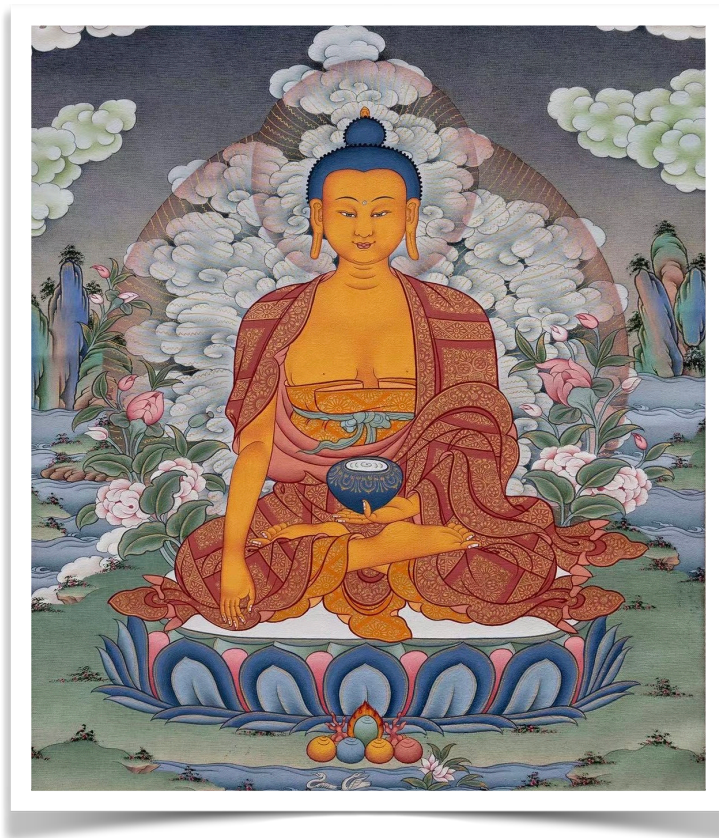


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## Daily Practice to Renew the Bodhisattva Vow

*Take refuge: [three times]*

In the Buddha, Dharma, and Supreme Assembly,  
I take refuge until enlightenment is achieved.  
May the merit of my generosity and other virtuous acts  
Lead to buddhahood for the benefit of all beings.

*Cultivate the four immeasurables: [three times]*

May all sentient beings have happiness and the causes of happiness,  
May they be free from suffering and the causes of suffering,  
May they never be apart from the sublime bliss that is free from suffering,  
May they remain in a state of equanimity, free from attachment and aversion to those near and far.

*Request the Buddhas and Bodhisattvas to grant their attention: [three times]*

All you Buddhas who dwell in the ten directions,  
All you great Bodhisattvas on the ten levels,  
All you great Gurus, the vajra-holders,  
Turn your mind toward me, I pray!

*Renew your aspiration and action bodhicitta vow: [three times]*

Just as the Buddhas of the past, aroused bodhicitta  
And established themselves by stages, in the training of a bodhisattva.  
Just so, for the benefit of beings, I will arouse bodhicitta,  
And likewise I will train, progressively in those practices.

*Cultivate joy for oneself: [one time]*

Today my life has become meaningful;  
Having well obtained this human existence,  
I've been born in the family of the Buddha,  
And now am one of Buddha's children.

Thus whatever actions I do from now on,  
Must be actions befitting my family.  
Never shall I do anything to disgrace,  
This faultless, noble family!

Just like a blind person,  
Discovering a priceless jewel in a heap of trash,  
So, through some fortunate coincidence,  
Bodhicitta has been born within me.

*Cultivate joy for others: [one time]*

Today in the presence of all the protectors,  
I invite all beings to the state of enlightenment.  
At the feast of temporal and ultimate bliss:  
May the guests—gods, demigods, and others—rejoice!

*Recite the aspiration and dedication prayers: [one time]*

May supreme, precious bodhicitta  
Take birth where it has not arisen.  
Where it has arisen, may it never wane  
But continue to grow forevermore!



## The Treasury of Blessings—A Practice of Buddha Shakyamuni

*Namo guru śākyamunaye!*

*In the Samādhirāja Sūtra it says: Those who recollect the moon-like Buddha while walking, sitting, standing, or sleeping will always be in the Buddha’s presence and will attain the vast nirvāṇa. And: His pure body is the color of gold, beautiful is the Protector of the World. Whoever visualizes him like this practices the meditation of the Bodhisattvas. In keeping with this, we should practice remembering our incomparable teacher, the Lord of Sages, in the following way:*

*Take refuge: [three times]*

In the Buddha, Dharma, and Supreme Assembly,  
I take refuge until enlightenment is achieved.  
May the merit of my generosity and other virtuous acts  
Lead to buddhahood for the benefit of all beings.

*Cultivate the four immeasurables: [three times]*

May all sentient beings have happiness and the causes of happiness,  
May they be free from suffering and the causes of suffering,  
May they never be apart from the sublime bliss that is free from suffering,  
May they remain in a state of equanimity, free from attachment and aversion to those near and far.

*Bring to mind how all phenomena appear yet lack inherent existence by reciting the following:*

Āḥ! As the union of unborn emptiness and the ceaseless  
Appearances of interdependence, magically there appears  
Before me in the sky, amidst vast clouds of offerings,  
On a jeweled lion throne of lotus, sun, and moon,  
The incomparable teacher, Lion of the Śākyas.

His body the color of gold, adorned with major and minor marks.  
Clad in the three Dharma robes, he sits in vajra posture.  
His right hand gracefully poised in the earth-touching mudrā,  
And his left hand in the gesture of meditation, holding an alms-bowl full of nectar.

Like a mountain of gold, magnificent, he shines with splendor,  
Spreading beams of wisdom light across the whole expanse of space.  
The Eight Close Sons, the Sixteen Arhats and the like—  
A vast, ocean-like retinue of noble beings encircles him all around.  
Simply thinking of him, he grants the glory of the highest bliss:  
Liberation from saṃsāra and nirvāṇa, the two extremes.  
He is the Great Being, perfect embodiment of every source of refuge.

*Visualize the form of the Buddha in this way and imagine that he is in front of you. The instant that you generate this thought—as the wisdom body of the Buddhas is not constrained by limits of time or location—he will be there. One of the sūtras says: Should anyone think of the Buddha, he is there, right in front of them, constantly granting his blessings and freedom from all harm. The merit gained through visualizing the Buddha is inexhaustible; it is a source of virtue that will never go to waste. As it says in the Avatamsaka Sūtra: By seeing, hearing, or offering to the Buddhas, a boundless store of merit is amassed. Until we are rid of all the destructive emotions and the suffering of saṃsāra, this compounded merit will never go to waste. Also, whatever prayers of aspiration we make before the Buddha will be fulfilled. As it says in the Teaching on the Qualities of Mañjuśrī's Pure Land: Everything is circumstantial and depends entirely on our aspiration. Whatever prayers of aspiration we make, we will gain the results accordingly. Generate firm conviction in these statements and recite the following:*

With your great compassion, you embraced this turbulent and degenerate world,  
And made five hundred mighty aspirations.  
You are as exalted as the white lotus; whoever hears your name shall never return to saṃsāra—  
Most compassionate teacher, to you I pay homage!

All my own and others' virtues of body, speech, and mind, together with all our possessions,  
Visualized like Samantabhadra's offering clouds, I offer to you.  
All the harmful actions and transgressions I have committed throughout beginningless time,  
Each and every one I now confess with intense and heartfelt regret.

In all virtuous actions, of the noble ones and ordinary beings,  
Accumulated throughout the past, present, and future, I rejoice.  
Turn the wheel of the profound and vast Dharma,  
Ceaselessly and in every direction, I pray!

Your wisdom body is like space,  
And remains changeless throughout past, present, and future.  
Yet in the perception of those to be guided, you go through the display of birth and death,  
Even so, let your form body continue always to appear.

Through all my virtues accumulated in the past, present, and future,  
For the sake of benefitting all beings, who are as infinite as space,  
May you, the sovereign of the Dharma, be forever pleased,  
And may all attain the state of the victorious one, the Lord of Dharma.

Living beings like us, adrift in this degenerate age, have no guidance and protection.  
Because of your kindness, caring for us with supreme compassion,  
Every manifestation, in this world now, of the Three Jewels,  
Is your enlightened activity.

You are our only incomparable, supreme refuge,  
So from our hearts we pray, with total confidence and faith:  
Do not neglect the great promises you made in times gone by.  
But hold us, until we attain enlightenment, with your compassion.

*With the strongest possible confidence and faith, consider that the Buddha is there in front of you. Concentrate one-pointedly on his form. And recite the following three times or as many times as you can:*

Supreme teacher, bhagavan, tathāgata, arhat, complete and perfect Buddha, glorious conqueror,  
Śākyamuni Buddha, to you I pay homage! To you I make offerings! In you I take refuge!

*Then invoke his wisdom mind by reciting as many times as you can the following dhāraṇī taught in the abridged Prajñāpāramitā:*

tadyathā oṃ muni muni mahāmunaye svāhā

*Then recite, as many times as possible, the same mantra from oṃ onwards:*

oṃ muni muni mahāmunaye svāhā

*During this, bring to mind the Buddha's qualities and, with a mind full of devotion, concentrate one-pointedly on the clear visualization of his form. Then, through the power of uttering the names of the Buddha and reciting his dhāraṇī, imagine that:*

From the Buddha's body there emanates a great radiance of multi-colored rays of wisdom light that dispel all our own and others' obscurations and cause all the genuine qualities of the Mahāyāna to arise within us, so that we attain the level of perfection and never return to saṃsāra.

*Diligently apply yourself to this practice, as much as you can. In between sessions, practice maṇḍala offering, and recite, to the best of your ability, whichever sūtras you prefer, such as the Praises of the Buddha, White Lotus of Compassion, Lalitavistara, Jātaka Tales, or The One Hundred and Eight Names of the Tathāgatas. Dedicate your sources of virtue toward unsurpassable awakening and recite prayers of aspiration. In general, whatever you are doing, whether it is moving, walking, sleeping, or sitting, you should constantly remember the Buddha.*

*Even at night, when you go to sleep, consider that the radiance of the Buddha's form illuminates the whole of space in every direction, lighting it up as brightly as during the day. At all times, emulate the Buddha's actions from the moment he first generated bodhicitta, and follow the example of the Buddhas and the great Bodhisattvas of the past, present, and future. Maintaining your commitment to precious bodhicitta, without ever allowing it to waver, exert yourself as much as possible in the Bodhisattvas' conduct in general, and in the practices of śamatha and vipaśyanā in particular, so as to make meaningful the freedoms and advantages of this human existence.*

*It is said in several sūtras that merely hearing the name of our teacher, the Buddha, ensures that one will gradually progress along the path to great enlightenment without ever falling back. It is also said that the dhāraṇī revealed above is the source of all the Buddhas. It was through the force of discovering this dhāraṇī that the King of Śākya attained enlightenment and that Avalokiteśvara became the supreme of all the Bodhisattvas. Through simply hearing this dhāraṇī, a vast accumulation of merit will easily be gained and all karmic obscurations will be purified, and when reciting it, obstacles will not occur.*

*This has been taught in the abridged Prajñāpāramitā. Other teachings say that by reciting this dhāraṇī only once, all the harmful actions you have committed throughout 800,000 kalpas will be purified. They say that it possesses boundless qualities such as these, and is the sacred heart-essence of Buddha Śākyamuni. The way to generate faith and exert oneself in the practices of śamatha and vipaśyanā are explained elsewhere. The intention to compose this text first arose due to the persistent encouragement of Ōn Orgyen Tenzin Norbu, who is a holder of the treasury of threefold training, and who accompanied his request with the offering of auspicious substances.*

*More recently, the same Ōn Rinpoche sent Tulku Jikmé Pema Dechen, with gifts of gold and other auspicious substances, saying, "Please finish it quickly." At the urging of these two great masters, I, Mipham Jamyang Gyatso, a follower of Śākyamuni, who has unshakeable faith in the supreme teacher and is a Dharma teacher in name only during this final age, composed this at Phuntsok Norbui Ling at the foot of Mount Dza Dorje Penchuk. It was completed on the eighth day of the Month of Miracles in the Iron Rat year.*

*May this benefit the teachings and beings continuously, without interruption, on a marvelous scale, and may all who see, hear, think of, or come into contact with it in any way, truly receive the incomparable blessings of our teacher, the Lord of Sages.*

## Closing Prayers

*Dedicate your merit by reciting the aspiration prayer by Mipham Rinpoché:*

May I attain, in each and every life,  
The sublime virtues of existence and peace.  
May I pursue the flawless mindset of altruism,  
Working for the welfare of others on a vast scale!

*Then, recite the dedication and bodhicitta prayers by Śāntideva:*

Through this very merit of mine,  
May every single sentient being,  
Eliminate all forms of negativity,  
And practice virtue forevermore!

May supreme, precious bodhicitta  
Take birth where it has not arisen.  
Where it has arisen, may it never wane,  
But continue to grow forevermore!

*Conclude by reciting the Prayer of the Six Continuous Aspirations by Longchenpa:*

May I in all my lives, no matter where I am born,  
Obtain the seven qualities of the upper realms of existence.  
May I meet the Dharma immediately after taking birth,  
And have the freedom to practice perfectly.

May I please the sublime Gurus,  
And day and night dedicate myself to the Dharma.  
By realizing the Dharma and practicing its innermost essence,  
May I cross the ocean of conditioned existence in this very life.

May I teach the sublime Dharma perfectly,  
And never become weary and tired of benefitting others in saṃsāra.  
By my own impartial and all-encompassing activities to benefit others,  
May all attain enlightenment together.



## The Bodhicharyāvatāra Offering Sādhana

*Take refuge and cultivate bodhicitta: [three times]*

In the Buddha, Dharma, and Supreme Assembly,  
I take refuge until enlightenment is achieved.  
May the merit of my generosity and other virtuous acts  
Lead to buddhahood for the benefit of all beings.

*Cultivate the four immeasurables: [three times]*

May all sentient beings have happiness and the causes of happiness,  
May they be free from suffering and the causes of suffering,  
May they never be apart from the sublime bliss that is free from suffering,  
May they remain in a state of equanimity, free from attachment and aversion to those near and far.

*Prayer of Shakyamuni Buddha: [one time]*

With your great compassion, you embraced this turbulent and degenerate world,  
And made five hundred mighty aspirations.  
You are as exalted as the white lotus; whoever hears your name shall never return to saṃsāra—  
Most compassionate teacher, to you I pay homage!

*The Seven-Line Prayer to Guru Rinpoché: [one time]*

Hūṅ! In the northwest of the land of Oḍḍiyāna,  
In the center of a blooming lotus flower,  
Is the one with supreme, wondrous siddhi:  
The renowned lotus-born Padmākara,  
Surrounded by a vast retinue of ḍākinīs.  
Following in your footsteps, I pray:  
Please come and bestow your blessings!  
guru padma siddhi hūṅ

*Supplication to the Root Gurus: [one time]*

Hrīḥ! In the dharmadhātu palace of Akaniṣṭha,  
The essence of the Buddhas of the three times,  
You reveal the dharmakāya nature of my mind—  
O root Gurus, at your feet, I pray.

*Supplication Prayer written for the devoted Kunzang by Maṅgala: [one time]*

Do not forget the Gurus; pray to them at all times.  
Do not let your mind be distracted; look into its very essence.  
Do not forget death; let it spur you on to Dharma.  
Do not forget sentient beings; with compassion,  
Dedicate your merit to them and make prayers of aspiration.

*Prayer to remove all obstacles: [one time]*

Through the power and blessing of these prayers,  
May illness, harmful influences, and conflicts be relieved.  
Dispel all obstacles to the practice of sacred Dharma,  
And cause all my wishes to be effortlessly fulfilled.

# Way of the Bodhisattva

## *The First Chapter: The Benefits of Bodhicitta*

*Homage to all the Buddhas and Bodhisattvas!*

1.  
To the sugatas, who are endowed with the dharmakāya, together with their noble children,  
And to all who are worthy of veneration, I respectfully pay homage.  
According to the scriptures, I shall now briefly describe  
The practice of the bodhisattva discipline.

2.  
There is nothing here that has not been explained before,  
Nor do I have any skill in composition.  
Thus, I am not concerned that this might benefit others;  
I wrote this to cultivate it within my own mind.

3.  
Owing to this, the power of my faith is strengthened,  
Increasing my ability to cultivate virtue.  
Moreover, if someone with a disposition like mine,  
Examines this, it may be meaningful.

4.  
These freedoms and advantages are extremely difficult to obtain.  
Now that we have the chance to realize our full human potential,  
If we don't make good use of this opportunity,  
How could we possibly expect to have such a chance again?

5.  
Just as a flash of lightning on a dark and cloudy night,  
For an instant brightly illuminates all—  
Likewise, by the power of the Buddha,  
A wholesome thought arises occasionally in worldly people.

6.  
Thus, virtue is extremely weak,  
While the great power of negativity is overwhelming.  
If not for perfect bodhicitta,  
What other virtue could overcome this negativity?

7.

All the Buddhas, who have contemplated for many aeons,  
Have seen bodhicitta to be beneficial.  
Through bodhicitta, immeasurable multitudes of beings,  
Quickly attain the supreme state of bliss.

8.

Those who wish to overcome the abundant suffering of mundane existence,  
Who wish to remove the unhappiness of sentient beings,  
And who wish them to enjoy a multitude of happiness—  
Should never forsake bodhicitta.

9.

The moment they give rise to bodhicitta,  
Captives within the prison of saṃsāra,  
Are called children of the Buddhas,  
Worthy of reverence in the worlds of gods and humans.

10.

Bodhicitta—just like the supreme gold-transmuting elixir—  
Transforms our impure body  
Into the priceless jewel-like body of the Buddha.  
Therefore, very firmly take hold of this awakening mind!

11.

Through their immeasurable wisdom, those who are the only guides of beings,  
Having perfectly and fully examined bodhicitta, saw it to be precious.  
Therefore, those wishing to be free from states of mundane existence,  
Should firmly take hold of precious bodhicitta.

12.

All other virtues are like plantain trees  
That produce fruit, but then their force is exhausted.  
But, the marvelous tree of bodhicitta constantly  
Gives fruit and increases unceasingly.

13.

Just as one is freed from great fear by relying on the brave,  
Likewise, even if one has done the most unbearable negative deeds,  
By relying on bodhicitta, one is instantly liberated.  
Heedful ones, why not rely on it?

14.

Just like the all-consuming fire at the end of time,  
Bodhicitta certainly consumes great negative deeds.  
Thus, the wise Lord Maitreya taught  
Its immeasurable benefits to Sudhana.

15.

In brief, this bodhicitta,  
Should be understood to be of two types:  
The mind that aspires to enlightenment,  
And the mind that engages in enlightened activities.

16.

Just like knowing the distinction  
Between desiring to go and going,  
In the same way, the wise should understand  
The difference between these two successive stages.

17.

Aspiration bodhicitta gives rise to great and vast results,  
For beings still wandering within saṃsāra.  
Yet, merit does not arise from it in ceaseless streams,  
As it does from action bodhicitta.

18.

From the point in time,  
When one has genuinely adopted bodhicitta,  
And resolved not to turn away  
From fully liberating infinite realms of beings,

19.

From that moment on,  
Even while asleep or when inattentive,  
The arising merit's strength is continuous—  
Equal to the vastness of the sky.

20.

This reasoned argument was explained  
by the Tathāgata himself,  
In the *Sūtra Requested by Subāhu*,  
For the benefit of those inclined to lesser paths.

21.

If anyone with a kind mind,  
Who merely has the wish to relieve  
The headaches of all beings,  
Is endowed with immeasurable merit,

22.

Then, needless to say, so do those who wish to dispel  
The endless suffering of each and every living being,  
As well as to establish each of them  
In immeasurable, excellent qualities.

23.

Do even our fathers and mothers  
Have such a benevolent intention as this?  
Do the gods and sages,  
Or even Brahmā have it?

24.

If these beings have never before  
Dreamt about a mind like this,  
Even for their own benefit,  
How could they do so for another's sake?

25.

This intention to benefit all beings,  
Which does not arise in others even for themselves,  
This extraordinary jewel of the mind,  
Is truly wondrous, never seen before.

26.

It is the source of happiness for all wandering beings.  
It is the elixir for remedying the suffering of sentient beings.  
How can the merit of this precious mind  
Ever be measured?

27.

If the simple wish to benefit others,  
Is better than making offerings to all the Buddhas.  
Then what need is there to speak of actual deeds  
That bring happiness and benefit to all beings?

28.

Although beings wish to avoid suffering,  
They actually chase after suffering itself.  
Although they want to be happy, out of ignorance,  
They destroy their own happiness as they would an enemy.

29.

For those who are destitute of happiness,  
And burdened with suffering,  
Bodhicitta will satisfy them with every happiness,  
And eliminate all their suffering.

30.

As bodhicitta also dispels ignorance—  
What virtue could be equal to that?  
What friend could compare?  
What merit could be similar to this?

31.

If even one who repays kindness,  
Is worthy of some praise,  
Then, what need is there to mention the Bodhisattvas,  
Who engage in excellent activities without being asked?

32.

There are those who offer food to a few people,  
And only give food once with disrespect,  
Providing nourishment for merely half a day—  
Yet, such people are honored by the world as virtuous.

33.

Then, what need is there to speak of the continuous generosity,  
Offered to limitless sentient beings over a long period of time,  
That perfectly fulfills all their wishes  
Of gaining the unsurpassable bliss of buddhahood?

34.

The Buddha said, if someone gives rise to  
Harmful intent toward the benefactor bodhisattva,  
Then, for as many times as they give rise to negative intent,  
They will remain for kalpas in the hell realms.

35.

On the other hand, if someone has a mind of utterly clear faith,  
The fruition of that will increase even more than this negative thought.  
Even if Bodhisattvas have great challenges,  
They do not perform harmful actions; instead, their virtues naturally increase.

36.

I prostrate to all noble beings,  
Who have given rise to this supreme and precious mind.  
I take refuge in those great sources of joy  
Who bring happiness even to those who harm them.

*From the Bodhisattva-caryāvatāra, the first chapter on An Explanation of the Benefits of Bodhicitta is completed.*

## *The Second Chapter: Confessing Negativity*

1.

In order to adopt precious bodhicitta, I make excellent offerings,  
To the Tathagatas, to the sublime Dharma, the stainless jewel,  
And to the children of the Buddhas,  
Who possess oceans of excellent qualities.

2.

I offer whatever flowers and fruits there are,  
And every kind of healing medicine,  
Whatever is precious in this world,  
And whatever clear and pleasant waters there are;

3.

Every mountain, filled with precious jewels,  
Forest places to be enjoyed in solitude,  
The trees of paradise adorned with blossoms,  
Trees with branches bowed with perfect fruit;

4.

The perfumed fragrance of the divine and other realms,  
All incense, wish-fulfilling trees, and trees of jewels,  
Various types of harvests grown without being cultivated,  
And everything that is worthy to be offered,

5.

Lakes and ponds adorned with lotuses,  
Delightful with the sweet-voiced calls of waterbirds,  
And everything that is not possessed by anyone,  
Within the reaches of infinite space;

6.

Thinking of these in my mind, I offer them in an excellent way  
To the supreme beings, the Buddhas, together with their children.  
Holy recipients, the great compassionate ones,  
Please think of me with kindness and accept my offerings.

7.

Not being endowed with merit, I am destitute,  
And I have nothing more to offer.  
Therefore, protectors, you who think only of others' benefit,  
In your great power, accept these for my own sake.

8.

I offer my own body forever to the Buddhas,  
And to all their bodhisattva children,  
Sublime beings, please accept me totally,  
I reverently devote myself to your service.

9.

Through being completely under your care,  
I will fearlessly bring benefit to sentient beings in saṃsāra.  
I will completely overcome all the negative deeds of the past,  
And from this point on I will never commit any negative deeds again.

10.

I offer pleasantly scented bath houses,  
With clear and sparkling crystal floors,  
And graceful pillars shimmering with gems,  
Decorated with gleaming canopies of pearls—

11.

I make this offering of bathing to the Buddhas and their children,  
With many precious vases,  
Properly filled with pleasant scented water,  
Accompanied by various songs and music.

12.

I dry their bodies with incomparable cloths,  
Clean and fragranced with scents,  
And then I offer them beautifully colored,  
And sweetly fragrant garments.

13.

I offer all kinds of excellent garments, soft and fine,  
And hundreds of the most beautiful adornments,  
To grace the bodies of noble Samantabhadra, Manjughosha,  
Lokeshvara and the rest.

14.

With supreme fragrant perfumes,  
That gently permeate throughout a billion worlds,  
May I anoint the bodies of all the Buddhas,  
Gleaming bright like burnished gold refined and cleansed.

15.

To the lords of the sages, the supreme objects of offerings,  
I offer every beautiful flower, such as mandarava flowers,  
Lotus, utpala, and other sweet-smelling flowers,  
As well as beautiful, well-arranged garlands.

16.

I also offer swelling clouds of incense that spreads,  
A supreme scent of sweet fragrance, captivating the mind;  
And I present royal delicacies,  
Including a variety of food and drink.

17.

I offer jeweled lamps,  
Arranged upon rows of golden lotus flowers,  
Their grounds fragrant with the perfume,  
Of flower petals scattered upon it.

18.

To those who have the nature of compassion,  
I offer unfathomable palaces endowed with beautiful melodies of praise,  
Exquisitely radiating, bedecked with ornaments of pearls and jewels,  
That adorn the infinities of space.

19.

At all times, I offer to the Lords of Sages,  
Beautiful jeweled umbrellas with golden handles,  
And exquisite ornaments embellishing the rims,  
Hoisted, their excellent shapes are beautiful to behold.

20.

In addition, may a mass of offerings,  
Endowed with sweet and pleasing melodies of musical instruments,  
Each remain as clouds of offerings,  
To eliminate the suffering of living beings.

21.

May rains of precious gems and flowers,  
Shower down in an unceasing stream,  
Upon all the jewels of holy Dharma,  
And sacred monuments and statues.

22.

Just as Mañjughoṣa and the rest,  
Made offerings to all the Buddhas,  
Likewise I make offerings to the Tathagatas,  
And all their bodhisattva children.

23.

I praise these oceans of qualities,  
With oceans of melodious praise.  
May these pleasing clouds of melodious praise,  
Constantly ascend to their presence.

24.

To all the Buddhas of the three times,  
To the Dharma and to the Supreme Assembly,  
Bowing down with bodies as numerous  
As all the atoms within the universe, I prostrate.

25.

To the foundations of bodhicitta,  
And to all stūpas, I bow down.  
Likewise, to the preceptors and to the Gurus,  
As well as to all the noble practitioners, I prostrate.

26.

Until the essence of enlightenment is reached,  
I go for refuge to the Buddhas,  
Likewise, I take refuge in the Dharma,  
And in the assembly of Bodhisattvas.

27.

To the perfect Buddhas and Bodhisattvas,  
Who dwell in all directions,  
And those who possess great compassion,  
I join my palms and supplicate you:

28.

From beginningless time in saṃsāra,  
In this and all other lifetimes,  
In my ignorance I have committed wrongs,  
And encouraged others to do the same.

29.

Overwhelmed by the delusion of ignorance,  
I rejoiced in the harm that was done,  
Having recognized these mistakes,  
I confess them to the protectors, from the bottom of my heart.

30.

Whatever harm I have done due to my afflictions,  
Through my body, speech and mind,  
Against the three jewels, my parents,  
My teachers and anyone else;

31.

And all the negative deeds I have committed,  
All the wicked deeds that cling to me,  
The frightful things that I contrived,  
I confess them all to the guides of all.

32.

Before my negativity has been purified,  
It may be that my death will come to me.  
How then can I be freed from it?  
So I pray now, quickly grant me your protection!

33.

The untrustworthy Lord of Death,  
Will not wait for me to be ready,  
Regardless of whether I am sick or healthy,  
This fleeting life is unstable.

34.

When we go, we must leave everything behind,  
Yet, without understanding this,  
I committed various kinds of non-virtue,  
For the sake of my friends and enemies.

35.

My enemies will not remain,  
Nor will my friends remain,  
I shall not remain as well,  
Likewise, everything else will come to an end.

36.

Whatever things I possess and use,  
Just like an experience in a dream,  
They are soon nothing but a memory,  
And everything that has passed will not be seen again.

37.

Even within this very lifetime, while I am briefly alive,  
Many friends and enemies have already passed.  
But whatever negative deeds I have committed for them,  
Their ripening remains ahead of me.

38.

In such a way, not realizing,  
That I will pass suddenly,  
I have committed various negative deeds,  
Out of ignorance, attachment, and aggression.

39.

Remaining neither day nor night,  
This life is constantly declining.  
Having declined, there is no way life can be extended.  
Why would death not come to someone like me?

40.

While I am lying in my final bed,  
Although surrounded by all my friends and family,  
The sensations of life ending  
Will be experienced by me alone.

41.

When captured by the messengers of the Lord of Death,  
What benefit will family or friends afford?  
At that time, it is merit alone that can protect me,  
However, I have not relied on such merit.

42.

Oh Protectors! I have been careless,  
Unaware of such terror as this,  
And committed many negative deeds,  
For the sake of this impermanent life.

43.

If an individual is led today,  
To a place where their limbs will be cut off, they will be terrified.  
Their whole appearance will be transformed.  
Their mouth will go dry, their vision will deteriorate, and so on.

44.

What need to mention the tremendous despair,  
When stricken with the great panic of disease,  
Clasped by the overpowering forms,  
Of the frightful messengers of the Lord of Death.

45.

Can anyone protect me completely,  
From this great horror?  
With eyes gaping in an expression of terror,  
I will search for refuge in the four directions.

46.

But not seeing any refuge in the four directions,  
I will become utterly despondent.  
If no refuge will be there for me,  
At such a time, what shall I do?

47.

Thus, the victorious ones, the refuge of beings,  
Who strive in their purpose of protecting beings,  
And whose great power dispels all fears,  
I take refuge from today onwards.

48.

In the Dharma they have realized in their hearts,  
Which eliminates the fear of saṃsāra,  
And also to the assembly of Bodhisattvas,  
I genuinely go for refuge in the same manner.

49.

Overwhelmed by fear,  
I offer myself to Samantabhadra  
And to Manjughosha as well,  
I make an offering of my own body.

50.

To the protector Avalokiteshvara,  
Whose compassionate activity is without delusion,  
I cry out in the depths of desperation,  
Please grant me your protection, evil as I am!

51.

To Arya Akashagarbha, Kshitigarbha,  
And all the lords of great compassion,  
Seeking refuge,  
I cry out to you from my heart.

52.

I take refuge in Vajrapani, holder of the diamond,  
Upon the sight of whom all harmful beings,  
Such as the messengers of the Lord of Death,  
Scatter in the four directions.

53.

In the past I transgressed your teachings,  
But now seeing such great terror,  
I take you as my refuge,  
By doing so, swiftly remove all my fears!

54.

If you need to follow the doctor's advice  
Out of fear of ordinary illness,  
What need to speak of when you are constantly sick,  
Afflicted by attachment and other faults.

55.

If one of these alone,  
Can destroy everyone in the world,  
And if no other effective medicine  
Is anywhere to be found at all,

56.

The omniscient physician  
Is the only one who relieves all pain and suffering,  
The intention not to act in accordance with his advice  
Is extremely ignorant and contemptible.

57.

If I need to be careful,  
Even of a small and ordinary cliff,  
Then what need to speak of that long-lasting chasm,  
Plunging to the depths of a thousand leagues?

58.

It is unreasonable to relax and think:  
“Today, at least, I shall not die,”  
For it is certain that a time will come,  
When I shall become nothing.

59.

Who can grant me such fearlessness?  
How can I be certain of freedom from this?  
If I am certain that I will no longer be here,  
How can I just feel comfortable?

60.

The past was experienced, and now it is gone.  
What is left of that for me now?  
Yet, through my great attachment to it,  
I have been going against my guru’s advice.

61.

Having departed from this life,  
And likewise from my relatives and friends,  
I must go alone elsewhere.  
Why make so much of all my friends and enemies?

62.

Suffering arises from negative actions.  
How can I definitively be freed from it?  
Day and night, I should constantly consider  
Nothing but this very thought.

63.

The wrongs that I have done due to ignorance or stupidity,  
Whether actions wrong by their nature  
Or the faults of broken vows,  
Whatever negative deeds I have committed,

64.

I confess them all,  
In the actual presence of the protectors,  
By joining my palms together with a sense of fear for suffering,  
And prostrate over and over again.

65.

I call upon you, the guides of the world,  
Please acknowledge my negative deeds as faults.  
Since they are not good,  
From now on, I will never perform them again.

*From the Bodhisattva-caryāvatāra, the second chapter on Confessing Negativity is completed.*

### *The Third Chapter: Fully Adopting Bodhicitta*

1.

Joyfully I celebrate all the acts of virtue  
That ease the pains of the lower realms,  
And rejoice as well when those who suffer  
Find themselves in states of happiness.

2.

I rejoice in the gathering of virtue  
That is the cause of awakening,  
And celebrate the definite liberation  
Of beings from saṃsāra's pain.

3.

I rejoice in the awakening of the Buddhas  
And the bhūmis gained by Bodhisattvas.

4.

Gladly I rejoice in the infinite sea of virtue,  
Which is the noble intention of bodhicitta,  
Wishing to secure the happiness of beings,  
And acting in ways that bring benefit to all.

5.

Now I join my hands and pray  
To you, the Buddhas of all quarters:  
Shine the lamp of Dharma upon us,  
As we suffer in confusion's darkness!

6.

With my palms clasped at my heart,  
I urge all Buddhas longing for nirvāṇa:  
Do not leave us blind and all alone,  
But remain with us for countless ages!

7.

Through whatever virtue I have gained  
By all these actions now performed,  
May the pain of every living being  
Be cleared away entirely, never to return.

8.

For all the beings ailing in the world,  
Until their sickness has been healed,  
May I become the doctor and the cure,  
And may I nurse them back to health.

9.

Bringing down a shower of food and drink,  
May I dispel the pains of thirst and hunger,  
And in those times of scarcity and famine,  
May I myself appear as food and drink.

10.

For all beings who are destitute and poor,  
May I be a treasure, unending in supply,  
A source of all that they might call for,  
Accessible always and close by.

11.

My own body and all that I possess,  
My past, present, and future virtues—  
I dedicate them all, withholding nothing,  
To bring about the benefit of beings.

12.

By letting go of all I shall attain nirvāṇa,  
The transcendence of misery I seek,  
Since everything must finally be abandoned,  
It would be best if I gave it all away.

13.

This body of mine I have now given up,  
Entirely for the pleasure of all who live.  
Let them kill it, beat it, and abuse it,  
Forever doing with it as they please.

14.

And if they treat it like a toy,  
Or an object of ridicule and jest,  
When I have given it away,  
Why should I then become upset?

15.

Let them do to me as they please,  
Whatever does not harm them;  
And when anyone should think of me,  
May that only serve them well.

16.

If the sight of me inspires in others  
Thoughts of anger or devotion,  
May such states of mind be causes  
For eternally fulfilling their desires.

17.

May those who insult me to my face,  
Or cause me harm in any other way,  
Even those who disparage me in secret,  
Have the good fortune to awaken.

18.

May I be a guard for those without one,  
A guide for all who journey on the road,  
May I become a boat, a raft, or bridge,  
For all who wish to cross the water.

19.

May I be an isle for those desiring landfall,  
And a lamp for those who wish for light,  
May I be a bed for those who need to rest,  
And a servant for all who live in need.

20.

May I become a wishing jewel, a magic vase,  
A powerful mantra, and a medicine of wonder.  
May I be a tree of miracles granting every wish,  
And a cow of plenty sustaining all the world.

21.

Like the earth and other great elements,  
And like space itself, may I remain forever,  
To support the lives of boundless beings,  
By providing all that they might need.

22.

Just so, in all the realms of beings,  
As far as space itself pervades,  
May I be a source of all that life requires,  
Until beings pass beyond saṃsāra's pain.

23.

Just as the sugatas of former ages,  
Aroused bodhicitta and then, in stages,  
Trained themselves in skillful practice,  
On the genuine path of the Bodhisattvas,

24.

Like them, I take this sacred vow:  
To arouse bodhicitta here and now,  
And train myself for others' good,  
Gradually, as a bodhisattva should.

25.

Like this, all those whose minds are clear,  
And who adopt bodhicitta with inspiration,  
Will, to ensure that it grows thereafter,  
Praise it highly in the following way:

26.

Now my life has great significance,  
At birth I found this human existence,  
And now I'm born into the Buddhas' line,  
As a son or daughter of the noble kind.

27.

From this day on, come what may,  
I'll act only in an appropriate way,  
And never shall I bring dishonor  
Upon this flawless, noble family.

28.

For like a beggar, poor and blind,  
Who, by chance, a jewel might find,  
So now somehow, auspiciously,  
Bodhicitta has dawned within me.

29.

This is the perfect nectar of immortality,  
Through which the Lord of Death is overcome.  
It is an inexhaustible treasury of wealth  
To dispel the poverty of all who live.

30.

It is the very best of medicines  
That heals the sickness of the world,  
And the tree that shelters all who wander  
Wearily along the pathways of existence.

31.

It is the universal bridge to freedom,  
Leading us all from the lower realms,  
And it is a rising moon within the mind,  
To cool the passions of all living beings.

32.

It is the mighty sun whose light dispels  
The darkness of ignorance in our minds.  
And it is the very purest form of butter  
Churned from the milk of sacred Dharma.

33.

For beings traveling life's pathways,  
And seeking to taste its greatest joys,  
This will satisfy their eternal wanderings,  
By granting them the highest form of bliss.

34.

Now with all the Buddhas as my witness,  
I invite all beings to lasting happiness,  
And, before that, to ordinary joys:  
May gods, asuras, and others rejoice!

*From the Bodhisattva-caryāvatāra, the third chapter on Fully Adopting Bodhicitta is completed.*

## *The Tenth Chapter: Dedication*

1.

By all the virtue I have now amassed  
By composition of this book, which speaks  
Of entry to the bodhisattva way,  
May every being tread the path to buddhahood.

2.

May beings everywhere who suffer  
Torment in their minds and bodies  
Have, by virtue of my merit,  
Joy and happiness in boundless measure.

3.

As long as they may linger in saṃsāra,  
May their joy be undiminished;  
May they taste of unsurpassed beatitude  
In constant and unbroken continuity.

4.

Throughout the spheres and reaches of the world,  
In hellish states as many as there are,  
May beings who abide there taste  
The bliss and peace of Sukhāvatī.

5.

May those caught in the freezing ice be warmed,  
And from great clouds of Bodhisattvas  
Torrents rain in boundless streams  
To cool those burning in infernal fires.

6.

May forests where the leaves are blades and swords  
Become sweet groves and pleasant woodland glades.  
And may the trees of miracles appear,  
Supplanting those upon the hill of Shālmali.

7.

And may the very pits of hell be sweet  
With fragrant pools all perfumed with the scent of lotuses,  
And lovely with the cries of swan and goose  
And waterfowl so pleasing to the ear.

8.

May fiery coals turn into heaps of jewels,  
The burning ground become an even crystal floor,  
May crushing hills become sublime abodes:  
Offering temples, dwellings of the Buddhas.

9.

May the hail of weapons, lava, fiery stones  
Become henceforth a rain of flowers.  
And all the mutual woundings with sharp blades  
Be now a rain of flowers thrown in play.

10.

And those engulfed in fiery Vaitaraṇī,  
Their flesh destroyed, their bones bleached white as kunda flowers,  
May they, through all my merits' strength, have godlike forms  
And sport with goddesses in Mandākinī's peaceful streams.

11.

"What fear is it," they'll ask, "that grips the henchmen of the deadly lord,  
the frightful vultures, and the carrion crows?  
What noble strength is it that brings us joy and drives away our dreadful night?"  
And looking skyward they will see the shining form of Vajrapāṇi.  
Then may their sins be quenched in joy and may they go to him.

12.

And when they see the seething lava-flood of hell  
Extinguished in a rain of blossoms, drenched in fragrant streams,  
At once fulfilled in bliss, they'll ask, How can this be?  
May then the denizens of hell behold Padmapāṇi.

13.

Friends, throw away your fears and quickly gather here.  
For who is it who comes to us to banish dread, this gleaming youth with bound-up hair,  
This loving bodhisattva saving and protecting every being,  
Whose power relieves all pain, bestowing joy?

14.

"Behold the hundred gods who lay their crowns before his lotus feet,  
The rain of flowers that falls upon his head, his eyes moist with compassion,  
The splendor of his house that echoes praises of a thousand goddesses!"  
May those in hell thus cry on seeing Mañjuḥṛa.

15.  
And likewise, through my roots of virtue,  
Seeing Bodhisattvas like Samantabhadra, free from stain,  
Those clouds of bliss all laden with a cooling scented rain,  
May all those languishing in hell come now to perfect joy.

16.  
And may the stooping animals be freed  
From fear of being preyed upon, each other's food.  
And may the famished spirits have such joy  
As those who dwell within the northern continent.

17.  
And may they be replete and satisfied  
By streams of milk that pour  
From noble Lord Avalokita's hand,  
And bathing in it, may they be refreshed and cooled.

18.  
And may the blind receive their sight,  
And may the deaf begin to hear,  
And women near their time bring forth,  
Like Māyādevī, free from all travail.

19.  
And may the naked now be clothed,  
And all the hungry eat their fill.  
And may those parched with thirst receive  
Pure waters and delicious drink.

20.  
May the poor and destitute find wealth,  
The haggard and the careworn, joy.  
May those now in despair be whole in mind,  
Endowed with sterling constancy.

21.  
May every being ailing with disease  
Be freed at once from every malady.  
May every sickness that afflicts the living  
Be wholly and forever absent from the world.

22.

May those who go in dread have no more fear.  
May captives be unchained and now set free.  
And may the weak receive their strength.  
May living beings help each other in kindness.

23.

May travelers upon the road  
Find happiness no matter where they go,  
And may they gain, without the need of toil,  
The goals on which they set their hearts.

24.

May those who put to sea in boat or ship,  
Attain the ports that they desire,  
And may they safely come to shore  
And sweet reunion with their kith and kin.

25.

May those who lose their way and wander  
In the wild find fellow travelers.  
And safe from threat of thieves and savage beasts,  
May they be tireless and their journey light.

26.

May children and the aged, and all those without protection  
Wandering in the fearful, pathless wastes,  
Who fall asleep unconscious of their peril,  
Have pure celestial beings as their guardians.

27.

May all be freed from states of bondage,  
May they be possessed of wisdom, faith, and love.  
With perfect sustenance and conduct,  
May they always have remembrance of their former lives.

28.

May everyone have unrestricted wealth  
Just like the treasury of space,  
Enjoying it according to their wish,  
Without a trace of harm or enmity.

29.

May beings destitute of splendor,  
Be magnificent and bright.  
And those who suffer from deformity  
Acquire great beauty and perfection.

30.

May all the women of the world  
Attain the strength of men.  
And may the lowly come to excellence,  
The proud and haughty lose their arrogance.

31.

And thus by all the merit I have gained,  
May every being, leaving none aside,  
Abandon all their evil ways,  
Embracing goodness now and ever more.

32.

From bodhicitta may they never separate,  
And constantly engage in bodhisattva actions.  
May they be accepted as disciples by the Buddhas,  
Drawing back from what is demons' work.

33.

And may these beings, each and every one,  
Enjoy an unsurpassed longevity.  
Living always in contentment,  
May the very name of death be strange to them.

34.

In all the ten directions and on every side  
May groves of wish-fulfilling trees abound,  
Resounding with the sweetness of the Dharma,  
Spoken by the Buddhas and their bodhisattva children.

35.

And may the earth be wholesome everywhere,  
Free from boulders, cliffs, and chasms,  
Flat and even like a level palm,  
And smooth like lapis lazuli.

36.

For many circles of disciples,  
May multitudes of Bodhisattvas  
Live in every land,  
Adorning them with every excellence.

37.

From birdsong and the sighing of the trees,  
From shafts of light and from the sky itself,  
May living beings, each and every one,  
Perceive the constant sound of Dharma.

38.

And always may they come into the presence of the Buddhas,  
And meet with Bodhisattvas, offspring of the same.  
With clouds of offerings unbounded,  
May the teachers of the world be worshipped.

39.

May kindly spirits bring the rains on time,  
For harvests to be rich and plentiful.  
May princes rule according to the Dharma;  
May the world be blessed with all prosperity.

40.

May medicines be full of strength;  
May secret words of power be chanted with success.  
May spirits of the air that feed on flesh  
Be kind, their minds imbued with pity.

41.

May beings never suffer anguish.  
Let them not be sick nor evilly behave.  
May they have no fear, nor suffer insults.  
Always may their minds be free from sorrow.

42.

In monasteries, temples, and the like,  
May reading and reciting widely flourish.  
May harmony prevail among the Saṅgha;  
May its purposes be all fulfilled.

43.

May ordained monks, intent upon the practice,  
Find perfect places for retreat in solitude,  
Abandon every vagrant thought,  
And meditate with trained and serviceable minds.

44.

May nuns have all their wants supplied;  
May quarreling and spite be strange to them.  
Let all who have embraced monastic life  
Uphold a pure and unimpaired observance.

45.

May those who break their discipline repent,  
And always may they strive to cleanse away their faults.  
And thus may they acquire a fortunate rebirth,  
Wherein to practice stainless discipline.

46.

May wise and learned beings be revered,  
And always be sustained by alms.  
May they be pure in mind,  
And may their fame spread far and wide.

47.

May beings never languish in the lower realms,  
May pain and hardship be unknown to them.  
With bodies greater than the gods,  
May they attain enlightenment without delay.

48.

May beings time and time again  
Make offerings to all the Buddhas.  
And with the Buddha's unimagined bliss  
May they enjoy undimmed and constant happiness.

49.

May all the Bodhisattvas now fulfill  
Their high intention for the sake of wanderers.  
May sentient beings now obtain  
All that their guardians wish for them.

50.

And may the hearers and pratyekabuddhas  
Gain their perfect happiness.

51.

And till, through Mañjughoṣa's perfect kindness,  
I attain the ground of Perfect Joy,  
May I remember all my lives  
And enter into the monastic state.

52.

Thus may I abide, sustained  
By simple, ordinary fare.  
And in every life obtain  
A dwelling place in perfect solitude.

53.

Whenever I desire to gaze on him  
Or put to him the slightest question,  
May I behold with unobstructed sight  
My own protector Mañjughoṣa.

54.

To satisfy the needs of beings  
Dwelling in the ten directions, to the margins of the sky,  
May I reflect in all my deeds  
The perfect exploits of Mañjusrī.

55.

And now as long as space endures,  
As long as there are beings to be found,  
May I continue likewise to remain  
To drive away the sorrows of the world.

56.

The pains and sorrows of all wandering beings—  
May they ripen wholly on myself.  
And may the virtuous company of Bodhisattvas  
Always bring about the happiness of beings.

57.

May the doctrine, only cure for sorrow,  
Source of every bliss and happiness,  
Be blessed with wealth, upheld with veneration,  
And throughout a vast continuance of time, endure!

58.

And now to Mañjughoṣa I prostrate,  
Whose kindness is the wellspring of my good intent.  
And to my virtuous friends I also bow  
Whose inspiration gave me strength to grow.

*From the Bodhisattva-caryāvatāra, the tenth chapter on Dedication is completed.*



## Guru Yoga of the Great Bodhisattva Śāntideva

*Visualize the guru appearing as Śāntideva in the space before you and recite the sādhana:*

Ah! I am in my ordinary form, in the sky before me,  
 Upon a lotus seat throne with the finest cushions,  
 Appears the essence of all the Buddhas' wisdom, Mañjughoṣa,  
 In the form of Śāntideva, who embodies all sources of refuge.

He is dressed elegantly in the three dharma robes,  
 Wearing a paṇḍita hat, symbolizing the three scriptural collections,  
 His right hand is in the Dharma teaching mudrā,  
 His left, in the gesture of equanimity, is holding a volume of scripture.

With his two legs crossed in the vajra posture,  
 He clearly appears, yet is empty of inherent existence.  
 Smiling with delight, he looks upon me with love as  
 I supplicate with intense devotion from the bottom of my heart.

*Supplicate with heartfelt devotion:*

Throughout all your lives, you took the protector Mañjughoṣa  
 As the lord of your buddha family, and, for the sake of all,  
 Illuminated the excellent path of a bodhisattva's way of life,  
 To Śāntideva, son of the Buddhas, I pay homage!

om ah hung—maha guru bodhisattva śāntideva maha sukha bodhicitta sarva siddhi hung  
*[Recite as often as you can.]*

*Arouse bodhicitta with the full power of your mind:*

Inspire me to dedicate myself to the Dharma day and night.  
Inspire me to generate the supreme precious bodhicitta.  
Inspire me to attain enlightenment in this very lifetime.  
Inspire me to become a source of infinite benefit to others.

*Receive the blessings of body, speech, and mind:*

Rays of light stream out from Guru Śāntideva's three centers  
And dissolve into my own three centers, and  
Purify the obscurations of my body, speech, and mind, thereby  
Granting the attainment of enlightened body, speech, and mind.

*Conclude by reciting the aspiration prayer:*

Just like the noble Śāntideva, son of the Buddhas,  
May I remain in saṃsāra to act for the benefit of beings.  
May the magnificent activities of precious bodhicitta,  
Extend throughout infinite space and time.

*Written by Khenpo Sherab Sangpo, one who is highly dedicated to this tradition and who has pledged to follow the great bodhisattva Śāntideva. May it be beneficial!*

## Rituals of the Refuge and Bodhisattva Vows

*Take refuge and cultivate bodhicitta: [three times]*

In the Buddha, Dharma, and Supreme Assembly,  
I take refuge until enlightenment is achieved.  
May the merit of my generosity and other virtuous acts,  
Lead to buddhahood for the benefit of all beings.

*The Refuge Vow Ritual: [three times]*

You, Buddha and Bodhisattvas of the ten directions, and you, my teacher, think about me!  
I, named *(the name of the person taking refuge)* take from this time, until death.  
The most supreme of all human beings, the Buddha, as my refuge.  
The most supreme of all that is free from desire, in the Dharma, I take refuge.  
The most supreme of all assemblies, in the Saṅgha, I take refuge.  
From this point, until death, I ask the teacher to accept me as a lay follower,  
Who has faith in the Triple Refuge.

*Requesting the Buddhas attention: [three times]*

All you Buddhas who dwell in the ten directions,  
All you great Bodhisattvas on the ten levels,  
All you great Gurus, the vajra-holders,  
Turn your mind toward me, I pray!

*Bodhisattva Vow Ritual: [three times]*

Just as all the Buddhas of the past, aroused bodhicitta,  
And established themselves by stages, in the training of a bodhisattva.  
Just so, for the benefit of beings, I will arouse bodhicitta,  
And likewise I will train, progressively in those practices.

*Cultivation of joy for oneself: [one time]*

Today my life has become meaningful;  
Having well obtained this human existence,  
I've been born in the family of the Buddha,  
And now am one of Buddha's children.

Thus whatever actions I do from now on,  
Must be actions befitting my family.  
Never shall I do anything to disgrace,  
This faultless, noble family!

Just like a blind person,  
Discovering a priceless jewel in a heap of trash,  
So, through some fortunate coincidence,  
Bodhicitta has been born within me.

*Cultivate joy for others: [one time]*

Today in the presence of all the protectors,  
I invite all beings to the state of enlightenment.  
At the feast of temporal and ultimate bliss:  
May the guests—gods, demigods, and others—rejoice!

*Mandala Offering: [one time]*

Oṃ āḥ hūṃ!  
The boundless splendor of the billion-fold Saha Universe,  
Along with my own body, wealth, merit, and virtue—  
To perfect the two accumulations, I offer all of this  
As a beautiful maṇḍala to the Three Jewels.

*Bodhicitta Prayer: [one time]*

May supreme, precious bodhicitta,  
Take birth where it has not arisen.  
Where it has arisen, may it never wane,  
But continue to grow forevermore!



## The Thirty-Seven Practices of Bodhisattvas

Namo Lokeshvaraya!

You see that all phenomena are beyond coming and going,  
Yet still you strive solely for the sake of all sentient beings.  
My precious guru and Lord Avalokite,  
With respect I pay homage forever, through the three gateways.

The perfect Buddhas, source of all happiness and well-being,  
Arise through accomplishing the genuine Dharma.  
Since that, in turn, depends on knowing how to practice.  
Thus, I will explain the practices of Bodhisattvas.

1.  
Having now attained the freedoms and advantages, a great boat so difficult to find,  
In order to free yourself and others from the ocean of saṃsāra,  
Listening, reflecting, and meditating with diligence day and night—  
Is the practice of Bodhisattvas.

2.  
Attachment to loved ones surges like water.  
Hatred towards enemies burns like fire.  
Ignorance of what to adopt and abandon is like darkness.  
Giving up your homeland—Is the practice of Bodhisattvas.

3.  
Giving up negative places, disturbing emotions gradually diminish.  
With no distractions, virtuous activities naturally increase.  
Through clear awareness, certainty in the Dharma arises.  
Relying on solitude—Is the practice of Bodhisattvas.

4.

Close friends who have been together for a long time will part from each other.  
Wealth and possessions gained with much effort will be left behind.  
Consciousness, a guest, will leave the guesthouse of the body.  
Letting go of this life—Is the practice of Bodhisattvas.

5.

When you associate with evil companions, your three poisons grow stronger,  
Your activities of hearing, thinking, and meditating decline,  
Your loving kindness and compassion are destroyed.  
Abandoning such companions—Is the practice of Bodhisattvas.

6.

When you rely on spiritual friends, your mistakes are eliminated.  
Your positive qualities increase like the waxing moon.  
Cherishing spiritual friends even more than your own body—  
Is the practice of Bodhisattvas.

7.

Bound themselves in the prison of saṃsāra,  
What worldly protectors have the ability to protect you?  
Therefore, seeking refuge in those who do not deceive, the Three Jewels—  
Is the practice of Bodhisattvas.

8.

The Buddha taught that all the unbearable suffering of bad rebirths  
Is the result of negative karma.  
Thus, even at the risk of your life, never committing negative actions—  
Is the practice of Bodhisattvas.

9.

The pleasure of the three realms is like dew drops on the tips of grass.  
Its nature makes it evaporate in a single moment.  
The eternal, supreme state of liberation,  
Striving for that—Is the practice of Bodhisattvas.

10.

From beginningless time, your mothers have cherished you,  
If they now suffer, what good is your own happiness?  
Thus, for the sake of liberating limitless sentient beings,  
Generating bodhicitta—Is the practice of Bodhisattvas.

11.

All suffering comes from the wish for your own happiness.  
The perfect Buddhas are born from the intention to benefit others.  
Thus, exchanging your own happiness,  
For the suffering of others—Is the practice of Bodhisattvas.

12.

Even if someone driven by great desire steals all your wealth,  
Or incites someone else to steal it,  
Dedicating to this person your body, possessions,  
And all your virtue of the three times—Is the practice of Bodhisattvas.

13.

Even if someone cuts off your head,  
When you do not have the slightest fault,  
Out of compassion, taking upon yourself the negativities of that person—  
Is the practice of Bodhisattvas.

14.

Even if someone spreads all kinds of unpleasant remarks  
About you throughout the universe,  
In return, with a loving mind, speaking good qualities of that person—  
Is the practice of Bodhisattvas.

15.

Even if in the midst of a public gathering,  
Someone exposes your faults and speaks harsh words about you,  
Still seeing that person as a spiritual teacher and bowing with respect—  
Is the practice of Bodhisattvas.

16.

Even if someone whom you cherish as dearly as your own child,  
Then treats you as an enemy,  
In return, like a mother whose child is sick,  
Loving that person even more—Is the practice of Bodhisattvas.

17.

Even when someone who is your equal or inferior,  
Disparages you out of arrogance,  
Placing that person on the crown of your head,  
With the same respect of your guru—Is the practice of Bodhisattvas.

18.

Although immersed in poverty and always disparaged by others,  
Plagued by serious illness and tormented by evil spirits,  
Taking on the suffering of living beings without discouragement—  
Is the practice of Bodhisattvas.

19.

Though you may be famous and revered by many people,  
And gain wealth like the god of Vaishravana,  
Realizing that worldly fortune has no essence,  
And being without arrogance—Is the practice of Bodhisattvas.

20.

If you have not tamed the enemy of your own anger,  
The more you defeat the outer enemies, the more they will increase.  
Thus, with the army of love and compassion,  
Subduing your own mind—Is the practice of Bodhisattvas.

21.

Sensual pleasures are like saltwater,  
The more you use them, the more desirous you become.  
Thus, when something gives rise to attachment,  
Giving it up immediately—Is the practice of Bodhisattvas.

22.

All appearances are your own mind,  
And mind itself primordially transcends all mental fabrications.  
Knowing this, in the face of dualistic notions of subject and object,  
And not engaging—Is the practice of Bodhisattvas.

23.

When you encounter objects that please your mind,  
Though they appear beautiful like rainbows in the summertime,  
Not regarding them as real and giving up attachment to them—  
Is the practice of Bodhisattvas.

24.

All forms of suffering are like the death of a child in a dream,  
To take such delusions as real, how exhausting!  
Thus, when encountering difficult circumstances,  
Seeing them as delusions—Is the practice of Bodhisattvas.

25.

For enlightenment, if it is necessary to sacrifice even your body,  
Then what need is there to mention external objects?  
Thus, practicing generosity without hope of reciprocation or positive results—  
Is the practice of Bodhisattvas.

26.

If discipline is lacking, you cannot even benefit yourself,  
Then, your wish to benefit others is laughable.  
Thus, maintaining discipline, free of desire for worldly existence—  
Is the practice of Bodhisattvas.

27.

For a bodhisattva aspiring to the wealth of virtue,  
Every harm is like a precious treasure.  
Thus, without resentment toward any being,  
Cultivating patience—Is the practice of Bodhisattvas.

28.

Merely for their own sake, even Shravakas and Pratyekas,  
Make efforts as if putting out a fire on their heads.  
Developing even more diligence, the source of good qualities,  
For the sake of all beings—Is the practice of Bodhisattvas.

29.

Understanding that disturbing emotions are destroyed  
By special insight with calm abiding,  
Cultivating meditative stability that transcends the four formless states—  
Is the practice of Bodhisattvas.

30.

Practicing the five perfections, without wisdom,  
Cannot attain perfect enlightenment.  
Thus, with skillful means and free from the three concepts,  
Cultivating wisdom—Is the practice of Bodhisattvas.

31.

If you do not examine your mistakes,  
You may look like a practitioner but not act as one.  
Thus, always examining your mistakes and abandoning them—  
Is the practice of Bodhisattvas.

32.

Under the influence of delusive emotions,  
If you speak of the faults of other Bodhisattvas, you yourself will be diminished.  
Thus, not mentioning the faults of those who have entered the Mahayana path—  
Is the practice of Bodhisattvas.

33.

Desire for gain and honor leads to arguments,  
And the decline of the activities of listening, contemplating, and meditating.  
Thus, giving up attachment to the households of friends, relations, and benefactors—  
Is the practice of Bodhisattvas.

34.

Harsh words disturb the minds of others,  
And cause deterioration in a Bodhisattva's conduct.  
Thus, giving up harsh words which are unpleasant to others—  
Is the practice of Bodhisattvas.

35.

When emotions become habitual,  
They are difficult to get rid of with antidotes.  
Thus, with mindfulness and awareness, eliminating them  
The moment they arise—Is the practice of Bodhisattvas.

36.

In brief, wherever you are and whatever you do,  
Always examine the state of your mind,  
With constant mindfulness and awareness.  
Benefitting others—Is the practice of Bodhisattvas.

37.

To dispel the suffering of infinite beings,  
With superior wisdom free from the three concepts,  
Dedicating the merit accumulated through these efforts to enlightenment—  
Is the practice of Bodhisattvas.

Relying on what is taught in the sutras, tantras,  
And the teachings of the great masters,  
I have composed these thirty-seven Bodhisattva practices  
For the benefit of those who wish to train on the Bodhisattva's path.

Because of my poor intelligence and little education,  
The art of this text will not delight scholars.  
Yet, since they are based on sutras and the teachings of the great masters,  
I think these practices of Bodhisattvas are not mistaken.

However, it is hard for someone unintelligent like me,  
To fathom the great waves of the Bodhisattvas' activities.  
So I am asking the forgiveness of the holy beings,  
For all my mistakes, such as contradictions, irrelevancies, and so forth.

By virtue of the merit gathered here,  
By the power of relative and ultimate bodhicitta,  
May all sentient beings become like the lord Avalokiteshvara,  
Who is beyond the extremes of saṃsāra and nirvana.

*For the benefit of self and others, this was written by Tokme, a teacher of scripture and logic, at the Ngulchu Rinchen cave.*