The Lion’s Fount

A Regular Practice for Taking the Bodhicitta

Vow by

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Drikung Dharmakirti Edition
North Carolina
August 2021
For performing the regular practice of the daily ritual of taking the bodhicitta vow by ordinary beings, there are three parts: Preparation, Main Part and Conclusion.

Initially, there is the preparation for generating bodhicitta.

The first cause is perceiving the guru as an actual buddha.

dün gyi nam khar seng tri teng/ tsawé la ma chom den dé/ ser dok tsen pé yong su dzok/ chak yé sa nön yön nyam shak/ dor kyil chö gö nam sum söl/
In the sky in front of me, on a lion’s throne is the root-guru, who is the Bhagavān. Golden in color, perfect with the complete major and minor marks. Right hand touching the earth, left in the gesture of meditative-equipment. He is seated in the vajra posture and wearing the three Dharma-robies. Radiant and resplendent, seen clearly with his “close-heirs” bodhisattvas, *yidam*-deities, *dākinīs*, and *dharmapālas*.

The second cause is the activity of amassing the great accumulations.

Start with amassing the accumulation of merit:
Whatever slight virtue that may have been gathered
Through prostrating, offering, confessing,
Rejoicing, requesting and beseeching,
I now dedicate to complete bodhi.

If one wishes, recite [the long form of the Seven-branched Puja beginning with] “[Homage to...] Noble Mañjuśrī....” and the Secret Mantra Seven-branched Puja known as “Serkhangma”.

Then, amass the accumulation of wisdom by resting in a state of meditative-equipoise in the nonconceptual mind for a few moments.
The third cause is cultivating the four immeasurables.

May all sentient beings have happiness and the causes of happiness. May all sentient beings be liberated from suffering and the causes of suffering. May all sentient beings never be separated from the happiness that is free from sorrow. May all sentient beings rest in great equanimity, free from the bias of attachment.
and aversion. Thus, cultivate infusing one’s being with this thoroughly.

锂电池 siti ng por chi kyi bar/ sang gyé nam la kyap su chi/ chö dang jang chup sem pa yi/ tsok lang dé zhin kyap su chi/

Until I attain the heart of bodhi,
I take refuge in all the buddhas.
I take refuge in the Dharma, and likewise,
In the assembly of bodhisattvas.

锂电池 siti ng por chi kyi bar/ sang gyé nam la kyap su chi/ chö dang jang chup sem pa yi/ tsok lang dé zhin kyap su chi/

With understanding from the depths of one’s heart, utter the above many times.
The main part of receiving the aspiration and application bodhicitta vows.

Just as all sugatas of the past
Have brought forth bodhimind,
And progressively observed and trained
In the precepts of bodhisattvas,

Likewise, for the benefit of wandering beings,
I will give rise to bodhicitta
And in its precepts, I will
Observe and train myself progressively.

Thus, be clear about the words and their meaning and be inspired and convinced that one has obtained the bodhicitta vow in one’s being.

Finally, the conclusion. First, cultivate joy in oneself.

Now my life has become fruitful. This human state has been well attained. Today, I am born into the buddhas’ spiritual descent, I have now become the buddhas’ heir.
Second, promising not to forsake this spiritual descent.

From now on, I will in every way
Undertake actions befitting this spiritual descent.
And I will not be a stain
On this faultless noble descent. Thus utter.

Third, engaging in cultivating others’ joy.

Thus utter.
Today, in the presence of all the protectors, 
I invite wandering beings to the sugata state, 
And until then, to every ease and joy. 
May the gods, demigods and others rejoice! Thus utter.

Thus, clearly understand these words and their meaning, 
blending them with your own being by chanting and cultivating them.

This practice was abridged from (Drikung Dharmakirti’s) “Oral-Advice” (Shel-Lung).

This practice was composed by Konchok Tenzin Kunzang Tinle Lhundup, the one blessed with the title “Gyelwa Drikungpa” on the 23rd day of the 8th month of the Water Dog Year near Lion’s Fount (Senggé Khabap) River in Lower Hanu (an area in Ladakh).
On the auspicious day of Chökhor Düchen, in the Year of the Iron Ox (corresponding to July 14, 2021, of the Gregorian calendar), this English translation was originally completed in Asheville, North Carolina by Könchok Yedor (Dr. Hun Lye), a dorjé lopön by the blessings of the 37th Gyelwa Drikungpa.

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