

## **The Bodhisattva Vow**

*The ritual for the Bodhisattva vow arranged according to the tradition of Patrul Rinpoche and edited by Kyabjé Chatral Rinpoche. The first step in taking the Bodhisattva Vow, the key to the path of the Mahayana, is to recall the qualities of the Three Jewels:*

### **Recalling the Qualities of the Three Jewels**

Homage to the omniscient one!

Thus the Buddha, the transcendent, accomplished conqueror,  
The tathagata who has attained suchness,  
The arhat who has conquered all foes,  
Is a perfectly and completely enlightened Buddha,  
Endowed with insight and worthy of reverence,  
The sugata who has reached the state of bliss,  
The knower of the entire world,  
The guide and tamer of beings,  
The unsurpassable one,  
The teacher of gods and humans,  
The Buddha bhagavat.  
The tathagata is in harmony with all merit.  
He does not waste the sources of virtue.  
He is fully adorned with patience.  
He is the foundation of the treasures of merit.  
He is ornamented with the excellent minor marks.  
He is the full blossoming of the major marks.  
His activity is timely and fitting.  
Seeing him, there is nothing displeasing.  
He brings true joy to those who have faith.  
His insight overwhelms all in its splendour.  
His powers are invincible.  
He is the teacher of all sentient beings.  
He is the father of all bodhisattvas.  
He is the sovereign of all the noble ones.  
He is the guide who leads beings to the city of nirvana.  
He has measureless wisdom.  
He possesses inconceivable fearlessness.  
His speech is utterly pure.  
Its tones are melodious.  
One can never have enough of looking at him.  
His form is without comparison.  
He is unsullied by the realm of desire.  
He is quite unsullied by the realm of form.  
He is not caught up in the formless realm.

He is completely liberated from suffering.  
He is totally liberated from the aggregates.  
He is not possessed with the constituents of ordinary experience.  
He is in control of the sense fields.  
He has cut right through the knots.  
He is completely liberated from torment.  
He is freed from craving.  
He has crossed over the river.  
He is perfected in all the wisdoms.  
He abides in the wisdom of all the Buddhas of past, present and future.  
He does not dwell in nirvana.  
He abides in perfect finality.  
He remains on the level where he sees all sentient beings.  
All these are the authentic and supreme qualities of the embodiment of the Buddha.

The sacred Dharma is good at the beginning, good in the middle and good at the end.  
It is excellent in meaning, excellent in words and syllables.  
It is distinctive.  
It is totally complete.  
It is utterly pure.  
It completely purifies.  
The Buddha teaches the Dharma perfectly.  
It brings unerring vision.  
It is without affliction.  
It is constant and always timely.  
It is trustworthy when applied.  
Seeing it fulfils one's purpose.  
The wise can validate it through their own awareness.  
The Dharma taught by the Buddha relies entirely on training the mind.  
It brings about renunciation.  
It causes one to arrive at perfect enlightenment.  
It is without contradiction.  
It is all-embracing.  
It is constant.  
It is the cessation of all uncertainty.

As for the Sangha of the Great Vehicle, they enter thoroughly.  
They enter with awareness.  
They enter straightforwardly.  
They enter harmoniously.  
They are worthy of veneration with palms joined together.  
They are worthy of receiving prostrations.  
They are a glorious field of merit.  
Offering to them brings great purification.  
They are an object of generosity.  
They are in every way the greatest object of generosity.

The lord who possesses great kindness,  
The omniscient teacher,  
The source of oceans of merit and virtue,  
I prostrate to the Tathagata.

Pure, the cause of freedom from passion,  
Virtuous, liberating from the lower realms,  
This alone is the supreme, ultimate truth:  
I prostrate to the Dharma, which is peace.

Having been liberated, they show the path to liberation.  
They are fully dedicated to the disciplines,  
A holy field of merit, endowed with noble qualities:  
I prostrate to the Sangha.

I prostrate to the Buddha, the leader  
I prostrate to the Dharma, the protector,  
I prostrate to the Sangha, the community,  
I prostrate respectfully and always to these three!

The Buddha's virtues are inconceivable;  
The Dharma's virtues are inconceivable;  
The Sangha's virtues are inconceivable.  
Having faith in these inconceivables,  
Therefore the fruition is inconceivable:  
May I be born in a completely pure realm!

### **Prayer to the Bodhicitta and the Bodhisattvas**

*Now it is to the precious bodhicitta and the bodhisattvas, those who possess it, that we  
express our respect and go for refuge:*

Turning us back from the road to the lower realms,  
It shows us the road to the higher realms,  
And leads to where there is no old age and death:  
To this bodhicitta, in homage I bow!

I bow to those who have given birth  
To this most precious and sacred of minds,  
Who bring bliss to even those who cause them harm.  
In such sources of happiness, I take refuge!

## **The Consecration of the Environment**

Through the force of the truth of Buddha, Dharma and Sangha,  
The blessing of all the Buddhas and bodhisattvas,  
The great power of the completed accumulation of merit and wisdom,  
And the purity of the inconceivable dharmadhatu,

Now this whole environment becomes like the landscape of the Buddha-field Sukhavati,  
magnificently arrayed with all kinds of exquisite ornaments, captivating and incredible in  
its beauty.

OM SARWA BID PURA PURA SURA SURA AWARTA YA AWARTA YA HO  
SAPARANA KHAM

*Recite three times*

## **Consecrating the Offerings**

In this perfect realm, the sacred possessions of gods and men – forms, sounds, fragrances,  
tastes, textures, and the like – inconceivable ocean-like clouds of offerings, so pure and  
enchanting, fill the entire expanse of space:

NAMAH SARWA TATHAGATE BHAYO BISHVA MUKHE BE SARWA  
THAKHAM UTGATE SAPARANA HIMAM GAGANA KHAM SOHA

*Recite three times*

## **The Offering Cloud Dharani**

NAMO RATNA TRAYAYA NAMO BHAGAVATE VAJRA SARA PRAMARDHA  
NE TATHAGATAYA ARHATE SAMYAK SAMBUDDJAYA TADHYATA OM  
VAJRE VAJRE MAHA VAJRE MAHA TEDZO VAJRE MAHA VIDYA VAJRE  
MAHA BODHITSITTA VAJRE MAHA BODHI MANTO PASAM KRAMANA  
VAJRE SARWA KARMA AWARANA VISHVA DHANA VAJRE SOHA

*Recite three times*

## **Inviting the Buddhas and their Entourages as a Field of Merit**

O three sources of refuge, of all directions and all times, along with those who attend  
you,  
In all your wisdom and love, think of living beings, tormented by our negative emotions,  
And come now, from limitless realms in unobstructed emanations,

To take your place at the heart of this cloud of offerings.

You are the protectors of all beings, every single one.  
You are the deities who remorselessly destroy the maras and their forces.  
You who know all things just as they are, in their true nature,  
Enlightened ones, with your retinues, come now to this place!

Enlightened ones, over countless incalculable aeons,  
Because of your love for sentient beings, you cultivated compassion.  
Your aspirations are vast, your vision all complete,  
And if now is the time you intend to benefit beings,

Then from the palace of the dharmadhatu, spontaneously perfect,  
Display all kinds of magical emanations and blessings, and  
And to liberate limitless sentient beings,  
Come now, I pray and with you your retinue, in all their utter purity.

You are the lords of all dharmas;  
Like the hue of refined gold,  
Your brilliance brighter than the sun.  
With faith and devotion, I invite you here.

You possess peace and great compassion,  
You reside in gentleness and the stages of concentration;  
You possess Dharma and wisdom free from desire,  
And strength that is completely inexhaustible.

Come now, come from that state of peace,  
Mighty sages, supreme beings, omniscient ones,  
Assume exquisite illusory forms,  
And come to this place of offerings, I pray!

*And so invoke them.*

### **Inviting the Buddhas and their Retinues to Remain**

Enlightened ones, welcome, now that you have come.  
We have such good fortune and merit.  
Accept these offerings and then  
Turn your minds towards us, please.

## **Offering the Buddhas Their Places**

PADMA KAMALA YÉ STAM

### **I. The Preparation: the Seven Branches for Gathering the Accumulations**

#### **1. Prostration**

Incomparable masters, precious Buddhas, as your nature  
You possess the blessing of body, speech and mind  
Of all the sugatas and bodhisattvas, past, present and future:  
In homage I bow to those with such great kindness.

#### **The Prayer in One Verse:**

Homage to the Three Jewels!

Supreme among beings, in all the god realms there do not exist other great spiritual practitioners like you.  
In this world too there are none, nor even in the realm of Vaishravana.  
In the supreme abodes, the palaces of the gods, there are none,  
Nor in any direction, cardinal or intermediate, are they to be found.  
On the whole face of the earth with its mountains and its forests, where could any ever be?

#### **The Prayer in Four Verses:**

Whenever you take on a form, in every one,  
You are honoured as perfectly enlightened Buddhas  
Endowed with all the thirty-two supreme marks:  
To all you victorious ones, I pay homage.

Wherever the perfect Buddhas are born,  
Where they attain enlightenment,  
Turn the wheel of Dharma that pacifies,  
And pass into immaculate nirvana,

Where they dwell as sugatas,  
Walk and stand and  
Where they sleep like lions:  
To all those holy places, I pay homage!

Above and below and in between

In the cardinal and intermediate directions,  
Be they with form or without:  
To the stupas, I pay homage!

*These two praises should be recited alternately.*

### **The Great Praise of the Ten Acts of the Buddha**

Homage to the Buddha, Shakyamuni!

You I shall praise, who first awakened the mind of enlightenment,  
Then completed the accumulations of merit and wisdom,  
And now in this age, through the vast sway of your actions,  
Have become the lord and protector of living beings.

Homage to you that, having taught the gods,  
Knew the time had come to tame the human world, and  
Descending from the god realm in the form of an elephant,  
Foresaw the family of your birth and entered the womb of Mayadevi.

Homage to you, prince of the Shakyas, born after ten months  
In the auspicious Lumbini grove, where  
Brahma and Indra revered you, your supreme marks  
Proving you were destined to be enlightened.

Homage to you, lion among men, in all your youthful vigour,  
Displaying your prowess in the games at Agha Magadha,  
Where you triumphed over the proud contestants,  
So that not one could stand as your rival.

Homage to you, who, to comply with worldly convention,  
And avoid all misdeeds, took on a queen and courtiers  
And by acting with such skilful means,  
So you ruled the kingdom.

Homage to you, who saw that samsara is wholly futile,  
Renounced the life of a householder,  
And, travelling through the sky,  
Ordained yourself before the Vishuddha Stupa.

Homage to you, who, intent on persevering till enlightened,  
For six years practised austerities on the banks of the Nairanjana,  
And taking diligence to its ultimate perfection,  
Attained the supreme samadhi.

Homage to you, who, seeking to make meaningful  
All your efforts, made throughout beginningless time, sat  
Unmoving in the vajra posture beneath the bodhi-tree in Magadha  
And awakened into true Buddhahood,  
Attaining perfect enlightenment.

Homage to you, who, in your compassion,  
Gazed at once upon living beings, then  
Turned the wheel of Dharma in sacred places like Varanasi,  
And established disciples in the three vehicles.

Homage to you that destroyed evil-minded opponents,  
By defeating the six teachers of the tirthikas, Devadatta and the rest,  
As well as the maras in the land of Khormojik;  
You were the mighty sage, victorious in battle.

Homage to you, who performed great miracles in Shravasti,  
Unmatched in their splendour in all the three realms,  
And through the offerings made by gods, humans and other beings,  
Caused the teachings to prosper and increase.

Homage to you, who, to spur the lazy on to the Dharma,  
Left your body, though immortal and like a vajra,  
And passed into parinirvana  
In the pure abode of Kushinagara.

Homage to you, who, to show that you had not in reality perished,  
And so that beings of the future could gain merit,  
Emanated a wealth of relics, and caused  
Your remains to be divided into eight portions.

### **The Short Praise of the Buddha's Deeds**

When you were born, chief among human beings,  
You took seven steps on this earth and said:  
“In this world I am supreme.”  
To you, O wise one, I pay homage!

First, you descended from the heaven of Tushita,  
And in the royal home entered your mother's womb;  
In the grove at Lumbini, O sage, you were born:  
To the victorious ‘god among gods’, I pay homage!

You were tended by thirty-two nurses at the palace,  
You spent your youth in sports at the house of the Shakyas;



At Kapilavastu you took Gopa as your wife:  
To you who are unequalled in the three worlds, I pay homage!

At the four city gates, you were shown the four kinds of sorrow,  
And cut your own hair in front of the Vishuddha Stupa;  
On the banks of the Nairanjana you practised as an ascetic:  
To you who are free from the faults of the two obscurations, I pay homage!

At Rajagriha you tamed a rogue elephant,  
In Vaishali the monkeys offered you honey;  
In Magadha, O sage, you realized Buddhahood:  
To you in whom omniscient wisdom blossomed, I pay homage!

At Varanasi you turned the wheel of Dharma,  
And in the Jeta Grove you showed great miracles;  
At Kushinagara your wisdom mind passed into parinirvana:  
To you whose mind is like the sky, I pay homage!

Through the merit of this brief praise of  
The deeds of the Enlightened One, Master of the Teaching,  
May the actions of all living beings  
Come to equal the acts of the Sugata himself.

O Sugata, may I and others have a form,  
An entourage, a life-span, a pure realm  
And sublime marks of perfection  
Exactly like you.

Through the power of our praising you and this prayer,  
In whatever lands we dwell, may  
Illness, negativity, poverty, and conflict be quelled,  
And Dharma and auspiciousness increase and spread.

*If you have time, then recite 'The Praise of the Twelve Acts of the Sage' composed by  
the Omniscient Jikmé Lingpa:*

### **The Praise of the Twelve Acts of the Buddha**

In the city of the immortal gods, in the heaven of Tushita,  
The bodhisattva, holy Shvetaketu, saw the vessel  
To contain the successor of the Shakya clan  
Was the lady Mayadevi, her eyes of doe-like beauty.  
Like the splendour of a sunrise on a mountain's eastern face,  
She gave birth, a lotus opening in blossom, in the Lumbini grove,  
Brahma and Indra there to serve you, to tend you with all their grace;

You who were prophesied into the lineage of enlightened ones, I bow to you in homage!

Among the Shakya youths, vaunting their athletic physique,  
You excelled in your prowess in the sixty four crafts;  
All conceded victory and your renown  
Filled the eyes and ears of all.  
Never were you slave to the noose of craving and desire,  
Yet to please your father, you married, but saw this illusion  
For the illusion that it was, ruling the kingdom all the while.  
So you were known as Sarvarthasiddha: I bow to you in homage!

Though precarious, fraught with danger and with change,  
No-one was immune to the allure of the kingdom, save you.  
Your mind was captivated by the four encounters that caused renunciation,  
And you ordained yourself, a self-originating bhikshu.  
Your constant perseverance, never tiring, by the Nairanjana river  
Gave you the strength of mind to bear the agony of austerities, and  
The concentration to keep on taming conceptual thought,  
Which delighted the sugatas of the ten directions: I bow to you in homage!

Through three incalculable aeons in samsaric existence,  
You sought the meaningful, by binding all your thoughts  
With the rope of accumulating merit and wisdom.  
Then, beneath the bodhi tree, you put the maras to flight,  
And attained enlightenment, as all the Buddhas do.  
On the ship of the three turnings of the Wheel of Dharma, you save  
Beings who rush into samsara's bottomless and endless abyss,  
And ferry them to the perfect levels of liberation and omniscience: I bow to you in  
homage!

Through the magical power of your miracles in Shravasti,  
You rendered speechless the tirthika teachers who,  
With all their analysis and research, drunk on the wine of indulgence, had become  
oppressive in the extreme.  
In the final contest they were humbled, their prestige all drained away,  
As you triumphed through the 'the four bases of miraculous powers'.  
Though you never experienced the feelings of birth, old age, sickness and death,  
To bring disillusion to those who never think on the certainty of death,  
You displayed your passing into parinirvana: I bow to you in homage!

As a device to let beings whose merit is weak or small  
Increase their practice of the positive and virtuous,  
You left relics, that were inexhaustible, in eight shares,  
And you slept in the dharmadhatu. So, may I too  
Bring perfecting, maturing and creating pure realms to completion,  
Then in the great Akanishtha, that transcends the three realms,

Attain manifest Buddhahood and through the ten acts displayed by a supreme emanation,  
Become your equal, omniscient one, in benefitting beings!

*You may choose whether to recite long, medium-length or short praises of the Acts of the Buddha.*

**Offering Homage and Prostration  
(from the Seven Branches in Samanatabhadra's 'Aspiration to Good Actions')**

Homage to Manjushri, the Youthful!

To all the Buddhas, the lions of the human race,  
In all directions of the universe, through past and present and future:  
To every single one of you, I bow in homage;  
Devotion fills my body, speech and mind.

Through the power of this prayer, aspiring to Good Action,  
All the victorious ones appear, vivid here before my mind  
And I multiply my body as many times as atoms in the universe,  
Each one bowing in prostration to all the Buddhas.

In every atom preside as many Buddhas as there are atoms,  
And around them, all their bodhisattva heirs:  
And so I imagine them filling  
Completely the entire space of reality.

Saluting them with an endless ocean of praise,  
With the sounds of an ocean of different melodies  
I sing of the Buddhas' noble qualities,  
And praise all those who have gone to perfect bliss.

**2. Making Offerings**

In order to hold this priceless jewel of a mind,  
I make offerings to the tathagatas,  
To the sacred Dharma – that most rare and immaculate of jewels –  
And to the Buddhas' heirs, whose noble qualities are without limit.

**The Mandala Offering**

OM VAJRA BHUMI AH HUNG

The earth is the golden ground, completely pure, full of beauty and power.

## OM VAJRA REKHE AH HUNG

The circular iron mountain wall completely surrounds it; in the centre is the letter HUNG.

Here is Meru, king of mountains;  
In the east is Purva Videha,  
In the south is Jambudvipa,  
In the west is Aparagodaniya,  
In the north is Uttarakuru,  
Beside them are Deha and Videha,  
Camara and Aparacamara,  
Shatha and Uttaramantrina,  
Kurava and Kaurava,  
The jewel mountain,  
The wish-fulfilling trees,  
The wish-fulfilling cows,  
The harvest that needs no sowing,  
The precious wheel,  
The precious gem,  
The precious queen,  
The precious minister,  
The precious elephant,  
The precious horse,  
The precious general,  
The vase of great treasure,  
The goddess of beauty,  
The goddess of garlands,  
The goddess of song,  
The goddess of dance,  
The goddess of flowers,  
The goddess of incense,  
The goddess of light,  
The goddess of perfume,  
The sun, the moon,  
The precious umbrella,  
The royal banner victorious in all directions:  
Here is all the bountiful wealth of gods and men, complete and flawless –  
All this I offer  
To the root lama in all his compassion, to the glorious, sacred lineage lamas, to the  
victorious yidam deities and all the deities of their mandalas, to the Buddhas and all the  
bodhisattvas.

Please accept it, with compassion, for the benefit of beings;  
Having accepted it, grant your blessing, I pray!

### **The Short Mandala Offering**

The ground is purified with scented water and strewn with flowers  
It is adorned with Sumeru, the king of mountains, the four quarters of the universe, and  
the sun and the moon;  
Thinking of it as the blessed Buddha-fields, I offer it.  
By virtue of this offering, may all beings here and now attain the happiness of that pure  
land!

TRAM GURU RATNA MANDALA PUDZA MEGHA  
SAMUDRA SAPARANA SAMAYE AH HUNG

*This is according to the tradition of Lama Phakpa. If so desired, then the Trikaya  
Mandala Offering from the Longchen Nyingtik can be recited:*

### **The Trikaya Mandala Offering**

OM AH HUNG

#### *Nirmanakaya Mandala Offering*

One billion universes – a hundred times ten million worlds,  
Filled with all the wealth of gods and human beings, like the ‘seven precious gems’,  
My bodies, my possessions, and sources of my merit, all together, I offer them in their  
entirety, so that  
I may attain a nirmanakaya birth, to turn the Wheel of the Dharma, liberating all beings!

#### *Sambhogakaya Mandala Offering*

The highest heaven of great bliss, the realm of Ghanavyuha,  
Perfect with the five certainties and the mandala of the five Buddha families, and  
Inconceivably vast clouds of offerings of every variety of sensual and emotional  
stimulants –  
With this offering, may I enjoy the perfection of the sambhogakaya fields!

#### *Dharmakaya Mandala Offering*

Where all appearance and existence are completely pure from the very beginning – the  
youthful vase body,  
Ornamented by the play of dharmata, unceasing compassion,  
The realm where all clinging to the perception of kayas and tiklés is naturally liberated,  
With this wisdom-offering, may I enjoy the freedom of the dharmakaya reality!

*Even if you do not recite this Three Kaya Mandala Offering, it does not constitute an error of omission.*

*In any case, there come the prayers of aspiration for what is being requested:*

### **Aspirations**

To all the masters, who have perfected the three kayas,  
I make offerings outer, inner, secret and of suchness.  
Accept my bodies, my possessions and the whole universe,  
And grant me the unexcelled supreme siddhi, I pray!

*And:*

By offering this excellent mandala which delights you,  
May no obstacle occur on the path to enlightenment,  
May I realize the wisdom mind of all the sugatas, past, present and future,  
And, neither deluded in samsara, nor dwelling in the peace of nirvana,  
May I liberate beings as limitless as space!

### **Offerings**

**(from the Seven Branches in Samantabhadra's 'Aspiration to Good Actions')**

To every Buddha, I make offerings:  
Of the loveliest flowers, of beautiful garlands,  
Of music and perfumed ointments, the best of parasols,  
The brightest lamps and finest incense.

To every Buddha, I make offerings:  
Exquisite garments and the most fragrant scents,  
Powdered incense, heaped as high as Mount Meru,  
Arranged in perfect symmetry.

Then, offerings vast and unsurpassable  
I imagine I give to all the Buddhas, and moved  
By the power of my faith in Samantabhadra's Good Actions –  
I prostrate and make offering to all you victorious ones.

### **Offering Our Bodies**

To the master, to the Buddhas and bodhisattvas,  
I offer my body, speech and mind at all times.  
O supreme bodhisattvas, accept me completely!  
In my devotion, my only wish is to be your servant.

For if you take me, fully, into your care,  
I will have no fear of samsara, as I will be helping sentient beings.  
All the harm I have done in the past is over and done;  
No further harm will I create from now on.

### **3. Confession of Harm**

O lama, great vajra holder, all you Buddhas and bodhisattvas who dwell in the ten directions: turn your attention towards me, I pray!

I... (*insert your name*)... throughout time without beginning in samsara until this moment now,  
In the grip of negative emotions of attachment, aversion and stupidity,  
With my body speech and mind I have committed: the ten negative acts,  
The five crimes with immediate retribution,  
And the five crimes almost as grave.  
I have broken the pratimoksha vows,  
The bodhisattva precepts and the samayas of the secret mantra yana.  
I have failed to respect my mother and father,  
My preceptor and master,  
And the members of my sangha.  
I have performed acts harmful to the Buddha, Dharma and Sangha,  
Abandoned the sacred Dharma,  
Disdained the arya sangha,  
And acted so as to harm sentient beings, and more. All these harmful and negative acts I have committed,  
Allowed to be committed  
Or rejoiced at others' committing, in short all the downfalls and wrongdoings that will obstruct me from attaining higher realms and liberation,  
And will be the cause of samsara and lower realms, whatever they may be, in their entirety, in the presence of you, the lama, great vajra holder, and all the Buddhas and bodhisattvas who dwell in the ten directions, I openly acknowledge and purify them!  
I do not hide them.  
Nor do I conceal them.  
From now on I vow never to commit them again!  
If I openly acknowledge and purify them, I shall attain the state of bliss;  
If I do not, that will never be.

*Then:*

Whatever negative acts I have committed,  
While driven by desire, hatred and ignorance,  
With my body, my speech and also with my mind,  
Before you, I acknowledge and purify each and every one.

#### **4. The Remaining Four Branches**

##### **Rejoicing**

With a heart full of delight, I rejoice at all the merits  
Of Buddhas and bodhisattvas, pratyekaBuddhas,  
Those in training and the arhats beyond training,  
And every living being, throughout the entire universe.

##### **Imploring the Buddhas to Turn the Wheel of Dharma**

You who are like beacons of light shining through the worlds,  
Who passed through the stages of enlightenment, to attain Buddhahood, freedom from all attachment,  
I urge you: all of you protectors,  
Turn the unsurpassable wheel of Dharma.

##### **Requesting the Buddhas Not to Enter Nirvana**

Joining my palms together, I pray  
To you who intend to pass into nirvana –  
Remain, for aeons as many as the atoms in this world,  
And bring well-being and happiness to all living beings.

##### **Dedication**

What little virtue I have gathered through my homage,  
Through offering, confession, and rejoicing,  
Through exhortation and prayer – all of it  
I dedicate to the enlightenment of beings!

##### **Training the Mind in the Four Immeasurables**

May all mother-like sentient beings, as limitless as space, enjoy happiness and the causes of happiness!  
May all mother-like sentient beings, as limitless as space, be free from suffering and the causes of suffering!  
May all mother-like sentient beings, as limitless as space, never be apart from the sacred happiness devoid of suffering!  
May all mother-like sentient beings, as limitless as space, dwell in boundless equanimity, which is free from attachment to some and aversion to others!



*Recite three times*

### **Giving Away of the Three Bases of Clinging**

My bodies and likewise my possessions  
And all my merits, past, present and future,  
I give them all away, withholding not a thing,  
To bring about the benefit of sentient beings.

### **The Preliminary Prayer for Requesting the Attention of the Buddhas, Bodhisattvas and Teachers**

All you Buddhas who dwell in the ten directions  
All you great bodhisattvas on the ten levels,  
All you great teachers, the vajra-holders,  
Turn your mind towards me, I pray!

## **II. The Main Part:**

### **Taking the Vows of Bodhicitta in Aspiration and Action Combined**

Until gaining the essence of bodhi, I take  
As my refuge the Buddhas, all fully awake,  
The Dharma (of statements and realization)  
And all the bodhisattvas of noble aspiration.

Just as the sugatas of former ages,  
Aroused bodhichitta and then in stages,  
Trained themselves in skilful practice,  
On the genuine path of the bodhisattvas,

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

*On reciting this all the way through three times, we will have taken the vow of arousing the bodhichitta. At the end comes the meditation on encouragement and rejoicing:*

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

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

For like a beggar, poor and blind,  
Who, by chance, a jewel might find,  
In heaps of filthy dirt and litter,  
In my mind is now born bodhicitta.

*And:*

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

### **The Series of Aspiration Prayers**

O sublime and precious bodhicitta,  
May it arise in those in whom it has not arisen;  
May it never decline where it has arisen,  
But go on increasing further and further!

May they not be separated from bodhicitta,  
But be always inclined to enlightened action:  
May they be cared for by the Buddhas, and  
May they abandon harmful action.

*And:*

May the bodhisattvas' good wishes  
For benefitting beings be fulfilled.  
Whatever the protectors have intended for them:  
May sentient beings receive it.

May all sentient beings be happy.  
May all the lower realms be forever empty.  
May the aspirations of all the bodhisattvas  
Of the various bhūmis be fulfilled!

### **III. Conclusion: Recitation of the Dharani of Pure Discipline**

Homage to all the tathagatas!  
Homage to the bodhisattva, the mahasattva, the noble Lord Avalokiteshvara!

OM AMOGHASHILA  
SAMBHARA SAMBHARA BHARA BHARA  
MAHA SHUDDHA SATVA PADMA VIBHUSHRITA BHUDZA  
DHARA DHARA  
SAMANTA  
AWALOKITE HUNG PHAT SVAHA

*Recite three or seven times.*

#### **Aspiration Prayers**

May all aspects of the paramita of discipline be perfected completely within the minds of all sentient beings, including me.

May all the harmful actions and obscurations caused by breakages in discipline due to negative emotions be cleansed and purified.

May I possess the good fortune to practise discipline that pleases the noble ones.

May I attain the bliss of complete liberation, that is free from the oppression of negative emotions.

*And:*

May my discipline be free from any flaw,  
May my discipline be completely pure,  
With discipline devoid of complacent pride,  
May I complete the paramita of discipline.

*And:*

Following in all the Buddhas' footsteps,  
May I bring Good Actions to full perfection;  
May my conduct and discipline be flawless and pure,  
May it never fail me or be at fault.

*And:*

Through the power of training to abandon both harming others and the attitude behind it,  
May the thought of doing harm arise not even in my dreams;  
May everything be auspicious for me to have that perfect discipline,  
Which never diverges from the altruistic mind of bodhicitta!

## **Afterword**

This arrangement of the bodhisattva vow is according to the tradition of Patrul Rinpoche – Dza Palge Trulku, Orgyen Chökyi Wangpo – who was no different from that great learned and realized acharya Shantideva from the holy land of India, a manifestation in human form of the sublime, noble Avalokiteshvara, ‘The Self Liberation of Suffering’. It was handed down in succession by Patrul Rinpoche’s heart son, the great being Nyoshul Lungtok Tenpé Nyima, to Jetsün Lama Ösel Rinchen Nyingpo Pema Ledrel Tsal – Khenpo Ngakchung – whose great disciple was the supreme incarnation of Palyul Pema Norbu, Thubten Chökyi Langpo. At his seat the Dago monastery, he sponsored its printing along with the rituals of the three roots of Longchen Nyingtik. However the corrections were incomplete and in the text there were generally many abbreviations of the style ‘..and so on’, with the result that not everyone found it easy to recite. Because of this need, the corrections were made, the abbreviations filled out, and it was arranged so it could be read straight through, with rubrics added for clarification. It was edited by Chadral Sangye Dorje in the Male Fire Tiger year (1986) on the virtuous eighth day of the fourth month in the practice centre of Lotus Grove in Nepal. The calligrapher was Losal Abhaya. May virtue and goodness abound!

**Translated by the Wu Tai Shan Clan at Lotsawa House**

*More by Patrul Rinpoche: <http://www.lotsawahouse.org/patrul.html>*

*More by Kyabjé Chatral Rinpoche: <http://www.lotsawahouse.org/chatral.html>*