

Corrections for FPMT Retreat Prayer Book, 2016 Edition

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These are corrections for *FPMT Retreat Prayer Book, 2016*. They are arranged in sections according to the different versions of the corrections prepared for different retreats in the last two years so that you can update what you need accordingly. You can either make the corrections manually or cut and paste them into your *Retreat Prayer Book*.

For instance:

- If you attended the retreat in Bendigo in 2018, you will need to update using *Corrections for IVY, France, 2019* and *Corrections for Bendigo, 2020*.
- If you attended the Vajrayogini Retreat at IVY in 2019, you will only need *Corrections for Bendigo, 2020*.
- If you did not attend either of these retreats or have received a copy of *FPMT Retreat Prayer Book, 2016*, for the first time, you need all the corrections from 2018–2020.

## Corrections for Bendigo, 2018

Instructions and advice by Lama Zopa Rinpoche are contained in instruction boxes marked by the symbol ❖.

Page 26 – After the section of *Holy Name Mantra that Fulfill Wishes*, insert:

### Mantras for Specific Occasions

#### Mantra to Increase the Power of Recitation

❖ Recite this mantra right before reading and reciting prayers, sutras, and so forth:

TAYATHĀ / OṂ DHARE DHARE BHENDHARE SWĀHĀ (7x)

#### Mantra to Bless the Feet

*Recite the mantra seven times and then spit on the soles of your feet. It is taught that any insects that die under your feet will be reborn as devas in the Realm of the Thirty-Three.*

OṂ KHRETSA RAGHANA HÜṂ HRĪ SWĀHĀ (7x)

❖ This mantra can also be used to bless the wheels of vehicles and other things that can crush and kill sentient beings. It should be recited when the specific need arises, such as having to walk on ground where there are many insects or other small creatures and when driving a car, riding a bicycle, and so forth.

Page 30–31 – Delete this section: *Prostrations with the Mantra and Homage*.

Page 33 – Clarification: Lama Zopa Rinpoche says that it is not necessary to recite any particular mantras while doing three prostrations before and after taking the precepts.

Page 38 – Add “or recite” to the instruction:

❖ Think or recite: “This is my contribution to the peace and happiness of all sentient beings and, in particular, to the peace and happiness of all the sentient beings of this world.”

Page 38 –

Before the dedication verses from *Bodhisattvacharyavatara*, insert this dedication:

#### Dedication to Seal the Merits with Emptiness

Due to all the past, present, and future merits collected by me and all the merits of the three times collected by the numberless buddhas and numberless sentient beings, which are completely empty of existing from their own side, may I, who am completely empty of existing from my own side, achieve buddhahood, which is completely empty of existing from its own side, and lead all sentient beings, who are completely empty of existing from their own side, to that buddhahood, which is completely empty of existing from its own side, by myself alone, who am completely empty of existing from my own side.

Pages 41, 43, 52, 56 – Clarification:

- It is not necessary to read *Motivation* on p. 41, *Visualization* on p. 43, *How to Meditate on the ‘General Confession’* on p. 52, and *Visualization* on p. 56 every time you do the practice. Just do the practices and visualizations as described.

Page 44 – Recite the prayer for *Taking Refuge* (1x) not (3x)

Page 51

Change:

whatever possessions of stupas

to:

whatever possessions of holy objects of offering

Page 75 – Change NGÄL to NGÄI:

DUG NGÄI NÄ SEL PÄL DÄN LA MA

**Magnificently glorious guru, eliminating the diseases  
of the five poisons;**

Page 76 – Change *soon* to *now, quickly* and change *very soon* to *quickly, very quickly*.

DA TA NYUR DU JIN GYI LOB SHIG

**Please bless me now, quickly.**

NYUR WA NYUR DU JIN GYI LOB SHIG

**Please bless me quickly, very quickly.**

Page 109 – Replace the translation of the *Requesting Prayer by the Fifth Dalai Lama* with:

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❖ For a more extensive version of this request, replace the first line with:

**By the merits of having offered this mandala to the merit field,  
may I, my family members, and all sentient beings be able to  
meet, practice, and actualize the teachings of the Victorious  
One, Lozang Dragpa,**

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MÄ JUNG NAM THAR TSANG MÄI THIRIM DANG DÄN

**May I and all sentient beings meet the teachings of the  
victorious one, Lozang Dragpa,**

LAB CHHEN GYÄL SÄ CHÖ PÄI NYING TOB CHÄN

**Who lived an eminent life endowed with pure morality,**

DE TONG CHHOG GI RIM NYI NÄL JOR CHÖ

**A brave heart in doing the bodhisattva's extensive deeds,**

LO ZANG GYÄL WÄI TÄN DANG JÄL WAR SHOG

**And the yoga of the two stages, the essence of which is  
the transcendental wisdom of nondual bliss and  
emptiness.**

IDAM GURU RATNA MAṄḌALAKAṂ NIRYĀTAYĀMI

Page 124 – Replace the translation of *Special Request for the Three Great Purposes* with:

LA MA DANG KÖN CHHOG RIN PO CHHE NAM PA SUM LA CHHAG  
TSHÄL ZHING KYAB SU CHHI O / KHYE NAM KYI DAG GI GYÜ JIN GYI  
LAB TU SÖL

**I prostrate and go for refuge to the guru and the Three Rare  
Sublime Ones. Please bless my mind.**

DAG DANG MA SEM CHÄN THAM CHÄ SHE NYEN LA MA GÜ PA NÄ  
ZUNG TE NANG CHHE THOB SUM GYI NYI NANG THRA MÖI BAR GYI  
CHHIN CHI LOG GI LO NA THA DAG NYUR DU GAG PAR JIN GYI LAB TU SÖL

**Please bless me and all mother sentient beings to immedi-  
ately cease all the wrong concepts from disrespect to the  
virtuous friend up to the subtle dual appearances of white  
appearance, red increase, and dark near attainment.**

SHE NYEN LA GÜ PA NÄ MI LOB PÄI ZUNG JUG GI BAR GYI CHHIN CHI  
MA LOG PÄI LO NA THA DAG DE LAG TU KYE WAR JIN GYI LAB TU SÖL

**Please bless us to immediately generate all the right realiza-  
tions from respect for the virtuous friend up to the unifica-  
tion of no-more-learning.**

KYEN CHHI NANG GI BAR CHÖ THAM CHÄ NYE WAR ZHI WAR JIN GYI  
LAB TU SÖL (3x)

**Please bless us to immediately pacify all outer and inner  
obstacles. (3x)**

Page 139 – Before *Requests Recalling the Guru's Qualities* add:

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❖ Phabongkha Dechen Nyingpo, in *Liberation in the Palm of Your Hand*, says that *The Foundation of All Good Qualities* (p. 249) can be recited here.

❖ It is good to recite verses LC 43–52 in English, rather than chant them in Tibetan.

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Page 156 – Delete PHEM and PHAIM.

Page 169 – Delete this entire instruction:

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Dissolution according to *Lama Chöpa*: Visualize that your gurus...

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replace with:

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For instructions on how to do the dissolution of the merit field, turn to Appendix 4 on page 188.

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Page 171 – Delete this entire instruction:

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Absorption according to *Lama Chöpa*...

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Replace it with:

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If you have not received a highest yoga tantra initiation, visualize that Lama Lozang Thubwang Dorje Chang dissolves into light and absorbs into you. If you have received a highest yoga tantra initiation, do the visualization of the guru entering your heart.

For *LC 116*, turn to p. 173.

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Page 258 – In *A Song of Experience* change “Song” to “Hymn”

Page 286 – Delete [DZA] in [DZA] NAMA SHRI VAJRABHAIKAVAYA

Page 289 - Change: BE and VAI to HUM

Page 363 - In the second last line, change *breech* to *breach*

## *Corrections for IVY, France, 2019*

### *Updated April 2019*

Page 21 – Under the Heart Mantra of Dependent Relation, insert:

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❖ You must pause after “YO,” before reciting “NI.”

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Page 29 – After *Blessing, Multiplying, and Presenting the Offerings*, insert:

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❖ Think of all the offerings in your home, in your Dharma center, in my houses, and in the FPMT centers, as well as all owned and unowned offerings, such as the sun and the moon, and your own and others’ body, speech, and mind, enjoyments, and three-time merits.

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Page 67 – Replace the entire first verse with the following or change the first line of the English translation as follows:

SANG GYÄ KÜN GYI YE SHE DE CHHEN CHHÖ KUR RO CHIG  
**The transcendental wisdom of all buddhas, one taste in  
the great bliss dharmakaya,**  
DE NYI DRIN CHÄN LA MA KÜN GYI RANG ZHIN THAR THUG  
**Is itself the ultimate nature of all kind gurus.**  
LA MA CHHÖ KYI KU LA NYING NÄ SÖL WA DEB SO  
**I beseech you, guru, dharmakaya,**  
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 137 – Replace the entire page with:

DRIN CHÄN LA MÄI ZHAB LA SÖL WA DEB

**Kind Guru, Losang Yeshe Tenzin Gyatso, at your feet, I make requests.**

*To Kyabje Ling Rinpoche (Thubten Lungtog Namgyal Trinle)*

THUB PÄI TÄN LA THUB WANG NYI PA JE

**Like a second Mighty One for the teachings of the Mighty One,**

LUNG TOG DAM CHHÖ DZIN PÄI DA DRÄL WA

**Incomparable in preserving the holy Dharma of the lineage  
teachings and realization,**

NAM PAR GYÄL WÄI THRIN LÄ SA SUM LA

**Your holy actions are fully victorious in controlling the three realms;**

WANG GYUR JE TSÜN LA MAR SÖL WA DEB

**To you, perfect, pure guru, I make requests.**

*To Kyabje Serkong Tsenhab Rinpoche (Ngawang Lozang Thubten Tobjor)*

NGAG RIG KHÄ WANG NAM NÖN LO DRÖ KYI

**With intelligence that outshines those with mastery and  
command over speech and knowledge,**

GE DÄN LUG ZANG THUB WANG TÄN PÄI CHÜ

**You are the perfect ripening into a stronghold of the excellent  
and virtuous Gelug tradition—**

TÄN DÖN NYING PÖI TOB SU LEG MIN PÄI

**The essence of Buddha Shakyamuni's teachings—and  
the incomparable true friend;**

DA DRÄL NÄL JOR CHHEN POR SÖL WA DEB

**To you, peerless great yogi, Ngawang Gendun, I make requests.**

*To Kyabje Zong Rinpoche (Losang Tsondru Thubten Gyaltzen)*

LO ZANG GYÄL WA DO NGAG CHHÖ KYI TSHÜL

**Perfect, kind, and skillful upholder of the banner of  
the Conqueror's teachings,**

MA LÜ THUG CHÜ MÄ JUNG TSÖN DRÜ KYI

**Who strove to generate in your mind the entire method**

THUB TÄN GYÄL TSHÄN DZIN KÄ DRIN CHÄN JE

**Of Conqueror Losang Dragpa's sutra and tantra teachings;**

PÄL DÄN LA MÄI ZHAB LA SÖL WA DEB

**Glorious guru, at your feet I make requests.**

Page 138 – For the request to Kyabje Choden Rinpoche, change *KHYÖ* to *LA* in the last line of the Tibetan phonetics:

THA YE DÜL JÄI GÖN LA SÖL WA DEB

**To the savior of the infinite beings to be subdued, Losang  
Gyalten Jigdral Wangchug, I make requests.**

Page 144 – Clarification: Lama Zopa Rinpoche says to recite your direct gurus' holy name mantras 21 times (in this case, His Holiness the Dalai Lama's and Lama Zopa Rinpoche's mantras). The rest, except for OM AH HUM, can be done either 3 or 7 times depending on the time. OM AH HUM should always be recited 54 or 108 times.

Page 144

This mantra should have two HÜMs:

*Holy Name Mantra of Lama Tsongkhapa*

OM ÄḤ GURU VAJRADHARA SUMATI KĪRTI SIDDHI HÜM HÜM

Page 146 – Change the title *Practicing Guru Devotion with the Nine Attitudes* to:



*Advice to Correctly Follow the Virtuous Friend with Thought  
and Action: The Nine Attitudes of Guru Devotion*<sup>18</sup>

Page 173 – Add “center directors, staff”:

Due to all the merits of the three times collected by me, the numberless buddhas, and the numberless sentient beings, may I, my family members, all those who rely upon me, all those for whom I have promised to pray, all those whose names have been given to me, all the students, benefactors, **center directors, staff,** and volunteers in the FPMT organization, and all sentient beings never be parted in all our lives from Mahayana’s four wheels...

Page 209 – Under *Offering the Tsog to the Ritual Master*, add:

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❖ Only the people offering the tsog substances should chant this verse.

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Under *The Ritual Master’s Reply*, add:

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Everyone can join in and chant this verse.

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Page 256 – Replace verse 11 with:

[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.

Page 388 – Insert the following long-life prayer:

## *A Long Life Prayer for Lama Zopa Rinpoche*

*Spontaneously Composed by  
Rangjung Neljorma Khadro Namsel Drönme*

KÜN TU NANG WÄ MÜN PA Ö SÄL WA

**Through illuminating all, your appearance dispels the  
darkness;**

NYON MONG GYÄ THRI ZHI TONG NYEN PÖI TOB

**Your clear mind knows the 84,000 heaps of Dharma,**

CHHÖ PHUNG GYÄ THRI ZHI TONG LO SÄL RIG

**The power of the remedy to the 84,000 delusions;**

TEN JUNG MA WÄ DE NYI YÜL LÄ GYÄL

**Your proclaiming dependent arising itself is victorious in  
battle [with the maras]:**

DRIN CHHEN DOR JE CHHANG CHHEN CHI WOR CHHÖ

**I worship the supremely kind, great Vajradhara on my  
crown.**

THUB PÄI TÄN PA LUNG TOG SÄL DZÄ NÄ

**Clarifying the scriptures and realizations, the teachings of  
the Muni,**

TÄN PA MA KHYAB KHYAB SÄL DZAM BÜI LING

**You spread and illuminate those teachings wherever they  
have not yet spread in the world.**

ZÖ PÄ KA THUB GYÄL SÄ NGÖ GYUR NÄ

**Having become an actual son of the conquerors, you bear  
hardships with patience.**

PA RA TEN JUNG THRA MO GYÜ TOG PA

**In your continuum is realization of the perfection of  
wisdom, subtle dependent arising.**

RIN CHHEN NOR BU JAM NYING THONG DRÖL JE

**Precious jewel, lord possessing love and compassion,  
who liberates upon seeing,**

PO TI DRANG NGE KÜN JUNG OB CHHUB DZÖ

**Treasury of mastery of the all-arising interpretative and  
definitive scriptures,**

CHHE WÄI CHHE CHHOG TONG NYI NYING JEI DÖN

**Supremely great among the great, fully comprehending and  
clarifying the meaning of emptiness and compassion,**

RANG CHHUB SÄL DZÄ KYE GU THAR LAM DREN

**You guide all beings in the path to liberation.**

TSHE DÄN SHE NYEN LA MAR ZHAB TÄN SÖL

**Perfectly qualified spiritual friend, my guru, please remain  
forever.**

DÜ SUM JIG KYOB PHAG MA DRÖL MA YI

**She who protects from the fears of the three times, Arya Tara,**

TÄN DZIN KYE BU KU TSHE DZÄ THRIN PEL

**Please increase the life spans and activities of the beings  
who preserve the holy Dharma,**

MI DRÄL THRIN LÄ LHÜN DRUB DÜ KÜN KYONG

**And always, without separation, develop their spontaneous  
actions.**

LU ME TSA SUM LHA YI TRA SHI SHOG

**By the infallible deities of the three roots, may all be auspicious.**

#### Colophon:

This was written by the devotee Khadro Nam Drön as a requesting prayer for the stable life of Lama Zopa Rinpoche on March 12, 2016.

#### Publisher's Colophon:

Lama Zopa Rinpoche completed this revised translation, at Kopan Monastery in March 2017, based on a translation by Vens. Gyalten Lekden and Jampa Khedrub. It was dictated to and edited by Ven. Ailsa Cameron, with the kind help of Ven. Joan Nicell. Phonetics prepared by Ven. Joan Nicell and Ven. Tenzin Tsomo, FPMT Education Services, August 2016. Checked against the Tibetan by Joona Repo, FPMT Translation Services, April 2017.

## Corrections for Bendigo, 2020

Page 22 – Replace the *Dedication* with:

### *Dedication*

DAG GI CHE YI WANG PO LA

**May my tongue sense base**

DE SHEG POB PA DÄN PAR SHOG

**Have all the courage of the ones gone to bliss.**

TSHIG GI ZI JI THU DE NI

**By the magnificence and power of my words,**

SEM CHÄN THAM CHÄ DÜL WAR SHOG

**May all sentient beings be subdued.**

DAG GI TSHIG NI CHI MÄ PÄI

**May all the meanings of whatever words I say**

DÖN DE THAM CHÄ DRUB PAR SHOG

**Be accomplished.**

Page 32– Replace with:

### *Offering the Objects of the Three Poisonous Minds*

DAG GI CHHAG DANG MONG SUM KYE WÄI YÜL

**The objects of my attachment, anger, and ignorance—**

DRA NYEN BAR SUM LÜ DANG LONG CHÖ CHÄ

**Friends, enemies, strangers, body, and enjoyments—**

PHANG PA ME PAR BÜL GYI LEG ZHE NÄ

**Without any sense of loss I offer them. Please kindly accept  
them,**

DUG SUM RANG SAR DRÖL WAR JIN GYI LOB

**And bless me to pacify the three poisons in dependence on  
their own objects.**



Page 44 – Replace the section *Homage and Mantras to Increase the Merit* with:

### *Preliminary Holy Name Mantras*

If you can't physically prostrate, you can sit for the entire practice, however make sure to put your hands together in prostration and to do all the visualizations.

❖ Recite the following holy name mantras while prostrating to increase the power of prostrations. They can be recited very quickly, that is, one recitation does not need to correspond with one prostration.

To multiply every prostration by ten million, prostrate while reciting Buddha Rinchen Gyaltzen's holy name in Tibetan and mantra three times either one after the other or as a pair.

CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR  
DZOG PÄI SANG GYÄ RIN CHHEN GYÄL TSHÄN LA CHHAG TSHÄL LO  
(3x)

**To Bhagavan, Tathagata, Arhat, Perfectly Complete Buddha,  
Precious Victory Banner, I prostrate. (3x)**

OM NAMO BHAGAVATE RATNAKETU RÄJÄYA / TATHÄGATÄYA  
ARHATE SAMYAK SAMBUDDHÄYA / TADYATHÄ / OM RATNE  
RATNE MAHÄRATNE RATNA VIJAYE SVÄHÄ (3x)

❖ To multiply every prostration by one thousand, prostrate while reciting:

OM NAMO MAÑJUŚHRIYE / NAMAḤ SUŚHRĪYE / NAMA  
UTTAMAŚHRIYE SVÄHÄ (3x)

❖ Prostrate while reciting Guru Shakyamuni Buddha's holy name in Tibetan and the mantra as a pair. According to the Kangyur, each recitation of Guru Shakyamuni Buddha's holy name purifies eighty thousand billion eons of negative karmas.

LA MA TÖN PA CHOM DÄN DÄ DE ZHIN SHEG PA DRA CHOM PA  
YANG DAG PAR DZOG PÄI SANG GYÄ PÄL GYÄL WA SHA KYA THUB  
PA LA CHHAG TSHÄL LO

**To Guru, Teacher, Bhagavan, Tathagata, Arhat, Perfectly  
Complete Buddha, Glorious Conqueror Shakyamuni,  
I prostrate.**

OM NAMO DAŚHADIK TRIKÄLA SARVA RATNATRAYÄYA /  
NAMAḤ PRADAKṢHÄ SUPRADAKṢHÄ SARVA PÄPAḤ  
VIŚHODHANI SVÄHÄ (4 or 5x)

❖ Reciting the above mantra has five very important benefits: (1) Each prostration or circumambulation you do becomes the same as having prostrated to or circumambulated all the Three Rare Sublime Ones—Buddha, Dharma, and Sangha—and all the other holy objects—statues, stupas, scriptures, and so forth—of the ten directions and the three times. (2) All your negative karmas collected from beginningless rebirths are purified. (3) You will quickly achieve full enlightenment. (4) You will not be harmed by enemies and interferers. (5) You will be free from diseases and spirit harm.

It is not necessary to recite this homage:

NA MO JANG CHHUB SEM PÄI TUNG WA SHAG PA

**Homage to the Confession of a Bodhisattva's Downfalls.**

Page 48 – Replace the instruction with:

❖ If you have degenerated your samaya with your guru, you can recite the name of the last buddha three times with each set of prostrations. You can also repeat the name many times, like a mantra, when you are not doing prostrations.



Page 88 – Replace the section under *Optional Abbreviated Self-Generation* with the following:

### [*Optional Abbreviated Self-Generation*]

RANG DANG KYAB YÜL GYI LHA DANG DE DAG LÄ ZHÄN PÄI CHHÖ THAM  
CHÄ TEN NÄ TAG PA YIN PÄI CHHIR / TAG CHÄ LA SOG PÄI THA ZHI DANG  
DRÄL WA / DAG ME PÄI RANG ZHIN TONG PA NYI DU GYUR

**Because I myself, the deities who are the objects of refuge,  
and all other phenomena are dependently labeled, we are  
free from the four extremes of eternalism, nihilism, and so  
forth, in the nature of lacking a self and empty.**

OM SVABHAVA SHUDDHA SARVA DHARMA SVABHAVA  
SHUDDHO HAM

OM SHUNYATA JÑANA VAJRA SVABHAVA ATMAKO HAM

TEN DANG TEN PÄI KYIL KHOR YONG SU DZOG PAR GYUR

**The supported and supporting mandalas are fully completed.]**

Page 55 – Replace the section from from page 55–57, from *Mantra of Pure Morality* till end with the following:

#### *Visualization (optional)*

❖ Think that through the force of reciting the names of the Thirty-Five Confession Buddhas and the Seven Medicine Buddhas, through the power of their pure prayers and vows, through the power of your regret and the other opponent forces, and through the power of your having done these prostrations, nectars and light rays descend from the holy bodies of the buddhas. All the negative karmas, obscurations, and imprints collected on your mental continuum from beginningless rebirths are completely purified. Generate strong faith that your mind has become completely pure.

### *Sealing the Purification by Reflecting on Emptiness*

In emptiness, there is no I (the creator of negative karma), no action of creating negative karma, and no negative karma created.

### *Mantra of Pure Morality*

❖ Recite this mantra seven times slowly or twenty-one times quickly.

OM AMOGHA ŚHĪLA SAMBHARA SAMBHARA / BHARA BHARA  
/ MAHĀ ŚHUDDHA SATVA PADMA VIBHÜSHITA BHUJA /  
DHARA DHARA SAMANTA / AVALOKITE HÜM PHAṬ SVĀHĀ  
(7 or 21x)

Lama Zopa Rinpoche's root guru, His Holiness Trijang Rinpoche, explained that reciting this mantra has three benefits: (1) The negative karmas of breaking vows are purified. (2) It enables you to keep your vows purely. (3) You receive the blessings of the buddhas and bodhisattvas.

### *Prayer to Keep Pure Morality*

THRIM KYI TSHÜL THRIM KYÖN ME CHING

**By abiding in faultless morality of the Dharma rules,**

TSHÜL THRIM NAM PAR DAG DANG DÄN

**Completely pure morality,**

LOM SEM ME PÄI TSHÜL THRIM KYI

**And morality free from conceit,**

TSHÜL THRIM PHA RÖL CHHIN DZOG SHOG

**May I complete the perfection of morality.**

To conclude the practice, recite dedication prayers, such as those found in *Standard Dedication Prayers* on p. 321 or *Extensive Dedication Prayers* on p. 325. At the very least, recite the dedication to seal the merits with emptiness on p. 322.

Page 84 – Replace LC 3 through the instruction "For LC 4, turn to p. 87." with:

**LC 3** NAMO GURUBHYAḤ [LA MA LA KYAB SU CHHI O]

**I take refuge in the Guru.**

NAMO BUDDHĀYA [SANG GYÄ LA KYAB SU CHHI O]

**I take refuge in the Buddha.**

NAMO DHARMĀYA [CHHÖ LA KYAB SU CHHI O]

**I take refuge in the Dharma.**

NAMO SAṄGHĀYA [GEN DÜN LA KYAB SU CHHI O]

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

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When you are doing your own personal practice, instead of reciting LC 3 three times you can recite each of the refuge lines over and over in any language. Recite the line for taking refuge in the guru more times than the other lines. During the first half of the recitation of each line of refuge, visualize white light coming from the object of refuge and think that the mistakes you collected in relation to that object of refuge are purified. During the second half of the recitation, visualize yellow light coming from the object of refuge and think that you receive the blessings of that object of refuge.

At the end, recite:

LA MA YI DAM KÖN CHHOG SUM LA KYAB SU CHHI O (3x)

**I take refuge in the Guru, Yidam, and Three Rare Sublime Ones. (3x)**

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In your personal practice, you can do the following practices of *Taking Refuge and Generating Bodhichitta*, *The Four Immeasurable Thoughts*, and the visualizations described below the verses. For LC 4, turn to p. 87.

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Page 113 – Replace the first line in the last verse of the *Renewing the Bodhisattva Vow*:

JANG CHHUB CHHOG GI SEM NI KYE GYI NÄ

**Having generated the mind of supreme enlightenment,**

Page 120 – Switch the sequence of the two paragraphs “Then Vajrasattva replies,...” and the instruction box, “Think: I vow never again to commit...” The corrected version should be:

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Think: “I vow never again to commit those negative actions from which I can easily abstain. I vow not to commit the negative actions from which I find it difficult to abstain for \_\_\_ (mention how long you can realistically refrain from doing these negative actions).”

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Then Vajrasattva replies, “Son of the lineage, your negative karmas, obscurations, and all broken and degenerated commitments are now cleansed and purified.”

Page 142 – Replace LC 50 with:

**LC 50** KHYÖ KYI PHUNG KHAM KYE CHHE YÄN LAG NAM

**Your aggregates, elements, sources, and limbs**

DE SHEG RIG NGA YAB YUM SEM PA DANG

**Are in nature the wisdom fathers and mothers of the five types of sugatas,**

TTHRO WÖI WANG PÖI RANG ZHIN CHHOG SUM GYI

**Bodhisattvas, and wrathful protectors.**

DAG NYI LA MA CHHOG LA SÖL WA DEB

**Supreme guru, in nature the Three Rare Sublime Ones, I make requests to you.**

Page 145 – Replace OM AH [GURU] VAJRADHARA HUM HUM with

**Mantra of Vajradhara**

OM ÄḤ VAJRADHARA HÜḤ HÜḤ (7x)

Page 158 – Replace the last two lines with:

BU DUG SHI WÄI MA ZHIN LHAG PAR DU

**May I especially come to benefit them with compassion,**

Page 159 – Replace the first two lines with:

DE LA TSE WÄ PHÄN DOG NÜ PAR SHOG

**Like a mother whose beloved son has died.**

Page 171 – Change MUNEYE to MUNAYE:

OM MUNE MUNE MAHÄ MUNAYE SVÄHÄ

Page 222 – Replace the first verse of *Alterative Prayers for Offering Food* with:

The qualities of the Buddha are inconceivable.  
 The qualities of the Dharma are inconceivable.  
 The Arya Sangha are inconceivable.  
 Through generating faith in the inconceivable,  
 The karmic ripening result will also be inconceivable.  
 To you, the pure field, I make offerings.

Pages 154–155 – *Eight Verses of Thought Transformation*

If you have already replaced the *Eight Verses of Thought Transformation* using earlier corrections, just make the following corrections. Otherwise, replace the entire text with the new version.

Verse 4, Line 1, last word - Replace NI with NAM

Verse 5, Last line, last word - Replace “others” with “them.”

Verse 6, Line 1, last word - Replace PAM with PÄI

Verse 8, Line 2, first word - Replace “By” with “With.”

*Eight Verses of Thought Transformation*

1. DAG NI SEM CHÄN THAM CHÄ LA  
**Determined to obtain the greatest possible benefit**  
 YI ZHIN NOR BU LÄ LHAG PÄI  
**From all sentient beings,**  
 DÖN CHHOG DRUB PÄI SAM PA YI  
**Who are more precious than a wish-fulfilling jewel,**  
 TAG TU CHE PAR DZIN PAR LAB  
**I hold them most dear at all times.**
2. GANG DU SU DANG DROG PÄI TSHE  
**Wherever I am and whoever I am with,**  
 DAG NYI KÜN LÄ MÄN TA ZHING  
**I always consider myself the lowest of all,**  
 ZHÄN LA SAM PA THAG PA YI  
**And from the depths of my heart**  
 CHHOG TU CHE PAR DZIN PAR LAB  
**Hold others dear and supreme.**
3. CHÖ LAM KÜN TU RANG GYU LA  
**In all actions, I examine my mental continuum**  
 TOG CHING NYÖN MONG KYE MA THAG  
**And the minute a delusion arises,**  
 DAG ZHÄN MA RUNG JE PÄ NA  
**Since it endangers myself and others,**  
 TSÄN THAB DONG NÄ DOG PAR LAB  
**I forcefully confront and avert it.**
4. RANG ZHIN NGÄN PÄI SEM CHÄN NAM  
**Whenever I see sentient beings who are wicked in nature**  
 DIG DUG DRAG PÖ NÖN THONG TSHE  
**And overwhelmed by negative actions and heavy**  
**suffering,**  
 RIN CHHEN TER DANG THRÄ PA ZHIN  
**I hold such rare ones dear,**  
 NYE PAR KA WÄ CHE DZIN LAB  
**As if I had found a precious treasure.**

5. DAG LA ZHÄN GYI THRAG DOG GI  
**When, out of envy, others mistreat me**  
 SHE KUR LA SOG MI RIG PÄI  
**With abuse, insults, or the like,**  
 GYONG KHA RANG GI LEN PA DANG  
**I accept defeat**  
 GYÄL KHA ZHÄN LA BÜL WAR LAB  
**And offer the victory to them.**
6. GANG LA DAG GI PHÄN TAG PÄI  
**When someone whom I have benefited**  
 RE WA CHHE WA GANG ZHIG GI  
**And in whom I have great hopes**  
 SHIN TU MI RIG NÖ JE NANG  
**Gives me terrible harm,**  
 SHE NYEN DAM PAR TA WAR LAB  
**I regard them as my virtuous friend.**
7. DOR NA NGÖ DANG GYÜ PA YI  
**In short, both directly and indirectly,**  
 PHÄN DE MA NAM KÜN LA BÜL  
**I offer every happiness and benefit to all my mothers.**  
 MA YI NÖ DANG DUG NGÄL KÜN  
**I secretly take upon myself**  
 SANG WÄ DAG LA LEN PAR LAB  
**All their harms and sufferings.**
8. DE DAG KÜN KYANG CHHÖ GYÄ KYI  
**Also, I do not defile all these practices with the stains**  
 TOG PÄI DRI MÄ MA BAG SHING  
**Of the superstitions of the eight worldly concerns**  
 CHHÖ KÜN GYU MAR SHE PÄI LÖ  
**And by knowing all phenomena to be illusory,**  
 ZHEN ME CHHING WA LÄ DRÖL LAB  
**Without trusting in them, I am freed from bondage.**

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To continue with *LC 95*, turn to p. 161.

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Page 188–191 – Replace Appendix 4 with the following:

## Appendix 4

# Dissolution of the Merit Field According to Lama Chopa Jorcho

Visualize that light rays stream forth from Guru Vajradhara’s heart and illuminate the other figures. Then, rather like the evaporation of condensation on a mirror, the lower figures in the merit field—that is, the four maharajas and so forth—withdraw progressively into the higher figures; this happens as far as the deities standing on the four petals of the topmost lotus.

These four deities withdraw into the Vajradhara figure at Buddha Shakyamuni’s heart. The Profound View lineage gurus withdraw into Guru Manjushri; those of the Extensive Deeds, into Guru Maitreya; those of the Consecrated Practices, into Guru Vajradhara; and your personal gurus, from whom you received teachings, withdraw into the figure of your root guru in his everyday form—the one in which you normally see him. Think to yourself while maintaining the clarity of your visualization, “How fortunate I am to have actually seen these buddhas and bodhisattvas.”

Maitreya and Manjushri then dissolve into light, which dissolves into the main figure. Vajradhara dissolves into the main figure as a wisdom being. The figure of your root guru in his normal aspect should not, however, dissolve into light—this would be an inauspicious gesture while he is still alive. So, whether he is still alive or not, he dissolves into the Vajradhara at the main figure’s heart as one would push a grain of barley into a pat of butter. The wish-granting tree, lion throne and all, dissolve into the lotus base of the main figure, [Lama Lozang Thubwang Dorje Chang].

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If you are not doing *Requesting Prayer Planting a Stake*, go to *LC 115* on p. 171.

If you are doing *Requesting Prayer Planting a Stake*, and have not yet visualized your root guru on the crown of your head, recite the following verse. Otherwise, continue below.

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### *Request to the Root Guru*

PÄL DÄN TSA WÄI LA MA RIN PO CHHE

**Magnificent and precious root guru,**

DAG GI CHI WOR PÄ DÄI TENG ZHUG LA

**Please abide on the lotus and moon seat on my crown,**

KA DRIN CHHEN PÖI GO NÄ JE ZUNG TE

**Guide me with your great kindness,**

KU SUNG THUG KYI NGÖ DRUB TSÄL DU SÖL

**And grant me the realizations of your holy body, speech,  
and mind.**

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If you have already visualized your root guru on the crown of your head, continue here:

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The main figure, [Lama Lozang Thubwang Dorje Chang,] then dissolves into light, which in turn dissolves into your guru sitting on the crown of your head. Then the lotus base used by the main figure dissolves into your guru's lotus base on your crown.

Next, visualize that your root guru on your head turns into Lama Lozang Thubwang Dorje Chang.<sup>40</sup>

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Either do the following prayers and then the *Requesting Prayer Planting a Stake*, or go directly to the *Requesting Prayer Planting a Stake* on p. 169.

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### *Seven-Limb Prayer*

PHÜN TSHOG GE LEG JE WÄ TRÜN PÄI KU

**Holy body created by ten million excellent virtues,**

THA YÄ DRO WÄI RE WA KONG WÄI SUNG

**Holy speech fulfilling the hopes of infinite transmigratory beings,**

MA LÜ SHE JA JI ZHIN ZIG PÄI THUG

**Holy mind seeing all objects of knowledge just as they are;**

SHA KYÄI TSO WO KYE LA CHHAG TSHÄL LO

**To the principal of the Shakyas, I prostrate.**

TÖN PA LA ME SANG GYÄ RIN PO CHHE

**The supreme teacher, the precious Buddha;**

KYOB PA LA ME DAM CHHÖ RIN PO CHHE

**The supreme refuge, the precious holy Dharma;**

DREN PA LA ME GEN DÜN RIN PO CHHE

**The supreme guides, the precious Sangha:**

KYAB NÄ KÜN DÜ KYÖ LA CHHAG TSHÄL LO

**To you who embody all the objects of refuge, I prostrate.**

NGÖ SHAM YI TRÜL CHHÖ TRIN MA LÜ BÜL

**I present clouds of every type of offering, both actually arranged and mentally emanated.**

THOG ME NÄ SAG DIG TUNG THAM CHÄ SHAG

**I confess all my negative actions and downfalls collected from beginningless time.**

KYE PHAG GE WA NAM LA JE YI RANG

**I rejoice in the virtues of ordinary beings and aryas.**

KHOR WA MA TONG BAR DU LEG ZHUG NÄ

**Please remain until the end of cyclic existence,**

DRO LA CHHÖ KYI KHOR LO KOR WA DANG

**And turn the wheel of Dharma for transmigratory beings.**

DAG ZHÄN GE NAM JANG CHHUB CHHEN POR NGO

**I dedicate my own and others' virtues to great enlightenment.**

## Short Mandala Offering

LING ZHI RI RAB NYI DA RIN CHHEN DÜN

**A precious mandala of the four continents, Mount Meru,  
the sun, the moon,**

RIN CHHEN MÄN DÄL KÜN ZANG CHHÖ PÄI TSHOG

**And the seven precious substances, together with a  
multitude of Samantabhadra offerings,**

LA MA YI DAM KÖN CHHOG SUM LA BÜL

**I offer to the guru, yidam, and Three Rare Sublime Ones.**

THUG JE ZHE NÄ JIN GYI LAB TU SÖL

**Please accept them with compassion and grant me your  
blessings.**

IDAM GURU RATNA MAṄḌALAKAṂ NIRYĀTAYĀMI

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Now continue with the *Requesting Prayer Planting a Stake* on p. 169.

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Page 232 – Insert before *The Heart of the Perfection of Wisdom Sutra*

## Praise to the Perfection of Wisdom

MA SAM JÖ ME SHE RAB PHA RÖL CHHIN

**The indescribable, inconceivable, and inexpressible  
perfection of wisdom,**

MA KYE MI GAG NAM KHÄI NGO WO NYI

**Unproduced, unceasing, the nature of space,**

SO SOR RANG RIG YE SHE CHÖ YÜL WA

**Object of the uniquely knowing transcendental wisdom:**

DÜ SUM GYÄL WÄI YUM LA CHHAG TSHÄL LO

**To the Mother of the Victorious Ones of the three times,  
I prostrate.**

Page 235 – Delete OM from the mantra:

TADYATHÄ GATE GATE PÄRAGATE PÄRASAMGATE BODHI SVÄHÄ

Page 236 – Replace the second paragraph of *Extensive Dispelling of Hindrances* with:

We prostrate to the Great Mother Prajnaparamita surrounded by her children, the assemblies of buddhas and bodhisattvas of the ten directions. In dependence on my prostrations to all of you, may these words of truth be actualized.

Page 237 – In the third line of *Prayer to the Lion-Face Dakini* change YEL to YI.

Page 237 – Replace the last two lines of this verse and SHANTIM KURU SVAHA with:

DRA GEG BAR CHHÄ MI THÜN PÄI CHHOG NGÄN PA THAM CHÄ  
SHANTIM KURU SVAHA

**May all enemies and negative forces opposed to Dharma  
ŚHĀNTIM KURU SVĀHĀ.**

Page 249 – Delete "pure" from the first line

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

Page 249 – Replace the first two lines of the second verse:

LÄN CHIG NYE PÄI DÄL WÄI TEN ZANG DI

**Understanding that the precious freedom of this rebirth is  
found only once,**

SHIN TU NYE KA DÖN CHHEN SHE GYUR NÄ

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

Page 250 – In the first line of the Tibetan, change LÜ to LÄN

Page 250 – In the first line of the last verse, change SHIN to ZHIN

Page 252 – Replace “stages” with “grounds” in the last verse.

Page 260–264 – Replace these pages with the following on page 28–32:



And please them with the offering of practicing just as they instruct.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

This body of leisure, more precious than a wish-fulfilling jewel,  
 Is found but once. Though difficult to obtain again,  
 It finishes as quickly as lightning in the sky.  
 Having reflected in this way, realizing that all worldly activities  
 Are like winnowed chaff,  
 You must take its essence day and night.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

Although there is no certainty that after death  
 You will not be reborn in the bad migrations,  
 The Three Rare Sublime Ones will definitely protect you from this fear,  
 Therefore, steadfastly take refuge in them  
 And never degenerate their precepts.  
 In addition, think well about the results of black and white actions,  
 And depend on the correct practice of that to be adopted  
 and that to be rejected.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

Until you attain a body with pure characteristics,  
 You will not make progress in your practice of the supreme path;  
 Train in the causes for becoming free from those impurities.  
 Since your three doors are defiled by negative actions, downfalls,  
 and stains,  
 It is particularly important to purify karmic obscurations;  
 Therefore, continuously cherish reliance on purification  
 with the four forces.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

If you do not put effort into contemplating true sufferings—  
 the faults of samsara—  
 You will not develop the wish for liberation.  
 If you do not contemplate true origins—the steps for entering  
 samsara—  
 You will not understand how to cut the roots of samsara.  
 Therefore, rely on weariness, definite emergence from samsara;  
 And cherish the knowledge of what binds you to samsara.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

The generation of the mind is the central post of  
 the Mahayana path,  
 The base and support of great waves of conduct,  
 A philosopher's stone transforming all into the two collections,  
 A treasure of merit gathering infinite virtue.  
 Having understood this, the heroic children of the conquerors  
 Maintain deeply the pledges of the precious supreme mind.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

Generosity is a wish-fulfilling jewel satisfying the hopes  
 of transmigratory beings,  
 The supreme weapon cutting the knot of miserliness,  
 The activity of the children of the conquerors that strengthens  
 courage without dismay,  
 And the basis of being renowned in the ten directions.  
 Having understood this, the wise rely on the excellent path  
 Of giving away their bodies, possessions, and virtue.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

Morality is water cleansing the stains of faulty behavior;  
 Moonlight dispelling the hot torment of the afflictions.  
 As splendid as Mount Meru in the midst of the nine types of beings,



It gathers all transmigratory beings with no threat of force.  
 Having understood this, holy beings guard morality correctly taken  
 As they do their eyes.

You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

Patience is the finest ornament of the powerful,  
 The supreme of all hardships counteracting the torment  
 of the afflictions,

A garuda against the enemy, the snake of hatred,  
 And thick armor against the weapon of harsh speech.  
 Having understood this, cultivate the armor  
 Of supreme patience in many ways.

You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

When you don armor-like effort steady and immovable,  
 The qualities of scripture and realization will increase like  
 the waxing moon,  
 All your behavior becomes meaningful,  
 And whatever actions are undertaken will be accomplished as desired.  
 Having understood this, the conquerors' children put forth  
 Billowing waves of effort dispelling all laziness.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

Concentration is a king ruling the mind:  
 When placed, it is as immovable as Mount Meru;  
 When sent forth, it engages all virtuous objects.  
 It induces the great bliss of a serviceable body and mind.  
 Having understood this, the lords of yogis rely continuously  
 On the meditative stabilization that destroys the enemy, distraction.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

Wisdom is an eye seeing profound thusness,  
 The path eradicating the root of existence,  
 A treasury of qualities praised in all the scriptures,  
 And renowned as the supreme of lamps dispelling the darkness  
 of ignorance.

Having understood this, the wise who desire liberation  
 Generate the path with much effort.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

One-pointed concentration alone  
 Is not considered to be able to cut the roots of samsara.  
 Wisdom separated from the path of calm abiding  
 Will not avert the afflictions no matter how much you analyze.  
 Having mounted the wisdom that reflects on the real mode  
 of existence  
 Upon the horse of steadfast calm abiding,  
 With the sharp weapon of the logic of the middle way free  
 of extremes  
 Destroy all mental fabrications grasping at extremes.  
 With vast wisdom analyzing in this way,  
 Increase the wisdom that realizes thusness.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

The meditative stabilization achieved by one-pointed meditation  
 Is not enough; with the individual investigation of proper analysis,  
 Generate the meditative stabilization that abides firm  
 and immovable on the mode of existence.  
 Having seen this, understand how wonderful are those  
 who endeavor  
 To accomplish the union of calm abiding and special insight.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

In meditative equipoise, emptiness is like space;  
 In post-meditation, emptiness is like an illusion;  
 Through meditation on both, method and wisdom are unified,  
 Whereby, the perfect conduct of the conquerors' children is praised.  
 Having realized this, the tradition of those of good fortune  
 Is not satisfied by either path alone.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

Having generated the common path necessary for  
 The two supreme Mahayana paths, the causal and resultant,  
 Rely on a protector, a skillful master,  
 And enter the great ocean of the classes of tantra.  
 Then through reliance on complete and perfect instructions,  
 Make the attainment of your leisure and endowments meaningful.  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

Due to the virtue from explaining in clear words  
 The perfect complete path pleasing to the conquerors  
 So as to familiarize my mind with it  
 And to benefit others of good fortune,  
 I made the prayer, "May all transmigratory beings  
 Never be parted from the excellent pure path."  
 You, the perfect guru, practiced in this way.  
 I, who am seeking liberation, will also practice in this way.

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Lama Zopa Rinpoche explained that although Lama Tsongkhapa wrote, "I, a yogi, practiced like this. You who desire liberation, should do likewise," we disciples should recite, "You, the perfect guru, practiced in this way. I, who am seeking liberation, will also practice in this way." (Amitabha Buddhist Centre, Singapore, 2019)

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Page 285 – Replace the last two verses with:

LA MA GÖN PO YER ME LA  
**In the guru indivisible from the protector,**  
 DAG NI GÜ PÄ KYAB SU CHHI  
**I respectfully take refuge.**  
 DAG SOG SEM CHÄN THAM CHÄ KYI  
**May my and all sentient beings' delusions**  
 NYÖN MONG MA LÜ SEL WAR SHOG  
**Be completely eliminated.**

GÖN PO LA MA YER ME LA  
**In the protector indivisible from the guru,**  
 DAG NI GÜ PÄ KYAB SU CHHI  
**I respectfully take refuge.**  
 DAG SOG SEM CHÄN THAM CHÄ KYI  
**May my and all sentient beings' obstacles**  
 BAR CHHÄ MA LÜ SEL WAR SHOG *(repeat these two verses 3x)*  
**Be completely eliminated.** *(repeat these two verses 3x)*

Page 321 and 327 – Insert the new long life prayer for His Holiness:

### *For the Long Life of His Holiness the Dalai Lama*

❖ This verse can be recited instead of the usual long-life prayer for His Holiness the Dalai Lama:

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JIG TEN KHAM DIR PHÄN DE MA LÜ PA  
**The wish-granting Wish-Fulfilling Jewel,**  
 GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR  
**Source of every single benefit and happiness in this world,**  
 KA DRIN TSHUNG ME TÄN DZIN GYA TSHO LA  
**To the incomparably kind Tenzin Gyatso, I beseech.**  
 SÖL WA DEB SO THUG ZHE LHÜN DRUB SHOG  
**May all your holy wishes be spontaneously fulfilled.**

#### 4. *For the Long Life of His Holiness the Dalai Lama*

JIG TEN KHAM DIR PHÄN DE MA LÜ PA

**The wish-granting Wish-Fulfilling Jewel,**

GANG LÄ JUNG WÄI SAM PHEL YI ZHIN NOR

**Source of every single benefit and happiness in this world,**

KA DRIN TSHUNG ME TÄN DZIN GYA TSHO LA

**To the incomparably kind Tenzin Gyatso, I beseech.**

SÖL WA DEB SO THUG ZHE LHÜN DRUB SHOG

**May all your holy wishes be spontaneously fulfilled.**

Page 330 – Add Verse 11b:

#### *11b. To be Able to Please the Virtuous Friend*

TAG TU NGU YI CHHÖ PHAG TEN PA TAR

**Just as Always Crying One followed Cho Phag,**

LÜ SOG LONG CHÖ KÜN GYI YO ME PAR

**Without being distracted by my body, life, and  
enjoyments,**

SHE NYEN DAM PA LEG PAR NYE JÄ NÄ

**May I please my holy guru well**

MI NYE KÄ CHIG TSAM YANG MI JE SHOG

**And never displease them even for one second.**

Page 331 – Delete “shall” in the last line of verse 13.

Page 368 – Delete NAMA SHRI GURU MANJUGOSHAYA

Page 374 – Replace the mantra with:

TADYATHÄ PAÑCHENDRIYA AVA BODHANÄYE SVÄHÄ /  
OM DHURU DHURU JAYA MUKHE SVÄHÄ (7x)

