



新加坡大乘禅寺  
THEKCHEN CHOLING  
(SINGAPORE)

Connecting All With Divine Hearts  
心系慈爱心



# *An Extensive Six-Session Guru Yoga*

How to do the Six-Session Yoga:

Which those who have received an empowerment of Yoga-tantra or higher must keep, and which, even the profound instructions known as the Golden Dharmas of Tibet do not rival so much as a fraction of.

*By Kyap-je Pabongka Rinpoche*

The Full Six-Session Yoga

Namo Guru-Manjughosaya!

Prostrating devotedly to the lotus of the feet of glorious Guru Vajradhara, I shall explain as taught in Tantras and by venerable Gurus, the marvellous means that makes one's tantric vows and pledges pure.

Every person who has properly received an empowerment into a great mandala of the two higher classes of tantra should within each day, as long as he or she has the tantric vows in his or her continuum, enumerate the list of root and branch pledges and vows, and in particular guard in six sessions the pledges of the five Buddha families; for not to do so would be a gross fault. For it is taught in the Vajra-sekhara-tantra (an explanatory Yoga-tantra),

Three times day and night

Should one recite daily.

When he fails, a yogis

Is at serious fault.

Therefore those who wish to engage in the practice of a Bodhisattva by secret mantra should always practise the pledges of adherence to one's essential tantric instruments), eating, and guarding the vows as the great Vajradhara taught them. They should thus look at the development of these in their entirety in such texts as the omniscient master (Tsong-Ka-Pa)'s explanation of the root offences, explanation of the fifty verses of Guru Devotion, The feast of Yogic enjoyment and The Six Session Yoga).

Here I shall set forth their meaning in verse so that it is easy for beginners to keep up the practice in six sessions.



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*Taking Refuge and Generating Bodhicitta*

- 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

*[3x, only for the first repetition.]*

*(This fulfills the teaching that as a precept of refuge one should take refuge three times a day and three times a night, and the pledges of Vairocana to go for refuge to the Buddha, Dharma and Sangha.)*

*The Four Measureless*

- 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.

*(The thought of the first line is measureless equanimity and the giving of safety, and that of the second measureless loving kindness and the giving of loving kindness, fulfilling two pledges of Ratnasambhava. The thoughts of the third and fourth lines are measureless compassion and measureless joy.)*

*The Wishing and Engaging Bodhicittas*

- 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.

*(This thought is the teaching that once one has ritually taken wishing Bodhicitta, one must generate Bodhicitta in six sessions, day and night.)*

*(If you wish to take the vows of engaging Bodhicitta, then with the conviction that you are reciting after the objects of refuge in front of you, the Conquerors and their children, recite three times, or in subsequent rounds, once:)*

A4 O Buddhas, Bodhisattvas and Gurus please listen to me,  
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 Bodhicitta,  
Then practiced its stages of graded development  
Following the training for all Buddha's Children,  
So may I too, for the sake of all beings,  
Develop Bodhicitta and follow the trainings  
Exactly as all Bodhisattvas have done.

*[3x, only for the first repetition.]*

*(Having thus taken the vows of engaging Bodhicitta, you collect the objects of refuge into yourself.)*

*The benefits of Bodhicitta*

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,  
Bodhicitta,  
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 Child).  
May I never confuse with this pure faultless essence  
(Any teachings that lack this Enlightening Thought).

*(The thought of the first of these stanzas cultivates joy in having finally generated Bodhicitta, and that of the second watchfulness; both are taught as the precept of wishing Bodhicitta that one should contemplate in six sessions the benefits of generating Bodhicitta.)*

Visualization

A7 In the space before me, on a breath-taking throne of  
jewels,  
On a mandala seat of a lotus, sun and full moon,  
Sits my root Guru, the All-pervading Vajradhara,  
With a blue-colored body, one face, and two arms  
Holding vajra and bell and embracing his duplicate  
consort,  
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 HUNG (at his heart)  
And invokes Guru Vajradhara from his actual abode.  
DZA HUNG BAM HO! They (merge to) become non-dual.

Homage

A8 I bow at your lotus feet,  
O my jewel-like Guru Vajradhara,  
Your kindness heralds an instantaneous  
Dawn of great bliss.

*(This is a way of protecting the mind from the first misdeed of  
Bodhisattvas(not paying homage daily to the three Jewels with body,  
speech & mind) and of paying homage in accordance with the teaching of  
the fifty verses of Guru Devotion, “with supreme faith, at three times...”*

Eight-line Praise

A9 OM I prostrate to the Bhagavan Lord of the Brave Ones  
HUNG HUNG PHET.

OM To you whose brilliance equals the fire that ends a  
great eon HUNG HUNG PHET.

OM To you who have an inexhaustible crowning top-  
knot HUNG HUNG PHET.

OM To you with bared fangs and a wrathful face HUNG  
HUNG PHET.

OM To you with a thousand arms blaze with light HUNG  
HUNG PHET.

OM To you who hold an ax, a hooded snake lasso, a  
spear, and a skull staff HUNG HUNG PHET.

OM To you who wear a tiger-skin cloth HUNG HUNG  
PHET.

OM I bow to you whose great smoke-colored body ends  
all obstructions HUNG HUNG PHET.

OM I prostrate to the Bhagavati Vajra-varahi HUNG  
HUNG PHET.

OM To the Arya queen of the knowledge ladies who  
cannot be conquered by the Three Realms HUNG HUNG  
PHET.

OM To you who destroy all fears of evil spirits with your  
great diamond- like means HUNG HUNG PHET.

OM To you who, sitting on the Diamond Throne, have  
the eye that empowers you not to be conquered by  
anyone HUNG HUNG PHET.

OM To you whose wrathful body of psychic heat can  
desiccate Brahma HUNG HUNG PHET.

OM To you who terrify and dry up the demons and thus can vanquish all other forces HUNG HUNG PHET.

OM To you who triumph over all that can make you biting, stiff or bewildered HUNG HUNG PHET.

OM I bow to Vajra-varahi, the yogini with power over the desires HUNG HUNG PHET.

*(This is how those who have received an empowerment of Mother-Tantra should praise the deities and Guru in eight lines.)*

### Offering

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.

*(This is a way of keeping Amoghasiddhi's pledge of offering.)*

### Mandala Offering

A11 The body, speech, and mind of myself and others  
Our wealth as well as our virtues amassed in the past,  
present 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 blessings.

OM IDAM GURU RATNA MANDALAKAM NIRYATAYAMI.

*(This is the precept taught in the fifty verses of Guru Devotion, that one should offer the Guru a mandala three times each day and night.)*

Request

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 Buddha's 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 meagre mind,  
As a field of merit more holy  
Than the endless circles of infinite Buddhas.

*(These stanzas are how to devote oneself by contemplating the Guru, the first developing faith by remembering his qualities, the second developing devotion by remembering his kindness.)*

Devotion to the Guru in action

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

*(This is how to devote oneself properly in both thought and action, remembering the advantages of devotion and the disadvantages of non-devotion, is the way to devote oneself to one's spiritual friend, and the essential way of keeping the pledges of the fifty verses of Guru Devotion.)*

The guru coming to one's crown

B1 Requested in this way, my supreme Guru  
Comes to the crown of my head.

Emptiness

B2 Once more he gladly merges with me,  
We become of one taste.

*(Meditating on whatever ascertainment of emptiness you have, concentrate a while on emptiness of true existence. This is the Guru-Yoga*

*of definitive meaning, and the way of gathering the accumulation of wisdom-knowledge and of guarding the best of protections and the eleventh root offence (not remembering emptiness).)*

Reappearance as Vajrasattva

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 fabrication of true existence.

*(Visualizing this is a way of guarding Aksobhya's three pledges of vajra, bell and mudra (consort), according to Anuttara-yoga-tantra.)*

Developing Generosity

B4 From this moment on, without any sense of a 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.

*(Developing one's generosity with this thought is the Bodhisattva's practice of giving; and since giving up body and wealth is giving of material things and giving up one's roots of virtue is giving Dharma, it is a way of guarding the two remaining pledges of Ratnasambhava.)*

B5 (For fully ordained monks only).

Enumeration of the Bodhisattva root offences

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 judgement;  
Giving up Bodhicitta;  
These are the eighteen root (Bodhisattva) downfalls.

*Enumeration of the Tantric root offences*

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 which must all be present,  
For sixteen of these to be complete.  
But for the other two, holding distorted views and giving  
up Bodhicitta,  
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 Bodhicitta;

Scorning the teachings of sutra or tantra;  
Revealing secrets to those that 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 his 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.

Enumeration of the branch vows

- 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.

Summary of the gross offences

- B9 Relying upon an unqualified consort;  
Sitting in union without the three recognitions; (*A. of your body as a deity. B. of your speech as mantra. C. of your mind as the dharmakaya.*)  
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 Sravaka;

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 Bodhicitta 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.

*Summary of the special pledges taught in Mother-tantra*

- B10 I shall perform all actions first with my left;  
Making 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; (*Inner mudra, the  
union of bliss and Voidness; Outer mudra, union with a consort*)  
Strive mainly for the outer and inner methods; (*practice  
of Samadhi and consort*)  
Never release seminal fluid;  
Remain chaste in my behavior;  
And abandon repulsion when tasting bodhicitta.

*The Three Vows*

*(In case you are unable to do the above, the bare minimum way to  
maintain mindfulness and awareness towards the three vowed disciplines  
is :)*

- B11 I shall never transgress, even in my dreams.  
The most minor rule of the pure moral trainings.  
Of the Pratimoksha, Bodhicitta and Vajrayana vows.

I shall practice according to the Buddhas' words.

*(This thought is a condensed way of maintaining mindfulness and awareness towards the three vowed disciplines and fulfills Vairocana's pledge of restraining misconduct, one of the three moralities, and Amoghasiddhi's of having all the three sets of vows.)*

Upholding the Dharma

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.

*(The thought of the first three lines fulfills three pledges of the lotus family to uphold on the mantra side of outer (sic) Dharma, Kriya and Caryā-tantra, and the secret Dharma, Yoga and Anuttara-yoga tantra, and on the sutra side the three vehicles – and one of Vairocana, collecting virtuous Dharmas. The thought of the last line is a way of keeping the morality of benefiting sentient beings, a pledge of Vairocana.)*

Dedication

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-Enlightenment.

*(Thus impress the imprint with dedication prayers.)*

**Each morning and evening recite as follows:**

A1 (x3), A2-3, A4 (x3), A5-14

**A1-6, A8, A10-14;**

**A1-6, A8, A10-14;**

**B1-12;**

**B2-4, B11-12;**

**B2-4, B11-12;**

**C1-3.**

*Translated by Sharpa Tulku and Alexander Berzin*

## **THE INTERMEDIATE 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 grew within me,  
That I might complete the enlightening path.

In the sky on a lotus, sun and moon seat,  
I see my Lama as Vajradhara (Dorje Chang).  
Blue in colour holding Dorje and Bell,  
Experiencing great bliss with his consort Vajradhatu Isvari (Jig  
chu ma).

On his crown a white OM, at his throat a red AH,  
From the Blue HUNG in his heart many colours shine out,  
Calling forth the awakened from all ten directions,  
Inviting them to melt into one.

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

Powers supreme and powers mundane  
Follow 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.

Now my Lama requested comes to the crown of my head,  
And dissolves until we both are one,  
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,  
I vow to protect all the vows I have taken,  
Nor to 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 towards 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 send forth,  
And lead me across to Enlightenment's shore.

## **THE SAMAYAS OF THE FIVE DHYANI BUDDHAS**

**1. Aksobhya – Blue**

Aggregate of consciousness, eliminates the delusion of Anger.

**2. Ratnasambhava – Yellow**

Aggregate of feeling, eliminates the delusions of pride and miserliness.

**3. Amitabha – Red**

Aggregate of Recognition, eliminates the delusion of attachment.

**4. Amoghasiddhi – Green**

Aggregate of volition, eliminates the delusion of jealousy / paranoia.

**5. Vairochana – White**

Aggregate of form, eliminates ignorance.

### **The 19 words of honour of the Five Dhyani Buddhas.**

#### **There are 6 samayas of Vairochana:**

The first 3 are the 3 types of morality:

1. Morality of restraining from non-Virtuous conduct.
2. Morality of virtuous actions.
3. Morality of benefiting other sentient beings.

The next 3 are taking refuge in Buddha, Dharma and Sangha 3 times during the day and 3 times during the night.

#### **There are 4 samayas of Vairochana:**

1. Vajra samaya of mind – the symbol and the transcendental wisdom of indivisible bliss and emptiness.

2. Bell samaya of speech – the symbol and the wisdom realizing emptiness.
3. Samaya of Mudra – generating oneself into the deity.
4. Samaya of the Vajra Guru – Making offerings and remembering the Vajra Master six times a day.

**There are 4 samayas of Ratnasambhava:**

1. Giving of material aid.
2. Giving of Dharma.
3. Giving of protection.
4. Giving of loving kindness.

**There are 3 samayas of Amitabha:**

Preserving the external and secret teachings of tantra as well as the 3 vehicles.

1. The external means Kriya and Charya.
2. The internal means Yogatantra and Annutarayoga tantra.
3. The traditions of the Listeners, Solitary Realizers and Bodhisattvas.

**There are 2 samayas of Amoghasiddhi:**

1. Preserving and keeping the purity of the samayas of all the other four Dhyani Buddhas.
2. Making internal, external, secret and suchness offerings.

“Suchness” refers to remembering voidness. “External” is the offering of flowers, water, incense etc. “internal” is offering the 5 flesh and liquids (inner offerings). “secret” is the offering of consorts to master and deity.

There are two other minor commitments:

1. The samaya of abandonment.
2. The samaya of reliance and devotion.

This is the abandonment of the 4 root vows of killing, stealing, lying and adultery. Abandoning non-virtuous actions. The samaya of devotion means devoting yourself to your guru, your dharma colleagues, and the practice of morality.