

Atisha's Bodhisattva Garland of Gems

TEXT FOR E-TEACHINGS

Led by

VEN. GESHE LHAKDOR

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of HH the Dalai Lama

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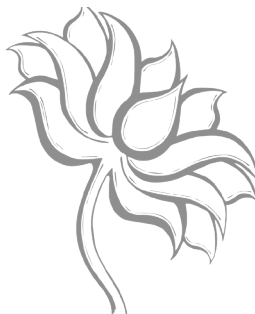
Trainings in Mindfulness

The Foundation organizes Mindfulness Trainings, as a response to the search for balance, equanimity and abiding happiness in today's frenetic world. These trainings are based on established mind training techniques drawn from the Buddhist tradition. Ven. Geshe Lhakdor has lead these biannual discourses since 2007.

In view of the pandemic, the Foundation has moved the discourses to a virtual mode in 2020.

About the Speaker

Ven. Geshe Lhakdor, Director of the Tibetan Library of Works & Archives in Dharamsala. He has served as an interpreter for HH The Dalai Lama & as an editor of many of His books. Geshe is a distinguished scholar and a popular, much in demand, teacher who makes the Dharma easily accessible while retaining its authenticity. He reaches out to Buddhists and others interested in the insights and perspectives Buddhism offers to contemporary predicaments.





Atiśa Dīpaṅkara Śrījñāna (982- 1054), known as Jowo Je Palden Atisha in Tibetan, was a great Indian master and scholar from Bengal. He is recognised as one of the greatest figures of classical Buddhism. He spent the last seventeen years of his life in Tibet, teaching and translating texts. He was instrumental in reinvigorating Buddhism in Tibet after a period of persecution and decline.

Bodhisattva Garland of Gems, *Bodhisattvamaṅyāvalī*, is upheld as a classic of the Mind Training (blo sbyong) tradition. In direct and succinct language, this text serves as a series of maxims on the bodhisattva path.

The Bodhisattva Garland of Gems

In the Indian language Bodhisattvamaniavali
In the Tibetan language Jangchub Sempai Norbui Thring-wa
(byang chhub sems dpa'i nor bu'i phreng wa)

I bow to the Great Compassionate One
I bow to the lamas
I bow to the deities of devotion

Discard all doubt and
Cherish persistent practice.
Thoroughly relinquish sleep, lethargy and laziness
And aspire constant perseverance.

Guard the doors of the senses
With mindfulness, introspection and care.
Continuously examine your mind
Three times a day and three times a night.

Declare your faults and
Do not seek the faults of others.
Conceal your abilities
And reveal those of others.

Give up wealth and respect
And forever give up arrogance and fame.
Reduce desire and be content.
Repay deeds of kindness.

Meditate on love and compassion
And stabilize Bodhicitta.
Discard the ten non-virtues
And forever secure faith.

Discard anger and pride
And equip the mind with humility.
Give up wrong livelihood
And be nourished by living the Dharma.

Give up all material objects
And be adorned by the gems of the Excelled Ones:
Give up the noisiness of daily life
And live in isolation.

Abandon words of gossip
And always restrain your speech.
Cultivate veneration and respect
When you see lamas and abbots.

Individuals with dharma eye,
and sentient beings at the initial stage,
Be considered as the teacher (Buddha).

When you see them
Regard all sentient beings
As your parents or children.
Give up negative friends
And seek spiritual friends.

Eliminate hatred and unhappiness in your mind
And wherever you go, go in peace.
Release attachment to anything
And remain without attachments.

Attachment does not lead to even a beneficial rebirth,
Instead, it also severs the life of liberation.
Forever, strive for peace
Wherever it is seen.

Whatever you have started first
That should be accomplish first
By doing so, all will be finely done and completed.
Otherwise both will not be accomplished.

Due to constant separation from delighting in what is negative
Whenever mental inflation arises
At that point arrogance should be reduced
And the instructions of the lama be recalled.

When discouragement arises
Raise the spirit of the mind
Meditate on both in the state of emptiness.

Where attachment and hatred appear
View them as illusions and emanations
When unpleasant words are heard
See them as echos
When harm afflicts the body,
Remember it is the result of past actions.

Live well in remote and isolated places
Like the dead body of a wild animal
One should hide oneself
And live without attachment.

Always be firm with your commitments
And when laziness and attachment to sensual pleasures arise
Scold and reprimand yourself
And recall the essence of ethical conduct.

When you see others
Speak honestly, calmly and straight-forwardly.
Give up the grimace and scowl
And forever live with a smile.

When you see others
Do not be stingy but delight in giving freely
And discard all jealousy.

To respect the mind of another
Discard all debates
And forever practice patience.

Do not act in infatuation or adulation,
Always remain stable and firm.
Give up despising others
And remain respectful
When instructing others
Have a compassionate and benevolent mind.

Do not deprecate the Dharma
Aspire to that which you like
And strive to live each day and night
By the ten virtuous deeds.

Whatever virtues accumulated in the three times
Be dedicated for the unsurpassing great enlightenment
Offer the merits of practice to sentient beings.

Always offer great prayers
Of the seven limbs.
By doing so, both merit and wisdom
Will be accomplished.
The two obscurations will also cease
Thus the actualized human life becomes meaningful.
And the unsurpassed enlightenment will be actualised.

The gems of faith and of morality,
The gems of giving and of hearing,
The gems of honorable living and shame
And of wisdom--these are the seven gems.

These are the sublime treasures of
The seven inexhaustible jewels
And should not be shared with non-human

When among many, watch your words
When alone, watch your mind.

*This ends the Bodhisattva Garland of Gem composed by the Indian
abbot, Dipamkara-shrijana-prajnaparmita known as Lama Atisha.*

This is translated, proofread and finalised by this Indian abbot himself and the translator, Bhikshu Tsultrim Gyalwa.

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This unedited English translation is done by Geshe Lhakdor at Zhewai Tsal, (Garden of Peace) Leh, Ladakh on 17 June 2003 as a preparation for His Holiness's teachings on this text and Tsongkhapa's Three principal Aspects of the Path from 1 to 4 July 2003. This translation is done primarily for my own practice but also sincerely hope that this is of some benefit to few others.

Proofread again on 18 July 2004 consulting the Five Treatises of Acharya Dipamkara Shrijana.

Edited by Wendy Tanner and submitted 29 April 2008

SARVA MANGALAM



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