

Table of Contents

Daily Practice to Renew the Bodhisattva Vow	2
The Treasury of Blessings—A Practice of Buddha Śākyamuni.....	4
Closing Prayers	8
The Bodhicharyāvatāra Offering Sādhana	9
The Seven-Line Prayer to Guru Rinpoché	10
Way of the Bodhisattva.....	11
The First Chapter: The Benefits of Bodhicitta.....	11
The Second Chapter: Confessing Negativity.....	16
The Third Chapter: Fully Adopting Bodhicitta.....	25
The Tenth Chapter: Dedication	30
Guru Yoga of the Great Bodhisattva Śāntideva.....	38
Rituals of the Refuge and Bodhisattva Vows.....	40



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 all the Buddhas of the past
Generated bodhicitta,
And gradually established themselves
In Bodhisattva training,

Likewise, for the benefit of beings,
I will bring to birth the awakened mind,
And, similarly, step by step,
Engage in the training of a Bodhisattva.

Cultivate joy for oneself: [one time]

Now my life has become meaningful;
This human existence has been well obtained.
Today I have been born into the family of the Buddhas,
And I am now a child of the Buddhas.

From now on, in every circumstance,
I will act in harmony with this lineage.
Nothing I do will corrupt
This faultless, noble lineage.

Just like a blind person who, by chance,
Finds a precious jewel in a heap of garbage,
So too, this bodhicitta
Has been born within me.

Cultivate joy for others: [one time]

Today, in the presence of all protectors,
I invite all sentient beings as guests;
Until they attain the state of the sugatas,
May the gods, demigods, and all the rest 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 Śākyamuni

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 Śākya.

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 mahā munaye soḥā

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

oṃ muni muni mahāmunaye soḥā

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 Norbii 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: [one time]

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: [one time]

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: [one time]

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 Bodhicharyāvātāra 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

Hūng!

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 hūng [*one time*]

Blessing the Offerings: [one time]

Emaho!

Hosts of gurus, precious ones, Buddhas and Bodhisattvas,
Great compassionate ones, please watch over us.
We offer flowers, incense, lamps, perfumes, food, music and all beautiful offerings,
Both actual and mentally created—please accept them all.

om sarva tatagata saparivara argham padam pupé dhupé aloké ghandhé naiwitya shapta sarva putsa ah hung

May all beings reach enlightenment,
Through all the virtue I have gathered.
May I swiftly and without delay,
Become a supreme guide for all beings.

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 The Benefits of Bodhicitta is completed.



Way of the Bodhisattva

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.



Way of the Bodhisattva

The Third Chapter: Fully Adopting Bodhicitta

1.
In the virtue that frees all beings,
From the sufferings of the lower realms,
And places those who are suffering in a state of happiness,
I gladly rejoice.
2.
I rejoice in the gathering of virtue,
That is the cause for awakening.
I rejoice in sentient beings who have attained liberation,
From the suffering of saṃsāric birth.
3.
I rejoice in the enlightenment of the Buddhas,
And also the bhūmis attained by the Bodhisattvas.
4.
Gladly I rejoice in the ocean of virtue,
That arises from the development of the awakened mind,
And wishes all beings to be happy,
And likewise in the actions that benefit sentient beings.
5.
With palms joined, I supplicate,
The Buddhas of all directions,
To shine the lamp of Dharma,
For beings lost in the darkness of suffering.

6.

With palms joined, I supplicate the Buddhas,
Who are considering passing into nirvana,
Please do not leave the world in darkness,
But remain here for countless aeons.

7.

Through all the virtues I have accumulated,
And all the actions I have now performed,
May the suffering of all sentient beings,
Be completely eliminated.

8.

For as long as beings are ill,
And until they are cured of their diseases,
May I become their medicine and their doctor,
And may I nurse them back to health.

9.

May food and drink rain down,
Relieving all suffering from hunger and thirst.
In times of famine,
May I become food and drink.

10.

May I become a boundless treasure,
For those who are poor and destitute.
A source of everything they require,
Always available and nearby.

11.

In order to bring benefit to all beings,
I should offer, without any hesitation,
My body, my possessions, and all the merits
I have accumulated in the three times.

12.

Liberation is attained by giving everything up.
I strive for enlightenment,
And since all things must eventually be abandoned,
It is best to give it to sentient beings now.

13.

Since I have dedicated this body
To the welfare of all living beings,
Let them strike, insult, or even destroy it;
May they do as they wish.

14.

Even if they treat my body like a toy,
Or criticize and make fun of it,
Since I have already given it away,
Why should I hold it as mine?

15.

Therefore, I shall allow them to do anything to it,
As long as it causes them no harm.
And whenever they think of me,
May it never be meaningless.

16.

If anyone who thinks of me,
Whether with anger or respect,
May that thought always become a cause
Of accomplishing all their wishes.

17.

Whoever slanders me,
Or causes me any other harm,
Even if they insult me,
May they all have the fortune to awaken.

18.

May I be a protector for those without protection,
A guide for all travelers on the path.
And for those who wish to cross the water,
May I be a boat, a ship, and a bridge.

19.

May I be an island for those who seek land,
A lamp for those who wish for light,
A bed for those who need rest,
And a servant to those who need support.

20.

May I be the wish-fulfilling jewel, the treasure vase,
A perfected vidyā-mantra and the supreme medicine.
May I become the wish-fulfilling tree,
And the cow of plenty, fulfilling the hopes of all beings.

21.

Just like the earth and the other great elements,
And like space itself, endless and unceasing,
May I always support the lives
Of all the countless sentient beings.

22.

Similarly, in all places where sentient beings dwell,
Throughout the limits of space,
May I be a cause of sustaining life
Until they have all passed beyond suffering.

23.

Just as all the Buddhas of the past
Generated bodhicitta,
And gradually established themselves
In Bodhisattva training,

24.

Likewise, for the benefit of beings,
I will bring to birth the awakened mind,
And, similarly, step by step,
Engage in the training of a Bodhisattva.

25.

Those who, with intelligence,
Have lucidly taken hold of bodhicitta,
In order to increase it,
Should praise the mind with these words:

26.

"Now my life has become meaningful;
This human existence has been well obtained.
Today I have been born into the family of the Buddhas,
And I am now a child of the Buddhas.

27.

"From now on, in every circumstance,
I will act in harmony with this lineage.
Nothing I do will corrupt
This faultless, noble lineage.

28.

"Just like a blind person who, by chance,
Finds a precious jewel in a heap of garbage,
So too, this bodhicitta
Has been born within me.

29.

"Bodhicitta is the supreme nectar of immortality,
That defeats the lord of death.
It is the inexhaustible treasury
That removes all the poverty of beings.

30.

"It is also the supreme medicine
That heals the illness of beings.
It is a tree beneath which all beings may rest,
Wandering and exhausted along saṃsāric paths.

31.

"It is a palanquin
That liberates them from the lower realms.
It is the moon rising in the mind
That dispels the suffering of afflictions.

32.

"It is the great sun that utterly removes
The darkness of beings' ignorance.
It is the pure butter extracted
From churning the milk of the authentic Dharma.

33.

"For beings who wander as guests
Along the paths of conditioned existence,
Seeking the enjoyments of happiness,
This will fulfill their needs and lead them to the highest bliss.

34.

"Today, in the presence of all protectors,
I invite all sentient beings as guests;
Until they attain the state of the sugatas,
May the gods, demigods, and all the rest rejoice!"

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



Way of the Bodhisattva

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 Sukhāvātī.
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 Mañjuḥoṣa.

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 Mañjuḥṣa'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 Mañjuḥṣa.

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.

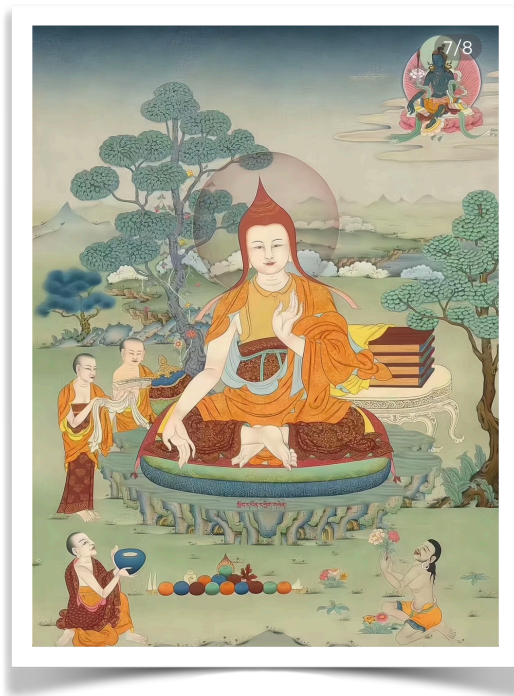
57.

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 pañḍita 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: [one time]

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: [one time]

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: [one time]

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: [one time]

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
Generated bodhicitta,
And gradually established themselves
In Bodhisattva training,

Likewise, for the benefit of beings,
I will bring to birth the awakened mind,
And, similarly, step by step,
Engage in the training of a Bodhisattva.

Cultivation of joy for oneself: [one time]

Now my life has become meaningful;
This human existence has been well obtained.
Today I have been born into the family of the Buddhas,
And I am now a child of the Buddhas.

From now on, in every circumstance,
I will act in harmony with this lineage.
Nothing I do will corrupt
This faultless, noble lineage.

Just like a blind person who, by chance,
Finds a precious jewel in a heap of garbage,
So too, this bodhicitta
Has been born within me.

Cultivate joy for others: [one time]

Today, in the presence of all protectors,
I invite all sentient beings as guests;
Until they attain the state of the sugatas,
May the gods, demigods, and all the rest rejoice!

Mandala Offering: [one time]

Oṃ āḥ hūṅ!
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!