten directions in innumerable buddha-fields.

Guru Vajradhara is working for the purpose and fulfilling the purpose of infinite sentient beings in innumerable different worlds. Lama guru Vajradhara has manifested for oneself as an ordinary human being in the aspect of an ordinary saffron robed monk. The guru is in actuality Vajradhara, but in order to subdue oneself he shows an ordinary aspect. If we meditate in this way, then faith for the guru is generated in the mind, and when this faith is generated in the mind the realisations of the grounds and path will be generated in one's mind, as it is explained in the Lamrim quite extensively. There are many meditations regarding this point, with many examples of how to think and many quotations, which are all contained in these four lines.

If we have generated this uncontrived faith in the guru in our mind, then the blessing of the guru will enter our mind, and through the blessing of the guru entering one's mind, the energies that carry the different conceptualisations will be stopped. One can go through the three stages of how through the blessing the dualistic winds enter, absorb and abide into one's central channel. This is based on the uncontrived faith in the guru as an actual buddha. One can experience these three stages and then the spontaneous transcendental wisdom of non-dual bliss and emptiness is generated. If one does not have any faith then even if the buddha would stand right next to one it would be of no benefit.

There were disciples of the buddha such as *Lhächin* and *Lekpa'i Karma*, who were part of the buddha's retinue but they didn't have faith in the buddha. So they didn't really receive the benefit of being right next to the buddha. If we look at somebody like Shakyamuni Buddha who was free from faults and we view them with faults or project faults onto them, then we ourselves receive faults and we will not achieve our aims even though the buddha is right there.

On the other hand, if there is a normal person that is a friend or an acquaintance, and we have a good perception of that person, they will appear to us in a very positive light, since we see qualities in them. Even if there are no faults from the object side, if we see faults in the guru through our previous afflictions, they will appear faulty to us.

Therefore, we should meditate that what we see is an emanation that the guru shows for our benefit.

There are different types of examples from past yogis such as Venerable Asaṅga to whom initially Maitreya Buddha could only appear as a sick dog, or Tilopa who appeared to Naropa like a person who was frying live fish in a pan like a fisherman. By remembering these examples, we have to meditate that the fault that the guru is displaying is only an appearance to our own mind and does not really exist from the side of the guru. He is just displaying it for our own benefit.

Remembering the Kindness of the Guru

Dor je chhang gi lo män sam päi ngor
Rab jam gyäl wäi khor lo tha dag lä
Lhag päi zhing gi dam par leg ngag päi
La ma rin po chhe la söl wa deb

Vajradhara, to the perception of those of lower minds,
you are praised as the holy person superior to
all infinite cycles of manifestations of the conquerors.
I make requests to you, precious guru.

Then we come to the next verse, remembering the kindness of the guru, which has many points to contemplate. One point to remember is that the guru is more kind to us than the buddha himself. One is not able to receive any teachings directly from the buddha himself. Even though the buddha descended to this world and taught many cycles of teachings and turned the Dharma wheel many times one was not able to receive direct teachings from him, yet one has received many teachings from one's guru. One received many teachings on the Lam-rim from one's lama, one received teaching cycles on tantra from one's lama and in this way one's continuum became ripened.

There have been infinite buddhas in the past, and even though one did not receive any teachings from them, now there is one's guru and one receive teachings from him. This shows very clearly that the guru

is more kind to ourselves than all the buddhas.

When it is saying here *root guru*, it means the vajra master. The root guru has three necessary characteristics:

1. bestowing initiation
2. explaining tantra
3. giving instructions

The guru gave initiation and if we keep the vows and samayas pure then we can attain enlightenment even in one brief lifetime. If someone is not able to do lots of meditation, but still keeps the vows and samayas pure in accordance with the instructions of the guru, then one can attain enlightenment in seven lifetimes and will definitely in sixteen lifetimes. Thinking this way, we can again see the kindness of the guru.

When we contemplate the kindness of the guru then one thing to contemplate is that in the past many buddhas and bodhisattvas came, but we did not have the opportunity to listen to direct teachings from them. The person explaining us the Dharma now is our guru. One is able to listen directly to teachings now from one's guru, and not only that, the guru also bestows initiation, explains the tantra and gives instructions.

With regard to the concept of having received the blessings of the guru in the mind, if we have the aspiration to become better, to meditate well, to study well, thinking "may I practice tantra well" - these kind of thoughts are generated in the mind due to having received the blessing of the guru in the mind, which are enabling us to generate those positive thoughts. Even the very smallest generation of virtue is due to having received the blessing of the guru in the mind.

There is the concept of the continuum having been blessed by the guru: if we observe cases where the continuum of the disciple has received great blessings of the guru such as the continuum from Milarepa having received great blessings of his guru Marpa and Naropa having received great blessings of his guru Tilopa and Dromtönpa having received great blessings from his guru Atisha - through those

great blessings the disciples were able to attain great enlightenment in one brief lifetime. These are just some examples of many examples existing in the Buddhist history.

Training in Fulfilling the Advice of the Guru

Chhog dang thün mong ngö drub ma lü kün

Gön khyö tshül zhin ten päi je dro bar

Thong nä lü dang sog kyang yong tang te

Khyö nye kho na drub par jin gyi lob

All superior and common siddhis

follow correct reliance on you, protector.

Seeing this, giving up gladly body and life,

please bless me to practice only to please you.

The third verse relates to the point of pleasing the mind of the guru through practice. Having seen that all supreme and common realisations are generated by relying correctly on the guru, one engages only into actions that please the guru, and one abandons all actions that would make the guru unhappy. One investigates and thinks about what kind of actions of body and mind will please the guru, for example by looking at the statements of the guru.

Khensur Geshe Jampa Teckchok:

Practising guru yoga, absorbing the guru and meditating on the unity of one's mind, the guru buddha yidam's mind is the essential prerequisite for Mahamudra practice.

Absorption of the Guru

De tar söl wa tab pä la ma chhog
Rang gi chi wöi tsug tu sa ma dza
Lar yang gye zhin rang dang ro chig gyur

Through the force of making requests in this way,
the supreme guru comes above the crown of my head, Sa Ma Dza.
Again, being happy, he becomes of one taste with one.

Vows and Pledges Being Kept

The tantric root vow of generating mindfulness of emptiness 6x/day.

Lama'i Näljor: Cultivate whatever understanding of emptiness you have, and place the mind for a short while within emptiness and bliss, which is the definite guru yoga, the accumulation of wisdom, the supreme protection, and the way to keep the eleventh root vow.

The next part is the guru coming to one's crown and entering into oneself. Having contemplated the twelve previous lines and having trained the mind in having faith in the guru, the kindness of the guru and in actions pleasing the guru and also having made requests to the guru, he is now coming to the crown of one's head, entering and blessing oneself.

The lion throne, lotus and the moon disc of guru Vajradhara absorb upwards into Vajradhara, and Vajradhara comes into the space above our crown.⁴ Then he enters one's central channel and descends the central channel down to the heart chakra, where the red and white seeds have opened. Within the opened red and white seeds is the syllable HUM radiating five types of light and Vajradhara merges into that HUM.

The syllable HUM, which is white with a red tinge, is in the nature of great bliss, radiates the five types light and is one with one's mind. One meditates single pointedly on one's mind being one with the HUM

⁴ Phabonka Rinpoche: ... facing in the same direction as oneself.

for some time. Then one contemplates the three steps of the winds entering, abiding and absorbing into the central channel. The outer signs for the winds abiding in the central channel is that there is no movement of air at the nostrils and also that the abdomen does not move.

Eight Stages of Dissolution

Regarding the step of dissolution, one first contemplates sequentially the dissolution of the four elements. When one contemplates that the earth element has absorbed into the water element then one also meditates on having the mirage like vision. Then when the water element absorbs into the fire element one contemplates the smoke like vision. When the fire element absorbs into the wind element one contemplates the firefly like vision. And when the wind element absorbs into consciousness one contemplates the vision like a burning butter lamp.

Regarding the whole process, although we say the earth element absorbs into the water element, the water element absorbs into the fire element and so forth, in reality that does not happen. What happens actually is that the earth element loses its power and then the element that lies below it becomes clearer. One has four stages of the dissolution of the four elements. In relation to each of those four stages of dissolution there is an individual appearance to one's mind of the four different types of visions.

Geshe-la is answering to a question from the audience regarding the nature of the butter lamp like vision: With the smoke like vision there is smoke. And with the fire-fly or more accurately the fire spark like vision one gets sparks - which can also actually happen with the butter lamp. What is referred to as the butter lamp vision is like a glow of the flame when it is going down. The contemplation is that it is just like an appearance to one's own mind - it is not something that appears everywhere.

Then, when one is at the stage called *winds dissolving into appearance*, one has the vision of a white light coming down from above, and then one mediates that one has manifested the vajra body.

After that comes the stage called the *appearance dissolving into the*

increase. Here one has the vision of red light coming up from below and then one meditates that one has manifested the vajra speech of the buddha. When the visions of white light and red light appear, those are very expansive visions.

Next comes the stage of the *increase absorbing into the black near attainment*. Here one has a very dark appearance of darkness and then one meditates that one attained the vajra mind of a buddha. Then comes the next stage which is called the *near attainment absorbing into the clear light*, this is the clear light manifesting.

At this stage one does not have a white vision or a red vision or dark vision but just the mere space or sky appearing by itself, without any white, red or dark tinge. Just a very spacious and clear sky. At this stage one first just recognises the appearance and then one meditates that the resultant clear light mind realizing emptiness becomes of one nature with one's own mind. The future clear light realizing emptiness has manifested now. This resultant clear light realizing emptiness has become one with one's own mind.

In general, also when ordinary beings die, they experience the sequential dissolutions of the elements and so forth, the eight stages with the eight types of visions. When we meditate on the sequence, we think that we are actually experiencing the real sequence. The meditation should concord with the actual sequence - so one is experiencing the sequence of dissolution that one would normally experience at the time of death.

Question: When we contemplate that we have attained the three vajras, we have not yet completed the sequence, so how does that fit?

Geshe-la: When we have the white appearance, since the lama's body is white, one meditates on having the vajra body of the lama. Then comes the red increase and since the lama's speech has the red essence one meditates on having attained the vajra speech. And then, even though there are different versions of the HUM, like blue or dark blue - when we meditate on the stage of the near attainment it says one has the appearance of darkness, but one meditates that one has

attained the vajra mind of the guru. This is called *taking the result into the path*, meditating on the future result one will attain sometime in the future, taking it back into the present and meditating on having attained it. The seed syllable for the vajra body is white, the seed syllable for the vajra speech is red and the seed syllable for the vajra mind is blue or dark blue.

The different stages that were explained now - the lama coming above one's crown, descending the central channel, being in the nature of the white HUM with a red tinge emanating five types of light and the being in the nature of bliss - contemplating first that and then meditating on the stages of entering, abiding and absorbing, in the context of which we have the contemplations of the eight dissolution and the visions, all of this is visualised at this stage. Sequentially one goes mentally through the different points, thinking "now this has happened, now this" and so forth. In short, one mentally goes sequentially through all those points.

If one prepares well now, thinks about these points and contemplates them well then one is well prepared at the time of death and one does not become afraid. When these different types of visions happen one will simply be able to recognise them and will know what is happening. If one does not make this preparation and then at the time of death these different types of visions appear, then the mind will become very confused and scattered by them.

But if one makes preparation now, then at the time of death one will be able to recognise all these different visions and signs, be able to meditate on the three types of emptiness at the time of white appearance, red increase, dark appearance and also to meditates on emptiness at the time of the clear light.

Everybody has what is called *death, intermediate state and rebirth of the basis*. It is something everybody experiences, which everybody has. And then there is the transformation of the basic death, intermediate state and rebirth of the basis into the path through tantric practice.

Self-Generation

Dag nyi dor je sem päi nga gyäl gyi
Lhän kye de chhen sang wäi dor je dang
Rang zhin trö dräl sang wäi ghan ta yi
Tsön je zung nä chom dân dä mar khyü

With the pride of being Vajrasattva,
holding the secret vajra of simultaneously generated great bliss
and the secret katvanga lacking the elaboration of inherent existence,
I embrace the baghawati.

Vows and Pledges Being Kept

Three of the four samayas of Akṣobhya:

2. samaya of the vajra
3. samaya of the bell
4. samaya of the mudra

Lama'i Näljor: Contemplating this keeps the three samayas of Akṣobhya of vajra, bell and mudra, in accordance with highest yoga tantra.

Pabonka Rinpoche:⁵ Here, if one is able to recite it in accordance to the instructions of Gungthang Rinpoche, that would be good. In accordance with the text, out of emptiness, one arises as white Vajradhara father mother, keeping the three samayas. One can also arise as Guyasamaya, Heruka or Yamantaka, in accordance with one's wishes, is an instruction of the teaching lineage of Vajradhara. If one wishes to do the approximation of the three seed syllables, etc., then this is also permitted here.

The three samayas are: vajra for the body, bell for the speech and the body of the deity for the samaya of the mudra.

Regarding the vajra and bell of Vajradhara, they are to remember the definite vajra and bell, i.e., "I Vajradhara, possess the transcendental

⁵ Unfortunately, the recordings of the rest of the commentary by Geshe Jampa Teckchok from 1986 are lost, so from here on any commentary is a translation of parts of Pabonka Rinpoche's *Notes*.

wisdom of great bliss and the wisdom realizing emptiness.” Since the vajra and bell are part of the hand implements of Yamantaka, if one visualizes oneself as Yamantaka, the meaning of the samayas is fulfilled.

The tantric substances of vajra, bell and so forth, should be present on one’s person at least as a drawing,² according to *Khedrub Je’s Revealing the Joy Manifested through Yoga*. If the substances of the tantric samayas are complete, then the heros and dakinis will assemble, like ants on rotting flesh, and will assist one with the path, it is taught. If one keeps the three samayas in this way, then the line “the samayas of Vairocana of vajra, bell and mudra also ...,” is complete in the six sessions.

Generosity

Dag gi lü dang de zhin long chö dang
Dü sum ge tshog phung po chi chhi pa
Ma gyur sem chän kün gyi dön gyi chhir
Deng nä phang pa me par tang war ja
My body and likewise my possessions,
all heaps of virtues accumulated, of the three times,
I shall give up from today without regret
For the benefit of mother sentient beings.

Vows and Pledges Being Kept

Two of the four samayas of Ratnasambhava:

3. generosity of fleeting materials
4. generosity of Dharma

Lama’i Näljor: Increasing the thought of generosity by contemplating this, becomes the practice of generosity of the conqueror’s children, the giving of body and possessions the generosity of fleeting materials and the giving of the roots of virtue the generosity of Dharma, which is the way of keeping the remaining two samayas of Ratnasambhava.

Giving the heaps of virtue is the generosity of dharma, and giving of

the body and possessions the generosity of fleeting materials. One can also meditate that one's body is transformed into a wish-granting jewel, that sends out whatever sentient beings need. When one makes strong efforts to be free from the suffering of separation, the purity free from greed arises as the deity Ratnasambhava, and Akṣobhya,⁶ undisturbed by the grasping at object and subject, is the appearance as the deity of the purification of anger, and so forth, it is taught.

Reviewing the Vows

Reviewing the Ordination Vows⁷

So sor thar päi tung wa de nga lä
Pham pa zhi dang lhag ma chu sum dang
Pang tung sum chu ba zhig gu chu dang
Sor shag zhi dang nye jä gya chu nyi
Zhän yang zhi dü tung sog pong war gyi
From the five downfalls of individual liberation:
Four defeats and thirteen remainders,
thirty forfeiting and ninety simple downfalls
four individual confessions and 120 misdeeds.

The Bodhisattva Root Downfalls

Dag tö zhän mö chhö nor mi ter zhing
Shag kyang mi nyän theg chhen pong wa dang
Kön chhog kor throg chhö pong ngur mig throg
Tsham me nga dang log ta drong sog jom
Ma jang tong nyi tän dang dzog jang dog
So thar pong dang nyän mö zab dzün ma
Chhog sum kor len thrim ngän chha sem tong
Nye mig mi ta chö dö ma log dang
Ga gu ngo tsa trel me kün tri zhi

⁶ Sanskrit, lit. the undisturbed one.

⁷ for fully ordained monks and nuns only

Tshang gö chu drug mi gö log ta dang
Sem dor nyi chä tsa tung cho gyä sung
Praising self and belittling others, not giving wealth or Dharma,
not listening despite confession, abandoning the Mahayana,
stealing offerings of the Jewels, abandoning Dharma, disrobing sangha,
the five immediate karmas, wrong view and destroying villages,
showing emptiness to the untrained, reversing from full enlightenment,
giving up individual liberation, belittling, lying regarding the profound,
accepting offerings to the Three Jewels, false rules, giving up the mind,
not considering the fault, not repudiating the action,
joy and without shame or consideration, 16 that need
the four fetters complete, wrong view and giving up the mind,
which do not need, 18 root downfalls are taught.

The Tantric Root Downfalls

La mar nyä mö lab jar khyä sö je
Pün la kyön jö dro la jam pa pong
Mön jug sem tong do ngag chhö la mö
Ma min sang drog rang gi phung por nyä
Tong pa nyi pong dug chän dza wor ten
Ta wa ma drän dä dân sem sün jin
Dam tshig mi ten bü me mö pa te
Tsa tung chu zhi sog dang dö te sung
Despising the guru and dismissing advice,
criticising kin, giving up love for migrators,
giving up the wishing and engaging minds, belittling the dharma of sutra and
tantra, showing the secret to the unripe, harming one's aggregates,
giving up emptiness, relying on the poisonous as a friend,
not remembering the view, destroying the mind of faith,
not relying on the samayas, belittling women,
I shall prevent the 14 root downfalls at the cost of my life.

The Tantric Branch Vows

Yän lag tsa zhi chhang dang ja min pong
Dam päi gön ten drog la nyen kur ja
Ge chu kyong zhing theg chhen lä dog gyu
Nyä dang gom pang dam tshig ma lü sung

The 24 limbs, abandoning alcohol and unsuitable actions,
relying on holy friends, praising friends,
engaging into the 10 virtuous actions, abandoning criticism and disregard,
the causes for giving up the Mahayana, protecting all samayas.

The Tantric Gross Transgressions

Tshän nyi mi dän chhag gyar ten dang du she sum dräl nyom jug je
Nö mi rung la sang dzä tön dang tshog khor dü su thab tsö je
De pä dri la län log deb dang nyän thö nang du zhag dün nä
Yang dag min kyang näl jor par lom dä pa me la dam chhö tön
Nyen sog ma dag kyil khor lä jug gö me so jang lab lä dä
La ma nga chüi kab dang gäl wäi bom po nam kyang tshül zhin sung

Relying on an unqualified mudra and engaging in unity devoid of the three recognitions, showing secret substances to those unsuitable and engaging into strive during tsog, giving a wrong answer to a question asked in faith, remaining seven days in the home of a hearer, pretending to be a yogi although not being perfect, showing the holy dharma to those without faith, entering a mandala impurely, without approximation, transgressing individual liberation and bodhisattva vows without need, and also protecting from transgressing the faults contrary to the *50 Verses of Guru Devotion*.

The Mother Tantra Pledges

Yön päi kün chö mi nyä chhö
Tshän dän min la nyom jug pang / Jor tshe ta dang dräl mi ja
Chhag lam la mö gyur me ja / Chhag gya nam nyi dor mi ja
Chhi nang thab la tso wor bä / Kündä mi jin tshang chö ten

Jang sem len tshe kyug tro pang

Making offerings without disregarding the left hand practice,
giving up unity with those without characteristics, not separating from the view
while engaging, not diverting from the aspiration to the path of attachment,
not giving up the two mudras, mainly striving in outer and inner methods,
relying on pure action, not releasing the essence, abandoning disgust while
taking bodhicitta,

Pledge to Keep the Vows

So thar jang sem dor je theg pa yi
Nam dag chä päi lab pa tra mo lä
Mi lam du yang da war mi je par
Gyäl wäi ka zhin dag gi drub par ja

Not transgressing even in my dreams
even the subtle pure trainings
of individual liberation, bodhicitta and the vajra vehicle,
I shall achieve them in accordance with the conqueror's teaching.

Vows and Pledges Being Kept

One of the six samayas of Vairocana:

4. morality of abandoning negative actions relating to the three sets of vows

One of the two samayas of Amoghasiddhi:

2. keeping all the other samayas of the dhyani buddhas

Lama'i Näljor: This is a condensed way of recollecting and generating mindfulness of the three vows, keeping the samaya of Vairocana of refraining from faults regarding the three moralities, and the samaya of Amoghasiddhi to be endowed with all holy actions.

Making at this point the reliance on a strong pure mind of keeping and protecting, since what one accepted during a great tantric initiation is synthesised into six sessions and presented there in a complete manner, the essence of one's practice is of extreme great importance,

and a great unification of one's practice. Since envy is an obstacle to the increasing of one's practice, one should not increase it, not practice it, and not make it the path. The transcendental wisdom that purifies envy, i.e., the appearance of that wisdom as the deity is Amoghasiddhi, which makes a lot of sense in this context.

Upholding the Dharma for Sentient Beings

Theg pa sum dang gyü de zhi dü päi
Lung dang tog päi dam chhö ma lü pa
Gyäl wäi gong pa ji zhin leg zung te
Gang tsham thab kyi dro wa yong su dröl

Every holy Dharma of scripture and realisation that is contained in the three vehicles and the four tantras
I shall keep according to the thought of the conqueror,
and liberate migrators by any means.

Vows and Pledges Being Kept

The three samayas of Amitabha:

1. preserving the two outer tantras
2. preserving the two inner tantras
3. preserving the Dharmas contained in the three vehicles

Two of the six samayas of Vairocana:

5. morality of accumulating virtuous dharmas
6. morality of accomplishing the welfare of sentient beings

Lama'i Näljor: Contemplating this (the first three lines) fulfills the three lotus samayas of preserving the two outer tantras, kriya and charya, and the secret Dharmas of the yoga and highest yoga tantra, and the three vehicles. It also achieves the samaya of Vairocana of accumulating virtuous dharmas. Contemplating this (the last line) is the way of keeping the samaya of Vairocana of achieving the welfare of sentient beings.

This summarises all paths, from Vinaya up to tantra, and is the way of practicing them non-exclusively. Also, here are the samayas of the

lotus lineage, the outer, inner and the three vehicles complete. It is also the way for destroying the net of existence of the powerful world:

These three are for the purpose of achieving Vajra Amithaba.

As the cause for this, one trains in the Dharma of scripture and realisation of the three paths, and needs to achieve those.

In this way one will destroy the net of existence of the powerful world.

Conclusion

Dedication

Di lä ong päi nam kar ge wäi thü
Tshe rab kün tu dor je chhang wang gi
Chä päi tsham lä nam yang mi da war
Rim nyi lam gyi rim pa thar chhin shog
Dor na di tshön nam kar ge wäi tshog
Ji nye sag pa de yi nyur du dag
Nor büi bang dzö shambhalar kye nä
La me lam gyi rim pa thar chhin shog
Kye wa kün tu yang dag la ma dang
Dräl me chhö kyi päi la long chö ching
Sa dang lam gyi yön tän rab dzog nä
Dor je chhang gi go phang nyur thob shog

Colophon

Qualities of the Six Session Guru Yoga

It is said that the Six Session Guru Yoga possesses great clarity. It is a golden Dharma that is far superior to other Dharmas which are said to have the attributes of liberating merely through touch, seeing or experience, because it combines all the vows and pledges that one has to keep in order to attain enlightenment in one place and in this way it makes it easy to think about them. It makes it very convenient to think about these points and keep those vows and pledges.

It is said in the tantra *Dorje Tsemo*:

During the day and during the night three times,
like this it should be recited daily.

One has to recollect these points three times during the day and three times during the night, and if it is not done, the yogi receives many faults respectively.

The Six Session Guru Yoga is a summary or a synthesis of all those vows and pledges that the yogi has to keep. Many different points that have been taught are included in this practice. It outshines any kind of other golden Dharma.

Question: Who composed the Six Session Guru Yoga?

Geshe-la: Well, we can say actually the original composer was Shakyamuni Buddha, because he taught the points just mentioned in the tantra *Dorje Tsemo*. These points were then clarified and brought into a particular format by Pabonka Rinpoche.

Question: Did Lama Tsongkhapa also compose a Six Session Guru Yoga?

Geshe-la: Lama Tsongkhapa composed different types of commentaries. There is a commentary by him on the different points of the tantras and then there is another commentary on the *Fifty Verses of Guru Devotion*. In these two and also in other commentaries Lama Tsongkhapa collected the different points that can be found throughout the different tantras and texts. The Six Session Guru Yoga, composed by Pabonka Rinpoche, is a sadhana that makes it possible to practice all the different points in one session. It combines all the different points that one has to consider three times during the day and three times during the night in one session. So they become easily practicable. There is also a commentary by Lama Tsongkhapa called *The Explanation of the Root Downfalls*.

If I say this practice has been composed, sort of invented by Pabonka Rinpoche, then you may think that the practice of recollecting these points three times during the day and three times during the night came from Pabonka Rinpoche. One may think “oh, it was composed by Pabonka Rinpoche, and the Gelugpas didn’t have these practices before.”

But actually it was Shakyamuni Buddha himself who, in his explanations, said that these things have to be recited three times during the day and three times during the night. The buddha did not necessarily give all these instructions at the same time. They can be found throughout his different teachings, not necessarily all in one place.

Lama Tsongkhapa collected all these different points that the Buddha taught and composed commentaries, and subsequently, depending on these commentaries, Pabonka Rinpoche composed this practice so that we can have a convenient sadhana where we can go through the different points in one practice. Putting the different samayas and vows together into the categories of the root downfalls and then the secondary downfalls and the samayas was done by Lama Tsongkhapa. Pabonka Rinpoche composed this practice to make it easy to keep one's vows and pledges and also to make it easier to access the essence.

SARVA MANGALAM

Six Samayas of Vairocana

1. refuge in Buddha
2. refuge in Dharma
3. refuge in Sangha
4. morality of keeping the three sets of vows
5. morality of accumulating virtuous dharmas
6. morality of accomplishing the welfare of sentient beings

Four Samayas of Akṣobhya

1. holding the vajra master
2. samaya of the vajra
3. samaya of the bell
4. samaya of the mudra

Four Samayas of Ratnasambhava

1. generosity of love
2. generosity of freedom from fear
3. generosity of fleeting materials
4. generosity of Dharma

Three Samayas of Amitabha

1. preserving the two outer tantras
2. preserving the two inner tantras
3. preserving all dharmas of the three vehicles

Two Samayas of Amoghasiddhi

1. making many offerings
2. keeping all the other samayas of the dhyani buddhas

¹ Lama Zopa Rinpoche suggests the alternative possibility of dissolving the refuge field into oneself, and to meditate on the three kayas at this stage, which also makes it possible to then make the different offerings correctly. (*How to Practice the Six-Session Guru Yoga* by Lama Zopa Rinpoche, FPMT Foundation Store)

² One can print and laminate a picture such as this, and in this way always have it on one's person.



