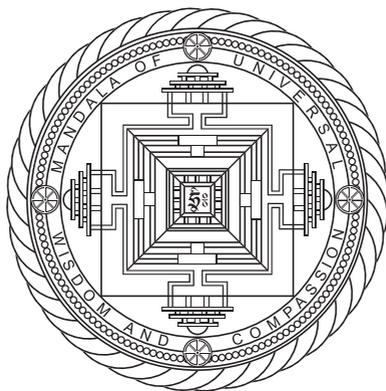


**FPMT**  
***Retreat Prayer Book***



***Prayers and Practices for Retreat***

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This edition incorporates the correction sheets prepared for Bendigo, 2018; IVY, France, 2019; Bendigo, 2020, and corrections from Kopan 2020.

### ***Practice Requirements:***

Most of the practices in this prayer book can be performed by anyone. The *Six-Session Guru Yoga* practices, however, require a highest yoga tantra empowerment. If you do not have a highest yoga tantra empowerment, please respect the tradition and do not read or recite the *Six-Session Guru Yoga*.

**EXTRACT**

**Pages 247-257 of FPMT Retreat Prayer Book  
Exclusively for use in the Basic Programme: Lamrim Retreat  
at Jamyang London Buddhist Center, 2021**

# Lamrím Prayers





# The Foundation of All Good Qualities

*Yön tän zhir gyur ma*

YÖN TÄN KÜN GYI ZHIR GYUR DRIN CHÄN JE

**The foundation of all good qualities is the kind and perfect guru;**

TSHÜL ZHIN TEN PA LAM GYI TSA WA RU

**Correctly following the guru is the root of the path.**

LEG PAR THONG NÄ BÄ PA DU MA YI

**By my clearly seeing this and applying great effort,**

GÜ PA CHHEN PÖ TEN PAR JIN GYI LOB

**Please bless me to rely upon the guru with great respect.**

LÄN CHIG NYE PÄI DÄL WÄI TEN ZANG DI

**When I have discovered that the precious freedom of this  
rebirth is found only once,**

SHIN TU NYE KA DÖN CHHEN SHE GYUR NÄ

**Is extremely difficult to find again, and is greatly meaningful,**

NYIN TSHÄN KÜN TU NYING PO LEN PÄI LO

**Please bless me to unceasingly generate the mind**

GYÜN CHHÄ ME PAR KYE WAR JIN GYI LOB

**Taking its essence, day and night.**

LÜ SOG YO WA CHHU YI CHHU BUR ZHIN

**This body and life are changing, like a water bubble;**

NYUR DU JIG PÄI CHHI WA DRÄN PA DANG

**Remember how quickly they perish and death comes.**

SHI WÄI JE SU LÜ DANG DRIB MA ZHIN

**After death, just like a shadow follows the body,**

KAR NAG LÄN DRÄ CHHI ZHIN DRANG WA LA

**The results of black and white karma follow.<sup>1</sup>**

NGE PA TÄN PO NYE NÄ NYE PÄI TSHOG

**When I have found definite conviction in this,**

THRA ZHING THRA WA NAM KYANG PONG WA DANG

**Please bless me always to be conscientious**

GE TSHOG THA DAG DRUB PAR JE PA LA

**In abandoning even the slightest collection of shortcomings**

TAG TU BAG DANG DÄN PAR JIN GYI LOB

**And in accomplishing all virtuous deeds.**

CHÄ PÄ MI NGOM DUG NGÄL KÜN GYI GO

**When I have recognized the shortcomings of samsaric perfections—**

YI TÄN MI RUNG SI PÄI PHÜN TSHOG KYI

**There is no satisfaction in enjoying them, they are the door  
to all suffering,**

NYE MIG RIG NÄ THAR PÄI DE WA LA

**And they cannot be trusted—**

DÖN NYER CHHEN POR KYE WAR JIN GYI LOB

**Please bless me to generate a strong wish for the bliss of liberation.**

NAM DAG SAM PA DE YI DRANG PA YI

**Through my being led by this pure thought**

DRÄN DANG SHE ZHIN BAG YÖ CHHEN PO YI

**With great remembrance, alertness, and conscientiousness,**

TÄN PÄI TSA WA SO SOR THAR PA LA

**Please bless me to make keeping the individual liberation vows,**

DRUB PA NYING POR JE PAR JIN GYI LOB

**The root of the teachings, my essential practice.**

RANG NYI SI TSHOR LHUNG WA JI ZHIN DU

**Just as I have fallen into the sea of samsara,**

MAR GYUR DRO WA KÜN KYANG DE DRA WAR

**So have all mother transmigratory beings.**

THONG NÄ DRO WA DRÖL WÄI KHUR KHYER WÄI

**By my seeing this, please bless me to train in supreme bodhicitta,**

JANG CHHUB SEM CHHOG JONG PAR JIN GYI LOB

**Which bears the responsibility of freeing transmigratory beings.**

SEM TSAM KYE KYANG TSHÜL THRIM NAM SUM LA

**Even if I develop only bodhichitta, without familiarizing myself  
with the three types of morality,**

GOM PA ME NA JANG CHHUB MI DRUB PAR

**I cannot achieve enlightenment.**

LEG PAR THONG NÄ GYÄL SÄ DOM PA LA

**By my seeing this well,**

TSÖN PA DRAG PÖ LOB PAR JIN GYI LOB

**Please bless me to keep the vow of the sons of the victorious  
ones with fervent effort.**

LOG PÄI YÜL LA YENG WA ZHI JE CHING

**By my having pacified distractions to wrong objects**

YANG DAG DÖN LA TSHÜL ZHIN CHÖ PA YI

**And correctly analyzed the meaning of reality,**

ZHI NÄ LHAG THONG ZUNG DU DREL WÄI LAM

**Please bless me to quickly generate within my mindstream**

NYUR DU GYÜ LA KYE WAR JIN GYI LOB

**The unified path of calm abiding and special insight.**

THÜN MONG LAM JANG NÖ DU GYUR PA NA

**When I have become a [suitable] vessel by training in  
the common path,**

THEG PA KÜN GYI CHHOG GYUR DOR JE THEG

**Please bless me to immediately enter**

KÄL ZANG KYE WÖI JUG NGOG DAM PA DER

**The holy gateway of the fortunate beings—**

DE LAG NYI DU JUG PAR JIN GYI LOB

**The supreme of all vehicles, the Vajrayana.**

DE TSHE NGÖ DRUB NAM NYI DRUB PÄI ZHI

**At that time, the basis of accomplishing the two attainments**

NAM DAG DAM TSHIG DOM PAR SUNG PA LA

**Is keeping my vows and samayas purely.**

CHÖ MA MIN PÄI NGE PA NYE GYUR NÄ

**When I have gained effortless conviction in this,**

SOG DANG DÖ TE SUNG WAR JIN GYI LOB

**Please bless me to protect them even at the cost of my life.**

DE NÄ GYÜ DEI NYING PO RIM NYI KYI

**Then, when I have realized exactly the vital points of  
the two stages—**

NÄ NAM JI ZHIN TOG NÄ TSÖN PA YI

**The essence of the tantric sets—**

THÜN ZHII NÄL JOR CHÖ LÄ MI YEL WAR

**And am enjoying the yoga of four sessions with effort, without  
being distracted [by nonmeditation objects],**

DAM PÄI SUNG ZHIN DRUB PAR JIN GYI LOB

**Please bless me to accomplish these according to  
the teachings of the holy beings.**

DE TAR LAM ZANG TÖN PÄI SHE NYEN DANG

**Thus, may the virtuous friends who reveal the noble path**

TSHÜL ZHIN DRUB PÄI DROG NAM ZHAB TÄN CHING

**And the spiritual practitioners who correctly accomplish it  
have long lives.**

CHHI DANG NANG GI BAR DU CHÖ PÄI TSHOG

**Please bless me to pacify completely**

NYE WAR ZHI WAR JIN GYI LAB TU SÖL

**The collections of outer and inner obstacles.**

KYE WA KÜN TU YANG DAG LA MA DANG

**In all my lives, never separated from perfect gurus,**

DRÄL ME CHHÖ KYI PÄL LA LONG CHÖ CHING

**May I enjoy the magnificent Dharma**

SA DANG LAM GYI YÖN TÄN RAB DZOG NÄ

**And, by completing the qualities of the grounds and paths,**

DOR JE CHHANG GI GO PHANG NYUR THOB SHOG

**May I quickly attain the state of Vajradhara.**

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When performing the *Prayers for the Beginning of Teachings*, turn to the *Mandala Offering to Request Teachings* on page 238.

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# The Three Principal Aspects of the Path

*Lam tso nam sum*

## *Expressing Homage*

I bow down to my perfect gurus.

## *The Promise to Compose*

[1] The essential meaning of the Victorious One's teachings,  
The path praised by all the holy victors and their sons,  
The gateway of the fortunate ones desiring liberation—  
This I shall try to explain as much as I can.

## *Persuading to Listen*

[2] Those who are not attached to the pleasures of circling  
[samsara],  
Who strive to make freedoms and endowments meaningful,  
Who entrust themselves to the path pleasing  
the victorious ones—  
You fortunate ones: listen with a calm mind.

## *The Purpose of Generating Renunciation*

[3] Without the complete intention definitely to be free  
from circling,  
There is no way to pacify attachment seeking pleasurable  
effects in the ocean of circling.

Also, by craving for cyclic existence, embodied beings  
are continuously bound.  
Therefore, at the very beginning seek renunciation.

### *How to Generate Renunciátion*

[4] Freedoms and endowments are difficult to find  
And life has no time to spare.  
By gaining familiarity with this,  
Attraction to the appearances of this life is reversed.

By thinking over and over again  
That actions and their effects are unbetraying,  
And repeatedly contemplating the miseries  
of cyclic existence,  
Attraction to the appearances of future lives is reversed.

### *The Defínition of Having Generated Renunciátion*

[5] When, by having trained in that way,  
There is no arising, even for a second,  
Of attraction to the perfections of cyclic existence,  
And all day and night the intention seeking liberation arises—  
Then the thought of renunciation has been generated.

### *The Purpose of Generating the Mínd of Enlightenment*

[6] Even if renunciation has been developed,  
If it is not possessed by the mind of enlightenment  
It does not become the cause of the perfect bliss  
of unsurpassed enlightenment.  
Therefore the wise generate the supreme mind  
of enlightenment.

## *How to Generate the Mind of Enlightenment*

- [7] Swept away by the current of the four powerful rivers,  
 Tied by the tight bonds of karma, so hard to undo,  
 Caught in the iron net of self-grasping,  
 Completely enveloped by the total darkness of ignorance,
- [8] Endlessly reborn in cyclic existence,  
 Ceaselessly tormented by the three sufferings—  
 Thinking that all mothers are in such a condition,  
 Generate the supreme mind of enlightenment.

## *The Definition of Having Generated the Mind of Enlightenment*

- [8a]<sup>2</sup> In short, if like the mother whose cherished son has fallen  
 into a pit of fire  
 And who experiences even one second of his suffering  
 as an unbearable eternity,  
 Your reflection on the suffering of all mother sentient beings  
 Has made it impossible for you to bear their suffering  
 for even one second  
 And the wish seeking enlightenment for their sake arises  
 without effort,  
 Then you have realized the supreme precious mind  
 of enlightenment.

## *The Reason to Meditate on the Right View*

- [9] Without the wisdom realizing ultimate reality,  
 Even though you have generated renunciation and the mind  
 of enlightenment  
 You cannot cut the root cause of circling.  
 Therefore, attempt the method to realize dependent arising.

### *Showing the Right View*

[10] One who sees the cause and effect of all phenomena  
Of both cyclic existence and the state beyond sorrow  
as forever unbetraying,  
And for whom any object trusted in by the grasping mind  
has completely disappeared,  
Has at that time entered the path pleasing the buddhas.

### *The Definition of Not Having Completed the Analysis of the Right View*

[11] If the appearance that is unbetraying dependent relation  
Is accepted separately from emptiness,  
As long as these two understandings are seen as separate,  
Then one has still not realized the Buddha's intent.

### *The Definition of Having Completed the Analysis of Right View*

[12] If [these two realizations] are happening simultaneously  
without alternation,  
And from merely seeing dependent relation  
as completely unbetraying  
The definite ascertainment comes that completely destroys  
The way all objects are apprehended [as truly existent],  
At that time the analysis of the ultimate view is complete.

### *The Particular Special Quality of the Prasangika View*

[13] Furthermore, appearance eliminates the extreme  
of existence  
And emptiness eliminates the extreme of nonexistence.  
If you realize how emptiness manifests in the manner  
of cause and effect  
Then you are not captivated by wrong notions holding  
extreme views.

*Having Gained Definite Ascertainment,  
Advice on Pursuing the Practice*

[14] In this way you realize exactly

The vital points of the three principal aspects of the path.

Resort to seeking solitude, generate the power of effort,

And quickly accomplish your final goal, my child.