

Energy of the Bodhisattvas



by Jean (Gina) Myrner

To align with the energies of the bodhisattvas first one needs to become acquainted with their wisdom.

Buddhists may take the bodhisattva vows in order to initiate their spiritual journey.

Non-Buddhists also may feel drawn to cultivate the ways of the bodhisattva.

Wikipedia Story of the bodhisattva

Pollock (2005): p.43) provides a teaching story that describes the "*nature of the Bodhisattva*"

The nature of the Bodhisattva is apparent from a teaching story in which three people are walking through a desert. Parched and thirsty, they spy a high wall ahead. They approach and circumnavigate it, but it has no entrance or doorway. One climbs upon the shoulders of the others, looks inside, yells "Eureka" and jumps inside. The second then climbs up and repeats the actions of the first. The third laboriously climbs the wall without assistance and sees a lush garden inside the wall. It has cooling water, trees, fruit, etc. But, instead of jumping into the garden, the third person jumps back out into the desert and seeks out desert wanderers to tell them about the garden and how to find it. The third person is the Bodhisattva.

"May I attain Buddhahood for the benefit of all sentient beings."

This is the root Mahayana aspiration.

In the various Bodhisattva vows (sometimes called the Bodhisattva Precepts) people state that they will strive for as long as endures to liberate all sentient beings from samsara and deliver them into Nirvana.

The Bodhisattva does not seek (Awakening) solely for him/herself, but chiefly for the sake of freeing all other beings and aiding them into the bliss of Nirvana. This can be done by

venerating all Buddhas and by cultivating supreme moral and spiritual perfection, to be placed in the service of others.

Bodhisattvas vow to amass inconceivable amounts of merit, which they will dedicate to all other sentient beings, so as to help them attain Awakening. Such great vows are made and the bodhisattva devotes his/her powers to helping others attain Nirvana

The promise to keep bodhisattva vows applies not only to this life, but to each subsequent lifetime until enlightenment. Thus these vows continue on our mind-stream into future lives.

Example of a Bodhisattva vow adapted from Kim Dieu's translation:

Countless sentient beings, I vow to help to cross the ocean of existence.
Eternal Sufferings, I vow to end.
Innumerable spiritual methods, I vow to study and comprehend.
The buddha's unsurpassable supreme dharma, I vow to realize.

Mahayana Buddhism

Mahayana Buddhism regards the Bodhisattva as a person who already has a considerable degree of enlightenment and seeks to use their to help other human beings to become themselves. In this understanding of the word the Bodhisattva is an already wise person who uses to lead others to see the benefits of and the cultivation of wisdom.

They encourage everyone to become bodhisattvas and to take the vows. With these vows, one makes the promise to work for the complete enlightenment of all beings.

In Mahayana Buddhism life in this world is compared to people living in a house that is on fire. They take this world as reality pursuing worldly projects and pleasures without realising that the house is on fire and will soon burn down (the inevitability of). A Bodhisattva is the one who has determination to free sentient beings from the cycle of death, rebirth and suffering. This type of mind is known as mind of awakening.

There are a variety of different conceptions of the nature of a bodhisattva in Mahayana. According to some Mahayana sources a bodhisattva is some one on the path to full Buddhahood. Others speak of bodhisattvas renouncing Buddhahood. According to the Kun-bzang bla-ma'i zhal-lung, a bodhisattva can choose either of three paths to help sentient beings in the process of achieving buddhahood.

They are:

1. King-like Bodhisattva - one who aspires to become buddha as soon as possible and then

help sentient beings in full fledge;

2. Boatman-like Bodhisattva - one who aspires to achieve buddhahood along with other sentient beings and

3. Shepherd-like Bodhisattva - one who aspires to delay buddhahood until all other sentient beings achieve buddhahood. Bodhisattvas like, among others are believed to fall in this category.

Tibetan doctrine (like Theravada, for different reasons) recognizes only the first of these, holding that Buddhas remain in the world, able to help others,

so there is no point in delay. The notes: "These are indications of the style of the altruistic motivation for becoming enlightened;

in actual fact, there is no way that a Bodhisattva either would want to or could delay achieving full enlightenment.

As much as the motivation to help others increases, so much closer does one approach Buddhahood."

East Asian doctrinal traditions tend to emphasize the second and/or third, the idea of deliberately refraining from becoming a Buddha,

perhaps forever.

According to many traditions within Buddhism, on the way to becoming a Buddha, a bodhisattva proceeds through ten, or

sometimes fourteen, grounds or . Below is the list of the ten bhumis and their descriptions from The Jewel Ornament of Liberation, a treatise by (an influential teacher of the school) Other schools give slightly variant descriptions.

Before a bodhisattva arrives at the first ground, he or she

first must travel the first two of the five paths:

1. the path of accumulation
2. the path of preparation

The ten grounds of the bodhisattva then can be grouped into the next three paths

1. Bhumi 1 the path of insight
2. Bhumi 2-7 the path of meditation
3. Bhumi 8-10 the path of no more learning

The following 10 grounds:

1. Great Joy

It is said that being close to enlightenment and seeing the benefit for all beings, one achieves great joy, hence the name. In this bhumi the bodhisattvas practice all virtues, but especially emphasizing generosity

2. Stainless

In accomplishing the second bhumi, the bodhisattva is free from the stains of immorality, therefore, this bhumi is named 'Stainless'.

The emphasized virtue is moral discipline

3. Luminous

The third bhumi is named 'Luminous', because, for a bodhisattva who accomplishes this bhumi, the light of Dharma

is said to radiate from the bodhisattva for others. The emphasized virtue is patience.

4. Radiant

This bhumi is called 'Radiant', because it is said to be like a radiating light that fully burns that which opposes enlightenment.

The emphasized virtue is vigor.

5. Very difficult to train Bodhisattvas who attain this bhumi strive to help sentient beings attain maturity, and do not become

emotionally involved when such beings respond negatively, both of which are difficult to do.

The emphasized virtue is meditative concentration.

6. Obviously Transcendent

"By depending on the perfection of wisdom awareness, he [the bodhisattva] does not abide in either

or , so it is 'obviously transcendent'".

The emphasized virtue is wisdom.

7. Gone afar

Particular emphasis is on the perfection of skilful means, or , to help others.

8. Immovable

The emphasized virtue is aspiration.

This, the 'Immovable' bhumi, is the bhumi at which one becomes able to choose his place of rebirth.

9. Good Discriminating Wisdom

The emphasized virtue is power.

10. Cloud of dharma

The emphasized virtue is the practice of primordial wisdom.

Thirty Seven Practices of Bodhisattavas

The Thirty Seven Practices of Bodhisattvas is a transcription of an oral teaching by a Buddhist scholar and teacher.

The text on which the teaching is given is a set of verses written in the 14th century by a Tibetan Buddhist monk... this work seeks to

elucidate the day-to-day practice of the Bodhisattva. The original verses are short and fairly clear, and the commentary by Rinchen makes the meaning and

the demanding character of the Bodhisattva ideal realistic for the contemporary reader. The two titles offer insight upon insight as to the way a life should be lead

reference - amazon.com

The 37 Practices

#1. Having gained this rare ship of freedom and fortune,

Hear, think and meditate unwaveringly night and day

In order to free yourself and others from the ocean of cyclic

existence -- this is the practice of Bodhisattvas.

+ Effort

#2 Attached to your loved ones you are stirred up like water.

Hating your enemies you burn like fire.

In the darkness of confusion, you forget what to adopt and

discard.

Give Give up your homeland -- This is the practice of Bodhisattvas.

+ Renunciation

#3 By avoiding bad objects, disturbing emotions gradually decrease.

Without distraction, virtuous activities naturally increase.

With clarity of mind, conviction in teaching arises.

Cultivate seclusion -- This is the practice of Bodhisattvas.

+ Seclusion

#4 Loved ones who have long kept company will part.

Wealth created with difficulty will be left behind.

Consciousness, the guest, will leave the guesthouse of the body.

Let go of this life -- This is the practice of Bodhisattvas.

+ Attachment

#5 When you keep their company your three poisons increase,

Your activities of hearing thinking and meditating decline,
and they make you lose your love and compassion.

Give up bad friends -- This is the practice of Bodhisattvas.

- Negative peers

#6 When you rely on them your faults come to an end

and your good qualities grow like the waxing moon.

Cherish spiritual teachers even more than your own body

-- This is the practice of Bodhisattvas.

+ Spiritual friend

#7 Bound himself in the jail of cyclic existence,

What worldly god can give you protection?

Therefore when you seek refuge, take refuge in the Three

Jewels which will not betray you-- This is the practice of Bodhisattvas.

+ Refuge

#8 The Subduer said that all the unbearable suffering of bad rebirths

Is the fruit of wrong doing.

Therefore, even at the cost of your life, never do wrong

-- This is the practice of Bodhisattvas.

- Negative actions

#9 Like dew on the tip of a blade of grass,

Pleasures of the three worlds

last only a while and then vanish.

Aspire to the never-changing supreme state of liberation

-- This is the practice of Bodhisattvas.

Pleasure & Impermanence

#10 When your mothers,

Who have loved you since time without beginning,

are suffering, what use is your own happiness?

Therefore to free limitless living beings,

Develop the altruistic intention -- This is the practice of Bodhisattvas.

Bodhichitta

#11 All suffering comes from the wish for your own happiness.

Perfect Buddhas are born from the thought to help others.

Therefore exchange your own happiness for the suffering of others -- This is the practice of Bodhisattvas.

Suffering & Compassion

#12 Even if someone out of strong desire

Steals all of your wealth or has it stolen,

Dedicate to him your body, your possessions and your virtue,

past, present and future -- This is the practice of
Bodhisattvas.

Theft & Compassion

#13 Even if someone tries to cut off your head

When you have not done the slightest thing wrong,

Out of compassion take all his misdeeds upon yourself

-- This is the practice of Bodhisattvas.

Injury & Compassion

#14 Even if someone broadcasts all kinds of unpleasant
remarks about you throughout the three thousand worlds,

In return, with a loving mind, speak of his good qualities

-- This is the practice of Bodhisattvas.

Slander & Compassion

#15 Though someone may deride and speak bad words
about you in a public gathering,

Looking on him as a spiritual teacher, bow to him with
respect -- This is the practice of Bodhisattvas.

Humiliation & Compassion

#16 Even if a person for whom you have cared

Like your own child regards you as an enemy,

Cherish him specially, like a mother does her child who is
stricken with sickness -- This is the practice of

Bodhisattvas.

Ingratitude & Compassion

#17 If an equal or inferior person

Disparages you out of pride,

Place him, as you would your spiritual teacher with respect
on the crown of your head -- This is the practice of
Bodhisattvas.

Spite & Compassion

#18 Though you lack what you need and are constantly
disparaged,

Afflicted by dangerous sickness and spirits,
Without discouragement take on the misdeeds and the pain of
all living beings -- This is the practice of Bodhisattvas.

Discouragement & Compassion

#19 Though you become famous and many bow to you,
And you gain riches to equal Vaishnavas's,
See that worldly fortune is without essence and do not be
conceited -- This is the practice of Bodhisattvas.

Wealth & Impermanence

#20 While the enemy of your own anger is not subdued
Though you conquer external foes, they will only increase.
Therefore with the militia of love and compassion, subdue
your own mind -- This is the practice of Bodhisattvas.

Mind & Compassion

#21 Sensual pleasures are like saltwater:

The more you indulge, the more thirst increases.
Abandon at once those things which breed clinging attachment
-- This is the practice of Bodhisattvas.

Pleasure & Impermanence

#22 Whatever appears is your own mind.

Your mind from the start is free from fabricated extremes.

Understanding this, do not take to mind [inherent] signs of
subject and object -- This is the practice of Bodhisattvas.

Non-duality

#23 When you encounter attractive objects,

though they seem beautiful

Like a rainbow in summer, do not regard them as real,

and give up attachment -- This is the practice of
Bodhisattvas.

Attachment & Impermanence

#24 All forms of suffering are like a child's death in a
dream.

Holding illusory appearances to be true makes you weary.

Therefore, when you meet with disagreeable circumstances,
See them as illusory -- This is the practice of Bodhisattvas.

Unpleasant Circumstances & Illusion

#25 When those who want enlightenment must give even their body,

There is no need to mention external things.

Therefore without hope of return or any fruition

Give generously -- This is the practice of Bodhisattvas.

Generosity

#26 Without ethics you cannot accomplish your own well-being,

So wanting to accomplish others' is laughable.

Therefore without worldly aspirations

Safeguard your ethical discipline -- This is the practice of Bodhisattvas.

Ethics

#27 To bodhisattvas who want a wealth of virtue

those who harm are like a precious treasure.

Therefore towards all cultivate patience without hostility

-- This is the practice of Bodhisattvas.

Patience

#28 Seeing even Hearers and Solitary Realizers, who

accomplish only their own good,

Strive as if to put out a fire on their head,

For the sake of all beings make joyful effort

toward the source of all good qualities

-- This is the practice of Bodhisattvas.

Equality

#29 Understanding that disturbing emotions are destroyed

By special insight with calm abiding,

Cultivate concentration which surpasses the four formless

absorptions -- This is the practice of Bodhisattvas.

Meditative stability

#30 Since five perfections without wisdom

cannot bring perfect enlightenment,

along with skillful means cultivate the wisdom which does not

conceive the the three spheres [as real] -- This is the

practice of Bodhisattvas.

Emptiness

#31 If you do not examine your errors,
you may look like a practitioner but not act as one.
Therefore, always examining your own errors,
rid yourself of them -- This is the practice of Bodhisattvas.

Errors

#32 If through the influence of disturbing emotions
you point out the faults of another Bodhisattva,
you yourself are diminished, so do not mention the faults of
those who have entered the Great Vehicle -- This is the
practice of Bodhisattvas.

Criticism

#33 Reward and respect cause us to quarrel
and make hearing, thinking and meditating decline.
For this reason give up attachment to the households of
friends, relations and benefactors -- This is the practice
of Bodhisattvas.

Human attachment

#34 Harsh words disturb the minds of others
and cause deterioration in a Bodhisattva's conduct.
Therefore give up harsh words which are unpleasant to others
-- This is the practice of Bodhisattvas.

Harsh speech

#35 Habitual disturbing emotions are hard to stop through
counter actions.
Armed with antidotes, the guards of mindfulness and mental
alertness
Destroy disturbing emotions like attachment at once, as soon

as they arise. -- This is the practice of Bodhisattvas.

JAPID (Jealousy, Anger, Pride, Ignorance, Desire)

#36 In brief, whatever you are doing,

Ask yourself, "What is the state of my mind?"

With constant mindfulness and mental alertness

accomplish others' good -- This is the practice of

Bodhisattvas.

Mindfulness + Awareness

#37 To remove the suffering of limitless beings,

Understanding the purity of the three spheres,

Dedicate the virtue of effort to enlightenment

This is the practice of Bodhisattvas.

Ngulchu Thogme's Epilogue:

Relying on what is taught in the sutras, tantras, treatises,
And the words of the genuine masters,
I have composed these thirty-seven Bodhisattva practices
To benefit those who wish to train on the Bodhisattva's path.

Because my intelligence is small and my studies few,
I cannot compose poetry to please the scholars.
Yet since they are based on sutras and teachings
of the genuine masters, I believe these practices of a Bodhisattva are not mistaken.

Nevertheless, since the vast conduct of a Bodhisattva is difficult to fathom
For one with an inferior intellect such as mine,
I pray to the genuine masters to consider with patience
All my mistakes such as contradictions, incoherence, and so on.

By virtue of the merit gathered here,
By the power of relative and ultimate bodhichitta,
May all sentient beings become like the Protector Chenrezig
Who dwells neither in the extreme of existence nor in that of peace.

The monk Thogme,
A proponent of scriptures and logic,

Has composed these verses
In a cave known as Ngulchu Rinchen Puk
To benefit himself and others.

<http://dhechen.com/pub/spiritual/37prac.htm>

Partial List of bodhisattvas respected in Mongolian, Tibetan, Japanese and Chinese traditions

Xu Kong Zang , Kr. Huh Gong Zang, Jp. Kokuzo) - The Bodhisattva of infinite happiness generated by helping countless numbers of sentient beings.

Kannon, Tib. Chenrezig) - The bodhisattva of compassion, the listener of the world's cries; the most universally acknowledged Bodhisattva in Mahayana Buddhism. Known as Guan Yin in East Asia, Chenrezig in Tibet, and India .

Di Zang , Kr. Ji Zang, Jp. Jizo, Tib. Sai Nyingpo) - The bodhisattva of the Hell beings, or the bodhisattva of great vows.

Da Shì Zhì , Kr. Dae Sae Zhi, Jp. Seishi) - Represents the power of wisdom, seen on the left of Amitabha.

Mi Le , Kr. Mi Ruk, Jp. Miroku) - The bodhisattva to be reborn and to become enlightened, thus succeeding Gautama Buddha in the future. Known for his benevolence.

(Wen Shu, Kr. Moon Soo, Jp. Monju, Tib. Jampal Yang) - Bodhisattva of keen awareness and wisdom.

Long Shu) - The founder of the (Middle Path) school of Mahāyāna Buddhism

.

Two wrath-filled and muscular guardians of the Buddha, standing today at the entrance of many Buddhist temples in and under the appearance of frightening wrestler-like statues. They are manifestations of the Bodhisattva Vajrapani.

Lianhuasheng Shang Shi , Tib. Padma Jungne or Guru Rinpoche) - Most associated with and Buddhism. The school regards Padmasambhava as a second Buddha

.

Pu Xian , Kr. Bo Hyun, Jp. Fugen, Tib. Kuntu Zangpo) - Represents the practice and meditation of all Buddhas.

Qie Lan) - Only revered in Chinese Buddhism-Taoism, Sangharama refer to a group of devas who guard Buddhist monasteries and the faith, but the title is usually referring to the legendary Chinese military general , who became a through becoming a Buddhist and making vows.

8th century scholar, wrote about .

The goddess of the White Parasol and protector against supernatural danger.

Wei Tuo) - A who guards the , with links to Vajrapani and is somewhat the direct forbear to , a deity. Primarily worshipped in Chinese Buddhism.

Mentioned in Shantideva's Ri Guang , Kr. Il Guang, Jp: Nikkō) - One of two attendants of Buddha.

Du Mu) - Female bodhisattva, or set of bodhisattvas, in Tibetan Buddhism. She represents the virtues of success in

work and achievements. Also a manifestation of Avalokitesvara.

Jin Gang Shou , Kr. Kum Kang Soo, Jp.Shukongojin, Tib. Channa Dorje) - An early bodhisattva .

Bodhisattva of abundance and fertility. Popular in India.

Bodhisattva Poem Wikipedia

Bodhisattva is a short poem by the Indian English poet and translator on the theme of 's attempts at or liberation

through a succession of many births or . Pradhan won the Kamaladevi Prize for Literature for his essays based on

the theme of Bodhisattava poem

.

The Poem

'Tis the birds now chirping in the bowers of Jetavana -
and how their lilting cacophony's lost all meaning:
such meaning it used to have when I was a child
a handsome young prince happy
I used to sing to their tune,
And then I returned later with the queen
to watch them make love
Secretly - but that was another day, another life.
Within this one life I have seen so many lives -
A thousand lives. But how can I forget that day
When in these very woods He had said Jetavana
Is full of wisdom, and so is the whole world
Full of knowledge. And you need only to renounce
All. I said no to my desires.
Said no till woman's caresses
troubled no more, neither pain nor passion
but only this desire
of being alive, I went
with a bowl into the hamlets, I fasted
for forty-nine days and nights
to subdue this desire, and then I had
no more desires, but only
to be like Him - but then how many lives ???
In one of my previous lives I'd been a hangman too:
You can hang only the body not the soul - the Atman
Is deathless, isn't it ? - Like Him ! And how many lives ??

I was becoming so unlike
so unlike
everything that was not Him !
The other day I went to see the flames
lap up the body
of the young man - the father wept, it is
I told the mother, only Illusion.
I was becoming so unlike ...
Everything had seemed so full
Of meaning
when I'd not learned to seek
any meaning at all.
And how far have I come
since the day I was a bird
a mindlessly chirping bird
before a thousand births, long long ago ??



Suggestion for Self Attunement

Find a peaceful spot and relax. Meditate if you wish and do any preparations right for you.
When ready, simply ask Buddha for attunement to the “Energy of the Bodhisattavas.”

Sending this attunement

Use any attunement method with clear intent.

Suggestion

Ask for the assistance of Buddha in sending full attunement to “Energy of the Bodhisattavas” to ----- name of

person , in -----(their location).

Give thanks!

For complete information & clarification I highly recommend finding a teacher of the Dharma.

Blessings of Peace, Love and Light,

Jean

March 2009 Primary reference Wikipedia