

The Jewel Rosary of an Awakening Warrior

Atisha · Atisha & al.

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The Jewel Rosary of an Awakening Warrior
Byang-chub-sems-dpa' nor-bu'i phreng-ba
Bodhisattvamaniavali
Composed by the great Indian pandit Dipamkara Shrijana
(Palden Atisha)

Homage to great compassion.
Homage to all spiritual masters.
Homage to the deities of devotion.
Abandon all doubts and cherish
exertion for accomplishing the practice.
Abandon sleepiness, dullness and laziness
and always exert enthusiastic effort. (i.e. effort)

With recollection, alertness and watchfulness
always guard every door of the senses.
Three times during the day and night, again and again
investigate your mental continuum. (i.e. guarding the doors and the mind)

Proclaim your own faults
and seek not mistakes in others.
Hide your own good qualities
but proclaim the good qualities of others. (i.e. exchanging self for others)

Reject acquisitions and honours
and always reject desire for fame.
Desire little, be content
and repay acts of kindness. (i.e. contentment)

Meditate on love and compassion
and stabilize the awakening mind. (i.e. bodhicitta)

Avoid the ten unwholesome actions (i.e. right action)
and always stabilize your faith. (i.e. faith)
Conquer anger and arrogance
and possess a humble mind. (i.e. humility)
Avoid wrong livelihoods
and live a life of truth (dharma). (i.e. truth)
Abandon all worldly possessions

and be adorned by the gems of superiors. (i.e.)
Abandon all frivolities
and abide in solitude. (i.e. solitude)

Abandon all senseless talk
and always control your speech. (i.e. right speech)

When seeing your master or teacher (i.e. interacting with others)
perform services with respect.
Towards a person having the eye of the doctrine
and towards sentient beings who are beginners
develop the recognition of them as teachers.
When seeing any sentient beings, develop
the recognition of them as parents and children.
Abandon misleading friends
and rely on virtuous spiritual companions.

Abandon minds of anger and unhappiness
and wherever you go be happy.
Abandon attachment to everything
and abide free from attachment.
Attachment will never procure you a happy rebirth;
it kills the life of liberation.

Wherever you see practices (leading to) happiness,
always exert effort in them.
Whatever you have started to do,
accomplish that very thing first.
Do everything well in this way,
otherwise nothing will be achieved.
Always be apart from liking evil.

Whenever a pompous mind arises, (i.e. some antidotes)
flatten such arrogance.
Recall the teachings of your master.
When a cowardly mind arises,
praise the sublimity of the mind.
Whenever objects of attraction or aversion arise,
meditate on the emptiness of both;
view them as illusions and emanations.
When hearing any offensive words,
view them as an echo.
When your body is afflicted by harm,
view this as your previous actions. (i.e. result of karma)

Abide well in solitude, beyond town limits,
like the corpses of wild game.
Be by yourself, conceal yourself
and dwell without attachment. (i.e. solitude)

Always stabilize (awareness of) your yidam and,
whenever laziness or lassitude arise,

enumerate these faults to yourself
and feel remorse from your heart.

If you see others, (i.e. interacting with others)
speak calmly and sincerely.

Avoid a wrathful and frowning expression
and always remain cheerful.

When seeing others, continuously
be pleased to give without being miserly.

Discard all jealousy.

To protect the mind of another,
avoid all conflict

and always have patience.

Do not be a flatterer or fickle,
but always be capable of remaining steadfast.

Avoid belittling others and
remain respectful in your manners.

When giving advice to others,
have compassion and thoughts for their benefit.

Do not disparage spiritual doctrines
and be intent on whichever you admire.

Through the door of the ten dharma practices,
exert an effort throughout both day and night. (i.e. effort)

Whatever virtues are collected during the three times,
dedicate them for the unsurpassable great awakening. (i.e. dedication)

Distribute your merit for all sentient beings.

Always offer the seven-limbed prayer
and great aspirations for the path.

If you act in this way, the two accumulations
of merit and wisdom will be accomplished.
Also, with the eradication of the two obscurations,
thus fulfilling the purpose of having gained a human form,
unsurpassable full awakening will be achieved. (i.e. result)

The gem of faith, the gem of ethics,
the gem of generosity, the gem of hearing,
the gem of consideration,
the gem of shame and the gem of intelligence:
these are the seven supreme gems.
These seven gems are never exhausted.

Do not tell this to non-humans.

Examine your speech when amidst many people.
Examine your mind when living alone.

This has been composed by the Indian master Dipamkara Shrijnana, the Glorious Illuminator,
the Essence of Primordial Awareness.

Translated from the Tibetan by Sherpa Tulku and Brian Beresford, for Wisdom Publications,

London.

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