

# *FPMT Retreat Prayer Book Changes*

8/15/2009

After the 100 Million Mani Retreat at Institut Vajra Yogini in France, Education Services received a list of corrections to the FPMT Retreat Prayer Book. These changes are listed below, with the corresponding text included for each change. You may simply mark the changes in your existing copy with a pen, or may print these pages and cut out the corresponding sections and tape them over the mistaken passages in your prayer book.

Retreat Prayer Books purchased from Kadampa Center for the Light of the Path retreat already include these changes and do not need to be corrected. For those who may be daunted by adjusting your current copy, new copies may be purchased from Kadampa Center.

## **PAGE 17**

Remove the title Inner Mandala Offering. According to Lama Zopa Rinpoche's teachings, this is not an inner mandala offering. There is no replacement title for this prayer.

## **PAGE 29**

Replace the subtitle Visualization with the subtitle:

### *How to Meditate Before the Practice*

## **PAGE 31**

After the end of the first full paragraph, add the subtitle (the paragraph under the new title has not changed, but is included here for convenience):

### *How to Meditate During the Practice*

Think that each one of these buddhas is the embodiment of all three times ten directions Buddha, Dharma, Sangha, and all statues, stupas, and scriptures. Think they embody all holy objects, whose essence is the Guru. Have complete faith that each one has the power to purify all your negative karmas and imprints, accumulated since beginningless time.

## PAGE 33

For clarity, we have reformatted the refuge prayer as follows. There are no changes to the actual words.

NA MO JANG CHHUB SEM PÄI TUNG WA SHAG PA

**Homage to the Confession of the Bodhisattva's Downfalls!**

DAG [MING] DI ZHE GYI WA

**I, (say your name) throughout all times,**

DÜ TAG TU LA MA LA KYAB SU CHHI WO

**Take refuge in the Guru;**

SANG GYÄ LA KYAB SU CHHI WO

**I take refuge in the Buddha;**

CHHÖ LA KYAB SU CHHI WO

**I take refuge in the Dharma;**

GE DÜN LA KYAB SU CHHI WO (3x)

**I take refuge in the Sangha. (3x)**

## PAGE 56

We have included the Tibetan, Sanskrit and English for the refuge prayer, as follows. Depending on what version of the practice you are doing, you may need these languages.

**LC 3** NAMO GURUBHYA (LAMA LA KYAB SU CHHI WO)

**To the Guru I go for refuge**

NAMO BUDDHAYA (SANG GYÄ LA KYAB SU CHHI WO)

**To the Buddha I go for refuge**

NAMO DHARMAYA (CHHÖ LA KYAB SU CHHI WO)

**To the Dharma I go for refuge**

NAMO SANGHAYA (GENDUN LA KYAB SU CHHI WO)

**To the Sangha I go for refuge (3, 7, 21, or 108x)**

LA MA YI DAM KÖN CHOG SUM LA KYAB SU CHI WO

**To the Guru, the deity, and the Three Jewels I go for refuge.**

## PAGES 66-70

Only the bell is rung during the offering bath mantras.

## PAGES 77-78

We were able to find the correct Tibetan phonetics for the Extensive Power of Truth prayer:

### *Extensive Power of Truth*

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Blesses the offerings, thus enabling the buddhas to actually receive them.

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KÖN CHHOG SUM GYI DEN PA DANG

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

SANG GYÄ DANG JANG CHHUB SEM PA THAM CHÄ KYI JIN GYI LAB  
DANG

**The blessings of all the buddhas and bodhisattvas,**

TSHOG NYI YONG SU DZOG PÄI NGA THANG CHHEN PO DANG

**The great wealth of the completed two collections,**

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

**And the sphere of phenomena being pure and inconceivable;**

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA  
THAM CHÄ DANG PHAG PA JAM PÄL DANG KUN TU ZANG PO LA SOG  
PÄI NAM PAR CHHÖ PÄI TRIN GYI PHUNG PO SAM GYI MI KHYAB PA ZÄ  
MI SHE PA NAM KHA GANG WAR GYUR

**May these piles of clouds of offerings arising through  
transformation by the bodhisattvas Arya Samantabhadra,  
Manjushri, and so forth – unimaginable and inexhaustible, equaling  
the sky – arise and, in the eyes of the buddhas and bodhisattvas of  
the ten directions, be received.**

## PAGES 99-104

We received advice that the prayers on these pages were not in the order that Rinpoche does them. We have created a separate document of the new pages (found along with this document at <http://www.fpmt.org/education/EBP2006updates/>). This document is entitled New Pages for Retreat Prayer Book.

## **PAGE 121**

The mantras of Yamantaka, Heruka, and Guhyasamaja were in a different order than normally chanted by Rinpoche. We have adjusted these so they are in the correct order.

### ***Yamantaka mantra***

OM HRIH SHTRIH VIKRITANANA HUM PHAT (7x)

### ***Heruka mantra***

OM SHRI VAJRA HE HE RU RU KAM HUM HUM PHAT DAKINI  
JALA SHAMVARAM SVAHA (7x)

### ***Guhyasamaja mantra***

OM AH VAJRA DHRIK HUM HUM (7x)

**(see next page for continuing corrections)**

## PAGE 146

We have added the actual meditation on Asanga's Seven Point Cause and Effect. The entire page has been reproduced here, as it may not be possible to only tape in the meditation.

*Training the mind in the common path of the practitioner  
of highest capability*

*Developing Bodhichitta*

*Generating compassion, the foundation of the Mahayana path*

**LC 89** NYAM THAG DRO WA DI KÜN DAG GI MA

**Having considered how all these miserable beings  
have been my mothers**

YANG YANG DRIN GYI KYANG PÄI TSHÜL SAM NÄ

**And have raised me in kindness again and again,**

DUG PÄI BU LA TSE WÄI MA ZHIN DU

**I seek your blessings to develop effortless compassion**

CHÖ MIN NYING JE KYE WAR JIN GYI LOB

**Like that of a loving mother for her precious child.**

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Meditate on Asanga's technique of six causes and one effect.

On the basis of immeasurable equanimity: (1) Understanding all sentient beings to be your mother; (2) Remembering their kindness; (3) Wishing to repay their kindness; (4) Generating love through the force of attraction; (5) Generating great compassion; (6) Developing the special brave attitude; (7) Generating bodhichitta

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*Generating conventional bodhichitta*

*Developing equanimity between self and others*

**LC 90** DUG NGÄL THRA MO TSAM YANG MI DÖ CHING

**There is no difference between myself and others:**

DE LA NAM YANG CHHOG SHE ME PAR NI

**None of us wishes for even the slightest of sufferings**

DAG DANG ZHÄN LA KHYÄ PAR YÖ MIN ZHE

**Or is ever content with the happiness we have.**

ZHÄN DE GA WA KYE PAR JIN GYI LOB

**Realizing this, I seek your blessings that I may generate  
joy for the happiness of others.**

## PAGE 176

The seven limb prayer was missing the rejoicing limb. Again, the entire page is included here for convenience, if you wish to tape it into your book.

Holy body created by ten million excellent virtues,  
Holy speech fulfilling the hopes of infinite migratory beings.  
Holy mind seeing all existence as it is,  
To the principal of the Shakyas, I prostrate.

To the unsurpassed founder, the precious Buddha,  
To the unsurpassed protector, the precious holy Dharma,  
To the unsurpassed guides, the precious Sangha,  
To you who are the embodiment of all refuges, I prostrate.

Each and every offering I make,  
Those really performed and those mentally transformed;  
I confess every sin collected from beginningless samsaric lives  
And rejoice in the merit of all holy and ordinary beings.  
Please remain until samsara ends  
And reveal the teachings to sentient beings.  
I dedicate my own virtues and those of others  
To the great enlightenment.

The precious seven: the four continents, Mt Meru, sun  
and moon;  
This jeweled mandala and Samantabhadra offerings  
I am offering these to the Guru, mind-bound deities and the  
three jewels –  
Please accept them out of your compassion and bless me.

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Now return to the Requesting Prayer on p. 162.

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## **PAGE 184-185**

The prayers to be reciting after lunch was missing the homage to Buddha Precious King of Light Very Clear Fire Light. Again, the entire page and the next has been included for convenience.

### ***Prayers to Recite After Lunch***

#### ***Mantra to offer food to the pretas***

OM UCCHISHTA PANDI AH SHI BHYA SVAHA

I prostrate to the Bhagavan the Tathagata, the Arhat, the fully accomplished Buddha Precious King of Light Very Clear Fire Light  
*(Ratnaprabharaja Jvalanakaraprakritita) (7x)*

#### ***Mantra to purify negativities associated with the offerings***

NAMA SAMANTA PRABHA RAJAYA / TATHAGATAYA / ARHATE  
SAMYAK SAMBUDDHAYA / NAMO MANJUSHRIYE / KUMARA  
BHUTAYA BODHISATTVAYA / MAHA SATTVAYA / MAHA  
KARUNIKAYA / TADYATA / OM NIRALAMBHA NIRABHASE JAYA  
JAYE LAMBHE MAHA MATE DAKSHI DAKSHENAM MEPARISHVADHA  
SVAHA

May those who offered food to me attain the happiness of total peace. May all those who offered drink to me, served me, received me, honored me, and made offerings to me attain the happiness of total peace.

May all those who, all the time, scold me, make me unhappy, hit me, attack me with weapons, and do things up to the point of killing me attain the happiness of enlightenment and quickly reach the highest, perfectly accomplished state of Buddhahood.

Through the merit of offering food, may they have good complexion, magnificence and strength, find foods having hundreds of tastes and be further sustained by the food of samadhi.

Through the merit of offering drink, may their hunger and thirst of delusion be pacified. May they possess good qualities such as generosity and take rebirth without sickness or thirst.

(p. 185)

One who shows generosity, the recipient, and the action of generosity are not to be observed as existing inherently.

Through thinking in this way, may the benefactors receive the whole merit equal to such generosity that is combined with wisdom.

Naga kings Nanda and Upananda,  
Gods with faith towards the Dharma,  
Leaders and patrons too,  
And other needy beings -  
May they win long life, health, abundance,  
And eternal happiness.

Through the power of having been extensively generous,  
May I become a Buddha for the sake of migrating beings  
And liberate through generosity the mass of beings  
Who have not been liberated by previous conquerors.

Due to this merit, may all beings complete  
The accumulation of merit and wisdom  
And attain the two kayas  
Resulting from merit and wisdom.

Just as the brave Manjushri and Samantabhadra, too,  
Realized things as they are,  
I, too, dedicate all these merits in the best way,  
That I may follow their perfect example.

I dedicate all these roots of virtue  
With the dedication praised as the best  
By the victorious ones thus gone of the three times,  
So I might perform good works.

May the supreme jewel bodhichitta  
That has not arisen, arise and grow;  
And may that which has arisen not diminish  
But increase more and more.



## PAGE 203

The opening chant that is done only by the umze was missing the words CHHEN PO at the beginning of the fourth line.

GYÄL WA KHYAB DAG DOR JE CHANG CHEN PO DANG NGO WA  
YER MA CHI PA YONG ZOG TEN PÄI NGA DAG DON GYI LEG THU  
TSEN NE MÖI TE JE TSÜN LAMA LOSANG THUBWANG DORJE CHANG\*  
CHHEN PO *LAMA THUBTEN ZOPA RINPOCHE* PÄL ZANG PÖI SHÄL  
NGA NÄ THEG PA CHEN PÖI SUNG CHO ZAB MO LEG PAR ZHU WÄI  
YÖN THU ZHING KHAM BUL WAR ZHU...

## PAGE 231

There is a slight change to the opening instructions:

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Bless the tea according to whatever practice you are doing. This blessing is done according to a highest yoga tantra deity and should only be recited by those with a highest yoga tantra initiation. For general purposes, one can use Yamantaka. If one relies on another highest yoga tantra deity, this deity may also be used by adjusting the self-generation and action mantra accordingly.

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## PAGE 235

Add the mantra [DZA] NAMA SHRI VAJRA BHAIRAVAYA! to the beginning of the English, or simply mark accordingly so you remember to say it before reciting the English (if you do it in English).

**[DZA] NAMA SHRI VAJRA BHAIRAVAYA! One leg outstretched, the other drawn in, the merest tap sending shudders through mighty Meru and the four mandalas of the earth, rapacious and wide-open buffalo mouth, its thundering laugh filling the three worlds, Manjushri, father of buddhas in wrathful form as ferocious Yamantaka taming the dissolute. Those prostrating devotedly before him should offer praise to Dharmaraja. Now is the time to beware of hindrance.**

**PAGE 246-247**

**PAGE 246-247**

Rinpoche has added a line to the first verse on page 246 and the last verse on 247. Both these pages have been included for convenience.

(p. 246)

THUG DAM KONG ZHING NYAM CHHAG SO GYUR NÄ

**Having fulfilled your wishes and restored our broken commitments,**

KHÄ MANG JE PA DRA TSHANG PÖN LOP DANG

**Please help accomplish Dharma practices, as intended by teachers and disciples of Je Tsongkhapa,**

THEG CHHEN DZIN KYONG PÄL WÄI CHÖ TSOG KYI

**The colleges abounding in eminent scholars**

CHHÖ THÜN JA WA YI ZHIN DRUP PAR DZO

**And the Dharma centers of the Foundation for the Preservation of the Mahayana tradition.**

DAM NYAM DRÄL WÄI SHA THRAG TOR TSHOG DANG

**O Padma Yangsang and Dharma protectors along with retinues,**

RAKTA MÄN PHÜ SER KYEM CHHÖ PA DI

**Out of faith, I offer you a feast of ritual cakes, flesh and blood**

PÄD MA YANG SANG CHHÖ KYONG KHOR CHÄ LA

**Of evil doers, medicine and serkyem (black tea).**

DE PÄ BÜL LO TSE WÄ GYE ZHIN ZHE

**May you in your compassion be pleased to accept them.**

HRIH! NANG THÄI GÖN PÖI THUG KYI LONG YANG NÄ

**HRIH! Hayagriva, the nine gaited king, fierce and majestic,**

MI MIN JUNG PÖI CHHÖ THRÜL ZHOM PÄI CHHIR

**You have come forth from the heart of Amitabha to defeat the evil designs of humans and non-human spirits.**

GAR GÜI NYAM DÄN THRO GYÄL KUR ZHENG PA

**I sing praises of you and your host of deities.**

TA DRIN LHA TSHOG KHOR CHÄ TÖ PAR GYI

**To Rahula, fierce Chamsing and Sogdag Marpo,**

TÄN DRA MA LÜ THÄL WAR LAG DZÄ CHING

**To the host of sword wielding butchers**

TÄN DZIN TSHÜL ZHIN KYONG WÄI RA HU LA

**Who vanquish all foes of the Dharma and protect the practitioners;**

(p. 247)

DREG PA CHAM SING LÄ KHÄN SOG DAG MAR  
**I sing praises to you all.**

DRI THOG SHÄN PÄI TSHOG LA TÖ PAR GYI  
**Please help spread, like a summer sea,**  
GYÄL WA KÜN GYI KHYEN TSE CHIG DÜ PA  
**Through teaching and practicing**  
JAM GÖN LA MA LOB SANG DRAG PA YI  
**The sutra and tantra of Jamgön Lama Losang Dragpa,**  
DO NGAG TÄN PÄI SHÄ DRUB JA WA NAM  
**An embodiment of all enlightened beings'**  
YAR TSHO TA BUR GYÄ PÄI THRIN LÄ DZÖ  
**Wisdom and compassion.**

PHAG CHHOG TRÜL PÄI GAR GYI RÖL DZÄ PA  
**Prolong the lifetime for hundreds of eons**  
GANG CHHÄN GÖN PO TÄN DZIN GYA TSHO YI  
**Of Tenzin Gyatso, Protector of the Snow Land People,**  
CHHÖ YÖN ZHAB PÄ KÄL GYAR YÖ ME CHING  
**Emanation of the Supreme Arya (Avalokitesvara) and merit**  
**field,**  
CHHÖ SI NGA THANG GYE PÄI THRIN LÄ DZO  
**And widen the spheres of his temporal and Dharma activities.**

KHYÄ PAR KHE MANG GYA THRAG DU WÄI NÄ  
**Defeat, in particular, the bad intentions and actions**  
JE PA DRA TSHANG PÖN LOB KHOR CHÄ DANG  
**Of the enemies of Je Tsongkhapa, sea of eminent scholars**  
**along with the teachers and disciples of these colleges**  
THEG CHHEN DZIN KYONG PÄL WÄI CHÖ TSOG LA  
**And also the Dharma centers of the Foundation for the**  
**Preservation of the Mahayana Tradition.**  
DANG DRÄI SAM JOR NGÄN PA ZHI WA DANG  
**And may they remain uninterrupted**  
CHHÄ TSÖ TSHOM LA NAM YANG YÄL ME SHOG  
**In their teaching, debate, and writing.**

## **PAGE 266-268**

At the end of each verse, where the line “Please look after me always without separation, in this life, future lives, and the bardo” appears, change it to

**Please guide me always without separation, in this life, future lives, and the bardo.**

## **PAGE 267-268**

Lama Zopa Rinpoche has indicated that the word “families” in the second line of the last verse on p. 267 and the first and third lines in the first verse on p. 268 is not an accurate translation. Rinpoche asks that we use the word “types”, which makes more sense when translated back to the Tibetan.

PHAG CHHOG RIG SUM GÖN KYANG DRIN CHÄN LA MA NYI YIN

**Therefore, the supreme arya lords of the three types are also the kind lama himself.**

RIG GYA RIG NGA RIG SUM JI NYE TRO YANG LA MA

**The hundred, five, and three types, however many elaborated, are the lama.**

DE KÜN GANG DU DU WÄI KHYAB DAG NYI KYANG LA MA

**The pervasive master in whom they are all included is also the lama.**

LA MA RIG KÜN DAG POR NYING NÄ SÖL WA DEB SO

**I beseech you, Lama, as master of all the types,**

DI CHHI BAR DO KÜN TU DRÄL ME JE SU ZUNG SHIG

**Please guide me always without separation, in this life, future lives, and the bardo.**

## PAGE 316

Lama Zopa Rinpoche has added another multiplying mantra. Again, the entire page has been added for convenience:

# Multiplying Mantras

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To increase by 100,000 times the merit created, recite these special mantras at the end of the session:

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CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG  
PAR DZOG PÄI SANG GYÄ NAM PAR NANG DZÄ Ö KYI GYÄL  
PO LA CHHAG TSHÄL LO (1x)

JANG CHHUB SEM PA SEM PA CHHEN PO KÜN TU ZANG PO LA  
CHHAG TSHÄL LO (1x)

TADYATHA PÄNCHA GRIYA AVA BODHANI SVAHA  
OM DHURU DHURU JAYA MUKHE SVAHA (7x)

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To actualize all our prayers as well as to multiply the benefits by 100,000:

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CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG  
PAR DZOG PÄI SANG GYÄ MÄN GYI LHA BAIDURYA Ö KYI GYÄL  
PO LA CHHAG TSHÄL LO (1x)

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG  
PAR DZOG PÄI SANG GYÄ NGO WA DANG MÖN LAM [THAM  
CHÄ RAB TU] DRUB PÄ GYÄL PO LA CHHAG TSHÄL LO (1x)

Due to the power of the blessings of the eminent buddhas and bodhisattvas, the power of infallible dependent arising, and the power of my pure special attitude, may all my pure prayers succeed immediately.

## **GENERAL CHANGE**

When Lama Zopa Rinpoche chants the dedication prayer JANG CHHUB SEM CHOOG RIN PO CHHE, he uses the syllable YI or YE at the end of the third line, rather than the more traditional YANG.

KYE PA NYAM PA ME PA YI

We have not been able, as of this printing, to determine whether it should be YE or YI.

This prayer occurs on pp. 22, 27, 169, 209, and 279.

## **TWO APPENDICES**

Two appendices with additional prayers have been added to this version of the prayer book. These can be found as a separate download at <http://www.fpmt.org/education/EBP2006updates/>. The download is entitled New Appendices for Retreat Prayer Book. This document should be printed on a duplex printer, folded into a separate booklet, and then inserted in the back of your Retreat Prayer Book.