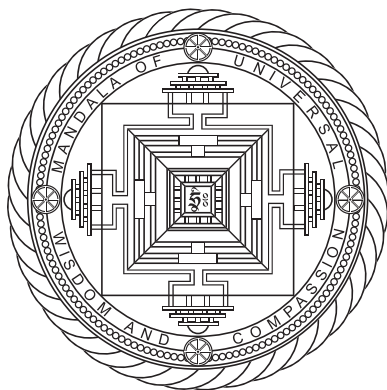


FPMT
Retreat Prayer Book



Prayers and Practices for Retreat

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EXTRACT

**Pages 27-40 of FPMT Retreat Prayer Book
Exclusively for use in the Basic Programme: Lamrim Retreat
at Jamyang London Buddhist Center, 2021**

Preliminary Prayers

The following prayers are usually recited as a preliminary to *Taking the Eight Mahayana Precepts* (page 33) and *Prostrations to the Thirty-Five Confession Buddhas* (page 41).

Either stand or sit while reciting *Taking Refuge in the Gurus* through *Extensive Power of Truth*.

Taking Refuge in the Gurus

Lama Zopa Rinpoche suggests to chant either the first or third repetition in Tibetan, and to read the other two repetitions in English. Alternatively, read all three repetitions in English.

LA MA SANG GYÄ LA MA CHHÖ

The Guru is Buddha. The Guru is Dharma.

DE ZHIN LA MA GEN DÜN TE

The Guru is also Sangha.

KÜN GYI JE PO LA MA YIN

The Guru is the creator of all [happiness].*

LA MA NAM LA KYAB SU CHHI

In all the gurus, I take refuge. (3x)

* *Lama Zopa Rinpoche also translates this line as: "The Guru is the doer of all [Three Rare Sublime Ones]."*

Taking Refuge and Generating Bodhichitta

Recite these two verses three times.

DRO NAM DRÄL DÖ SAM PA YI

With the thought desiring to liberate transmigratory beings,

SANG GYÄ CHHÖ DANG GEN DÜN LA

I always take refuge

JANG CHHUB NYING POR CHHI KYI BAR

In the Buddha, Dharma, and Sangha

TAG PAR DAG NI KYAB SU CHHI

Until the heart of enlightenment is achieved.

SHE RAB NYING TSE DANG CHÄ PÄ

With perseverance, acting with

TSÖN PÄ SEM CHÄN DÖN DU DAG

Wisdom, compassion, and loving kindness,

SANG GYÄ DÜN DU NÄ GYI TE

In front of the buddhas, for the benefit of sentient beings,

DZOG PÄI JANG CHHUB SEM KYE DO (3x)

I generate the thought of full enlightenment. (3x)

Purifying the Place

THAM CHÄ DU NI SA ZHI DAG

Everywhere may the ground be pure,

SEG MA LA SOG ME PA DANG

Free of pebbles and so forth,

LAG THIL TAR NYAM BÄI DUR YÄI

As level as the palm of the hand,

RANG ZHIN JAM POR NÄ GYUR CHIG

In the nature of *vaidurya*, and soft.¹⁶

Invocation

While reciting this verse, hold burning incense between your folded hands. At the end of the verse, play music with whatever instruments you have, such as bells, cymbals, and drums.

MA LÜ SEM CHÄN KÜN GYI GÖN GYUR CHING¹⁷

Savior of all sentient beings without exception,

DÜ DE PUNG CHÄ MI ZÄ JOM DZÄ LHA

**Divine destroyer of the unbearable hordes of maras
and their forces,**

NGÖ NAM MA LÜ YANG DAG KHYEN GYUR PÄI

Perfect knower of all things without exception,



CHOM DÄN KHOR CHÄ NÄ DIR SHEG SU SÖL

Bhagavan, together with your retinue, please come here.

Blessing, Multiplying, and Presenting the Offerings

❖ 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.

Offering Prayer

LHA DANG MI YI CHHÖ PÄI DZÄ

May divine and human offerings,

NGÖ SU SHAM DANG YI KYI TRÜL

Both actually arranged and mentally emanated,

KÜN ZANG CHHÖ TRIN LA NA ME

Become clouds of the finest Samantabhadra offerings,

NAM KHÄI KHAM KÜN KHYAB GYUR CHIG

Filling the entire realm of space.

Offering Cloud Mantra

By reciting this mantra, the offerings are blessed, multiplied (they become numberless), and offered.



OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE
 TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
 TADYATHA OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA
 VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE /
 MAHA BODHI MANDO PASAM KRAMANA VAJRE / SARVA
 KARMA AVARANA VISHO DHANA VAJRE SVAHA (3x)

Just by remembering this mantra once, you receive eight benefits: (1) You have made offerings to buddhas equaling the number of atoms of the sand grains of the River Ganga who are abiding in the ten directions. (2) You have prostrated at the holy feet of all those buddhas. (3) You have made offerings of flowers, incense, flower garlands, ornaments, ointments, Dharma robes, umbrellas, banners, flags, animals, cushion covers, divine dress, food, various ornaments, and so forth to all those buddhas. (4) You will become free from all negative karmas and obscurations. (5) You will have all virtue. (6) You will see all the buddhas and bodhisattvas and they will “give you breath,” meaning they will free you from the suffering of the lower realms and so forth. (7) Devas, nagas, yakshas, smell-eaters, asuras, garudas, kinnaras, maharogas, Vajrapani (Owner of Secrets), and the Four Guardians will always follow, guard, protect, and hide you from obstacles. (8) You will be reborn in Amitabha Buddha’s pure land, Blissful Realm.

Extensive Power of Truth

With this verse, the offerings that you have visualized as numberless actually appear to the buddhas and bodhisattvas and are received.

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 types of merits,
 CHHÖ KYI YING NAM PAR DAG CHING SAM GYI MI KHYAB PÄI TOB KYI
And the pure and inconceivable sphere of phenomena,
 CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG JANG CHHUB SEM PA THAM
 CHÄ KYI CHÄN NGAR 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 DANG NYAM PAR JUNG WAR GYUR CHIG
**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 presence of the buddhas
 and bodhisattvas of the ten directions, be received.**



Then sit down to do the following prayers.

Seven-Limb Prayer

GO SUM GÜ PÄI GO NÄ CHHAG TSHÄL LO
I prostrate reverently with my body, speech, and mind.
 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.

Mandala Offering

For the *Long Mandala Offering*, turn to page 108.

Short Mandala Offering

SA ZHI PÖ KYI JUG SHING ME TOG TRAM

This ground, anointed with perfume, strewn with flowers,

RI RAB LING ZHI NYI DÄ GYÄN PA DI

**Adorned with Mount Meru, the four continents, the sun, and
the moon:**

SANG GYÄ ZHING DU MIG TE ÜL WA YI

I imagine it as a buddha land and offer it.

DRO KÜN NAM DAG ZHING LA CHÖ PAR SHOG

May all transmigratory beings enjoy this pure land.

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.**

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

When performing *Prostrations to the Thirty-five Confession Buddhas*, turn to page 41.

When taking the eight Mahayana precepts, continue with the “Inspiration” below.

Taking the Eight Mahayana Precepts

If you have not already done so, recite the *Preliminary Prayers* on page 27, and then continue with the following.

Inspiration

❖ Stand up and do three prostrations (without reciting any particular mantras).

Then kneel on your right knee with your hands together in the mudra of prostration. Recite these verses of the Buddha's words from the *Sutra of the King of Concentration* a few times as inspiration for taking the eight Mahayana precepts.

Though you offer service with a calm mind to
One hundred billion times ten million buddhas,
With food and drink, umbrellas, flags, and garlands of light
offerings,
For ten million eons equaling the number of sand grains in
the Pacific Ocean,

The merit of someone enjoying living in one vow for one day
and night,
When the holy Dharma is degenerating
And the teachings of the One Gone to Bliss are ceasing,
Is particularly more exalted than that.

Now recite the *Prayer for Taking the Precepts* three times.

Prayer for Taking the Precepts

According to Lama Zopa Rinpoche, visualize Guru Shakyamuni Buddha in general, but when doing the practice of a particular deity, for example, Chenrezig in the context of a Nyung Nä, visualize that deity. Generate the profound bodhichitta motivation for taking the precepts, and repeat the following three times. Recite “LOB PÖN GONG SU SÖL” or “Master, please pay attention to me” only when you are actually taking the lineage of the precepts from a precept master.

CHHOG CHU NA ZHUG PÄI SANG GYÄ DANG / JANG CHHUB SEM PA
THAM CHÄ DAG LA GONG SU SÖL

**All buddhas and bodhisattvas dwelling in the ten directions,
please pay attention to me.**

(LOB PÖN GONG SU SÖL)

(Master, please pay attention to me.)

JI TAR NGÖN GYI DE ZHIN SHEG PA DRA CHOM PA YANG DAG PAR
DZOG PÄI SANG GYÄ / TA CHANG SHE TA BU / LANG PO CHHEN PO /
JA WA JÄ SHING / JE PA JÄ PA

**Just as the previous tathagata, arhat, perfectly complete buddhas
who, like the divine wise horse and the great elephant,
did what had to be done, performed actions,**

KHUR BOR WA / RANG GI DÖN / JE SU THOB PA / SI PAR KÜN TU JOR
WA / YONG SU ZÄ PA / YANG DAG PÄI KA / LEG PAR NAM PAR DRÖL
WÄI THUG / LEG PAR NAM PAR DRÖL WÄI SHE RAB CHÄN / DE DAG GI /
SEM CHÄN THAM CHÄ KYI DÖN GYI CHHIR DANG

**Laid down the burden, subsequently attained their own welfare,
completely exhausted the fetters to existence, and had perfect
speech, well-liberated minds, and well-liberated wisdom, for the
welfare of all sentient beings,**

PHÄN PAR JA WÄI CHHIR DANG / DRÖL WAR JA WÄI CHHIR DANG / MU
GE ME PAR JA WÄI CHHIR DANG / NÄ ME PAR JA WÄI CHHIR DANG

**In order to benefit, in order to liberate, in order to eliminate
famine, [in order to eliminate war, in order to stop the harm of
the four elements,]¹⁸ in order to eliminate sickness,**

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI
CHHIR DANG / LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB
NGE PAR TOG PAR JA WÄI CHHIR / SO JONG YANG DAG PAR DZÄ PA

**In order to fully complete the thirty-seven practices harmonious
with enlightenment, and in order to definitely actualize
the unsurpassed result of perfect, complete enlightenment
perfectly performed the restoring and purifying ordination;**

DE ZHIN DU DAG [say your name] ZHE GYI WÄ KYANG / DÜ DI NÄ ZUNG
TE / JI SI SANG NYI MA MA SHAR GYI BAR DU / SEM CHÄN THAM CHÄ
KYI DÖN GYI CHHIR DANG

**Similarly, also I, who am called [say your name], from this time
until sunrise tomorrow, for the welfare of all sentient beings,**

PHÄN PAR JA WÄI CHHIR DANG / DRÖL WAR JA WÄI CHHIR DANG /
MU GE ME PAR JA WÄI CHHIR DANG / NÄ ME PAR JA WÄI CHHIR DANG

**In order to benefit, in order to liberate, in order to eliminate
famine, [in order to eliminate war, in order to stop the harm of
the four elements,] in order to eliminate sickness,**

JANG CHHUB KYI CHHOG KYI CHHÖ NAM YONG SU DZOG PAR JA WÄI
CHHIR DANG / LA NA ME PA YANG DAG PAR DZOG PÄI JANG CHHUB
NGE PAR TOG PAR JA WÄI CHHIR / SO JONG YANG DAG PAR LANG
WAR GYI O (3x)

**In order to fully complete the thirty-seven practices harmonious
with enlightenment, and in order to definitely actualize the
unsurpassed result of perfect, complete enlightenment, shall
perfectly undertake the restoring and purifying ordination. (3x)**

Upon completing the third recitation, think that you have received
the vows in your continuum and rejoice.

If you are taking the precepts from a precept master, the master
will say TAB YIN NO (This is the method), after which you should
say LEG SO (Excellent).

Then, having recollected the bodhichitta motivation, think: “Just
as the arhats of the past abandoned all misconduct of body and
speech, such as killing and so forth, and mentally turned away
from it, I too, for the sake of all beings, will abandon for one
day these wrong actions and devote myself to the pure prac-
tice of the precepts.”

Then, while still kneeling, recite:

Commitment Prayer to Keep the Precepts

DENG NÄ SOG CHÖ MI JA ZHING

From now on I shall not kill.

ZHÄN GYI NOR YANG LANG MI JA

I shall not steal others' possessions.

THRIG PÄI CHHÖ KYANG MI CHÖ CHING

I shall not engage in sexual activity.

DZÜN GYI TSHIG KYANG MI MA O

I shall not speak false words.

KYÖN NI MANG PO NYER TEN PÄI

I shall avoid intoxicants,

CHHANG NI YONG SU PANG WAR JA

From which many mistakes arise.

THRI TÄN CHHE THO MI JA ZHING

I shall not sit on large and high seats and beds.

DE ZHIN DÜ MA YIN PÄI ZÄ

I shall not eat food at the wrong times.

DRI DANG THRENG WA GYÄN DANG NI

I shall avoid perfumes, garlands, and ornaments,

GAR DANG LU SOG PANG WAR JA

As well as dancing, singing, and so forth.

JI TAR DRA CHOM TAG TU NI

Just as the arhats

SOG CHÖ LA SOG MI JE TAR

Never kill and so forth,

DE ZHIN SOG CHÖ LA SOG PANG

So too shall I abandon killing and so forth.

LA ME JANG CHHUB NYUR THOB SHOG

May I quickly attain supreme enlightenment.

DUG NGÄL MANG THRUG JIG TEN DI

May I free this world, disturbed by much suffering,

SI PÄI TSHO LÄ DRÖL WAR SHOG

From the ocean of existence.

Sit down to do the following mantra and prayer.

Mantra of Pure Morality

OM AMOGHA SHILA SAMBHARA [SAMBHARA]¹⁹ / BHARA
BHARA / MAHA SHUDDHA SATTVA PADMA VIBHUSHITA BHUJA /
DHARA DHARA SAMANTA / AVALOKITE HUM PHAT SVAHA (21x)

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.

Do three prostrations to conclude the ordination ceremony of the eight Mahayana precepts.

❖ 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.”

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.

His Holiness the Dalai Lama states that reading about the eight Mahayana precepts, taking them, or even rejoicing when others take them creates great merit. In order for this merit to be of greatest benefit to yourself and others, dedicate it by following the example of the conquerors' son Shantideva in the *Bodhicharyavatara*:

May all beings everywhere,
Plagued by sufferings of body and mind,
Obtain an ocean of happiness and joy
By virtue of my merits.

May no living creature suffer,
Commit evil, or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms
And the deaf hear sounds.
May those whose bodies are worn with toil
Be restored on finding repose.

May the naked find clothing,
The hungry find food;
May the thirsty find water
And delicious drinks.

May the poor find wealth,
Those weak with sorrow find joy;
May the forlorn find hope,
Constant happiness, and prosperity.

May there be timely rains
And bountiful harvests.
May all medicines be effective
And wholesome prayers bear fruit.

May all who are sick and ill
 Quickly be freed from their ailments.
 Whatever diseases there are in the world,
 May they never occur again.

May the frightened cease to be afraid,
 And those bound be freed.
 May the powerless find power,
 And may people think of benefiting each other.

As long as space remains,
 As long as transmigratory beings remain,
 Until then may I too remain
 To dispel the suffering of transmigratory beings.

Adorn the end with dedication prayers, such as the *Standard Dedication Prayers* on page 321 or the *Extensive Dedication Prayers* on page 325.

For a short explanation of the benefits of keeping the precepts and how to purify transgressions, see below.

The Benefits of Protecting the Eight Mahayana Precepts

The benefits of abandoning the taking of life: In this life and in all future lives, one's life will be long, magnificent and free from illness.

The benefits of abandoning taking that which is not given: In this life and in all future lives, one will have perfect enjoyments (wealth) and others will not harm them.

The benefits of abandoning the sexual act: In this life and in all future lives, one will have a good body with a beautiful complexion and complete sense organs.

The benefits of abandoning lies: In this life and in all future lives, one will not be cheated and others will take heed of what one says.

The benefits of abandoning intoxicants (including alcohol, cigarettes and other mind altering drugs: all substances that loosen voluntary reserve): In this life and in all future lives, one will have stable mindfulness and awareness, clear senses, and perfect wisdom.

The benefits of abandoning large and high beds and thrones: In this life and in all future lives, one will receive praise and respect from others, and will have proper bedding (soft, warm, whatever is needed) and vehicles and animals for traveling.

The benefits of abandoning food at improper times: In this life and in all future lives, one will have abundant and perfect crops and will obtain food and drink without effort.

The benefits of abandoning perfume, ornaments, and so forth: In this life and in all future lives, one's body will have a pleasant smell, color and shape and many auspicious marks.

The benefits of abandoning singing and dancing: In this life and in all future lives, one will have a subdued body and mind, and one's speech will continually make the sound of Dharma.

What to Do if the Precepts are Broken

If, having committed oneself to observing these vows, one conducts oneself carelessly, one will accumulate not only the shortcomings of not observing them, but also those of telling lies. Therefore, one must protect these vows with mindfulness and awareness. If, through carelessness, the vows are degenerated, one should recite the Mantra of Pure Morality (page 37) three times to purify and restore them.