

Restoring and Purifying Vows I



*The Eight Mahayana
Precepts*





Practice Requirements

It is best to practice the Eight Mahayana Precepts after having received the transmission of these precepts from a qualified teacher. However, there is still benefit if one engages in this practice without such a transmission. Those wishing to receive a more in-depth explanation of the Eight Mahayana Precepts are referred to *The Direct and Unmistaken Method of Purifying and Protecting Yourself*, available from the Lama Yeshe Wisdom Archive and the FPMT Education Department.

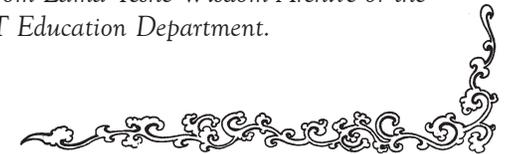


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For more extensive teachings on the benefits of taking and keeping the Eight Mahayana Precepts, please see *THE DIRECT AND UNMISTAKEN METHOD* available from Lama Yeshe Wisdom Archive or the FPMT Education Department.



References

1. H. H. Trijang Dorje Chang, from his *Collected Works*, commentary by Trusang Rinpoche.
2. H. H. Trijang Dorje Chang, *A Whole Single Collection*.
3. H. H. Trijang Dorje Chang, *The Method for Taking the Mahayana Precepts Written in a Clear Explanation As an Ascending Stair to the Mansion of Great Purification*.
4. Geshe Lamrimpa (in Tibet).

Colophon

Taking the Eight Mahayana Precepts has been extracted from *Essential Buddhist Prayers, An FPMT Prayer Book, Vol. 1*. It was originally compiled on the basis of preliminary prayers extracted from *Kopan Monastery Prayers and Practices*, 1990 and the original booklet published by Wisdom Publications entitled *The Direct and Unmistaken Method*, by Lama Zopa Rinpoche. The English versions of the prayers have been lightly edited using translations in *The Direct and Unmistaken Method* and those of Ven. George Churinoff, edited by Ven. Thubten Dondrub and Jampa Lamsang, in the *Nalanda Prayer book*. Edited by Ven. Constance Miller, FPMT Education Department, February 2001. Revised edition, 2003.

The “Way in Which the Mahayana Ordination is Taken” together with the teachings contained within “The Benefits of Protecting the Precepts” were extracted from *The Direct and Unmistaken Method*, published by the Lama Yeshe Wisdom Archive (www.lamayeshe.com). Reprinted here with permission.



and shape and many auspicious marks.

The benefits of abandoning singing and dancing are that in this life and in all future lives one will have a subdued body and mind, and one's speech will continually make the sound of Dharma.

If Vows are Broken

If, having committed oneself to observing these vows, one conducts oneself carelessly, one will accumulate not only the shortcomings of not observing them, but also those of telling lies. Therefore, one must protect these vows with mindfulness and awareness. If, through carelessness, the vows are degenerated, one should recite the mantra for pure morality three times, to purify and restore them.

The Mantra for Pure Morality

OM AMOGHA SHILA SAMBHARA / BHARA BHARA / MAHA
SHUDDHA SATTVA PADMA BIBHUSHITA BHUDZA / DHARA
DHARA / SAMANTA / AVALOKITE HUM PHAT SVAHA

This is the mantra that is recited twenty one times during the ordination ceremony. Its meaning is as follows:

OM	this sound adorns the beginning of most mantras
AMOGHA	meaningful
SHILA	morality
SAMBHARA	assembled
BHARA BHARA	develop develop
MAHA	great
SHUDDHA	pure
SATTVA	mind
PADMA	lotus
BI	aspect
BHUSHITA	adorn
BHUDZA	hand
DHARA DHARA	holder holder
SAMANTA	of all
AVALOKITE	looking with each eye (Chenrezig)
HUM PHAT SVAHA	

“Assembly of morality, meaningful purified mind increase, increase, hand adorned in the aspect of the Lotus Holder, Holder of All, Chenrezig.”



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The Benefits of Protecting the Precepts



The specific benefits of protecting the eight branches of the Restoring and Purifying Ordination

The benefits of abandoning the taking of life: in this life and in all future lives one's life will be long, magnificent and free from illness.

The benefits of abandoning taking that which is not given: in this life and in all future lives one will have perfect enjoyments (wealth) and others will not harm them.

The benefits of abandoning the sexual act: in this life and in all future lives one will have a good body with a beautiful complexion and complete sense organs.

The benefits of abandoning lies: in this life and in all future lives one will not be cheated and others will take heed of what one says.

The benefits of abandoning intoxicants (including alcohol, cigarettes and other mind altering drugs all substances that loosen voluntary reserve): in this life and in all future lives one will have stable mindfulness and awareness, clear senses, and perfect wisdom.

The benefits of abandoning large and high beds and thrones: in this life and in all future lives one will receive praise and respect from others, and will have proper bedding (soft, warm, whatever is needed) and vehicles and animals for traveling.

The benefits of abandoning food at improper times: in this life and in all future lives one will have abundant and perfect crops and will obtain food and drink without effort.

The benefits of abandoning perfume, ornaments, and so forth: in this life and in all future lives one's body will have a pleasant smell, colour



Long Life Prayer for Lama Zopa Rinpoche

You who uphold the Subduer's moral way;
 Who serve as the bountiful bearer of-all,
 Sustaining, preserving, and spreading Manjunath's victorious doctrine;
 Who masterfully accomplishes magnificent prayers honoring the
 Three Jewels,
 Savior of myself and others, your disciples: please, please live long!

Thub tshül chhang zhing jam gön gyäl wäi tän
 Dzin kyö pel wä kün zö dog por dzä
 Chhog sum kur wäi leg mön thu drub pa
 Dag sog dül jai gön du zhab tän shog



Shakyamuni Buddha
 Drawing by Lama Zopa Rinpoche

Endnotes

¹ The phrases “in order to eliminate war” and “in order to stop the harm of the four elements” were added by Lama Zopa Rinpoche.



Introduction



Practicing the eight limbed Mahayana Method of Purifying and Restoring is the supreme method of avoiding harm and obtaining happiness and benefit for all sentient beings. It is easy to do and has immeasurable benefit. With this fundamental practice of morality, abstaining from harming others, you can help effect world peace.

No matter how many meetings are held in the name of world peace, there will be no benefit until people begin to abstain from harming others. Keeping the Eight Mahayana Precepts for one day, or even one hour, and thus protecting your mind from disturbing negative thoughts becomes a contribution to peace – not only for the human beings of this world but also for all sentient beings. So, while you have this precious human rebirth, it is most essential to make your life as meaningful as possible and not cheat yourself.

– Lama Zopa Rinpoche
 The Direct and Unmistaken Method



May the naked find clothing,
 The hungry find food;
 May the thirsty find water
 And delicious drinks.
 May the poor find wealth,
 Those weak with sorrow find joy;
 May the forlorn find hope,
 Constant happiness and prosperity.



May there be timely rains
 And bountiful harvests;
 May all medicines be effective
 And wholesome prayers bear fruit.

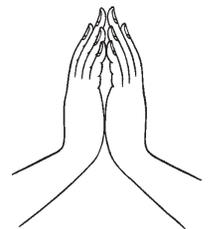
May all who are sick and ill
 Quickly be freed from their ailments.
 Whatever diseases there are in the world,
 May they never occur again.

May the frightened cease to be afraid
 And those bound be freed
 May the powerless find power
 And may people think of benefiting each other.

Long Life Prayer for His Holiness the Dalai Lama

In the land encircled by snow mountains
 You are the source of all happiness and good;
 All-powerful Chenrezig, Tenzin Gyatso,
 Please remain until samsara ends.

Gang ri ra wä kor wäi zhing kham dir
 Phän dang de wa ma lü jung wäi nä
 Chän rä zig wang tän dzin gya tsho yi
 Zhab pä si thäi bar du tän gyur chig





Dedication Prayers

May the supreme jewel bodhichitta
That has not arisen, arise and grow;
And may that which has arisen not diminish
But increase more and more.



Jang chhub sem chhog rin po chhe
Ma kye pa nam kye gyur chig
Kye wa nyam pa me pa yang
Gong nā gong du phel war shog

Because of the merits of taking the ordination and keeping the precepts, may I and all sentient beings achieve the two enlightened holy bodies created by the two vast accumulations of merit and transcendental wisdom.

His Holiness the Dalai Lama states that reading about the Eight Mahayana Precepts, observing them, or even rejoicing when others observe such practice creates great positive potential in our minds. In order that this [positive potential] be of greatest benefit to ourselves and others, it is very helpful to dedicate it following the example of Master Shantideva:

May all beings everywhere
Plagued by sufferings of body and mind,
Obtain an ocean of happiness and joy
By virtue of my merits.



May no living creature suffer,
Commit evil or ever fall ill.
May no one be afraid or belittled,
With a mind weighed down by depression.

May the blind see forms,
And the deaf hear sounds.
May those whose bodies are worn with toil
Be restored on finding repose.



Taking the Eight Mahayana Precepts



The Way in Which the Mahayana Ordination is Taken

Waking early, wash and refresh yourself properly, and then set up an altar for the Triple Gem in a clean and beautiful place. The offerings should be as plentiful and delightful as you can make them. The precepts are taken in the early hours just before dawn, when the lines on the palm of your [outstretched] hand are only just visible.

Contemplate the shortcomings of ordinary sufferings and their true cause in relation to yourself. Remember the pitiful state of all mother sentient beings throughout infinite space, and from the depths of your heart think that you, the fortunate one, are able to seek and attain enlightenment. Now, in the presence of the Holy Objects and with great respect and devotion, take the Mahayana ordination.

The ceremony for Taking the Eight Mahayana Precepts is found on the following pages.





Taking the Eight Mahayana Precepts



Preliminary Prayers

Refuge

La ma sang gyä la ma chhö
De zhin la ma ge dün te
Kün gyi je po la ma yin
La ma nam la kyab su chhi (3x)

Generating Bodhichitta

Dag dang zhän dön drub lä du
Dag gi jang chhub sem kye do (3x)

Purifying the Place

Tham chä du ni sa zhi dag
Seg ma la sog me pa dang
Lag thil tar nyam bäiduryäi
Rang zhin jam por nä gyur chig

Offering Prayer

Lha dang mi yi chhö päi dzä
Ngö su sham dang yi kyi trül
Kün zang chhö trin la na me
Nam khäi kham kün khyab gyur chig

Offering Cloud Mantra



OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE /
TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA
VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE /
MAHA BODHI MÄNDO PASAM KRAMANA VAJRE / SARVA
KARMA AVARANA VISHO DHANA VAJRE SVAHA (3x)

The Commitment Prayer to Keep the Precepts

From now on I shall not kill,
Steal others' possessions,
Engage in sexual activity,
Or speak false words.
I shall avoid intoxicants,
From which many mistakes arise.
I shall not sit on large, high, or expensive beds.
I shall not eat food at the wrong times.
I shall avoid singing, dancing, and playing music,
And I shall not wear perfumes, garlands, or ornaments.

Just as the arhats have avoided wrong actions, such as taking the
lives of others,
So shall I avoid wrong actions such as taking the lives of others.
May I quickly attain enlightenment,
And may the living beings who are experiencing the various sufferings
Be released from the ocean of cyclic existence.

The Mantra of Pure Morality

Recite twenty-one times:

OM AMOGHA SHILA SAMBHARA / BHARA BHARA / MAHA
SHUDDHA SATTVA PADMA BIBHUSHITA BHUDZA / DHARA
DHARA / SAMANTA / AVALOKITE HUM PHAT SVAHA (21x)

Prayer to Keep Pure Morality

May I maintain faultless morality of the rules
And immaculate morality.
May the perfection of moral conduct be completed
By keeping morality purely and untainted by pride.

Make three prostrations.

Then think:

This is my contribution to the peace and happiness of all sentient
beings and, in particular, to the peace and happiness of all the
sentient beings of this world. (From the instructions of Lama Zopa Rinpoche)



The Commitment Prayer to Keep the Precepts

Kyön ni mang po nyer ten päi
 Chhang ni yong su pang war ja
 Thri tän chhe tho mi ja zhing
 De zhin dü ma yin päi zä
 Dri dang threng wa gyän dang ni
 Gar dang lu sog pang war ja
 Ji tar dra chom tag tu ni
 Sog chö la sog mi je tar



De zhin sog chö la sog pang
 La me jang chhub nyur thob shog
 Dug ngäl mang thrug jig ten di
 Si päi tsho lä dröl war shog

The Mantra of Pure Morality

Recite twenty-one times:

OM AMOGHA SHILA SAMBHARA / BHARA BHARA / MAHA
 SHUDDHA SATTVA PADMA BIBHUSHITA BHUDZA / DHARA
 DHARA / SAMANTA / AVALOKITE HUM PHAT SVAHA (21x)

ཨོཾ་ཨ་མོ་གླ་ལྷི་ལ་སྐྱ་རྣ་ར། ལྷ་ར་རྣ་ར། མཉུ་བུ་རྣ་སང་བསྐྱ་བེ་རྣ་ཤི་ཏ་རྣ་
 རོ། ལྷ་ར་རྣ་ར། ས་མ་རྣ། ཨ་བ་ལོ་གེ་ཏེ་རྩི་ཡེ་རྣ་རྣ།

Prayer to Keep Pure Morality

Thrim kyi tshül thrim kyön me ching
 Tshül thrim nam par dag dang dân
 Lom sem me päi tshül thrim kyi
 Tshül thrim pha röl chhin dzog shog



Make three prostrations.

Then think:

This is my contribution to the peace and happiness of all sentient beings and, in particular, to the peace and happiness of all the sentient beings of this world. (From the instructions of Lama Zopa Rinpoche)



Taking the Eight Mahayana Precepts



Preliminary Prayers

Refuge

The guru is Buddha; the guru is Dharma;
 The guru is Sangha also.
 The guru is the creator of all (happiness);
 To all gurus I go for refuge. (3x)

Generating Bodhichitta

To accomplish my own and others aims,
 I generate the mind seeking enlightenment. (3x)

Purifying the Place

Everywhere may the ground be pure,
 Free of the roughness of pebbles and so forth.
 May it be in the nature of lapis lazuli
 And as smooth as the palm of one's hand.

Offering Prayer

May human and divine offerings,
 Actually arranged and mentally created,
 Clouds of finest Samantabhadra offerings,
 Fill the entire space.

Offering Cloud Mantra



OM NAMO BHAGAVATE VAJRA SARA PRAMARDANE /
 TATHAGATAYA / ARHATE SAMYAKSAM BUDDHAYA /
 TADYATHA / OM VAJRE VAJRE / MAHA VAJRE / MAHA TEJA
 VAJRE / MAHA VIDYA VAJRE / MAHA BODHICHITTA VAJRE /
 MAHA BODHI MÄNDO PASAM KRAMANA VAJRE / SARVA
 KARMA AVARANA VISHO DHANA VAJRE SVAHA (3x)



The Power of Truth

Kön chhog sum gyi den pa dang
Sang gyä dang jang chhub sem pa tham chä kyi jin gyi lab dang
Tshog nyi yong su dzog päi nga thang chhen po dang
Chhö kyi ying nam par dag ching sam gyi mi khyab päi tob kyid
zhin nyi du gyur chig

Invocation (with incense burning)

Ma lü sem chän kün gyi gön gyur ching
Dü de pung chä mi zä jom dzä lha
Ngö nam ma lü yang dag khyen gyur päi
Chom dän khor chä nä dir sheg su söl



Mantra and Praise with Prostrations

OM NAMO MANJUSHRIYE NAMAH SUSHRIYE NAMA
UTTAMA SHRIYE SVAHA (3x with prostrations)

ཨོཾ་འཇོ་མ་གྲུ་བྱི་ཡེ། བ་སྣ་སྣུ་བྱི་ཡེ། བ་མ་ཡུ་ཏྲ་མ་བྱི་ཡེ་སྣུ་ཏྲ།

La ma tön pa chom dän dä de zhin sheg pa dra chom pa yang dag
par dzog päi sang gyä päl gyäl wa shakya thub pa la/ chhag tshäl lo
chhö do kyab su chhi wo/ jin gyi lab tu söl (3x with prostrations)

Then sit down to do the following prayers.

Seven-limb Prayer

Go sum gü päi go nä chhag tshäl lo
Ngö sham yi trül chhö trin ma lü bül
Thog me nä sag dig tung tham chä shag
Kye phag ge wa nam la je yi rang
Khor wa ma tong bar du leg zhug nä
Dro la chhö kyid khor lo kor wa dang
Dag zhän ge nam jang chhub chhen por ngo



Prayer for Taking the Precepts

Now stand up and make three prostrations. Then, kneel on your right knee with your hands together in prostration and your head bowed. Visualize Shakyamuni Buddha and/or Guru Avalokiteshwara before you, generate the profound bodhichitta motivation for taking the precepts, and repeat three times:

All buddhas and bodhisattvas dwelling in the ten directions, please pay attention to me. Just as the previous tathagathas, foe destroyers, perfectly completed buddhas who, like the divine wise horse and the great elephant, did what had to be done, performed actions, laid down the burden, subsequently attained their own welfare, completely exhausted the fetters to existence, and had perfect speech, well-liberated minds, and well-liberated wisdom, for the welfare of all sentient beings, in order to benefit, in order to liberate, in order to eliminate famine, in order to eliminate war¹, in order to stop the harm of the four elements¹, in order to eliminate sickness, in order to fully complete the thirty-seven practices harmonious with enlightenment, and in order to definitely actualize the unsurpassed result of perfect, complete enlightenment perfectly performed the restoring and purifying ordination; similarly, also I, who am called [say your name], from this time until sunrise tomorrow, for the welfare of all sentient beings, in order to benefit, in order to liberate, in order to eliminate famine, in order to eliminate war, in order to stop the harm of the four elements, in order to eliminate sickness, in order to fully complete the thirty-seven practices harmonious with enlightenment, and in order to definitely actualize the unsurpassed result of perfect, complete enlightenment, shall perfectly undertake the restoring and purifying ordination.

[Then the guru will say, “This is the method,” upon which you say, “Excellent.”]

Upon completing the third recitation, think that you have received the vows in your continuum and rejoice. Then regenerate the thought of bodhichitta, the altruistic aspiration to attain enlightenment for the sake of all sentient beings, by thinking:

Just as the foe destroyers of the past have abandoned all misconduct of body, speech, and mind, such as taking the lives of others, so shall I, for the sake of all beings, abandon for one day these wrong actions and devote myself to the pure practice of the training.



Prayer for Taking the Precepts

ཐེག་པ་ཚེན་པོའི་གསོ་སྦྱང་།

Chhog chu na zhug päi sang gyä dang / jang chhub sem pa tham chä dag la gong su sö / lob pön gong su sö / ji tar ngön gyi de zhin sheg pa dra chom pa yang dag par dzog päi sang gyä ta chang she ta wu / lang po chhen po / ja wa jä shing je pa jä pa / khur bor wa / rang gi dön je su thob pa / si par kün tu jor wa yong su zä pa / yang dag päi ka / leg par nam par dröl wäi thug / leg par nam par dröl wäi she rab chän / de dag gi / sem chän tham chä kyi dön gyi chhir dang / phän par ja wäi chhir dang / dröl war ja wäi chhir dang / mu ge me par ja wäi chhir dang / nä me par ja wäi chhir dang / jang chhub kyi chhog kyi chhö nam yong su dzog par ja wäi chhir so jong yang dag par dzä pa de zhin du dag [ming] (say your name) di zhe gyi wä kyang / dü di nä zung te ji si sang nyi ma ma shar gyi bar du / sem chän tham chä kyi dön gyi chhir dang / phän par ja wäi chhir dang / dröl war ja wäi chhir dang / mu ge me par ja wäi chhir dang / nä me par ja wäi chhir dang / jang chhub kyi chhog kyi chhö nam yong su dzog par ja wäi chhir dang / la na me pa yang dag par dzog päi jang chhub nge par tog par ja wäi chhir so jong yang dag par lang war gyi o

[Then the guru will say, “tab yin no,” upon which you say, “leg so.”]

Deng nä sog chö mi ja zhing
Zhän gyi nor yang lang mi ja
Thrig päi chhö kyang mi chö ching
Dzün gyi tshig kyang mi ma o



The Power of Truth

By the power of truth of the Three Jewels,
Of the blessings of all the buddhas and bodhisattvas,
By the power of the great might of the completed two collections,
And of the completely pure, inconceivable sphere of reality,
May all these offerings become just so.

Invocation (with incense burning)

Protector of all beings without exception;
Divine destroyer of the intractable legions of Mara;
Perfect knower of all things:
Bhagavan and retinue, please come here.



Mantra and Praise with Prostrations

OM NAMO MANJUSHRIYE NAMAH SUSHRIYE NAMA
UTTAMA SHRIYE SVAHA (3x with prostrations)

Translation – not to be recited.

(OM Homage to the glorious lovely one; homage to the very glorious;
homage to the most glorious SVAHA)

To the guru, founder, bhagavan, tathagata, arhat, perfectly completed buddha, glorious conqueror Shakyamuni Buddha, I prostrate, make offerings, and go for refuge. Please grant me your blessings.

(3x with prostrations)

Then sit down to do the following prayers.

Seven-limb Prayer



Reverently, I prostrate with my body, speech, and mind;
I present clouds of every type of offering, actual and imagined;
I declare all my negative actions accumulated since beginningless
time
And rejoice in the merit of all holy and ordinary beings.
Please, remain until the end of cyclic existence
And turn the wheel of Dharma for living beings.
I dedicate my own merits and those of all others to the great
enlightenment.



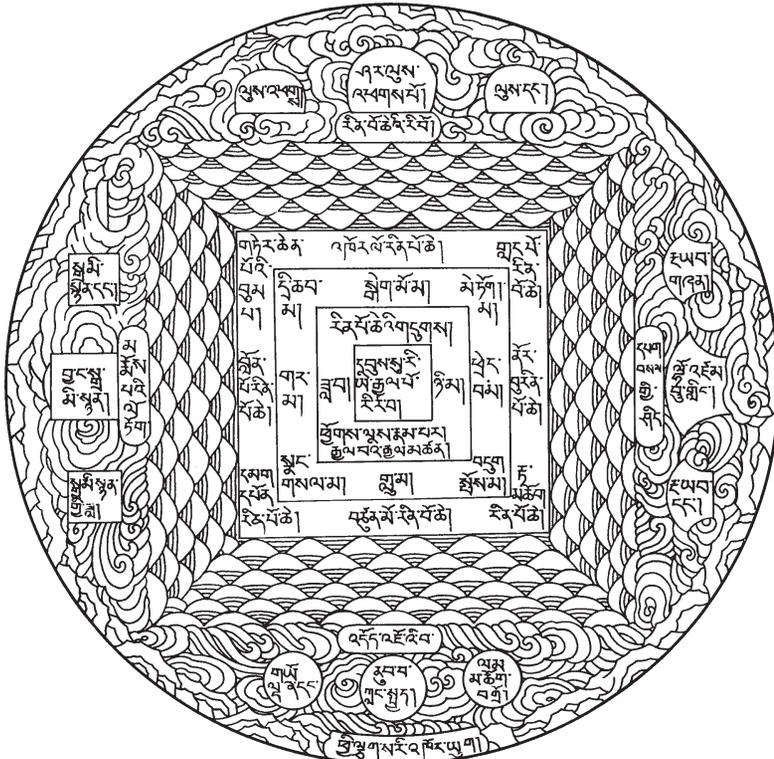
Short Mandala Offering

Sa zhi pö kyi jug shing me tog tram
 Ri rab ling zhi nyi dä gyän pa di
 Sang gyä zhing du mig te ül wa yi
 Dro kün nam dag zhing la chö par shog

Inner Mandala Offering (optional)

Dag gi chhag dang mong sum kye wäi yül
 Dra nyen bar sum lü dang long chö chä
 Phang pa me par bül gyi leg zhe nä
 Dug sum rang sar dröl war jin gyi lob

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI



Short Mandala Offering

This ground, anointed with perfume, strewn with flowers,
 Adorned with Mount Meru, four continents, the sun and the
 moon:

I imagine this as a buddha-field and offer it.
 May all living beings enjoy this pure land!

Inner Mandala Offering (optional)

The objects of my attachment, aversion and ignorance –
 Friends, enemies, strangers – and my body, wealth, and enjoyments;
 Without any sense of loss I offer this collection.

Please accept it with pleasure and bless me with freedom from the
 three poisons.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

