

Liturgy of Taking the Bodhicitta Vow

1) Refuge and Bodhicitta

Sangye Cho-dhang tsho-ki chog-nam la | Jang-chub bar-du dag-ni kyab-su chi|
To the Buddha, the Dharma and the most supreme of the assemblies, Until the enlightenment, I go refuge!

Dag-gyi jin-sog gyi-pai so-nam kyi| dro-la phen-chir sangye drub-par shok|
By the merits of my generosity and so forth, May I attain the state of Buddha to benefit all sentient beings!

2) Blessing the offerings

Phun-sum tsok-pai-zhing di-dag-tu lha-dhang mi-yi yo-jed dam-pa
In these perfectly completed celestial venues, the excellent belongings of gods and humans,

zug dang| dra-dang| dri-dang| ro-dang| reg-ja la-sog-pa nam-par dag-ching
Such as form, sound, smell, taste, touch and so forth, which are thoroughly pure,

yi-du ong-wai chod-pai-trin gya-tso sam-gyi mi-kyap pe
Arise as inconceivable oceans of clouds of pleasant offerings,

nam-khai-kham tham-ched gang-war gyur|
Filling up the entire dimension of space!

Na-mah sar-va ta-tha-ga-te bhyo vi-shva mu-khe-bhya sar-va-tha-kham ud-ga-te spha-ra-na hi-mam ga-ga-na-kham sva-ha|
Repeat the mantras three times

3) Inviting the Buddhas and their heirs to be the field of merit

Ma-lue sem-chen kun-gyi gon-gyur ching|dud-de pung-che mi-zed jom-dzed lha|

Serving as protectors to all beings without exception, you are the divine ones who vanquish the relentless maras and their hordes.

Ngo-nam ma-lue ji-zhin khen-gyur pai|Chom-den khor-che ne-dir sheg-su sol|
Knowing all things just as they are, without exception, you are the transcendent and accomplished conqueror: Approach this site, I pray!

4) Offering the seat

Chom-den dir-ni jon-pa leg| Dag-chag so-nam kal-war den|

Transcendent and accomplished conquerors, it is excellent that you have come to this place! We have such good fortune due to our merit!

Dag-gi chod-yon zhe-ne kyang| thug-la gong-shing nang-war dzod|

In remaining here in this place, hold us in your hearts and grant us your permission!

Pad-ma ka-ma-la ye tom|

5) Then, in order to offer the ritual ablution of the deities' forms, one visualizes the mansion for ablution:

Thrui kyi khang-pa shin-tu dri-zhim-pa| Shel-gyi sa-zhi sel-zhing tser-wa-tar|

The hall for ablutions is fragrantly scented, with a crystal floor, clearly and radiantly apparent,

Rin-chen bar-wai ka-wa yid-wong den| Mu-tik od-chag la-re dre-pa der|

and lovely pillars of blazing jewels, festooned with strings of iridescent pearls.

6) The actual ablution:

De-zhin shek-pa nam-dang de-se la| Rin-chen bum-pa mang-po poe-kyi chu|

To the Tathagatas, the ones gone to suchness, and their heirs, with many jeweled vases completely filled with delightfully scented water,

Yid-ong lek-par kang-wa lu-dang-ni| Rol-mor che-pa du-me ku-thrue-sol|

I offer this ablution of their forms, accompanied by song and music.

Ji-tar tam-pa tsam-gyi ni| Lha-nam kyi ni thrue-sol tar|

Just as when the Buddha was born, the gods offered him an ablution,

Lha-yi chu-ni dak-pa yi| De-zhin dag gyi ku-thrue-sol|

So too do I offer ablution with this pure water of the gods.

Om sar-va ta-tha-ga-ta abi-khe-ka-te sa-ma-ya shri-ye hung|

De-dak ku-la tsung-pa med-pai goe| Tshang la dri-rap goe-pe ku-chio|

I dry their forms with this incomparable cloth, clean and infused with the most excellent of scents.

Om-hung-tram-hri-ah-ka-ya bi-sho dha-na-ye so ha|

De-ne de-la kha-dog lek-gyur-pai| Na-za shin-tu dri-zhim dam-pa bul|

Then I offer them excellent raiment dyed beautiful colors and scented with fragrances.

Goe-zang sap-la jam-pa na-tshog dang| Gyen-chog gya-thrag dak-kyang ul-war gyi|

I offer them marvelous and varied clothing, fine and soft, as well as hundreds of excellent ornaments.

Om vajra vas-tra-ye so ha|

7) For the preparatory phase involving the seven branches prayer, the first: Paying Homage:

Ji-nyed su-dag chok-chui jik-ten na| Du-sum shek-pa mi-yi sengye kun|

In as many worlds as there are throughout the ten directions are those most majestic of human beings, who reach enlightenment throughout the three times.

Dag-gyi ma-lue de-dag tham-ched la| Lue-dang ngag-yid dang-we chag-g wo|

To all of them without exception I pay homage, inspired in my body, speech, and mind.

Zang-po chod-pai mon-lam tob-dag gyi| Gyal-wa tham-ched yid-ki ngon-sum du|

Through the power of this prayer of aspiration to noble conduct, I call all victorious ones to mind, as though they were actually present,

Zhing-gyi dul-nyed lue-rap tud-pa yi| Gyal-wa kun-la rap-tu chag-tsal lo|

And pay utmost homage to all victorious ones, bowing with as many replicas of my body as there are atoms in the universe.

Dul-chig teng-na dul-nyed sang-gye nam| Sang-gye se-ki ue-na zhug-pa dak|

On a single atom are as many buddhas as there are atoms, dwelling in the midst of the heirs of the buddhas.

De-tar choe-kyi ing-nam ma-lue pa| Tham-ched gyal-wa dag-gyi gang-war moe|

I thus imagine that the basic space of phenomena is entirely filled everywhere with victorious ones.

De-dag ngag-pa mi-zed gya-tso nam| Yang-kyi yen-lag gya-tsoe dra-kun gyi|

With all the inexhaustible reservoirs of praise to them, and with all delightful melodies

Gyal-wa kun-gyi yon-ten rab-jod ching| De-war sheg-pa tham-ched dag-gyi tod|

I speak of the qualities of all victorious ones and praise all those who have gone thus to bliss.

8) The branch of making offerings:

Rin-chen sem-de zung-war ja-wai chir| De-zhin sheg-pa nam-dang dam-pai choe|

In order to maintain the precious mind, To the Tathagatas, and the Dharma,

Kon-chog dri-ma me-dang sangye se| Yon-ten gya-tso nam-la leg-par chod|
Which are priceless and stainless, and the Bodhisattavas, who are oceans of noble qualities, I make lovely offerings!

Me-tog dam-pa threng-wa dam-pa dang| Sil-nyen nam dang jug-pa dug-chog dang|
With offerings of exceptional flowers, fine garlands, musical instruments, rare ointments, sublime parasols,

Mar-me chog dang dug-poe dam-pa yi| gyal-wa de-dag la ni choe-par gyi|
Excellent lamps, and sacred incenses I honor those victorious ones.

Na-za dam-pa nam-dang dri-chog dang| Che-ma phur-ma ri-rab nyam-pa dang|
With fine raiment, sublime fragrances, rare powders piled as high as Sumeru,

Kod-pa khe-par phag-pai chog-kun gyi| Gyal-wa de-dag la-ni chod-par gyi|
And everything that is in elegant array, I make offerings to these victorious ones.

Chod-pa gang-nam la-med gya-che-wa| De-dag gyal-wa tham-ched la yang moe|
I also imagine that any and all offerings that are unsurpassable are presented to all these victorious ones.

Zang-po chod-la ded-pai tob-dag-gyi| Gyal-wa kun-la Chag-tsal Chod-par gyi|
Through the powers of my faith in noble conduct, I pay homage to all victorious ones and honor them with offerings.

9) The mandala offering:

Sa-zhi Poe-chue juk-shing me-tok tram| Ri-rab ling-zhi nyi-dai gyen-pa di|
The earth is perfumed with scented water and strewn with flowers, adorned with Sumeru, the four continents, and the sun and moon.

Sangye zhing du mik-te bul-wa yi| Do-kun nam-dag zhing-la chod-par shog|
I offer these visualizing them as a Buddha realm.(Through this) may all beings enjoy the pure realm!

Tram gu-ru rat-na man-da-la pu-ja-me-gha spha-ra-na sa-ma-ye ah-hung|

If you wish, recite the following:

Thup-wang chod-ne chog-la yid-wong wai| Me-tog man-da-ra dang pe-ma dang|
To the lords of sages, worthy of offerings, I present offerings of lovely flowers-mandarava, lotuses,

Utpal la sog dri-zhim tham-ched dang| Threng-wa pel-leg yid-ong nam-kyi chod|

lilies, and so forth-all fragrant with their scent, and of beautiful garlands.

Poe-chog yid-throg dri-nged kyap-pa yi| Dug-pai trin-tsog nam-kyang de-la bul|

I also offer them clouds of the smoke of sublime incenses, which spreads everywhere with its fragrant odors.

Zhal-ze za-tung na-tsog che-pa yi| Lha-shoe nam-kyang de-la ul-war gyi|

I also offer them the sustenance of the gods, including myriad kinds of food and drink.

Ser-gyi pe-ma tsar-du ngar-wa yi| Rin-chen dron-ma nam-kyang ul-war gyi|

I also offer them jeweled lamps made of golden lotuses arranged in row upon row.

Sa-zhi tar-wa poe-kyi jug-pa der| Me-tok yid-ong sil-ma dram-par ja|

I will strew fragrant and lovely flower petals on a foundation swept clean and scented with perfume,

Zhal-med pho-drang tod-yang yid-ong den| Mu-tik rin-chen gyen-chang zes-bar va|

To those whose nature is that of innate compassion, I will also offer lovely immeasurable mansions,

Pak-ye nam-khai gyen-gyur de-dak kyang| Thug-je rang-zhin chen-la bul-war gyi|

resplendent with lovely adornments of jewels and pearls, as adornments of limitless space.

Rin-chen dug-ze ser-gyi yu-wa chen| Khor-yug gyen-gyi nam-pa yid-wong den|

To the lords of sages I will also constantly offer jeweled parasols with handles of gold,

Yib-lek ta-na dug-pa dreng-wa yang| Tak-tu thub-wang nam-la ul-war gyi|

Lovely adornments spanning whole nations, their beautiful shapes held aloft.

De-le zhen-yang choe-pai tsog| Rol-mo yang-nyen yid-wong den|

Furthermore, may gatherings of offerings and delightful and melodious music

Sem-chen dug-ngal sim-jed-pai| Trin-nam so-sor ne gyur chig|

Abide as myriad clouds that assuage the suffering of beings.

Dam-choe kon-chog tham-ched dang| Choe-ten nam dang ku-zug la|

May rains of gems and blossoms and so forth continually fall

Rin-chen me-tok la-sog char| Gyun-mi ched-par bap-par shog|

on all of the sacred jewel of the dharma, and on stupas and statues.

Ji-tar jam-yang la-sog pe| Gyal-wa nam-la chod zed pa|

Just as Manjushri and others make offerings to the victorious ones,

De-zhin dag-gyi de-zhin shek| Gon-po se-dang che nam chod|

So too will I make offerings to the tathagatas, the lord protectors, and to their heirs.

Yon-ten gya-tso nam la dag| Tod-yang yen-lag gya-tsoe tod|

I will praise those with a vast range of qualities with an equally vast range of melodious praises.

Tod-yang nyen-trin de-dag la| nge-par kun-tu jung-gyur chig|

May swelling melodies of praises certainly be there forever and always!

10) The branch of confession:

Dod-chag zhe-dang ti-muk wang-gyi ni| Lue dhang ngak dhang de-zhin yid kyi kyang|

Under the sway of desire, hatred and ignorance; With my body, speech and likewise with my mind,

Dik-pa dak-gyi gyi-pa chi-chi pa| De-dak tham-ched dak-gyi so-sor shak|

Whatever negativities, that I have committed, I confess each one of them individually!

The four remaining branches of Rejoicing and so forth:

Chog-chui gyal-wa kun-dang sangye se| Rang-gyal nam-dang lop-dang mi-lob dang|

The merits of all the Buddhas of the ten directions and their sons, the solitary Buddhas and those on the path of learning and beyond learning.

Dro-wa kun-gyi sod-nam gang-la yang| De-dag kun-gyi je-su dag yi-rang| |

As well as the merits of each and every migrator, I rejoice in all of them!

Gang-nam chok-chui jig-ten don-ma nam| Jang-chub rim-par sangye ma-chag nye|

All those who are lamps of the worldly realm of the ten directions, who have successively obtained the stages of enlightenment free from attachment,

Gon-po de-dag dag gyi tham-ched la| Khor-lo la-na-med-par kor-war kul|

To all those protectors I entreat to turn, the unexcelled wheel of Dharma!

Nya-ngen da-ton gang-zhed de-dak la| Dro-wa kun-la phen-zhing de-wai chir|

To those wishing to display the attainment of Parinirvana, for the purpose of bringing benefit and bliss to all migrators,

Kal-pa zhing-gyi dul-nyed zhuk-par yang| Dak-gyi thal-mo rab-jar sol-war gyi|
 For eons as many atoms as there are in the universe, I beseech them with my hands
 folded together to remain!

Chak-tsal wa dhang chod-ching shak-pa dhang| Je-su yi-rang kul-zhing shak-pa dhang|
 For having made prostrations, offerings and confessions, for rejoicing at others'
 virtues and for requesting to turn the Dharma Wheel,

Gye-wa chung-zed dhak gyi chi-sag pa| Tham-ched dak gyi jang-chub chir-ngo-wo|
 Whatever little merit I have managed to accumulate through these efforts, I dedicate
 them all to the enlightenment of all sentient beings.

10) Sacrificing the three bases of deep-rooted attachment:

Lue-dang de-zhin long-chod dang| Due-sum ge-wai ngoe-po nam|
 My body, and likewise my possession, And every virtue of the three times,

Sem-chen kun-gyi don-gyi chir| Phang-pa med par tang-war ja|
 For the purposes of all sentient beings, Without any sense of loss, I forsake them all!

The introductory request to be heeded:

Chok-chu-na zhug-pai sangye chom-den-de tham-ched dang|
 All the Buddhas, the Bhagavans, dwelling across the ten directions,

Sa-chu-la ne-pai jang-chub sem-pa chen-po nam dang|
 The Mahasattva Bodhisattvas abiding in the ten stages,

La-ma dor-ji zin-pa chen-po nam dak-la gong-su sol|
 And the great Vajra Holding Gurus, I beseech to please listen to me!

11) The actual act of taking the aspiring and applied Bodhicitta Vows:

Jang-chub nying-por chi-kyi bar| Sangye nam-la kyab-su chi|
 Until I reach the heart of Enlightenment, I go for refuge in the Buddhas.

Choe-dang jang-chub sem-pa yi| Tsog-la-ang de-zhin kyab-su chi|
 In the Dharma and the congregation of Bodhisattvas too, I go for refuge in the same
 way.

Ji-tar ngon-gyi de-shek kyi| Jang-chub thuk-ni kyed-pa dang|
 Just as the Buddhas of the past, have generated the thought of Enlightenment,

Jang-chub sem-pai lap-pa la| De-dak rim-zhin ne-pa tar|
 And within the precepts of Bodhisattvas, abided successively, in the same way,

De-zhin dro-la phen-don du| Jang-chub sem-ni kyed-gyi zhing|
In order to benefit the sentient beings, I shall give rise to bodhicitta,

De-zhin du-ni lap-pa lang| Rim-pa zhin-du lap-par gyi|
And also, in the same way, all the precepts, I shall successively practice!

Repeat these verses three times to arouse bodhicitta.

12) In conclusion, arouse inspiration and cultivate a sense of celebration:

Deng-du dak-tse dre-bu yod| Mi-yi sid-pa lek-par thop|
Now has my life become fruitful; I have truly gained my humanity.

De-ring sangye rig-su kye| Sangye se-su da gyur to|
Today I have been born into the family of the Buddhas; I have become a child of the buddhas.

Da-ni dag-gyi chi-ne kyang| Rig-dang thun-pai le tsam te|
Now, come what may, I will definitely undertake the activities that are in harmony with my family.

Kyon-me tsun-pai rig di la| Nyok-par mi-gyur de-tar ja|
I will act in whatever way ensures that no fault accrues to this flawless and venerable family.

Long-wai chak-dar phung-po le| Ji-tar rin-chen nye-pa tar|
Just like a blind person discovering a precious jewel in a heap of sweepings,

De-zhin ji-zhig tar-te ne| Jang-chub sem-ni dak-la kye|
So too have I, by some chance, found bodhicitta awakening in me.

Dak-gyi de-ring kyob-pa tham-ched kyi| Chen-ngar dro-wa de-shek nyi dang ni|

Today, in the presence of all the protectors, I have invited beings to reach the state of bliss and,

Bar-du de-la don-du boe zin gyi| Lha-dang lha-min la-sog ga-war gyi|
in the interim, have invited them as my guests. You gods, demigods, and the rest, rejoice!

13) Prayers of aspirations and dedications:

Jang-chub sem-chog rin-po-che| Ma-kye pa nam kye gyur chig|
Bodhicitta, sublime and precious: may it arise in those in whom it has not arisen.

Kye-pa nyam-pa med-pa yang| Gong-ne gong-du phel-war shog|
Having arisen, may it not wane but increase more and more!

Jang-chub sem dang mi-dral zhing| Jang-chub chod la zhol-wa dang|
May I never be separate from bodhicitta, but embark on the conduct of a bodhisattva and,

Sangye nam-kyi yong-zung zhing| Dud-kyi le-nam pong war shok|
 Completely cared for by the buddhas, may I avoid all the influences of the maras!

Jang-chub sem-pa nam-kyi ni| Dro-don thug-la gong dup-shok|
 May all that bodhisattvas intend as benefit for beings be realized!

Gon-po yi-ni gang-gong pa| Sem-chen nam-la-ang de-jor shok|
 Whatever these protectors intend, may all that come to be for beings!

Sem-chen tham-ched de-dang den-gyur chig| Ngen-dro tham-ched tak-tu tong-par shok|
 May all beings have happiness! May all lower states of rebirth be forever emptied!

Jang-chub sem-pa gang-dag sar zhug pa| De-dak kun-gyi mon-lam drup-par shok|
 Wherever bodhisattvas dwell on levels of realization, may the aspirations of all of them be fulfilled!