

Atiśa Dīpaṃkara Series



LOTSAWA HOUSE

DHARMA. ON THE HOUSE.

Heart Treasure for the Warriors Who Long for Liberation

by Atiśa Dīpaṅkara

When Lord Atiśa first went to Ngari, he stayed for two years and, while there, granted a wealth of teachings to Lha Changchub Ö and others. He then thought to return to India, and as he prepared to depart, Lha Changchub Ö requested him to give a final piece of advice. Lord Atiśa replied that what he had taught in the past was enough, but Lha insisted, pleading with him, and so Lord Atiśa imparted these words of advice.

How wondrous! Dear friends of high knowledge and pure, noble intent,
Though I, a trifling and unintelligent man, am unfit to give you advice,
Precious supreme friends, more dear than my heart itself, you entreat me thus,
And so I, this foolish little man, offer these thoughts to your noble minds.

Friends, until you reach awakening you need a guru, so follow a sublime spiritual friend.

Until you realize the natural state you need to receive teachings, so listen to the guru's instructions.

You won't become buddhas through mere knowledge of the Dharma. Knowledge is not enough; you must practice!

Avoid places that disturb your mind, and always stay in places that enhance virtue.

Until you gain stability, hustle and bustle is detrimental, so hold fast to isolated forest retreats.

Avoid companions who stir up the afflictions; keep company with those who encourage virtue, and cherish them.

Work and tasks will never end, so put projects aside and be still.

Dedicate all your virtue, day and night, and keep constant guard over your mind.

It is a pith instruction to follow the words of the guru, so do whatever he tells you, be it meditation or anything else.

Apply yourself to the guru's instructions with great devotion, and before long results will emerge on their own.

If you practice Dharma wholeheartedly, food and clothing will always find you – that's how it goes.

Dear friends, be content, for desire is like salt water; drinking it only makes you thirst for more.

Do away with conceit, arrogance, pretense, and pride, and make yourselves humble and tamed.

So-called meritorious busyness is an obstacle for Dharma practice, so give it up.

Honor and gain are the traps of Māra, so cast them away like stones from a weighing

scale.

Words of praise and fame will lead you astray, so toss them aside like revolting lumps of snot.

Comfort, joy, and caring friends – you might have them all now, but they’ll fade soon enough, so leave them behind.

Your future lives are much longer than this one, so prepare your provisions for the future and bury your treasure now!

All is lost in the end, so strive not and cling to naught.

Arouse compassion for the needy and never ignore them, nor treat them with disdain.

Rid yourself of bias and prejudice toward enemies and rival clans.

Do not envy those with talent and learning; rouse respect, and learn from them.

Look not at others’ faults but at your own, and rid yourself of them as you would infected blood.

Think not of your own but of others’ virtue, and treat everyone with respect, as a servant would.

Regard all beings as your parents, and care for them with the love of a child.

Keep a smile on your face and love in your heart, and speak frankly, free from anger.

Irrelevant chatter will lead to confusion, so speak in a measured, appropriate way.

Pointless activity will interrupt your spiritual practice, so set aside all deeds that are not Dharma.

Don’t exert yourself in meaningless work; such efforts will only tire you out.

Due to karma and external circumstances you may not accomplish what you have set out to do. Thus it is better to relax and let be, and you will be happy and at ease.

Displeasing a noble being is as grave as death itself; thus don’t do things that you will regret but be a trustworthy and honest person.

The pleasure and pain of this life stem from your own past karma, so don’t lay blame elsewhere.

All happiness is the guru’s blessing, so strive to repay his kindness and grace.

Until you tame your own mind, you cannot tame others’, so first tame yourself.

If you lack clairvoyance you can’t ripen others, so exert yourself in practice.

When you die, all your wealth is sure to be left behind, so don’t go amassing sins for the sake of wealth.

It is futile to lose yourself to luxury and wealth. Instead, adorn yourself with the glory of giving.

It will bring beauty in this life and bliss in the next, so maintain a pure and constant discipline.

In these degenerate times aggression is on the rise, so don the armor of patience, free from aggression.

It is our laziness that keeps us here, so rekindle your efforts in practice like a blazing

pyre.

Our lives run out in constant distraction, so now let us train in meditation.
Swayed by wrong views, we fail to realize the natural state, so let us examine the
genuine nature of things.

Dear friends, here in the swamp of saṃsāra there is no happiness, so let us journey to
the dry shore of liberation.

Train correctly in the guru's instructions; dry up the ocean of saṃsāra's suffering.

Take these words to heart: they are spoken sincerely and so are worthy of attention.
If you do so, you will bring joy to me, and happiness to yourself and others too.

I humbly request you to take heed of these instructions that I, this foolish man, have
given.

Thus Lord Atiśa spoke to the venerable Changchub Ö.

Whatever wholesome virtue is created by this,
I dedicate it to the fulfillment of all the aspirations made
By the sugatas of the three times, and their heirs,
And as a cause for upholding the sacred Dharma of scripture and realization!

*Sarva maṅgalam!*¹

| Samye Translations, December 2020 (trans. Laura Dainty and Maitri Yarnell, ed. Libby Hogg). First
published on Lotsawa House, 2021.

Bibliography

Tibetan Edition

Atiśa. "mnyam med jo bo chen po rgya gar du phebs khar lha byang chub 'od la zhal
gdams su stsal ba thar 'dod dpa' bo'i snying nor zhes bya ba bzhugs so." In *zhal gdams
phyogs bsgrigs*. BDRC W4CZ45286. 1a–4a (pdf pp. 3–10).

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1. The Sanskrit translates as: May all be auspicious! ↔

Translator's Introduction

Few figures in the transmission of the Dharma from India to Tibet hold as central a role as the great master Atiśa Dīpaṃkara Śrījñāna (982–1055?). Often referred to in Tibetan simply by the epithet of “Lord” (Tib. *jo bo rje*), Atiśa is the individual most associated with the eleventh-century revival of Buddhism in Tibet, which followed the tumultuous era of fragmentation (*sil bu'i dus*) that began with the 842 collapse of the Tibetan Empire. His impact on the Tibetan Buddhist Dharma continues to reverberate to this day, nearly a full millennium after he first arrived in the Land of Snows, and his teachings have inspired millions of Buddhists in Central Asia and now the world over. A brief introduction to his life and activities may shed light on this foundational text.

Atiśa was born in 982 as the second son of a royal house in Bengal, eastern India. On the eve of an adolescent marriage, he experienced a powerful vision of Tārā that motivated him to renounce the worldly life, even at this young age, and embark on the Buddhist path. He wandered through the jungles and mountains of India seeking the instruction of Buddhist masters, and he is said to have studied under a great number of mahāsiddhas. There are also accounts that he may have practiced the tantric sexual yogas at this time.¹

He received the bodhisattva vows from the master Bodhibhadra at the great Indian monastic university of Nālandā. At twenty-nine, the same age that Siddhartha left the palace, Atiśa had a dream in which he was urged by the Buddha himself to ordain, prompting him to take full monastic vows at a monastery in Bodh Gaya. Upon ordination, he was given the name Dīpaṃkara Śrījñāna, “He Whose Deep Awareness Acts as a Lamp.” With his relatively late ordination and scholarly pursuits, Atiśa’s biography is an inverse of Indian mahāsiddhas such as Nāropa, who only disrobed to practice tantra after many years living as a pure monk and scholar. Atiśa’s full monastic ordination after nearly two decades spent as a wandering yogi demonstrates the tremendous esteem with which he held the Vinaya and monastic discipline, values reflected in the *Lamp for the Path* and his broader missionary activities in Tibet.

Atiśa’s most important teacher is referred to in Tibetan texts as Serlingpa (“The One from the Golden Island, Suvarṇadvīpa”), the Indonesian teacher also known as Suvarṇadvīpa Dharmakīrti. Atiśa heard tell of this great master of bodhicitta and resolved to undertake the perilous ocean journey to meet him and receive his teachings. He spent many tumultuous months at sea, rife with danger and obstacles, before he finally crossed the Strait of Malacca and arrived at the island of Sumatra where he met the sublime master. Atiśa remained on the island for twelve years, training intensively in bodhicitta and mind training (*blo sbyong*). He then returned to India as a lineage holder of Serlingpa’s precious teachings and later served as the abbot the great monastic university Vikramaśīla. In Tibet, he declared that of his

forty-five teachers, Serlingpa was the most important; his numerous biographies report that the mere mention of Serlingpa's name caused Atiśa's eyes to brim with tears.

The story of Atiśa's invitation to Tibet is one of the most legendary in the Buddhist history of the country. Toward the end of the tenth century, the king of the Western Tibetan kingdom of Purang-Guge (*pu hrangs gu ge*), Lha Lama Yeshe Ö, sent twenty-one young Tibetans to Kashmir with the aim of reviving uncorrupted Buddhist teachings in his kingdom. This was prompted by the belief that Buddhism had fallen into a state of intense moral decay with the collapse of the Tibetan empire. Nineteen of the youths perished on the journey, marking the first of many supreme sacrifices required to bring Atiśa's pure Dharma to Tibet. One of the two young men who survived was the great translator Rinchen Zangpo (958–1055), who informed the king of master Atiśa, whose fame had spread from eastern India all the way to the western mountains of Kashmir.

The king sent a mission of nine men with a sizable offering of gold to Vikramaśīla to implore Atiśa to come to Tibet and restore the Buddhadharmā. Only one of the nine survived the treacherous journey across the Himalayas and into India, but Atiśa declined the invitation and gold, saying it was important he remain in India.

While amassing even more gold with which to invite the master, King Yeshe Ö was captured by the ardently anti-Buddhist Karluk (Qarluq) people, who said that the king's freedom could only be bought for his own weight in gold. His nephew Jangchub Ö raised the requisite fortune for the king's release only to have Yeshe Ö tell him to use the gold to again invite Atiśa, now with the message that the king had sacrificed his very life to bring the master to Tibet.² When Atiśa heard the story of the king's supreme sacrifice, and on being urged directly by the goddess Tārā herself, he accepted the invitation and departed for Tibet, where he would remain for the rest of his life.

The present text, *The Lamp for the Path to Enlightenment*, is a masterpiece of Buddhist literature. As noted in the first and final verses, Atiśa composed the treatise at the urging of Jangchub Ö, who became king following his uncle's death. The text fully integrates the three vehicles of the Buddha's teachings and shows them to be entirely non-contradictory. Doboom Tulku and Glenn Mullin note that "it is largely due to [Atiśa] that today all Tibetan sects of Buddhism are a combination of Hinayana, general Mahayana and Vajrayana doctrines."³ The great nineteenth-century master Dza Patrul Rinpoche wrote that although Atiśa had full mastery over the entire range of Buddhist teachings, sūtra and tantra, the foundational practice of taking refuge was of such paramount importance to him that Tibetans nicknamed him the 'Refuge Paṇḍita.'⁴

Atiśa's masterwork is the foundational text for the "stages of the path" (*lam rim*)

genre so prominent in Tibetan Buddhist literature. Gampopa's *Jeweled Ornament of Liberation* (*dam chos yid bzhin nor bu thar pa rin po che'i rgyan*), Tsongkhapa's *Great Treatise on the Stages of the Path* (*lam rim chen mo*), and Longchenpa's *Finding Rest in the Nature of Mind* (*sems nyid ngal gso*), seminal classics of the Kagyü, Gelug, and Nyingma schools respectively, all draw their basic framework from Atiśa's *Lamp for the Path*. Given that this is one of the most foundational texts in Tibetan Buddhism, one which shaped the tradition as we know it today, it is a great honour to present this English translation.⁵ May it be of benefit!

Further Reading (in English)

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1. Mullin, Glenn H. *The Fourteen Dalai Lamas: A Sacred Legacy of Reincarnation*. Santa Fe, NM: Clear Light Publishers, 2001: 13. ↩
 2. His Holiness the Dalai Lama recounts how, as a child, he saw the headless body of King Yeshe Ö preserved in salt in the Potala. See Laird: 2007: 71. ↩
 3. *Atisha and Buddhism in Tibet*. New Delhi: Tibet House, 1983: 71. ↩
 4. rdza dpal sprul rin po che. *rdzogs pa chen po klong chen snying thig gi sngon 'gro'i khrid yig kun bzang bla ma'i zhal lung*. New Delhi: chos spyod par skrun khang, 2013: 260. ↩
 5. The translator was fortunate to receive the oral transmission and instructions on this text during a public teaching given by His Holiness the Dalai Lama in Choglamsar, Ladakh in the summer of 2016. I am grateful to Dr. Jules Levinson, who graciously allowed me to attend his course based largely on this text in

winter 2020. While translating, I referred to previous translations by David Choephel, Richard Sherburne and Ruth Sonam. I am grateful for the careful edits and feedback on the translation provided by Lowell Cook and Adam Pearcey. ↩

The Lamp for the Path to Enlightenment

by Atiśa Dīpaṃkara

In the language of India: *Bodhipāthapradīpaṃ*

In the language of Tibet: *jangchup lam gyi drönma (byang chub lam gyi sgron ma)*

In the English language: *The Lamp for the Path to Enlightenment*

Homage to the youthful bodhisattva Mañjuśrī!

1. With great reverence, I prostrate to all the Victorious Ones of the three times, to their Dharma, and to the members of the Saṅgha.

Urged by my good student Jangchup Ö,

I shall elucidate the Lamp for the Path to Enlightenment.

2. Understand there are three types of individuals—
lesser, middling, and superior.

I shall set out a system of classification in which
their respective characteristics are made completely clear.

3. Know that those who, by whatever means,
exclusively seek mere mundane pleasures
of saṃsāra for their own benefit
are inferior individuals.

4. Those who have turned their backs on saṃsāra's pleasures
and refrain from sinful karma,
striving merely for pacification for themselves alone—
such individuals are said to be middling.

5. Those who truly desire to completely eradicate
all the suffering of others
through their own personal suffering—
such individuals are supreme.

6. For these noble beings
who desire supreme enlightenment,
I shall explain the perfect methods
taught by spiritual teachers.

7. In the presence of paintings, statues, stūpas, and other representations of the perfect Buddha, offer flowers, fragrant incense, and whatever else you can afford.

8. With the sevenfold offering also taught in *Samantabhadra's Aspiration to Good Deeds*, and with the thought never to turn back until attaining the essence of complete enlightenment,

9. With fervent faith in the Three Jewels, place one knee on the ground, join the palms together, and first take refuge three times.

10. Then, beginning with a mind of love for all sentient beings, consider all those, without exception, who suffer in the three lower realms from birth, death, and so forth.

11. With the wish to liberate all beings from the suffering of suffering, from suffering and its causes, generate bodhicitta with irreversible resolve.

12. Maitreya has thoroughly explained the qualities of generating such aspirational bodhicitta in the *Sūtra of the Arrayed Tree*.¹

13. Having understood the limitless qualities of the mind of complete enlightenment from reading this sūtra or listening to a spiritual teacher, generate this very state of mind again and again.

14. The *Sūtra Requested by Viradatta* thoroughly explains its merits. Here, I shall summarize them by citing only three verses:

15. "If the merit of bodhicitta were to take physical form, even the whole of space itself could not contain its vastness.

16. “If a person were to fill with jewels as many buddhafiels as there are grains of sands in the Ganges River and offer them to the Protector of the World,

17. “This would be far surpassed by the offering of someone joining their hands together and bowing in their mind to enlightenment, for this is beyond any limit.”

18. You should generate aspirational bodhicitta and constantly increase it through great exertion. You should fully uphold your precepts as instructed so that you may recollect this in other lifetimes as well.

19. Without the actual vow of engaged bodhicitta, your perfect aspiration will not develop further. With the wish to develop perfect enlightenment, make effort to take the vow in full.

20. Only those who continuously maintain one of the seven types of individual liberation vows or other vows will have the fortune for the bodhisattva vow, no one else.

21. According to the Tathāgata’s explanation of the seven classes of vows of individual liberation, glorious pure conduct—celibacy—is said to be supreme. Take, therefore, the vows of full ordination.

22. According to the ritual described in the discipline chapter of *The Bodhisattva Levels*, you should take the vow from a good, authentically qualified spiritual teacher.

23. Understand that a good spiritual teacher is one skilled in the vow ritual, who lives by the vow and possesses the patience and compassion to bestow it.

24. In case, after searching for someone like this, you are unable to find such a spiritual teacher, I shall explain another ritual with which to properly take the vow.

25. With utmost clarity, I shall write how
long ago, when he was Ambarāja,
Mañjuśrī generated bodhicitta,
as described in *The Ornament of Mañjuśrī's
Buddhafield Sūtra*.

26. “In the presence of the Protectors,
I generate the mind of perfect enlightenment,
and I invite all beings as my guests—
These I shall liberate from saṃsāra.

27. “From this moment until
I achieve supreme enlightenment,
I shall have no thoughts of harm,
no anger, avarice, or jealousy.

28. “I shall cultivate pure conduct,
and abandon sin and craving.
With joy for the vows of discipline,
I shall train to emulate the Buddhas.

29. “Taking no joy in swiftly
attaining enlightenment for myself,
I will remain until the very end
for the sake of even a single being.

30. “I shall prepare immeasurable,
inconceivable realms
and will remain in the ten directions
for any who call out my name.

31. “Having purified all
physical and verbal actions,
I shall also purify my mental activities,
and will avoid all that is non-virtuous.”

32. Completely pure body, speech, and mind
cause you to maintain the actual vow of engaged bodhicitta.
By properly practicing the discipline of the three trainings,
your reverence for these trainings grows greater.

33. Therefore, by exerting yourself in the bodhisattva vows,
bent on pure and perfect enlightenment,
the accumulations for complete enlightenment
will be fully perfected.

34. All Buddhas say that the cause
for completing the accumulations,
whose natures are merit and wisdom,
is the development of the higher knowledges.

35. Just as a bird with unfledged wings
cannot fly through the sky,
one who lacks the power of the higher knowledges
will be unable to work for beings' benefit.

36. The merit of a single day and night
gained by one with the higher knowledges
is not attained within a hundred lifetimes
by one who is without them.

37. Those who desire to swiftly complete
the accumulations for perfect enlightenment
will accomplish the higher knowledges
through effort, not through laziness.

38. The higher knowledges will not arise
without the accomplishment of śamatha;
therefore, strive again and again
to accomplish calm abiding.

39. As long as the requisites for śamatha
are weak, even if you were to meditate
with great effort for thousands of years,
still you would not accomplish samādhi.

40. Therefore, maintaining the requisites
taught in the *Collection of Samādhi Chapter*,
place your mind on any suitable
virtuous object of focus.

41. When the practitioner achieves śamatha,
higher knowledges are also attained.
But without the practice of the perfection of wisdom,
the obscurations will not be eliminated.

42. Therefore, in order to abandon, without exception,
all emotional and cognitive obscurations,
constantly meditate on the practice
of the perfection of wisdom with skillful means.

43. Wisdom without skillful means
and skillful means without wisdom
are said to be a form of bondage.
Therefore, do not relinquish either one.

44. To eliminate doubts concerning
what is wisdom and what are skillful means,
I shall clarify the correct distinction
between skillful means and wisdom.

45. With the exception of the perfection of wisdom,
the accumulations of all virtuous actions,
such as the perfections of generosity and so forth,
are described as skillful means by the Victorious Ones.

46. Whosoever cultivates wisdom
through the power of cultivating skillful means
will swiftly attain enlightenment—
but not through meditation on selflessness alone.

47. What we call ‘wisdom’ is thoroughly explained
as an understanding of the emptiness of inherent existence—
the realization that the aggregates, elements,
and sense sources are unproduced.

48. Logically, something existent cannot be produced,
nor can something nonexistent, like a sky-flower.
Consequently, as both faults would apply,
something which is both could likewise not come into being.

49. An entity is not produced from itself,
nor from something else, nor from both,
nor without causes. Therefore,
it has no inherent nature.

50. Alternatively, when you analyze any phenomenon
as to whether it is singular or multiple,
no inherent nature is observed.
Phenomena are thus determined to have no nature.

51. The reasoning in *The Seventy Verses on Emptiness*,²
The Root Verses on the Middle Way,³ and so forth,
explains how it is proven that
the nature of all things is emptiness.

52. As this text would become too long,
I have not elaborated further here.
In order to facilitate your meditation,
I will fully explain only the established conclusions.

53. Thus, any meditation on selflessness
in which you do not observe the inherent nature
of any phenomena, without exception,
is, in and of itself, the cultivation of wisdom.

54. Just as wisdom sees no inherent nature
in any phenomena whatsoever,
let wisdom itself be subject to analysis,
and meditate free from conceptuality.

55. The nature of this existence,
which arises from conceptuality, is conceptuality.
Therefore, to abandon conceptuality
in its entirety is supreme nirvāṇa.

56. Accordingly, the Blessed One said,
“The great ignorance of conceptuality
plunges us into the ocean of saṃsāra.
Resting in non-conceptual samādhi,
non-conceptuality is as clear as the sky.”

57. Similarly, in *The Dhāraṇī of Entering Non-Conceptuality*.⁴
“If the heirs of the Victorious Ones
contemplate, without concepts, this noble Dharma,
they will transcend conceptuality, so hard to overcome,
and eventually attain the state of non-conceptuality.”

58. After gaining certainty from scriptures
and reasoning that all phenomena
are unproduced and without inherent nature,
meditate without conceptuality.

59. Accordingly, from meditating on suchness,
eventually, you will attain heat and other signs;
“Supreme Joy” and the other bhūmis will be attained;
And Buddhahood, the enlightened state, will not be far away.

60. If you wish to fully perfect the accumulations for enlightenment with ease, through pacifying, enriching, and the other activities accomplished by the mantric powers;
61. through the power of eight great accomplishments; through accomplishing the “fine vase” and others— If you wish to take up the practice of Secret Mantra as taught in the action, conduct, and other tantras,
62. then, in order to receive empowerment from a vajra master, you must please the noble spiritual teacher through veneration, offerings of wealth and the like, and endeavouring to carry out all commands.
63. Through the complete bestowal of the vajra master empowerment by a spiritual master whom you have delighted, you will be completely purified of all sins and gain the fortune of accomplishing the siddhis.
64. As *The Great Tantra of the Primordial Buddha* emphatically forbids it, those observing celibacy should never receive the secret and wisdom empowerments.
65. If those practicing celibacy and asceticism were to receive those empowerments, they would be obliged to practice what is forbidden, and their vows of austerity would thus deteriorate.
66. This creates a downfall which would defeat those practicing yogic discipline. As they would be certain to fall into the lower realms, they would never gain accomplishment.
67. For those who have received the vajra master empowerment and have knowledge of suchness, there is no fault in receiving or teaching any tantra, performing fire pūjās, offerings, and so forth.
68. At the urging of Jangchub Ö, I, the Elder Dīpaṃkara Śrī, have concisely explained the Path of Enlightenment, as I’ve seen it taught in the sūtras and other Dharma teachings.

This concludes The Lamp for the Path to Enlightenment, composed by the great master Dīpaṃkara Śrījñāna. It was translated and finalized by the great Indian abbot himself and the great translator and editor Gewé Lodrö. This teaching was composed in the Toling Temple in Zhang Zhung.

| Translated by Patrick Dowd, 2021.

Source: a ti sha. "byang chub lam gyi sgron ma/." In *bstan 'gyur/ (dpe bsdur ma)*. Beijing: krung go'i bod rig pa'i dpe skrun khang, 1994–2008. (BDRC W1PD95844) Vol. 64: 1678–1686.

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1. Skt. *Gaṇḍavyūha Sūtra*, Tib. *sdong po bkod pa'i mdo*. ↔
2. Skt. *Śūnyatāsaptatikārikā*, Tib. *stong nyid bdun bcu pa*. ↔
3. Skt. *Prajñā-nāma-mūlamadhyamakakārikā*, Tib. *dbu ma rtsa ba shes rab*. ↔
4. Skt. *Avikalpapraveśadhāraṇī*, Tib. *rnam par mi rtog par 'jug pa'i gzungs*. ↔

༄༅། །བདེ་སྣོན་བསྐྱུས་པ།

Brief Sukhāvati Aspiration

by Gyalse Shenpen Taye

ན་མོ་དྲི་པི་ཀ་ར་ཡ།

Namo dīpaṃkarāya!

རྒྱལ་ཀུན་སྐྱབས་རྗེའི་རང་གཟུགས་པདྨ་འབྲུང་། །

gyal kün tukjé rang zuk pema jung

Padmakara, who embodies all the buddhas' compassion,

ལྷ་བདོའི་འགོ་ལ་ལྷག་པར་རྗེས་བརྟེན་བས། །

nga dö dro la lhakpar jé tsewé

With special care for beings of this age of fivefold strife,

ངུར་སྒྲིག་འཛིན་པའི་གར་གྱིས་རྣམ་རོལ་བ། །

ngurmik dzinpé gar gyi namrol pa

Manifested in the form of one who wears the saffron robes—

མཉམ་མེད་ཇོ་བོ་རྗེ་ལ་གསོལ་བ་འདེབས། །

nyammé jowo jé la solwa deb

Incomparable lord Atiśa, to you I pray!

མགོན་ཚུན་དགེས་པའི་སྐྱབས་གྱིས་ལེགས་གཟིགས་ནས། །

gön khyö gypé chen gyi lek zik né

Protector, may you regard us well with your happy gaze,

བརྟེན་བའི་ཕྱག་གིས་བདག་སོགས་འགོ་ཀུན་གྱི། །

tsewé chak gi dak sok dro kün gyi

And with your loving hands dispel my own and others' flaws,

ལས་ཉོན་སྐྱབ་པའི་དྲི་མ་ཀུན་བསལ་ནས། །

lé nyön dribpé drima kün sal né

The obscurations caused by karma and the afflictions,

བདེ་ཆེན་དག་པའི་ཞིང་དུ་འདྲེན་པར་མཛོད། །

dechen dakpé zhing du drenpar dzö

And lead us all to Sukhāvati, pure land of perfect bliss!

ཅེས་པའང་ལྷགས་ལ་སྐྱེ་ཞབས་དོ་རྗེ་རབ་བརྟན་གྱི་བཞེད་སྐོང་དུ་བཙུན་པ་གཞན་ཕན་མཐའ་ཡས་པས་བྲིས་པ་དགོ།

This was written by the monk Shenpen Tayé to fulfil the request of Chakla Kusho Dorje Rabten.

| Translated by Adam Pearcey, 2019

Source: gzhan phan mtha' yas. "bsangs kyi don bshad phan bde'i gru char" Ingsung 'bum/ gzhan phan mtha' yas. 2 vols. Lhasa: bod ljongs bod yig dpe rnying dpe skrun khang. 2011. Vol. 2: 577

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༄༅། །མར་མེའི་སྒྲོན་ལམ།

Light Offering Prayer

by Atiśa Dīpaṃkara

མར་མེའི་སྒྲོན་ནི་སྟོང་གསུམ་གྱི་སྟོང་ཆེན་པོ་འཇིག་རྟེན་ཁམས་གྱི་ཁོར་ལུག་དང་མཉམ་པར་གྱུར་ཅིག །
marmé nö ni tongsum gyi tongchenpo jikten kham kyi khoryuk dang nyampar gyur
chik

May this vessel become as vast as the entire billionfold universe!

སྒྲོང་བུ་ནི་རིའི་རྒྱལ་པོ་རི་རབ་ཙམ་དུ་གྱུར་ཅིག །

dongbu ni ri gyalpo rirab tsam du gyur chik

May its wick grow as large as Sumeru, the king of mountains!

མར་ལུ་ནི་མཐའི་རྒྱ་མཚོ་ཙམ་དུ་གྱུར་ཅིག །

markhu ni té gyatso tsam du gyur chik

May the oil within become as vast as the great ocean at the edge of the world!

གངས་ནི་སངས་རྒྱལ་རེ་རེའི་མདུན་དུ་དུང་ལྷུར་རེ་རེ་འབྱུང་བར་གྱུར་ཅིག །

drang ni sangye reré dündu dungchur reré jungwar gyur chik

And may a billion such lamps appear before each and every buddha!

འོད་གྱིས་སྲིད་པའི་རྩེ་མོ་མན་ཆད་ནས།

ö kyi sipé tsemo menché né

Their light banishing the darkness of ignorance everywhere,

མནར་མེད་པའི་དམུལ་བ་ཡན་ཆད་གྱི་མ་རིག་པའི་ལྷན་པ་ཐམས་ཅད་བསལ་ནས་ཕྱོགས་བརྩའི་སངས་

རྒྱལ་དང་བྱང་རྒྱལ་སེམས་དཔའི་ཞིང་ཁམས་ཐམས་ཅད་མངོན་སུམ་དུ་མཐོང་ཞིང་གསལ་བར་གྱུར་ཅིག །

narmé pé nyalwa yenché kyi marikpé münpa tamché sal né chok chü sangye dang
changchub sempé zhingkham tamché ngönsum du tong zhing salwar gyur chik

From the very peak of existence down to the lowest hell, may they reveal all the realms of
buddhas and bodhisattvas throughout the ten directions!

ཨོ་བཟླ་ཨ་ལོ་ཀེ་ཨུམ་རྩྱུ།

om vajra aloké ah hung

oṃ vajrāloke āḥ hūṃ

ཨེ་མ་རྟོ། རོ་མཚར་མད་བྱུང་སྤང་གསལ་སྒྲོན་མེ་འདྲི། །

emaho ngotsar mejung nangsang drönmé di

Emaho! This wondrous and amazing light, burning brightly,

བསྐྱལ་བཟང་སངས་རྒྱལ་སྟོང་ཙུ་ལ་སོགས་པའི། །
kalzang sangye tong tsa lasokpé
I offer to the thousand buddhas of this fortunate age,

རབ་འབྱམས་ཕྱོགས་བཅུའི་ཞིང་ཁམས་མ་ལུས་པའི། །
rabjam chok chü zhingkhām malüpé
Gurus, yidam deities, ḍākinīs and dharmapālas,

སྤྱི་མ་ཡི་དམ་མཁའ་འགོ་ཚེས་སྐྱོང་དང་། །
lama yidam khandro chökyong dang
And the deities of all the maṇḍalas,

དཀྱིལ་འཁོར་ལྷ་ཚོགས་རྣམས་ལ་འབྲུལ་བར་བགྱི། །
kyilkhōr lhatsok nam la bulwar gyi
In all the infinite realms of the ten directions.

ཕ་མས་གཙོ་བྱས་སེམས་ཅན་ཐམས་ཅད་ཀྱི། །
pamé tso jé semchen tamché kyī
May all beings, with my own parents foremost among them,

ཆེ་རབས་འདི་དང་སྐྱེ་གནས་ཐམས་ཅད་ཏུ། །
tserab di dang kyené tamché du
In this and in all lives to come, whatever our place of birth,

ཚོགས་སངས་རྒྱལ་པའི་ཞིང་ཁམས་མངོན་མཐོང་ནས། །
dzoksang gyepé zhingkhām ngön tong né
Always see directly the perfect buddhas' realms,

འོད་དཔག་མེད་མགོན་ཉིད་དང་དབྱེར་མེད་ཤོག། །
öpakmé gön nyi dang yermé shok
And remain forever inseparable from Amitābha, 'Lord of Boundless Light'—

དཀོན་མཚོག་གསུམ་དང་ཙུ་གསུམ་ལྷ་ཚོགས་ཀྱི། །
könchok sum dang tsa sum lhatsok kyī
Grant your blessings so that, through the power of the truth

བདེན་པའི་མཐུ་ཡིས་སྟོན་ལམ་འདི་བཏབ་སྟེ། །
denpé tu yi mönlam di tab té
Of the Buddha, Dharma and Saṅgha, and the deities of the Three Roots,

སྙུར་དུ་འགྲུབ་པར་བྱིན་གྱིས་བརླབ་དུ་གསོལ། །
nyurdu drubpar jingyi lab tu sol
This prayer of aspiration may swiftly be fulfilled!

ཏཏྲ་ཐྱཱ། པཎྜཱི་ཡ་ཞཱ་བ་བོ་རྣཱ་ན་ཡེ་སྤཱ་རྣ།
teyatha | pentsadriya avabodhanaye soha
tadyathā pañcendriyāvabodhaniye svāhā

ཞེས་ཇོ་བོ་རྗེ་དཔལ་ལྷན་ཨ་ཉི་ཤས་དབུས་གཙང་གི་མཚོན་ཁང་རྣམས་ལ་དཔོན་སློབ་བཙུན་ཅམ་གྱིས་ལུར་འདོན་མཛད་
ཅེས་གྲགས་སོ།།

It is said that the precious Lord, glorious Atiṣa, and seventeen of his disciples would chant this in unison as they made offerings in the shrines of Ü and Tsang.

| Translated by Adam Pearcey, 2010.

༄། །མཉམ་མེད་ཇོ་བོ་ཆེན་པོའི་བླ་མའི་རྣལ་འབྱོར་བྱིན་རླབས་མཚོག་སྦྱོལ་བཞུགས་
སོ། །

Bestower of Supreme Blessings

Guru Yoga of the Great Incomparable Lord Atiśa

by Jamyang Khyentse Chökyi Lodrö

ན་མོ་གུ་རུ་དྲི་པོ་ཀཱ་ར་ཡེ། །

Namo guru dipaṃkarāya!

བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེ། །

མཚན་ཐོས་ཅམ་གྱིས་འཇིགས་ལས་སྦྱོལ། །

བླ་མ་ནམ་མཁའ་ངི་མ་མེད། །

ཡིད་བཞིན་ནོར་བུར་གསོལ་བཏབ་ཚུལ། །

ཉུང་དུ་སྦྱིང་པོར་དྲིལ་བྱས་ཏེ། །

རང་དང་སྐལ་བ་མཉམ་པ་ལ། །

ཕན་ཕྱིར་འབྲི་ལ་སྐབས་དབྱེའོ། །

*Great courageous one, bodhisattva,
Whose name alone, when heard, dispels fear.
Guru Immaculate Space,
Wish-Fulfilling Jewel, the means to supplicate whom
I shall here set down in writing,
Concisely, distilling everything into its essence,
In order to benefit those equal to myself in fortune.*

དེ་ལ་འདིར་བྱང་ཆུབ་གྱི་སེམས་གཉིས་རྒྱུད་ལ་བསྐྱེད་པའི་ཕྱིར་མཉམ་མེད་ཇོ་བོ་ཆེན་པོའི་རྣལ་འབྱོར་བསྐྱོམ་པར་འདོད་
པས། གནས་ཁང་ཕྱག་བདར་བྱ། དཀོན་མཚོག་གི་རྟེན་བཀའ། མཚོད་པ་རྣམས་གཡོ་བ་མེད་པར་
བཤམས། མཇུག་ངིའི་ཆུ་དང་བཅས་པ་འདུ་བྱ། བདེ་བའི་སྟན་ལ་འཁོད་དེ་རླུང་དུག་བསལ། ཐོག་མར་སྦྱོན་འགྲོ་ངེས་
འབྱུང་གི་སློབ་ཐོས། སྦྱིང་ཇོ་ཆེན་པོས་ཡིད་རབ་ཏུ་བྱངས་ཏེ་རྒྱབས་ལུལ་བླ་མ་རྒྱལ་བ་སྐྱེས་བཅས་མཛོན་སུམ་བཞུགས་པར་
མོས་ལ། སངས་རྒྱས་ཚོས་ཚོགས་ལན་ཅི་ལུས་དང་། སེམས་ཅན་ཐམས་ཅད་བདེ་བ་དང་སོགས་ཚད་མེད་བཞིར་སློ་
སྦྱངས།

*Here, should you wish to practise a guru yoga of the great unequalled Jowo Atiśa in order to generate twofold
bodhicitta, you should do the following: clean your dwelling place; arrange representations of the Three Jewels and
place offerings neatly before them; prepare a maṇḍala plate and scented water; sit comfortably and exhale the toxic
winds. Then begin by cultivating an attitude of renunciation through the preliminaries. Moved by intense feelings of
compassion, consider that the objects of refuge, the guru and bodhisattvas, are actually present. Recite “In the
Buddha, the Dharma and Supreme Assembly...etc.” as many times as possible, and train your mind in the four
boundless qualities with, “May all sentient beings enjoy happiness...etc.”*

མཚོག་གསུམ་རྒྱལ་བ་སྲས་བཅས་བདེན་བྱིན་མཐུས། །

chok sum gyalwa sé ché den jin tü

Through the power of the truth and blessings of the Three Jewels and buddhas' heirs,

སྒོད་བཅུད་དག་པའི་ཞིང་ཁམས་འབྲམས་གྲས་པར། །

nöchü dakpé zhingkhām jamlepar

Infinite pure realms complete with their own environments and inhabitants,

ལྷ་མིའི་མཚོད་རྫས་ཀྱན་ཏུ་བཟང་པོ་ཡི། །

lhami chödzé kuntuzangpo yi

Are entirely filled with clouds like those emanated by Samantabhadra,

རྣམ་པར་འཕུལ་པའི་སྤྱིན་བཞིན་འབྲིགས་པར་གྱུར། །

nampar trulpé trin zhin trikpar gyur

All replete with offering substances fit for gods and human beings.

ན་མོ་བླ་ག་མ་ཏེ་བཟོ་ས་ར་པ་མརྟུ་ནི་སོགས་མཚོད་པའི་སྤྱིན་གཟུངས་ལན་གསུམ་བཟོད།

namo bhaga wa té benza sara tra mardha ni

Namo bhagavate vajra sara pramardhane...etc. (Recite this offering-cloud dhāraṇī three times.)

དངོས་གཞི་ལ་དམིགས་རྟེན་གསལ་གདབ་པ་ནི།

For the main part, there is the visualization of the focus:

མདུན་མཁར་སེང་ཁྲི་པརྟ་ཟླ་བའི་སྟེང་། །

dün khar sengtri pema dawé teng

In the sky before me, upon a lion throne, lotus and moon,

རྩ་བའི་སླ་མ་དཔལ་ལྷན་ཨ་ཏི་ཤ།

tsawé lama palden ati sha

Is my root guru in the form of glorious Atiśa,

དཀར་གསལ་མཛེས་འཇུག་ཚོས་གོས་རྣམ་གསུམ་གསོལ། །

karsal dzé dzum chögö nam sum sol

Radiant white, smiling handsomely, and dressed in the three dharma robes.

དབུ་ལ་པཎ་ཞུ་ཕྱག་གཉིས་ཚོས་འཆད་མཛད། །

u la pen zha chak nyi chö ché dzé

He wears a paṇḍita's hat, and holds both hands in the dharma-teaching mudrā.

སྐྱ་གཡས་པརྟའི་སྟོང་ཕེར་མཚོད་སྟོང་ཆེ། །

ku yé pemé dong tser chö dong ché

To his right, resting upon a lotus, is a great stūpa

གསེར་གདུགས་ཅན་དང་གཡོན་གྱི་པད་སྒོང་ཕྱེད། །

ser dukchen dang yön gyi pedong tser
With a golden dome, and to his left upon a lotus,

དངུལ་གདུགས་ཅན་དང་བསིལ་བྱེད་ལྷུང་བཟེད་སོགས། །

ngul dukchen dang sil jé lhungzé sok
One with a silver dome, together with a monk's staff, alms-bowl and the like,

མཛེས་པར་བསྐྱར་ཞིང་མཚན་དཔེ་དཔལ་དུ་འབར། །

dzepar tar zhing tsenpé pal du bar
All elegantly arranged. He blazes with the splendour of the signs and marks,

མཐོང་ན་མི་མཐུན་མེད་པའི་སྐྱེ་ཅན་གྱི། །

tong na mitün mepé kuchen gyi
And there is not the slightest imperfection in his appearance.

བྱུགས་ཀར་འོད་ལྗེའི་གོང་བུའི་སྐབས་སུ་ནི། །

tukkar ö ngé gongbū bub su ni
At his heart, within an orb of five-coloured light,

ཚོས་སྐྱེ་མཐིང་སྐྱེ་མཉམ་བཞག་སྐྱིལ་ཀྱང་ཅན། །

chöku ting kya nyamzhak kyiltrung chen
Is the dharmakāya, light blue and in the posture of equanimity.

དེ་ཡི་བྱུགས་ཀར་བྱང་སེམས་ཐིག་ལེ་ནི། །

dé yi tukkar changsem tiklé ni
At his heart is the bindu of bodhicitta,

གསེར་མདོག་ཡུངས་འབྱུ་ཅམ་པ་ཕྱ་གསལ་འཚོར། །

ser dok yungdru tsampa tra sal tser
Golden coloured, fine as a mustard seed, and radiant.

བླ་མའི་གནས་གསུམ་ཨོ་ཨུཾ་ཧྱཱི་གིས་མཚན། །

lamé né sum om ah hung gi tsen
His three centres are marked with om, āḥ and hūṃ,

དེ་ལས་འོད་འཕྲོས་ཡེ་ཤེས་སེམས་དཔའི་ཚོགས། །

dé lé ö trö yeshe sempé tsok
From which light radiates out to invite a boundless assembly

དཔག་མེད་བྱོན་ནས་སྤྱི་བོའི་བླ་མར་ཐིམ། །

pakmé jön né chiwö lamar tim
Of wisdom beings, who dissolve into the guru's crown,

སྐྱབས་གནས་ཀྱན་འདུས་ངོ་བོར་བཞུགས་པར་བསམ། །

kyabné kündü ngowor zhukpar gyur

And he thus abides as the essence and embodiment of all sources of refuge.

འཕགས་པ་བཟང་པོ་སྦྱོད་པ་ནས་འབྱུང་བའི་ཡན་ལག་བདུན་པ་དང་། མཇུག་ཅི་རུས་དབུལ་བར་བྱ། སྐར་ཡང་དོན་
དམ་ཡན་ལག་བདུན།

*Recite the seven branches from the Noble Prayer of Good Actions and offer the maṇḍala as many times as possible.
Then perform the seven branches once again:*

ཕྱག་དང་ཕྱག་ཡུལ་གཉིས་སྟོང་པའི། །

chak dang chak yul nyitong pé

I offer primordial prostration to the pure body,

ནམ་དག་སྐྱེ་ལ་ཡེ་ཕྱག་འཚལ། །

namdak ku la yé chaktsal

Empty of both homage and recipient.

སྐྱེ་གནས་འཇིགས་པས་མ་གོས་པའི། །

kyené jikpé magöpé

I present clouds of immaculate offerings,

དྲི་མེད་མཚོད་ཚོགས་འབུལ་ལོ་ལྷ། །

drimé chö tsok bul lo lha

Untainted by emergence, persistence and decay.

སྒོ་གསུམ་སྐྱེ་གནས་འཇིགས་བྲལ་བའི། །

go sum kyené jik dralwé

I confess the precipitous failings of my three doors,

ཉེས་པའི་གཡང་ས་མཐོལ་ལོ་བཤགས། །

nyepé yangsa tol lo shak

Which are beyond arising, remaining and ceasing.

སྟོང་ཡང་སྣ་ཚོགས་སྐར་སྟོན་པའི། །

tong yang natsok kur tönpe

I rejoice in the appearance of unnumbered guides,

གངས་མེད་འདྲེན་ལ་རྗེས་ཡི་རངས། །

drangmé dren la jé yirang

Who are empty yet display a multitude of forms.

སྟོན་དང་མཚན་མས་སྟོང་པ་ཡི། །

mön dang tsenmé tongpa yi

Turn in basic space, I implore you, the wheel

འཁོར་ལོ་དབྱིངས་སུ་བསྐྱོར་དུ་གསོལ། །
khorlo ying su kor du sol
That is beyond aspiration and fixed character.

སྐྱེ་བས་སྟོང་པའི་ཚོས་སྐྱེ་བྱེད། །
kyewé tongpé chöku khyé
May you, the dharmakāya devoid of arising,

ལྷུན་གྲུབ་གནས་པའི་རང་བཞིན་ལས། །
lhündrub nepé rangzhin lé
Never stray in any way whatsoever

གང་དུ་འང་འདའ་བར་མ་མཛད་ཅིག །
gangdu ang dawar ma dzé chik
From the nature that is spontaneous presence.

དགོ་བ་འདི་ཡིས་འཁོར་བ་རྣམས། །
gewa di yi khorwa nam
Through the virtue of this, may all in saṃsāra

འདི་འདྲར་རྟོགས་ཏེ་འདི་འདྲ་བའི། །
dindrar tok té dindra bé
Realize its nature to be like this, and

གཞལ་མེད་ཁང་དུ་འདྲོངས་གྱུར་ཅིག །
zhalmé khang du drong gyur chik
Be thereby drawn into a celestial palace such as this.

ཅེས་བཅོམ་བྱུང་ཚུབ་སེམས་སྟོམ་སྒྲངས། །གཏོང་ལེན་དམིགས་པ་ཡང་ཡང་བསྟོམ། །མོས་གུས་གདུང་བྱུགས་བྲག་པོ་
ཡིས། །གསོལ་བ་སྙིང་གི་དགྲིལ་ནས་འདེབས།

Recite this and take the bodhisattva vow. Meditate repeatedly on the visualization for 'sending and taking' (tonglen). And, with intense, fervent devotion, pray from the depths of your heart:

རྒྱལ་བའི་མདུན་ན་རྒྱལ་ལྷས་བཟང་པོ་སྐྱོང། །
gyalwé dūn na gyalsé zangpo kyong
Before the Victorious One you were Bhadrāpāla,¹

ཁ་བ་ཅན་ན་དཔལ་ལྷན་མར་མེ་མཛད། །
khawachen na palden marmé dzé
In the the Snowy Land, glorious Dipaṃkara,

དགའ་ལྷན་གནས་ན་ནམ་མཁའ་ངི་མ་མེད། །
ganden né na namkha drima mé
And in the Tuṣita heaven, Immaculate Space,²

ཡིད་བཞིན་ནོར་བུ་ལྷ་བུར་གཞན་དོན་མཛད། །
yizhin norbu tabur zhendön dzé
Like a wish-fulfilling jewel, you act on others' behalf—

དཔལ་ལྷན་ཨ་ཉི་ཤ་ལ་གསོལ་བ་འདེབས། །
palden ati sha la solwa deb
Glorious Atiśa, to you I pray.

ཞེས་གངས་གསོགས། གཞན་ཡང་རྣམ་ཐར་གསོལ་འདེབས་དང་།
Accumulate this prayer multiple times, and recite the life of liberation prayer as well.

ཤིན་ཏུ་ལེགས་པ་དོ་མཚར་རྒྱ་མཚོའི་དཔལ། །
shintu lekpa ngotsar gyatsö pal
Splendour of an ocean of wonder and excellence,

ཀུན་ལ་བྱང་སེམས་འབྱོར་བར་བྱིན་གྱིས་སློབས། །
kün la changsem jongwar jingyi lob
Inspire me to train in bodhicitta for the sake of all.

རྒྱལ་རིགས་རིག་པའི་གནས་ལྷ་ཀུན་ལ་མཁམ། །
gyalrik rigpé né nga kün la khé
You were born into royalty and mastered all five sciences,

སློལ་མས་ལུང་བསྟན་གངས་ཅན་དཔལ་དུ་བྱོན། །
drolmé lungten gangchen pal du jön
Tārā herself prophesied your travel to the Land of Snows,

བདག་བས་གཞན་གཅེས་འབྱོར་ནས་གཞན་དོན་མཛད། །
dakwé zhen ché jong né zhendön dzé
And you came to cherish others above yourself and act for their sake—

མཚུངས་མེད་ཨ་ཉི་ཤ་ལ་གསོལ་བ་འདེབས། །
tsungmé ati sha la solwa deb
Incomparable Atiśa, to you I pray.

ད་ལྟ་ཉིད་དུ་བྱིན་གྱིས་བརྒྱབ་དུ་གསོལ། །
danta nyi du jingyi lab tu sol
Inspire me with your blessings here and now.

སྐྱེ་དགུའི་སྤྱག་བསྐྱལ་འཕྲལ་དུ་བསལ་དུ་གསོལ། །
kyegü dukngal tral du sal du sol
Instantly eliminate the sufferings of all, I pray.

འགོ་ཀུན་བྱང་རྒྱབ་ལམ་ལ་ངང་དུ་གསོལ། །
dro kün changchub lam la drang du sol
Guide all beings along the path to awakening, I pray.

ཕན་བདེ་ཀུན་གྱི་འབྲུང་གནས་སྣུལ་དུ་གསོལ། །
pendé kün gyi jungné tsal du sol
Transmit the source of all benefit and wellbeing, I pray.

སྐྱིད་འགོ་ད་ལྷ་ཉིད་དུ་འཇུག་ཏུ་གསོལ། །
kyi go danta nyi du dzuk tu sol
Set us on the road to happiness this very instant, I pray.

སྲིད་པའི་སྣུག་བསྐྱེད་ཐམས་ཅད་གཞོམ་ཏུ་གསོལ། །
sipé dukngal tamché zhom du sol
Eliminate all the sufferings of existence, I pray.

ཚོས་ཀྱི་བར་ཆད་ཐམས་ཅད་བཞོག་ཏུ་གསོལ། །
chö kyi barché tamché dok tu sol
Avert all obstacles to the Dharma, I pray.

བྱ་རྒྱ་ཚོས་ལས་མེད་པར་བྱིན་གྱིས་རྫོབས། །
ja gyu chö lé mepar jingyi lob
Inspire me so that my deeds may be nothing but Dharma.

ཅེས་རྒྱལ་བ་འབྲོམ་གྱི་གསུང་བྱིན་རྒྱབས་ཅན་དང་།
Pray with these blessed words of Gyalwa Dromtönpa³ Then:

གདོད་ནས་རྣམ་དག་སྣང་སྟོང་དག་པའི་གཤིས། །
döné namdak nangtong dakpé shi
Pure from the beginning, the pristine nature of appearance and emptiness,

བཞིན་ལེགས་མཚན་དཔེའི་འཇའ་ཚོན་རྣམ་བཟླ་བ། །
zhin lek tsenpé jatsön namtra ba
With elegant countenance and radiant, rainbow-like signs and marks,

འགྲུབ་མེད་ཚོས་སྐྱུ་གསལ་སྟོང་རྒྱུང་སེམས་བྱུང་། །
gyurmé chöku saltong lungsem zung
Unchanging dharmakāya, clarity and emptiness, in which

ཆེས་ཕྱ་ཐིག་ལའི་རྣམ་པར་ཤར་ལ་བསྟོན། །
ché tra tiklé nampar shar la tö
Subtle energy and mind arise in the form of a bindu, praise to you.

ལྷ་ཚོས་བདུན་གྱི་ཉིང་ལུ་ཐིག་ལའི་ཚོས། །
lha chödün gyi nyingkhu tiklé chö
Inspire me with your blessings so that I may practise the essence of the Seven Deities and Doctrines, the Dharma of Drops,⁴

ཉམས་སུ་བསྟར་བས་ཚེ་འདིར་བྱང་འཇུག་སྐྱེ། །

nyam su tarwé tsé dir zungjuk ku

And through this, realize the kāya of union within this very life,

མངོན་དུ་བྱས་ཏེ་དོན་གཉིས་མ་ལུས་པ། །

ngön du jé té dön nyi malüpa

And thereby effortlessly and spontaneously

འབད་མེད་ལྷན་གྱིས་འགྲུབ་པར་བྱིན་གྱིས་རྫོབས། །

bemé lhün gyi drubpar jingyi lob

Accomplish all my own and others' aims.

ཅེས་གསོལ་བ་བཏབ། མཚན་སྲགས་བཟླ་ན།

Pray in this way; then recite the name mantra:

ཨོམ་མ་རྒྱ་རུ་དྲི་པི་ཀཱ་ར་ཨ་ཏི་ཤ་སྐྱ་ལྷ།

om maha guru di pam kara ati sha soha

om mahā guru dipaṃkara atīśa svāhā

ཞེས་དང།

And:

ཨོ་དྲམ་ཀཱ་ཡ་སི་དྲི་ལྷ།

om dharma kaya siddhi hung

om dharmakāya siddhi hūṃ

ཞེས་ཚེས་སྐྱེའི་མཚན་སྲགས་དང།

Recite this dharmakāya name mantra and:

ཨོ་ཨུམ་རྩྭ་ཅི་རུས་བཟླ་འོ། །

om ah hung

om aḥ hūṃ (as many times as possible)

དེ་ཚེ་སྤྲེལ་མའི་སྐྱེ་ཉིད་ལས།

detsé lamé ku nyi lé

Then light emanates from the guru's form

འོད་འཕྲོས་རྒྱལ་བ་སྐུས་བཅས་ཀྱི། །

ö trö gyalwa sé ché kyi

To collect blessings from the buddhas and their heirs,

བྱིན་རྒྱབས་བསྐྱུས་ནས་སྤྲོད་འཕྲོས། །

jinlab dü né lar ö trö

And it then shines out once again

སྣོད་བཅུད་སློབ་སྦྱངས་དག་པ་ཡི། །

nöchü drib jang dakpa yi

To cleanse the obscurations of the world and its inhabitants,

རྟེན་དང་བརྟེན་པར་བསྐྱར་བ་དང་། །

ten dang tenpar gyurwa dang

Transforming them into pure support and supported.

སྐུ་ལས་བདུད་ཅིའི་རྒྱན་བབས་པས། །

ku lé dütsi gyün babpé

A stream of nectar flows from the guru's form

རང་གི་ལུས་གང་སློབ་དག་ཅིང་། །

rang gi lü gang drib dak ching

To fill my own body and purify obscurations.

གསང་གསུམ་བྱིན་རྒྱབས་ཐོབ་པར་བསམ། །

sang sum jinlab tobpar sam

I receive the blessings of the three secrets.

བླ་མ་དགེས་པ་ཆེན་པོ་ཡིས། །

lama gyepa chenpo yi

In great delight, the guru

འོད་ཟེལ་ཆོས་ཀྱི་སྐུ་ལ་བཟུ། །

ö zhu chö kyî ku la tim

Melts into light and dissolves into the dharmakāya,

ཆོས་སྐུ་གཉེན་མའི་བྱིན་ལེར་བསྐྱ། །

chöku nyukmé tikler du

And the dharmakāya is absorbed into the bindu of genuine nature.

བྱིན་ལེ་དེ་ཡང་སྐྱི་གཙུག་ནས། །

tiklé deyang chitsuk né

The bindu then enters the crown of my head,

ཞུགས་ཏེ་རང་གི་སྙིང་གར་བཟུ། །

zhuk té rang gi nyinggar tim

Descends, and dissolves into my heart.

དེ་དང་རང་སེམས་དབྱེར་མེད་ངང་། །

dé dang rangsem yermé ngang

Thus, I remain for as long as possible

ཅི་ཙམ་གནས་ཀྱི་བར་དུ་བཞག། །
chitsam né kyi bardu zhak
In this inseparability with my own mind.

དེ་ཚེ་སྤྱོད་ཞིང་བསྐྱབ་བཡི། །
detsé tro zhing duwa yi
The experience of great yoga,

འོད་གསལ་རྣལ་འབྱོར་ཆེན་པོའི་ངང། །
ösal naljor chenpö ngang
Luminosity that emanates and is absorbed

འཁོར་འདས་བརྟན་གཡོ་ཀུན་ལ་བྱབ། །
khordé tenyo kün la khyab
Pervades all saṃsāra and nirvāṇa, environment and beings,

རང་བྱུང་ཡེ་ཤེས་བདག་ཉིད་དོ། །
rangjung yeshe daknyi do
As the very identity of naturally arisen primordial wisdom.

དེ་ལས་ལྡང་བ་ན། དགེ་བ་བསྐྱོབ་དང།
When arising from this, dedicate the virtue and recite:

འདིས་མཚོན་དུས་གསུམ་དགེ་ཚོགས་བསྐྱོབས་པའི་མཐུས། །
di tsön dü sum gé tsok dompé tü
Through the power of this, representing all virtues of the three times,

བདག་དང་མཁའ་མཉམ་འགྲོ་བ་མ་ལུས་པ། །
dak dang khanyam drowa malüpa
May I and all beings, who are as infinite in number as space is vast,

བརྒྱུད་པ་གསུམ་ལྡན་སྤྱོད་མ་དམ་པ་ཡིས། །
gyüpa sumden lama dampa yi
Always be cared for inseparably in each and every one of our lives

ཚེ་རབས་ཀུན་ཏུ་འབྲལ་མེད་རྗེས་བརྒྱུད་སྟེ། །
tserab küntu dralmé jezung té
By the noble gurus who possess the threefold transmission,

བཀའ་གདམས་རྣམ་ཐར་གཙང་མ་མཐར་ཕྱིན་ཤོག། །
kadam namtar tsangma tarchin shok
And may we perfectly uphold the pure Kadampa lifestyle.

གློ་བུར་འདི་ཡང་ཚོས་དབྱིངས་ལས། །
lobur di yang chöying lé
This transitory event is not in any way separate

ཐ་དད་ཅི་ཡང་ཡོད་མ་མཆིས། །
tadé chiyang yö ma chi
From the dharmadhātu space of reality.

ཐ་དད་མེད་པར་སྤུན་ཚོགས་པའི། །
tadé mepar püntsok pé
May there thus be the abundant auspiciousness

བཀྲ་ཤིས་སྤུན་སྤུམ་ཚོགས་པར་ཤོག། །
tashi pünsum tsokpar shok
Of this perfect inseparability!

གཙང་མ་རིགས་ཀྱི་བཀྲ་ཤིས་ཤོག། །
tsangma rik kyi tashi shok
May there be the auspiciousness of pure lineage.

ཐོག་མཐའ་བར་གསུམ་གཙང་མ་ལས། །
toktawar sum tsangma lé
And may there be the auspiciousness of never wavering

གཡོས་པ་མེད་པའི་བཀྲ་ཤིས་ཤོག། །
yöpa mepé tashi shok
From purity in the beginning, middle or end.

ཅེས་བརྗོད་ལ་རྗེས་ཐོབ་ཀྱན་ཏུ་བྱམ་ཤེས་བཀའ་ཡོད་དང་ལྷན་པའི་སྣང་རྗེས་སྤྱི་མའི་ལམ་ཁྱེར་དང་། ལྷ་མའི་སྣང་བ་དང་མི་
འབྲལ་བ་ལ་བསྐྱབ་པར་བྱའོ། །

Recite this, and then during the post-meditation integrate the path of illusoriness and compassion, complete with mindfulness, vigilance and conscientiousness, and train in never separating from an experience of the guru.

ཤིན་ཏུ་ཟབ་པ་བཀའ་གདམས་ཀྱི། །
མན་ངག་ཐིག་ལེའི་ཉིང་ཁྱའི་བཅུད། །
རང་གི་མོས་པས་སྦྱར་བ་འདིས། །
འགྲོ་ཀྱན་བྱང་རྒྱུ་སེམས་འབྱོར་ཤོག། །

*Through this distillation of the exceedingly profound
Drops instruction of the Kadampas,
Composed out of my own devotion,
May all beings come to master bodhicitta!*

ཅེས་པའང་ས་གྲི་རྒྱལ་སྤྱི་ཚེས་ལ་རང་གི་དད་མོས་ཀྱི་རྟེན་ཏུ་བཀའ་གདམས་རིང་ལུགས་གཙང་མར་དད་པ་བརྟན་པོ་དང་
ལྷན་པ་འཇམ་དབྱངས་ཚོས་ཀྱི་སློབ་གྲོས་པས་བྲིས་པ་མཉམ་མེད་ཇོ་བོ་ཆེན་པོའི་བྱིན་རླབས་སྣང་ལ་སེམས་པའི་རྒྱུར་གྱུར་
ཅིག །མཛུ་ལྟོ།། །།

As a support for his own faith and devotion, Jamyang Chökyi Lodrö, who possesses steadfast trust in the pure Kadam tradition, wrote this during the Puṣya [i.e., twelfth] month of the Earth Dog year (1959).⁵ May it be a cause

for the great, peerless Jowo Atiśa's blessings to enter our hearts. Maṅgalam.

| Translated by Adam Pearcey with the generous support of the Khyentse Foundation and Tertön Sogyal Trust, 2020.

Source: 'Jam dbyangs chos kyi blo gros. "mnyam med jo bo chen po'i bla ma'i rnal 'byor byin rlabs/" in *'Jam dbyangs chos kyi blo gros kyi gsung 'bum* 12 vols. Bir: Khyentse Labrang, 2012. W1KG12986 Vol. 4: 121–127

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1. ↑ bzang po skyong
2. ↑ Vimalākāśa, nam mkha' dri ma med pa.
3. ↑ These lines (with minor variations) appear in 'The Story of Atiśa's Voyage to Sumatra (jo bo mnyam med gser gling pa chos kyi grags pa dang mjal ba'i rnam thar), which is part of the Blo sbyong brgya rtsa collection, translated into English by Thupten Jinpa as *Mind Training: The Great Collection* (Boston, MA: Wisdom Publications, 2006). For a discussion of their authorship see *ibid.* 587 n.130.
4. ↑ thig le'i chos. I.e., the famous Sixteen-Drop (thig le bcu drug) practice of the Kadampas, on which see Jinpa, Thupten. *The Book of Kadam: The Core Texts* (Boston, MA: Wisdom Publications, 2008) pp. 395–452.
5. ↑ Although the majority of the Earth Dog fell in 1958, the twelfth month, when this text was composed, corresponded to January–February 1959.

The Bodhisattva's Garland of Jewels

by Atiśa Dīpaṃkara

In the language of India: *Bodhisattvamaṇyāvalī*

In the language of Tibet: *changchub sempé norbū trengwa* (*byang chub sems dpa'i nor bu'i phreng ba*)

In the English language: *The Bodhisattva's Garland of Jewels*

Homage to great compassion!

Homage to the deities who inspire faith and devotion!

Homage to the masters!

Be done with doubt and indecision,
And embrace your practice with all your heart.
Shake off lethargy, dullness and laziness,
And strive always with enthusiasm and joy.

Mindful, vigilant and careful,
Guard the doorways of your senses at every moment.
Three times each day, three times at night,
Again and again, examine your thoughts.

Make plain your own failings,
But don't look for faults in others.
Make known the good points of others,
But keep quiet about your own best qualities.

Let go of craving for gain and honour,
And give up the urge for profit or fame.

Cultivate love and compassion,
And make your bodhicitta stable.
Avoid the ten unwholesome actions,
And make your faith and confidence be strong.

With few wants, be content with what you have,
And with gratitude repay any kindness you receive.

Overcome anger and arrogance,
And let humility rule your mind.
Give up any unwholesome kind of living,
And pursue a livelihood in keeping with the Dharma.

Do away with your addiction to material things,
And adorn yourself with the riches of the Āryas.

The wealth of faith, of discipline,
Generosity and learning,
Decency, self-control,
And wisdom—such are the seven riches.
These most sacred forms of wealth
Are seven treasures that never run out.
Do not speak of this to those who are not human.

Leave all busyness and distraction behind,
And dwell instead in seclusion and solitude.

Refrain from meaningless chatter,
And always keep a check on what you say.

Whenever you see your master or preceptor,
Offer to serve them with devotion and respect.
Those who possess enlightened vision
And those first setting out upon the path—
Regard them both as your spiritual teachers.

Whenever you see any sentient beings,
Regard them as your parents or your children.
Don't befriend those who act in harmful ways;
Instead rely on true spiritual friends.

Drop any feelings of hostility or ill will,
And be happy, wherever you choose to go.

Avoid getting attached to anything at all,
And stay free from craving and desire.
Attachment not only keeps you from happy births,
It kills the very life of liberation.

Should you find a way to peace and happiness,
Strive constantly to put it into practice.
Whatever task you set out to do,
Accomplish that very thing first.
This way, everything will turn out well;
If not, nothing will succeed.

Never take pleasure in acts that harm.
And when thoughts of superiority creep in,
There and then, deflate your self-importance,
And recall your master's personal advice.
Or whenever you feel discouraged or inadequate,

Raise your spirits and encourage yourself.
And always meditate on emptiness.

Should the objects of attachment or aversion appear,
View them as no more than illusions or projections.
Should you hear unpleasant words,
Consider them nothing more than echoes.
Should you suffer physical harm,
See it as the result of your past actions.

Keep entirely to solitude, far away from town,
And, like the carcass of some wild animal,
Stay hidden in nature by yourself,
Free of all entanglement and attachment.

Always keep up your pledges and commitments,
And should laziness or procrastination strike,
Immediately take note of your errors, one by one,
And remind yourself of the heart of your discipline.

Whenever you meet another person,
Speak calmly, sincerely and truthfully.
Take care not to frown or glare,
And always wear a cheerful smile.

And when you're with those you see every day,
Don't be stingy, but be happy to give,
And banish all feelings of envy.

So as to protect others' peace of mind,
Stay clear of quarrels of any kind,
And be patient and always forbearing.

Don't flatter, or be a fickle friend,
But be steadfast and reliable all the time.
Never disparage or belittle other people,
But treat everyone with respect.

When giving advice or instructions,
Do so with compassion and a genuine wish to help.
Be sure never to criticize the teachings.
Set your sights on what inspires you most,
And, through the ten forms of Dharma practice,¹
Exert yourself in sessions, day and night.

Among others, keep a check on your speech;
When alone, keep a check on your mind.

Whatever virtues you amass in the past, present and future,
Dedicate them all towards great, unsurpassable awakening,
Share your merit among all sentient beings,
And with the seven branch practice,
Continually make great prayers of aspiration.

Practising like this, you will complete
Accumulations of both merit and wisdom,
And eliminate the two forms of obscuration.
You will make this human life meaningful,
And, in time, gain unsurpassable awakening.

*This concludes the Bodhisattva's Garland of Jewels, composed by the great Indian
paṇḍita Dīpaṃkara Śrījñāna.*

| Rigpa Translations, 2008. Revised 2012.

1. The ten spiritual trainings of: writing, making offerings, generosity, listening to the Dharma, memorizing, reading, teaching, recitation, contemplation and meditation. ↔

༄༅། སློལ་མ་ཉེར་གཅིག་གི་བསྟོན་པ་བསྐྱུས་པ་བཞུགས་སོ།།

An Extremely Concise Praise of the Twenty-One Tārās

attributed to Atiśa

ཨོ་ཇེ་བཙུན་འཕགས་མ་སློལ་མ་ལ་ཕྱག་འཚལ་ལོ། །

om jetsün pakma drolma la chaktsal lo

Om. I submit obeisance to Tārā—she who is both exalted and revered.

ཕྱག་འཚལ་སློལ་མ་རྒྱ་རེ་དཔའ་མོ། །

chaktsal drolma taré pamo

I prostrate to Tārā the courageous saviouress,

ཏུ་རྒྱ་ར་ཡིས་འཇིགས་ཀུན་སེལ་མ། །

tuttara yi jik kün selma

Who dispels all fear with Tuttāra

ཏུ་རེ་དོན་རྣམས་ཐམས་ཅད་སྟེར་མ། །

turé dön nam tamché ter ma

And grants all with Ture.

སྐྱ་རྒྱ་ཡི་གེར་བཅས་ལ་རབ་འདུད། །

soha yiger ché la rab dü

With Svāhā, I offer my final homage.

ཅེས་བྱ་བ་འདི་ནི་མཉམ་མེད་ཇོ་བོ་ཇེ་སྟེ་ཐང་དུ་བཞུགས་སྐབས་སྐྱ་གཟུགས་བསྐྱེད་ནས་ཇེ་བཙུན་སློལ་མར་གསོལ་བ་བཏབ་
པའི་ཚེ། ཇེ་བཙུན་སློལ་མ་ཉེར་གཅིག་ལ་སློལ་མའི་བསྟོན་པ་ལྷི་གཅིག་སྟོན་སྐབས་བྱོས་ཞེས་ལུང་བསྟན་པ་ན། ཇོ་བོ་ཇེས་ཉིན་
གཅིག་ལ་མི་འབྱོར་བས་ཐབས་ཅི་ཞེས་འཚལ་ཞེས་ཞུས་པས། དེའི་ལན་དུ་སློལ་མའི་བསྟོན་པ་ཤིན་ཏུ་བསྐྱུས་པ་འདི་ཉིད་ཇེ་
བཙུན་སློལ་མ་རང་གིས་དངོས་སུ་གསུངས་པས་བྱིན་ལྡབས་ཤིན་ཏུ་ཆེ་བ་ཡིན་ལོ། །།

When the incomparable Lord Atiśa was staying in Nyethang, he suddenly became quite ill. He supplicated Tārā and requested her intervention. The noble goddess appeared before him and told him that to cure his sickness he must recite the Praise to the Twenty-one Forms of Tārā at least ten-thousand times in a single day. Atiśa replied that it would be impossible for him to do so and asked if there weren't another way. Tārā replied by granting him this extremely concise praise; coming from Tārā herself, this praise is said to be highly blessed.

| Translated by Sean Price.

༄༅། །བསྟན་འབར་མ་བཟུགས་སོ། །

Prayer for the Future of the Dharma

from the Words of the Buddha¹

སངས་རྒྱལ་རྣམ་གཟིགས་གཙུག་ཏྲེ་ཐམས་ཅད་སྐྱོབ། །

sangye namzik tsuktor tamché kyob

To the buddhas: Vipasyin, Śikhin, Viśvabhū,

འཁོར་བ་འཇིག་དང་གསེར་ཐུབ་འོད་སྲུང་དང། །

khorwa jik dang sertub ösung dang

Krakucchanda, Kanakamuni, and Kāśyapa,

ཤུག་ཐུབ་པ་གོ་འུ་ཉི་ལྷ་ཡི་ལྷ། །

shakya tubpa gautam lha yi lha

And Śākyamuni—Gautama, deity of all deities,

སངས་རྒྱལ་དཔའ་བོ་བདུན་ལ་ཕྱག་འཚལ་ལོ། །

sangye pawo dün la chaktsal lo

To the seven warrior-like buddhas, I pay homage!

སེམས་ཅན་དོན་དུ་བདག་གིས་སྐྱོབ། །

semchen döndu dak gi ngön

“In the past, to benefit beings,

དཀའ་བ་གང་ཞིག་སྲུང་གུར་དང། །

kawa gangzhik ché gyur dang

I bore all kinds of hardship,

བདག་གི་བདེ་བ་བཏང་བ་ཡིས། །

dak gi dewa tangwa yi

And gave up my own happiness, through this

བསྟན་པ་ཡུན་རིང་འབར་གུར་ཅིག །

tenpa yün ring bar gyur chik

May the teachings blaze, long into the future!

ངས་སྒོན་ནད་པའི་ཆེད་དག་ཏུ། །
ngé ngön nepé ché dak tu
“In the past, for the sake of the sick,

རང་གི་འཚོ་བ་ཡོངས་བཏང་བས། །
rang gi tsowa yong tangwé
I gave my life away;

སེམས་ཅན་ཕོངས་པ་བསྐྱབ་པའི་ཕྱིར། །
semchen pongpa kyabpé chir
So, to protect the needy and the poor,

བསྟན་པ་ཡུན་རིང་འབར་གུར་ཅིག །
tenpa yün ring bar gyur chik
May the teachings blaze, long into the future!

བྱ་དང་བྱ་མོ་རྒྱུ་མ་དང་། །
bu dang bumo chungma dang
“By my giving up sons, daughters, and wives,

ནོར་དང་སྐང་ཆེན་ཤིང་ཉ་དང་། །
nor dang langchen shingta dang
Riches and elephants and chariots,

རིན་ཆེན་བྱང་ཆུབ་ཕྱིར་བཏང་བས། །
rinchen changchub chir tangwé
For the sake of the treasure of enlightenment,

བསྟན་པ་ཡུན་རིང་འབར་གུར་ཅིག །
tenpa yün ring bar gyur chik
May the teachings blaze, long into the future!

བདག་གིས་སངས་རྒྱུ་རང་སངས་རྒྱུས། །
dak gi sangye rangsang gyé
“Through the offerings I made to the buddhas, pratyekabuddhas,

ཉན་ཐོས་པ་དང་མ་དང་ནི། །
nyentö pa dang ma dang ni
Śrāvakas, male and female,

ངང་སྲོང་དག་ལ་མཚོད་བྱས་པས། །

drangsong dak la chö jepé

And to the great sages,

བསྟན་པ་ཡུན་རིང་འབར་གུར་ཅིག །

tenpa yün ring bar gyur chik

May the teachings blaze, long into the future!

བསྐལ་པ་བྱེ་བ་དུ་མར་བདག །

kalpa jewa dumar dak

“Through the sufferings I endured

སྐྱལ་བསྐལ་སྐྱ་ཚོགས་མྱོང་གུར་ཅིང། །

dukngal natsok nyong gyur ching

For many millions of aeons,

བྱང་ཆུབ་དོན་དུ་ཐོས་བཙལ་བས། །

changchub döndu tö tsalwé

Seeking instruction for the sake of enlightenment,

བསྟན་པ་ཡུན་རིང་འབར་གུར་ཅིག །

tenpa yün ring bar gyur chik

May the teachings blaze, long into the future!

བདག་གིས་ཚུལ་ཁྲིམས་བརྟུལ་ཞུགས་དང། །

dak gi tsultrim tulzhuk dang

“Through my conduct of discipline,

དཀར་ཐུབ་ཡུན་རིང་བསྟན་བྱས་ཤིང། །

katub yün ring tenjé shing

And age-long asceticism,

ཕྱོགས་བརྩའི་སངས་རྒྱས་ངས་མཚོད་པས། །

chok chü sangye ngé chöpé

And my offerings to the buddhas of ten directions,

བསྟན་པ་ཡུན་རིང་འབར་གུར་ཅིག །

tenpa yün ring bar gyur chik

May the teachings blaze, long into the future!

བདག་སྒོན་བརྩོན་འགྲུས་དང་ལྡན་པས། །
dak ngön tsöndrū dang denpé
“Through my diligence in the past,

རྟག་ཏུ་བརྟན་ཅིང་ཕ་རོལ་གཞོན། །
taktu ten ching parol nön
Constantly stable, and overcoming others’ disruption;

སེམས་ཅན་ཐམས་ཅད་བསྐྱལ་དོན་དུ། །
semchen tamché dral döndu
So as to liberate all beings,

བསྟན་པ་ཡུན་རིང་འབར་གྱུར་ཅིག །
tenpa yün ring bar gyur chik
May the teachings blaze, long into the future!

བཟོད་བརྟུལ་རྟག་ཏུ་བསྟེན་བྱས་ཤིང་། །
zö tul taktu tenjé shing
“Through my constant practice of patience

སེམས་ཅན་ཉོན་མོངས་སྐྱིགས་མ་ཡིས། །
semchen nyönmong nyikma yi
And my tolerance of beings’ harmful acts

སེམས་ཅན་ངན་བྱས་བཟོད་གྱུར་པས། །
semchen ngen zöjé gyurpé
Caused by the degeneration of their negative emotions,

བསྟན་པ་ཡུན་རིང་འབར་གྱུར་ཅིག །
tenpa yün ring bar gyur chik
May the teachings blaze, long into the future!

བསམ་གཏན་རྣམ་ཐར་གཟུགས་མེད་དང་། །
samten namtar zukmé dang
“Through my concentration, perfect freedoms,² formless absorptions,

ཉིང་འཛིན་གང་གྲེ་སྟེད་པ། །
tingdzin gangé jé nyepa
And samādhis as many as the grains of sand in the river Ganges—

བསྐྱོམས་པས་དེ་མཐུས་བདག་གི་ནི། །
gompé dé tü dak gi ni
Through the power of my meditation,

བསྟན་པ་ཡུན་རིང་འབར་གུར་ཅིག །
tenpa yün ring bar gyur chik
May the teachings blaze, long into the future!

ཡེ་ཤེས་དོན་དུ་བདག་གིས་སྟོན། །
yeshe döndu dak gi ngön
“Through seeking wisdom in the past,

དཀའ་ཐུབ་ནགས་དག་བསྟན་བྱས་ཤིང་། །
katub nak dak tenjé shing
By practising austerities in the forest,

བསྟན་བཅོས་དུ་མ་ཉེར་བསྟན་པས། །
tenchö дума nyer tenpé
And teaching countless sāstras to others,

བསྟན་པ་ཡུན་རིང་འབར་གུར་ཅིག །
tenpa yün ring bar gyur chik
May the teachings blaze, long into the future!

བརྗེ་བའི་རྒྱ་ཡིས་ཤ་བྲག་དང་། །
tsewé gyu yi sha trak dang
“Through giving, out of love, my flesh and blood,

འཚོ་བ་ཡོངས་སུ་བཏང་གུར་ཅིང་། །
tsowa yongsu tang gyur ching
Giving my life away entirely,

ཡན་ལག་ཉིང་ལག་བཏང་པ་ཡིས། །
yenlak nying lak tangpa yi
And giving arms and legs and every part of my body,

ཚོས་ཚུལ་རྣམ་པར་འཕེལ་གུར་ཅིག །
chö tsul nampar pel gyur chik
May the way of the Dharma flourish and expand!

བདག་ཚྲོན་སྤྲིག་པའི་སེམས་ཅན་རྣམས། །

dak ngön dikpé semchen nam

“In the past, with loving kindness, I caused

བྱམས་པས་གསལ་བར་སྦྱིན་བྱས་ཤིང་། །

jampé salwar minjé shing

Harmful sentient beings to mature completely,

ཐེག་པ་གསུམ་ལ་རབ་བཀོད་པས། །

tekpa sum la rab köpé

And I led them to the three vehicles; through this

ཚོས་ཀྱི་མཚན་སྦྱིན་རྒྱས་རྒྱུར་ཅིག །

chö kyi chöjin gyé gyur chik

May the gift of Dharma thrive and grow!

བདག་ཚྲོན་ཐབས་ཤེས་རྒྱུར་པ་ན།

dak ngön tabshé gyurpa na

“In the past, with skilful means and wisdom,

སེམས་ཅན་ལྟ་ངན་ལས་བསྐྱལ་ཞིང་། །

semchen ta ngen lé dral zhing

I liberated sentient beings from perverse views,

ཡང་དག་ལྟ་ལ་བཀོད་བྱས་པས། །

yangdak ta la kö jepé

And led them to the correct view; through this

ཚོས་ནི་རྣམ་པར་འཕེལ་རྒྱུར་ཅིག །

chö ni nampar pel gyur chik

May the Dharma increase in every way!

བདག་གིས་སེམས་ཅན་བསྐྱུ་དངོས་བཞིས། །

dak gi semchen du ngö zhi

“With the four means of attracting disciples,³

ཉྱོན་མོངས་མེ་ལས་ཐར་བྱས་ཤིང་། །

nyönmong mé lé tarjé shing

I released beings from the fire of the emotions,

བདག་གིས་འཕེལ་སླིག་ཕམ་བྱས་པས། །
dak gi pel dik pam jepé
And vanquished rampant negativity; through this

བདག་འཁོར་ཡུན་རིང་གནས་གུར་ཅིག །
dak khor yün ring né gyur chik
May my followers remain, long into the future!

བདག་གིས་མུ་སྟེགས་ཅན་གཞན་དག །
dak gi mutek chen zhendak
“I freed tīrthikas and others

ལྷ་བའི་ཚུ་ལས་བསྐྱལ་བྱས་ཏེ། །
tawé chu lé draljé té
From the rivers of different views,

ཡང་དག་ལྷ་ལ་བཀོད་གུར་པས། །
yangdak ta la kö gyurpé
And led them to the correct view; through this

བདག་འཁོར་རྟག་ཏུ་གུས་གུར་ཅིག །
dak khor taktu gü gyur chik
May my followers always have devotion!

ཡུན་རིང་བསྟན་པ་འབར་གུར་ཅིག །
yün ring tenpa bar gyur chik
May the teachings blaze, long into the future!”

| Rigpa Translations.

1. ↑ The first verse would appear to be taken from the Pratimokṣa-sūtra (so sor thar pa'i mdo), while the remainder of the prayer, from the second verse onwards, is found in Atiśa Dīpaṃkaraśrījñāna's Great Compendium of the Sūtras (Mahāsūtrasamuccaya; mdo kun las btus pa chen po).
2. ↑ The eight perfect freedoms (rnam thar brgyad) are: 1) the perfect freedom of form observing form (gzugs can gzugs la lta ba'i rnam thar); 2) the perfect freedom of the formless observing form (gzugs med gzugs la lta ba'i rnam thar); 3) the perfect freedom of observing beauty (sdug pa'i rnam thar); 4) the perfect freedom of infinite space (nam mkha' skye mched kyi rnam thar); 5) the perfect freedom of infinite consciousness (rnam shes skye mched kyi rnam thar); 6) the perfect freedom of nothing whatsoever (ci yang med skye mched kyi rnam thar); 7) the perfect freedom of neither presence nor absence of perception ('du shes med min skye mched kyi rnam thar); and 8) the perfect freedom of cessation ('gog pa'i rnam thar).
3. ↑ The four means of attracting disciples (bsdu ba'i dngos po bzhi) are: 1) being generous; 2) speaking pleasantly; 3) teaching according to individual needs; and 4) acting in accordance with one's teaching.

༄༅། །འཕགས་མ་སྒྲོལ་མ་ལ་གསོལ་འདེབས་བཞུགས།

Prayer to Ārya Tārā

by Atiśa Dīpaṃkara

ཨོ། །འཇིགས་པ་བརྒྱད་སྒྲོབ་མ་ལ་ཕྱག་འཚལ་ལོ། །

om, jikpa gyé kyobma la chaktsal lo

Om! Homage to you, lady who protects us from the eight fears!

བག་ཤིས་དཔལ་འབར་མ་ལ་ཕྱག་འཚལ་ལོ། །

tashi palbarma la chaktsal lo

Homage to you, lady who blazes with the splendour of auspiciousness!

ངན་སོང་སྒྲོ་འགགས་མ་ལ་ཕྱག་འཚལ་ལོ། །

ngensong go gekma la chaktsal lo

Homage to you, lady who closes the door to lower rebirth!

མཐོ་རིས་ལམ་འདྲེན་མ་ལ་ཕྱག་འཚལ་ལོ། །

tori lam drenma la chaktsal lo

Homage to you, lady who leads us on the path to higher realms!

རྟུ་ཏུ་ཁྱེད་ཀྱིས་སྤོང་གོགས་མཛད། །

taktu khyé kyi dongdrok dzé

You are the one who holds us always in your care—our guide, support and friend;

ད་དུང་ཐུགས་རྗེས་བསྐྱབ་ཏུ་གསོལ། །

dadung tukjé kyab tu sol

So protect us still, we pray, with all of your vast compassion!

འདི་ནི་ཇོ་བོ་རྗེ་ཨ་ཏི་ཤའི་སྐྱེ་མ་གསེར་གླིང་པ་མཇལ་དུ་ཕེབས་སྐབས་རྒྱ་མཚོ་ཆེན་པོ་གྲུ་ལ་བཞུགས་པའི་སྐབས་རྒྱུད་པའི་
འཇིགས་པ་བྱུང་བའི་སྐབས་སུ་གསོལ་བ་འདི་གཏབ་པས་སྒྲོལ་མ་དངོས་སུ་ཞལ་གཟིགས་ནས་འཇིགས་པ་ལས་བསྐྱབ་པར་
གྲགས་སོ། །

It is well known that while the Precious Lord Atiśa was travelling across the great ocean to meet his teacher Serlingpa, when on one occasion the ship was in danger of sinking, he spoke these words of prayer. As a result, Tārā appeared to him directly and saved them all from peril.

| Rigpa Translations.

༄༅། །ཇོ་བོ་ཨ་ཏི་ཤའི་གསོལ་བ་འདེབས།

Short Prayer to Atiśa

by Jamyang Khyentse Chökyi Lodrö

སངས་རྒྱལ་སྣང་བ་མཐའ་ཡས་སྤྱུགས་ལས་སྤྲུལ། །

sangye nangwa tayé tuk lé trul

Emanated from the heart of the Buddha Amitābha,

པདྨ་འབྲུང་གནས་དངོས་སྣང་ཨ་ཏི་ཤ། །

pema jungné ngö nang ati sha

Padmasambhava in person, glorious Atiśa,

གངས་ཅན་བོད་ལ་བཀའ་དྲིན་མཚུངས་པ་མེད། །

gangchen bö la kadrin tsungpamé

Unequaled in your kindness to Tibet, the Land of Snows,

དྲི་པི་ཀ་རའི་ཞབས་ལ་གསོལ་བ་འདེབས། །

dipam karé zhab la solwa deb

Dīpaṃkara, at your feet I pray.

ཅས་པའང་ཚོས་ཀྱི་སློབ་གྲོས་པས་མེ་སྤྲེལ་དབྱུག་ཟླའི་ཚེས་ ༡༨ རུས་བྲན་མཚན་པར་གསོལ་བ་བཏབ་པའོ། །།

Thus, Chökyi Lodrö offered this prayer on the 18th day of the Aśvinī [i.e., ninth] month of the Fire Monkey year, during the celebrations to mark the master's anniversary.

| Translated by Adam Pearcey with the generous support of the Khyentse Foundation and Tertön Sogyal Trust, 2019

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