

## PRAYERS TO RENEW THE BODHISATTVA'S VOW

*Since one must invite the objects of refuge at the beginning when taking the bodhisattva's vow, first there is the consecration of the ground: May the ground be everywhere pure, free of loose gravel and such, even like the palm of a hand and, like beryl, smooth by nature.*

*Placing the hands palm to palm, one should light incense and supplicate as did the girl Mendhe Zangmo of yore, whose invitation of Lord Buddha was recounted in the Realization Narratives:*

Guard of all sentient ones barring none,  
god who conquers brute *māras* with hordes,  
who knows how all things, barring none, are—  
*bhagavan* with court, come to this place!

*Imagining them to have manifestly arrived, one offers them seats:*

Offering to you freely and with ease  
hundred-petaled flowers with pollen beds  
coextensive with the billion worlds,  
please be seated as is comfortable.

*When doing a more extensive practice, one should recite the seven-limbed prayer from The Aspiration for Noble, Fine Conduct:*

[As many who've gone forth in the three times in  
the ten directions' worlds—those lions of men—  
to every one without exception I will  
with faithful body, speech and mind pay homage.

The strengths of *Aspiration for Fine Conduct*  
call all Victorious Ones to mind directly.  
With bodies numerous as the realms' atoms,  
bowed down, I fully prostrate to all Victors.

Upon a single atom buddhas numerous  
as there are atoms dwell amidst their children.  
I likewise fancy all the spheres of dharmas  
without exception filled with the Victorious.

With all sounds—tonal modulations’ oceans—  
and oceans inexhaustible of their praise,  
all Victors’ attributes I fully utter  
and glorify all those to bliss departed.

With flowers excellent and the best garlands,  
with cymbals, ointments, parasols supreme, and  
the finest lamplight and superior incense,  
to such Victorious Ones, I will make offerings.

Arranging finest fragrances and garments  
and powdered offerings equal to Mount Meru—  
with all the finest of superior things, I’ll  
again make offerings to such Ones Victorious.

Those offerings that are vast and unsurpassed I  
will dedicate as well to all such Victors.  
By strengths of faith in fine conduct, I’ll also  
to all Victorious Ones prostrate and offer.

Those wrongs, which I’ve committed through my body,  
my speech and, likewise, mind under the power of  
desire, aggression and delusion—I have  
disclosed them, each and every one, distinctly.

Whatever merits of all ten directions’  
great Victors, buddhas’ children, self-made victors,  
all beings, those in training and beyond it—  
in all such merits I rejoice completely.

Those lamps to all the ten directions' worlds who've  
attained enlightenment in stages and found  
desireless buddhahood—every such guardian  
I will incite to turn the unsurpassed wheel.

All those who wish to show passing from misery,  
with hands placed palm to palm, I will beseech you  
to stay for aeons numerous as atoms  
within the realms to help and ease all beings.

Whatever trifling virtues I have gathered—  
prostration, offering, disclosure, rejoicing,  
inciting and beseeching—each of these I  
will dedicate for the sake of awakening.]

*When practicing in brief, recite:*

Whatever trifling virtues I have gathered—  
prostration, offering, disclosure, rejoicing,  
inciting and beseeching—each of these for  
complete awakening's sake is dedicated.

*Refuge and bodhicitta:*

I take refuge in the Triple Gem,  
lay down each non-virtue and misdeed,  
in the virtues of all beings rejoice  
and retain Buddha's enlightenment.  
'Til awakening I take refuge in  
Buddha, Dharma and the foremost hosts.  
I'll rouse the enlightened mind to best  
bring about my own and others' aims.  
Having roused supreme enlightened mind,  
I'll care for all sentient ones as guests.  
Bodhisattvas' lovely conduct I'll perform.  
Thus, may buddhahood be reached for beings' boon! 3x

Placing foremost all impediments  
to omniscience and release—  
enemies averse to me and obstructers who harm—  
I'll cause every sentient one, mothers who equal space,  
to have ease, be free of ill-being and  
swiftly gain truly complete, precious, unsurpassed enlightenment. 3x

To that end, I'll use body, speech and mind for virtue until buddhahood.  
I'll use body, speech and mind for virtue until death.  
I'll use body, speech and mind for virtue starting from today until this time  
tomorrow. 3x

As past bliss-gone ones aroused  
the mind of enlightenment  
and in stages dwelt in the  
bodhisattvas' trainings, so  
also, for the boon of beings,  
I'll arouse enlightened mind,  
then will likewise undergo  
trainings in sequential steps. 3x

*One should imagine that the master says, "This is the method." The disciple responds, "It is good!"*

*Cultivating joy for oneself:*

At this time my life's become worthwhile!  
Having well acquired a human state,  
to the buddhas' lineage born today,  
I've transformed into the buddhas' child!

*The commitment that the family line not degenerate:*

Now I've taken up activities  
that befit the family by all means.

Thus, I'll act in order not to taint  
this revered and faultless family line.

*Causing others to rejoice:*

Every refuge, in your presence, I've  
to the bliss-gone state called beings today.  
Meanwhile, as my guests to bliss and ease,  
gods, *asuras* and the like, rejoice!

*Aspiration prayers:*

May Jigten Gönpo's intent—two truths' union,  
Great Vajradhāra's form in the mandala  
of primal, co-emergent mind—be realized  
through virtues, the innate and those we've gathered  
in samsara-nirvana in the three times!

May precious, foremost *bodhicitta*  
arise in whom it's not arisen.  
Once born, instead of lapsing, may it  
increase higher and ever higher!

May beings' purpose contemplated  
by bodhisattvas be accomplished.  
May what's imagined by those guardians  
connect with every sentient being!

*The aspiration spoken by Bodhisattva Śāntideva:*

From *bodhicitta* ne'er departing,  
in bodhisattvas' conduct zealous  
and fully cared for by the buddhas,  
may beings reject the deeds of *māras*.

Ne'er parting from authentic gurus, may I  
enjoy the Dharma's glories in all lifetimes.

With grounds' and paths' good qualities completed,  
may Vajradhara's status be reached swiftly!

Whatever aspirations for beings' purpose  
have been made from Great E'er Good Vajradhara  
on down to and including kind root gurus—  
may every one of them be swiftly realized!

Through that amassed in the three times by  
myself and all samsara and nirvana  
and this existent root of virtue,  
may every sentient one and I swiftly gain truly complete, precious, unsur-  
passed enlightenment!

Dharma Lord, all-seeing, all-knowing of objects,  
you've mastered co-arisings' point, Drigungpa.  
Through teachings, practice, hearing, contemplation  
and meditation, may Ratna Śrī's doctrine  
be well upheld 'til the end of existence!

*On the 29<sup>th</sup> day of the second Tibetan month [22 April 2001], this was written by Old Gar.*

*This text—which combines verses from Śāntideva's The Way of the Bodhisattva, the Collected Works of Dharmakīrti, Religious Services of the Drigung Kagyü Elucidated, Ju Mipham Rinpoché's aspiration for the teachings of Kyobpa Jigten Sumgön and so forth—was assembled by Garchen Könchog Gyaltsen Rinpoché at American Gar Jangchup Chöling in Arizona. At his request, the English prose translation was completed in April 2001 by the disciple Ari-ma. The verses for chant were written in May 2020.*

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རིགས་སུ་སྐྱེས། །སངས་རྒྱལ་སྐྱེས་སུ་དགྲ་ཉོ། །རིགས་མི་ཉམས་པར་དམ་བཅའ་བཞི། དེ་ནི་བདག་ནི་  
 ཅི་ནས་ཀྱང། །རིགས་དང་མཐུན་པའི་ལས་བརྒྱམས་ཏེ། །སློན་མེད་བཙུན་པའི་རིགས་འདི་ལ། །རྟོག་  
 བར་མི་འགྱུར་དེ་ལྟར་བྱ། །གཞན་དགའ་བ་བསྐྱོན་དུ་ཕྱེད་པ་ལ། །བདག་གིས་དེ་རིང་སློབ་པ་ཐམས་ཅད་གྱི། །  
 རྒྱུན་རྒྱུར་འགོ་བ་བདེར་གཤེགས་ཉིད་དང་ནི། །བར་དུ་བདེ་ལ་མགོན་དུ་བོས་ཟིན་གྱིས། །ལྷ་དང་ལྷ་མིན་  
 ལ་སོགས་དགའ་བར་གྱིས། །། །སློན་ལམ་ནི། །འཁོར་འདས་དུས་གསུམ་བསགས་དང་ཡོད་པའི་དགོ། །  
 གདོད་ནས་ལྷན་སྐྱེས་སེམས་གྱི་དགྱིལ་འཁོར་དུ། །བདེན་གཉིས་ལུང་འཇུག་རྩོ་རྩེ་འཆང་གི་སྐྱ། །  
 འཇིག་རྟེན་མགོན་པོའི་དགོངས་པ་རྟོགས་པར་ཤོག །། །བྱང་ཆུབ་སེམས་མཚོག་རིན་པོ་ཆེ། །མ་སྐྱེས་  
 པ་རྣམས་སྐྱེ་གྱུར་ཅིག །སྐྱེས་པ་ཉམས་པ་མེད་པར་ཡང། །ཤོང་ནས་ཤོང་དུ་འཕྲིལ་བར་ཤོག །།  
 །བྱང་ཆུབ་སེམས་དཔའ་རྣམས་གྱིས་ནི། །འགོ་དོན་ཐུགས་ལ་དགོངས་འགྲུབ་ཤོག །མགོན་པོ་ཡིས་ནི་  
 གང་དགོངས་པ། །སེམས་ཅན་རྣམས་ལ་དེ་འབྱོར་ཤོག །། །རྒྱལ་སྐྱེས་ཞི་བ་ལྷན་གསུངས་པའི་སློན་ལམ་ནི།  
 བྱང་ཆུབ་སེམས་དང་མི་འབྲལ་ཞིང། །བྱང་ཆུབ་སློན་ལ་གཞོལ་བ་དང། །སངས་རྒྱལ་རྣམས་གྱིས་ཡོངས་  
 བརྒྱུད་ཞིང། །བདུད་གྱི་ལས་ཀྱང་སྦྱོང་བར་ཤོག །། །སྐྱེ་བ་ཀུན་དུ་ཡང་དག་སྐྱེ་མ་དང། །འབྲལ་མེད་  
 ཚོས་གྱི་དཔལ་ལ་ཡོངས་སློན་ཅིང། །ས་དང་ལམ་གྱི་ཡོན་ཏན་རབ་རྩོགས་ནས། །རྩོ་རྩེ་འཆང་གི་གོ་འཕར་  
 ལྷུང་ཐོབ་ཤོག །། །ཀུན་བཟང་རྩོ་རྩེ་འཆང་ཆེན་མཁ་ཆད་དང། །དྲིན་ཅན་ཅུ་བའི་སྐྱེ་མ་ཡན་ཆད་གྱིས།  
 །འགོ་བའི་དོན་དུ་སློན་ལམ་གང་བཏབ་པ། །དེ་ཐམས་ཅད་ལྷུང་དུ་འགྲུབ་གྱུར་ཅིག །། །བདག་དང་  
 འཁོར་འདས་ཐམས་ཅད་གྱིས། །དུས་གསུམ་དུ་བསགས་པ་དང། །ཡོད་པའི་དགོ་བའི་ཅུ་བ་འདིས།  
 བདག་དང་སེམས་ཅན་ཐམས་ཅད་ལྷུང་དུ་སྐྱེ་ན་མེད་པ་ཡང་དག་པར་རྩོགས་པའི་བྱང་ཆུབ་རིན་པོ་ཆེ་ཐོབ་པར་  
 གྱུར་ཅིག །། །ཤེས་བྱ་ཀུན་གཟིགས་ཀུན་མཁྱེན་ཚོས་གྱི་རྩེ། །རྟེན་འབྲེལ་གནད་ལ་དབང་ཐོབ་འབྲི་  
 གྲུང་པ། །རིན་ཆེན་དཔལ་གྱི་བརྟན་པ་སྲིད་མཐའི་བར། །བཤད་སྐྱབ་ཐོས་བསམ་སློམ་པས་འཇིན་གྱུར་  
 ཅིག །། །ཤོད་སྐྱོ་ ༥ ཚོས་ ༥༧ ལ་མགར་ཆུན་ནས་བྲིས།