

Six-Session Guru Yoga

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Practice Requirements:

You need to have received an initiation (*wang*) of the yoga tantra or highest yoga tantra class in order to do these practices of the six-session guru yoga.

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Technical Note

Italics and a small font size indicate instructions and comments found in the Tibetan text and are not for recitation. 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

For help in pronouncing Sanskrit terms and mantras, please consult the FPMT Translation Services' *A Guide to Sanskrit Transliteration and Pronunciation*, available online: https://fpmt.org/wp-content/uploads/education/translation/guide_to_sanskrit_transliteration_and_pronunciation.pdf.

Six-Session Guru Yoga

Extensive Version

Those who have received a yoga or highest yoga tantra initiation must definitely practice the six-session guru yoga, with which even the profound instructions known as the “Golden Teachings of Tibet” cannot compete in the slightest. The way to engage in the practice is as follows:

NAMO GURU MAÑJUGOŚĀYA

Having respectfully prostrated to the lotus feet of
The glorious guru, Lord Vajradhara,
I will explain an excellent method for purifying the vows
and commitments
In accordance with the tantras and the teachings of
the venerable guru.

Any individual who has received an initiation into a great maṇḍala belonging to one of the two higher classes of tantra and who continues to possess the tantric vow in their continuum, must review the root and branch commitments¹ and vows daily. In particular, they must keep the commitments of the five families in six sessions. If this is not done, one incurs the fault of an unspeakable infraction.²

The Vajra Peak Tantra states:³

*Do the recitation every day—
Three times, day and night.
Whenever the yogi transgresses this,
He incurs the fault of an unspeakable infraction.*

Because of this, bodhisattvas who wish to engage in the activities of secret mantra must keep the commitments of service, eating, and guarding as taught by the great Vajradhara. For extensive explanations of these, see the Omniscient Je Tsongkhapa's Commentary on the Root Downfalls, his Commentary on the Fifty Verses of Guru Devotion, the Festival of the Play of Yoga, the Six-Session Guru Yoga, and so forth.⁴ Here, the meaning of all these is formulated in verse so that beginners can conveniently engage in the practice of the six sessions.

**[A1] I take refuge until I am enlightened
In the Buddha, the Dharma, and the Supreme Assembly.
By my merit of generosity and so forth,
May I become a buddha in order to benefit all living beings.**

(3x)

This covers the refuge advice instructing one to take refuge three times during the day and three times at night. It also fulfills three of the commitments of Vairocana—those of taking refuge in the Buddha, taking refuge in the Dharma, and taking refuge in the Saṅgha.

**[A2] Once freed from attachment for the close and aversion
for the distant,**

Thinking thus is immeasurable equanimity and the giving of fearlessness.

May all sentient beings attain extraordinary sublime bliss.

Thinking thus is immeasurable love and the giving of love. This fulfills two of the commitments of Ratnasambhava.

May they be freed from the ocean of unbearable suffering

Thinking thus is immeasurable compassion.

**And may they never be separated from the sacred bliss of
liberation.**

Thinking thus is immeasurable joy.

**[A3] From now until I attain buddhahood,
I will hold the mind wishing to attain complete enlightenment,
In order to free all living beings from the fears of
cyclic existence and peace,
And will not abandon it even at the cost of my life.**

Thinking thus fulfills the instruction that following the ritual of wishing bodhicitta, you must generate that same mind every day and night in six sessions.

If you wish to take the vow of engaging bodhicitta, imagine that you repeat the following after the objects of refuge—the victorious ones and their children:

**[A4] Gurus, victorious ones, and your children, please listen to me.
Just as the previous *sugatas* generated bodhicitta
And practiced the bodhisattva trainings in stages,
So will I too, in order to benefit beings, generate bodhicitta
And practice the bodhisattva trainings in stages. (3x)**

By reciting this three times, take the vow of engaging bodhicitta, and then dissolve the objects of refuge.

**[A5] Having excellently attained a human existence,
My life has now borne fruit.
Today I have taken birth in the family of the buddhas
And have become a buddha's child.**

Thinking thus constitutes the meditation on joy following the generation of bodhicitta.

**[A6] From now on, by every means possible,
I will apply myself to actions that are in accord
with this family.
Never will I sully
This flawless and pure family.**

Thinking thus constitutes a meditation on mindfulness. These two verses [above] fulfill the instructions given in relation to wishing bodhicitta, namely, that one must contemplate the benefits of generating bodhicitta in six sessions.

**[A7] In the space before me on an enchanting jeweled throne,
 Lotus, sun, and full moon,
 Sits my root guru, the all-pervading Vajradhara.
 His body is blue, with one face and two arms.
 He holds a vajra and bell and embraces the mother
 similar to himself.
 Brilliant with the marks and signs, he is adorned with
 numerous jewel ornaments
 And wears garments of enchanting divine silks.
 All sufferings are dispelled by merely remembering him.
 With a nature encompassing all supreme objects of
 refuge,
 He is seated in the vajra posture and his three places
 are marked by the three syllables.
 Light rays from the HŪṂ
 Invite Guru Vajradhara from his actual abode;
 JAḤ HŪṂ VAṂ HOḤ—they become nondual.**

This fulfills a commitment of Akṣobhya—that of honoring your teacher.

**[A8] I bow to the lotus feet of the vajra-holder,
 The guru who is like a jewel,
 Through whose kindness
 The state of great bliss dawns in an instant.**

This protects the mind from committing the first of the bodhisattva misdeeds⁵ and constitutes the act of prostration in accordance with what is stated in the Fifty Verses of Guru Devotion: “With supreme faith, three times...”

- [A9] OM I prostrate to Bhagavān Vīreśa HŪṂ HŪṂ PHAṬ
 OM Your light equals the fire at the end of a great eon
 HŪṂ HŪṂ PHAṬ
 OM You have an irresistible crowning topknot HŪṂ HŪṂ
 PHAṬ
 OM You with bared fangs and a terrifying face HŪṂ HŪṂ
 PHAṬ
 OM Your thousand arms blaze with light HŪṂ HŪṂ PHAṬ
 OM You hold an ax, noose, spear, and *khaṭvāṅga* HŪṂ
 HŪṂ PHAṬ
 OM You wear a tiger skin loincloth HŪṂ HŪṂ PHAṬ
 OM I prostrate to you whose great smoke-colored body
 annihilates interferers HŪṂ HŪṂ PHAṬ⁶
- OM I prostrate to Bhagavatī Vajravārāhī HŪṂ HŪṂ PHAṬ
 OM Ārya, Queen of Knowledge Women, invincible in
 the three realms HŪṂ HŪṂ PHAṬ
 OM You destroy all fear of evil spirits with your great vajra
 HŪṂ HŪṂ PHAṬ
 OM You abide on the vajra seat, invincible, with
 overpowering eyes HŪṂ HŪṂ PHAṬ
 OM You desiccate Brahmā with your fierce and wrathful
 female form HŪṂ HŪṂ PHAṬ
 OM You conquer opponents by terrifying and desiccating
 demons HŪṂ HŪṂ PHAṬ
 OM You vanquish all those that stupefy, paralyze, and
 confuse HŪṂ HŪṂ PHAṬ
 OM I prostrate to Vajravārāhī, great *yoginī*,⁷ queen of
 desire HŪṂ HŪṂ PHAṬ

This is the way for those who have received a mother tantra initiation to perform the Eight Lines of Praise to the deity and guru.

**[A10] I present an ocean of various clouds of offerings—
Outer, inner, and secret,
Arising from the owned and unowned,
Actually arranged and mentally emanated.**

This is the way to fulfill the offering commitment of Amoghasiddhi.

**[A11] The body, speech, and mind of myself and others as well as
our wealth and collections of virtue of the three times,
An excellent and precious maṇḍala together with a mass
of Samantabhadra offerings,
I visualize and offer it to the guru, *yidam*, and
the Three Jewels.
Through the force of your compassion, please accept
them and grant me blessings.**

IDAM GURU RATNA MAṆḌALAKAṆ NIRYĀTAYĀMI

This fulfills the instructions given in the Fifty Verses of Guru Devotion that one should offer a maṇḍala to the guru at the three times.

**[A12] You are all the sugatas of the three times and ten directions,
Manifesting as a saffron-robed monk in order to tame
beings through whatever means necessary,
And thus you perform the activities of the victorious ones
in countless realms.
To my precious guru, I make requests.**

**[A13] Well praised by Vajradhara as the holiest field
For those of inferior minds,
You surpass all the infinite spheres of victorious ones.
To my precious guru, I make requests.**

These verses concern the way in which to rely on the virtuous friend through thought. The first verse generates faith through remembering the good qualities of the guru and the latter verse, after remembering his kindness, generates respect.

**[A14] All supreme and common attainments without exception
 Depend upon correct reliance on you, my protector.
 Seeing this, I completely give up my body and even
 my life;
 Please bless me to practice only that which pleases you.**

This refers to relying on the guru through one's actions. In brief, having considered and recalled the advantages of relying on a guru and the disadvantages of not doing so, [the above three verses] fulfill the commitment of correct reliance on the guru through both thought and action. This is the essence of the way to rely on the virtuous friend and of the way in which to guard the commitment as taught in the Fifty Verses of Guru Devotion.

**[B1] Requested in this way, my supreme guru
 Comes to my crown—SAMĀJAḤ.**

[B2] Once more he joyfully becomes of one taste with me.

Bring to mind whatever ascertainment of emptiness you have and briefly set your mind in equipoise on the emptiness of true existence.⁸ This is the definitive meaning of guru yoga. You collect the accumulation of wisdom; it is the supreme protection and it is the way to guard against the eleventh root downfall.

**[B3] With the pride of Vajrasattva,
 I embrace Bhagavatī
 While holding the secret vajra—the symbol of innate
 great bliss,
 And the secret bell—the symbol of freedom from
 the elaborations of inherent existence.**

Contemplating this is the way to fulfill the commitment of Akṣobhya—that of the vajra, bell, and mudrā, according to highest yoga tantra.

**[B4] From now on I give away without regret
My body and likewise my wealth
And all my heaps of accumulated virtue of the three times
In order to benefit all mother sentient beings.**

Thinking this increases generosity and is the practice of giving of the children of the victorious ones. The giving of your body and wealth is the giving of material goods and the giving of your roots of virtue is the gift of Dharma. These fulfill the remaining two commitments of Ratnasambhava.

At this point, if you have time, at least do a summary review of your commitments and vows in the following expanded manner.

If you possess the prātimokṣa vow of a fully ordained monk, first review these.⁹

Then, review the eighteen bodhisattva root downfalls:

- [B6] (1) Praising myself and criticizing others,
(2) Not giving Dharma or wealth,
(3) Not accepting apologies,
(4) Abandoning the Mahāyāna,
(5) Stealing the property of the Three Jewels,
(6) Abandoning Dharma,
(7) Taking away saffron robes,
(8) Committing one of the five actions of immediate repercussion,
(9) Holding wrong views,
(10) Destroying towns and so forth,
(11) Teaching emptiness to the untrained,
(12) Turning others away from complete enlightenment,
(13) Abandoning the vows of prātimokṣa,
(14) Criticizing the śrāvakas' vehicle,
(15) Telling a profound lie,
(16) Taking the property of the Three Jewels,
(17) Creating bad rules, and
(18) Giving up bodhicitta.**

- (1) Not seeing these as faults,
- (2) Not giving up the wish to engage in them,
- (3) Doing them with delight and satisfaction, and
- (4) Having no shame or consideration—

All four binding factors must be present to commit sixteen of these root downfalls.

But for holding wrong views and giving up bodhicitta, they are not needed. I will guard myself from these eighteen root downfalls.

Review the tantric root downfalls:

- [B7] (1) Disparaging the guru,
 (2) Disregarding the precepts,
 (3) Criticizing vajra brothers and sisters,
 (4) Abandoning love for living beings,
 (5) Giving up wishing and engaging bodhicitta,
 (6) Criticizing the Dharma of sūtra or tantra,
 (7) Expounding secrets to those who are unripe,
 (8) Treating the aggregates with contempt,
 (9) Abandoning emptiness,
 (10) Being friendly to the malicious,
 (11) Not recollecting emptiness,
 (12) Causing the faithful to lose their faith,
 (13) Not keeping the commitments, and
 (14) Criticizing women—
- I will guard myself from these fourteen root downfalls even at the cost of my life.

Review the branch commitments:

- [B8] As branch commitments, I will abandon the four root negative actions, alcohol, and other negativities;
 Rely on holy protector-gurus; honor friends;
 Maintain the ten virtues;
 Abandon the causes for renouncing the Mahāyāna, belittling deities, and stepping over holy objects—
 I will guard all commitments without exception.

A summary of the infractions:

- [B9] (1) Relying on an unqualified mudrā,
 (2) Engaging in union without the three discriminations,
 (3) Showing secret substances to an unsuitable vessel,
 (4) Fighting or quarreling during a circle of tsog,
 (5) Giving inappropriate answers to the questions of
 the faithful,
 (6) Staying more than seven days in the home of a śrāvaka,
 (7) Boasting that I am a yogi, although I am not,
 (8) Teaching Dharma to the faithless,
 (9) Engaging in maṅḍala rites without having completed a
 nearing retreat and so forth, and
 (10) Needlessly breaking the prātimokṣa and bodhisattva
 vows—**

**I will genuinely guard myself from these as well as from
 the infractions that are in contradiction to the *Fifty
 Verses of Guru Devotion*.**

The vows of the uncommon commitments taught in the mother tantras:

- [B10] (1) I will perform all activities with the left, abandon
 denigration, and make offerings,
 (2) Abandon entering into meditative union with someone
 who is unqualified,
 (3) Not be separated from the view when engaging in
 union,
 (4) Maintain unchanging faith in the path of desire,
 (5) Not forsake the two mudrās,
 (6) Strive principally in inner and outer methods,
 (7) Not release *kunda*,¹⁰ cultivate pure conduct, and
 (8) Abandon disgust when taking bodhicitta.**

*If one doesn't have the time to do the above review, one should at least
 cultivate a mindfulness and vigilance of the three sets of vows in the
 following way:*

**[B11] I will never transgress, even in my dreams,
 The most minor of the thoroughly pure trainings
 Of the Prātimokṣa, Bodhisattva, or Vajra Vehicles.
 I will practice in accordance with the teachings of
 the Victorious One.**

Briefly reflecting like this cultivates a mindfulness and vigilance of the three sets of vows and fulfills the vow to avoid improper behavior—one of the three commitments of Vairocana concerning ethics. It also fulfills the commitment of Amoghasiddhi to fulfill all the vows.

**[B12] By holding well, as the Victorious One intended,
 All the holy Dharmas of scripture and realization
 Gathered in the three vehicles and the four classes of
 tantra without exception,
 I will free all living beings through the appropriate methods.**

Thinking [as described in the first three] lines fulfills the three commitments of the lotus [family of Amitābha], which are to fulfill the outer Dharmas of kriyā and carya tantra, the secret Dharmas of yoga tantra and highest yoga tantra, and the three sūtra vehicles. This also fulfills [the commitments] of Vairocana to gather virtuous dharma. Thinking [as stated in the last line] fulfills the ethics of Vairocana—that of working for the benefit of sentient beings.

It is said that one should do the six-session guru yoga in this way three times during the day and three times during the night. According to the recitation tradition of the instruction lineage, in order to perform it [three times] in succession, do as follows:

[In the first round] recite once from “I take refuge until I am enlightened” until “Please bless me to practice only that which pleases you.”

Then [in the second round] again recite from “I take refuge until I am enlightened” until “Never will I sully this flawless and pure family.” Then recite from “I bow to the lotus feet of the vajra-holder” until “Please bless me to practice only that which pleases you.”

Then [in the third round] again recite from “I take refuge until I am enlightened” until “Please bless me to practice only that which pleases you,” [as in the second round above].

In the latter two rounds, the sets of verses beginning with “I take refuge until I am enlightened” and “Gurus, victorious ones, and your children, please listen to me” only need to be recited once. Since you have already generated the guru in front of yourself, you do not need to recite the verse starting with “In the space before me on an enchanting jeweled throne” and ending with “they become nondual.” You also only need to recite the Eight Lines of Praise in the first round.

[After completing the recitation of the above], the lines “Requested in this way, my supreme guru comes to my crown—SAMĀJAH” only need to be recited once. Then recite from “Once more he joyfully...” to “I will free all living beings through the appropriate methods” in succession three times. The review of the individual vows, however, only needs to be done in the first recitation.

Having done the above three times in succession, perform the following dedications and aspirational prayers:

- [C1] Through the force of the pure virtue that has come from
this practice,
In all my lives, may I never go beyond the boundaries
Established by Lord Vajradhara
And may I complete the graduated path of the two stages.**
- [C2] In brief, through the accumulation of
However much pure virtue has been gathered here,
May I quickly be reborn in the jewel treasury of Śambhala
And then complete the stages of the highest path.**
- [C3] In all lives, may I never be parted from the sublime guru
And always enjoy the glory of the Dharma.
Having thoroughly completed the excellent qualities of
the grounds and paths,
May I quickly attain the state of Vajradhara.**

Thus, seal the practice with dedications and aspirational prayers.

This is from the teachings of the supreme scholar Ngulchu.

How to Do the Extensive Version of the Six-Session Guru Yoga in Two Sessions

Each morning and evening, use the following formula once to complete three recitations of the six-session guru yoga.

[A1] - 3x, [A2–3], [A4] - 3x, [A5–14]

[A1–6], [A8], [A10–14]

[A1–6], [A8], [A10–14]

[B1]

[B2–4], [B5] - for fully ordained monks only, [B6–12]

[B2–4], [B11–12]

[B2–4], [B11–12]

[C1–3]

Six-Session Guru Yoga

Single Verse

**I take refuge in the Guru and the Three Jewels.
With myself visualized as the deity holding vajra and bell,
I make offerings.
I uphold the Dharma of sūtra and mantra and restrain myself
from all misdeeds,
Gather all virtuous dharma, and engage in the benefit of
all living beings through the four types of giving.**

When recited three times at night and so forth, this is said to be a permissible abbreviated way to fulfill the requirement of reciting the six-session guru yoga. However, if one such single verse is able to contain within it the nineteen commitments of the five families and so forth, this would be very astonishing indeed.

As this verse appears a little bit unsuitable to fulfill the requirement of performing the guru yoga, those practitioners of lower intelligence who are incapable of recitation and meditation and are unable to do the extensive version of the six-session guru yoga can use the following extremely abbreviated yet suitable way to fulfill the commitment to practice the six-session guru yoga composed by Ngulchu Jedrung Lozang Tenzin:

Abbreviated Version

From my heart, I take refuge in the Three Jewels.
 I will free all living beings from suffering and set them
 in permanent bliss.
 For this reason, in order to attain complete enlightenment,
 I will generate bodhicitta
 And then train in the conduct of the children of
 the victorious ones.

In the space before me on a throne, lotus, sun, and moon,
 Is my root guru, the all-pervading lord Vajradhara.
 He has a blue-colored body, holds a vajra and bell,
 And embracing Vajradhātviśvarī, sports in innate bliss.

His three places are marked with the three letters.
 Light from the HŪṂ invites the wisdom beings—they become
 of one taste.

I prostrate at the lotus feet of the vajra-holder
 And present oceans of offering clouds of outer, inner, and
 secret offerings;
 The mountain; the continents; a precious treasure vase;
 the sun; and the moon
 Together with unsurpassable Samantabhadra offerings.

All supreme and common attainments without exception
 Depend upon correct reliance on you, my protector.
 Seeing this, I completely give up my body and even my life;
 Please bless me to practice only that which pleases you.

**Requested in this way, my guru comes to my crown.
He dissolves into me and we become inseparably of
one taste.**

**As Vajrasattva embracing Bhagavatī,
I hold vajra and bell, and sport in innate bliss.
For the sake of my mothers, I give away without regret
My residence, body, wealth, and collections of virtue of
the three times.**

**I will not abandon, even at the cost of my life,
The boundaries of the prātimokṣa, bodhisattva, and secret
mantra vows.**

**I will guard well the Dharma of scripture and realization
condensed into the three vehicles and four classes of
tantra**

And thoroughly free living beings through methods.

**I dedicate this virtue to the fulfillment of the deeds and
prayers of the sugatas of the three times and their
children,**

And for the upholding of the sacred Dharma.

**Through the force of the blessings of the Three Jewels and
the infallibility of dependent arising,**

**May my good prayers be fulfilled and may I quickly attain
the state of a buddha.**

Like the extensive version of the six-session guru yoga, the above contains the essential points of the commitments in their entirety. As it has few words and is easy to engage in, you should practice this specific version of the abbreviated six-session guru yoga.

The well-known extensive version of the six-session guru yoga also has few words and is also easy to engage in; therefore, a more abbreviated practice is not needed. However, these days people are preoccupied with engaging in unimportant activities and do not even have time to recite the extensive version, and thus simply abandon the practice altogether. Some have very dull sense powers and some, being old and ill, are unable to read at all. It appears some are also unable to understand [these texts], and instead have to make do with seeking protection through being taught dhāraṇīs and mantras. Motivated by love, I composed this [abbreviated practice] in order to protect these people from vajra hell. If, however, you have the ability to do the extensive version, I request you with folded hands that you certainly never do the elementary abbreviated version.¹¹

The complete instructions on the way to practice the extensive and abbreviated six-session guru yogas are thus arranged here in a convenient manner. At the request of Lozang Dorje, a monk of Ganden Chokhor Monastery, who offered a divine scarf and maṅḍala together with the three supports, this work was compiled together by the one with the tulku-name of “Phabongkha” at Chamdo Geden Jampaling. May benefit to living beings increase!

Publisher’s Colophon:

Translated by Joona Repo, FPMT Translation Services, October 2019, from Phabongkha Dechen Nyingpo (pha bong kha bde chen snying po), *thun drug bla ma’i rnal ’byor (Six-Session Guru Yoga)* in *zhal ’don gces btus*, Bylakuppe: Sera Mey Library, 2010, 22–40. Sermey Khensur Lobsang Tharchin’s *Six-Session Guru Yoga*, New Jersey: Mahayana Sutra and Tantra Press, 1999; *Six-Session Guru Yoga*, transl. Alex Berzin, Portland: FPMT Education Services, 2017, and *Long and Short Six-Session Guru Yoga*, transl. Ven. Tenzin Legtsok, unpublished work, 2016, were also consulted for the translation and editing of this text. Reviewed by Ven. Steve Carlier, November 2019. Edited by Ven. Tenzin Tsomo and Michael Jolliffe, FPMT Education Services, December 2019, with further minor edits by Joona Repo, August 2022 and August 2023.

Notes

- 1 Tib. *yan lag gi dam tshig*.
- 2 Tib. *sbom po*.
- 3 Skt. *Vajraśekharatantra*.
- 4 Tib. *rtsa ltung rnam bshad, la ma lnga bcu pa'i rnam bshad, rnal 'byor rol pa'i sga' ston*, and *thun drug gi rnal 'byor*.
- 5 Tib. *byang sems kyī nyes byas*. These are actions contrary to the forty-six secondary bodhisattva vows.
- 6 Alternatively, this line could be translated as “I prostrate to you whose great body annihilates smoke-colored interferers.” Although most Gelug commentators interpret “smoke-colored” as referring to the color of Cakrasaṃvara’s own body, Sermey Khensur Lobsang Tharchin interprets it as referring to the color of the interferers. These interferers are the winds giving rise to ignorance, specifically those of ordinary appearance (Tib. *tha mal gyi snang ba*) and clinging to ordinary appearance (Tib. *tha mal gyi zhen pa*). For further explanation, see Sermey Khensur Lobsang Tharchin, *Six-Session Guru Yoga*, New Jersey: Mahayana Sutra and Tantra Press, 1999, 42–3. Note that the Sanskrit for this line, as found in the root tantra of Cakrasaṃvara, is *mahādhūmrāndhakāravapuṣāya*. In its most obvious reading this simply refers to Cakrasaṃvara’s “great smoky-dark body,” with no explicit mention of interferers (Skt. *vighna*, Tib. *bgegs*). For Tsongkhapa’s interpretation of the Sanskrit, see Tsong Khapa Losang Drakpa, *Illumination of the Hidden Meaning: Yogic Vows, Conduct, and Ritual Praxis*, Part II, trans. David B. Gray, Boston: Wisdom Publications, 2019, 13.
- 7 Tib. *sbyor chen*. The Tibetan text spells this *sbyor byed*. Both spellings appear in different Gelug prayer books.
- 8 Tib. *bden stong*. Some other Gelug prayer books have *bde stong*.
- 9 The following section has been extracted from the main body of text and should only be recited by fully ordained monks:

**[B5] From among the five divisions of downfalls of prātimokṣa,
I abandon the four defeats (Tib. *pham pa*), the thirteen remainders
(Tib. *lhag ma*),
The thirty downfalls of abandonment (Tib. *spang ltung*), the ninety
downfalls that require only confession (Tib. '*ba*' *zhig dgu bcu*),
Four downfalls that must be confessed (Tib. *sor bshags bzhi*),
the 112 misdeeds (Tib. *nyes byas*),
The other downfalls compiled in *Vinayavastu*, and so forth.**

- 10 Sanskrit for “jasmine drops.” Here, the term refers to bodhicitta, which can also take the form of a physical orgasmic emission.
- 11 This paragraph in the colophon appears to be by Ngulchu Jedrung Lozang Tenzin.



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