These are corrections for *FPMT Retreat Prayer Book, 2016* Edition. 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 HŪṂ 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 NGĀL to NGĀI:

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.

Please bless me now, quickly.

Please bless me quickly, very quickly.

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

- 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,

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

Who lived an eminent life endowed with pure morality,

A brave heart in doing the bodhisattva’s extensive deeds,

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

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

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

Please bless me and all mother sentient beings to immediately 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.

Please bless us to immediately generate all the right realizations from respect for the virtuous friend up to the unification of no-more-learning.

Please bless us to immediately pacify all outer and inner obstacles.

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

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.

**Page 156** – Delete PHEM and PHAIM.
Page 169 – Delete this entire instruction:
Dissolution according to Lama Chöpa: Visualize that your gurus...
replace with:
For instructions on how to do the dissolution of the merit field, turn to Appendix 4 on page 188.

Page 171 – Delete this entire instruction:
Absorption according to Lama Chöpa...
Replace it with:
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.

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


Page 289 – Change: BE and VAI to HUM

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

Page 21 – Under the Heart Mantra of Dependent Relation, insert:
- You must pause after “YO,” before reciting “NI.”

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

Page 67 – Replace the entire first verse with the following or change the first line of the English translation as follows:
SANG GYĀ KÜN GYI YE SHE DE CHHEN CHHÔ KUR RO CHIG
The transcendental wisdom of all buddhas, one taste in the great bliss dharmakaya,
DE NYI DRIN CHÂN LA MA KÜN GYI RANG ZHIN THAR THUG
Is itself the ultimate nature of all kind gurus.
LA MA CHHÔ KYI KU LA NYING NÄ SÔÌ WA DEB SO
I beseech you, guru, dharmakaya,
DI CHHĪ BAR DO KÜN TU DRĀL 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:
To Kyabje Ling Rinpoche (Thubten Lungtog Namgyal Trinle)

Thub pāi tān la thub wang nyi pa je
Like a second Mighty One for the teachings of the Mighty One,
Lung tog dam chhō dzin pāi da drāl wa
Incomparable in preserving the holy Dharma of the lineage teachings and realization,
Nam par gyāl wāi thrin la sa sum la
Your holy actions are fully victorious in controlling the three realms;
Wang gyur je tsūn la mar sōl wa deb
To you, perfect, pure guru, I make requests.

To Kyabje Serkong Tsenshab Rinpoche (Ngawang Lozang Thubten Tobjor)
Ngag rig khā wang nam nön lo drō kyī
With intelligence that outshines those with mastery and command over speech and knowledge,
Ge dān lug zang thub wang tān pāi chū
You are the perfect ripening into a stronghold of the excellent and virtuous Gelug tradition—
Tān dōn nyiṅg pōi tob su leg min pāi
The essence of Buddha Shakyamuni’s teachings—and the incomparable true friend;
Da drāl nāl jor chhen por sōl wa deb
To you, peerless great yogi, Ngawang Gendun, I make requests.

To Kyabje Zong Rinpoche (Losang Tsondru Thubten Gyaltse)
Lo zang gyāl wa do ngag chhō kyi tsūl
Perfect, kind, and skillful upholder of the banner of the Conqueror’s teachings,
Ma lū thug chū mā jung tsōn drū kyi
Who strove to generate in your mind the entire method
Thub tān gyāl tshān dzin kā drin chān je
Of Conqueror Losang Dragpa’s sutra and tantra teachings;
Paḷ dān la māi zhāb la sōl wa deb
Glorious guru, at your feet I make requests.
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:

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

Under The Ritual Master’s Reply, add:

Everyone can join in and chant this verse.

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 wā mūn pa ṭā sāl wa
Through illuminating all, your appearance dispels the darkness;
Nyon mong gyā thri zhi tong nyen pōi tob
Your clear mind knows the 84,000 heaps of Dharma,
Chhö phung gyā thri zhi tong lo sāl rig
The power of the remedy to the 84,000 delusions;
Ten jung ma wā de nyi yūl lā gyāl
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 pāi tān pa lung tog sāl dzā nā
Clarifying the scriptures and realizations, the teachings of the Muni,
Tān pa ma khyab khyab sāl dzam būi ling
You spread and illuminate those teachings wherever they have not yet spread in the world.
Zō pā ka thub gyāl sā ngō gyur nā
Having become an actual son of the conquerors, you bear hardships with patience.
Pa ra ten jung thra mo gyū tog pa
In your continuum is realization of the perfection of wisdom, subtle dependent arising.
Precious jewel, lord possessing love and compassion, who liberates upon seeing,

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

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

You guide all beings in the path to liberation.

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

She who protects from the fears of the three times, Arya Tara, Please increase the life spans and activities of the beings who preserve the holy Dharma,

And always, without separation, develop their spontaneous actions.

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

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.

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 Gyaltsen’s holy name in Tibetan and mantra three times either one after the other or as a pair.

OM NAMÖ MAÑJÜŚHR śroIYE / NAMAH ŚSR śroIYE / NAMAH UTTAMAMŚHR śroIYE SvāHā (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.

OM NAMÖ MAÑJÜŚHR śroIYE / NAMAH ŚSR śroIYE / NAMAH UTTAMAMŚHR śroIYE SvāHā (3x)

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:

OM NAMÖ MAÑJÜŚHR śroIYE / NAMAH ŚSR śroIYE / NAMAH UTTAMAMŚHR śroIYE SvāHā (3x)
Page 88 – Replace the section under Optional Abbreviated Self-Generation with the following:

[Optional Abbreviated Self-Generation]

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
OM SHUNYATA JÑANA VAJRA SVABHAVA ATMAKO HAM

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 / MAHA ŚHUDDHA SATVA PADMA VIBHŪṢHITA BHUJA / DHARA DHARA SAMANTA / AVALOKITE HŪṂ PHAT SVĀHĀ

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

By abiding in faultless morality of the Dharma rules,

COMpletely pure morality,

And morality free from conceit,

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 [Sāṅg gyā la kyab su chhi o]

I take refuge in the Buddha.

NAMO DHARMĀYA [Chhō la kyab su chhi o]

I take refuge in the Dharma.

NAMO SAṄGHĀYA [Geṅ dūn la kyab su chhi o]

I take refuge in the Sangha. (3x)

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)

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.

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

JANG CHHUB CHHOG GI SEM NI KYE GYI NĀ

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:

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).”

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 YĀN 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,

THRO WÖI WANG POI RANG ZHIN CHHOG SUM GYI

Bodhisattvas, and wrathful protectors.

DAĞ NÝI LA MA CHHOG LA SÔL 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 ĀḤ VAJRADHARA HŪṂ HŪṂ (7x)
Page 158 — Replace the last two lines with:

May I especially come to benefit them with compassion,

Page 159 — Replace the first two lines with:

Like a mother whose beloved son has died.

Page 171 — Change MUNEYE to MUNAYE:

OṂ MUNE MUNE MAHĀ MUNAYE SVĀHĀ

Page 222 — Replace the first verse of Alternative 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.

Eight Verses of Thought Transformation

1. DaG NI sem chÄN tham chÄ la
   Determined to obtain the greatest possible benefit
   Yİ zhIN nor bu lā lHAG pàI
   From all sentient beings,
   DÖN chHOG DRUB pàI sam pa yI
   Who are more precious than a wish-fulfilling jewel,
   TÄG tu Che par dzIN par lab
   I hold them most dear at all times.

2. GaNG Du su DaNG DroG pàI tshe
   Wherever I am and whoever I am with,
   DaG nyİ kùn lā mân 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 kùn tu rang gyu la
   In all actions, I examine my mental continuum
   TÖG ching nyÖn mong kye ma thag
   And the minute a delusion arises,
   DaG zhÄN ma rünğ je pā na
   Since it endangers myself and others,
   TsÄN thab Dong nā 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 pō nÖn thÖng tshe
   And overwhelmed by negative actions and heavy suffering,
   Rin chHen ter dAng thrä pa zhIN
   I hold such rare ones dear,
   Nye par kā wā 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,
Gyöng 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 gyö 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 ngāl 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 lō
   And by knowing all phenomena to be illusory,
Zhen me chhing wa lä dröl lab
   Without trusting in them, I am freed from bondage.

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

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].
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**

Pāl dān tṣa wāi la ma rin po chhe  
*Magnificent and precious root guru,*

Dāg gi chi wor pā dāi teng zhug la  
*Please abide on the lotus and moon seat on my crown,*

Kā drin chhen pōi go nā je zung te  
*Guide me with your great kindness,*

Ku sung thug kyiṅ gnod tṣāl du söl  
*And grant me the realizations of your holy body, speech,*

and mind.

---

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

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.  

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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**

Phūn tshog ge leg je wā trūn pāi ku  
*Holy body created by ten million excellent virtues,*

Tḥa yā dro wāi re wa kong wāi sung  
*Holy speech fulfilling the hopes of infinite transmigratory beings,*

Mā lū she ja ji zhīn zig pāi thug  
*Holy mind seeing all objects of knowledge just as they are;*

Sḥa kyāi tso wo kye la chhag tshāl lo  
*To the principal of the Shakyas, I prostrate.*

Tōn pa la me sang gyā rin po chhe  
*The supreme teacher, the precious Buddha;*

Kyob pa la me dam chḥō rin po chhe  
*The supreme refuge, the precious holy Dharma;*

Dren pa la me gen dūn rin po chhe  
*The supreme guides, the precious Sangha:*

Kyab nā kūn ḍu kyō la chhag tshāl lo  
*To you who embody all the objects of refuge, I prostrate.*

Ngö sham yī trūl chḥō trin ma lū būl  
*I present clouds of every type of offering, both actually arranged and mentally emanated.*

Thog me nā sāq dig tung tham chā 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 nā  
*Please remain until the end of cyclic existence,*

Dro la chḥō kyi khor lo kor wa dāng  
*And turn the wheel of Dharma for transmigratory beings.*

Dāg zhān ge nam jang chhub chhen por ngo  
*I dedicate my own and others’ virtues to great enlightenment.*
Short Mandala Offering

LING ZHI Rİ RAB NYI DA RİN CHHEN DÜN
A precious mandala of the four continents, Mount Meru, the sun, the moon,
RİN CHHEN MĀN DĀL KŪN ZANG CHHÔ PĀI TSHOG
And the seven precious substances, together with a multitude of Samantabhadra offerings,
LA MA YI DAM KŌN CHHÔG SUM LA BŪL
I offer to the guru, yidam, and Three Rare Sublime Ones.
THUG JE ZHE NĀ JIN GYI LAB TU SŌL
Please accept them with compassion and grant me your blessings.

IDAṂ GURU RATNA MAṆḌALĀKĀṂ NIRYĀṬAYĀMI

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

Praise to the Perfection of Wisdom

MA SAM JÔ ME SHE RAB PHA RÔL CHHIN
The indescribable, inconceivable, and inexpressible perfection of wisdom,
MA KYE MI GAG NAM KHĀI NGO WO NYI
Unproduced, unceasing, the nature of space,
SO SŌR RANG RIG YE SHE CHÔ YÛL WA
Object of the uniquely knowing transcendental wisdom:
DŪ SUM GYĀL WĀI YUM LA CHHAG TSHĀL LO
To the Mother of the Victorious Ones of the three times,
I prostrate.

Page 235 – Delete OM from the mantra:
TADYATHĀ GATE GATE PĀRAGATE PĀRAṢAMGATE BODHI SVĀHĀ

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 SHÂNTIM KURU SVĀHA with:
DRA GEG BAR CHHĀ MI THŪN PĀI CHHÔG NGĀN PA THÂM CHÂ
SHÂNTIM KURU SVÂHA
May all enemies and negative forces opposed to Dharma ŚHÂNTIM KURU SVÂHA.

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:
LĀN CHIG NYE PĀI DĀL WĀI TEN ZANG DI
Understanding that the precious freedom of this rebirth is found only once,
SHÎN TÛ NÎ KA DÔN CHHEN SHE GYÛR NĀ
Is difficult to find again, and is greatly meaningful,

Page 250 – In the first line of the Tibetan, change LŪ to LĀN
Page 250 – In the first line of the last verse, change SHÎN to ZHÎN
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 skilful master, 
And enter the great ocean of the classes of tantra. 
Then through reliance on complete and perfect instructions, 
Make the attainment of your leisures 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.

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)

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 PÁ KYAB SU CHHÌ
I respectfully take refuge.
DAG SÖG SEM CHÂN THAM CHÄ KYI
May my and all sentient beings’ delusions
NYÖN MONG MA LÜ SEL WAR SHÖG
Be completely eliminated.

GÖN PO LA MA YER ME LA
In the protector indivisible from the guru,
DAG NI GÜ PÁ KYAB SU CHHÌ
I respectfully take refuge.
DAG SÖG SEM CHÂN THAM CHÄ KYI
May my and all sentient beings’ obstacles
BAR CHHÄ MA LÜ SEL WAR SHÖG (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:

JIG TEN KHAM DI R 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 LÜN DRUB SHÖG
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 la jung wäi sam pheł 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 jā nā
May I please my holy guru well
Mi nye kā 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 NAMAH SHRI GURU MANJUGOSHAYA

Page 374 – Replace the mantra with:

Tadyathā Pañchendriya ava bodhanāye svāhā /
Oṃ dhuru dhuru jaya mukhe svāhā (7x)