Sakya Paṇḍita’s *Ritual for Generating the Mind*

*According to the Madhyamaka Tradition*

(*dbu ma lugs kyi sems bskyed kyi cho ga*)

By

Bella Chao

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Centre for Buddhist Studies at Rangjung Yeshe Institute
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ABSTRACT

The following thesis presents the first annotated English translation of the Ritual for Generating the Mind According to the Madhyamaka Tradition (dbu ma lugs kyi sems bskyed kyi cho ga). It is one of over one hundred texts of Sakya Paṇḍita Kunga Gyaltsen (sa skya paṇḍita kun dga’rgyal mtshan, 1079-1153) in the Collected Works of The Founding Masters of the Sakya (sa skya bka’ ’bum). Through his role as one of the five founders of the Sakya school and his polemic works, A Clear Differentiation of the Three Codes (sdom gsum rab dbye), Sakya Paṇḍita’s perspectives on the bodhicitta vow have had a profound and long-lasting impact in Tibetan Buddhism. This text provides a window to further understand his thoughts on the ritual related aspects of the bodhicitta vow.

There are two main parts: an introduction and an annotated translation. Part One consists of contextualization of the text and textual analysis. It begins with an introduction to ritual manuals for conferring or taking the bodhicitta vow. This is followed by an introduction of the author, including exploration of the text in relationship to other texts in the author’s literary corpus. Then the thesis delves into an in-depth analysis of the text. This includes identification of its target readership, structure of the text, and two key messages presented in the text: advocacy of a clear differentiation of two ritual traditions, which are termed as the Cittamātra tradition and the Madhyamaka tradition by the author, and key elements of the ritual of the bodhicitta vow prescribed in the text. The final section of Part One presents the historical context of the author’s position of calling for recognition of the two ritual traditions and a strict adherence to either of the traditions.

Part Two begins with an introduction listing textual witnesses for the translation. It then discusses translation choices in terms of the presence of footnotes, the selected way to render the key term sems bskyed in English, and treatment of citations. The main section of Part Two consists in an annotated translation of the Ritual for Generating the Mind According to the Madhyamaka Tradition. The translation is accompanied by a topical outline created by the translator for ease of reference.

This thesis contributes to the overall understanding of bodhicittotpāda ritual manuals, and specifically Sakya Paṇḍita’s views on the two Indian ritual traditions and what constitutes a Madhyamaka-tradition ritual.
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PART ONE: INTRODUCTION

I. Introduction

This thesis presents the first annotated English translation of the *Ritual for Generating the Mind According to the Madhyamaka Tradition* (*dbu ma lugs kyi sems bskyed kyi cho ga*; hereafter SKCG), a ritual manual for bestowing the bodhicitta vow. The SKCG is one of over one hundred texts of Sakya Paṇḍita Kunga Gyaltser (sa skya paṇḍita kun dga’ rgyal mtshan, 1079-1153) in the *Collected Works of The Founding Masters of the sa-skya* (*sa skya bka’ ’bum*; hereafter SKKB). As one of the five founding patriarchs of the Sakya school, Sakya Paṇḍita’s perspectives on the bodhicitta vow have had a profound and long-lasting impact in Tibetan Buddhism. While his best-known work on the bodhicitta vow is *A Clear Differentiation of the Three Codes* (*sdom gsum rab dbyer*), which is still widely studied in the Sakya tradition, the SKCG is unique in its advocacy for a clear differentiation between two textual traditions of the ritual for taking the bodhicitta vow—namely, the Cittamātra tradition and the Madhyamaka tradition. This notion—and, in particular, Sakya Paṇḍita’s presentation—has had a lasting impact up to the present day for members of the Sakya school as well as followers of other schools. The SKCG therefore provides a window to further understand Sakya Paṇḍita’s thoughts on the ritual aspects of the bodhicitta vow—specifically, his account of the way to perform a ritual of the bodhicitta vow in what he labels “the Madhyamaka tradition.” By extension, this thesis hopes to contribute to the scholarly understanding of *bodhicittopāda* ritual manuals in general, and specifically Sakya Paṇḍita’s *bodhicittopāda* ritual.

This thesis features two major parts: introduction and annotated translation. Part One—the introduction—considers the contexts of the work and offers an analysis of the
text. It begins with an introduction to ritual manuals for generating bodhicitta (bodhicittotpāda ritual), which provides contextualization of the text from the angle of a bodhicittotpāda ritual and similar writings. This is followed by an introduction of the author, Sakya Paṇḍita, and an exploration of intertextuality between the SKCG and other texts in Sakya Paṇḍita’s literary corpus. The focus in this section is on whether there are consistent or contradictory ideas presented in the SKCG and his other related works. In brief, the thesis finds that the SKCG shows consistency in Sakya Paṇḍita’s writing on the topic of bodhicittotpāda ritual, specifically that one should strictly adhere to either of the two textual traditions and that ultimate bodhicitta cannot be generated through a ritual.

Following this contextualization, the thesis delves into an in-depth analysis of the text itself: Who is its target readership? What kind of writing style does the author employ? How does the author structure the text? The thesis also discusses two key messages presented in the text: (1) advocacy of a clear differentiation between two ritual traditions, which are termed as the Cittamātra tradition and the Madhyamaka tradition by Sakya Paṇḍita, and (2) key elements of the bodhicittotpāda ritual in accordance with the Madhyamaka tradition, as prescribed in the SKCG. Part One concludes with an overview of the historical contextualization of Sakya Paṇḍita’s position that there should be a clear distinction between the two ritual traditions and that one should perform a ritual rigorously according to its respective Indian textual sources. We explore from where the author acquired this position and how later scholars responded to his advocacy of such a clear differentiation between the two ritual traditions.

Part Two—the translation—begins with an introduction listing textual witness used in this thesis. It then discusses translation choices in terms of the abbreviations used, the presence of footnotes, the selected way to render the key term sems bskyed in English, and treatment of citations. The main section of Part Two consists in an
annotated translation of the SKCG. The translation is accompanied by a topical outline for ease of reference.

With that introduction, let us proceed to the next section—a brief exploration of bodhicittotpāda ritual manuals.

II. Bodhicittotpāda Ritual Manuals

Bodhicittotpāda refers to the generation of a mindset that in order to liberate others from samsaric sufferings, one wishes to attain complete and perfect awakening. The importance of bodhicitta has evolved over time. It started as the first resolve of the historical Buddha to become a fully awakened being. In Mahāyāna sūtras, generating bodhicitta becomes something that all buddhas have gone thorough. For example, in the Good Eon Sūtra, the Buddha tirelessly describes how each of the one thousand buddhas in the Good Eon first gave rise to bodhicitta. Bodhicitta becomes an indispensable cause of Buddhahood, the ultimate goal for Mahāyāna Buddhists. To formalize bodhicitta as an absolutely necessary practice, Mahāyāna Buddhists developed the bodhicittotpāda ritual—initially patterned after the ceremony for bhikṣu ordination—and composed ritual manuals and related literature.

Some of these ritual manuals are stand-alone works, while others can be found embedded within larger works. There are six ritual manuals in the Degé Tengyur (bde dge bstan 'gyur) that are specifically, and explicitly, devoted to the topic of bodhicittotpāda. These are:

Two notable examples of ritual manuals for bodhicitta included in larger works are the rituals prescribed in the Bodhisattvabhūmi (byang chub sems dpa’i sa, Bodhisattva Stages) by Asaṅga (c. 4th century CE) and in the Bodhicaryāvatāra (byang chub sems dpa’i spyod pa la ’jug pa, A Guide to the Bodhisattva Way of Life) by Śantideva (685-763).

Prior to Sakya Paṇḍita’s time, discussions of bodhicittotpāda rituals were not common among Tibetan authors—we cannot identify any bodhicittotpāda ritual composed by Tibetan authors before the 12th century. For this reason, Dorji Wangchuk contends that the SKCG “may be one of the earliest among the numerous ritual manuals for bestowing and taking the bodhisattva vow composed in Tibet.”

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3 Notably, Sakya Paṇḍita does not mention this ritual in either the SKCG or A Clear Differentiation of the Three Codes. In the former, he only cites the Bodhicittavivarana, Bodhyāpattidesanāvṛtti, Rājaparikathāratnāvali, Suhrdlekha, and Sūtrasamuccaya of Nāgārjuna. In the latter, he only mentions the “treatise” (btan bcos) by Nāgārjuna in verse 2.11cde. Sakya Pandita Kunga Gyaltshen, A Clear Differentiation of the Three Codes, trans. Jared Douglas Rhoton (Albany: State University of New York Press, 2002), 82, 291.

several *bodhicittotpāda* ritual texts composed by Buddhist teachers from the Kagyu, Sakya, and Kadam schools in the 12th-13th century:

<table>
<thead>
<tr>
<th>Author</th>
<th>Text Title</th>
<th>Affiliation</th>
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<tbody>
<tr>
<td>Lama Zhang Tsondru Drakpa <em>(bla ma zhang brtson ’grus grags pa, 1123 – 1193)</em></td>
<td>• Great Ritual for Generating the Mind: Boat of the Awakening Path <em>(sems bskyed pa’i cho ga chen mo byang chub lam gyi gru rdzing)</em>&lt;sup&gt;5&lt;/sup&gt;</td>
<td>Kagyu</td>
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<tr>
<td>Layak Jangchub Ngodrub <em>(la yag pa byang chub dngos grub, 12th cent.)</em></td>
<td>• Ritual for Generating the Mind: Understanding Upon Seeing Like a Precious Wish-fulfilling Jewel <em>(sems bskyed pa’i cho ga yid bzhin gyi nor bu rin po che lta bu mthong bas khong du chud pa)</em>&lt;sup&gt;6&lt;/sup&gt;</td>
<td>Kagyu</td>
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<tr>
<td>Kyobpa Jikten Sumgon <em>(skyob pa ’jig rten gsum mgon 1143 – 1217)</em></td>
<td>• Way of Performing Ritual for Generating the Mind: Light of Wisdom from Generating the Mind <em>(sems bskyed kyi cho ga bya thabs sms bskyed shes rab ’od zer)</em>&lt;sup&gt;7&lt;/sup&gt;</td>
<td>Kagyu</td>
</tr>
<tr>
<td>Lore Wangchuk Tsondru <em>(lo ras dbang phyug brtson ’grus, 1187 – 1250)</em></td>
<td>• Ritual for Generating the Aspiring Mind <em>(sms bskyed kyi cho ga)</em>&lt;sup&gt;8&lt;/sup&gt;</td>
<td>Kagyu</td>
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<tr>
<td>Chim Namkha Drak <em>(mchims nam mkha’ grag, 1210 – 1285/1289)</em></td>
<td>• Ritual for Generating the Aspiring Mind <em>(smtpa sms bskyed kyi cho ga)</em>&lt;sup&gt;9&lt;/sup&gt;</td>
<td>Kadam</td>
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<td>• Ritual for Generating the Venturing Mind <em>(’jug pa sms bskyed kyi cho ga)</em>&lt;sup&gt;10&lt;/sup&gt;</td>
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<sup>7</sup> In *gsung ’bum ’jig rten mgon po* (Delhi: Drikung Kagyu Ratna Shri Sungrab Nyamso Khang, 2001), 6: 80-85 and 10: 15-104.

<sup>8</sup> In *gsung ’bum grags pa dbang phyug* (Kathmandu: Khenpo S. Tenzin, 2002), 198-240.

<sup>9</sup> In *bka’ gdays gsung ’bum phyogs bsgrigs thongs gnyis pa* (Khreng tu’u: Si khron dpe skrun tshogs pa si khron mi rigs dpe skrun khang, 2007), 17:339–62.

<sup>10</sup> In *bka’ gdays gsung ’bum phyogs bsgrigs thongs gsun pa, par gshi dang po* (Khreng tu’u: Si khron dpe skrun tshogs pa si khron mi rigs dpe skrun khang, 2009) 1:99–116.
The composition style of these rituals varies: some are metered, others unmetered; some are mixed. For example, while Nāgārjuna’s ritual manual consists of only metered verses, Bodhibhadra’s manual is completely in prose. Jetāri’s ritual is a combination of both prose and verse. That said, all the Tibetan compositions listed above employ a combination of both prose and verse—the authors themselves wrote mostly in prose, but cited verses from Indian sources; some also composed their own. For example, all the verses in the ritual manuals by Jetsun Drakpa Gyaltsen and Pakpa Lodro Gyaltsen, are quotations; by contrast, in the SKCG Sakya Paṇḍita composed verses to introduce and conclude the text.

In summary, bodhicittotpāda ritual manuals describe the procedure to confer or take the bodhicitta vow. They originated from India and became a common composition subject for Tibetan Buddhist teachers at the latest since the 12th century. There is no fixed composition style, although most Tibetan Buddhists—if not all—wrote in both prose and verse. The SKCG belongs to the earlier Tibetan composition of these ritual manuals. Next, we proceed to contextualize the SKCG by considering its author, Sakya Paṇḍita.

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11 In bka’ ’dams gsung ’bum phyogs bsgrigs thangs gnvis pa (Khreng tu’u: Si khron dpe skrun tshogs pa si khron mi rigs dpe skrun khang, 2007), 21:327–44.
III. Sakya Paṇḍita

This section aims to provide contextualization of the text from the aspect of its author. First, we explore the life of the author, to know him as a person beyond a common name, and more specifically, to understand the stature associated with his name, which provides necessary contextual information for appreciating the significance of his compositions and possible influence of their reception in the Tibetan Buddhist tradition. Then we explore the text’s relationship with other texts of the author.

Sakya Paṇḍita’s Life

In this section, we have a brief overview of Sakya Paṇḍita’s life through the major events in his life and his most important achievements. The sources are the accounts from David Jackson’s *The Entrance Gate for the Wise* (Section III),13 Jared Rhoton’s introduction in *A Clear Differentiation of the Three Codes*,14 Dominique Townsend’s article in *Treasury of Lives*,15 and two early biographies by Sakya Paṇḍita’s disciples—one by Chokyi Gyalpo (*chos kyi rgyal po*, c. 1198-1259) in Cyrus Stearns’ translation *Luminous Lives*,16 and the other by Zhang Gyalwa Pal (*zhang rgyal ba dpal*, c. 13th century CE) translated by Chris Wilkinson.17

Sakya Paṇḍita (1182-1251) was the fourth among the five founding patriarchs of the Sakya school. Since his two uncles, Sonam Tsemo (*bsod nams rtse mo*, 1142-
1182) and Drakpa Gyaltsen (grags pa rgyal mtshan, 1147-1216), did not have any children and as he was the first grandson of Sachen Kunga Nyingpo (sa chen kun dga’ snying po, 1092-1158), the founder of the Sakya tradition, Sakya Paṇḍita was the likely heir at birth. Sachen Kunga Nyingpo, Sonam Tsemo, Drakpa Gyaltsen, Sakya Paṇḍita and his nephew Pakpa Lodro Gyaltsen (’phags pa blo gros rgyal mtshan, 1235-1280) are considered the “five patriarchs of the Sakya school.

Sakya Paṇḍita showed incredible intelligence and received training at a very young age. The biographies composed during his time by his disciples recounted that, shortly after his birth, he could understand Sanskrit and write Indian scripts without receiving any teaching.\(^\text{18}\) He began his formal education before the age of six, studying with his uncle Drakpa Gyaltsen. By the age of fourteen, Sakya Paṇḍita had completed education in all the main ritual practices from his family lineage and the tantras which those practices are based upon. In addition, he learned medicine and prognostication from his father, and other practical subjects such as calligraphy, drawing, painting, and astrological calculations.\(^\text{19}\)

In 1200, at the age of eighteen, the boy who was to become “Sakya Paṇḍita” (the Learned One from Sakya) left his home to pursue education in the Nyang valley, where he studied under some great scholars of the Sangphu (gsang phu) tradition such as Shuton Dorje Kyab (shu ston rdo rje kyabs, d.u.) and Tsurton Zhonnu Sengge (tshur ston gzhon nu seng ge, d.u.). Specifically, he studied the five treatises of Maitreya as well as authoritative texts on Madhyamaka, Abhidharma, and Pramāṇa, such as

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\(^\text{19}\) Jackson, The Entrance Gate for the Wise (Section III): Sa-Skya Paṇḍita on Indian and Tibetan Traditions of Pramāṇa and Philosophical Debate, 24–25.
Śāntarakṣita’s *Madhyamakālaṃkāra*, Candrakīrti’s *Prasannapadā*, and Dharmakīrti’s *Pramāṇaviniścaya*.20

In 1204, Sakya Paṇḍita met the Kaśmiri scholar Śākyaśrībhadra, the last abbot of Nālandā Monastery in Bihar. Sakya Paṇḍita only studied with Śākyaśrībhadra briefly before the latter left for Ü (*dbus*) by the summer of 1205. However, Sakya Paṇḍita managed to arrange one of the scholars in Śākyaśrībhadra’s entourage, Sugataśrī, as his tutor. He continued to study rigorously with Sugataśrī in Sakya in 1205-1207. In 1208 Sakya Paṇḍita rejoined Śākyaśrībhadra and received full ordination from this scholar. During the years of 1208 to 1213, Sakya Paṇḍita spent much time with Śākyaśrībhadra. In addition, he sometimes studied individually under Saṃghaśrī and Dānaśīla, the other two paṇḍitas accompanying Śākyaśrībhadra. Sakya Paṇḍita was trained under these four Indian *paṇḍitas* in the entire span of education according to the curriculum in Indian monasteries at his time.21

During this period, Sakya Paṇḍita also jointly translated important texts with these great Indian scholars. For examples, with Śākyaśrībhadra, he co-translated the *Pramāṇavārttika* of Dharmakīrti and the *Yuganaddhaprakāśasekaprakriyā* (*zung du ’jug pa gsal ba zhes bya ba’i dbang gi bya ba*, Toh 1818); with Sugaraśrī, he co-translated the *Āryavajrapātālanāmatantrarāja* (*’phags pa rdo rje sa ’og gi rgyud kyi rgyal po zhes bya ba*, Toh 744) and the *Āryaguhyamaṇiṭilakanāmasūtra* (*’phags pa gsal ba nor bu thig le zhes bya ba’i mdo*, Toh 493). It is reported that Sakya Paṇḍita was so proficient in Sanskrit that “he could translate Sanskrit on hearing it spoken, and learned to do so correctly.”22

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20 Jackson, 24–25.
21 Townsend, “Sakya Pandita Kunga Gyeltse.”
Following the extensive studies with the aforementioned Indian panditas, Sakya Paṇḍita continued to accumulate more learning with outstanding Tibetan teachers. Specifically, with Jiwo Lhepa Changchup Ö (spyi bo lhas pa byang chub 'od, 1144-d.u.), he learned “all instructions of the Kadampa, Dzogchen, Zhije, and other systems.” With his exceptional intelligence and enthusiasm for study, Sakya Paṇḍita spent his earlier life in following some of the most illustrious Buddhist scholars and masters of his time, both Tibetan and Indian, across all lineages.

In 1216, Drakpa Gyaltsen passed away, so Sakya Paṇḍita assumed the leadership role of the Sakya tradition. During the next twenty-eight years, his activities “are nowhere recorded in detail. But these were his most productive years as a scholar, and his most active years as a teacher.” According to Jackson, it is probably during this period that Sakya Paṇḍita composed all five of his major works. Through his teaching activities, he became “a great religious teacher in dbus and gtsang.”

In the later part of Sakya Paṇḍita’s life, his religious influence continued to grow and propelled him into an unprecedented political role among Buddhist teachers. In 1240, he defeated the Brahman pandita Harinanda in debate, which served to further solidify his already significant fame as a scholar. In 1244, his fame resulted in an invitation from Köden for negotiation of a Tibetan submission to the Mongols. He arrived at the Mongol court in 1246 and was appointed as temporal ruler of Tibet in

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24 Sakya Pandita Kunga Gyaltshen, A Clear Differentiation of the Three Codes, 11.
25 Jackson, The Entrance Gate for the Wise (Section III): Sa-Skya Paṇḍita on Indian and Tibetan Traditions of Pramāṇa and Philosophical Debate, 28.
26 The Elegant Sayings of Sakya Pandita (sa skya legs bshad, c. 1215-1225), Treasury of Logic on Valid Cognition (bshad ma rigs pa ’i gter, c. 1219), The Entrance Gate for the Wise (mKhas pa rnam ’jug pa’i sgo, c. 1220-1230), Clarifying the Sages’ Intent (thub pa’i dgongs gsal; c. 1225-1235), and A Clear Discrimination of the Three Vows (sdom gsum rab dbye, c. 1232). Jackson, 66.
27 Jackson, 28.
28 Sakya Pandita Kunga Gyaltshen, A Clear Differentiation of the Three Codes, 15–16.
1249. He remained away from Tibet for the rest of his life and died in Liangzhou in 1251.29

In summary, Sakya Paṇḍita was an important religious, scholastic, and political figure in Tibet. As Jackson rightly states, Sakya Paṇḍita was “the first Tibetan who was acknowledged to be a paṇḍita, a title reserved in Indian Buddhist scholasticism for a scholar who had mastered all five major fields of knowledge.”30 He was the first religious figure assuming the role of political head in Tibet. His magisterial command of the Buddhist doctrine in terms of understanding, practice, and propagation made him “one of the first Tibetan religious teachers to have been widely honored by later generations with the eulogistic appellation ‘Lord of Dharma’ (chos kyi rje).”31 The SKCG is therefore to be considered a text composed by one of the greatest Tibetan scholar-practitioner with deep knowledge in the Buddhist philosophy and exceptional command in both Tibetan and Sanskrit languages. With some glimpse of our author himself in view, we now proceed to contextualize the SKCG through his other works.

The SKCG Within Sakya Paṇḍita’s Literary Corpus

In this section, we explore the SKCG in relation to Sakya Paṇḍita’s literary corpus. Specifically, we examine what is the relationship between the SKCG and another composition titled Scriptural Sources of the Ritual for Generating Bodhicitta (byang chub kyi mchog tu sems bskyed pa’i cho ga’i lung sbyor), how Sakya Paṇḍita referred to the SKCG in his other compositions, and whether there is a common theme across his various writings on the topic of bodhicittotpāda ritual.

29 Townsend, “Sakya Paṇḍita Kunga Gyeltsen.”
30 Jackson, The Entrance Gate for the Wise (Section III): Sa-Skya Paṇḍita on Indian and Tibetan Traditions of Pramāṇa and Philosophical Debate, 4.
31 Jackson, 4.
The SKCG is part of the SKKB (sa skya bka’ ’bum). Towards the end of his life, Sakya Paṇḍita imparted the reading transmission (lung) of his writings to his nephew Pakpa Lodro Gyaltsen.\textsuperscript{32} By the late 15\textsuperscript{th} or early 16\textsuperscript{th} century, Sakya Paṇḍita’s collected works were incorporated into the SKKB which was originally a collection of works of only the first three Sakya founders.\textsuperscript{33} There are a total of 113 texts attributed to Sakya Paṇḍita in the SKKB,\textsuperscript{34} including the SKCG.

Sakya Paṇḍita was a concise writer. Most of his works are fewer than ten Degé folios. Despite SKCG’s brevity of only nineteen Degé folios,\textsuperscript{35} it is the eighth longest text among Sakya Paṇḍita’s existent works in the SKKB. The only seven compositions longer than the SKCG are Sakya Paṇḍita’s five most well-known masterpieces, one commentary on a tantric text of Drakpa Gyaltsen,\textsuperscript{36} and one text on his lifelong passion for Sanskrit prosody—a detailed introduction based on the metrical work of Ratnākaraśānti.\textsuperscript{37}

\textbf{List of Sakya Pandita’s Eight Longest Compositions}\textsuperscript{38}

1) \textit{Treasury of Logic on Valid Cognition} (tshad ma rigs pa’i gter) and its autocommentary (rigs gter rang ’grel), 220 ff.
2) \textit{Clarifying the Sage’s Intent} (thub pa’i dgongs gsal), 99 ff.
3) \textit{The Entrance Gate for the Wise} (mkhas pa rnams ’jug pa’i sgo), 62 ff.
4) \textit{Discrimination of the Three Vows} (sdom gsum rab dbye), 48 ff.
5) \textit{A Detailed Commentary on the Immaculate} (dri ma med pa zhes bya ba’i rgya cher ’grel pa), 28 ff.
6) \textit{The Elegant Sayings of Sakya Paṇḍita} (sa skya legs bshad), 23 ff.

\textsuperscript{32} Jackson, “Notes on Two Early Printed Editions of Sa-skya-pa Works,” 4.
\textsuperscript{33} Jackson, 5.
\textsuperscript{34} Based on the catalogues (dkar chag) of volume 10 (tha), 11 (da), 12 (na) of SKKB, there are 15, 8, and 90 texts respectively in these three volumes of Sakya Paṇḍita’s collected works. sa chen kun dga’ snying po et al., sa skya bka’ bum, 26 vols. (sde dge: sde dge par khang, 1736).
\textsuperscript{35} Jackson, \textit{The Entrance Gate for the Wise (Section III): Sa-Skья Paṇḍita on Indian and Tibetan Traditions of Pramāṇa and Philosophical Debate}, 57.
\textsuperscript{36} rgyud gsum la ’jug pa rin po che’i phreng ba dri ma med pa.
\textsuperscript{38} Jackson, \textit{The Entrance Gate for the Wise (Section III): Sa-skya Paṇḍita on Indian and Tibetan Traditions of Pramāṇa and Philosophical Debate}, 66.
Although the length of a writing does not correlate with its significance, at the very least it signifies that the SKCG is a piece that Sakya Paṇḍita put a significant effort into and that it is an important text to study for understanding his perspectives on related topics.

Along with the SKCG and A Clear Differentiation of the Three Vows, there is one other text by Sakya Paṇḍita on the topic of bodhicittotpāda ritual: Scriptural Sources of the Ritual for Generating Bodhicitta (byang chub kyi mchog tu sens bskyed pa’i cho ga’i lung sbyor, hereafter LB), a compilation of quotes from Indian scriptures that illustrate essential points regarding bodhichittotpāda. The topics of these quotes range from causes of generating bodhicitta and types of bodhicittas, to the preparation and main part of a bodhichittotpāda ritual. Toward the end of SKCG, he also instructs the readers to refer to the LB for “some of the necessary scriptural sources”. However, LB is a separate text from the SKCG, not composed simply as a supplementary text, because the sequence of key points in LB does not follow the sequence in the SKCG. In addition, occasionally both texts repeatedly cite the same verses.

Sakya Paṇḍita refers to the SKCG at least twice in his other writings. In both cases, he encourages his readers to read the SKCG for additional information about bodhicittotpāda rituals. In Clarifying the Sage’s Intent (thub pa’i dgongs gsal), Sakya Paṇḍita states:

[References]

40 ‘di la nye bar mkho ba’i lung sbyor ‘ga’ zhig kho bos logs su bris pas der bla bar bya’o/ sa skya paṇḍita kun dga’ rgyal mtshan, dbu ma lugs kyi sens bskyed kyi cho ga, in sa skya bka’ ’bum, vol. 11 (sde dge: sde dge par khang, 1736), 18a.3.
For particulars on a ritual of the Madhyamaka tradition, its trainings and so forth, these are explained in the text of my *Ritual for Generating the Mind*. Therefore, you should refer there.  

Likewise, in his *Auto-Annotations to the Three Vows (sdom gsum rang mchen)*, regarding bodhisattva discipline, Sakya Paṇḍita notes:

For details on the differences between these two, see my *Ritual for Generating the Mind*.

Taken together, these quotations demonstrate that Sakya Paṇḍita considered the SKCG to be a thorough summary of key points about *bodhicittotpāda* ritual and related training and a representative work of his on this topic.

The SKCG is consistent with Sakya Paṇḍita’s stance of strict adherence to the Indian Buddhist doctrines. Sakya Paṇḍita felt the need to help his fellow Tibetans to distinguish authentic Buddhist doctrines from falsified ones and his compositions, such as the famous polemic work, *A Clear Differentiation of the Three Codes (sdom gsum rab dbye)*, demonstrate that. Regarding *bodhicittotpāda* ritual, Sakya Paṇḍita specifically advocated strict adherence to the two ritual traditions, the Cittamātra tradition and the Madhyamaka tradition. In *A Clear Differentiation of the Three Codes*, Sakya Paṇḍita appeals to his contemporary Buddhist teachers to perform a Cittamātra *bodhicittotpāda* ritual only for eligible people. Although the SKCG was composed as a Madhyamaka-tradition ritual manual, Sakya Paṇḍita spares no trouble clarifying the differences between the two ritual traditions—which we will discuss in the next
section—and he repeatedly emphasizes that the Cittamātra bodhicittaṃpaḍa ritual should only be given to eligible recipients, those possessing any of the prātimokṣa vows:

To those possessing prātimokṣa vows,
Knowing the Bodhisattvapiṭaka,
Having faith, and being capable of practicing,
Bestow the bodhicitta [vow] of the Yogācārya [tradition].

The same position of insisting on performing a Cittamātra bodhicittaṃpaḍa ritual only to those possessing any of the prātimokṣa vows can also be traced in his other writings. For example, there is a passage in Sakya Paṇḍita’s letter to Chak Lotsāwa Choje Pal (chag lo tsa ba chos rje dpal, 1197-1264) indicating that Sakya Paṇḍita’s position of not mixing the two ritual traditions is also a position of his Indian teacher, Śākyāśrībhadra. Chak Lotsāwa was a Kadampa master who studied with Sakya Paṇḍita at his youth and then proceeded to study with some of the greatest scholars in Nepal and India at that time. After reading Sakya Paṇḍita’s A Clear Differentiation of the Three Codes, Chak Lotsāwa wrote a letter to Sakya Paṇḍita, which comprises fifteen questions. The eighth question is: “Our ordination abbot, the Lord of Dharma [Śākyāśrībhadra], used Abhayākayagupta’s ritual to produce the thought of enlightenment in all people. How does that agree with what is taught in the Bodhisattvabhūmi?”

In his reply to this question, Sakya Paṇḍita relates that Śākyāśrībhadra did not bring his copy of Jetāri’s ritual manual which belongs to the Madhyamaka tradition and refused to perform a ritual according to the tradition of the Saṃvaravimśaka because he did not think that ritual was for everyone. Saṃvaravimśaka follows the ritual tradition originating from Bodhisattvabhūmi which explicitly requires bodhicitta vow

45 Sakya Pandita Kunga Gyaltshen, 205–7.
takers to hold any of the prātimokṣa vows as a prerequisite. This ritual tradition is labeled as the Cittamātra tradition in Sakya Pañḍita’s presentation. Later, upon being repeatedly requested by his tearful devotees, eventually Śākyāśrībhadra performed the ritual based on Abhayākaragupta’s text, a Cittamātra-tradition ritual, with his interpolation of the confession parts, and so on, from the Madhyamaka tradition, but showed displeasure to all who made such requests. Sakya Pañḍita writes that “This does not accord with the Bodhisattvabhūmi and is therefore incorrect” and that Śākyāśrībhadra did so for the sake of the Tibetans.

Across his writings, Sakya Pañḍita was also consistent in advocating that ultimate bodhicitta cannot be acquired through a ritual. In A Clear Differentiation of the Three Codes, he states, “The so-called ultimate bodhicitta does not arise through ritual but by the power of meditative cultivation.” Similarly, in the SKCG, he writes:

> We do not accept a ritual of generating bodhicitta for the generation of ultimate bodhicitta, the attainment of ultimate truth through [the realization of] dharmatā, the pure superior intention, and so forth, because it is not expounded in scriptural traditions. In addition, after generating relative bodhicitta, when you practice on the path, those three will arise naturally in a non-production manner in the wisdom of individual self-awareness, without depending on a ritual which is an irrelevant condition.

He expounds that a bodhicittotpāda ritual cannot generate ultimate bodhicitta that is attained by bodhisattvas on the first bhūmi onwards and by buddhas, and that such ultimate bodhicitta can only be attained through practicing on the path. In his LB, Sakya Pañḍita quotes Nāgārjuna’s Bodhicittavivarana as a support for this point:

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47 don dam sems bskyed ces bya ba/ bsgoms pa’i stobs kyis skye mod kyi/ cho ga’i sgo nas ’di mi skye. Sakya Pandita Kunga Gyaltsen, 292.
48 don dam sems bskyed dang don dam pa chos nyid kyis thob pa dang/ lhag bsam dag pa la sogs pa la ni sems bskyed pa’i cho ga mi bzhed de/ gezung lugs las ma bshad pa dang / kun rdzob pa’i sems bskyed nas lam bsgoms na so so rang gi rig pa’i ye shes la rang gi ngang gis skye ba med pa’i tshul gyis gezan rkyen gvi cho ga la ma ltos par skye ba’i phyir ro. sa skya pañḍita kun dga’ rgyal mtshan, “dub ma lugs kyi sems bskyed kyi cho ga,” in sa skya bka’ bum, vol. 11 (sde dge: sde dge par khang, 1736), 4a.
Following the generation of relative bodhicitta in this way, ultimate bodhicitta is to be cultivated through the power of meditation.49

In his *Clarifying the Sage’s Intent*, Sakya Paṇḍita likewise writes a lengthy passage to defend this position and states that the exposition of a ritual for generating ultimate bodhicitta does not occur in any sūtras or treatises, neither in the Madhyamaka system nor in the Yogācāra writings.50

In summary, the SKCG is an important text for studying Sakya Paṇḍita’s view on bodhicitta, specifically on *bodhichittotpāda* ritual. There is continuity in Sakya Paṇḍita’s writing on this topic. He consistently advocates a clear differentiation between two ritual traditions, and he repeatedly emphasizes that the ritual is only for generating relative bodhicitta and that ultimate bodhicitta cannot be generated through a ritual.

**IV. The Text**

Following contextualization of the text, in this section we analyze the text in terms of its intended audience, structure, and central ideas. First we introduce the target readership and the structure of the SKCG. Then we discuss the two key messages of this text: differentiating the two ritual traditions and what constitutes a Madhyamaka-tradition ritual.

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Target Readership

The primary target readership of the SKCG is most likely Sakya Pañḍita’s disciples who were Buddhist teachers with a need to perform bodhicittotpāda rituals for their own students. In the conclusion of SKCG, Sakya Pañḍita states that this text “is composed due to the request of intelligent ones.” This suggests Sakya Pañḍita composed the SKCG specifically for his disciples. The content of SKCG includes sections of what a ritual officiant should explain before and after a bodhicitta vow ceremony, so it was composed as a ritual manual for those who have a need to bestow the bodhicitta vow to others. Moreover, these ritual officiants probably often need to bestow the bodhicitta vow to a group of followers. In the passage of reciting the vow, Sakya Pañḍita uses a plural form for the vow takers—“we also generate bodhicitta”—instead of a singular form that is more common, such as in the rituals composed by Jetsun Drakpa Gyaltsen and Pakpa Lodro Gyaltse.

Sakya Pañḍita’s writing style is also in accord with the hypothesis that he composed the SKCG for his disciples, and perhaps close disciples. Apart from the two opening verses where Sakya Pañḍita uses the snyan ngag style of composition, which is heavily influenced by Sanskrit aesthetics and laden with Indian images, the rest of text is in prose and plain language. Not only does he write in a straight-forward tone, but he also shows a touch of intimacy between the lines. For example, when he mentions Drakpa Gyaltsen’s Detailed Explanation of the Samvaravimśaka (sdom pa

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51 blo gsal rnams kyis gsal ba btab nas bris. sa skya panḍita kun dga’ rgyal mtshan, “dbu ma lugs kyi sms bsksyed kyi cho ga,” 18a.
52 bdag cag gis kyang sms can thams cad la phan par bya ba’i phyir dang/ zhes snga ma ltar shyar la/ smon pa dang ’jug pa’i bdag nyyid can gyi byang chub kyi mchog tu sms bsksyed par bgyi’o/ / sa skya panḍita kun dga’ rgyal mtshan, 14a.
nyi shu pa’i rnam bshad), he simply writes, “you should refer to the commentary of Samvaravimśaka composed by the sublime Great Sakyapa (rje btsun sa skya pa chen pos sdom pa nyi shu pa’i ’grel par mdzad pa ltar bya’o). The translation is aimed at reflecting this direct and personal style based on the hypothesis that the SKCG was composed for Sakya Paṇḍita’s relatively close students.

Structure

Because there is no traditional outline (sa bcad) available for the SKCG, the Appendix to this thesis offers a topical outline. Nonetheless, it is worth briefly summarizing the structure of the text.

The SKCG opens with two verses of homage, one to Mañjuśrī and one to Buddha Śākyamuni. It is interesting to note that, perhaps out of deep veneration to the initiator of this ritual tradition, Sakya Paṇḍita mentions Mañjuśrī as a buddha (rgyal ba) and pays homage to Mañjuśrī before the historical buddha. Following the Tibetan composition tradition, after the homage is his pledge of composition. In this pledge of composition section, he also mentions the sūtras that this ritual tradition is based upon and lays out the lineage of this tradition starting from Mañjuśrīkumāra, Nāgārjuna, Śāntideva, Puṇyaśrīmitrā and eventually to Sachen Kunga Nyingpo.

The main text is then divided into four sections: (1) the rationale for taking the bodhicitta vow, (2) ascertaining the nature of taking the bodhicitta vow, (3) the actual ritual, and (4) the training after taking the vow. In the first section, “the rationale for taking the bodhicitta vow”, Sakya Paṇḍita describes the drawbacks of not taking the vow and the benefits of taking the vow. The second section, “ascertaining the nature

54 sa skya paṇḍita kun dga’ rgyal mtshan, “dbu ma lugs kyi sems bskyed kyi cho ga,” 8b.
(rang bzhin) of taking the bodhicitta vow”, describes the essence (ngo bo) of bodhicitta, the causes of taking the vow, and the results of taking the vow. The subsection “the essence of bodhicitta” is furthered divided into the definition of bodhicitta, the division of bodhicitta, and an introduction to the vow which covers its definition, division, and training. The third section is the actual ritual procedure, which begins with a concise explanation of the differences between the two ritual traditions and then describes the three phases of the ritual: preparation, main part, and conclusion. The fourth section is dedicated to the training after taking the vow, as well as the methods to restore the vow in case of transgression.

As previously mentioned, the SKCG was composed as a ritual manual for a ritual officiant. From this structure we can see that, before diving into the ritual, Sakya Paṇḍita first instructs the vow bestower to strengthen the enthusiasm of the vow recipient by explaining the rationale for doing so. Then he asks the vow bestower to explain the bodhicitta vow. For this, he gives a concise but all-around presentation on the concept of bodhicitta and the vow. Sakya Paṇḍita particularly emphasizes the training related to the vow. He explains the training three times in the text: first briefly in the pre-ritual introduction, then as part of the concluding procedure of the ritual, and finally devotes the whole fourth section on training which accounts for about twenty percent of the whole text.55

Differentiating the Two Ritual Traditions

Although the main topic of SKCG is a ritual of bestowing the bodhicitta vow according to the Madhyamaka tradition, Sakya Paṇḍita calls for a clear distinction

55 sa skya paṇḍita kun dga’ rgyal mtshan, 14b.1-18a.2.
between a Cittamātra-tradition ritual and a Madhyamaka-tradition ritual throughout the text. He lays out the lineage of the Madhyamaka-tradition ritual in the very beginning, in his pledge of composition. Then he dedicates almost two full folios\(^\text{56}\) in explaining the differences between the two ritual traditions. At the end of this explanation, he specifically asks the vow bestower to make the vow receiver understand these differences before starting the actual ritual. In the concluding part, again he urges his reader to recognize the differences between the two ritual traditions and to perform the suitable type of ritual according to the qualifications of vow recipients. In this section we discuss Sakya Paṇḍita’s presentation on the differentiation of the two ritual traditions: the scriptural and personal authorities of the two traditions, the base of differentiation of the two traditions, and the five areas of differences between the two traditions.

The below table lists the scriptural authorities and personal authorities which are specifically mentioned by Sakya Paṇḍita in both the introduction and the passage discussing the two traditions. Since Sakya Paṇḍita’s enumeration often ends with *et cetera (la so pa)*, it is not a complete list. Jamgon Kongtrul (*jam mgon kong sprul*, 1813-1899) basically follows Sakya Paṇḍita’s list in his encyclopedic work *Treasury of Knowledge (shes bya kun khyab mdzod)* with some supplementary information. Kongtrul’s addition is marked with brackets as a reference.\(^\text{57}\)

\(^{56}\) *sa skya paṇḍita kun dga’ rgyal mtshan*, 7a.2-8b.6.

Scriptural and Personal Authorities of the Two Ritual Traditions

<table>
<thead>
<tr>
<th>Scriptural Authorities</th>
<th>Cittamātra tradition</th>
<th>Madhyamaka tradition</th>
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<tbody>
<tr>
<td>• Bodhisattvabhūmi</td>
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<td>• Rituals composed by</td>
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<td>Candragomin and</td>
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<tr>
<td>Atīśa(^{58})</td>
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<td>o [Samāravimśaka</td>
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<tr>
<td>by Candragomin]</td>
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<td>• Gandavyūhasūtra</td>
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<td>• Bhadrakalpikasūtra</td>
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<tr>
<td>• Ratnakūta and Rājāvāvādaka(^{59})</td>
<td>[Bodhicittotpādavidhi by Nāgārjuna]</td>
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<td>• Rituals composed by</td>
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<td>Puṇyaśrī</td>
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<td>Śikṣāsamuccaya]</td>
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<tr>
<td>o [Bodhicittotpādasamādānavidhi</td>
<td>[Bodhicittotpādasamādānavidhi</td>
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<td>by Jetāri]</td>
<td>by Jetāri]</td>
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<tr>
<td>• Maitreya</td>
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<td>Mañjuśrī</td>
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<tr>
<td>• Asaṅga</td>
<td></td>
<td>Nāgārjuna</td>
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<tr>
<td>• [Vasubandhu]</td>
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<td>[Āryadeva]</td>
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<tr>
<td>• Candragomin</td>
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<td>Šāntideva</td>
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<tr>
<td>• Atīśa</td>
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<td>Sakyapas</td>
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<tr>
<td>• Kadamps</td>
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Among these, the ritual by Puṇyaśrī is not found in the Tengyur. Sakya Paṇḍita first mentions him in the introduction to the SKCG as Puṇyaśrīmitrā\(^{60}\) and later in the text as Puṇyaśrī. According to Jamgong Kongtrul, “Lord Puṇyaśrī introduced this ceremony [to Tibet], where it became adopted by the Sakya patriarchs.”\(^{61}\) The name Puṇyaśrī appears three times in the Tengyur: \(^{62}\) once in the title of a praise, *A Praise to the Sublime Guru Puṇyaśrī* (Tib. bla ma dam pa bsod nams dpal zhes bya ba la bstod pa, Skt.

\(^{58}\) *Bodhipathapradīpa* by Atīśa.

\(^{59}\) These two are additionally mentioned in *sdom gsum rab dbya*. Sakya Pandita Kunga Gyaltshen, *A Clear Differentiation of the Three Codes*, 82.

\(^{60}\) *jam pa’i dpal gyis rjes su bzang ba’i yong su rdzogs pa’i paṇḍita chen po puṇyaśrīmitrā* sa skya paṇḍita kun dga’ rgyal mts han, “dbu ma lugs kyi sms bskyed kyi cho ga,” in *sa skya bka’ bum*, vol. 11 (sde dge: sde dge par khang, 1736), 222a.


\(^{62}\) Puṇyaśrī is mistakenly referred to as one of two translators of Bodhibhadra’s *Bodhisattvasaṃvaramātīḥ* (Toh. 3967) in the English translation of *Treasury of Knowledge*. Jamgon Kongtrul Lodro Taye, 5:420. The translators of *Bodhisattvasaṃvaramātīḥ* are Sunāyaśrīmitra (rgyal kar gyi mkhan po chen po bla ma su nA ya shī mi tra) and Darmadrak (zhu chen gyi lo tsA ba dge slong dar ma grags).
Paramagurupunyaśrī-nāmastotra, Toh 3759), and another two times as one of the two translators of The Stages of Appearance of the Six-Branched Yoga (Tib. sbyor ba yan lag drug gi snang ba’i rim pa, Skt. Śaḍaṅgayogālokakrama, Toh 1879) and The Method of Purification of All Bad Transmigrations (Tib. ngan song thams cad sbyong ba’i thabs, Skt. Sarvdurgatipariśodhanamaṇḍalavidhi, Toh 2634).63

From the list we can see that even though all but one bodhicittotpāda ritual in the Degé Tengyur (Toh 3966-3970) are gathered in the Madhyamaka section,64 not all of them are considered a Madhyamaka-tradition ritual in this classification. Specifically, regarding Atīśa’s Cittotpādasāṃvaravidhikrama (Toh 3969), Atīśa himself indicates that “for the ritual I made, I imitated Ārya Asaṅga’s.”65 In the letter to Chak Lotsāwa, Sakya Paṇḍita states that Abhayākaragupta’s ritual (Toh 3970)66 also belongs to the Cittamātra tradition.67 Based on its content, Bodhibhadra’s ritual (Toh 3967)68 follows the Bodhisattvabhūmi and belongs to the Cittamātra tradition.

One thing worth clarifying is that composition of a bodhicittotpāda ritual following the Cittamātra tradition does not necessarily entail its author holding the Cittamātra philosophy. Buton Rinchen Drup (bu ston rin chen grub, 1290–1364) has already pointed out this possible misunderstanding in his catalogue for the Zhalu Tengyur (zhwa lu bstan ’gyur).69 When he mentions the Śaṃvaraviṃśaka of Candragomin and its vṛtti and pañjikā of Bodhibhadra, he notes that “these authors did not hold the Cittamātra philosophy; they are known in Tibet as Cittamātrins for their

63 The other translator for both texts is lo tsa ba dge slong g_yung drung ’od.
64 The only exception is Mañjuśrīmitra’s Cittotpādavidhi (Toh 2561), which is in the Yogatantra section.
67 Sakya Pandita Kunga Gyaltshen, A Clear Differentiation of the Three Codes, 216.
69 bstan ’gyur gyi dkar chag yid bzhin nor bu dbang gi rgyal po’i phreng ba.
writings in accordance with the Morality chapter of the *Bodhisattvabhūmi.*” 70 In Atiśa’s case, although his *Cittotpādasamvaravidhikrama* follows Asaṅga’s tradition, he prescribes two rituals in the *Bodhipathapradīpa*, one from each of the two traditions. It is not a surprise that Atiśa holds both ritual lineages since he was a direct disciple of both Bodhibhadra and Jetāri. 71 As previously mentioned, the ritual of Bodhibhadra (Toh 3967) belongs to the Cittamātra tradition and the one of Jetāri (Toh 3968) belongs to the Madhyamaka tradition.

Sakya Paṇḍita maintains that the difference in philosophical view (*ita ba*) between the Madhyamaka school and Cittamātra school leads to different conduct and eventually two distinctive ritual traditions. 72 He states that “the Cittamātra philosophical view is a bit inferior, so their conduct is a bit restricted” and their ritual is similar to the śrāvaka ordination ceremony whereas “the Madhyamaka philosophical view is higher and their conduct is vast” so Nāgārjuna thinks even those without *prātimokṣa* vows can take the bodhicitta vow. 73 However, Sakya Paṇḍita did not elaborate on this difference in philosophical views. When Jamgon Kongtrul recounts the labeling of these two ritual traditions, he simply states:

Many Tibetan scholars believe Nagarjuna to be the founder of Centrism (*mādhyamika*) and Asanga to be the founder of Idealism (*cittamātra*).
They therefore refer to those two ceremonies as the Centralist and Idealist traditions for the formation of awakening mind.\textsuperscript{74} Dorji Wangchuk suggests that while later Tibetan scholars seem to have understood Sakya Paṇḍita as referring to the difference in philosophical view only in connection with reality or emptiness, Sakya Paṇḍita’s designation of the ritual tradition stems from the \textit{Bodhisattvabhūmi} as the Cittamātra tradition “is justified purely from the viewpoint of the \textit{gotra} theory.”\textsuperscript{75} The idea that only a human being holding any of the seven \textit{prātimokṣa} vows are eligible to take bodhisattva vows in the Maitreya-Asaṅga tradition may be rooted in the Yogācāra theory of five kinds of spiritual dispositions (Skt. \textit{gotra}, Tib. \textit{rigs}) and that not all beings possess the capacity or potential to reach buddhahood. On the other hand, in the Mañjuśrī-Śākya tradition, every sentient being is eligible to take the bodhicitta vow, which reflects the \textit{ekagotra} theory that every sentient being possesses the capacity and potential to reach buddhahood.\textsuperscript{76}

We find this proposition plausible as it accords with Atiśa’s explanation. In the \textit{Bodhimārgapradīpapañjika}, Atiśa quotes Āryadeva and Nāgārjuna on the refutation of distinct kinds of spiritual dispositions and on the affirmation of the idea of one single vehicle. Atiśa explains that five types of spiritual dispositions among beings, as attested in \textit{sūtras}, refer to temporary stages on the path and concludes that there is no fault in asserting \textit{prātimokṣa} vows as a prerequisite for taking the bodhicitta vow for beings on the stages of the path.\textsuperscript{77} In other words, Atiśa holds the Madhyamaka view to be the ultimate view, even though when it comes to \textit{bodhicittotpāda} in practice he emphasizes the Cittamātra tradition more through composing the ritual manual titled...

\textsuperscript{74} Jamgon Kongtrul Lodro Taye, \textit{The Treasury of Knowledge, Book Five: Buddhist Ethics}, 5:172.
\textsuperscript{75} Dorji Wangchuk, \textit{The Resolve to Become a Buddha: A Study of the Bodhicitta Concept in Indo-Tibetan Buddhism}, 186.
\textsuperscript{76} Dorji Wangchuk, 185.
\textsuperscript{77} Atiśa, \textit{A Lamp for the Path and Commentary of Atiśa}, 67–69.
Cittotpādasamvaravidhikrama. This emphasis may be tailored according to the needs of his Tibetan students, or due to the influence of his two main teachers, Bodhibhadra and Dharmakīrti of Suvarṇadvīpa. It is reported that Atīśa “received the bodhisattva vow at Nālandā from Bodhibhadra” and trained in bodhicitta with Dharmakīrti of Suvarṇadvīpa for twelve years. As aforementioned, Bodhibhadra’s ritual in the Tengyur belongs to the Cittamātra tradition, while Dharmakīrti of Suvarṇadvīpa was a follower of the Satyākāra-Vijñānavāda. In summary, Atīśa recognizes the difference in views on the gotra theory between the two traditions and explains the eligibility of ritual recipients in relation to this philosophical view.

In the SKCG, Sakya Paṇḍita further lists five areas of difference between the two ritual traditions: (1) qualification of officiants, (2) eligibility of ritual recipients, (3) ritual for taking the bodhicitta vow, (4) how to maintain the vow, and (5) restoration after transgression. He gives a brief explanation on each of these areas. His explanation is summarized in the following table:

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78 Gardner, “Atisa Dipamkara.”
<table>
<thead>
<tr>
<th>(1) Qualification of Officiants</th>
<th>Cittamātra tradition</th>
<th>Madhyamaka tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preferably, a spiritual friend with qualifications detailed by Maitreya in the <em>Mahāyānasūtrālaṃkāra</em>:</td>
<td>Disciplined</td>
<td>Preferably a virtuous friend with qualifications stated by Nāgārjuna in the <em>Rājaparikathāratnāvali</em>:</td>
</tr>
<tr>
<td>Tranquil and thoroughly peaceful</td>
<td>Knowing contentment</td>
<td>Disciplined</td>
</tr>
<tr>
<td>Endowed with superior qualities</td>
<td>Compassionate</td>
<td>Endowed with transcendental wisdom that eliminates afflictions.</td>
</tr>
<tr>
<td>Energetic</td>
<td>Disciplined</td>
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<tr>
<td>Learned in scripture</td>
<td>Endowed with transcendental wisdom that eliminates afflictions.</td>
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<tr>
<td>Completely realized in suchness</td>
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<tr>
<td>Skilled in speech</td>
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<tr>
<td>Compassionate</td>
<td></td>
<td></td>
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<tr>
<td>Devoid of weariness</td>
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</tbody>
</table>

When that is not available, one should take it from a guru who maintains the vow, is learned in the vow, and is capable [of bestowing the vow].

<table>
<thead>
<tr>
<th>(2) Eligibility of Recipients</th>
<th>Cittamātra tradition</th>
<th>Madhyamaka tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td>One who has any of the seven types of <em>prātimokṣa</em> vows</td>
<td></td>
<td>Any being</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(3) Ritual for Taking the Vow</th>
<th>Cittamātra tradition</th>
<th>Madhyamaka tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preparation:</td>
<td>Development of a joyful mind</td>
<td>The seven branches</td>
</tr>
<tr>
<td>Prostration and offering</td>
<td></td>
<td></td>
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<tr>
<td>Recitation of precepts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inquiry about impediments, and so on</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Main part:**
- First taking the aspiring bodhicitta vow and then the venturing bodhicitta vow
- Tradition-specific way of proclaiming the vow

**Concluding part:**
- Requesting to be taken notice of having received the vow

<table>
<thead>
<tr>
<th>Preparation:</th>
<th>Taking both aspiring and venturing bodhicitta vows simultaneously</th>
</tr>
</thead>
<tbody>
<tr>
<td>Main part:</td>
<td>Tradition-specific way of proclaiming the vow</td>
</tr>
</tbody>
</table>

**Concluding part:**
- Generation of joy in oneself and others
<table>
<thead>
<tr>
<th>(4) Way to Maintain the Vow</th>
<th>Cittamātra tradition</th>
<th>Madhyamaka tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Avoiding the four root downfalls</td>
<td>• Avoiding the nineteen downfalls</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>(5) Restoration After Transgression</th>
<th>Cittamātra tradition</th>
<th>Madhyamaka tradition</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Retaking the vow in case of root downfalls</td>
<td>• Retaking the vow if one fails to make confession within a period of three hours</td>
</tr>
<tr>
<td></td>
<td>• Confess intermediate defilements to three confessors and confess minor defilements to one confessor</td>
<td>• Purifying downfalls through methods such as supplication in the Ākāśagarbha and the hundred syllables of the Tathāgata</td>
</tr>
</tbody>
</table>

The four root downfalls enumerated by Asaṅga are: (1) With a longing for gain and respect, praising oneself and deprecating another. (2) While possessing the goods, due to attachment to these goods, not donating these material things to those who are suffering and indigent, who have no protector and no recourse, who have approached in a proper manner; and, out of stinginess in doctrine, not sharing doctrine with those who have approached in a proper manner eager for doctrine. (3) Striking, hurting, damaging sentient beings with hand, clump of earth, or club out of anger; or, not accepting the others’ apology while focusing on an angry attitude. (4) Repudiating the Bodhisattvapiṭaka and devoting oneself to counterfeits of the good doctrine and then enjoying, showing and establishing them on one’s own or echoing someone else. 

There are slight variances in enumeration of root downfalls in the Madhyamaka ritual tradition. Sakya Paṇḍita mentions nineteen downfalls which are the eighteen downfalls from the Ākāśagarbhasūtra, plus one common downfall of abandonment of the aspiring mind. The eighteen downfalls from the Ākāśagarbhasūtra are five

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80 Tib. thun tshod, Skt. prahara.
downfalls of kings, five of ministers, and eight of ordinary people. Sometimes these eighteen downfalls are referred to as “fourteen downfalls”, for example, in Jamgon Kongtrul’s *Treasury of Knowledge*, because four of the downfalls of ministers are the same as the first four downfalls of kings. Details of these downfalls can be found in the following annotated translation. In the same text, Jamgon Kongtrul also writes that these fourteen downfalls apply to acute practitioners, while the four downfalls from the *Sūtra of Skillful Means* apply to average practitioners and the downfall of abandoning the aspiring bodhicitta, the nineteenth downfall on Sakya Paṇḍita’s list, apply to obtuse practitioners. On top of the nineteen downfalls listed by Sakya Paṇḍita, Terdak Lingpa further mentions that, according to the *Ratnakūṭa*, the abandonment of venturing bodhicitta by not engaging in virtuous deeds as the twentieth downfall.

Key Elements of the Ritual

*Bodhicittotpāda* rituals composed in Tibet often consist of passages or verses found in Indian sources, so much so that “strictly speaking, most of these manuals are not compositions but rather compilations.” The SKCG is no exception. It contains many direct and indirect citations from Indian sources. We now take a closer look at these citations together with the key components of the ritual prescribed in the SKCG.

Before the actual ceremony of taking the vow, in the sections where Sakya Paṇḍita explains the rationale and the nature of taking the vow, he cites sources from both ritual traditions, ranging from the *Bodhicaryāvatāra* and *Śikṣāsamuccaya* of

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83 de’i steng du dkon brtsegs las/’jug sms spangs te dge la mi sbyor ba dang nis shu yin no/ gTer bdag gling pa ’gyur med rdo rje, “theg pa chen po dbu ma lugs kyi sms bsksyed kyi cho ga rgyal sras lam bzang,” in bka’ ma shin tu rgyas pa (kaH thog), vol. 1, 1999, 714.
Śāntideva, the *Suhrīlekha* of Nāgārjuna, to the *Abhisamayālaṃkāra* and *Mahāyānasūttrālaṃkārakārikā* of Maitreya, the *Bodhisattvabhūmi* of Asaṅga, and the *Gāthāsaṅgaraṇastra* of Vasubandhu. When he explains the essence and division of bodhicitta, he even solely relies on quotations from the *Abhisamayālaṃkāra*. This shows that for him, there is no difference in bodhicitta generated through rituals of different traditions. In this pre-ceremony explanation, the only time he mentions the difference between the two ritual traditions is when he discusses the cause or base of bodhicitta. He writes that Asaṅga states that bodhicitta must rely on *prātimokṣa* vows and therefore the base is human beings while Nāgārjuna states that it arises in all beings, including gods and nāgas.

The actual ceremony prescribed in the SKCG follows the typical structure of a ritual, consisting of three sections: preparation, main part, and conclusion. Here, apart from the part where he discusses the differences between the two ritual traditions, he solely cites from the scriptures that belongs to the Madhyamaka ritual tradition: the *Bodhicaryāvatāra* and *Śikṣāsammuccaya* of Śāntideva, the *Bodhicittavivaraṇa* of Nāgārjuna, and the *Gandavyūhasūtra*.

The preparation includes three parts: setting up the support, supplication to the guru (officiant), and performing the seven-branch offerings which include refuge. Setting up the support includes setting up representation of the three jewels, having the guru seated on a throne, gathering *sangha* members, and arranging offerings.

The main part consists of mind training and recitation of the pledge three times. Khenchen Appey Rinpoche explained that this particular mind training section can be summarized into three aspirations: (1) to give away one’s own body, possessions, and merit; (2) to make all relationships beneficial and meaningful; (3) to fulfill the needs
and wishes of all beings. Although Sakya Paṇḍita did not quote Śāntideva in this mind training section, the content does follow verse 3.10-21 of *Bodhicaryāvatāra* on which Khenchen Appey Rinpoche based his explanation. In the LB, Sakya Paṇḍita does cite most of these verses from the *Bodhicaryāvatāra*. What is also worth noting is that, unlike how later Sakyapa masters usually recite the two verses from *Bodhicaryāvatāra* (3.22-23) for conferring the vow, Sakya Paṇḍita gives two alternative versions of vow recitation, both in prose. The source of the first version has not been identified so far. It may be composed by Sakya Paṇḍita himself. The second version is an extract from the *Bodhicittavivaranaṇa* of Nāgārjuna.

The concluding part includes cultivation of joy for oneself and letting others rejoice, explanation of the training, and offering gifts of thanks. In the rejoicing section, Sakya Paṇḍita again repeatedly quotes the *Bodhicaryāvatāra*, and he also cites the *Gandavyūhasūtra* and an unidentified scripture of the Pūrvaśailas. In the training section here, he only explains the condensed training without any quotes.

After the actual ceremony, in the last part of the text on a more detailed explanation about the training and the method to restore the vow in case of transgression, he expounds what to be abandoned and practiced with regards to the aspiring vow and the venturing vow separately with his own words, and he asks the vow recipients to train gradually in accordance with one’s own capabilities. For training in an extensive way, he specifically refers to the *Bodhicaryāvatāra* and *Śikṣāsammuccaya* of Śāntideva.

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86 The verse count is based on the version translated from Sanskrit to English by Skilton and Crosby, which differs from the one in *Words of a Gentle Sage*.
87 Verse 3.13-14 are skipped in the citation. sa skya paṇḍita kun dga’ rgyal mtshan, “byang chub kyi mchog tu sms sbskyed pa’i cho ga’i lung sbyor,” 2006, 24b.4-25a.5.
88 Nāgārjuna, “byang chub sms kyi ’gre dpal ’bya ba (Bodhicittavivaranaṇam),” in Dege Tengyur, trans. pa tshab lo tsā ba nyi ma grags pa and lo tsā ba rab zhi bshes gnyen, vol. 35, 38a-38b.
the Ratnāvali and Sūtrasamuccaya of Nāgārjuna, sūtras such as Ākāśagarbha, Gandavyūha, Bodhisattvapiṭaka, and Avalokiteśvaraparipṛcchā, tantras such as Subāhuparipṛcchātantra and Vairocanābhisambodhi, and even the Bodhisattvabhūmi and Samvaravimśaka which are categorized as the Cittamātra tradition texts. For training in a condensed way, he asks his readers to refer to the Rājādeśasūtra, Subāhuparipṛcchātantra, and the Sūtra of Skillful Means (thabs mkhas pa’i mdo).

When discussing the transgressions and the method to restore the vow, he again goes back to the Madhyamaka ritual tradition and he cites only scriptures of that tradition: the Bodhicaryāvatāra, the Bodhyāpattideśanāvṛtti of Nāgārjuna, and Āryākāśagarbhasūtra. In summary, he encourages the vow recipients to train in the vast bodhisattva conduct which is described in scriptures across both ritual traditions. However, when it comes to guarding the vow and restoration of the vow, he thinks one should follow the way prescribed in accordance with the associated ritual tradition.

The formula in the SKCG has become the backbone of later bodhicittotpā rituals of the Madhyamaka tradition: performing the seven branches as the preparation, mind training and recitation of the pledge as the main part, and the conclusion which includes rejoicing by oneself and other, explanation of the training, and thanksgiving offering. The variances often lie in how detailed the explanation is to be given before and after the actual ceremony. For example, in Pakpa’s Condensed Ritual, he goes almost directly to the ceremony following only a brief discussion on the rationale of taking the bodhicitta vow, and after the ceremony he only writes two lines on the training and then concludes his ritual text with dedication of merits.

In addition to laying out the ceremony, in the SKCG Sakya Paṇḍita also clarifies some misunderstandings about bodhicittotpā. These can be summarized into three points:
(1) He refutes the claim that the bodhicitta of worldly beings is aspiring bodhicitta and the bodhicitta of bodhisattvas from the first bhūmi onwards is venturing bodhicitta. He states that the vow of venturing bodhicitta can arise in ordinary beings according to the Śīloṣaṣsamuccaya.

(2) He refutes the claim that there is no vow for aspiring bodhicitta. He explains that these people misunderstood verse 1.17 from the Bodhicaryāvatāra that states the mind of aspiring for awakening does not bring continuous merits like the mind of venturing. Based on Drakpa Gyaltsen’s elucidation, both aspiring and venturing have three aspects: a mere mind of aspiring, generation of aspiring bodhicitta, and safeguarding it from degeneration; a mere mind of venturing, generation of venturing bodhicitta, and safeguarding it from degeneration. Therefore, a mere mind of aspiring and venturing is not a vow. Only when one has the mind of disowning the factors opposing the generation of the aspiring and venturing mind, then it becomes a vow. What Śāntideva does not accept is that a mere aspiration without a vow would have continuous merit.

(3) He argues that ultimate bodhicitta cannot be generated through a ritual. This point has been discussed earlier as a key theme across Sakya Paṇḍita’s various works.

In summary, Sakya Paṇḍita most likely composed the SKCG for his disciples to bestow the bodhicitta vow. It is an elaborate ritual manual as it also includes the explanation a ritual officiant should give before and after the actual vow ceremony. In addition, Sakya Paṇḍita emphasizes a clear distinction between the two ritual traditions on top of prescribing a ritual manual in accordance with the Madhyamaka tradition.

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90 The 41st Sakya Trizin (b. 1945) explains that for the generation of an actual aspiring and venturing bodhicitta, the mind must be held by a vow. From this point forwards, the essence of all bodhisattva practices is that of safeguarding the aspiring and venturing minds from degeneration. Jamgon Kongtrul Lodro Taye, The Treasury of Knowledge, Book Five: Buddhist Ethics, 5:16.
V. Historical Context and Current Status

In this section, we discuss the historical context of Sakya Paṇḍita’s adopted position of emphasizing a differentiation of the two ritual traditions and how Sakya Paṇḍita’s view is perceived by later generations.

As noted earlier, prior to Sakya Paṇḍita (1079-1153), Atīśa (982-1054) already wrote about two types of ritual in his *Bodhipathapradīpa*. In verse 22, for the situation of taking the bodhicitta vow with an officiant, he suggests the ritual in Asaṅga’s *Bodhisattvabhūmi*.91 In verse 24 to 31, for the situation of taking the vow without an officiant, he introduces a ritual from the Mañjuśrī tradition with six verses cited from the *Mañjuśrībuddhakṣetrālaṅkārasūtra*.92 In his auto commentary *Bodhimārga-pradīpapapanjikā* (byang chub lam gyi sgron ma’i dka’ ’greling), he further explains that for the full ritual one should study Asaṅga’s ritual or his own ritual, *Cittotpādaśasamvaravidhikrama*, in which he “imitated Ārya Asaṅga’s”, and that the ritual he prescribes for the situation of no officiant in the root text is from Śāntideva’s *Śikṣāsamuccaya*. He clarifies that in the *Śikṣāsamuccaya* Śāntideva actually gives that formula for the situation with an officiant, but Atīśa decides to introduces Śāntideva’s ritual for the situation without an officiant because he has learned from his teachers that Śāntideva’s formula is for both situations and he wants to present both methods.93 In other words, Atīśa introduced both ritual traditions—Asaṅga’s and Śāntideva’s—to Tibet even though he did not explicitly emphasize distinguishing the two.

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Although Sakya Paṇḍita was responsible for emphasizing the distinction between the two ritual traditions, this position was not developed by him but acquired through both his Indian and Tibetan predecessors. In his reply to Chak Lotsāwa, he relates how his Indian teacher Śākyaśrībhadra showed disapproval of mixing the two traditions. Since Śākyaśrībhadra did not bring relevant ritual manuals to Tibet and could not transmit either of the ritual traditions properly, Sakya Paṇḍita likely received both ritual traditions from his Tibetan teachers. In the SKCG he mentions his grandfather Sachen Kunga Nyingpo as one of the lineage holders of the Madhyamaka tradition ritual. His main teacher Jetsun Drakpa Gyaltsen composed rituals of both traditions: one ritual following the Bodhisattvabhūmi in his Detailed Explanation of the Samvaravimśaka, and the Ritual for Taking Refuge and Generating the Mind (skyabs su ‘gro ba dang sms bskyed pa'i cho ga) that belongs to the Madhyamaka tradition.

In the conclusion of the SKCG, Sakya Paṇḍita states that this practice of the Madhyamaka tradition originating from Manjuśrī has been obtained by some of the bodhisattvas in Tibet and Sakya Paṇḍita himself has repeatedly studied and received this scriptural tradition. Therefore, Sakya Paṇḍita most likely studied these two ritual

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94 Sakya Pandita Kunga Gyaltshen, A Clear Differentiation of the Three Codes, 81–82.
95 This ritual section is translated into English by Tatz. Tatz, “Candragomin and the Bodhisattva Vow,” 456–63.
97 Drakpa Gyaltsen states that the bodhicitta vow verses cited in this ritual come from Nārotapa who follows Nāgārjuna (slob dpon ‘phags pa klu sgrub kyi rjes su ‘brangs nas dpal nA ro ta pa’i bzhed pa yin). This ritual also includes the key features of a Madhyamaka-tradition ritual, such as performing the seven-branch practice before taking the vow, taking both aspiring and entering bodhicitta vows at the same time, and generating joy after taking the vows. Drakpa Gyaltsen’s ritual is for giving the bodhicitta vow in the context of tantric teaching. This may be the reason why Sakya Paṇḍita felt the need to compose an additional ritual. rje btsun grags pa rgyal mtshan, 480.
98 de nas de yi stobs kyi byang phyogs ’dir/ /dam pa’i don du ngo bo med gzigs shing/ /kun rdzob bsgrub pa phyin ci ma log pa’/rgyal ba’i sras po ‘ga’ la tshul ‘di byung/ /de yi gzhung lugs kun dga’ rgyal mtshan dpal/ /bzang pos yang yang thos shing thob pa dang/ /’dris shing legs par khong du chud pa las/ /blo gsal rnam kyi gsal ba btab nas bbris. sa skya paṇḍita kun dga’ rgyal mtshan, “dbu ma lugs kyi sms bskyed kyi cho ga,” 18a.
traditions with his Tibetan teachers while Śākyaśrībhadra also played a role in his adoption of a firm stand in differentiating the two ritual traditions.

However, Sakya Paṇḍita did seem to take a more rigorous differentiation of the two ritual traditions than his teachers. In Śākyaśrībhadra’s case, although he disapproved mixing the two ritual traditions, since he did not bring with him any Madhyamaka tradition ritual manuals to Tibet and he felt the need to fulfill his devotees’ repeated imploration, in the end he performed Cittamātra bodhicittotpāda rituals to all participants, including those who may not possess any prātimokṣa vow. In Jetsun Drakpa Gyaltsen’s *Ritual for Taking Refuge and Generating the Mind*, the line between the two traditions also does not seem to be completely clear-cut. The *Ritual for Taking Refuge and Generating the Mind* is considered a ritual belonging to the Madhyamaka tradition. It is also often referred to as the ritual combining two lineages—the Nāgārjuna-Nārotapa lineage and the Virupa-Gayadhara lineage. Excluding the tantric parts from the Virupa-Gayadhara lineage, such as the maṇḍala offering and protector offering, the ritual more or less follows what Sakya Paṇḍita describes as a Madhyamaka tradition ritual through the procedures such as setting up the shrine and offerings, explaining the causes of generating bodhicitta, performing the seven-branch prayers for accumulation of merit and purification of misdeed, taking both the aspiring and venturing bodhicitta vow together, generating joy in oneself and other, and dedication. However, when it comes to the transgression of the vow, instead of the nineteen root downfalls according to the Ākāśagarbha Sūtra and eighty secondary infractions according to the Śikṣāsamuccaya, 99 Drakpa Gyaltsen writes about four downfalls and

99 Sakya Paṇḍita only briefly mentions the downfalls and does not further discuss these secondary infractions. These eighty infractions are well summarized by Jamgon Kongtrul in his *Treasury of Knowledge*. Jamgon Kongtrul Lodro Taye, *The Treasury of Knowledge, Book Five: Buddhist Ethics*, 5:179–81.
forty-six infractions, which belongs to the Maitreya-Asaṅga tradition. He specifically cites Candragomin’s explanation about the four downfalls.\textsuperscript{100} It seems that, for Drakpa Gyaltsen, the difference between the two main ritual traditions does not extend to how to guard the vow after taking it.

Sakya Paṇḍita’s conservative stance of not mixing the two ritual traditions and his labeling of the two traditions as the Madhyamaka tradition and the Cittamātra tradition, perhaps following his predecessors, has received mixed reactions from later scholars. The terms Sakya Paṇḍita uses to refer to the two ritual traditions does become an issue. The reason may be that in Tibetan Buddhism, the Cittamātra school is considered lower than the Madhyamaka school, and people naturally tend to want to distance themselves from being associated with the philosophy and practice of a “lower” school. Some rejected that there are two ritual traditions and therefore it is incorrect to term certain rituals as a Cittamātra ritual. Even among those scholars who agreed that there are two ritual traditions, some did not agree on labeling these two traditions as Cittamātra and Madhyamaka. Dorji Wangchuk summarizes all the later scholars into three groups: \textsuperscript{101}

(1) Those who approved Sakya Paṇḍita’s proposition and for most part followed the Madhyamaka tradition, comprised of mainstream Sakyapa and Nyingma scholars such as Longchenpa (klong chen pa) and Ngari Paṇčhen (mnga’ ris pančhen).

(2) Those who accepted the distinction of two ritual traditions but did not agree on the basis of the distinction, namely, the philosophical view. They shifted the terminology from Madhyamaka tradition and Cittamātra tradition to the tradition of Profound View (zab mo lta ba’i lugs) and the tradition of Vast Conduct (shin tu rgyas pa’i lugs).


\textsuperscript{101} Dorji Wangchuk, The Resolve to Become a Buddha: A Study of the Bodhicitta Concept in Indo-Tibetan Buddhism, 172.
(3) Those who rejected the distinction of two ritual traditions, comprising Kadampa followers, Gelupas, and followers of Gampopa. They adopted two strategies for uniting the two ritual traditions: by arguing that the two traditions are essentially the same, and by pointing out that such a syncretic tradition has an Indian antecedent.

Among the Tibetan masters who hold the same view as Sakya Paṇḍita that there are two distinct ritual traditions, either in group A or B, some of their ritual compositions explicitly reflect this adherence, for example:

- **A Ritual for Generating Aspiring and Venturing Bodhicitta of the Cittamātra Tradition** (sems tsam lugs kyi smon 'jug gi sems bskyed kyi cho ga) by Gyalse Tokme Zangpo (rgyal sras thogs med bzang po, 1295-1369).

- **A Ritual for Taking Bodhicitta by Oneself in Accordance with the Madhyamaka Tradition** (dbu ma lugs kyi sems bskyed rang gis blang ba'i cho ga) by Ngorchen Kunga Zangpo (ngor chen kun dga' bzang po, 1382-1456).

- **A Ritual for Generating the Mind of the Madhyamaka Tradition: The Excellent Path of Bodhisattvas** (theg pa chen po dbu ma lugs kyi sems bskyed kyi ga rgyal sras lam bzang) by Terdak Lingpa (gter bdag gling pa 'gyur med rdo rje, 1646-1714).

- **A Vow Liturgy for Generating the Mind from the Profound View Lineage, the Mahāyāna Madhyamaka Tradition** (zab mo lta ba'i bryuyd pa theg chen dbu ma'i lugs kyi sems bskyed 'bogs chog) by Dza Patrul Orgyen Jigme Chokyi Wangpo (rdza dpal sprul o rgyan 'jigs med chos kyi dbang po, 1808-1887).

- **A Ritual for Generating the Mind from the Lineage and Tradition of the Profound View: The Main Path to Great Awakening** (zab mo lta bryuyd lugs kyi sems bskyed pa'i cho ga byang chub chen po'i gzhung lam) by Jamgon Kongtrul Lodro Thaye ('jam mgon kon sprul blo gros mtha' yas, 1813-1899).

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104 gter bdag gling pa 'gyur med rdo rje, “theg pa chen po dbu ma lugs kyi sems bskyed kyi cho ga rgyal sras lam bzang,” in [bka’ ma shin tu rgyas pa](#) (kH thog), vol. 1, 120 vols., 1999, 671–712.


• *A Ritual of Bodhicitta and the Vows from the Vast Tradition of Mahāyāna: The Excellent Path of Bodhisattvas* (theg pa chen po shing tu rgyas pa’i lugs kyi sms bskyed dang sdom pa’i cho ga byang chub sms dpas’i lam bzang zhes bya ba) by Jamyang Khyentse Wangpo (*jam dbyangs mkhyen brtse’i dbang po*, 1820-1892).

The above is only a small list of representative works. Not all rituals following either of the two traditions would explicitly indicate their position in the title. For example, the concise ritual composed by Pakpa Lodro Gyaltse follows the Madhyamaka tradition, but it is simply titled *Condensed Ritual for Generating the Mind (sms bskyed cho ga bsdus pa)*.

Among the Group C scholars, Tsongkhapa Lobzang Drakpa (*tsong kha pa blo bzang grags pa*, 1357-1419) is the representative figure. He refutes the existence of two bodhicitta traditions. He argues that there is no material difference between the two and hence they are essentially a single tradition. In his commentary to the Chapter on Ethics of Bodhisattvabhūmi, *The Basic Path to Awakening (byang chub sms dpas’i tshul khrims kyi rnam bshad byang chub gzhung lam)*, he devises various ways to unite the two traditions. This has become the mainstream Gelupa position.

Within the Sakya school, Sakya Paṇḍita’s advocacy of not mixing the two ritual traditions has been upheld until the present day. However, it does not mean that Sakya followers only receive bodhicitta vows from the Madhyamaka ritual tradition and not from the other, as if one were superior to the other. They do receive vows and perform

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109 Although Tsongkhapa’s position is held by his Gelupa followers, it may not be the general position of his Kadampa predecessors. In the introduction to his translation of Tsongkha’s commentary on the bodhisattva vow, Tatz summarizes that “Teachers of his lineage prior to Tsong-kha-pa, however, do seem to distinguish the two systems...The conclusion presents itself that Tsong-kha-pa initiates the controversy, on less than a solid ground as part of a general antipathy to the Sakya school.” Tatz, *Asanga’s Chapter on Ethics with the Commentary by Tsongkhapa, The Basic Path to Awakening, The Complete Bodhisattva*, 4:21.
110 Tatz, 4:137–70.
rituals from both traditions. From the perspective of taking the bodhicitta vow as a foundation of Mahāyāna practices, there is no difference between the two ritual traditions.\(^{111}\) In the SKCG, Sakya Paṇḍita himself repeatedly instructs his students to bestow vows from either of the two ritual traditions. Khenpo Choying Dorjee explains that the two types of ritual are designed for two types of students who have different propensities and that there is nothing wrong for people who hold the Madhyamaka view taking the bodhicitta vow through a ritual of the Cittamātra tradition.\(^{112}\)

The reason why Sakyapas more often perform the rituals from the Madhyamaka tradition is likely for practical considerations. In a discourse, Khenchen Appey Rinpoche enumerated some advantages of taking the bodhicitta vow in the Madhyamaka ritual tradition: the vow can be bestowed to all beings—in other words, receivers are not restricted to human beings holding one of the seven prātimokṣa vows; it is acceptable to take the vow for only a defined time span, such as only one day; and the vow takers may gradually undertake training to an extent that suits their individual capacities.\(^{113}\) As Sakya Paṇḍita points out in his reply to Chak Lotsāwa, the bodhicitta vow taken through this ritual tradition is less prone to being impaired since no commitment is given to train oneself in every discipline. Such a ritual places more emphasis on the benefits to be won, and less on the faults of transgression.\(^{114}\)

In summary, Sakya Paṇḍita was not the first one making a distinction between the two bodhicittotpāda ritual traditions. However, his consistent advocacy for a clear distinction yields a long-lasting impact to the bodhicittotpāda practice in Tibetan Buddhism. Some Tibetan scholars followed his position, and some refuted his position.

\(^{111}\) Abhaya Vajra Sakya, personal communication.
\(^{112}\) Personal communication.
Up to now, the Sakya school still follows his position and more often perform

*bodhicittotpāda* rituals from the Madhyamaka traditions.
PART TWO: ANNOTATED TRANSLATION

I. Introduction

Textual Witness

Excluding the modern digital editions, there are four extant witnesses of SKCG. One is from the printed Degé SKKB which was edited by Zhuchen Tsuchtrim Rinchen (zhu chen tshul khrims rin chen, 1697-1774) and published in 1736. Two are from the SKKB manuscripts of Luphu Monastery (lu phu dgon) and Zhalu Monastery (za lu dgon), estimated to be produced in the 15th century and after the beginning of the 17th century, respectively.115 There is another xylograph from the Selected Texts from Sakya Kabum (sa skya bka’ 'bum las le tshan sna tshogs) printed in Gangtok after 1961.116

Among them, the Degé xylograph is the “standard” version of SKKB. The Gantok xylograph and all modern digital versions are based on the Degé recension.

The relationship between the two manuscripts and the Degé xylograph cannot be determined. Zhuchen did not give an explicit account of which sources were used and how much weight was assigned to each source. Jackson’s research found that Zhuchen selectively used one of the older xylographs as his main authority. Zhuchen used one older xylograph as his basic source (phyi ma) when preparing one SKKB text while the same old xylograph was probably not the main source for another SKKB text.

In addition, Zhuchen consulted many manuscripts to prepare his edition, including a manuscript commissioned in the mid-13th century.117 In short, the Degé edition is a

115 sa skya paṇḍita kun dga’ rgyal mtshan, gsung ‘bum (dpe bsdu ma) / kun dga’ rgyal mtshan, 15–18 (Beijing: krung go’i bod rig pa dpe skrun khang, 2007), 304–37.
116 The publisher Sa-Ngor Monastery (sa ngor chos tshogs) was founded in 1961.
highly contaminated recension based on various sources including manuscripts earlier than the Luphu and Zhalu manuscripts.

Translation Choices

This translation is based primarily on the 1736 Degé xylograph, but frequently references the Pedurma (dpe bsdur ma) which registers the variants between the Lhuphu and Zhalu manuscripts and the Degé recension. I have also consulted the Gangtok xylograph based on the Degé recension for the illegible parts of the Degé scan. Significant variants are noted in the footnotes. Addendums and omissions are marked with “add.” and “om.” respectively. Editorial changes are marked with “em.”.

There is no traditional outline (sa bcad) available for the SKCG. For ease of reference, the translator creates a topical outline to accompany the translation, based on the content. This topical outline is listed in the Appendix.

Two major challenges face the translator of this text: first, the term “generating the mind” (Tib. sens bskyed, Skt. cittotpāda); and second, the citations. Regarding the former, “generating the mind” or “resolution” can be a synonym of bodhicitta. In this text, it can also be a synonym of “generating bodhicitta” or “bodhicitta vow”. This translation prioritizes accuracy over elegance, so the term is generally translated as “generating the mind” or “generation of the mind” unless such translation appears too awkward in English and the context provides a clear indication of an alternative rendition. Regarding the various citations from Indian sources, the Degé Kangyur and Tengyur are consulted to understand the relevant contexts and to examine if any variance exists between the quotations in the SKCG and the Degé version. This translation is based on Sakya Paṇḍita’s version of citations unless otherwise noted.
Sigla


L (“Luphu”)  Variants from the Luphu Monastery manuscript registered in the above Pedurma.

Z (“Zhalu”)  Variants from the Zhalu Monastery manuscript registered in the above Pedurma.
II. Annotated translation

A Ritual for Generating the Mind According to the Madhyamaka Tradition

Homage

I respectfully pay homage to the guru and Mañjughoṣa.

This is the ritual for generating the mind for supreme awakening.¹¹⁸

Fragrance is emitted from exquisite petals of mature lotuses¹¹⁹ with garlands of anthers.

Bees are humming sweet sounds, exclaiming their intoxication¹²⁰ due to the aroma of honey.

Like a splendid joyful garden of lotuses which upholds parasols of densely arranged¹²¹ buzzing¹²² gatherings of those humming ones,¹²³

You, the Victor¹²⁴ Mañjughoṣa, have been relied upon by the buddhas, their heirs, and the pratyekabuddhas. May you be victorious!

The Moon-Crested,¹²⁵ the Mind Disturber,¹²⁶ the Lover of Śrīdevī,¹²⁷ the Chief of Gods,¹²⁸ the Lord of Brahmans¹²⁹—

¹¹⁸ byang chub kyi mchog tu sems bskyed pa, lit. “generating the mind into supreme awakening”, referring to bodhicitta aiming at perfect enlightenment. Khenpo Ngawang Jorden, personal communication.


¹²¹ ’phreng ba here should be understood as “pattern” or “order”, not as “garland.” Venerable Jampal Losal, personal communication.


¹²³ Mañjughoṣa is likened to a lotus garden. Parasols refer to the shades created by numerous small gatherings of bees covering the lotuses. Khenpo Choying Dorjee from Dzongsar Institute (personal communication).

¹²⁴ rgyal ba, referring to a buddha. Here Sakya Paṇḍita addresses Mañjughoṣa as a buddha, instead of a bodhisattva. Khenpo Choying Dorjee, personal communication.

¹²⁵ Tib. gsug na zla ba, Skt. Candrasekhara, an epithet of Śiva. In the Buddhist context, Śiva is more often referred to by another name, Maheśvara.


¹²⁸ Tib. lha dbang, Skt. Devendra, a name of Indra. Monier-Williams, A Sanskrit-English Dictionary.

¹²⁹ An epithet of Brahmā.
They all respectfully make offerings every day to the dust below Your feet.
To the Omniscient One I also bow down with the crown of my head.

Pledge of Composition

The path walked upon by all buddhas in the three times,
The single way traversed by bodhisattvas,
Is the foundation of the supreme, glorious, awakened state.
This is the vow of the wise ones—this I shall explain.

I shall write this ritual of generating the mind for supreme awakening, which follows the glorious Gaṇḍavyūhasūtra, the Ākāśagarbha, and so on. It belongs to the oral tradition of the great bodhisattva Mañjuśrīkumāra, principal heir of the victorious ones. It is the ritual tradition of the Mahāsattva, Ārya Nāgārjuna, who was prophesized in numerous sūtras. This tradition was passed down from Śrī Śāntideva who was adorned with the ornaments and armor of sublime diligence. [It belongs to] the lineage of the completely perfected Mahāpaṇḍita Puṇyaśrīmitrā who was cared for by Mañjuśrī, and it is explained by the glorious great Sakyapa who obtained

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130 Referring to the Buddha.
131 The translation of these two verses is based on consultation with Khenpo Choying Dorjee, Khenpo Ngawang Jorden, and the Venerable Jampa Losal. Because this is a very difficult and technical verse to translate, this is necessarily a tentative translation.
132 sdong pos brgyan pa (Gaṇḍavyūhasūtra), in Degé Kangyur, vol. 37–38, 103 vols. (sde dge: sde dge par khang chen mo), 274b-396a (vol. 37) and 1b-363a (vol. 38).
133 nam mkha’i snying po’i mdo (Ākāśagarbhasūtra), in Degé Kangyur, vol. 66 (sde dge: sde dge par khang chen mo), 264a-283b (Toh 260).
135 sa skya pa chen po, an epithet of Sachen Kunga Nyingpo (sa chen kun dga’ snying po, 1095–1158), the first of the five founders of the Sakya School.
unmistaken wisdom through the blessings of Mañjughoṣa after briefly practicing the yogic discipline that should be accomplished one-pointedly without distraction.\(^{136}\)

This has four parts: [1] the rationale for taking the bodhicitta [vow]\(^{137}\), [2] ascertaining its nature, [3] the ritual of how to take [the vow], and [4] how to train after taking [the vow].

1. The Rationale for Taking the Bodhicitta Vow

The first has two parts: [1] the drawbacks of not taking it, and [2] the benefits of taking it.

1.1 The Drawbacks of Not Taking the Vow

First, if one does not obtain the bodhicitta [vow] and if one does not apply the teachings of the Buddha, one wanders in saṃsāra. [Without the bodhicitta vow], even if one applies the teachings of the Buddha, it is not possible to attain buddhahood apart from passing into nirvāṇa [as an arhat or pratyekabuddha].

1.1.1 Suffering in Saṃsāra

The way of taking birth in saṃsāra includes being born in the hell realm because of anger. You should explain the lifespans and sufferings of beings in the eight cold

\(^{136}\) When Sachen was twelve years old, he did a six-month retreat on Mañjuśrī and had a vision of Mañjuśrī who bestowed on Sachen an important teaching known as *Parting from the Four Attachments* (*zhen pa bzhi bral*). Dominique Townsend, “Sachen Kunga Nyingpo,” The Treasury of Lives, 2009, http://treasuryoflives.org/biographies/view/Sachen-Kunga-Nyingpo/2916.

\(^{137}\) Tib. *sems bskyed pa*, Skt. *chittotpāda*, literally “generating the mind”, here refers to the generation of bodhicitta. Since Sakya Pañḍita specifically mentioned *sdom pa* in his pledge of composition, *sems bskyed pa* is translated here as “bodhicitta vow” according to the context.
hells and eight hot hells. If even that does not help, those who still wander in \emph{samsāra} are in despair. In short, you should explain the meaning of this kind of saying:

One is extremely tormented by one’s skin being completely peeled off by the agents of the Lord of Death, with Liquid copper melted by extremely hot fire being poured onto one’s body. Pierced by blazing swords and short spears, one is destroyed\textsuperscript{138} into a hundred pieces of flesh, and Falls on an extremely hot iron ground—these will befall someone with many non-virtues.\textsuperscript{139}

Desire causes one to be born as a hungry ghost. There are two types of hungry ghost: those possessing external obscurations and those possessing internal obscurations. A mere look out of thirst by those [hungry ghosts] possessing external obscurations would make water become dry, whereas a mere look by those with inner obscurations would turn water into filthy substances such as blood and pus. When they eat out of hunger and thirst, their mouths, the size of the eye of a needle, do not have enough room to accommodate food; their throats, the size of a needle, cannot let food pass through. The tiny bit of food reaching their stomachs—which are as big as oceans—is not filling and turns into burning embers and so forth, which further aggravates their suffering. Such sufferings should be explained.

Ignorance causes one to be born as an animal. Most\textsuperscript{140} animals live in the great oceans. They do not have a house, a door, or a place with enclosures for protection.

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\textsuperscript{138} brlags] D, lhags D\textsubscript{T}
\textsuperscript{139} Śāntideva, \emph{byang chub sems dpa’i spyod pa la ’jug pa (Bodhicaryāvatāra)}, 22a, v. 7.45. Screaming in agony as his entire skin is ripped away by Yama’s minions, his body infused in copper molten in the heat of the oblation-bearing fire, segments of his flesh cleaved away by the hundredfold blows of blazing swords and pikes, he drops repeatedly onto the red-hot ground of iron in consequence of his wrong deeds. Śāntideva, \emph{The Bodhicaryāvatāra}, trans. Andrew Skilton and Kate Crosby, Oxford World’s Classics (Oxford: Oxford University Press, 1995), 71.
On account of non-virtues, one cries out in distress, one’s entire skin is ripped away by the agents of Yama, one’s body is immersed into copper melted by the heat of fire, pieces of one’s flesh are cut off by hundreds of strokes of blazing spears and swords, and one repeatedly falls on intensely heated iron grounds. Śāntideva, \emph{A Guide to the Bodhisattva Way of Life}, trans. Vesna A. Wallace and B. Alan Wallace (Ithaca, New York: Snow Lion Publications, 1997), 82.
\textsuperscript{140} byings here means \emph{mang che ba}. Khenpo Choying Dorjee, personal communication.
Hostile creatures devour one another. They suffer from fear of such harms. As for those animals used by human beings, they carry insupportable loads, are pushed to work beyond their capacity, and are slaughtered by their own masters after becoming old at the end of performing their service. You should explain these unbearable situations.

Even though one obtains [rebirth in] the three higher realms through collecting the roots of virtue leading to merits, for human beings, one does not acquire what one desires, and one does not avoid that which is unwanted. One encounters hostile people or is worried about encountering them. One is separated from those who care for oneself or is afraid of such separation, and so on and so forth. Or, when being agreeable with many people, one suffers from increasing afflictions; when disagreeing with many people, one suffers due to an increase in enemies. When one does not have wealth, one suffers from poverty; when one does have wealth, one suffers from guarding one’s own wealth. When one’s life is short, one suffers from the short duration; when one’s life is long, one suffers from old age. In short, you should explain the various forms of suffering since it is difficult to accomplish [happiness] for the gross minds of human beings.

Asuras are by nature aggressive beings. They have aggression against gods because of jealousy, and they suffer from not obtaining what they want.

Gods have suffering such as death and falling [into lower realms]. In short, however happy they are, they do not transcend the four ends. It is taught in the saying:

The end of all accumulation is exhaustion.
The end of high status is low status.\textsuperscript{141}
The end of gathering is separation.

\textsuperscript{141} dma’] D, lhung D\textsubscript{r}
The end of life is death.\textsuperscript{142}

1.1.2 The Inability to Attain Buddhahood

Second, if one does not generate bodhicitta, even if one practices genuine dharma, at best one can only attain the nirvāṇa of śrāvakas or pratyekabuddhas. Even if one attains such a state, one’s own benefit is not completely accomplished, and one does not have the capability to accomplish the benefit of others. Even if one wishes to attain buddhahood at the end, it is hard to achieve. Therefore, it is the wrong path. As it is said:

Even if the number of your mothers is counted with a pill made of soil as small as a jujube kernel,
The earth would not be enough.\textsuperscript{143}

It is not right to become liberated while abandoning sentient beings and wishing to be liberated alone.

1.2 Benefits of Taking the Vow

The second main point, benefits of taking the vow, has two parts: [1] temporary benefits, and [2] ultimate benefits.

First, the temporary benefits: in this lifetime, one’s names and identity will be transformed; in future lives, one will not go to the lower realms and will achieve supreme rebirth in higher realms. Ultimately, having gradually given rise to the

\textsuperscript{142} bsags pa kun mtha’ ’dzad pa ste/ mthon po’i mtha’ ni lhung ba yin/ ’dus pa’i mtha’ ni ’bral ba ste/ ’tsho ba’i mtha’ ni ’chi ba yin/ /Vasubandhu. bstan bcos tshigs su bcad pa bs dus pa (Gāthāsamgrahaśāstra), in Degé Tengyur, vol. 149 (sde dge: sde dge par khang chen mo), 223b.

Another attestation with slight differences from the Kangyur may be the source of Vasubandhu’s text: bsags pa kun gyi mtha’ zad cing/ mthon po ram ni mtha’ ’tung ’gyur/ /phrad pa’i mtha’ ni ’bral ba ste/ /gson pa’i mtha’ ni ’chi ba yin/ / ’dul ba gzhi las/ rab tu ’byung ba’i gzhi (Vinayavastu Pravrjayāvasta), in Degé Kangyur, vol. 1 (sde dge: sde dge par khang chen mo), 30a.

\textsuperscript{143} ma yi thug mtha’ rgyal shug tshi gu tsam/ /rī lur bgrangs kyang sa yis lang mi ’gyur/ / Nāgārjuna, bshes pa’i spring yig (Suhṛllekha), in Degé Tengyur, vol. 173, n.d., 43.b.
excellent qualities on the bhūmis, one will attain buddhahood and obtain rūpakāya at that time.

2. Ascertaining the Nature of Taking the Bodhicitta Vow

Second, ascertaining its nature has three parts: [1] identifying the essence of bodhicitta;144 [2] investigating the causes of its generation; [3] ascertaining the results of its generation.

2.1 Identifying the Essence of Bodhicitta

The first has three parts: [1] definition of bodhicitta, [2] its divisions, and [3] identifying the present topic [the vow].145

2.1.1 Definition of Bodhicitta

The first has two. Regarding the definition of bodhicitta, according to Lord Maitreya:

Generating the mind is, for the sake of others,
The wish to attain complete and perfect awakening.146

Therefore, it possesses three elements: [1] its object is for the sake of others; [2] its form is by means of focusing on buddhahood; [3] there is an intention, a wish to attain that [buddhahood].

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144 Tib. sens bskyed pa, Skt. cittotpāda, literally “generating the mind”. Here, it is a synonym of bodhicitta. Khenpo Ngawang Jorden, personal communication. In addition, it is often translated as “generation of bodhicitta” in this text according to the context.
145 sdom pa, see below in the corresponding section.
146 Maitreya, shes rab kyi pha rol tu phyin pa’i man ngag gi bstan bcos mngon par rtogs pa’i rgyan zhes bya ba’i tshig le’ur byas pa (Abhisamayālaṃkāra-nāma-prajñāpāramitopadeśa-śāstra-kārikā), in Degé Tengyur, vol. 80 (sde dge), 2b.
This is spoken in consideration of a formal undertaking, the generation of bodhicitta that arises from signs.\textsuperscript{147} However, when you consider it with regard to the definition of overall generation of bodhicitta, this does not include the generation of ultimate bodhicitta, the attainment of ultimate truth through [realizing] the intrinsic nature of phenomena, and the generation of bodhicitta devoid of defilements.\textsuperscript{148}

Therefore, the definition of the overall generation of bodhicitta is “a specific thought to accomplish perfect awakening”. Since this definition excludes what is incompatible with it—the mind oriented toward samsāra and the mind oriented toward nirvāna, it is established as a resolve for non-abiding nirvāna. It is called “generation of the mind” because it makes one acquire such a mind which was not previously acquired.

If one objects, “This does not include the generation of bodhicitta in which defilements are purified—i.e., the stage of buddhahood,” [we answer:] there is no such fault. This is because the accomplishment of perfect bodhicitta is a special case, so that “what is to be accomplished” can be labeled [already] as “accomplishment.”

The basis of these characteristics is emptiness endowed with compassion as its essence.

\textbf{2.1.2 Division of Bodhicitta}

Second, there are five approaches with respect to its thorough division:

[1] If divided by its own essence, there are two: aspiring and venturing.


\textsuperscript{148} These three refer to the bodhicitta of a bodhisattva on the seven impure \textit{bhūmis}, on the three pure \textit{bhūmis}, and on the path of no more learning respectively. See the following section on division of bodhicitta.
[2] If divided by its object, there are two: relative and ultimate.

[3] If divided in terms of its way of arising, there are two: arising from signs, and attaining through [the realization of] dharmatā.

[4] If divided by the stages [of the path], there are four: [i] attainment through devotion, [ii] completely pure superior intention, [iii] fully ripening, and [iv] devoid of defilements.

[5] If divided by its support, there are twenty-two types, such as earth-like bodhicitta.

2.1.3 Bodhicitta Vow

Third is the identification of the present topic, having understood the aforementioned general presentation of bodhicitta, bodhicitta at the moment is in essence subsumed in the relative [bodhicitta of] aspiration and application. It is a formal undertaking, the bodhicitta which arises from signs, belonging to the earth-like bodhicitta of devoted conduct.

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149 yul. Relative bodhicitta has sentient beings as its object whereas ultimate bodhicitta is objectless. Khenpo Ngawang Jorden, personal communication.

150 In the LB, Sakya Paṇḍita quotes Mahāyānasūtrālaṃkārakārikā for these four types of bodhicitta: bodhicitta on the paths of accumulation and application, on the seven impure bhūmis, on the three pure bhūmis, and on the path of no more learning. sa skya paṇḍita kun dga’ rgyal mtsshan, “byang chub kyi mchog tu sms bsksyed pa’i cho ga’i lung sbyor,” in sa skya ba’ bum, vol. 11 (Kathmandu: Sachen International, 2006), 20a.1-2._sms bsksyed de ni sa rnam la/mos dang lha bsam dag pa dbang/ rnam par smin pa gzhan du ’dod/de bzhi sngrigs pa stbangs pa’o// Maitreya, theg pa chen po mdo sde’i rgyan zhes bya ba’i tshig le’ur byas pa (Mahāyānasūtrālaṃkārakārikā),” in Degé Tengyur, vol. 153, 4b.2-3.

151 In the LB, Sakya Paṇḍita quotes Abhisamayālaṃkāra for these twenty-two types, sa skya paṇḍita kun dga’ rgyal mtsshan, byang chub kyi mchog tu sms bsksyed pa’i cho ga’i lung sbyor, 19b.6-20a.1. de yang sa gser zla ba me’i/gter dang rin chen ’byung gnas mtsho’/rdo rje ri sman bshes gnyen dang/’yid bzhi snor bu nyi ma glu’/rgyal po mdo zod dang lam po che’/bzhi sn pa bkod ma’i chu dang ni’/sgra brnyan chu bo sprin rnam kyis/’rnam pa nyi shu rtsa gnyis so’/ Maitreya, shes rab kyi pha rol tu phyin pa’i man ngag gi bsutun bcos mngon par rtogs pa’i rgyan zhes bya ba’i tshig le’ur byas pa (Abhisamayālaṃkāra), 2b.5-6.

152 According to Mipham Rinpoche’s commentary on Abhisamayālaṃkāra, the earth-like bodhicitta refers to the desire to achieve enlightenment, which is like the earth because it is the basis for all virtuous qualities. 麥彭仁波切,《現觀莊嚴論釋》注疏——白蓮花之瓔珞 (台灣: 心一堂, 2014), 80.
We do not accept a ritual of generating bodhicitta for the generation of ultimate bodhicitta. The latter is the attainment of ultimate truth through [the realization of] dharmatā, the pure superior intention, and so forth, because it is not expounded in scriptural traditions. In addition, after generating relative bodhicitta, when you practice on the path, those three will arise naturally in a non-production manner in the wisdom of individual self-awareness, without depending on a ritual which is an irrelevant condition.

For example, even though farmers need to make an effort to plant seeds, there is nothing more to be done for [producing] grains apart from that planting. Similarly, for this generation of bodhicitta, when there is a continuous mind of abandoning the opposing factors, it becomes a vow. Therefore, to explain it, the bodhisattva vow should be ascertained through its [1] general definition, [2] thorough division, and [3] training.

2.1.3.1 General Definition

First, [the general definition of bodhicitta vow] is a specific practice to attain perfect buddhahood, a continuous mind of disowning its opposing factors.

2.1.3.2 Thorough Division

Second, when classified in a clear manner, there are two: aspiring and venturing.

As for the definition of these two, [some might say,] “The bodhicitta of worldly beings is aspiring bodhicitta and the bodhicitta of those who have attained the first bhūmi onwards is venturing bodhicitta.” Such a saying reflects little familiarity with the scriptural teachings. [For example,] it is explained in the Śikṣāsammuccaya that the vow of venturing bodhicitta can arise in ordinary beings. Therefore, [aspiring bodhicitta
is] the wish to attain buddhahood for the sake of others and [venturing bodhicitta is] the wish to actually train in the conduct for that purpose.

With regard to that, some might say that there is no vow for aspiring bodhicitta because it is explained that “For the mind of aspiring for awakening, even though great results arise [in] samsaric life, it is unlike the mind of venturing in that its merits do not arise continuously.”\(^\text{153}\) [However,] this is what I heard directly from my guru, the glorious Sakyapa [Drakpa Gyaltsen]\(^\text{154}\) said:

Both aspiring and venturing have three [aspects]: the mind of aspiring, generation of the mind of aspiring, and safeguarding aspiring from degeneration; the mind of venturing, generation of the mind of venturing, and protecting the mind of venturing from degeneration.\(^\text{155}\)

This is certainly the unmistaken intent of sūtras and tantras.

In accordance with this, a mere mind of aspiring and venturing is not a vow. If one has the mind of disowning the factors opposing the generation of the aspiring and venturing mind together with the bases of these opposing factors, both become a vow because it meets the definition of a vow. If it does not become a vow even if it meets the definition of a vow, then no vow could be legitimate.

Ācārya Śāntideva does not agree that a mere aspiration without a vow could produce continuous merit. However, generally speaking, there is no problem with the

\(^\text{153}\) Śāntideva, byang chub sems dpa’i spyod pa la ’jug pa (Bodhicaryāvatāra), 2b.6, v1.17. “Even in cyclic existence, great fruit comes from the Mind resolved on Awakening, but nothing like the uninterrupted merit that comes from that resolve when put into action.” Śāntideva, The Bodhicaryāvatāra, 6. “Although the result of the spirit of aspiring for Awakening is great within the cycle of existence, it is still not like the continual state of merit of the spirit of venturing.” Śāntideva, A Guide to the Bodhisattva Way of Life, 20.

\(^\text{154}\) dpal sa skya pa here refers to Drakpa Gyaltsen. Khenpo Choying Dorjee, personal communication.

\(^\text{155}\) This view is upheld by Sakya lineage holders to the present time. The 41st Sakya Trizin states, “The Sakya patriarchs speak of three aspects of the mind that aspires to awakening: the simple aspiring mind, the actual formation of an aspiring mind, and the safeguarding of the aspiring mind from deterioration. The venturing awakening mind also has three corresponding aspects: the simple venturing mind, the actual formation of a venturing mind, and the safeguarding of the venturing mind from deterioration.” Jamgon Kongtrul Lodro Taye, The Treasury of Knowledge, Book Five: Buddhist Ethics, 5:15–16.
notion that merit can arise continuously even without a vow. This is because it is taught that even visualizing a buddha and offering a mere flower can bring continuous merit.

Ācārya Jetāri asserts that aspiring bodhicitta is the pledge to generate the mind for accomplishing benefits and happiness of all sentient beings. The pledge to safeguard it from degeneration at all times is venturing bodhicitta. When one promises to safeguard all the training of a bodhisattva, it is the vow of aspiring bodhicitta. The promise to engage in any necessary conduct to safeguard that training is the vow of venturing bodhicitta. Furthermore, he also composed his ritual in this fashion: first, give rise to the aspiration dedicating to the benefit of sentient beings, then take both aspiring and venturing bodhicitta at the same time. Following that, after possessing a firm belief in the bodhisattva vow, one takes both the aspiring vow and the venturing vow simultaneously.

Ācārya Śāntideva does not posit an additional ritual to take the bodhicitta vow apart from the generation of bodhicitta itself. Ācārya Nāgārjuna also posits a joint undertaking of bodhicitta and the vow.

2.1.3.3 Training

Third, the training to be performed has three sections: [1] the discipline of refraining [from wrongdoing], [2] gathering virtuous dharmas, and [3] benefitting sentient beings. These each have five divisions: [1] identification of each one’s essence, [2] reflecting on whether they are unitary or separate, [3] ascertaining that

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156 These three are usually referred to as the three disciplines of bodhicitta. *byang sms kyi tshul khrims gsum stey* *nyes spyos bdon* tshul khrims dang/ *dge ba chos rdul kyi tshul khrims/ sms can don byad kyi tshul khrims* *rnams so* 張怡孫, 藏漢大辭典 (bod rgya tshigs dzod chen mo), 2279.
there are three types, [4] ascertaining the sequence of training, and [5] the activities of each.

Regarding the first [i.e., identifying the essence:] the mind which abandons non-virtue together with its basis is the [essence of] the discipline of refraining [from wrongdoing]. The mind which accomplishes the full extent of virtuous dharmas is [the essence of] gathering virtuous dharmas. The mind which unerringly strives to benefit others is [the essence of] benefitting sentient beings.

Second, reflecting on whether these are [unitary or] separate: these three are conceptually isolated objects of engagement to a single entity of consciousness. This is like a single jewel which can eradicate darkness, gather wealth, and dispel pandemics.

Third, ascertaining [that there are three types]: the types of training for attaining buddhahood are subsumed into three—to have no faults, to possess wholesome qualities, and to engage in benefitting others. [It must be three] because a smaller number does not contain everything and a larger number adds what is unnecessary.

Fourth, ascertaining the sequence [of training]: first, abandon faults and seek wholesome qualities; after accomplishing wholesome qualities, engage in benefitting others. This is because the principal training in the beginning stage is the discipline of refraining [from wrongdoings], the principal training on the stage of devoted conduct is gathering virtuous dharma, and the principal training after reaching the [first] bhūmi is benefitting sentient beings.

Fifth, this kind of vow has three types of activities: [a] the activity of refraining [from wrongdoing] is to discard all wrongdoings from one’s own side and that of others; [b] the activity of gathering virtuous dharmas is the accomplishment of all qualities of buddhas by oneself and others, such as knowledge of the five sciences; [c] the activity
of benefitting sentient beings is the activity that ripens sentient beings directly and indirectly.

2.2 Investigating the Causes of Generation of Bodhicitta

Second, the causes from which the attainment of bodhicitta arise. Its causes are like farmland which supports the activities of a farmer. [According to] Ācārya Asaṅga, since it must rely on prātimokṣa [vows], the base is men and women in the three continents.157 [However,] Ārya [Nāgārjuna] states that it arises in all beings, including gods and nāgas, as long as one understands the signs and comprehends their meanings. [As for] the support of thought, [according to] Asaṅga, it arises from an extraordinary refuge. [On the other hand,] Ārya [Nāgārjuna] accepts that it is also possible for it to arise from a wish to obtain or even from merely seeking protection from fear and aspiring to goodness [of higher rebirth].158

In the Bodhisattvabhūmi, Ācārya Asaṅga summarizes all causes of generation from the sūtras into twelve: four causes, four conditions, and four powers. The four causes are perfect race, being accepted by spiritual friends, great compassion, and not being afraid of samsaric suffering. The four conditions are longing for the qualities of buddhas and bodhisattvas, studying Mahāyāna teachings, witnessing the decline of teachings of bodhisattvas, and seeing sentient beings tormented by afflictions. The four powers are powers of thought and action of oneself and other.

Lord Maitreya says:

157 Pūrvavideha, Jambudvīpa, and Aparagodānīya. According to Buddhist cosmology, there are four continents in the human realm. It is said that human beings from the northern continent, Uttarakuru, do not have the chance to take prātimokṣa vows.

158 legs smon, specifically refers to aspiration for happiness in the realms of human beings and gods. Seeking protection from fear of taking rebirth in the lower realms and aspiration for happiness in the human realm and the god realm are considered inferior motivations for taking refuge. This is in contrast to “extraordinary refuge” (skyabs ’gro khyad par can).
Through the power of friend, the power of cause, the power of the root, 
The power of hearing, or habituation to virtues, 
An unstable or stable\textsuperscript{159} [generation of mind] arises. 
These are asserted to be the generation of mind based on instruction\textsuperscript{160} 
by others.\textsuperscript{161}

Ācārya Ārya [Nāgārjuna] also accepts those causes of arising and even the statements 
such as it arises due to protection from fear in this life, Vajrapāṇi’s menace to evil 
demons, or tricks by Ārya Mañjuśrī’s exhortation.

Even though many causes are taught in this way, regarding the cause of arising 
based on a ritual, according to Ratnolkā,\textsuperscript{162} Bodhicaryāvatāra and so on, the existence 
of great compassion, firm devotion, and a wish for enlightenment is the combined cause 
of generation of bodhicitta. Some say that the existence of compassion and devotion 
[alone] can be the unobstructed effective cause of generating bodhicitta, [but] this is 
uncertain.

Furthermore, there is also unfathomable generation through the power of 
blessings from buddhas and bodhisattvas, and the arising of the mere essence of 
bodhicitta without relying on a ritual. However, a mind which is bound by a vow and 
enters the correct path only arises from a complete ritual.

\textsuperscript{159} brtan pa dang brtan] DrGP, brten pa dang brten D 
In the Chinese Buddhist canon, Prabhākaramitra (565-633) also translated this phrase as “unstable and 
\textsuperscript{160} bstan] Dr, brten D
\textsuperscript{161} Maitreya, \textit{theg pa chen pa mdo sde’i rgyan zhes bya ba’i tshig le’ur byas pa} 
(Mahāyānasūtrālaṁkāraśāstra), 4b. See also the English translation from Sanskrit, Tibetan and 
Chinese by Michael Sweet et al: Maitreyaṇātha/Āryāsanga, \textit{The Universal Vehicle Discourse 
Literature (Mahāyānasūtrālaṁkāra)}, ed. Robert A.F. Thurman, trans. Michael Sweet et al., Treasury of 
the Buddhist Sciences (New York: American Institute of Buddhist Studies at Columbia University, 
2004), 33-34 (v. 4.7).
\textsuperscript{162} dkon mchog ta la la’i gzungs (Ratnolkādhāraṇī), in Degé Kangyur, vol. 57 (sde dge par khang chen mo), 34a-82a (Toh 182).
2.3 Ascertaining the Results of Generation

Third, there are three [types of] results of generation: innate results, temporary results, and ultimate results.

The first has two: transformation of name and transformation of identity.\(^{163}\)

The second has three: buddhas being pleased, sentient beings being joyful, and accomplishing one’s own aim. As the *Bodhicaryāvatāra* says:

This alone is pleasing Tathāgatas.
This alone is also ripening sentient beings.
This alone is also the very accomplishment of one’s own aim.\(^{164}\)

The ultimate result is swift attainment of the state of omniscience. When one wishes for the result, one naturally engages in its causes. In addition, buddhas and bodhisattvas protect those who have generated bodhicitta just like owners would protect their own planted seeds. Therefore, it is certain that those who have generated bodhicitta will reach the ultimate state.

If [the bodhicitta vow] is broken, it will bring forth the result of negative consequence. In other words, one will lose the innate result, the [transformed] name and identity, like the degeneration of a king when his government is corrupted. In addition, the temporary results, the previously [mentioned] three results of benefits, will be reversed: buddhas will not be pleased; sentient beings will not be satisfied; one’s goal will be destroyed. Moreover, the ultimate result is definitely not attaining liberation from *samsāra*.\(^{165}\) Even if one attains liberation, one will fall into being a *śrāvaka* or a *pratyekabuddha*.

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\(^{163}\) After taking the bodhicitta vow, one’s name is transformed into “bodhisattva” or “child of the buddhas” and one’s identity is transformed into someone worthy of homage by worldly gods, *śrāvakas, pratyekabuddhas* and so forth. ’gro mgon chos rgyal ’phags pa, *skyabs sems bsngo ba dang bcas ’bring du bstan pa, in sa skya bka’ bum* (sde dge: sde dge par khang, 1736), 35a.

\(^{164}\) The second line cannot be found. The first and the third lines are extracted from verse 6.127 which discusses patience instead of bodhicitta.

\(^{165}\) ’khor ba] GP, Ikhor ba D
3. The Ritual

The third general point is the ritual to take [the vow]. This has two great traditions: the Cittamātra tradition and the Madhyamaka tradition [of] Mahāyāna.

3.1 Two Traditions

The first [tradition] follows some of the Bodhisattvapiṭaka. It is the teachings of Ārya Maitreya, transmitted through Ācārya Asaṅga. Añīṣa (jo bo rje) and others follow Ācārya Candragomin and their way of practice belongs to this [tradition]. This is what spiritual friends such as Kadampa perform.

The generation of bodhicitta of Mahāyāna Madhyamaka follows Gandavyūha Sūtra, Ākāśagarbha, and so forth. It is taught by Ārya Mañjuśrīkumāra and originates from Ācārya Ārya Nāgārjuna and others. Ācārya Jetāri, Lord Puṇyaśrī, and so on, follow Ācārya Śāntideva and their way of practice belongs to this [tradition]. This is what the glorious Sakyapas and others perform.

These two have differences in views. Similarly, their conduct is also different: [1] From whom to take [the vow] is different; [2] The one to take [the vow] is different; [3] The ritual for taking [the vow] is different; [4] The way to guard it after taking it is different; [5] In case of degeneration, subsequent restoration is different.

3.1.1 Different Officiant

Regarding the first, Lord Maitreya says,

Follow a spiritual friend who is disciplined and tranquil, thoroughly peaceful,
Endowed with superior qualities, energetic, rich [knowledge] in scripture,
Completely realized in suchness, and skilled in speech,
A compassionate great being devoid of weariness.\(^{166}\)

When that is not available, this is said:

One should take it from a guru
Who maintains and is learned in the vow, and is capable.\(^{167}\)

Whereas Ācārya Nāgārjuna says,\(^{168}\)

Please know in brief the qualifications
Of those virtuous friends:
Knowing contentment, possessing compassion and discipline,\(^{169}\)
Endowed with transcendental wisdom that eliminates afflictions.
Because of those [qualities], when you follow them,
You should know those and respectfully put them into practice.\(^{170}\)

In brief:

A spiritual friend
Who is erudite in the meaning of Mahāyāna and
Supreme in yogic disciplines of a bodhisattva,
Should never be abandoned, even at the cost of your life. \(^{171}\)

3.1.2 Different Recipient Beings

Second, the recipient beings are different. In the case of Cittamātrins, they follow Ārya Asaṅga and say:

Those persistently possessing
[Any of] the seven types of prātimokṣa vows

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\(^{166}\) Maitreya, *theg pa chen po mdo sde’i rgyan zhes bya ba’i tshig le’ur byas pa* (Mahāyānasūtrālaṃkārakārikā), 25b, v18.10.


\(^{168}\) Nāgārjuna, *rgyal po la gtam bya ba rin po che’i phreng ba* (Rājaparikāthāratnāvali), in Degé Tengyur, vol. 172, 125b, verse 492–493ab.

\(^{169}\) snying rje tshul khrims D, snying rje'i tshul khrims D

\(^{170}\) khyod kyi mkhyen gyis] D, khyod kyis mkhyen gyi Dr. There are a few possible readings here. Ajitamitragupta glosses this line as “You should know their nature and then practice them accordingly” (de dag gi rang mzhin mkhyen par bgyis nas rjes su mthun pa’i don sgrub par mdzod cig pa’o/). Ajitamitragupta, “rin po che’i phreng ba’i rgya cher bshad pa (Ratnāvaliṭikā),” 164b. Compared to the version in the *Degé Tengyur*, Sakya Paṇḍita’s quote is closer to Ajitamitragupta’s explanation and to Dunne and McClintok’s translation based on both Sanskrit and Tibetan: “Having understood (what they teach), you should respectfully put it into practice.” Nāgārjuna, *The Precious Garland an Epistle to a King*, 62. Hopkins reads differently: “You should realize [what they teach] and respect them.” Nāgārjuna, *Nagarjuna’s Precious Garland: Buddhist Advice for Living and Liberation*, trans. Jeffrey Hopkins (Snow Lion, 2007), 163.

\(^{171}\) Śāntideva, *byang chub sans dpa’i spyod pa la ’jug pa* (Bodhicaryāvatāra), verse 5.102.
Have the good fortune of the bodhisattva vow. Others do not.\textsuperscript{172}

Therefore, they posit that, in order to take the bodhisattva vow, it is necessary to have any of the seven types of \textit{prātimokṣa} [vows] as a base. Yet Mādhyamikas accept that it can arise in all six classes of beings such as gods and demigods, and all those who cannot observe any \textit{prātimokṣa} [vow], from a king to a butcher. As it is said in the \textit{Good Eon [Sūtra]}:

\begin{quote}
The Victorious One\textsuperscript{173} Hitaiṣin, at the time of being\textsuperscript{174} the head of a city, Took the vow of refraining from killing for one day From Tathāgata Ratnaśrī.\textsuperscript{175} In doing so, he first generated the mind for supreme\textsuperscript{176} awakening.\textsuperscript{177}
\end{quote}

3.1.3 Different Rituals for Taking the Vow

Third, the ritual for taking [the vow] is different. With respect to this, for the preparation, [in the tradition of] Ācārya Asaṅga, it is required to possess [any of] the seven types of \textit{prātimokṣa} [vows]. Based on the development of a joyful mind, [ritual takers] only need to do prostration and make offerings. Having done so, since the Cittamātrin view is a bit inferior and their conduct is also a bit restricted, they perform recitation of precepts, inquiry about impediments, and so on, similar to the ordination ceremony of śrāvakas.

\textsuperscript{172} Afśa Dipaṃkaraśrīnāna, \textit{byang chub lam gyi sgron ma} (\textit{Bodhipathapradīpa}), in Degé Tengyur, vol. 111 (sde dge), 293a.4, verse 20.

\textsuperscript{173} rgyal ba D, de bzhin gshegs pa Dr

\textsuperscript{174} gyur pa’i D, bur gyur Dr

\textsuperscript{175} rin chen dpal de la D, bsod nams ’od ces bya ba las Dr

\textsuperscript{176} mchog tu] D, tu ni Dr

\textsuperscript{177} rgyal ba phan bzhed grong dpon gyur pa’i tshe/ de bzhin gshegs pa rin chen dpal de la/ nyin gcig srog gcod sdom pa blangs nas su/ dang por byang chub mchog tu sems bskyed do/ The verse quoted here has some variances from the version in Kangyur: de bzhin gshegs pa phan bzhed grong dpon bur gyur tshe/ de bzhin gshegs pa bsod nams ’od ces bya ba las/ nyin gcig srog gcod spong ba’i bslab gzhi mnos nas kyang/ dang por byang chub tu ni sems bskyed do/ ’phags pa bskal pa bzang po pa zhes bya ba theg pa chen po’i mdo (Āryabhadraśrālikānāmamahāyānasūtra) in Degé Kangyur, vol. 45, 293b.
As for [the tradition of] Ācārya Nāgārjuna, since the Madhyamaka view is higher and their conduct is vast, they consider even those nonvirtuous beings without [any of] the seven types of prātimokṣa [vows] can generate bodhicitta. They perform the seven branches such as confession of misdeeds, and do not perform recitation of precepts, inquiry about impediments, and so on.

Also, in the main part, [the tradition of] Ācārya Asaṅga first takes the aspiring [bodhicitta vow] and then the venturing [bodhicitta vow], whereas [in the tradition of] Ārya Nāgārjuna both aspiring and venturing [bodhicitta vows] are taken in one go. In addition, the way of proclaiming the vow is also different.

The concluding part is also different. For example, [the tradition of] Ācārya Asaṅga performs request to be taken notice of, while [the tradition of] Ārya Nāgārjuna performs generation of joy in oneself and others.

3.1.4 Different Way to Guard the Vow After Receiving it

Forth, the way to guard [the vow] after receiving it is different because [the tradition of] Ācārya Asaṅga accepts four root downfalls\(^\text{178}\) while [the tradition of] Ārya Nāgārjuna, like the Ākāśagarbha Sūtra, accepts nineteen downfalls—five downfalls of

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\(^{178}\) (1) With a longing for gain and respect, praising oneself and deprecating another. (2) While possessing the goods, due to attachment to these goods, not donating these materials things to those who are suffering and indigent, who have no protector and no recourse, who have approached in a proper manner, and, out of stinginess in doctrine, not sharing doctrine with those who have approached in a proper manner eager for doctrine. (3) Striking, hurting, damaging sentient beings with hand, clump of earth, or club out of anger; or, not accepting the others’ apology while focusing on angry attitude. (4) Repudiating the Bodhisattvapiṭaka and devoting oneself to counterfeits of the good doctrine and then enjoying, showing and establishing them on one’s own or echoing someone else. Tatz, Asanga’s Chapter on Ethics with the Commentary by Tsongkhapa, The Basic Path to Awakening, The Complete Bodhisattva, 4:157–61.
kings, 179 five of ministers, 180 eight of ordinary bodhisattvas, 181 and one common downfall of abandonment of the aspiring mind.

3.1.5 Different Subsequent Restoration After Degeneration

Fifth, subsequent restoration is different. [The tradition of] Ācārya Asaṅga acts in accordance with śrāvakas and asserts that:

One should take the vow again.
Confess intermediate defilements to three [confessors],
The remnant in front of one. 182
[The tradition of] Ārya [Nāgārjuna] purifies downfalls through methods such as supplication in the Ākāśagarbha and the hundred syllables of the Tathāgata.

179 (1) Plundering the property of a place of worship or the samgha, or inciting others to do so. (2) Forcing others to give up the Dharma and creating obstacles for the teachings. (3) Forcing monastics to be disrobbed, assaulting them, or killing them. (4) Committing any of the five heinous deeds: killing one’s own parents, killing an arhat, dividing the samgha, or out of negative intention, purposely causing a buddha to bleed. (5) Advocating the nonexistence of causality, the nonexistence of future lives, and the ten unwholesome paths, and engaging in the ten unwholesome paths or inciting others to do so. “nam mkha’i snying po’i mdo (Ākāśagarbhasūtra),” 272b–73a.

180 (1) Stealing from a place of worship or the samgha. (2) Destroying a village, town, or city. (3) Forcing others to give up the Dharma and creating obstacles for the teachings. (4) Forcing monastics to be disrobbed, assaulting them, or killing them. (5) Committing any of the five heinous deeds. “Nam Mkha’i Snying Po’i Mdo (Ākāśagarbhasūtra),” 273b.

181 In the Ākāśagarbha Sūtra, these eight are the downfalls of beginner bodhisattvas (theg pa chen po la yang dag par zhugs pa’i rigs kyi bu las dang po pa): (1) Giving the profound teaching on emptiness to spiritually immature beings and thereby provoking fear in them and causing them to turn back from pursuing the complete awakening. (2) Discouraging a beginner bodhisattva from practicing the Mahāyāna path. (3) Discouraging a beginner bodhisattva from observing the prātimokṣa vows and the Vinaya discipline. (4) Discouraging a beginner bodhisattva from studying and teaching the śrāvaka path. (5) Disparaging others and praising oneself out of jealousy and attachment to gain and veneration. (6) Teaching other people the profound teaching on emptiness and claiming one has realized them when one has not. (7) Creating discord between powerful laity and monastics, and causing fines to be imposed on monastics. (8) Causing monastics to abandon their contemplative practice and diverting offerings intended for contemplative monastics to benefit monastics engaged in mere recitation practice. nam mkha’i snying po’i mdo (Ākāśagarbhasūtra), 274b–77b.

Chandragomin, hyang chub sms pa’i sdom pa nyi shu pa (Bodhisattvasanyavarīṃśaka), in Degé Tengyur, vol. 138 (sde dge), 166b, verse 8. Following verses 5–7, when any of the four downfalls is committed out of severe affliction (nyon mong drag), it results in relinquishment of the vow and the vow should be taken again. When a transgression is committed with intermediate defilement (zag pa ’bring) and lesser defilement, one can restore the vow by making confession to three bodhisattvas and one bodhisattva respectively. According to Śāntarakṣita in his Saṃvarīṃśakavṛtti, severe affliction refers to the greater ensnarement (paryavasthāpa), by which the bodhisattva makes a regular practice of any of the four downfalls, without any sense of shame and embarrassment, with satisfaction and enjoyment, and with a view for its good qualities. The intermediate and lesser ensnarements are left undefined by both Bodhisattvabhūmi and Śāntarakṣita. Tatz provides a detailed discussion on later commentators’ exegesis. Tatz, Chandragomin and the Bodhisattva Vow, 277, 344–51.
Thus, of the two traditions, regarding the tradition of Ācārya Asaṅga, you should refer to the commentary of *Samvaravimśaka* composed by the sublime Great Sakyapa. Here, if you were to perform the ritual from the system of Ācārya Nāgārjuna, the Mahāyāna Madhyamaka tradition, you should first make [your students] understand these general points about the ritual. Ācārya Śāntideva says:

For the sake of oneself and others,  
One performs confession of misdeeds,  
Rejoicing in merit, and  
Entreatling and supplication to buddhas.  
Complete dedication is performed in the same way.  
One perfectly engages in these without differentiation.  
In this way, as many as the realms of sentient beings,  
Limitless merits will arise.  
Therefore, think that gurus and the [Three] Jewels fill all places equal to limitless space, like sesame seeds filling a pod. Think that oneself and all limitless sentient beings are taking [the vow]. Through visualizing [in this way] while taking all three parts of the ritual—the preparation, main part, and conclusion—just like sentient beings are limitless and inexhaustible, the merit is also limitless and inexhaustible.

After making them understand in this way, the actual ritual has three parts: the preparation, main part, and conclusion.

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183 This “commentary to the *Samvaravimśaka*” (*sdom pa nyi shu pa’i ’grel pa*) most likely refers to Dragpa Gyaltsen’s Detailed Explanation of the *Samvaravimśaka* (*byang chub sms dpa’i sdom pa gsal bar ston pa sh+lo ka nyi shu pa’i rnam par bshad pa*) where a detailed bodhicitta ritual was composed according to Candragomin’s *Bodhisattvasamvaravimśaka* and Asaṅga’s *Bodhisattvabhūmi*. This ritual section from Dragpa Gyaltsen’s commentary is translated by Tatz. Tatz, *Candragomin and the Bodhisattva Vow*, 196, 456–63.


185 Śāntideva, *bslab pa kun las btus pa* (*Śikṣāsamuccaya*), in *Degé Tengyur*, vol. 111 (sde dge), 194b.
3.2 Preparation

The first, the preparation, has three parts: setting up the support, supplication, and performing the seven branches.

3.2.1 Setting Up the Support

First, in a good dwelling place, set up the support\textsuperscript{186} of the Three Jewels. A virtuous friend sits on a prepared elevated throne. Gather as many members of the [bodhisattva] community as possible. Prepare whatever beautiful and satisfying offerings one can find, without any deception.

3.2.2 Supplication

The second is supplication to a guru who possesses the aforementioned characteristics. Make [the vow takers] generate a sincere perception that the virtuous friend is the Teacher, the Buddha. After presenting whatever offerings are available, making prostration respectfully, and offering \textit{maṇḍala}, they should supplicate three times with folded palms:

Please grant me, the child of noble family, the single path traversed by all \textit{tathāgatas} of the three times, [the vow of] generating the mind for supreme awakening together with a preceding threefold refuge.

The ācārya promises:

I shall bestow to the best of my ability.

3.2.3 Performing the Seven Branches

Following that is the third part: the Seven Branches.

\textsuperscript{186} \textit{rten}, holy objects as physical embodiment of the Buddha, Dharma, and Samgha.
3.2.3.1 Offering


Offering of Veneration

The first is prostration and praise. Although Ācārya Śāntideva speaks of this as subsequent to the offering, it is done in the beginning according to my guru’s actual way of practice. Therefore, visualize that gurus and the Three Jewels fill the realms of all worlds of the ten directions. Among them, especially think that one’s guru is in essence all buddhas of the three times. Furthermore, think that, led by the Chief of the Teachings and his eight close sons such as Ārya Mañjuśrī, Avalokiteśvara, Vajrapāṇi, Maitreya, and Samantabhadra, all buddhas and bodhisattvas amass like cloudbanks in all world systems.

Mentally emanate oneself and all sentient beings also as many as all the atoms that can be found and visualize oneself and all sentient beings doing prostrations. Verbally recite this while doing prostrations:

Namo buddhāya.
Nama dharmāya.
Namaḥ saṃghāya.
Namo mantradevatā bhyāḥ.
Namo guru bhyāḥ.
Then perform whatever praises one knows.

Offering of Necessities

The second is offering of necessities, which has two types of substances: those actually arranged and those without ownership.

As the Bodhicaryāvatāra says,

\[\text{\textsuperscript{187}}\] Buddha Śākyamuni.
In order to hold that jewel, the mind, 
I make excellent offerings to the Tathāgatas, to the sacred Dharma, 
The stainless jewel, and to the children of the Buddhas, 
Those with oceans of excellent qualities.  

While reciting such verses at the time of making offerings, one should have corresponding devotion.

Offering of Giving the Body, Mentally Emanated Offering, and the Unsurpassed Offering

In the same way, recite the [offering of] giving one’s body, mental emanation, and the unsurpassed [offering] and then explain.

Presenting Offering

If you cannot do as much, you should completely understand and explain those meanings and make [the vow takers] have devotion. When contemplating in this way, focus on the offerings which are actually arranged and say:

Om sarva tathāgata argham pratīccha pūja megha samudra spharaṇa samaye hūṃ.

Similarly, in the place of argham, [recite] pātyaṃ, vajrapuṣpe, dhūpe, āloke, gandhe, and naividyē.


Say these and play musical instruments. Also make them sing melodious praises.

3.2.3.2 Refuge

Next, perform refuge. Make them recollect the uncommon Three Jewels and think that oneself and all sentient beings are taking refuge. Recite three times:

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188 Śāntideva, byang chub sms dpa’i spyod pa la ’jug pa (Bodhicaryāvatāra), 3b, v2.1.
All buddhas and bodhisattvas dwelling in the ten directions, please pay heed to me! Ācārya, please pay heed to me!

My name is so-and-so. I and all sentient beings equal to the limits of space, from this time onwards until attaining the essence of awakening, take refuge in the Buddha, supreme among two-legged beings; we take refuge in the Dharma, supreme among those free from desire; we take refuge in the Saṃgha of sublime bodhisattvas on the stage of non-regression, the supreme community.

3.2.3.3 Confession

After that is confession of misdeeds. Having brought the misdeeds of oneself and all limitless sentient beings to mind, think that oneself and all limitless sentient beings are making confession. Supplicate to be heeded as before and say:

Due to desire, anger, and ignorance, I and all limitless sentient beings, since beginningless time, have committed physical, verbal, and mental nonvirtuous misdeeds, incited others to commit, and rejoiced in such actions. I confess each and every one of these misdeeds and will not do them again.

3.2.3.4 Rejoicing

Next, practice rejoicing. Cultivate joy at the roots of virtues done by oneself and rejoice genuinely at those done by others. Think that others also cultivate such rejoicing. Supplicate to be heeded as before and say:

I take delight and rejoice in the roots of virtues of ordinary beings, ārya śrāvakas, pratyekabuddhas, bodhisattvas, and unsurpassable and perfectly complete buddhas.

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189 em. bya ste, byas te D
3.2.3.5 Requesting to Turn the Wheel of Dharma

After that is requesting to turn the wheel of Dharma. Visualize that oneself and all others again come in front of all buddhas and bodhisattvas of the ten directions and offer them all bodies and wealth as gifts. Then supplicate to be heeded as before and say:

To all the bhagavāns, tathāgatas, arhats, perfectly complete buddhas, ones with perfect knowledge and conduct, the unexcelled, and teachers of gods and humans, together with their heirs, who do not intend to turn the wheel of Dharma, I supplicate you to turn the wheel of Dharma for the sake of all sentient beings.

3.2.3.6 Entreating not to Pass into Nirvāṇa

After that is entreating [the Buddha] not to pass into nirvāṇa. Visualize that oneself and all sentient beings go in front of the tathāgatas of the ten directions who are going to pass into nirvāṇa. Supplicate to be heeded as before, offer bodies and enjoyments, and say:

To all the bhagavāns, tathāgatas, arhats, perfectly complete buddhas who intend to pass into parinirvāṇa in the realms of worlds of the ten directions, I supplicate you not to pass into parinirvāṇa.

3.2.3.7 Dedication of Virtue

Next, dedicate the roots of virtues. Bring to mind all the [virtuous] deeds done by oneself and others throughout the three times and think that oneself and all other

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190 Tib. rig pa dang zhabs su ldan ba, lit. “the one who possesses knowledge and its feet”; Skt. vidhyācāranaṃpanna. Khenchen Appay Rinpoche explains that this term refers to the path leading to buddhahood which requires both knowledge and conduct, just like both eyes and feet are necessary in order to go somewhere. In terms of the three higher trainings, perfect knowledge derives from the training in higher wisdom and perfect conduct derives from the training in higher concentration and discipline. In terms of the eightfold noble path, perfect knowledge is the right view and perfect conduct is the rest. mkhan chen a pad rin po che, mdo dkon mchog rjes dran gyis 'grel ba (Tinchuli-Boudha: International Buddhist Academy (rgyal yongs gsang rab slob gnyer khang), 2019), 6–7.
[beings] are performing dedication. Supplicate to be heeded as before and say this three times:

    Just as the heroic Mañjushrī knows,
    So does Samathabhadra.
    Following both of them, I practice and
    Completely dedicate all these virtues.\footnote{This verse is originally from the \textit{Gaṇḍavyūha} \textit{(sdong pos brgyan pa)} chapter of \textit{Buddhāvatamskasāsātra} \textit{(sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po’i mdo)}, but the quote is closer to how it appears in the \textit{Śikṣāsamuccaya}. \textit{sdong pos brgyan pa (Gaṇḍavyūhasātra)}, 361b; \textit{Sāntideva}, \textit{Isglas pa kun las btus pa (Śikṣāsamuccaya)}, 162b.}

The above are the preparatory procedures. For example, just like washing off stains on clothes in order to make dyed clothes or crushing rigid lumps of earth in order to sow seeds in farmlands,\footnote{\textit{zhing la} P, \textit{zhing D}} these are the pith instructions to clear away rigidness of mind in order to transform the mind into a complete buddha.

\section*{3.3 Main Part}

Second, then is the main part, generating the mind for supreme awakening, which has two parts: [1] mind training in the beginning, and [2] recitation of pledge after cultivating determination.

\subsection*{3.3.1 Mind Training}

First, the \textit{Bodhicaryāvatāra} says:\footnote{\textit{Sāntideva}, \textit{byang chub sems dpa’i spyod pa la ’jug pa (Bodhicaryāvatāra)}, 7a, v. 3.10-11. “See, I give up without regret my bodies, my pleasures, and my good acquired in all three times, to accomplish good for every being./ Abandonment of all is Enlightenment and Enlightenment is my heart’s goal. If I must give up everything, better it be given to sentient beings.” \textit{Sāntideva}, \textit{The Bodhicaryāvatāra}, 20–21. “For the sake of accomplishing the welfare of all sentient beings,/ I freely give up my body, enjoyments, and all my virtues of the three times./ Surrendering everything is nirvana, and my mind seeks nirvana. / If I must surrender everything, it is better that I give it to sentient beings.” \textit{Sāntideva}, \textit{A Guide to the Bodhisattva Way of Life}, 34.}

My body as well as enjoyment, and
Even all my virtues [of] the three times,
In order to accomplish the welfare of all sentient beings,
I shall give without reservation.
Giving everything leads to *nirvāṇa*.
My mind shall accomplish *nirvāṇa*.
Along with giving everything,
Giving to the sentient is the supreme giving.

Similarly, give all one’s body, enjoyment, and actual virtues gathered throughout the three times to all sentient beings equal to the limits of space, universally and without any conditions.

Regarding the given wealth, in a manner without any interference from oneself, think that sentient beings can control one’s body, enjoyment and virtues. Then it is alright even if all sentient beings beat up one’s body, say unpleasant words, or generate any sort of attachment or aversion in their minds to oneself. Aspire to all these as planted seeds of perfection [of buddhahood].

Make them cultivate whole-heartedly, from the bottom of their hearts and from the depth of their bones, an aspiration that whatever wealth, servants, and help are needed, however much and for as long as needed, they will spontaneously arise for all sentient beings.

### 3.3.2 Recitation of the Pledge

After cultivating determination through such contemplation is recitation of the pledge. Think that oneself and all sentient beings are taking the [vow of] generating the mind and say three times:

All buddhas and bodhisattvas dwelling in the ten directions, please pay heed to me! Ācārya, please pay heed to me!

Just as in the past, how the *tathāgatas*, arhats, perfectly complete buddhas, ones with perfect knowledge and conduct, the unexcelled, and teachers of gods and humans, generated the mind for supreme awakening in essence of the aspiring and the venturing in order to benefit all sentient beings, in order to liberate them, in order to eliminate...

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194 rdzogs pa’i D, rdzogs pa’i sang rgyas kyi P
famine, in order to completely perfect the factors of awakening,\textsuperscript{195} and in order to attain manifestly perfect buddhahood\textsuperscript{196} in the state of unexcelled awakening, similarly, we also generate the mind for supreme awakening in essence of the aspiring and the venturing in order to benefit all sentient beings, [in order to liberate them, in order to eliminate famine, in order to completely perfect the factors of awakening, and in order to attain manifestly perfect buddhahood in the state of unexcelled awakening.]

Alternatively, it is also permissible to recite the following words:

Just like in the past, how the tathāgatas, arhats, perfectly complete buddhas, bhagavāns, and great bodhisattvas generated the mind for great awakening, similarly, in order to deliver undelivered sentient beings, to free the unfree, to relieve the unrelieved, and to make those not completely passed beyond sorrow to completely pass beyond sorrow, I also generate the mind for great awakening from this time onwards until the essence of awakening is attained.\textsuperscript{197}

There is no contradiction in applying either of these two forms of expression. It is taught that it is important for both the guru and disciples to remain undistracted and one-pointedly focused during the main part.

\section*{3.4 Conclusion}

Third, the concluding procedure has three parts: [1] cultivating joy, [2] proclaiming the training, and [3] offering thanksgiving.

\subsection*{3.4.1 Cultivating Joy}

The first has two parts: cultivating joy for oneself and making others rejoice.

\textsuperscript{195} Tib. byang chub kyi phyogs kyi chos, Skt. bodhipaksadharma. The qualities necessary as a method to attain awakening.

\textsuperscript{196} Tib. mgon par rdzogs pa’i ’tshang rgya ba, Skt. abhisambodhi, “perfect enlightenment”. Edgerton, Buddhist Hybrid Sanskrit Dictionary.

\textsuperscript{197} Extracted from Nāgārjuna’s Bodhicittavivaraṇa from “sangs rgyas bcom ldan ’das rnams” onwards. Nāgārjuna, byang chub sems kyi ’grel pa zhes bya ba (Bodhicittavivaraṇa), in Degé Tengyur, vol. 35, 38a-38b.
3.4.1.1 Cultivating Joy for Oneself

First, perform as it is presented in the chapter on benefits in *Bodhicaryāvatāra.*

Describe sequentially the invisible benefits, the visible benefits, and the praises of benefits through examples.

Alternatively, do the following way. Say:

In this way, you have obtained the generation of the mind for supreme awakening, which is the single path traversed by all the *tathāgatas* of the three times. Therefore, keep in mind its benefits.

When bodhicitta has arisen, instantly, The wretches in the prison of *saṃsāra* Are called Children of the Sugatas and Become the object of veneration in the worlds of gods and humans. As [the verses] say, you were previously called The Venerable One or Householder, and today your name has changed. Now you have obtained the title of Bodhisattva or Child of the Buddha, just like one’s title changes to King immediately after being anointed as a king, or to Millionaire after being entrusted with wealth.

The substance also changes because previously you prostrated to the worldly gods and now they bow back to you who has generated the mind. Not only that, in the [scripture of ] Pūrvaśaila, Śāriputra respectfully says, “Bhagavān! I prostrate to a bodhisattva who has generated the mind for the first time. Even to someone who has generated the mind for awakening and becomes an animal I prostrate!”}

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198 *skyed* Dr, *bskyed* D

199 Śāntideva, *byang chub sems dpag med pa la ’jug pa (Bodhicaryāvatāra),”* 2a–2b, v. 1.9. “When the Awakening Mind has arisen in him, a wretch, captive in the prison of existence, he is straightaway hailed son of the Sugatas, to be revered in the worlds of gods and men.” Śāntideva, *The Bodhicaryāvatāra,* 5. “When the Spirit of Awakening has arisen, in an instant a wretch who is bound in the prison of the cycle of existence is called a Child of the Sugatas and becomes worthy of reverence in the worlds of gods and humans.” Śāntideva, *A Guide to the Bodhisattva Way of Life,* 19.

200 Tib. *tshe dang idan pa,* Skt. *avyutpanna,* lit. “one who has a [long] life”, an honorific title which is usually used to address equals or inferiors, both ordained and lay. In the 84000 glossary, this term can also refer to an ordained monk in a position of seniority. Edgerton, *Buddhist Hybrid Sanskrit Dictionary*; 張怡孫, 藏漢大辭典 (*bod rgya tshigs dzod chen mo*).

201 Tib. *khyim bdag,* Skt. *grhapati,* usually used for wealthy lay patrons of the Buddhist community.

202 The source cannot be identified, but there is a related verse from Candrakīrti’s *Triśaraṇasaptati: shar ri’i lung las dgra bcom pas*/ *byang chub sems dpag med pa’i phyag ’tshal nyid/’di dag dkon mchog gsum gezan mini/sangs rgyas khangs su gtos byas pa ’dod/’Candrakīrti, gsum la skyabs su ’gro ba ’bya ba ’bya ba’ pa (Triśaranagaṇanasaṃapti),* in *Degé Tengyur,* vol. 112 (sde dge), 252b, v. 51. Abhayākaragupta’s *Mummatālakāra* has a slight different translation of this verse and states the scripture is Bodhisattvapitaka of the Pūrvaśailas and the speaker is Śhāvira Subhūti. Peter Skilling and Saerji, “Candrakīrti and the Pūrvaśailas: A Note on *Triśaraṇasaptati v. 51,*” *Annual Report of the International Research Institute for Advanced Buddhology at Soka University for the Academic Year 2012* 16 (2013): 271.
Furthermore, there is the example of an alchemic substance which converts substances into gold because an inferior body is transformed into a supreme body, the example of a hard-to-find jewel with great benefits, the example of a wish-granting tree with inexhaustible fruits, the example of a hero overpowering difficult-to-purify misdeeds, the example of the fire at the end of an aeon which eliminates easy-to-purify misdeeds, and the elucidating scriptural sources, such as “like the supreme kind of alchemic substances which turn things into gold”. I shall explain their meanings.

Regarding the elucidating scriptural sources, the noble Gandavyūha says:

Sudhana, the son of the head merchant Drḍhadhana from the city of Dhanyākara in the south, had faith in Ārya Mañjuśrī. Having generated the mind for awakening, he subsequently came into the presence of Ārya Maitreya in order to seek bodhisattva training. From far away, he saw that this teacher was teaching Dharma to an ocean-like retinue on one side of the kūṭāgāra Vairocanavyūhālaṃkāragarbha and felt an immense joy. Then he prostrated hundreds of thousands of times. Then Ārya Maitreya pointed his golden right hand [at Sudhana] to his retinue and said:

“Look! This person with completely pure intent, Sudhana, the son of Drḍhadhana, who has been seeking and is learned in all sublime bodhisattva conduct, Has come into my presence.

“How were your travels? You who have given rise to compassion and love,
Are you arriving at the vast mandala of Maitreya safe and sound? 
How were your travels? You who is perfectly peaceful upon beholding, 
Aren’t you weary in the process of engaging the [bodhisattva] conduct?

“Come here, you who has completely pure intent. Welcome! 
Come here, you who has a firm, faultless mind. Welcome! 
Come here, you who has courageous faculties. Welcome! 
Aren’t you tired when engaging the [bodhisattva] conduct?...”

Sudhana joined his palms and respectfully said: “Ārya! If I were to enter the unsurpassable awakening, how should a bodhisattva211 train in bodhisattva conduct and practice assiduously? I do not know, so please teach me.”213

“Son of noble family, you have been perfectly214 accepted by virtuous friends. Why? Son of noble family, bodhicitta is like the seed of all the Dharma of the buddhas. It is like a field because it increases the crops of virtues215 of all beings. It is like the earth because it is the support of all the worlds.”216

Many other examples can be given in this context. One example is a spear, because it does not return until it reaches its objective. Explain the meanings of those as appropriate. In short, make them understand clearly that if you do not abandon bodhicitta, bodhicitta will not abandon you, and so on. Make them utter these meaningful statements specifically for the purpose of generating enthusiasm.

Recite this and explain its meaning:

Today my life is fruitful.
I have well obtained a human existence.
Today I am born into the family of buddhas.
Now I have become a child of buddhas.

Now by all means,
I must carry out activities in accordance with my family.
I must act in a way

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212 byang chu sems dpas] Dk, byang chu sems dpai’ D, om. Z
213 sdong pos brgyan pa (Gandavyūhasūtra),” vol. 38, 305a.
214 yongs su’ D, legs par Dk
215 dkar po’i lo tog ’phel bas] D, chos dkar po rnam par ’phel bar byed pas Dk
216 sdong pos brgyan pa (Gandavyūhasūtra),” vol. 38, 309b.
That will not stain this faultless pure family.\textsuperscript{217}

Say:

Your obtaining of a human body and life has become meaningful because you have obtained bodhicitta. Since now you have become a bodhisattva, you must act in accordance with the conduct of bodhisattvas!

Explain in whatever suitable way, such as the example of a blind person luckily discovering a jewel from a pile of garbage, conquering the Lord of Death of wandering beings, dispelling poverty, and pacifying sickness in the \textit{Bodhicaryāvatāra} and [make them] cultivate joy for oneself.

\textit{3.4.1.2 Letting Others Rejoice}

Second, in order to make them practice joy of others, make them recite:

Today in front of all protectors,  
I invite beings to the very Sugatahood and\textsuperscript{218}  
Temporary happiness before reaching that state.  
With this,\textsuperscript{219} may gods, \textit{asuras} and others rejoice.\textsuperscript{220}  
That is to say, having placed all buddhas and bodhisattvas as witnesses and generated bodhicitta in front of them, I shall place all sentient beings beyond the limits of space in temporary happiness as well as prosperity until ultimate buddhahood.  
Therefore, one should practice rejoicing like hearing praises in a celebratory party.  
Besides, all buddhas and bodhisattvas of the ten directions are also requested to take notice that “I supplicate you to generate joy like a fool obtains many noble children because this many of us will manifestly attain buddhahood”.

\textsuperscript{217} Śāntideva, \textit{byang chub sems dpa'i spyod pa la 'jug pa (Bodhicaryāvatāra)},” 7b, v. 3.25-26.  
\textsuperscript{218} dang ni] DK, dag gi D  
\textsuperscript{219} gyis] Dk, gyl D  
\textsuperscript{220} Śāntideva, \textit{byang chub sems dpa'i spyod pa la 'jug pa (Bodhicaryāvatāra)},” 8a, v. 3.33.
3.4.2 Proclaiming the Training

Next is the second point: proclaim the training. Although it is said that the training should be expounded in an appropriate degree of detail according to individual mental levels, tell them and make them understand well the meaning of these:

In the actual practice of my guru, there are reverence to the guru of Mahāyāna, abandonment of the four nonvirtuous dharmas, and not abandoning sentient beings in your mind. The condensed training of aspiring [bodhicitta] is the thought of thinking that you must attain buddhahood for the benefit of sentient beings. The condensed training of venturing [bodhicitta] is not committing meaningless misdeeds and performing as much virtue as possible according to your best capabilities.

3.4.3 Offering Gifts of Thanks

The third point is offering thanksgiving because a great task has been accomplished. If people make offerings to gods just to avert a war in the world, why not offer thanksgiving in our case as the samsaric war is averted and one attains the regentship of the perfect buddhas? Thus, make offering to the Jewels, the guru, and the samgha, and offer torma to the spirits—no matter how grand or small, it is fine to offer whatever is available. Having made offerings in a sincere, undeceiving, and unfabricated manner, seal it with bodhicitta, complete purity of the three spheres, and dedication.

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221 du] P, dang D
222 bzlog pa tsam la yang] LZ, legs pa tsam la’ang D
223 Tib. gtor ma, Skt. bali, an offering of edibles to deities or spirits.
224 Tib. ’byung po, Skt. bhūtaḥ, a specific class of spirits, or a general term for spirit, ghost, or demon.
225 Free from conceptualization of the three spheres: subject, object and action.
4. Training After Taking the Vow

The fourth general point, how to train after taking [the vow], has two parts: not letting [a transgression] occur, and restoration after the occurrence [of a transgression].

4.1 Actions to Refrain From

The first includes training common to both aspiring and venturing [bodhicitta] and their individual training.

4.1.1 Common Training


4.1.2 Individual Training

Second, individual training has two [categories]: [1] extensive training, and [2] condensed training.

4.1.2.1 Extensive Training

4.1.2.1.1 Extensive Training of Aspiring Bodhicitta

If one were to train extensively, regarding aspiring [bodhicitta], there are two [types of training]: what to abandon and what to practice.
There are three abandonments. One should train in the abandonment of: [1] the three opposing factors—namely, discarding bodhicitta due to faintheartedness, laziness, and fear of samsaric faults; [2] the four nonvirtuous dharmas such as deceiving gurus and those worthy of offerings; [3] the six causes which hinder the development of bodhicitta, which are [a] befriending nonvirtuous spiritual friends, [b] being an obstacle to the Dharma and good qualities, [c] having jealous thoughts, [d] harboring resentment, [e] killing a person as a substantial cause, and [f] inferior aspiration in everything.

Second, regarding what to practice, one should train in the three aspirations of noble people: the aspiration for result which is thinking that “I shall attain perfect buddhahood”, the aspiration for method which is thinking that “I shall train in all bhūmis and paths”, and the aspiration for activity which is thinking that “I shall fulfill all wishes of all sentient beings”. In addition, one should train in all the virtuous factors which are conducive to averting all the aforementioned opposing factors.

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226 In his *lungs spyor*, Sakya Paṇḍita cites *Ratnakūṭa* that the four nonvirtuous dharmas (*nag po chos bzhi*) are: (1) deceiving gurus and those worthy of offerings; (2) making others have remorse for something that they should not have remorse; (3) disparaging and saying unpleasant words to sentient beings who have entered the Mahāyāna; (4) not having pure intention (Tib. *lhag pa’i bsam pa*, Skt. adhyāśaya), approaching others through deceit and craft. (*bla ma dang mchod par ‘os pa bslu ba dang/ gzhan ‘gyod pa med pa la ‘gyod pa skyed pa dang/ theg pa chen po lo la zhugs pa i sems can rnam la mi bsngags pa dang tshigs su bcad pa ma yin pa ‘byin pa dang/ sgyu dang g.yos gzan la nye bar spyod kyis lhag pa’i bsam pa ma yin pa’ol/*). The source is *Kāśyapaparivartasūtra* of the Ratnakūṭa section. *Kāśyapaparivartasūtra* is also known as *Ratnakūṭasūtra*. Sa skya paṇḍita kun dga’ rgyal mtshan, byang chub kyi mchog tu dems bskyed pa’i cho ga’i lung spyor, 27b–28a. *phags pa’od sru ng gi le’u zhes bya ba theg pa chen po’i mdo* (*Āryakāśyaparivartanāmamahādhyāyānasūtra*), 120a–120b.

227 *dung dkar tshig mdzod chen mo* lists the six causes of bodhicitta not increasing (*byang chub sens mi ’phel ba’i rgyu drug*) as (1) *mi dge ba’i grogs bsten pa*, (2) *bsam pa dog pa*, (3) *’khon ’dzin*, (4) *yid gsod pa*, (5) *dmam par mos pa*. Compared to Sakya Paṇḍita’s list, “jealous thoughts” (*bsam pa la phrag dog* is missing and “not eliminating grasping” (*nyer len mi gsod pa*) is listed as “discouragement” (*yid gsod pa*). Nor Drang Orgyen, *chos rnam kun btus*, par gzhi dang po (pe cin: krong go’i bod rig pa dpe skrun khang, 2008), vol. 2, 1535.
4.1.2.1.2 Extensive Training of Venturing Bodhicitta

Second, the training of venturing bodhi[citta] has two: what to abandon and what to practice.

(1) What to Abandon

Regarding abandonment, generally, venturing [bodhicitta] is primarily to accomplish the benefits of others. In order to make others mature, oneself needs to be mature. Therefore, one should train in abandoning the hindrances against self maturation—lack of interest in studying, distraction during contemplation, and slackness during meditation. These are the three hindrances that impede increase of transcendental wisdom. The hindrances of making others mature are: [1] conduct not trusted by others, [2] strong laziness in preparation, [3] the actual act being unbeneificial, [4] beneficial but in a nondharmic way, and [5] concluding with joining the wrong path. Abandon these five causes that lead to not benefitting others.

(2) What to Practice

What to practice has two: to train in the cause of non-deterioration [of bodhicitta] and to train in the conditions for development [of bodhicitta].

i. Non-deterioration

(i) In This Life

The causes for non-deterioration [of bodhicitta] in this life are: [1] recollection of the benefits of taking the bodhicitta [vow], [2] recollection of the shortcomings of deterioration, and [3] recollection that it is difficult to find anytime, anywhere. One should train in these three recollections of closely attaching oneself [to guarding the bodhicitta].
(ii) In Future Lives

The causes for non-deterioration in future lives are: [1] performing the seven limbs such as confession of misdeeds in the three times, [2] supplication to all buddhas and bodhisattvas of the ten directions, and [3] recognizing all activities of demons and exertion in abandoning them. One should train in these three unmistaken methods.

(iii) Four Virtuous Dharmas


(iv) At All Times and in All Situations

The causes of non-deterioration at all time and in all situations are: [1] holding bodhicitta as more precious than everything else such as one’s body, wealth, and virtues; [2] holding all sentient beings as more precious than close relatives and pleasing friends; [3] holding the sacred Dharma as more precious than medicine and great wealth; [4] cultivating the perception that spiritual friends are doctors or guides for the blind; and [5] constantly cultivating a longing for the Buddha greater than longing for food to [relieve] hunger or water to [quench] thirst. One should train in these five unsurpassable yearnings.

228 Morning, daytime, and evening. Khenpo Ngawang Jorden, personal communication.
ii. Three Disciplines

Furthermore, one should train in three disciplines: the discipline of refraining [from committing nonvirtuous deeds], the discipline of gathering virtuous dharmas, and the discipline of benefitting sentient beings.

(i) Discipline of Refraining from Non-virtues

The first is to train in the abandonment of [1] natural misdeeds which become a sin at the very moment of committing them and [2] prescribed misdeeds which are downfalls due to designation.²²⁹ Since there are two different types of natural and prescribed [misdeeds], those of śrāvakas and those of bodhisattvas, [the concern] here is mainly those of bodhisattvas.

If one thinks, “Well, if the prescribed [misdeeds] do not contain intrinsic sin, the prescription becomes pointless,” [the response is that] it serves as a skillful means to safeguard [oneself] from the intrinsic [misdeeds], a prevention from the edge of intrinsic sin. For example, it is like protecting an embankment in order to safeguard a piece of farmland. Otherwise, if there is intrinsic sin in all the prescribed [misdeeds], it is not logical to designate virtuous actions as downfalls, and all arhats and bodhisattvas would also end up having sin since buddhas have many collections of different prescribed [misdeeds] which can be contrary to each other.

²²⁹ Some misdeeds are by nature non-virtuous, such as killing and stealing. Some misdeeds are not by nature non-virtuous, but they are prescribed by the Buddha to be avoided, such as consuming alcohol.
(ii) Discipline of Gathering Virtues

Second, regarding the gathering of virtuous dharmas, one should be learned in the methods of the six pāramitās and well-versed in all mundane and transmundane treatises since “there is nothing whatsoever that bodhisattvas do not learn.”

(iii) Discipline of Benefitting Sentient Beings

Third, regarding benefitting sentient beings, one should train one’s conduct of the three doors [of body, speech, and mind] in whatever way that can benefit sentient beings. One should train in the conduct of making others have faith, yearning, and devotion, which is to train all conduct such as walking, speaking, sleeping, dining, and so on, to be elegant as well as generating faith in others and being beneficial for others.

Thus, train in guarding [one’s own] mind, which is the cause of accomplishing all the training explained above. As a means to guard the mind, maintain mindfulness and introspection. The cause of accomplishing this is outer and inner spiritual friends. Continuously rely on these spiritual friends.

This is only a rough list: extensively, one should practice as much as one can all the common training in the Bodhicaryāvatāra and Śikṣāsammuccaya, Ācārya Nāgārjuna’s Ratnāvalī and Sūtrasamuccaya, as well as Bodhisattvabhūmi, Saṃvaraviniśaka, and so on, and the bodhisattva training taught in the sūtras such as

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230 rgyal ba ’i sras po mi slob pa ’i/ dngos de gang yang yod ma yin// The first line cannot be identified. The second line of the verse is identical to one line in verse 6.14 of Bodhicaryāvatāra: goms ni sla bar mi ’gyur ba ’i/ dngos de gang yang yod ma yin// de bas gnod pa chung goms pas// gnod pa chen po bzod par byos// Sāntideva, byang chub sms dpa ’i spyod pa la ’jug pa (Bodhicaryāvatāra), 15a.
Ākāśagarbha, Gandavyūha, Bodhisattvapiṭaka, and Avalokiteśvaraparipṛcchā\textsuperscript{231} and in the tantras such as Subāhu\textsuperscript{232} and Vairocanābhisambodhi.\textsuperscript{233}

Furthermore, when distinguishing the types of bodhisattvas by their physical forms,\textsuperscript{234} there are lay people and ordained renunciants. When distinguished by the arising ways of the mind, there is newly sowing and previously sowing of the seed. When distinguished by motivation, there are those who wish to attain buddhahood swiftly and those who wish to do so gradually. When distinguished by clairvoyant knowledge, there is slow knowledge and fast knowledge. When distinguished by conduct, there are direct and indirect benefits. When distinguished by training, there is training in aspiring and training in venturing. When distinguished by realization, there is meditation on the relative and meditation on the ultimate. When distinguished by the tradition of practice, there are step-by-step practices and practices with skipped stages.

When distinguished by skillful means, there is Pāramitāyāna and Vajrayāna

When distinguished by prophecy, there are two types: with or without prophecy of [attaining the state of] non-regression.\textsuperscript{235} There are four types of prophecies: prophecy to be prophesized in the future, prophecy of self, prophecy given secretly, and prophecy given on the [bodhisattva stage of] Unwavering.\textsuperscript{236}

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{231} spyan ras gzigs dbang phyug gis zhus pa chos bdun pa (Avalokiteśvaraparipṛcchāsaptadharmaka),” in Degé Kangyur, vol. 57, 103 vols. (sde dge: sde dge par khang chen mo), 331a-331b (Toh 150).
\item \textsuperscript{232} ’phags pa dpung bzang gis zhus pa zhes bya ba’i rgyud (Āryasubāhuparipṛcchānāmatantra), in Degé Kangyur, vol. 96, 103 vols. (sde dge: sde dge par khang chen mo), 118a-140b (Toh 805).
\item \textsuperscript{233} rnam par snang mdzad mngon par rdzogs par byang chub pa’i rgyud (Vairocanābhisambodhi), in Degé Kangyur, vol. 86, 103 vols. (sde dge: sde dge par khang chen mo), 151b-260a (Toh 494).
\item \textsuperscript{234} rt,en, literally “support”.
\item \textsuperscript{235} Tib. phir mi ldog pa, Skt. avinivartanīya, incapable of turning back, persons destined for enlightenment. Edgerton, Buddhist Hybrid Sanskrit Dictionary.
\item \textsuperscript{236} In the Śūraṅgamasamādhisūtra, the Buddha mentions four types of prophecy given to bodhisattvas on their attainment of buddhahood and explains each of the four: (1) prophecy given before generation of bodhicitta (byang chub tu sems ma bskyed par lung bstan pa); (2) prophecy given at the moment of generating bodhicitta (sems bskyed ma thag tu lung bstan pa); (3) prophecy given secretly (gsang ste lung bstan), meaning a prophecy is given to make others have devotion but the prophecy is kept secret from the bodhisattva himself/herself; (4) prophecy given manifestly after attaining the
\end{itemize}
\end{footnotesize}
When distinguished by stages, there are ordinary beings and sublime beings. Ordinary beings can be further divided into two subcategories: beginners and those [on the stage] of devoted conduct. Sublime beings can also be divided into two subcategories: [those on] the impure bhūmis and pure bhūmis.

When distinguished by receptivity, there is receptivity following sounds and receptivity of unborn dharma. To the unborn dharma, there is further small and great receptivity.

When distinguished by view, since it is taught that bodhicitta may arise even for those who rely on the view of transitory collection and the view of a Śrāvaka, there are four types: those holding the view of transitory collection, those holding the Śrāvaka view, those holding the Cittamātra view, and those holding the Madhyamaka view.

Thus, many divisions of bodhisattvas and many different presentations about their training and downfalls are taught. Just like sequentially performing different phases of farmwork, many different forms of training are taught due to various levels of realization of bodhisattvas, so one should understand that there is no contradiction [among these trainings]. Some are for beginner bodhisattvas, some are for those on the stage of devoted conduct, some are for those engaging in the bhūmis, some are for those dwelling on the bhūmis, and so forth. Since they are different forms of training for different bodhisattvas, there is no inappropriateness.

Those are the elaborate forms of training.

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237 The stage of devoted conduct includes the path of accumulation and path of joining among the five paths.
238 Edgerton, Buddhist Hybrid Sanskrit Dictionary.
239 Edgerton.
4.1.2.2 Condensed Training

If one cannot do that much, then just train in not giving up aspiring [bodhicitta], not giving rise to wrong view, and discarding the four negative dharmas.

For beginners who cannot accomplish even only that, since the concise meaning of aspiring [bodhicitta] and venturing [bodhicitta] is thought and implementation— aspiring [bodhicitta] is the mere thought of thinking I will attain buddhahood for the sake of all sentient beings and venturing [bodhicitta] is abandoning meaningless physical, verbal, and mental misdeeds and diligently accumulating merit as much as one can—just through such thought and implementation, beginners will become enlightened in the end. This is taught in the Rājādeśasūtra,\textsuperscript{240} Subāhuparipṛcchā,\textsuperscript{241} and the Sūtra of Skillful Means.\textsuperscript{242}

Based on the degree of elaboration, there are three levels of such training. Beginners should train in the concise one. When one’s mind is a little bit adept through such training, one should train in the middle level of training. Thereafter, one should practice all the respective forms of training of the stage of devoted conduct and of the first bhūmi onward. Having understood this, it would be easy to apply the scriptures without conflict so one will attain enlightenment swiftly.

\textsuperscript{240} rgyal po la gdams pa’i mdo (Rājādeśasūtra), in Degé Kangyur, vol. 62, 103 vols. (sde dge: sde dge par khang chen mo), 207a-210a (Toh 214), 210a-211b (Toh 215).
\textsuperscript{241} lag bzangs kyis zhus pa’i mdo (Subāhuparipṛcchāśūtra), in Degé Kangyur, vol. 43, 103 vols. (sde dge: sde dge par khang chen mo), 154a-180a (Toh 70).
\textsuperscript{242} thabs mkhas pa’i mdo. thabs mkhas pa chen po sangs rgyas drin lan bsab pa’i mdo, in Degé Kangyur, vol. 76, 103 vols. (sde dge: sde dge par khang chen mo), 86a-198b (Toh 353).
4.2 Restoration after Transgression

Regarding the second point, the method of restoration after the occurrence [of a transgression], if a period of three hours\(^{243}\) has passed despite of one’s effort, then a root downfall occurs. In this case, one should make confession with remorse for what one has done and retake the bodhicitta vow. Some spiritual friends say that it does not arise beyond seven times. They only say so because they worry that [such a person] may become completely shameless. In actuality I do not think saying that is justifiable by scriptures and logic.

If one has remorse before the end of a three-hour period, the vow is not lost. At that time, refrain [oneself] mentally and it is permissible to confess at that very moment or at a later time. While recognizing to which category of downfalls the misdeed belongs, feeling remorse for the previous deeds, and refraining from committing them again in the future, fold palms in front of a bodhisattva devoid of misdeeds or in front of the Jewels and say the following three times:

Son of noble family or all buddhas and bodhisattvas of the ten directions, please pay heed to me! Such a misdeed has occurred to me, the bodhisattva named so-and-so. In front of the bodhisattva or all buddhas and bodhisattvas of the ten directions, I, bodhisattva named so-and-so, confess this misdeed. If I confess, I dwell in happiness. However, if I do not confess, it would not be like that.

The person to whom the confession is made says, “It is the way!” The person who confesses says, “How wonderful!” This is a confession common to all vehicles.

Alternatively, the Madhyamaka tradition says,

Three times in the day and three times in the evening,
One should recite the *Triskandha*.\(^ {244}\)
Through relying on buddhas and bodhicitta,

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\(^{243}\) Tib. *thun tshod*, Skt. *prahara*, a unit of time equal to three hours, one eighth of a twenty-four-hour day.

\(^{244}\) *phung po gsum pa’i mdo* (*Triskandhakasūtra*), in Degé Kangyur, vol. 57, 103 vols. (sde dge par khang chen mo), 57a-77a (Toh 284).
This will pacify residual downfalls.\textsuperscript{245} Therefore, one should confess misdeeds and purify downfalls through the \textit{Bodhyāpattideśanā},\textsuperscript{246} the supplications in the \textit{Āryākāśagarbha}, and special means such as the \textit{Hundred Syllables of Tathāgatas}. One should engage in whatever is taught in the \textit{sūtras} and treatises that is easy to apply by oneself and one should not accumulate downfalls.

**Conclusion**

Thus, with these four—the rationale of taking the bodhicitta vow, ascertaining its nature, the ritual for taking [the vow], and how to train after taking [the vow]—I have completed the explanation of the ritual for generating the mind for supreme awakening. Regarding this, I have separately written down some of the necessary scriptural sources so please refer to that text as well.

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"In the realms of buddhas of the ten directions without exception, As many buddhas and bodhisattvas as there are, They all first obtain bodhicitta From Maṅjuśrī," the Buddha says.

Long ago, in the continent of Jambudvīpa, In the big city Dhanyākara, Maṅjuśrī made Sudhana, the son of Stable Wealth,\textsuperscript{247} Generate this supreme mind.

Then, through his power, in this northern area, This way of unmistaken practice [on] the relative [level] While seeing the essencelessness in ultimate truth Arose for some children of the Buddha.

His scriptural tradition was heard and received again and again
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\textsuperscript{245} Śāntideva, \textit{byang chub sms dpa’i spyod pa la ’jug pa (Bodhicaryāvatāra)}, 14a.3.

\textsuperscript{246} Nāgārjuna, \textit{byang chub kyi ltung ba bshags pa’i ’grel pa (Bodhyāpattideśanāvṛtti)}, in \textit{Degé Kangyur}, vol. 116, 213 vols. (sde dge: sde dge par khang chen mo), 178a.4-187b.3 (Toh 4005).

\textsuperscript{247} nor bzang nor rnams rab tu bstan pa’i bu. ’phags pa sangs rgyas phal po che zhes bya ba shin tu rgyas pa chen po ’i mdo (Buddhāvataṃsaka-nāma-mahāvaipulyasūtrāt Gaṇḍavyūhasūtrāt Paṭalāḥ)’ in \textit{Lhasa Kangyur}, (lha sa: zhol bka’ ’gyur par khang), vol. 46, 248b.4.
by Kunga Gyalten Palzangpo, who
Out of familiarization and thorough internalization,
Has written this down due to the request of intelligent ones.

Nowadays Sugata’s teachings
Vanish like clouds in the autumn.
Noble beings also disappear
Like a withered lotus due to frost.

The watchmen of those travelers
Who have entered the genuine path
Do not see the bandits and thieves of conduct.
As a result, the jewel of the sacred practice is lost.

The view [of] most people follows the Madhyamaka system,
The tradition of Ārya Nagārjuna, while
Their conduct performs the generation of mind
From the Cittamātrin text proclaimed by Asaṅga.

Here the view and the conduct are unmistaken and
They are not insignificant to each other.
This is the practice according to how it is explained.
This is the teaching [of] the perfect Buddha.

To those possessing prātimokṣa vows,
Knowing the Bodhisattvapiṭaka,
Having faith, and being capable of practicing,
Bestow the bodhicitta [vow] of the Yogācārya [tradition].

In order to plant the seed of perfect buddhahood
In all sentient beings,
Bestow the bodhicitta [vow] of the Madhyamaka tradition,
Even to fools and sinners.

Likewise, this differentiation of scriptural traditions
Nowadays is not well-known to ordinary people.
The learned ones should gain certainty that
This is the intent of all sūtras and treatises.

From the top of the snow mountain appears the excellent speech.
Having conjoined with the charioteers, the fortunate children of the Victors,
This is the entrance to the ocean of wisdom of the sage,
The unsullied pure water of bodhicitta.

With whatever roots of virtue obtained from compiling this,
May wandering beings, those entering into the road of saṃsāra

248 kun dga’ rgyal mtsan dpal bzang po, the name of Sakya Paṇḍita (1182-1251).
249 deng sang] GP, deng song D
Well apply\textsuperscript{250} the intended meaning of Mañjuśrī and Swiftly attain perfect buddhahood.

Colophon

[This is] the ritual of generating the mind according to the Mahāyāna Madhyamaka tradition, a fine composition by the fully ordained monk of Śākya, the upholder of the canons, the \textit{paṇḍita} of the Glorious Sakya.

\textsuperscript{250} spyod de] D, rtogs te LZ. Lhuphu and Zhalu manuscripts provide another possible reading: “realize” (rtogs).
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APPENDIX: TOPICAL OUTLINE

Homage

Pledge of Composition

1. The Rationale for Taking the Bodhicitta Vow

1.1 The Drawbacks of Not Taking the Vow

1.1.1 Suffering in Samsāra

1.1.2 Unable to Attain Buddhahood

1.2 Benefits of Taking the Vow

2. Ascertaining the Nature of Taking the Bodhicitta Vow

2.1 Identifying the Essence of Bodhicitta

2.1.1 Definition of Bodhicitta

2.1.2 Division of Bodhicitta

2.1.3 Bodhicitta Vow

2.1.3.1 General Definition

2.1.3.2 Thorough Division

2.1.3.3 Training

2.2 Investigating the Causes of Generation of Bodhictta

2.3 Ascertaining the Results of Generation of Bodhictta

3. The Ritual

3.1 Two Traditions

3.1.1 Different Officiant

3.1.2 Different Recipient Beings

3.1.3 Different Rituals for Taking the Vow
3.1.4 Different Way to Guard the Vow After Receiving it

3.1.5 Different Subsequent Restoration After Degeneration

3.2 Preparation

3.2.1 Setting Up the Support

3.2.2 Supplication

3.2.3 Performing the Seven Branches

3.2.3.1 Offering

3.2.3.2 Refuge

3.2.3.3 Confession

3.2.3.4 Rejoicing

3.2.3.5 Requesting to Turn the Wheel of Dharma

3.2.3.6 Entreating not to Pass into Nirvāṇa

3.2.3.7 Dedication of Virtue

3.3 Main Part

3.3.1 Mind Training

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3.4 Conclusion

3.4.1 Cultivating Joy

3.4.1.1 Cultivating Joy for Oneself

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4. Training After Taking the Vow

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4.1.2.1 Extensive Training

4.1.2.1.1 Extensive Training of Aspiring Bodhicitta

4.1.2.1.2 Extensive Training of Venturing Bodhicitta

4.1.2.2 Condensed Training

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Conclusion

Colophon